



WASHINGTON window

The Newspaper of the Episcopal Diocese of Washington

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

Fire guts VTS chapel

Faculty, seminarians, alumni, friends mourn the loss

A fire that broke out on the afternoon of Oct. 22 has caused heavy damage to Virginia Theological Seminary's historic Immanuel Chapel.

The 129-year-old chapel, which was consecrated in 1881, was largely a wooden structure and burned quickly, VTS Dean Ian Markham shared in a message on the seminary's Web site, www.vts.edu, where updates will continue to be posted.



At press time, the cause of the blaze was still under investigation. The seminary has asked friends and alumni to post tributes, photos and share memories on a specially

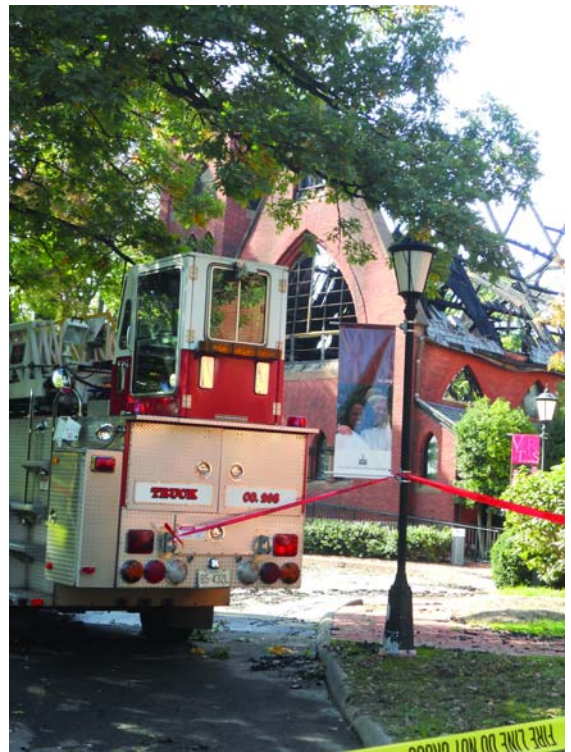
created Facebook page, VTS Chapel. Friends also are invited to make a donation toward the chapel's eventual rebuilding, by mail or online (donations should be marked for Seminary Chapel Fund).

"We will rebuild, but we cannot think about that at this moment," Markham wrote.

"In your parishes across this great land and around the world, please pray for Virginia Theological Seminary and the future which God will give us."

Photos by Lucy Chumbley

FIREFIGHTERS were still at work Oct. 23, and the area around the chapel remained sealed. Outside the yellow tape, people surveyed the damage and shared memories.



Panel begins to review bishop applications



By Lucy Chumbley

The Oct. 15 deadline for applications has passed, and the Bishop Search Committee is beginning to evaluate around 80 individuals in the running to become the ninth Episcopal Bishop of Washington.

"The committee is going to take a look at the applications we've received," said Search Committee chairman Gerry Perez, "and begin to see which ones positively match the Diocesan Profile. The intent right now is to find out which individuals we need to know more about."

Some applicants appear to possess the right skills and qualities, he said. Others meet some of the criteria set out in the profile, but are not a perfect match. And some of those who have been nominated for the position are still in discernment about whether they feel called to the job.

"So far," he said, "we're all very impressed with the applicant pool. We want to make sure this is a process of inclusion: Who should we include, not who should we exclude. We want to cast as wide a net as possible."

Search Committee members each have been given copies of the applica-

tion packages. They will read them through on their own, with the search criteria (set out in the Diocesan Profile) in mind, and will then discuss and decide as a group which candidates to interview further.

"We collectively have said that when we talk this out amongst each other, we learn more," Perez said. "We have room to learn from each other as well as from the Holy Spirit."

By mid-December, the committee expects to have established "who we want to go out and have more in-person contact with," Perez said. Visits and more in-depth interviews are set

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inTHEwindow



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Calling all kids! Take part in the 2010 competition



PART II

Jerusalem: Holy City In Crisis



**Bishop John
Bryson Chane**

*Editor's note:
This is the second part of an Aug. 13 lecture Bishop John Bryson Chane delivered at the Chautauqua Institution in New York. The remaining section will run in the Jan./Feb.*

issue of the Window. Part I is at <http://www.edow.org/news/window/2010/sept-oct/bishop.html>

BISHOP'S visitations&engagements

November

Nov. 3: Clergy Day with Karen Armstrong
Nov. 4-5: Diocese of Northwestern Pennsylvania centennial celebration
Nov. 6: Confirmation service at Washington National Cathedral
Nov. 7: Sunday visitation - St. Monica and St. James', D.C.
Nov. 8-10: Virginia Theological Seminary board of trustees meeting
Nov. 9: Diocesan Council meeting
Nov. 14: Clergy installation - St. John's, Norwood (the Rev. Sari Ateek)
Nov. 18: Protestant Episcopal Cathedral Foundation board of trustees meeting
Nov. 20: Help the Homeless Walkathon (with Samaritan Ministry of Greater Washington)
Nov. 21: Sunday visitation - St.

Luke's, D.C.

December

Dec. 11: Clergy installation - St. John's, Olney (the Rev. Carol Cole Flanagan)
Dec. 12: Sunday visitation - St. Matthew's, Hyattsville
Dec. 14: Diocesan Council meeting
Dec. 16: Fresh Start (diocesan-led program for clergy in new positions and the lay leaders in the congregations where they serve)
Dec. 18: Bethlehem service at Washington National Cathedral (joint simulcast with Bethlehem)
Dec. 19: Sunday visitation - St. Philip's, Laurel
Dec. 24: Presiding at the Cathedral's 6 p.m. Christmas Eve service; preaching at 10 p.m. service
Dec. 25: Presiding at Cathedral's 9 a.m. televised Christmas Day service

A Christian perspective

The Crusades

Enter Pope Urban II and the Crusades. In an effort to curb infighting in Europe and preserve peace amongst Christians within the jurisdiction of the Holy See, Urban called upon the populace to refocus its aggression on freeing Jerusalem from the Muslim Turks who controlled much of the Holy Land. The response was frightening: Thus began the blood-letting of the Crusades. During the 1st Crusade, more than 60,000 soldiers left Europe for Jerusalem, fol-

lowed by 100,000 combatants and camp followers. A chaplain in the army wrote at this time; "If I tell the truth it will exceed your powers of belief. So let it suffice to say this much, at least, that in the Temple and the Porch of Solomon men rode in blood up to their knees and bridle reins. Indeed it was a just and splendid judgment of God that this place should be filled with the blood of unbelievers since it has suffered so long from their blasphemers." (Karen Armstrong, *One City, Three Faiths*)

A second Crusade followed with disastrous results for the Christians. The Crusaders were defeated, and in 1187 the victorious Muslim leader, Saladin, proclaimed that no Christians would be killed. The wealthy could buy their freedom, and the poor who could not afford to do this would be held as captives. Saladin and his Muslim army was not a "killing machine" as the Christian Crusaders had been. Armstrong writes that Saladin, a Muslim ruler, had behaved in a far more Christ-like manner than had the Crusaders, who had captured Jerusalem and unmercifully slaughtered its Muslim inhabitants.

Crusader violence practiced by Christians and perpetrated indiscriminately against Muslims, People of the Book, has never been forgotten by Muslims. Recall then-President George W. Bush's ill-advised use of the word *crusade* in the aftermath of the 9/11 attacks on the Pentagon and the World Trade Center. The word created a furor in the Muslim world. The dark history of Christian/Muslim relations continues to surface in contemporary times, with Muslims experiencing Islamophobia in its many forms. Too often trust between Muslims, Christians and Jews has been fractured by these ancient histories and the intersection of those histories in an ever shrinking global community.

Contemporary Christian denominationalism in Jerusalem

Today the Christian denominations

residing in Jerusalem are sometimes brought into internecine conflict over who has ownership of the various holy sites. There have been disputes between the Greek and Armenian Orthodox over who can enter the Holy Sepulcher to engage in the traditional "Miracle of the Holy Fire."

(The Holy Fire, documented since 1106 A.D., is considered to be the longest-attested miracle in the Christian world. On Holy Saturday, the day before Orthodox Easter, the Greek Orthodox Patriarch and the Armenian Archbishop lead a procession of clergy three times around the Holy Sepulcher. The Patriarch then enters the sepulcher alone to wait for the fire to descend on 33 white candles, while the Armenian Archbishop waits in the antechamber. Before entering the tomb, the patriarch is inspected by the Israeli (Jewish) authorities to ensure he is carrying no incendiary device. In previous times, this inspection was carried out by Ottoman (Muslim) authorities.)

The Holy Sepulcher and the Church of the Nativity in Bethlehem are sites divided and guarded ferociously by different and sometimes uncooperative Christian denominations. Sweeping and censoring are signs of who possesses oversight. Priests and monks from different denominations come out like clockwork to sweep their designated areas. Thurifers enter in a pecking order defining first, second or third orders of possession.

In a somewhat earlier comedic response, when Jerusalem was under Muslim control, Caliph Omar gave the keys to the Holy Sepulcher to the Nusseibehs, a Muslim family (638 A.D.). This eased internecine tensions and created a sense of respect for the "other" religion. Later, in 1192, Saladin gave the key of the Holy Sepulcher to a Jewish family, who brought them each day to the Nusseibeh family, who would in a symbolic way oversee this sacred site for Christians. Today, the Nusseibeh family is still the keeper of the key!

Next: The future of Jerusalem and its role in the Peace Process

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Bishop John Bryson Chane
Editor, Lucy Chumbley

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Understanding the nativity narratives

Marcus Borg unwraps the Christmas story

By Lucy Chumbley

The Christmas story is probably the best known narrative on earth.

For the world's 2 billion Christians these are "the stories of our tribe," author and theologian Marcus Borg told a group of diocesan clergy last Advent. "It would be hard to think of another set of stories that is as well known."

The nativity tableau has appeared in countless forms, from icons to greetings cards, he said. It has been re-enacted in churches of every denomination and has entered the cultural consciousness to such an extent that even non-Christians are familiar with the story.

But many have understood these stories as if they were intended to record "the way it really happened," he said. "It is only in the last 50 years that a lot of Christians have aggressively questioned that."

As a child, he said, "I believed things really did happen this way, that there really was a magic star. I don't think it took faith to believe this. I heard these stories as a child in a state of *pre-critical naiveté* - when you effortlessly take for granted what your community tells you. When you become an adult in contemporary culture, it becomes effortful to believe. You either believe or you don't. They're either factually true or they're not at all."

And that's the trouble: Many main-line Christians think there are just two options, he said: fact or fable. "Many are understandably skeptical about these things."

The star of the nativity story moves "with the precision of a GPS," he said. And the search for a natural explanation "completely misses the

fact that this star is no natural phenomenon whatsoever. These stories were not even intended by their authors as factual reports," he added, but rather were designed to be heard, seen and interpreted as *parables* and *overtures*.

The two accounts of the nativity, in the Gospels of Matthew and Luke, are quite different, Borg said. But there are certain commonalities. Both state that Jesus was conceived by the Holy Spirit, born to Joseph and Mary in Bethlehem near the end of the rule of Herod, and grew up in Nazareth. And both accounts were written well after the events described.

But after this the stories start to diverge. ("It would be very interesting for a church to do two Christmas pageants; one based only on Matthew and one based only on Luke," Borg said.)

The account in Matthew is much briefer, Borg said. Joseph marries Mary despite her pregnancy; they live in Bethlehem and Jesus is born at home. Wise men see a star and follow it to Herod's court in Bethlehem. Herod kills the children under the age of 2, Mary and Joseph flee to Egypt. They plan to return to Bethlehem after Herod dies but Joseph has a warning in a dream and they return to Nazareth instead.

Joseph is the main character in this narrative - Mary does not say a word. Revelations come to Joseph in the form of dreams - five of them (echoes of Moses).

"The tone of Matthew's story is very dark," Borg said. "It's really dominated by Herod's plot to kill Jesus. There's no joy in Matthew's story." One of Matthew's central themes is "Jesus as a new Moses," and includes elements like dreams and fulfillment

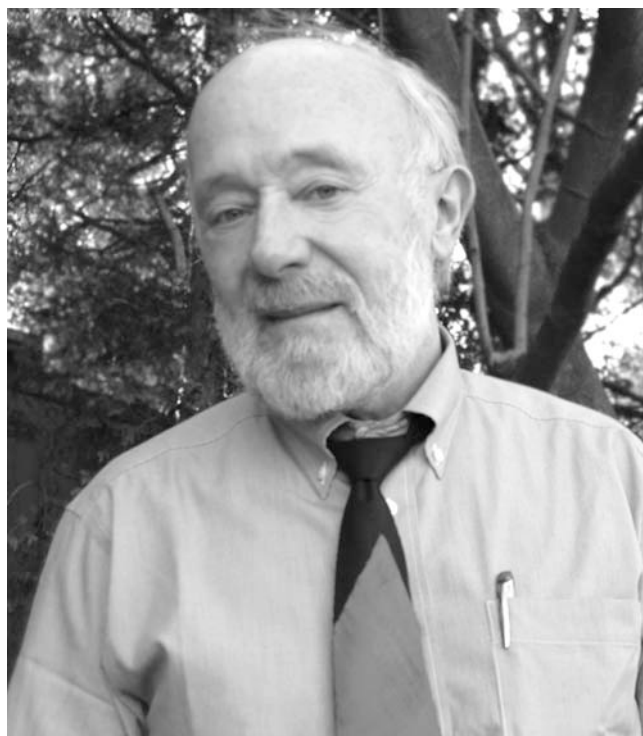


Photo by Lucy Chumbley

Jesus scholar and author Marcus Borg spoke to diocesan clergy last Advent.

of prophecy.

The account in Luke is four times longer, and includes genealogy that goes back to Adam (while Matthew's goes back to Abraham). It begins with the conception of John to Zechariah and Elizabeth (echoes of Abraham and Sarah). Gabriel tells Mary (in Nazareth) that she will conceive by the Holy Spirit and give birth. Mary visits Elizabeth and sings the *Magnificat*. John is born and Zechariah sings the *Benedictus*. Mary and Joseph travel to Bethlehem to take part in the census, and Jesus is born in a stable. Angels appear to shepherds. Mary visits the Temple, Simeon sings the *Nunc Dimitis*. Jesus returns to the Temple at age 12.

The main character in this narrative is Mary, and Elizabeth and Zechariah, Simeon and Anna play important parts. "The tone is very different - full of hope, rejoicing and celebratory hymns."

Luke's main theme is the "spirit of God," and the emphasis is on women and the downtrodden.

Given the great differences in the two Gospel accounts, Borg said, "how should we see, hear, preach and teach these stories?"

Borg believes the nativity stories should be seen as *metaphorical narratives*.

Nowadays, "metaphor is often seen as less than factual... as if the symbolic meaning is somehow less than the

factual," he said. "Pretty much every story in the Bible is there because it has a more than factual meaning, and this is why our ancestors told these stories. These stories are *parabolic overtures* to the Gospels.

"In general, parables are about meaning. The meaning and truth of a parable is not dependent on its factuality. ... it doesn't matter if there really was a Good Samaritan, a Prodigal Son - and to get into an argument about whether there was would be to miss the point. The point of parables is their meaning. Parables can be truth filled - truthful - whether they happened or not. Jesus told parables about God; his followers told parables about him. In short, the birth stories are about meaning. Believe whatever you want about them - now let's talk about what they *mean*."

Just as an overture to a symphony or opera sounds the central themes of a longer work that follows, "Matthew and Luke wrote their overtures after they knew what was in the rest of their Gospels," Borg said. "These are not Christmas pageants for children. They are the Gospels in miniature."

Borg explores the Gospel themes in depth in a book he co-authored with fellow Jesus scholar John Dominic Crossan: *The First Christmas: What the Gospels Really Teach About Jesus's Birth* (HarperCollins, 2007). Visit www.marcusborg.com to learn more.

“These are not Christmas pageants for children. They are the Gospels in miniature.”

Jesus scholar and author Marcus Borg

**ONE HUNDRED SIXTEENTH CONVENTION
OF THE DIOCESE OF WASHINGTON
That We All May be One**

Convention Workshop, Orientation, Nominations Hearing and Business Sessions: Friday, January 28 - Saturday, January 29, 2011 at Washington National Cathedral. Keynote speaker this year will be Bob Johanson, author of *Get There Early: Sensing the Future to Compete in the Present* and *Leaders Make the Future: Ten New Leadership Skills for an Uncertain World*.

Exhibit requests must be received no later than December 21.

Online registration requests for exhibitors will open Nov. 1: <http://convention.edow.org> under "Exhibits" then click on "Diocesan Convention 2011 - Request for Exhibit Space." Please remember that not all requests for exhibit space can be accommodated every year.

Guidelines can be found on the Web site.

Resolutions or canonical change requests must be signed by a member of Convention and received by no later than 5 p.m. Monday, November 29. For assistance and standard format, call Ann Talty, the Governance Officer, at (202) 537-6548 or visit <http://convention.edow.org>. Please submit to: Secretary of the Convention, Episcopal Church House, Mount St. Alban, Washington, DC 20016.

Volunteer positions and sign-up for the Convention will be posted on the Web site in December.

2011 Health Plans announced

Upon the recommendation of the Diocesan Human Resources Committee, the Diocesan Council has approved an expanded program of health benefits for 2011. The new "Basic Plan," Empire BCBS PPO 80/60, most closely resembles the health plans offered by businesses and other not-for-profit organizations in today's market. Empire BCBS PPO 80/60 uses the same provider network and ability to see specialists without a referral. The diocese's current plan, Empire BCBS High Option, also will be offered in 2011. Plan information and instructions for the Open Enrollment process will be given at Member Education sessions on November 4th and 5th.

Thursday, Nov. 4, 2-3:30 p.m.

Trinity, Upper Marlboro 14515 Church St. Upper Marlboro, MD 20772
301.627.2636 www.trinityuppermarlboro.edow.org

Thursday, Nov. 4, 7-8:30 p.m.

Christ Church, Kensington (Youth Room) 4001 Franklin St. Kensington, MD 20895 301.942.4673 www.ccpk.org

Friday, Nov. 5, 10:30 a.m.-12 noon

St. Columba's 4201 Albemarle St. NW, WDC 20016 202.363.4119 (Red Line - Tenleytown; Buses 30, 32, 36)
www.columba.org

Open Enrollment period is November 15-30, 2010.

For more information, contact Kathleen Hall, khall@edow.org.



True Love Does Exist...

sometimes it just needs a little guidance!
"Start Right, Stay Connected" is a one-day Imago premarital seminar for engaged couples. Based on the book *Getting the Love You Want* by Harville Hendrix and Helen Hunt, this day of relationship education covers:

- *The stages of a relationship over the years
- *Understanding reactive and defensive behavior
- *Using the Imago Dialogue for connection
- *Important questions to ask before saying "I Do"
- *Creating a relationship vision

"Start Right, Stay Connected"

An Imago Premarital Seminar

Upcoming dates at Episcopal Churches:
December 4th Ascension Silver Spring
This seminar will also be given in the winter & spring at local Episcopal churches.

All Saturdays, all 9:30am-5:30pm
Cost: \$325 per couple, materials included, financial assistance available

For more information, contact Rev. Carl Siegel or Shelly Webb, Imago Educator at www.imagocenterdc.com or shelly.webb@imagocenterdc.com

The Seminars are led by Imago Professionals and focus on the relational aspect of preparing for the ceremony; liturgical and theological planning not covered.

Restoring civility to the public debate

By Lucy Chumbley

Bickering and misinformation seem to dominate today's public debate, said Amy Ignatius, introducing a discussion between David Axelrod, senior advisor to President Barack Obama and Joshua Bolten, chief of staff to former President George W. Bush at Washington National Cathedral. The Oct. 5 debate was moderated by CBS anchor Bob Schieffer.

Ignatius has served in state government for more than 30 years, but told the audience at the annual Nancy and Paul Ignatius Program, "Governing Across the Divide: Restoring Civility to Our Public Discourse," that if she was starting her career today, she wouldn't choose politics.

Senate Chaplain Barry C. Black noted that throughout American history there has been incivility in government, but "there may be more civility on Capitol Hill than we realize."

Schieffer agreed, "but I would also say this: I have been in Washington now for 41 years, and I presently believe that we have a meanness that has settled over our politics today that is worse and runs deeper than I can recall in my time here."

Even the social landscape has changed, he added, noting that when

Annual Ignatius Program addresses the divisiveness that permeates today's politics

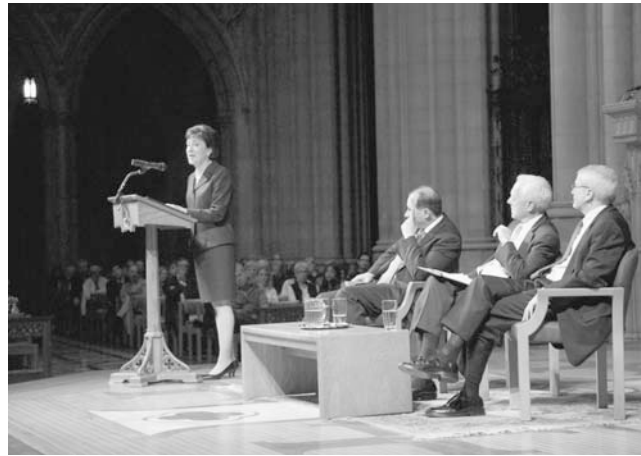


Photo by Donovan Marks

SPEAKING OUT Sen. Susan Collins (R-Me.) shares her thoughts on restoring civility to government at the Oct. 5 Ignatius Program as David Axelrod, senior advisor to President Barack Obama, CBS anchor Bob Schieffer and Joshua Bolten, chief of staff to former President George W. Bush listen.

he arrived, lawmakers from both parties would regularly attend the same events. "I'm finding now that Democrats and Republicans don't like to be at the same parties or even to be heard complementing each other."

Civility is possible "only if the incentives in our political discourse

change," Bolten said. "The environment has become so coarse that civility is difficult to achieve alongside political success."

"There is a tendency to be strident," Axelrod said. "We've got media that's now dividing up into ideological camps." While "incivility is part of the American political tradition, what

is new is the shrillness of the media and the prism through which it is examined."

He pointed to the virulent opposition the Obama administration has received to its economic proposals during the current crisis and to the administration's struggles with health-care reform. "It's been a difficult environment and I'm not suggesting we're blameless, that we can't do anything differently," he said. "But it's been a sheer rock from the beginning."

"It was not that different in the Bush administration," Bolten said, noting that the "infamous bailout had to be proposed by a Republican president to whom a bailout was anathema and supported by Democrats to whom rescuing a bunch of big banks was anathema - but that's how it was done."

The healthcare debate "does not make me despair, though a lot of the tone did," Bolten added. Deep disagreement between the parties is expected, he explained, "but when they agree and can't come together is the problem." An example of this is the Bush administration's failed attempt to tackle Social Security Reform.

"I bet if President Obama and President Bush got in a room and

see *IGNATIUS PROGRAM*, page 14

Bethlehem service brings the Holy Land home



Photo by Lucy Chumbley

O LITTLE TOWN Bethlehem streets lead to the Church of the Nativity.

By Lucy Chumbley

This Christmas, Bethlehem will come to Washington. And Washington will travel to Bethlehem, thanks to modern technology, a pilgrimage, and a deep desire to worship together.

Christians in the Washington area will assemble at the National Cathedral on Dec. 18 for the fourth annual joint simulcast service with Palestinian Christians gathered at the Christmas Lutheran Church in the town where Jesus was born.

Presiding Bishop Katherine Jefferts Schori and Presiding Bishop Mark Hanson of the Evangelical Lutheran Church in America will lead the service in Washington, with Bishop John Bryson Chane, Dean Samuel T. Lloyd and Bishop Richard H. Graham of the Metropolitan D.C. Synod of the Evangelical Lutheran Church.

In Bethlehem, the service will be led by Episcopal Bishop in Jerusalem Suheil Dawani, Bishop Munib Younan of the Evangelical Lutheran Church in Jordan and the Holy Land and president of the Lutheran World Federation, and the Rev. Mitri Raheb of Bethlehem's Christmas Lutheran Church.

Because of the time difference, worshippers will gather at 10 a.m. in Washington, and at 5 p.m. in Bethlehem.


The annual service began in 2006 as something of a technical experiment. Participants gathered eagerly in the cathedral's Bethlehem Chapel to

await a live video stream from Bethlehem to appear on a screen set up next to the altar. The service started late, the picture and sound crackled in and out, and there were a few stretches where reception was lost altogether, but as the sound of familiar carols sung in Arabic crackled over the miles, and the golden light of candles gleamed in the faraway church at the center of the Christian universe, the spirit of the service was unmistakable.

In the years following, the Diocese of Washington entered into a lengthy period of discernment about its relationship with the Episcopal Church in the Holy Land, and in January began a three-year companion relationship with the Diocese of Jerusalem.


At this year's service, a group of pilgrims from the Diocese of Washington will find themselves on the other side of the camera in

see *BETHLEHEM SERVICE*, page 14




HUNGER FUND REPORT

from the March through September Meetings
Jesus said "Feed my sheep."





Grants:	Granted
▶ Charlie's Place at St. Margaret's, Washington, D.C. <i>Provides a wide range of services, including a hot breakfast, Tuesdays through Fridays.</i>	\$4,500
▶ Christ Church, Port Tobacco Parish Food Pantry, La Plata, Md. <i>Provides food assistance in Charles County via its Food Pantry, and provides a hearty meal at the Hughesville Shelter every 5th Friday.</i>	\$5,000
▶ Joe's Place of Christ Church, Old Durham Parish, Nanjemoy, Md. <i>Provides three days worth of groceries to families in the economically struggling Nanjemoy area.</i>	\$3,000
▶ Kwanzaa Kitchen at St. George's, Washington, D.C. <i>Provides breakfast every other Saturday throughout the year to disadvantaged clients in the LeDroit Park area of Northwest D.C.</i>	\$3,000
▶ Loaves and Fishes at St. Stephen and the Incarnation, D.C. <i>Provides a hot meal at noon on Saturday, Sundays and most federal holidays to the homeless and working poor in the area.</i>	\$3,000
▶ Miriam's Kitchen, Washington, D.C. <i>Provides an array of services, including meals, to the homeless in the area.</i>	\$5,000
▶ St. Columba's Water Ministry, Washington, D.C. <i>Offers lunch, showers and laundry facilities four days a week from September to June.</i>	\$3,000
▶ St. Michael and All Angels Community Dinner, Adelphi, Md. <i>Provides a monthly meal and groceries to the needy in the Adelphi area.</i>	\$3,000
▶ Thrive, D.C., Washington, D.C. <i>Provides a hot meal twice daily five days a week as well as groceries.</i>	\$3,000
▶ We Are Family Senior Outreach Network, Washington, D.C. <i>Provides grocery bags to isolated low income seniors in the Columbia Heights/Park View and North Capitol/Shaw neighborhoods.</i>	\$3,000
Total Granted: \$35,500; Remaining funds: \$3,377.21	
Donate to the Hunger Fund at http://www.hungerfund.net	



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Open House Dates




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Wednesday, Dec. 8 at 6:30pm

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3427 Olney-Laytonsville Road Olney, MD 20832

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Seabury Resources for Aging provides personalized, affordable services and housing options to help older adults live with independence and dignity.

www.seaburyresources.org

Open Houses


Preschool (Age 2) - Grade 3
Thursday, Nov. 18
Saturday, Dec. 11

Potomac Village Campus
10033 River Road
Potomac, MD 20854


Grades 4 - 12
Thursday, Nov. 11
Saturday, Dec. 4

Postoak Campus
8804 Postoak Road
Potomac, MD 20854

All Open Houses are 9 AM to 12 PM, with tours at 9 AM & 11 AM and information sessions at 10 AM.
No reservations required.



Preschool - Grade 12
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continued from back

reflections and prayers in a service of remembrance for those who have died. All are welcome.

Cathedral Evensong in recognition of ECW and UTO

Nov. 7, 4 to 5:30 p.m. at Washington National Cathedral. Evensong in recognition of the Episcopal Church Women and the United Thank Offering and all women's service. 4 p.m. service, 5 p.m. reception. RSVP: SSS-ECW@rcn.com or 202/537-6530.

All Saints Evensong

Nov. 7, 5 to 6 p.m. at Grace, Silver Spring. Parish choir will present Songs of Faith in the Larger Life, a set of spirituals arranged by Moses Hogan chosen to commemorate departed loved ones and friends. Reception to follow. 1607 Grace Church Road, 301/585-3515.

Cathedral Sings!

Nov. 7, 7:30 p.m. at Washington National Cathedral featuring Gabriel Fauré Requiem. J. Reilly Lewis, conductor, soloists from the Washington National Opera Domingo-Cafritz Young Artist Program, Todd Fickley, organ. Singers of every ability welcome. Tickets \$10 online or door. www.cathedralchoralsociety.org

Inscape Chamber Orchestra

Nov. 14, 5 to 6:30 p.m. at Redeemer, Bethesda. Featuring Samuel Barber's Capricorn Concerto and his ballet suite from Medea. The premiere of composer Justin Boyer's Symphony:Anthemic completes the program. Free-will offering. Reception to follow.

Choral Evensong

Nov. 21, 5 p.m. at Christ, Georgetown. The music of Philip Radcliffe, John Goss and Orlando Gibbons, sung by the professional Choir of Christ Church. Free. 202/333-6677.

Music and the Arts

Nov. 21, 11 a.m. to 12:15 p.m. at Epiphany, 1317 G St. NW D.C. Holy Eucharist, with a dramatic presentation and special music. Guest speaker J. Reilly Lewis, director of Cathedral Choral Society and Washington Bach Consort. Free parking with validation at the PMI Garage next door to the church.

Choral Evensong

Nov. 21, 5 to 6 p.m. at Christ, Georgetown. The music of Philip Radcliffe, John Goss and Orlando Gibbons, sung by the professional Choir of Christ Church. Free. 202/333-6677

services& worship

Taizi Service

Nov. 1, 7:30 to 8:30 p.m., Redeemer, Bethesda. An informal, contemplative service with scripture, icons, incense, silence and chant accompanied by piano, guitar and other instruments. Diocesan Confirmation Service Nov. 6, 10 a.m. at Washington National Cathedral.

A Service of Healing

Nov. 15, 7:30 to 8:30 p.m. at Redeemer, Bethesda. A quiet, contemplative liturgy with prayers for healing, laying on of hands and Holy Eucharist.

Thanksgiving Day Service

Nov. 25, 10 a.m. Thanksgiving Day Service at St. Augustine's, D.C. rector@staugustinesdc.org

activities& events

December:

Advent Silent Retreat

Dec. 3-5 at the Bon Secours Spiritual Center in Marriottsville. Presented by the Diocesan Retreat Committee; led by Dean Samuel T. Lloyd of Washington National Cathedral. Theme: From Darkness to Light: The Wisdom of Advent. \$195; some scholarships available. joanshelton@verizon.net or 202/232-1667

ECW-EDOW

Advent Prayer Breakfast

Dec. 4, 8:30 a.m., at the Sheraton Washington North Hotel, 4095 Powder Mill Rd., Beltsville. Benefit for ECW-EDOW. For tickets: 202/537-6530, ecw@edow.org, www.ecw-edow.org

Ascension Holiday Bazaar

Dec 4 from 9 a.m. to 3 p.m. at Ascension, Gaithersburg, 205 S. Summit Ave. Featuring craft vendors, silent auction, bake sale, raffle quilt,

poinsettia sale and fair trade sale. Lunch will be served. Proceeds benefit the church's many outreach programs.

Start Right, Stay Connected:

The Imago Premarital Seminar

Dec. 4, 9:30 a.m. to 5 p.m. at Ascension, Silver Spring. A seminar for couples engaged to be married or thinking about making the next step towards life-long commitment. Contact Terri Murphy at info@ascensionsilverspring.org or 301/587-3272

Annual Prayer Breakfast

Dec. 11, 8:30 a.m. to noon in St. Philip's, Baden's Fellowship Hall. Theme is: Be Guided by the Spirit, in Thought, Word and Deed. Victor Turner, guest speaker. \$12/adults; \$6/children 5-12; children under 5 are free. <http://stphilipbaden.edow.org>

St. John's Greens Sales

Dec. 11, 10 a.m. to 3 p.m. at St. John's, Georgetown (Blake Hall), 3240 O St., NW.

Community Birthday Party for Jesus

Dec. 18, 12 to 2:30 p.m. at Atonement, D.C. Neighbors are invited to a party celebrating the birth of Jesus. Lunch, caroling, party favors, face painting, clowns and a new toy for each child in attendance.

Watch Night

Dec. 31, 11 p.m. to 12:15 a.m. at Atonement, D.C. The Watch Night Service is a time spent in reflection, song and praise as we watch the old year go out and the new year come in, gathering before the altar at 11:55 p.m. in prayer, thanking God for another year.

services& worship

Lessons & Carols for Advent

Dec. 5, 5 to 6:30 p.m. at Redeemer, Bethesda. Festive liturgy, sung by the Adult and Youth Choirs. Music includes works by Franz Biebl, Richard Lloyd, Charles Villiers Stanford and David Willcocks. Free-will offering. Reception to follow.

Taizi Service

Dec. 6, 7:30 to 8:30 p.m. at Redeemer, Bethesda. An informal, contemplative service with scripture, icons, incense, silence and chant accompanied by piano, guitar, and other instruments.

Bethlehem Service

Dec. 18, 10 a.m. at Washington National Cathedral. Fourth annual simulcast service between congregants in Bethlehem's Christmas Lutheran Church and Washington. Participants include Presiding Bishop Katharine Jefferts Schori and Presiding Bishop Mark S. Hanson of the Evangelical Lutheran Church in America. Contact WTobias@Cathedral.org.

A Service of Healing

Dec. 20, 7:30 to 8:30 p.m. at Redeemer, Bethesda. A quiet, contemplative liturgy with prayers for healing, laying on of hands, and Holy Eucharist.

Christmas Eve Family Eucharist

Dec. 24, 4 to 5 p.m. at Redeemer, Bethesda. A family-oriented celebration of the Holy Eucharist with festive music and homily. All welcome!

Festal Eucharist of the Nativity

Dec. 24, 10:30 p.m. to midnight at Redeemer, Bethesda. A candlelit prelude of organ voluntaries, choral anthems, and congregational carols begins at 10 p.m. Music includes works by J.S. Bach, Harold Darke, William Mathias, John Rutter and Tomas Luis de Victoria.

Happy 25th birthday, Washington Episcopal School!

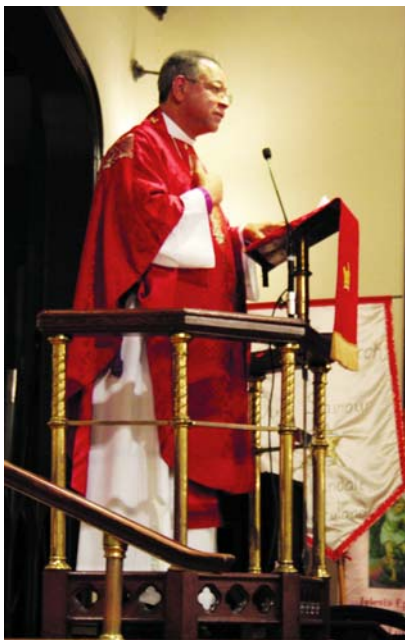


AND MANY MORE...

Washington Episcopal School celebrated its 25th anniversary on Oct. 16 with a party and a big cake.



CHILDREN come forward to receive a blessing from Bishop John Bryson Chane and Bishop Julio Cesar Holguin of the Dominican Republic during the Oct. 16 Latino Ministry Celebration at St. Alban's, D.C. The annual service and fiesta brought clergy and members of the diocese's seven Spanish-speaking congregations together for worship and fellowship.





Latino Ministry Celebration

PHOTOS BY LETA DUNHAM

By Araceli Ma

On Oct. 16 the Latino Ministries of the Diocese of Washington had their annual celebration, with a Eucharist at St. Alban's, D.C., followed by a magnificent party.

The procession began with the Cross of Our Savior, Silver Spring, followed by the standards of diocese's seven Episcopal communities: San Juan (St. John's, Lafayette Square), San Mateo (St. Matthew's, Hyattsville), Nuestro Salvador (Our Saviour, Hillandale), San Esteban/Misa Alegría (St. Stephen and the Incarnation, D.C.), San Miguel y Todos los Angeles (St.

Michael and All Angels), Ascensión (Ascension, Gaithersburg) and St. Albano (St. Alban's, D.C.). They were followed by readers, deacons and priests representing each of the seven communities, the two participating bishops - Bishop John Bryson Chane and Bishop Julio Cesar Holguin of the Dominican Republic - visitors and a procession of children from the seven congregations.

Bishop Julio Cesar Olguin preached about evangelism. Participants were urged to share the gospel beyond the church doors, at work and with their families, friends and acquaintances.

"Everyone has the right to hear the Word of God," he said. He recalled

with pleasure that exactly one year ago there were six Latino communities in the diocese and that the new Latino congregation of St. Alban's, D.C. began to meet on Oct. 4, 2009, immediately following last year's Latino Ministry Celebration.

Another highlight of the Eucharist was the offertory. All children and youth participants took part in the offertory wearing a T-shirt with the slogan: "We are part of the future of the Episcopal Church." Soft music accompanied them as they walked down the aisle to the two bishops, who laid their hands on their heads and blessed them. At the end of the procession the teenagers brought the

offering.

The Holy Mass was celebrated entirely in Spanish by Bishop John Chane. And the closing anthem, "Soul Mission" could not have been more appropriate. Renewed in faith, the congregation left the church singing "Take me where men need your word."

And how could it be otherwise - the celebration of Latino Ministries culminated with a festive Latino-style party. Participants feasted on quesadillas, beans, guacamole and pupusas, and the cheerful music by Julio Cuellar had all who attended the reception dancing to a Latin rhythm.





WINDOW ON FILM

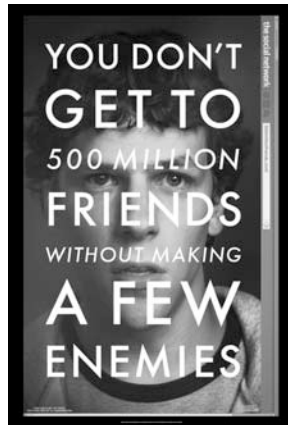
Waiting for Superman (PG)

Director/writer and narrator Davis Guggenheim (*The Inconvenient Truth*) has crafted another Oscar-worthy film for Best Documentary with his searing indictment of public education - and how it fails our kids. The title comes from educational activist Geoffrey Canada, who grew up in poverty and recalls the moment of despair he felt as a kid when he realized that Superman was not going to swoop in and save him from the bleak realities of his life. But, one of the lucky ones, he went on to earn a master's degree from Harvard. He took over the Harlem Children's Zone in 1990, now a much-praised model of educational success. The film provides a big picture of the current state of public education with grim statistics that make a convincing case (supported by Bill Gates) that the U.S. will continue its competitive decline until the system is fixed. Ex-D.C. Chancellor Michelle Rhee, also prominently featured (pre-resignation) gives a sobering glimpse of the seemingly insurmountable challenges facing any outside reformer, especially the difficulty of working with unions. Nationwide, firing incompetent teachers is ridiculously hard. But, Guggenheim also wisely focuses on five kids and their loving caregivers, providing an intimate window into their world (and our hearts). Manipulatively (but effectively), he builds tear-jerking suspense as the kids wait for their fate to be determined by various lotteries, the bouncing ball the doorway to a better school (and a life of opportunities). But, like any lottery, the odds of winning are slim.

The Social Network (PG-13)

If there's even a scintilla of truth in this compelling, fictionalized account of Mark Zuckerberg (the world's youngest multibillionaire at 26) and the meteoric rise of Facebook (more than half a billion strong), he is not particularly likable. Based on Ben Mezrich's non-fiction book, *The Accidental Billionaires*, writer Aaron Sorkin (*The West Wing*) and director

David Fincher (*Fight Club*, *Zodiac*), establish a theme of betrayal early in the film. In the opening scenes in a Cambridge, Mass., bar in 2003, Zuckerberg (played by a brilliant Jesse Eisenberg), spars with his girlfriend (Rooney Mara). He has a razor-sharp intellect but arrested social skills. She dumps him; he trashes her online. Betrayal resurfaces when he "steals" ideas from fellow Harvard students (the principled Winklevoss twins played by handsome Armie Hammer and Josh Pence) and creates "Thefacebook" ("the" subsequently dropped, gratis Napster founder, Sean Parker, played with bravado by Justin



Timberlake). Facebook is an instant hit at Harvard and beyond, its scope and influence a true cultural phenomenon. Framed by contentious lawsuits filed by the Winklevosses, and Zuckerberg's roommate and business partner, Eduardo Saverin (an excellent Andrew Garfield), this hyper-articulate film jumps back and forth in time telling a classic tale of great ambition (or is it obsession?) and its consequences. What motivates Zuckerberg is unclear (and part of the film's complexity). It isn't money (he rents a modest house in Palo Alto with his long-time girlfriend). Team Fincher would have us believe it's an unmet psychological need, the perennial outsider yearning to be part of the "in" crowd. A bit pat; I suspect Zuckerberg mostly gets his kicks from being the smartest kid in the room.

Let Me In (R)

This film is a creepy, atmospheric, occasionally stomach-turning meditation on loneliness starring a 12-year-

old misfit and a vampire. It's also a faithful remake of the original Swedish film, *Let the Right One In* (2008), but transplanted to the wintry landscape of 1983 Los Alamos, New Mexico. Kodi Smit-McPhee plays Owen, a social outcast, stuck in a miserable life with a boozy, religious mother and an absent father. Mercilessly tortured by a gang of bullies at school, he copes by eating candy and spying on his neighbors. One frosty, gloomy day, hanging out in the apartment courtyard, he meets a strange young girl, Abby. (Chloe Moretz), barefoot in the dead of winter. She doesn't feel the cold and when he asks her age, she says, "I've been 12 - for a long time." She recently moved into the apartment next door with a man we believe is her father (Richard Jenkins), and as in the classic *Rosemary's Baby*, there's mighty strange things going on behind those shared walls. But, Abby is a good friend to Owen, encouraging him to stand up to the bullies. However, their relationship is naturally limited by the conventions of vampirhood: to "live," Abby must avoid the light and feed on a steady supply of human blood, supplied by the "father" committing a series of grisly murders. Where's that synthetic blood that sustains HBO's *True Blood* vampires when you need it? The talented Jenkins is relegated to a small part (much of it disfigured or with a plastic garbage bag over his head) but the two young leads shine. As in *Carrie*, we dread and root for the likely, bloody comeuppance brewing for the bullies.

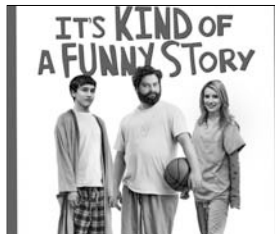
It's Kind of a Funny Story (PG-13)

On his way to commit suicide, Craig (Keir Gilchrist), a depressed teen, swerves off the path of self-destruction into an adult psychiatric ward in Brooklyn populated with characters who, like him, find the "real" world too much. Pressure comes from all sides - his father, the demands of an elite high school, the apparent ease with which his best friend waltzes through life, and his unrequited love for his best friend's girl. Shaken by the despair in the ward (a middle-aged roommate who never leaves his bed, a catatonic old man frozen at the ping pong table), he wants out. But, the doc-in-charge (Viola Davis), tells

him he's stuck for five days, make the most of it. The days neatly divide the film into chapters honoring its literary roots, a bestselling young adult novel by Ned Vizzini. The empathetic Craig, despite a propensity to projectile vomit under pressure, bonds with his fellow inmates, acquires an unusual mentor in Bobby, (a fabulous Zack Galifianakis), and opens his still-bruised heart to Noelle, (a lovely Emma Roberts), the other teen on the ward. With a generous and compassionate spirit, and a hip soundtrack (including a rousing rendition of "Under Pressure" by David Bowie and Queen), this whimsical coming-of-age story gives a poignant peek at what many teens feel, but few will admit.

Buried (R)

This taut, claustrophobic, 94-minute thriller from director Rodrigo Cortes is bookended by pitch-black screens and that's appropriate since all the action takes place in a coffin buried several feet underground somewhere in the killing fields of 2006 Iraq. Unfortunately, Paul Conroy (Ryan Reynolds) is in the coffin and he's still alive - for now. After an ambush, Conroy, a civilian truck driver for an American contractor, regains consciousness to find himself in this unimaginable predicament. The rest of his convoy is dead or injured and he's on his own. His cell phone still works, but the battery is dying. He makes frantic (and frustrating) calls to his family in Michigan, his employer, and the FBI. As the power dies on the phone, his captor keeps calling with increasingly outrageous demands, including a \$5 million ransom. He has two hours to comply - or die. The phone calls create a world beyond the coffin that flavor the film with grim, geopolitical realities. Reynolds is excellent as the average guy in extremis, and Cortes effectively ratchets up the tension as the film unfolds. But, ultimately, the film's success depends on whether we care if Conroy lives or dies. I did, but only in the abstract. Something blocked my emotional connection. Maybe it's not a film flaw, but more an act of self-preservation given the horror of the situation. *Agree? Disagree? Let Beth know what you think at beth@bethlambdin.com.*





WHAT'S COOKING?

Giving Thanks

Recipes can yield unexpected blessings, writes Barbara Bartocci in *Grace on the Go: 101 Quick Ways to Pray* (Morehouse Publishing, 2006). A rummage through her grease-spattered index cards yields recipes in her deceased mother's beloved handwriting and others for dishes such as "Mrs. McBride's shrimp casserole" and "Nancy Smith's cheesecake."

"Next time you cook, pay attention to the memories that are sparked by the dishes you make," she writes. "Bless all those who sweeten your recollections, thanking God for the spiritual nourishment these people have brought to your life."

Here are some seasonal recipes from around the diocese to grace your Thanksgiving table:

see *GIVING THANKS*, page 15



"I'm the dude who's going to turn your incision into a smiley face tattoo."

Our cartoon is drawn by Bob Erskine.

Unexpected gifts from Antiques Roadshow

■ FAMILY MATTERS:



Margaret M. Treadwell

"What will we take?" I asked my husband. "They want each of us to bring two authentic antiques," he quipped. "For starters, we'll bring each other." In fact, Jay and I have spent swathes of our marriage cleaning out the attics of my parents, his mother and stepfather and his beloved grandma. So we had plenty of antiques to choose from - material things we've tried to steward wisely while often feeling bogged down by the responsibility to "carry on the names and places" of our ancestors. Not realizing that 5,000 tickets had been issued (with 23,000 competing for a spot) I started imagining our items being chosen, how I would coil my hair and the blue outfit I would wear (best color for TV). With a lot of help and laughter from our friends, we finally chose our four items - by oldest dates and what

could best withstand transportation by foldable shopping cart on the Metro, since our ticket stipulated we'd be standing in long lines best navigated with wheels. How carefully we wrapped our treasures and propelled them through the crowds headed for the bowels of the D.C. Convention Center, where the temperature stood at around 64 degrees. Shivering in light summer attire, we slowly moved through those predicted lines sharing stories about our belongings and guessing who would be the day's "winners" to appear on national television.

Our first designated appraisal stop was at Books and Manuscripts. Our expert appeared to be yawning as we approached, so reflexively we started apologizing about John Foxe's 1583 edition of *The Book of Martyrs*. "It's a little the worse for wear," Jay mumbled.

"That's an understatement! This would be of value only if it had belonged to King Henry VIII," said our appraiser. We quickly produced our 1747 original deed and plat for property believed to have belonged to the Treadwells in lower Manhattan on Bowery between 1st and 6th streets. Appearing thoroughly bored by now, Manuscript Man said, "Seems to me I've heard of the Bowery. You might

want to insure this for \$1,000 even though it's not worth much money." We wished we could roll these first two items to the nearest dumpster instead of wheeling them home again.

The Decorative Arts appraiser was young and bright-eyed and interested in the family lore about our "Pilgrim Mirror" - how the swain wishing to court his sweetheart would place the small mirror on her family's dining room table and if she looked at her reflection her answer was "Yes!" to his pursuit. Turning our prize over once or twice, our expert looked distressed. "Oh, I'm *so* sorry, just *so* sorry to tell you that even though the story is great this mirror never belonged to pilgrims; in fact, I believe it was made around 1830, probably in England, and is worth about \$80," he said. As I comforted him by promising that his assessment didn't offend us, I secretly thought we'd keep telling our story as it had been passed on to us by Grandma.

Our last treasure, a pewter plate Jay's mother had believed to be valuable, was deemed "about as Art Nouveau as Art Nouveau can be" and worth about a week's worth of groceries for a family of four. Back it went to the bottom of our cart for stabilization of our belongings on the ride home.

Despite the poor financial news, we

came away from our Sunday afternoon at *Antiques Roadshow* rich in learning: We were astounded by the degree of emotional energy every one of us had invested in the things we waited for our appraisers to praise. We mused over how often we human beings come to value ourselves by what we own. We likened this phenomenon to the rich man, who turned away shocked and grieving when Jesus asked him to sell his possessions, give his money to the poor and come and follow him. (Mark 10:17-27)

Discovering that our well-protected treasures really aren't worth much is extraordinarily freeing - as if a great burden has been lifted from our shoulders and we are lightened up to honor our ancestors in a different way. My fall de-cluttering project involves giving away the things that have no family history that we know of, while telling and writing the stories we do know about our inherited gifts and the people who preserved them for us and our children to pass on, generation to generation.

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



SAINTS FOR DECEMBER



The Holy Innocents
The first Christian martyrs

Commemoration: December 28
Story in brief:

The Holy Innocents are the children mentioned in Matthew 2:16-18:

"When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. Then what was said through the prophet Jeremiah was fulfilled:

"A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more."

These children, whose numbers are unknown, are often considered to be the first Christian martyrs, dying not just for Christ, but in his stead. The commemoration date is also known in the church as Childermas, or Children's Mass.

Image: Detail of Massacre of the Innocents, a marble bas relief by Italian sculptor Giovanni Pisano.

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Diocese of
Washington
online at
edow.org**

MEDITATION

The gift of a kaleidoscope

Forty years ago I received a Christmas gift which has been close to my desk as a conversation piece ever since: an antique kaleidoscope, a fascinating brass tube that one can shake, and, with a twist of the tube, make myriad different patterns and pictures from the same piece of glass.

That gift is a good reminder that Christmas itself is in many ways like a kaleidoscope. It's a reminder that if we're trying to hold on to the old traditions, we may be disappointed. It's no wonder that when the 45-day season on the calendar of our American culture leading up to December 25 finally runs out on Christmas Day, we can feel wrung out as our spirit of expectancy evaporates, sometimes leaving disappointment or regret.

It's better that our Christmas expectations be something like a kaleido-

scope, fashioned from the mixture of an unchanging story and our changing personal circumstances. The story has many facets, and their depth, variety and beauty attest to its magnificence. And each Christmas our families are one year older, and we approach Christmas differently - depending on what is happening with us and how ready we are to receive some new gifts into our lives. Awareness and readiness, I think, are the keys.

As the Cheshire Cat says in *Alice in Wonderland*, if you don't know where you want to get to, it doesn't matter which way you go.

If you don't know what you're looking for, it doesn't matter where you look. There are too many people who don't know what they're looking for, so they have little in the way of expectations. They know that if we expect what used to be or what has never been we are opening our-

selves up to disappointment. It is time to reshape our expectations and be ready to be receivers in a new way (which is in fact an old way).

For Christmas is not just about what has been, it is about what is, and what is becoming. Christmas is so astounding that maybe the best we can do is to sing about it! For it is about the birth each day, tomorrow and forever, of a new creation, of which we are a part. Christmas is about what God is doing for us now, if we will let him.

Perhaps the rooms of our lives, which seemed to be pretty full, are not filled with what we need the most. Christmas is about something we have never expected enough:

That the total reality of God made flesh dwells among us and is with us now, and forever.

The Rev. Elton Smith is assistant rector at St. James', Potomac.



COMUNIÓN



Simón Bautista

Como todos ustedes saben el Adviento está a la vuelta de la esquina. Por eso he optado por compartir con ustedes estas reflexiones acerca del mismo.

No son reflexiones más, las he extraído de diversos escritos sobre el adviento, Paul Tilich, filósofo y teólogo protestante Alemán. Al celebrar la Iglesia el Adviento, te invita a meditar en la venida del Señor. Esta venida se nos presenta en tres dimensiones:

Adviento Histórico. Es la espera en que vivieron los pueblos que ansiaban la venida del Salvador. Va desde Adán hasta la encarnación, abarca todo el Antiguo Testamento. Escuchar en las lecturas a los Profetas, nos deja una enseñanza importante para preparar los corazones a la llegada del Señor. Acercarse a esta historia es identificarse con aquellos hombres y mujeres que deseaban con vehemencia la llegada del Mesías y la liberación que esperaban de él.

Adviento Místico. Es la preparación moral del hombre de hoy a la venida del Señor. Es un Adviento actual. Es tiempo propicio para la evangelización y la oración que nos dispone,

como personas, y a la comunidad humana, como sociedad, a aceptar la salvación que viene del Señor. Jesús es el Señor que viene constantemente a nosotros. Es necesario que el hombre se percate de esta realidad, para estar con el corazón abierto, listo para que entre el Señor.

Adviento Escatológico. Es la preparación a la llegada definitiva del Señor, al final de los tiempos, cuando vendrá para coronar definitivamente su obra redentora, dando a cada uno según sus obras. Toda la liturgia es una invitación a no esperar este tiempo con temor y angustia, sino con la esperanza de que, cuando esto ocurra, será para la felicidad eterna del hombre que aceptó a Jesús como su salvador.

Esta celebración manifiesta cómo todo el tiempo gira alrededor de *Cristo, el mismo ayer, hoy y siempre*; Cristo el Señor del tiempo y de la Historia.

Esquema del adviento: Inicia con las vísperas del domingo más cercano al 30 de Noviembre y termina antes de las vísperas de la Navidad. Los domingos de este tiempo se llaman 1°, 2°, 3° y 4° de Adviento.

El color de los ornamentos del altar y la vestidura del sacerdote cambian a morado y azul, dependiendo de las preferencias particulares.

I Domingo, la vigilia en espera de la venida del Señor. Durante esta primera semana las lecturas bíblicas y la predicación son una invitación con las palabras del Evangelio: "Velen y estén preparados, que no saben cuán-

do llegará el momento".

II Domingo, la conversión, nota predominante de la predicación de Juan Bautista. Durante la segunda semana, la liturgia nos invita a reflexionar con la exhortación del profeta Juan Bautista: "Preparen el camino, Jesús llega" y ¿qué mejor manera de prepararlo que buscando ahora la reconciliación con Dios? En la semana anterior nos reconciamos con las personas que nos rodean.

III Domingo, el testimonio, que María, la Madre del Señor, vive, sirviendo y ayudando al prójimo. Sabemos que María está siempre acompañando a sus hijos en la Iglesia, por lo que nos disponemos a vivir esta tercera semana de Adviento, meditando acerca del papel que la Virgen María desempeñó en el misterio de la Encarnación.

IV Domingo, el anuncio del nacimiento de Jesús hecho a María.

Las lecturas bíblicas y la predicación, dirigen su mirada a la disposición de la Virgen María, ante el anuncio del nacimiento de su Hijo y nos invitan a "Aprender de María y aceptar a Cristo que es la Luz del Mundo". Como ya está tan próxima la Navidad, nos hemos reconciliado con Dios y con nuestros hermanos; ahora nos queda solamente esperar la gran fiesta. Como familia debemos vivir la armonía, la fraternidad y la alegría que esta cercana celebración representa. Encendemos la cuarta vela color morada, de la corona de Adviento.

Christmas coloring contest



NO ROOM AT THE INN

After travelling to Bethlehem to be counted in a census, Mary and Joseph find no room at the inn. Mary gives birth to baby Jesus in a stable, wraps him in swaddling clothes and places him in a manger. Color this drawing, created by Marlon Bovell, and send your entries, along with your name, age, address and parish, to Washington Window Coloring Contest, Episcopal Church House, Mount St. Alban, Washington, D.C. 20016-5094. A copy of this picture also can be downloaded from the diocesan web site, edow.org, and printed. **Entries must be received by Dec. 15.** The winning entry will be printed in the next issue of *Washington Window* and selected entries will be featured in an online gallery.

Calvary to host Christmas Bazaar and Redskin Game Day Party

Calvary, D.C., will host a Christmas Bazaar and Redskin Game Day Party from 1 to 5 p.m. Dec. 5, in its Parish Hall, located at 820 6th Street, NE. Chicken dinners will be available for \$10. The Redskins, playing an away game with the New York Giants, will appear on the Big Screen - 1 p.m. kick-off and can be viewed while dining. Redskin jerseys will be raffled. In the West Hall, some great bargains will be available (outside vendors can rent tables for \$25). There will be a white elephant table, bake sale, crafts, Christmas ornaments and napkins, jewelry, paintings and more. Contact the church office at 202/546-8011 for additional information.

Saints Who Walk in Blessedness

By Peggy Eastman

O blessed ones who walk
in the presence of the Lord;
hallowed ones who've known
His voice above the din
of surging wave and raging wind,
of marketplace and sword;
chosen ones who've seen
cherry trees flower in November frost,
a peace rose bloom in December snow.

*In blessedness walk softly,
in grace divinely flowing.*

O sacred ones who hear
in places distant and near
melodious sounds of His voice,
sounds of love divinely echoing;
blessed travelers who step

on the pathway of the Lord,
you have known grace divinely flowing,
and at the last angelic voices
singing you home with one accord.

*In blessedness walk softly,
in grace divinely flowing.*

O blessed ones who walk
in the presence of the Lord,
welcome us home we pray,
when our earthly voices cease
and our anchored steps are stilled,
we who labor on in faith and fear,
seeking the true path among so many.
Pray, let us walk with you in blessedness,
and in grace divinely flowing.

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

Find Washington Window on



Martin L. Smith

■ BEARINGS:

Martin Smith's column will return in January.

IGNATIUS PROGRAM, from page 5



Photo by Donovan Marks

Bob Schieffer and Joshua Bolten.

talked quietly about Social Security reform they could probably basically agree," he said.

"Different problems require the parties to hold hands, and we haven't had enough of that," Axelrod said.

Bolten pointed to immigration reform as an area in which, despite partisan differences "there is a place in the middle where we ought to be able to arrive."

The Internet age has changed the way news is reported, Schieffer said.

"Stories surface on the Internet, then create a furor, the furor creates a political environment, and the mainstream news cover it as that," Axelrod said. And increasingly, "people look at Web sites and look at the channel of their choice that affirms their point of view."

"The cable networks are fighting for viewers," Bolten said. "It is in their interests to exaggerate our views to get more viewers. I don't think there's a solution to that - you can't put the toothpaste back into the tube."

The emergence of 24/7 news networks that cater to one side or the

other makes political compromise much more difficult, said Sen. Susan Collins (R-Me.) in remarks following the main program. "Being a moderate in the Senate is a difficult place to be at this time in our history," she said, noting that thanks to the television networks, hard liners on both sides "now have an outlet for their rants and arguably make much more interesting interviews than those of us in the colorless center."

Other areas that impact civility in the Senate are "when Senators campaign against their colleagues across the aisle," she added, and when the minority party is shut out of discussions (which causes them to over-use filibusters to stop bills they are not able to amend).

Schieffer mentioned the enormous amount of money it now takes to get elected: "[Politicians] have to sign off with so many groups that by the time they get here they are compromised."

"When money is so important in politics," said historian Michael Beschloss in closing remarks, "it almost commands the type of behavior we've heard so much about tonight." Reducing the influence of money in politics would help, he said, as would a greater understanding that "through history the great leaders have been those who talk to both sides, not those who engage in character assassination."

* The third annual Nancy and Paul Ignatius Program was set up "to explore issues of government and faith that affect us at the most profound level," Ignatius said. The event kicked off a year of programming at Washington National Cathedral on the issue of "civility and ultimately reconciliation," said Dean Samuel T. Lloyd.

BISHOP SEARCH, from page 1
to take place in January.

The committee has been working hard, especially during the weeks immediately following the application deadline, Perez said, when the process began to feel "sort of like a half-time job."

Members of both the Search and Transition committees turned out for the October Regional Assemblies to speak about the process and answer questions. During these gatherings Transition Committee members collected people's questions about the process, and will use them to prepare a series of FAQ sheets about the discernment, election and transition process. The first three FAQ sheets will be available in December.

The Transition Committee also is working on a series of meditations to guide members of the diocese in "our communal discernment and their own personal discernment." These will be posted in the bi-weekly Bishop Search e-mail bulletin and on the Search and Transition Web site and Facebook page, and also will be made available in pdf and booklet form.

A cross-section of clergy and lay members of the diocese have been asked to contribute meditations inspired by the weekly lectionary readings, said Transition Committee chair the Rev. Joan Beilstein.

"We want people to put a bit of themselves in it," she said. "We really want something of the person to come out in it."



REMEMBERING BETHLEHEM: D.C. participants gather after the 2008 service.

BETHLEHEM SERVICE, from page 5

Bethlehem, as part of a December pilgrimage to visit Christianity's holy sites and learn more about the Jerusalem diocese's institutions.

"This is going to be new, because I'm usually behind the camera in the Bethlehem Chapel," said Tracy Deiter, an assistant AV technician at the cathedral (among her other duties) who is coordinating the diocesan pilgrimage and will be travelling to Jordan and the Holy Land with members of about 10 local parishes. "It's going to be different."

The pilgrimage is set for Dec. 8-20, she said, and it is still possible for interested people to join the group.

"I kept saying we needed to schedule a date to be back in D.C. to do the telecast, and [pilgrimage leader the Rev. John Peterson, former canon for global reconciliation at Washington National Cathedral] said, 'Why would you want to do that? Be in Bethlehem!' And it's true, it is a draw."

Deiter describes this pilgrimage, the diocese's second, as "part education, part refreshing and renewal."

Participants range from those taking a "once in a lifetime" trip to see

where Jesus lived, to those who have spent time in the region and wish to return, Deiter said, noting that one young woman in the group cancelled her cruise in order to join the pilgrimage.

"This was arranged so there would be more time to do the educational pieces, so people get a sense of the importance and the magnitude of the work there," she said.

The group will visit diocesan hospitals and schools in Jordan and the Holy Land, as well as holy sites from Galilee to Jerusalem. The pilgrimage will give parishes here a chance to figure out how they might partner with parishes in the Diocese of Jerusalem, Deiter said, as well as an opportunity to meet Palestinian Christians face to face.

"People love to meet one on one," she said. "Knowing other people and places and seeing the work that's being done - I just really hope it's going to touch people deeply."

- For more information about the Bethlehem Service, contact the Rev. Gwendolyn W. Tobias at [wtobias@cathedral.org](mailto:w Tobias@cathedral.org)

- For more information about the pilgrimage, contact Tracy Dieter at tdieter@edow.org.

The series will begin on Nov. 28, the first Sunday of Advent, and will continue until Pentecost. Bishop John Bryson Chane has been asked to write the last meditation in the series.

"Were hopeful churches will use them in their newsletters and bulletins," said Transition Committee member Stacy Williams Duncan. "However they want to use them."

"We definitely want to try to offer this process up as one of prayerful discernment," Beilstein said. "We really want people to be involved. We

really want the various parishes of the diocese to participate in this. We want them to be involved and have a voice."

"We see our job as preparing the soil for whoever the finalists are," Duncan said. "We hope this will keep us thinking as this discernment goes forward - not just the week of the election. It's my hope that a year from now, people might look back and say, I know this diocese better as a result of this process. It's a good way to get to know each other better."

SIGN UP TO RECEIVE UPDATES AT:

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<http://search.edow.org/>

A book to end all books

■ VIEWPOINT:



Gregory C. Syler

I recently attended a service that followed the 1928 *Book of Common Prayer*. I am a priest who never knew the 1928 Prayer Book: The so-called new Prayer Book was proposed one year after I was born, and made official when I was four. For me, and many Episcopalians today, there is only one Book of Common Prayer - and that one was published in 1979. I've never understood what all the hubbub was about with the 1979 Prayer Book. Even after studying the 1928 book and its predecessors, I thought the biggest improvement in '79 was that they cleaned up the font and layout. My opinion changed, however, when I worshiped for the first time using the 1928 Prayer Book. I'd like to say I "participated" in the service, but that verb never came to mind. I found the experience bookish, clergy-centered, tedious and vastly more concerned with saying the right things than experiencing what it means to be a living member of the Body of Christ. Heading home that day, I was proud to be a member of a church that takes the revisions highlighted in our current Prayer Book to heart.

The 1979 Prayer Book is a new wineskin, to borrow scriptural language, that bears the fruit of a vineyard planted and nurtured ages ago. I

understand the fear people must have felt when trial supplements and, later, the current version were introduced. We even witness some of that anxiety today when people talk about the possibility of a 2012 Prayer Book (even though that idea has never been fully supported, financially or otherwise).

I believe we'll never need another Prayer Book. I'm not saying that BCP 1979 is perfect as it is; on the contrary, there are some glaring compromises and rubrics in that 31-year-old text that are being amended now and will continue to be amended. Nor am I saying we don't deserve new prayers for a new age; on the contrary, the church is enriched by the supplements we receive. I'm saying one key piece of the revisions that resulted in our current Prayer Book was that we published a book that, in essence, ended all Anglican reliance on Prayer Books. And that, in my opinion, is a good and holy thing.

Our current Prayer Book is a *catalogue of prayer resources*. It offers a host of rich prayers and even two (some say three) different rites, respecting the distinctness of local tradition and congregational practice. No longer is the Prayer Book the set, standard, and 'established form - a reminder that the 16th century original had more to do with the High Middle Ages than the body of believers in the New Testament. (A well-run empire requires uniformity, after all.) The 1928 book was the last of its kind, and I understand the loss people felt: no longer do we just turn the pages, one after another; no longer does the priest, up there, run the service; no

longer are all the readings and collects printed between the covers; no longer does it all seem to be neatly, tightly, uniformly packaged together. No, the 1979 book doesn't work in the same way as its predecessors. Now, the Prayer Book allows - and, indeed, encourages - local faith communities to worship in their own cultural context, while not losing the core principles of Anglican Christian heritage. We may not be uniform, but if we take seriously the revisions in 1979 we might get closer to the One-ness for which Jesus prayed.

Our current Prayer Book *focuses on discipleship, not just attendance*. Worshiping according to the previous book, I became aware that I was not there to participate. It was all conducted "up there" by trained professionals. An emphasis on attendance and duty worked well for many years, or so I've heard. Membership was about attendance, and so long as people kept showing up, we were fine.

The 20th century revisions reminded us that membership is not only about attendance. *Membership is about discipleship*. Holy Baptism is the first sacrament in the current Prayer Book, teaching us we are members of a mystical union, not a local charter organization, and that we practice our membership in something to which we are intimately wed and yet rests just beyond our grasp, called Holy Communion. The chief criteria for being "in" is not whether we're able to say the right things in front of a bishop. Now we're talking about the ways we live our lives. Our catholic and apostolic faith carries with it the expectation that we will practice that

faith regularly, do good often, love others in the same way we love ourselves and respect the dignity of every human person. Our Prayer Book calls us to discipleship, and I, for one, would be loathe to go back to a neatly packaged liturgy that followed its own internal logic and failed to respond to the cries for justice just outside our sacristy windows.

The 1979 American Book of Common Prayer is truly a book to end all books. Once we practice the faith it proclaims we simply cannot go back to another way of doing things. And yet it's up to us to kindle these bold faith claims and remember it's not just a newer version of the old.

A wise priest once told me that the roots of the current struggle in our Anglican Communion have to do with the fact that we intentionally broke with tradition and did a new thing in 1976 and 1979. The more I understand about our current Prayer Book - and the more I experience those who want nothing more than to dash back to 1928 - the more I believe he is exactly right. And if he is right, let us by the grace of God actually live up to those standards: no longer turning pages in a neat and orderly fashion, as if the world exists in a chancel, but loving God, serving others without condition, and proclaiming ourselves disciples, first. As it turns out, we've never needed a Prayer Book to do that.

The Rev. Greg Syler is rector of St. George's, Valley Lee.

GIVING THANKS, from page 11

Wild Rice and Cranberry Salad

- 6 oz package long-grain and wild rice mix
- 1 cup sweetened dried cranberries
- 1 cup fresh broccoli florets, chopped
- 4 green onions, chopped
- 3 celery ribs, thinly sliced
- 2 oz jar pimiento, drained
- ½ cup sweet and sour dressing
- 1 cup dry roasted peanuts

Prepare rice according to package directions; cool. Combine rice, cranberries and next 4 ingredients; add dressing and stir gently. Cover and chill at least 2 hours. Stir in peanuts just before serving.

Recipe from Cooking With Two Saints: In the Kitchen With St. George (St. George's, Valley Lee)

Apple Salad

- 3 large or 4 medium apples
- 1 small can crushed pineapple
- 1 (8 oz) package cream cheese
- 1 cup mayonnaise
- 1 cup pecan pieces, chopped

Dice apples into bite-size pieces. Mix softened cream cheese and mayonnaise. Add mayonnaise mixture to apples and mix. Stir in drained, crushed pineapple and pecans. Refrigerate 4 to 5 hours before serving. Keeps well for several days. Can be made the night before.

Recipe from Trish Parkinson in Ascension Cooks (Ascension, Lexington Park)

Glazed Sweet Potatoes

- 2 lb medium sweet potatoes (or 2 18-oz cans)
- ¼ cup butter or margarine
- ¼ cup maple (or maple flavored) syrup
- ¼ cup packed brown sugar
- ¼ tsp ground cinnamon

If using fresh sweet potatoes, place in a kettle, cover with water and cook, covered for 25-35 minutes or until tender. Drain, cool slightly. Place cooked or canned sweet potatoes into a 2-quart baking dish. In a small saucepan, combine butter, syrup, brown sugar and cinnamon, cook and stir until mixture boils. Pour over potatoes. Bake at 350 F for 30-40 minutes or until heated through.

Yields 8 servings.

Recipe from Cloris L. Pyles in Tasty Temptations (St. Barnabas, Temple Hills)

Cooked Corn Pudding

- 1 can/package corn
- 1 cup milk
- 2 Tbsp sugar
- 1 egg

Beat milk, sugar and egg together. Put corn in baking dish. Pour the liquid over the corn. Add salt and pepper to taste. Bake at 350 F for 45 mins.

Recipe from Margaret Greene in Tasty Temptations (St. Barnabas, Temple Hills)



Photo by Leta Durham

O COME LET US ADORE HIM: Washington National Cathedral's 20th annual crèche exhibit will open Nov. 22 and will be on display daily until Jan. 7 in the south crypt aisle and visitors' lounge. Nativity sets from around the world, selected by curator Lori Amos, will be on display.

activities & events

November:

Bazaar, St. Mary's, Foggy Bottom

Nov. 5-6, 10 a.m. to 4 p.m. at St. Mary's, Foggy Bottom. Handmade arts and crafts, luncheon and a bake sale. Vendors welcomed. 728 23rd Street N.W. 20037. 703/790-1223.

Family Game Night

Nov. 5, 6:30 p.m. potluck, 7 p.m. games at St. Augustine's, D.C. Bring a potluck dish to share. Board and card games provided; feel free to bring your own games. 600 M Street, SW. 202/554-3222;

rector@staugustinesdc.org

Community of Reconciliation

Anniversary Weekend

Nov. 5-7 at Washington National Cathedral. Reflection events, learning sessions, constellation and affinity gatherings and opportunities for shared hospitality and renewing worship. www.nationalcathedral.org

Bridging Youth &

Older Adult Ministries

Nov. 6, 2 to 4:30 p.m. at Collington Episcopal Life Care Community, Mitchellville. Re-visioning Older Adult Ministries: An Intergenerational Challenge and Multi-generational Opportunity. Speakers: James Woody, executive director, Bishop Walker School and Ty Jones, pastoral care, St. Andrew's, College Park. RSVP by Oct. 29 to ashaw@seaburyresources.org

Handy Show and Jr. Miss

Brandywine Pageant

Nov. 6., 2 to 5 p.m. at St. Philip's, Baden Fellowship Hall, 13801 Baden Westwood Rd., Brandywine. Parish family and friends will model casual and after five wardrobes. Immediately

following, the 2010 Junior Miss Brandywine will be crowned. Light refreshments. \$15/adults; \$7.50/children 5-12; children under 5/free.

<http://stphilipsbaden.edow.org>

SAES Open House

Nov. 11 & 18, 9 a.m. at St. Andrew's Episcopal School, Postoak campus, 8804 Postoak Road, Potomac. For families interested in grades 4 to 12. An Open House for families interested in preschool (age 2) through grade 3 is set for Nov. 18 at the Potomac Village campus, 10033 River Road. Includes tour and informational session. 301/983-5200

Queen Anne School

Admissions Open House

Nov. 13, 9 a.m. to 12 at Queen Anne School, 14111 Oak Grove Rd., Upper Marlboro. For families seeking a coed prep school with small class sizes, strong academics and an emphasis on building character. Grades 6-11.

<http://www.queenanne.org>, 301-249-5000, gsinger@queenanne.org

Used Book Sale

Nov. 13, 9 a.m. to 3 p.m. at St. John's Norwood, 6701 Wisconsin Ave. Used books, with histories, mysteries and biographies galore. To donate books, call 301/654-7767.

Annual Fall Dinner

Nov. 13, 12 to 5 p.m. at Trinity, St. Mary's City. Menu features fried oyster, stuffed ham, fried chicken and spiced steamed shrimp. Served family style or drive thru carry out, bake shop, gift shop and king size quilt raffle. \$23/adults; \$8/children 5-12; free/children 5 and under. 301/862-4597, parishadmin@olg.com

Annual Ham & Oyster Dinner

Nov. 13, 1 to 6 p.m. at St. Barnabas', Upper Marlboro, 14111 Oak Grove Road, Upper Marlboro. Baked ham, fried oysters, oyster stew, sweet pota-

toes, green beans, cole slaw, desserts and beverage. \$20/adult, \$18/senior, \$62/family of five (max), \$12/children 6-12. Also a silent auction, garage sale, raffle, fresh produce and bake sale. 301/249-7979

www.srbarnabas.net

Spaghetti Dinner

Nov. 13, 4 to 6 p.m. at Christ, Clinton, 8710 Old Branch Ave., Clinton. Spaghetti dinner, featuring Bob's famous sauce, with salad, bread, dessert (\$10 suggested), children eat free. 301/868-1330 or christchurchclinton@verizon.net

Annual Thanksgiving Food Drive

Nov. 15 at Atonement, D.C., 5073 East Capitol Street, SE. ECW and St. Ann's Chapter, Daughters of the King are collecting non-perishable food items for baskets to needy families. A fresh turkey and all the trimmings will be added to each. Collection through Nov. 15. Contact Gloria Watts Davis at 301/262-9425

gwd.magnolia@verizon.net

Fall Ministry Conference

Nov. 17, 9 a.m. at Virginia Theological Seminary, 3737 Seminary Road, Alexandria, Va. For prospective students and those interested in learning more about VTS. www.vts.edu Admissions@vts.edu

Interfaith Concert

Nov. 16, 7:30 to 9 p.m. at the Basilica of the National Shrine of the Immaculate Conception. The Interfaith Conference of Metropolitan Washington presents the 31st Annual InterFaith Concert, a celebration of the sacred in song and chant. \$15/advance, \$18/door, \$10/groups of 10 or more. Contact rebeccac@jfcmw.org

Fish Fry

Nov. 19, 4 to 7 p.m. at Trinity, Upper Marlboro. The Men's Group of Trinity is hosting. Fried whiting, green beans, coleslaw, bread and beverage. \$9/adults; \$8/seniors; \$5/children (5-12 years). Desserts \$2.

Annual Community



Washington Window

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

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Thanksgiving Dinner

Nov. 20, 12 to 3 p.m. at Atonement, D.C. Neighbors are invited to a free, traditional Thanksgiving dinner in thankfulness to God for life's blessings. Contact 301/262-9425

gwd.magnolia@verizon.net

Help The Homeless Walkathon

Nov. 20 on the National Mall.

Register at www.helpthehomelessdc.org or www.samaritanministry.org

Advent Study at St. Augustine's

Nov. 28, Dec. 5, 12 and 19. Based on the book, *The First Christmas: What the Gospels Really Teach About Jesus's Birth* by Marcus Borg and John Dominic Crossan. Four Sundays, 11 a.m. to noon. rector@staugustinesdc.org

Annual Advent Breakfast

Nov. 28, 7:30 to 10:30 a.m. at Atonement, D.C. Full breakfast provided by Brotherhood of St. Andrew members to launch the Advent Season. Donation \$10 to support the Atonement Scholarship Fund and Community Outreach Project.

arts & music

First Wednesdays at St. John's Concert Series

Nov. 3, 12:10 to 12:45 p.m. at St. John's, Lafayette Square. Organist Benjamin Hutto will perform "Music for Saints" which will include Bach's Toccata and Fugue in d-minor and works by Elgar, Böellmann, Ridout and Roeckelein.

Choral Evensong

Nov. 7, 5 p.m. at Christ, Georgetown, 31st and O Streets, NW. The music of Richard Ayleward, Harold Friedell and Ernest Bullock, sung by the professional Choir of Christ Church. Free. 202/333-6677

George Herbert:

Music and Reflections

Nov. 7, 3 to 4:15 p.m. at St. Alban's, D.C. The poetry of George Herbert, sung by the choirs of St. Alban's, with

continued on page 7