

WASHINGTON window

The Newspaper of the Episcopal Diocese of Washington

Vol. 79, No. 2, March/April 2010
ISSN 15451548

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



Photos by Donovan Marks

CHRISTIAN AND MUSLIM LEADERS from the Anglican, Roman Catholic, Sunni and Shia traditions took part in a public dialogue at Washington National Cathedral on March 3.

National Cathedral hosts Christian-Muslim Summit

By Matthew Davies

[Episcopal News Service] Christian and Muslim leaders, gathering for a historic summit at Washington National Cathedral, have committed themselves to "appeal to government and community leaders to promote peace and reconciliation efforts worldwide."

The March 1-3 summit culminated in a call to action and a two-hour public dialogue featuring four leaders from the Anglican, Shi'a, Sunni and Roman Catholic faith traditions: Bishop John Bryson Chane; Ayatollah Ahmad Irvani, president of the Center for the Study of Islam and the Middle East and research scholar at the Columbus School of Law in Washington, D.C.; Professor Ahmad Mohamed El Tayeb, president of Al-Azhar University in Cairo, Egypt; and Cardinal Jean-Louis Tauran,



president of the Pontifical Council for Interreligious Dialogue in Rome.

They were joined by 20 other religious leaders and experts - five from each of their respective faith communi-

ties - who had spent the three-day summit strategizing on how to use their influence to promote peace.

see *SUMMIT*, page 7

Bishop search is under way

Standing Committee names Search and Transition committee chairs

By Lucy Chumbley

Immediately after Bishop John Bryson Chane's Jan. 30 announcement that he will step down as the eighth Episcopal Bishop of Washington in 2011, the search for his successor began.

The Standing Committee of the Diocese of Washington was asked to appoint a Search Committee and a Transition Committee, and on March 27 announced that Diocesan Council member Gerry Perez, of Holy Trinity, Bowie, will chair the Search Committee and the Rev. Joan Beilstein, rector of Ascension, Silver Spring will chair the Transition Committee.

Committee members also have been chosen from among more than 80 applicants, said Standing Committee president Salli Hartman, and will be announced as soon as all members have been contacted and have accepted the appointment. The list of members and all updates and announcements about the search process can be found online at <http://search.edow.org>.

Members of both committees have been asked to attend an April 17 retreat, where they will receive their charges, talk about the process and have their first official meetings, Hartman said.

Hartman said the Standing Committee was pleased with the number of applicants, many of whom are leaders in the diocese and in their parishes, and tried to select a representative group.

In its letter of invitation to applicants, the Standing Committee said it sought "individuals who can work without prejudice, favor, or affection to help our diocese elect a bishop who will support all people to be with one another in community, while honoring different views."

"It's a very diverse diocese, and we wanted to make sure we were representing the whole breadth and depth of the diocese," Hartman said.

The Search Committee will work to develop the diocesan

see *BISHOP SEARCH*, page 4

in THE window



U.S.-ISLAMIC FORUM:

Page 2

Bishop Chane delivers the report of religious leaders



HELPING HAND:

Page 3

Hagans hired to assist parishes with practical matters



PEEP-THERAPY:

Page 8

A House of Prayer for All Peeps



CAMPUS KITCHEN:

Page 9

St. Andrew's students cook for the homeless



Chane takes part in U.S.-Islamic Forum



Bishop John Bryson Chane travelled to Doha, Qatar to take part in the seventh U.S. Islamic World Forum Feb. 13-15.

The forum, hosted by the Saban Center at the Brookings Institution and Qatar's Ministry of Foreign Affairs, brought together a range of experts from the United States and the Islamic world for discussion and dialogue on issues of mutual importance. Participants included U.S. Secretary of State Hillary Clinton, Turkish Prime Minister Recep Tayyip Erdogan, Chairman of the U.S. Senate Foreign Relations Committee John Kerry (D-MA), Malaysian opposition leader and parliamentarian Anwar Ibrahim and U.S. Special Representative for

Afghanistan and Pakistan Richard Holbrooke.

Bishop Chane introduced the section of the conference that addressed the role of religious leaders and communities in diplomacy, and also delivered the final report of the religious leaders on the last day of the conference, which is printed below.

During his time in Qatar, the Bishop also was quoted in several newspapers in the region, *The Gulf Times* and *The Peninsula*. Links to these articles can be found at [edow.org](http://www.edow.org); read more about the U.S. Islamic World Forum at <http://www.dohanetwork.org/>.

Role of Religious Leaders and Religious Communities in Diplomacy

Moral purpose is at the very

core of the three Abrahamic religions: Judaism, Christianity and Islam. Religious leaders must reaffirm this truth and exercise their leadership, partnership, with diplomatic initiatives, to bring about a cessation of violence against our common humanity, to work to confront and end religious extremism in all its forms, the domination of one religion over another and the domination of one nation over another.

Moral purpose must be at the core of the work undertaken to implement nation-building, conflicts between nations, and providing humanitarian assistance for all whose lives are negatively impacted by war, poverty, illiteracy, human rights violations, natural disasters and religious extremism.

The formal gathering of the three Abrahamic faiths and their religious leaders at this seventh U.S.-Islamic World Forum must be actively

involved with stakeholders and decision makers in the global community.

And religious leaders must be seen as equal partners and as positive agents of change in 21st century public diplomacy.

We therefore share the following action steps that we believe are the necessary outcome of our work together in Doha:

Policy Recommendations:

1. The Brookings Institution becomes the convening force of an active Council of Religious, Inter-Faith leaders that will meet three times a year (one of those meetings to be a part of the U.S.-Islamic World Forum) to continue the work of religious communities in public diplomacy.

2. To condemn those who attack holy places and/or those who use them for armed conflict.

3. To address the situation of human suffering in Gaza as

unacceptable and for religious leaders of all faith traditions to act on the moral imperative of bringing peace to the Israeli-Palestinian conflict.

4. To intentionally use the commonality of the religious holy texts of religious communities to impact change within political and religious systems and to actively distribute the work of The Common Word and the Charter of Compassion.

5. To re-examine and re-consider a Just War Theory.

6. To sustain and support access to religious freedom of expression and practice everywhere in the world.

7. To encourage and support the creation of an inter-faith peace corps.

8. To support and actively encourage religious leaders to speak out against violence in the name of their religion.

9. To ensure effective global diplomacy and effective statecraft, religious communities and religious ideas must be engaged.



Photos by Ralph Alswang

Bishop John Bryson Chane delivers the final report of religious leaders at the U.S.-Islamic World Forum in Doha, Qatar, above, and speaks with Muslim leaders during the Feb. 13-15 conference, at left.

WASHINGTON window

Volume 79, No. 2, March/April 2010

Newspaper of the Episcopal Diocese of Washington
ISSN 1545-1348

Bishop John Bryson Chane
Editor, Lucy Chumbley

POSTMASTER

Washington Diocese Church House Permit # 99291

Periodicals postage paid at Washington, D.C. and additional mailing offices. Send address changes to Washington Window, Episcopal Church House, Mount Saint Alban, Washington, D.C. 20016-5094

To correct an address, send previous and current address to newspaper@edow.org or to the above address.

Advertising rates available at www.edow.org/window

Calendar submissions due April 15. Call 202/537-6560 or e-mail newspaper@edow.org with story ideas.

BISHOP'S visitations&engagements

April 2: Good Friday service at Washington National Cathedral - noon

April 4: Easter service at Washington National Cathedral

April 1: Sunday visitation at Atonement, D.C.

April 11-14: Province III Bishops' Retreat

April 15: Protestant Episcopal Cathedral Foundation Board of Trustees meeting (3-6 p.m.)

April 16: Host of Dinner for North American Deans Conference

April 17: Bishop of Connecticut consecration in Hartford, Conn.

April 18: Sunday visitation at St. Augustine's, D.C.

April 19-20: Paul Canady ordination in New Bern N.C.

April 22: Cross Cultural Diversity Panel with Rabbi Bruce Lustig and Muslim scholar Akbar Ahmed at National Defense University

April 23: Dinner with the Presiding Bishop

April 25: Sunday visitation at Holy Comforter, D.C. (a.m.); Good Shepherd - clergy installation (The Rev. David Wacaster) 4 p.m.

April 26: Lutheran-Episcopal Coordination Committee (11 a.m.); Jerusalem Partnership Committee (7 p.m.)

April 27: St. John's Olney School Board meeting (evening)

April 28: New Clergy Lunch

April 29: Washington Theological Consortium reception at 6 p.m.

Hagans sets to work on parish projects

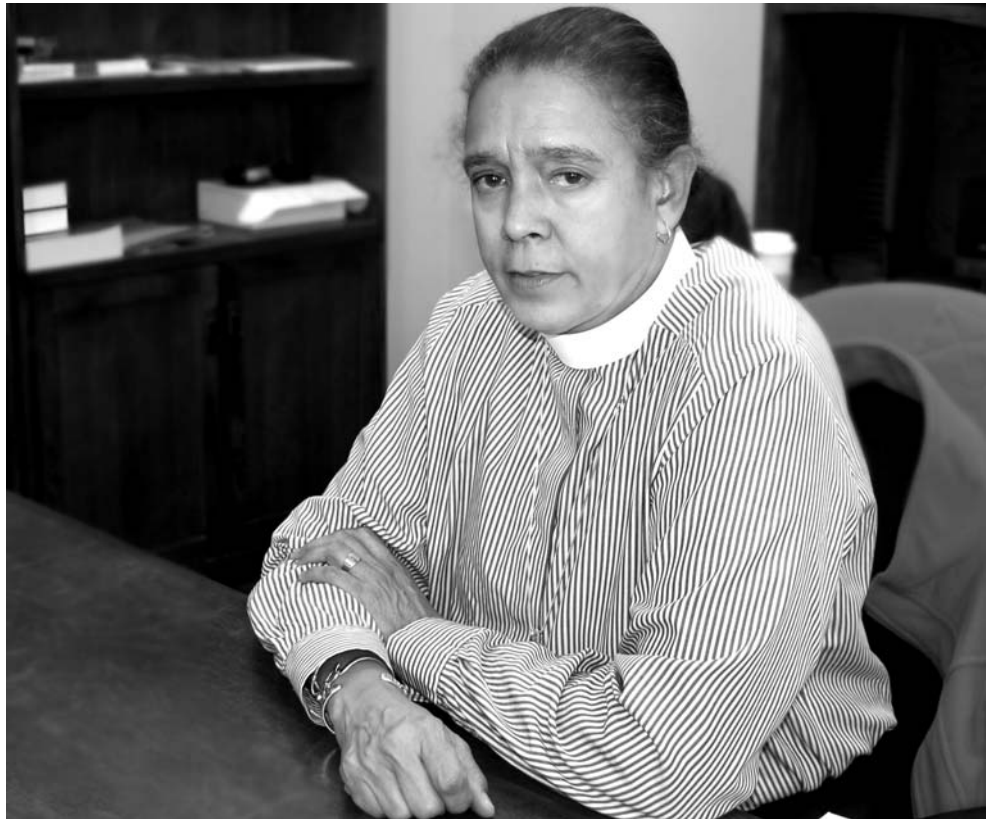
In October, Bishop John Bryson Chane appointed the Rev. Michele Hagans to serve as Assistant to the Bishop for Special Projects. She will be involved in special projects as determined by the bishop and currently is providing advice to leaders of three parishes in the diocese on matters pertaining to facilities use and development. Here, she speaks with writer Diane Ney about her work with the diocese.

WW: What is it you enjoy about your job?

HAGANS: I'm privileged to have the opportunity to bring my secular skill set—I've been in the business of real estate development and management for about 30 years—to the diocese in an effort to assist parishes in areas of property and development and, also, with some generic real estate matters.

WW: How are you assisting St. Augustine's Parish?

HAGANS: At St. Augustine's, their intention is to demolish the existing church and its associated property and build a new sanctuary elsewhere on the site. And then a developer is going to build condominiums on another part of the site. My job is to work with congregations to help them through some very complicated transactions. For instance, I have met with St. Thomas's, Dupont Circle, which is contemplating building a sanctuary in place of the one that burned many years ago. Hopefully, I can help the members understand the process, and make sure they have as much expertise on their side as needed in dealing with the community. We do not always realize all the tasks involved in doing complex real estate transac-



tions. We have a tendency to think about it as being as simple as selling our family homes and it's far more complicated than that. When you are trying to either build a new structure or add on a new structure to an existing facility, there's a lot of pre-development work that needs to precede the construction of the facility.

WW: What other projects are you involved with?

HAGANS: I'm on the board of the

Bishop John T. Walker School and co-chair the school's building and grounds committee, trying to make sure we bring as much technical assistance as possible to the process of building a school. It's more than just the actual construction of the building. It is the understanding of all the little nuances that go with it and the obstacles that come up from time to time.

WW: For example?

HAGANS: The Walker School bought the site next door and demolished it, not realizing there were things associated with completing that demolition that could cause complications. One of those has appeared: the D.C. Water and Sewer Authority wants them to replace a sanitary pipe in the street that was part of the demolition. That's the kind of thing you

see HAGANS, page 5

Bishop releases new marriage guidelines

Move follows passage of the District's Marriage Equality Act

Priests in the Diocese of Washington may preside at civil same-sex marriages in the District of Columbia under new guidelines released by Bishop John Bryson Chane, now that the District's Marriage Equality Act, which permits the civil marriage of same-sex couples, has become law.

No priest is required to preside at such ceremonies.

At the July 2009 General Convention of the Episcopal Church, bishops with jurisdiction where civil same-sex marriage is legal were granted the discretion to "provide generous pastoral responses to meet the needs of members of this church." Chane joins bishops in Iowa, Vermont and Massachusetts in permitting clergy to

preside at civil same-sex marriages.

Diocesan clergy in Washington have long been permitted to offer liturgical blessings to same-sex couples.

The Episcopal Church does not permit its Order of Marriage to be used in the union of same-sex couples. However, a number of rites for blessing same-sex relationships are in circulation and under development. At its 2009 General Convention, the church authorized its Standing Commission on Liturgy and Music to collect and develop theological resources that might lead to the development of a rite for blessing same-sex civil marriages.

Chane's guidelines do not specify what rites clergy may use when offici-

ating at a civil marriage.

"I would prefer to work that out in consultation with the clergy who will be performing these services," he said.

Under the Diocese of Washington's new guidelines:

- Priests who wish to preside at a civil same-sex marriage in an Episcopal parish must have the support of the parish's rector and vestry.
- Priests from outside the diocese are prohibited from presiding at same-sex civil marriage ceremonies within the diocese unless they are from a state and diocese that permits such marriages.
- Couples who reside in other dioceses may have a civil same-sex marriage performed in the diocese by a priest if

such marriages are legal in their state, and their bishop permits clergy to participate in civil same-sex marriage ceremonies.

A copy of the guidelines has been distributed to all active clergy in the Diocese of Washington, and a copy also can be found on the diocesan Web site at <http://www.edow.org/marriage/MarriageEqualityActGuidelines0310.pdf>

"I hope that these pastoral guidelines will be helpful to the clergy that I serve as bishop," Chane wrote. "In the matter of how to engage or not engage in performing, witnessing and blessing same-sex marriages within the District, I respect the pastoral judgment and decisions of the clergy under my pastoral oversight."



BODY OF CHRIST



Christ Church, Capitol Hill

620 G Street, S.E.

Washington, DC 20003

202/547-9300

www.washingtonparish.org

Established 1794; 179 members

The Rev. Martha Wallace,
Interim Rector

The Rev. Dr. Bill Doggett,
Associate 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. Martha Wallace, rector of Christ, Capitol Hill, to learn more about the life, history, plans and character of that congregation.

WW: On its Web site, Christ Church describes itself as a "welcoming, diverse, thankful and joyous community of faith." How is that reflected in the life of the church?

WALLACE: Well, in the year I've been here as interim rector, I've seen those qualities reflected in many ways. We were thankful and joyous certainly in our celebration last fall of the 200th anniversary of the dedication of our sanctuary. We had a wonderful time! The Bishop visited to help us rededicate our church in September. In October, we had a Heritage Dinner, with former secretary of state Madeleine Albright as our keynote speaker. The dinner was the high-point of our Heritage Campaign to raise \$200,000 over a three-year period to pay for projects in our five-year strategic plan. The first project paid for by the Heritage Fund was the renovation of the rectory for the new rector, who will be called this year. Thanks to the generosity of our parish, we completed that major renovation without borrowing.

WW: So, well before the end of the three years...

WALLACE: We've already received gifts and pledges totaling \$170,000. (I'm determined to get that other \$30,000 in pledges before I leave.) Continuing the Heritage Weekend celebration, we had a festive Eucharist and a chamber concert of late Baroque music with two of the musicians being members of our parish. We ended with a Christmas Concert by the Marine Band Brass Quintet,

honoring John Phillip Sousa, the 17th director of the Marine Band and a lifelong member of our parish. It was a great end to our 200th anniversary celebration. On display at the concert was a fabulous, one-of-a-kind quilt designed and made by a quilting group that meets at our church. They make a quilt every year for charity. Their beautiful quilt this year was a Sousa quilt, with twelve stars representing twelve of Sousa's marches. That quilt had been raffled earlier in the year to raise more than \$2,000 that was donated to Episcopal Relief and Development for the Millennium Development Goal Poverty Reduction Programs.

WW: It sounds like quite a magnificent celebration. You say the parish is welcoming and diverse.

WALLACE: Absolutely. We have different groups using our facility many nights of the week: Alcoholics Anonymous, Weight Watchers, young people being trained in martial arts. The G Street Cooperative Play Group meets here five mornings a week. Last year, they gave us a big gift. They paid to repaint the woodwork in our parish hall and painted the nursery and put down new flooring.

WW: You also work with a food bank, don't you?

WALLACE: We collect food weekly for the Pleasant Lane Baptist Church's food bank. In summer, a farmer uses our parking lot to distribute vegetables to his shareholders and he donates all the extra vegetables to us for the Church of the Brethren

Soup Kitchen. We provided 49 Thanksgiving baskets to Capitol Hill Group Ministries this past Thanksgiving. We also do a toy drive for the families of people going through CHGM's substance abuse recovery program. We call it Tommy's Toys, because Tommy Wells, our city council member and one of our parishioners, got us involved in that ministry. We also collect school supplies for CHGM at the beginning of the school year. On the first Sunday of every month, we chop lots of veggies for the Church of the Brethren Soup Kitchen and make 100 bag lunches that we deliver to the local shelter. Our church also collects phone cards for wounded vets at Walter Reed Army Hospital every summer.

WW: For a relatively small parish, Christ Church provides a lot of support to area programs.

WALLACE: We give it our best shot, that's for sure. In addition to the hands on ministry, in 2009 our outreach groups gave more than \$17,000 to support local and global organizations.

WW: The new rector will be joining a very pro-active parish.

WALLACE: It's a church in transition and a growing church. We had five new families join this past year. Christ Church's members are very forward-looking and very excited about welcoming their new rector, who will be blessed as I have been to share ministry with so many wonderful and caring people.

BISHOP SEARCH, from page 1

profile, an overview of the diocese that will be presented to prospective candidates. It will manage the process for advertising the position, review and assess resumes received, "prayerfully consider the needs of the diocese in evaluating potential candidates" and develop a slate of candidates for consideration by the diocese.



Perez

The Transition Committee will work with diocesan staff on the special convention to elect the bishop, establish channels of communication among the staff, Standing Committee and Search Committee, organize the candidate "walkabouts," travel, housing and other hospitality and coordinate the details of the installation service. The



Beilstein

committee also will work to support the new bishop's transition into office.

Since Bishop Chane's announcement, the eight-member Standing Committee has met each week to get to grips with the process and to invite, receive and appoint applicants for the two committees.

Going forward, it will be responsible for "making sure they're following the charges and meeting the deadlines we're required to meet," Hartman said.

The Standing Committee has created the following timeline for the search process:

- April 17, 2010: Retreat for Search and Transition committees (required)
- March 2011: Announcement of slate of candidates for bishop

- June 2011: Special convention for election of Bishop of Washington

- November 2011: Consecration of 9th Bishop of Washington

It also has produced a prayer, and urges all parishes and other diocesan organizations to use it as part of worship during the search process.

"We hope we've appointed two committees that represent the diocese and can help us pick a bishop that best meets the needs of this diocese going forward," Hartman said.

"I think the choice of chairs for the search and transition committees are excellent ones," said diocesan governance officer Ann Talty. "I have worked with each of them for a long time, and look forward to being available to them as this process unfolds."

Parishes around the diocese will hold their annual meetings in May and June to elect vestry members and delegates and alternate delegates to the annual Diocesan Convention, Talty added.

She asked parishioners to remember

that "the delegates and alternates elected at May and June 2010 annual meetings will be the ones electing the bishop in 2011."

Prayer for Search for New Bishop

Everliving God, you brought our people through the wilderness to a land of plenty, enlivening them with hope: Send down upon your holy catholic Church and our Diocese of Washington the comfort of your Spirit in this time of transition. We pray especially for those who have given themselves to your service in this search for our next bishop. Rekindle in us the fire of love, justice and peace; give us the grace to seek your wisdom, and the determination to draw all people into the unity of your kingdom. And draw our hearts to you, that in all our works we may glorify your Name. We pray this through your Son, our Savior Jesus Christ. Amen.



IN BRIEF

Cathedral's vicar steps down

The Rev. Canon Steve Huber, Washington National Cathedral's vicar, has accepted a call to be rector of All Saints Church in Beverly Hills, Calif., and will leave his current job on June 15.

Huber has served as the cathedral's vicar for almost four years, and previously served for more than five years at St. Columba's, D.C., first as senior associate rector and later as priest-in-charge.

Recently Huber has focused his energy on building the cathedral's congregation, which now numbers some 750 members. He also launched an array of courses, retreats and special events, and worked to develop a pastoral care ministry and to engage the city through dozens of ministries and programs.

A search for a new vicar is now under way.

ESM changes its name

Episcopal Senior Ministries has changed its name to Seabury Resources for Aging.

The name change and new visual identity are intended to reflect the organization's growth over the past decade by ensuring everyone feels welcomed to its homes and services.

Seabury Resources for Aging draws on the organization's Episcopal heritage in referencing Samuel Seabury, the first U.S. Episcopal Bishop, while

reflecting its mission to serve all persons regardless of religious affiliation.

Seabury Resources for Aging is not changing staff or services, just its name, logo and Web site.

ESM Cares geriatric care management service is now known as Seabury Care Management and Ward 5 Lead Agency Services is named Seabury Ward 5 Aging Services. Annie Shaw is now the Director of Congregational Resources (formerly Parish Volunteer Services) and will continue to work with parishes.

Contact Shaw at 202/414-6313 or AShaw@seaburyresources.org with any questions or visit the new Web site at seaburyresources.org

AIM sets priorities for 2010

Action on Montgomery, a non-denominational faith-based action group that works to improve conditions throughout Montgomery County has established the following priorities for 2010:

1. Equality for all county residents.
2. Universal higher education
3. Affordable housing
4. Ensure basic needs are met.

AIM's Winter Action Series started with a Feb. 24 meeting with Maryland County executive Isiah Leggett and five members of the County Council. A large group, including 27 from St. Mark's, Fairland pressed for continued county funding for all four priorities, and the Rev. Donna Brown, rector of St. Mark's, provided the call to action.

"In times of difficulty, we have an unfortunate tendency to become insular," she said. "We see that con-

stricting spirit across our country right now. And yet these behaviors are the exact opposite of those which made our nation prosperous above all others: our willingness to embrace immigrants in the collective cause of building our country, our creation and support of public education, our willingness to invest in the common infrastructure that makes individual ingenuity and accomplishment possible. That is the direction our country must go, especially now."

On March 11, AIM members met with U.S. Rep. Chris Van Hollen to address national immigration issues.

For more information about AIM, visit www.ActionInMontgomery.org.

Puppeteers produce frog play

The All Hallows Guild Puppeteers have been delighting children at the annual Flower Mart, set for May 7-8

this year, for more than 20 years.

This year they are producing a show called *The Enchanted Frog*, which is a traditional Ukrainian folk tale about a king who sends his three sons to marry and sets tests for their chosen brides. The princes shoot arrows and find their brides where the arrows land, but the youngest prince's arrow is picked up by a frog...

Admission is \$2 for adults and \$1 for children under the age of 12, so come and see how the story ends.

Book Fair to benefit BWS

On May 8, from 9 a.m. to 10 p.m., the Bishop John T. Walker school for Boys will receive 20 percent of all purchases at Politics & Prose Bookstore, 5015 Connecticut Avenue NW. For further information, call 202/299-6521.



Photo by Scott Zimmerman

GONE, BUT NOT FORGOTTEN: An impressive icicle hangs near the entrance to the St. James', Potomac parish office following February's storms.



Province 3 Synod and Ministries Fair
Sunday, April 25 and Monday, April 26
Holiday Inn Martinsburg, WV

Teaching Moments in Ministry
The Rev. Robyn Szoke, Facilitator/Presenter
 Former staff officer for children's ministries and Christian education for the Episcopal Church, and a founder of "The Children's Charter for the Church."

\$110 includes meals. Room rates not included. Call 800-862-6282 for "Province Rate" hotel reservations of \$84/night through April 5.

Conference registration, agenda, workshops and updates at www.province3.org

Ministries Fair Space Free!

HAGANS, from page 3

need to anticipate.

WW: So, you come to these situations as the team's practical person.

HAGANS: Well, it's asking 'have you thought of this, have you thought of that'. When we have a vision and are wrapped up in our serving the people and the gospel, we need to realize there are a lot of practical matters that have to be addressed as well.

WW: How do you use your pastoral skills as a priest when you're dealing with these situations?

HAGANS: We need to always be reminded that it's not about the building, it is about how we spread the gospel of Jesus Christ and that is first in what we're doing. The rest sort of comes along. The sanctuary may be the vessel or the place where we do some of it, but our real and central purpose is proclamation of the gospel. I try to bring a sense of what

we can realistically do in a situation, see if we can talk it through and get on the same page with the same goals.

WW: Are we entering a period when, economically, it will be necessary to combine parishes?

HAGANS: It is a huge financial outpouring to keep a parish going. Clearly, where we have people who are relatively close together and where the actual facility of the church is burdening both of them, we need to consider how coming together may strengthen them as a community. It is hard to give up a church. And so we have to keep in mind that everything does not happen inside a sanctuary. We may become invested in our worship space, but we cannot be captive to that space. We're called to bring the gospel out into the world, so we can't always be so tied to a structure as who we are. A church is one place we gather. It is the worship place, but it is not the only place we do the business of the gospel.



PLEASE JOIN THC AS WE CELEBRATE OUR
20TH ANNIVERSARY!

LIVING IN THE CITY

Thursday, May 27, 2010, 6:00 pm – 8:00 pm
The Washington Club
15 Dupont Circle, Washington, DC 20036

THC provides housing and supportive services to more than 200 families each year. We're honored to recognize our past and current families for making transformational changes in their lives.

For tickets, sponsorships or information, please visit www.thcdc.org; 202-291-5535, etc. 403.

Transitional Housing Corporation

ROOFING & HISTORIC RESTORATION SPECIALISTS

Is Your Roof History?

Whether it's the The Maryland State House in Annapolis, or the U.S. Treasury Building in Washington, DC, **Wagner Roofing** has nearly a century-long history of quality service.

Our expertise includes:

- Copper Roofs
- Slate & Tile Roofs
- Ornamental Metal
- Rubber

Between Washington and the Weather Since 1914



Maryland State House • Restoration 2003-2004

(301) 927-9030
(301) 927-3505 fax
wagnerroofing.com



RESIDENTIAL & COMMERCIAL

Comfort. Support. Security.



We believe seniors deserve personalized and affordable living options which protect their independence and dignity. Our retirement communities offer meals, activities, transportation, and other supportive services for all income levels and faiths. With fabulous locations near shopping and services, choose Seabury Senior Living Communities.

FRIENDSHIP TERRACE

A Retirement Community

4201 Butterworth Place
Washington, DC 20016
202-244-7400
www.friendshipterrace.org

Springvale Terrace

Independent & Assisted Living Community

8505 Springvale Road
Silver Spring, MD 20910
301-587-0190
www.springvalleterraces.com

Seabury  Senior Living Communities

Formerly Episcopal Senior Ministries



Africans Invite Us To Celebrate God's Creation



“We worship a creator God. The more we learn about the natural world, the more wonderful we discover it to be. [However,] we are discovering that [God's] creation is seriously under threat.”

With this statement, Archbishop Thabo Makgoba of the Anglican Church of Southern Africa invites all to celebrate God's creation in a six-Sunday African worship program. The *Season of Creation* liturgies focus on biodiversity, land, water, climate change, need not greed, and caring for God's creation. Each Sunday's theme includes a study guide.

Please stop by the Southern Africa Partnership Committee table at Convention to pick up a copy — one per parish, please — and also to help us celebrate the five-year renewal of our partnership.

Bishop Chane commends the Season of Creation liturgies to all. He joins with Archbishop Makgoba in praying that this resource may deepen our comprehension of God as Creator and broaden our understanding of our calling to be faithful stewards of creation.

To learn more about the Southern Africa Partnership Committee and the Season of Creation liturgies, please contact Cheryl Daves Wilburn, Episcopal Church House, Mt. St. Alban, Washington, D.C. 20016. Please visit the Southern Africa Partnership Committee web site: www.edow.org/sapc/creation for a link to *Season of Creation*.



SUMMIT, from page 1

The leaders acknowledged in their call to action that it comes at a time when the world is "threatened by the global economic crisis and inequitable distribution of resources, by humanitarian crises caused by natural disasters, food, water, and energy shortages, and climate change" and when "new and enduring political and religious conflicts are increasing violence at every level."

In particular, the leaders highlighted the unresolved conflict in the Holy Land as being "the cause of permanent instability and dramatic violence imposed on persons and peoples of an entire region of the world."

The Anglican Communion delegation included Clare Amos, director of theological studies in the Anglican Communion Office, London; Anglican Bishop in Jerusalem Suheil Dawani; Archbishop Josiah Idowu-Fearon of Kaduna, Nigeria; and Bishop Pierre W. Whalon of the Convocation of Episcopal Churches in Europe.

The Honorable Kjell Magne Bondevik, founder and president of the Oslo Center for Peace and Human Rights and the former prime minister of Norway, also joined the Anglican delegation. Bondevik is an ordained priest in the Lutheran Church of Norway, which through the Porvoo Agreement is in full communion with the Anglican churches in the U.K. and Ireland.

Two members of the American Jewish community attended the summit as observers.

Expressing "a firm conviction that believers must become active agents of concrete change, making the world a better place for all," the leaders committed themselves and appealed to fellow believers to develop deeper understandings of their respective religious heritages and engage in practical interfaith programs at all levels.

They also committed to promoting religious freedom as an integral part

of human rights; fostering education for peace-building in churches and mosques; confronting issues of unjust treatment, violence, and oppression of women and children in many sectors of society; joining with government and community leaders to examine and refine public attitudes, policies, media coverage, and practices based on discrimination against others; and rejecting and condemning attacks on sacred places or using them for armed conflict.

"The worship of God who demands serious moral purpose is at the very core of Christianity and Islam; therefore, religious leaders must cooperatively work with each other and the political leaders in their respective countries in response to these crises," the leaders said, vowing to continue the process of dialogue initiated at the summit.

David Ignatius, associate editor for the Washington Post, served as moderator for the March 3 public dialogue, which was broadcast via satellite on television stations around the world.

Dean Samuel T. Lloyd introduced the dialogue, noting that during their deliberations the conference delegates discussed four key questions: how can religious leaders of the Christian-Muslim traditions collaborate to support diplomatic and political efforts to achieve peace and reconciliation; in what way are religions and the work of justice and peace interrelated and how can they reinforce each other; in what ways can the interpretation of one's own religion trigger fundamentalism; in what ways can peace be promoted by the teaching and practice of religion in the context of today's political and social life.

The Rev. John L. Peterson, former canon for global justice and reconciliation at the cathedral, has been instrumental in organizing the summit, but he told a packed cathedral that the event would not have been possible without the "vision and lead-

Bishop John Bryson Chane wrote about the Christian-Muslim Summit for the Washington Post's On Faith blog. Read his post, A Call For Religious Diplomacy, at http://newsweek.washingtonpost.com/onfaith/panelists/john_bryson_chane/



Photos by Donovan Marks

David Ignatius of the Washington Post moderated the March 3 public dialogue with panelists Ayatollah Ahmad Iravani, Cardinal Jean-Louis Tauran, Professor Ahmad Mohamed El Tayeb and Bishop John Bryson Chane.

ership" of former Iranian President Mohammad Khatami.

During an address at the cathedral in September 2006, Khatami had emphasized the role the three Abrahamic faiths - Christianity; Judaism and Islam - "can and should play in shaping peace," Peterson said.

Iravani described the summit as an "exceptional experience. I had not only the opportunity for interfaith dialogue, but also for interface dialogue. We had the opportunity not only to learn from our Christian brothers and sisters, I had the opportunity to learn from our Sunni brothers. Without establishing friendship, without establishing trust towards each other, we cannot go anywhere."

Tauran echoed Iravani's comments, saying, "At the beginning of interreligious dialogue you have human friendship. Interreligious dialogue is not a dialogue between religions, but between believers. If there is not mutual confidence, the human values of brotherhood, attention to the other ... interreligious dialogue cannot happen."

Speaking in Arabic through a translator, Tayeb said he was encouraged to find people on the other side of the Atlantic so committed to fostering

peace.

Chane said that during the summit and throughout all his encounters with interfaith dialogue, he found the answer to the question: what does it mean to be a child of God? "A child of God grows up in a family, and a family doesn't necessarily see itself in agreement," he said. "We may be brothers and sisters; we may have different philosophical outlooks, theological concepts, concerns, a different way of interpreting culture; but we grow up in a family which is defined by the family of God."

Chane has traveled to Iran on many occasions as an invited guest of former President Khatami, speaking to and studying with numerous religious leaders at seminaries and universities in the cities of Tehran and Qom.

He said he will leave the summit continuing to be "clear with those who have been given the authority to lead this country that as we engage in the challenges of the 21st century, we need extraordinary 21st century diplomacy, and that diplomacy can no longer be devoid of the voice of religious leaders since religion is the fault line in so many of the conflicts that really challenge the global community."



A House of Prayer for All Peeps

Easter at the National Peep-Thedral:

A House of Prayer for All Peeps, created by Andrew Martin, Christine McCann and Julie Avetta, was a semi-finalist in the Washington Post's 2010 Peeps Diorama Contest and had amassed a Facebook following of almost 3,500 fans as of press time. The Peep-thedral was built using foam board, dowels, dollhouse/modeling supplies and photographs of the actual Washington National Cathedral. The pipes on the pipe organ are made of drinking straws. The Darth Vader gargoye is made from the head of a Pez dispenser. The other gargoyes are made from pencil erasers. The Creation Rose Window and the Space Window, which can be seen in the actual National Cathedral, are suncatchers purchased from the cathedral's gift shop. All of the Peeps' costumes are handmade. The Choir of Men and Peeps from St. Alpeep's School wear robes made of raw silk and purple felt. The vestments of the peep-clergy are made of raw silk, red Thai silk, felt and upholstery remnants. The tourists wear what tourists always wear: Obama T-shirts, FBI visors, sunglasses, hats and fanny packs.

The processional features Bishop John Peepson Chane, head verger Claude "Duke" DuPeep, the blind dean Colin Peepoway (from *The Lost Symbol*), a crucifer peep and two lay peeps.

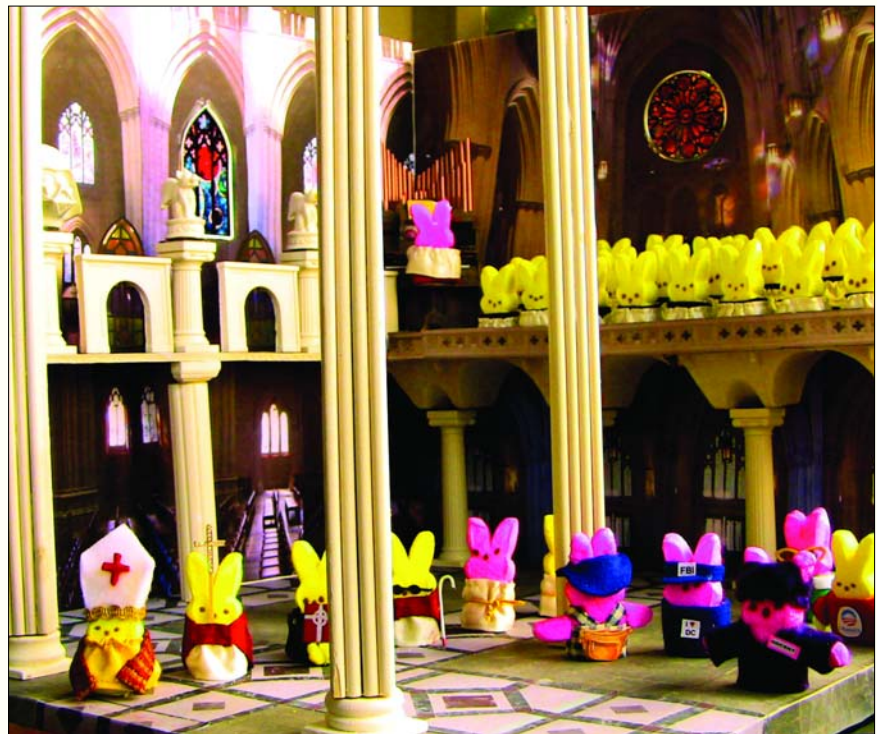




Photo by Meg Bryant

Taking a bite out of hunger

By Meg Bryant

It's Tuesday afternoon and members of the girls' track team at St. Andrew's Episcopal School in Potomac, Md., are making empanadas in the school kitchen. Before the high school students head home for the evening, they will have whipped up 75 to 80 of the tasty beef turnovers, along with nutritious side dishes and a huge batch of vanilla pudding. Across the hall, other members of the team are preparing bag lunches. The food will go to Bethesda Cares, a nonprofit that distributes meals to the homeless and other low-income people.

The meal preparations are part of a nationwide initiative called the Campus Kitchens Project (CKP). An offshoot of D.C. Central Kitchen, the CKP utilizes campus kitchens and recovered food to prepare meals for the needy. To date, 21 colleges and universities have established campus kitchens programs. St. Andrew's is just the second high school to start a program, after Gonzaga College High School in D.C., where the CKP is based.

The goal initially is to have at least half the food used each week come from recovered supplies, so that there is less overall waste, said Chuck James, coordinator of the program at St. Andrew's. While some of that food is from the school's own sup-

St. Andrew's Episcopal School students join Campus Kitchens Project

plies-prepared dishes that never left the kitchen or surplus items, such as meat or vegetables—other provisions are donated by outside groups such as the Marriott Corp., which provides unused products from their test kitchen. What isn't readily available, such as fresh fruit in winter, St. Andrew's purchases, but James is hopeful that local farmers' markets might see the program as a positive way to unload excess produce in the summer and fall.

The program is supported by the school's service budget and a small grant from the CKP.

St. Andrew's launched its program on Martin Luther King Day with about 130 hot meals. "What is so amazing is that the kids really jumped all over that, and so week in and week out we've had big crowds" wanting to help out, said the Rev. Luther Zeigler, the school's chaplain. The program also has forged new connections between students, faculty and the kitchen staff, he said.

Sophomore Melanie Schlosser has been coming to the Tuesday afternoon meal sessions every week and is one of several students who have taken on a leadership role in the project. "I really like the idea that we can reuse leftover food and give it to the homeless who don't otherwise have

food," she said.

Clinton James, a senior and son of the program's coordinator, also has been coming regularly. He hopes to work at Bethesda Cares for his senior service project this spring, learning more about the business of feeding the hungry and sourcing food from local restaurants and groceries.

Student leadership is a key piece of the program. Over the next couple of months, James hopes that core groups of students will begin planning the menus, tracking inventory and expanding relationships with local restaurants and food distributors so that St. Andrew's can know on a week-to-week basis where the food is coming from. The students also get instruction in basic cooking skills and kitchen maintenance from the school chefs, which they, in turn, pass on to other students.

Each week's preparations begin with a brief discussion of what food came from the kitchen, what was donated and what was bought, James said. On this particular Tuesday afternoon, the students are busily chopping onions and red peppers to mix with ground beef and potatoes for the empanadas. Canned yams will be served on the side. Most of the food has been donated or acquired through food drives; St. Andrew's only had to pur-

chase the empanada shells.

On Wednesdays, parent volunteers transport the meals to Bethesda Cares, which offers a daily noonday meal program for about 75 individuals. Past preparations have included chicken cacciatore, tuna casserole, sliced spiral ham with herbed potatoes, salmon pasta and hot dogs with chili. The bag lunches are handed out for people to eat later in the day.

Eighth-graders from St. Andrew's are bused to the nonprofit and serve the food, as part of a service learning class, James said. "Because we have an ongoing service program, I think our kids are hooked into the idea that homelessness and hunger are not necessarily someone's fault, but a condition and, hopefully, a temporary one, and that intrinsically these folks are interesting to know," James said. For the younger students, it is often a new experience to be among a group that is really in need, he said. They "start off a little bit at times wanting to know peoples' stories."

James would like to see the program operate year-round at St. Andrew's, although no decision on that has been made as yet. "We say to the students, we don't have the choice on a Tuesday afternoon to say, 'I've got sports, I can't do this,' because people the next day would be affected." At St. Andrew's, he believes students get that and would willingly give of their summer time to help others.

Contemplating the mind of Christ

■ BEARINGS:



Martin L. Smith

Writing is a demanding trade, and I am one of those who has to do a lot of talking and preaching in order to ply it. Sometimes I recite to myself a naughty line memorized from a biography of the novelist Stendahl: "Like all good authors, he must have snared ideas as he talked. This hardly promotes silence, or even discretion. No evening out is wasted if one can say to oneself on returning home, 'I wasn't bored; I talked the whole time. And I always find something to learn from what I say.'" I do a lot of teaching and preaching without notes, and I love the challenge of giving spontaneous answers to questions in the conversations that I build into workshops. And I always find something to learn from what I find myself saying! Perhaps this is a regular form of spiritual experience for religious communicators. We experience grace in the moment as we respond to sur-

prise. Often what we 'find ourselves saying' turns out to be richer than the stuff we carefully work out in advance. Where did that come from? we ask ourselves, and find that the Holy Spirit seems to be the proper answer.

In a recent workshop I was leading, a participant was moved to express his support for the death penalty. I had referred in passing to the official opposition to the death penalty in the Episcopal Church voiced for more than 50 years, and the almost total condemnation of it in contemporary Roman Catholic teaching. (Pope John Paul II insisted in his 1995 encyclical, *The Gospel of Life*, that cases where the state is justified in killing the offender are "very rare, if not practically non-existent").

Perhaps it was because the man didn't sound at all defensive that I didn't fall into the trap of countering his view directly with a rational case for abolishing the death penalty. Instead I found myself making a proposal to him. Simply this: Would you be prepared over the course of several months, to keep on asking Jesus in prayer this question: "*Lord, you yourself were executed by the state. What do you think of capital punishment today?*"

“What does death row look like today through the eyes of the living Christ, who has been on it himself?”

A strange quietness came over the room. Everyone seemed taken aback, including myself. We needed time to process the implications of the proposal.

No wonder. There is a lot to consider in this approach to such a controversial topic. First, it makes a difference to directly connect the crucifixion, the cross in the experience of Jesus Christ, to capital punishment. Jesus stood trial, and the state executed him in exactly the same way it regularly executed hundreds of criminals perceived to pose a danger to public welfare. He was one of three identical victims that day. For the executioners it was a routine day in their killing field called Golgotha. Jesus was, and because God raised him from the dead—still is and always will be, the victim of regular capital punishment. We tend to discuss the death penalty

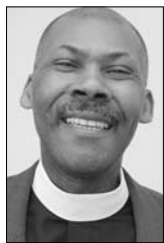
as a political issue, a matter of social policy, a bone of contention between liberals and conservatives. To reframe the issue in terms of Jesus' own experience is to surrender a great deal of our sense of control over how the divisive issue might be resolved, about who wins the argument. Suppose we as Christians were to reframe the question in terms of what the mind of Christ is. Suppose he has a mind on the topic, that his mind is made up in the light of his own experience as a victim!

I suppose the second rather shocking thing about the proposal is this insistence that we take our questioning straight to Jesus as the one with the direct experience. Many Episcopalians don't even pray to Jesus, claiming we should only pray to the Father. Yet the earliest Christian prayer is to

see *BEARINGS*, page 11



COMUNIÓN



Simón Bautista

Saludos mis hermanos y hermanas, marzo es el mes en que recordamos el bautizo con fuego y sangre del profeta Oscar Arnulfo Romero, Arzobispo del Salvador; también recordamos su nacimiento a la vida eterna hace ya treinta años. Por eso quiero compartir con ustedes algunas de las ideas de un sermón que escribí hace algunos domingos. Por favor observen que no voy a hablar de San Romero específicamente, pero voy esbozar algunos de los elementos claves que están a la base de su ser profeta y de todo gran profeta.

El llamado a los profetas no es fortuito ni es fruto del azar; es un llamado con propósitos e intenciones claras, en circunstancias muy específicas: esclavitud y destierro, desobedi-

encia de las leyes de Dios y distanciamiento de su proyecto de salvación, opresión e injusticias por parte de reyes y autoridades, desclasamiento de los líderes espirituales, olvido de los pobres y descuido de los huérfanos y las viudas; exilio, intimidación, encarcelamiento y fusilamiento de aquellos que usan las palabras para decir "basta".

En medio de las realidades que desafían y ponen a prueba el sueño de Dios para su pueblo, Él escoge y prepara a los profetas, entrena sus ojos y sus oídos, pone sus palabras en sus labios y los envía con instrucciones precisas: "Hoy te doy plena autoridad sobre reinos y naciones, para arrancar y derribar, para destruir y demoler, y también para construir y plantar." Jeremías 1:10. Y lo más importante, Dios escoge a sus profetas de entre su propia gente.

El profeta entiende la urgencia de Dios y presta atención a su pregunta: "¿A quién enviaremos y quién irá por nosotros? Entonces responde con el corazón resuelto: "Aquí estoy yo. Envíame a mí" (Isaías 6,8). El problema es que cuando el profeta entra en la rítmica de la urgencia de Dios,

comienza a ver las cosas como las ve Dios, las escucha como Dios y las siente como Dios. Ese factor se convierte en un seguro generador de problemas entre él y aquellos que se aferran al status quo, ya sea por miedo, por conveniencia o por ceguera. En ocasiones hasta lo confronta, al profeta, con aquellos por y para quienes está luchando.

Esto último nos conecta con ese pasaje tan conocido del evangelista Lucas 4:21-30 donde Jesús recibe la descarga airada de sus compueblanos no solo por afirmar el cumplimiento en Él de las palabras del profeta Isaías, sino por declarar que la misericordia de Dios trasciende los muros del pueblo elegido y que alcanza a todos los necesitados y marginados de la tierra. Entonces aquí cabe preguntarnos: ¿Qué es lo que realmente provocó la ira de los vecinos de Jesús, lo que dijo acerca de sí mismo al cerrar el libro de Isaías o lo que siguió diciendo? Obviamente lo que siguió diciendo, puesto que, de acuerdo a lo que leemos en Lucas, todo iba muy bien hasta que expresó cosas que parecían poner en cuestionamiento el concepto de raza elegida y clase

predilecta de Dios.

En nuestra experiencia en América Latina sabemos que a la base de la extensa lista de perseguidos y empujados a la orilla del precipicio tal como hicieron con Jesús sus coetáneos, de los cientos de mártires y desaparecidos, está la intolerancia de unos pocos que no pudieron aceptar la verdad pura y simple que Dios y sus abundantes dones no quiere quedarse acorralado en los límites de las ambiciones y egoísmos de los ricos, satisfechos y establecidos. También sabemos que cuando alguien pone esa verdad en perspectiva, entonces está iniciando un camino al martirio. Eso es exactamente lo que sucedió con el Arzobispo salvadoreño Oscar Arnulfo Romero, con los Mártires Salvadoreños y los muchos mártires que ha dado a luz América Latina y el Caribe.

Si bien es cierto que no necesitamos más mártires, no es menos cierto que necesitamos más profetas.

Que el espíritu de San Romero resucite en nosotros y nos ayude a descubrir la "urgencia de Dios"

Padre Simón Bautista
Canon for Latino Ministries



A SAINT FOR APRIL



Mary Ramabai

Commemoration: April 30

Time and place: Born April 23, 1858 in Maharashtra (a state in western India); died April 5, 1922.

Story in brief:

Ramabai was born into the Brahmin caste. She was educated by her father, a Sanskrit scholar who had established an ashram but later fell on financial hard times. In 1876-7, Ramabai's father, mother and sister died of starvation during a famine. Ramabai and her only surviving family member, her brother, traveled to Calcutta, where they were helped by Christian missionaries. (Ramabai's brother died in 1880. She married a Bengali of a lower caste the same year, who died shortly after the birth of their daughter.) Because of her education, Ramabai was asked to speak to women's groups about their duties under Hindu law, but found this increasingly difficult. She began to advocate for women's rights - campaigning for the abolishment of practices like child marriage - and for a change in the caste system. In 1881 she founded the Arya Mahila Sabha, the first Indian feminist organization. She converted to Christianity, traveled to England and the United States, and authored several books. In India, she helped to establish churches that used Sanskrit instead of Latin. She founded the Mukti Mission in 1889 as a refuge and school for young widows, temple prostitutes and unwanted or abused wives and daughters. "Mukti" means liberation. The mission now bears her name and still offers housing, education, vocational training and medical services to those in need. During the final years of her life, Ramabai translated the Bible into Marathi.

MONTHLY MEDITATION

An Unusual Liturgical Gift

There are a variety of styles of worship in the Episcopal Church, all of them based, of course, on our Prayer Book. But when and whether we stand, sit or kneel, whether we use incense and bells and whether the priest wears Eucharistic vestments or a surplice and cocksock varies from one parish to another. Which of these customs, 'High' or 'Low' as they are sometimes called, appeal to an individual is usually a matter of taste. Some like simplicity, others want a rich mixture of color, smell and pageantry. Many just prefer what they have experienced in childhood and do not wish to change. Each of these varieties of style can enable and enhance devotion in worship and I do not think God minds which custom is followed. The priest is formally in charge of such matters but he or she had best consult the thoughts of the congregation before making significant changes. If not complaints and arguments will ensue. At Our Saviour, Brookland I have tried to follow the traditions already adopted when I arrived a year ago. We have what

could be called a 'Middle' custom with elements of both 'High' and 'Low'. I am aware that liturgical disagreements have sometimes caused parishioners to leave. So I always gain support from the senior warden, the parish liturgical committee or the vestry before I do anything new.

We have tried and profited from some practices which are rare in Anglican circles, and one Sunday we did something unusual. Instead of a sermon, members of the congregation spoke. Some were invited to do so before the service, others just talked spontaneously from their seats when the topic was opened up for everyone to participate. The subject was Race Relations and the Christian Faith. Three members of the congregation spoke from the pulpit on their experiences of discrimination and their hopes for the future. I was surprised how little bitterness was expressed. On a subsequent Sunday, four of us told how we had become Christians and why we had joined Our Saviour. We learned a lot about ourselves and our common religious inheritance. There is a rich store of insights and

stories available among lay people regarding their spiritual achievements and doubts. In the process we were able to develop a deeper sense of community and affection for each other. Small parishes can do some things which would be more difficult for big ones!

Then this Lent we had another such discussion. We shared our failings - I called it 'Sin Sunday'. Believing that God knows all about us and still loves us, we were willing to risk publicly acknowledging our sins to each other. Mind you we could choose which sins to confess! One spoke of insensitivity, another of impatience, another of marital tensions and I acknowledged pride and a love of popularity. It was really an extraordinary morning and, while it enhanced our Godly compassion for each other, it also evidenced an unusual level of trust. On such mutual trust a Christian community is grounded. In such a forgiving atmosphere personal psychological freedom is found. We have a gift to share.

The Rev. Canon Michael Hamilton is a retired priest of the diocese.

Gift of the Empty Tomb

By Peggy Eastman

They never did quite understand until the end,
those stolid eleven. Of a practical bent, most knew
more about hauling in flopping fish and mending
ragged nets than they did about saving souls.
Who could blame them?
They needed to touch with calloused hands
and see with opened eyes long used to squinting
into sun on water before they could believe a truth.
As any good master would, He tried to prepare them.
He wished to do nothing less than
help them turn accepted dogma on its head:
His finest hour was to be the shame of the cross,
His nailed body His last, best gift for all.
But He knew their minds, and found them unready.
Their hearts He knew, and found them unwilling.
Most of all, He knew their fear, and found it
a barrier of denial to the assent He sought.

BEARINGS, from page 10

Jesus- *Marana tha!* Our Lord, come!
The liturgy invites us to connect
directly to him as we pray, "O Lamb
of God, you take away the sins of the
world, have mercy upon us! Grant us
your peace!" By taking our questions
directly to Jesus, instead of talking
around him, we open ourselves to
being influenced and enlightened by

what Paul calls simply, "the mind of
Christ." Not instructions to obey but
a mindset to adopt, a whole way of
looking at the world through this
eyes. In this case, what does death
row look like today through the eyes
of the living Christ, who has been on
it himself?

I did suggest repeating this daring
prayer for some months. It is rare to
receive access to the mind of Christ in

It wasn't only Thomas; didn't Peter have to be rebuked
when he denied the death prophesy? Poor Peter,
all he wanted was to keep His master close.
Who could blame him?

It took the empty tomb, the walk to Emmaus,
His burning words and the sight of His hands
and feet to convince them. Doubting Thomas would need
even more proof, an impolitic thrust into that ravaged
side.

Just to clinch it, the master asked for some broiled fish,
and ate it in their sight. A simple, comforting act it was,
one done many times in their midst in many places.
Only then would they believe that all He said was true.
Only then would His blessing heal their shattered hopes.
Only then would they know the joy of Scripture fulfilled.
What does it take to convince us?

Peggy Eastman is a member of All Saints', Chevy Chase
and author of *Ten Women of the Bible: Witnesses to Faith*, a
book of poetic reflections.

a flash. Prayer might be more like a
gradual dawning. Or a wrestling
match of many rounds, as the tenacious
grip of conventional thinking is
gradually loosened and something
radically new emerges through
conscious contact with the living person
of Christ.

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



FAMILY FILMS

By Judy Russell

Alice in Wonderland (Rated PG)

If there were any apprehensions about this Burton-Depp film, put them to rest. This is a lovely, interesting take on the traditional story of Alice and her visits to Wonderland. Linda Woolverton's screenplay of Lewis Carroll's books has some unique twists and several flashbacks woven into the adventure of a young woman battling for her identity.

Alice Kingsleigh (Mia Wasikowska), daughter of a wealthy shipping magnate, has a close and highly imaginative childhood relationship with her visionary father. Unfortunately his risky planned expansion of his business into distant, untapped markets is unrealized due to his early and unexpected death. This also ended his calming help to Alice who was having a repetitive and troubling dream about a place called Wonderland. Alice is now left to understand the dream's message and make her own resolutions without her father's guidance. This is difficult for a young woman due to the constraints of her era and the expectations of English etiquette.

Most of the characters and events of Carroll's novel are in the film—with a little bit of a different slant to them. There are a few parts that may be frightening to younger viewers as may be expected from a repetitive nightmare: the Bandersnatch's brief attack on Alice (a very large wild cat), the resulting Dormouse attack on the Bandersnatch (to save Alice), and Alice's battle with the Jabberwocky—a huge, menacing dragon.

At the end of the film look for the name of the ship Alice uses for her trip to China. It sums up Alice and her father's (and hopefully all young adults) view of the future as they head toward the unknown. This is a film that should be seen on a large screen

and in 3D, if possible; the Disney Studio's use of new technology truly helps the audience to "become" a part of the story.

How to Train Your Dragon (Rated PG)

How to Train Your Dragon is an engaging, action packed animated film which will be enjoyed by all ages. Director/writer Dean DeBlois (*Lilo & Stitch* and *Mulan*) and Chris Sanders have molded Cressida Cowell's book into a lovely-to-look-at, sweet story about teens growing up and trying to fit in.

The story is set in a northern country, Berk; it is a rather barren land where the main interest of the adults is trying to rid the area of the many types of flying dragons who feed on the town's livestock. Hiccup (voiced by Jay Baruchel) is the young, slightly built son of the chief of the clan, Chief Stoick the Vast (gruffly voiced by Gerard Butler). Hiccup's lack of girth and willingness to fight dragons is a great disappointment to his father and the town as well.

But Hiccup has a different way of looking at the town's problems. He has an inventive mind and ends up capturing one of the most elusive of all the dragons—a Night Fury he names Toothless. Rather than killing the animal, Hiccup becomes friends with him. Several amazing scenes follow of the boy flying upon the back of the dragon—some of them rather dizzying to the audience.

Although most of the characters in the story are Viking boys or men, there is a strong-minded, agile teenage girl fighter, Astrid (voiced by America Ferrera), who is more than a romantic interest—although she is also that. A slight distraction in this film is the adult characters' thick Scottish-like accent which may make it hard for some young children to understand their dialogue; strangely the teens of the film do not have this parental accent. The colors, setting and music make this film one which should not to be missed on a large screen—even if only in 2D.

The Ghost Writer (Rated PG-13)

Roman Polanski's masterful direction of Robert Harris' novel has created an outstanding thriller. This intriguing drama will have viewers on the edge of their seats trying to unravel the facts as they come both fast and furiously as well as slow and very, very quietly.

Adam Lang (Pierce Brosnan), a past UK Prime Minister, has retired to the United States where he is writing his memoirs, but his first writing partner is found washed up on a beach near Lang's island home (which looks a lot like Martha's Vineyard). Another "ghost" writer (Ewan McGregor) is hired to clean up the first manuscript and turn it into a best seller.

Lang's home houses some strange relationships which this new ghost writer uncovers as he researches information on his client. Lang's personal secretary, Amelia Bly (seductively portrayed by Kim Cattrall), and angry, unfaithful wife, Ruth (Olivia Williams), add tension to this story.

At times viewers may be reminded of recent international personalities and events such as Tony Blair, Dick Cheney, the Clintons and Halliburton. This adds a sense of validity to the film. The corruptive power of power can be seen from the inside as the film shows politics, corporate profits and the pressures international relationships bear on world leaders. Diplomatic masks are ripped away, and the disregard of the individual—no matter how close the relationship—is highlighted.

Since a world view and some knowledge of politics are needed to fully appreciate this story, it is doubtful that younger viewers' interest would be held very long. Teens may become more interested in international relations after seeing and discussing this film. For many viewers the twists and turns of this excellently crafted mystery and its surprising ending will keep this story in their thoughts long after they leave the theatre.

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



Find us on

facebook



WHAT'S COOKING?

A smorgasbord of culinary activity

Lots of things are cooking in the Diocese of Washington. Here's a quick run-down of some recent food-related activities:

120 casseroles and counting

The St. Mark's, Silver Spring Casserole Program (which was featured in this column in July/August 2009) celebrated its first anniversary in February.

In its first year, the program's volunteers prepared 120 casseroles - which each serve six to eight people - and delivered them to Elizabeth House in Laurel.

The parish reports that for the last few months several extra casseroles also have been prepared for St. Mark's parishioners in need - and this despite a recent casserole Sunday being snowed out.

Kudos to the church's "choppers, dicers
see WHAT'S COOKING, on page 14

MIDLIFE CRISIS LINE



"...now, take a deep breath and I want you to step away from the convertible."

Our cartoon is drawn by Bob Erskine.

Death: More complicated than mourning

■ FAMILY MATTERS:



Margaret M. Treadwell

Departures takes on the tricky subject of death and won the 2009 Academy Award for best foreign film. Masahiro

Motoki plays the protagonist

who suffers a startling job loss after which he decides to learn the Japanese trade of being an encoffiner - one who prepares bodies for burial. The various families who gather to watch the beautiful ritual he creates for their departed loved ones are in various stages of acceptance, denial, anger or sadness, reminding viewers that when a person has unfinished business with the deceased he or she will struggle longer and more intensely with grief.

We often think of only one response at the time of death - grief, but it's much more complicated than that. While director Yojito Takita focuses the eye of the camera on death, *Departures* paradoxically becomes a movie about the value of life and how we confront our own lives. It made me ask, "How can human beings pre-

pare for the death of a parent, husband, wife, child or beloved friend in ways that add value to our lives as well as to the lives of our family members?" I think the film's response is:

- Honor your own life and develop your passions
- Create the best possible relationships, especially in your family
- Believe in a Power greater than self
- Seek satisfying work that contributes to the well being of others, and learn to do it well
- Understand that all of the above actions will benefit future generations beyond your own

Four months after my mother's death at age 99, I know that my years spent developing relationships with extended family have been an invaluable preparation for the loss of both my parents. In 1996, the year my father died, 18 of my first cousins from his family had never met or had only passing acquaintance with each other. Our fathers, seven brothers who lost both their parents way too young, married strong women who preferred their own family of origin. As my mother explained it, "I just liked my family and your father was contented with them too." Drifting apart is the way many families solve

the unresolved emotional attachment to their parents, siblings and larger family.

In our generation, we cousins of cut-off parents were repeating this pattern, joining our spouse's family like an "appendage." But now our fathers were dying and when a childless uncle's bequests made it necessary to locate all of us, we began to bridge those distances out of legal requirement. My cousin Betty and I decided the fun way to fulfill this duty was to create the first McDonnell Family Reunion, a biennial event now since 1996.

For 14 years we have developed our friendships through sharing play, secrets, laughter, and celebration of joyous life events - new marriages, babies, personal successes and yes, death. I believe the lighthearted pleasure we share is what keeps us returning to reunions and staying in touch throughout the year. We've mourned the loss of our cousin Barbara through a tragic death and now my extended family has sustained my nuclear family during this tender time of my mother's death. During these last fragile years, three beloved cousins from her side were consistent companions by telephone, and as my cousins from Dad's family grew to

know and admire "Aunt Flo," she also developed an interest in them. They reciprocated with calls, notes and visits. Expanding the circle was life giving for both Mother and me.

Only children are especially susceptible to feeling like orphans when both parents have died, but on Mom's Nov. 14 funeral day, cousins surprised me by coming from Colorado, Georgia, Tennessee and south Alabama and sending notes from Guatemala, Vermont, Illinois, Texas, Kansas and Florida. Their presence meant the world, and their continued involvement has prevented the orphan perception from taking hold. As intimated in *Departures*, we can never really prepare for death, but we can prepare our lives to accept death as a further step in making important connections. When the going gets tough, one conversation with an extended family member can work wonders to give perspective, a smile and a sense of calm. How fortunate that this is the year for Reunion 2010 on Mobile Bay.

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

We are all godparents

■ VIEWPOINT:



Nathan Humphrey

In the *Book of Common Prayer*, four feasts are listed as "especially appropriate" for the administration of baptism: the Easter Vigil, the Day of Pentecost, All Saints and the

Baptism of our Lord.

In the Baptismal Covenant, we reaffirm the central tenets of our faith by promising to engage in five disciplines. We promise (1) to continue to come together as the church to be formed by prayer and fed by the sacraments, (2) to repent from our sins, (3) to proclaim in our lives what we profess with our lips, (4) to seek Christ in others, loving them as we love ourselves, and (5) to strive for that justice and peace, which the world cannot give-for all people, no matter who they may be.

That's some tall order! But the wonderful thing about the Baptismal Covenant is that it is a touchstone of the Christian faith. When we are confused about what's important in this world, what our priorities should be, how we should live, it is to this Covenant that we can turn, time and again, to re-center ourselves, to remind us of what it means to be a child of God, and what it means to teach others to be children of God, as well.

I would like to suggest to you that not only are we all children of God by virtue of our common baptism, but that by virtue of our Baptismal Covenant we are all godparents. Whether or not you have been asked to stand as a formal sponsor to a bap-

tismal candidate, you are a godparent to everyone who is baptized into your parish family.

This is true because being a godparent has very little to do with sending gifts and cards on birthdays, Christmases and at confirmation. Rather, being a godparent entails the taking on of a spiritual responsibility. Let me tell you a little of my own experience as a godparent.

Before I was ordained, I served as lay chaplain to the Washington Episcopal School. As chaplain, I was responsible for teaching a weekly religion class to every level, from nursery through eighth grade. One of my sixth grade students was Julian Smith.

One day, Julian approached me after chapel and said, "Mr. Humphrey, I think I'd like to be baptized. And I want you to do it."

This floored me. And of course, I wanted to baptize him right then and there. Two problems became immediately apparent, however: Julian had no formal parish affiliation, and I was not yet ordained. So I called the bishop, who instructed me to help Julian find a parish home. The bishop would not allow me to do the baptism, but I could stand as Julian's godfather.

When Julian told his parents he wanted to be baptized, I think they were more than a little surprised, but they were proud that Julian had made up his own mind about his faith in claiming the Episcopal Church for himself.

When Anne and I married, Julian served as one of my groomsmen. The same year I began as curate at St. Paul's, K Street, Julian entered his freshman year at GWU. He attends St. Paul's from time to time. But most meaningfully to me, when my daughter Margaret was baptized at the Easter Vigil three years ago, my own godson stood as godfather to my

daughter.

When I made my promises as Julian's godfather, I had it pretty easy—Julian had already embraced for himself what I was also embracing for him. But the responsibilities of a godparent are the same whether the one baptized is an infant, a child, a teenager or an adult.

The Prayer Book summarizes these responsibilities in two questions: "Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?" and "Will you by your prayers and witness help this child to grow into the full stature of Christ?" To both of these questions, the parents and godparents answer, "I will, with God's help."

In the Baptismal Covenant, the responsibilities that the parents and godparents take on are then explicated in six questions, which consist of three rejections and three acceptances. Three times, parents and godparents (and candidates, like Julian, who can speak for themselves) are asked whether they renounce evil, and three times they are asked whether they accept Jesus Christ, each question nuancing and specifying what it means to say no to Satan and yes to

God.

At every baptism, following these questions, the congregation is asked, "Will you who witness these vows do all in your power to support these persons in their life in Christ?" In other words, will everyone present support not only the candidate, but the candidate's family and sponsors? And guess what? Once you answer, "We will" you've all been co-opted. Recruited. Enlisted. You have all become godparents.

You see, that's the beauty of baptism in the Episcopal Church: that in the final analysis, we are *all* godparents; we *all* promise to support each other in our faith journeys.

Take a moment today to think of all the ways you can mediate God's gift of joy and wonder to your children and grandchildren, and to each other. We are all godparents and we can all, with God's help, build a community filled with the same Spirit that descended upon Christ at his baptism.

May God, the parent of us all, give us grace to be faithful godparents today and always.

The Rev. Nathan J. A. Humphrey is curate at St. Paul's, K Street.

“I would like to suggest to you that not only are we all children of God by virtue of our common baptism, but that by virtue of our Baptismal Covenant we are all godparents.”

WHAT'S COOKING, from page 13 and slicers."

Fresh Foyer Groups form

Toward the beginning of each year, All Souls, D.C., changes things up by asking parishioners to sign up for a new Foyer Group. The first dinners begin in March.

Dinner groups include about 10 people who rotate the responsibility of hosting the meals. They gather at least four times a year in homes, restaurants or in the parish undercroft and are headed by a captain, who usually hosts the first dinner, facilitates communication and ensures the

dinners continue to take place. Butch Bradburn is the coordinator of the program.

"This is an important program at All Souls," Bradburn says. "It is one of the activities that unites those who worship at the 8:30 and 11:30 services."

Holiday Supplement to St. Francis' cookbook

The Women of St. Francis, Potomac are gathering recipes for a Holiday Supplement to the St. Francis Cookbook.

They are looking for favorite family recipes enjoyed on special occasions, especially entrees, vegetables and one

pot meals.

If you are interested in contributing recipes, please send them to info@sfrancispotomac.org with "Holiday Recipes" in the subject line.

Grate Patrol seeks volunteers

St. Alban's, D.C., is seeking volunteers to shop, cook, make sandwiches or deliver food as part of its twice-monthly commitment to serve a nutritious evening meal to people living on the downtown streets as part of the Salvation Army's Grate Patrol.

Volunteers are invited to participate as much as they like in the various duties. Shopping volunteers visit the grocery store twice a month. Cooking

volunteers meet two Wednesday evenings a month to make chicken pasta and bake raisin bran muffins. And sandwich volunteers gather on the second and fourth Fridays of each month to make sandwiches and assemble the evening meal for delivery.

On these days, volunteers load the Salvation Army van at 6:45 p.m. and ride downtown to serve dinner to more than 100 people living on the streets.

This year, the ministry will serve 3,840 meals, involving at least 384 volunteers. For further information, contact Susan Morris at srm3108@aol.com or 301/718-9379.

Words can build walkways across wide oceans

VIEWPOINT:



Lucy Chumbley

A recent media conference in Alexandria, Egypt titled Reporting Across Borders: Freedom of Information in the Digital Age reminded me of

words to build bridges.

The conference, organized by the International Center for Journalists and supported by the United Nations Alliance of Civilizations, drew 40 leading journalists from around the world. It was held at the Bibliotheca Alexandrina, a facility that builds on the legacy of Alexandria's ancient library and serves as "a symbol of the alliance of cultures," according to Emmanuel Kattan of the Alliance of Civilizations.

The focus of discussion was how journalists can promote responsible dialogue between different cultures.

"It's hard to exaggerate the role of the media in shaping perceptions of faraway places, especially areas of conflict such as the Middle East," said Jonathan Wright, the former Cairo bureau chief for Reuters, in his keynote address, The Middle East and the Media - Persistent Flaws and the Possibilities for Change.

"Unless [people] have a special interest in the subject, they pick up images and scraps of information from school, from films, perhaps from chance references in novels, occasionally but rarely from personal contact with Arab immigrants, but lastly and most intensively from what they see on television and read in newspapers and magazines," he said. "Coverage of the Middle East is often sparse and sporadic in widely circulated Western media, and often it takes the form of domestic news with an international

dimension."

He named "essentialism" as one of the greatest barriers to effective journalism - the belief that there is a specific set of characteristics by which something can be defined. "What we as journalists have to do is wear down on that," he said.

Christian Kolmer of Media Tenor International, an organization which reads and analyses news content in a systematic way, gave a presentation on Media Research on Muslim-West Relations.

Research shows that religious issues don't get much media coverage in the mainstream press, Kolmer said - though some political issues are framed in a religious way - and the overall attitude toward religion is negative in Western countries.

Particularly disturbing is the "negative coverage of Islam in the West."

Part of the problem is that the routine events of the religious calendar are not exceptional enough to draw media coverage, he said. But coverage of religion also is notable for its lack of personalization - or "religious celebrities" - with the exception of the Pope.

"Religions could profit if their leaders were engaged with the news in a positive way," he said, adding that journalists also should "try to engage with religious leaders."

Mona Eltahawy, an Egyptian columnist and an international public speaker on Arab and Muslim issues led a discussion on the growing use of the Internet and social networking in the Muslim world.

She spoke about the myth of the "sleepy Egyptian village" and pointed to the clichés and stereotypes Western media like to pull out when reporting about Arab countries and Islam.

I was invited to speak on a Feb. 17 panel on Islam in Europe and North America. I presented the U.S. perspective alongside journalists from Al Jazeera and Radio France.

Our discussion touched on interfaith dialogue, which has become increasingly popular in the U.S. since 9/11. I was able to speak about the efforts of Bishop John Bryson Chane, who hosts the Abrahamic Roundtable (an academic discussion among Christian, Jewish and Muslim leaders) and Washington National Cathedral, which has hosted numerous high-level dialogues and interfaith services and truly serves as "a house of prayer for all people." Look for my story on interfaith dialogue in the diocese in an upcoming issue of the *Window*.

As a conference participant, I also was asked to partner with a journalist from another country to write a story that helps build bridges and foster intercultural understanding. I teamed up with Aisha Algaier, an Egyptian journalist who writes about women's issues, family and society for *Samra* magazine (published by Dar Al-Watan in Kuwait), and we worked together on a story about autism. Our story was published in Arabic in *Al-Watan*, a daily newspaper in Kuwait.

We chose to write about autism as it has been named the fastest-growing developmental disability and affects families worldwide. We interviewed two families, in Washington and Kuwait, with adult children with autism and found that both faced similar challenges.

During the course of my reporting, I learned that Bishop Chane's 9-year-old grandson has been diagnosed with Asperger's Syndrome, an autism spectrum disorder. You can listen to the Bishop speak about his family's experience with autism and about what it means to be created in the image of God at edow.org.

Working with Aisha was challenging: In addition to a language barrier, we had to contend with an eight hour time difference as well as different weekends. We both juggle careers and motherhood, and found ourselves exchanging ideas and information at odd hours of the day and night via e-mail and Facebook, with a little help from Google Translate.

But this experience cemented our friendship, highlighted our similarities as mothers, journalists and women of faith and brought home the message of the conference in a very real way, which is best expressed by Hani Shukrallah, a consultant for Al Ahram Center for Political and Strategic Studies in Cairo and the former editor of *Al Abram Weekly*.

"There's no such thing as an Islamic civilization and there's no such thing as a Western civilization," Shukrallah said. "There is one civilization which has diversified."

Lucy Chumbley is the editor of Washington Window.



Photo by Bill Schaefer



BOOK REVIEW

The Call of the Psalms: A Spiritual Companion for Busy People

Author: Joanna J. Seibert
Publisher: Temenos Publishing, Little Rock, AR; 2009

This book is a series of essays, one inspired by each of the 150 Psalms. An excerpt from a Psalm begins each

essay, followed by a meditation, and then it ends with "homework," something to do or think about or pray about. Essay topics range from busy-ness to boundaries to forgiveness to perfection. This book has a needed index to assist readers keep track of where they have read about this topic or that.

The writing is elegant, made up of thoughts straight from the mind of a doctor and a deacon; someone who thinks of grandparents and grandchildren; who travels; and who is busy. Siebert also is deeply Christian, seeing

religion in all the aspects of her life, and seeing God's hand in the entire world around her. She sees many things that others have merely passed by, and her reflections will make you stop and think things through in her way.

This is a book that can appeal to anyone who lives a life in this world. Many people will stop and say "why didn't I think of that?" Her tasks "to do" include types of prayer; seeking out people with

whom you differ and coming to closure with them; as well as living life in its fullest and in the present. She also suggests writing up a "gratitude list."

This book is both a companion and a challenge. Live with it.

-- John Miers

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.

Find the Window on



Washington Window

Episcopal Church House
Mount Saint Alban
Washington, D.C. 20016-5094

The newspaper of the Episcopal Diocese of Washington
March/April 2010, Vol. 79, No. 2 ISSN 1545-1348

POSTMASTER (Permit #99291) Send address changes to Washington Window, Episcopal Church House, Mount Saint Alban, Washington, D.C., 20016-5094

activities& events

Discovering Einstein's God

April 5, 7 p.m. at Sidney Harman Hall in Washington D.C. *Discovering Einstein's God: A Public Conversation about Science and the Human Spirit* with public radio hosts Krista Tippett and Michel Martin. \$33/reserved seats. 202/547-1122 or www.shakespearetheatre.org Tippett, who hosts the radio show *Speaking of Faith*, will discuss her *New York Times* bestseller, *Einstein's God*. Martin will facilitate Q&A.

Family Game Night

April 9: 6:30 p.m. potluck, 7 p.m. games at St. Augustine's, D.C., 600 M St., SW. Bring a potluck dish to share. Board and card games provided, but feel free to bring your own games too. 202/554-3222 or rector@staugustinesdc.org.

Admissions Open House

April 13 from 5 to 7 p.m. at St. John's Episcopal School, 3427 Olney-Laytonville Road Olney. RSVP at stjes.com.

Martin Luther King Jr. Remembrance at VTS

April 15-16. Virginia Theological Seminary's annual celebration of the life and ministry of Martin Luther King Jr. The Rev. Howard John-Wesley, pastor, and the choir from Alfred Street Baptist Church will lead the commemoration. Register at www.vts.edu. Contact the Rev. Joseph M. Constant at 703/ 461-1765 or jconstant@vts.edu with questions.

South Africans Visit St. John's

April 18 at St. John's, Lafayette Square. The Rev. Sharron Dinnie, rector of St. Peter and St. Paul Anglican Church in Springs, South Africa, and founder of the Kwasa Centre, which serves the informal settlement of Vukuzenzele, will lead the 10 a.m. forum and preach at the 11 a.m. service.

Open House For Christian Educators, Youth Leaders

April 24, 10:30 a.m. at Virginia

Theological Seminary's Center for the Ministry of Teaching. A guided tour for Christian educators and youth leaders in the Diocese of Washington, followed by brunch. RSVP to jhitchcock@edow.org by April 19.

St. Dunstan's Cherry Jubilee

April 24, 10 a.m. to 4 p.m. at St. Dunstan's, Bethesda, 5450 Massachusetts Ave. Food, crafts, collectibles, jewelry and items for Mother's Day.

Apocalyptic Literature Class

April 24, 9 a.m. to noon at St. John's, Lafayette Square. Stephen Cook, professor of Old Testament at Virginia Theological Seminary, and author of *The Apocalyptic Literature*, will lead a Bible study class on apocalyptic literature, which includes writings in Daniel and Revelation, some of the most difficult passages to interpret.

Stewardship Conference 2010

April 24, 9 a.m. to 2:30 p.m. at St. Mary Magdalene. *Vision, Mission, Commitment*. Contact Jamie Samilio at jsamilio@edow.org. A second conference will be held in southern Maryland in mid May, date and location TBA. Cost is \$25, students \$15. Includes pizza lunch. Register at <http://www.edow.org/events>

Prostate Education Seminar

May 1, 9 a.m. at Calvary, D.C., 820 6th St. NE. The Brotherhood of St. Andrew will host a Prostate Education Seminar. The speaker is Dr. Jonathan J. Hwang, associate professor of urology at Georgetown University School of Medicine. Donation \$5. Continental breakfast provided. 202/546-8011

arts& music

Art & Spirit Coffeehouse

April 7, 7 p.m. at St. Augustine's, D.C. Mother/daughter artist duo Charlotte and Charneice Fox will share their creations of spoken word music/poetry. Coffee and desserts, followed by audience Q&A. Donations accepted for artist's honorarium. 202/554-3222 or rector@staugustinesdc.org

dc.org.

Celebrating Many Faces

April 17, 7 p.m. at Trinity, Piney Branch, 7005 Piney Branch Road, NW. Celebrating Many Faces: Images in African American Culture will feature Jessica Rawls, soprano. Special guests include Mark Johnson, steel drums, Trinity Children's Chorus and Master's Touch Praise Dancers. \$15 adult; \$8 children. For advance tickets, call 202/870-1970.

British Choir Festival

April 18, 4-6 p.m. at Washington National Cathedral. The Cathedral Choral Society presents the British Choir Festival, featuring some of the most beautiful choral music in the western world. Tickets start at \$45.

Ensemble Solaire at St. Mark's, Fairland

April 25, 4 p.m. at St. Mark's, Fairland, 12621 Old Columbia Pike, Silver Spring. Ensemble Solaire, featuring soprano Sofia Dimitrova, Peter Lee, tenor/countertenor, Zane Baker, baroque cello and Zheng Jennifer Huang, harpsichord, is a group dedicated to historically informed performance of Baroque music. \$10 suggested donation. Reception will follow the concert.

Inscape Chamber Orchestra

April 25, 5 to 6:30 p.m. at Redeemer, Bethesda. A semi-staged performance of Giovanni Battista Pergolesi humorous opera interlude *La Serva Padrona*, featuring Hilary Ryon, soprano, Ben Park, baritone, and a mime. A premiere by composer Justin Boyer opens the program. Free-will offering. Reception to follow.

Musical Showcase of Episcopal Schools to benefit ECC

April 25, 4 p.m. at Christ Episcopal School, 109 S. Washington St., Rockville, Md., 20850. The 2010 Showcase of Episcopal Schools to benefit the Episcopal Center for Children. This year's MC is Tucker Echols, business reporter for WTOP

Radio. For further information, contact Sharon B. Whitehouse at 301/229-3203.

services& worship

Centering Prayer Retreats

April 3 and May 1, 9 a.m. to 12:30 p.m. at St. John the Baptist Catholic Church. Contemplative Outreach of Metropolitan Washington offers two half-day morning retreats for those who wish to deepen their current practice of centering prayer, experience extended prayer time with others in a retreat setting, reestablish their practice, and/or simply draw closer to God in silence. The retreats are offered to individuals with a regular practice of centering prayer for at least three months.

Young Adult Latrobe Fellowship

April 14, 7 a.m. at St. John's, Lafayette Square. Service and dinner.

Sierra Leonean Worship Service

April 18, 4 p.m. at Our Saviour (1700 Powder Mill Road, Silver Spring, MD 20903). The Sierra Leone Episcopal/Anglican Community Ministry of the Diocese of Washington will hold a worship service in celebration of the 49th anniversary of Sierra Leone's independence. Come and experience Sierra Leonean culture and music. Contact the Rev. Canon Prince Decker at 202/546-8011 or 301/379-8951 (cell).

Presiding Bishop Visits St. John's

April 25, 10:00 a.m. to 12:15 p.m. at St. John's, Lafayette Square. The Most Rev. Katharine Jefferts Schori, Presiding Bishop of the Episcopal Church, will speak at the 10 a.m. forum at St. John's and preach at the 11 a.m. service.

Cathedral Confirmation

May 1, 10 a.m. at Washington National Cathedral. For more information go to www.edow.org/confirmation