

WASHINGTON window

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The District of Columbia and the Maryland Counties of
Montgomery, Prince George's, Charles and St. Mary's



Photo by Leta O'Steen

St. Mary's, Foggy Bottom recently regained some of its luster when the paint-work around the altar was restored to its former glory. The original artwork dates to the early 1900s.

Making old spaces new

Parishes spruce up and spread out to meet growing needs

By Meg Bryant

What drives churches to spend millions of dollars and temporarily disrupt parish life with construction crews, scaffolding and other inconveniences? Many things, as *Washington Window* recently found out. For some parishes, it is a desire to better accommodate the elderly and people with disabilities. For others, it is the need to expand to attract newcomers or to better serve the surrounding community by creating space that can be shared for meetings and public gatherings. Still others are seeking to restore historic architectural and decorative features to their original beauty and integrity.

The following is a brief rundown of 10 parishes in the Diocese of Washington with construction projects they've completed, are planning

see *RENOVATIONS*, page 7

Sixth Bishop's Appeal focuses on growth

The sixth annual Bishop's Appeal gets under way this month amidst difficult economic times for the diocese, its congregations and its members. But the focus of the appeal, like the focus of the 2009 Diocesan Convention, is on growth.

"Times are hard. Money is tight," wrote Bishop John Bryson Chane in his appeal letter. "Yet the Bible teaches us that the Lord of loaves and fishes transforms scarcity to abundance. Your gift to the 2009 Bishop's Appeal will allow us to bring Good News to an anxious world that has never needed to hear it more."

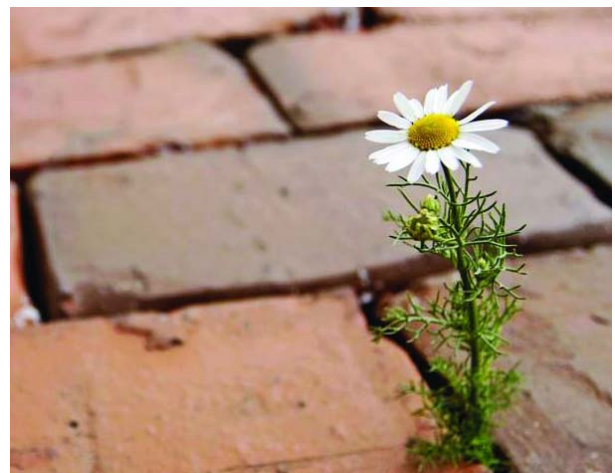
"As William Temple, a former Archbishop of Canterbury once

observed: "The Church is the only society that exists for the benefit of those who are not its members." Your donation helps ensure that God's reconciling word is spoken to those who have been left discouraged and confused by the reversal in our nation's economic fortunes."

The letter is accompanied by a card on which an enterprising daisy pokes its head through a crack in a brick walkway. The text reads: "In the wrong place, at the worst time, a still small voice whispers 'grow.'"

The mailing includes a return envelope and an opportunity to request additional information about planned giving.

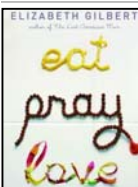
see *BISHOP'S APPEAL*, page 5



inTHEwindow



DIVINE SANITY:
Page 3
Best-selling author speaks of art and life



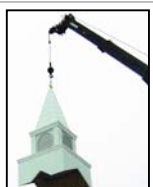
SHARING FAITH:
Page 3
Films spark dialogue and build community



FACING FEAR:
Page 5
VTS faculty share the real Good News



HAMMER & NAILS:
Pages 7-9
Parishes bloom and grow (from front)



Hard times and the Easter paradox

As a bishop, I often get letters from people who wonder about Easter; what it's all about and how it relates to the life they are living during these troubling times. This year the questions are more numerous as we face difficult economic times that at present seem to have no end in sight.

To be sure, this is the worst financial crisis this nation has faced since 1932 and the Depression. There are no quick and easy solutions to the problems Americans now face because of Wall Street's rapid subterranean plunge. In hindsight, such a rapid decline could have been predicted if those with economic sense had looked back over the last 15 years of this country's economic growth.

Information gathered recently by Warren McFarlan, senior professor at Harvard Business School, should cause all of us to take a deep breath and face the severity of this financial crisis. To date there has been a 30 percent reduction of overall wealth in the United States and a 26 percent reduction in home values. The national unemployment rate now hovers over 8 percent and will more than likely top 10 percent by the end of 2009. The dollar will weaken over

the long term. And there are real questions being raised about the nationalization of certain portions of our financial services industry. China owns a huge investment in U.S. debt, held in Treasury Bonds and other financial instruments. This debt was calculated in March to be \$1 trillion.

In the shadows, lurking behind a short-term respite in oil prices, (cheaper gasoline for the moment) is the very real possibility that within two years oil could be selling for \$200 per barrel and in five years could peak somewhere between \$400 and \$500 a barrel.



Bishop John Bryson Chane

As the news of failing banks and other financial institutions hits hard, we are staggered by the boom-to-bust auto industry and the corrupt and too often illegal investment dealings of people who have lived on the primary principle of greed. In a

capitalistic system greed for profit is a driving factor for economic growth, but greed must always be balanced by fear. This delicate balance was put on the shelf by many whose hunger was satiated by greed and who felt they had nothing to fear.

A specter of fear is now creeping across the American landscape. What will happen to my job, my pension, my home? How can it be that I lost between 35-40 percent of my stock

market investments in such a short time?

"How did we get here?" and "Why is this happening?" are simple questions that have complex answers, but they are questions that are deeply centered on fear about the future. One answer that is clearly understood is that the deregulation of financial services, allowed Wall Street firms to take big risks backed by little capital. As an example, Lehman Brothers was leveraging loans that far exceeded its assets: In simple terms, a \$30 loan was leveraged by \$1 in assets. Institutional banks became stock companies seeking high-end profits on the quick; a recipe for disaster.

Loose money was fueled by a hugely inflated housing market. Houses in a sense became our "piggy banks." Many Americans believed that the more money they felt their house was worth, the greater their return would be on their investment when they sold it. And over the past 12 years, housing values skyrocketed to unrealistic and unsustainable levels. Commissions on mortgage refinancing helped fuel the downfall and the complexities of the computer age and slick accounting led to complex securities whose risks were not really understood by anyone. All of this has led to the huge economic failure that is now causing everyone to hunker down, turn inward and drastically cut expenses and costs. McFarlan was quoted as saying, "we are in a cost-cutting death spiral." What must happen now is that somehow a psychology of growth must be re-established in the hearts and minds of the American people.

Some good medicine that is being

taken to address the current fears of so many about their future and the future of the country is prescribed as follows; 1) Social Security, 2) Medicare, 3) FDIC (the Federal Deposit Insurance Corporation) 4) unemployment insurance, and 5) the massive economic stimulus package that is now under way. All of these and other prescriptions are in place and will have a positive impact on eventually turning things around. In truth, the U.S. will have to reinvent the basics of its economy over the next five to seven years. We can no longer live primarily as a consumer society. Questions that remain to be answered have to do with the current status of more than 8.5 million American homes that are currently in foreclosure and high risk mortgages that must be restructured if at all possible. The auto industry must find ways to become greener, faster in development and able to ramp up products that will respond to the soon-to-come rapid rise in gasoline prices. Huge efforts will have to be expended in developing alternative forms of energy such as atomic, wind, solar and clean coal power. As Americans we can no longer live as we have lived, consuming 25 percent of the world's non-renewable resources.

As all of these massive efforts are under way, there must be in place a universal financial regulator to oversee universal best practices in the financial markets and to require absolute transparency in investment systems and markets.

With all of this in mind, what does

see BISHOP, page 14

WASHINGTON window

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Bishop John Bryson Chane
Director of communications, Jim Naughton
Editor, Lucy Chumbley

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BISHOP'S visitations&engagements

April 5: Palm Sunday visitation to Ascension, Silver Spring
April 9: Maundy Thursday Renewal of Vows service: noon, at Washington National Cathedral
April 10: Good Friday service: noon at Washington National Cathedral
April 12: Easter: preach at Cathedral's 8 a.m. service, preside at 11 a.m.
April 14: Diocesan Council, 6 p.m.
April 19: Visitation to Christ Church, Wayside
April 19-21: Province III Bishops meeting
April 25: Rector installation at St. Timothy's, D.C., 10 a.m. (the Rev.

Charles C. Amuzie)
April 26: Visitation to St. Paul's, Rock Creek
April 27: Province III Synod
April 29: Chaplain installation service at Washington Episcopal School, 9:45 a.m. (Kim Baker)
April 29: Evensong to install the Rev. Simón Bautista, the diocese's Latino Missioner, as a diocesan canon. 5:30 p.m. at Washington National Cathedral.
April 30: Keynote speaker at dinner for Bishops Executive Secretaries Together annual conference.

'Eat, Pray, Love' author packs Cathedral

By Anne Carson

Despite the cool, rainy weather on the evening of March 27, Washington National Cathedral filled with 2,250 attendees eagerly awaiting the arrival of Elizabeth Gilbert, author of the internationally celebrated memoir, *Eat, Pray, Love*.

Cathedral Dean Samuel T. Lloyd issued a warm welcome at the start of the program, *Divine Sanity: Thoughts on Creative Life*, and invited the audience to come back for a different kind of spiritual experience on Sundays.

"What an amazing crowd!" he said. "It's not quite like this every Sunday. We do a spiritual thing around here on Sunday, and you don't have to pay."

Jessica Neely, executive director of the PEN/Faulkner Foundation which sponsored the program and a former English teacher at the National Cathedral School, explained that her organization sponsors readings by distinguished writers at Washington venues.

"It's wonderful to see the pleasure on everyone's face," said moderator Susan Richards Shreve, an English professor and author of 13 novels, introducing Elizabeth Gilbert.

"*Eat, Pray, Love* was published in a

dark time. The time was crying for Elizabeth Gilbert," said Shreve, describing Gilbert as a "gentle, optimistic, caring, daring woman whose memoir has become part of our cultural heritage."

"Nice place!" Gilbert said to a delighted audience. During her first visit to the cathedral when she was 9 years old, she said, she was filled with the deepest longing to return home and decorate her bedroom so that it looked like the cathedral. Of course, the bedroom turned out to be a disappointment, she admitted, as her book had been when she finished it. "You begin a book like you are trying

to build a cathedral, and the results are almost always disappointing," she said, going on to describe the deep satisfaction she has felt, having put a book out in the world that so many people loved.

An entertaining speaker, Gilbert continued to surprise her audience throughout the evening with contradictions.

"There is this odious rumor that I have gotten my life together!" she

said. "Also, people think that I can get their lives together."

"If you are like me, you see life as a final exam," she continued, keeping the audience laughing as she explained how she arrived at the airport four hours ahead of her scheduled departure time and still managed to miss her plane. "I am very often still not knowing what to do," she confessed. She described how she laboriously wrote a 500 page book on matrimony; later deciding the book was all wrong and could not be published. So she took the summer off, ate a lot of ice cream and planted a garden. She has now rewritten her

book to her own satisfaction. The affirmation she wanted to leave with the cathedral audience was, she said: "To thine own self, be very, very kind."

Gilbert fielded many questions from the audience, particularly from other writers, including: "Were you making notes in *Eat, Pray, Love*?" Gilbert said she would indeed make notes every day, and that she would often over prepare. "Sometimes angels give you little hints. They get tired of watching you struggle," she added mysteriously.



Elizabeth Gilbert

"How do you keep your inner peace in the U.S.?" (compared to the peace found in an Ashram) asked another, to which she responded, "I am a total failure at meditating!" Still, she said, she is committed to maintaining a degree of silence in her life, explaining that she takes "silence baths" with her cat, which she joked, "spiritual purists would call napping."

Asked how she managed to keep her sanity during the most trying times, Gilbert said, "I would not have been able to get through those experiences if I had not written my way through them. I'm not a very private person."

"Did writing *Eat, Pray, Love* change your sense of the divine?" "It allowed me to crystallize it," Gilbert explained. "It forced me to say what I believed. God belongs to all of us."

"God belongs to all of us."

Elizabeth Gilbert

Interfaith dialogue builds bridges, empathy

By Lucy Chumbley

The stainless steel elevators at 1150 17th Street, Northwest, were in constant motion on a recent Monday night, lifting a larger-than-expected group to the fourth floor offices of the Rumi Forum.

Inside the Forum - which was founded in 1999 to foster interfaith and intercultural dialogue and support democracy and peace - a multicultural group gathered to share a meal and watch and discuss the third in a series of PBS documentaries about Islam.

In previous weeks participants had watched *Prince Among Slaves*, a film about an African Muslim prince enslaved in America and *City of Lights - The Rise and Fall of Islamic Spain*.

But this evening they had come to see *Muhammad: Legacy of a Prophet*, which tells the story of the prophet's life and the challenges and prejudices faced by U.S. Muslims today.

"The film dialogue is a wonderful way to bring things together," said the

Rev. Carol Flett, who moderated the discussions and serves as Washington National Cathedral's Interfaith Coordinator. "It provides a common experience and a safe place to talk about the film and then deeper issues."

Introducing the film, which was furnished by the nonprofit 20,000 Dialogues, she urged participants to "think about what you think you already know about Islam, and as you watch the film, think about the things that you're learning."

The interfaith dialogue movement really gained traction after Sept. 11, 2001, Flett said, largely as a response to a widespread lack of knowledge and understanding about Islam.

Initial efforts focused on building Christian-Muslim understanding, with Jewish voices joining the mix to begin Abrahamic dialogue among the "people of the book" - the three great monotheistic faiths.

"Christians at this point seem to be providing the facilitation between Jews and Muslims," Flett noted.



PBS films, including *Muhammad: Legacy of a Prophet*, are used as a focus for interfaith dialogue.

"We're almost like the middle child. It has become an interesting dynamic."

More recently, she said, the dynamic has shifted again, with Hindus, Buddhists and members of other polytheistic religions expressing a desire to take part.

"I wonder if we've moved past that urgent need, and if we might be willing to open up to the other world faiths," she said, noting that globaliza-

tion is the way of the future, and "religion is taking such a prominent role in society. Now we're realizing that religion is never going to be a private matter, so we really do need to learn about each other - not so we can evangelize, but simply so we can learn and appreciate each other and what we do."

Flett has served for two years as the Cathedral's interfaith coordinator,

Parish pledges to the diocese for 2009

More than 60 percent of the diocesan budget - which funds the diocese's youth, Latino and campus ministries, health care and pension administration for clergy and lay employees, support for parishes in distress, educational programs on everything from evangelism to stewardship, this newspaper and

much more - comes from parish giving.

In 2009, reduction of more than \$300,000 in pledges from congregations and reduced investment income has necessitated expense reductions of over \$400,000, including the elimination of four positions on diocesan staff. In 2001, the Diocesan

Convention unanimously approved canons that established a tithe as the norm for congregational giving in support of the diocese, although many congregations fall short of this 10 percent gift.

"If all parishes that can tithe tithed, the diocesan budget would be adequate to support strong ministries at

the diocesan level and income from the Ruth Gregory Soper Memorial Trust could be available to support grants and other innovative activities," said Canon to the Ordinary Paul Cooney.

The table below shows existing parish pledges for 2009.

	2007 Normal Operating Income	2009 Parish Giving to EDOW	2009 Giving as Percentage Of Church's NOI		2007 Normal Operating Income	2009 Parish Giving to EDOW	2009 Giving as Percentage Of Church's NOI
Region 1				Region 5			
102 Christ, Church Washington	429,526	30,600	7.1%	110 St. Paul's, Rock Creek	1,695,658	90,000	5.3%
104 St. John's, Lafayette Square	1,759,851	130,000	7.4%	121 Our Saviour, Brookland	120,707	-	0.0%
106 Epiphany, DC	815,213	30,000	3.7%	123 Holy Communion	75,574	-	0.0%
107 Ascension and St. Agnes	535,754	18,583	3.5%	131 St. Timothy's	379,465	38,000	10.0%
108 St. Augustine's	136,612	5,000	3.7%	132 Atonement	312,350	20,000	6.4%
116 St. Mark's DC	937,587	46,879	5.0%	134 St. Phillip the Evangelist	243,273	24,265	10.0%
117 St. Monica's & St. James', DC	325,064	6,021	1.9%	305 St. John's, Zion Parish	230,027	23,003	10.0%
118 St. Luke's, DC	433,712	35,000	8.1%	307 Holy Trinity, Collington	294,508	35,000	11.9%
119 St. Thomas', DC	382,133	42,744	11.2%	308 St. Phillip's, Laurel	362,137	6,000	1.7%
126 St. Mary's	159,245	10,000	6.3%	310 St. Matthew's	252,236	5,000	2.0%
127 Calvary Church	391,928	13,200	3.4%	311 Epiphany, Forestville	168,054	13,319	7.9%
130 St. George's, DC	331,350	33,135	10.0%	313 St. Luke's, Bladensburg	234,670	4,500	1.9%
	6,637,975	401,162	6.0%	314 St. John's, Mt. Ranier	150,345	7,500	5.0%
Region 2				315 St. Andrew's, College Park	481,721	15,361	3.2%
101 Washington National Cathedral	23,337,792	75,000	0.3%	316 St. Micheal & All Angels	121,235	11,000	9.1%
103 St. John's, Georgetown	901,034	60,000	6.7%	320 St. Christopher's	230,678	10,800	4.7%
105 Christ Church, Georgetown	1,479,561	147,000	9.9%	321 St. George's, Glenn Dale	213,405	17,260	8.1%
109 St. Alban's	1,552,467	120,000	7.7%	322 St. James', Huntington Parish	96,970	9,697	10.0%
112 Grace Church, Georgetown	299,185	22,872	7.6%		5,663,013	330,705	5.8%
113 St. Paul's, K Street	954,133	10,000	1.0%	Region 6			
114 St. Stephen & the Incarnation	247,650	24,765	10.0%	301 St. John's, Broad Creek	278,678	9,000	3.2%
122 St. Margaret's	814,582	41,656	5.1%	302 St. Paul's, Baden	79,933	3,698	4.6%
124 All Souls'	564,122	50,771	9.0%	303 St. Barnabas', Leeland	344,715	34,471	10.0%
125 St. Columba's	2,846,684	80,000	2.8%	304 Trinity, Upper Marlboro	202,827	19,640	9.7%
128 St. Patrick's	758,972	50,000	6.6%	306 Christ Church, Accokeek	163,347	-	0.0%
129 St. David's	421,077	25,000	5.9%	309 St. Thomas', P.G. County	164,960	9,600	5.8%
Including Cathedral	34,177,259	707,064	2.1%	317 St. Barnabas', Temple Hills	207,726	6,000	2.9%
Excluding Cathedral	10,839,467	632,064	5.8%	319 Christ Church, Clinton	181,993	3,200	1.8%
Region 3				323 St. Phillip's, Baden	126,963	10,080	7.9%
161 St. Barnabas' Church of the Deaf	24,708	3,000	12.1%	401 Christ Church, Durham	187,378	18,737	10.0%
202 St. Peter's	266,803	28,000	10.5%	402 Christ Church, Port Tobacco	268,408	2,000	0.7%
203 St. Bartholomew's	149,698	8,500	5.7%	403 Christ Church, Wayside	170,964	2,000	1.2%
207 St. John's, Norwood Parish	902,870	45,000	5.0%	404 Trinity, Newport & Hughesville	121,006	6,000	5.0%
208 All Saints', Chevy Chase	1,445,696	30,000	2.1%	405 St. James', Indian Head	140,836	14,084	10.0%
211 St. Dunstan's	467,200	30,000	6.4%	406 St. Paul's, Piney	289,139	15,000	5.2%
214 St. Luke's, Trinity Parish	392,585	39,300	10.0%	501 All Faith, Charlotte Hall	105,034	3,000	2.9%
215 St. Francis	1,456,834	32,000	2.2%	502 Christ Church, Chaptico	192,074	10,000	5.2%
217 Ascension, Gaithersburg	792,349	59,950	7.6%	503 St. George's, Valley Lee	112,341	3,000	2.7%
218 Redeemer	414,781	30,906	7.5%	504 St. Andrew's, Leonardtown	262,454	1,200	0.5%
221 St. James', Potomac	473,883	29,160	6.2%	505 Trinity, St. Mary's	315,599	5,150	1.6%
222 St. Anne's	273,420	-	0.0%	506 All Saints, Oakley	103,351	5,000	4.8%
223 St. Nicholas' Parish	216,816	21,682	10.0%	507 Ascension, Lexington Park	187,322	5,000	2.7%
	7,277,643	357,498	4.9%		4,207,048	185,860	4.4%
Region 4				Grand Total			
111 Holy Comforter	264,720	33,293	12.6%	Including Cathedral	63,519,886	2,319,208	3.7%
120 Trinity, DC	544,918	25,000	4.6%	Excluding Cathedral	40,182,094	2,244,208	5.6%
201 Christ Church, Rockville	624,010	40,385	6.5%				
204 St. John's, Olney	511,295	10,000	2.0%				
205 Grace Church, Silver Spring	716,088	33,550	4.7%				
206 St. Luke's, Brighton	92,254	10,100	10.9%				
209 Christ Church, Kensington	740,016	50,360	6.8%				
210 Ascension, Sligo parish	337,792	16,150	4.8%				
212 St. Mary Magdalene	208,199	20,829	10.0%				
213 Our Saviour, Hillandale	472,219	14,000	3.0%				
216 Good Shepherd	393,680	27,552	7.0%				
219 Transfiguration	317,329	31,700	10.0%				
220 St. Mark's Fairland	334,428	24,000	7.2%				
	5,556,948	336,919	6.1%				

Parish pledges to the
Diocese of Washington
for 2009

Diocesan finances a concern for council

By Lucy Chumbley

Economic hard times and the financial needs of the diocese were a focus of discussion for the newly formed Diocesan Council, which met for the first time on March 10.

"How will our churches begin to gather ourselves to respond to this?" asked Bishop John Bryson Chane. "It's a challenge to our churches to step up to the plate."

Parishes are feeling the effects of the financial crisis in many ways, council members said.

The Rev. Martha Bonwitt of Trinity, Upper Marlboro, reported that her local food bank gave away an average of 90 bags of food a month until October, when demand spiked up. In

“It's a challenge to our churches to step up to the plate.”

Bishop John Bryson Chane

February, she said, 160 bags of food were given away.

"That's the bad news," she said. "The good news is that donations are keeping up with this, and that's a miracle to me."

Barbara Miles of St. Nicholas, Darnestown reported that "food's coming in fast and going out fast" at

the food bank her church supports, and the parish also has "seen an uptick in evening service attendance."

Chane said he had been hearing similar accounts from churches around the diocese during his regular parish visitations.

His goal during these trying times, he said, is "to ensure that the mission programs of the diocese continue, and that we have the funds to drive them."

Canon to the Ordinary Paul Cooney reported that almost all the parish pledges were in for 2009, and that based on these numbers, giving to the diocese would be down by more than \$300,000 this year.

"Of that, \$250,000 is attributable to three congregations," he said, "with the remaining \$60,000 to 80,000 spread among the remaining 86. By and large, most congregations are fairly close to where they were last year."

Four staff positions were eliminated at Church House, he said, adding that savings from these staff reductions alone will not be enough to fill the budget gap, although "I'm reasonably optimistic that we're within a reasonable distance."

"It's not all doom and gloom," said new Finance Committee chairman Peter Marks. "We do have some parishes that are coming in to talk to us about expansion and renovation."

"Hard issues" in front of the council this year include the need to have some difficult conversations with congregations facing issues of survival, Chane said.

Cooney identified a number of congregations whose viability as stand-alone congregations was in doubt,

see *COUNCIL*, page 6

BISHOP'S APPEAL, from page 1
Donors also can contribute online at edow.org/giving.

The 2008 Bishop's Appeal was the diocese's most successful such campaign, grossing \$165,588, a 41 percent increase over the 2007 campaign. The total included one gift of \$25,000 and another of \$17,000.

The continued success of the appeal is especially important in 2009. The diocese recently laid off four full-time employees, including its property manager and director of administration, and reduced the publishing schedule of *Washington Window* from

11 issues to eight, due to a \$300,000 decrease in contributions from its congregations.

Donors who contribute \$1,000 or more will be invited to an evensong and reception in their honor at Washington National Cathedral next spring.

"Your gift ... sustains the vigorous youth ministry that has been one of the proudest achievements of my episcopacy," Chane wrote. "Facing an uncertain future, our young people need to know that we love and value them as children of our church. The

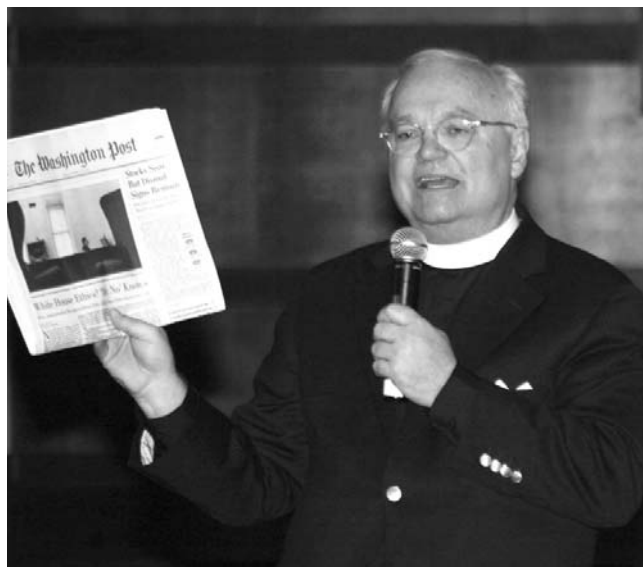


Photo by Susan Shillinglaw

MORE BAD NEWS The Rev. Barney Hawkins speaks about the financial crisis during a March 13 program at the Virginia Theological Seminary.

Fear & Good News

VTS program reminds people and parishes to place their trust in the kingdom of God

By Lucy Chumbley

The day after Virginia Theological Seminary announced plans to lay off six employees and grant nine others early retirement, Dean Ian Markham and the Rev. Barney Hawkins, vice president of Institutional Advancement, hosted "Living with Fear and Good News in a Time of Crisis."

The March 13 program, part of the Fridays at the Seminary series, looked at what the current downturn means for churches and non-profits, and at the spiritual resources available.

"I'm a man that lives in two cities," Hawkins said: "The city that has Wall Street as its Main Street and the dollar as its currency, and the city that has the Via Dolorosa as its Main

Street and its banner unfurled. One of those cities is struggling now."

Holding up the day's issue of the *Wall Street Journal*, he read snippets aloud: "Americans saw 18 percent of their wealth vanish in 2008;" "45 out of 50 economists predict that the new era of thrift will persist beyond this recession."

Many churches and organizations are facing hard times, and "this institution is no exception," he said, describing VTS as a "microcosm of this crisis." But "we have to recognize it, and we are invited to trust in God."

Referencing two rather chilling short stories about the effect of anxiety on children - "The End of the Party," by

see *FEAR & GOOD NEWS*, page 6

same is true for the Spanish-speaking immigrants who have become such an integral part of our community. The diocese cannot turn its back on their fledgling congregations. Nor can we retreat into silence until the time is more convenient for us to speak out. The disenfranchised everywhere need to know that they are welcome in our churches; and that we stand for justice and equality, in the Anglican Communion, in our country and in our world.

"With your help, we can do what we are called upon to do in times of cri-

sis: reach out to others, sharing our faith, the strength of our tradition, and the reassurance of the God who clothes the lilies...and makes sidewalks bloom."

The diocese's \$4.65 million operating budget is supported primarily by contributions from its congregations and by income from the Ruth Gregory Soper Memorial Trust.

The Bishop's Appeal was created in 2004 to allow parishioners, and other interested parties, to contribute directly to the support of the diocese.

FEAR & GOOD NEWS, from page 5

Graham Greene and "The Rocking Horse Winner," by D.H. Lawrence - Hawkins urged participants to consider the effect of the financial crisis on young people.

"Not one household in this country will be unaffected by this time of shift," he said. "How are we conveying to [children] the shift from the Age of Affluence to the Age of Thrift?"

Markham described the dangers of what he called the middle class illusion of being in control. But in facing up to this lack of control, he asked, "How fearful should we really be?" He cautioned that, as in the selected stories, "anxiety can in fact itself become a killer."

Breaking into small groups, participants discussed the effect of the current crisis on children. Most observed that young people are being asked to do more with less, are facing lifestyle changes of varying degrees of severity, and are picking up on increased parental anxiety.

"How do we as adults deal with stress issues and fear issues and uncertainty?" Hawkins asked. "How do [children] hear about God? How do they keep the security where real security is?"

"Just to encounter a child is to encounter the future," he said, "but

also to realize how vulnerable they are. Worries about money can literally kill a child, and it happens every day somewhere in this world."

In these trying times, Hawkins said, it is important to trust God and to trust each other.

There is a temptation to see the world as black-and-white, he said, "to see the time of abundance as light and the time we're in as black." But the real story consists largely of shades of gray.

"I will choose not to live in a world that is black and dying," he said, explaining that we each have that choice. "I will choose to live in a world that is gray and moving toward the light."

For many people of faith, he said, this is a time of grieving. But it is also a time to "recover the narrative that you cannot talk about resurrection without cross."

"I think so much of our talk has been washed with optimism," he said, stressing that the role of churches is not simply to talk about resurrection and the good life, but to "deal with the sin of the world, the evil that is in us."

"The journey is one in much pain and agony, not all joy and happiness," he said. "Now as we make a transition from the Age of Affluence to the Age of Thrift, and as we watch our children make the transition, how do we



Photo by Susan Shillinglaw

VTS Dean Ian Markham shares his thoughts on the economic meltdown.

say to our children, 'At times like this we need a savior, and Jesus died on the cross to be that savior?'"

"The Bible emerges out of places that are difficult," Markham said. "All the time."

Markham spoke of the need to reclaim the "whole Gospel" - judgment and hope, cross and resurrection - and presented some findings from the Depression for congregations to consider.

Despite the widespread depletion of wealth in the 1930s, he said, a large number of people saw their wealth grow - those who remained employed and benefitted from low inflation. And in the Depression and all subsequent recessions, he added, "philanthropic giving was hardly touched."

This is because "partly, there is a deep sense that those who are fortu-

nate need to help those who are less fortunate, and also because most of us rarely give to the point where it's a stretch."

"Philanthropy is born out of relationship," he explained. "The way to think about giving in your congregations is to understand that it's about relationship building. The secret is relationship, relationship, relationship."

For smaller congregations, he said, it is important to "tell a good story" by highlighting the parish's distinctive qualities, and to "build the base" of members. Equally important, he said, is to ask people to give "face to face." He spoke of the need to be thick skinned, because "for every 'no' you get, 10 people who wouldn't have given will say yes."

"Where is the Spirit in this?" he asked. "Actually, it's everywhere. The Gospel is about talking to each other, challenging each other, sitting down with someone."

"We're constantly called and challenged by Jesus not to make stuff our God," he said. "There are few more important things in life than love and the gift of each other. ... What Jesus is constantly calling us back to is sorting out what this is all about."

It's like the story about a child breaking a valuable antique while playing in a grandparent's home, he said: "The sin is to imagine that the antique matters. The grandchild is always more important."

2009 STEWARDSHIP CONFERENCE:

Navigating the Great Recession: Financial Leadership in Communities of Faith, is set for May 9 at Washington National Cathedral. Keynote speaker is Nathan Dungan, national expert on family finances and founder of Save Share Spend LLC. The diocesan conference will include workshops by Laura Bachmann, Cheryl Meyer and a roundtable discussion led by Paul Cooney. Cost is \$30. Sign up at www.edow.org/events Questions? jsamilio@edow.org

COUNCIL, from page 5

several "special cases," requiring increased diocesan attention and three with which the diocesan staff is in close touch.

In some cases, Chane said, parishes "have been close to red-lining for a long, long time." In many cases, the diocese has called on the advice and services of Bob Gallagher, a Seattle-based consultant and trainer with the Church Development Institute.

"It's not pastorally fair to these people who have been beating themselves up for so long not to give them the tools to make some decisions," he said. "It's very expensive, yes. It takes a lot of time. But it's the fair thing to do. It's the pastoral thing to do."

Linda Freeman of St. Luke's,

Bethesda, said that one of the most helpful things the council can do for struggling parishes is to "be clear about the criteria that is being used and not hold out false hopes."

Council members discussed the closures in recent years of Holy Spirit, Germantown and Nativity, Camp Springs and how each case was handled.

"Sometimes we're skittish when it comes to end of life," said the Rev. Sheila McJilton, of St. Philip's, Laurel. "We don't know what to do, so we kind of keep the patient alive and on life support. Some of this care - it's hospice care. We just need to be able to look somebody in the face and say, 'We're looking at the end here. Let's walk through this together.'"

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PARISH PROJECTS (clockwise from bottom left) The new entryway at St. Paul's, K Street; damaged paintwork before restoration work at St. Mary's, Foggy Bottom; St. John's, Norwood during the installation of its new organ (and below, after completion); and construction work at St. Peter's, Poolesville.



RENOVATIONS, from page 1
or have under way.

St. Paul's, K Street

The desire to create a fully handicap-accessible house of worship was central to St. Paul's decision to undergo a major, two-year construction and renovation project. Built in the 1950s, with multiple floors, "we had the issue of stairs everywhere, and so having an elevator to allow access to different levels was something that we've wanted to do for a number of years," explains Linda Wilkinson, chair of the construction supervision committee.

What the parish ended up with was a new entryway into a skylight-covered atrium that joins the church and parish hall and two elevators that ferry people to different floors of the church and adjacent townhouses that house classrooms, the music department, clergy and administrative offices and meeting space.

The project was a number of years in development. Work began in earnest in January 2007 and concluded in January 2009. Total cost came to about \$6 million.

"Everyone is just thrilled at not only the beauty of the space but also that people who haven't ever been to St. Paul's can now see and experience it" at all levels, she says.

St. George's, D.C.

After two to three years of planning and a year of construction, St. George's, D.C. also has a new main entrance that joins the church with a townhouse that will serve as expanded space for offices and parish and neighborhood gatherings.

The driving force behind the \$1.8 million renovation was the need for an elevator, says Erika Gilmore, a member of the team overseeing the project. "We have an aging population, and, in addition, when someone passed on, it became problematic ... because we'd have to enter and exit with the casket through the back alley," she explains. "It was not exactly the going out that you like to give people."

The new entrance, which includes an elevator, creates a focal point for those entering St. George's and serves as a transition space between the two buildings. The space freed up by moving the rector's office and other meeting spaces to the townhouse will be used as a refreshment area for people during the service, particularly mothers with young children. The building was dedicated Oct. 20, 2008.

"The sensibility of the church is now enhanced, with the addition of the elevator, and there is more space for programs and community meetings," says the Rev. Vincent Harris, rector of

St. George's. The addition of a cross atop the atrium adds to the feeling of welcome and reminds all who enter St. George's that they are entering a place of worship, he adds.

St. Mary's, Foggy Bottom

Painstaking work on the decorative walls surrounding the altar has restored St. Mary's to its original "luster" and fueled a desire to share the church and its history—it was designed by James Renwick as the city's first Episcopal church for African-Americans—with the greater community, says Lionel Gloster, chair of the restoration committee.

The project involved restenciling the east, west and north walls surrounding the altar. The original artwork dates to the early 1900s.

"We have had visitors from as far away as China who have come and marveled at the architectural structure of the church and the altar and the walls," Gloster says. A \$35,000 grant from the Foggy Bottom Association was matched by a grant from a local developer to finance the work. Time from planning to completion of the stenciling in January was nine months.

St. John's, Lafayette Square

Church officials and members oversaw a major renovation to the nave last year, refurbishing the wood floors,

upgrading the heating, ventilation and air conditioning system, lighting and wiring; and replacing the old organ with a brand new one.

"Everybody is thrilled with the results," says Hayden Bryan, parish administrator.

Additional work involved upgrading fire and burglar alarms and adding panic bars to many of the doors, as well as moving classrooms around in the parish house, creating a safer and more comfortable environment, Bryan says.

Fundraising got underway in 2006, and the work was executed between May and December 2008, with the exception of the organ, which was installed last month. Besides being new, Bryan says the organ is better designed for the nave. "We're going to have some cantilevered pipes [projected] out into the chancel area for tone and to better support the people in their congregational singing," he says. A special music festival is planned for sometime in June to celebrate the new organ.

Total cost of the project: \$6.1 million.

St. John's, Norwood

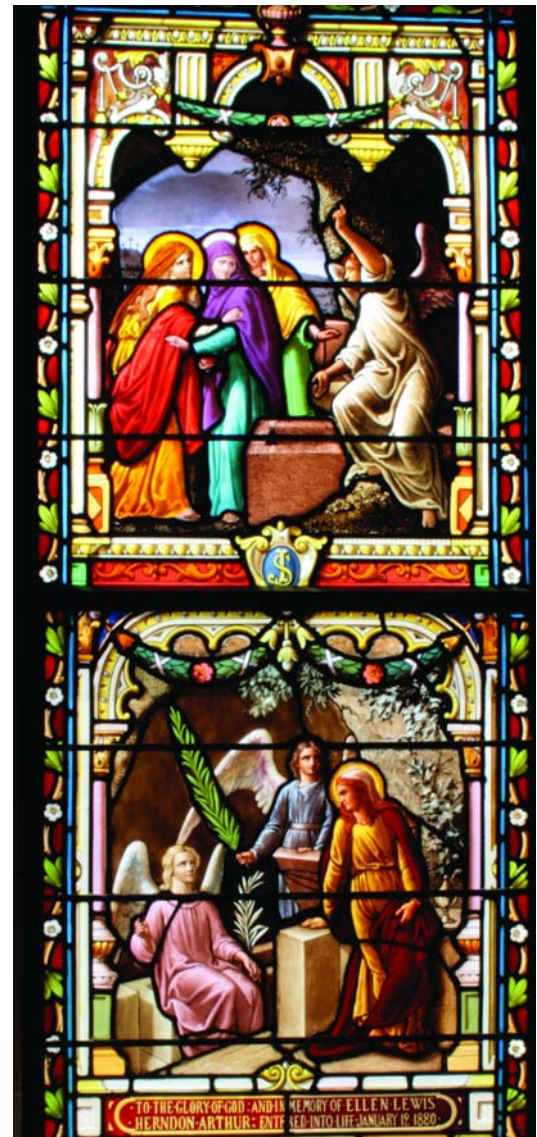
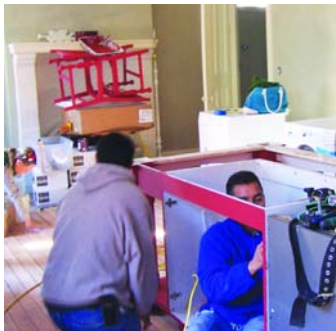
Both the chancel and front of the nave were renovated to accommodate a new organ that now sits where the

continued on page 8

FRESH PAINT

(clockwise from top, this page)

The freshly painted red door which serves as St. George's, D.C.'s new entrance; a renovated window at St. John's, Lafayette Square; historic Holy Trinity, Bowie which is planning renovations; workmen at the St. John's, Georgetown rectory; and a recently completed room.



RENOVATIONS, from page 7

sanctuary previously had been at the liturgical west end of the chancel. The work involved, among other things, bringing the altar forward so that it stands directly under the chancel arch. A key benefit is that the cross and altar are now much closer to the congregation, says the Rev. Harrison West, associate rector at St. John's. Another benefit of moving the altar is that it brought the altar rail down into the nave, eliminating the need for members to climb steps when they take communion. West likens the new altar rail to a pair of "embracing arms," saying the old one was more like a fence. Planning for the renovations began in late 2005. The actual work began in the summer of 2007 and was completed in time for Advent. The cost, including the organ, was \$1.7 million.

St. John's also created a new focus for its heavily used West Avenue entrance, which is essentially a side entrance, placing the baptismal font where people would see it as they entered the church. "That's a much more gracious way to come in, and it also says something theologically: that it's by baptism that we come into full membership in the life of the community," says West. Other benefits include greater liturgical flexibility regarding placement of the altar and lectern and redesign of the choir area, so that the full choir now sings out to the congregation rather than being divided and singing at each other from opposite sides of the chancel, West says.

St. Luke's, Bethesda

Starting in August 2007, the church undertook a \$1.5 million "green" renovation of its sanctuary that involved replacing all of the windows with

double-pane, energy-efficient alternatives, raising the roof and replacing the old steel roof beams with wood trusses and overhauling the lighting system to accommodate energy-efficient light bulbs. St. Luke's also installed a state-of-the-art geothermal heating and cooling system. The project was completed in February 2008 and improvements have made the sanctuary "much more environmentally friendly," says St. Luke's rector, the Rev. Stephanie Nagley. The church also has a new entrance-way that is more welcoming and visible from the street. The result has been "an influx of new faces" at Sunday services, Nagley adds.

St. Peter's, Poolesville

When rapid membership growth turned to a precipitous decline because the need for additional Sunday school rooms couldn't keep pace, St. Peter's, Poolesville, decided it

was time to expand. Entirely new areas for classrooms and parish hall offices were added, as well as a light-filled nursery, dedicated library and a living room for meetings and Bible study—more than doubling the size of the existing facility. Planning began in 2000 and the project was completed, with a price tag of about \$2.5 million, according to John Clayton, chair of the building committee. The result: St. Peter's is again on an upswing. "We're getting new families, and the church schools seem to be thriving again. It's given us much more facility—more space for activities, space in support of activities," Clayton says.

St. John's, Georgetown

Sixteen interior designers are busily at work transforming the first and second floors of St. John's rectory into a local gem. Selected as this year's Children's Hospital Designer



TRANSFORMATIONS (clockwise from bottom left) Detail from newly restored paintwork at St. Mary's, Foggy Bottom; Annunciation Chapel at Episcopal Church House, during and after plaster restoration work; the nave at St. Luke's, Bethesda, during construction and after; and the steeple being lowered into place at St. Peter's, Poolesville.



Showcase House, the newly painted, wallpapered and refurbished home will be open to the public from April 18 through May 10 at a cost of \$20 per person. Proceeds will go to Children's National Medical Center.

All of the paints and furnishings were donated by stores and manufacturers or by the designers themselves, says Jane Volkema, liturgical associate at St. John's. When the showcase concludes, St. John's will have the option to buy some of the items, such as bookcases, chairs and sofas and draperies.

"We're benefiting by getting a lot of work done pro bono that normally we would have to pay for," Volkema says, adding that the rectory has been empty since 2007 and has long been in need of repairs and updating. Work to enhance the safety and structure of the electrical and plumbing systems will be funded by St. John's. With the improvements come plans

to expand the use of the rectory—now limited to Sunday school classes, youth and vestry meetings and foyer dinners—to again include St. John's Christmas open house and special occasions such as wedding receptions, Volkema says.

Annunciation Chapel, Episcopal Church House

The discovery of moisture damage on the interior walls of Annunciation Chapel, informally known as the Bishop's Chapel, prompted a call to replace the entire copper and gutters and rework the downspout system. That was in 2006. The unique roof design, dating to around 1917, was copied meticulously, restoring the appearance of the roof to its original beauty, says John Runkle, Washington National Cathedral's conservator. Since then, the damaged plaster walls inside the chapel have been replastered and the entire interior repainted

to simulate Indiana limestone, the original color of the walls. Future plans include cleaning and restoring the chapel's decorative ceiling and six stained glass windows.

"We are gradually working our way through the things that need repair," Runkle said, adding that the Cathedral's capital budget includes money to begin working now on the windows, refurbishing one set of windows each fiscal year. Money for the ceiling is not yet in hand, but if all goes well the project should be completed around 2015, he says. Overall costs are estimated at about \$150,000.

"This is such a little jewel box ... and the notion that the chapel is dedicated to the annunciation and that all of the imagery that is in that space is focused entirely on women, and that kind of decision being made in the early 1900s was a very forward decision," Runkle says. The chapel

also tells part of the history of the presence of the Episcopal Church on Mount St. Alban and helps to further the efforts of what the diocese is trying to accomplish by providing a worship space for diocesan staff, Runkle says.

Holy Trinity, Bowie

God and Wall Street willing, Holy Trinity, Bowie, hopes to renovate its rectory and convert it to office space for staff and meeting rooms. The historic building hasn't served as a rectory for about 10 years and currently is underused as office space for church staff.

"We're in a holding stage for now," says Craig Ryan, junior warden and chair of the renovation committee, citing the downturn in the economy. "Ultimately, we want to increase the office space for staff and expand [the] facility to create large meeting spaces as well."



A SAINT FOR APRIL



The remains of Coldingham Priory, where Aebbe the Younger is said to have lived and died.

Aebbe of Coldingham

Commemoration: April 2

Also known as: Ebbe the Younger
Time and place: Burned to death on April 2, 870 at Coldingham Priory, Berwickshire, Scotland

Story in brief:

It is uncertain whether Aebbe, the Abbess at Coldingham Priory in Berwickshire, Scotland, actually lived, as there is little historical evidence about her and many inconsistencies in the accounts of her life. Nevertheless, her story has survived. She is said to have been the abbess of a large double monastery founded by St. Ebbe the Elder. When it was attacked by the Vikings, Aebbe is said to have urged her nuns to save themselves from capture and rape by disfiguring themselves, cutting off her own nose and upper lip to set an example. When the Vikings broke into the convent, they were so horrified by what the women had done that they set fire to the house, and burned them all to death. The expression "cutting off the nose to spite the face" is thought to have originated from this violent episode. But as there are no accounts of a Viking raid in 870 and as the monastery had by then been long abandoned, the story is sometimes believed to have been confused with that of St. Etheldreda, a pupil of Ebbe the Elder, who founded a religious site in East Anglia that was sacked by the Vikings.

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MONTHLY MEDITATION

Love is a test. Will you pass?

Why do kids do bad things and test our patience and compassion? Why do friends sometimes seem not to act much like friends? Because they want to see how much you really love them.

In 20-years plus of youth ministry and being a parent of four myself, I have seen this theory tested over and over. The good news is that kids that continue to receive love, no matter what, turn out really well. The sad news is I have seen parents stop loving and the results are tragic.

This principle is bizarre, this testing each other to see if love still exists. We do bad things and make people mad to see if they love us rather than taking care of each other and showing kindness as a part of our love. But, if you think about it, you will be able to see this very thing in your life and those you are closest to.

The other night after talking to a kid I had in Youth

Group in Oklahoma I was reminded of this. It led me to conclude that one of God's greatest gifts to us is love.

How wonderful is it that we can be who we are and God's love is constant? We can be loving and caring for our families and friends and God loves us. We can also be hateful and a trouble maker and God loves us.

Jesus shows this over and over again in the stories from the Bible. There were numerous instances where Jesus' love was displayed in the margins of society as well as with those closest to him.

I challenge you to look at love two ways in your own meditations.

First, think about this concept that love is constantly tested by those around us. Secondly, thank God daily for the gift of love; both in what we receive and even more, for what we can give.

Steve Seely is youth director at Christ Church, Durham.



COMUNIÓN



Simón Bautista

Hablando de Resurrección en tiempo de Cuaresma

Algunos de ustedes se preguntarán por qué estoy escribiendo sobre la Resurrección cuando apenas

nos estamos preparando para Semana Santa. Les voy a dar dos razones básicas. La primera está relacionada con el sentido del efecto del momento: para cuando esta edición del periódico diocesano llegue a sus manos estaremos a penas unos días del domingo de Resurrección; mientras que para cuando llegue la siguiente, habrá pasado más de un mes y se hará más difícil asociar el tema con ningún acontecimiento reciente. La segunda razón es de antecedente: Jesús mismo habló de la Resurrección antes de su Pasión y Muerte. Así es, mis hermanos, que no me culpen a mí.

Efectivamente, Jesús, habló claramente de su Resurrección en tres ocasiones antes de que esta ocurriera; antes de que fuera arrestado, enjuiciado, muerto y sepultado.

El primer anuncio de su Resurrección lo hace en Cesárea de Filipo, justo después de que Pedro confesase que él, Jesús, es el Mesías. He aquí lo que dijo: "El Hijo del Hombre tiene que padecer mucho, ser rechazado por los ancianos, sumos sacerdotes y letrados, tiene que ser condenado a muerte y resucitar al tercer día" (Lc. 9,22).

La segunda vez ocurre inme-

diatamente después de su Transfiguración en el monte Tabor, frente a Pedro, Juan y Santiago. A ellos les anticipa su Resurrección cuando dice: "No cuenten a nadie lo que han visto hasta que el Hijo del Hombre resucite de entre los muertos" (Mt. 17,9).

La última predicción la hace Jesús cuando, de camino a Jerusalén, habla separadamente con los doce discípulos más cercanos suyos y les confiesa: "Miren, estamos subiendo a Jerusalén y se cumplirá en el Hijo del Hombre todo lo que escribieron los profetas: será entregado a los paganos: se burlarán de él, lo insultarán, lo escupirán, lo azotarán y lo matarán; y al tercer día resucitará" (Lc. 18, 31-34).

Los discípulos no entendieron nada de esto sino hasta después de la Resurrección de Nuestro Señor Jesucristo, la madrugada de aquel domingo. Algunos, inclusive, necesitaron de varias apariciones del Resucitado para agarrar la honda, y no faltó quien pidiera una probadita: tengo que meter mis dedos en sus heridas para saber si es verdad.

Lo bueno es que después, tras la confirmación del hecho, los Apóstoles hicieron de la Resurrección el tema central de su predicación y daban fe

de que eran testigos: "A este Jesús Dios lo resucitó y todos somos testigos de ello" (Hechos 2,32).

Ahora bien, nosotros no necesitamos esperar hasta el domingo de Pascua para entender estas cosas y comenzar a hablar de Resurrección, ya sabemos como termina la historia al final del Triduo Pascual; después de estos largos 40 días de meditaciones, retiros, viacrucis y hasta lavatorio de los pies. Lo que sí necesitamos es dejar que este acontecimiento transforme nuestras vidas y nos llene de esperanza y de ganas de seguir viviendo a la luz de las enseñanzas del Maestro de Nazaret; y tomar esas enseñanzas al dedillo y aplicarlas en todo nuestro entorno: personal, familiar, comunitario y eclesial. A conciencia de que al hacer esto estamos creando las condiciones para que el Reino de Dios entre por la puerta grande y se instale entre nosotros del mismo modo que se hizo presente entre las primeras comunidades fundadas por los seguidores del Cristo Resucitado.

Que Dios les bendiga y Feliz fiesta de Resurrección

Padre Simón Bautista Betances Latino Missioner, Diocese of Washington

www.edow.org/ministries/latino

HUNGER FUND REPORT
from the March 12, 2009 Meeting
Jesus said "Feed my sheep."

Starting Funds Grants:	\$10,630.80
▶ St. George, D.C.'s Kwanzaa Kitchen Breakfast Program <i>Provides between 200 and 300 breakfasts every Saturday in LeDroit Park area.</i>	Granted \$3,000
▶ St. Michael and All Angels Free Community Dinner and Food Distribution Program <i>Monthly meal and food distribution in Adelphi area, moving to semi-monthly.</i>	\$4,000
▶ We Are Family Senior Outreach Network Inc. <i>Deliver monthly grocery bag and Thanksgiving baskets to very low income seniors in the Columbia Heights, Park View and North Capitol neighborhoods of D.C.</i>	\$3,000
Total Requested: \$10,000; Total Granted: \$10,000; Remaining funds: \$630.80	
Donate to the Hunger Fund at http://www.hungerfund.net	

Open wounds shatter the protocols of denial

■ BEARINGS:



Martin L. Smith

I will be celebrating Easter in Sydney this year, and no doubt the aromas of early fall down under will be different from the springtime scents of the northern hemi-

sphere. But I expect there will be Easter lilies there somehow. I was recalling their fragrance their other day, and very particular feelings it has evoked in me ever since Holy Saturday, 1989.

I was arranging Easter lilies in a little chapel, not very well, so it is no wonder that I got distracted by one of the old magazines I was using to protect the floor. I glanced down and was shocked to read the title, "Children After Divorce: Wounds That Don't Heal." I knelt down and began to read the damp page with a strange feeling of apprehension; I felt on the verge of breaking a taboo. I was abandoned by a parent when I was a child, and endured the divorce that followed. And I was forbidden to grieve. I internalized the ban so thoroughly

that for most of my life all sorts of upbeat interpretations of my experience sprang instinctively to my lips: "Well, it was hard, of course, but maybe it was all for the best... Everything worked out OK in the end. My parents weren't a good fit for each other. We were resilient..." etc.

This was the passage that struck me from Judith Wallerstein's article, one anecdote from her research with kids who have undergone the divorce of their parents. A 6-year-old boy came to the research center. He wouldn't talk about his parents' break up, but he made a beeline for the array of dolls and toys that the therapists used. "When he found a good number of them, he stood the baby dolls firmly on their feet and placed the miniature tables, chairs, beds and, eventually, all the playhouse furniture on top of them. He looked at me satisfied. The babies were supporting a great deal. Then, wordlessly, he placed all the mother and father dolls in precarious positions on the steep roof of the doll house. As a father doll slid off the roof, the boy caught him and, looking up at me, said, 'He might die.' Soon all the mother and father dolls began sliding off the roof. He caught them gently, one by one. 'The babies are holding up the world,' he said."

The devastating simplicity of that lit-

tle boy's words and the piercing eloquence of the scene he had created with the toys struck me to the core. "The babies are holding up the world." That's how it had felt! This unjust reversal of roles, this burden of protecting parents from their pain, this huge sense of responsibility... Kneeling among the disarray of Easter lilies, I felt knots beginning to loosen. It wasn't too late, then, to feel the healing that comes when one's pain is acknowledged as absolutely real. The burden of having to obey the protocols of denial begins to be lifted away.

Self-pity is such a horrible phrase that its associations can prevent us from feeling something that is different and wholly good-self-compassion. I felt tender compassion for the child I had been, and I put my finger on the wounds that suppressed grief had inflicted, wounds I had been taught to pretend weren't there. I somehow managed to arrange the flowers though my vision was blurred by tears-good tears that seemed like the harbingers of integration and blessing.

Was it merely coincidental that this moment of truth happened on Holy Saturday? Perhaps not. After all, wouldn't "Wounds that don't heal" be an accurate title for an Easter sermon? I'm not alone in finding this single detail found in the stories of

Jesus' Easter appearances-*that the Risen Christ has open wounds*-to be the key that convinces me that the resurrection did occur. A made-up story would have had the wounds healed and an imaginary Christ as a figure of sheer glory. But no: the resurrection as it actually happened is God's savage rebuke of all human tendency to cover up pain, all cosmetic smoothing over, all letting by-gones be by-gones, all conspiracies of silence, and phony cover-ups masquerading as reconciliation. "He showed them his hand and his side."

Yet the resurrection of the wounded one is also the supreme gesture by God that bestows irrevocable permission for all time on those who have suffered to acknowledge their suffering as genuine, however others deny or minimize it. In the resurrection of the crucified, as the crucified, sufferers meet the Son of God as the one who keeps them company in the worst that can befall us. Through this meeting, we can find the redemption of what we endured, and delve into possibilities of grace in which buds of life and creativity can germinate just where injury and loss have done their worst.

Martin L. Smith is a well-known spiritual writer and priest. He is the senior associate rector at St. Columba's, D.C.

DIALOGUE, from page 3

which she describes as a quarter-time position and full-time preoccupation.

"There is an ongoing commitment from the cathedral to do interfaith dialogue and programs," she said, pointing out that her predecessor, the Rev. Canon

Michael Wyatt, served as the coordinator of the Abrahamic Roundtable, founded in 2003 as a gathering of Muslim, Christian and Jewish leaders.

Flett's job is to build relationships with other religious groups, and then use those relationships to build the dialogue. In the course of her work she has been invited to participate in Jewish and Muslim events such as Seder and Iftar meals, and recently joined an interfaith delegation which called at the Embassy of India to offer prayers after the bombings in Mumbai.

"There is an unnamed, amorphous interfaith community in D.C. and we seem to turn up at the same places," she said. "The hope is that we can draw on each other's connections and that we can draw on people from the Christian, Muslim and Jewish communities."

Interfaith dialogue is best held in neu-

tral spaces, she said. At the cathedral, the Perry Auditorium is often used as it is not a space used for worship and no religious symbols are present. The Washington Hebrew Congregation, which will host a dialogue on May 11, uses its ballroom.

Similarly, "we try to keep political issues out of the conversations, because the goal is to build community," she said. Another important guide for successful dialogue is to make it clear that "no person needs to feel that they represent their faith."



Carol Flett

For members of the diocese interested in initiating an interfaith dialogue in their own area, Flett suggests contacting religious leaders to see if they have an existing dialogue. Groups can be centered on film viewings, as with 20,000 Dialogues, or book discussions, she said, as well as social action - taking part in joint projects for the benefit of the entire community.

A common side-effect to the dialogues is "interfaith envy."

Flett points to aspects of both faiths that she admires: the Jewish practice of Shabbat - keeping the Sabbath - and the Muslim discipline of praying five times a

day.

"I do think the Muslims have a wonderful clarity about submitting to God's will," she adds. "And [Judaism] has many more festivals than we do, so their religious community has many more occasions to come together."

But perhaps the greatest gift of interfaith dialogue is the opportunity it offers to strengthen and deepen our own faith, she said, while building respect for others.

"It's interesting when you get challenging questions," she said. "Because then you have to go deeper into your own faith to try and answer them yourself."

INTERFAITH FILM DIALOGUE:

Join members of the Washington Hebrew Congregation and the All Dulles Area Muslim Society from 3 to 5 p.m. May 11 at WHC (3935 Macomb St. NW) to view *Talking Through Walls*, followed by roundtable interfaith discussions. The film is the account of a Muslim community in New Jersey whose struggle to build a mosque united the religious community. Free, but reservations are needed. Contact the Rev. Carol Flett at cflett@cathedral.org.

J Philip Newell to lead Celtic retreat

A retreat-type morning and early afternoon exploring Celtic Christianity's love of Christ and love of creation as the twin poles of a spirituality for today, especially in relation to the growing earth awareness of the 21st century, is set for 9 a.m. to 3 p.m. April 25 at St. John's, Lafayette Square. The day will consist of presentations, silence, music and meditation. A \$10 lunch is available for pre-order. RSVP to jessica.hitchcock@stjohns-dc.org

Book Fair to benefit Bishop Walker School

On May 9, The Bishop John T. Walker School for Boys will receive 20 percent of all purchases at Politics & Prose Bookstore, 5015 Connecticut Avenue, NW. For further information, please call 202/299-6521.



WINDOW ON FILM

By Beth Lambdin

The Wrestler (Rated R)

Mickey Rourke lit up the screen in early films like *Body Heat* and *Diner*, Barry Levinson's homage to male bonding and the Baltimore Colts. He followed with some decent performances, but subsequently stumbled into Hollywood oblivion - until Darren Aronofsky wrote the lead role for him in *The Wrestler*. Although Rourke's reputation made financing the film a nightmare, a series of serendipitous events gave him the comeback opportunity of a lifetime, once again cata-

pulting him into the limelight, but this time as an Oscar-nominee, instead of tabloid fodder. Vestiges of his natural charm (and sexy, sly grace) shine through his performance as Randy "The Ram" Robinson, a former professional wrestler desperate to relive his glory days. Since wrestling is all he knows, he's left with limited professional options. He'd be easy to write-off, but beneath the bleached-blond hair and the pumped-up physique, the soul of a lonely man reaches out (sometimes carelessly) for contact with his estranged daughter (Evan Rachel Wood) and a sympathetic stripper (Marisa Tomei, also Oscar-nominated). This gritty, dark film is hard to watch (the wrestling scenes are especially brutal), but

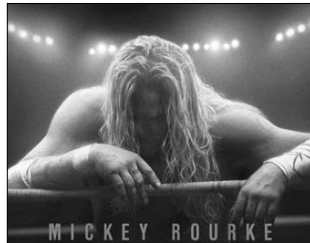
thanks to Rourke's sensitive performance, we're in his corner. Sometimes, however, those youthful days of glory are as good as it gets.

Gran Torino (Rated R)

At my viewing, the full theatre showed that Clint Eastwood could still pack them in. I fretted that this film's popularity meant a rehash of Clint's fabulously popular Dirty Harry persona, but while traces of it are there, it's a more nuanced work. In typical Clint fashion, a gruff exterior blocks easily plumbing his emotional depth. This time around, he plays Walter Kowalski, a misanthropic, retired Ford worker and recent widower. He rebuffs everyone: the local priest, his two grown sons and

their families, and especially his neighbors, a houseful of Hmong immigrants whose looks, language and customs he mocks. He spends his days sitting on his front porch with his dog, Daisy, drinking beer and smoking cigarettes, admiring the high shine on his 1972 Gran Torino parked in the driveway. Like catnip to our feline friends, that car catches the eyes of the local Hmong thugs. As part of his gang initiation, the sensitive teenage boy next door, Thao (Bee Vang) stages a feeble attempt to steal Walt's car, an act with repercussions beyond anyone's wildest dreams. Walt reluctantly mentors young Thao, and develops an easy rapport with his sis-

see *WINDOW ON FILM*, page 15



FAMILY FILMS

By Judy Russell

Race to Witch Mountain (Rated PG)

Parents may remember the 1975 movie *Escape to Witch Mountain* with Eddie Albert and two alien teens flying around in a RV. Some of this movie's storyline is the same, but in the 2009 version there is much more violence (lots of explosions and gunfire toward the children) and a menacing alien robot (whose mission is to collect the children's scientific data by any means). The combination of the relentless, metallic robot's assaults and the American Army trying to capture the teens for their own purposes presents many scary, dark moments that may be too intense for young children. Tweens, however, will thoroughly enjoy the ways siblings Sara (AnnaSophia Robb) and Seth (Alexander Ludwig) outsmart and

confuse their adult enemies by paranormal means.

Ex-con cab driver Jack Bruno (Dwayne "the Rock" Johnson) and UFO expert Dr. Alex Friedman (Carla Gugino) join forces to help the children try to recover their spaceship from the Witch Mountain Military Base in Stony Creek (same setting as 1975). Even when the audience thinks all has been set right, another fight breaks out!

If you did see the old movie watch for the original children, Tia (Kim Richards) and Tony (Ike Eisenmann) as the waitress and sheriff in the roadhouse scene—a nice Disney touch. There are some chuckles along the way, but mostly screenwriters Matt Lopez and Mark Bombback's re-creation of Alexander Key's 1968 novel felt tense, anxious and a bit like a Disney Park thrill ride try-out.

Monsters VS Aliens (Rated PG)

This animated sci-fi film is in amazing 3D. It makes the audience part of the adventure; not in a wow-pow way such as making you dodge objects,

but by giving the viewer a feeling of being surrounded by the action. Whether it is on a shaking US 101/Golden Gate Bridge or aboard a spacecraft, the audience feels as though it is with the characters. The underlying story is simple, and the film has a group of endearing, strange looking "monsters" voiced perfectly by a host of outstanding big-name stars. They are so cute that they might just show up as action figures!

Ginormica (Reese Witherspoon) is a beautiful, young bride who unluckily gets struck by a meteorite on her wedding day; she then proceeds to grow into a 49-foot 11- inches tall walking/talking "monster." She is taken captive by the military and incarcerated with other monsters - the insect-headed, extremely bright Dr. Cockroach (Hugh Laurie); a one-eyed blue blob called B.O.B. (Seth Rogen); a reptile-ish looking creature called Link-short for Missing Link (Will Arnett); and a 350-foot, goofy looking grub, Insectosaurus.

The *real* trouble starts when a bad tempered, squid-bottomed alien,

Gllaxhar (Rainn Wilson) arrives by spaceship and dispatches a giant alien robot to Earth. The robot causes all sorts of mayhem, and when it appears that the military cannot defeat this alien attacker, the President (Stephen Colbert) calls for General W.R. Monger (Kiefer Sutherland) to release the monsters and recruit their aid to fight the aliens. The tag line sums it up: "When aliens attack, monsters fight back".

There is combat in the film, and the fight scenes in outer space have some tense moments, but most of the film will be fun even for the young viewer. Adults may want to look for the missile with "E.T. Go Home" written on it (when the jet fighters are attacking the destructive alien robot) and listen for a bit of John Williams' theme music from the movie "E.T." (1982). All ages will have something fun and special for them in this sure-to-please movie, even if it is not shown in 3D at your theatre.

Judy Russell teaches music and performing arts at Beauvoir, the National Cathedral Elementary School.



WHAT'S COOKING?

St. Mary's Stuffed Ham

"If there is anything that sets St. Mary's County apart, gastronomically speaking, from the rest of the world, it is stuffed ham," claims *Cooking With Two Saints*, a recipe collection jointly produced by the Southern Maryland parishes of St. George's, Valley Lee and St. Andrew's, Leonardtown. Many St. Mary's residents would agree, although the recipes and methods used for this dish are as individual as the county residents themselves.

This unusual dish's history is something of a puzzle, according to Henry Miller, director of research at Historic St. Mary's City, who is quoted extensively in a section of the cookbook titled "Glorious Stuffed Ham." Legend has it that this delicacy was first prepared for

see *WHAT'S COOKING*, page 14



"So far, being green isn't as bad as I thought."

Our cartoon is drawn by Bob Erskine.

People who care give community its heart

■ FAMILY MATTERS:



Margaret M. Treadwell

Did you grow up in a small town you left to pursue careers and adventures as an urban dweller? My hometown is on the banks of the

Tennessee River in the northwest corner of Alabama, where back in the day we children could play anywhere fancy free and without worry for our safety. "It takes a village" was an unknown phrase, but our actions seemed always to be known by a plethora of kind, intelligent adults who loved and cared for us as if our families all belonged to each other. Sheffield, Ala., gave me a sense of place and basic trust in a good world.

Named for Sheffield, England, our town was incorporated in 1885. It was created to be an iron and steel center, using locally available iron ore and shipping products to market via river transportation. Boom and bust years followed until 1933, when the newly-elected President, Franklin D. Roosevelt, signed the Tennessee Valley Authority Act. The TVA's programs, along with those of the National Recovery Act, helped bring the area out of the severe economic depression

during the 30s. Pictures of our town from WWII through the 1980s show a bustling main street filled with a variety of shops to meet every need.

Today, this street is boarded up and closed down, a victim of poor planning by town fathers who refused to merge with the nearby town of Muscle Shoals, where the strip including Wall Mart attracts business unfortunately bypassing Sheffield. Even before the current economic crisis, Sheffield looked dead and decaying. It has become a bedroom community and settling place for senior citizens living in several retirement facilities.

But Sheffield still has a heart if you bother to look beneath sad appearances. The town may be boarded up, but the spirits of good people abound in three abiding institutions: The art association brings the community together with lively theater and museum exhibits; the library provides a center where residents gather and poverty-stricken kids receive warm adult attention with story hours, computer use and help with homework and book selections; the churches continue to draw spiritual seekers who give back to the town.

Grace Episcopal Church is a good example. Five years ago, rector Rick Oberheide was called to help the congregation grow or perish. He focused on a mission of hope for transformation and is overjoyed that young families are flocking to services, joining

the parish and committing themselves to the vision. Meanwhile, he is a pastoral presence to his aging parishioners, including my homebound mother (98) who adores the visits that Rick calls "Tuesdays with Flo."

Rick says he's an unlikely priest, describing himself as directionally challenged (he gets lost no matter where he's driving around town), but spiritually directed. His family's dysfunction left him a spiritual orphan at a very young age, so as a child he began to seek mentors and a church to call home. Finding the right wife and psychoanalysis helped him form an identity and then a love for other people that flows to his parishioners and to others, no matter what their religious beliefs. Remarkably, he has welcomed two retired Grace church rectors back as parishioners as well as several other former priests from other dioceses. He appreciates their assistance at services and with shared leadership. Encouraging his predecessors to participate brings a presence of the past that has helped foster healing and growth.

One of Rick's greatest gifts is his ability to be vulnerable and to laugh at himself. His stories abound, like the time he rose to leave an important interview, opened the wrong door and walked into a closet. Or the time his microphone was turned on before a service and he went to the men's room where he says, "I opened my

own Niagara Falls amplified throughout the church. The congregation cracked up." His latest story has become a Sheffield legend:

"When a church patriarch named Frank died, Rick drove immediately to his widow Mary's home, which in his directional confusion, he mistook for the house next door. He knocked, entered and found a group of people he'd never seen. Believing they were out-of-town relatives, he began to converse and minister to them. After a while, he said, "Where is Mary?" Said an elderly woman, "Mary? Why Mary died!" Rick said, "No, it was Frank who died. I spoke to Mary this morning!" A silence filled the room. For a few minutes everyone was speechless. Finally someone said, "Mary is not here because she died. Could you have the wrong house? Frank lived next door but we didn't know he died."

Rick sums this one up, "Grace is the space between how you want to react and when you speak."

As more small towns struggle during these current hard times, we can support the heart of town in people who dream of a positive outcome and continue to give back to the community with love, optimism, humor and commitment to future generations.

Margaret M. "Peggy" Treadwell, LICSW, can be contacted at PeggyMcDT@aol.com.

WHAT'S COOKING, from page 13

the Jesuits by an African slave, perhaps as an Easter dish. There is no hard evidence to support this, Miller says, although the general agreement is that the dish is African-American in origin. While most of the ingredients were typical of English colonial cuisine, red pepper - a New World plant widely used in the Caribbean - was not.

The dish is traditionally prepared by stuffing corned ham - ham that has been cured by soaking in brine, sugar and bay leaves - with cabbage, kale or watercress and a mixture of spices, which can include mustard and celery seed, onions and cracked black pepper in addition to the red pepper. Ideally, local cooks contend, some green should show with every slice. Cabbage is more commonly used in the southern end of the county, whereas kale is favored in the north.

A recipe from local historian Joseph Alfred Dillow, who spent some time investigating the origins of stuffed ham in England, is reprinted here:

Stuffed Ham

Recipe from Joseph Alfred Dillow

- 16 to 20-lb corned ham
- 2 large, firm heads of cabbage
- 2 lbs kale
- ¼ lb watercress (optional)
- 10 large onions
- 1 bunch Pascal celery
- 12 spring onions (white and green parts)
- 15 collard leaves (optional)
- 3 Tbsp. salt
- 2 Tbsp. cracked pepper or peppercorns
- 1 Tbsp. ground black pepper

- 4 Tbsp. crushed red pepper
- 1 tbsp ground ground red pepper (cayenne)
- 2 Tbsp. celery seed
- 3 Tbsp. mustard seed
- 3 Tbsp. dry mustard

Fill a 30- or 40- quart pot with a rack in the bottom two-thirds full of water. Cover and bring to a boil. Chop cabbage, kale, watercress, onions, celery and collards. Place in a cheesecloth and immerse in the boiling water for 7 minutes. (Reserve the cooking water). While the greens are boiling, mix seasonings in a quart jar and shake well.

To prepare the ham for stuffing, start at the butt end of the fat side of the ham. With a long, sharp, boning knife, cut vertically through the top of the ham, 5 or 6 lengthwise slits, 2 inches apart, through to the bone or bone cavity. Make a second row of slits 2 inches up from the first row. Make 5 slits only in the second row, making sure the slits in the second row are not parallel with the slits in the first row, and so on to the hock. Make sure one row of stuffing does not slit into another. This is important, so be very careful when cutting slits. Make about 16-18 slits in the ham.

After the ingredients have cooled, spread evenly in a pan and mix well with the seasonings. Place ham in a container suitable for stuffing. Pack stuffing into slits until cavity is completely filled. Place excess stuffing across the top of the ham and cover with cheesecloth. Place ham in the vegetable water and cook for 20 mins. to the pound, subtracting one hour from the total and allowing the ham to sit, off the heat, in the pot liquor for an hour and a half before removing to a colander or wire rack. Allow to drip and cool for two hours before placing in the refrigerator.

BISHOP, from page 2

Easter have to say? From my perspective, Easter is a paradox that reminds us constantly that out of death will always come new life. Jesus Christ's death on the cross was supposed to mark an end, once and for all, for his detractors to the problematic life of this seemingly self-proclaimed Messiah. Those in authority, who hated, abused, taunted and were fearful of his message of hopefulness, unconditional love and compassionate care for the "other" actually believed that the cross would end such foolishness. Yet it was the cross and the crucifixion that brought us the greatest story ever told: the resurrection. And through the resurrection God in the flesh became the living God of the Spirit that continues to make all things new and is among us even now during these hard economic times. And Christ's message to each one of us today as we celebrate Easter during tough times is a message that we must again actively embrace.

These are challenging times requiring an all-out effort to change our way of thinking, acting and living. And yet the Easter narrative makes it possible for us to become what God has always wanted us to be; faithful, loving, caring and generous in both spirit and our care for the earth and one another. Jesus said: Do not be afraid.

"Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also." Matthew 6:19-21



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WINDOW ON FILM, from page 12

ter, Sue (Ahney Her). Through these relationships, we see that this emotionally-scarred Korean War vet is a man of principle ultimately willing to make the kind of sacrifice that will more than redeem his mortal "sins."

Confessions of a Shopaholic (Rated PG)

This superficial treacle is lucky to have Isla Fisher, who has starred in far better films, including *The Lookout* and *Definitely, Maybe*. Her winning ways, aided by a strong supporting cast, including Joan Cusack and John Goodman in too brief a turn as her parents, and Krysten Ritter as her sensible roommate, almost make this predictable story bearable. Based on the best-selling novels by Sophie Kinsella, the film feels anachronistic in its orgiastic delight with shopping. Long ago in a faraway land, before the economy tanked, there existed a New York City where a serial liar and addict with limited journalistic experience could charm her way into a job (writing a column no less) at a serious financial rag - and steal the heart of the handsome, young editor (Hugh Dancy in the updated Colin Firth role). In this parallel universe where everyone is good looking, and even the homeless have style, any last-act atoning won't result in much of a fall.

The Class (PG-13)

French with English subtitles

As a new teacher working with troubled teens, I was offered this advice: "Don't get into a power struggle with the kids." But, as this multiple-award winner and Oscar-nominated French film realistically (and depressingly) shows, that's not always easy to avoid. No *To Sir, With Love*, this fictional film focuses on Mr. Marin (François Bégaudeau), a French teacher at a high school in a tough Parisian neighborhood, and his class of culturally-diverse 13-15 year olds. The kids come from all over the world, places like Mali and China, and while they are different in many ways, they are united in their desire to be "seen" (and heard) by their teacher. They challenge and provoke Marin, but they're also lively and interesting (although their back stories are too abbreviated). Occasional forays into the teacher's lounge, a hotspot for kvetching, break up the daily grind of the classroom. There are moments to cheer; an assignment on self-portraits sparks enthusiasm, an offhand remark spins into a "teaching moment," and even the most truculent kids stay engaged with Marin. But, they're ever ready to rumble - as is he, and despite good intentions, he too often finds himself trapped in power struggles with no way out.

Agree? Disagree? Tell Beth your opinions at beth@bethlambdin.com

A Tribute to Our Friend



Bishop David Beerge has been a champion in building our partnership with the Anglican Church of Southern Africa since 2003. He died unexpectedly in September 2008.

Bishop Beerge was Dean of the Anglican Church of Southern Africa and Bishop of the Diocese of the Highveld, South Africa. He, his wife Carol, and all in his diocese are in our prayers.

We remember his charm, wit, and grace in sharing Christ's love. Bishop David, as he was known in his diocese, encouraged the Diocese of Washington and the Anglican Church of Southern Africa to work together to address the pressing issues of the new millennium, including poverty, HIV/AIDs,

malaria, and violence against women. He regularly visited Washington — attending two Diocesan conventions — and welcomed many of us in South Africa, showing us a model of partnership that will long serve the Diocese of Washington.

Bishop David was deeply committed to clergy development as key to building a more compassionate church in Southern Africa. *Please join us in remembering Bishop David by contributing to a fund for clergy training established in his name in Southern Africa.*

Photo: ACNS/Rosenthal

Send checks payable to "Diocese of Washington," indicate they are for "Bishop Beerge Memorial Fund," and mail to: Cheryl Daves Wilburn, Episcopal Church House, Mt. St. Alban, Washington, DC 20016.

Please visit the Southern Africa Partnership Committee web site: www.edow.org/sapc.


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Washington National Cathedral

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 Thursdays through June, 2:30 pm

Learn about the creation of the only Gothic cathedral built in the twentieth century, through historic construction photos and fascinating images. Free.

**Abraham Lincoln:
 Whose Lonely Soul God Kindled**
 Wednesday, April 15, 2:30 pm

Join an expert docent on a Cathedral tour of Cathedral art exploring Abraham Lincoln's knowledge of the Bible as skeptic and believer. Free.



Gargoyle Tour
 Sunday, April 26, 2 pm

Explore the whimsical stone gargoyles and grotesques that decorate the Cathedral in a slide talk followed by an outdoor tour. \$10.



The Sunday Forum

**CRITICAL ISSUES
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Conversations with Cathedral Dean Samuel T. Lloyd III. Sundays at 10:10 am in the Cathedral nave and streamed live on the Web. Free and open to the public.

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PALM SUNDAY
 No Sunday Forum

April 12
EASTER SUNDAY
 No Sunday Forum

April 19
PAUL HELMKE
Making America a Less Violent Place

April 26
QUEST TO BE ANNOUNCED

May 3
JIM CARROLL
The Changing Face of Catholicism



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activities& events

Fish Fry

April 3, 4 to 7 p.m. at Trinity, Upper Marlboro. The Men's Group of Trinity Church will host a fish fry. \$8/person; \$7/ seniors; \$5/children 12 and younger. Desserts are an additional \$2. 301/627-2636

Premarital Education

April 4, 9 a.m. to 3:30 p.m. at St. John's, Georgetown. *Start Right, Stay Connected* is a one-day experience designed to help marriage last. Based on Imago Relationship Therapy.

Bunch with the Easter Bunny

April 11, 9:30 to 11 a.m. at Transfiguration, Silver Spring. The Easter Bunny will visit; there will be crafts, games and prizes. Purchase tickets in advance. \$7/adults, \$5/children under 12; no charge for 2 and under. Call 301/384-6264 or Karen Stoddard at 301/537-4951.

The Life and Religious Beliefs of Abraham Lincoln

April 15, 2:30 p.m. at Washington National Cathedral. Docent-led tour exploring Lincoln's knowledge of the Bible as skeptic and believer using art in Washington National Cathedral. Free. No reservations required. www.lincoln.indc.com

Diocesan High School Retreat

April 17-18, 7 p.m. to 10:30 a.m. at Camp Letts, Md. "Truth or Dare: Be a Legend"

CPR/First Aid Training

April 18, 1 p.m. at Christ, Clinton. \$47 per student, 4-5 hours. Reserve by April 11. Call Gail Russell: 301/449-5335.

Free Community Dinner

April 18, 5 to 6:30 p.m. at St. Michael and All Angels, 8501 New Hampshire Ave. Adelphi. Dinner and food distribution. 301/434-4646

11th Annual Showcase of Episcopal Schools

April 19, 4 p.m. at St. Patrick's

Episcopal Church and Day School, D.C. council member Jack Evans is MC. Music performed by seven local Episcopal schools. Tickets start at \$10. Proceeds benefit the Episcopal Center for Children. Call Mary Brown, 202/882-7968 or Sharon Whitehouse, 301/229-3203.

Celebrate Earth Day at The Pennyworth Shop

April 19 & 26, 1 to 5 p.m. at Pennyworth Thrift Shop, 955 Bonifant Street, Silver Spring. graceepiscopalchurch.org

Rummage Sale

April 23, 24, 25 at St. Peter's, Poolesville (20100 Fisher Ave.) Clothing, toys, household goods, furniture, books. Donations welcome. 301/349-2073

Vocational Ministry Retreat

April 24-25 at Priestfield Pastoral Center in Kearneysville, WV. *Discerning God's Call In Your Life*, led by Marjory Bankson. \$120. Register at edow.org/events Space is limited.

St. Dunstan's Cherry Jubilee

April 25, 10 a.m. to 4 p.m. at St. Dunstan's, 5450 Massachusetts Ave., Bethesda. Food, crafts, collectibles, jewelry and items for Mothers' Day. Win a \$500 stimulus package!

Yard Sale

April 25, 9 a.m. to 1 p.m. at Ascension, Gaithersburg. The Youth Group will hold a giant Yard Sale to benefit this summer's work camp trip.

Friends of Grace Gala

April 26, 5 to 8 p.m. at Potomac Boat Club. Calypso music, tropical fare, hula lessons and Great Escapes auction. Tickets: \$100/person; \$175/couple. Proceeds benefit the Saving Grace Fund to maintain church buildings.

Meet Bill Domeris

April 22, 7:30 p.m. at St. Dunstan's, Bethesda. The Rev. Bill Domeris, rector of the College of the Transfiguration in Grahamstown, South Africa will discuss biblical perspectives on poverty. Contact Ray

Preparing for General Convention



Photo by Sheryl Wilcox

The Diocese of Washington's deputation to the 2009 General

Convention includes (back row) the Rev. Randolph Charles, the Rev. John Harmon, the Rev. Frank Wade, the Rev. Jonathan Currier (second row) the Rev. Virginia Brown-Nolan, the Rev. Peter Antoci, Julian Tait, Canon Paul Cooney, Wesley Baldwin, Rusty Bishop (front row) Barbara Miles, Sandy Kolb, Mary Dail, Bishop John Bryson Chane, the Rev. Joan Beilstein and Linda Freeman. The Rev. David Wacaster is not pictured.

The eight clerical and lay deputies to the 2009 General Convention of the Episcopal Church who were elected at the 2008 Diocesan Convention began meeting in the fall. Since the eight alternate deputies were elected at January's Diocesan Convention, the full deputation has been meeting regularly to prepare for the summer's work. The 16-member deputation plans to meet eight times before the General Convention begins on July 7 in Anaheim, Calif.

Meetings have and will include special guests such as John Vanderstar, a St. Columba's parishioner who serves on the Executive Council of the Episcopal Church; Sarah Shapley, the president of the diocesan chapter of Episcopal Church Women; and members of St. John's Fellowship, who sponsored a resolution at the Diocesan Convention asking that the pensions of clergy widows and widowers be increased.

It is at General Convention that the major decisions of the church are made, such as those involving the national church budget, world mission, ministry, education, evangelism, changes to the constitution and canons, the consecration of bishops, social and urban affairs,

national and international concerns, prayer book, liturgy and music, the Church Pension Fund, programs relating to youth and seniors, and relations with the Anglican Communion.

Deputies serve on a number of committees, which are representative of all of the provinces of the Episcopal Church. Members of the Washington deputation who are serving on committees and their committee assignments are as follows: Bishop John Bryson Chane (co-chair, National and International Concerns); the Rev. Joan Beilstein (chair of the Washington deputation, Consecration of Bishops); the Rev. Francis Wade (chaplain to the House of Deputies, co-chair of the Worship Planning Committee); the Rev. Randolph Charles (Social and Urban Affairs); Canon Paul Cooney (Canons); Wesley Baldwin (Dispatch of Business); and Linda Freeman (chair, Certification of Minutes). Deputies and alternates not assigned to committees play an important role covering committees that deputies have not been assigned to, attending open hearings about resolutions, and reporting back at deputation meetings which are held daily after legislative sessions conclude.

Donnelly at 301/320-6146 or 43raydon@gmail.com

Vocational Ministry Retreat

April 24 & 25, 3 p.m. at Priestfield Pastoral Center. The purpose of this overnight retreat is to help participants explore God's call in their lives. Contact Mary Sulerud at msulerud@edow.org, 202/537-6531

arts& music

Inscape Chamber Orchestra

April 26, 5 to 6:30 p.m. at Redeemer,

Bethesda. Franz Joseph Haydn's Symphony No. 31 and a world premiere by composer John McGinn. Free-will offering. Reception.

How in the World Did They Build the Cathedral?

Thursdays through June, 2:30 p.m. in Washington National Cathedral's Perry Auditorium. Learn how Washington National Cathedral was built. Free; no reservations necessary. For a listing of worship services around the diocese, visit the online calendar at edow.org