

WASHINGTON window

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



Photo by Lucy Chumbley

PRESIDING BISHOP Katharine Jefferts Schori accepts a stole of Our Lady of Guadalupe from the Rev. Noreen Seiler-Dubay and the Rev. Vidal Rivas during an April 24 celebration of Latino ministry at St. Matthew's, Hyattsville.

Presiding Bishop visits Diocese of Washington

By Teresa Hobgood

"Each and every one of you is a shepherd," Presiding Bishop Katharine Jefferts Schori told nearly 150 parishioners, the Welcome Table choir and homeless men and women gathered to participate in the April 25 Welcome Table service at Epiphany, D.C.

The Presiding Bishop was visiting Epiphany as part of an April 22-25 visit to the Diocese of Washington. During her time here, she also visited

the Pre-K class at the Bishop John T. Walker School's current site in Anacostia, toured the school's new facility in Congress Heights, and stopped in at the St. Philip's Child Development Center and the National Cathedral School.

She met staff and program participants at Samaritan Ministry of Greater Washington and the Transitional Housing Corporation and visited the Rosemount Center

see *PRESIDING BISHOP*, page 9

Together as One

The two congregations of St. Matthew's, Hyattsville are set to be united this month

By Lucy Chumbley

On May 16, the two congregations of St. Matthew's, Hyattsville will become one.

At the parish's annual meeting, the Latino congregation, led by the Rev. Vidal Rivas, and the English-speaking congregation, led by the Rev. Noreen Seiler-Dubay, will formalize their unification agreement.

A new vestry will be installed, with six members from each congregation. And there will be two church wardens - also one from each group. The congregation will combine the Sunday collections and work together to develop a budget and to plan joint liturgical and social events.

The new arrangement is a natural progression in the relationship between the two congregations,

Seiler-Dubay said, which have been gradually drawing closer since the Latino congregation moved to St. Matthew's from St. Luke's, Bladensburg in October 2008.

"It makes sense on many, many levels," she said. "It makes so much sense."

For one thing, she said, the neighborhood around the church is home to a burgeoning Latino community. For another, the English-speaking congregation is getting older, and finding the church buildings - among the largest in the diocese - harder to care for both financially and physically. (Gas bills alone run at around \$3,400 a month.)

St. Matthew's held its first bilingual service on Maundy Thursday 2009,

see *UNITY*, page 8

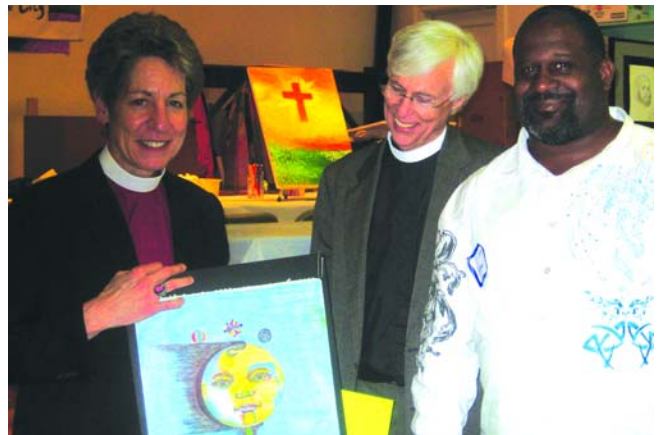


Photo by Bob Weinbeck

GOSPEL ART! Presiding Bishop Katharine Jefferts-Schori and the Rev. Randolph Charles admire a drawing with an artist from Epiphany's Gospel Arts! program.

inTHEwindow



REMEMBER DARFUR:
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Two events highlight plight of African nation



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Latino Ministry is the focus of 2010 appeal



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Introducing St. Margaret's Parish, D.C.



PREACHING JESUS:
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Conference offers clergy insight and inspiration



BISHOP'S visitations&engagements

May

May 1: Cathedral Confirmation
May 2: St. Luke's, Bladensburg visitation (a.m.); St. John's, Mt. Rainier organ dedication (p.m.)
May 3: Abrahamic Roundtable
May 4: Eucharist and dedication of chalice and paten in honor of the Rev. Canon Michael Wyatt at Washington National Cathedral
May 6: Samaritan Ministry's annual Next Step Fundraising Breakfast; 8 a.m. at the National Press Club; Senior Celebrations at Washington National Cathedral (noon Eucharist); Clergy dinner, 6:30 p.m.
May 7: Flower Mart opening; Guest at Evangelical Lutheran Church in America Metropolitan Washington, DC Synod annual gathering in Leesburg, Va.
May 8: Standing Commission on Social Justice and Public Policy (national church)
May 9: St. James', Potomac visitation
May 10: Wesley Theological Seminary commencement greeting; 2 p.m. at Washington National Cathedral
May 11-13: Annual Clergy Conference in Cambridge, Md.
May 14-16: Bishop Suffragans' consecration in Diocese of Los Angeles
May 18: Diocesan Council, 6 p.m.
May 18-19: Virginia Theological Seminary Academic Affairs Committee and Board of Trustees meetings
May 20: VTS commencement
May 23: Ascension, Lexington Park visitation

May 25: St. Paul's, Baden for service and reception in honor of the Rev. Harry Harper and the lay leadership.

May 26: The Rev. Will Billow retirement service, 5:30 p.m. at Washington National Cathedral

May 27: Rector installation at St. Patrick's (The Rev. Kurt Gerhard)

May 30: Trinity, Upper Marlboro. Celebrating its 200th anniversary.

June

June 1: Southern Africa Partnership Committee, 6:30 p.m.

June 2: Ordinands dinner at the Cosmos Club

June 4: Cathedral Chapter (all day)

June 6: St. Barnabas', Leeland visitation; Bishop Walker School: New campus. 4 p.m.

June 8: Diocesan Council, 6 p.m.

June 10: Beauvoir National Cathedral Elementary School graduation, 10 a.m.; Akbar Ahmed book launch: Cathedral Library, 6 p.m.

June 12: St. Albans School graduation, 2 p.m.; Capital Pride Parade

June 13: St. Bartholomew's, Laytonsville visitation; National Cathedral School graduation, 4 p.m.

June 17: Board of Trustees meeting of Protestant Episcopal Cathedral Foundation

June 19: Consecration of Federal Ministries Chaplain Suffragan Bishop

June 20: St. George's, Valley Lee visitation

June 26: Cathedral Confirmation

June 27: St. Alban's, D.C. visitation

June 28: Jerusalem Partnership Committee, 7 p.m.

A new Pentecost for the 21st century

Mission statements have become a byproduct of parish and diocesan life. Regrettably many are produced after much hard work and discernment and then after a year or so are relegated to the status of an afterthought. When mission is prescribed by what is left in the parish's operating budget after all other fixed costs are met, it too often bears little resemblance to the priorities identified in the original mission statement.

Today the Diocese of Washington, its parishes and our nation are being buffeted by rapid demographic, cultural, economic and social changes. We are still feeling the impact of a financial crisis fueled by greed. Our nation's unemployment rate hovers near 10 percent. Giving to parishes and the diocese has dropped, and in turn giving to the Episcopal Church has declined so that at last year's General Convention, the national church's budget was slashed by \$30 million over the next three years.

Church folks, vestries, dioceses and their bishops are now facing the very serious question: How will we as a local, regional and global church be able to do ministry well given current financial constraints?

Questions are surfacing such as: *How much longer can we continue to do the mission of the Gospel and live well into our mission statements using the 'full time priest in a full time parish' ministry model? Should smaller, financially struggling churches merge with more financially stable larger ones? and How do we define what it means to be a healthy parish?*

Paying for a full time priest is becoming a significant challenge to many parishes. In some cases this consumes as much as 80 or 90 percent of the parish's total operating budget. After paying salaries and recurring expenses such as utilities, insurance and building maintenance, there is often little money left for engaging in the mission of the parish as defined by its mission statement. For such parishes, their mission is essentially to survive from year to year

with very little attention paid to anything else.

It is time for parishes, dioceses and the Episcopal Church to have some direct and probably uncomfortable conversations about what it will take to be a mission-driven church in the 21st century. Do we really need more professionally trained clergy who depend on full time employment, more programs and more church buildings? Or do we need fewer clergy, fewer churches and a more creative and courageous understanding of how to do the mission of the Gospel?

The Diocese of Washington is like many in the Episcopal Church. Giving - from parishioners to the parish, from parishes to the diocese, and from the diocese to the national church, has remained relatively stable for the last 10 years and has not really kept up with inflation. It is becoming harder and harder to place full-time clergy, and in some cases even a

half-time priest is difficult to sustain. Could we be seeing the day when most parish churches will be led by non-stipendiary priests? In January I shared with our Diocesan Convention the problem of defining success by measuring dollars and cents and parochial reports. This business model works for rock concert promoters and professional sports franchises but not for churches. Measuring on an annual basis the success or failure of a parish or diocese and whether it is living well into its mission statement or not ought to be the new model.

Today, I believe we are living into a new Pentecost for the 21st century. Acts 2:1 tells of the experience of the early Christian community: *"When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind and it filled the entire house where they were sitting. Divided tongues as of fire appeared among them. All of them were filled with the Holy Spirit and began to speak in other languages; as the Spirit gave them ability."*

The story from Acts describes many



**Bishop John
Bryson Chane**

WASHINGTON window

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Bishop John Bryson Chane
 Editor, Lucy Chumbley

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Events aim to focus attention on Darfur

By Norman Kempster

Alex de Waal, a world-renowned expert on strife in Africa-especially the brutal conflict in Sudan-will be interviewed by Cathedral Dean Samuel Lloyd on May 9 as part of Washington National Cathedral's Sunday Forum series.

De Waal's appearance is part of an effort by the Cathedral congregation and a number of allied Washington-area churches and synagogues to keep public attention on the Sudan government's sometimes genocidal repression of the country's western province of Darfur.

On May 23, the Darfur Interfaith Network, which includes the Cathedral congregation, will stage a mass march from the U.S. Holocaust Memorial Museum to Lafayette Park across Pennsylvania Avenue from the White House. Organizers say the 1:30 p.m. to 3:30 p.m. demonstration is intended to assure the surviving victims of the conflict that "they are not alone or forgotten."

It would not be surprising if some victims feel abandoned by the world.

The dauntingly complex issues underlying a conflict that has been raging in one part of Sudan or another for almost 30 years make it extremely difficult for outside observers to understand what is going on. For most people, it is easier to ignore the whole thing.

De Waal's life work has been sorting out the complexities and nuisances of Third World

wars that most people in the West just can't seem to get their minds around. Since his PhD thesis at Oxford University on famine in Darfur and the rest of Sudan was published in 1989, he has written or edited scores of books and journal articles about the deadly conflict. He is affiliated with the Global Equity Institute at Harvard.

Sudan, geographically the largest country in Africa, has been fighting ethnically and religiously based wars

ever since its independence from Britain in 1956. The conflict now known as the First Civil War began in 1955, ending in a cease-fire in 1972. The Second Civil War began in the mid 1980s and lasted until October 2004 when a U.S.-mediated truce, intended to establish a coalition government, took effect. Both of those wars were between the predominately Arab and Muslim north of the country-which controls the government and the armed forces-and the mostly African Christian and Animist south.

As the North-South conflict was winding down, warfare broke out in Darfur in 2003. That war is still going on. Unlike the earlier wars, the conflict in Darfur is predominately ethnic. The residents of Darfur are mostly Muslims, like Northerners who control the government. But the Darforis are ethnically African and have been subjected to repression by the Arab-dominated government and allied Arab militias.

In recent months, there have been disturbing indications that the North-South conflict may be heating up again. The Darfur Interfaith

Network, once focused entirely on Darfur, now also advocates for the South. The May 23 march is titled "Hope for Darfur, Justice in Sudan."

The official position of the U.S. government has changed over the years. The Bill Clinton administration openly supported the Southerners and opposed the government. The George W. Bush administration acted as an impartial honest broker in developing the North-South armistice in 2004, mediated by former U.S. Sen. John Danforth, an Episcopal priest. The Obama administration, hoping for a peaceful resolution of the conflict, is also striving for impartiality, calling for free elections to resolve the issues. The State Department described as an "important milestone" elections held in April even though most opposition parties boycotted the balloting which they described as "fatally flawed." Most non-governmental advocacy groups dismissed the elections as an attempt to legitimize the government which took power more than 20 years ago in a military coup.



Alex De Waal

Bishop's Appeal 2010 launched this month

Latino ministry is the focal point of the 2010 Bishop's Appeal which began in early May.

"Our outreach to Latinos and Latinas has succeeded beyond my most optimistic projections," wrote Bishop John Bryson Chane in a letter to 22,000 recipients in the diocese. "Thanks to the excellent work of the Rev. Canon Simon Bautista, the number of Spanish speaking congregants in our diocese has increased by an estimated 700 percent in the last seven years."

The diocese has seven Spanish language congregations serving some 700 communicants on a typical Sunday. "There is energy, even passion, in this word-of-mouth driven ministry, and we must find the funds to keep it flourishing when the grants that helped launch it run out," Chane wrote.

The two largest Spanish-language congregations in the diocese meet at St. Matthew's, Hyattsville and St. Michael and All Angels, Adelphi and are led by the Rev. Vidal Rivas. The Revs. Sarabeth Goodwin of St. Stephen and the Incarnation, Lisa

Saunders of St. John's Lafayette Square and Peter Schell of Our Saviour, Hillandale also serve Spanish-speaking congregations.

Bautista leads the diocese's newest Latino congregation, which meets on Sundays at 5:30 p.m. at St. Alban's, D.C., as well as the congregation at Ascension, Gaithersburg.

The 2009 Bishop's Appeal grossed \$143,714 in contributions. Two major gifts totaling \$42,000 were received after the appeal closed and will be counted in the 2010 total.

"Your generosity has carried the diocese through some difficult economic times in these last two years," Chane wrote. "As the economy shrank, both the number and size of gifts to the Bishop's Appeal grew. I can't thank you enough for your fidelity to our mission."

By the time the 2011 Bishop's Appeal is mailed, the diocese will be nearing the election of Chane's successor. "Among my greatest desires during these last 20 months as your bishop is that I not leave important tasks undone because we could not find the will to fund them," he wrote.



REMEMBERING THURGOOD MARSHALL

Bishop John Bryson Chane accepts a framed copy of the Thurgood Marshall Call Box collage from artist Annie King Phillips, seated left, on April 18, while Cissy Marshall, wife of the late Supreme Court Justice, looks on. The Thurgood Marshall Call Box was unveiled and dedicated last May near the home of the Marshall family.



WASHINGTON EPISCOPAL SCHOOL students clean up Little Falls Parkway during the school's third annual Community Service Day on April 17. More than 150 students, age 3 to grade 8, parents and faculty participated. Pupils also raised \$1,175 for Heifer International and Haiti earthquake relief.



BODY OF CHRIST



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Established 1894, 700 members

The Rev. Susan N. Blue, 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. **Susan N. Blue**, rector of **St. Margaret's, D.C.**, to learn more about the life, history, plans and character of that congregation.

WW: What do you feel sets St. Margaret's apart? What are you especially proud of about your parish?

BLUE: First of all, St. Margaret's is

wildly diverse in its membership, in race, gender, age, sexual orientation. We have a very healthy and stimulating mix of people. The second thing is the parish has a long history of commitment to justice and outreach. And that goes quite far back in the history of the parish. For instance, we have a program for the homeless, Charlie's Place, that operates four days a week. We served 18,000 meals last year. This program, which was started by Charles Gilchrest, has evolved from simply serving meals to providing a registered nurse twice a week and a barber and linking with other social service providers for legal and other services.

WW: It's very unusual for one parish to be able to sustain a program that extensive.

BLUE: Well, we have some extraordinary staff people. There is a man in our development office who had never written a grant proposal in his life, but he's come through for us time and again. Another thing is something I've only truly grasped in the last few years, and that is that our members take wonderful care of each other. We have about 30 trained Eucharist ministers, so four or five are making the rounds every week. We have a guy who shovels snow for elderly parishioners. One of our parishioners donated a very large sum of money for a young woman who needed child care for her son following her surgery. It is almost always done under the radar.

WW: So there's much more to it than simply coming together on Sundays.

BLUE: I remember being told once that the job of a priest is to build up the congregation to go out and do their ministry in the world. If a priest is spending more than 20 percent of his or her time out of the parish, then he or she is not doing the job, and if the lay members spend more than 20 percent of their time in the parish, then they're not doing what they've been called to do. I go to very few night meetings. Everything is lay led.

WW: Members give their time and energy, rather than just their financial contributions.

BLUE: St. Margaret's is not a wealthy parish, but it is a very well-educated parish. So, we have a lot of people who are really smart and have know-how and experience they can share.

WW: And there are those beautiful Tiffany windows.

BLUE: People adore those windows. We also have some lovely Willet windows and mosaics. We have Plexiglas protecting them on the outside, and we're always looking for funds for upkeep of the windows because they really are a treasure. Something else that's very special here is our music program. Our music director, Theodore Guerrant, is incredible. Some 25 of our parishioners play instruments, which augments our wonderful choir. We have a fine bell choir. Four times a year, we have what we call Maggie's Cabaret. One of our choir members belongs to the Cabaret Society, and the cabaret singers donate their time and talents to perform here.

WW: What events do you have

coming up?

BLUE: We have two big events here every year. The first, which is always the Saturday before Halloween, is a rummage sale that takes over the entire church, including the sanctuary. It's a huge fund-raiser and, besides raising money for parish programs, it serves our Charlie's Place population, as well as neighborhood people who are invited to look through the donated clothes. We have a book sale in the winter that's always very popular. And then, of course, we do other outreach activities throughout the year. We provide complete Thanksgiving dinners for 80 families at Marie Reed School, and Christmas gifts for 50 families at Mary's Center in Adams Morgan. We also provide Easter baskets for Mary's Center. In addition, we furnish apartments for Transitional Housing Corporation on a regular basis.

WW: I understand you're retiring.

BLUE: Yes, at the end of June. I'm heading west, to Durango, Colo., to be with my children and grandchildren. But I want to say that this has been the best 13 years of my ministry. It has opened my eyes about so many things. This is a parish that takes the whole business of taking care of the poor very seriously. It's a Gospel and justice oriented church. I have been absolutely delighted by this place; it has given me great joy.

CORRECTION: In last month's column **Christ, Capitol Hill** was incorrectly identified as **Christ, Georgetown**. The **Window** regrets the error.

BISHOP, from page 2

languages as a sign of the gifts of the Holy Spirit. And in the Diocese of Washington we are reliving this experience, with many people coming to us from diverse cultures, speaking many different languages.

Are we growing? Yes, we are. Our growth is rapid and spectacular. It is in the mission, outreach and pastoral care that we as a diocese are currently providing for our brothers and sisters from Central and South America and the Caribbean Basin and our seven Spanish-speaking worshipping communities. It is in our outreach and

pastoral care of those from West Africa who speak Igbo and Krio.

The rapid growth of these communities has been nothing less than astounding. Our diocese boasts one of the six fastest-growing Latino ministries in the Episcopal Church. And that growth is expected to continue. A new Pentecost for the 21st century is now upon us. And it is much like the first, when those blessed by the Holy Spirit spoke in many tongues.

In the past when such rapid growth occurred, the diocese and its parishes would celebrate and incubate that growth. In our diocesan history larger

parishes became the mothers of mission, lending their financial resources and their missionary zeal to establish new congregations. Because of financial pressures, the diocese may no longer be able to sustain these emerging worshipping communities after June 2011. Where is the passion and will to find the financial resources to support these growing churches? The diocese, with the support of the diocesan council, has been generous with its limited resources to elevate and support this new growth. But our congregations with some means must also now embrace and support this new missionary endeavor.

We must look beyond our current status as a diocese that is holding its own during challenging financial times. And in the faith that comes to us through Christ's resurrection, we must find a way to fully include a new community of people who bring deep faith, dynamism and new life to our diocese and to the Episcopal Church.

We have to do more than just say "How wonderful it all is" and rise up and embrace these communities. We must seek additional resources to sustain this growth, because it is a gift from God. And it needs the financial and emotional support of our existing congregations.

Can parishes that have some resources once again become the "mothers of mission?" Is there a person or parish out there who sees that new resources are needed to support this mission, and are they willing to take the lead?

Are we resigned as a diocese to continue using old models of celebrating and supporting church growth while ignoring new possibilities of a rapidly growing Latino ministry?

God provides the church with possibilities. We as the church must reach out and grasp those possibilities with courage. And by faith make God's possibilities human realities.

Are we as a diocese ready to embrace a new Pentecost for the 21st century?

“Can parishes that have some resources once again become the ‘mothers of mission?’”

Bishop John Bryson Chane

Preaching conference refreshes clergy

Proclaiming the Gospel calls for intimacy and determination, two preachers say

By Mary Frances Schjonberg

[Episcopal News Service] Two preachers from different generations called participants in an April 19-22 Preaching Jesus conference at Kanuga to consider the profound effects preaching can and should have on them and on their listeners.

Lauren Winner, assistant professor of Christian spirituality at Duke Divinity School and author of a number of books including *Girl Meets God*, told participants during an opening presentation that sermon preparation "can be and is and actually should be a vital part of the spiritual lives of those of us who preach."

The Rev. Martin Smith, author and senior associate rector at St. Columba's, D.C., said that preaching is like spiritual direction in that people are invited to prayerfully consider who they want Jesus to be for them and who Jesus wants to be for them. The questions, he said, echo Jesus' inquiry of blind Bartimeus: "What do you want me to do for you?"

Preaching Jesus, believed to be the first-ever national Episcopal Church

preaching conference, was sponsored by the Episcopal Preaching Foundation and the Kanuga Conference Center. About 115 clergy and seminarians, including some from other denominations, took part.

The gathering featured a mix of lectures, small preaching groups, worship and fellowship. The preaching groups, led by faculty of the foundation's annual Preaching Excellence Program, were designed to allow participants to offer their sermons for feedback and critique.

"This is not just sit and listen," the Rev. William Brosend, homiletics professor at the University of the South's School of Theology and an EPF director, told participants. "This is give and take. This is you learn by doing [and] getting feedback from your peers."

Winner, who is a postulant in the Diocese of Virginia, said she preaches about once a month, which is different than "having to preach" every week. She said many priests act as if preaching is "just something else to do on the to-do list" rather than a privilege, "a life or death matter" and



Photo by Mary Frances Schjonberg

PREACHING JESUS:

Lauren Winner listens as former Presiding Bishop Frank Griswold, conference chaplain, poses a question after her April 19 presentation at Kanuga.

"one of the ways that we become known by Jesus and come to know Jesus."

Winner said "it's weird for parishioners to hear clergy complain about having to preach" and suggested an alternative approach for preachers.

"If we remember that preaching is not a just a task on our to-do list and also if we remember that it is not just this abstract privilege - although it's both of those things - if we imagine preaching as part of our devotional lives, perhaps even a central part of our devotional lives, then it might become easier to do the way that other things that we love to do are somehow easy to do in the midst of our busy lives," she said.

With that attitude, Winner said, sermon preparation "can be a place of really intimate communion in prayer with parishioners."

Smith, who said he is approaching 40 years in ordained ministry and preaches an average of three times a week, urged conference participants to consider that the gathering's title is "Preaching Jesus," not "Preaching About Jesus."

"Preaching is something that Jesus does now," he said, adding that those who join Jesus in preaching become his "partners and agents and co-creative companions."

He also urged them to introduce into their preaching the language of desire and to invite their listeners to contemplate what happens when they disavow God's longing for them and their longing for God.

He warned that most people, including preachers, "are deeply ambivalent about intimacy with God." Thus, there is a "force field of preaching and listening to preaching" that involves a constant struggle between acknowledging the desire to be wanted and acting out of the fear of not being wanted, said Smith, an Oxford-trained theologian, former monk and author.

"The language of desire is intentionally the language of future tense," he said, adding that Jesus preached about how the reign of God - or what Smith called the future of God - was bursting into the present moment.

He suggested participants look to Jesus' preaching for clues about what happens when God's desire is embodied and exposed for contemplation and discussion.

"The preaching of Jesus is an enactment of the coming of the reign of God and an embodiment of the will of God being done on earth, as it expresses and embodies the wanting-to-be of God in our lives," he said.

"In preaching, the desire of God to come to be fully in our lives actually takes effect as it elicits the responsive hunger and thirst of the listener."

Jesus, he said, proclaimed "new ethical possibilities in line with the future of God," invited people to "live under the authority of God's future desire" and told his followers the only way to understand God's future desire is to try living differently than the culture around them.

"And of course the response is outrage," Smith said, noting that many in Jesus' time questioned his authority to teach as he did.

He also warned that some who listened to Jesus were bored or only mildly interested while some were deeply offended. Yet, Smith said, there is a danger when people of faith force the gospel and the preaching of the gospel to meet their own agendas.

"Many Episcopalians are deeply anxious that our version of the Gospel is differentiated from the message of fundamentalists," he said. "So, our preaching is often purged of the shadow and walks so determinedly on the sunny side of the street that preachers end up reinforcing that most terrible indictment of stereotypical Anglicanism: the bland leading the bland."

Support African Seminarians



Matsietso Duma is a young woman of many talents. At 30, she has been a teacher in her community in Lesotho, a small, landlocked country in southern Africa. Matsietso has always wanted to work with poor people, especially those affected by HIV/AIDS. She is trained in HIV testing and counseling — and also as a soccer coach.

Ramabanta James Ralebakeng, 38, also comes from Lesotho. He's a quiet, nurturing person who is committed to serving God and to providing guidance, counseling and support to children and youth. Both he and Matsietso are students at the College of the Transfiguration, an Anglican seminary in South Africa.

These two dedicated seminarians are preparing to live out their call to ordained ministry. They have the support of their bishop and the communities they will return to serve. In order to finish their seminary studies, they also need support from the wider church. Please join us in helping them continue in the ministries to which God is calling them.

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



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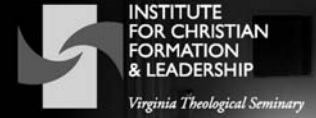
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"Christians in an Interfaith Multifaith Multicultural World"
June 23, 7:30 - 9:30 PM • Dr. Peter C. Phan

"Shaping Education to Meet Social and Ecological Challenges"
June 30, 7:30 - 9:30 PM • Ms. Sarah Elizabeth Ippel

"Mainline Churches: Getting It Right?"
July 7, 7:30 - 9:30 PM • The Rev. Loren Mead

SPECIAL EVENTS

Small Church Religious Arts Festival
June 26, 10:00 AM to 2:00 PM • Arts and crafts from small churches and activities for all ages, including music by John Bell of the Iona Community in Scotland

Christ Church Cathedral Girls' Choir Concert
July 6, 7:00 PM • Music Director: Timothy Piper, Christ Church Cathedral, Ottawa, Ontario

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RESIDENTIAL & COMMERCIAL

May and June calendar of events

activities& events

May Day Tea at St. Matthew's

May 1 at St. Matthew's, Hyattsville. Spring Tea. A variety of teas, sandwiches, quiche, fruit and goodies (including a chocolate fountain). Tickets: \$15/adults, \$5/children.

Prostate Education Seminar

May 1, 9-11 a.m. at Calvary, D.C. (820 6th St. NE) Speaker is Jonathan J. Hwang, associate professor of urology, Georgetown University School of Medicine. \$5. 202/546-8011.

Writing Workshop

May 1, 10 a.m. - 1 p.m. at St. Timothy's, D.C. Author Marita Golden will lead a workshop for beginning and veteran writers. \$20. donna.lewisjohnson@verizon.net.

Finding God in U2?

May 2, 10:10 a.m. at Washington National Cathedral. Dean Sam Lloyd and author Greg Garrett, professor of English at Baylor, discuss ways that Christian faith is articulated in popular culture. Free, webcast live at www.nationalcathedral.org. Complimentary parking.

Peter J. Gomes at St. John's

May 2, 10 a.m. - 12:15 p.m. at St. John's, Lafayette Square. Gomes, author, priest and Harvard Divinity School professor, will speak at the forum and preach at 11 a.m.

Holocaust Survivor at WES

May 5, 6 - 7:30 p.m. at Washington Episcopal School. Fischel (Philip) Goldstein, on *The Holocaust in Our Lifetime*. A discussion will follow.

Next Step Breakfast

May 6, 8 - 9 a.m. at the National Press Club. Samaritan Ministry's annual fundraising breakfast. Free, with no expectations for minimum giving. Dee Dee Myers, author and first female White House Press Secretary will emcee, and a choral group from St. Albans School will perform. Contact Diane Aten at daten@samaritanministry.org or 202/722-2280 x 304.

Vocational Ministry Retreat

May 7-8 at Bon Secours retreat center in Marriottsville. Led by Marjory Zoet Bankson. Register at www.edow.org/news/calendar/events This Commission on Ministry retreat is designed for anyone seeking to discern Gods call in his or her life for any ministry, in or out of the church.

Book Fair to Benefit BWS

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

Karen Armstrong at St. John's

May 9, at St. John's, Lafayette Square. Karen Armstrong, author and theologian, will speak at the 10 a.m. Sunday forum and preach at 11 a.m. Contact robert.black@stjohns-dc.org or 202/347-8766

Car Wash and Fish Fry

May 15, 10 a.m. to 1 p.m. (cars \$5, SUVs and vans \$8). Fish Fry: Noon to 4 p.m. Both events at Atonement, 5073 East Capitol Street, SE.

The Magnetic Church

May 21-22 at St. Paul's, Piney. A practical exploration of evangelism led by Andy Weeks. \$20 includes refreshments and lunch on Saturday. (EDOW is subsidizing.) Register at www.edow.org/events

Southern Maryland Stewardship

May 16, 2 to 6:30 p.m. at St. George's, Valley Lee. *Vision, Mission, Commitment*. Register at <http://www.edow.org/events> \$20, students \$10, includes refreshments.

Silent Auction at Good Shepherd

May 21, 7 p.m. at Good Shepherd, Silver Spring, 818 University Blvd West. Items include: pool memberships, restaurant gift cards, museum passes, tickets to sporting events, etc. Tickets, \$5, include hors d'oeuvres, a bid number and 2 drinks. 301/593-3282

Family Tour

May 22, Bus daytrip from St. John's, Broad Creek in Fort Washington to Lancaster, Pa. Stops at a farmers market, Rockvale Outlets, Miller's Smorgasbord and ends with the musical *Joseph* at the Sight and Sound Millennium Theater. Contact Faith Chisholm at 301/292-1219.

Spaghetti Dinner, Bazaar, Dancing

May 22, noon to 4 p.m., at Atonement, D.C., 5073 East Capitol Street, SE. Adults \$12, Children 10 and under \$6. All carry-out \$12.

Crab Cake Dinner at St. George's

May 22, 1 - 7 p.m. at George's, Valley Lee, 19167 Poplar Hill Lane. Annual Spring Dinner (all you can eat) crab cakes and more! \$23/adults and carryouts, \$8/children (6 to 12). Children under age 6 eat free. Dessert table and bazaar. 301/994-0585

8th Annual International Sunday

May 23 at St. George's, D.C., 160 U Street NW. *Celebrating Unity and Diversity*. Service at 10 a.m., with the Rev. Richard Turner; luncheon featuring ethnic cuisine. Ethnic attire appreciated. Contact Patricia Turner at 202/332-2857 or 202/387-6421 or Cleopatra Rishton at 301/345-2357.

Forum on Canterbury Cathedral

May 23, 10 a.m. at St. John's, Lafayette Square. Barbara Q. Harper, vice-chair of the Friends of Canterbury Cathedral board of trustees in the U.S., will speak on *Canterbury Cathedral, Past, Present*

and Future.

Next Step Experience

May 25, 1:15 p.m. at 1516 Hamilton St, NW, D.C. Hear from people who are working to change their lives through Samaritan Ministry's Next Step Program at a free, one-hour come-and-see event. Mary Belknap at 202/722-2280 x 305 or mbelknap@samaritanministry.org

Blessing of the Animals

June 5, 10 a.m. to noon in the parking lot of Calvary, D.C., 820 6th Street, N.E. Part of D.C. Animal Week 2010. Blessed medals will be given to all participants along with dog biscuits for the blessed ones. Call 202/546-8011 to register your pets.

Annual Brunch at Calvary, D.C.

June 6, 12:30 p.m. in the Parish Hall, 6th & I Streets N.E. For tickets contact Eleanor Hill 202/547-5780, Doris Minor 202/269-3703, Erma Price 301/772-6493, Rita Scott 202/575-4118 or Mildred Swindell 301/773-3099.

Leadership For Our Times

June 12, 8:30 a.m. - 12:30 p.m. at the 4-H Center in Chevy Chase. The first in a series of workshops for lay leaders and clergy. Vestries, clergy and committee chairs are encouraged to attend. Contact ataly@edow.org or 202/537-6548.

Child Obesity Forum

June 13, 1 p.m. at Calvary, D.C. Forum discussion on Childhood Obesity by physicians, physical trainers, students, teachers, school cooks and other health professionals, cooking demonstrations and a tasting. Testing for diabetes, obesity etc. 202/546-8011. Everyone welcome.

Annual Youth Day

June 13, 10 a.m. service to honor all graduates and award Parish Scholarships, at Atonement, 5073 East Capitol Street, SE. Paige Grayson, one of Atonement's outstanding young adults, will speak. Reception to follow.

Community Fun Day

June 19, noon - 6 p.m. at St. Michael and All Angels. Games, food, music, entertainment. Grocery items and fresh produce also will be distributed. 301/434-4646.

Atonement's Annual Picnic

June 27, 10 a.m. at Watkins Regional Park, Region # 9, at 301 Watkins Park Drive, Upper Marlboro, MD 20774. Food, fun and fellowship.

arts& music

Vivaldi Gloria and other works

May 2, 4-5 p.m. at Grace, Silver Spring, 1607 Grace Church Road. The Grace Episcopal Choir will sing Vivaldi's Gloria and other choral music with Julie Vidric Evans on organ. Free. 301/585-3515

Trumpeter Brandon Eubank

May 5, 12:10 p.m. at St. John's, Lafayette Square. Virtuoso trumpeter Brandon Eubank in a free recital. Program includes baroque and contemporary works for trumpet and organ by Bach, Hovhanness, Hansen, and Cosmic Echoes by Baltimore-based composer Jonathan Leshnoff.

The Rev. Drew Bunting and the Agnostic Band

May 7, 7:30-9:30 p.m. at St. Columba's, 4201 Albemarle St. NW. The former associate rector at St. C.'s, will perform selections from his recent CD *The New South*. \$20/adult; \$12/child under 12 at the door, or \$12/adult; \$8/child in advance at brownpapertickets.com/event/108378 CDs will be available for purchase.

Reilly & Friends 25th anniversary

May 16, 4 p.m. at Washington National Cathedral. The Cathedral Choral Society will honor J. Reilly Lewis's 25th season as director. Guests include Metropolitan Opera Star Elizabeth Futral, The Washington Ballet and the Washington Symphonic Brass. Plus a world premiere of a work composed for the occasion by Pulitzer Prize-winning composer Dominick Argento. **The Choir of Men & Boys of St. Paul's Parish, K Street** May 21, 7:30 - 9 p.m. at Redeemer, Bethesda. Festive program features works for Eastertide, Ascension and Whitsunday. Free-will offering. Reception to follow.

services& worship

Cathedral Confirmation

May 1, 10 a.m. at Washington National Cathedral. www.edow.org/confirmation

Senior Celebration

May 6, Noon-2 p.m. at Washington National Cathedral. Honoring the work of older adults in parishes. Bishop Chane will be the celebrant. **Pentecost at Holy Communion** May 23, 10 a.m. The newly renovated Church of the Holy Communion invites you to celebrate Holy Eucharist on the day of Pentecost, with the Rev. Canon Nan Peete, celebrant. Erica Baylor Senior Warden 301/466-4430

Men's Day Celebration

June 6, 10 a.m. service at Atonement, 5073 East Capitol Street, SE. Speaker will be Adrian Branch, former NBA World Champion and current ESPN2 analyst. Theme is Preparation for Life's Path. Reception to follow.

Cathedral Confirmation

June 26, 10 a.m. at Washington National Cathedral.

www.edow.org/confirmation

see UNITY, from page 1

and another at its annual meeting in May, where Mildred Rayes became the first Latina to be elected to the vestry.

Social invitations were extended. The Anglo congregation invited the Latino congregation to its Pancake Supper, and the Latino congregation invited the Anglo congregation to take part in its celebration of Our Lady of Guadalupe in December.

"We had been coming to know them personally as well as sharing worship with them," Seiler-Dubay said. The Latino congregation also has been helping with the maintenance of the church and grounds.

"It was clear they cared about the building," she said. "And they wanted to do it because they *could* do it, instead of paying thousands of dollars for maintenance."

In the summer of 2009, with the blessing of the diocese and the help of church growth consultant Bob Gallagher, the congregations began a "unity exploration process."

"One of the things that was empowering was that from the very beginning, the rector and the vestry of St. Matthew's were very receptive," said the Rev. Simón Bautista, the diocese's canon for Latino Ministries. Bautista initially approached Seiler-Dubay with the possibility of hosting the community when it was looking for a new home in 2008. "There has been also great support from the Bishop and from Paul Cooney."

During the exploration process -

which was not unlike pre-marital counseling - the two groups considered how they might handle money, expenses and the assets each would bring to the relationship. They discussed the scheduling of services, governance and property management.

"As part of this process, we had a large, joint parish meeting in February facilitated by the Rev. Frank Dunn (rector of St. Stephen and the Incarnation) and translated by the Rev. Allan Taylor-Johnson (rector of Epiphany, Forestville)," Seiler-Dubay said.

Members of both groups shared their fears and expectations and "found out again we had tons in common." During a March 20 leadership retreat, also facilitated by Dunn, they discussed various committees they could establish jointly and shared a potluck lunch.

"It was clear this was the right thing to do," she said. "The proof of it was the astronomical growth. This makes so much sense demographically."

The Latino congregation began with around 60 members, but had grown to more than 200 within four months. Major feast days like Easter now draw upwards of 325 worshippers.

And there are "a gazillion young families," Seiler-Dubay said. "It's exciting for my congregation [who are mostly in the 48-65 age group] to see families again. It just brings so much energy back to the congregation, and for [the Latino congregation], they have a stable home."

This energy was evident during

Presiding Bishop Katharine Jefferts Schori's April 24 visit to the church for a service and celebration with the seven Latino communities of the diocese.

Strollers jammed the side aisles and the wooden pews were packed with small children squirming in their Sunday best.

In preparation for the service, the English-speaking and Latino choirs rehearsed together and produced a majestic swell of sound on the night, accompanied by Latino musicians on the keyboard, guitar and drums. (See soloist Roberto Carlos Perez perform Credo Nicaraguense during the service at edow.org)

"Getting ready for the Presiding Bishop's visit is like the first big thing we've worked on together," Seiler-Dubay said.

During the service, Rivas and Seiler-Dubay presented the Presiding Bishop with a stole of Our Lady of Guadalupe, just like one Rivas was given by the English-speaking congregation in 2009.

Asked if it is unusual to merge Latino and Anglo congregations in this way, the national church's Hispanic/Latino Ministries officer, the Rev. Canon Anthony Guillén, said: "My guess is that we will probably be seeing more of it in the future."

In Guillén's opinion, separate congregations are not ideal - "having Latino congregations get started in an Anglo congregation as if they're a sort of separate church."

In some places, he said, struggling Anglo congregations rent their facility

to stay afloat. "It's one thing to charge rent to a different denomination," he said. "I think when we're in the same church, that's not the best way to operate."

Bautista said he hoped the St. Matthew's experience would open the doors for future negotiations of this kind and "provide an opportunity to explore ways to bring together nested Latino congregations and English-speaking congregations into a more equal and permanent relationship."

"I believe we are witnessing the birth of a new experience in the church regarding Latino ministry," he said. "I believe this is a privilege that we are given that opportunity. I believe also it takes a great vision on the part of St. Matthew's and a great confidence on the part of the diocese to let that happen."

"The church is realizing more and more that our country is changing, the Latino population is growing and Latino ministry is a huge piece of the ministry of the Episcopal Church," Guillén said. "I was pleased to hear about [St. Matthew's] and pleased that the congregation is doing this. And I do believe that what is happening there could serve as a model."

After the official unification of the two congregations of St. Matthew's on May 16, members will celebrate with a June 6 Unity Sunday. And in 2011, St. Matthew's will enter its bi-centennial year - together as one.

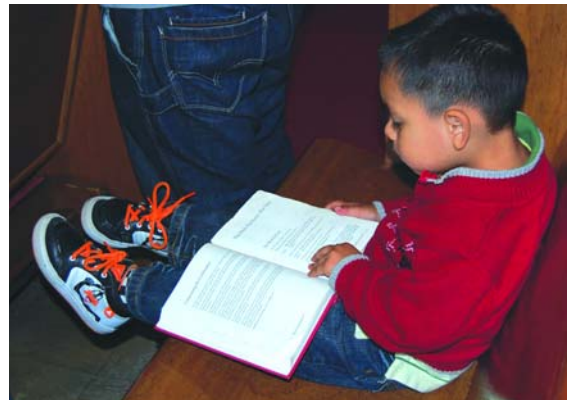
"It's something good, it's something new," Bautista said. "They are excited."

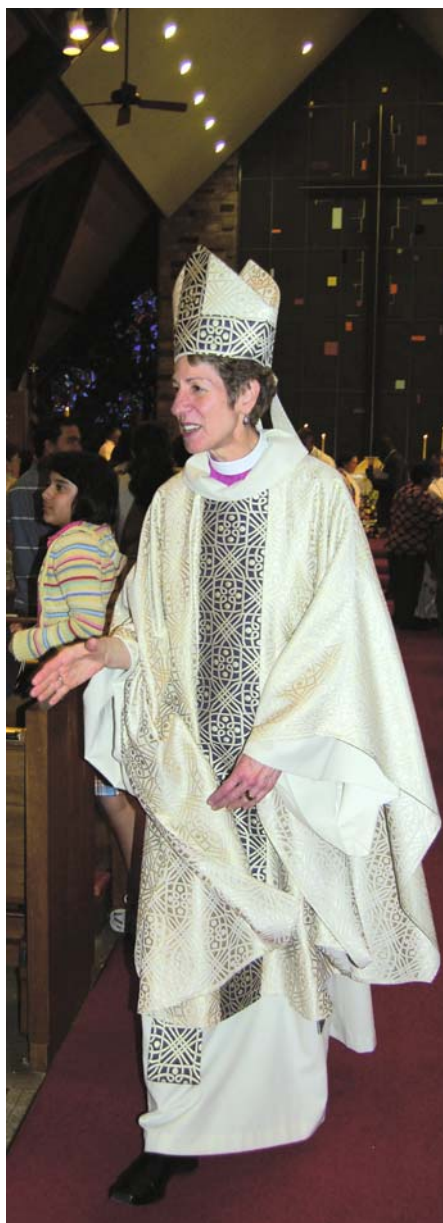


Photos by Lucy Chumbley

LATINO CELEBRATION

the Presiding Bishop preached during an April 24 service at St. Matthew's, Hyattsville and joined members of the diocese's seven Latino congregations for a fiesta afterwards in the parish hall.





THE PRESIDING BISHOP visits staff at the Transitional Housing Corporation and meets with Temeka Royster, a THC client (clockwise from top left). She passes the peace at St. Matthew's, Hyattsville and dines with homeless guests at Epiphany, D.C.'s Welcome Table and Gosepl Art! programs after helping to serve the food.

PRESIDING BISHOP, from page 1
and Springvale Terrace, Seabury Resources for Aging's new center.

She preached at St. George's, Valley Lee in Southern Maryland, and took part in a morning service and discussion on the future of Afro-Anglican urban congregations at St. George's, D.C.

She also preached in Spanish and English during a Eucharist and Latino celebration at St. Matthew's, Hyattsville and at another bilingual service at St. John's, Lafayette Square.

Though skies were overcast, Epiphany's pews were filled with warmth and light. Jefferts Schori noted that "shepherds in the ancient world and even today do hard, dirty work."

At one time in her native Nevada,

she said, many of the shepherds were Basque.

"One hundred years ago, they came here from Europe to watch sheep, and they lived out there in the dirt in the desert for months and months on end," she said. "Today, those shepherds come from Peru and places south of us. They are still out there doing that kind of hard work - making sure the sheep are not eaten by coyotes; that the mother sheep get help with their lambs; that they find pasture and clean water."

Jesus, the Good Shepherd, "is out there on the trail, doing the dirty work, inviting people to the table, to the feast, calling each one of us by name," she said.

"We need more good shepherds who are willing to go out there and invite everybody to the feast. We need more

good shepherds in Congress. We need more good shepherds in schools. We need more good shepherds in the choir. We need more good shepherds on the streets. Each and every one of us is both a sheep and a shepherd."

Before Epiphany's 8 a.m. service, Jefferts Schori spent time with the parish's Bible study class and engaged a lively group of homeless men and women and other participants in Epiphany's Gospel Art! program, where she accepted drawings. She also spent time in the kitchen, serving breakfast to nearly 100 homeless people and parishioners and spoke with a group of homeless men, answering questions about her family and how she became a bishop.

She arrived at Epiphany early in the morning, after preaching in Spanish and English the previous evening at

St. Matthew's, Hyattsville about what is needed to build up a community of faith. She spoke about the Gospel of John and how the church community at that time had begun to experience conflict and division.

"We see the same thing today, when people leave a faith community," she said, and when remaining members behave ungraciously toward those who leave. "It is an equal opportunity curse, but it is not the way of Christ. If we're going to follow Christ, we need to love everyone."

"May we look for Jesus everywhere, among friends and among enemies," she concluded.

Teresa Hobgood is a member of Epiphany, D.C., and serves on the Welcome Table Ministry Team. Lucy Chumbley contributed to this report.

Refreshing the parts prose cannot reach

■ BEARINGS:



Martin L. Smith

Sitting on my balcony the other day with a glass of beer, I found myself breaking into a smile at the memory of the slogan Heineken ran for several decades:

"Refreshes the parts other beers cannot reach." I have always felt this catchphrase cries out to be adapted to help us realize the power of poetry in developing a vital and imaginative inner life. Poetry is able to refresh the parts of our heart and soul that prose cannot reach! Poetry can penetrate and rouse the richest and deepest dimensions of our humanity. And maybe poetry is more important to us now than ever before as we are bombarded with information through the media, most of it utterly banal-clogging our heads, but not reaching the inner springs of feeling and action deep within.

Many of us have had the experience of responding to poems so viscerally that we are physically and emotionally shaken as they speak to us. We have a heightened sense that somehow the opposites of life - birth and death, connectedness and brokenness, love and fear - are being held together. We hold our breath on the brink of being suffused with meaning. Words glow

on the page and like magnets seem to pull us out of our usual harried state into a place where we recognize our own right to be passionate, to be human beings on a divine quest.

Researchers have made some intriguing discoveries. The typical length of the line in poetry in cultures the world over is virtually identical, taking between 2.5 and 3.5 seconds to pronounce. There is a convincing theory that when words convey meaning to us in this short package, followed by a tiny pause before the next line, it allows the input to pass from one hemisphere of the brain to the other, and so our receptivity is fully opened and our consciousness unified. No wonder human culture and religion has placed such value on metred poetry and song in the sharing of meaning, and in ritual. No wonder that pages and pages of text or hours of speech seldom have a fraction of the effect that a short poem committed to memory can have as it lodges in our consciousness and continues to illuminate and challenge us from within.

I am sure I could write an entire spiritual biography by stringing together the poems that came to me unsought as visiting angels at the right time year after year. About 15 poems of Rilke that I learned 40 years ago shaped my whole way of feeling about God: "we feel round rage and desolation the finally unfolding tenderness." I look through the pages, worn round the edges from use, where I have copied out the poems. Here's the Tao Te Ching and Li Po.

“What a marvelous thing it would be if we opened the space to read and share poetry with one another...”

Here are the poems of David Whyte: "always this fire smolders inside. When it remains unlit, the body fills with dense smoke." e.e. cummings: "all which isn't singing is mere talking." Rumi. Mirabai. Machado. W.H. Auden. Gerard Manley Hopkins. Peguy. None of them deliberately researched. We just come upon the poems when we are ready.

In a beautiful poem, Seamus Heaney remembers the counsel given in confession by a Spanish priest: simply, "Read poems as prayers." Wise man. It sounds simple, but it is actually challenging. We often complain to ourselves that our prayer is dry, we aren't motivated, we feel distracted. We rationalize our avoidance by telling ourselves that we are in a state of doubt, religion doesn't feel very real to us at the moment etc. etc. But in fact we are simply refusing to take responsibility for nourishing and stimulating our imaginations, without which prayer is bound to shrivel up. We need to open ourselves to the kind of language that "refreshes the

parts" that the prose of everyday working life and entertainment doesn't reach, the poetry of holy scripture and the ecumenical scriptures given us by poets in the larger human family.

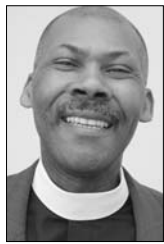
Poetry as source for prayer is not only a solitary practice. It cries out to be shared.

What a marvelous thing it would be if we opened the space in our lives to read and share poetry with one another, and made gifts to one another of the vibrant meaningfulness of the poems that have spoken to us personally. A rather subversive practice, actually, because it would probably have the effect of rendering us even more impatient with the church's institutional addiction to cliché-ridden "church-speak" and the mind-numbing verbiage generated by its obsessive controversies.

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

Profetiza, pueblo mío, profetiza una vez más. Que tu voz sea el eco del clamor de los pueblos en la opresión. Profetiza, pueblo

Hispano, profetiza una vez más, anunciándoles a los pobres una nueva sociedad.

Con las notas musicales de esta canción le dimos inicio a la Santa Eucaristía presidida por la Obispo Presidente de la Iglesia Episcopal Katharine Jefferts Schori. ¡Qué gran momento! ¡Cuánta emisión! ¡Qué desborde de energía y entusiasmo! La cruz marcando el camino hacia el altar, escoltada en ambos lados por

las velas; más atrás los estandartes de las siete iglesias donde tenemos ministerios Latinos en nuestra Diócesis Episcopal de Washington, les seguían los ministros que llegaron para participar. Al final, como lo indican las normas litúrgicas, estaba ella, de menuda figura, alta, sonriente, confiada y serena, lista para vivir y hacernos vivir una de las experiencias más enriquecedoras que hemos tenido como ministerio Latino. También ellos nos acompañaron, nuestros hermanos anglo parlante de la Iglesia de San Mateo y algunos más que llegaron de otras congregaciones hermanas. Sin a lugar a dudas podemos decir que en la Iglesia de San Mateo estábamos a casa llena este sábado 24 de abril de 2010.

Los Latinos que pertenecemos a la Iglesia Episcopal en esta diócesis entendemos lo que significa tener la visita del Obispo Primado de la Iglesia a una de nuestras congregaciones: significa privilegio, reconocimiento, conciencia del presente y visión del futuro; significa

reafirmación del concepto de diversidad de nuestra Iglesia y la voluntad de contar con nosotros en el proceso de esculpir la figura facial y espiritual de la Iglesia Episcopal del Futuro. Por eso aceptamos con tanto placer el reto de recibir y celebrar con la Reverendísima Katharine; por eso el trabajo incansable y detallado de las comisiones de trabajo que formó el Reverendo Vidal Rivas para preparar tan magno evento en la comunidad de San Mateo; por eso la participación de cada una de nuestras siete congregaciones Latinas.

La verdad ha de ser dicha, las comunidades Latinas Episcopales representan uno de los pocos centros de crecimiento de nuestra Iglesia Episcopal, así lo reconoce la Obispo Katharine y nuestro propio Obispo Bryson John Chane. Tal parece que cada vez más los Latinos vamos descubriendo que la Iglesia Episcopal es una buena opción para nosotros y que nosotros somos una buena opción para la Iglesia; ambos estamos llenos

de riquezas que al complementarse dan como resultado un gran producto para el desarrollo del plan salvífico de Dios.

Bajo este entendimiento yo veo la importancia de la presencia de la Obispo presidente Katharine entre nosotros los Latinos el sábado 24 de abril. No solo como un evento más entre aquellos de los cuales tengo que ser parte en mi rutina como sacerdote en esta Iglesia y encargado de la promoción del trabajo misionero de la Diócesis entre los Latinos, sino como la expresión de que el trabajo que estamos haciendo cada uno de los misioneros y misioneras Latinas/as, así como el de los laicos y laicas que apoyan nuestros esfuerzos está trascendiendo las paredes de nuestros respectivos templos y llegando más allá de los límites de nuestra Diócesis.

Que Dios les bendiga a ustedes y a los suyos donde quiera que se encuentren.

Padre Simón Bautista
Canon for Latino Ministries



A SAINT FOR JUNE



Petroc

Commemoration: June 4

Time and place: Born in Wales, ministered in England's west country. Died in Padstow, Cornwall in 564.

Representation: Often pictured with a stag

Story in brief:

Petroc is a Celtic saint who ministered in the west country of England - Cornwall, Devon and Somerset - who was said to be the son of a Welsh king or chieftan. After studying in one of Ireland's great monastic schools, he came to the monastery of Lanwethinoc in Cornwall, named for Wethinoc, an earlier monk. The monastery was later renamed in his honor (Padstow, from Petroc-stowe). Here he lived in austerity, ministering to the sick and gaining recognition for his charity. He is said to have established a second community and mill at Little Petherick and to have made pilgrimages to Rome and Jerusalem. Legends abound about his life and ministry (he is said to have travelled to India and to have healed a dragon, among other things). He returned from his pilgrimages to live as a hermit on Bodmin Moor, but some of the brothers came to join him. In his final days, he made one last visit to Lanwethinoc and Little Petherick, dying at the house of Rovel between the two places. Numerous churches and shrines in the west country of England - particularly in Devon - are dedicated to Petroc, and his shrine was a popular place of pilgrimage. His relics were taken to the Abbey of St. Méen in Brittany in the 11th century, where he also was revered, and were later returned under order of King Henry II. His empty reliquary was taken to the British Museum in 1970.

MONTHLY MEDITATION

Visible or Invisible?

If someone asks you "what are the major types of disabilities?" there may be quite a discussion, with answers like "intellectual, psychiatric, physical and sensory." But I contend that there are only two major types of disabilities: visible and invisible. All of the major disabilities will fall into one or other of these two categories.

I have had an invisible disability for more than 50 years that has had major effects on my life. I don't drive, so I need to obtain transportation to go most places. I don't drink, but not for the reasons people may assume. Early in my career, I had problems with public speaking, but changes in my medications have helped.

Five years ago, I acquired a visible disability as well. It has been fascinating, interesting and telling to see the change in how others have treated me since this has occurred. Of course, I also need to keep check on how I may be responding to others since this has occurred... how we react to each other is a two-way

street.

The visible disability deals with my eyesight. Since my eyes don't work together any more, I use a frosted lens over one eye to avoid seeing two of everything. I don't need the often-thought-of accessibility aids, such as a wheelchair, a ramp, a large print bulletin, an interpreter or even an assistant. I can still sing in the choir, read the lessons, serve on committees and attend worship services.

It is fascinating - and sometimes embarrassing - to see how people "flutter" to ask what I need, to assure me that they will help, to ensure that I have a good experience in church, or sometimes even pretend that they don't see anything "different."

I wonder what they were thinking five years ago, when I was simply "there."

What is the key to this? Why does this happen? The answer is found in our attitudes toward each other. These are the ongoing, constant automatic sensitivities of persons toward others. A person's attitude toward other people is directly related to their knowledge about the sit-

uation of others and their own comfort level concerning uncertainty.

What do we need to deal with this? Education - for all, right from the very beginning. Sure, some accommodations may also be needed, and they may take some planning and perhaps may cost something. But of all the types of accommodations, changing attitudes is the least expensive, yet the most difficult, to deal with.

The goal is to allow someone to be "simply there." Everyone should be fluttered over - or no one should need to be. Each church should be ready to ensure that every person has a good experience at their services and other activities.

I remember being told that "this church doesn't need ramps; we don't have anyone who uses a wheelchair." Ouch!

"Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me."

John Miers is a parishioner at St. James', Potomac and serves on the Diocesan Council, as a Region 3 convention delegate and as an alternate deputy to the Provincial Synod.

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Unplug Us, Lord

By Peggy Eastman

Unplug us, Lord, from all that is not You.

In this wired world, we are drowning out Your still, small voice in our own incessant roar.

Unplug us, Lord.

Please pluck the manmade stimuli from our barraged brains one by one and replace them with the balm of Your healing word. All these cords, all these buzzes, bleeps

and rings - they are not from You.

Our weary eyes sting, our assaulted ears tingle.

Grant us respite, we pray, and then let us hear only the buzz of bumblebees

breezily paying calls on petals open to the sky.

Turn off the volume of tweets and twitters

that do not come from mockingbirds in trees.

Unplug us, Lord.

Shut off the glare of battery-charged devices

that stare us down with the blankness of anonymity

until we send them into frenzied action

with our flagging fingertips. Recharge us, Lord, and reawaken us to the quiet blessings of moon-sheen on water when the world is still.

Turn it all off, Lord, all that is not from You:

importunate Internet messages insisting that

we point, view, click and buy; television pitchmen

whose shrill voices escalate as the pitch intensifies;

telephone hucksters who seek our time and cash.

Unplug us, Lord.

Please, Lord, disconnect the worldly chatter

and help us to seek Your holy silence. We have no need to be plugged into anything,

anything at all but You.

Peggy Eastman is author of Ten Women of the Bible: Witnesses to Faith, a book of poetic reflections.



WINDOW ON FILM

By Beth Lambdin

The Runaways (Rated R)

If you're of a certain age, this will start your head bobbing: "I love rock 'n' roll/so put another dime in the jukebox, baby." That anthem, *I Love Rock n' Roll* recorded by Joan Jett, sold more than 10 million records. But, that came later in Jett's career. Director Floria Sigismondi focuses on the formative years (1975-77) of one of the earliest and most influential girl bands, Joan Jett and the Runaways. Kristen Stewart plays Jett, a talented, lonely teen (trivia alert: she attended Wheaton High School) who ignores her myopic guitar teacher's admonition that girls don't play electric guitar. She defies authority with her hard-driving guitar riffs and sexually-suggestive lyrics, fueled by her foul-mouthed, charismatic manager and producer, Kim Fowley (Michael Shannon), who demands that the nascent band toughen up. He recruits Cherie Currie (Dakota Fanning), a pubescent sex kitten, to deliver the words with raunchy attitude. Currie's book, *Neon Angel*, inspired the film. Fowley says Cherie, a "trailer-trash Brigitte Bardot," will be catnip to

guys. The band also strikes a chord with teen girls; they are rock goddesses in Japan. But, as the band rockets to fame, Cherie loses her way, while the more stable Jett stays grounded in the music and perseveres in a tough business. The film contains rough language, drug usage, sexual experimentation and much defiance of authority, in short, the feel of this influential period of rock history. It's a must see for serious rockers as well as anyone who has ever felt stifled by society's norms.

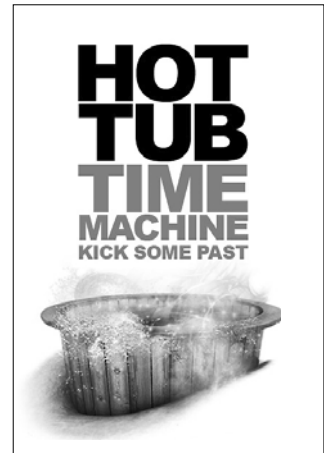
Hot Tub Time Machine (R)

After wincing through the previews of yet another group of man-boys behaving really badly, I expected the worst. But, several good, early reviews seduced me into thinking I'd enjoy this film. One of my favorite actors, reliable John Cusack, plays Adam, leading a sad sack group of buddies; college friends Lou and Nick (Rob Corddry and Craig Robinson), and his young nephew, Jacob (Clark Duke), ironically, the most mature member of the pack. The friends long ago went their separate ways and now middle age has crept in with disappointment and disillusionment. But, they reunite after Lou attempts suicide, revisiting an old stomping ground, a now faded ski resort. There through the portal of a bubbling hot tub, they're transported to 1986,

where they get the chance for a do-over with the hindsight of acquired "wisdom." I'm making the film sound both deeper and more interesting than it really is. Yes, there are some laughs, and the 80s references show that the 70s had no monopoly on goofy hairdos and garish clothing, but I winced at the coarse language, the gross jokes, the misogyny and homophobia. The film ultimately conveys a sweet message about friendship, but it was too little too late.

Why Did I Get Married Too? (Rated PG-13)

In Tyler Perry's latest film, an overwrought and tonally uneven mess of marital woes, four couples (and an uninvited ex-husband), friends from college, gather together once again amidst the swaying palms and calm seas of the Bahamas to reaffirm why they got married. But, there's a whole lot of drama lurking beneath the placid aquamarine seas. Perry plays one of the buff buddies (as well as writing, directing and producing the film) and his marriage to a successful lawyer (Sharon Leal) looks great, but like every couple there, they have big problems (and secrets). Trust is on life support: an ex-husband (Richard T. Jones) laments lost love and his abusive behavior, a screechy harridan (Tasha Smith) drinks too much and
see WINDOW ON FILM, page 15



FAMILY FILMS

By Judy Russell

Oceans (Rated G)

Last year DisneyNature brought *Earth* to the silver screen, and everyone was amazed at the beautiful photography. In 2011 Disney plans to bring an investigative film about African Cats. But this year, on *Earth Day*, DisneyNature introduced the public to an awe-inspiring exploration of the oceans.

Written by John Collee and smoothly narrated by Pierce Brosnan, *Oceans* is a delight for the eye and packed full of information about many of the species that live in and around the seas of our planet. Jacques Perrin and Jaques Cluzaud filmed a myriad of creatures over a four year period to produce this fantastic documentary. Many of the fish, whales, crabs, turtles and lizards are photographed extremely up close-above and below the waterline. Fast paced chases of jumping dolphins, swirling sardine "balls," kelp forests and diving sea

birds delight as well as inform viewers. There also are a few infrared photos of river pollution dumping into the blue ocean; these views are accompanied with a warning that now the ocean's health depends on us.

The musical selections and captured sounds of nature compliment the action filmed by a group of very brave divers using the newest underwater technologies. (To see how brave make sure to stay and watch the clips that accompany the credits.) This is a wonderful family film that will delight all ages with its exotic animals, gigantic scale and powerful message about the need to take care of this exquisite, amazing planet which is so beautifully wrapped in oceans.

Diary of a Wimpy Kid (PG)

Just as the title states, this is the journal of a year in the life of a "wimpy" kid. Greg Heffley (wonderfully portrayed by Zachary Gordon) records the mishaps and adventures during his first year of middle school, and the audience gets to see how he progresses through the year's trials and tribulations. This adaptation of Jeff Kinney's book about growing up and

surviving junior high has the same sassy, high spirited attitude as the novel thanks to Thor Freudenthal's direction and the excellent acting of Robert Capron (Rowley) and Devon Bostick (the "rocker" older brother, Rodrick).

Unfortunately many children in grades 3 and above may be able to identify with the social dilemmas and bullying encountered by the main characters; but seeing these portrayed on the screen may be helpful to many since the cause-and-effect of chosen reactions play out to their logical ends during the film. The powerful message of just being oneself may be a bit over-emphasized, but it does set a good backdrop for all Greg's zany "can't miss" ideas on how to become popular and be "No. 1" on campus. The need and rewards of honesty also are emphasized.

Elementary school children, especially those who have experienced a school setting for a few years, will enjoy this story. And many adults may have some cringing memories of their own years of middle school. Very young children may not be as interested in the film due to their lack

see FAMILY FILMS, page 14



WHAT'S COOKING?

Cloud Cookies

Jesus was "lifted up, and a cloud took him out of their sight." (Acts 1:9)

When you make these cookies, remember what the angels said: "This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

Ingredients:

- 1 white cake mix
- 1 egg, beaten
- 1 container of frozen whipped topping, thawed
- 3 cups powdered sugar

Instructions:

1. Combine cake mix and egg.
2. Fold in whipped topping
3. Drop by teaspoonfuls onto powdered sugar and coat well.
4. Place on ungreased cookie sheet.
5. Bake at 350 degrees for 8-10 minutes or until tops are firm.

This recipe originally appeared in the *Ascendant*, the newsletter of Ascension, Gaithersburg.



"OK, maybe not a whole night, but I've definitely had a couple of dark hours of the soul."

Our cartoon is drawn by Bob Erskine.

Love for a season, a reason and a lifetime

■ FAMILY MATTERS:



Margaret M. Treadwell

Who was your first love? Ask this question of men or women and the response will almost always be thoughtful, moving and sometimes funny and

quirky.

"I was in Ms. Bloss's dancing classes, and I loved to dance. One day a dark haired, freckled, extremely attractive girl asked me to dance and later I invited her to go to the movies. When I took her home, she reached up and kissed me. I walked away with a particular lightness of step and I always remembered that kiss as my first love."

"I was 15 1/2 and he was 22. He was the boyfriend of my friend's older sister, and we met at her birthday party. I was an aspiring writer. He was writing his first novel while working odd jobs. We talked well into the night and I fell madly in love. Early the next morning I bicycled to my friend's house where he and I were to meet up for a mini-golf game. I took my copy of Hemingway's *The Sun Also Rises*. Later that summer he invited me out for my first grown up evening, and I didn't get home until

well after midnight. My father was furious with us and my first love disappeared - for a while."

According to an article in *Psychology Today* (Jan./Feb. 2010) all "firsts," especially first loves, affect us so powerfully because they are seared into our psyches with a vividness and clarity that doesn't fade as other memories do. This is known as the primacy effect and "flashbulb memories." Dan McAdams, author of *The Redemptive Self: Stories Americans Live By*, believes these experiences (first day of school, wedding day, first-born child) give us natural episodic markers to divide up the stories of our lives and make sense of how we have been shaped and developed over time.

Playwright Paula Stone has written "a bittersweet comedy about first loves" for which she interviewed 80 people from ages 20-80 in dozens of focus groups. It all began when she received a wedding invitation and realized her own first love would be invited too. She started telling her friends and discovered they had fascinating stories to share. She created an interview format asking, "Who does your heart tell you was your first love? How did you meet? What was the spark that attracted you? When did you know? Where is your memory lodged?"

Paula heard about pounding hearts and shortness of breath, love at first sight, a gorgeous smile, a delicious

smell, a great laugh, a black stocking, and a particular coat. She says, "The interviews were meaningful, intimate and sacred and I wanted to create a safe place for people to share what they never had in a lifetime. I wanted to capture the power of the story and use it to honor the past - who we were and the ways we've grown."

In her research Paula found that most first loves occurred around the age of 19 and in the early 20s and only a quarter of those interviewed married their first loves. One woman who did is presently watching her husband decline in a nursing home. She said, "No ending is a happily-ever-after for all must end, but I would do it all over again."

Another woman who decided not to marry her first love said, "He was so sweet and boring. After all the drama in my marriage to someone else, I believe I could have lived with boring. I never was able to recapture that first love but I think I learned from him what love really is."

At a recent reading of Paula's play (working title *Woo is Me*), the intrigue of whether the old lovers will meet at the wedding is full of poignancy, lightness and humor. Auntie Ida, one of the wedding guests, talks about her "love pod" - a place inside where she carries memories of all past loves good or not. She says, "Stay in life fully and keep your heart open for one another, including yourself."

Do you still think about your first love? Choosing to let our first love stories grow up with us rather than acting them out can be an immensely rewarding experience that enhances our present loves. Talking with someone you love and trust about what you learned from that first breathtaking experience can bring new insights and closeness to a relationship, despite the tendency to keep it a secret so as not to "hurt" the other.

And the woman whose father drove her first love away when she broke her curfew? She spent time playing detective to find him before internet technology made it easy, then allowed him to become her mentor. She said, "He taught me that the world was incredibly interesting and that I could enter the realm of grown ups to be a different person from my parents. His life ended with enormous difficulties, but I know his love for me helped me create a good marriage."

An anonymous writer said, "There are three kinds of relationships: 1) For a season, often those first loves that are right for the moment; 2) For a reason, often to work out a necessary healing. 3) For a lifetime, often when we know we have found a spiritual partner."

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

UMD students launch an interfaith network

VIEWPOINT:

By Emily Apatov

As I pulled my car up to the curb of the Al-Huda School in College Park's Edgewood neighborhood, I felt an acute sense of nervousness well up inside my body. I was there on behalf of our student group, the Episcopal/Anglican Terps, to encourage our brothers and sisters from our city's Islamic school to join other College Park faith communities at St. Andrew's for a roundtable discussion with local law enforcement on public safety. I found myself paralyzed, however, by the fear of being unable to convey this message well enough.

For several minutes I remained in my car, imagining different ways I might address the group of gentlemen whom I saw conversing in front of the building. I was nonplussed by every invitation I formulated in my mind, and pictured every overture I might make culminating in my humiliation as a consequence of failing to speak intelligibly.

However, I thought, *It's not going to happen if we, the students, don't make it happen.* Ultimately, the value of inviting all viewpoints to a discussion and my faith in the value of having faith communities be active participants in community life won out over my reluctance. Pleased and surprised to discover my willingness to exchange comfort and anonymity for challenge and the risk of failure, I set out for the building with a sense of hopefulness about the outcome of my

visit.

The Faith Community Network of College Park is an organization made up of faith leaders who are passionate about advancing quality of life through coordinated action and prayer. The Episcopal student group began organizing the interfaith community in spring 2009, and in February we held a historic meeting of faith communities with the city's mayor. (The work of the University's Episcopal Campus Ministry is supported by the Diocese of Washington and the parishes of St. Andrew's, College Park and St. Paul's, Rock Creek).

The first meeting we organized took place at St. Andrew's between Maj. Daniel Dusseau, commander of Prince George's County Police District I (Hyattsville and College Park) and the University Police. We gathered representatives from both the interfaith community on campus and from other faith communities in College Park.

Law enforcement officials told us the interfaith community could do a great deal to support them in their work of keeping College Park a safe and welcoming place to live. From the discussion, a clearer picture of what that collaboration might look like emerged. Specific issues were raised and there was a discussion about how these could be resolved.

Participants walked away from our first faith-based community organizing effort feeling accomplished and illuminated. For us, the main lesson was that public safety is not a stand-

alone issue: it is influenced by education and community life, and this is where faith communities are well-equipped to make an impact.

A team of students continued the work of community organizing last summer, attending meetings, making phone calls and speaking to our brothers and sisters of faith about serious issues that area congregations face - from vandalism of property to increased numbers of people looking for assistance to meet their basic needs. We discussed how collective action has worked to address these kinds of issues, and we challenged ourselves to ask one another whether a solution based in community organizing could work for us in College Park.

With the knowledge of our community's needs, our faith and a bit of experience in community organizing, our student group's next major victory was persuading Pastor Stephen L. Wright Sr. of the First Baptist Church to host the interfaith community's second meeting in August. Here we met more people who were interested in the work, and saw some familiar faces, including several from the Al-Huda School and the school's affiliate, the Dar-us-Salaam (House of Peace) community. Wright suggested we move forward as a group to get every faith community involved in the effort. For a nervous and diffident student like myself, the opportunities this work provided for professional development and advancing in my faith were really empowering.

The next major event was an asset

mapping evening in October, hosted by Pastor Fay Lundin of College Park United Methodist Church, to identify what community-based programs the city's interfaith community has to offer and to identify any gaps in those resources. An eight-member steering committee was formed to guide the group's work. This group has been meeting about once a month at Hope Lutheran Church to develop our vision, mission, goals and strategies. The steering committee's initiatives for this year include producing a pamphlet as a guide to the faith-based community services.

The committee recently met with College Park's mayor, Andrew M. Fellows. He was interested in our work, as he previously worked with the city's interfaith community as organizer of the city's annual Martin Luther King Jr. Day celebration. We discussed how the interfaith community and the city might work together to enhance quality of life. One popular idea was setting up a fair-trade coffee house in the city. But no matter what the future holds for the Faith Community Network of College Park, we are thankful for the personal growth and relationships that have grown from all that has taken place so far.

Emily Apatov is a second-year University of Maryland graduate student in the School of Public Policy, and an employee of the University's Episcopal/Anglican Campus Ministry. She can be reached at epatov@umd.edu

FAMILY FILMS, from page 12

of school experience. Young ones may also be upset by a few scary scenes such as the chase of Greg and Rowley through a wooded area (called "Devil Worshiper's Woods") by some threatening older teens on Halloween night.

For the most part this is a good family film which, if viewed together, has many themes which could be used as jumping off places for discussion. If you liked the book you will not be disappointed in the movie.

The Last Song (Rated PG)

Director Julie Anne Robinson has created a heartfelt and visually lovely film based on a novel by Nicholas Sparks. Most of this story - about the power of love - unfolds in a small beach town in Georgia. It is here where the divorced father (Greg Kinnear) of Ronnie (Miley Cyrus)

and Jonah (Bobby Coleman) has a second chance to connect with his estranged children.

Within the film there are several engaging storylines that weave effortlessly through the fabric of relationships: teenage romances - won and lost - caring siblings, parental love and even the quiet love between divorced parents. Of course there is also music. Through the creation of the father's final opus the broken bonds between parent and child are mended.

This is the first time Sparks has written the screenplay of one of his own stories, and he highlighted something of interest for almost everyone. Even the youngest viewers will be caught up in the wonder of saving sea turtle hatchlings; teens will understand and perhaps identify with the daughter's struggle to be seen as mature even when not totally ready to be so; and

adults will ponder the wisdom of sometimes "taking the blame" for actions which are not their own. This is a lovely story which may be a bit predictable, but it will still touch your heart.

Letters to Juliet (Rated PG)

This romantic love story explores the joys of having a second chance to find true love. The film is set in a city known in literature for love-Verona, Italy - Juliet's home.

In a small courtyard, complete with balcony, there is a stone wall where letters asking for romantic advice are left for Shakespeare's fictional heroin of love, Juliet. These letters are answered by a group of women called the "secretaries of Juliet." Sophie (Amanda Seyfried) meets and becomes friends with this group while on a "pre-honeymoon" trip with her fiancée.

Instead of having time together, her intended is more interested in shopping for his new restaurant back in the states. Sophie is left on her own so she joins this group of letter writers to pass the time while her love is off on buying trips. She finds and answers a 50-year-old letter that was hidden behind a brick in the wall, which sets the rest of the story in motion.

The Italian countryside is beautifully filmed as Sophie, Claire (Vanessa Redgrave) - the author of the old letter - and her handsome grandson, Charlie (Christopher Egan), travel in search of her long-lost love. During their search, yet another love story emerges. All ends happily across both generations in this gentle story about love and romance.

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

Haiti: Strong faith amid hard realities

VIEWPOINT:



Lauren Stanley

[Episcopal News Service] Every time I speak about Haiti, I am asked: "What is it like there?" The only word I know is "hard."

The devastation from the Jan. 12 earthquake has not suddenly gone away. It has not been cleaned up, and the people are not yet better. There truly is no word in any language to adequately describe the scope and horror of this tragedy.

Every time I am in Haiti, this linguistic challenge hits me in the gut again. It hits when I stand among the ruins and feel the rubble beneath my feet; when I travel about the country and see the buildings that still contain bodies; when I walk by the tent cities where tens - no, hundreds - of thousands of people still live without electricity or sanitation or water or sufficient food or protection; when I see children on the street who should be

in school, and who were in school, until their schools came crashing down; when I am told of yet another friend who was killed.

Yet even in all this hardship, over and over again I hear my Haitian friends and colleagues say the same thing: "God saved us for a reason. God saved us to take care of our people and rebuild our country."

What I hear is the determination of the people not only to persevere, but also to thrive.

Everyone knows what needs to be done; everyone dreams of what can be done. These are the people to whom I listen the most, the Haitians who, when the earthquake tore apart their lives, did not curse, but instead cried out to Jesus; who every night since the quake have joined with friends and strangers to sing praises to God. Haiti is their country, and they are the ones who need to guide the rest of us in what needs to be done and how. So even though it is hard for us (there's that word again), we have to listen, to wait, to be patient, to be willing to let Haitians guide us instead of us telling them what to do.

Another thing that is just plain hard: ignoring those who claim that, by

their work alone, the Haitians have been saved and are being saved and will be saved. Evangelists are using this tragedy to claim that they are ones who, in one visit, converted tens or hundreds of thousands (or even, as one preacher put it, millions) of Haitians to Christianity, disregarding the fact that Haiti is a Christian nation. Some aid workers and missionaries are determined to proclaim that they have all the answers as to what needs to be done when, how and why. Still others even now are discussing how to remake Haiti's government, despite the fact that Haiti has its own constitution.

It is hard (hear that word yet again?) to ignore those who are determined to remake Haiti in their own image, who refuse to recognize that Haiti and Haitians have their own image.

But no matter how much I try, it's still hard to ignore those voices. It seems I spend at least half of each day combating them, thanking people for their offers of help but telling them, "No, thank you," when those offers come with strings attached that will serve only to bind up the people of Haiti instead of setting them free.

My heart is in Haiti. From the time

I arrived, I was welcomed into the Haitian family. I have friends there, people about whom I care deeply. I believe them when they say God saved them for a reason.

And I believe that our role in the rebuilding of the kingdom of God in Haiti, in what Bishop Jean Zaché Duracin calls our "new creation," is to demonstrate our faith first by listening, then by partnering with the Haitians. They will know us as Christians not by our words, but by our deeds; not by our boasting, but by our willingness to decrease so that the kingdom can increase.

Building this new creation will not be easy. This is a marathon, one that will take years. The best way we can run this race is to stretch our hearts and minds by listening, waiting patiently while the earth still groans and walking humbly with our brothers and sisters in Christ.

And that, like the devastation, is, for lack of any better word, hard.

The Rev. Lauren Stanley is an Episcopal Church-appointed missionary in Haiti and Bishop Jean Zaché Duracin's liaison in the United States.

WINDOW ON FILM, from page 12

makes her husband's life (and ours) a living hell, a psychologist (Janet Jackson) shuts down after losing a child. As if that wasn't enough, cancer and infidelity are thrown into the mix too. The film's "message": Trust your spouse if you want a happy marriage, is innately sound (if simplistic), but this melodramatic maelstrom is exhausting. It's not for everyone, but it struck a chord with audience members in my screening who cheered on the cast.

Date Night (Rated PG-13)

Forget the manic plot and focus on the tremendously appealing leads, comedians Tina Fey and Steve Carrell, who star as Claire and Phil Foster, a long-married, suburban New Jersey couple whose marriage has grown stale. To spice things up they venture into Manhattan for a special date night starting at Claw, an exclusive Manhattan eatery. Lacking reservations, they are rebuffed by the snotty maitre d', and in a rare moment of defiance, steal another couple's reser-

vation. That couple, the Templetons (scene stealers Mila Kunis and James Franco), are mixed up with miscreants; mayhem ensues in a pedestrian plot about mobsters and sleazy government officials where things go from bad to worse (like in the far superior *After Hours*). Mark Wahlberg, sans shirt and looking mighty fine is amusing spoofing his Marky Mark modelling days. But, back to the relationship between the Fosters: we've seen this side of Carrell before in *The 40 Year Old Virgin*, and *Dan in Real Life*; an average guy baffled by love, but doing his best to connect with efforts that are heartfelt and touching. Fey's clever quips showcase her trademark wit; she is a devoted partner but exhausted by the demands of work and motherhood. Fatigued parents will relate. As expected, over the course of one night this couple will come to appreciate and trust each other more. What's nice is you get the feeling that it's going to stick.

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



SLURP TEAM MEMBERS (St. Luke's, Bethesda Running Program) took part in the Cherry Blossom Ten Mile Run on April 11 and all finished in great time. Front row: Joann Halle, Stephanie Nagley (rector), Marta Montoro, Cara Rogers Gonzalez. Back row: Chris Gorman, Amy Elsbree and Kristen Hawley.

HUNGER FUND REPORT	
from the March 11, 2010 Meeting	
Jesus said "Feed my sheep."	
Starting Funds	\$22,005.16
<ul style="list-style-type: none"> Christ Church, Port Tobacco Parish In 2009 served over 4,620 people in the Charles County area through its Food Pantry and monthly meal service to a shelter in Hughesville. 	\$5,000
<ul style="list-style-type: none"> Loaves and Fishes program of St. Stephen and the Incarnation Serves a hot meal at noon Saturdays, Sundays and most federal holidays, primarily to homeless or close to homeless guests in the area. 	\$3,000
<ul style="list-style-type: none"> We Are Family Senior Outreach Network Delivers free monthly grocery bags and holiday baskets to over 450 low-income seniors. 	\$3,000
Remaining funds: \$11,005.16	
Go to http://www.hungerfund.net and click on "Donate Now Online"	

Photos by Lucy Chumbley

CHURCH HOUSE STAFF

recently took a tour of the Bishop John T. Walker School's new facility at the Church of the Holy Communion in Congress Heights with the school's executive director James Woody (below, far right) and development director Giselle Pole (below left). Construction and renovation work is under way in preparation for the 2010/11 school year, and a playground assembled by St. Albans School students and members of the diocese (bottom right) awaits the pupils. The school currently comprises two classes, Pre-K and K, and will add a 1st grade class in the fall.



Washington Window

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