

WASHINGTON window

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

State of the Diocese

Diocesan Council reviews data on church attendance, membership, pledging trends

By Lucy Chumbley

Membership and money are the biggest challenges the Diocese of Washington is facing today, according to canon to the ordinary Paul Cooney.

For the past six months, Cooney has been gathering data on the diocese's membership, church attendance and pledging trends at the behest of the Diocesan Council. He has made some encouraging - and discouraging - discoveries, which he hopes the diocese's constituent churches will find helpful.

"I'd like to stimulate a conversation where we can feel safe in talking about our challenges," he said. "I think that some of the challenges are serious enough that if we don't talk about them, we'll lose something. Let's share our information, share our predicaments and work on ways to

become stronger."

At its February retreat, the council spoke of its "desire to enhance connectivity among our congregations," Cooney said. But before this can happen, "we need to understand who we are in the first place."

Who are we?

The Diocese of Washington was carved out of the Diocese of Maryland in 1895, two years after the U.S. Congress approved the charter for the construction of the National Cathedral.

Its geographic area, about 1,864 square miles, includes the District of Columbia and the Maryland counties of Montgomery, Prince George's, Charles and St. Mary's.

Henry Yates Satterlee was the first

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Photo by Leta O'Steen



Photo by Leta O'Steen

Bishop Walker School opens

South of the Anacostia River, a school is born and blessed

By Lucy Chumbley

"Miracles *can* happen," said Bishop John Bryson Chane during the Sept. 24 installation at Washington National Cathedral of the board, faculty and staff of the Bishop John T. Walker School for Boys. "This really is for many the beginning of a dream."

In the carved wooden stalls of the Great Choir, the school's first Pre-K pupils sat, legs dangling, during the celebratory Evensong as the organ soared and The

Cathedral Choir of Men and Boys sang traditional Anglican canticles.

They colored quietly as their teacher, Bruce Holmes, read the first lesson from Psalm 78 - "Hear my teaching, O my people; incline your ears to the words of my mouth" - and introduced themselves on cue, saying "I am a child of God," after giving their names.

Earlier in the week, across the river, the 13 boys were just as collected as they settled in to the routines of their new school,

which is housed temporarily at St. Philip's, Anacostia.

Neatly dressed in their school uniforms - navy blue shirts and khaki trousers - the 4-year-olds learned to write the letter A and the number 3 and practiced following directions and dining quietly at the lunch table.

Standing at the blackboard in a classroom set up so new that many of the materials are still sealed in plastic, Holmes and co-teacher Maxene Collie made a

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inTHEwindow



SPEAKING SPANISH:
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St. Paul's, K Street offers popular new class



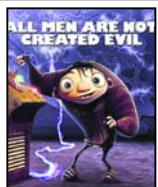
MEETING MDGs:
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Episcopalians rally in New York to show support



RENEWAL OF VOWS:
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55 couples from around the diocese say 'I do' again



FAMILY FILMS:
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Sifting the disasters from the delights



In God's perfect love there is no fear

I don't know about you, but I have to say that the run up to this year's presidential election has left me with a question: How gullible do politicians think we are? Do they honestly believe that Americans will vote for them if they hang out in a bowling alley or knock down a shot of Jack Daniels with a bunch of hard-working blue-collar guys? And how about the candidate who says he is ready to be president simply because he is older than the other candidate and therefore more experienced?

The press and electronic media has not been overly helpful either, pandering to readership and viewership immersed in reality television rather than addressing the hard issues that must be faced by this country in the next four years. Sen. Obama has had to endure the stigma of elitism because somehow graduating from Harvard, even on a scholarship, makes you a part of the Eastern Establishment, even if you are black, your father disappeared from your life when you were very young and you were raised by a single parent. Sen. McCain on the other hand is the victim of ageism, a curse that says if you're 72 years old you're simply washed up and potentially incompetent to inhabit the White House or take on any other emotionally and physically demanding job.



Bishop John Bryson Chane

Religion, religious values and belief systems have been served up to the public by the media as if faith was a tennis ball in a high stakes match at Wimbledon. "In bounds" and "out of bounds" are tennis terms applicable here when experiencing the role of religious faith and practice as it applies to each of the candidates. The implication that the preaching style and beliefs of a candidate's pastor or

supporters reflect the position of a political candidate for the highest office in the land is great stuff for newspaper op-eds and television's talking heads, but it doesn't really hold water. Worse, it shifts our focus from the challenges that will confront our next president.

Domestically, the 2009 Federal budget, a budget that will be inherited by a new president and administration exceeds \$3 trillion, the largest ever proposed. It includes an \$81 billion increase over six years in defense spending—an increase that does not include funding for the wars in Iraq and Afghanistan that are estimated to exceed \$1 trillion. The budget assumes deeper tax cuts, some \$797 billion over six years, and cuts discretionary spending (primarily health care benefits in payments to Medicare, Medicaid and CHIP) by \$183 billion over six years.

Thanks to Congress, funding for domestic spending programs exceed the President's proposed budget by more than \$20 billion. These neces-

sary expenditures focus primarily on supporting vital housing, health care, nutrition, education and employment programs. However, spending on international affairs has suffered, at a time when our standing among other nations is at an all time low. A decrease in funding for U.S. diplomatic, humanitarian and development programs including HIV/AIDS and malaria is morally unacceptable.

The national debt now stands at almost \$10 trillion, and is likely to grow. To talk tax cuts at a time when politicians need the courage to call for tax increases to cover this huge deficit is morally unacceptable and avoids the responsibility of leadership.

What Americans need to understand and what leaders of our faith traditions need to make clear is that budgets are moral documents. People of faith must do more than give lip service to the human need that is being ignored by policy makers. Budgets should demonstrate our concern as a nation for global programs that improve the health, living conditions and welfare of more than two-thirds of the world's population who live under the grinding oppression of poverty, disease, illiteracy and violence. All of these breed hopelessness; and hopelessness is one of the short fuses of global terrorism, instability and insurrection.

Today, more than one in 10 U.S. households - 35.5 million people, including 12.6 million children - experience hunger or the risk of hunger. And more than 45 million live without health insurance.

Public education in the United States is in crisis, and, as noted author Jonathan Kozol reminds us, public schools in the United States today are more segregated than they were prior to the landmark U.S. Supreme Court decision of Brown vs. the Board of Education. High School graduation rates hover just under 50 percent in many of our nation's cities, and as

student loans become harder to acquire, young persons who come from less privileged economic backgrounds are being denied the opportunity to attend college.

Fear seems to be at the core of how we react as a nation to the realities around us, especially regarding diversity of culture, race and language. Instead of seeking a compromise bill on immigration, for example, the Congress punted and we are now faced with local jurisdictions enacting laws that are at best discriminatory and at worst racist. During the last presidential election, fear was used as the great wedge issue: fear of losing family values—however one defines that loaded phrase, fear of gay and lesbian persons and fear of foreigners, especially those from predominantly Muslim countries.

Jesus reminded his followers consistently that they needed to live outside the parameters of fear. The holy books of Judaism, Islam and Christianity each call for radical hospitality and respect for the stranger. Father Abraham's tent was always open to any and all who came seeking succor, nourishment and safety. As people of faith we must never forget the teachings of our ancestors as contained in our holy books. To do so is to demean our higher calling as the children of God and to turn our backs on what it means to be a loving, moral people in a too often unloving and amoral world.

"There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loves us. Those who say 'I love God,' and hate their brothers and sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this; those who love God must love their brothers and sisters also." 1 John 4: 18-21

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Editor, Lucy Chumbley

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BISHOP'S visitations&engagements

Oct. 4: Latino Ministry celebration at Our Saviour, Hillandale (6 p.m.)

Oct. 5: Parish visitation: St. Columba's, D.C. (a.m.); dedication of new building at St. Paul's, K Street following 6 p.m.

Oct. 10: Chane Gang concert to benefit Bishop Walker School at WES, (8 p.m.)

Oct. 11-17: Trip to Iran to further inter-faith discussions

Oct. 18: Regional Assemblies for Regions 1 and 2 (a.m.) and 3 and 4 (p.m.)

Oct. 19: Parish visitation: Christ, Clinton

Oct. 21: "America and the World: Picking

Up the Pieces" at Washington National Cathedral (7 p.m.)

Oct. 22: Regional Assembly for Region 5 (p.m.)

Oct. 23: Province III Synod in Martinsburg WV

Oct. 25: Regional Assembly for Region 6 (a.m.)

Oct. 26: Parish visitation: Christ, La Plata (a.m.); St. George's, D.C., building dedication (4 p.m.)

Oct. 27-28: General Seminary in New York to meet with the Presiding Bishop and the Bishop of Jerusalem



SPANISH LESSONS: David Allen White is one of three volunteers who teach Spanish for Christian Ministry at St. Paul's, K Street each week. White hopes other parishes will be inspired to offer similar classes.

Learning to worship in another language

Enrollment exceeds expectation at new Spanish for Christian Ministry class

By Lucy Chumbley

Lowering their heads, the members of David Allen White's Spanish for Christian Ministry class carefully sound the well-known words of the Lord's Prayer in an unfamiliar tongue.

Padre nuestro que estás en los cielos, santificado sea tu Nombre...

Then a brisk roll call is taken, cheery *¡holas!* are exchanged and the evening's instruction begins: A lesson on adjectives (which mostly follow the noun they modify) and plurals, as well as the conjugation of the verb *estar* "to be."

White, a foreign language cataloguer at the Library of Congress, began offering the beginner's Spanish class at St. Paul's, K Street in September. With assistance from parishioners Jo Stelzig and Silvia Maza, he is teaching basic conversation as well as some liturgical and theological terms.

"There are four or five clergy in the class, as well as lay people in various church ministries," he said. "I think they're expecting to use their Spanish in their ministries."

After working through the textbook he has chosen, *Easy Spanish Step-by-Step*, by Barbara Bregstein (McGraw-Hill, 2006), White assures the class they will be able to "get around" in Spanish.

"Mainly my hope is that people are going to be able to speak Spanish on some level and are going to be able to use it in whatever work they do," he said. "But it's also to give others an idea. This might encourage others to [teach] it - not only at St. Paul's but

at other parishes around the diocese. I know the language capability is out there, but it's something that ought to be shared and I'm encouraging people to share it."

The idea for the class came to White in 2007, when St. Paul's hosted the Rev. Israel Monge, a visiting priest from the small town of Protección in Honduras.

"A group of people gathered to hear him speak, but no one had thought to ask if he spoke English," White said. "He didn't."

Rising to the occasion, he and fellow St. Paul's parishioner Tina Mallett took turns serving as Monge's interpreters, and also translated some questions from the audience.

"It was on the way home that I thought, I bet there are a lot of people here who would like to learn Spanish," White mused. "And I bet I could teach it."

As it happens, he's a natural, with a confident style honed through years of teaching Christian formation classes in the parish and a lifelong love of the Spanish language.

"I majored in Spanish in college, and I have always been fascinated by Hispanic culture," he said. "I really consider myself bilingual - I almost consider myself Hispanic."

Moving through the text, he pauses to explain subtle differences in terminology - the distinction between *boleto*, *billete* and *ticket*, for example - and gleefully shares one of his favorite Spanish words: *los limpiaparabrisas* (windshield wipers). Coming across another favorite, *estupendo* - stupendous - he explains how Spanish words



never begin with an S and another consonant (rendering inauthentic Ricky Ricardo's constant exhortations to 'splain in the 1950s sitcom, "I Love Lucy.")

Part of White's motivation for beginning the class was the emphatic stipulation from Bishop John B. Chane and the Commission on Ministry in 2005 that candidates for ordination be able to speak Spanish.

"For me, it's a profound act of hospitality to be able to speak somebody's language," said the Rev. Mary Sulerud, the diocese's canon for deployment and vocational ministry.

Further, Sulerud said, it's essential to speak Spanish in order to be a good administrator of a congregation, because "so many of the staff have Spanish as their first language."

"I think people are more aware of the presence of Hispanic people in the church and the community than they used to be," White said. "There's more awareness that we need to minister to them. I've heard a lot of people say, 'Oh, they're all Roman Catholic,' and I've never believed that

myself. I think there are a lot more people now that are willing and open to reach out, and this is my contribution to that effort."

Teaching people to speak is the primary purpose of the class, White said, because "the better we can speak Spanish, the more welcoming we can be to people who speak Spanish."

He is committed to teaching the class until Christmas, he said, and if there is sufficient interest, will continue until he retires and moves away from the area at the end of 2009. After that, he said, it will be time for someone else to take over.

If current enrollment is anything to go by, future teachers had better begin their discernment process now: White's class filled up so fast - 27 people are currently enrolled, eight more than his projected maximum - that he reluctantly decided to close registration early.

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." - Luke 10:2



BODY OF CHRIST



St. John's Church, Zion Parish

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Beltsville, Md.

301/937-4292

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Established 1811; 260 members

**The Rev. Paula Greene,
Priest-in-charge**

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. Paula Greene, rector of St.

John's, Beltsville, to learn more about the life, history, plans and character of that congregation.

WW: St. John's is in the rector search process now. What is it about St. John's you would recommend to a fellow priest?

GREEN: It's a really warm parish and very diverse - the most multi-cultural parish I've been in - and it's a well-established parish, having had a long history, with well-established ministries and strong leadership. We have many generations among our members and we have people from all over the world. People whose parents and grandparents are buried in our cemetery and then we have people who have been in the United States only a short time. And it's a very sound parish financially. I've really enjoyed my time there.

WW: With an international membership, does St. John's have ties with other countries?

GREEN: St. John's has been supporting two villages in Tanzania, one of which has an Anglican school. We have purchased cows to provide milk, also desks for kindergarten students, as well as other types of support as the need arises. One of our parishioners, who just turned 82, has traveled there to deliver materials and ensure our initiatives are being implemented by getting to know the people better. This program provides an opportunity to educate the children and youth of St. John's about how

other people live, so during Advent our young people will spearhead efforts to collect money in mite boxes to support the villages financially. We also support Food for the Poor, Inc., which is dedicated to helping those in need in the Caribbean. We collect money every Lent for them, and intend to expand our support in the future.

WW: It's wonderful that you involve the younger people of the parish.

GREEN: Children are an important focus at St. John's, in many ways. For instance, we just completed a major food drive for children in transitional housing in this area. We were going for the Pop Tarts, kids' cereals, microwaveable, quick meals for these kids. They're home longer in the summer and the strain on the families is incredible. Another way we focus on children is our Blessing of the Backpacks in late August. This is a way of bringing children throughout the area together, wishing them well and sending them off to school with a blessing for a productive year, as well as with the supplies they'll need, donated by St. John's parishioners. Following the blessing, we have a festive picnic, with food and balloons and family fun.

WW: This does sound like a very caring and involved parish.

GREEN: The thing that impressed me most and was so unique about the outreach at St. John's was the Safe

Haven program, where for a week they bring in a group of homeless men, who rotate between the churches in the Beltsville area. The whole parish hosts these men. It's all handled completely by parishioners who volunteer, basically, to share the week with them. Parishioners fix dinner and bring their families to sit down with these men and talk to them and share stories with them, to listen and to talk. We also have the Share program, which offers significantly reduced prices for food. And that's really needed now. The Beltsville community is feeling the changes in the economy.

WW: I'm sure that's true all over the diocese.

GREEN: It probably is. At St. John's, there's a strong sense of community and caring. Especially a sense of community. On July 27, we dedicated a Coat of Many Colors, a Joseph's coat wall hanging, with the fabrics coming from the parishioners. So, for instance, a parishioner who is a widower dedicated a piece of cloth from his wife's dress. People all across the parish donated pieces. And the arms are stretched out wide and there's a Host and a chalice on either arm, and I have said that that represents who St. John's is. Because we have old and new, young and old from many different cultures, and yet everyone stretches their arms out wide and embraces those who come and genuinely welcomes them.



IN BRIEF

Diocesan Youth Minister says goodbye

Paul Canady, the Diocese of Washington's deputy for youth ministry, stepped down from his position at the end of September.



Canady

"Paul was the first programmatic person Bishop Chane brought on staff in 2002," said canon to the ordinary Paul Cooney. "Since that time he has worked tirelessly to create

one of the most effective and broadly-based diocesan programs in the church. We give huge thanks for his work with and for our youth." During his time at the diocese, Canady directed diocesan youth

events and programs and served as a resource to those who work with youth. He worked with parishes whose youth ministry programs were in transition, and injected new life into the Committee on Youth.

Additionally, he organized youth retreats for middle and high school students, led work trips to the ravaged Gulf Coast in the aftermath of Hurricane Katrina and presided over the annual Youth Lock Ins at Washington National Cathedral.

South African bishop, David Beetge, dies at 59

The Right Rev. David Beetge, Bishop of the Highveld in South Africa and Dean of the Province of Southern Africa, died Sept. 27 at the age of 59.

Beetge, who was the Anglican Church of Southern Africa's second most senior bishop, had contracted septicemia after undergoing chemotherapy for Non-Hodgkin's lymphoma.

Beetge served a diocese that stretches from the Ekurhuleni Metropolitan Municipality (formerly the East Rand) to the Swaziland and KwaZulu/Natal borders. He was a well-known pastor in the townships

of the East Rand during the height of the violence during South Africa's transition to democracy between 1990 and 1994.

He held many offices in the worldwide Anglican Communion, served on the panel that authored the Windsor Report, and was respected as an honest and compassionate bridge builder.



Beetge

Beetge is well known to many in the Diocese of Washington through this diocese's ongoing partnership with the Anglican Province in Southern Africa. He spoke at the diocesan convention in 2003 and 2006, and was a key ally of Bishop John Bryson Chane in the successful campaign to secure a \$10 million grant for the Church of Southern Africa from the President's Emergency Plan for AIDS Relief.

"He was a great pastor, a great diplomat and a great leader," said Jim

Naughton, the diocese's canon for communications and advancement who spoke with Beetge at the Lambeth Conference in August. "His death leaves a hole in the Anglican Communion that won't soon be filled."

Hayden to lead annual Advent Silent Retreat

This year's Advent Silent Retreat, which is organized the Diocesan Retreat Committee and set for Dec. 5 to 7 at the Cathedral College, is inspired by the prophet Moses.

The theme of the annual retreat, led this year by the Rev. Carleton Hayden, is "The Lord said to Moses, 'Why do you cry out to me? Tell the people to get moving!'"

Drawing on the biblical account of Moses, Hayden aims to inspire and equip retreatants for a more proficient and risky discipleship by weaving together identity, conversion, freedom and vocation.

Hayden is assistant rector at St. George's, D.C., lectures in history at Howard University and serves on the Diocesan Council and the boards of

see BRIEFS on page 5

DIOCESE, from page 1

Bishop of Washington, and John Bryson Chane is the eighth. John T. Walker, installed as diocesan bishop in 1977, was the second African American to serve in that capacity, and two of the first female bishops - Barbara C. Harris and Jane Holmes Dixon - have served as assistant and suffragan bishops, respectively.

Today, the diocese is made up of the cathedral, 88 parishes, one mission (St. Barnabas Church of the Deaf), three university chaplaincies and six Latino congregations. Twenty Episcopal schools also are affiliated with the diocese.

On a typical Sunday, Cooney said, church attendance at parishes in the diocese ranges from 14 to 1,039. In half of the diocese's parishes, fewer than 115 people attend Sunday services. And in the average parish, Church School draws just 27 children.

Data from parochial reports show that over the last 20 years, the diocese's membership has remained stable in the low 40,000s. But during that same period, the number of pledging households has decreased by about 20 percent.

Over the last 20 years, "we've become modestly smaller," Cooney said.

Despite a lack of consistency in the way membership data has been recorded, the reports indicate a gradual but marked decline in the last 40 years: Since 1967, the number of active communicants in the diocese's parishes has dropped by approximately 26 percent.

"More analysis remains to be done," Cooney wrote in a recent memo to the council. "However, it comes as no surprise from reviewing the data thus far that we face the challenging situation of fragile and in some cases declining membership. Of particular concern is the typically small number

of children in our congregations."

What about fiscal health?

Between 2006 and 2007, the aggregate normal operating income (NOI) of the diocese's (then) 89 parishes increased by 3.9 percent, Cooney said.

Between 2002 and 2006, 26 congregations saw an increase of at least 30 percent in their NOI. But in absolute dollars (not adjusting for inflation) 17 parishes had lower NOI in 2006 than in 2002. After adjusting for inflation, 32



Cooney

parishes had less buying power in 2006 than they did in 2002.

By 2007, 39 parishes were experiencing a reduced NOI. Additionally, the cost of running a parish is higher than it used to be, due to inflation, the upkeep of aging facilities and the rising cost of health care.

"With diminished membership, inflation and deferred property maintenance we have an operation that costs more than it used to, and fewer people to fund it," Cooney said.

Parish giving is one of the diocese's main sources of revenue (\$2.8 million in 2007 - which is the base year con-

gregations use to determine their 2009 pledge to the diocese), along with income from the Ruth Gregory Soper Memorial Trust, the Bishop's Appeal and other interest and investment income.

Parishes are asked, but not required, to pledge 10 percent of their NOI to the diocese. If all 88 parishes were able to tithe, Cooney said, this would amount to just over \$4 million, and the diocese would not need to use income from the Soper Trust to balance its budget.

The Soper Trust, with a value in excess of \$27 million at the end of 2007, is the largest of the diocesan trusts in terms of the value of its investment portfolio. While the council (or diocesan convention) may use the earnings as it sees fit, it had planned to phase out the use of these funds in the operating budget over a 5-year period. However, as parish giving has not risen as anticipated, the diocese has needed to use more than \$1 million each year from the available income to balance its budget.

"What we really see here is that the diocese's budget is well sized," Cooney said. "[If all 88 parishes tithed], we could wean ourselves off Soper. It does suggest that our budget is not entirely too big for our britches."

Membership is the message

"I've come to believe that the diocese's biggest challenge is less a stewardship challenge and more a mem-

bership challenge," Cooney said. "A congregation that is getting smaller is not going to find the answer in better stewardship."

But small congregations make up about half of the diocese's parishes, he said, and "many are having to struggle just to keep the lights on. We're very sympathetic to their plight."

For parishes experiencing financial difficulties, he said, "quality of life" is often a concern: "congregations that are struggling to pay the basic expenses are often distracted and discouraged from things spiritual."

This can make it harder to attract new members, he said, and can cause the time and talent of the existing congregation to focus inward.

"As a diocese, we exist to oversee, support and nurture our congregations," he said. "We want to be helpful in enabling our congregations to be vital and sustainable."

But that does not mean attracting members merely to fill the church coffers, he said: Growth initiatives must stem from a genuine desire to share the good news of the Gospel.

"We've got a good thing going that we'd like to tell people about," he said. "I think our nature of worship is attractive, and that includes our flexibility of worship styles. I think our openness to exploring religious understanding is also attractive as opposed to other denominations that have a more rigid doctrine."

Grasping the reality and implications of the membership decline is the first step toward addressing the issue of growth, he said: "And I think it will naturally lead us to doing things that are a little bit more helpful. I don't think it's doom and gloom."

Because growth, he said, is what Christianity is all about: "Growth is our primary work as Christians. Bringing people to Christ is part of the Christian life."

“As a diocese, we exist to oversee, support and nurture our congregations.”

Canon to the Ordinary Paul Cooney

BRIEFS from page 4



Hayden

Kanuga Conferences and the Washington Episcopal School. He will lead a series of five meditations, and retreatants may also sign up for personal consultation or confession with him.

Retreatants also are encouraged to join in the celebration of the Holy

Eucharist, participate in Morning and Evening prayer, and Compline.

The Advent Silent Retreat costs \$195, which includes the cost of a private room for two nights and six meals at the Cathedral College. Scholarships are available. To reserve a space, applications and a deposit of \$100 must be received by Nov. 7. Visit www.edow.org/retreat for information and application instructions, or contact Joan Shelton at 202/232-1667 or joanshelton@verizon.net.

Remembering Bethlehem's Christians this Christmas

The second annual Joint Simulcast Worship Service with the People of

Bethlehem is set for 9:30 a.m. Dec. 20 in Washington National Cathedral's Bethlehem Chapel.

During the service, Episcopalians and Lutherans here will be able to worship and stand in solidarity with Bethlehem's suffering Christians half a world away.

In Washington, Bishop John Bryson Chane, Bishop Richard H. Graham of the ELCA Metropolitan Washington, D.C., Synod, and the Rev. John Peterson, Washington National Cathedral's canon for global justice and reconciliation, will preside.

They will be joined in Bethlehem by the Right Rev. Suheil Dawani, Bishop of the Anglican Diocese of Jerusalem,

the Right Rev. Munib Younan, Bishop of the Evangelical Lutheran Church in Jordan and the Holy Land and the Rev. Mitri Raheb, pastor of Christmas Lutheran Church in Bethlehem, where the service will take place.

The service is sponsored by the Ad Hoc Committee for Bethlehem, the Holy Land Christian Ecumenical Foundation, Sharing Jerusalem and Washington Interfaith Alliance for Middle East Peace. For further information, contact Grace Said at gsaid@comcast.net or 301/951-5270.

Church repents for slavery involvement

By Daphne Mack

[Episcopal News Service] During a two-day solemn observance planned for Oct. 3-4 at the historic African Episcopal Church of St. Thomas in Philadelphia, Pa., the Episcopal Church will publicly apologize for its involvement in the institution of transatlantic slavery. Presiding Bishop Katharine Jefferts Schori will serve as celebrant and preacher at the Oct. 4 service of repentance.

"This gathering is of vital importance because this is a stain on the church that's been around for a long time," said John Vanderstar, a St. Columba's parishioner who serves on

the Executive Council and is the author of resolution A123, which called for the occasion. "I strongly believe that the church needs to confront its past and change its future."

The 2006 General Convention resolution A123 declared that the institution of slavery in the United States and "anywhere else in the world" was and is a sin, and mandated that the church acknowledge and express regret for its support of slavery and for supporting "de jure and de facto segregation and discrimination" for years after slavery's abolition. The resolution also asked the Presiding Bishop to call for a "Day of Repentance and Reconciliation" and

to organize a service.

Also in that year, the House of Bishops, in marking the International Day for the Elimination of Racial Discrimination, revisited its 1994 pastoral letter, "The Sin of Racism," which stated that "the essence of racism is prejudice coupled with power. It is rooted in the sin of pride and exclusivity which assumes 'that I and my kind are superior to others and therefore deserve special privileges.'"

The bishops issued a new pastoral letter "on the pervasive sin that continues to plague our common life in the church and in our culture. We acknowledge our participation in this

sin and we lament its corrosive effects on our lives. We repent of this sin, and ask God's grace and forgiveness."

"[By publicly apologizing] it will show that this is not an Episcopal problem, this is not a Christian problem, this is a human problem that we have marginalized and oppressed others, that we have not regarded every one as God's equal creation but we're not going to be that way anymore," said the Rev. Jayne Oasin, program officer for Anti-Racism and Gender Equality for the Episcopal Church.

"To say that we are in the midst of change is to understate the case," said the Rev. C. David Williams, president of the Union of Black Episcopalians.

one school two campuses

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The Courage to Serve




For more than three years, Christ Church, Georgetown and St. Columba's have been supporting the work of Heidi Schmidt and Monica Vega in the Grahamstown Diocese of South Africa. They serve Ilinge, Alice and Ezibeleni — three depressed rural towns ridden with HIV/AIDS, alcoholism and domestic violence.

More than 1600 children now participate in their programs. These include Safe Parks in all three towns where children play and enjoy developmental games and toys, food parcels for needy families and child-headed households, and help with school fees, uniforms and supplies.

Heidi and Monica also run an accredited training program to expand the number of qualified child and youth care workers in Ilinge and Alice. The program is called "Isibindi," a Zulu word meaning "courage." The workers they train are courageous and creative advocates for the children they serve.

Please join us in supporting Heidi and Monica in their vital service to the people of the diocese of Grahamstown.

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



ANNUAL DIOCESAN HUNGER WALK

Sunday, October 19, starting at 1:30 p.m.


COME WALK WITH US

Either at Lake Artemesia in College Park, Md.

OR

Smallwood State Park in Marbury, Md.

Information, sign-up sheets, maps and pictures are all available at the Hunger Fund's web site: <http://www.hungerfund.net>
Spread the word: Bagpipes at the Smallwood walk!





Renewal of Vows

Fifty five couples married for 25 years or longer renewed their marriage vows before family and friends during a Sept. 20 service at Washington National Cathedral.

The special Eucharist was organized by Episcopal Senior Ministries and the Diocese of Washington and was inspired by Iris Harris, a former member of the ESM board. Harris was instrumental in instituting the Cathedral's first Renewal of Vows service in 2003.

"The couples were beautiful," said Annie Shaw, ESM's director of Parish Volunteer Services. "I've heard comments of appreciation acknowledging the sacred moments and I also heard folks talk about the unexpected moments of joy."

One couple wore leis made of leaves. Another, originally from India, wore traditional wedding garments.

"The husband was quite proud that he wore his original wedding suit

and shoes!" Shaw said.

And another couple found special poignancy in the service, Shaw said, as they had recently missed celebrating their wedding anniversary because of her cancer treatments.

Several members of the clergy also renewed their marriage vows: the Rev. Clinton Esonu and his wife, Ngozi Eppie, the Rev. Luther Zeigler and his wife, Pat, the Rev. Cassandra Burton and her husband, Malachi and Bishop John Bryson Chane and his wife, Karen.

After the service, the couples and their guests attended a reception in St. Alban's Satterlee Hall, where a pianist - a resident of Friendship Terrace - played a selection of light music.

The occasion was "picture perfect," Shaw said, and has proved so popular that ESM and the diocese plan to hold a renewal of vows service every five years. So if you missed this opportunity to celebrate, stay tuned for 2013.

Photos by Deena Gorland

SAYING 'I DO' ALL OVER AGAIN: Carl D. and Graciela De Ross, members of St. Alban's, D.C., pose in front of the cake after renewing their marriage vows during a Sept. 20 service at Washington National Cathedral. The couple, who were married on Dec. 3, 1968, reside at St. Mary's Court. Also renewing their vows were Paul H. and Elizabeth Tinder Pendleton Geffert, parishioners of St. Patrick's, D.C., who were married on Oct. 20, 1973. The couple had their rings blessed by Bishop John Bryson Chane. Bishop Chane and his wife, Karen, also renewed their vows during the service.

Hundreds gather to recommit to the MDGs

Interfaith service at St. John the Divine and rally augment U.N.'s high level event

By Daphne Mack

[Episcopal News Service] Hundreds filled the Cathedral of St. John the Divine in New York City on Sept. 25 where Church of England Archbishop of York John Sentamu said that "God is calling us to be part of transforming the world."

Sentamu preached the sermon at an "Interfaith Service of Recommitment and Witness of the Achievement of the Millennium Development Goals." Presiding Bishop Katharine Jefferts Schori of the Episcopal Church officiated.

The day was held in accordance with the Lambeth Conference's call that Sept. 25 be a day of prayer, fasting and witness.

It also coincided with the day-long

high-level event at the United Nations headquarters that urged world leaders to renew commitments to achieving the MDGs by 2015 and establish concrete plans and practical steps for action.

In his sermon, Sentamu stated that "hope for the world" would come through transformation. He had those in attendance stand and recite to their neighbor, "be an agent of moral, social and economic transformation."

"I trust the ancient wisdom of the faith that I hold, to point the way to the future," he said. "Love wasn't put in our hearts to stay. It isn't love until you give it away."

He said that as "children of God" we should do our part because "it does

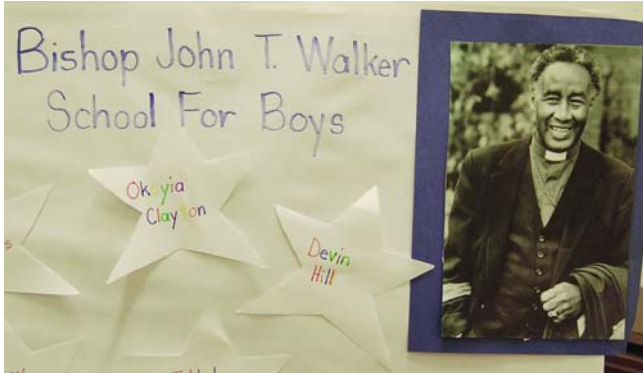
see MDGs on page 13



Photo by Solange De Santis/ELC

Members and friends of the Episcopal Church took part in a Sept. 25 "walk of prayerful witness" to the U.N. headquarters in New York in support of the Millennium Development Goals. From left, Debi Frock of the Diocese of Maryland, Bishop Nelson Onono-Onweng of the Diocese of Northern Uganda, Bishop Nedi Rivera of the Diocese of Olympia and Alex Baumgarten of the Episcopal Church's Office of Government Relations in Washington, D.C.

TEACHERS Maxene Collie and Bruce Holmes show their Pre-K pupils how to make a triangle, below, in preparation for Jeri Hubbard's lesson on the letter A, right.



School is in session for new Bishop Walker School pupils

WALKER SCHOOL, from page 1

bar chart.

"What kind of pizza do you like?" Collie asked the class, distilling the eager responses into three groups - pepperoni, cheese and sausage.

"How many friends love pepperoni?" she asked, as four hands shot up. "Say cheese if you're in the cheese group!"

The pupils formed lines according to their preference and then counted the number in each line, as Holmes chalked the numbers onto the graph.

"I like the way we're practicing that special new word, self control," Collie said, as the children squirmed around but stayed in line.

Later, it was time to review the letter A.

"What sound does that make?"

Collie asked.

"Which shape does a letter A look like?" Homes asked, as the children

collected their journals and prepared to practice writing the letter A, afterwards drawing pictures of things that begin with A - such as apricots, apples, airplanes and alligators ("No, crocodile doesn't begin with A. No, neither does jaguar.")

Reviewing the number 3, the pupils held up three fingers ("and you're doing an excellent job if you're doing it quietly") sorted magnets into groups of three and learned a little visual rhyme to help it stick ("left bunny goes around the tree, around the tree, and that's the way you make a 3").

As the students worked, Jeri Hubbard, support teacher and co-director of the after-school cultural program, sharpened pencils and wrote out poems on a flip chart.

The pupils have already started to make the classroom their own: a ban-

ner decorated with their handprints hangs on the wall, along with a chart listing their birthdays and their latest artwork. In the central classroom area, low tables surrounded by red chairs are labeled with their names, and their small new backpacks hang neatly in their cubbies.

"I think we're blessed that it's going so well," said the Rev. Preston Hannibal, the diocese's canon for academic ministries. "The kids seem happy, the parents seem happy, the staff is doing a wonderful job and the support of the entire diocese has been terrific."

That support was in evidence at the packed Founders Day Evensong at the Cathedral, which is slated to become an annual tradition.

"I was encouraged by the number of parish clergy who took time out of their busy schedule to support us at

the Evensong - encouraged and overwhelmed," Hannibal said. "The parents came into the Cathedral sort of not knowing what to expect, but left with an understanding of the seriousness of the school and the seriousness and really the commitment of a community to help with their children. I was thrilled to see that."

The teachers, he said, are "more than we could have hoped for - total commitment, not only to the students but also to the mission and philosophy of the school."

Under the watchful eyes of visiting board members and photos of the Rev. Martin Luther King Jr. and the school's namesake and inspiration, Bishop John T. Walker, they must prove every day they are equal to the task.

So far, board members say, they're getting an "A."



PHOTOS BY LETA O'STEEN





FAMILY FILMS

By Judy Russell

Beverly Hills Chihuahua (Rated PG)

If you like cute movies and love dogs, this is the film for you. When we meet the tiny Chihuahua Chloe (voiced by Drew Barrymore) her doggie days are filled with puppy spas, rose petal baths, doggie birthday parties and poolside canine play dates. She lives a charmed life in the Beverly Hills mansion she shares with her owner Viv, (Jamie Lee Curtis), a cosmetics mogul.

After leading the luxurious life of a doggie zillionaire, things start to change for our pampered pooch. Viv makes a European business trip and decides not to take her cherished "baby." Chloe is entrusted to her niece, Rachel (Piper Perabo), a spoiled 20-something. And when Rachel and her friends have the chance to party in Mexico on the *Dia de Muertos*, our little dog princess is taken along and left in their hotel room. Having always been the center of attention, Chloe resents being alone and escapes to find the party. On her way she is dog-napped by an illegal dog fighting syndicate.

While caged with other dogs waiting to go into the pit, Chloe experiences another side of life, and for the first time makes friends with dogs without pedigree papers. A series of adventures with Delgado ensue, (an ex-police dog voiced by Andy Garcia), after they escape the fight ring and try to make their way to the U.S. Viv's gardener Bryan and his Chihuahua, Papi (voiced by George Lopez), who is in love with Chloe, travel south of the border to help Rachel get the Mexican police involved in the chase for the diamond-collared pup. A goofy rat thief, (voiced by Cheech

Marin) and a moralistic iguana (voiced by Paul Rodriguez) add to the comic mix.

The ethnic stereotyping of Bryan (Nick Zano) is addressed and resolved. However, there are a few other occurrences that are not. Although there are many wonderful historic sites in Mexico, the dogs visit Machu Picchu - which is really in Peru - and there is a scene where many dogs wear the feathered dress used for solemn ceremonies. Hopefully the few insensitive passages in the film will not distract from the warm hearted themes presented by the story. Children and adults will laugh and cheer for all the brave dogs - even those who are tiny but mighty!

Igor (Rated PG)

This fun, sassy animated film puts a new spin on the classic tale of the mad scientist/loyal servant as it carries the viewer into the "dark land of Malaria." Here scientists gather to compete in King Malbert's (Jay Leno's voice) annual Evil Science Fair. "Evil inventions," which are seldom seen in action during the film, are big business in Malaria.

The highly competitive scientists all have hunchbacked servants named Igor. In fact in Malaria if you have a hunchback, you can only be a lab assistant-never a scientist or creator-and you have to be named Igor! The film's hero is an Igor (voiced by John Cusack) whose dream is to become a respected scientist.

Secretly this Igor has already built two inventions using his own designs-Brain (Sean Hayes), a brain-in-a-jar on wheels, and Scamper (Steve Buscemi), a hyperactive "road kill" rabbit who is highly intelligent and lets everyone know it. When Igor's "master" suffers a quick but fatal accident, the chance to replace him in the competition through a cover-up scheme is a dream come true.

Igor hopes to win, but his monster

turns out to be a huge girl, Eva (voiced by Molly Shannon), who is gentle and has dreams of becoming an actress. There are many twists and turns as this bungling group of three try to turn Eva, the monster with a heart of gold, into a villain. Fortunately things seldom go as planned, and the land of Malaria is changed forever.

There are many wonderful scenes of laboratories filled with massive machines, large rotating gears and high voltage electricity arching in Jacob's Ladder style. The film's artwork provides a rich tapestry of colors upon which the characters' emotions are supported and the storyline enhanced. It is an enjoyable, entertaining film for everyone.

Fly Me to the Moon (Rated G)

This animated 3-D adventure follows three insect pals, Nat (Trevor Gagnon), IQ (Philip Daniel Bolden) and Scooter (David Gore) as they play and dream of daring feats of glory. It is 1969, and Grandpa's (Christopher Lloyd) stories about hiding in Amelia Earhart's plane during her famous trans-Atlantic flight spurs them into action. They look across the cove and see the Space Center, and it doesn't take long for them to think of hiding in the rocket ship that is preparing to go to the moon. They decide to be the first insects on the moon!

Once in space these astro-bugs have trouble staying out of sight. They get captured, locked up in a test tube (for study), escape and later help rewire an electrical short in the rocket's engine. Nat even gets to hop a ride on an astronaut for a moon walk!

There is a nod to the '60s Space Race when a super fly spy, Yegor (Tim Curry), is sent to Mission Control to sabotage the reentry computer flight plan, but our insect heroes and their families are able to quickly foil those evil plans.

The film pays a good deal of attention to the space program of the 1960s and NASA's greatest achievement - the first moon landing. Some of the script and artwork are based on NASA transcripts and blueprints, and "Buzz" Aldrin makes a cameo appearance at the end of the film! To experience some of the excitement of the Saturn V rockets and the historic moon landing, go to Fly Me To The Moon and catch some "space fever."

Ghost Town (Rated PG-13)

Although this film's title might sound like a Western, it is a funny, heart-warming romantic comedy set in New York, with an interesting twist. Dentist Bertram Pincus (Ricky Gervais) keeps to himself and has little regard for the feelings of others. But all that changes when he has a near-death experience during a routine procedure in a hospital. When he wakes, he is able to see and converse with ghosts who have unfinished business they need to work through before going into "the light," and they need his help.

At first all this attention from the dead is overwhelming as well as irritating to Pincus, but when one of the spirits, Frank Herlihy, (Greg Kinnear) works out a special deal to keep the other spirits away for a while, Pincus becomes more receptive. Frank wants his widow's new relationship ended (Téa Leoni). While trying to do this, Pincus discovers the joys and heartaches of love.

After this, he is better able to understand the pressing needs of the spirits who need his help. Through his association with these other souls, he grows into someone who is easy to love.

This is a feel good film that makes a great date movie. Younger children may be turned off by the romantic parts, but everyone will laugh and be surprised by the twists and turns in

see FAMILY FILMS, page 15



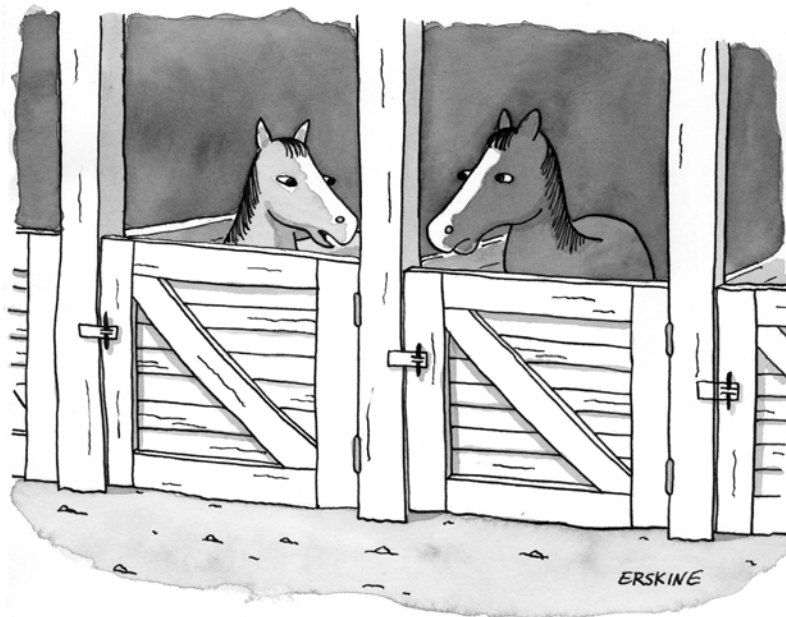


WHAT'S COOKING?

With autumn in the air and the nights drawing in, heartier dishes are taking the place of the summer's lighter fare. Try this "wonderful, easy to make" recipe for Rectory Lamb from the Rev. Rona Harding, rector of Ascension, Lexington Park, before you put away the grill for the season:

Rectory Lamb

Smear both sides of butterflied leg of lamb with minced garlic. Overnight, marinate in Teriyaki sauce, flipping once in the morning. An hour before the guests arrive, sear both sides three minutes on barbecue. Turn off the grill on one side of the barbecue while leaving the other side on high. Move the meat to the end of the barbecue with the grills off. Flip meat after 20 to 30 minutes. Cook until the thick portion of lamb is 145F. Let stand for 15 minutes, then carve. **Sauce for meat and potatoes** Combine leftover marinade and a jar of mint jelly, bring to a rapid boil. Marinade and jelly should be equal parts. Melt 2 Tbsp. butter and add 1 Tbsp. balsamic vinegar.



Our cartoon is drawn by Bob Erskine.

"The last place I worked didn't have cubicles."

Hope is the thing with feathers...

■ FAMILY MATTERS:



Margaret M. Treadwell

An amazing phenomenon is occurring in America, and the excitement is palpable. Have you noticed the increasing number of young people awakening to their responsibilities and rights as members of a democracy? The good news in this presidential election is the 18- to 29-year-olds stepping up to help heal our troubled country. While volunteering for the campaign, I have seen their actions match their beliefs and words:

● In Iowa, an eyewitness observed the young people trained in the grassroots approach to networking and organization bringing one individual at a time into the voting process months before the election. She said, "They understand that our democracy is fragile and can be lost if only 50 percent of eligible voters come out to vote. There is a spiritual aspect in mobilizing young people to become involved in politics."

● In North Carolina, a college graduate accepts minimal pay for his work to register voters in rural counties where he often faces racism and threats. His hope, persistence and sin-

gleness of purpose are faith in action.

● In South Carolina, my 17-year-old godson writes about his involvement with fellow students who are getting everyone in the area surrounding his school, including inner city Charlestoners, active in registering voters and planning to get out the vote on Nov. 4.

● At the Bethesda Grassroots Obama Office (nicknamed the BOO), the intern program is equally balanced between promoting Obama's candidacy and providing an educational experience for the young volunteers. An important part of that education focuses on understanding both their own candidate's and the opponent's positions.

In preparation for a recent Town Hall meeting, Montgomery County and D.C. high school students chose partners and researched issues for debate with one person taking the Republican position and the other, the Democratic position. Each debater smartly navigated the rough waters of the economy, social security, the war, environment and energy.

Said one young woman who took the part of both McCain and Obama for an admirable debate on women's issues, "The entire intern experience has been so exciting. The (volunteer) staff has given us students real responsibility and a voice." A welcome sign at the entrance to the BOO reads, "Thank you for bringing your gifts of time, energy, spirit, ideas, talent, sup-

plies, creativity, inspiration, labor, money, humor, passion and patriotism." A small room set aside for quiet, meditation or prayer posts two printed questions: "Got Hope?" and "What are you grateful for?"

A lawyer who worked on both the 2004 and 2008 conventions says, "The young volunteers now are in sharp contrast to those in the last election. They are more tolerant, open and ready for change. They aren't cynical about politics and, through their vision, purpose, and hope, they energize every sector of voters.

Her view is substantiated in author John Zogby's recently published, *The Way We'll Be: The Zogby Report on the Transformation of the American Dream* (Random House, 2008). Drawing on surveys he conducted over a 20-year period, he predicts an optimistic future, the center of which is a group he labels the "First Globals," consisting of the current 18- to 20-year-olds in the United States whom he found embrace diversity, feel connected personally to the rest of the world, are the first color-blind Americans and the first to bring a consistently global perspective to foreign policy and environmental issues.

How is this phenomenon changing First Globals' families? Some family members simply can't speak about politics without conflict. But a mother talks about her three sons, ages 30, 26 and 22, coming home last Thanksgiving inspired by Barack

Obama's memoir, *Dreams From My Father*, and how they convinced their politically weary parents to listen up: "Change is in the air; a new generation is coming along." Now the whole family is volunteering.

Parents also tell me that although their political preferences may be different from their children's, the communication about diverse opinions has grown more open and accepting. A father explains, "When a family can sit down together, discuss both sides, disagree and still respect and love each other, our bonds grow stronger."

And will the young people from both parties come out to vote in November? Will they remain involved if their candidate loses the election? Will their faith be shattered? Or will their youthful spirit and resilience carry them through to find and support the strengths of the new president in reuniting our country no matter what the outcome? How can their families help them accept disappointment, look for positive ways to continue their good work, and never lose their faith and hope?

*"Hope" is the thing with feathers -
That perches in the soul -
And sings the song without the words -
And never stops - at all...*

-- Emily Dickinson
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.

Finding meaning in life and for life

■ BEARINGS:



Martin L. Smith

"Do you mean business?" It's a good question to ask looking into one's own eyes in the mirror, a challenge to weigh the intentionality we are bringing-or not-to everyday living. And it is a question about faith, because for us today faith is about finding meaning in life and for life. Someone who means business today about becoming a genuine believer is conscious of wanting, needing, her life to have meaning. In fact, for Christians in the postmodern world, to find life meaningful as a gift from God through relationship with Jesus is what it means to be saved. Salvation is both to be rescued and fulfilled. Rescued from the spiritual vacuum of meaninglessness, and fulfilled by receiving with the love of God a sense of con-

nectedness, purpose and destiny.

It is a good question to ask about the church. Does the church 'mean business'? Do we accept that our main business today is with *meaning*, the struggle to find meaning, and the mission to help people discover the gift of meaning through the good news that has Christ at its heart? Are we still in the business of being saved and saving others? I wonder sometimes because of the negativity or indifference with which many Episcopalians react to the very concept of being saved. Perhaps it's because they equate being saved with the idea of God reprieving (some of) us from the sentence of eternal damnation in hellfire. In recoil from that idea many seem to think that salvation is a concept best quietly shelved. In how many of our churches is the language of salvation really alive?

A certain historical perspective can help. How did the church mean business at first in the culture in which it grew so rapidly? It brought good news to a civilization haunted by the ravages of mortality, the inevitable decay that reduced human effort to futility. The gospel of the resurrection counteracted all that with an unprecedented sense of God's abundance of life and his desire to bring human beings into such intimacy with himself that

they could experience a fullness of being that was proof against death. How did the church mean business in later centuries? Its good news addressed the nightmare of alienation, the sense that guilt estranged us from the Holy One. The gospel offered a way through it to reconciliation with God, through the sacraments that made Christ's gift of himself on the cross a contemporary healing power, and through a message of justification as a free gift received by faith.

In our era, mortality and guilt are all too real but they are not what haunts us most. We suffer from a crisis of meaning itself. In the doubting that comes when our defenses are down we wonder whether human consciousness is merely an accidental froth, just a spectacular by-product of evolution in a single primate species. We wonder whether human consciousness has such flawed wiring that civilization is doomed to be short-lived, and we shall bring on our own extinction sometime in the next 10 generations, leaving the planet to wheel on to its own eventual demise in a universe whose origin and destiny is a sheer enigma. Perhaps all human religions, not just some, are the product of sheer projection, imaginary thought-patterns that human beings have fabricated for bonding societies and marking pathways through the

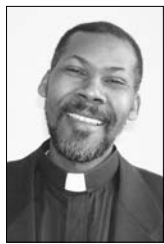
joys and pains of human life. In the kind of thinking to which we are vulnerable at 3 in the morning, we find ourselves in the horror of sheer doubt. For us religious doubt isn't really a matter of questioning this dogma or that. It's more primal. Have human beings been making it all up? Is there in reality any greater meaning in which my life is taking part?

A church that means business speaks to this crisis of meaning head on and is unafraid to talk of being saved. It encourages people to articulate their doubt, not just about this church teaching or that, but about the value and ultimate meaning of our fragile human lives on this little blue planet circling as a speck in a galaxy that is merely one of billions.

When I hear the gospel addressed to me in the midst of this vertigo of doubt, and accept its poignant insistence that our lives are meaningful because they are what God meant, and that we mean everything to him, and that he means to take us into his life by uniting us to the one who suffered with us and for us, whom he raised from the dead, I can say "This is what it means to be saved, and I want others to receive the same gift." *Martin L. Smith is a well-known spiritual writer and priest. He is the senior associate rector at St. Columba's, D.C.*



COMUNIÓN



Simón Bautista

Leyendo el libro "Introducción al Culto" escrito por el padre Isaías, me encontré con algo que me llamó mucho a la atención, es un título sobre la liturgia. En esa parte del libro el padre Isaías nos expone, de modo sencillo pero con claridad, los conceptos básicos que hemos de tener en cuenta a la hora del tema de la liturgia. Aquí lo comparto con ustedes. Vale decir que el padre Isaías es el Misionero Latino Diocesano en Atlanta.

¿Qué es Liturgia?

De procedencia griega, la palabra *liturgia* significa, obra del pueblo en general. En un principio no se le dio especificación alguna y más tarde pasó

a significar la obra que el pueblo realizaba en favor de la sociedad. Así, *liturgia* vino a significar, en su sentido clásico, un servicio público. Cuando este servicio afectaba a la esfera religiosa, liturgia se refería al culto oficial dado a los dioses.

En la Biblia, en la versión griega de los LXX, el término *liturgia* aparece unas 500 veces, y designa el servicio de los sacerdotes y levitas en el templo. En el Nuevo Testamento, el término se encuentra en las varias acepciones mencionadas: servicio público, con el sentido sacerdotal y levítico del Antiguo Testamento (Lc 1,23; Heb 8,2,6;9,21;10,11); en el sentido de culto espiritual (Rom 15,16; Flp 2,17); y en el sentido de culto comunitario cristiano (Hch 13,2).

Sin embargo, el término no tuvo mucha aceptación en la historia del cristianismo hasta que volvió a reaparecer a mediados del siglo XX, cuando el *movimiento litúrgico* lo hizo de uso corriente.

Hoy se dice que los servicios de adoración son litúrgicos si aparecen revestidos de cierta cualidad formal o ambiental. Se habla del *movimiento litúrgico*, como una expresión del

estudio histórico del culto cristiano que conduce a la renovación del mismo. Las iglesias ortodoxas hablan de su servicio principal como la Liturgia Divina, refiriéndose especialmente a la celebración eucarística.

En sentido sencillo, liturgia viene a significar lo que hacemos todos en el templo relacionado con la adoración. De esta manera, incluso aquellas confesiones cristianas que rechazan una liturgia formal, también hacen liturgia. En sentido más profundo, y siguiendo al concilio Vaticano II, "toda celebración litúrgica, por ser obra de Cristo sacerdote y de su Cuerpo, que es la Iglesia, es acción sagrada por excelencia, cuya eficacia, con el mismo título y en el mismo grado, no la iguala ninguna otra acción de la Iglesia" (SC 7).

(Tomado del libro *Introducción al Culto* del Padre Isaías A. Rodríguez)
Padre Simón Bautista Betances
Latino Missioner,
Episcopal Diocese of Washington

Editor's note: Communion is available in English at www.edow.org/ministries/latino

Becoming an 'animal friendly' congregation

St. George's, Glenn Dale has recently become an 'animal friendly' congregation as designated by the Episcopal Network for Animal Welfare. To qualify for this status, congregations must pledge to:

- Support and uphold members engaged in animal welfare ministries.
- Hold an "Animal Blessing" service annually.
- Provide pastoral care and prayer for members grieving the loss or illness of a pet or companion animal.
- Serve vegetarian fare during Lent and provide vegetarian options at community meals.
- Agree not to hold fundraisers that center upon the killing of animals (pig roasts, sport hunting, lobster broils).

To learn more about becoming an animal friendly parish, visit ENAW's Web site at <http://www.franciscan-anglican.com/enaw/>



**A SAINT FOR
OCTOBER**

Alfred the Great

King of the West Saxons

Commemoration: October 26

Time and place: Born in 849 at Wantage, Berkshire; died Oct. 26, 899. Buried at Winchester.

Story in brief: Alfred, the only English king to be known as "great," was the fifth son of King Aethelwulf of Wessex. He grew up fighting the Danes, and was named king after the death in battle of his father and four older brothers in 871. A skilled military tactician, Alfred successfully defended his kingdom, reaching an agreement with the Danish leader Guthrum after a decisive victory in 878, which enabled the Danes to retain some land in return for their conversion to Christianity. After ensuring the security of his kingdom, Alfred, a renowned scholar, translated the work of both saints and scholars into Old English and brought in others to help with the translation of the writings of Boethius, Bede, Augustine of Canterbury and Gregory the Great, among others. He encoded in law the biblical model for the protection of the rights of ordinary citizens, and promoted education of the clergy. Alfred established a court school, following the example of Charlemagne.

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MONTHLY MEDITATION

Practice with Purpose

How do you get to Carnegie Hall? Practice, practice, practice. How do you get to a richer, deeper connection to God, to your soul, to peace, to joy, to meaning? Practice, practice, practice. Practice with the purpose of connecting and reconnecting to what is really essential for life.

Christianity is a practice and we are the practitioners. The practice is in how we live each day, each moment, in a way that is aligned with what we understand about God through the stories told about Jesus.

Imagine those early followers of Jesus. They didn't have much to go on for their practice, except the stories they told about him. They didn't have layers and layers of customs or piles of theology. The followers of Jesus had much more; they had the stories without all the clutter.

Sitting around together they told stories about Jesus or about following his way, stories that were as fresh

in their minds as the one you or I might tell about going to the Giant to buy carrots last week. The stories would eventually get to the last thing he said to them about the bread and the wine, "Do this in remembrance of me." They would break the bread and share the wine knowing that he was with them. And then they would start again, practicing what he taught.

The early Christians were people, like you and me, getting together and talking; talks that had a way of flowing into prayer. The stories they told were as fresh as the story we might have to tell about going to the Giant.

Today we might tell a story about how something happened to us between the endive and the Eggbeaters, like the compassion we felt for a strange woman who was struggling with her toddler in the cereal aisle. We might tell about a sense of peace that came out somewhere between the pickles and poul-

try. Or how about that time, for no particular reason, you let someone cut in front of you and didn't say a word and didn't care? At times and in places that we least expect, some sense of God's presence comes, a warm feeling, a feeling of softening, a feeling of change. Like those early followers, these are the stories of our practice.

This practice of telling stories and breaking the bread and praying at all times is about connecting to the eternal consciousness we call God. Jesus told us that connection is what life is about, and it's the only thing that will keep us and this world from crumbling.

The guideline for our practice is the baptismal covenant in The Book of Common Prayer. I invite you to read it and consider how you might continue to practice, practice, practice.

The Rev. Stephanie Nagley is rector of St. Luke's, Bethesda.

Lord of Falling Leaves

By Peggy Eastman

Lord of falling leaves and falling waters,
We thank you for all the gifts of autumn:
for dappled skies and drifting clouds
and evenings splashed with red and ochre,
as if the sun had flung itself out
in spasmodic bursts of ecstasy.
We thank you for golden apples
in slat-sided baskets of wood,
and wind-driven oak branches that rustle
(so loathe are they to release their leaves);
for drying sunflowers with nodding heads
and birds that pluck their succulent seeds,
and little red berries on holly and yew.
We thank you for the fertile fields of pumpkins
ripened just to the point of plucking,

and stripped fields of corn stubble
where Canada geese paused to feed,
honkers on their winged migratory path.
We thank you for acorns that snick when they hit
the roof, and scurrying squirrels that hide them
when they hit the ground.
We thank you for firelight on faces
and hearthside rockers inherited
from great-grandmothers' houses,
for soft suede slippers that know our toes
and unfolded sweaters from cedar chests
and stove-simmered cider that steams in mugs.
For all these gifts of autumn and many more,
We thank you, Lord.

Peggy Eastman, a member of All Saints, Chevy Chase, is the author of Godly Glimpses: Discoveries of the Love That Heals. Her poetry has received awards in the annual Writers Digest writing competition.

MDGs from page 7

make a difference."

Prior to the recommitment service a rally and "teach-in" was held on the steps of the Cathedral where attendees, holding MDG banners created by members of St. James, Potomac, listened to Sentamu; the Rt. Rev. James Curry, bishop suffragan of the Diocese of Connecticut; Mike Kinman, executive director of Episcopalians for Global Reconciliation and others set the tone for the service by reiterating some jar-

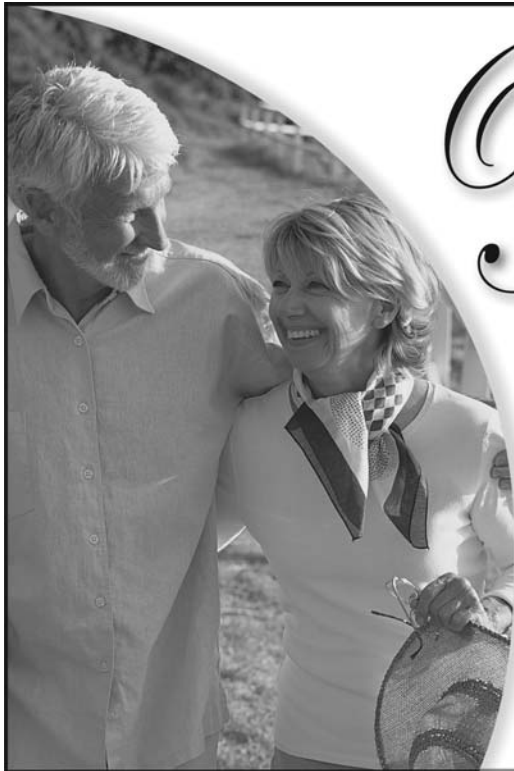
ring statistics on poverty and child mortality.

Since the church's 2006 General Convention, when the MDGs were set as the church's top mission priority, Jefferts Schori, who fully endorsed them, continues to call on Episcopalians and the wider global community to work together for their implementation.

"The MDGs are incredibly important for the Episcopal Church because they challenge us and provide an

image of what we should be doing," she said. "[In addition] the ecumenical presence at this gathering is important because it takes the whole world to live out the Gospel."

In his welcoming address, the Very Rev. Dr. James A. Kowalski, dean of the cathedral, spoke of how "pleased God must be" about the assemblage and said "we are praying that we will make it to the achievement of these goals."



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Washington National Cathedral

JOIN US FOR EVENTS, LECTURES, AND THE SUNDAY FORUM

*Engage your mind
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America and the World:

Picking Up the Pieces

THE INAUGURAL NANCY AND PAUL IGNATIUS PROGRAM
Tuesday, October 21, 7 pm
Policy analysts Brent Scowcroft, Zbigniew Brzezinski, and David Ignatius offer a lively dialogue on how America can connect with a changing world.
Free; reservations required.

Rumi and the Whirling Dervishes

Wednesday, October 29, 7:30 pm

An interfaith program of mystical poetry, holy music, and potent movement, featuring whirling dervishes and musicians from Rumi's Mevlevi Sufi order.
Tickets \$18 regular; \$13 student/senior/limited income



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.*

October 5
KATHARINE JEFFERTS SCHORI
presiding bishop and primate of the Episcopal Church, on the state of the church in the twenty-first century

October 12
ANNE RICE
best-selling author on her spiritual journey and return to Christian faith

October 19
EBOO PATEL
founder and executive director of the Interfaith Youth Core

October 26
Phillip Mangano
executive director of the U.S. Interagency Council on Homelessness, on the abolition of homelessness in America

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

Disciples of Christ in Community (DOCC)

Friday, October 24-Sunday, October 26 and
Friday, October 31-Sunday, November 2

This fall, DOCC is offered in a new format: two back-to-back weekends. This exploration of the heart of Christianity covers identical material as in the longer course, featuring small group conversation.

Call (202) 537-2335 for information.
Register at www.nationalcathedral.org.



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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FAMILY FILMS, from page 10

the plot.

Disaster Movie (PG-13)

This movie has the correct title; it is a bit of a disaster. But if you are a fan of *Epic Movie* and *Scary Movie* or you are in the mood for a farce, hurry right out to see it-you will love it. Others may wish they had stayed home.

The "storyline" follows one evening's worth of ridiculous adventures faced by a group of highly attractive, not-so-bright young adults. They encounter rampant destruction from nature-asteroids and twisters-as well as strange situations caused by easily recognized characters from current movies such as *Hancock*, *Ironman* and *Hannah Montana* and personality lookalikes such as Jessica Simpson, Prince, Flava-Flav and Beowulf... even Dr. Phil invades this story.

Director/writers Jason Friedberg and Aaron Seltzer prove once more that nothing and no one is too big or silly to make fun of in a film.

Nick and Norah's Infinite Playlist (Rated PG-13)

It's their senior year, and lots of bad decisions are being made. But wait! These are not college seniors-these

characters are supposed to be high school teenagers! Why are they out all night in Manhattan without so much as a parental cell phone call or text asking, "Where are you and when are you coming home?" WHERE ARE THEIR PARENTS?!

The story starts off slowly with the normal teenage angst about dating and homework, but picks up speed once our teens are inside a very adult looking club. For "show" Norah (Kat Dennings) needs someone to play the part of her new boyfriend for a few

minutes. At random she picks recently dumped Nick (Michael Cera), a member of one of the bands performing that evening. Norah is with her best friend, Caroline (Ari Graynor), whose idea of fun is getting falling-down drunk and placing herself in harm's way.

During the night these teenagers entrust their safety to strangers over and over again. On top of that, most of the movie is boring - drinking, vomiting, getting lost while intoxicated, risky behaviors and abandoning individuals in dangerous circumstances.

Towards the end of the film there is a bit more character development (their assumptions seem to be better thought out), and there is a satisfying ending-part of which is the dawn; we know they made it through the night alive.

This may be a good movie for parents to see since the word is that this movie is not far from the truth about a portion of our teens today. One hopes it will not become a playbook for teenagers who go and see it.

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



NOTHING SAYS DISASTER like teenagers engaging in risky behavior without parental supervision.

Join Christian Communities Group Homes for the 21st Annual Fannie Mae Help the Homeless Walkathon

to raise public awareness of the issues surrounding homelessness and to support and increase resources for organizations working to prevent and end homelessness

Mini-Walkathon:

Saturday, October 18, 2008, 10 a.m.
At 2501 18th Street, NE, Washington DC 20018
Rain or Shine

Cost:

\$15 for youth (age 25 and younger) and \$25 for adults

How to Register & Join the Christian Communities Team:

For more information and to pre-register visit the website at www.helpthehomelessdc.org, click on "register" and then "join a team." Search for Christian Communities Group Homes and join our team!

To learn more about this mini walk or the walk on the National Mall email Tawana Moore at TMoore@esm.org or call (202) 635-9384, ext 105.



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activities & events

Interfaith Book Group

Oct. 9, 6:30 p.m. at St. Augustine's, D.C. Free and includes dinner. Discuss the book, *The Tent of Abraham; Stories of Hope and Peace for Jews, Christians and Muslims* by Rabbi Arthur Waskow, Sister Joan Chittister, and Murshid Saadi Shakur Chishti.

Fall Rummage Sale

Oct. 10, 9 a.m. to 6 p.m. and Oct. 11, 9 a.m. to 3 p.m. at St. James', Potomac Parish Hall (11815 Seven Locks Road). Clothing, furniture, collectibles, books, kitchen and household items, toys, tools, electronics, art and sports equipment.

Annual Fall Festival and Bazaar

Oct. 11, 12:30 to 5 p.m. at Christ, Chaptico (37497 Zach Fowler Road). Country Ham and Fried Oysters with all the trimmings. \$20, adults and carryouts; \$7, children (6-12); no charge for children under 5. Scalded oysters, assorted goodies, arts & crafts and a raffle. 301/884-3451 or www.christepiscopalchaptico.org

International Dinner

Oct. 11, 6 to 10 p.m. in Ascension, Silver Spring's Parish Hall (633 Sligo Avenue). Includes D.J. Music. Adults, \$15; children \$7; small children no charge. For tickets/information contact 301/585-7321.

Women's Retreat

Oct. 12-14 at the Sandy Cove Ministries, North east, Md. Sponsored by the ECW of Atonement, D.C. "Living Daily with the Sunday Attitude." Facilitator is the Rev. Canon Nan Arrington Peete. Contact Edythe Ferguson at 202/397-2725.

Forum on Preventing

Gun Violence

Oct. 12, 9:15 to 10:15 a.m. at St. John's, Lafayette Square. Speaker: Paul Helmke, president of the Brady Campaign/Center to Prevent Gun Violence, on Preventing Gun Violence and the Supreme Court

Decision.

Washington Episcopal School Open House

Oct. 16, 9 to 11 a.m. at WES (5600 Little Falls Parkway, Bethesda). Panel presentation and question/answer period, followed by a tour of the school. WES offers small, coeducational classes for children in Nursery (age 3) through grade 8. 301/652-7878, admissions@w-e-s.org or www.w-e-s.org

Bible 101 Classes: The Epistles

Oct. 18, 9 a.m. to noon at St. John's, Lafayette Square, Parish House. Feel embarrassed that you don't know much about the Bible? Here's your opportunity to ask some questions. Breakfast at 8:30 a.m.; register by Oct. 9 at cathy.quinn@stjohns-dc.org

Regional Meeting (Regions 1&2)

Oct. 18, 9 a.m. to noon at St. Patrick's, D.C. Gathering for Regions 1&2.

Holiday Crafts & Collectibles

Oct. 18, 10 a.m. to 3 p.m. at Good Shepherd, Silver Spring (818 University Blvd.)

Regional Meeting (Regions 3&4)

Oct. 18, 1 to 4 p.m. at St. Luke's, Bethesda. Annual meeting for Regions 3&4

International Sunday

Oct. 19, 10 a.m. to 1:30 p.m. at St. Matthew's, Hyattsville (5901 36th Avenue). Reception to follow service.

Preparing for the Digital

Television Transition Oct. 21, 10 a.m. at Trinity, D.C. Francine Jefferson of the National Telecommunications and Information Administration will speak and answer questions. No charge; no reservations required. DLR814@aol.com.

Regional Meeting (Region 5)

Oct. 22, 6:30 to 9:30 p.m. at Holy Trinity, Bowie. Annual gathering.

Lunch and Dinner Fundraiser

Oct. 24, at St. Barnabas, Temple Hills (5203 Barnabas Road). Lunch: 11

MDG banners travel to New York



Photo by Daphne Mack/ELO

BANNERS supporting the U.N.'s Millennium Development Goals that were originally created by members of St. James', Potomac for a worship service in July 2007 were recently shipped to New York, where they were used during a rally and "teach-in" on the steps of the Cathedral of St. John the Divine. The Sept. 25 rally was part of a U.N. high level event to assess progress toward the Millennium Development Goals.

a.m. to 1 p.m. Dinner: 6 p.m. Chicken, fried and baked, fried fish, potato salad, coleslaw, string beans etc. Carryout available.

The Lord is My Shepherd: A Journey with the 23rd Psalm

Oct. 24, 4 to 7 p.m. at Washington National Cathedral's Center for Prayer and Pilgrimage. Explore contemplative practices using the psalm as a guide. Pre-registration required at tsimpson@cathedral.org. \$30/regular; \$25/students and seniors

Annual Rummage Sale

Oct. 25, 9 a.m. to 2 p.m. at St. Margaret's, D.C. (1830 Connecticut Ave, NW). Women's boutique and clothing; men's clothing; housewares; jewelry; Tiffany collectibles; children's clothes; games and toys; small appliances; linens; CDs and DVDs (sorry, no books).

Regional Meeting (Region 6)

Oct. 26, 9 a.m. to noon at St. Paul's, Piney. Annual gathering for Region 6.

Old Time Revival

Oct. 26, 4 p.m. at 5073 East Capitol Street, SE. B.Y.O.B (Bring Your Own Bible).

arts & music

The Chane Gang

Oct. 10, 7:30 p.m. at Washington Episcopal School. Bishop John Bryson Chane and his band will perform a benefit concert for the Bishop John T. Walker School for Boys. \$30.

Art Auction

Oct. 18, 7 to 10 p.m. at the Victory Youth Center, 14129 Seneca Rd, Darnestown. Art of all styles and

prices, sports memorabilia and more. For tickets or information call Mary Ellen Howey at 301/455-3641. Proceeds benefit St. Nicholas Church Building Fund.

Organ Recital: Robert Munns

Oct. 18, 7:30 to 9 p.m. at Redeemer, Bethesda. British concert organist Robert Munns performs works by J.S. Bach, Andrew Fletcher, Olivier Messiaen and Max Reger. Donations accepted. Reception to follow.

Ein Deutsches Requiem

Oct. 19, 4 to 6:30 p.m. at Washington National Cathedral.

Schubert: Mass in G

Oct. 26, 4 p.m. at St. Andrew's, College Park. Schubert: Mass in G The Parish Choir with Angela Powell Walker, soprano, Trevor Scheueman, baritone Dale Krider, conductor 301/864-8880

services & worship

Taize Service of Prayer and Meditation

Oct. 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, held on the first Monday of every month.

A Service of Healing and Holy Communion

Oct. 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.