



WASHINGTON window

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



Photo by John B. Johnson IV

CMEP's Episcopal delegation gathers at the U.S. Capitol on April 22 before heading off to meet with senators and members of Congress on Capitol Hill.

Persevering for Peace

Ecumenical group works for Middle East solutions

By Lucy Chumbley

Promoting a peaceful, two-state solution to the Israel-Palestine conflict has seldom been more discouraging or difficult, delegates to the annual Churches for Middle East Peace Conference, held in Washington, D.C., April 20-22, heard from a variety of experts.

But this work is more important than ever, representatives from 22 Orthodox, Protestant, Anglican and Catholic church bodies and organizations learned, and must continue if peace is to come to that troubled land.

The event, "Calming the Storm: Middle East Peacemaking in a Turbulent Time," drew 130 delegates to the

nation's capital, including 13 Episcopalians from around the country and the Rev. Hosam Naoum, interim dean of St. George's Cathedral, Jerusalem.

They worshiped together, attended plenary sessions and workshops at Gallaudet University, and then split into small groups on April 22 to take part in 31 scheduled meetings with senators and congressmen on Capitol Hill.

On April 21, Shibley Telhami, Brookings Institute fellow and Professor for Peace and Development at the University of Maryland and Gary Sick, Iran expert and executive director of the Gulf/2000 Project at Columbia

see CMEP, page 15

Action in Montgomery

More than 1,000 members of area congregations demand funding for 4 local community centers

By Lucy Chumbley

More than 1,000 members of Action In Montgomery packed into an auditorium at the University of Maryland's Shady Grove Campus on April 2 to urge members of the Montgomery County Council to fund the renovation of four local community centers.

The centers - Scotland in Potomac, Plum Gar in Germantown, Ross Boddy in Sandy Spring and Good Hope in Silver Spring - are all in historically African American neighborhoods and have been badly neglected for decades, said Moorosi Mokuena, a member of the AIM strategy team.

"In May, the County Council will vote

on the final budget and we want our centers to be in that budget," Mokuena said, addressing council members Roger Berliner, Valerie Ervin, George Leventhal and Mike Knapp. "County Council representatives are the ones who can vote yes or no, and AIM, we are looking forward to hearing their responses tonight."

AIM, an interfaith organization which represents 32 local congregations, including several Episcopal churches in the Diocese of Washington, is asking the county to earmark \$29.7 million for the renovations.

Five votes are needed to make this happen, and the four council members pre-

see AIM RALLY, page 10



A TIME FOR ACTION Montgomery County congregations come together April 2 to demand that the County Council fund renovations for four local community centers.

in THE window



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Campaign to gain churchwide recognition for Marshall continues



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Breakthrough Summit makes big commitments



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St. Luke's, Bethesda raises its roof and its visibility



MEETING A NEED:
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The Pennyworth Thrift Shop considers its calling



Honoring Thurgood Marshall in our diocese

Dear Sisters and Brothers in Christ,

As you may remember, our diocese is proposing that the Episcopal Church include civil rights leader and former U.S. Supreme Court Justice Thurgood Marshall on its liturgical calendar. By resolution of the 2006 Diocesan Convention, we recommended that May 17, the anniversary of Marshall's victory in the landmark *Brown v. Board of Education* school desegregation case be observed as his feast day.



Bishop John Bryson Chane

The 2006 General Convention referred the resolution to the Standing Commission on Liturgy and Music, which, we hope, will bring it forward at the 2009 General Convention, next summer in Anaheim.

One important criterion that the Commission considers is whether there is widespread local observance of a candidate's proposed feast day. So to strengthen our presentation at the 2009 General Convention and, more importantly, to hold up before our people the

Christian witness of Justice Marshall, please plan to observe Saturday May 17 or Sunday May 18 as Thurgood Marshall Day in your parish. You can also demonstrate your

support for Justice Marshall's cause by attending the 10 a.m. Eucharist on May 18 at St. Augustine's Church in southwest Washington. St. Augustine's is the justice's old parish, and his widow Cecilia (Cissy) is still a parishioner. Civil rights leader Roger Wilkins will

preach. That evening, St. Alban's Church in northwest Washington will hold a special commemorative Eucharist in Justice Marshall's honor at 5:30 p.m. The Rev. Canon Eugene Sutton, bishop-elect of the Diocese of Maryland will preach, and music director Sonya Sutton will lead a special music offering.

You can learn more about Justice Marshall at edow.org **In Christ's Peace, Power and Love,**
Bishop John Bryson Chane

Liturgical resources for the feast of Thurgood Marshall

Propers suggested by the Diocese of Washington for the feast of Thurgood Marshall, May 17. Music suggested by students at Seabury-Western Seminary and St. Augustine's Church, Washington, D. C.

SEE ALSO:
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Collect

Eternal and Ever-Gracious God, you blessed your servant Thurgood with special gifts of grace and courage to understand and speak the truth as it has been revealed to us by Jesus Christ. Grant that by his example we may also know you

and seek to realize that we are all your children, brothers and sisters of Jesus Christ, whom you sent to teach us to love one another; who lives and reigns with you and the Holy Spirit, one God for ever and ever. *Amen.*

Suggested scripture readings

Amos 5:10-15, 21-24
Psalm 34:15-22
I Corinthians 13:1-13
Matthew 23:1-11

Suggested Music

Song of Praise
Christ Has Arisen from Lift Every Voice and Sing (LEVAS) 41

Sequence

Zimbabwe Alleluia
Offertory Hymn
How Great Thou Art LEVAS 60
Memorial Acclamation Sung to the tune of *We Shall Overcome: Jesus Christ has died. Jesus Christ is risen. Jesus Christ will come again. Oh, deep in my heart, I do believe. Jesus Christ will come again.*

Communion Hymn

Just As I Am LEVAS 137

Processional Hymn

(and Marshall's personal favorite)
Mine Eyes Have Seen the Glory LEVAS 226



File photo by Walter P. Calahan

Thurgood Marshall's widow, Cissy, is helped to the stage after the 2006 Diocesan Convention approved a resolution designating May 17 as Thurgood Marshall Day in the Diocese of Washington.

BISHOP'S visitations&engagements:

- May 4: Christ, Georgetown (visitation)
- May 7: Eucharist for Child Advocacy at the Capitol
- May 11: Washington National Cathedral (Pentecost - Centennial Closing Service)
- May 12: Wesley Seminary's commencement at Washington National Cathedral
- May 15: Bishop Chane will be receiving an honorary doctorate from the Episcopal Divinity School
- May 18: St. Dunstan's, Bethesda (visitation)

- May 19: Province III Synod in West Virginia
- May 22: Virginia Theological Seminary's commencement
- May 25: Christ, Chaptico (visitation)
- May 29: Bishop Chane will be recognized as a 2008 Transitional Housing Corp "Living in the City" Honoree for his work to end homelessness

Editor's note: This calendar listing has been expanded to include some of Bishop Chane's major engagements and commitments.

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

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Civil Rights leader kicks off Racial Justice Week

Rep. John Lewis remembers his days with King and shares his commitment to peace

By Lucy Chumbley

Forty years after his tragic death, the unmistakable cadence of Civil Rights leader Martin Luther King Jr.'s voice sounded again in Washington National Cathedral.

More than 1,600 people gathered on March 30 for the opening event of Racial Justice and Reconciliation Week, held in honor of King's witness and ministry, sat in silence as an excerpt from his final Sunday sermon crackled over the sound system.

"One day we will have to stand before the God of history and we will talk in terms of things we've done. Yes, we will be able to say we built gargantuan bridges to span the seas, we built gigantic buildings to kiss the skies. Yes, we made our submarines to penetrate oceanic depths. We brought into being many other things with our scientific and technological power.

"It seems that I can hear the God of history saying, 'That was not enough! But I was hungry, and ye fed me not. I was naked, and ye clothed me not. I was devoid of a decent sanitary house to live in, and ye provided no shelter for me. And consequently, you cannot enter the kingdom of greatness. If ye do it unto the least of these, my

brethren, ye do it unto me.' That's the question facing America today."

While the recording was a little ragged in places, King's message, "Remaining Awake Through a Great Revolution," was still resonant, said Rep. John Lewis (D-Ga.), former chairman of the Student Nonviolent Coordinating Committee, who spoke about the struggle for Civil Rights at a Sunday forum and then preached at the service.

"The sermon [King] gave on March 31, 1968 is still so timely, so relevant and fresh," Lewis said. "If I had simply read the same sermon in print, in preaching, it would still be fresh - revolutionary."

"The power of that sermon and the power of that moment linger on in this Cathedral," said Cathedral Dean Samuel Lloyd III. "We wanted to begin [the week] at the heart of the matter, with one of the heroes of the Civil Rights movement."

Lewis, born in 1940 to sharecroppers from Troy, Ala., was the youngest of the Civil Rights leaders. He was arrested more than 40 times for his participation in sit-ins and Freedom Rides and received beatings from which he still bears scars.

During lunch counter sit-ins, he



Photo by Donovan Marks

Rep. John Lewis, D-Ga., speaks of his commitment to nonviolent principles during a March 30 Sunday forum at Washington National Cathedral.

recalled, "people would put cigarettes out in our hair, pull us off the stools. But we maintained the principles of nonviolence. We could forgive."

How?

"It's the power of the Holy Spirit," Lewis said. "The power of God Almighty."

He described his adherence to the principles of nonviolence as being "not a tactic, but a way of life."

"A tactic is kind of like a faucet," he explained. "You can turn it on and turn it off. The best thing to do is just love everybody."

To do that, Lewis said he holds to the idea that "there's a spark of divinity, a spark of the divine, in every person." He has even imagined his tormentors as tiny

see JOHN LEWIS, page 15

Diocese works for Marshall's wider recognition

By Paul Donnelly

"As Episcopalians we don't pray to saints, we pray with them," the Rev. Frank Wade, retired rector of St. Alban's, D.C., and deputy to the 2009 General Convention said recently. "What we are saying as a community is that Thurgood Marshall is a guy you ought to know about."

At the 2006 General Convention of the Episcopal Church, the Diocese of Washington initiated a resolution to include Marshall, the former Supreme Court Justice and civil right leader in the book of *Lesser Feasts and Fasts*, which is one of three primary worship textbooks of the Episcopal Church. The resolution originated in St. Augustine's Church in southwest Washington, which Marshall's widow Cissy still attends.

The convention's Committee on Prayer Book, Liturgy and Music, following standard procedure, referred the matter for further study to the Episcopal Church's Standing Commission on Liturgy and Music, but not before expressing support for Marshall's eventual inclusion in the book. His candidacy

Legislation to designate May 17 as feast day for the former Supreme Court Justice is being considered

will be reviewed again at the 2009 Convention which meets next summer in Anaheim, Calif.

The diocese has several question to answer in making the case in Marshall's behalf, Wade said: "Is this too local an observance?" he asks. "Is Marshall just a Washington-Baltimore guy, and not really a model for the rest of the church? Has anybody been observing this day other than the Diocese of Washington?"

The Convention's decision may rest not on the merits of Marshall's life, but on how widely those merits are recog-

nized, Wade said.

One parish that has honored Marshall for years is St. Philip's in Harlem, where he served as a warden. The parish has long observed a Law Day each May, close to the May 17 date that St. Augustine's has proposed as Marshall's feast. That date is also the anniversary of Marshall's victory in the landmark school desegregation case *Brown v. Board of Education*.

In Baltimore, supporters of Marshall's cause have planned a two-day celebration including a theatrical presentation on May 16 (*A Lawful Presence*, by the Arena Players, 6:30 p.m. at the Church of St. Mary the Virgin) and



Former Supreme Court Justice Thurgood Marshall

a dance presentation and panel discussion featuring community leaders on May 17 (9:30 a.m. at St. James' Lafayette Square Parish Center.)

Seabury-Western Seminary has also celebrated Marshall's feast.

Linda Freeman of St. Luke's, Bethesda, a four-time deputy to General Convention, believes the inclusion of people like Marshall is essential to address imbalances in the Church's calendar. "*Lesser Feasts and Fasts* is pretty heavy on the clergy, especially bishops, and does not have enough people of color," she says. As a result, it does not provide ordinary examples of extraordinary faith with whom Episcopalians can identify as models in daily life.

"With Thurgood Marshall, we can help correct both, with a lay person of color who is a shining example," she says.

Members of the House of Deputies might consider that Marshall himself was a deputy to the General Convention in St. Louis in 1964. As described in Mary L. Dudziak's forthcoming book *Exporting American Dreams: Thurgood*

see MARSHALL, page 4



IN BRIEF

Sutton elected on first ballot as new Bishop of Maryland

The Rev. Eugene Taylor Sutton, Washington National Cathedral's canon pastor and director of the Center for Prayer and Pilgrimage, was elected as the 14th Bishop of Maryland at a March 29 convention.

Sutton, who will be the first African-American bishop in the Diocese of Maryland, was elected on the first ballot, with 210 out of 370 possible votes.

He will be consecrated on June 28 at Washington National Cathedral.

"While this will be a great loss for the Cathedral, it is terrific news for the Episcopal Church and the diocese of Maryland," said Dean Samuel Lloyd. "Eugene will be a good and faithful bishop, with his trademark gracious spirit and compassion."

Scott Bellows, president of the Diocese of Maryland's Standing Committee, said: "There is a real energy and excitement around bishop-elect Sutton when he engages people. ... The aura of spirituality that surrounds him is palpable."

First Bishop John T. Walker School book fair a success

On Sept. 16, when a group of 4-year-old boys, begin as the first class of the Bishop John T. Walker School, their library will be filled with more than 160 books donated by generous patrons of the Politics & Prose Bookstore in Northwest Washington, D.C.

On April 5, when shoppers purchased merchandise and used a donation slip provided at the cash register, 10 percent of the proceeds were donated to the

Bishop Walker School. In addition, on the lower level of the bookstore near the children's section, patrons could purchase and donate books to the fledgling library.

Heidi Powell, a Politics & Prose employee and an active member of St. Dunstan's, Bethesda, organized the Book Fair with Sandi Hannibal and Sara Thorne after hearing about the school from Hannibal and her husband, the Rev. Preston Hannibal, the diocese's canon for academic ministries, who visited St. Dunstan's to talk about the school.

Powell organized volunteers from St. Dunstan's to work shifts at the book store, where they received book donations and talked to customers about the new school, that will open in this fall at St. Philip's Church and Child Development Center in Anacostia. (The school's longer term home will be at the Church of the Holy Communion in Congress Heights in Southeast Washington D.C. after renovations are complete in early 2009).

The Bishop Walker School will ultimately serve boys in Pre Kindergarten through eighth grade (a new class of 16 will be added each year), providing a tuition-free education emphasizing academic, social and spiritual growth.

As the only diocesan school in Washington, the Bishop Walker School is funded entirely by private donations, and will be open to boys of all faiths and religious traditions living in Wards 7 or 8. There will be regular chapel and religion classes. Inquiries about enrollment or questions about financial support for the school may be directed to James Woody, the school's project director, at 202/537-6546 or jwoody@edow.org.

Renowned icon writer to lead June workshop/retreat

Icon writer and teacher the Rev. Peter Pearson will return to Trinity, St. Mary's to lead another icon writing (painting) workshop June 5-8. The icon for this workshop will be The Mother of God of Peace.

For more than 30 years, Pearson, who spoke at the diocese's 2007 convention, has been a student of iconography. He

has created hundreds of icons for private collectors, churches and other institutions throughout the world, and has made presentations on iconography to a wide variety of groups, ranging from elementary school children, college classes, art leagues and senior citizen groups.

Pearson offers courses, workshops and retreats throughout the United States focusing on the technical skills involved in icon painting, as well as the spirituality of creating an icon. In addition to iconography, he studied architectural drafting and color at the International Institute of Design in Washington, D.C., and theology at Saint John's School of Theology in Boston, Georgetown University and Saint Vincent Seminary in Latrobe, Pa., where he completed a Master of Divinity degree in 1995. He is also the author of *A Brush With God: An Icon Workbook*.

Workshop participants will receive step by step instructions to start and complete an icon, and there will be discussions on the development of iconography, the spirituality of creating an icon and praying with icons.

The cost of the workshop is \$200. All materials will be provided. Overnight accommodations and meals will be available at St. Mary's College of Maryland for a total of \$50 per person, per day. There also are several comfortable motels and bed and breakfast establishments nearby.

For more information or to register, call the Rev. John Ball or Lynda Purdy at

301/862-4597. Space is limited.

Sixth-graders earn honors at Maryland History Day

Grace Episcopal Day School students Eva Branson, Brittani Campbell, Dorothy Hastings and Erin Monahan won top honors at the 8th annual Maryland History Day Competition, held March 15 at West Julius Middle School in Rockville.

The group wrote and performed a short play entitled, "You've Got to Get an Education: Integration of the Montgomery County Schools." The play was based on the lives of Nina Clarke, one of the first African-American teachers to integrate a local school, and Congresswoman Connie Morella, among one of the first teachers to welcome black students into her classroom.

"You've Got to Get an Education" earned three individual awards: The Charles Jacobs Special Prize for Local History, The Expression of African-American History Prize and the African-American Educational Prize.

Each student received a certificate and a monetary prize for her outstanding research, scholarship and dramatic presentation. In addition, a special invitation to perform was extended to the Grace students by the Association for the Study of African-American Life and History, one of the worlds most well regarded organizations for scholarship in the area of African-American history and culture.



Sutton



Grace Episcopal Day School sixth graders pose with their award-winning play.

MARSHALL from page 3



Marshall's African Journey, Marshall walked out when the deputies rejected a resolution endorsing the Rev. Martin Luther King, Jr.'s campaign of non-violent civil dis-

obedience in the South, despite his own reservations about King's tactics.

The move attracted widespread and mostly unfavorable attention. The *St. Louis-Globe Democrat* (where a young Pat Buchanan was an editorial writer) condemned Marshall and the "terrible danger" he posed as a judge and a Christian.

But the Convention should know that his legacy is not a local, nor even an exclusively American phenomenon, says

Dudzjak. "He influenced people all over the world not just in their views of the United States, but of the way societies can change." Her theme is Marshall's nearly forgotten achievements in Africa: "In his draft Bill of Rights (for Kenya), which didn't entirely survive, equality was the central principle. He had to confront the limitations of his vision, but he was proud that groups that had been killing each other now faced across a

table, fighting with different kinds of weapons, with Constitutional clauses."

Candidates for inclusion on the church's calendar must receive approval at two successive General Conventions. Readings and suggested prayers can be found at:

www.edow.org/news/window/may2007/marshall.html

Summit commits to ending global poverty

Event empowers women to effect positive change

By Anne Carson

On April 13, Washington National Cathedral played host to the Breakthrough Summit to end global poverty. Sponsored by the cathedral and the Women, Faith and Development Alliance, the gathering drew 2,000 registered participants and a myriad of dignitaries from around the world.

The need for a renewed focus on the plight of impoverished women was sounded early by Thoraya Obaid of Saudi Arabia, executive director of the United Nations Population Fund, who spoke at the 10 a. m. Dean's Forum. Obaid explained that many women, isolated in rural villages, do not have a choice about reproduction. For this reason, she said, her organization has pledged an additional \$500 million to maternal health. Her statement "One woman is dying every minute as we speak," she said.

In introducing Agnes Abuom of Kenya, at the 11:15 a.m. Eucharist, Cathedral Dean Samuel T. Lloyd III urged the congregation to "pretend we worship-



Albright

ping in Kenya." With lively prompting from South African music director Garmon Ashby and African choral music led by the swaying Cathedral Choir of Men and Girls, Abuom's message of solidarity for sisterhood in the household of God took voice.

Following the Eucharist, the formal program opened with an evocative prelude by the Afghanistan Humayan Khan Ensemble. Then a procession of drummers from the Coyaba Dance Theater ignited whirling Wesley dancers who moved to the powerful music of the St. Thomas Gospel Choir from Philadelphia. An immense screen displayed poignant images of women and girls as Lloyd stated the summit's purpose: To do something soon and dramatic to address, through the empowerment of women, the key issues of extreme poverty, of the one billion plus people who live close to death every day. Lloyd introduced the summit's co-chairs: former U.S. Secretary of State, Madeleine Albright; former Prime Minister of Canada, Kim Campbell; Co-



Photos by Donovan Marks

chair of the Religions for Peace African Council, Sheikh Shaban Mubaje; General Secretary of the Lutheran World Federation, the Rev. Ishmael Noko; and former President of the Republic of Ireland, Mary Robinson.

"Wasn't it wonderful to see women dancing joyfully in the cathedral?" said Robinson, her face alight. "Every development expert knows: If you want to empower a country, empower the women!"

The summit, two years in the planning, was co-sponsored by a number of prominent anti-poverty organizations including InterAction, Women Thrive Worldwide and the World Conference of Religions for Peace.

Highlights of the gathering included Archbishop Desmond Tutu declaring, via

video, that "Women bear an unjust burden. ... Religion has too often been used as a tool to oppress women." He called for courageous religious leadership to address the continued injustices against women such as child marriages and genital mutilation.

William Vendley, secretary general of Religions for Peace, spoke of the tragedy of the gender battle that rages daily. "Women of faith are already on the front line fighting poverty-fighting with all they have, and they fight it with faith," he said, adding that one billion dollars in commitments had already been pledged to the WFDA by 70 organizations.

Albright, the keynote speaker, who played a critical role in organizing the

see *BREAKTHROUGH*, page 10

Evangelist Brian McLaren to speak here June 7

By Jim Naughton

"Evangelism is not only for evangelicals," says Brian McLaren, the best-selling author who is among the most prominent evangelists in the country. "There are a lot of people out there who would really like some spiritual guidance," he adds, and the Episcopal Church is in an excellent position to provide it.

Evangelism "is not sales and marketing," McLaren says. "It's taking the role of spiritual consultant. I think that has a lot more integrity for Episcopalians, and is really a lot more needed."

McLaren, who founded the thriving Cedar Ridge Community Church near Laurel, will give the keynote address at the diocese's Evangelism Conference at 9 a.m. June 7 at the 4-H Youth Conference Center, 7100 Connecticut Avenue, Chevy Chase. He says it may include "a preview" of the presentation he will make to the bishops of the Anglican Communion at the Lambeth Conference in July.

The conference also will feature a workshop on personal faith sharing led by the Revs. Heather Kirk-Davidoff and Nancy Wood-Lyczak, authors of *Talking Faith:*

An Eight-Part Study on Growing and Sharing Your Faith, and a how-to session on parish communications and marketing, led by Carol Barnwell, director of communications for the Episcopal Diocese of Texas.

(A registration form is available at www.edow.org)

In his keynote address, McLaren plans to draw on one of his early books, *More Ready than You Realize: The Power of Everyday Conversations*, which is built around a lengthy correspondence he had with a young woman who was finding her way toward a religious commitment but had reservations about Christianity in general and the church in particular. Their letters offer a case study in how to discuss spiritual matters with seekers and doubters.

Such conversations are essential, McLaren says, if mainline Protestant churches are to respond effectively to the decline in membership that has beset them for much of the last 40 years.

The church, he says, is "struggling against a leftover mindset from pre-1968: 'We are an institution of society.' What we have to realize is we are living in a post-Christian culture. We have to

move toward a new identity, more as a missional society than an institution. The paralysis comes when people think that institutional accomplishments matter more than a deeper shift of which every person is an agent."

"The institution is fading," McLaren says, "but that doesn't mean the mission of the church is fading. We still need welcoming communities to help people find their identities as disciples."

In calling people to discipleship, however, McLaren says the church must overcome "a 1960s liberalism so afraid of colonialism that it is politically incorrect to have a message you believe is good news that you want to share."

Despite the challenges of declining membership and divisions over the morality of same-sex relationships, McLaren sees signs of health in the Episcopal Church and other mainline Protestant denominations. "I am more hopeful about mainline churches than I am the evangelical ones," he says.

"Obviously everyone has problems, but once over the road blocks I think there are really great possibilities," he says. "I think there is a renaissance happening in liturgy, an integration of liturgy in



McLaren

Christian formation and a contemporary approach to spirituality rooted in liturgy, not dogmatic systems."

The Episcopal Church with its deep liturgical roots, Celtic and Benedictine spiritual traditions, and its emphasis on common worship, rather than uniform standards of belief, is well positioned to respond to this trend, McLaren says.

Citing a study by the Barna Group, a research and strategy firm that works closely with evangelical organizations, he says the Episcopal Church's openness to gays and lesbians may be appealing to people in their teens and 20s.

In his recent book, *Un-Christian: What a New Generation Really Thinks about* see *McLAREN*, page 13



BODY OF CHRIST



Good Shepherd, Silver Spring

818 University Boulevard W.
Silver Spring, Md., 20901
301/593-3282
www.gscmd.org

Established 1957; 265 members
The Rev. Patricia Downing, 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. **Patricia Downing**, rector of Good Shepherd, Silver Spring, to learn more about the life, history, plans and character of that congregation.

WW: You went through some major renovations a few years ago, didn't you?

DOWNING: We didn't renovate; we basically built a new church. We had been given a bequest from a longtime member, Eleanor Deeble's estate of \$160,000, which was enough to get us dreaming. We entered into a process of discernment about what we needed and why we needed it. And that led us to set the goals for a building project that included visibility in the neighborhood, more of a presence on University Boulevard, accessibility for all people, and then space for worship, for classrooms and for our pre-school. And this led us, also, to better utilize the space that we had.

WW: Because needs change.

DOWNING: They do. For instance, we have a lot of young families coming into the parish. Silver Spring, as a bedroom community of Washington, really expanded in the 1950s, with starter homes for the new federal workers. Now ownership of those homes is turning over and we have a new wave of young families.

WW: How have you attracted them to Good Shepherd?

DOWNING: It's been mostly word-of-mouth and our Web site. We also have a pre-school and that attracts families to our worship community.

WW: I read your school has been there for some 25 years. That's quite a success story.

DOWNING: We have a wonderful staff dedicated to each child that comes through those doors, providing them with an atmosphere where they can reach their potential. Good Shepherd started this school as an outreach to the community, and now we have programs for older 2s, 3 and 4-year-olds who come for a half-day, September through June. We work very hard with the parents to prepare the kids for kindergarten. Part of this is keeping our class size down, so that, as good stewards, we have the time and energy to attend to each child.

WW: Is there a religious component to the program?

DOWNING: I am the chaplain to the pre-school and I'm in touch with the kids daily, talking with them and with the teachers and parents. Also we have special things, such as St. Francis Day and the blessing of their stuffed animals, and a St. Nicholas Day celebration when they leave their shoes in the church and we explain about St. Nicholas. And we have a Chanukah celebration and Passover - we have children of many faiths here - and we have Mother's Day coming up.

WW: What other long-term outreach programs do you have?

DOWNING: Well, there's the Heifer Project, which Good Shepherd has done for years, long before I came here and I've been here 11 years. This is an international program where you provide the funds to buy a family a heifer or a flock of chickens or a lamb or a goat, to help that family become economically independent. This is a great program, through which the children of the parish can make a real connection between themselves and the family that they're helping, people they're never going to meet but that they have a connection with by virtue of being brothers and sisters in Christ.

WW: It's difficult to teach children about the sadness of poverty, isn't it?

DOWNING: It takes a lot of care to help children learn that their experience is not every child's experience. A careful education process allows that to happen, which is aided by the fact that the Heifer Project provides wonderful teaching materials. We also support the Fair Trade Coffee program, which supports small farmers in developing countries by cutting out the middle man and selling at cost. We sell their teas, coffee and cocoa on Sunday mornings. And then we collect money for Hunger Globe.

WW: You seem to have taken alleviating global poverty as a major goal.

DOWNING: Good Shepherd is about feeding: feeding the soul through liturgy,

feeding the mind through education, and feeding the body. A lot of our programs are under that umbrella. We also look to managing our growth effectively and efficiently, so that we can, to the best of our ability, serve one another and God and make space for the newcomer and make the newcomer feel welcome. Learning to be strategic is another goal, because a lot of times churches can be reactive instead of proactive.

WW: Any big events coming up?

DOWNING: In June we'll start collecting for our giant rummage sale which is the weekend after Labor Day. And we

have a major fellowship opportunity in our softball team, the Good Shepherd Wolves. We're trying to organize a Region 4 softball league, and would love to hear from any church or series of churches that would like to field a team. I should add that our team, God bless us, has someone 16 and someone 62 playing, so this is more about fellowship than winning. We want to join other parishes in something other than regional meetings, so that we can get to know each other and a softball league is a great way to do that.

Icon and Book Service

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St. Luke's, Bethesda raises its roof and profile

Major renovations to old church building improve visibility from road and let in light

By Kevin Ward

Heavy thunder and pouring rain could not put a damper on the April 20 dedication ceremony for the renovated church at St. Luke's, Bethesda. The service, presided over by Bishop John Bryson Chane, celebrated the completion of a major renovation to the church and was followed by a reception for parishioners. It was the end of a long journey for the parish, finally providing the beautiful space that St. Luke's had long sought.

The church, which started as a mission of St. John's, Norwood, opened in 1955. Named St. Luke's for its proximity to the National Institutes of Health (St. Luke is the patron saint of physicians and surgeons), it was originally intended to serve as a temporary space until the parish had the money to expand. However once funds began to come in, the parish decided to spend much of its money on outreach instead, putting plans for a new building to the back of its priorities.

Before the renovation, the church build-

ing made little impression on passers-by, said the Rev. Stephanie Nagley, rector of St. Luke's. "Most people wouldn't look twice at it, and those that did often didn't realize it was a church," she said.

The extremely low roofline made it difficult for the church to attract the casual visitor, and the parish decided to do something about that. In January 2005, St. Luke's began to hold meetings to discuss the future of the structure and the shape they wanted it to take. During her sermon at the dedication service, Nagley reflected on the process as it began.

"We all got together and asked, 'What would the physical space of St. Luke's be if it really reflected who we are as God's people?'" The parish decided to create a space that mirrored the congregation's desire to be uncompromisingly hospitable to all who entered. The flat roof would be raised and pitched and an extended foyer would create a larger, more welcoming entrance.

Paul Maarec was chosen as the architect for the job and George Brown, a parishioner at St. Luke's, and his company

Brown Construction, were hired to do the heavy lifting. During the construction, services were held in the adjoining parish hall and church offices remained opened, dealing daily with the challenges of dust and jackhammers. The entire roof was taken off and each of the original steel support beams had to be cut and brought down. Said Nagley: "The whole thing was amazing and I really can't say enough how great everyone involved was. It was a very smooth process."

In addition to the new roof and entranceway, the renovated church includes an elevator and a Soft Space. The Soft Space is a small section at the rear of the church designed to be a sanctuary during services for restless young children. Parents can now bring their children to the space to let them calm down, addressing the age-old problem of needing to shuffle in and out of the service due to a boisterous child.

Accenting the new peak of the church is a beautifully designed cupola that infuses the nave with natural light. With a grant from the Frank Reeves Family Foundation, St. Luke's also put in a new sound system and will soon install a

see ST. LUKE'S, page 10




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Photos by Lucy Chumbley

VOLUNTEER Isa Gonzaga inspects a shirt at the Pennyworth Thrift Shop on Bonifant Street in downtown Silver Spring.

Pennies from heaven

Faced with rising rent, the Pennyworth Thrift Shop is finding it harder to turn a profit these days. But in the current economic climate, many feel the 54-year-old shop is needed more than ever.

By Lucy Chumbley

The door of the Pennyworth Thrift Shop in Silver Spring jingles as the afternoon's first customer, an old lady in a leopard print coat, enters and makes a beeline for the blouses.

"White tags are half price today!" volunteer Tony Caracci calls from behind the counter.

"I don't find the ones with the white tag - I find the ones without the white tag," she mutters as she flips through a rack of shirts, pulling out a ruffled top and inspecting the label. "It's the right size, but it's the wrong tag."

She puts it back, selects another: "22 wide? That's a big one. I like that, though. Don't see no tags on this one - that means it's free, right?"

She raises an eyebrow to Tony's wife, Dale, a tall Midwesterner with a white bob, who breaks into a warm, throaty laugh before turning away to attend to another customer.

It's a familiar scene at the Pennyworth Shop, which Grace Episcopal Church, Silver Spring, has operated at various

downtown locations since the 1950s.

The shop, recently re-decorated in a funky 50s color scheme - turquoise, lilac, fuchsia and chartreuse - does a swinging trade in all things second hand. But with aging volunteers and rising rents, Lisa Summers, a longtime volunteer and five-year board member, is worried that the shop's days might be numbered.

And that, she says, would be a crying shame.

"More and more families coming into the shop are homeless, or on the edge of homelessness," she says, and the shop provides an important service in this regard.

For example, she says, a 10-year-old boy recently came into the shop with his parents, who clearly had very little money and even less English.

"He was looking for dark pants and a white shirt," Summers says. "It became clear he had a school thing to go to - a concert, perhaps. I remember thinking, please, please, let us have a pair of pants and a white shirt."

Fortunately, a suitable outfit was found - for about \$3 - and the boy's family left

the shop with the dress clothes, a small toy for their daughter, and their dignity.

"I walked out of there thinking, we've got to keep this place alive," Summers says. "We've got to do what it takes to keep this place alive."

While the arrival of Discovery Communications and rising property values has led to a welcome downtown revitalization, there are still plenty of people in Silver Spring "who can't afford a \$12 martini," she says.

It is these people - nail salon technicians and day laborers, restaurant workers and cab drivers - who would lose out if the shop were to shut its doors.

"For a long time the shop paid minimal rent," says treasurer Gib Bailey, a Grace parishioner whose grandmother used to volunteer at Pennyworth. "Then about five years ago, when Silver Spring began its development, the owner raised the rent."

In 2007, the shop paid just under \$33,000 in rent, Bailey said - by far the lion's share of its \$39,000 operating expenses. The net profit for the year was \$17,000 - about \$65 for each day the shop was open.



"It's a whole lot harder to make a profit than it used to be," he said. "We have sort of said that as long as we can make \$1,000 a month, we will keep the shop open. After that, we'll reconsider. I would hate to see us close."

The current economic climate has already shuttered several area shops, Summers says - pointing out that until recently there were three thrift shops in downtown Silver Spring.

"We're the only one left," she says.

Shrinking profits have led to a shift in the shop's philosophy, Bailey says.

"I think the Pennyworth Shop has changed its mission," he claims, pointing out that 10 years ago, the shop's main goal was to raise money to support the church and its work. (The shop still supports the Central Union Mission, Habitat for Humanity of Montgomery County, Heifer Project International, Ministries of Silver Spring and Takoma Park, Montgomery Hospice, Silver Spring Volunteer Fire Department, Wheaton Volunteer Rescue Squad, Shepherd's Table and the American Rescue Workers.)

"I think now if you ask people what



Volunteers Dale and Tony Caracci count the afternoon's takings after the shop shuts, top, and sell a baby sweater to Valentina Cubilete of the Dominican Republic.

their primary ministry is, they would say it's to serve the people of Silver Spring," he said - both the shop's customers and its volunteers - by providing them with low cost goods and meaningful, companionable work.

It takes a lot of labor to keep the shop open, Summers says. Pairs of volunteers work in shifts - from 10 a.m. to 1 p.m. and from 1 to 4 p.m. Tuesday through Saturday. Others sort and price donations at sorting parties held on the third Thursday of each month.

"I bring coffee and dessert and we actually have a great time," she says. "We all sit around and sort and complain about our husbands."

But the volunteer base is getting older, and this poses significant challenges: Some find it hard to keep up with the physical work involved in keeping shop and others are reluctant to consider extended hours - something Summers feels would bring in new business.

"It's a problem," she says. "It's really a problem."

That said, the husband and wife team of Tony and Dale Caracci are holding their own.

The couple retired to the area nine years ago from Illinois and say that most of the people they know locally they have met through their involvement with the Pennyworth Shop.

This afternoon they are crazy busy, with a shop full of customers and the door jingling at regular intervals as more come in to peruse the shop's offerings.

In addition to clothing and shoes (best sellers are jeans, blouses and children's clothes), the shop sells silverware, glassware, greeting cards (the best bargain at 25 cents), candlesticks, cushions, coasters, coats and hats, teacups, toys and books, bags, baby gear, yarn and knitting patterns and a selection of jewelry, art-work and assorted trinkets.

The customers are just as varied.

"We get a very eclectic mix of people," Tony Caracci says.

A Latino teenager sporting a ponytail comes in to find his father, who is looking at sweaters. The father asks if he can have two knitted hats for \$1, and Dale agrees. His son asks if she has any bandanas - she does - and the lady in the leopard print coat contemplates a glass dish shaped like a leaf.

Opportunity knocks...

There are many different thrift shops in the Diocese of Washington. Visit the one closest to you to shop, donate or find a way to get involved.

All Saints Thrift Shop

Location: All Saints, Chevy Chase, 3 Chevy Chase Circle, Chevy Chase, Md., 20815
www.allsaintschurch.net

> The shop is on the lower level in the new building, right by the driveway, directly under the Music Room. Look for the covered porch.

Contact: 301/654-7746 or e-mail Sally Griffin at dmgrig@erols.com

Hours: Open Tuesday through Friday, 10:30 a.m. to 1:30 p.m.; Saturday, 10:30 a.m. to 12:30 p.m. Closed, but accepting donations: Mondays. Closed: Religious holidays, Holy Week, two weeks over Christmas and New Years, August.

Selling: Clothing for men, women and children, household items, jewelry, books, greeting cards, purses, shoes, boots, CDs and seasonal holiday items. No furniture.

A little history: The shop was started by Lucille Kline in 1954, is manned by volunteers and over the years has been a successful money-maker for All Saints. The proceeds are used by the Women of All Saints for outreach and other programs. The shop has contributed to many projects in the church, including funding its present location and contributing to the new building.

St. Alban's Op Shop

Location: St. Alban's, D.C., 3001 Wisconsin Ave. NW, Washington, D.C. 20016
www.st-albans-parish.org

> Located in the basement of the main parish building, Satterlee Hall.

Contact: 202/966-5288 or e-mail arie3care@aol.com

Hours: Tuesday through Saturday, 9:30 a.m. to 3 p.m.

A little history: The Op Shop started as a twice year rummage sale in 1954 to benefit the parish and has since evolved into a 5-day-a-week volunteer-run organization (volunteers must be parishioners). Funds generated are dispersed through grants supervised by the Workers of St. Alban's - a major outreach arm of the parish. The focus is the Washington community with the majority of monies raised going to feeding and housing ministries. Donors receive tax donations slips that they may apply to their income tax deduction.



St. Mark's Thrift Shop

Location: St. Mark's, Fairland, 12621 Old Columbia Pike, Silver Spring, Md. 20904
www.stmarks-silverspring.org

> Located in the farthest part of the church parking lot in its own building.

Contact: 301/622-5860

Hours: Open Tuesday evenings (6:30 to 8:30 p.m.), and Saturday (9 a.m. to noon). Donations may be dropped off anytime in bins outside the shop. Sorting is done by volunteers on Monday and Wednesday mornings (9 a.m. to noon)

Selling: Very affordable clothing, household items, books and some jewelry

A little history: St. Mark's, Fairland has been operating a Thrift Shop for more than 30 years. It was begun in the basement of the old church by a Jewish woman who

see *THRIFT SHOPS* on page 10

"I could use that to put on my TV table for snacks, eh?" she says, piling her selections onto the counter. "See, I only dropped by to see what you had, and I had to buy."

A donor drops off a box of books (among them, *Following the Yellow Brick Road: An Adult Child's Personal Journey Through Oz*) and a local actor arrives in search of a wig (no luck, but check back). A Chinese mother and daughter haggle for a white ceramic dog (Dale eventually settles for \$1.50), while in the back of the shop an Indian man quietly thumbs through books. A mother and her four children check out the toys, eventually departing with a Fisher Price castle (missing some figures), a pair of princess shoes, still in the box, a baby monitor and a set of crib sheets. And a Latino woman looking for a telephone checks back for the third time.

"It's a fascinating mix," Summers says. There are people looking for basic household goods and clothes, collectors, cash-strapped students and well-paid professionals hoping for a "find," all bumping elbows in the retro little shop.

It's one of the few places left in down-

town Silver Spring where all strata of society can happily mingle, she says. And she doesn't want to see it go away.

But what can be done to keep the Pennyworth shop and others like it alive and thriving?

It's time, Summers believes, for a new generation of volunteers to step up, and for local government officials to recognize the value of thrift shops to the community by providing tax breaks and other incentives to landlords.

It's time to consider some new ideas, she says, such as leveraging the growing awareness about environmental issues to grow business and partnering with other thrift shops in the diocese to coordinate promotions for events such as Earth Day. It's time to reconnect with the region's thrift shops.

"I think what I really want is for people to think about and support thrift shops," she says.

Because, she says, despite its vintage décor, the Pennyworth Thrift Shop is every bit as vital today as it was when it first opened its doors half a century ago.

THRIFT SHOPS, from page 9

thought it would benefit the community. This ministry continues with the help of many volunteers.

The Bargain Box Thrift & Consignment Shop

Location: 398 Hungerford Drive (Route 355), Rockville, Md., 20850

Contact: 301/762-2242 or e-mail

www.christchurchrockville.org
Donna Wolohojian at Bargainbox@cecrockville.org
Hours: 10 a.m. to 4:30 p.m.

Monday through Saturday
A little history: The Bargain Box is an outreach ministry of Christ, Rockville since 1957. All profits are used to support outreach programs in Rockville, Montgomery County and the Episcopal Diocese of Washington.

St. Matthew's Thrift Shop

Location: St. Matthew's, Hyattsville, 5901 36th Avenue, Hyattsville Md., 20782

> The shop is located in the in the basement of the church building.
Hours: Open on the first Saturday of the month only from 10 a.m. to 2 p.m.

St. Andrew's Thrift Shop

Location: St. Andrew's, Leonardtown, 44078 St. Andrew's Church Rd., California, Md. 20619

www.standrewssomd.org

Contact: 301/862-2247.

Hours: Wednesday and Thursday: 9 a.m. to noon; Saturday 10 a.m. to 1 p.m. Donations may be made during those hours also. (Cash or check to purchase items).

Pennyworth Thrift Shop

Location: 955 Bonifant St., Silver Spring, Md., 20910

Contact: 301/587-6242

Hours: 10 a.m. to 4 p.m. Tuesday through Saturday

A little history: The shop opened

in the 1950s as a ministry of Grace, Silver Spring.

The Opportunity Shop, (thrift/consignment)

Location: 4504 Walsh Street,

Chevy Chase, Md., 20815
www.stjohnsnorwood.org/ops/ops

Contact: 301/654-4999. Managers are Pat Rich and Mary Chyun

Hours: 10 a.m. to 4 p.m., Tuesday through Saturday

Selling: Donated and consigned items

A little history: St. John's, Norwood has sponsored a thrift/consignment shop since 1951. The shop is overseen by a board made up of members of the congregation and up to two community members. It is managed by two people chosen by the board. All workers are volunteers, and they include students whose work is eligible for student service learning credits toward high school graduation in Montgomery County. Profits are given to a combination of the outreach program of St. John's, Norwood, and up to 15 percent to local charities.

Pennywise Thrift Shop

Location: St. Mary Magdalene, Wheaton, 3820 Aspen Hill Rd., Silver Spring, Md., 20906

www.stmarymagdalene-md.org

Contact: 301/871-7660. Directors are Ray Barnes and Hazel Young

Hours: Fridays and Saturdays from 10 a.m. to 2 p.m.

*AIM RALLY, from page 1*

ent each gave assurances of their support.

"Some have said that we ought to leave the politics to the politicians - uh uh," said AIM strategist Larry Froehlich, introducing a program that included music from several church choirs, a cheer from the Plum Gar Cobras squad ("S-C-A-R-E, we don't scare") and testimony from community members of all ages who have benefited from the centers' programs. "We believe that democracy works better when more people are engaged."

"Accountability is a fundamental AIM value," he continued, explaining that despite promises made by County Executive Isiah Leggett, the renovations had not been funded, with only Plum Gar receiving partial funding.

"If you're frustrated at what has happened, if you're indignant, if you're angry about what has happened, it's time to let our county officials know about it," he said.

At that, the assembled AIM members began to chant, "No more waiting! No more waiting!" as the council members smiled down uncomfortably from the podium.

"Thanks, AIM, for holding feet to fire," Berliner said, when it was his turn to speak. "We will honor our commitment to you and to these children and this community."

The April 2 rally was AIM's largest action to date, and followed a series of rallies at the community centers themselves.

A final push for support included teach-ins at the centers and an action at the council offices on April 8, prior to a public work session to discuss the budget. AIM members also plan to turn out in force on May 15, the day the council votes on its final budget.

AIM's past actions have included "get out the vote" efforts and attention-raising rallies around the issues of affordable housing, an immigrant center and all-day kindergarten.

The "Save Our Community Centers" initiative is one that "floated up out of all these meetings people have in their church basements - what concerns them, what makes life difficult," said the Rev. Jeff MacKnight, rector of St. Dunstan's Episcopal Church in Bethesda.

"There are some beautiful community centers in, like, Potomac, and then there are these four that are really derelict, and they're historically African American," he said. "It's not just inequitable, but it's a vestige of something that we need to be rid of. It's been a history lesson to learn about these communities."

The Ross Boddy center, which has seen no significant renovations since the 1950s, was originally built as an all-black school during the days of segregated education. The gym at the Scotland center, built on land given to the county by the community, is so small that there's only room to play 3 on 3 basketball, hampering the team's practices. Good Hope is small

and ill-equipped, and most of the Plum Gar facility is in a trailer.

The Sunday before the University of Maryland rally, a member of the Scotland AME Zion Church came to speak to St. Dunstan's mostly Caucasian congregation about the Scotland center. The visit began a relationship between the two parishes that MacKnight hopes will continue.

"We're hoping we could maybe do some further things between the churches, like exchange our choirs," he said.

More than 70 members of the Episcopal churches of Ascension, Silver Spring, Transfiguration, Silver Spring and St. Mark's, Fairland - AIM's newest member congregation - also turned out for the rally.

"Once people come, they're very likely to come back, because it's a good experience and they get kind of jazzed," MacKnight said.

"We must do our part," said the Rev. Pearl Selby, pastor of Oak Grove AME Zion Church, in her closing call to action.

"We must show our county officials that they will gain political power by supporting us."

Selby also stressed the need for persistence and perseverance - to stay engaged in order to see the projects through.

"Tonight I believe it is our appointed time," she said. "We have waited and waited and waited. Through good times and bad, we have waited, and now we will wait no longer. It's time to begin."

ST. LUKE'S, from page 7

geothermal heating and cooling system. It will be the final step for a church that makes full use of its unique property, from the gardens surrounding the back to the large outdoor labyrinth in the front.

The dedication ceremony was well-attended, with many of the parish's approximately 340 members on hand to welcome Bishop Chane and celebrate the re-opening of the church. From the cross to the choir, the new pieces of St. Luke's were all blessed as the parishioners looked on. The acoustics of the building were strong and soft light filled every corner.

After the service, everyone gathered in the parish hall, where there was food for all and plenty of excited conversations about the completion of the project. The hall soon filled with people saying 'congratulations' and 'thank you,' and there was a positive buzz all afternoon from the parishioners pleased with the final result.

Nagley summed up the celebration at the end of her sermon.

"These new stones are a symbol of our answer to the world of who we are. We are its living stones, and in a world where so many others say no, we say yes. This renovation is our 'yes.'"

BREAKTHROUGH, from page 5

event, told the gathering: "We do not accept poverty as an inevitable part of the human condition. We do not accept that 500,000 women should die every year because of avoidable complications in pregnancy. ... Appalling abuses are still being committed. ... I say it is criminal, and we each have an obligation to stop it!"

"I have been in public life for more than three decades," she said, explaining that academics often say that poverty cannot be eliminated. "But, let's be clear," she said, "what we have the ability to choose, we have the power to change!"

As Albright ended her presentation, she asked the audience to remember the central premise to every movement for positive change.

"Every life counts!" she proclaimed. "Every life counts!"

Bhuvana Nataraji of the Growing Opportunity Finance in India spoke hauntingly of desperately

poor women who were empowering themselves by learning to save one handful of rice a day.

"I am here to tell you that women can change the world, one woman at a time, one handful of rice at a time," she said.

Ashley Judd gave a moving presentation as the Global Youth AIDS Ambassador, alongside other global youth leaders, including Alice Hope, an HIV positive young woman from Uganda. Speaking haltingly through tears, Judd emphasized how empowering adolescent girls is the key to ending poverty, that if a real, sustained peace is to be attained, "we must protect, educate and empower girls."

"Patriarchy must be challenged," said Bishop John Bryson Chane in his closing remarks, and Robinson assured those present that this unprecedented alliance would answer its commitments.

"I actually believe we will, because we must!" she said.



FAMILY FILMS

By Judy Russell

Nim's Island (Rated PG)

If you are looking for a fun family film, this may be the one for you. It has adventure, fantasy, and just a bit of mild danger now and then which is a good formula for a mixed age group. Based on a novel for children by Wendy Orr, the story intertwines the lives of a young girl, Nim Rusoe (Abigail Breslin), who lives on an isolated island; her father, Jack Rusoe (Gerard Butler), who has an accident at sea; and an author, Alexandra Rover (Jodie Foster), who lives in a large city far from Nim's Island and who is almost consumed by agoraphobia. Their lives touch via Alexandra's *Alex Rover* adventure novels and the internet.

Nim's island is a beautiful place inhabited only by Nim, her father,

and some lively animals with whom she magically seems to be able to communicate. It does take a rather large dose of suspension-of-reality, but once the audience accepts this premise, they can sit back and enjoy riding a cuddly sea lion under a beautiful sea, planning a "tourist assault" with scheming lizards, and talking with an extremely intelligent pelican named Galileo. Saving the father from a hurricane damaged boat, the island from disrespectful tourists, and Alexandra from her self-doubts fills the story with funny and insightful moments. The adult members of the audience will enjoy the witty banter between Alexandra and her fictional alter-ego, "Alex" (also played by Gerard Butler), as he teases, badgers, and mocks her into "being the hero of her own story."

Nim's mother's death (while conducting scientific research at sea) is mentioned several times during

see *FAMILY FILMS*, page 15



"That one, too, reminds me of Mother."

Our cartoon is drawn by Bob Erskine.

What do *you* want to do with your life?

■ FAMILY MATTERS:



Margaret M. Treadwell

During the weeks when high school seniors make their final decisions regarding college versus whether to take a gap year or get a job, I had the opportunity to spend five days at Cornell University talking with students about their hopes, dreams and challenges, especially during freshman year. What was their greatest challenge or surprise? Could they have prepared themselves better before arriving on campus? In retrospect, was there anything they would have done differently during the first semester? When so much is written about sex, drugs and alcohol on college campuses, what keeps them sober and mature in their decisions?

Two women, one enrolled in the famed Hotel School and the second in pre-med, her family's tradition, said they always had known what they wanted to do and where they wanted to go to do it. So the huge university, a city unto itself, was an easy transition that nevertheless constantly required an attention to "balance" -

the greatest challenge for everyone I interviewed.

The majority of students explained how they floundered when they didn't fit in right away. "If you can't take a challenge you can't make it at Cornell or probably any college," said a second-semester freshman. His method of survival was to take time during the first weeks to determine what he wanted to do with his life at Cornell, all the while forming friendships to decide whom he wanted to be with. Then when he saw an opportunity to get involved, he plunged in with others he respected and liked. Now he's so busy and committed that it requires organization through a color-coded Microsoft Outlook program to keep his balance.

An articulate young man said he wished he had taken a gap year to grow up and learn about himself before beginning his studies.

"If only I'd known that to be open doesn't mean to be without a plan," he said. "Had I created a clearer picture of what I wanted to do with my life, including a goal and direction, I would have been less disoriented. A direction would have allowed me to try things, change my mind and stop making decisions the exact opposite of my parents' wishes for me. My reactivity to them wasted my time and energy, but I appre-

ciate their letting me make my mistakes because I learned from them."

Colleges have different personalities and everyone agreed that it's important to know the "brand" and what suits and encourages you - size, school spirit, quiet or active campuses, the residential situation, social environment and how you want to live and relate to the community.

Kirsten Gabriel, associate director of The Cornell Commitment, says, "The world can be a bubble in college, and service work gives a different perspective about where you are and what you've been given. For example, students are inherently joyful, and half an hour talking with a chronically ill elderly person gives insight into their ability to give joy, which is empowering. They tell me that they stay on track, make their best grades, that life is full and rich when they are thinking beyond themselves by committing to the campus and community life."

On the other hand, Dina Zemke, an assistant professor in the School of Hotel Administration, talked about students who spend class time on their Blackberries or computers. "They are masters at multi-tasking and communicating through technology, but I often wonder about the balance in their lives," she said. "Something has to suffer, often

academics, when a person is Jack of all trades, master of none."

Differing views raise more questions, the most important being one a human being needs to ask for a lifetime and can only answer for him or herself: "What do you want to do with your life?"

Although the question implies a singular answer, in fact late adolescent and early adult years offer a chance to try out many different ideas, interests and disciplines and to learn from mistakes.

Rainer Maria Rilke provides useful advice in his "Letters to a Young Poet" (1903):

"...I would like to beg you dear Sir, as well as I can, to have patience with everything unresolved in your heart and to try to love the questions themselves as if they were locked rooms or books written in a very foreign language. Don't search for the answers, which could not be given to you now, because you would not be able to live them. And the point is to live everything. Live the questions now. Perhaps then, someday far in the future, you will gradually, without even noticing it, live your way into the answer."

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

Gaining faith from atheists and agnostics

■ BEARINGS:



Martin L. Smith

What kind of conversation should there be between Christians and atheists? One way of looking at that question is to consider this to be an invitation to a kind of interfaith dialogue, and one that serious Christians should equip themselves to conduct. Today interfaith dialogue is literally coming home. It isn't something to be reserved for experts on official commissions. Our daughter might return from college having adopted Tibetan Buddhism. Our brother might marry a keen and eloquent Muslim wife. Hindu neighbors might move in next door. We might become close friends with a new co-worker who is deeply observant Jew. But the chances are just as high we will be spiritually face to face with a humanist agnostic or committed atheist. I am not talking about someone who is merely tone-deaf when it comes to religion. I mean atheism chosen as a moral commitment—and that kind of atheism can be understood as a type of (non-religious) *faith*, and therefore a world-view

and commitment that invites our conversation. Think of serious agnosticism and atheism as a stance of faith. Its adherents believe human beings can and must create for themselves lives that are worth living, that we must forge values that work now without the claims of a supernatural source. It believes that though human beings enjoy only a few decades of existence, yet the adventure of human existence is sufficiently glorious to be lived well.

Now, as the late Bishop Krister Stendhal has reminded us, the only kind of interfaith dialogue worthy of the name is a conversation between equals that puts both parties at risk of being drawn to adopt the other person's belief; so we must mean business and take that risk. If the outcome is that someone comes to know God through our conversation that is great. But even if she doesn't, it will do us good to discover that atheists have something important to contribute to our religious faith. They can keep us more rigorously honest. Their challenges can have a purging effect and jolt us into more mature belief.

Take ethics and morals. Unfortunately, Christians bear some responsibility for the popular caricature of religion in which choosing good and avoiding evil

seems to be governed by fear of divine punishment or expectation of divine favor. Go deep in conversation with our humanist neighbor and we might discover a commitment to justice, decency, compassion, even to virtue, for *their own sake*. The idea that atheists are intrinsically likely to believe that anything goes morally is a slander. So in dialogue with humanists, Christians may find themselves more in agreement than they imagine. When I talk with an avowed humanist committed to social justice and strong personal ethics of compassion and fidelity, I find myself in hearty agreement that goodness is to be chosen from the heart because it is good, as our mystics have always held. Making a choice from fear of punishment is spiritually infantile.

And what about superstition and religious illusion? In a sense, much of the critique that atheists direct at religion is an offshoot of the biblical critique. If we knew how to read the Bible properly, we would find that a great deal of it is devoted to exposing the elements of illusion and self-deception in so much human religiosity. It isn't that the prophets merely attacked pagan idolatries as superstitious and toxic. They directed their most devastating analyses to the religion of their own people, all in the name of a very mysterious God who

refused to be represented by any image, and who inspired his messengers to vigorously disassociate him from a host of practices performed supposedly in his name. It is out of this prophetic critique that the Jewish saying arose, "The next best thing to believing in the Lord is not to believe in God!"

Another incentive for American Christians to enter into dialogue with atheists, not just intellectual counter-attack, is that they can remind us that God is not obvious. Most Americans claim to believe in God and our cultural climate favors the idea that the existence of God is somehow obvious. But God is far from obvious, and our atheist friends can recall us to that truth. Faith is *faith*, not taking something for granted. There are millions of intelligent people who aren't prejudiced against spirituality but who see no signs of the existence of God when they look hard at the same world we live in as people of faith. It is very healthy for Christians to realize how mysteriously hidden God is. We believe that God is hidden intentionally. If God were obvious, our devotion would be coerced. It is because we can say No to the being of God that when we do say Yes we are acting in real freedom.

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



COMUNIÓN



Simón Bautista

En esta ocasión quiero compartir con ustedes parte de la homilía que elaboré para el domingo 6 de abril de este año 2008. El Evangelio era Lucas 24:13-35 y estábamos en el contexto de recordar el

martirio, asesinato, de dos de los más grandes testigos del Evangelio de nuestra historia más reciente: Dr. Martin Luther King Jr. Y el Arzobispo Salvadoreño Oscar Arnulfo Romero. Les advierto a todos ustedes que, debido al espacio limitado de esta sección, he tenido que hacer algunos recortes y reajustes al contenido optando por dejar algunas interrogantes al aire para que ustedes me ayuden a darle respuesta.

Y Jesús les dijo "¿De qué van discutiendo por el camino?" Uno de ellos, llamado Cleofás le contestó: "¿Cómo? ¿Eres tú el único peregrino en Jerusalén que no está enterado de lo que ha pasado aquí estos días?" "¿Qué pasó?", les preguntó.

"¿Todo el asunto de Jesús Nazareno!" Era un profeta poderoso en obras y palabras, reconocido por Dios y por todo el pueblo. Pero nuestros sumos sacerdotes y nuestros jefes renegaron de él, lo hicieron condenar a muerte y clavar en la cruz. Nosotros pensábamos que él sería el que debía libertar a Israel. Lucas 24:17-21

Hace 40 años la voz de un gran profeta de América y del mundo fue silenciada. Los oídos que se abrieron para escuchar el grito de los pobres y de los oprimidos de esta nación, fueron sellados; los pies que recorrieron los vecindarios de los malditos de esta sociedad se detuvieron; los ojos del águila que pudieron ver más allá de lo que ojos normales pudieran ver, fueron sellados con una cortina de muerte; su voz fue estrangulada con una mano de odio y de intolerancia. El hombre que una vez dijo estar cansado de protestar, de marchar y de ir a la cárcel, fue obligado a descansar. El profeta Martin Luther King fue asesinado y la esperanza de millones de seres humanos fue mortalmente herida con él.

Si mis hermanos, el Dr. Martin Luther alcanzó a ver las cosas como las vieron los grandes profetas de Israel, como las vio Jesús, él visualizó el Reino de los cielos en la forma de Justicia social y de la integración racial en los Estados Unidos;

pero también vio que la guerra en Vietnam era un pecado y que la discriminación bajo cualquier pretexto: raza, sexo, lengua, economía, religión, statu legal, violaba los dos mandamientos más importantes que Dios nos dio a través de su hijo Jesús, "Amar a Dios y Amar al prójimo".

En el Evangelio de hoy Lucas nos pone en diálogo con dos seguidores de Jesús que caminaban de Jerusalén hacia Emaus, unas siete millas. Habían sido testigos de la muerte de Jesús y hablaban del hecho mientras avanzaban en el camino. ¿Cómo es posible que maten así a un profeta de Dios y que nuestros propios líderes lo entregaran para morir en la cruz? El texto Lucano nos dice que un extraño se les acerca y que ese extraño, Jesús, les ayuda a entender un poco mejor las cosas; a entender lo que decían los profetas acerca de él; que era parte de su misión venir a este mundo y dar su vida por todos: "¿No tenía que ser así y que el Mesías padeciera para entrar en su gloria? Y les interpretó lo que se decía de él en todas las Escrituras, comenzando por Moisés y siguiendo por los profetas." Lucas 24:26-27

¿Acaso son el sufrimiento y el martirio esenciales a la vacación y ministerio de un profeta? Si es así, ¿quién quiere ser un

profeta, entonces? ¿Quién quiere pasar la mayor parte de su vida disgustado con las cosas que le rodean, denunciando errores humanos y anunciando castigos como consecuencia de esos errores? ¿Por qué ve el Profeta lo que otros no ven? ¿Por qué escucha lo que otros no escuchan? ¿Por qué siente lo que otros no sienten? ¿Por qué tiene que decir lo que otros no dicen, lo que otros callan por indiferencia, por miedo o por prudencia? *Acaso será porque cuando Dios dice, "¿a quién enviar?" El profeta responde, aquí estoy, señor envíame a mí."*

Cerca de 12 años después del asesinato de Martin Luther King Jr., un 24 de marzo del 1980, hace ya 28 años, la voz de otro Profeta fue silenciada, esta vez en América Central, en el pequeño país de El Salvador, donde un pequeño grupo de familias poseían la mayor parte de las riquezas del país y el gobierno usaba sus fuerzas para proteger sus intereses egoístas. Cuando los cristianos, guiados por sus pastores, comenzaron a elevar su voz de protesta, entonces el gobierno comenzó a ordenar que los desaparecieran. En ese contexto la voz del Señor vino al arzobispo Oscar Arnulfo Romero y lo envió a pastorear a su pueblo. Estoy cansado, dijo

see COMUNIÓN, page 13



 **A SAINT FOR MAY**

Apolo Kivebulaya

Also known as:

Apostle to the Pygmies

Commemoration: May 30

Time and place: Born in Uganda c. 1864, died May 30, 1933

Story in brief: Apolo Kivebulaya, a former Muslim soldier named Waswa Munubi, was a Ugandan Anglican priest and evangelist who accepted a call in 1896 to go to Mboga in the Democratic Republic of Congo as a missionary. Previous emissaries to Mboga had been forced out when the people, who did not like the church's stance on the traditional practices of sorcery, polygamy and the consumption of alcohol, refused to sell them food. Kivebulaya grew his own food, but was driven out anyway. He was beaten severely and spent several months in jail after he was falsely accused of harming the village chief's sister. During his recovery, he had a vision of Jesus shining like the sun. His discouragement disappeared, and after his healing he returned to Mboga and began to have success in his ministry. The chief became a Christian and a close friend. In a second vision, Christ commanded Kivebulaya to take the gospel to the neighboring pygmies. He did so, translating the scripture for them and baptizing his first pygmy converts in 1932. The church he planted flourished, and is now the Anglican Church of Zaire, a province of six dioceses and half a million members.

MONTHLY MEDITATION

In August of 2006, my daughter, Mary Kathryn, and I enrolled in an 18-month study program at the Potomac Massage Training Institute in the District of Columbia. This was a bit surprising as I had only recently experienced my very first massage.

In the first level of our academic work, we studied the components of the various systems which allow the human body to function so efficiently. In our practical classes we began to learn the basic techniques of Swedish massage by watching our instructors and practicing on our classmates.

During the second level we focused in great detail on groups of muscles, bones and ligaments and how they worked together in each area of the body. We leaned where the muscles attach and what movement they allow our bodies to make. In our practical classes we spent a full hour working with a single limb or area of the body. It was amazing to learn how many muscles, ligaments, bones, tendons, nerves and blood vessels it takes for us to flex our wrists, bend our knees, move our fingers to type on the computer keyboard

or simply take a deep breath.

In addition to my daughter, I had 41 classmates with whom to share this enlightening journey. My classmates came from Brazil, Vietnam, China, Japan, the Philippines, Germany and the United States. We came from a variety of backgrounds, cultures and life experiences, but the primary quality we shared was our desire to learn about massage therapy and its promotion of healing both physically and emotionally.

Throughout my ministry, I have offered prayers for healing, especially in the weekday celebrations of the Eucharist. The prayers and anointing with oil have taken on an even deeper and richer significance since I have been studying massage. In the practice sessions I have prayed silently, "I anoint you with this oil in the name of our Lord and Savior Jesus Christ, beseeching him to uphold you and fill you with his grace, that you may know the healing power of his love." I believe that God is able to bring about healing on a variety of levels through prayer and healing, caring touch.

I feel abundantly blessed to have had the opportunity to travel this incredible journey with such a delightful collection of God's beloved and unique children. I have a deeper and richer appreciation for the complexity and fascinating workings of the human body which has been so "fearfully and wonderfully made" by our Creator. Now that I have graduated and am preparing to take the national certification examination, I am looking forward to sharing my new knowledge and skills with others who can benefit from receiving massage work.

In our busy and stress-filled lives I believe it is vital that all of us find ways to take time to slow down, breathe deeply and allow God's peace and healing to fill our minds, souls and bodies. Not only does this allow our bodies and minds to rest and relax, but we provide time and space for God. Sometimes when we do this, we just might be surprised where God's Holy Spirit may lead us next. Take a deep breath!

The Rev. Sherrill Page is rector of St. Barnabas', Temple Hills.

COMUNIÓN, from page 12

una vez, de ir por las comunidades de mi pueblo, recogiendo muertos. Estaba tan cansado que comenzó pública y abiertamente a pedirles a los soldados de su país que no obedecieran las órdenes de matar que les estaban dando el gobierno y sus oficiales, "No usen sus armas para matar a sus propios hermanos".

El arzobispo Romero fue muy lejos esta vez, al poder de las tinieblas no le gusta ser confrontado, cuando eso ocurre, el poder de las tinieblas actúa con violencia. *Una bala atravesó el corazón de Romero mientras celebraba una misa en la capilla de un pequeño hospital en El Salvador. Que error cometieron, se olvidaron que Él, el Arzobispo Romero, dijo una vez: "Que quede bien claro que a mí me podrán matar, pero la voz de la justicia nadie la puede callar ya." También dijo,*

"si me matan voy a resucitar en el pueblo salvadoreño." Y así ocurrió.

40 años después de la muerte del mártir, profeta y pastor Dr. Martin Luther King las cosas no parecen haber cambiado mucho: la segregación todavía se deja ver en los puestos y tipos de trabajos, en las universidades, escuelas y vecindarios de este país, así como en las cárceles de este país; la guerra de Vietnam ha sido substituida por la de Irak; el racismo y la discriminación han encontrado una nueva forma de expresión en el sentimiento anti-inmigrante que sigue creciendo en esta nación. *Cuanta falta nos hace escuchar hoy la voz del que una vez dijera, "tenemos que seguirnos moviendo, y el que no pueda correr que camine, el que no pueda caminar que se arrastre, pero por todos los medios, que se siga moviendo. ¿Qué ha hecho América con el sueño que Él soñó?*

28 años han pasado desde que el Profeta y Mártir Romero dio su vida por la justicia y democracia en el Salvador; todavía hoy nos preguntamos si hay democracia en su pueblo; todavía hoy miles de Salvadoreños, niños y adultos, se van a la cama sin haber comido nada a largo del día, las cárceles están llenas de jóvenes a quienes la sociedad llama delincuentes y cientos tratan de entrar ilegalmente a los Estados Unidos en busca de una forma de proveerse y de proveer a los suyos tres comidas al día. ¿Qué hemos hecho los cristianos de América Latina con la voz profética del Obispo Romero?

Padre Simón Bautista Betances Misionero Latino Diocesano

This Spanish language column, *Communion*, is available in English at www.edow.org/ministries/latino.

McLAREN, from page 5

Christianity and Why it Matters, author David Kinnaman, president of the Barna Group surveyed "outsiders" and "churchgoers" between the ages of 16 and 29, and found that 91 percent of "outsiders" and 80 percent of "churchgoers" identified Christians as "anti homosexual." Eighty-seven percent of outsiders and 52 percent of churchgoers thought Christians were "judgmental."

McLaren is most closely associated with the so-called "emergent" church move-

ment, a non-denominational and sometimes cross-denominational phenomenon that has garnered attention by holding innovative services in unusual venues. He is on the board of directors of Emergent, an informal leadership group of the movement, serves as a board chair for the D.C. based Christian social justice movement Sojourners/Call to Renewal, and is a founding member of Red Letter Christians, a group of communicators seeking to broaden and deepen the dialogue about faith and public life.

McLaren says that while the media frequently refers to the emergent movement as untraditional, it actually seeks to rework ancient Christian practices for contemporary audiences.

"There's Anglican-emergent, Methodist-emergent. I think there is some real energy there," he says. However, he adds that there is less emergent activity in Washington than in other large cities, perhaps, he says, because people come to Washington to claim a place within its institutions rather than to create an alter-

native to them.

"Across the board things are pretty entrenched," he says. "I think a lot of the jobs in Washington are plum positions, and get people a little more protective. The emergent movement is really something that happens at the margins."

McLaren's most recent book is *Everything Must Change: Jesus, Global Crises and a Revolution of Hope*. He has several Web sites, including brianmclaren.net and deepshift.org.

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To combat HIV, St. Peter's, Rotary International and other partners are collaborating with Grass Roots Soccer (GRS). GRS is an internationally recognized organization dedicated to social change in the arena of HIV prevention. The innovative GRS approach uses soccer as the vehicle to engage children and provide education on life skills, healthy behavior and the risks of HIV/AIDS for themselves and their neighborhood.

Currently, Hope in Richmond supports two GRS trainers living in Richmond, dedicated to making a lasting impression there. The GRS philosophy is that "it takes a village" to sustain lasting change. Training for six community members is complete, and these local educators are assisting in instructing and spreading the message of HIV prevention. Please join us in this worthwhile endeavor by sending your contribution today.

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CMEP, from page 1

University, described some of the region's current challenges and concerns.

Both men stressed that it is the resolution of the Israel-Palestine conflict, not the emergence of Iran, that remains the most pressing issue in the Arab world.

Telhami cited his 2008 Annual Arab Public Opinion Poll, which surveyed 4,046 people in Egypt, Jordan, Lebanon, Morocco, Saudi Arabia and the United Arab Emirates.

"Everything I have in this poll indicates that the defining prism in Arab opinion is still the Arab-Israeli issue," he said. "The Sunni-Shia divide is not the issue."

Further, more than 70 percent of those surveyed said they would support a two-state solution for Israel-Palestine, Telhami said. "But the bad news," he added, "is that the majority don't think a two-state solution will ever happen."

Failed attempts at dialogue, coupled with the Bush administration's long disengagement and the worsening situation on the ground have led to rising pessimism, Telhami said.

"I am now seeing the beginning of an abandonment of the two-state solution," he said. "But there is no alternative to a two-state solution. If a two-state solution fails, there would be protracted conflict for years to come."

Sick said he hoped the upcoming

administration would re-commit to the peace process, and would include groups like Hamas in the dialogue.

"You really do have to talk to your enemies," he said. "You simply are never going to make any progress if you don't."

Later on April 21, Uri Nir of Americans for Peace Now and Ziad Asali of the American Task Force on Palestine continued the discussion.

"We are losing ground on the battle for a two-state solution," Asali said. "If the settlements keep on growing, if the checkpoints keep moving around, if the economy keeps going down - there is no agreement that is going to reverse it."

Nir reported that among Israelis "there's a great sense of collective national discontent - a feeling that we're not there yet, a growing sense of existential threat."

But in order to be shaken from the status quo, he said, Israel must have incentive to act.

"We see in Israel a certain degree of advocacy fatigue," he said. "People are disappointed and disenchanted with our ability to impact the public opinion. Here it is different. There is a great deal of excitement and a great deal of will to try and do something."

The work involves building coalitions among people in all communities who feel strongly about these issues, Nir said.

"A one-state solution is not a solution," he said. "One state as I see it is a prescription for perpetual war."

"To abandon a two-state solution for a one-state solution will lead to another century of political conflict," said Philip C. Wilcox Jr., president of the Foundation for Middle East Peace. "We have a job to do here at home just as the Israelis and Palestinians have a job to do at home."

"The payload," said CMEP's executive director Warren Clark during an April 22 prayer breakfast at the U.S. Capitol, "is actually making calls on our congressmen and senators and asking them to support the peace process between the Israelis and the Palestinians."

Clark urged the CMEP delegates to "deepen, establish and continue" their relationships with their representatives on Capitol Hill.

"This is a very combustible time and the work of CMEP is more important now than ever," said Rep. Chris Van Hollen (D-MD), urging delegates to "keep the faith."

"Your work is no more important than right now," he said. "Your work is critical to ensure that the next president will stay engaged on these issues."

Maureen Shea, director of

the Episcopal Church's Office of Government Relations and chair of the CMEP Board, read from the 122nd Psalm: "Pray for the peace of Jerusalem, may they prosper that love thee."

"It is hard to remember a time when there has not been turbulence in the Middle East," said Bishop John Bryson Chane. "But that Psalm really epitomizes what is possible with hard work and deep prayer for peace."

Chane urged the delegates to remember that whatever frustrations they encountered on Capitol Hill, in this endeavor - bringing peace to Jerusalem - God was certainly on their side.

"[Peace in Jerusalem] is not something that *may* happen, it is something that *will* happen, because it has been preordained by God himself," he said. "But you are God's hands and feet. There is work to do. Do it well."



Gary Sick and Shibley Telhami

FAMILY FILMS, from page 11

the story; this may offer an opportunity for discussion with younger children about accidents and life in general. This movie does appear to follow an old formula for children's films of years ago, but the current generation will find the storytelling exciting and rewarding.

Leatherheads (Rated PG-13)

Ever wondered how a football game would be played if the only rule was to get the ball into the end zone?

"Leatherheads" will show you in a most joyful manner! This romantic comedy is set during the 1920s when pro-ball was just getting

started, and there were very, very few rules; the few rules that were in place could change during the game!



The film follows Dodge Connolly (George Clooney) as he works to restart his team after they lose their sponsor. The whole league seems ready to collapse until Dodge convinces Carter Rutherford (John Krasinski), a college ball star and World War I hero,

to join his team.

Immediately the country's attention is grabbed, the stadiums are filled, and money comes pouring in. But some people in the newspaper business think this handsome football playing hero seems just too good to be true, so Lexie Littleton (Renee Zellweger), a beautiful, brash newswoman, is sent to get "the real story" about him. This film has a wonderful 1940s story style as both of the two football stars fall for this cub reporter and become serious, but very funny, rivals for her attention.

Football fans will enjoy seeing some razzle-dazzle plays (such as the Statue of Liberty), a unique way of dealing with a referee, and an amazing last-play-of-the-game (and the movie) which could not have happened without the field being a mud pit!

The film may not hold the attention of very young children, but those who play some type of organized sports will find the game parts funny. Adults who enjoy "boy-gets-girl/happy ending" movies will want to see it twice! *Judy Russell teaches music and performing arts at Beauvoir, the National Cathedral Elementary School.*

JOHN LEWIS, from page 3



babies, innocents who came into the world as children of God.

It hasn't always been easy, he said: "But I made up my mind. I had what you might call an executive session with myself. For me it is one of those immutable principles that you cannot give up on."

Lewis has held to that principle during his 21 years in the House of Representatives, where he is a sponsor of legislation such as the Religious Freedom and Peace Tax bill, which would enable conscientious objectors to "continue to pay their share [of taxes] but it would go into a fund that would be used for humanitarian purposes and not for war."

"It may take a long time before that day comes, but I would like to see it happen while I'm in Congress," he said.

Lewis recently made headlines when, as a

former aide to the Clinton Cabinet, he withdrew his support for Sen. Hilary Clinton's presidential campaign and announced he would be casting his superdelegate vote for Sen. Barack Obama.

Referring to Obama's March 22 call for a dialogue on race, he said: "It's important and necessary that we have this dialogue on race so we can lay it out. ... I think it's important as a nation and a people that we transcend the issue of race. We are one people, we are one family, we are one nation. We must all have a place at the table. ..."

"I really believe that should Sen. Obama receive the nomination of the Democratic Party, he will be elected president. I believe it will serve to send the strongest possible message, not just to the cities of the United States but to the cities of the world that America can be looked upon as a model of diversity."

Later, in his sermon, Lewis spoke of the Beloved Community.

"If our goal is a beloved community of peace, love and justice, then our methods cannot include war, hate and bitterness against our fellow man," he said. "We need to teach our children the way of peace, the way of love. There's too much violence in our society. We need to teach our children to love and not to hate."



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10 a.m. to 6 p.m. May 2-3 at Washington National Cathedral. Flowers, carousel, puppet show, amusement rides and games, music, dancing and more. 202/537-6248

Grace School Open House

9 a.m. to noon May 2 at Grace Episcopal Day School. Nursery, pre-k and kindergarten at Silver Spring Campus; 1st through 7th grades at Kensington Campus. RSVP to 301/585-3519 ext. 19. www.geds.org

Rummage Sale

9 a.m. to 3 p.m. May 2-3 at Christ Church, Clinton. The ECW is sponsoring the sale with a wide variety of items for low prices. 301/868-1330

Women's Day

10 a.m. May 4 at St. George's, D.C. Guest speaker Wilma Bonner will talk about "Moving from Promise to Praise." ECW's Woman of the Year and Emerging Leader Awards will be presented. Reception to follow.

Mother & Daughter Banquet

6:30 p.m. May 7 at St. Barnabas, Temple Hills. 5203 St. Barnabas Road. Adults, \$8; children ages 4-12, \$5; children under 4 eat free. 301/894-9100

Alzheimer's discussion

1 p.m. May 8 at Friendship Terrace. Alzheimer's Disease: On the Rise. 4201 Butterworth Place NW.

Lighting to Unite

May 9 to May 11, sunset to midnight. Swiss lighting artist Gerry Hofstetter brings his artistry to an exterior illumination of Washington National Cathedral in celebration of its centennial. Performances and services will be held. www.nationalcathedral.org for

more information.

20s & 30s Retreat:

Awakening the Spirit

7 a.m. to 3 p.m. May 9 at the Cathedral College. The Rev. Megan Stewart-Sicking and the Rev. Joseph Stewart-Sicking will lead the retreat. Participants will learn several Christian prayer practices for everyday spirituality. \$25/person.

Friendship Terrace

Spring Fair

10 a.m. to 3 p.m. May 10 at Friendship Terrace Retirement Community. White elephant sale and more. Marianna Schneider, 202/652-1204

Senior Celebration

11 a.m. to 2 p.m. at St. Paul's, Piney. Annual ESM celebration of the volunteer contributions of seniors to church and community. Also held May 15 at St. Paul's, Rock Creek. 202/414-6314 or MHunter@esm.org

Racial Reconciliation

Workshop

5 p.m. May 16 at St. Barnabas', Temple Hills. Workshop offered by the Racial Reconciliation Committee. Participants talk and share stories to move toward racial reconciliation.

Flea Market & Fish Fry

7 a.m. to 2 p.m. May 17 at Trinity, Upper Marlboro. Tables available for flea market, \$20 per space. Fish sandwiches \$5, French fries \$2. 301/627-2636

Diana Butler Bass

9 a.m. to 4 p.m. May 17 at St. Luke's, Bethesda. Diana Butler Bass will explore what's right with religion, discussing her research into neighborhood churches and how they enrich the communities around them.

Eucharist to commemorate Thurgood Marshall

5:30 p.m. May 18 at St. Alban's, D.C. A special evening Eucharist to commemorate

Thurgood Marshall on the anniversary of the Supreme Court decision in *Brown vs. Board of Education*. St. Augustine's Church, 600 M Street, SW, is planning several events to commemorate the proposed feast of Thurgood Marshall.

Marshall commemorations at St. Augustine's

● 6:30 p.m. May 17 (dinner): John W. Marshall, Virginia's Secretary of Public Safety, will speak about his father, as will Elaine R. Jones, former President and Director-Counsel of the NAACP Legal Defense and Educational Fund.
● 10 a.m. May 18, Civil Rights Leader Roger Wilkins, the Clarence J. Robinson Professor at George Mason University in Fairfax, Va., will present the homily during a service celebrating Marshall. A reception will follow the service.

Women's Day 2008

10 a.m. May 18 at Epiphany, Forestville. Guest speaker is Sheretta Golladay, pastor of Word and Wisdom Christian Ministries. Reception to follow. 301/735-7717

Strawberry Festival

1:30 p.m. to 5 p.m. May 18 at Christ, Chaptico. Barbecue, desserts, live music and more. Funds raised will help support local charities. 301/884-3451 or www.christepiscopalchaptico.org

Clergy Conference

4 p.m. May 20 at Shrine Mont.

"Taking Care of Self: A Must for Clergy Wellness and Effective Ministry." Keynote speaker is Margaret (Peggy) Treadwell.

One Sky: Solving Climate Change Together

7:30 p.m. May 20 at Washington National Cathedral. Discussion with Majora Carter, executive director of Sustainable South Bronx, K.C. Golden, Climate Solutions policy director, and Betsy Taylor, co-founder of 1 Sky. Hosted by the Rev. Canon Eugene Sutton. Tickets: \$16; \$9 students, seniors 65-plus.

www.nationalcathedral.org/register or 202/537-2221.

Crab Cake Dinner

1 to 7 p.m. at St. George's, Valley Lee. Annual dinner and bazaar includes all-you-can-eat crab cakes, baked ham, chicken salad, desserts and more. \$20 for adults and carry-outs, \$7 for children 6-12, children under 6 eat free. 301/994-0585 or www.stgeorgesvalleylee.org

arts & music

National Philharmonic Singers' Program

8 p.m. May 3 at Christ, Rockville. Performing Gershwin, Kodlay, Britten and a four-song cycle to the poetry of Richard Wilbur. Reception to follow, free of charge.

Choral Evensong

4 p.m. May 4 at St. Paul's, Rock

Empowering women to end poverty



Photos by Donovan Marks



Breakthrough Summit, the Women, Faith and Development Summit to end Global Poverty, drew dignitaries from all over the world to the Cathedral April 13. See story page 5.

Creek. Sung in the Anglican cathedral tradition according to the 1662 Book of Common Prayer. 202/726-2080

Choral Evensong

5 p.m. May 4 at Christ, Georgetown. Music of Richard Ayleward, Geoffrey Shaw and Christopher Tye. Free and open to the public. 202/333-6677

Organ Dedication Concert

7 p.m. May 10 at St. John's, Norwood. Celebrate one of Washington's finest new instruments with an ensemble of featured players. 301/654-7767

Choral Evensong

5 p.m. May 11 at Christ, Georgetown. Music of Philip Radcliffe, Charles Wood and W. Sterndale Bennett. Free and open to the public. 202/333-6677

Choral Evensong

5 p.m. May 18 at Christ, Georgetown. Music of William Smith, Healey Willan and C. Kenneth Turner. Free and open to the public. 202/333-6677

Choral Evensong

4 p.m. May 18 at St. Paul's, Rock Creek. 202/726-2080

Jazz Vespers

5 p.m. to 6:15 p.m. May 18 at Christ, Rockville. A selection of jazz standards will be played to accompany a service of evening prayer. Evening prayer service will be conducted by the Rev. Cindy Simpson. Childcare will be provided for toddlers and infants, children of all ages welcome.