



WASHINGTON window

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

Group offers guidance, hope to job seekers

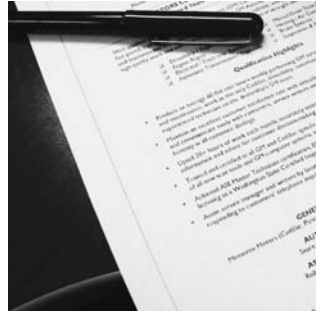
By Lucy Chumbley

The group that gathers in the upper room of the St. Alban's rectory welcomes newcomers warmly and rejoices when they leave. Its constantly changing membership comes from all walks of life and sometimes has little in common save a shared goal:

Finding work.

The St. Alban's Career Transition Group has been meeting since the economic downturn following Sept. 11, 2001, says facilitator Andrew Ramsey-Moor.

Job seekers come to share their



strategies and successes, setbacks and struggles and to receive advice, support and encouragement as they seek new employment.

Around 200 people have passed through the group since it began, Ramsey-Moor says: Currently it has about 30 members, with up to 15 attending the bi-weekly meetings.

Tonight, as the sky darkens and a light rain begins to fall, eight people climb the rectory stairs and settle into comfortable sofas in the lamp-lit room under the eaves.

They set down their bags and briefcases, some stocked with hopeful resumes, and bow their heads as Ramsey-Moor says an earnest prayer.

Afterwards, he explains the process to a new member - a man who still has a job but is facing imminent lay-

off - and invites him to begin.

"Tell us who you are, where you're at, what you're looking for," he says, and the man takes a deep breath, scans the sympathetic faces of strangers and begins.

He describes his current situation and how it might play out. He talks about his options - an internal move within the organization, short-term contractual work - and his fears; keeping up with his child support payments, making his rent.

The others listen, nod, ask questions and throw out suggestions. They've

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OBITUARY: Dean Sayre dies at 93

By Diane Ney

Former dean of Washington National Cathedral the Very Rev. Francis Bowes Sayre Jr. died at his home in Martha's Vineyard, Mass., on Oct. 3.

A student of Union Theological Seminary and graduate of Episcopal Divinity School, Sayre came to the Diocese of Washington in 1951 to serve as the sixth dean of the cathedral. During his 27-year tenure, Sayre masterfully balanced his roles as cathedral builder and as herald of an evolving social ministry within the diocese and across the nation.

Sayre served under three Washington bishops (Angus Dun, William Creighton and John Walker), was a member of numerous diocesan and national church committees, and participated in the his-

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Washington National Cathedral archival photo

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Troubling times in the Holy Land

From a sermon preached at St. Columba's on Oct. 5, which is available to listen to online at <http://www.columba.org/worship/sermons/index.html>

Karen and I recently returned from a 10-day journey to Palestine, Jordan and Israel. This trip was not your usual pilgrimage to the Holy Land but rather an opportunity to spend time with the new Episcopal Bishop of Jerusalem, Suheil Dawani, whose diocese spans Lebanon, Jordan, Israel, Syria and Palestine. I can assure you that what I saw, heard and experienced has brought me to a place where I can no longer sit back and assume that in time all will be well in that troubled part of the world.

Looking back for a moment: In 2003 I joined Jim Wallis of Sojourners, two Anglican primates, five Church of England bishops and leaders from four mainline Christian denominations in the U.S. to meet with then-Prime Minister Tony Blair, and urge him not to support the U.S. effort to undertake a pre-emptive military strike against Iraq. We urged patience, the use of soft power and the further support of high level diplomatic talks. We were not successful. But the Prime Minister begged us to return to the U.S. and urge the President to

move forward aggressively with the Road Map for Peace, an effort to solve the Israeli Palestinian conflict. All of us agreed that without solving this conflict, the Middle East would forever be a seething caldron of war and discontent and would also be a breeding ground for the growing forces of indiscriminant global terrorism. Upon our return the President refused to meet with this broad, representative religious community to discuss the Road Map and the rest is a history that we are living with today.



Bishop John Bryson Chane

We as a nation pride ourselves on being a great democracy, a "city built on a hill." And we generally focus on several key ingredients that define a democracy: living by the rule of law and respecting and upholding human rights, especially the right to worship as one chooses. The current condition of Palestinian Christians that I observed in the Diocese of Jerusalem makes me question whether we as a nation are holding Israel, our trusted, democratic ally in the Middle East accountable to these standards.

The West Bank, as occupied Palestinian territory, continues to experience the illegal building of Israeli settler housing. Almost 1,000 new units are being built in Maale Adumim, a settlement in the hills just

East of Jerusalem. In Giv'at Ze'ev, another one of the settlements that rings Jerusalem, a new 750-unit building project has been approved. Requests are on the table with the Israeli government to build 350 new homes in Beitar Illit very near Jerusalem. Literally hundreds of new homes are being added to existing settlements in the West Bank; all illegal, all on occupied, Palestinian land, and all built while the Israeli Government casts a blind eye. These settler houses are distinguished by their sturdy construction, red-tiled roofs, manicured lawns and suburban feel that resembles a California housing sprawl. As one drives between Jerusalem and Jericho, huge apartment complexes can be seen, rising high on a hill in occupied land, a painful reminder of broken promises. These settler houses and apartment buildings, constructed by Israel on occupied land, are a violation of international law. The 1907 Hague Convention clearly states that an occupying power may expropriate land only for the public use of the occupied population. Taking West Bank land indiscriminately, as Israel has done, is a clear violation of international law. I ask the question: Is this the behavior of a democracy that lives by and cherishes the rule of law?

Karen and I visited the land owned by Daoud Nassar and his family; more than 100 acres that have been in his family since 1916 when purchased by deed from the Ottoman Empire. The Nassar family has legal right and claim to the property located about 6 miles southeast of Bethlehem in Palestinian occupied territory. It is now in the middle of an area that in 1991 was declared by the Israeli Government as state property. A large illegal Israeli settlement less than 1,000 yards away has emboldened Israeli settlers to come onto the Nassars' property brandishing rifles and shotguns, firing them and threatening the owners with death if they do not move out. Settler bulldozers have plowed a road through a portion

of the Nassars' olive grove, and have blocked the only road that gives entrance to their house and property with huge boulders. And with the support of the Israeli authorities the settlers have prevented the Nassars from being able to drill wells for water, or connect to available electricity. The settlers say the land is theirs because God gave it to them, and not to the Palestinians. Known as The Tent of Nations, the Nassars' small farm is a now a center where pilgrims gather to support the family in their quest to end Israeli harassment and the daily threat of a land grab. After spending time at the Tent of Nations and hearing the story of abuse and constant harassment over property that is legally owned and deeded, I ask the question: Is this the behavior of a democracy that lives by and cherishes the rule of law?

While visiting Gaza, on an Israeli permit issued to the Bishop of Jerusalem, I was exposed to a Palestinian territory cordoned off like a prison for those who live there. I have visited many countries in Africa and Latin America steeped in poverty. Gaza is equal to them all. Donkey carts now are beginning to outnumber motor vehicles, as gasoline and diesel fuel is rationed by Israel through the Hamas government to 10 liters by permit every two weeks. Our Episcopal Hospital in Gaza is short of medicines because of Israeli prohibitions, and the hospital can only operate on electricity for eight hours a day because of shortages. I celebrated the Eucharist in a church next to the hospital that still has a gaping hole in the roof left by an Israeli rocket that exploded in front of the altar and left the interior strewn with lathing and plaster. In my protest to the Israeli embassy I was informed it was an unfortunate accident of war. There would be no compensation for dam-

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Bishop John Bryson Chane
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Editor, Lucy Chumbley

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BISHOP'S visitations&engagements

Nov. 1 - Washington National Cathedral confirmations at 10 a.m.
Nov. 2 - Our Saviour, Brookland (a.m. visitation); Evensong for ECW and UTO at Washington National Cathedral (4 p.m.)
Nov. 6 - Fall Clergy Day
Nov. 9 - Our Saviour, Hillandale to celebrate its 50th anniversary
Nov. 16 - St. Luke's, Brighton (a.m. visitation); Celebration of new ministry at St. Monica and St. James (the Rev. Milton Williams) at 3:30 p.m.

Nov. 17 - St. Andrew's School 30th anniversary celebration, 8:30 a.m. at Washington National Cathedral
Nov. 18 - The InterFaith Conference of Metropolitan Washington's 29th InterFaith Concert, honoring Akbar Ahmed and his family, 7:30 p.m. at Washington National Cathedral
Nov. 21 - 2008 Youth Lock-In at Washington National Cathedral
Nov. 22 - Help the Homeless Walkathon
Nov. 23 -St. Stephen and the Incarnation (visitation)

Foreign policy experts look to the future

Former national security advisors identify the challenges facing the next president

By Lucy Chumbley

Two weeks before the Nov. 4 presidential election, two leading foreign policy advisors identified key challenges facing the next president in a panel at Washington National Cathedral moderated by *Washington Post* columnist David Ignatius.

Zbigniew Brzezinski, who served as President Jimmy Carter's national security advisor, began the discussion by stating that American global leadership is in crisis.

"America faces challenges as serious as any we have seen in recent decades, including World War II," he said. The new president must take "symbolic but substantive actions from the first day to project a sense of global action," he said, stressing that "global leadership is not dictatorship but to inspire others."

Brent Scowcroft, who served as national security advisor to Presidents

Gerald Ford and George H.W. Bush, said "there is no one else in the world who can provide the leadership to deal with the great problems that we face."

From the outset, he said, the next president will face "complicated problems" including the worldwide financial crisis which began in the U.S. and the Iraq war.

"It's a pretty fearsome number of issues the new president has to face and there are a number of them that you can't set aside," he said.

On the issue of Iraq, Brzezinski said: "One way or another, as one particular president emerges on the scene, we will be implementing a process of disengagement."

Scowcroft urged caution: "I think we made a mistake going in and we should not compound it by going out," he said. "The political situation is still very fractious. If we were to leave by a calendar rather than a state



Photo by Donovan Marks

Washington Post columnist David Ignatius introduces an afternoon panel discussion on Iran prior to the Oct. 21 evening program, *America and the World*.

on the ground, Iraq could go down and take the whole region with it."

On Iran, Brzezinski said, "I do not think we have yet strived to negotiate seriously with Iran" adding that this effort is essential. "If negotiations fail, should we attack Iran?" he asked. "I say unequivocally we should not."

"I think serious negotiations have a good chance," Scowcroft said, but "I don't think we ought to be making a decision about Iran before we know

what we're facing in Iran." (Iran will elect a new president in June 2009.)

Regarding the "hot war" in Afghanistan, Ignatius asked: "Obama and McCain seem to agree about sending in more troops: Is that the answer?"

There may be some circumstances in which additional troops are needed and their presence is justified, Brzezinski said, but "unwittingly, we

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ages. The hospital administrator informed me that last year eight patients from the hospital waiting to cross from Hamas-controlled Gaza into Israel for emergency medical care died while waiting for clearance to cross the border to Israel for treatment. I ask the question: Is this the behavior of a democracy that lives by upholding and cherishing human rights?

If you are a non-Jerusalemite Palestinian Christian wishing to enter East Jerusalem for religious worship or pilgrimage, you must have a permit and those permits are difficult to get. Because of these prohibitions, 3 million Christian and Muslim Palestinians are being denied rightful access to their holy sites in Jerusalem, even during religious holidays. Because of restrictions and the obscurity of the separation wall which encloses it, Bethlehem has become a ghost town, with shops and businesses shuttering their doors and with religious pilgrims from other countries the majority of those who walk the streets and eat in the restaurants. I ask the question: Is this the behavior of a democracy that lives by protecting and

upholding religious freedom and the right to worship as one pleases?

I am appalled that the Palestinian political movements of Fatah and Hamas play off against each other at the expense of the Palestinian people and their welfare. Their power struggle to control so much of so little is shortsighted and certainly not the way to raise up and strengthen political leadership in order for Palestine to be an active player in negotiating a fair, two-state peace settlement with Israel. The fracturing of Palestinian political leadership and the failure of the U.S. to work with Israel in brokering a two state solution, claiming Jerusalem as a shared holy city for Jews, Christians and Muslims and supporting land swaps for the Palestinians in places where illegal settlers have moved is a moral failure.

Jews, Christians and Muslims have the moral obligation to denounce violence as a solution to any and all disputes between Israel and Palestine. No one has the right to take the life of another in the name of God, and no one has the right to take another person's land in the name of God. Palestine must

have the right to be established as an independent state in possession of territory contiguous with Israel. And Israel has the right to exist as a Jewish state contiguous with Palestine. Israel must return to the 1967 borders established by the United Nations with appropriate compensational territory granted to Palestine for land not returned to Palestine in the peace agreement for reasons acceptable to both parties. The holy city of Jerusalem must be a shared holy city for Jews, Christians and Muslims. Anything less violates the ancient traditions of these three Abrahamic faiths and violates their histories as contained in their holy books.

Politicians seeking the highest office in the land who wait on the results of our Nov. 4 presidential election must have the courage not just to speak out in their unequivocal support of Israel, but must also speak out and condemn violations of human rights and religious freedom denied to Palestinian Christians and Muslims.

I support with conviction the right of Israel to exist as a free state, unencumbered by indiscriminant violence and the threat of attack engendered by those who would wish to do her harm. But I am appalled that there has been little or no discussion by presidential candidates about the devastation of the Palestinian economy as a result of Israel's construction of the security wall. I, as a Christian, am unwilling to remain silent as Palestinians are humiliated, their human rights are violated, their lands are taken from them and they are forced to immigrate to other countries because they feel that they and their chil-

dren have no future in their ancient homeland. Faithful Jews, Christians and Muslims who do not speak out on these unacceptable circumstances are guilty of the greatest crime of all - the crime of silence! The same is true of our political leaders.

I am reminded of the ominous reflection contained in Jesus' parable about the landowner and the vineyard. "Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the Kingdom. The one who falls on the stone will be broken to pieces; and it will crush anyone on whom it falls."



Photo by Lu Leon

BISHOPS John Bryson Chane and Suheil Dawani meet with a Samaritan during Chane's October visit to the Holy Land.



BODY OF CHRIST



St. Mark's, Capitol Hill

118 Third Street SE
Washington, D.C., 20003
202/543-0053
www.stmarks.net
Established 1867; 700 members
The Rev. Paul Roberts
Abernathy, 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. *Paul Roberts Abernathy*, rector of *St. Mark's, Capitol Hill*, to learn more about the life, history, plans and character of that congregation.

WW: What are people at St. Mark's talking about? What are you concerned or excited about?

ABERNATHY: I don't know where to begin. There is so much going on.

On Oct. 1, the Rev. Susan Pinkerton arrived as our new assistant rector. She is a recent graduate of Yale, Berkeley Divinity, a former attorney from Oklahoma, and will be ordained to the priesthood on Jan. 24. Something else going on at St. Mark's right now is that we have entered another phase of a dialogue within our community about race and reconciliation. That was the focus of our annual parish weekend at Shrine Mont.

WW: You have an annual retreat?
ABERNATHY: Every year for the past 35 or 36 years, 150 or so of us go to Shrine Mont, where we focus on a subject of import to the community. This past June the focus was to build our conversational capacity to talk about difficult subjects, such as race. Intractable subjects are difficult to talk about, and I have been happily surprised at the congregational response, that they are willing to engage and do the work. Our purpose was to give safe space to engage more deeply in the conversation, and we are continuing the work here at St. Mark's. We did a recent follow-up program in the parish as a way to bridge the parish weekend experience and as a bridge to our future dialogue.

WW: It sounds like a very constructive beginning.

ABERNATHY: It is a beginning. In March of next year, the Rev. Stephanie Spellers, who is on the staff of St. Paul's Cathedral, Boston, and the author of the book *Radical Welcome*, will speak on race and gender. In other words, we're folding this through our entire year, our parish ethos, as opposed to just one event here and there. The point is to move

forward in our commitment to engage people outside St. Mark's. But if we don't have our own house in order in terms of engaging the "Other," how can we go out into the world with this message, which is why we have begun our journey by learning how to talk about race.

WW: Does your commitment to this preclude other areas of focus?

ABERNATHY: Not at all. Come Advent, the Rev. Canon Tony Barnard, the retired canon theologian of Lichfield Cathedral in the UK, will be here as our theologian in residence and our preacher for the Sundays in Advent. His wife Anne is a registered nurse and both she and Tony have done lots of missionary work, primarily in Malaysia, so she will share with us their experiences.

WW: Is this a long-term relationship with Lichfield?

ABERNATHY: St. Mark's had a fellowship link with Litchfield Cathedral a good 10 years before I came here, and I've been at St. Mark's for 10 years. My predecessor and Tony are good friends and I inherited the relationship and I love it. When my wife, Ponthoella, and I were on sabbatical, one of our month-long stays was in the UK, where we renewed our friendships with Tony and Anne and I invited him to come to St. Mark's as our resident theologian. Of course, as I like to say, I'm a tree shaker, not a jelly maker. I get the fruit off the tree, I have lots of ideas, so I came back to the vestry and said, "Hey, I've done this," and they were wonderful and took it from there. Also, my wife is going to be part of an adult-women service trip to Honduras, with whom St. Mark's has a nearly 20-year relationship. Ponthoella had wanted to

do something in terms of reaching out and engaging the world, because that was really the theme of our sabbatical.

WW: What will the trip involve?

ABERNATHY: The women on the trip, set for February, will share in projects that support and empower the women of Honduras. A partner in the experience will be Sustainable Harvest International. Most of the time will be spent on current projects developed by SHI, with an additional "dream project" to be determined by the participants.

WW: Are there ways in which St. Mark's is connecting with the Capitol Hill community?

ABERNATHY: Another one of our priorities is to develop a far more intentional relationship with Capitol Hill Group Ministries, particularly now that they have developed their strategic plan.

WW: Are they related to your participation in the Partner Arms II program, which provides housing for families?

ABERNATHY: No, that is in collaboration with other congregations and groups in Northwest Washington. That program is one that is very hands-on for us. Our parishioners collected all the household goods and furnishings for our sponsored three-bedroom apartment. And it reflects our intention that we not limit our outreach to our immediate vicinity. With the downturn in the economy, which is certainly going to have an impact on every parish's annual financial canvass, we have to be very aware of the needs we can fulfill, as part of our reaching out to the larger community.

FOREIGN POLICY, from page 3 have slid into a game." As with the Soviets, he said, the U.S. has attempted to impose a social revolution through force of arms, "and we know how it turned out for the Soviets."

The U.S. was justified in overthrowing the Taliban for giving refuge to Al Qaida, he said, but stressed that the U.S. should not engage in nation building in Afghanistan.

"I differ on this issue on what the two candidates are saying to some extent," he said.

"Afghanistan is a much more difficult military job for us than Iraq," Scowcroft said. "I think we're trying to create an Afghanistan that never before existed" in attempting to form the country's "loose grouping of tribes" into a modern state.

"Should we go after Bin Laden in Pakistan?" Ignatius asked.

"If there is an opportunity for us to really deal Al Qaida a death blow, we should do it," Brzezinski said, point-

ing out that it would be extremely important not to engage in skirmishes and thereby enflame public opinion.

"This is a campaign for hearts and minds," Scowcroft added. "We're not going to defeat [Al Qaida] on the battlefield, we're going to defeat them because we've got the people on our side and not on their side."

On Russia, Brzezinski urged a more subtle stance on "these new global realities."

"We have treated Russia basically as if they don't really matter any more," Scowcroft said, describing the end of the Cold War as a "huge national humiliation for Russia."

"Our goal should be: Russia: a productive partner with Europe," he said. "Is the world that we're heading into inevitably a world of declining American interest, and should that bother us?" Ignatius asked, referring to the current financial crisis.

"The crisis shows the extent to which it is still the American world in

that this was our crisis and it quickly became everybody else's crisis,"

Brzezinski said. "If we don't solve the problem, no one else will solve it."

"I don't think we're facing a post-American world," Scowcroft said. "But the world's changing. The nature of power is changing because the nature of warfare is changing. The world is changing; national borders are changing."

Warfare in the 21st century is a different kind of warfare increasingly centered on internal struggles and civil war, he said, calling for greater cooperation among nations.

"You can't do climate control with an army," he said. "You can't distribute energy that way. The power is different now."

The U.S., he said, needs to seek "new ways to step out in front."

Panel respondents for the discussion, which was funded by the Nancy and Paul Ignatius Program, included the Right Rev. Musonda Trevor Selwyn

Mwamba, the Anglican Bishop of Botswana; Karim Sadjadpour, director of the Iran Initiative at the Carnegie Endowment for International Peace; Haili Cao, foreign editor of *Caijing* magazine, a Beijing-based financial publication; and Steven Clemons, director of the American Strategy Program at the New America Foundation. Bishop John Bryson Chane and the Rev. John Peterson, the cathedral's canon for global justice and reconciliation, took part in a previous panel discussion on Track II diplomacy in Iran.

Author and *New York Times* foreign affairs columnist Thomas L. Friedman gave the closing remarks to the audience of approximately 1,450, urging America to "get its groove back."

"We need to get back to work on our country," he said. "The stakes could not be higher. The payoff could not be greater. We have just enough time, starting *now*."

Presiding Bishop describes today's church

By Anne Carson

More than 1,000 people came to Washington National Cathedral on Oct. 5 to hear Presiding Bishop Katharine Jefferts Schori speak about critical issues facing the Episcopal Church today.

The Sunday forum discussion with Dean Samuel T. Lloyd followed a solemn observance at St. Thomas the Apostle in Philadelphia on Oct. 3-4, where Jefferts Schori led a service of repentance for the church's involvement in slavery.

Asked about her role on that occasion, the Presiding Bishop said that social relationships in America are much impacted by the history of slavery, and until people begin to tell the stories and understand the consequences, they will not be able to heal.

Moving on to the recent Lambeth Conference, Lloyd asked the Presiding Bishop to comment on the divisive issue of human sexuality.

"Do you have a couple of hours?" Jefferts Schori quipped. But describing the history of the Conference, she noted that the behavior of some 230 bishops who did not attend the meeting as a protest over other bishops' attitudes towards same-sex relationships was not new: "We have a history of struggle in community, deciding who is a full member and who isn't."

No resolutions were passed at the Lambeth Conference, she noted, but

many relationships were deepened. There is now greater understanding of the issues the Anglican Communion faces, and while those surrounding sexuality may be important to us, she said, in the developing world those of hunger, disease and education are more pressing.

"Tell us about the church that excites you," Lloyd prompted.

"The church that is most alive is not the parts that are focused on what they are annoyed about," she said.

"The lively church is focused on the needs of our neighbors, both in the immediate community and around the world."

Describing how this church responds to the "immediate cry of the Gospel," Jefferts Schori gave as an example the successful work of conservative and progressive churches in mission together for the homeless of the Gulf Coast. She also spoke of the limited progress on the Millennium Development Goals that are designed to reduce world poverty by one half by 2015.

"We are one fourth where we should be," she said. "The MDGs will be met by governmental investment. Your job is to pester your legislator to step up to the plate."

Asked about progress toward becoming a greener church, the Presiding Bishop suggested that we see creation as the body of God. "The way we steward the garden has enormous



Photo by Donovan Marks

PRESIDING BISHOP Katharine Jefferts Schori discusses critical issues the Episcopal Church is facing today with Dean Samuel T. Lloyd at an Oct. 5 forum.

impact on others. For example, when we grow corn for fuel, it raises the price of corn in Africa and it makes it much harder to feed the people there. ... The issues of climate change and global warming will be felt foremost by the poorest."

On a personal level, Lloyd asked the

Presiding Bishop if there was any conflict for her, coming to the priesthood as a scientist. Jefferts Schori offered that being trained in a method that invites examination rather than coming with prejudgments is a "gift," that

see *PRESIDING BISHOP*, page 12

Stewardship issues top council agenda

By Lucy Chumbley

The Diocesan Council tackled stewardship issues - the 2009 diocesan budget, a real estate transaction, a loan guarantee request - and voted to switch to a new healthcare provider during its Oct. 14 meeting.

The council decided unanimously to move to a healthcare plan provided by the Episcopal Church Medical Trust, effective January 1, 2009.

Costs for the diocese's existing self-coverage with CareFirst were set to increase by almost 8 percent in 2009, said Finance Committee chairman John Welch. With the Med Trust plan, the cost will go down by 5 percent next year, he said, noting that "in today's world that's actually pretty remarkable."

Welch described the Med Trust as a "well-established Episcopal organization," which is already serving more than 70 dioceses around the country. Plan participants will pay "slightly more for some deductibles and co-pays." But with a 99 percent match of

in-network providers and additional providers that will now fall within the network, the council felt the Med Trust plan was a better deal overall.

"For me, I just think it's a no-brainer that we need to go with this," said the Rev. Donna Brown, a view also expressed by other council members.

The diocese is facing a budget shortfall in 2008, Welch reported. Parish giving, the diocese's major source of revenue, has come in \$200,000 lower than projected, and income and investment income also is down by \$133,000.

This will impact the 2009 budget as in order to maintain programs and services at current levels, the diocese will need to dip deeper into the income from the Ruth Gregory Soper Memorial Trust, he said.

The diocese, which contributes 21 percent of its general income to the budget of the Episcopal Church, has traditionally given an additional 10 percent from its Soper income.

Council members are being asked to consider keeping these funds in 2009,

and have been presented with two draft budget proposals, one that includes the 10 percent gift from Soper income and one that does not. These drafts also were presented to members of the diocese for their feedback at the October Regional Assemblies.

"This approach is essentially to buy a year," said canon to the ordinary Paul Cooney. If revenue does not increase, "we'll have to trim \$200,000 out of our budget in 2010."

"The diocese has reduced its head-count by seven full-time positions over the last three years," Welch wrote in a memo to the council. "There remain no readily available economies in staffing that would not have an immediate and adverse impact on current diocesan programs and services to congregations."

The 2009 budget will be presented at January's Diocesan Convention. In other financial matters, the council heard a report from realtor Lisa Benjamin on the status of the St. Monica's property. (The Capitol Hill

congregation merged with nearby St. James' early this year.)

The council authorized Benjamin to make a counter offer to a prospective buyer in the region of \$1.5 million, after some lively discussion about whether to proceed with a sale in the current economic climate.

Benjamin said property values have fallen significantly since the initial appraisal of \$3.2 million a year and a half ago, and that the building also is smaller than initially reported.

Council members also discussed and conditionally approved the extension of a \$1.5 million loan guarantee to St. George's, D.C. for its recently completed renovations.

"The parish has done a remarkable job of raising funds," Welch said, but is unlikely to be able to raise enough. "The impact on their financials is enormous."

"The parish is doing incredible work," said the Rev. Peter Antoci. "And just where it is positioned in the

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CAREER GROUP, from page 1
been there. They are there.

"We very much stress compassion," says St. Alban's vestry member and co-facilitator Nathalie Bramson: "Outrage on your behalf."

Unfortunately, there's plenty to provoke outrage, says Sandy Loether, a group alum who has come back to support others through their own transitions: "We've had situations where people are fired two weeks before Christmas, over Thanksgiving, and they're still shell shocked."

As well as fostering compassion, the group insists on confidentiality.

"We do ask for and abide by this confidentiality among ourselves," Loether says. "It's a small town. You could walk downtown any day and run into someone that works [at a place where a group member has lost a job]."

Typically, each member spends about 10 minutes talking about their own job search and particular challenges, while the others listen attentively and then brainstorm together.

One member is seeking information about a new career path and considering a relocation, another has found that his U.S. residency status precludes him from applying for certain positions, and others describe their efforts to find employment in the fields of health care, fundraising and IT.

With the current economic crisis bearing down, members share information on which companies are hiring and which are failing. A group member offers tips from a recent workshop she attended, "Navigating the Application Process," and Ramsey-Moor recommends a seminar put on by the Professional Outplacement Assistance Center in

Columbia, Md. (<http://www.dlhr.state.md.us/poac/>)

In addition to offering its members support and networking opportunities, the group brings in regular speakers on an array of topics, Ramsey-Moor says. He is currently finalizing plans to bring in a member of the parish who works on Capitol Hill to talk about jobs in the House of Representatives and Senate.

"I'm really proud of this group and this church for doing this," Loether says. She found the church and the Career Transition Group when she relocated to D.C. for her husband's job. "It's great that God's behind it, too."

Loether comes back to help because she remembers how hard it was to be unemployed and uncertain and she is grateful for the help and encouragement she received.

"There are times when you go up

and down. There are times that I was nervous," she admits.

Tonight, she's not the only one who has come to give back. Another group member found a job six months ago, and has returned with a gift.

Reaching into his backpack, he pulls out a small book: "Devotions for Job Seekers; Daily Encouragement Along the Way," by Richard Malone.

Inside the front cover he has written: "Thanks for reminding me that God walks with me through this transition."

As the group members pass it from hand to hand he smiles: a confident, happy smile.

The others smile back. They join hands and say the Lord's Prayer together. Then they head for home.

Outside the rectory the rain has stopped falling. The streetlights have come up, and hope blows in on the autumn breeze.

SAYRE, from page 1

toric 1977 ordination service that welcomed women into the priesthood in the Diocese of Washington for the first time.

The grandson of a U.S. president who delighted in conversation with masons and carvers, a veteran of a world war who saw armed conflict as a failure of moral leadership, a devoted parish priest who became dean of one of America's most influential churches, Sayre had an infatigable spirit and determination that inspired his colleagues, even as his often controversial sermons and writings enraged his critics.

Bishop Dun, who had known Sayre as a boy (when Sayre's father was teaching at Harvard Law School) and later as a student at EDS, championed the 36-year-old priest, then rector of St. Paul's in East Cleveland, Ohio, to election as dean because of "his strength of character and personal warmth, his intellectual capacity and Christian conviction, and his concern for the relevance of the Gospel to the personal and public issues" individuals face in their day-to-day lives.

This theme of seeking solutions to modern dilemmas such as nuclear proliferation in a living faith rooted in ancient beliefs was one Sayre repeatedly evoked in his social activism and in his leadership of the cathedral. As the cathedral's second major iconographer, Sayre introduced into the imagery of the stained glass windows the concept of ordinary individuals praising God through work as well as worship, so that, as Sayre phrased it, "the cathedral might speak freshly to those who live today...in the new idiom of modern life."

Sayre's patrician background was

informed by years spent among those who hadn't had his advantages. As a young man, he worked as a cowboy on a cattle ranch in Montana. In World War II, he served as a Navy chaplain aboard a ship in the Pacific. Before becoming rector of St. Paul's, Sayre served as the industrial chaplain for the Diocese of Ohio, visiting factories and union halls, meeting with workers and their families in their homes. He later wrote, "I decided that this was the way the church should always be - not sitting off on the side as a separate little holy society, but involved in everything that happens to men."

Sayre rarely acted on that conviction quietly behind the scenes. Some saw this as ego, but others understood that Sayre realized the extraordinary access and attention the cathedral afforded him and determined not to waste either. (Sayre has often been quoted as saying, "Whoever is appointed the dean of a cathedral has in his hand a marvelous instrument and he's a coward if he doesn't use it.")

He joined Bishop Creighton and other diocesan clergy to take part in the March on Washington in 1963, the historic moment made famous by Martin Luther King Jr.'s "I Have a Dream" speech. Sayre joined with the Revs Kenneth Sharp, William Workman and Michael Hamilton to march with King in Selma and Montgomery, Ala., in 1965. He spoke against nuclear proliferation, apartheid in South Africa, the mistreatment of refugees worldwide, the insidious tactics of Sen. Joseph McCarthy's investigation into communist activities in the U.S. and the Vietnam War and, after reading excerpts from the Pentagon Papers, called President Richard Nixon a hyp-

ocrite for his conduct of that war. And Sayre pointedly arranged a performance by Leonard Bernstein and the National Symphony Orchestra of Franz Josef Haydn's *Mass in a Time of War* at the cathedral on the night of President Nixon's inaugural concert in 1973.

Those who attended services at the cathedral remember Sayre as a powerful chanter and an eloquent preacher. Those who worked for him remember his very dry sense of humor, his infectious enthusiasm, his high expectations of himself and others, and his ability to convince those most afraid of heights that cathedral construction was best viewed from atop the central tower.

Sayre involved himself thoroughly in that construction, and during his

tenure the central tower and the nave were completed, more than half of the stained glass windows were created (including the West Rose and the Space window) and the west facade was begun.

Dean Francis B. Sayre, Jr., was a master builder, both incrementally in working to build the cathedral stone by stone and in grand strokes, to bring to fruition Bishop Henry Yates Satterlee's vision of the cathedral as a moral beacon for the nation.

Sayre's wife, Harriet Hart Sayre, died in 2003. He is survived by their four children, Jessie Sayre Maeck, Harriet Sayre McCord, Thomas Hart Sayre and Francis Nevin Sayre, and eight grandchildren.



Washington National Cathedral archival photo

CATHEDRAL BUILDER: Dean Francis Sayre reviews the plans for Washington National Cathedral with architect Philip H. Frohman.

The Chane Gang

BISHOP JOHN BRYSON CHANE'S band, The Chane Gang, came together for an Oct. 10 concert and dance at Washington Episcopal School to raise funds for the newly opened Bishop John T. Walker School for Boys in Anacostia. "The school made new friends, everybody had a great time and the music was wonderful," said the Rev. Preston Hannibal, canon for academic ministries.



PHOTOS BY **VALERIE WOODY**



HUNGER FUND REPORT
from the September 27, 2008 Meeting
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Grants:	Granted
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Total Requested: \$5,000; Total Granted: \$5,000; Remaining funds: \$2,495

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That We All May be One: Making Disciples

Convention Workshop, Hearings and Business Sessions: Friday, January 30 and Saturday, January 31, 2009 at Washington National Cathedral. The preacher at Friday night Eucharist is the Rt. Rev. Musonda Trevor Mwamba, Bishop of Botswana. Our keynoter this year will be Brian McLaren, author of *More Ready than You Realize: The Power of Everyday Conversations and Everything Must Change: Jesus, Global Crises and a Revolution of Hope*. McLaren is closely associated with the "emergent" church movement and was guest speaker at the June 2008 Evangelism Conference.

Exhibit requests must be received no later than December 17. Online registration REQUESTS for exhibitors will be open Nov. 1: www.edow.org/convention "EDOW Convention Exhibit Space Request" Please remember that not all requests for exhibit space can be accommodated every year. Guidelines can be found at www.edow.org/convention

Resolutions or canonical change requests must be signed by a member of Convention and received by no later than 5 p.m. Monday, December 1. For assistance and standard format, please call Ann Talty, the Governance Officer, at (202)537-6548 and/or visit www.edow.org/convention. Please submit to: Secretary of the Convention, Episcopal Church House, Mount St. Alban, Washington, DC 20016.

Photos by Lucy Chumbley

Paul Nixon, pastor of the Epicenter United Methodist Church, blesses stuffed animals as Lauri Rush interprets during the weekly meeting of the Deaf Children's Bible Story Group. Barbara Allen, vicar of St. Barnabas Church of the Deaf (Episcopal) and Ron Friedrich, pastor of Christ Lutheran Church of the Deaf in Silver Spring (top photos, opposite) help with the storytelling, interpretation and organization, but the program is largely run by the mothers.



Interpreters bring Bible stories to life

Ecumenical team shares tales from Scripture with the Deaf Children's Bible Story Group

By Lucy Chumbley

Just before the regular Sunday service at St. Barnabas Church of the Deaf, the Rev. Barbara Allen saw 5-year-old Grace sobbing in the hall.

As her mother, Katrina Meacham, tried to comfort her, Grace turned to Allen and linked her index fingers together in the ASL sign for friends.

"My friends," she signed through her tears. "Where are my new friends?"

Four hours later, Grace was back at the church. But now she was beaming.

Fellow members of the Deaf Children's Bible Story Group were laughing and signing together, happily showing off the stuffed animals - plus one real gerbil - they had brought in to be blessed for the Feast of St. Francis of Assisi.

Surrounded by her friends, Grace sat at the table and drew a happy face on a sheet of pink construction paper. She cut it out carefully, in the shape of a heart, and gave it to Allen.

"Sharp," she signed, indicating the point at the bottom. Then she smiled shyly and skittered away.

The ecumenical group meets each Sunday afternoon at St. John's, Norwood, where the deaf congregation of St. Barnabas makes its home. Lauri Rush, director of mental health services at Gallaudet University and the mother of a deaf child, Serena,

started the group after speaking with the parents of her daughter's classmates.

"They wanted their kids to learn Bible stories in sign language," said Allen, who serves as Gallaudet's Episcopal chaplain.

Rush began the group in January with her friend Paul Nixon, who is pastor of the Epicenter Church, a United Methodist congregation in Virginia. They invited Allen and Ron Friedrich, Gallaudet's Lutheran chaplain and pastor of Christ Lutheran Church of the Deaf in Silver Spring, to help with the storytelling.

"The moms knew us and recruited us," Friedrich said. "In this case it was the parents that really felt a spiritual responsibility for it. We're simply serving them as they structure the program, but it's been very rewarding for us."

After an ASL rendition of "He's Got the Whole World In His Hands," Nixon introduces the afternoon's program as Rush interprets.

"It's a special day," he says, looking around at the children. "We're going to pray for all the animals in the world - and some that live in your house."

One by one, the children stand up and introduce their animals. Rush asks them gently if they want to sign or talk, offers to hold their animal if they sign, and interprets for the oth-

ers if they speak.

Lera, the proud owner of the gerbil, holds it aloft in its small carrying case.

"I got it from a pet store with my brother," she says. "We play with it in the car."

"Where do animals come from?" Friedrich asks, and the children respond in a flutter of hands.

"From the farm."

"From nature."

"From the pet store."

"From the sea."

"Dry land."

"From the rainforest."

"Remember the story in the Bible when God made the world?"

Friedrich signs, and walks them through Genesis 1, posting pictures on a flip chart to illustrate each day of creation.

He reminds them how God rescued the animals in the story of Noah - which the children performed for the deaf members of Shiloh Baptist, D.C., earlier this year - and concludes with Psalm 50:10: "Every animal in the forest is mine."

Nixon steps up to bless each of the animals, laying his hand on their plush heads, and offers a closing prayer before the hymn, "All Things Bright and Beautiful."

Thank you God for our animals. Help us to take good care of them. Amen.

The children return to their coloring, and the gerbil is put back into to his exercise ball. The parents pass around homemade cookies, and after a while the whole group heads out to the churchyard playground before

heading home.

The group currently has about 18 children, ages about 2 to 7, on its rolls, Rush said, noting that it is about to split into separate tracks for the older and younger kids.

"It grew really quickly," she said.

"It really resonated," added Friedrich.

"We're hoping this is going to continue to grow," said Allen. "They really enjoy this."

St. Barnabas's adult congregation also enjoys hosting the children's group, she said, and has even started to contribute refreshments.

It is often difficult for deaf churches to reach out to deaf children, Friedrich said, as many of their parents attend a hearing church or sometimes no church at all.

But in this case, things have worked out well for everyone: "[The families] like the space, they like being connected to the deaf church and they have a good playground here."

"I have not found anything else like this," Meacham said, watching Grace play. "We just moved here from Texas in July and there was nothing like this there."

While Grace longs to be with deaf children of her own age, her 8-year-old brother, who is also deaf, had a completely different reaction to the regular service at St. Barnabas.

Her son has been attending hearing Episcopal churches his whole life, Meacham said. "But going to St. Barnabas one Sunday, he looks at me and says, 'I finally understand.'"





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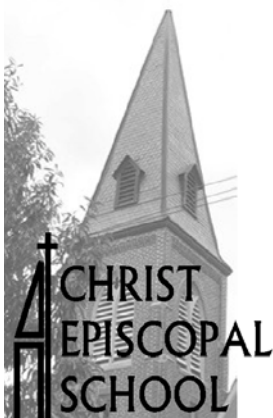
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WHAT'S COOKING?

Autumn is here again, with its turning leaves and fruit-laden apple trees, golden fields and bright roadside pumpkin patches. These recipes from *Ascension Cooks*, the cookbook of Ascension, Lexington Park, celebrate the best of the season:

Baked Caramel Corn

Recipe from Mary Hansen

- 3 quarts popped popcorn
- ½ cup butter
- 1 cup brown sugar
- ½ cup light corn syrup
- ½ tsp. salt
- ¼ tsp. baking soda
- ½ tsp. vanilla

Melt butter; add sugars and corn syrup and salt. Boil over low heat for 5 minutes without stirring. Remove from heat. Add soda and vanilla. Stir rapidly. Pour over popcorn and stir until popcorn is covered. Bake at 300 degrees for 30 minutes. Stir after 15 minutes.

see *WHAT'S COOKING*, page 12

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Our cartoon is drawn by Bob Erskine.

A woman's tears express her greatest truth

FAMILY MATTERS:



Margaret M. Treadwell

Question: *I began thinking about the tears I experience regularly in my own life as a woman, wife and mother.*

Although not exclusively so, are there some

tears more common to our experience as women?

"A woman's tears express her greatest truth," goes an old adage. The above question reminds me of a woman whose first clear memory occurred on Christmas Eve when, as a 5-year-old, she sleeplessly waited for Santa Claus. Hearing a loud crash downstairs, she was certain he had arrived. She jumped out of bed, crept to the landing, and silently watched her mother weeping as she sat on the floor next to her drunken father who had knocked over the Christmas tree. At that moment, this little girl vowed never to cry, let anyone else see her cry or appear helpless like her mother.

Instead, she spent much of her youth trying to fix her father and later worked to keep the peace in her own

dysfunctional marriage. She managed her pain by staying in perpetual motion - raising her two children as if she were a single parent, volunteering, going to church and exercising - but doing little else to create and follow her dreams.

Until her son began to struggle in high school and her pain became great enough that it could no longer be denied. Willing to do anything to help her child, she finally was able to end her vow and over time let a trusted therapist see her tears. She began to realize that in blocking her tears she had been unable to fully communicate with herself and had become sick. As the sickness worsened, it had spread to other people.

The first step in healing was to allow her tears to flow freely while acknowledging that they represented huge feelings and emotions she had been unable to express in words. Gradually, she was able to ask as she cried, "What are my tears about at this moment?" At first, she was surprised to find that crying was her expression of unarticulated anger. Sometimes she raged at others who had wronged her, but more often she was furious and disappointed in herself. As she became more astute in her own diagnosis, she was able to get beneath her anger to discover it was masking the fear and anxiety she had

denied in order to survive her chaotic childhood in an alcoholic family where it was dangerous to appear vulnerable.

Naming and talking about her tears opened doors of understanding and compassion necessary for her healing. As she came to respect her tears as a friend in her process of self-examination, she used them to go deeper in understanding the losses, failures, rejections and hurt in her life. Sometimes it seemed that her situation was growing worse instead of better in therapy and that she could drown in her tears. But with her faith, prayer, courage and a continued desire to change, she developed more appropriate ways to express her anger, fear and loss and then to take better stands for herself. "Who in my life am I pleasing by not doing what I want to do?" she asked.

One Thanksgiving she was able to say to her father, "Pop, I don't like it when you drink and pass out every holiday. Are you going to stop this Thanksgiving and Christmas, or would you prefer for me not to come home?" And when he gave his promise but drank anyway, "Pop, I meant it. Are you going to stop drinking this holiday or shall my family and I leave now?" No longer the small child crying inside while observing from the upstairs landing, she said, "I always

thought taking a stand was conflict I wanted to avoid, but I learned that it is simply taking a stand and how empowering that can be. I don't think Dad liked it, but he absolutely respected me when I spoke from my heart with integrity."

Tears can become a sign of strength when they are honored as a pathway to our deepest feelings and clarity. Jesus asks in the healing parables, "What do you want me to do for you?" And when a person wants with all her heart to be healed he says, "Go; your faith has made you well" (Mark 10: 51-52). But sometimes work is required to obtain clarity, recognize our need for God and know that we do truly want to be healed. "So I say to you, ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened," says Jesus (Luke 11 9-10).

When was the last time you cried, and what were your tears about? Margaret M. "Peggy" Treadwell, LICSW, is a family, individual and couples therapist and teacher in private practice. She can be contacted at PeggyMcDT@aol.com.

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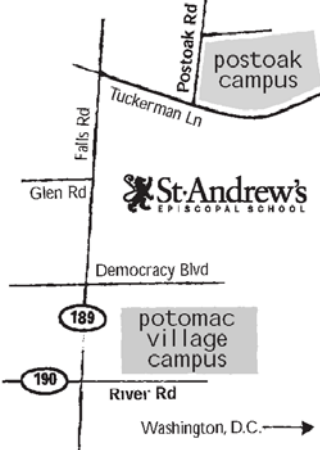
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Photo courtesy of Episcopal Relief and Development

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COUNCIL, from page 5

city it would send a good signal for the diocese to continue to support mission in that neighborhood."

"It is possible that in the next few years we are going to come up with a lot of churches that are struggling to survive, and we can't help all of them," Brown said. "I think it would behoove us to come up with a strategy."

"We are having to own this, and should - that's been the responsibility of this collective body," Welch said.

"But what has gotten us into trouble before is our inability to say no. There are some very hard conversations this diocese needs to engage in and talk about. We're not a business, but we are."

"Maybe the council has a role to play in the discernment of parishes," said Lori Perine. "Often that desire to fulfill the call of mission comes to us as a financial crisis. We're struggling with ideas of where we're taking the church in this new era where budgets are constrained."

As a money-saving measure, the

council also unanimously approved a decision to make its annual retreat a one-day affair to save the cost of overnight accommodation.

In other matters:

- Cooney announced that following the resignation of the diocese's deputy for youth ministry, Paul Canady, a part-time interim will be hired for a six-month period. This will allow for a period of discernment about what the ministry's goals and priorities should be moving forward.

"It's a recognition that it's been six years since we had this ministry,"

Cooney said: "Six years ago, we didn't have it."

Council members also expressed their appreciation for the work Canady has done during his time with the diocese.

- Cooney reported that evangelism and church growth continued to be a "great concern for Bishop Chane" and will therefore be the focus of presentations at the Regional Assemblies, on the Nov. 6 clergy day and at the Diocesan Convention, where evangelist Brian McLaren will speak.

PRESIDING BISHOP, from page 5

science asks questions of process and origin while religion asks questions of meaning and of goal. "Together, they give a fuller understanding of reality," she said.

Before opening the forum to the congregation, Lloyd lauded the bishop for her many dimensions and asked if flying airplanes informs her spirituality in any way.

"Flying gives you a very different perspective on the world," she said. "The times I have spent flying over the Nevada deserts at 10,000 feet have been times of spiritual encounter, a sense of being a part of that larger whole, of being a creature and not creator, of glimpses into the mysteries of how things have come to be the way they are."

There followed many passionate questions from the audience. Of particular note: "What is your vision for the darkness that is fear in the world?" to which she responded that it is an invitation to offer love and hope, to cast out fear and to remember that the darkness is not eternal, that change is possible.

To the final question: "Where are churches growing?" the bishop responded that growth does not just mean numerical growth: Measuring as Episcopal Relief and Development does, by the number of lives touched, is the truer measure.

WHAT'S COOKING, from page 11

Apple Salad

Recipe from Trish Parkinson

- 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 night before.

Pumpkin Bread

Recipe from Linda Phillips

- 2 2/3 cups sugar

- 2/3 cups shortening
- 4 eggs, beaten
- 1 cup (1 lb.) pumpkin
- 2/3 cup water
- 3 1/2 cups flour
- 1/2 tsp. baking powder
- 2 tsp. baking soda
- 1 1/2 tsp. salt
- 1 tsp. cinnamon
- 1/2 tsp cloves
- 2/3 cup chopped walnuts
- 2/3 cup chopped dates

Cream sugar and shortening; add eggs, pumpkin and water. Mix well. Sift and add dry ingredients to creamy mixture. Mix well and add walnuts and dates. Grease 2 loaf pans. Bake at 350 degrees for 1 hour or until done.

Seeking the face turned toward us in love

■ BEARINGS:



Martin L. Smith

I wasn't exactly eavesdropping, but I couldn't help overhearing remarks an elderly couple were making as they wandered round the collection of Old Masters in the Atlanta art

gallery. I particularly remember the husband's brief comment, almost a growl it sounded so hurt: "So many pictures of *her*..."

We all know who he was referring to - Mary, the subject to which Christian art endlessly returns. Probably an evangelical brought up to suspect all visual representations of the sacred and to rely on words, words with a masculine ring to them, he could only respond with some bafflement and resentment. Why her face?

Perhaps it isn't too early to prepare for Christmas by considering why Mary's face is so central to the visual world of Christianity. Helen of Troy's face only launched a thousand ships. Mary's face is found in thousands of art galleries, tens of thousands of churches and millions of homes. However secularized the so called

'Holidays' are becoming, the mail that will soon be pouring into mailboxes will certainly contain some cards showing her gazing out at us, or returning the smile of her baby son. Let's prepare to receive them with fresh insight.

We need to revisit in our imaginations the early months of a baby's growth. For the first three months babies explore the world through their mouths. They lick and suck and stick things into their mouths. Then at three months there is an amazing shift. Babies start orientating themselves towards a person present. They seek and learn to respond to the presence of a human face. And they *smile*. They'll even smile back at a balloon with a face sketched on it. The smile is born in the presence of the Face experienced as loving presence. This is what we mean by primal human experience, so utterly human and basic that it is foundational for all that comes next, something we never leave behind. And it is surely the experience in which all religious experience is rooted. In seeking God, we are seeking the Face turned towards us in love, and it was our mother's gaze that first evoked the smile we want to give back to our Creator. The primal language of our religion recalls this gazing and smiling. In ancient Israel, worship itself was referred to as seeing God's face. "You speak in my

heart and say, 'Seek my face.' Your face, Lord, will I seek." (Ps. 27) "Show the light of your countenance, and we shall be saved." (Ps. 80)

There are so many pictures of *her* - Mary, the mother of Jesus-because her face represents everything about God's love that the face of an old Man isn't as good at conveying. God can let wisdom shine through the face of motherly tenderness, and nurture the reality of divine Motherhood that masculine imagery is less effective at communicating. If much of our verbal imagery about the divine draws on our experience of powerful males, how appropriate that we should cherish visual imagery that complements and corrects it by conveying divine power in feminine terms. Luke's gospel itself represents Mary as recognizing the power of her motherhood and pointing to the tremendous resonance it was going to have in the hearts of God's faithful. "All generations will call me blessed."

Now the world of spirituality has a very healthy awareness of our tendency to live in our heads, and this isn't a topic for argument, but for experiment. How in practice do we react to the contemplation of icons and religious artworks that represent Mary? Have you ever allowed yourself to be touched, moved, addressed at a gut level in quiet exposure to Mary's loving gaze? If you have been put off by

bad, conventional statuary and trashy cards, have you gotten over it and given attention to truly beautiful examples?

There are many Episcopalians who have never prayed with an icon of Mary, or ever cherished or meditated on her face. Many might dismiss it out of hand as a deviation into Roman Catholic practices. But that might be a matter of spiritual avoidance rather than theological principle. There is vulnerability in contemplating the face which represents tenderness, nurture, the flame of a mother's passionate commitment, willingness to suffer for love's sake, beauty. Many of us, certainly many men, are armored against this. This represents a world of meaning that challenges our habitual stances of control. It returns us to this fundamental level of trusting that emerged when we were scarcely three months old. But as every spiritual director will tell you, there is tremendous potential for healing and conversion in risking a personal return in prayer to this basic level of our humanity. "I still my soul and make it quiet, like a child upon its mother's breast; my soul is quieted within me." (Ps. 131)

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



A SAINT FOR NOVEMBER



Hilda of Whitby

Commemoration: November 19 in the Anglican Church
Time and place: Born in 614 in Northumbria; died there in 680.
Story in brief: As a young orphan,

Hilda joined her relative King Edwin of Northumbria's household and was baptized with him in 627. She later became a nun, and set out to join her sister in Paris. But St. Aidan persuaded her to stay in England, giving her land on which to start her own monastery and later appointing her abbess of Hartlepool. She was appointed abbess and superior of Streaneshalch, a double monastery later named Whitby by the Danes. She hosted the synod in 664 that saw the adoption of Roman practices in Northumbria. While abbess of Whitby, she built up the library and school, which became known as a celebrated institution of learning.

MONTHLY MEDITATION

In the course of the past year, the parish I serve has completed an amazing renovation. We have a new roof, new windows and even a new elevator. We also have a new attitude. As a parish, we recognized that the fact of our physical renovation presented us with an opportunity to pursue spiritual renovation as well. We wanted to become an evermore responsive and responsible people of God. So, we used the time we were under construction to reflect on our life together and talk about what our parish community would look like once the construction was complete.


One of the ways in which we embarked on our process of spiritual renovation was to read, mark and inwardly digest the book *Christianity for the Rest of Us* by Diana Butler Bass. In the book, Bass presents 10 Christian practices she considers "signposts of renewal." The Christian practice of hospitality, the first of the 10 "signposts," generated a lot of conversation. During one such conversation, the group shared stories about times they had experienced radical hospitality. We discussed what the stories had in common and then generated some metaphors to describe the common elements. My favorite was the metaphor of throwing someone a lifeline.

If you think about it, this metaphor describes the practice of hospitality perfectly. There are two (or more) people involved. Action must be initiated

and received. The thrower and the receiver must both be paying attention. There is a connection between the thrower and the receiver. There are two lives being saved, since the thrower does not have to get in the water with the receiver. Finally, the receiver has the freedom to choose not to respond to the offered lifeline. As you can see, all of the components of the lifeline metaphor also apply to the practice of hospitality.

Our parish discussions of hospitality and the other "signposts of renewal" have been very fruitful. They have been a vital aspect of our process of spiritual renovation. The self-examination and reflection involved has enabled us to become more open to the presence of the Holy Spirit in our midst. In addition, we have found ourselves increasingly able to meet new experiences and the people bringing them to us with compassion and mercy and openness. Engaging in spiritual renovation has not always been easy but it has been incredibly rewarding. As a parish, we have an increasing sense of renewed energy and purpose and, while our physical renovation has breathed new life into our building, our spiritual renovation has breathed new life into our souls. This experience of new life, as it turns out, has been the most amazing renovation of all.

The Rev. David C. Wacaster is assistant rector at St. Luke's, Bethesda.



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Washington National Cathedral

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Engage your mind & spirit

Deepak Chopra: East-West Enlightenment
Wednesday, November 12, 7:30 pm


Named one of the top 100 heroes and icons of the twentieth century by *Time* magazine, Chopra's mission is to "bridge the technological miracles of the West with the wisdom of the East." Join us as Chopra shares insights from his new book, *Jesus: A Story of Enlightenment*.

Tickets \$22 regular; \$16 student/senior/limited income


Cathedral Crossroads
Tuesday, November 25, 6-9 pm; 7:30 pm program

Monthly offering of contemplative practices, music, and reflection. This month's program is *Aging, Spirituality, and Creativity* with the Rev. Dr. Margee Adams Iddings.

Free and open to the public



Deepak Chopra



The Sunday Forum
CRITICAL ISSUES IN THE LIGHT OF FAITH

Conversations with Cathedral Dean Samuel T. Lloyd III. Sundays at 10:10 am in the Cathedral nave and streamed live on the Web. *Free and open to the public*

November 2
RANDALL BALMER
Faith in the White House: the Next Chapter

November 9
KEITH WARD
The Big Questions for Science and Religion

November 16
MARIAN WRIGHT EDELMAN
Making the World Fit for Our Children

November 23
GENE COHEN
Creative Aging: the Next Generation

To purchase tickets or see a complete listing of fall events, visit www.nationalcathedral.org.

Handel's Messiah
Friday, December 5, 7:30 pm and Sunday, December 7, 4 pm

Is there a more exultant moment in music than the Hallelujah Chorus?


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The First Noel: Annual Crèche Exhibit
November 24, 2008-January 6, 2009

These delightful crèches show the story of Jesus' birth as interpreted by cultures around the world. The Cathedral's collection includes miniatures and unusual depictions, as well as typical examples that might be found in anyone's home. A delight for families.

Washington National Cathedral is a church for national purposes called to embody God's love and to welcome people of all faiths and none. A unique blend of the spiritual and the civic, this Episcopal cathedral is a voice for generous-spirited Christianity and a catalyst for reconciliation and interfaith dialogue to promote respect and understanding. We invite all people to share in our commitment to create a more hopeful and just world.



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Flowers of rejoicing, hope and renewal

VIEWPOINT:

By Bart Barnes

This is a story about life and death, flowers and redemption.

It began the year before my wife Linda died, when we moved from our home of 37 years on East Capitol Street into a third-story condominium apartment near the Eastern Market on Capitol Hill. The condominium has two balconies, both facing south, which means each balcony gets a healthy dose of sunshine every day. Linda had always loved flowers, and in early spring of our first year there, a friend brought us two long wooden flower boxes and several stone flower pots, all stuffed with fresh flowers, herbs and greenery. They looked lovely on our balcony ledges. They thrived in the sunshine, and they required minimal care, only watering every two or three days. I began almost every morning that summer sitting quietly out on our balcony amidst the flora, watching the Eastern sky grow pale with the light of dawn. It was a good way to start the day, and the plants gave an ambience of beauty and liveliness to this ritual.

Linda died of complications related to lung cancer the following February, which is neither a prime time for flowers nor for being outdoors to watch the sun come up. On our balcony ledges in the winter of Linda's death there still remained a few hearty perennials, a few evergreens, and several flower pots with only the dead, dry and brittle stalks of the previous summer's flowers. I stopped watering after Linda died, and within a few weeks the evergreens and perennials were dead too. They got no rain water because the apartment above us in the condo building has a balcony directly over ours, and it shields our balcony

from all precipitation.

Throughout the following year, the lifeless remains of our flowers, greens and herbs were the only hints that vegetation had ever grown on our balcony. No longer did the daily sunrise interest me so I remained inside in the morning. That first spring after Linda's death, I was unmotivated to restock the flower boxes and pots. They remained dry and fallow. But spring is eternal. Despite my neglectfulness, it came back on schedule the second year after Linda died. As the days grew longer and the weather warmer, I began once again to venture out on the balcony early in the morning. The beacons of an imminent dawn still brought light to the Eastern sky, but now I bore witness to this daily miracle from a place of dead flowers and dried greenery, long since turned brown. I missed the loveliness of my balcony garden when plants were green and thriving, but my life had changed. The dried and brittle remains were a metaphor for a larger truth. I accepted this. Without Linda, my life would never be the same. We had been married for 45 years. There would always be something missing.

It was sometime in the first or second week of May that the fresh flowers appeared unannounced and totally unexpected in a stone flower pot on my balcony ledge. I am not sure how long they had been there before I noticed them, probably no more than a day or two, certainly less than a week. I generally read poetry for a few minutes during my mornings on the balcony, and as I paused one day and looked about, there they were, fresh, green and blossoming in one of the stone flower pots, which for more than a year had contained only dry dirt and dead vegetation. I shook my head. I rubbed my eyes. Yes, there were live, healthy flowers in my flower pot. I pinched myself and looked again. They were still there.

As I've grown older, I've come to value the little things in life, and sometimes to find great meaning in the acts of kindness that men and women of good will commit without a second thought as they go about their daily routines. The culprit in the flower pot caper could only have been my neighbor Missy, a young woman with a green thumb and a boundless enthusiasm for gardening. She plants and tends flowers not only on her own balcony but also in the courtyard of our building and in other common areas of the condominium. Her balcony is next to mine, separated only by a barrier which is easy to reach around.

A few days later I encountered Missy in the elevator, and she happily admitted her role in the affair. "I just thought you might like some fresh flowers," she said. One afternoon she had reached around the barrier separating our two balconies, picked up a heavy stone flower pot from my balcony ledge and pulled it back onto her side. She planted fresh flowers and greens in it, watered a little and then put it back.

That was it. It was an act, I thought, worthy of the Good Samaritan. My situation was not dire, like that of the man who was robbed, beaten and left on the roadside as described in the Gospel of Luke. But there was something spiritually unhealthy in my year-long toleration of the residue of death on my condominium balcony, even if it was only vegetation. Had the sting of Linda's death so dulled my senses that I was immune to the restorative power of natural beauty? For centuries, the flowers of spring have been symbols of rejoicing, hope and renewal to men and women all over the world. Symbols are important. Would I shut them out of my life?

In the fourth century an acetic monk named Evagrius Ponticus is said to

have compiled a list of "evil thoughts" or temptations, which over the centuries evolved into what the medieval Christian Church knew as the Seven Deadly Sins. The Latin word for one of these is *acedia*, which in the contemporary English vernacular is usually referred to as sloth. It stems from a Greek word which means literally "the absence of caring." More recently it has been described as a refusal to enjoy the goodness of God's creations. Was this my sin? If so, I had found redemption in the form of freshly-planted flowers and greenery in a stone flower pot on the ledge of my balcony, delivered by a good neighbor.

Over the following weeks, I mentioned these events in casual conversations. I talked about them in a discussion period that follows the regular Sunday sermon at St. Mark's Church on Capitol Hill. A few days later yet another neighbor showed up at my condominium with yet another pot of fresh flowers. "For your balcony," she said. Still another offered to accompany me to our neighborhood garden shop, where we purchased a supply of flowers and greenery to restock my balcony with fresh growth. We spent the better part of a Saturday morning in this endeavor, and I have since been diligent in my watering responsibilities.

My little balcony will win no prizes from the garden club. But it feels healthy to sit out there and the flowers and fresh greens are lovely to look at once again. More importantly, I care about them. I am unhappy when my plants grow dry and droopy. When they straighten up after a pass or two with the watering can, my heart rejoices. It's made my summer. *Bart Barnes is a member of St. Mark's, Capitol Hill and a former editor and writer at The Washington Post.*



LETTERS TO THE EDITOR

Christians cannot be silent

To the editor:

I just heard Bishop Chane's Oct. 5 sermon at St. Columba's on his trip to Jerusalem and Palestinian lands. Thank you, Bishop Chane, for your observations and the reminder that Christians cannot be silent as Israel ignores the rules of law and exploits the helplessness of the Palestinian people. Thank you also for chastising

our presidential candidates for not addressing this glaring injustice.

Helma Lanyi
Episcopal Peace Fellowship D.C.

Editor's note: The sermon appears on page 2 of this issue, and also is available to listen to online at <http://www.columba.org/worship/sermons/index.html>

LETTERSwelcome

Washington Window welcomes your letters. Write to newspaper@edow.org or to Washington Window, Episcopal Church House, Mount St. Alban, Washington, D.C., 20016.





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activities & events

Congregational Mission Discernment

Nov. 2, 4:30 p.m. at St. Andrew's, College Park: The Rev. Sam Portaro will speak about congregational mission discernment.

VTS Fall Ministry Conference

Nov. 3, at VTS campus in Alexandria, Va. Register at www.vts.edu, or Admissions@vts.edu

Advent Silent Retreat

Nov. 5-6 at the Cathedral College: The Rev. Carleton Hayden leads the Diocesan Retreat Committee's Advent Silent Retreat. \$195 includes accommodation and meals. Applications and deposit due Nov. 7. www.edow.org/retreat or 202/232-1667 or joanshelton@verizon.net.

Sharing God? Judaism, Christianity and Islam

Nov. 5, 6 p.m. at St. Paul's, K Street: Islam in its Cultural and Religious Context: The fifth in a series of discussions to explore the Abrahamic faiths from a Christian perspective. Mass at 6, program at 6:30, Compline at 8 p.m. (Nov. 12 and 19 topics: Jesus and the Gospels in their Cultural Context; Challenge of the Incarnation.)

Our Saviour, Silver Spring 50th

Nov. 7, 6:30-9 p.m. at Our Saviour, Silver Spring. 50th Anniversary Homecoming Celebration: Heavy hors d'oeuvres, reminiscences, hymn sing and welcoming of former parishioners and friends.

Holly Harvest Bazaar

Nov. 8, 9 a.m.- 3:30 p.m. at St. John's, Olney: Features over 60 vendors with products ranging from the Women's Group Bake Sale to jewelers to a Secret Santa shop.

Fall Rummage Sale

Nov. 8, 9 a.m.-1 p.m. at St. Luke's, Bethesda: Jewelry, books, CDs, toys, linens, clothing, household items etc.

A Silent Pilgrimage

Nov. 8, 9:30 a.m.-3:30 p.m. at the

Cathedral's Center for Prayer and Pilgrimage. Guided practices. Pre-registration required. \$40/regular; \$35/students and seniors. kspaar@cathedral.org

Memory Loss Information

Nov. 8, 10 a.m.- noon at St. Alban's, D.C.: Workshop for those affected by cognitive changes, families and friends. Alzheimer's Association and Iona Senior Services representatives will answer questions. Free.

Annual Chinese Auction

Nov. 8, 10 a.m.-noon at St. George's, Valley Lee: Household items, collectibles, books, memorabilia, gift certificates, Christmas items, toys, jewelry, gift baskets, special raffles etc. Bake sale, sandwiches, beverages available. 301/994-0585; stgeorgesvalleylee.org

Annual Fall Dinner

Nov. 8 at Trinity, St. Mary's City. Fried oysters, stuffed ham, turkey and trimmings. Drive thru carry out, bake and gift shop. 301/862-4597

Learning to Lead: Volunteerism and Community Service

Nov. 13, 7 p.m. at Washington Episcopal School: A conversation with Robert K. Goodwin. Free.

Fish Fry

Nov. 14, 4 p.m. to 7 p.m. at Trinity, Upper Marlboro: Adults: \$8; seniors: \$7; children: 12 and under \$5. Handicap accessible. 301/627-2636

Bible 101 Class: The Pentateuch

Nov. 15, 8 a.m. to noon at St. John's, Lafayette Square: Register by Nov. 6 to Cathy Quinn at cathy.quinn@stjohns-dc.org.

Racial Reconciliation Workshop

Nov. 15, 5 p.m. at St. Paul's, Piney: Diocesan workshop to provide tools that speak to our short-comings around racial issues in a non-confrontational way.

Benedictine Experience

Nov. 20-23 at the Cathedral College: "Benedictine Spirituality - a Resource in Challenging Times."

202/363-8061, SaintBenedict@prospect-tech.com,

Amphitheater dedication



Photo by Lucy Crumblly

CATHEDRAL DEAN Samuel T. Lloyd speaks to those gathered for the Oct. 22 dedication of the newly restored All Hallows Guild Amphitheater on the Cathedral Close.

www.benedictfriend.org

Annual Bazaar at St. Mary's, Foggy Bottom

Nov. 21, 10 a.m. to 4 p.m. at St. Mary's, Foggy Bottom:

Luncheon/dinners (with carry out) bake sale, crafts, Christmas decorations, jewelry and collectibles

Holly Days Bazaar

Nov. 11, 9 a.m.-3 p.m. at St. Philip's, Laurel: Handmade gifts and ornaments, baked goods, photos with St. Nick, children's activities, raffles and more. Continental breakfast and lunch available. 301/776-5151.

International Dinner Dance

Nov. 22, 8 p.m. sponsored by St. Christopher's, New Carrollton: Fundraiser for the church's Dec. 13 Messiah. Held at La Fontaine Bleu, 7923 Annapolis Road. Tickets: \$65. Call Stephanie Butler, 301/577-1281.

arts & music

Requiem Mass with Orchestra

Nov. 1, 5 p.m. at Redeemer, Bethesda: Choirs of Redeemer and St. Mary's, Arlington, Va., in a liturgical performance of Gabriel Faure's Requiem Mass. Free-will offering; reception to follow.

Choral Evensong Series

Nov. 2, 5 p.m. at Christ, Georgetown: Music of Richard Ayleward, Henry Purcell and Ernest Bullock. Sung by the professional Choir of Christ Church. No charge.

All Saints Evensong, Bach Cantata

Nov. 2, 5 p.m. at Grace, Silver Spring: Grace's choir sings an Evensong for All Saints: J.S. Bach's Cantata 106 accompanied on period instruments, and the Magnificat & Nunc dimittis in Bb by C.V. Stanford. No charge.

Taize Service

Nov. 3, 7:30 p.m. at Redeemer, Bethesda.

Choral Evensong

Nov. 5, 5:30 p.m. at Redeemer, Bethesda: Sung prayer led by the treble choristers of Redeemer.

National Philharmonic Singers

Nov. 15, 8 p.m. at Christ, Rockville: Sacred and secular music. Free-will offering to benefit Community Ministries of Rockville. Pre-concert talk at 7 p.m.; reception to follow.

Jazz Vespers

Nov. 16, 5 to 6:30 p.m. at Christ, Rockville: Evening prayer accompanied by the Rev. John McDuffie on sax, Marcus Rubenstein on trumpet and the Jim Levy Trio. Free-will offering to benefit Samaritan Ministries of Greater Washington.

Service of Lessons and Carols for Advent

Nov. 30, 5 to 6:30 p.m. at Redeemer, Bethesda: Modeled after the famed service held at King's College, Cambridge. Free-will offering. Reception to follow.

Advent Procession with Lessons and Carols

Nov. 30, 6 to 8 p.m. at St. Paul's, K Street: The St. Paul's Choir of Men and Boys, Girls Choir and Parish Adult Choir. Music by Willan, Marlow, Dove and Guerrero.

services & worship

4th Annual ECW/UTO Evensong

Nov. 2, 4 p.m. at Washington National Cathedral: Celebrating the ministries of the Episcopal Church Women and United Thank Offering.

Service of Healing and Holy Communion

Nov. 17, 7:30 at Redeemer, Bethesda.

Thanksgiving Eve Eucharist

Nov. 26, 7:30 at Redeemer, Bethesda: An intimate liturgy shared around a table. Service includes hymns and a Litany of Thanksgiving.