

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 Donovan Marks

Dorothy Height's coffin leaves the National Cathedral.

Honoring Dorothy Height

Civil Rights leader served as role model, mentor to many

By Lucy Chumbley

What does it mean to be a mentor?

It means more than attaining personal success and recognition, which Civil Rights leader Dorothy I. Height undoubtedly achieved many times over during her 98 years of life.

It means more than effecting massive social change, working to rid universities and other institutions of the scourge of segregation and championing the rights of women worldwide.

Being a mentor means doing all that, while reaching out a hand to help others rise.

For generations of women, Height was both mentor and role model. And in tribute, hours before her April 29 funeral at Washington National Cathedral began; long before the carillon, organ and choral preludes she had chosen commenced, generations of women lined up to pay their respects.

At 5 a.m., when the first event staff and volunteers arrived at the cathedral, the line for the 10 a.m. service was already forming. Women in hats,

suits and high heeled shoes stood patiently in the early morning chill.

Inside, from the South Transept balcony, Von Alexander - one of Height's many mentees - watched the dignitaries arrive, sporting a hat the two had purchased together.

"She was lovely - oh she was so wise," she said. "You could call anytime day or night. You went on to do whatever she told you to do... One of her favorite expressions was: If it was easy, I wouldn't be asking you to do it."

Alexander was working for singer Melba Moore when Height approached her about producing a star-studded recording of *Lift Every Voice and Sing*, an anthem of the Civil Rights movement.

"She wanted African Americans to know that America has an anthem that identified us as a people," Alexander said.

And she made it happen. In addition to Moore, the recording featured R&B artists Anita Baker, Stephanie Mills, Dionne Warwick, Bobby Brown,

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Chaplains Under Fire

Film on military chaplains screens in D.C.

By Lucy Chumbley

Chaplains Under Fire, an independent documentary film by Lee Lawrence and Terry Nickelson, played to a packed theater at the Newseum during its April 30, Washington, D.C., premiere.

Shot over three months in 2007 in Iraq and Afghanistan, the film examines the role of military chaplains through the eyes of the troops they serve and also explores the delicate church/state balance inherent in being both a soldier and a priest.

Lawrence and Nickelson funded their own travel, were transported around Iraq and Afghanistan by the U.S. military and - most unusually - retained full editorial control of the film.

"They met 30 chaplains - we have footage of all of them," film editor Andrea Hull said. In addition to the 450 reels of film they brought back, the pair shot stateside footage of family members and interviewed the major figures in the First Amendment debates over the chaplaincy.

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Photo by Lucy Chumbley

Religious-liberty scholar Charles C. Haynes, editor Andrea Hull, Navy Chaplain Ben Sandford and filmmakers Lee Lawrence and Terry Nickelson speak on a panel after an April 30 screening of *Chaplains Under Fire* at the Newseum.

inTHEwindow



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Lessons in joy and unconditional love

I grew up with dogs and have been around them for most of my life.

Their names, always strange to the strangers in our lives were; Wolfgang, Heidi, Keshan (named after Bob of Captain Kangaroo fame), Margaret Thatcher, Dick Butkus, Gracie and Samuel Seabury. However much I loved them all, Sammy, a handsome English Bulldog, captured my heart like no other. A red-coated Bully with magnificent rose ears and a muscular, sturdy frame, God had blessed him with a personality that was effervescent, unconditionally loving, loyal, curious, protective, fun-loving and distinctly people centered. Like all dogs that are deeply loved, Sammy took his place in our family like a third son locked in at about the human age of 3.

Sammy was one of those splendid and mysterious gifts from God. A gift that made life better, happier and more fulfilling than it could ever have been without him. I believe God created him to bring joy, comfort, love and companionship into the lives of our children and grandchildren, our extended family and all who crossed the threshold of our home.

Sammy was a California dog. We adopted him at a young age from a professional breeder who had detected a defect in his character that prevented him from being shown in the

American Kennel Club "ring." He was just too rambunctious, and wanted to play with the judges rather than

being led about by some stiff-jointed show handler. You see, Sammy believed he was the show - not just a small part of it. And so he never really became show material; although breeders who knew English Bulldogs would say, "now there's a champion." But such adoration never went to Sammy's head.

As a young pup, Sammy loved to run in the fine sand of Dog Beach where the San Diego River and the Pacific Ocean meet. Unlike most Bulldogs, he could actually swim, even though he appeared with only his nose above water like a submerged submarine with its periscope barely showing above the surface. He chased other dogs on the beach always in play; short legs and a Bulldog's body never allowed him to catch up with any. But for Sammy, playing was more important than winning; a great lesson for children and athletes to be sure. San Diego author Alice Taylor Hansen even wrote a book about him!

As a Bulldog living the life of a 3-year-old human, Sammy never saw the inside of a kennel. When Karen and I had to be away from home, Sammy always had a live-in caregiver who was required to be there with him most of the day and then share

our bed with him at night. Such loving caregivers had to be able to endure the notorious snoring Bulldogs are famous for. And they did, because they loved Sammy too. And could Sammy ever snore!

Sammy was the first English Bulldog on record to preach at Washington National Cathedral. His sermon topic, delivered at the annual Beauvoir Grandparents Day service by nose rubs and licks for the children was, "Never Judge a Book by Its Cover." Several years thereafter the Beauvoir children and faculty presented Sammy with a Christmas gift. Sammy loved Christmas!

He was an odd but much respected participant one warm summer's day and stood regally next to me when I offered the invocation at the ground breaking for the cathedral's new underground parking garage. Sammy was then spoiled by the invitees who fed him copious doggie treats at the outdoor reception. Sammy loved receptions!

Sammy accompanied me to some of the Episcopal schools in the diocese. The children just loved him. Years later, parents, teachers and children have come up to me at parish or diocesan functions to ask; "how's Sammy these days?"

In 2003, the *Washingtonian* interviewed me about my role as the new Episcopal Bishop of Washington. The accompanying photo was of Sammy and me sitting at the entrance to the beautiful little chapel in Church House. I thought it was a great picture, especially of me. But wherever I went for months thereafter, people would say; "Bishop, that was a great picture of your dog! How *is* Sammy anyway?"

Sammy had never seen snow in California and so his first exposure to it here in Washington caused him to stand in the strange, freezing new substance and howl like he always did when he heard the high-pitched sounds of fire trucks and police cars as they whizzed past on Wisconsin Avenue. It was a pathetic wailing howl, and an even more pathetic sight to see Sammy gingerly standing in the snow, bewildered and freezing.

As always, Sammy endured. But slowly the years began to take their toll. Bulldogs don't live much longer than nine years and beloved Sammy was close to 13. Arthritis had finally caught up with him and he moved slowly now. It was harder to go up and down the stairs. Some nights

Karen and I would have to carry him down so he could go outside before we all retired to bed. Other times we would walk down the stairs beside him so he wouldn't slip and fall. It was hard to see such a proud and vibrant dog become slower, greyer and less independent. No longer the showman, the center of attention and the "cock of the walk," Sammy began to cling to us, clearly knowing he was becoming more fragile. At night he would sit by the door, not sleeping until we came home from a diocesan or family function. Without us in the house he seemed to become frightened and restless.

Karen and I knew that Sammy's time with us was drawing to an end. But we looked forward to Christmas 2009 and hung his stocking by the fireplace along with ours.

Four days before Christmas, Sammy woke up in the middle of the night and walked over from his own bed, now on the floor near the bedroom fireplace. Karen patted him on the head and rubbed his silky soft ears. Then he lay down next to our bed and fell asleep, snoring as only a very old Bulldog can.

The next morning Karen frantically awoke me to say "I can't hear Sammy breathing any more. Can you?" And sure enough the bedroom was deathly quiet. And there on the floor, next to the bed as if sleeping soundly, body relaxed with eyes closed was beloved Samuel Seabury. Four days before Christmas, God had finally called him home and Sammy finally said YES!

Karen and I sat on the floor together and cried, patting the now still, tired body of an animal that had for more than 12 years of our lives defined for us what it means to be unconditionally loved and what a treasure trust, loyalty, and companionship are. We prayed in thanksgiving for Sammy's life and then had to painfully accept giving him back to the power of life and love from whence he came. It was a very hard day!

I believe God gives us the Sammys of this world to remind us what is important in the short life span all of us have been given on this good earth: That life is a gift, and that it needs to be lived well, with enthusiasm and joy. And that the gift of life must be lovingly and deeply shared with others. Sometimes we are visited by angels in many forms who remind us of this timeless truth. Sammy was our angel! Who might your angel be?



Bishop John Bryson Chane

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Bishop John Bryson Chane
Editor, Lucy Chumbley

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Magness consecrated at National Cathedral

Former Navy chaplain is 6th Bishop Suffragan for Federal Ministries

James "Jay" Magness, the sixth Bishop Suffragan for Federal Ministries of the Episcopal Church, was consecrated June 19 at Washington National Cathedral.

Presiding Bishop Katharine Jefferts Schori presided, and Bishop Edwin F. Gulick Jr. of the Diocese of Kentucky preached. Chaplains and bishops from around the Episcopal Church and several bishops who hold similar positions in the Anglican Communion were among the guests. An on-demand webcast of the service is available here: <http://www.national-cathedral.org/>

The position of Bishop Suffragan for Federal Ministries, formally known in the constitution of the Episcopal Church as the Bishop Suffragan for the Armed Forces, includes not only the pastoral care and oversight for armed forces chaplains, military personnel and families, but also oversight of federal hospitals, prisons and correctional facilities, as well as the

Eucharist communities related to military installations.

More than 18,000 Episcopalians serve worldwide in the United States military. Federal prison populations are growing. The Bishop Suffragan for Federal Ministries assists these populations through the recruitment and sustainment of chaplains and through the creation of programs and support networks for chaplains, parishes located near military bases, veteran's affairs hospitals and federal prisons.

Magness, 63, was chosen out of a field of eight nominees and was elected during a March 24 meeting of the House of Bishops at Camp Allen, Texas. Previously, Magness served as the canon for mission and diocesan administration in the Diocese of Southern Virginia and in parish and diocesan ministry. He retired from the U.S. Navy in 2003 in the rank of captain, serving as command chaplain of U.S. Joint Forces Command and fleet chaplain for the U.S. Fleet

Forces Command. Prior to those assignments, from 1997 to 2000, he was on the Navy Chief of Chaplains' staff as personnel manager of the Navy Chaplain Corps.

The Office of the Bishop Suffragan for Federal Ministries recently moved to Washington, D.C., from New York, where the administrative offices of the Episcopal Church are located. The office now occupies a suite of rooms on Capitol Hill at 110 Maryland Ave. NE.

"When I first heard about the move, it made all the sense in the world that that office should be here, because this is the capital city of the country and you've got so much military: veterans, hospitals - it's all centered here," said the Rev. Stuart Kenworthy, rector of Christ, Georgetown and a former Army chaplain. "For all those reasons, it just makes sense that it would be here in Washington." But, he added, "in an ideal world, it would have been at the cathedral, where the



Bishop James Magness

chaplains could be supported by a community of faith. I hope that [Magness] will find ways to build that connection."

Kenworthy served as a communion minister at the June 20 consecration, and Christ, Georgetown - along with others in the diocese - also has supported the transition financially.

Ministry celebrates 5 years, 10,000 beads

By Lucy Chumbley

On Beads of Prayer celebrated its fifth year of ministry - and the shipment of its 10,000th set of prayer beads to members of the military - during a recent celebration at St. Alban's, D.C.

Didi and Bob Smith started the ministry in 2005 after helping kids from the St. Alban's youth group string Anglican prayer beads to take with them on a summer pilgrimage to Greece.

"Other people were interested, and the bug bit," Didi Smith said. "I started making these things and I started praying with them."

In 2006, they set up a booth at the General Convention of the Episcopal Church in Columbus, Ohio. The military chaplains had a booth nearby.

"We had a chat and I said, take these beads and see what you want to do," Smith remembers. And just like that, the couple were invited to supply the military chaplains with prayer beads.

"We are given the names of Episcopal military chaplains in Iraq, Kuwait and Afghanistan," she said. "Sometimes we write first, sometimes they do. We started sending the prayer beads out. But we couldn't do it by ourselves, so we started getting partners."

Initially daunted by the enormity of the task, Smith set out immediately to start raising money.



Bishop George Packard speaks with Didi and Bob Smith in January 2010.

"I do most of it," she said, noting that On Beads of Prayer is a registered 501(c)3. "The churches pay varying amounts. They give what they can: I get monthly, annual, semi-annual checks - whatever they want to do and however they want to do it. The fundraising is not fun - these are tough times. It's one of these things - you have to step out on faith."

The couple also travel around the Diocese of Washington, offering programs and workshops on prayer and the symbolism and use of prayer beads. They've given workshops for all ages in large churches and small, where people can practice praying in

small groups.

"We kept being invited here and there," Smith said. "Around and around the beltway we went. We started hearing from parishes all over the country which was exciting, but intimidating."

Several hundred volunteers in the Diocese of Washington and in Episcopal, Lutheran and Methodist congregations around the country are now involved, Smith said, helping to string, count and sort beads, write letters to the chaplains and more.

"We have had volunteers who are Jewish, Catholic," Smith said. "We even had a Buddhist who did string-

ing."

Parishes who pay dues receive all the supplies they need to string prayer beads for the military, Smith explained. They can string as many sets of beads - or as few - as they like. Getting together to string beads can be lots of fun, she said: "Everybody is stringing together and laughing together and having a good time together and that has been a very serendipitous outcome."

In response to requests from the chaplains, the ministry recently expanded its scope, and now sends prayer beads to stateside chaplains with troops preparing to deploy overseas.

"In the first two months of our new program, we've sent out 2,000 sets of prayer beads," Smith said. They also send wearable beads for clergy. "All the beads are blessed before they go out."

Numerous notes, photographs and e-mail messages attest to the popularity of the prayer beads.

"You made these beautiful beads for use by the faithful in Iraq and it brings comfort to the young men and women who must travel through dangerous corridors in Baghdad, and to senior leaders who must bear the burden of making decisions that send America's sons and daughters out into

see BEADS OF PRAYER, page 6



BODY OF CHRIST



St. George's, Valley Lee William and Mary Parish

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Established 1638; 100 members

The Rev. Gregory C. Syler,
Rector

Body of Christ aims to introduce readers to a different parish in the church family of the Diocese of Washington each month. This month, writer **Diane Ney** speaks with the Rev. **Gregory C. Syler**, rector of St. George's, Valley Lee, to learn more about the life, history, plans and character of that congregation.

WW: Is the fact that St. George's Church is such an historic parish an integral part of the parish's identity?

SYLER: The people here are incredibly mindful of their history in the sense that this church building, this

campus, is so much a part of the living history of St. Mary's County. And yet we're also a vibrant, forward-looking contributor to the present-day community, so our growing edge is to keep alive the mission of the Gospel and remain a part of the landscape of our community. We're careful to preserve our beautiful, historic presence and, at the same time, remind ourselves what our forebearers were doing here in the first place.

WW: So, there's a connection in the parish sensibility between past and present.

SYLER: Definitely. We have members of our parish who are direct descendants of those who came over on the Ark and the Dove, the ships that brought the English settlers to St. Mary's City in 1634. It's all very humbling for me. I'm one of some 50 or 60 rectors who have served here over the last 300 years. The trick is remembering that we are a church. Our work is to reclaim our identity. We are the bearers of this wonderful history AND we are Christ's disciples in the 21st century who see poverty and want to feed the hungry and house the homeless and commit ourselves to education and formation. We are vibrant and forward-looking as a parish, in terms of the number of members we have who commit themselves to this ministry every day.

WW: You've found a way to use your history as a springboard.

SYLER: Well, the folks who were here as of 1638 built this church because they desired a place of worship and a community center. The

reason there is a church here is because they were committed to doing ministry. And we are committed in ways as robust as theirs. For instance, St. George's has been one of the leaders in putting together an interfaith coalition of churches in our county that provides safe shelter and meals for persons who are homeless during the cold months, from November through March. We call ourselves WARM - Wrapping Arms 'Round Many. And through that work, we have learned a lot about ourselves as a congregation, about how we can come together and form a real connection and make a difference in people's lives. Now we're talking about the possibility of a center where homeless persons could go during the day. If I think of the basics of Christianity, they would be to come together for worship, fellowship with God and one another, be formed in your faith, and then go out into the world to love and serve.

WW: Do you have any special programs related to worship?

SYLER: We've tried to render worship simple and beautiful in the Episcopal sense, and also accessible to those coming back to church, perhaps after a long absence. Also, we've spent a lot of time the last couple of years really working on making Sundays a dynamic and intergenerational experience. We provide adult formation opportunities, as well as a strong Sunday school. We've been working a lot on strengthening our basics of Christian education for adults and youth and children.

WW: How does that relate to your youth programs?

SYLER: My wife, Meredith, is also a priest and she and I, with clergy and lay folk from other St. Mary's County parishes, have kicked off a county-wide youth group, raising up the next generation of leadership. We average about 20 kids on Sundays. These kids are coming together as a group, sharing the knowledge that "my church supports me, wants me, I have a place of value in my church." We're looking into presenting them with opportunities to go out into the community and serve. And then we have some fun things. This year, we're launching a "High Seas Expedition" for Vacation Bible School. Given the nautical nature of this area, combining that with Vacation Bible School seems a natural. One of our parishioners is a local waterman and owns the *North Star*, the boat we're taking the kids out on, probably in St. George's Creek, after they've experienced the deep, rolling waves of God's love in their classes. One of the things that always impressed me about the Episcopal Church is that it's kind of like stepping stones in a creek. Wherever you are, at whatever stage in your life, the Episcopal Church should be present - whether Sunday school, or youth group, or campus ministry, or adult formation, or outreach, or - when we're a bit older - an Episcopal retirement community. That's a robust church, to me, the one that meets you where you are in life.

CLERGYupdates

Cara Spaccarelli has been called as the new rector of Christ, Capitol Hill and will begin her new job on July 15. She previously served as a canon at St. Mark's Cathedral, Minneapolis.

Louis Wheeler stepped down as rector of St. Mary's, Foggy Bottom in January to accept a call to be the new rector at St. Michael and All Angels, Baltimore.

Perrin Radley, a priest in the Diocese of Washington, is serving as the supply priest at St. Mary's, Foggy Bottom.

Christopher Garcia has been called as Christ, Georgetown's new assistant rector. He comes from the Diocese of Virginia and will begin his new job on July 15.

Susan Blue has announced her retirement, and will step down as

rector of St. Margaret's, D.C. on Aug. 1. The church will call an interim rector over the summer.

Kurt Gerhard arrived in April to become the new rector at St. Patrick's, D.C. He previously served at Good Shepherd in Austin, Texas, as assistant rector and chaplain to the day school.

Betsy Gonzalez, who was ordained as a deacon in the Diocese of Washington in June, will begin work in July as the new assistant chaplain at St. Andrew's School, Potomac.

Kent Marcoux, who served as assistant rector and chaplain at Grace Church and School, Silver Spring, will step down in July.

Matthew Hanisen, a new priest from the Diocese of Southern Ohio and a recent graduate of the Virginia Theological Seminary, has accepted a

call to be the new assistant rector at Grace, Silver Spring, and will begin in August.

Ann Moczydlowski has been called as rector of St. Mary Magdalene, Wheaton. She began her new job on June 16.

David Wacaster began in February as the new rector at Good Shepherd, Silver Spring. He previously served as assistant rector at St. Luke's, Bethesda.

Charles Hoffacker, a priest of the Diocese of Washington, began Feb. 1 as the new priest-in-charge at St. Christopher's, New Carrollton.

Rona Harding, who retired last year as rector of Ascension, Lexington Park, began serving as interim priest at Trinity, Hughesville in February.

Caron Gwyn began as interim rec-

tor at Ascension, Lexington Park, on Jan. 15.

Meredith Syler is doing youth ministry for Region 6, and has served since March as chaplain to the Westminster-Canterbury Retirement Center in Calvert County.

Erich Younger, a priest of the Diocese of Washington, has been called as All Faith, Charlotte Hall's new rector. He began his work on Feb. 1.

Beverly Weatherly has been called as the new rector of St. Andrew's, Leonardtown. She previously served as interim rector at St. James', Alexandria, Va. and began her new job on May 9.

Paul Canady, former director of youth ministries in the Diocese of Washington, was ordained to the priesthood in April.



IN BRIEF

Cathedral announces staff changes in FY 2011

Washington National Cathedral has announced that it will cut seven full time staff positions and hire three new senior staff members in fiscal year 2011.

Three senior staff members will be leaving, and their jobs will not be filled: the Rev. Carol Wade, canon precentor; the Rev. John Runkle, conservator; and Deryl Davis, director of public programs, who produced the cathedral's Sunday Forum.

"The cathedral community has been richly blessed by the talents of Carol, John and Deryl," Dean Samuel T. Lloyd wrote in an e-mail message to cathedral staff. "Please join me in offering these gifted ministers of the Gospel a profound expression of gratitude, and our fondest wishes as they discern where God is calling them next."

Four full-time equivalent staff positions also were cut, but the cathedral has not released names or the departments in which these cuts occurred for "reasons of privacy."

Programmatic budget reductions also have been made, with the Sunday Forum the most prominent.

"The Sunday Forum will not continue in its current form, but will con-

tinue in some way," a cathedral spokesperson said.

The cathedral's FY 2011 operating budget has been set at \$12.8 million, a 12 percent decrease from FY 2010's \$14.7 million. This is the cathedral's fourth round of layoffs since 2008, when it slashed its budget by almost half.

"Due in part to our nation's economic climate, 2011 will be another challenging fiscal year for Washington National Cathedral," Lloyd said. "It is painful when the best interests of the institution no longer coincide with those of individuals who have served it well, and our heartfelt regret is with those talented individuals. At the same time, this does not lessen our determination to allocate the cathedral's resources to what will best achieve our key priorities."

These key priorities, he said, are to serve as a spiritual home for the nation; to be a national landmark and treasure; to be a living faith community in the Episcopal tradition; and to be a convener and a catalyst for reconciliation and interfaith dialogue.

On May 11, Lloyd announced that two new senior staff members had been hired, and said the cathedral also is actively seeking a replacement for the Rev. Canon Steve Huber, who recently stepped down as the cathedral's vicar.

The Rev. Timothy A. Boggs, associate rector of St. Alban's, D.C., will become the cathedral's provost, the



NEXT STEP: Speakers at Samaritan Ministry's May 6 Next Step Breakfast at the National Press Club included the Rev. Paul Abernathy, rector, St. Mark's, Capitol Hill; Dee Dee Myers, former White House press secretary; Christopher Fleming, Next Step program participant; David Downes, executive director; Kurt Jacobs, president; and Carolyn Peirce, past president and volunteer.

institution's second-ranking clergy person.

Boggs will be responsible for providing pastoral leadership, strategic oversight and coordination of the cathedral's worship, music, spirituality and programming, Lloyd said.

Steven M. Schwab, vice president for development at the Rochester Philharmonic Orchestra, has been hired as director of external relations. He will oversee the cathedral's communications team, as well as the operational aspects of its development efforts.

"Despite our constrained financial resources, and because of the disci-

pline and dedication of the cathedral's leadership, numerous volunteers, supporters, and broader members of the cathedral community, we are focusing with clear mind and ready hearts on the work that God has set before us," Lloyd said.

Diocesan Council launches parish vitality pilot project

The Diocesan Council voted to move forward with a pilot project to measure parish vitality at its May 18 meeting, and work is set to begin this summer.

The council is inviting parishes to

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CHAPLAINS, from page 1

Editing began in November 2008 and wrapped in October 2009. In early 2010, the film was the Remi winner at the 43rd Annual World-Fest Houston International Film Festival.

"Military chaplains do very difficult things in very strange circumstances," Lawrence said of the decision to make the movie. "We wanted to see them where the rubber hits the road."

The film portrays the anxiety, frustration, fear and often grinding boredom of being a soldier in a war zone. It is in turns beautiful - an opening scene shows a baptism in the Euphrates River - and tender, as soldiers comfort each other like puppies after the death of a colleague, kissing the helmet propped on an upright gun and caressing each other as they kneel before his empty boots.

In the field, the chaplains make their rounds, praying and joking with the troops, visiting soldiers struggling with grief and survivors guilt, praying over the wounded and dead. Back home, the families describe their worries and fears, and lobbyists of various persuasions debate the First

Amendment issues with passion.

"We operate out of what we believe, and that is the deepest part of a person," said Navy Chaplain Ben Sandford, who appeared in the film, during a panel discussion after the screening. "I think it also captures that we deeply care about these people. We love these people."

The key challenge in editing the hours of "emotionally and intellectually compelling footage," Hull said, was "to allow everyone's voice to be heard as clearly and cleanly as possible, so we could really begin to understand what different people believe."

It is only then, she said, that people with different views can truly begin to have a discussion that does not take place in a "different time/space continuum."

"There are a lot of ideas in this film," she continued later, sipping jasmine tea in her serene apartment near St. Columba's (where her sister is a longtime parishioner). "It's not a film that's driven by a personality... it's episodic. There's no 'voice of God' in it. It's just the voices of the people themselves, talking.

"In this film we're trying to set out as clearly and honestly as we can different positions. First, how do we want chaplains to be treating these young people; second, how do we address this particular issue, religion, in the public square?"

"In this increasingly pluralistic military, how do we ensure the free access of religion, or the freedom to identify yourself as having no religion? ... We saw that this issue was part of the larger culture wars. That's how the film came about."

The filmmakers felt a deep responsibility to tell the stories of the people they encountered: "Not necessarily the way they would tell them," Hull said, "but to get their music - that every voice be included with its integrity."

Religion is your world view, she explained - even if you are an atheist. "So you can't leave religion behind. In the most fundamental sense, that's who you are. The free establishment of religion is America's gift to the world."

But there is always a fine line to walk: The tension between church and state. The call to minister but not

convert. The need to hold firm to one's beliefs but respect the different beliefs of others.

"We met a lot of chaplains, and some of them still have a lot of the country preacher in them," Nickelson said. During the filming, "one, very gently, tried to convert me. I said: 'Are you prosthethesizing me?' He said: 'I can't do it with the troops, but I can do it to journalists!'"

The film is designed to spark discussion and Hull encourages interested parishes to hold screenings.

"We want it to go to the largest audience possible," she said. "We think it's for everyone. For people involved with the military, the ministry, and for people who live in a world in which there are many different beliefs."

Learn more about the film and view an excerpt at <http://www.chaplainsunderfire.com/> The film costs \$20 for an individual copy, \$150 for small group use or \$295 for institutional use. Hull is available to speak to groups and can be reached at andrea@chaplainsunderfire.com.

Parish pledges in 2010 to the Diocese of Washington

May 10, 2010

Parish	2008			2010 Giving Total Rec'd YTD	Parish	2008			2010 Giving Total Rec'd YTD
	Normal Operating Income	2010 Giving Pledged	2009 Commitment as % of NOI			Normal Operating Income	2010 Giving Pledged	2009 Commitment as % of NOI	
Region 1					Region 5				
102 Christ Church, Washington	417,853	32,400	7.75%	10,800	110 St. Paul's, Rock Creek	1,554,379	45,000	2.90%	15,000
104 St. John's, Lafayette Square	1,693,973	130,000	7.67%	0	121 Our Saviour, Brookland	100,532	6,000	5.97%	2,500
106 Epiphany, DC	596,936	30,000	5.03%	10,000	123 Holy Communion	58,738	2,000	3.40%	500
107 Ascension and St. Agnes	648,265	20,000	3.09%	6,667	131 St. Timothy's	343,552	24,000	6.99%	6,000
108 St. Augustine's	127,065	6,000	4.72%	1,500	132 Atonement	309,556	20,000	6.46%	5,600
116 St. Mark's, DC	901,380	40,000	4.44%	10,000	134 St. Philip the Evangelist	245,424	4,500	1.83%	1,000
117 St. Monica's and St. James'	181,534	7,080	3.90%	2,380	305 St. John's, Zion Parish	193,805	19,380	10.00%	6,460
118 St. Luke's, DC	343,963	30,000	8.72%	10,000	307 Holy Trinity, Collington	314,353	35,000	11.13%	11,667
119 St. Thomas', DC	432,685	24,000	5.55%	0	308 St. Philip's, Laurel	349,118	4,000	1.15%	1,333
126 St. Mary's	212,434	11,000	5.18%	0	310 St. Matthew's	262,842	4,347	1.65%	1,000
127 Calvary Church	445,630	13,200	2.96%	0	311 Epiphany, Forestville	159,088	15,908	10.00%	2,651
130 St. George's, DC	326,290	32,600	9.99%	5,478	313 St. Luke's, Bladensburg	178,084	3,000	1.68%	750
	\$ 6,328,008	\$376,280	5.95%	\$ 56,825	314 St. John's, Mt. Rainier	162,856	7,500	4.61%	1,163
Region 2					Region 6				
101 Washington National Cathedral *	24,399,077	75,000	0.31%	0	315 St. Andrew's, College Park	510,795	18,000	3.52%	4,500
103 St. John's, Georgetown	867,177	60,000	6.92%	20,000	316 St. Michael & All Angels	135,024	13,500	10.00%	2,084
105 Christ Church, Georgetown	1,541,831	123,346	8.00%	33,800	320 St. Christopher's	199,417	10,800	5.42%	3,000
109 St. Alban's	1,543,940	100,000	6.48%	33,333	321 St. George's, Glenn Dale	206,684	17,787	8.61%	4,242
112 Grace Church, Georgetown	319,213	25,058	7.85%	8,338	322 St. James', Huntington Parish	80,485	0	0.00%	0
113 St. Paul's, K Street	925,120	35,000	3.78%	25,000		\$ 5,364,732	\$ 250,722	4.67%	\$ 69,450
114 St. Stephen & the Incarnation	249,317	24,931	10.00%	6,233	301 St. John's, Broad Creek	273,530	13,676	5.00%	5,471
122 St. Margaret's	673,182	38,190	5.67%	0	302 St. Paul's, Baden	96,476	4,000	4.15%	0
124 All Souls'	664,904	53,192	8.00%	13,142	303 St. Barnabas', Leeland	352,122	35,212	10.00%	0
125 St. Columba's	2,493,095	90,000	3.61%	14,000	304 Trinity, Upper Marlboro	221,476	19,000	8.58%	4,638
128 St. Patrick's	766,940	45,000	5.87%	13,332	306 Christ Church, Accokeek	174,942	0	0.00%	0
129 St. David's	405,430	0	0.00%	0	309 St. Thomas', P.G. County	166,259	10,800	6.50%	3,600
Including Cathedral	\$34,849,226	\$669,717	1.92%	\$167,178	317 St. Barnabas', Temple Hills	196,996	6,000	3.05%	1,320
Excluding Cathedral	\$10,450,149	\$594,717	5.69%	\$167,178	319 Christ Church, Clinton	199,613	3,200	1.60%	500
Region 3					Region 7				
161 St. Barnabas' Church of the Deaf	18,416	3,000	16.29%	3,500	323 St. Philip's, Baden	139,796	5,560	3.98%	618
202 St. Peter's	326,703	28,000	8.57%	9,350	401 Christ Church, Durham	167,129	16,713	10.00%	2,740
203 St. Bartholomew's	157,072	8,500	5.41%	2,125	402 Christ Church, Port Tobacco	258,017	2,040	0.79%	0
207 St. John's, Norwood Parish	964,272	45,500	4.72%	11,376	403 Christ Church, Wayside	120,202	2,000	1.66%	669
208 All Saints', Chevy Chase	1,536,312	22,670	1.48%	5,000	404 Trinity Parish, Newport & Hughesville	131,728	6,000	4.55%	3,000
211 St. Dunstan's	452,391	30,000	6.63%	7,500	405 St. James', Indian Head	159,691	15,969	10.00%	5,323
214 St. Luke's, Trinity Parish	391,452	39,145	10.00%	13,051	406 St. Paul's, Piney	292,272	15,300	5.23%	5,100
215 St. Francis	1,205,707	32,000	2.65%	9,753	501 All Faith, Charlotte Hall	69,324	4,000	5.77%	1,333
217 Ascension, Gaithersburg	776,979	50,616	6.51%	17,438	502 Christ Church, Chaptico	170,758	10,000	5.86%	3,000
218 Redeemer	433,855	31,000	7.15%	10,336	503 St. George's, Valley Lee	140,914	5,000	3.55%	1,250
221 St. James', Potomac	515,946	29,160	5.65%	5,832	504 St. Andrew's, Leonardtown	241,444	1,200	0.50%	0
222 St. Anne's	298,093	1,000	0.34%	1,000	505 Trinity, St. Mary's	317,004	5,150	1.62%	1,090
223 St. Nicholas' Parish	203,219	20,322	10.00%	5,081	506 All Saints', Oakley	109,689	5,000	4.56%	1,500
	\$ 7,280,417	\$340,913	4.68%	\$101,342	507 Ascension, Lexington Park	207,396	4,000	1.93%	1,333
Region 4					Episcopal Diocese of Washington				
111 Holy Comforter	232,065	30,000	12.93%	5,000	Including Cathedral	\$ 137,464,841	\$4,707,001	3.42%	\$1,176,261
120 Trinity, DC	484,968	25,000	5.15%	7,500	Excluding Cathedral	\$ 113,065,764	\$4,632,001	4.10%	\$1,176,261
201 Christ Church, Rockville	681,545	42,000	6.16%	11,455					
204 St. John's, Olney	348,241	10,000	2.87%	2,500					
205 Grace Church, Silver Spring	720,140	30,050	4.17%	13,350					
206 St. Luke's, Brighton	106,204	10,100	9.51%	2,525					
209 Christ Church, Kensington	740,399	43,360	5.86%	11,882					
210 Ascension, Sligo Parish	365,627	18,282	5.00%	6,094					
212 St. Mary Magdalene	223,316	22,332	10.00%	5,583					
213 Our Saviour, Hillandale	521,318	18,000	3.45%	0					
216 Good Shepherd	393,729	27,561	7.00%	9,186					
219 Transfiguration	316,478	12,500	3.95%	2,500					
220 St. Mark's, Fairland	344,155	34,415	10.00%	10,929					
	\$ 5,478,185	\$323,600	5.91%	\$ 88,504					

* Does not include value of rent-free use of Episcopal Church House

BEADS OF PRAYER from page 3

the dangers of a persistently dangerous land," wrote Lt. Col. Ira C. Houck III, an Army chaplain.

"Many are so touched that you would think of us in such a gracious way," wrote Capt. Will Hood, a Naval Reserve chaplain. "One Sailor even told his anger management class that he uses the beads to be grounded and not curse or go crazy on folks. What a testimony to the power of prayer."

"I gave tons of them away during my deployment in 2005/06 at Camp Liberty," said the Rev. Stuart Kenworthy, rector of Christ, Georgetown and a former Army chaplain. As battalion chaplain, Kenworthy was responsible for 1,800 troops. "Those beads went like crazy whenever they came in. I put them out, bang, they'd go," he said. "They were just very, very popular."

"There are always things you can read like Bibles and devotionals," he

said, "but this is a way of manifesting, of having something physical to hold on to, or incarnating prayer."

At each of the workshops, Smith asks the participants if they are satisfied with their prayer lives. So far, she said, only one person has said yes.

She describes a universal sense of yearning for God: "At war, we figured you feel this even more acutely."

● Learn more about prayer beads and the On Beads of Prayer ministry at <http://onbeadsoprayer.org/>



Looking for God in all the wrong places

Karen Armstrong speaks at St. John's, Lafayette Square

By Meg Bryant

"When we are speaking about God, we are speaking about a different kind of reality altogether," former nun, author and religious historian Karen Armstrong told a rapt audience at St. John's, Lafayette Square one recent Sunday.

Today, God is often thought of as a commodity, a set of tenets to be complied with or a compendium of specific statements about the nature of God, Armstrong believes. However, this was not always the case.

In making "the case for God," which also is the title of her latest book, Armstrong asserts that before the modern era, all the major religious traditions, including Christianity, agreed that God is not a being in the literal sense of the word. "The ancients thought of God as being itself," she says. "When we're speaking about God, we're speaking about a different kind of reality altogether."

God cannot be tied down by a definition that is the same for everyone, because then we are beginning to create an idol, Armstrong says. Instead, God is experienced in transcendence—"that which climbs above what we know."

According to Armstrong, Brahmin priests in the 10th century developed a competition to determine which priest could best describe the Brahman, the ultimate reality in the Hindu tradition. After spending time alone in the jungle, the priests would

reconvene and share their insights about the Brahman. The winner was always "the priest who reduced the others to silences, and it was in that silence that the Brahman was present," she says. "The Brahman was present ... in the stunning realization of the impotence of speech."

Armstrong's point is that God cannot be discussed in the same way that we discuss ordinary day-to-day occurrences—business dealings or an argument among family members, for instance. To understand God, we must "put ourselves into the receptive frame of mind in which we listen to music or poetry," she says.

Over time, she said, Christians' perception of God began to shift and people began to think about God as a larger version of themselves, with likes and dislikes similar to their own. Around the 17th century, what Armstrong refers to as the start of the "modern era," Christians began to interpret Genesis as a literal account of the origins of the universe.

This was not at all how the ancients viewed the creation story, Armstrong says, noting the author of Genesis was offering "one romantic idea" of how the world began. In fact, there are many biblical accounts of the creation, she pointed out. The early Christians "read their scriptures allegorically; they applied to every verse in the scriptures a whole different way of interpretation—plain sense, the allegorical sense, the mystical sense and the moral sense—often introducing ideas that were never referred to by

the author, because the scripture is the word of God and, therefore, infinite," Armstrong says.

That openness to different interpretations of God and the Bible persisted into the early years of the Protestant Reformation, Armstrong maintains. When the scientific revolution got underway in Europe, the French theologian and pastor John Calvin, in his

Commentary on Genesis, took the people to task for interpreting the creation tale literally and told them that if they were interested in science, they should consult the astronomers and cosmologists, she said.

The modern image of God, according to Armstrong, came into being when the 18th century enlightenment philosophers, and then the church and evangelicals, embraced Isaac Newton's insistence that science proves the existence of God. This, in turn, led to literal readings and a humanized depiction of God that Armstrong believes the ancient religious leaders never intended.

What believers and nonbelievers alike need to do is get back to living life in a just and meaningful way, Armstrong argues. Like becoming a skilled dancer, understanding the mysteries of God takes years and years of practice, she says. "Belief ... is



about behaving in a way that changes you at a profound level. You've got to do it to get it."

All the world's great religious traditions agree on this, she says. "There's very little about original sin in the gospels or the trinity, or about incarnation, things that Christians place so much value on today." While conceding that these things have value, Armstrong says the key to knowing God is through commitment and practice.

"Jews say that on Mt. Sinai, God appeared in an entirely different way to every single one of the Israelites standing at the foot of the mountain," Armstrong says. "The transcendence that we know in our lives, if we work towards it, that is the reality. It's not a reality we can prove."

BRIEFS from page 5

participate in the project on a voluntary basis, and hopes to identify churches in roughly three categories: parishes that are doing well, those that are stable but where growth is stagnant and those where membership is in decline.

A subgroup of six to eight council members will visit a dozen congregations in teams of two, council member Rick Rutherford said, and will facilitate conversations on a variety of topics.

These will include the parish's journey so far, its significant successes and challenges and its aspirations for the future. The first round of conversations is expected to be completed by early September, Rutherford said, and preliminary findings will be presented to the council in the fall.

"We hope this will begin to inform us of some of the existing dynamics in the diocese," he said. "We need to

think of it as a beginning, and we need to think of it as a step to strengthen the relationship between the council and the congregations and to learn more about what vitality is."

Parish health has been a frequent topic of discussion at diocesan council meetings, but "the magnitude of what we were discussing well outstripped what we were able to execute," Rutherford said, explaining that seeking out a representative sample was a more realistic undertaking at this time.

Bishop search update

The Search and Nomination Committee for the ninth Bishop of Washington has hired a consultant, the Very Rev. Ron Clingenpeel to assist it in its work, and plans to appoint a chaplain, the group announced.

The committee was hosting focus groups and listening sessions at various locations around the diocese in

June, and plans to have a profile completed by July 15. A screening process will be developed in September, and the committee will receive names from August to October. In November and December, candidates will be interviewed by telephone, and site visits or retreats will be conducted from January to March 2011. The final slate of bishop nominees is expected to be announced by March 31.

The committee is posting regular updates at <http://search.edow.org/> and has created a Facebook group titled Episcopal Diocese of Washington Bishop Search.

Cathedral documentary receives 2 Emmy nominations

Washington National Cathedral, a documentary film that explores the building's history and contemporary significance, has received two EMMY nominations from the National

Academy of Television Arts and Sciences National Capital/Chesapeake Bay Chapter. The film was nominated in both the "documentary - cultural" and "documentary - historical" categories.

"It is unquestionably one of country's most beautiful churches," said Martin Doblmeier, the film's producer and director. "But beyond the beauty - it is a place where the most important and vexing issues confronting faith can be openly addressed and that is a critical contribution to our national identity today."

Washington National Cathedral is produced by Journey Films of Alexandria, Va. Dan Juday and Adele Schmidt are producers. Journey Films has produced more than 25 films on topics of religion, faith and spirituality including *BONHOEFFER* and *The Power of Forgiveness*.

The Emmys were awarded on June 5 at the Ritz-Carlton in Washington, D.C.

HEIGHT, from page 1

Stevie Wonder, Jeffrey Osborne, Howard Hewett and gospel artists BeBe & CeCe Winans, Take 6 and The Clark Sisters.

Radio stations played it at high noon all across the country on the day of its release. And in 1990 the song was entered into the Congressional Record as the official African American National Hymn. "It was this little old lady..." Alexander said, dabbing her eyes with a tissue.

As an 18-year-old arriving in New York to stay with her sister's family, Height was already a formidable figure, her nephew Dr. Bernard C. Randolph recalled during the service.

"We were advised by our parents to be on our best behavior," he said, explaining that Height had just won a national oratory competition and was already a star. "She was a good mentor, with a capacity to inspire people to do the best they could."

Height was at his side, Randolph said, when he entered Howard Medical School years later.

Camille Cosby, an educator and wife of the comedian, Bill Cosby, recalled Height's "clear determination and strong positive self perception" that "did not allow men to push her into the background," saying she managed to be "firm and assertive without losing woman."

And always, Cosby said, she wore her trademark hats.

She wore these hats to the White House, President Barack Obama said in his tribute, which she visited "not once, not twice, but 21 times," after he took office. Yet she remained refreshingly free of ego.

"She never cared about who got the credit," Obama said, referring to Height as a drum major for justice. "She didn't need to see her picture in the paper. She knew that the movement gathered strength from the bottom up. She cared about the cause of justice..."

Twelve years ago, Height preached at the 1998 Convention of the Episcopal Diocese of Washington. Her pullout quote in the diocesan newspaper: "We respond to Jesus' call as we strive for justice and compassion for all people in our community."

Many people in the diocese knew her personally; many more found her a source of inspiration.

"As past president of the Delta Sigma Theta Sorority I had many occasions to be in her presence and was always inspired by her," said Joyce Harris of St. George's, D.C.

Harris was not able to attend the funeral, but was able to hear Height speak at the 40th anniversary celebration of the Montgomery County Chapter of the sorority in March.

"She spoke for about 10 minutes from the dais - you could hear a pin drop," she said. "We had probably 3

or 400 people there and everyone was just listening with rapt attention. I listened with all my might. You could tell she was not feeling strong, but her words were so inspiring."

A member of the Deltas since 1961, Harris has served as president of two alumni chapters and as parliamentarian to a third. "Observing her and her ability to be a pioneer and to step forward inspired me from the time that I was in college to step out and to try and do those things that would pave the way for others behind me," she said. "She taught us to do our best so that those who came behind would have a path blazed. She taught me not to be concerned about gender, but to do what needed to be done."

Growing up on the Eastern Shore of Maryland, Lori Perine - a parishioner of St. Luke's, Bethesda and former member of the Diocesan Council - attended a segregated kindergarten. (Schools were integrated the following year.)

"Dorothy Height was the only woman out there you could see that was active in the Civil Rights era, and she was very much a lady at all times," Perine said. "It was an interesting model of what it meant to be a change agent and also someone who was nice to sit down and have tea with."

"I think it's very rare these days for women of whatever color to see a powerful woman who is very steeped in the old way of courtesy and etiquette. It's a different way of being powerful."

"She was very much a member of the elder generation by the time I came into my professional life, but at the same time she was an elder whose blessing you wanted to have. She's one of those people who no matter where you went in the African American community, if you said her name, there was an instant respect and reverence for her."

When Height's death was announced, Perine said, "every single one of my African American women friends on Facebook posted it."

As a teenager, Kim Sanders - executive assistant to canons Paul Cooney and the Rev. Preston Hannibal - was a huge fan of Mary McLeod Bethune, an FDR-era educator and presidential advisor whose parents had been slaves.

"At the time that I grew up there weren't many stories in history books about African Americans. You heard about it from your teachers if you went to a black school, which I did, and from your family."

"Growing up in a matriarchal family

it seemed natural to be interested in strong women. Dorothy Height had picked up the work that Mary McLeod Bethune had done - and also she looked like my grandma!"

In 1993, Dorothy Height came to Church House to meet Bishop Ronald Haines, and Sanders had the opportunity to meet her - finding herself uncharacteristically tongue-tied.

"When she died, one of the first things I thought about was, she's done so much - what have I done? Not everyone can be like these two extraordinary women, but you use them as an example," she said.

"She was such a model of hope and of persistence and she had such a beautiful presence and she always wore these beautiful hats. She always spoke very calmly, very quietly and she always had something significant to say," said the Rev. Carleton Hayden, history professor at Howard University and a retired priest of the diocese. "To me she really represents something that's been very central in the African American experience: she really is something of an icon."

Hayden recalled her efforts, along with the National Council for Negro Women, to begin the Black Family Reunion Celebration a quarter-century ago, an annual event designed to bring families together for a big picnic with music.

"She was really rooted in the black community and most of what she did was related to, grew out of, her concerns in the black community," he said.

But while the black community was her bedrock, her work and her influence was much farther-reaching, he said, in the same way that *Lift Every Voice and Sing* has become a universal anthem.

"It really speaks to the particularity and the universality of the African American experience," Hayden said. "What's amazing is how much it speaks to everyone's struggle; everyone can sing it with feeling."

Offering the final reflection at Height's funeral, which she helped to organize, U.S. Secretary of Labor Alexis Herman said Height's final gift will be her forthcoming book, *Living with Purpose*.

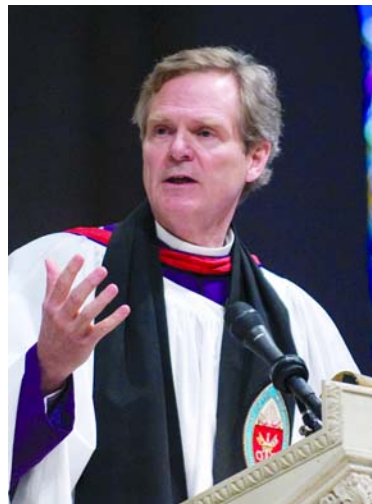
What does it mean to live a life of purpose?

It means that after the hearse has driven away, the president has returned to the White House and the half-mast flags have been run back up the pole, a legion of women will willingly - and gladly - continue your work.





PHOTOS BY DONOVAN MARKS



Opposite page: Denyce Graves sings *Great Is Thy Faithfulness* at the April 29 funeral of Dorothy Irene Height.
This page: (from top, left to right) U.S. Secretary of Labor Alexis M. Herman gives a tribute; President Barack Obama offers the eulogy; the Right Rev. Vashti McKenzie gives the Gospel reading; First Lady Michelle Obama; Camille O. Cosby offers a tribute; Maya Angelou; Dr. Bernard C. Randolph Sr., Height's nephew, gives a tribute; Cathedral Dean Samuel T. Lloyd III offers the homily.

The much wanted children of God

■ BEARINGS:



Martin L. Smith

The staid Washington dress code hardly encourages men to display 'wearable art' but I do have a silver bracelet I wear occasionally. It would be worn by an

elder of the Nisga'a people of Northern British Columbia, an elder of the eagle tribe, and is incised with representations of the raven, eagle and clamshell, all vibrant symbols in the mythology of this marvelous people who have lived in the Nass Valley for 10 millennia.

It came into my hands as a memento from one of the most fascinating of my spiritual expeditions around the churches of North America. I was asked to take part in the annual synod of the Anglican Diocese of Caledonia, opening with a day of spiritual retreat. We gathered in a senior citizens center in a logging town in the heartland of this vast diocese.

Delegates came from numerous indigenous peoples, Haida, Tsimshian, Gitsxan, Nisga'a, and there were white ranchers from the high plateaus in the west.

Frank speeches testified to the struggles they had been through to accept each other as equals, and to help those of European ancestry surrender

their privileges. But the longer I spent with these impressive Anglicans, the more I was struck by a tradition I hadn't come across before—the honored practice of adopting adults into family and tribe. I soon realized that the bishop, who was entirely European in ancestry, had decades before as a parish priest been adopted into a Nisga'a family. Now he was, by seniority, a revered tribal elder, woven into a huge extended family of cousins, nephews, brothers and sisters. There was no hint that this adopted kinship was make-believe.

A woman from another First Nation spoke of her grief years before at losing her son in a motorbike accident. She had other sons, but there was an unbearable gap in her heart, and so she had asked her parish priest whether she could adopt him as her son, to be in that place. And so it came about. And there they stood together, mother and son, different races, different cultures, different heritages. But they had become mother and son, out of choice and longing. It touched something very deep within me.

I thought of her as I polished my bracelet the other day. I had presided earlier at one of our wonderful Eucharists for pre-schoolers and their parents at St Columba's, and a parishioner had brought the young toddler she had recently adopted from a Russian orphanage. Here he was, taking part in the first worship service of his life, gazing around with fascina-

tion, clapping his hands during the songs, sitting on the rug for story-time with the swarm of his newfound church brothers and sisters. I was full of emotion. What an adventure adoption is, with awesome rewards and such risks and vulnerability!

I feel that our Christian speech about being sons and daughters of God often sounds glib. We would do well to take deeper soundings in its meaning. In his outdoor sermon in Athens, Paul quoted with approval a line from a pagan poet, "We too are his offspring" (Acts 17:28): simply as creatures all human beings are begotten and birthed by God.

Jesus taught that we are called to prove that we are children of God by acting as God acts—with compassion toward the undeserving. "Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven." (Matt. 5:38) But in the New Testament imagery of divine parenthood, the imagery of adoption has a special place. In Christ, God reaches out to choose, adopt and, yes, rescue us. Each of us is the wanted child

God has yearned for. As adopting parents so often experience themselves, God had to go to the utmost lengths to find us and bring us home to his heart.

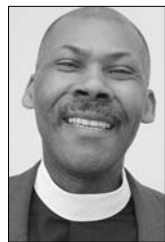
"But when the fullness of time had come, God sent his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption." (Gal. 4:5) In the eighth chapter of his letter to the Romans, Paul speaks of the "spirit of adoption." Being an adopted child of God is no mere idea. It is something we feel to the core, it stirs our deepest need to know in our gut that we are a *wanted child*. God has won us and claimed us as children the hard way, as the cross shows. So "when we cry, 'Abba, Father!' it is that very Spirit bearing witness with our spirit that we are children of God, and if children, heirs, heirs of God and joint heirs with Christ—if in fact we suffer with him so that we might also be glorified with him." (vs.15-17)

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

“And there they stood together, mother and son, different races, different cultures, different heritages.”



COMUNIÓN



Simón Bautista

El Bautismo: el nacimiento de una nueva creatura en el seno de un hogar que siempre espera uno más. Ese hogar es la Iglesia.

Saludos mis hermanos y hermanas. Estoy escribiendo esta columna en el contexto de una estación de Pentecostés que se abre camino en diálogo fraterno con el verano. Ojalá que los estén disfrutando y que ambos les recarguen los niveles de energías, físicas y espirituales, para recorrer con entusiasmo la parte del sendero que

tenemos por delante.

En esta oportunidad quiero hablar del bautismo desde un punto de vista práctico, no necesariamente teológico; de lo que significa para la Iglesia.

Hace poco me preparaba para celebrar la Eucaristía de las cinco de la tarde en la iglesia de San Albano, en D.C. Era domingo 23 de mayo, día de Pentecostés. Una ceremonia bautismal estaba prevista en el contexto de la celebración. Como de costumbre, después de revestirme, me asomé al altar para asegurarme que todo estuviera en su lugar. Conforme echaba una mirada a cada detalle, mis ojos se detuvieron en la fuente bautismal, entonces un pensamiento ingenuo atravesó como una flecha mi mente: "mira, me dije, ya está lista la cuna". Sabía que no tenía mucho tiempo para entretener pensamientos como esos, de modo que me prometí a mi mismo que más adelante, cuando estuviera menos ocupado, le daría

permiso a mi imaginación para jugar con la "cuna". Permítanme compartirle mis reflexiones.

El bautismo en el contexto de la celebración eucarística es algo así como el nacimiento de un niño en la misma casa donde viven sus padres y sus hermanos. Con los vecinos (la comunidad), sentados alrededor de la sala y el patio esperando para felicitar a la familia tan pronto escuchen el llanto del recién nacido. Tal vez algunos de ustedes han tenido el privilegio de presenciar algo así, yo también he sido testigo. Es una experiencia única que le ofrece a uno la oportunidad de ver una familia crecer de la forma más pragmática: uno, dos, tres... Con brazos, ojos, piernas y voz.

Creo que todos nosotros entendemos y sabemos muy bien que los niños no nacen en una cuna. Pero la cuna se nos convierte en una de las mejores referencias que tenemos de la infancia: "Yo nací en esa cuna" "En la

cuna que nací yo". Hablar de cuna nos regresa momentáneamente a la niñez, al balbuceo de palabras, a la curiosidad por aprender y a la confianza en los brazos que se extienden para sacarnos de ella.

La fuente bautismal que utilizamos en las ceremonias de bautizo, se nos convierte a todos los que somos testigos, la iglesia, en esa cuna de referencia que constantemente nos recuerda donde nacimos al Cristianismo. Nos transporta a la infancia de nuestra fe, al creer sin límites y sin condicionamientos.

¿Sería esto lo que pasaba por mi mente cuando me dije: "Mira, ya está lista la cuna"?

Que Dios les bendiga a ustedes y a los suyos en todo lo que hagan y donde quiera que se encuentren.

Padre Simón Bautista
Canon for Latino Ministries



A SAINT FOR THE SUMMER



Mary Sumner

Founder of the Mothers' Union

Commemoration: August 9

Time and place: Born Dec. 31, 1828 in Lancashire, England; died Aug. 9, 1921; buried in the grounds of Winchester Cathedral.

Story in brief:

Born Mary Elizabeth Heywood, Mary moved to Herefordshire as a child, where her mother organized women's meetings and where, a year after their arrival, Mary's infant brother died. This experience, and the support of the local community of mothers, later inspired Mary to found the Mothers' Union - now an international Anglican organization. In 1848, Mary married George Henry Sumner, an Anglican priest and son of the Bishop of Winchester. The couple had three children and Mary was a devoted mother - also teaching music and Sunday School. Reminded of the many challenges of motherhood at the birth of her first grandchild in 1876, she called a meeting of mothers of all social classes in the parish to offer mutual support. In 1885, she was invited by the Bishop of Newcastle to address women churchgoers. Following her address about the importance motherhood as a vocation, a number of women founded mothers' meetings based on her model in their own parishes. The Mothers' Union became a diocesan organization that year and quickly spread to other dioceses throughout the United Kingdom. In 1896, the Mothers' Union Central Council was formed. Mary was unanimously elected president, and the following year, Queen Victoria became patron. Mary died at the age of 92 and is buried with her husband in the grounds of Winchester Cathedral.

MONTHLY MEDITATION

Summertime and Sabbath

One of my first elementary school assignments was an essay on "How I spent my summer." I remember thinking it would have been more helpful if we had been asked to write an essay as the previous school year was ending titled "How I plan to spend my summer."

Summers tend to sneak by us. On Memorial Day it seems like we have a vast expanse of time to rest, regroup, relax and undertake projects or trips we have put off for a while. Before we realize it, Independence Day is here, signaling mid-summer and reminding us to take advantage of a time that (for some) is a bit less chaotic than usual.

While the pace in parochial and diocesan offices is not as frantic during the summer months, much work needs to be accomplished. September begins a new program-

matic year, and preparation is required to ensure the quality and execution of coming offerings. This normally involves a review of the preceding months, evaluating what was done well and identifying areas where improvement might be warranted. Comments from folks who have participated in various activities assist in the creation of events for the coming year.

But hopefully summertime also can be a time when we can adjust our lives into a Sabbath cycle of being. All too often, we highly motivated and driven folks in the Washington metropolitan area are more like "human doings" than "human beings." One of the beauties of the creation narrative in Genesis 1 is the recollection that even God took one day off after six intense "days" of creation. Surely we can do that as well. Summer might allow us the time for spiritual training, when we can get into the healthy habit of resting one day in seven. It can be a time when we become more inten-

tional about our daily prayer life. Perhaps it can be a time to engage in the rich tradition of reading the daily office, a rhythm of prayer that has sustained God's people for generations.

Summertime also offers an opportunity for us to educate ourselves about the history of the church, challenges that the church of the 21st century faces, and what great thinkers have written about God.

This fall many parishes will offer inquirers classes to help people grow "in the knowledge and the love of God" and to prepare parishioners for confirmation, reception or reaffirmation at a glorious Nov. 6 service at Washington National Cathedral. Summer is a good time to consider this and to engage in some preliminary prayer, study and contemplation about how we are called to serve not just God, but all of God's people.

The Rev. Albert Scariato is rector of St. John's, Georgetown.



Outa Sight Dragons!



Members of Ascension, Silver Spring led an unusual team in the Ninth Annual D.C. Dragon Boat Festival on the Potomac, May 15-16. The 20-member team, the Outa Sight Dragons, had 14 blind paddlers including Ed Bordley, Ascension's Senior Warden, who served as lead paddler! The remaining six seats were held by sighted volunteers. Team members ranged in age from 40 to 78.

Ascensionite Maybelle Kagy, organizer, co-captain and drummer for the Outa Sight Dragons, explains that most team sports depending on spatial cooperation between teammates - are unavailable to the blind. But dragon boat racing is ideal: the steersman steers, and the blind paddlers can respond quickly to drum beat pacing cues. Ascensionites Nela Bowling, Carol Schwobel and Catherine Feissner helped with logistics like guiding paddlers in and out of the boats and across the dock.

So how did the Outa Sight Dragons measure up in competition? Well, they did not win any of their races, though they did improve their time with each race. But as a team, they were an unrivalled success. Members want to begin practicing right away for next year, and hope to add more blind paddlers. Champion members from two teams presented their own gold medals to the Outa Sight Dragon paddlers in an emotion-filled tribute. And the crowds on the riverside? Cheers were deafening each time the boat passed by.

"We felt like rock stars!" marveled Kagy. All knew they had truly fulfilled their motto, printed across their T-shirts in both letters and Braille: *We Have Vision*.

Seeking Home Port

By Peggy Eastman

So silently it glides, lit only by a light atop its towering mast. Captained by one who knows his way in this opacity of sea and sky, the well-guided vessel will, by and by, slide into its bulk-headed berth in home port. Empty and sized just right, the berth has been waiting to receive its inhabitant and those aboard. Hospitable always, home port is haven, refuge, sanctuary. So we, venturing on in murky depths, long to be captained back to our home port. See now, we have quite lost our way. A rolling fog-shroud hides known landmarks even during the glowering day. What light is there to guide us? What commander to see us home? How can we know where the jagged rock-faces rise, where hidden shoals lurk and where the rotting spars of a storm-smashed ship float like sea serpents, half-submerged in deceitful disarray? We are surely bound to founder. Let us depart our uncaptained vessel in haste and alight on a new, accommodating shore, there to seek a guiding star-light on land. For we, like shepherds and magi, are called to follow the true, well-lighted path. Come, let us search out this steady star-light that will shine our way into our true home port, and the Commander who will carefully, faithfully, tenderly guide us there.

Peggy Eastman is a member of All Saints' in Chevy Chase.



WINDOW ON FILM

By Beth Lambdin

The Yellow Handkerchief (Rated PG-13)

In this quiet movie set in the impoverished parishes of post-Katrina Louisiana, William Hurt gives a nuanced performance as Brett Hanson, an ex-con short of hair but long of paunch just sprung from the joint after serving six years for manslaughter. With nowhere to go, he falls into an easy camaraderie and apparently aimless road trip with a couple of poorly supervised teens: the odd, socially maladjusted Gordy (Eddie Redmayne) and the reckless, needy Martine (Kristen Stewart). Lacking a strong parental presence, they gravitate to the elder Brett as a stand-in father figure. And, they sense something valuable and true in him that he can't recognize in himself.

However, we wonder if their confidence is misplaced since what we see is his anger, anxiety and depression; expressions of regret for a life gone terribly wrong. Through flashbacks we learn his sad story, which involves a marvelous Maria Bello as the tough but vulnerable woman he fell for. At its core, this is a lovely meditation on love, loss and second chances, and the unique ways we'll carve out family when our blood bonds fail us.

Iron Man 2 (Rated PG-13)

Robert Downey, Jr. is back as charming Tony Stark, the supremely confident, narcissistic, brilliant man of steel in this fabulously popular sequel to the first installment released in the summer of 2008. But, the wheels squeak in a creaky plot rife with bluster Senate hearings, shameless self-promotion, unethical arms dealing and rogue scientists. If the plot disappoints, the witty repartee delights (think Clark Gable and Claudette Colbert in *It Happened One Night*, or Cary Grant and Irene Dunne in *The Awful Truth*) as Stark spars with sexy Pepper Potts (a splendid Gwyneth Paltrow), the faithful assistant he impulsively promotes to run

his company. Even though their chemistry is palpable, Stark's eyes still rove all over the curvy new legal assistant, Natalie (Scarlett Johansson), who also plays a more mysterious character revealed later in the film. Jon Favreau once again directs and has fun playing Stark's driver; Sam Rockwell is effectively smarmy as the morally-challenged arms dealer; ever-reliable Don Cheadle replaces Terrence Howard as one of Stark's few male friends; and Mickey Rourke is very good as the villainous Ivan Vanko, a brilliant Russian physicist with a big grudge. But, the action scenes, despite being set in exotic places like Monaco, are predictable and boring. Bigger and louder isn't always better.

The Joneses (Rated R)

Watching this film I kept wondering what it would be like to have a mother that looked like Demi Moore.

Kind of shallow, huh? But that's the point of the film. Moore (who does look smokin') is Kate, the matriarch of a picture-perfect, upscale-suburban-American family. David Duchovny is Steve, the handsome husband, and the good-looking kids are played by Amber Heard and Ben Hollingsworth. All perfectly orchestrated, they move into a new neighborhood and ingratiate themselves to their unhappy neighbors (Gary Cole and Glenn Headly). But, it turns out that they're not a family after all, but a pod of super-marketers promoting products by any means necessary. Moore is well cast as the chilly matriarch with a limited emotional palette. The heart of the film belongs to Steve, who demonstrates that while he can play the game, it's ultimately an empty life. He longs for "real" personal relationships and doggedly pursues Kate. The film is an intriguing idea but flags as a full-length feature film. It tries hard with subplots involving the daughter as a vampish Lolita and the son finding his identity as a gay teen, but it all feels manipulated; we're not invested in them enough to care.

Just Wright (Rated PG)

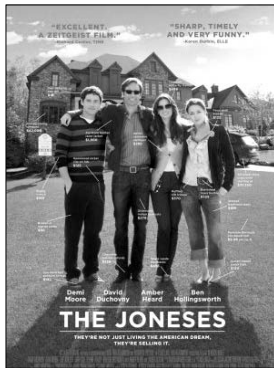
Queen Latifah is delightful in this predictable romantic dramedy also starring the rapper, Common. Latifah plays Leslie Wright, a physical therapist, lucky professionally but unlucky in love. At the end of too many first

dates, guys say they just want to be friends and seal the deal with a back-patting hug rather than a kiss. Time after time, Leslie watches from the sidelines as her gorgeous but scheming godsister, Morgan (Paula Patton), gets the guy. And, it's about to happen again with Scott McKnight, a star player for the New Jersey Nets. Leslie, a rabid New Jersey Nets fan, runs into McKnight at the gas station one day. He invites her to a party and she brings Morgan with her. Big mistake: he falls for Morgan; Leslie is crestfallen. But their relationship continues after Scott suffers a serious knee injury and Leslie moves into his house to rehabilitate him for the playoffs. Leslie and Scott have the comfortable camaraderie of good friends but what about the sparks of passion? We hope fixing Scott's knee may help him see that while style is nice, it's substance that really matters.

City Island (Rated PG-13)

The Rizzos have deep roots in City Island, a sliver of land jutting into the extreme west end of the Long Island Sound where the 4,500 residents are either lifelong residents, the "clam diggers," or the lowly "mussel suckers," outsiders who moved to the island. It may be just a stone's throw from bustling Manhattan, but this tightly-knit community is more reminiscent of a New England fishing village. Andy Garcia slips on a Bronx accent and is very good as Vince, the patriarch of the uber-dysfunctional Rizzo family. Vince, a dedicated correctional officer, sneaks smokes (as does the whole family) and hides his aspirations to act (and his attendance at classes) from his frustrated wife, Joyce, played expertly by Julianna Margulies. She believes that he's having an affair and lashes out at him with quick strikes of wounding words. Their adolescent son, wise-cracking Vinnie (Ezra Miller) has a thing for fat women, pornography and food, while their college-age daughter, Vivian (Dominik Garcia-Lorido), secretly strips to earn enough money to return to college. Vince stokes this volatile mix by bringing home a young man (hunky Steven Strait) just released from jail with an "interesting" history, who just may be the outsider needed to knock some sense into this myopic family. The plot sounds more lurid than it is in execution. There's goodness buried in this family waiting to re-emerge when the old resentments and secrets fall away.

Agree? Disagree? Let Beth know what you think at beth@bethlambdin.com





WHAT'S COOKING?

Coffee Hour

By Martha Bonwitt

On a recent vacation I attended worship at the Episcopal Church in Blowing Rock, N.C. The church bulletin invited everyone to a "coffee moment" after each service. At Trinity, Upper Marlboro, where I serve as rector, we have Coffee Hour.

I wonder if we ever stop to reflect on the importance of this tradition.

Jesus calls us to form and build up community. He did this with his own followers, beginning with a few, forming the core group of 12 and then expanding outward.

Due to our fast-paced lifestyle there is a real need for intentional community. Neighborhoods rarely provide the community that was common in times past. It is more likely these days that people don't even know their neighbors by

see COFFEE HOUR, page 14



"I'm hoping to land a position as a stay-at-home dad."

Our cartoon is drawn by Bob Erskine.

Finding happiness: one couple's experience

■ FAMILY MATTERS:



Margaret M. Treadwell

Have you ever met people so brimming with happiness they could be described as joy-spreaders? Susan and Hermann

Jenny personify the term,

but they say it wasn't always so. How did this couple find happiness individually and together?

Hermann grew up poor in Switzerland. Following a tragic accident, his father was too debilitated to care for his family. His mother opened their home to guests; 15-year-old Hermann apprenticed with a master chef and became an accomplished cook for her business. He decided he could earn more money on the staff of a hotel and moved to Canada and then Bermuda, where someone commended him to Cornell University's Hotel School. He says of his good fortune, "You have to speak up for your rights, which develops self confidence."

He met Susan at Cornell where she was studying French and pursuing a teacher's certificate and later obtained a master's degree in English for

Speakers of Other Languages.

"I come from a rural culture and am a businessman," Hermann said of their decision to marry. "Susan is from an artistic culture of music and French literature. Together we have it all. I believe in marriage we are called upon to witness the life of another person, not to judge them... and that agreement is a commitment I will never negate."

During the early years, as Hermann rose steadily in the hospitality business, they moved around the world - from the South Bronx to Bangkok, Singapore and Paris. They learned three important lessons: Be open to all people and situations, take risks and sink roots wherever you live. For example, Susan and their three children became involved at the American Cathedral in Paris. One Shrove Tuesday, Hermann, a self-proclaimed atheist who attended church functions to support his family, cooked the best pancake supper in Christendom. Susan said, "We've always given each other space while supporting our differences." Hermann added, "With that attitude Susan made my career possible."

By the early 1990s, Hermann had been the head of three different hotel chains and was working for the Aga Khan when the stress associated with constant travel and climbing the corporate ladder became unbearable. He

asked, "Why am I doing this?"

Susan, who had created a program for dyslexic children at the American School in London, was devastated when it became clear Hermann wanted to move her from her city home to run a country bed and breakfast. But, she said, "I've always trusted Hermann's instincts and home is where he is. I was ready for surprises, so I decided to live the decision well by thinking of our change as creating a new life rather than losing an old one. My American pioneering spirit keeps me curious."

They looked for several years along the French Riviera before they heard that a divorcing English couple was selling their working B&B in northern Provence. The moment they saw the 17th century stone farmhouse, *Les Tuilleries*, set on 40 wooded acres with fields and streams far from the tourist routes, they knew it was the perfect place.

"When you live on an isolated farm you need to create a life that draws on hidden things inside you or expands your interests," Susan said. "I began gardening in earnest and spent more time with my piano and different kinds of singing groups." As her knowledge of the area grew, Susan became not only a warm hostess, but also an occasional sous chef, vacation planner and tour guide *par excellence* for her guests, who she treats like

cherished friends.

The couple are in agreement about the qualities that make their B&B successful: Pure luck to have found the right place at the right time; good health to actively carry the decision through; an ability to speak several languages; and attending to the needs of the surrounding community, particularly hiring local citizens as valued staff. As Hermann said, "For every ounce of ego, an ounce of rationality leaves the brain. Don't let 'important people' go to your head!"

Both acknowledge it takes a strong couple to do this kind of work. After all, with the usual 12 guests per night there is hardly any quiet or intimate time. They cope by teaming up 16 hours a day five months a year in work they enjoy, then take seven months off to sit still and listen to music.

How much longer do they intend to continue this lifestyle? Susan said, "Every year we put the question on the table: Do we want to do this another year? So far the answer is a resounding, "Yes. We are happy!" Margaret M. "Peggy" Treadwell, LICSW, is a family, individual and couples therapist and teacher in private practice. She can be contacted at PeggyMcDT@gmail.com

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COFFEE HOUR, from page 13

name, much less what's going on in their lives or their need for support. In our baptismal covenant we affirm that we will continue in the apostles' teaching and *fellowship*. That means we will gather on a regular basis for conversation, getting to know each other, for the building of relationships and refreshment and to support one another.

This is the purpose of coffee hour. It is vital for the health of the congregation and for meeting and incorporating newcomers. It is the offering of hospitality, a sign of radical welcome to everyone.

The way that "Coffee Hour" is handled in any congregation varies by time and place. Most churches use a voluntary sign up system as we do at Trinity. Then we depend on folks to take their turns and sign up faithfully so coffee and goodies are available each week. Of course folks must real-

ize this is not a competition - who can out do whom by what they offer for coffee hour. This is not the purpose and it is inappropriate at best.

In times past Trinity's coffee hour was the responsibility of one person. This is no longer the case. Signing up for coffee hour means being responsible for bringing snacks, setting up and serving beverages and cleaning up afterward. While this may seem daunting there are usually folks around to pitch in.

If each of us takes a turn it does not become a burden for anyone. I suspect that everyone who comes to coffee hour values the fellowship that time offers. And we must remember that Jesus said, "For truly, I say to you, whoever gives you a cup of water to drink because you bear the name of Christ, will by no means lose his reward."

The Rev. Martha Bonwitt is rector of Trinity, Upper Marlboro.

Photos courtesy of Sarah Stowell Shapley



Bishop John B. Chane opens the 2010 Flower Mart. Ukraine was this year's featured country, and Oleh Shamshur, Ambassador of Ukraine to the United States, was the guest of honor (left). The Episcopal Church Women of the diocese (below) had a banner year: Their stall selling baked goods raised more than \$3,000.

Flower Mart 2010



Song as prayer

VIEWPOINT:



Newton Lewis

"When we sing, we pray twice" St. Augustine
In her book, *When in Doubt, Sing*, Jane Redmont tells of a seminary student in New York City who was serving her

field education in hospice ministry. One day she visited a dying patient she had never seen before who was past the point of talking. When she felt unequipped to deal with a situation, the seminarian would turn to the Holy Spirit for help. She started to sing *Amazing Grace* and then "Precious Lord/take my hand/Lead me on/let me stand./ I am weak/I am tired/I am worn/Through the storm/through the night/lead me on to the light/Take my hand/precious Lord/Take me home." The patient seemed calmer. As she sang she noticed a woman had entered. She assumed it was an orderly but it turned out to be the man's wife. The woman started crying, saying, "Oh thank you, thank you for being here and singing. I needed this too." The

seminarian was amazed that the song was for all three of them: "We all needed this song."

This story resonates with me because it brings last November to mind. A longtime choir member, Bob, was terminally ill. It was a blessing to have him in my life, and a further blessing for all of us who were able to go to his home the Friday before he died to sing him his favorite hymns. Indeed we all needed the song.

Virtually every Christian denomination sings. Of course the people of Israel sang songs and made a joyful noise in their worship long before Jesus' time, and from this tradition Paul exhorted the Colossians to "Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your hearts." Singing has been carried with the church community, from Byzantine and Gregorian chant to the hymns of the Reformation, spirituals, shape-note singing, Gospel. Song is a community venture. To paraphrase chant scholar David Steindahl, the song of the people is folk art. Its imperfection is its perfection. It accommodates all kinds of voices and skills. The song of the people is sung by whoever happens to be there and enters into a shared spirit: A remarkable transcendent beauty

is generated when ordinary people give themselves to song.

A story comes to mind about monks who sang loudly every day in prayer. Then they were joined by a young monk who had a gorgeous voice. Gradually the other monks stopped chanting (praying) to listen to his voice. And God was very sad. The message is that it doesn't matter what we sound like, God wants us all. When we sang for Bob, it wasn't like the stars of the Metropolitan Opera had descended on his house; it was that we were there.

St. Augustine was on to something. How often while reciting prayers has the shopping list or today's schedule intruded into your thoughts? Redmont tells of a friend who said, "My prayer had become stale, so I started singing it." You cannot sing, really sing, and not put your whole self into the act. The whole self is involved: posture, emotion, intellect, with our breath weaving them all together. Further, when we are a part of a group we transcend ourselves and become bound together heart, mind and soul by our breath. In New Testament Greek, the word *pneuma* signifies both breath and spirit. To sing is to have breath, to have spirit, to be in the eternal now.

When we are together in breath, we become a community. Redmont quotes a music director who says: "The beauty of song brings me close to God, but also to the community. The community needs work; there can be backstabbing for example; but then coming together in song and knowing that God is present in singing, it unifies us."

When we are young, we learn about our religion through music. As children, many have internalized the love of God by singing *Jesus Loves Me*. We are discovering that when and what we learn in song goes to some deep place in our psyche. In December, members of our choir sing Christmas carols to Alzheimer's patients, many of whom remember the words and sing along.

In the words of an old Quaker hymn:

"My life flows on in endless song/Above earth's lamentation;/I hear the real though far-off song/That hails a new creation./Through all the tumult and the strife/I hear that music ringing;/It sounds an echo in my soul,/How can I keep from singing?"

Lewis is the music director at St. James', Potomac.

A time of grieving in the Gulf of Mexico

VIEWPOINT:

By Ried Detchon

No one meant to kill the birds in the Gulf of Mexico, or the fish, or the turtles. No one intended to ruin the wetlands of Louisiana. The oil spill was an accident, a terrible accident.

Now is a time to grieve over the damage done to so many strands of God's creation by this terrible event. Eleven lives were lost in the explosion of the Deepwater Horizon drilling rig. The teeming life of the Gulf of Mexico, which supports the livelihoods of fishermen and shrimpers, has suffered a catastrophic blow from which it is not likely to recover in our lifetimes.

Now is also a time to reflect on the harm done to our beautiful world, not just by this event but every day, by our enormous demand for energy. We are not tending the garden God gave us, we are destroying it.

Mountaintops in West Virginia are blown to rubble and dumped into streams in a relentless search for more coal. Precious water resources in the west are ruined by contaminated wastewater from gas drilling. And most important of all, the very climate on which the world depends for agriculture to feed us all is being recklessly altered by vast emissions of carbon dioxide from power plants. We don't know all the consequences of this global science experiment, but we have been warned. If we later rue what we have done, it will not be an accident.

So now is a time for grief, for reflection, and perhaps for repentance - but it can also be a time for hope and determination.

Whether we are concerned about the environmental impacts of fossil fuels or simply their cost and availability, we can see that we must change the way we produce and use energy. And all we have to do is open our eyes to

see the answers that God has given us - the sun and the wind and the water.

Just as the Israelites were given manna and water to survive in the desert, God provides the world with clean energy freely and in abundance. Enough sunlight falls on the earth every three hours to supply all of the world's energy needs for a year. Power from the wind and rivers, from waves and the tide, even the heat of the earth can be tapped to meet our needs.

Great progress is being made in new technologies to capture those inexhaustible energy resources efficiently and inexpensively - but in most cases clean energy is still a little more expensive today. Many people and many parishes have faced that fact and made the choice to purchase it anyway. They recognize that to do otherwise - to choose fuels that harm our neighbors and harm God's gift to us - is to ignore the two great commandments.

We can do better. We can vote with our pocketbooks and speak out with our hearts to move away from the energy system that has wrecked the Gulf of Mexico and the mountains of West Virginia toward a new system that will be an example to the world of living in harmony with all of God's creation. It is a deeply personal choice that each of us must make - a decision between us and God.

Ried Detchon is a past chair of the Environment Committee of the Diocese and of St. Columba's and serves on the steering committee of Greater Washington Interfaith Power and Light.

LETTERSwelcome

Washington Window welcomes your letters. Write to newspaper@edow.org or to Washington Window, Episcopal Church House, Mount St. Alban, Washington, D.C., 20016.

summer calendar

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July 11, 8 to 9:30 a.m. at St. Mary's, Foggy Bottom (728 23rd Street, N.W. Washington, D.C., 20037). Donation \$10 adults; students/children \$5. For further information contact Lois Lee Patterson at 703/790-1223

Trinity, St. Mary's City, Annual Summer Dinner

July 17, noon to 5 p.m. at Trinity, St. Mary's City. Trinity will host its annual Summer Dinner in the Parish Hall at 47477 Trinity Church Road, St. Mary's City. Crab cakes, fried chicken and baked ham with all the trimmings. Bake shop, gift shop and drive thru carry out. Adults \$23, children 6-12 years \$8, children 5 and under eat free. Contact 301/862-4597 or parishadmin@olg.com for more information or visit <http://www.olg.com/trinitysmcnd>.

An Evening of Jazz at St. Luke's, D.C.

July 17, 5-8 p.m. at St. Luke's, D.C. Jazz artists Lori Williams & Friends perform at St. Luke's D.C. (1514 15th St NW; Washington). This is a fundraiser for the church's outreach programs and other ministries. Tickets are \$25 in advance and \$30 at the door. Contact jazzconcert071710@gmail.com or 202/635-1303 or 202/636-8093 for information. To learn about the artist, go to <http://www.lorijazz.com>

Attic Treasures Sale

July 31, 9 a.m. to 3 p.m. at St. Mary Magdalene, Silver Spring, 3820 Aspen Hill Rd., Silver Spring, MD 20906 (rain date, Aug. 7). "Treasures" accepted at church during week of July 25. For more details call Wendell Wallace at 301/460-4320 or the church office at 301/871-7660.

Annual Health Fair

July 31, 12- 4 p.m. at Atonement, D.C. 12- 4 p.m. Theme: A Healthy Spirit, Body and Mind (in conjunction with the Georgetown University School of Medicine). Basic screening stations with health attendants, informational handouts, moon bounce, music and giveaways. Atonement is located at 5073 East Capitol Street, SE, Washington, D.C., 20019.

Vacation Bible School

August 2-6, 5:30-8 p.m. at Atonement, D.C. Theme: Praise Party. All youth are invited to come out and learn more about living the joy of the word. Atonement is located at 5073 East Capitol Street, SE, Washington, D.C., 20019.

Archives Committee Fundraiser

August 25, 10 a.m. at Atonement, D.C., immediately after the 10 a.m. service. Prizes: one day trip for four to St. Michael, Md.; and one 37-inch LCD HDTV set. Tickets: \$5 each.

Our Local Bounty: Eat Locally

As part of the "So Maryland So Good" (<http://www.somarylandsogood.com/>) and "Buy Local" (<http://www.buy-local-challenge.com/>) initiatives, St. Thomas', Groom, will host a produce stand, "Our Local Bounty," every Saturday through August 28 from 8 a.m. to noon. The church hopes to help build community by connecting local farmers with consumers seeking the freshest local produce. For more information, visit www.stthomascroom.org or e-mail ourlocalbounty@stthomascroom.org. St. Thomas' is located at 14300 St. Thomas Church Road, Upper Marlboro, MD 20772. Phone: 301/627-8469.

Family Tour to Lancaster, Pa.

August 28: Fundraiser daytrip by motor coach from St. John's, Broad Creek in Fort Washington, Md., to Lancaster, Pa., and return. Trip includes shopping stops at Farmer's Market at the Meadow Brook and Rockvale Square Outlets, an all-you-can-eat buffet at Miller's Smorgasbord Restaurant and ends with attending the musical *Psalms of David* at the Sight and Sound Living Waters Theater. For reservation, cost and more information contact Faith Chisholm at 301/292-1219.

A Journey to the Holy Land

The Diocese of Washington is planning a 13-day journey to the Holy Land from Dec. 8-20 under the direction of Bishop John Bryson Chane and the Rev. Canon John L. Peterson with local guide and instructor Canon Iyad Qumri. For further information about cost and itinerary, please contact Tracy Dieter at 202/537-6545 or tdieter@edow.org



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Photos by Donovan Marks

HEIGHT FUNERAL: More than 3,000 people gathered at Washington National Cathedral on April 29 for the funeral of Civil Rights leader Dorothy Irene Height. President Barack Obama, First Lady Michelle Obama, Vice President Joe Biden, Speaker of the House Nancy Pelosi, and Senate Majority Leader Harry Reid were among that number.

