



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 Lucy Chumbley

Patricia Turner and Jan Barrow prepare to serve a cake from Sierra Leone on International Sunday.

Global family

St. George's, D.C., celebrates its sixth annual International Sunday

By Lucy Chumbley

When Patricia Turner arrived at St. George's, D.C., she noticed that while the parish had many international members, it was not doing anything special to celebrate its diversity. So Turner, who comes from Sierra Leone, and Georgine Van Dillenburg, of Suriname, teamed up to change that by organizing an International Sunday celebration. Six years later, International Sunday has become a popular annual event at St. George's, with a guest speaker, scripture readings in six languages and a

luncheon featuring music and cuisine from around the world. Traditionally - and appropriately - held on Pentecost, this year's event, "Nothing Will Divide Us," took place on Trinity Sunday to avoid a conflict with Mother's Day. As parishioners and their guests arrived, resplendent in ethnic dress, they were given special rosettes, souvenir pens, and a program listing international members and their countries of origin; Barbados, Cameroon, Grenada, Guyana, Honduras, Ireland, Jamaica, Sierra Leone, Sri Lanka, St. Kitts, Suriname,

see *GLOBAL FAMILY*, page 8

Compass Rose Society brings Anglicans together

By Lucy Chumbley

Friction, finger pointing and threats of schism have been all too common in the 77 million-member Anglican Communion of late as its constituents, in 164 countries, grapple with issues surrounding sexuality. But hope blooms in these divisive times with groups like the Compass Rose Society - named for the Communion's unifying symbol - which has managed to focus its energy on mission, despite the differing views of its members. "I see the Compass Rose



Society as a unifying force in our Communion right now," said its president, Bishop Philip Poole of the Anglican Diocese

of Toronto. "Even among our board members, we have people on both sides of the [sexuality] issue, but they're willing to get above the fray." The society, founded in 1994, is the brainchild of the Rev. John Peterson - former Secretary General of the Anglican Communion and now Canon for Global Justice and Reconciliation at Washington National Cathedral. It was created, Peterson said, to fund mission work in the Anglican Communion and to enhance communication and

see *COMPASS ROSE*, page 3



Photos by Lucy Chumbley

The Rev. John Peterson founded the Compass Rose Society in 1994. This Compass Rose, (inset) dedicated by former Archbishop of Canterbury Robert Runcie in 1990, is set into the Cathedral's floor.

inTHEwindow



TELLING TALES:
Page 5
Founder of DC Central Kitchen shares his story



LIGHTING TO UNITE:
Page 8
Centennial celebration ends with illumination



WISE WORDS:
Page 11
Lessons in love from a life well lived



SERVICE TO STRANGERS:
Page 15
A 10th grader talks about her work on the Gulf Coast



Religion and healing are intrinsically linked

From remarks by Bishop Chane at Washington Hospital Center's Interfaith Service of Reflection and Renewal last month.

As all of you well know, religion, healing and care of the sick, wounded and dying have been symbiotically linked. Ancient history reminds us of this through the healing arts of prayer and divination that were operant in ancient Egypt, Greece and Rome.

Institutional hospital care began in what is now Sri Lanka, where homes functioning as hospitals were in evidence by the 6th century. But as early as 230 B.C., in India, records

show that there were hospitals staffed by doctors and nurses. State-supported hospitals were in evidence in the first millennium A.D., and the very first teaching hospitals were developed in what is now Iran.

With Christianity becoming the state religion of the Roman Empire and through the Council of Nicea in A.D. 325, the church called for the systematic care of the sick, the poor, widows, orphans and

strangers. This is very much a part of the core teachings of Jesus, and marked the beginnings of Christian hospitals.

We owe much to the Islamic world during the medieval period. It was Muslim physicians who defined the role of "hospital," distinct from healing temples, hospices, asylums and leper houses. Medieval Muslim physicians also introduced the existence of public hospitals, psychiatric hospitals and

medical universities.

In Baghdad, by the 10th Century A.D., there were more than 25 highly-trained physicians who worked within the emerging hospital system of that great city. Unlike Greek and earlier Roman practitioners, Islamic clerics and physicians employed a scientific methodology that was a breakthrough in medical care.

Medieval Europe, building upon the presence of the

Christian religious orders, established "hostels of God," or hospitals. The Spaniards brought their medical skill with them when they began their exploration of the new world in the early 1500s. The Hospital of Jesus of Nazareno in Mexico City was established in 1524, supported by Cortes. The first hospital in North America was established in Quebec in 1639.

I would have to add at this point my pride in the establishment of the Episcopal Eye, Ear and Throat Hospital and the work of this hospital being the first to offer care for all, especially the indigent, and our own Canon Michael Marrett, who though retired, continues to serve weekly visiting and counseling with patients and families at the Washington Hospital Center.

Now, unfortunately, there has been over the years a divorce between science and religion and I would also say, at least in the recent past, a misunderstanding of the role of religion within the life of the scientific healing arts. As one who served as a Hospice Chaplain and who, on sabbatical leave from my cathedral post in Erie, Pa., established a specialized chaplaincy program for the physicians and nurses who

served the 50-bed nephrology and oncology unit at Hamot Medical Center, I was amazed at the lack of understanding about the healthy, healing role that religion has historically played and often continues to play in the life of contemporary hospital care. Many had no idea about the historic role that religion, broadly speaking, has played in the development of the healing arts and the institutionalization of hospital care.

Today, I believe there is an emerging re-discovery of the unique relationship that exists between the healing art of medicine and the spiritual and emotional mysteries of healing prayer and just downright good pastoral care of patients.

The Greeks got it right a long time ago when they saw the unique connectedness between the human body, mind and spirit. All were seen as a holistic definition of what it means to be a human, and the equal balance of all three as the model for good health and for successful healing. That ancient tradition has been uniquely inculcated within monotheism as we experience it today within the Abrahamic traditions of Judaism, Christianity and Islam.

As a Christian, I must share with you that Jesus was not only

a rabbi, teacher and preacher, but he was a healer. The great stories of Christian healing are contained in the Gospels, and are too often dispelled as fantasy or primitive manipulation of the mind by those who believe in the divorcement of science and religion. But given that in Jesus' time, no one really knew how illness occurred, how conception worked, or that the earth was really round, the early healing arts of the first Christian books are quite unique, and need further study.

In all of this, the phrase that best describes the role of healing within the contemporary hospital experience and connects religion to the healing arts is the phrase "radical hospitality." Without radical hospitality there really can be no hospital. And hospitality is at the core of all the great world religions, and now must live as the radix for what we call "hospital" today.

May all of you, who care for, serve and heal, live well into your craft. But remember the root: What all of you do here at Washington Hospital Center must never be divorced from its ancient roots of hospitality. For it is radical hospitality and compassionate care that often generates the first steps toward healing and wholeness.



Bishop John Bryson Chane

“Without radical hospitality there really can be no hospital. And hospitality is at the core of all the great world religions, and now must live as the radix of what we call ‘hospital’ today.”

BISHOP'S visitations&engagements

June 1: Grace, Silver Spring visitation (a.m.); rector installation (the Rev. Leslie St. Louis) at Holy Trinity, Bowie (5 p.m.)

June 7: St. Albans graduation (2 p.m.)

June 8: St. John's, Georgetown (a.m.); National Cathedral School graduation (4 p.m.)

June 14: Ordination to the priesthood at Washington National Cathedral (10 a.m.); Gay Pride march 4 p.m.

June 15: Grace, Georgetown visitation

June 21-24: travelling to Oslo to participate in Sharing Experiences: Women, Equality and Peace workshop

June 28: Consecration of the Rev. Canon Eugene Sutton as Bishop of Maryland at Washington National Cathedral

June 29: St. John's, Broad Creek visitation
Editor's note: This calendar listing has been expanded to include some of Bishop Chane's major engagements and commitments.

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Director of communications, Jim Naughton
Editor, Lucy Chumbley

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Council to conduct a review of its committees

By Lucy Chumbley

The Diocesan Council voted unanimously at its May 13 meeting to begin a comprehensive review of the committees that report to it, and to suspend the creation of new groups until that work has been done.

In April, the council asked the Committee Oversight Advisory Group, a panel created several years ago to "regularize existing committees and set up new ones in a healthy way," to map and review all the groups that report to it.

The panel returned with an initial assessment and a recommendation that the council take part in a "more formal review of these committees," said the Rev. Steve Huber, a council member who also serves on the oversight group.

"Twenty six committees seemed like a lot," Huber said. "As we went through, it seemed like there might be some overlap and some possibility for merging."

No new committees will be created until the Diocesan Council has completed this process

While many groups were "pretty healthy," he said, some have no formal review process and others have no staff liaison.

"In some cases there is not a chairperson for the committee; in some cases the committee is doing its work but is behind schedule," he said. "We're concerned that while we've formed lots of these committees, we have been remiss as council in not staying in close enough relationship with these committees."

"Our hope is that if [the council], moving forward, can take a more proactive role of being engaged with the committees, that we can help committees with challenges and that we will generally move toward committees with more vibrancy and health."

During Bishop John Bryson Chane's episcopacy, 13 new committees have been created, Huber reported.

"Coming off the council retreat, it looked like there were moves toward creating more committees and we wanted to put the breaks on that a little bit," he said.

Governance officer Ann Talty asked individual council members to sign up to meet with committees and committee chairs as part of the evaluation process. She stressed the need for them to be objective spokespersons rather than advocates, and suggested they choose to meet with a committee outside their own sphere of interest to foster objectivity.

"You will be council's local expert on that committee," panel and council

member Linda Freeman said.

At its June 10 meeting, the Committee Oversight Advisory Group will provide council members with a template for the review process and some formal guidelines, Huber said.

Meanwhile, council members were asked to familiarize themselves with the diocese's committee governance policy and to read the individual committees' annual reports, which were prepared for January's Diocesan Convention.

At the October and November meetings, council members will present their reports and there will be an assessment, following which recommendations will be made, Huber said.

"I need to know that council members are going to be committed to doing that, otherwise we're building a spiderweb that doesn't go anywhere," Bishop Chane said.

see COUNCIL, page 7

Compass Rose Society reaches out

COMPASS ROSE, from page 1
foster personal connections among the 38 Anglican provinces.

"In the Compass Rose Society we have the most conservative parishes represented and the most liberal," Peterson said. "The issue is not what divides us, but what unites us."

Now claiming 270 members - including the Diocese of Washington - in eight countries, the society has raised approximately \$6 million for international mission work.

This year, it contributed \$337,800 to the Anglican Consultative Council's budget and spent an additional \$66,600 on its own initiatives. Society members also take part in an annual study and mission trip.

"These are not five-star trips," Poole said. "They are not tourist trips by any means, but they provide us with the opportunity to see our brother and sister Anglicans in the places where they live. It puts a face to our Anglican prayer cycle."

Society members will be traveling to Cyprus from Nov. 10-14, and have previously journeyed to Brazil, China, Cuba, Nigeria, Mexico, Jerusalem and Northern Ireland. In these variously troubled places, they have stood in solidarity with the local church to be "a presence of the Anglican Communion," Peterson said.

"We're universally offered warm, generous, Christian hospitality in some pretty challenged settings," Poole said. In return, "we will support projects that the bishops of that area have asked us to support."

These have included the establishment of a micro-bank in the South African Diocese of Highveld to provide interest-free loans to women; HIV/AIDS initiatives, including orphanages and home-based care, in a number of African dioceses; and funds for the Al Ahli Arab Hospital in Gaza, which is run by the Episcopal Diocese of Jerusalem.

The society also has lent its support to an orphanage and feeding center in Mexico, has built a community center in Cuba, a bush clinic near Kaduna, Nigeria, and has provided aid to people living in the favelas, or slums, of Brazil. As theological education has been a priority for Archbishop of Canterbury Rowan Williams, the society recently sent about 30 sets of textbooks (\$1,500 a set) to seminaries that have requested them, Poole said. And this summer, as it did in 1998, the society will provide scholarships to bishops from financially strapped dioceses who wish to attend the Lambeth Conference.

"The Compass Rose Society became a highly respected group because of their own dedication," Peterson said. "The mem-

bers of the society are really people who go into places, caring."

There is a \$10,000 initial fee to join, after which annual contributions are made at the members' discretion, he said, explaining that the society counts dioceses, parishes, businesses, chapters and individuals among its members.

The board is elected from within the membership, and there is no paid staff. "There's no overhead," he said. "The money goes straight to the projects being supported."

Members are eligible to take part in the mission trips (at an additional cost) and receive an invitation to the annual meeting, which this year will be held in Canterbury.

"Obviously it's a huge draw to annually have the opportunity to meet with the Archbishop of

Canterbury and hear what's on his mind," said former board member the Rev. Jan Cope, who serves as assistant rector at St. David's, D.C.

Cope learned about the society while serving as senior warden at St. John's, Lafayette Square - a member parish - when she was invited to take part in a trip to the Holy Land led by Peterson. She was so moved by this experience that she and her husband decided to join the society as individual members.

"I've had the privilege to get to know some of my fellow Anglicans across the globe," she said. "It has just given me a much bigger picture and enabled me to really grasp that it really is an inescapable interconnectedness, and how important and vital that is."

In challenged parts of the world, "relatively small amounts

of money make a huge difference," she said. But more significantly, "people are so touched when you care enough to come and see them. It means so much that you care enough to come. To be there and to worship with them is huge."

"The situations are horrific," said Poole of some areas where the Compass Rose Society has lent a hand. "And yet the church is right in there. It's connecting people to people and it's connecting people to God and providing a voice of hope in very difficult situations."

"Frankly, I'm proud to be an Anglican. I'm proud to be part of this Anglican Communion, and in spite of the tensions in the Communion, we can take enormous pride in the work we're doing in the world."



Anglican Communion News Service file photo (2005)

Members of the Compass Rose Society stand with Archbishop of Canterbury Rowan Williams and the Rev. Kenneth Kearon, Secretary General of the Anglican Communion during their annual meeting.



BODY OF CHRIST



St. Alban's, D.C.

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Established 1854; 1,000 members

The Rev. Scott A. Benhase, 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. Scott A. Benhase, rector of St. Alban's, D.C., to learn more about the life, history, plans and character of that congregation.

WW: St. Alban's, of course, is known as one of the most historic parishes in the Diocese of Washington. But it's also

known for its many outreach programs. **BENHASE:** Well, my perspective is two years old, since I came here, but I know the parish has been engaged for decades in outreach, not just in the immediate community but in the entire world. We are supporting missions in Zimbabwe, Northern Uganda, and currently developing another with Namibia. And in June, we're sending a group of parishioners to Cuba. We're going to discern what kind of relationship we can have with the eastern part of the diocese there. Our parish historian is fond of saying that St. Alban's was founded as a missionary parish, so this kind of zeal for mission work is in the very DNA of the place.

WW: And may be one of the factors that attracts parishioners to St. Alban's.

BENHASE: This parish is populated with folks who have served all over the world. There's a strong heart for Africa here, so many of our present ministries came about through personal relationships that people here had in those countries. And those are always the connections that end up meaning the most. When we talk about homeless people, it's one thing to talk about them as a class of people we see every day on the street. It's another when we know their names and get to know something about their lives, which is what we do through our Crossroads Shelter. Our households prepare meals for our shelter then break bread with the residents. And so that connection is established.

WW: Sometimes it's easier to feel sympathy for people outside our experience, such as the people in Darfur, than it is for the guy on the corner. You all seem

to have both covered.

BENHASE: I think the wonderful thing about St. Alban's is that we're not stuck in one or the other, and by offering both as possibilities for ministry, people can discern where they feel called by God to serve.

WW: It sounds as if parishioners are very strongly encouraged to take part in the ministries. What about those who simply want to worship?

BENHASE: We welcome all people, however they want to live their faith. I think one of the great changes that is coming upon the church in the 21st century is that the church leadership is encouraging people to take responsibility for their faith. And so what we are seeking to do here is to invite people into spiritual maturity, to take responsibility for their own spiritual growth. What is so wonderful about St. Alban's is that we have so many people here who seek to live into the full stature of Christ in their own lives. And the role of clergy is to constantly offer the invitation and for the parish to provide the resources for people to go deeper into faith lives.

WW: What resources do you provide?

BENHASE: Well, we're in the process of test-driving what we're calling the Alban Course, which is two eight-week series of classes. One is on the Christian narrative: what is our story as Christians, how do we understand our story from creation to redemption? We think it's important that people understand that story, find themselves in it. And the other is on Christian practice: what are the practices that shape our common identity? The practices of prayer, discernment, hospitality, forgiveness - all these come from

the deep well of Christian practice for the last 2,000 years. What we're trying to do in this course is give people an introduction to our story and to the practices that together have defined who we are. And then from that gateway, we have a couple of Way of Life groups, we have one of the most vibrant Education for Ministry groups around, we have a prayer chain, we have prayer groups, we have Stephen Ministry, we have many outlets for people to engage in living out the Christian life. We want to blur the distinction between in-reach and outreach because that is such a false distinction, anyway. Sometimes the most outreach thing we can do is providing pastoral support and care from one layperson to another, even though that person may be a member of the congregation. **WW:** This sounds like an extraordinary commitment on the part of parishioners. How do they find the time?

BENHASE: Well, that is particularly hard. We all have that time crunch. And there has, traditionally, been that subliminal message from the church to lay people: If you're not serving on a committee, you're not much of a Christian. And I want to free us from that. I try to reinforce a consistent message that their most important ministry as Christians is in their families and their work. One of the things we've started here, meeting quarterly on Sundays, is called Faith in Everyday Leadership, led by Tim Coughlin, helping people connect their everyday lives with their faith. And, again, this goes back to welcoming people however they discern their call.



IN BRIEF

Christ, Durham to host joint summer music and arts camp

Two parish music directors in St. Mary's County have teamed up with renowned opera singer Alicia Cordelle to plan a week-long music and fine arts camp for children ages 6 through 12 at Christ, Durham in Nanjemoy from July 7-11. The three musicians, Angela Garvey, music director at Christ, La Plata, Benn Morgan, music director at Christ, Durham and Cordelle, vocal artist in residence at Christ, Durham, are organizing the camp in an effort to introduce area children to music and the arts. In addition to learning a short concert program to be presented at the close of the week, the children will learn basic music theory, Cordelle said. The children will begin to learn to read music, a skill that is no longer taught in most elementary schools.

During the fine arts portion of the camp, the children will create projects for an exhibition on the final day. Area artists Patricia Arnold, Liz Printz and Peter Garvey will teach seminars in painting, beading and origami. The camp also will include a workshop on digital photography and basic image editing.

One day will be dedicated to learning about Native American folk art and the history of the Nanjemoy area. This part of the program will be led by father-daughter team Rick and Irene Posey, of Christ, Durham, who are descendants of the Piscataway Tribe. The Rev. David MacDonald also will give "History Bytes" - short history lectures - about the rich colonial culture in the area. After the camp concludes on Friday afternoon, The Durham Men's group will host a cook-out.

In order to keep camp tuition at a minimum, the directors and most of the instructors have donated their services. Tuition is \$75 per child and the facility

is fully accessible for those with mobility disabilities. All children are welcome, regardless of their abilities. The organizers are still looking for campers and for sponsors who would cover the cost for children who might not otherwise be able to attend. For more information, contact Cordelle at 301/392-5896 or durhammusicandarts@live.com.

Campaigning to end torture

St. Alban's, D.C., will display a large black banner that reads, "Torture is Immoral" during the month of June. June has been declared Torture Awareness Month by the National Religious Coalition Against Torture, of which the Episcopal Peace Fellowship is a member.

In March, President George W. Bush vetoed legislation that would have made Army Field Manual language prohibiting torture binding on all government agencies, including the Central Intelligence Agency.

In addition, memos written by former

Justice Department attorney John Yoo have come to light, defending the notion that executive power includes the right to torture. And the current Attorney General has exempted waterboarding from a definition of torture. "Christians must speak out against torture under any and all circumstances," said Helma Lanyi of the Episcopal Peace Fellowship DC. "International treaties signed by the United States forbid it. We citizens of the District of Columbia where the seat of government is housed and where foreign embassies are stationed will make our voice heard with the display of this banner."

Bishop Chane receives honorary doctorate from EDS

Bishop John Bryson Chane, a native of Massachusetts, received an honorary doctorate from the Episcopal Divinity School on May 15. The degree was presented in recognition of his commitment to justice and peace and his leadership in the church and the world.

Sharing tales of change and transformation

By Wendy Pagonis

The 50-plus listeners seated quietly in front of Robert Egger at St. Stephen and the Incarnation were not looking for a sermon. But unexpectedly, they may have found some divine inspiration.

Egger was last in an accomplished slate of local storytellers who spun yarns May 16 at St. Stephen's as part of an international storytelling event. Though entertaining, the intent of the night was to share life stories about change, transformation and new beginnings. All were being recorded for inclusion in a digital library of life stories collected from around the world.

"I founded the D.C. Central Kitchen 20 years ago this year," Egger said, with one hand in the pocket of his black jeans, which matched his black dress shirt, his black blazer, and the black frames on his glasses. Altogether, his appearance more closely matched his original aspirations - "All I wanted to do was own the greatest nightclub in the world" - than those of someone starting a non-profit food bank.

A dimly lit parish hall was among the last places Egger would have expected to find himself on a weekend night 20 years ago, when he was running a jazz club in the city and looking at music as D.C.'s greatest vehicle for change. He credits a relentless volunteer coordinator in his church with his change of direction.

St. Stephen and the Incarnation hosts local storytellers as part of an international event

"I was disenfranchised from the church," Egger said, describing his reluctance to participate in "The Man's" religious structure. He began to attend a progressive Episcopal church, but still hesitated to get too involved. He would hide from its volunteer coordinator, he said, like some people hide from the tax collector: "Wherever she was, I was going to be on the opposite end of that church."

The adjective "relentless" was used accurately to describe the church coordinator because she eventually caught onto Egger's simple strategy and corralled him into spending a night on Grate Patrol, passing out food to the poor. The first night Egger saw the long, hungry line snaking along Virginia Avenue in front of the State Department, he changed his perspective on the poverty problem in D.C. Ideas started forming in his head. Here was a problem that Egger knew how to fix better than anyone else.

"I had to make a choice," he told his audience at St. Stephen's. "No one else was going to do this and I knew how."

Good-bye night club; hello, Central Kitchen.

"I never thought I'd be doing it, but here I am now, 20 years later, talking to you about my 180," Egger said to

applause.

Egger was one of six storytellers to offer a piece of his life experience as part of D.C.'s celebration of International Day of Sharing Life Stories. On the same Friday elsewhere in the world, people were telling their life stories in cities like Cape Town, Toronto, Melbourne and Stockholm.

In D.C., storytelling group Speakeasy DC, the Center for Digital Storytelling (CDS), and The Served Project, which worked with area students on a multimedia series of documentaries, coordinated the city's celebration: "Pulling a 180: Stories about Change, Transformation and New Beginning." They did so with the generous support of St. Stephen and the Incarnation and the Arts Collaborative, which parishioners started in the spring of 2006.

"They came to our parish coordinator looking for space," said Jessica Hansen, a member of the church's Art's Collaborative. "We said it sounded like something we would be interested in and we wanted to help."

The church's rector, the Rev. Frank Dunn, supported the endeavor.

"We're glad to have them," he said.

Dunn's ministry helps people recognize the connections between their faith and

everyday lives. This event tied into the church's mission in more than one way because it attracted at least one person, an 18-year-old high school student, who said he would never step through a church door.

Guess what he did on May 16?

Amy Hendrick, who works on The Served Project, taught him and several other local high school students how to tell their life's stories with video. Four of her students presented their films Friday in between the live storytelling. They showed the impact of knowing a person of a different color, the similarity of God's creatures, the struggle for and sometimes ease of perfection, and the severed relationship between a father and son. All four experiences were catalysts in the students' most significant life transformations.

"We all have something valuable to give and share with each other," Hendrick said.

Stefani Sese serves as director of the CDS office in DC and teaches adults how to tell their stories.

"Life stories are making a difference all around the world," Sese told the audience at St. Stephen's. "We need to celebrate that."

People like Egger, who show up on Friday nights or in the rain to share their own experiences, can inspire others to donate their time to a good cause-like storytelling.



Photo by Alicia Cordelle

A SIGN OF WELCOME: The Rev. David MacDonald blesses the new limestone signs at Christ Church, Durham.

New signs at Old Durham

On Palm Sunday of 2007, master stone mason Bill Heisserman presented Christ, Durham with a 13-foot freestanding Celtic cross, carved from Indiana limestone.

A year later, Heisserman presented the parish with exquisitely carved stone signs. The signs are 6-feet by 2-feet in dimension and are also cut from Indiana limestone - the same stone from which Washington National Cathedral is made.

Heisserman designed signs, the lettering and shield were done by Seth Heisserman and Caitlan Lazaro, and the stone working with the incising of the lettering was done by John Dye. The shield has a special tint made for use on natural stone and the stones are rock pitched for a more rustic look.

The new signs stand solidly at the corner of the church entrance and point the way to a 347-year-old parish which is still in the process of spreading God's word in the surrounding community.

Outside the church on March 9, newcomers joined decedents of the early colonists as the Rev. David MacDonald, Christ, Durham's rector, blessed the signs.



CLERGY UPDATES

Joan Beilstein was awarded her D. Min. from the Virginia Theological Seminary in May 2007 for her thesis, *Sowing the Seeds: Developing Future Leadership during the Interim Time*.

Samuel Wood, who is serving as a curate at Ascension and St. Agnes', D.C., was ordained to the priesthood in December.

Cassandra Burton, assistant priest at St. Luke's, D.C., was ordained to the priesthood in the Diocese of Virginia in January.

Frances Canham, of the Diocese of Dover in the U.K., was ordained to the priesthood St. David's, Washington, DC in April. She is serving as priest associate at St. David's.

Erin Hensley, of the Diocese of North Carolina will be ordained to the priesthood on June 28, 2008. She is the assistant for youth ministry at St. Alban's, DC.

Daniel Darko retired in December as rector of St. Monica's, D.C. He had served there since 1992. In May, Darko began as part-time priest-in-charge at St. John's, Mt. Rainier.

Bob Gillespie retired in April as priest-in-charge at St. John's, Mt. Rainier.

Richard Downing retired in April as rector of St. Monica's and St. James' after serving 32 years at St. James'.

Milton Williams, who has been serving as interim at St. Timothy's, D.C., will begin as the priest-in-charge at St. Monica and St. James in June.

Susan Flanders, rector of St. John's, Norwood, will retire in October after 10 years of ministry at that parish.

Anne-Marie Jeffery, former assistant at Epiphany, D.C., is now serving as priest-in-charge at St. James, Bowie and as Episcopal chaplain of Bowie State University.

Betty McWhorter, former rector of St. Patrick's, D.C., accepted a call to become rector of St. Mary's in Tuxedo Park, New York, and left St. Patrick's in November.

Paula Clark Green, former associate rector at St. Patrick's, D.C., left in December to become priest-in-charge at St. John's, Beltsville. She began her new job in January.

Alison Quin accepted a call to become rector of Christ the King in Stone Ridge, New York and began her new job in December.

John Lawrence began as interim rector at St. Patrick's, D.C., in February.

Andrea Martin, of the Diocese of Connecticut, began as interim assistant at St. Patrick's, D.C., in March.

John Thomas, former chaplain at St.

Andrew's Episcopal School, Potomac, was called to become head of school at St. Andrew's School, Sewanee, Tenn.

Vaughn Booker was installed as rector of St. Philip's, Baden, in February. He had previously served as priest-in-charge at the parish.

Margot Critchfield, former associate rector at St. Alban's, D.C., left in December to become rector of St. Stephen's in Cohasset, Mass.

Meg Ingalls was installed as the new rector of Transfiguration, Silver Spring, in March. She comes to the diocese from the Diocese of Central Florida.

Paula Robinson, former rector of St. Andrew's, Leonardtown, left in March to become rector of Calvary Church in Columbia, Missouri.

Shearon Sykes Williams, a priest of the Diocese of Washington, is now serving as interim at St. Andrew's, Leonardtown. She began in April.

Leslie St. Louis, of the Diocese of Rochester, began here ministry as rector of Holy Trinity, Bowie in March.

Martha Wallace left her position as interim at St. Andrew's, College Park for health reasons in March.

Bruce McPherson, former priest-in-charge at Holy Trinity, Bowie, is now serving as interim at St. Andrew's, College Park.

Howard Anderson, warden of the Cathedral College, has accepted a call to

become the new rector of St. Matthew's, Pacific Palisades in the Diocese of Los Angeles. He will leave the Cathedral in July.

Patty Downing, rector of Good Shepherd, Silver Spring, has accepted a call to become rector of Trinity, Old Swedes, in Wilmington, Del. She will begin in August.

William Barnwell, canon missioner at Washington National Cathedral, will retire in August.

Luther Zeigler will begin in July as the new chaplain at St. Andrew's Episcopal School, Potomac. He previously served as chaplain at Washington Episcopal School.

Kathy Jordan retired in December as rector of St. John's, Beltsville.

James Hunter, former priest-in-charge at All Faith, Charlotte Hall, left in December to accept a call to serve as rector of St. Mary's, Albuquerque, New Mexico in the Diocese of Rio Grande.

Tom Clay, a retired priest of the Diocese of Washington, began as part-time priest-in-charge at All Faith, Charlotte Hall in January.

Thomas Purdy is the new rector of St. Peter's, Poolesville, Maryland. He begins in his ministry in July. He was previously at St. James' in Lancaster, Pa.

Catherine Powell, senior chaplain at the National Cathedral School, has

see *CLERGY UPDATES*, page 12

Washington National Cathedral

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June 1, *Witnessing in the Postmodern World*, with Emory University theologian, preacher, and author **Tom Long**, also the guest preacher at 11:15 am

June 15, *What Politicians and Religious Leaders Need from Each Other*, with **Lee H. Hamilton**, president and director of the Woodrow Wilson International Center for Scholars

June 22, *Benedictinism: A Spirituality for the Twenty-first Century*, with Benedictine sister, author, and activist **Joan Chittister**, also the guest preacher at 11:15 am

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Tuesday, June 24, 6–9 pm;
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COUNCIL, from page 3

"To do our job right it would be foolish not to do this," said Finance Committee chairman John Welch, who also serves on the oversight group. "In good governance and transparency we owe it to ourselves and Convention to go through this process."

In other matters, council members heard a budget update from Welch, and a report on the state of the diocese from canon to the ordinary Paul Cooney.

"We have a revenue problem," Welch reported, not for the first time in recent years. But this year, he said, it is likely to impact the diocesan budget more dramatically.

"For the first time in my knowledge... we will actually see a decrease in dollars contributed by the parishes this year," he said. That, coupled with dwindling returns on diocesan investments, means there could be a budget shortfall of as much as \$500,000.

"It is not shaping up to be a pretty picture," he said. "We have a major issue facing us this year. This is a sobering message for all of us."

Cooney described some of the markers that are used to determine the size and

vitality of parishes - average Sunday attendance, the number of baptized members in good standing, church school enrollment and pledge units.

This reporting is imprecise, he said, and "I would say the best measure of the size of congregations is the number of households - the number of pledge units."

Over the last 20 years, Cooney said, the diocese has experienced a declining number of households and has lost "a couple of thousand" pledge units.

"We're a diocese of small congregations," he said. "Half of our parishes have less than 111 attending their Sunday services." In addition "we have so far fewer young people in church school" than there were 20 years ago.

Cooney said his report was "not a detailed analysis." But "it's a way to highlight how our size, our level of pledged income, creates a real challenge for an awful lot of our congregations," he said.

"We have come to a place where we need to be more than just reactive," Bishop Chane said, urging the council to help the diocese "move out of maintenance mode."

A time of remembrance



The Right Rev. Ronald Haines, seventh Episcopal Bishop of Washington, was interred at Washington National Cathedral on April 26. More than 400 people attended his afternoon memorial service, where many clergy of the diocese processed and Bishop Jane Holmes Dixon preached.



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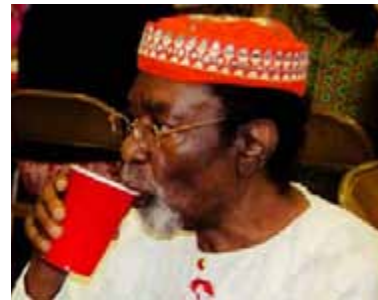
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Information: 202 537-2304



Photos by Lucy Chumbley

TOGETHER AS ONE

Members of St. George's, D.C., and their guests gathered to celebrate their differences -- and their similarities -- during a May 18 International Sunday service and a luncheon afterwards in the Parish Hall. Committee members had been working since January to plan the well-attended annual event -- the church's sixth. All proceeds went to the church's building fund.



GLOBAL FAMILY, from page 1

Trinidad and Tobago, the U.S. Virgin Islands and Zambia.

African American parishioners and guests Nia Kuumba, of Imani Temple, and Peggy McCoo, of Israel Metropolitan CME church, also wore colorful clothing and headdresses.

"This is our culture," Kuumba said proudly.

During the service the second lesson, Corinthians 13: 11-13, was read in Dutch, Spanish, Kimeru, German and the Krio dialect of Sierra Leone, and the Rev. Phoebe Roaf preached on the nature of the Trinity and the importance of unity.

The reading was bittersweet for Gerhard Watson, who lost his wife, International Sunday co-founder Georgine Van Dillenburg, in October.

Last year, his wife read in Dutch and the couple's daughter, Judith, who now lives in the Netherlands, read in German, Watson said. This year, he read in both

languages in tribute to his family. Seeing his wife's photo on display, "I got goosebumps," he said.

After the service the congregation followed the delicious smell of spices downstairs to the packed parish hall, which was decorated with flags of all nations.

"This has grown and grown and grown," said longtime parishioner Margaret McDaniels as she surveyed the roomful of tables decked in red cloth and decorated with vases of carnations. "The community has really grown as far as internationals in the past few years. This makes them feel like they belong."

For the 18-member International Sunday Committee, the celebration offers an opportunity to share a bit of their culture - and cooking - with the congregation. Proceeds from the event are all given to the church's "Finishing the Dream" building fund.

"We can take this food that they sell in America and make it into our own dish, show our styles," Turner said, explaining

that the committee members do all of the cooking themselves. "We cook. We don't trust nobody to cook for us."

Each committee member prepares at least two large pans of traditional food to share. The menu, which includes jerk chicken, curried goat, fried plantains, peas and rice, Roti bread, spicy noodles and a variety of other delicacies, is carefully planned in advance.

"We look at which food went well last time, which didn't go well, because we're cooking not only for the international community but for the American members of the parish," Turner said.

But the food and festivities are always well received.

"I think this is a wonderful affair, a really beautiful affair," McDaniels said, as an elaborately decorated two-tiered cake from Sierra Leone was cut for all to share. "Just the fun we have, the camaraderie."

For Turner, who has worked tirelessly each year to make the event a success,

International Sunday is as much about celebrating similarities as it is about honoring differences.

"The reason why we wanted it was we just wanted something of our own to show that we are all alike," she said. "Because sometimes when you come [to America] it's hard for them to accept us, so we just wanted to show that we are all the same."

After Bob Marley's "Is This Love" rang out during a performance on the steel drums, the diners pushed back their chairs to dance the Cha Cha Slide with much merriment.

"We all have one person in common, and that person is Jesus Christ," said master of ceremonies Gordon Smith, of Grenada, surveying the multi-colored, exotically dressed dancers.

"None of us would be together today if it weren't for Jesus," remarked St. George's rector the Rev. Vincent Harris. "Jesus brings us together, have you thought about that?"

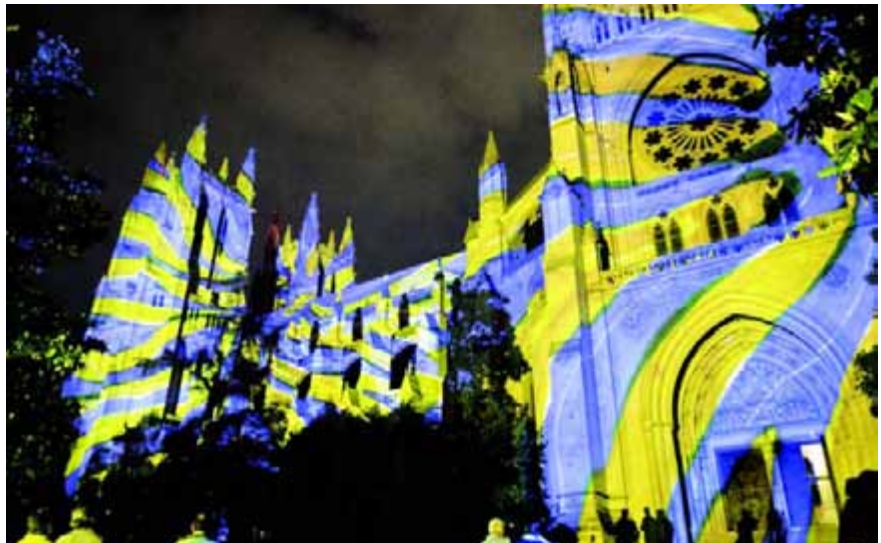


PHOTOS BY **DONOVAN MARKS**



Lighting to Unite

For three nights, May 9, 10 and 11, Washington National Cathedral was illuminated from dusk to midnight by Swiss lighting artist Gerry Hofstetter. The event, which was the culmination of the Cathedral's Centennial Celebration, also featured an interfaith, intercultural concert on Saturday night and a Sunday service for Pentecost at which Presiding Bishop Katharine Jefferts Schori presided.





WINDOW ON FILM

By Beth Lambdin

Forgetting Sarah Marshall (Rated R)

The short-lived TV series *Freaks and Geeks*, written and produced by Judd Apatow, spawned a generation of talent including Seth Rogen, James Franco, Linda Cardellini and Jason Segal. And, it's Jason Segal who wrote and stars in this Apatow knock-off directed by Nicholas Stoller. It pursues many of the same themes as last year's blockbusters, *Knocked Up* and *Superbad*: boys preoccupied with sex. However, despite being lewd and crude, these films are redeemed by a strain of goodness that runs through their center. In this latest installment,

Segal stars as Peter Bretter, a TV composer, in the throes of a bad break-up with the selfish (and somewhat forgettable) actress, Sarah Marshall (Kristen Bell). For years, he's revolved around her and now that she's blasted him out of her orbit, he's lost. After flailing around in meaningless sexual encounters, he retreats to Hawaii to recover. However, Sarah and her latest beau, singing sensation Russell Brand (Aldous Snow) are there on a romantic getaway. Initially, Segal compromises his dignity in lame attempts to win Sarah back, but after meeting the lovely Rachel, (Mila Kunis), he begins to grow a backbone.

Baby Mama (Rated PG-13)

In this odd-couple comedy from director Michael McCullers, Tina Fey plays Kate Holbrook, a single, sophisticated, successful executive who wants a baby.

However, her "hostile" womb makes conception unlikely and she lacks the temperament to negotiate the protracted adoption process. Instead, she turns to surrogacy, and pays Angie Ostrowski (Amy Poehler), a gal from the working class, \$100,000 to carry her baby. Angie and her loutish "common-law husband," Carl (Dax Shepard), have concocted a ridiculous scheme to cash-in on the deal, but Angie (who occasionally shows flashes of good judgment) soon leaves him and moves in with Kate. What a great opportunity for the girls to bond. That is if Kate, the responsible one, can temper her need to control and if Angie, the free-spirited one, can grow beyond her extended adolescence. Hardly an inspired premise, but despite the pedestrian script and dearth of subtlety regarding the complexity of surrogacy, the film works - thanks to Fey and Poehler. They are gift-

ed comedienne buoyed by a superb supporting cast that includes Romany Malco as the wise-cracking doorman, Steve Martin as Kate's hipster boss, and Greg Kinnear as the charming boyfriend. As in *Miss Pettigrew Lives for a Day*, girls rock and *Baby Mama's* impressive box office would indicate that their appeal transcends gender.

Iron Man (Rated PG-13)

Watching *Iron Man I* kept hearing a gender-switched version of Cyndi Lauper singing, "Boys just want to have fu-un." Robert Downey Jr. makes Marvel Comics' cinema *Iron Man* a blast. Downey plays Tony Stark as a beyond-brilliant man-boy who tinkers with expensive toys and seduces the ladies. At the start of the film he's a fabulously wealthy arms manufacturer promoting

see *WINDOW ON FILM*, page 13



What did you think of these movies? Share your views with reviewer Beth Lambdin at beth@bethlambdin.com



FAMILY FILMS

By Judy Russell

The Chronicles of Narnia: Prince Caspian (Rated PG)

Walt Disney Pictures and Walden Media have produced the latest and most elaborate filmed version of *The Chronicles of Narnia: Prince Caspian*, the second in a series of seven children's fantasy novels by C.S. Lewis. Although the books were written over a half century ago, these magical tales of human children who join in the fight for good over evil still ring fresh and true.

The story picks up hundreds of years after *The Lion, the Witch and the Wardrobe*, but since time moves differently in Narnia, a world of centaurs and talking animals, barely a year has gone by in our world for the four children. The Pevensie children, Peter (William Moseley), Susan (Anna Popplewell), Edmund (Skandar Keynes) and Lucy (Georgie Henley), are swept into the adventure from a railway platform in England, where they are heading back to boarding school after the holidays. To their great delight they arrive on a beach in Narnia, but soon discover that their castle is in ruins. They learn of the wars and sad times the inhabitants of their beloved land have had to endure since their depar-

ture, and their quest to correct matters is on.

When we meet Prince Caspian (Ben Barnes) it is hard for those who have not read the book to understand why he is the only leader who can successfully hold the kingdom of Narnia together in a fair and just manner. Plot lines were cut to speed the story at the expense of developing the character of the Prince and King Miraz (Sergio Castellitto). This lack of information makes most of the conflict and the many overly-long battle scenes puzzling. But there are many super effects that will awe the audience-children and adults alike: walking trees that can do battle better than the Narnians, flood waters that become the "body" of an angry Neptune, and a wonderfully funny little CGI mouse, Reepicheep (voiced by Eddie Izzard). We again meet the great lion Aslan (voiced by Liam Neeson) and hear his wisdom, but the film is so weighted down by warring scenes filled with violence that many may become bored. The scenery and costumes are beautiful, and the combination of makeup and computer enhancements is artistically done, but the film's length - 2 hours 24 minutes - may make some want to leave early.

Son of Rambow (Rated PG-13)

This charming film, set in 1980s England, is about friendship between two boys from extremely different backgrounds: Will (lovingly portrayed by Bill

see *FAMILY FILMS*, page 14



Prince Caspian: A film that is epic in length, if not in structure.



WHAT'S COOKING?

A tale of two cookbooks

Since 1985, the neighboring churches of St. George's, Valley Lee and St. Andrew's, Leonardtown have shared more than just parish bounds - they have shared a cookbook.

Cooking with Two Saints, now in its second printing, is an innovative tome with two front covers: on one side, In the Kitchen with St. George, a collection of recipes from that parish, and on the other, In the Kitchen with St. Andrew.

The three-ring binder offers a little history from each parish, and an updated insert featuring new rector biographies and additional recipes will be available after St. Andrew's calls a new rector, parishioner and cookbook maven Dee McRae promises.

The cookbook, which costs \$15, features competing takes on St. Mary's County specialties such as stuffed ham and crab cakes, as well as classic ECW casseroles from both parishes and recipes that range from cocktails to communion bread.

This month, we invite you to try your hand at these delicious dishes:

Fried Green Tomatoes (St. George's)

- 4 large green tomatoes
- ¼ cup sugar
- ½ cup all purpose flour
- 1 tsp. salt
- 1/8 tsp. pepper
- 3 Tbsp. bacon drippings
- 6 Tbsp. vegetable oil

Remove thin slice from top and bottom of tomatoes; cut into

see *WHAT'S COOKING?* page 14



Our cartoon is drawn by Bob Erskine.

MOM'S STEWARDSHIP CAMPAIGN

They'll know we are Christians by our love

■ FAMILY MATTERS:



Margaret M. Treadwell

The Rev. Craig Eder, 87, has been a beloved priest in the Diocese of Washington since 1945, when he graduated from Virginia Theological Seminary after studying biology and pre-med at Harvard. He has served at a number of churches as an associate, interim or volunteer, was chaplain at St. Albans School from 1953-1973 and has been an associate at St. Columba's from 1975 until the present. His only time away was from 1947-53 when he served rural churches around White Sulpher Springs, W.Va.

Recently we enjoyed an afternoon in the garden at The Methodist Home in Northwest Washington, where he talked about his life.

How did you know when the time was right to move from your longtime home to a retirement community?

Our children told us and we listened to them. My wife Edie was having heart trouble and my 85 wonderful healthy years had changed in the last three years

with four hospitalizations.

What is your best advice about adjusting to this big change and challenge?

I think of the refrain of a hymn, "And they'll know we are Christians by our love." (*) We were fortunate to find a place in our community where I can stay connected to my church and younger people. Now, I've become involved here by loving older people too. Our dog Dilly was the best icebreaker with these new friends. They talked to the dog, and only then to me.

What drew you away from pre-med to the ministry?

Harvard was a time of soul-searching when Darwin and evolution were great issues. I was in the class of 1942 and there was a belief in inevitable progress despite the oncoming war. I greatly admired my father, an Episcopal priest, who wanted me to become a priest. A few short statements summed up the intellectual struggle that ended in a decision to offer myself to the ministry. One found in a Forward Movement publication was the idea that although I can't do everything, I'm not going to let that get in the way of things I can do. Another was that life has a real meaning if all things that religion claims are true; if not true, life has no real meaning. Another powerful thought came from the scientific method I'd been involved in; it teaches one to postulate a theory and then test it.

I thought, "I'll live by the belief that religion is true. Since there's no proof, I'll choose the one I want, given the alternative." Looking back, I'm sure I made the right choice.

What are the highlights of your life in ministry?

Times when I took some leadership in conflict and reconciliation come to mind, such as the ordination of women, the 1979 prayer book, and interim positions where I loved both sides in disputes and refused to become polarized. In one historic church this led to reconciliation between parish members and also between Anglicans and Roman Catholics. In a magnificent ecumenical service on July 4, 1976 on the lawn in front of Trinity, St. Mary's City, we celebrated the 200th anniversary of our country.

Recently, I had a powerful religious experience. I knew a woman named Gracie, a fellow patient in the nursing part of the Methodist Home here, who cried out constantly, "Help me! Somebody help me!" Once I rolled my wheelchair over and asked her how I could help. "Take me home," she said.

I explained that I couldn't because that was her nurse's job. But from then on we greeted each other whenever we met, she with the plea, "Help me. Help me." I was deeply moved when I learned that she had died the very evening of a pleas-

ant visit with her family from California. When I went to her service, I introduced myself and asked her son if I could speak. He said, "Yes! She was a distant Episcopalian." So I told her story observing that her cry, "Help me," is an elemental call of all human beings. She had been loved in her home growing up and wanted to return, representing all of us who yearn for God. Just like breathing while repeating the Jesus prayer, "Jesus Christ have mercy on me," her cry repeated with each breath was a prayer of the heart deeply longing for home where she had known love, the meaning of it all.

It occurred to me that an angel passing by heard her prayer, took her by the hand and brought her to God who would give her the love that all of us need, that she so desperately needed.

And they'll know we are Christians by our love, by our love, Yes, they'll know we are Christians by our love.

(*) The hymn, "We are one in the Spirit," by Peter Schotes, can be found in a supplemental hymnal, "Songs for Liturgy and More Hymns and Spiritual Songs" published in 1970 by the Joint Commission on Church Music of the Episcopal Church.

Margaret M. "Peggy" Treadwell, LICSW, is a family, individual and couples therapist and teacher in private practice. She can be contacted at PeggyMcDT@aol.com.

Finding time for an unleisurely activity

■ BEARINGS:



Martin L. Smith

Recently, I had a visit from an old friend who had been at seminary with me in the late 60s, and as always our reminiscences caused us rueful laughter, especially about how far off target our training had sometimes been. We recalled how a visiting lecturer in religious sociology, full of the latest academic 'futurology,' earnestly warned us that we would be responsible for guiding people through a tremendous cultural revolution—the onset of an era of leisure! Cybernetics, the replacement of human labor with robots, and a host of new technological developments were bound to bring about within a few decades, we were told, the halving of the work week and widespread earlier retirement. Our challenge would be to guide people spiritually to deal with all this newfound time, as technology released us for creativity and play and community building, or for ennui and frustration. No such development occurred. What

an irony that the much vaunted technology of American society is dictating a harried pace of life where work has made deeper inroads into people's lives, reducing vacations, fostering 24/7 work availability. Priests are hardly in demand as resources for interpreting the meaning of leisure! They feel just as pressured as the rest of us to keep up the pace, cram the schedule, put in the hours. Who has time to pray these days? Most of us have really good excuses for not praying. To find time for it seems so unrealistic that we can safely leave it unexplored. We complain, but our sincerity is questionable. Addictions and patterns of conformity are effective means of fending off challenges that intimidate us, challenges that would demand time if were to meet them.

To have a prayer life at all now is usually a symptom of considerable courage, the chutzpah to swim against the tide. And perhaps that is how it should be, since Jesus' teaching, is about learning to swim against the tide of conformity. And prayer itself is a paradoxical activity. It requires leisure to be opened up by unplugging from the pressures of everyday demands. But it isn't itself leisurely; it isn't a pious version of stress management that temporarily recharges the bat-

teries for a return to the fray. It is itself a kind of inner work.

Jesus' teaching about prayer often appears to be simple, but in fact he gave people the outlines of a practice that is very searching. Take the seemingly simplistic injunction, "Ask, seek, knock."

Think what we would be doing if we actually took that seriously. These three verbs goad us to explore three areas of vulnerability to which most of us can get access only by what we properly call soul-searching. To do what Jesus commands means to explore three areas of desire. What do I lack that I really want? What am I searching for that I haven't yet found? What do I feel shut out from that I want to be let into? If most of us don't in fact pray much, it might be because we are in some way appalled at the prospect of opening up these cans of worms. If we did we would be face to face with the reality that deep down there is a lot that is missing from our lives, that there is some experience we haven't yet attained, and that we feel excluded from some kind of belonging we can hardly name.

Now our busyness provides us with daily alibis for not praying. But if we ceased to be busy, we would probably try to bring other avoidance mechanisms

into play to let ourselves off the hook so that we wouldn't have to open up these very sensitive areas. Jesus' words, though, are literally en-couraging. Apparently, the secret of God's reign lies in the paradox that it is precisely by leaning into our feelings of lack, lost-ness, and exclusion that we can begin to connect with God's overflowing fullness. By learning (laboriously at first) to spell out what we *desire*, what we want to find, how we want to be welcomed, we open ourselves up to first-hand experience of God, (as opposed to religious chatter about God or second-hand ideas about God).

Overwork and stress inhibit desire. Period. (Picking up hints, one gets the impression that the sex-lives of conformist over-workers are being as damped down as our prayer-lives.) We might even start to pray again if we realized that God in fact wants to kindle our heart's desiring, not repress it. The church should be a school of de-repression, which trains us to be men and women who reclaim these currents of desire for themselves, with freedom to use passionate words like longing, yearning, desiring, thirsting, hungering, seeking, knocking...

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



COMUNIÓN



Simón Bautista

En las Alas del Espíritu

Hace a penas unas semanas celebramos el día de Pentecostés, para ser exacto fue el domingo 11 de mayo. La reflexión de este número la voy a dedicar a compartir con ustedes algunos pensamientos acerca de lo que significa este hecho en la experiencia de la iglesia.

Preguntémosle a Lucas, el autor del libro de Los Hechos de los Apóstoles, qué ocurrió exactamente ese día. De acuerdo al autor del libro, "Todos los discípulos estaban reunidos en el mismo lugar. De repente vino del cielo un ruido, como el de una violenta ráfaga de viento que llenó toda la casa donde estaban, y aparecieron unas lenguas como de fuego que se repartieron y fueron posándose sobre cada uno de ellos. Todos quedaron llenos del Espíritu Santo y comenzaron a hablar en otras lenguas, según el Espíritu les concedía que se expresaran". Hechos 2:1-4 (Biblia Latinoamericana).

Es interesante ver como, acto seguido, Lucas nos presenta a Pedro dirigiéndose a los presentes en el lugar proclamando a Jesús por primera vez. Yo diría que se envalentónó y no solo le salió al paso a los rumores de que él y sus compañeros estaban borra-

chos, sino que proclamó a Jesús como verdadero hijo de Dios. La figura del Espíritu Santo en forma de fuego posándose sobre cada uno de los apóstoles, es una imagen atractiva y sugerente a la vez.

Posiblemente el apóstol Pablo, en 1 Corintios 12:3-13, trata de ayudarnos a entender eso de las llamas de fuego cuando nos habla de los dones del Espíritu y como se esparcen entre los miembros del cuerpo, o mejor dicho de la Iglesia. Yo les invito a que vuelvan a leer, de modo sereno y pausado, ese texto de Pablo.

Pero, ¿qué significa en la experiencia de la Iglesia Primitiva la llegada del Espíritu Santo? Significa el cumplimiento de una promesa hecha por el Maestro y, conjuntamente con eso, una llamada a la acción; significa el fin de la espera pacífica y el comienzo de un turbulento proceso de predicación, testimonio y anuncio que muchas veces clamó el martirio como máxima prueba de amor por el Reino de Dios.

Entonces, ¿qué significa Pentecostés para las Iglesias Cristianas de hoy? Significa un remonte a los inicios del Cristianismo; una llamada a no sentirnos muy cómodos y a mantenernos vigilantes como los que esperan que esas lenguas de fuego vuelvan a aparecer, se posen sobre nosotros y nos lancen a la acción profética que tanto caracterizó a los primeros testigos de la fe; ellos se dejaron guiar por el fuego y volaron en las alas del Espíritu, sin miedo, confiados y muy conscientes de que la semilla del Reino se estaba incubando en su andar.

Padre Simón Bautista Betances
Latino Missioner, Diocese of Washington

CLERGY UPDATES, from page 6

accepted a call to become rector of Church of the Servant in Wilmington, N.C. She will leave NCS in June and will begin her new job in July.

Paul Zahl became the rector of All Saints, Chevy Chase in October. He comes to the diocese from Pittsburgh, Pa., where he served as dean of Trinity Seminary.

Eric Anderson, former assistant at Grace, Silver Spring and chaplain of Grace Episcopal School, left in March to become a rector in the Diocese of Kansas. He began his new job in May.

Nan Hildebrand, of the Diocese of Washington, began as part-time assistant at St. Nicholas, Darnestown in November.

Cindy Simpson began as part-time assistant at Christ, Rockville in November. (She was already serving as chaplain at Christ Episcopal School.)

Vidal Rivas was named as missionary to the Latino congregations of St. Luke's, Bladensburg and St. Michael and All Angels, Adelphi in January.

Mary Jalongo, of Kenya, began serving as part-time deacon at St. Augustine's, D.C., in December.

Frederick Walker, of the Diocese of the Cape Coast, Ghana, began serving as part-time deacon at Ascension, Gaithersburg in December.

David Dill, a candidate for ordination in the Diocese of Washington, has been called to serve as assistant for evangelism at Trinity, Copley Square, Boston. He will be ordained June 14 at Washington National Cathedral.

Robin Gulick, a candidate for ordination in the Diocese of Washington, has begun work as the new part-time interfaith program officer for the Anglican Communion Center at VTS and as the new part-time assistant at Redeemer, Bethesda. She will also be ordained on June 14 at Washington National Cathedral.



St. Boniface Baptizing and Martyrdom.
Illustration from the Sacramentary of Fulda.



Boniface

Also known as: Apostle of Germany (Winfrid or Wynfrith)

Commemoration: June 5

Time and place: Born c. 680 near Crediton in Devonshire, England; died (martyred) June 5, 754, at Dokkum in Freisland, Netherlands. His tomb is in the crypt of Fulda Cathedral.

Patronage: Germany and the Netherlands, brewers, file cutters

Story in brief: Boniface, or "good deeds," was born as Winfrid or Wynfrith, and entered the religious life at a Benedictine monastery in Exeter. He moved to a monastery near Winchester, where he taught in the abbey school, and authored the first Latin grammar of England. He became a priest at the age of 30. In 719 he was commissioned to travel to Hesse (Germany) to serve as a missionary by Pope Gregory II, who gave him his new name. In 722 he became Bishop of the Germanic territories and the following year he felled a massive oak tree dedicated to the Norse god Thor. As he took up his axe, he called on Thor to strike him down, but the tree, which was rotten inside, toppled in just a few blows, leading to many Christian conversions. (Legend credits Boniface with founding the Christmas tree tradition after a fir tree grew up in the place of the old oak and he offered it as a new symbol, with its evergreen leaves representing everlasting life and a crown pointing to heaven.) Boniface built a chapel from the wood of Thor's Oak at the site of the present-day cathedral of Fritzlar, and continued to strike down pagan holy places. He met his end in Dokkum (Netherlands) on June 5, 754, the eve of Pentecost, when a group of townsfolk killed him, claiming it was their legal right, since he had destroyed their shrines. His remains were eventually buried in a shrine beneath the high altar at Fulda Cathedral in Hesse, a former Benedictine monastery.

MONTHLY MEDITATION

A dream of summer gardens

June is my favorite month. For me, it conjures up summertime - slowing down, relaxing in a hammock, watching the snapdragons bloom, and enjoying a glass of iced tea. June, after all, has the longest day of the year, the most sunshine and the promise of much more summer to come. June makes me think of being restored. I am not really sure where I got this idea about June, because for most of my life June has been anything but relaxing. When I was growing up, June was the time for exams. In my previous career as a scientist, June was the time for conferences and for scrambling to prepare data for those conferences. As a priest, June is the time for weddings, confirmation and conferences. Yet I still

hold on to my image of June as the month of idyllic rest in summertime.

I guess it's not unusual for us to hold on to ideas that don't usually come to pass. I think we do that even in our spiritual life. Recently, I was meeting with someone preparing for confirmation and she asked, "How do I know when I am *there*? How do I know when I am in a place where I am truly connected with God, and where I am strong in my faith?" I looked at her, wondering how I was going answer. I don't know how one truly knows when one is *there*, and even in the times of my life when I thought I had come close, I was to move away again - left once more listening and yearning for God. My spiritual director tells me that it is a natural thing in our spiritual lives to have times of consolation and deso-

lation, times of being very near to God and then feeling so far away. I don't think that getting *there* with God is a bad thing for us to yearn for, because that desire keeps us growing. The thought of the eternal presence of the Divine that is beyond anything we can imagine draws us to reach for a deeper relationship with God.

One of these days, I may spend the month of June relaxing, sipping a cool drink in a summer garden with a gentle breeze blowing. Until then, I will keep striving for that time, just as we all must keep striving to be *there* - at one with God, our faith strong, knowing that we are secure in his love.

Anne-Marie Jeffery is priest-in-charge at St. James, Bowie and also serves as the Episcopal chaplain of Bowie State University.

WINDOW ON FILM, from page 10

his latest weapon to the troops in Afghanistan. While on location (warning: negative stereotype alert), he's ambushed and kidnapped by bad Afghans. However, they're actually doing Stark a favor; the slap up side his handsome head delivered a wake-up call. Upon regaining consciousness, he's stunned that his weapons have fallen into the "wrong" hands (so much for all that brilliance). With a can-do attitude and a newly-jiggered heart connection (a long story involving shrapnel), genius-boy rigs a suit of armor and blasts out of captivity. Back stateside, in between quipping clever with his loyal assistant, Pepper Potts (Gwyneth Paltrow), he builds an even better suit and flies around the world fighting more bad guys. Director Jon Favreau spends an inordinate amount of time romancing the suit, but the snappy dialogue and sparks flying between Stark and Pepper kept me interested. And, a bald Jeff Bridges makes a terrific villain. For substantive films about the wars in Afghanistan and Iraq, rent *In the Valley of Elah* or *Stop-Loss*.

Iron Man is merely an entertaining trifle that a reformed bad boy makes irresistible.

Under the Same Moon (Rated PG-13)

In English and Spanish with subtitles I expected a saccharine overdose based on the cloying previews, but this film, while unabashedly sentimental, was a refreshing surprise. Patricia Riggen directs an astonishing child actor, Adrian Alonso, as Carlito, a much loved 9-year-old adrift in Mexico after his grandmother dies. He sets off to join his mother,

Rosario (Kate del Castillo) in Los Angeles. She's an illegal immigrant who has been toiling tirelessly over the last four years to raise enough money to bring him to the States. Their only direct contact is a Sunday phone call from the local pay phone. The rest of the week they rely on gazing at the same luminous moon to sustain their connection. Lacking resources many of us take for

granted, Carlito faces daunting obstacles in his quest to reach his mother. However, he is a resourceful kid and convinces a handsome drifter (Eugenio Derbez) to shepherd him "home." The film poignantly captures a fierce mother-son love bond and opened my eyes to the indignities illegal immigrants endure to reach the Promised Land.

The Courage to Serve

For more than three years, Christ Church, Georgetown and St. Columba's have been supporting the work of Heidi Schmidt and Monica Vega in the Grahamstown Diocese of South Africa. They serve Ilinge, Alice and Ealbeleni — three depressed rural towns ridden with HIV/AIDS, alcoholism and domestic violence.



More than 500 children have been registered to participate in their programs. These include parks in all three towns where children can play in a safe environment, food parcels for needy families and child-headed households, and assisting with school fees, uniforms and supplies for more than 150 children.

Last year Heidi and Monica started running a formal, accredited training program to expand the number of qualified child and youth care workers in Ilinge and Alice. The program is called "Isibindi," a Zulu word meaning "courage."

Please join us in supporting Heidi and Monica in their vital service to the people of the diocese of Grahamstown.

Send checks payable to "Diocese of Washington," indicate they are for "Grahamstown," and mail to: Cheryl Daves Wilburn, Episcopal Church House, Mt. St. Alban, Washington, DC 20016. Please visit the Southern Africa Partnership Committee web site www.edow.org/sapc.

FAMILY FILMS, from page 10

Milner), a sheltered member of the Plymouth Brethren, and Lee Carter (convincingly played by Will Poulter), the neighborhood and school's prankster/bully. Will, who because of family religious beliefs had never seen a movie or listened to recorded music, is introduced to cinema through Lee's pirated copy of *Rambo, First Blood*. The film electrifies Will's creativity and forms a bond between the two boys as they set off to make their own film, *Son of Rambow* (they misspelled Rambo's name in the title), for a local film-making contest.

The plot revolves around their film's production - the student body's involvement, the boys' change of "status" due to becoming cinematographers - and having to keep all production events surrounding the film secret from Will's family, which of course proves impossible to do. Life changing decisions have to be made.

The PG-13 comes from some reckless behavior and bad adolescent choices. However, this film is so lovely and engaging parents may, as always, decide for themselves if this rating is appropriate for their children. I found the film to be heart-warming, entertaining and a lot of fun.

Speed Racer (Rated PG)

"From the creators of *The Matrix* trilogy comes a world built for speed."

Speed Racer (Emile Hirsch) has always been in love with racing. In elementary school his teacher told his family, "Your son seems to be interested in only one thing. All he talks about, all he seems capable of thinking about is automobile racing." When he grows up he becomes the driver of the Mach 5 for his family race car business. He is a natural when it comes to racing cars. His goal is to win The Crucible, a cross-country rally in which several years earlier he lost his older brother, Rex.

Speed's trust in fairness is shattered when he is offered a job by Royalton Industries and sees that corporate interests have long fixed races and

cheated their way through the world of racing. When Speed will not join them, the cartel tries to block his family's company from racing and force them out of business.

There are some big names helping to tell this fast-paced story. Susan Sarandon (Mom) gives the story a firm grounding that keeps even the spectacular CGI scenes "almost" believable. John Goodman (Pops) shows how a sweet dad's faith and engine designs can support the Racer team. Christina Ricci (Trixie) plays the multi-talented, helicopter-flying girlfriend whose haircut and makeup make her look like the anime character she portrays. There is even a misbehaving chimp (Chim Chim) who is adorable. The comic-book look of the sets and costumes gives a colorful touch to this rock-n-rolling story.

The film is a bit like being inside a video game with all the twisted, loop-the-loop, slot-car-racing tracks with flipping, spinning cars. There's lots of action, music and some suspense-if you are young enough. All in all, this is a great Saturday morning movie for tweens. The only downside is that the "Go Speed Racer" theme song is so long in showing up! "Go Speed Racer! Go Speed Racer! Go Speed Racer, go!"

Note to parents:

Parents should be aware that the PG-13 rating for *Iron Man* is for extreme violence - and lots of it; an "R" rating may have been a better indicator for most of its contents. Of major concern for children under 13 - and they are going to ask to see this well publicized film - are the chillingly graphic scenes of violence against families and children. Families with loved ones serving in Iraq and Afghanistan need to be mindful that many of this movie's most frightening events are graphically displayed in areas made to look like today's evening TV news. (see full review in *Window on Film*, above).

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

WHAT'S COOKING? from page 11

quarter-inch slices. Layer slices in small, deep dish, sprinkling each layer with sugar. Let stand 1 hour. Drain tomato slices, reserving sugar liquid. Combine flour, salt and pepper in shallow dish; dredge slices. Heat about a third of bacon drippings and oil in large cast-iron skillet over medium high heat; add about a third of slices to hot oil and cook about 2 to 3 minutes on each side, until golden. Drain on paper towels. Repeat twice. Pour off pan drippings, reserving 1 Tbsp. in skillet. Stir reserved sugar liquid until sugar dissolves and add to skillet. Bring to boil; cook over medium heat, stirring constantly, 1 minute or until slightly thickened. Arrange tomatoes on platter and drizzle with sugar mixture. Serve immediately.

Easy Coffee Hour Sticky Buns (St. Andrew's)

Recipe from Jennie Culpepper
½ cup orange marmalade
2 (10 oz.) pkg. buttermilk biscuits
½ cup chopped pecans
1 cup brown sugar
½ cup butter, melted
1 tsp. cinnamon

Heat oven to 350 degrees. Spread marmalade in

a greased Bundt pan. Sprinkle with nuts. Mix brown sugar and cinnamon in a small bowl. Dip each biscuit in the melted butter, then in the sugar mixture. Stand the biscuits on edge in the pan. Sprinkle with remaining sugar mixture and drizzle remaining butter on top. Bake for 30 to 40 minutes. Cool for 5 minutes and then invert onto a serving plate.

Sotterley Pound Cake (St. Andrew's)

A vintage recipe from Elizabeth Harmon
1 stick butter or oleo
Crisco size of a walnut
1 cup granulated sugar
Cream these three together

Add one at a time: 3 eggs

Sift separately:

2 cups flour

2 ¼ tsp. baking powder

¼ tsp. salt

Add to creamed mixture alternately with 1 cup milk.

Then add: 1 tsp. lemon extract

2 tsp. vanilla extract

Bake for 1 hour at 350 degrees in a well-greased and floured tube pan. This cake is delicious served with strawberries and vanilla ice cream.

LETTERS TO
THE EDITOR

Remembering Bishop Haines

To the editor:

I had the privilege of working with Bishop Ronald Haines at Church House for three years, when I was the staff director for the Honduras Committee and the Peace Commission. I am thankful for the life and ministry of this good and faithful servant.

I went to Honduras with Bishop Haines on a diocesan trip in 1998. I witnessed his warmth and joy as he greeted the children who ran up to embrace us as we visited churches all over the diocese. Later that year, when Hurricane Mitch devastated the country, Bishop Haines worked hard with the Companion Committee to coordinate the relief effort and ministered to Bishop Frade as he dealt with the disaster. In D.C., I worked on a Habitat House with the Bishop and saw him put his engineering skills to use as we framed the house. He showed his servant leadership by hammering and sweating with the rest of us.

Bishop Haines was a caring pastor to me, and I will always be grateful for his kindness. He gave me counsel when I was struggling with several tough problems, and he offered me support and encouragement when I had surgery. The Bishop truly cared about his staff, and I am blessed to have been at Church House during his tenure.

Rachel Hill Freytag

St. Alban's, D.C.

Thrift shop story additions and correction

To the editor:

Correction Re: St. Alban's Op shop: Our wonderful volunteer run organization welcomes non parishioners to our staff and is composed of approximately 50 percent non parishioners! We would not be able to operate the shop without their help.

Thanks,

Russell Eckel

St. Alban's Op Shop president

To the editor:

St. Andrew's Thrift Shop (College Park) was not included in the interesting article in the last issue of the Window. Here is our information:

Location: 4512 College Ave., College Park. Located under the Parish Hall off the small parking lot.

Contact: 301/864-8880; Limberger@Verizon.net

Hours: Thursdays from 10 a.m. to 2 p.m. and 7 to 8:30 p.m.; first Saturday of the month 10 a.m. to 2 p.m.

Selling: Clothing, household items, toys, books, etc. at very reasonable prices. Donations are gratefully accepted and receipts provided.

History: The St. Andrew's, College Park Thrift Shop has been in operation for approximately 60 years. Proceeds go toward St. Andrew's General Fund. St. Andrew's does a lot of community outreach, assisting those in need of food and shelter.

Thanks,

Linda Limberger,

Manager, St. Andrew's Thrift Shop

To the editor:

Your article about church thrift shops was very interesting to me, as I'm a longtime volunteer at the Pennywise Thrift Shop of St. Barnabas, Temple Hills.

However, you can imagine I was disappointed that your article didn't mention our thrift shop, which has been serving the Temple Hills and Oxon communities for 40 years.

We are all volunteers. The shop is open Fridays and Saturdays from 10 a.m. to 3 p.m. and we take consignments on the first Tuesday, Wednesday and Saturday of each month from 10 a.m. to 1 p.m.

I wonder if the author of the article did much research, in order to try to reach all the Episcopal Church Thrift Shops in the diocese.

Elizabeth Loweth

St. Barnabas, Temple Hills

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.

How sweet it is to reach out to a stranger

VIEWPOINT:



Gwendolyn Cannon

After Hurricane Katrina struck in 2005, I wanted to do something to help, not just sit in science class and listen to my teacher talk about storm surge.

When I heard about the Spring Break Work Trip offered by the Diocese of Washington, I applied, and to my surprise, was selected to be a part of a team to help clean up after Katrina. I have now been on the Spring Break Work Trip three times. It feels good to help. It feels even better to see how much the Gulf Coast has improved.

The first trip, seven months after the hurricane, was eye-opening for me. It is one thing to hear about the damage from a hurricane and another to see miles of coast completely wrecked. Driving from Gulfport, where we landed, to Mobile, where we were staying, was eerie. Trees were snapped in half, buildings had been leveled, and giant piles of rubble lined the shore. The beaches in Gulfport were cordoned off and there were signs everywhere saying "Danger. Do not enter the water." The

whole region was virtually deserted, the roads empty. Farther east, in Alabama, there were more people - those that we were helping. We cleaned up and did repair work at a daycare center in Bayou La Batre. We built a fence and repaired an existing, rusty fence. We repaired a church in nearby Gulfport, Miss., renovating the basement so it could host work groups and constructing a handicapped access ramp. Then we started unloading four semi-trailers full of donated furniture. The group we were working with, Volunteers of America, converted an old car dealership into a warehouse for those who needed to replace furniture lost in the hurricane. We spent one afternoon talking to the people of Bayou La Batre and seeing if they needed repair work done on their homes. Most did. The storm surge from the hurricane had flooded most of the town. One lady we talked to had water within a foot of her ceiling. Her daughter's house had flooded into the attic. On our fifth day, we finished unloading the trailers. The furniture we had unloaded filled the entire dealership. I had helped, and it felt good. I just didn't feel like I had done enough.

When we arrived at the Gulf Coast for our 2007 trip, we found things looking better. Even though New Orleans was quiet, there were still signs of life, like an

open McDonalds and plenty of traffic. In Gulfport, the beaches were clear of debris but no one was on them. We started work by painting a mobile home. The second day, we finished painting and delivered furniture. Even though the furniture was used, the families who got it were very grateful. The last three days we gutted an old, water-damaged and moldy house. This involved moving all of the remaining furniture out and taking down the plaster on the walls. We were supposed to use hammers, but I came up with the idea of using the back of a shovel after I had removed all the plaster I could reach. It was hot, gross, dusty and disgusting. However, we knew that when we finished, a construction crew would be able to come in and begin repair work faster than they could have if they had had to gut the house themselves. And that meant that the lady who lived in the house, would be back in her home sooner.

The third trip, March 23-30, was not all hurricane repair work. This was good, because it meant the region was rebounding. The first day we worked at Light of the Village, a school and outreach program in one of Mobile's worst ghettos. The second, we worked at a food pantry, and spent the afternoon at Light of the Village's after-school program. We played with the kids there, and

pushed the little ones on the swings and gave them piggyback rides. It made their day to have someone play with them and pay attention to them for most of the afternoon. On the last three days we did hurricane repair work. In teams, we finished gutting a house, put in a subfloor, replaced some very stubborn water-damaged 2x4s in a mobile home, removed debris, hung sheetrock, and built a handicapped access ramp. The family who owned the house where we installed the subfloor was going to move back in the day after we left.

Going on these trips, as fun as they were, really opened my eyes. I learned how people whose lives have been ruined still hope. I learned how little things, like painting the inside of a mobile home, matter, because it lets whoever is going to live in it know that someone cares. I learned how good it feels to help someone, even a stranger. I learned how improvising can work better than doing things more conventionally. I learned that God is in everybody and everywhere.

Gwendolyn Cannon is a 10th grader from St. Bartholomew's, Laytonsville. She is the only young person in the diocese to have traveled on all three Spring Break Work Trips.

Photos by Paul Canady

FAITH IN ACTION: Fourteen young people in grades eight through 12, along with four adults, traveled to Gulfport, Miss., March 23-30 to help local residents in the ongoing efforts to clean up the storm-damaged Gulf Coast. This year's Spring Break Work Trip was the diocese's third.





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activities & events

Social Work CEU Program

9 a.m. to noon June 4 at The Residences at Thomas Circle. Program about assessing capacity and risk to make intervention decisions when working with vulnerable older adults. 202/364-0013 or SChong@esm.org

ESM's Magical Moments Celebration

6:30 to 9 p.m. June 5 at the Fannie Mae Building. The second Leadership in Aging Awards will be presented. Proceeds from the event benefit ESM's services and programs. Maria Holperin at 202/414-6313 or MHolperin@esm.org

Annual Strawberry Festival

2 to 7 p.m. June 7 at St. Paul's, Rock Creek. Children's games, food, strawberry shortcake, music and more. In Rock Creek Cemetery.

Diocesan

Evangelism Conference

9 a.m. to 4 p.m. June 7 at National 4-H Conference Center. Brian McLaren is the keynote speaker, afternoon workshops offered on individual faith sharing and media relations at the parish level.

Celebration of Couples in Committed Relationships

6:30 p.m. June 8 at St. Thomas', Dupont Circle. Celebration of committed and loving couples in relationships, gay or straight. All couples invited to participate. Refreshments to follow. 202/332-0607 or pride@stthomasdc.org

Friendship Terrace

Health Fair

10 a.m. to 3 p.m. June 13 at Friendship Terrace retirement community. 4201 Butterworth Place NW, Washington D.C.

Diaconate Ordinations

10 a.m. to noon June 14 at

Washington National Cathedral

ECW Communion

Breakfast and Program

8 a.m. June 15 at St. Mary's, Foggy Bottom. \$8 adults, \$4 students/youth. Communion service to follow. 728 23rd St NW. 202/333-3985

Diocesan

Confirmation Service

10 a.m. to noon June 21 at Washington National Cathedral

arts & music

Choral Evensong

4 p.m. June 1 at St. Mark's, Capitol Hill. Music of Ralph Vaughan Williams, K. Lee Scott and Martin How. Free and open to the public. 202/543-0053

Choral Evensong

4 p.m. June 15 at St. Paul's, Rock Creek. Sung by the choir of St. Paul's.

Washington

Early Music Festival

8 p.m. June 15 at St. Columba's, D.C. First in a series of concerts featuring the music of Germany. Additional dates throughout the month. www.earlymusicdc.org

Concert and Conversation

7 p.m. June 20 at St. Mark's, Capitol Hill. Susan Werner: The Gospel Truth, a collection of songs for the spiritually ambivalent. Suggested donation of \$25. RSVP ponthy@verizon.net.

Festival Eucharist

10 a.m. June 22 at St. Mark's, Capitol Hill. Music by Robert Mack, Chancel and Children's Choirs, pub lunch following.

Bryn Mawr Choirs

7:30 p.m. June 26 at Christ Church, Washington. Bryn Mawr Boys and Girls Choirs sing the works of Handel, Franck, Mendelssohn and Faure. Admission is free. 620 G St SE. 202/547-9300

Celebrating South Africa



The sun shone for Flower Mart, the 69th annual benefit for the gardens and woodlands of Washington National Cathedral, which this year honored the Republic of South Africa. Diocesan booths included information stands staffed by members of the Southern Africa Partnership Committee and the Bishop John T. Walker School, and a popular baked goods stand staffed by the Episcopal Church Women. The ECW booth earned its largest ever sum this year, \$3,000, with all proceeds going to All Hallows Guild, a volunteer organization serving as stewards of the 57-acre grounds. Some 90 ECW women from 15 parishes baked two dozen different kinds of goods, ranging from homemade bread and specially decorated cakes to sweet potato pies, cookies, cupcakes and small pineapple tart triangles.

