

# WASHINGTON window

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



Photo by Episcopal Life Online

**BISHOP JOHN BRYSON CHANE** processes into Canterbury Cathedral to take part in the Lambeth Conference's opening Eucharist.

## Sutton consecrated as 14th Bishop of Maryland

By Lucy Chumbley

The neighboring dioceses of Washington and Maryland came together on June 28 to celebrate the consecration of the Rev. Canon Eugene Sutton as Bishop of Maryland.

While Sutton made history as Maryland's first African American bishop, he said he also hopes to be known as its first green one for his

dedication to environmental issues.

"I don't want to be known simply as the first black bishop," he said. "I want to be the first *green* bishop, so that's what they've been calling me in Maryland. They've even given me a hybrid car!"

Around 3,000 people from both dioceses packed into Washington National Cathedral for the joyful

see *SUTTON*, page 9

## Canterbury tales

### 2008 Lambeth Conference is prayerful, inspiring but ends on bitter note for some

By Jim Naughton

Canterbury - The bishops of the Lambeth Conference walked a novel route to a familiar destination.

For two weeks, 670 bishops from around the Anglican Communion prayed, studied the Bible and engaged one another

in intense but respectful conversation, all the while avoiding the parliamentary-style resolution-making that had turned the 1998 Lambeth Conference into a bitter affair.

But on the final afternoon of the gathering, the Most Rev. Rowan Williams, the Archbishop of Canterbury, once again called upon the Episcopal Church and the Anglican Church of Canada to refrain from acting on their beliefs regarding

the position of gays and lesbians in the Church.

In his third presidential address, delivered just a few hours before the conference's closing Eucharist,

Williams asked the two North American churches to observe moratoria on the consecration of gay bishops who live openly with their partners, and on the development of rites to bless

same sex relationships.

"I think if the North American churches don't accept the need for moratoria then at least we are no further forward," Williams said at the conference's concluding press briefing. "As a Communion we would be in great peril."

The Episcopal Church has already affirmed a *de facto* moratorium on the

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Photo by Ed Graham

**The Right Rev. Eugene Sutton**, 14th Bishop of Maryland, stands with his family following his June 28 consecration at Washington National Cathedral.

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# Lambeth and the life of the Communion

The 2008 Lambeth Conference, a once-a-decade gathering of bishops from around the Anglican Communion, can best be described in two words; optimistic and troublesome.

I have always believed that relationship building must be at the center of all we do in the life of the Anglican Communion, and this year's conference, which drew more than 650 bishops to the University of Kent in Canterbury, provided a great opportunity for this to begin in a way that was not the case at the previous gathering. The non-legislative nature of this conference was in many ways a success.

The first three days, which had been set aside as a retreat for the bishops at Canterbury Cathedral led by the Archbishop of Canterbury, Rowan Williams, set a reflective tone.

Following the retreat, each day began with a celebration of the Holy Eucharist hosted by one of the Communion's provinces. Daily Bible study in groups of around 12 persons from diverse backgrounds followed, and then we met in *Indaba* groups of about 40 bishops (*Indaba* taken from the African experience of meaningful conversation between people of good will.) These groups engaged in discussions ranging from the role of bishops in the Communion to the Millennium Development Goals, and sharing our experiences of ministering in our own dioceses and provinces. Afternoons were spent participating in programs covering everything from the MDGs, human sexuality and canon law to hearings on the drafting of the proposed Anglican Covenant and the ongoing work of refining the Windsor Report. Then came Evening Prayer, followed by special presentations by the Archbishop of Canterbury and outside guests on topics such as evangelism, respectful dialogue, the environment, ecumenical



**Bishop John Bryson Chane**

and interfaith issues and the challenges that are present in the life of the Communion.

A powerful "coming together event" involving the bishops and their spouses was a mile-and-a-half march through central London in support of the MDGs, ending at Lambeth Palace where Prime Minister Gordon Brown, Williams and Hellen Wangusa, our Anglican Observer to the United Nations, gave impassioned addresses, challenging the Communion and our respective countries to engage in a more meaningful effort to end poverty and to take seriously the call to halve poverty levels globally by 2015. The event was followed by a luncheon on the grounds of Lambeth Palace, and concluded with a garden party at Buckingham Palace hosted by Queen Elizabeth and Prince Philip.

All of this was mostly positive, and it gave me the opportunity to describe the polity of the Episcopal Church to bishops from other provinces - how we are governed by the voices and votes of the laity, clergy and bishops and not by the solitary decision making of the

bishop or primate of the province. Some African bishops expressed wonderment that American bishops had very little decision making and enforcement power and saw our system as difficult, if not unworkable. One bishop from Sudan came up to me after I spoke at a hearing on the Windsor Report and apologized for his primate's position on human sexuality. He told me he had been threatened with losing his diocesan oversight if he attended the Lambeth Conference. Others from Africa, India and Asia had not been aware of the incursion of primates and bishops from overseas jurisdictions into the Episcopal Church and were saddened to learn that such behavior was seemingly tolerated by some in leadership positions within the Communion.

understanding of human sexuality in the life of the church, said their disagreement with me and the Episcopal Church was not a "breaking point" in our relationship. Some said they knew in time they would have to be facing the same issue in their own countries, and we all needed to have more conversation about human sexuality in a non-legislative format. All of these reflections, although problematic in some instances, were centered on an optimism that can hold us together as a Communion if we continue to work at it and not remain in isolation from one another. I came away from these engagements with bishops from other provinces with a far clearer understanding of the challenges they face and their near total lack of basic resources to care for their people; resources that we in the West too often take for granted.

What I found troubling was the manner in which the reports from the *Indaba* and Bible study groups were given, and how the hearings on both the Windsor Continuation study and the Covenant were finally presented by the Archbishop of Canterbury in his remarks toward the end of the conference. I was troubled because what was reported did not seem to capture the real flavor of what had been going on during the almost three weeks of our time together as bishops. I have always believed that politics plays a huge role in the decision making of the Communion, and the close of the Lambeth Conference was a clear indication that politics trumped the power of conversation, reconciliation and hard work that so many bishops exerted in their time together.

It is my opinion that in order to placate those primates and bishops who chose to absent themselves from the Lambeth Conference and instead attended the GAFCON gathering in Jerusalem, and to quell the growing dissension within the Church of England over the recent decision to ordain women bishops, and the issues of human sexuality in Holy Orders, Archbishop Williams sought what he believed was a middle way that unfortunately con-

It was reassuring to me that many bishops, even those who do not share our

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

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## BISHOP'S visitations&engagements

**Aug 29 to Sept. 11:** Pilgrimage to Jerusalem  
**Sept. 13:** Post Lambeth Conference briefing at St. James', Indian Head  
**Sept. 14:** Visitation: St. James', Indian Head  
**Sept. 16-19:** Fall meeting of the House of

Bishops in Salt Lake City, Utah  
**Sept. 21:** Visitation: All Faith, Charlotte Hall  
**Sept. 25:** Post Lambeth Conference briefing at Christ, Kensington  
**Sept. 28:** Dedication of the Walker Center at Holy Comforter, D.C.

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# Bishop Walker School is set to open

By Lucy Chumbley

September 2, 2008, is the date that thousands of supporters and donors, 50 volunteers serving on seven committees and a governing board, project director James Woody and canon for academic ministries the Rev. Preston Hannibal have been waiting for.

On this day, 16 small boys will arrive at St. Philip's, Anacostia, for their first day of school, marking the official opening of the Bishop John T. Walker School for Boys.

The school's first staff members - Maxene Collie and Bruce Holmes, who will teach Pre-K, and Geraldine "Jeri" Hubbard, a support teacher and co-director of the after school cultural program - have been working through the summer to get things ready.

They have been ordering supplies and furniture - everything from books and easels to chunky crayons and classroom cubbies - working on lesson plans from the Creative Curriculum, discussing ideas for fall field trips and getting to know one other.

"We've learned so much just through watching each other," Holmes said. "The one thing all of us have in common? Everyone in this program has a passion for it."

With two weeks to go, they are brimming with enthusiasm. And yes, a little bit anxious.

"You start to feel the pressure; like, this is a new school, and we're the foundation," Holmes said. "You don't really feel like you're moving when you're talking about it. Let's put a cubby up! Let's put the rug down! Let's get started!"

"I have not been so excited about a

Teachers have been working through the summer to prepare for the school's first day



Photo by Lucy Chumbley

**The Bishop John T. Walker School's first three teachers, Maxene Collie, Bruce Holmes and Jeri Hubbard, are ready for the school's opening day.**

school year in so so many years," said Hubbard, a veteran teacher who has worked in both public and private schools, bursting into the Pointer Sisters' song, *I'm So Excited!* "I've been calling my sisters, I've been calling my friends!"

"We have a wonderful team, we have wonderful goals, we have wonderful support from the board," Collie said. "We're just going in wholeheartedly, and we have our heads together."

Ordering *all* her supplies from scratch was a little daunting at first, Collie said: "It was like jumping into an ocean and starting fishing." But after methodically focusing on gather-

ing materials for the units she will be teaching, she is "just ready to get in there and get this classroom together."

The new school will open in St. Philip's Parish Hall while its future home, Holy Communion in Congress Heights, is being renovated. As the space was in use over the summer, the teachers could not set up their classrooms until Aug. 21.

Collie is most looking forward to teaching reading, and has taken the lead in choosing age-appropriate books and materials for the 4-year-old pupils.

"It's such a critical piece," she said. "I was really excited when I was able

to take that portion on."

Hubbard is energized about the art classes: "I think art is a crucial subject for the program because children express themselves through art. They learn things through art. It's a great way for children to express their feelings."

And while Holmes claims he doesn't really have a favorite subject - "I like everything! I'm a big kid myself!" - he most wants to foster a strong sense of self in his students.

"The biggest thing I want to show the kids is their cultural heritage, and just let them know that you don't let an area or a place define yourself. You define you," he said. "I think I can do that by my actions."

"The idea of working with boys and getting them at that very young age when the foundation is being formed - I think that is something that will carry them throughout their life," Hubbard said.

She pointed to the upcoming presidential elections which she said perfectly underscore the school's message: that a black man can be president.

"You can do it! You can do it!" she will tell the boys. "You can be the president!"

The trio will use field trips to the museums on the National Mall, musical performances at the Kennedy Center and the like to introduce their students to the wider world.

"Many of them never go out of their community," Hubbard said. "We want them to see all the things that are available to them."

"We want to expose them to lots of

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tinues to marginalize the Canadian and American churches. Once again, more emphasis was placed on the sexuality issue as being the "line drawn in the sand" that threatens Anglican unity, with little attention paid to the invasion of primates and bishops from other provinces who continue to wreak havoc in some dioceses within the Episcopal Church. There was no discussion of the struggle for power within the Communion, so evident by the rhetoric of GAFCON, that would marginalize the historic roots of Anglicanism and the unifying role of the Archbishop of Canterbury. There was far too much recognition of those who chose not to participate in this Lambeth Conference and far too little recognition of those bishops who chose to come; among them some who did not want to have their

names released to the press as participants for fear that their boycotting primates would punish them when they returned home.

I believe that this gathering had a great chance to move forward in relationship building, and to some extent, as I have mentioned earlier, it did. But when it came to addressing the pressing needs of the Communion to develop a global Anglican strategy to address the issues of disease, poverty, illiteracy, the environment and state-sponsored violence against civilian populations, this conference succumbed to "blaming the victims." As in 1998, the victims are those whose sexual orientation happens to be different from the majority. It is far easier to blame our divisions and our inability to act as a united Communion to address pressing global issues on those least able to defend themselves. Blaming the least

among us continues to divert our attention away from the issues that threaten the very existence of humankind and the environmental health of our planet.

The Archbishop of Canterbury has called for sacrifices to be made to keep the garment of the Communion together. And for the American and Canadian churches, that clearly means sacrificing once again the full participation of gay and lesbian persons in the life of our church. I for one will not ask for any more sacrifices to be made by persons in our church who have been made outcasts because of their sexual orientation.

This Lambeth Conference could have been a positive turning point for the Anglican Communion, but instead the powers that be chose to seek a middle way that is neither "the middle" nor "the way." It will therefore be up to bishops from around

the Communion who have continuing partner and companion relationships to work toward a more holistic view of the church. The Anglican Communion must face into the hard truth that when we scapegoat and victimize one group of people in the church, all of us become victims of our own prejudice and sinfulness.

In Christ, all things are made new. May the living presence of Jesus Christ empower us all to be a part of this new creation and may the Anglican Communion become a new creation, filled with the courage to lead, and an unflinching trust in the Gospel of Jesus Christ that calls each one of us to be part of a new journey, knowing that to fear in such an effort is to be unfaithful to the one who reminds us, "be not afraid for I am with you always, even to the end of the ages."

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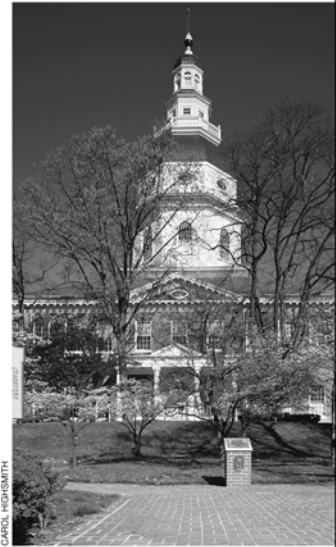


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**The Rev. Albert Scariato, Rector**

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. Albert Scariato, rector of St. John's, Georgetown, to learn more about the life, history, plans and char-

acter of that congregation.

**WW:** What are people talking about at St. John's these days? What are they interested in?

**SCARIATO:** Well, there is a lot of excitement about the fact that the parish is probably more unified than at almost any time in its recent history. We are in a significant growth phase. There is a lot of energy around our outreach programs. And we are doing a restoration of the physical plant, including some of the more mundane aspects, like a new boiler. But we're also looking at more interesting endeavors, such as completing the restoration of our stained glass windows and the question of our organ.

**WW:** A new organ? That's a major undertaking.

**SCARIATO:** Yes, and there's a great debate as to where to place the organ, whether in its current location or in the balcony or a yet to be determined place, and then about what type of organ, whether a traditional organ, a pipe organ or a hybrid organ. An organ committee has been working for a couple of years, with input from the vestry, and we're hoping to have a recommendation by late fall. We have an outstanding music program, and everyone agrees that we want to enhance that in any way we can. This is especially important for our 9 a.m.

service, since we have a lot of children attending. We like the music to be such that the children will catch on, at least to the refrains of the service music. And so we sing a Celtic alleluia. It's amazing how many children will say, "Oh, we're going to go sing alleluia today."

**WW:** Tell me about your youth programs.

**SCARIATO:** Well, we have a preschool that started 11 years ago, and that has been very successful in bringing young families to the church. I'd have to say the core of our youth program is actually the 9 a.m. liturgy because parents and their children love to be present together for that service. And it's very apparent in the Sunday School afterwards how children have picked up a lot of what has been said in the readings and in the sermons. At 10 a.m. we have an educational program for all ages, including a teen youth group, which began about two-and-a-half years ago.

**WW:** What's the secret of drawing teens to church? How can the church draw in those 13- to 18-year-olds?

**SCARIATO:** Well, we have the programs in place for younger children and that attracts families, and then as children grow older, we have the programs that retain teens. I think the key is to make sure that what we do here on Sunday is very relevant and is not form over substance. We craft our liturgy very carefully, so that the liturgy is saying something to all people and is mindful that everyone is coming at it from different periods in their lives. And also we think about what are the burning issues for young people and then address those concerns. We've done the same thing with our adult education program. We ask what they want to talk about, and that enlivens our programs very much.

**WW:** Do you ever talk about where people can find the time to come to these programs?

**SCARIATO:** Oh, absolutely. People are really stressed because of lack of time, and it happens that the only time some people are going to be here is on Sunday morning. So, we think about how to make it meaningful to

them liturgically and socially. We schedule a monthly outing and that brings people together from both Sunday services. In September, we're going to the last Sunday Nationals game of the season. Also, we have what we call "7 at 7s." Seven people meet at 7 p.m. on Friday or Saturday night at somebody's house. (We have an odd number so that people who are single won't feel uncomfortable.) And that's a great way for people from different geographic areas of the diocese to get to know each other.

**WW:** So, your congregation is not just from Georgetown.

**SCARIATO:** Oh, definitely not, it's less than half Georgetown. St. John's is very socially and economically diverse. We have those who have lived in Georgetown for years and we have several who have come from homeless shelters. We draw people to the parish for many reasons, not just location.

**WW:** Some of that would be your outreach programs, I imagine.

**SCARIATO:** There's a lot of energy in outreach here. We're a part of the Georgetown Ministry Center; we have a shelter here four or five weeks of the year. We have people whose ages range from 6 to 92 out on grate patrol. This year we're going to start working with the Washington Interfaith Network. Also, we have a lot of people who are very heavily involved in working toward the cause of peace in the Holy Land, including John Van Wagoner, who will be going with the Bishop in September to Jerusalem. We've had several Sharing Jerusalem conferences here and held an interfaith service in April. We look for ways to have helpful exchanges of views.

**WW:** Is there anything else about St. John's you'd like to share?

**SCARIATO:** Well, just that this parish is very, very grateful to the Bishop and the staff at Church House for helping us in all our endeavors. We really feel that when we have a question and we need help, that there's somebody on the other end of the phone. It means a lot to me as a clergy person, and to our parishioners as well.

## Vulnerable in Vukuzenzele

Vukuzenzele is home to many families with children. But the children here are at risk. Thousands are packed into a small area the size of several city blocks in this informal settlement near Johannesburg, South Africa. Only



dirt paths separate rows of makeshift dwellings made of metal sheeting and cardboard. There is no school, park, or playground. Unsanitary conditions, HIV/AIDS, and resentment of foreigners are daily threats.

The Ven. Sharron Dinnie and her nearby Church of St. Peter and St. Paul saw these dangers. They set up the Kwasa Centre to offer schooling in an abandoned mining camp. With the help of St. John's Church, Lafayette Square, the Comis Foundation of Washington, and others, Kwasa has become a center offering vital pre-primary, after-school, and sports programs. Kwasa has brought new life to Vukuzenzele — sparking fresh hope for a brighter future.

This new dawn, however, is only a beginning. Won't you join us to help Sharron and her church fulfill their mission to bring God's love to the children of Vukuzenzele?

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### Bishop's Appeal reminder

"We miss you!" are the words that open Bishop Chane's reminder letter to those in the diocese who have yet to contribute to the 2008 Bishop's Appeal. The annual appeal helps supplement the diocese's annual operating budget, making it possible to provide essential services to each of its 92 congregations.

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## LAMBETH CONFERENCE: 2008

# Bishops' discussions were wide-ranging

By Jim Naughton

The bishops at the Lambeth Conference didn't talk exclusively or even primarily about sex. The rest of their conversations just didn't receive as much attention.

Among the topics to which they devoted prayer, study and conversation were: evangelism, ecumenism, interfaith relationships, domestic violence, political advocacy and safeguarding the environment. Their spouses explored complementary themes at a separate conference.

Some conference highlights included:

- U.S. author and evangelist Brian McLaren's funny, insightful global overview of the challenges and opportunities for evangelism in pre-modern, modern and post-modern societies (including insights that will be familiar to those who attended his presentation at the diocesan Evangelism Conference in June—now available at [www.edow.org](http://www.edow.org))

- A moving lecture on what the loss of religious faith means to a secularizing world by Jonathan Sachs, chief rabbi of the United Hebrew Congregations of the British Commonwealth.

- An unsettling joint session of the two conferences in which men—seated on one side of the aisle under the big blue circus tent that was the conference's main venue—and women, seated on the other, explored the incidents and effects of domestic violence in their lives by studying the story of the rape of Tamar in 2 Samuel 13.

## Lambeth Conference covered everything from evangelism to the environment

- Extensive conversations about the many valid methods that members of the Anglican Communion use to plumb the meaning of Scripture.

- The screening at a Lambeth Fringe event of a 20-minute video featuring the voices of gay Anglicans in African churches that do not accept them.

Eschewing the parliamentary-style legislative sessions of the 1998 Lambeth Conference, the 2008 Lambeth design team built the gathering around eight-member Bible study groups and 40-member *indaba* groups in which bishops had the opportunity to get to know one another more deeply. (The design team included the Rev. Ian Douglas, a professor at Episcopal Divinity School in Cambridge, Mass., who preached at this diocese's most recent convention.)

"No voice is too big, too small or too mediocre" to be heard, said the Archbishop of Capetown, the Most Rev. Thabo Makgoba, who introduced the design team to the concept of *indaba*, a Zulu word for community discussion of matters of concern.

"The definition of the problem is most profound and clear when everybody has put in their bit," he said. "Even if one is repeating what the other said, it emphasizes this is how the problem is perceived... but then we move from the superficial seeing of the crisis, into the deeper meaning

of it."

The format was not comfortable for bishops who wanted to pass legislation or issue proclamations. But organizers estimated that at least 12 of the 17 *indaba* groups worked well.

"There may be some who expected that there would be definitive documents, but maybe the most definitive and important document to come from this [are] the relationships that have been built here," said Bishop Michael Curry of North Carolina.

Aside from conversations about sexual orientation, the event that received the greatest attention was the Walk of Witness, in which 1,500 bishops, their spouses, supporters and guests walked through central London to call attention to the Millennium Development Goals and to urge global leaders to increase their efforts to halve world poverty by 2015. Prime Minister Gordon Brown met the marchers and called the walk "one of the greatest public demonstrations of faith this great city has ever seen."

In addition to the MDGs, the conference solidified Anglican Communion support for aggressive action to slow the pace of global warming. The bishops devoted a full section of their final reflections to the environment.

"Safeguarding creation is a spiritual issue," the document says. "Climate change is posing questions freshly for

us about our attitudes toward creation, technology, sustainability for a future and justice for all people. This is a discipleship issue, not something we might possibly do. When others see that we Anglicans take the issue of environment seriously, they may be drawn to work alongside us, and in so doing they may see the Good News of Jesus Christ proclaimed in action."

There were light moments, as well. At the opening Eucharist at Canterbury Cathedral, after the bishops had processed from the church, the English and Asian press were eager to get a photograph of Presiding Bishop Katharine Jefferts Schori. But she was deep in conversation with a fellow primate, and wouldn't turn away no matter how frequently they called her name. Then a sudden breeze swept the other primate's biretta off of his head and directly toward the photographers. As both bishops bolted, laughing, to retrieve it, shutters clattered away.

**Links:****Brian McLaren's EDOW presentation**

<http://www.edow.org/mclaren-evanconf.pdf>

**Reflections from the Indaba groups at the Lambeth Conference**

<http://www.lambethconference.org/reflections/document.cfm>

**The Tamar Campaign**

[http://www.oikoumene.org/fileadmin/files/wccmain/documents/p51/Ministerial\\_formation/mf103.pdf](http://www.oikoumene.org/fileadmin/files/wccmain/documents/p51/Ministerial_formation/mf103.pdf)

**Voices of Witness-Africa**

<http://walkingwithintegrity.blogspot.com/2008/07/voices-of-witness-africa.html>

## Walk of Witness in support of the MDGs



Photos by Chris Clement/Episcopal Life Online

**Ecumenical and interfaith leaders** joined Archbishop of Canterbury Rowan Williams and bishops from around the Anglican Communion on a July 24 march through central London to call for an end to global poverty.

## LAMBETH CONFERENCE: 2008



Photo by Herb Gunn

**Bishop Gene Robinson**, who was not invited to Lambeth, preaches at St. Mary's, Putney.

### Archbishop of Canterbury calls for continuing ban on public rites, cross-province interventions

#### From the final presidential address of the Archbishop of Canterbury at the 2008 Lambeth Conference:

"A fellow Christian may believe they have a profound fresh insight. They seek to persuade others about it. A healthy church gives space for such exchanges. But the Christian with the new insight can't claim straight away that *this* is now what the Church of God believes or intends; and it quite rightly takes a long time before any novelty can begin to find a way into the public liturgy, even if it has been widely agreed. Confusion arises when what is claimed as a new discernment presents itself as carrying the *Church's* authority.

And that's why the pleas for continuing moratoria regarding certain new policies and practices have been uttered. Such pleas have found wide support across the range of views represented in the *indaba* groups. The Church in its wider life can't be committed definitively by the judgment of some; but when a new thing is enshrined, in whatever way, in public order and ministry, it will look like a definitive commitment. The theological ground for a plea for moratoria is the need to avoid this confusion so that discernment continues *together*. The Resolution of Lambeth '98 was an attempt to say *both* 'We need understanding and shared discernment on a hugely complex topic,' and 'We as the bishops in council together are not persuaded that the new thoughts offered to us can be reconciled with our shared loyalty to Scripture.' Perhaps we should read that Resolution - forgetting for a moment the bitterness and confusion around the debate

and acknowledging that it remains where our Communion as a global community stands - as an attempt to define what a healthy Church might need - space for study and free discussion without pressure, pastoral patience and respect, unwillingness to change what has been received in faith from Scripture and tradition. And this is not by any means to say that a traditional understanding and a new one are just two equal options, like items on the supermarket shelf: the practice and public language of the Church act always as a reminder that the onus of proof is on those who seek a new understanding. To say that the would-be innovator must be heard gratefully and respectfully is simply to acknowledge the debt we always owe to those who ask unfamiliar questions, because they prompt us to explore our tradition more deeply.

It's worth adding, too, that the call for a moratorium on interventions across provinces belongs in the same theological framework. Such interventions often imply that nothing within a province, no provision made or pastoral care offered, can be recognizably and adequately Christian; and this is a claim not lightly to be made by any Christian community regarding any other without grave breach of charity. And it seems to be widely agreed in this Conference that internal pastoral and liturgical care, strengthened by arrangements like the suggested Communion Partners initiative in the USA and the proposed Pastoral Forum we have been discussing, are the way we should go if we want to avoid further ecclesial confusion."

#### **Bishop Gene Robinson was not invited to Lambeth, yet dominated the conference coverage**

Bishop Gene Robinson of New Hampshire, the only openly gay bishop in the Anglican Communion, was not invited to the Lambeth Conference by Archbishop of Canterbury Rowan Williams, but dominated its media coverage for days at a time.

Robinson preached to a crowd of more than 500 at St. Mary's, Putney in London on the Sunday before the conference. That weekend he did more than 20 media interviews and appeared on every national television outlet, in every major British daily and on most of the radio outlets of the British Broadcasting Corporation. His sermon, which was interrupted by a heckler, was broadcast live in its entirety by the BBC's 24-hour news channel. The New York Times and Washington Post also profiled Robinson.

On the day after his sermon, Robinson and the actor Sir Ian McKellen co-hosted the English premier of "For the Bible Tells Me So," a film by Dan Karlslake. The film, which drew some 850 people to the Southbank Centre's Queen Elizabeth Hall, shows conservative Christian parents, including Robinson's own, coming to terms with a child's homosexuality.

During the conference, the bishops of the New England province of the Episcopal Church hosted two receptions at which bishops from around the Communion could meet Robinson. The receptions were attended by some 200 people, organizers said.

#### **A sampling of reactions from bishops of the Anglican Communion to the Lambeth Conference:**

**The Most Rev. Carlos Touché Porter, Primate of Mexico:**  
"I was prepared for much worse. One thing I enjoy about being Anglican is to live with uncertainty and unresolved questions, and that is how we are going home. But if we are not of one mind, I think we are of one spirit."

**The Most Rev. Martin Barahona, Primate of Central America:**  
"I think we are in pretty good spirits. I think that the tension is down. We are happy to be together. I hope this can be maintained."

**The Rt. Rev. Trevor M. Mwamba, Bishop of Botswana:**  
"The great virtue was really getting to know one another. The differences, we acknowledge, are there, but it does give us that hope to work on them."

It's all about patience, as well, in terms of how we want to walk together. Some want to run. Some want to walk. Some want to crawl. We need to find this pace together."

**The Rt. Rev. Jon Bruno, Bishop of Los Angeles:**  
"I can only say that inclusion is a reality in our diocese and will continue to be. For people who think that this is going to lead us to disenfranchise any gay or lesbian person, they are sadly mistaken."

**Bishop P. K. Samantaryo, Diocese of Amritsar, Church of North India** (in a letter during the conference to Canon Philip Groves of the Anglican Communion office):

"I came to attend the Lambeth Conference with lot of questions in my mind about the issue of human sexuality as I knew this issue has threatened the unity in the Anglican Communion. Coming from a conservative back-ground I was not even prepared to listen to any person who supported the gay and lesbian people. However, the Indaba experience [based on intensive discussion] has changed my opinion. After listening to the stories of bishops coming from different cultural contexts I have become aware of the pain and agony people have bear because of our attitude towards each other. Further, I am convinced that despite their different and often opposite positions all are committed to live and grow within the Anglican family."

**LAMBETH CONFERENCE: 2008***LAMBETH, from page 1*

consecration of a gay bishop—first in passing Resolution B033 at its General Convention in 2006, and again when its House of Bishops met with Williams in New Orleans last year and pledged not to confirm a gay candidate if one were elected to the episcopacy. However, a number of dioceses have passed resolutions asking the General Convention to overturn B033 when it meets next July in Anaheim, Calif.

No Episcopal diocese has an authorized rite for the blessing of same-sex relationships. The Diocese of New Westminster in Canada, where same sex marriage is legal, has approved such a rite, and four other Canadian dioceses are considering a similar step, according to Archbishop Fred Hiltz, the Canadian primate.

A number of Episcopal dioceses—including this one—permit the blessing of same sex relationships, a practice also common in the Church of England and other provinces of the Communion which were not singled out by the archbishop. Some church leaders have argued that the moratoria require an end to such blessings, but at his press briefing, Williams made it clear that he was speaking about the authorization of rites.

"As soon as there is a liturgical form it gives the impression that this has the church's stamp on it," he said. "There are those in the USA who would say pastoral care means rites of blessing. I am not very happy about that."

In his closing address, the archbishop also requested a moratorium on so called "border-crossings" in which a bishop from one province of the Communion claims parishes or a diocese in another. Five conservative primates have crossed the borders of other provinces, including the Episcopal Church, to claim theologically conservative parishes or dioceses.

Four of the five primates, and almost all of their bishops, boycotted the Lambeth Conference because Williams had invited Bishop John B. Chane and other bishops who had participated in the consecration of Bishop Gene Robinson. Robinson is the only bishop in the Anglican Communion who lives openly with a partner of the same sex.

These primates and an unknown number of diocesan bishops had attended the Global Anglican Future Conference (GAFCON), a gathering of theological conservatives held in June in Jerusalem.

Williams' plan to preserve the Communion calls for the adoption of an Anglican Covenant that would be used to resolve future disputes, and the creation of a pastoral forum to intervene in situations in which individual parishes or dioceses were out of sympathy with their province on the issue of homosexuality.

The archbishop said he hoped that the text of the covenant would be approved within a year and sent to the Communion's 38 provinces for approval. If a province did not approve the covenant, "it doesn't mean there is an absolute level of separation," Williams said, but a potential diminishment of a province's participation in the life of the Communion.

The current draft of the covenant, known as the St. Andrew's Draft, includes an appendix outlining lengthy procedures under which a province could have its status in the Communion reduced for offending another. Presiding Bishop Katharine Jefferts Schori said there was "great unanimity" among the bishops in rejecting the appendix, and said she believed it would be substantially rewritten.

Williams said he wanted "a clear and detailed specification for the task and composition of a [pastoral] forum" within the next two months from the Windsor Continuation Group, which he has charged with finding ways to help draw the Communion together while work on the covenant is under way.

Gay and lesbian groups objected to calls for a moratorium, saying Williams was relying on an already marginalized group to make further sacrifices in order to preserve the Communion.

"I think it is sad that the Archbishop of Canterbury has placed himself so far on the wrong side of history and the wrong side of the gospel on this issue," said the Rev. Susan Russell, president of Integrity USA.

Episcopal bishops praised Williams for the spiritual tone he established for the conference, and gave thanks for the extensive conversations they had with colleagues from around the world, even as they expressed reservations about the sacrifices the Communion was asking of its gay and lesbian members.

The Rt. Rev. Steve Lane, bishop coadjutor of Maine said he was "really moved and inspired by the vision of catholic humanity and the vision of Christ in all" that Williams explored

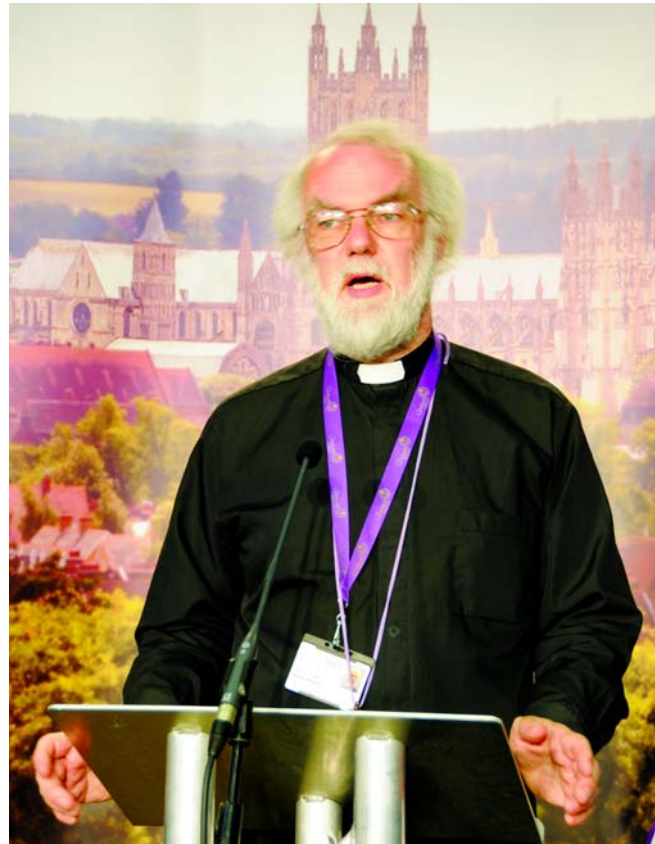


Photo by Herb Gurn

**Archbishop of Canterbury Rowan Williams speaks at the conference.**

during the conference. However, he said he felt tension between that vision and what seemed to be Williams' request that "some churches sacrifice some of their members. I don't think we can sacrifice a group of the baptized. That is beyond our power and it would be a grave wrong."

Even bishops like the Rt. Rev. Marc Andrus of California, who said he does not support the moratoria, spoke positively of Williams' leadership. He noted the passage in his closing address in which Williams said that those who oppose the moratoria may "conceive of deeper unity in other ways."

"I take this to be a profound and generous idea," Andrus said. "In not abiding by the moratorium on same-sex blessings I take it as incumbent on me and on us in the diocese to actively labor to both understand the position of those to whom that moratorium is important, and to convey the reality of our life together to the world. I must redouble my efforts at inhabiting a deeper unity."

Bishop Mark Sisk of New York said he valued the opportunity to learn about the context in which other provinces discussed human sexuality.

During a webcast from Episcopal Church Center, he said he was pleased at "the number of other provinces across the Communion who are very supportive of the kinds of concerns we are trying to address."

However, he added, in many parts of the Communion, association with a church that is perceived to be "pro gay" is dangerous, especially in areas where Christians constitute a small religious minority. "Their lives are quite literally in danger," he said. "[It is] yet another excuse for the dominant culture to demean them and sometimes violently so."

The Joint Standing Committee of the Primates Meeting and the Anglican Consultative Council will meet in November to discuss plans for a pastoral forum and the covenant. Williams said he plans to call a Primates Meeting in early 2009. The Anglican Consultative Council meets in May. If it approves a covenant, the text would then be sent to the provinces for approval.

Most bishops said that the text would probably not be received in time to be considered at the General Convention of the Episcopal Church that July.

SUTTON, from page 1

event, and "there've been many notes, cards, gifts and phone calls, not only from the Diocese of Maryland but from the Diocese of Washington as well," said Bishop Sutton, who served in this diocese for 12 years, most recently as the Cathedral's Canon Pastor and director of its Center for Prayer and Pilgrimage.

A highlight of the service was an "overwhelming feeling of support from family and friends," Sutton said. His grandmother was there, along with other family members; his son, Kyle, read a poetic rendition of Psalm 40; and a piece of music commissioned by his wife, Sonya, was performed during the prelude. The presence of well-wishers from both dioceses was "an incredible gift," he said, as were "the thousands of hours that hundreds of people put into a two-hour service."

"But for me, personally and spiritually," he said, "the most significant moment was when I was on my knees and those bishops came around and laid hands on me."

The choir was chanting; he was surrounded by more than 30 bishops and a crowd of thousands. But with his eyes closed, he said, he barely heard a thing.

"I was in prayer, and my prayer was, *Lord, make me ready*," he said. "There was just total peace in my soul."

In that moment, with the laying on of hands, "the ancient sign of the conferring of the Holy Spirit," Sutton became Maryland's 14th bishop.

Many see Sutton's episcopacy, with its stated theme of reconciliation, as a sign that God moves in mysterious ways:

Maryland's first bishop, Thomas Claggett, was a slave owner. Sutton is a descendant of slaves.

Claggett was chaplain to the U.S. Senate. The Rev. Barry C. Black, also a descendant of slaves, is the current Senate Chaplain and preached at Sutton's consecration.

And Claggett is interred at Washington National Cathedral, close to the Center for Prayer and Pilgrimage which Sutton directed.

"When I talk about the agenda [of my episcopacy] being the ministry of reconciliation, I think it began with my election," Sutton said. "I believe that Bishop Claggett was rejoicing in heaven and that he knew the work of reconciliation is continuing and that the Diocese of Maryland has come a long way."

Within two weeks of his consecration, Sutton experienced another wink from history while representing his diocese at the Lambeth Conference, the once-a-decade gathering of the Anglican Communion's bishops.

In Canterbury Cathedral, he looked up and saw a large plaque honoring Claggett. He later learned that Claggett, who was the first bishop of the Episcopal Church in the U.S. to be consecrated on American soil, also was a descendant of a

Lord Mayor of Canterbury.

Sutton realized that as the new Bishop of Maryland, he was connecting with the diocesan roots back in Canterbury.

Another full circle. It made him ponder the great moral issues of today, and commit himself more deeply to his new work.

"In the global sense of it, [Claggett] missed the mark there [on the issue of slavery]," Sutton said. "Even more, I don't want to be on the wrong side of history."

As perhaps the newest bishop at the Lambeth Conference, Sutton relished the chance to begin his episcopacy with that experience.

"One of the things the Lambeth Conference really helped me to see better is the need for American dioceses to think more globally," he said, adding that it was global issues that gave him his first strong sense of his call to the episcopacy. "Lambeth is a perfect way to begin, because you realize you're the bishop. As bishop, you don't have responsibility simply for the thousands of people, Episcopalians, in your diocese: You represent a long tradition that has global responsibilities. A significant part of my ministry has to be moving the diocese toward more global mission."

Sutton will travel to the Middle East in the fall and plans to visit Africa next year. "I want to get every parish linked up with a parish overseas," he said.

In addition to this ministry of global reconciliation, Sutton hopes to pursue reconciliation - "putting things back together in the way that God has intended," - in other ways: Spiritually, by getting individuals reconnected to God; socially, by reconciling people across lines of division (rich/poor; liberal/conservative; black/white; gay/straight); and environmentally, by leading the charge toward more responsible stewardship of the planet, which has been one of his great passions to date.

Looking ahead to the fall and all its busyness, Sutton says he has much to do: learning to serve as a good shepherd to his new flock and, as a contemplative, finding time to stay grounded in his own prayer life.

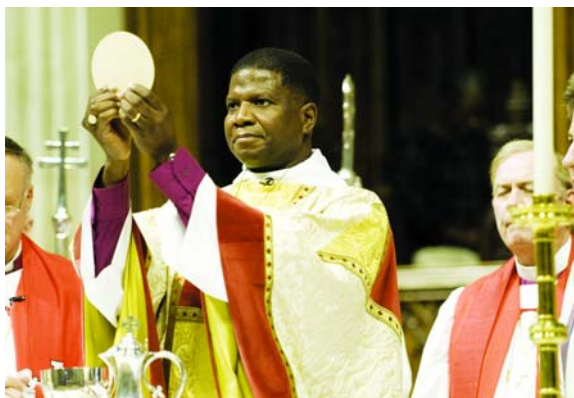
But he is taking inspiration from a story he heard at the Lambeth Conference.

While visiting rural Oxfordshire, the Bishop of London met a shepherd and asked him to explain how he actually used his staff.

"The man told him that the most effective thing a shepherd can do is just to stand still with the staff held high, and then the sheep will eventually come to you," Sutton said. "That's what I want to be. I want to just stand still and resolute, and let people be drawn to me."

"Whenever I use the symbols of my office to poke, prod and cajole people to do what I want them to do, then I am not being a good leader of my flock. If I can be settled and peaceful enough, maybe I can be the most effective leader."

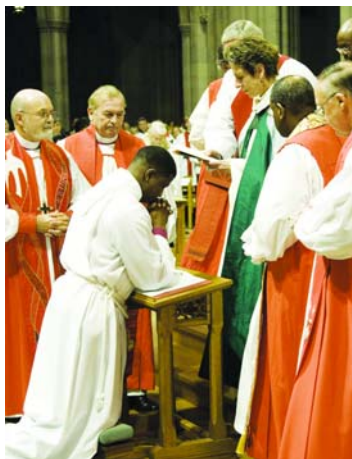
## BISHOP SUTTON'S consecration



Photos by Ed Graham and Val Hynes (bottom)

### BISHOP EUGENE SUTTON

was consecrated as Maryland's 14th bishop during a joyful service at Washington National Cathedral on June 28. Ten days later, he visited Camp Amazing Grace, for 22 children with parents in prison, where he joined the campers in making a tie-dyed shirt. The camp is sponsored by the Prison Ministry Task Force of the Diocese of Maryland.







**WINDOW ON FILM**

By Beth Lambdin

**Mamma Mia! (Rated PG-13)**

*Mamma Mia* scorched the summer box office as the highest grossing musical opening - EVER. Who knew we craved a hit of ABBA? Meryl Streep struts her stuff as Donna, a 50-something single mom (and former pop singer) running a tumble-down inn in the shimmering Aegean. In a stroke of perfect casting, lovely Amanda Seyfried plays her luminous daughter, Sophie, conceived about 20 years ago in a period of revolving lovers (Stellan Skarsgård, Pierce Brosnan and Colin Firth). With paternity unknown on the eve of her wedding, Sophie wants to know who her father is and covertly invites the three to the wedding. Donna is not thrilled when they show up. Not much of a plot; the film primarily exists as a vehicle for those toe-tapping ABBA songs. However, there are genuine pleasures here: the scenes between Mamma Donna and sweet Sophie are genuinely touching. And, Donna's former back-up singers, played by Julie Walters and Christine Baranski, slip into the best friends' role as comfortably as a weathered pair of blue jeans. However, equating "back-up" with the talented Baranski is a contradiction; she nails the film's best number, "Does Your Mother

Know?" The Greek Isles are gorgeous, the players good-looking, and Streep rocks as the Dancing Queen. Now, if I could just get Brosnan's slightly off-key rendition of "S.O.S." to worm its way back out of my head.

**The Dark Knight (Rated PG-13)**

*The Dark Knight*, an ambitious superhero movie, swooped into movie history as the largest grossing opener, and now rivals the mighty *Titanic* with its box-office take. It's loud, long and violent (and not suitable for many children). Gloom hangs over the film like Spanish moss suffocating the occasional, weak ray of light that breaks through. Still, there's something seductive about the man in tights. Christian Bale reprises his role as Batman/Bruce Wayne. We catch up with him in the throes of a vigilante-crusader-existential crisis. He's searching for a worthy successor and believes that the brash, new DA, Harvey Dent (Aaron Eckhart) may be just the man - although Wayne resents that Dent's got his girl (Maggie Gyllenhaal) too. Love triangle notwithstanding, there's big trouble brewing in Gotham. Batman has annoyed the mob and they're retaliating, but at least they live by a code. The real threat to Gotham, if not humankind, is the Joker (Heath Ledger), a clever psychotic who gets his jollies by creating chaos and watching the world burn; the parallels to modern-day terrorism are unmis-

takable. Ledger is terrific (Oscar nomination?) and whenever he's on screen, the film thrums with anxious energy. Unfortunately, the adrenaline rush climaxes at two hours, and the last act droops to a predictable conclusion.

**Swing Vote (Rated PG-13)**

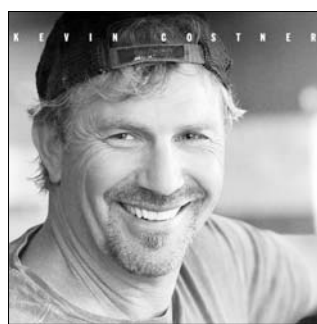
Kevin Costner's still got "it" as he plays yet another dissolute charmer. This time he's Bud Anderson, an aging slacker drinking away his days in Texico, New Mexico. His daughter, Molly (fabulous newcomer Madeline Carroll), a whip-smart fifth grader, is the functional adult in this relationship. She's fed up with Bud, who never fails to disappoint. But, she's got nowhere else to go - and despite his irresponsible behavior, we know he loves her. Bud is a politician's nightmare, ignorant (and proud of it) about current events including the upcoming presidential election. Molly, with a special sensitivity bred by unhappiness, is not only tuned in to the close race, but also to the woes of the working-class. She's a junior populist for our times. Believing in one's civic duty, she covertly registers Bud to vote, and in a twist of fate, his ballot determines the election's outcome. This catapults him into the middle of a political and media frenzy, which the film skewers with mildly amusing results. The strength of the film rests squarely on our heroine's capable shoulders. Echoes of *Paper Moon*, and *Being There* reverber-

ate here, but it's Frank Capra's legacy that most endures through the acts of one good "tween."

**The X-Files: I Want to Believe (Rated PG-13)**

As an X-File neophyte, I had but one question: Does the film stand alone as a satisfying piece of work? Former FBI agents, Fox Mulder (David Duchovny) and Dr. Dana Scully (Gillian Anderson) are rousted from "retirement" by a persistent FBI investigator (Amanda Peet) when one of her agents goes missing. There's a sense of urgency: the agent may still be alive - at least according to the visions by a psychic ex-priest and pedophile (Billy Connolly). Father Joe is seeking redemption but his help is met with derision, except by Mulder, who is at least willing to consider the "clues" provided by the defrocked priest. Scully dismisses him out of hand - and despises him for his disorder. But, ironically, she's a pariah too back at her hospital for pursuing an unpopular course of treatment with a young patient. Meanwhile, severed body parts pile up. The mystery is OK, reminiscent of the superior *Dirty, Pretty Things*. More compelling is the wistful relationship between these two old friends who fear that their work may have damaged them beyond repair.

*Beth is a freelance writer who reviews films every other month in Washington Window. She welcomes your comments at beth@bethlambdin.com.*



**HUNGER FUND REPORT**  
from the July 10, 2008 Meeting  
*Jesus said "Feed my sheep."*

|   |                |
|---|----------------|
| Starting Funds  | <b>\$8,060</b> |
| Grants:   | Granted        |
| ▶ Interfaith Works<br>(formerly Community Ministry of Montgomery County)                | \$4,000        |
| <i>Runs multiple shelters and day programs that include meals in Montgomery County.</i> |                |
| <b>Total Requested: \$4,000; Total Granted: \$4,000; Remaining funds: \$4,060</b>       |                |

**Donate to the Hunger Fund online at <http://www.hungerfund.net>**  
**SAVE THE DATE: Annual Diocesan Hunger Walk, Sunday, October 19, 2008**

*WALKER SCHOOL, from page 3*

things, to open their minds," Holmes said. "Just to know that they can do anything that they want to."

They also want their pupils to understand, through daily chapels conducted by the Rev. Kwasi Thornell, that there's a God they can always turn to.

"Our goal is not to convert anyone in reference to their religious beliefs," Holmes said. "Our goal is just to reinforce them and let them know God is there."

"It's like that verse from Philippians," Hubbard begins, and

the others join in instinctively: "I can do all things through Christ, who strengthens me."

**Save these dates** for two upcoming celebrations in support of the Bishop John T. Walker School for Boys.

- **Founders Day Choral Evensong**, 5:30 p.m. Sept. 24 at Washington National Cathedral.
- **Benefit performance by The Chane Gang** (music and dancing) on the evening of Oct. 10 at Washington Episcopal School.



## WHAT'S COOKING?

### The bay's bounty

With the Chesapeake Bay's crab season still in full swing, "Cooking with Two Saints; in the Kitchen with St. George" (Valley Lee) offers a range of recipes for the tasty crustaceans. Get cracking with these selections:

#### Crab Cakes

Recipe from Rachel Long  
1 lb. fresh crab meat  
6 slices fresh bread, dried and cubed

½ tsp pepper  
1 tsp salt  
¼ tsp dry mustard  
1 tsp Worcestershire sauce  
2 eggs, beaten  
Parsley, fresh and cut fine

Mix together with enough mayonnaise to soften and form cakes. Fry in

very hot oil or in deep fryer.

This recipe, dated 1936, comes from Joe Long's mother. There were a number of notes appended:

- Do not use frozen crab meat; it will be too hard in frying.
- Do not use flavored croutons; their flavor will change the taste of the crab cakes
- Make up in 1 lb. lots
- For deluxe cakes - use white meat, remove crust from fresh dried bread. If fresh ground pepper, use scant measure.
- These cakes will freeze nicely, and if thawing in the refrigerator, allow one day for slow thawing.

#### Deviled Crabs

Recipe from Joyce Bennett  
1 lb. crab meat  
1 Tbsp. butter  
1 Tbsp. flour  
1 cup milk  
1 Tbsp. bread crumbs

see CRABS, page 12

Our cartoon is drawn by Bob Erskine.



"We were sinners and the Lord sent a plague of humans to destroy the Earth."

# Hovering or helping? Parents walk the wire

## FAMILY MATTERS:



Margaret M. Treadwell

"Parenthood is forever. Plan it." reads my favorite T-shirt, which over the years has humbled me as I've stumbled, muddled

through and hopefully learned from my mistakes as a mother. With school beginning, I use that message to ask, "How do you want to position yourself this fall to foster growth and independence in your children? How might you stay connected while loosening the reins for the rest of the school year?" These are lifelong questions for parents and grandparents who wish to strike a balance between being overly involved and not involved enough.

While pondering these questions, I came across several recent studies concerning "helicopter parents," a term which first appeared in the 1990s to describe a new category of 40-something Baby Boomers who are intensely involved in their children's development, hovering over every aspect of their education and recreation and even rising as far as the graduate job market to intervene on behalf of their young adults. Some even bail out their "children" from marriages by providing finances and childhood bedrooms readied for a return home.

I have heard most about this phenomenon from teachers, principals and college deans, who cite the lack of responsibility students take for themselves when they are constantly calling home on cell phones - surely the longest "cordless" umbilical cord in history. These educators insist that children are not spoiled by material wealth, but rather by parents who arrange for their offspring to never experience failure or suffer the consequences of their actions.

In a 2007 study, the National Survey of Student Engagement polled 313,000 college students at 610 schools and found that seven out of 10 students communicated "very often" with a parent (mothers were the most frequently contacted), and 13 percent of first year students and 8 percent of seniors reported frequent intervention by a parent or guardian. The study found that college students who reported high levels of contact with parents and guardians, and whose parents frequently intervened on their behalf, were *more* satisfied with their education and reported deeper learning activities than students with less-involved parents. Meanwhile, professors worry about the blurring of the boundaries between childhood and adulthood and the gradual 'infantilisation' of society with the appearance of 'kidults' or 'adultescents.' The dilemma? Students welcome the involvement of their alpha parents!

The phenomenon also has garnered attention in Great Britain. In a Jan. 3,

2008 article in the *The Guardian* \* Paul Redmond, head of careers at the University of Liverpool, describes the five most common kinds of helicopter parents:

- The *agent* who operates like a footballer's agent - fixing deals, arranging contracts and smoothing out local difficulties.
- The *banker* who is unique in the financial services world for never seeing loans repaid, asking few, if any, questions, expecting no collateral and being psychologically inclined to say "yes" no matter how illogical or poorly articulated the request.
- The *white knight* who appears at short notice to resolve awkward situations, then silently disappears once intervention is accomplished.
- The *bodyguard* who protects the client from a range of embarrassing social situations such as canceling appointments, constructing elaborate excuses, doubling up as chauffeur and personal assistant.
- The *black hawk* who is dreaded by teachers for going to any length - legal or illegal - to give their offspring a positional advantage over any competition.

All of us want the best for our children and perhaps fall somewhere along this continuum from time to time, especially as the cost of college increases. James Boyle, president of College Parents of America says, "The vast majority of parents just want to be better consumers and support their child's education." But what are we creating with our singularity of focus

on academic, athletic or social success, rather than thinking about the whole, integrated person?

Happy children are those who grow up to take responsibility for their own destiny and being, which makes for productive, fulfilled human beings giving back to the world. This requires independence, self-motivation, resiliency, reliability and an ability to make decisions and take stands for themselves. What would it take for helicopter parents to draw on their faith and trust in God, remembering that our children are His children?

#### Prayer for Young Persons

*God our Father, you see your children growing up in an unsteady and confusing world; Show them that your ways give more life than the ways of the world, and that following you is better than chasing after selfish goals. Help them to take failure, not as a measure of their worth, but as a chance for a new start. Give them strength to hold their faith in you, and to keep alive their joy in your creation; through Jesus Christ our Lord. Amen -- BCP p. 829*

\* "In they swoop to direct their children's career: the helicopter parents have landed," by Donald MacLeod, *The Guardian*, Jan. 3, 2008.

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](mailto:PeggyMcDT@aol.com).

# On pilgrimages and systems of privilege

## ■ BEARINGS:



**Martin L. Smith**

This has been a summer of pilgrimages for me. I have crossed the Euphrates to meditate in Harran—the city where Abraham and Sarah settled before risking the further move to Canaan—the way faith calls us to pull up our roots. I have prayed alongside pilgrims at the shrine of Job in Sanliurfa, who were weeping silent tears as we descended to the spring linked with his legend, meditating on the place of loss and suffering in our spiritual journey. I have shared my joy with throngs in Konya praying at the tomb of the most beloved mystic of Islam, Jalaluddin Rumi, now the most read poet in the world, eight centuries after his death. But I have planned a further pilgrimage. As you read this I will be in Berlin, where I intend to spend some time in prayer at the memorial to the gay victims of the Holocaust, dedicated just a few weeks ago.

It is agonizing to recall the fate of the gay men who were condemned by the Nazis to torture and devastating

forced labor that killed most within months. But this is what most people don't know; when the camps were liberated by the Allied armies many surviving gay inmates were not set free. The 'liberators' jailed them. Hundreds continued in prisons until they were deemed to have 'served their time,' years after the war ended. They were truly the forgotten.

During my training as a guide to the Holocaust Museum here in Washington, I remember the impact of the testimony of an old German man, who had survived torture in five camps, several years in the prison to which he had been immediately consigned after the camp was liberated, and then upon release made the journey home to his mother. She took him in, but never once asked—she didn't want to hear what she suspected—where he had been all these years. These men were consigned to oblivion without recognition or restitution until recently.

Perhaps my pilgrimage will strengthen me to keep on trying to answer a common question: why is there so much at stake in the dispute about gay folk and their lives that it threatens to split the church and deepen the rift in American society? Here are some of the responses I have been working on: it isn't really about sex, it's all about power. It feels safer to

wrangle about sex acts and tease out the sticky threads of disputed interpretations of Leviticus and the authority of the Bible than it is to talk about systems of privilege.

I remember my eyes being opened at a gathering of Christian leaders some years ago who were tackling the issue of racism. A distinguished academic made great headway demonstrating that racism was not merely a matter of individuals having negative feelings to those of a different race. The issue was the system of unearned privileges enjoyed by white folk. Gradually, most of the participants seemed to get it. They couldn't absolve themselves by claiming personally to have no negative feeling towards persons of color. What they needed to reckon with were the hundreds of ways in which simply being white entitled them to all sorts of preferential treatment, privileges and perquisites.

It was a powerful turning point, and as lunchtime approached the participants were feeling good about the shift in perspective they were gaining. The session was ready to end earlier than scheduled, so the lecturer offered to add a supplement. "Let me use the final half hour before lunch to demonstrate how the same is true of heterosexism. What society is wrestling with in coming to terms with the gay and lesbian minority is

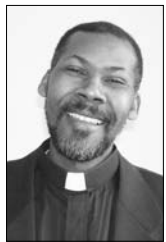
not really homophobia—the nexus of negative attitudes towards them—but heterosexism, the maintenance by straight people of the system that awards them multiple, automatic advantages." The lecturer illustrated her argument with a sample of these privileges, ranging of course from marriage to the right to display affection in public. Suffice it to say that many people in the audience were acutely uncomfortable that she had made this additional case. It's far easier to talk about prejudice, because we can disclaim it, than about unearned privilege and power which just a little reflection makes undeniable.

My pilgrimages are a resource for gaining the strength to continue in the church. Because our real struggles are about relinquishing monopolies of power and influence, surrendering unearned privileges that are systemically entrenched, we are in for a protracted process of judgment and conversion. There are no short cuts. When everyone is sick of talking about sexuality, then we might get down to breaking the last taboo and learn to make real analysis of how power is so unequally distributed, in defiance of the Reign of God and the manifesto of the Beatitudes.

*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**

### Un poco de todo durante un verano ocupado

Hola mis hermanos y hermanas que comparten conmigo este camino de fe.

En esta ocasión les saludo con la efusión del que tiene mucho tiempo que no ve a un ser querido, con un fuerte abrazo.

En esta ocasión no pretendo cumplir con ningún cometido espiritual sino informativo al escribir estos párrafos. Durante este verano ocurrieron algunas cosas interesantes que me parece bien compartir con ustedes.

La primera cosa es que, por sugerencia de nuestro Obispo diocesano, viajé a Cuba con una comisión de la iglesia de Saint Alban, esa que está en la

esquina de la Wisconsin con la Massachussets, al lado de la Catedral. Fue un viaje exploratorio como parte de los pasos de un proceso que podría conducirnos a establecer una relación más estrecha con la Iglesia Episcopal de Cuba. En total éramos trece personas.

Lo segundo que ocurrió fue el viaje de una Comisión de nuestro ministerio Latino diocesano a una ciudad del estado de Georgia conocida como Peachtree. Fuimos allí para participar en el Encuentro Nuevo Amanecer, organizado por el Ministerio Latino de la Iglesia Episcopal. En total éramos 21 personas representando a nuestras seis misiones. De acuerdo a los que asistieron, allí se vivieron momentos para recordar y compartir y a la vez los que asistimos salimos del Encuentro con una idea más de las dimensiones de este Ministerio y del futuro que tenemos por delante.

El tercer acontecimiento lo constituye la presencia entre nosotros de la Reverenda Consuelo Sánchez, una clérigo de Honduras que se pasó dos meses visitando nuestras comunidades; algunos de ustedes, estoy

seguro, tuvieron la oportunidad de compartir en una de sus visitas a sus misiones. La Reverenda Consuelo es la primera persona que participa en un programa de Ministerio Mutuo que hemos iniciado con la hermana Diócesis de Honduras.

De mi parte quiero agradecer a cada uno de los que sacrificaron tiempo familiar y hasta trabajo para viajar con nosotros al Encuentro de Nuevo Amanecer; también quiero extender mi gratitud y felicitaciones a cada uno de los que extendieron un saludo amistoso y ofrecieron hospitalidad a la Rev. Consuelo durante su estadía entre nosotros.

Concluye pidiéndoles que se preparen para que celebremos juntos nuestra fe en la Celebración anual de Nuestros Ministerios Latinos que este año tendremos el día cuatro de octubre en la iglesia de Nuestro Salvador.

**Padre Simón Bautista Betances Latino Missioner, Episcopal Diocese of Washington**  
*Editor's note: Communion is available in English at [www.edow.org/ministries/latino](http://www.edow.org/ministries/latino).*

### CRABS, from page 11

- 2 hard-boiled eggs
- 1 tsp. Worcestershire sauce
- 1 Tbsp. parsley
- ¾ tsp. ground mustard
- 1 tsp salt
- ½ tsp pepper
- 1 tsp. lemon juice

Blend flour and butter in saucepan. Add milk and breadcrumbs, crab meat, eggs and seasonings; mix well. Put in clean crab shells, dot with butter; sprinkle with breadcrumbs. Bake at 350 until brown.

### Crabbies

Recipe from Florence Blevins  
Small jar Kraft Old English cheese spread

- 1 stick butter, softened
- 1 ½ cups crab meat
- 1 ½ Tbsp mayonnaise
- ½ tsp. seasoned salt or Old Bay seasoning
- Few drops lemon juice
- 6 English muffins

Mix all ingredients together and spread on muffins. Chill. To serve, broil until cheese is melted and slightly brown. Crabbies may be frozen for later use.



## A SAINT FOR SEPTEMBER

### Cyprian of Carthage

**Also known as:** Thascius Caecilius Cyprianus

**Commemoration:** 26 September (in the Anglican Church)

**Time and place:** Born in the early 3rd Century in North Africa; martyred Sept. 14, 258 in Carthage

**Patronage:** Algeria, North Africa

**Story in brief:** Cyprian was bishop of Carthage and an important early Christian writer. He came from a wealthy pagan family, and received an excellent classical education, becoming a teacher of rhetoric and literature. After his conversion as an adult and subsequent baptism, he gave much of his wealth to the poor of Carthage. He became a bishop in 249. When the Roman emperor, Decius, began to persecute Christians in about 250, Cyprian went into hiding, covertly ministering to his flock. Many of Carthage's Christians abandoned their faith during this time, making sacrifices to idols in hopes of sparing their lives and property. After the death of Decius, there was a dispute about how - and whether - to receive these lapsed Christians back into the church. Cyprian took the middle ground, writing a treatise, "On the Unity of the Church," which stated, "He cannot have God as father, who has not the Church as his mother." After this, a plague broke out in Carthage. Cyprian reminded the Christians that God commands us to love our neighbor. They joined him to care for the sick and bury the dead, and many more were converted. The emperor Gallus renewed the persecution of Christians, but Cyprian decided to stay. Under emperor Valerian, persecution was directed at church leaders, and in 257 Cyprian was exiled to Curibus. He had a vision that he would be martyred. He was brought to trial and beheaded, becoming the first hieromartyr (clergy martyr) of the Church of Carthage. In the reign of Charlemagne, his relics were taken to France.

## MONTHLY MEDITATION

**V**acation at Ocean City, Md. An annual tradition. Me, my two elderly aunts, my mother, my sister, my niece, and her three children, ages 15, 11 and 9. We eat at our favorite restaurants - Phillip's Crab House, Nick's Ribs, Ledo's Pizza - and do all the activities we love: miniature golf, the boardwalk, and Marty's Playland! We sit on the beach, chatting and reading, with me - the "cool" great aunt - in the water with the kids, braving the freezing and turbulent waves of the ocean. It is times like these when I realize what is most important in life: the people I love. So often I spend time stressing over the "small stuff." At the beach, I begin reading the book, *The Last Lecture*, by Randy Pausch, the 47-year-old Carnegie Mellon professor who just died from pancreatic cancer. He made the decision after his

terminal diagnosis to live the rest of his life well - making every moment count - with his wife and three small children. My family time at the beach and Pausch's inspiring witness made me painfully assess what I often put at the center of my life. How often do I allow trivial tasks, minor interactions and material concerns to take precedence? How often do I obsess about the past - things done and left undone - or worry about the future, failing to fully embrace the present or appreciate the priceless times spent with loved ones? Jesus says - "I have come that you may have life and have it abundantly." For me, I know that abundant life comes when I am grateful to God for the people in my life who are gifts and give my life meaning. For me, I know that abundant life comes when I discern what is truly important and valuable, separating these things from what is

irrelevant and shallow. For me, I know that abundant life comes when I focus on the quality of my life in the NOW, and do not let past and future events or concerns consume me. Indeed, I believe one of the most significant spiritual challenges that any of us can face is this: to lead quality lives - not necessarily quantity lives - in which we strive to make a positive difference in the lives of others. And not forgetting God's hope for us: at the same time we are making a contribution of value to our world, to lead lives that are overflowing with love, joy, generosity and faith for ourselves. Leading a good life - not allowing precious people or time to slip through our hands like sand. This year's beach wisdom. Thank you God, and thank you Randy.

*The Rev. Joan E. Beilstein is rector of Ascension, Silver Spring.*

## Regional Assemblies

Clergy, wardens and convention delegates are entitled to vote and should plan to come. Other members of parish vestries are encouraged to come as well to participate in discussions.

- **Region 1:** 8:30 a.m. to noon Oct. 18 (Saturday) at St. Patrick's, D.C.
- **Region 2:** 8:30 a.m. to noon Oct. 18 (Saturday) at St. Patrick's, D.C.
- **Region 3:** 1:15 to 4:30 p.m. Oct. 18 (Saturday) at St. Luke's, Bethesda
- **Region 4:** 1:15 to 4:30 p.m. Oct. 18 (Saturday) at St. Luke's, Bethesda
- **Region 5:** 6:15 to 9:15 p.m. Oct. 22 (Wednesday) at Holy Trinity, Bowie
- **Region 6:** 8:30 a.m. to noon Oct. 25 (Saturday) at St. Paul's, Waldorf

### Schedule of elections and nominations

*Elections at Regional Assemblies are for regional representatives. Balloting will also be done to select the region's nominations for elections held at the annual Diocesan Convention. All terms of office begin after the January 2009 convention and end with the convention of the year listed.*

#### Region 1:

- Regional Convener - 3 year term (2012)
- Clerical Representative to the Diocesan Council - to fill a vacancy (2010)

#### Region 2:

- Lay Representative to the Diocesan Council - 3 year term (2012)

#### Region 3:

- Clerical Representative to the Diocesan Council - 3 year term (2012)

#### Region 4:

- Regional Convener - 3 year term (2012)

#### Region 5:

- Clerical Representative to the Diocesan Council - 3 year term (2012)

#### Region 6:

- Lay Representative to the Diocesan Council - 3 year term (2012)

**Nominations by region** (elect nominees to run at the Diocesan Convention in January):

### For Regions 1, 2 and 3:

- 1 Clerical and 1 Lay nominee for Member of Standing Committee, 2 year term (2011)
- 2 Clerical and 1 Lay nominees for Alternate Deputy to General Convention 2009
- 1 Clerical and 1 Lay nominee for At-Large Member of Diocesan Council (2012)
- 1 Clerical and 1 Lay nominee for Ecclesiastical Trial Court, 5 year term (2014)

### For Regions 4, 5 and 6:

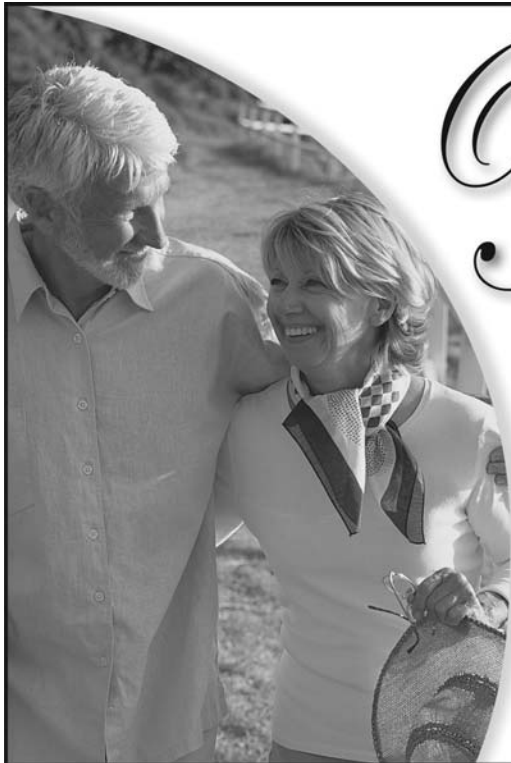
- 1 Clerical and 1 Lay nominee for Member of Standing Committee, 2 year term (2011)
- 1 Clerical and 2 Lay nominees for Alternate Deputy to General Convention 2009
- 1 Clerical and 1 Lay nominee for At-Large member of Diocesan Council (2012)
- 1 Clerical and 1 Lay nominee for Ecclesiastical Trial Court, 5 year term (2014)

*Note: For At-Large Member of Diocesan Council only, nominate can be made across regions. All other nominations must be from within the voters' region.*

### Submit nominations and resolutions to:

- **Region 1:** D'Onice Dillard, 5437 Connecticut Ave NW Apt 506, Washington, D.C., 20015-2710; dodillard@cathedral.com; 202/537-6385 by Sept. 24.
- **Region 2:** Martha Jenkins, 323 1/2 T St NW, Washington, D.C., 20001-1842; mjenkins108@aol.com; 202/249-9438 by Sept. 24.
- **Region 3:** Patricia Snowden, 5145 Westbard Ave, Bethesda, Md., 20816-1413; postscript2@verizon.net; 301/229-2170 by Sept. 24.
- **Region 4:** The Rev. Kathy Corbett-Welch, PO Box 131, Brookeville, Md., 20833-0131; FrKECW@comcast.net; 301/570-3834 by Sept. 24.
- **Region 5:** The Rev. Noreen Seiler-Dubay, 5901 36th Ave, Hyattsville, Md., 20782-2925; revnoreen@aol.com; 301/559-8686 by Sept. 26.
- **Region 6:** The Rev. Jessee Neat, PO Box 8, Chaptico, Md., 20621-0008; fatherjesssee@aol.com; 301/884-3451 by Oct. 1.

*Further information on the process of submitting a resolution can be found at [www.edow.org/regionals](http://www.edow.org/regionals) or by contacting Ann Talty, governance officer, at 202/537-6548 or [atalty@edow.org](mailto:atalty@edow.org).*



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## Washington National Cathedral

JOIN US IN SEPTEMBER

### Garrison Keillor: A Listener's Companion

Monday, September 29, 7:30 pm lecture

Join **Garrison Keillor**, host and writer of *A Prairie Home Companion*, as he unfolds his new Lake Wobegon tale *Liberty*.

Tickets: \$22 regular, \$16 seniors and students

Registration and tickets at [www.nationalcathedral.org/register](http://www.nationalcathedral.org/register)



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### The Sunday Forum: Critical Issues in the Light of Faith Resumes

Conversations about faith and public life led by Cathedral Dean Sam Lloyd. Sunday, 10:10 am, in the nave or on the Web.

**September 14**, *Washington Post* columnist **E.J. Dionne**, on how faith is shaping the presidential election

**September 21**, **David Saperstein**, rabbi, discusses justice and rights issues facing the next president

**September 28**, **Wayne Pacelle**, president and CEO of the Humane Society, on what religion says about our commitment to animals

**October 5**, **Katharine Jefferts Schori**, presiding bishop of the Episcopal Church, shares her thoughts on the church in the twenty-first century



### Beyond Tolerance: Touching the Heart of Religious America

Thursday, September 11,  
7:30 pm lecture

Distinguished reporter and writer on religion **Gustav Niebuhr**

Free, but registration required at [www.nationalcathedral.org](http://www.nationalcathedral.org)



### Acedia and Us

Tuesday, September 16,  
7:30 pm lecture

Award-winning author and poet **Kathleen Norris**

Tickets: \$18 regular, \$13 seniors and students

Tickets at [www.nationalcathedral.org](http://www.nationalcathedral.org)

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**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.

## Delegates attend the Episcopal Conference of the Deaf's 70th convention

Photo by Roy Brown

The banner of St. Barnabas Church of the Deaf is processed during the ECD's national convention July 16-21.



The Episcopal Conference of the Deaf met at the Rochester Institute of Technology/National Technical Institute for the Deaf in Rochester, NY, July 16-21 for its 70th convention. The convention, which this year drew 38 delegates from around the country, is run by both deaf and hearing persons, but the focus is on deaf persons serving deaf persons.

"The convention was exciting!" said the Rev. Barbara Allen, vicar of St. Barnabas Church of the Deaf in the Diocese of Washington. "It is always inspiring to get together with old friends and to meet new ones."

Delegates took part in workshops related to deaf

ministry, one of which was presented by St. Barnabas' own Ed Knight. Other highlights of the conference were a presentation from NTID's technology department on new technology which is opening doors to the world for persons who are deaf, as well as a tour of NTID and a festive banquet, Allen said.

Two members of St. Barnabas' were elected to the ECD board: Allen was elected board president and Steve Holst will serve as treasurer. St. Barnabas' has a long history of participation in the ECD, Allen said, both hosting conventions and though its members serving on the board.

## Blessing of the Backpacks

Elementary school children from Ascension, Lexington Park, filled 20 backpacks with school supplies for the area's needy children and wheeled them in to church in a wagon to be blessed at the altar on Aug. 17. The backpacks were then distributed by members of the parish who work in the area's schools. "The schools are delighted and the children enjoy doing it," said the Rev. Rona Harding, Ascension's rector. "It's their ministry."



Photo by Kurt Engel



## LETTERS TO THE EDITOR

### Speaking out against torture

To the editor:

I was sorry to read in the *Window's* July issue that St. Alban's anti-torture banner was stolen on June 7. A sad occurrence, indeed! I was also sorry to read the statement that "St. Alban's was the only Episcopal parish [in the Washington area] to take part" in this display of banners by 275 congregations nationwide.

May I correct you? Church of the Ascension, Silver Spring, mounted a "Torture is a Moral Issue" banner on its front lawn at the beginning of June, and has also included a prayer for both the tortured and those engaging in torture in its corporate Prayers of the People each Sunday. Ascension has had representatives at most anti-torture events of the last few years, including demonstrations advocating the closing of the Guantanamo facility. We are proud of our parish's endorsement and support of both the Episcopal Peace Fellowship and the Washington chapter of the National Religious Campaign Against Torture.

Jocelyn G. Lindsay  
Senior Warden, Ascension, Silver Spring

### A 'dumb' diocese

To the editor:

When the chosen people turned away from their Godly responsibilities it was said that there was a "famine of hearing the words of the Lord." Our diocese has been strangely mute in recent years regarding the moral implications of so

many of our national and international crises.

Reflect on what evils have occurred among us - evils that we have done little or nothing to publicly examine. We have embarked on what is one of the most ill-conceived and poorly managed wars in our nation's history. And breaking Geneva Conventions, and our own best American traditions, we have tortured prisoners in this war. Where has been our prophetic voice which should have condemned and called for reform?

Environmental and climatic events of a very serious nature have been identified by scientists, but where in our diocese have there been organized opportunities to debate the ethical and political implications of these dangers? There are five universities in our capital city and yet we have not recruited faculty to speak to and educate parishioners about these social responsibilities. Our Anglican Communion has been breaking apart, but even with a first-class Episcopal seminary in our area, we have not planned for historians and theologians to enlighten us.

While our Bishop has been personally involved in cultural and political issues, his work has been largely behind the scenes. The Cathedral, with its excellent program focusing on mostly spiritual matters, has also developed a few very valuable ventures into political matters. But what about the need for smaller groups in parishes to hear and evaluate public policies in the light of our Christian faith? Clergy need help to identify lay experts to assist them in such ventures. As a leading diocese in our church, situated in our capital city with its enormous resources of experienced public servants, many of them

Episcopalian, we have seldom used them. Nor have we provided forums for them to examine their own religious obligations in relation to their work. We have become a dumb diocese, not stupid, but dumb. Does anyone care?

The Rev. Canon Michael Hamilton

### Sharing inspiration

To the editor:

I want to commend you on the July/August issue. It is perhaps the finest issue of *Washington Window* that I have ever read. Two articles that I found particularly inspiring were the ones about the Dalit bishop from southern India and the viewpoint by Father Humphrey about Independence Day and St. Benedict's Day.

I recently attended a church of another denomination, and on this particular Sunday the church leadership allowed anyone to "bear testimony" in front of the entire congregation. I felt led to speak about religious freedom and persecution, in light of Independence Day, and I mentioned the story of the bishop from Madras. After the service a number of worshippers commented about this Indian bishop's own "testimony," and one congregant noted that she had volunteered at an orphanage in the Bishop's own city. You never know how far and wide your articles in the *Window* may reach.

Jeff Harwood  
St. Alban's, D.C.

### LETTERSwelcome

Washington *Window* welcomes your letters. Letters must not exceed 250 words and must include the sender's full name, parish and a contact phone number. Send correspondence to newspaper@edow.org or to Washington Window, Episcopal Church House, Mount St. Alban, Washington, D.C., 20016.

### Others are proud, too!

To the editor:

Your article in the most recent issue of the *Window* gave faint mention to any other parishes' participation in June's Capital Pride Parade, besides St. Thomas', Dupont Circle. Not to detract from its active support and affirmation, but it seems that you might have been more inclusive in your coverage. There were representatives there from All Souls, D.C. also, which you never mentioned. All Souls' is a parish which includes many communicants from the gay community; they marched in the rain with their banner high and proud.

Please be careful to include all participants in your coverage of community events; as they are proud to represent their parishes, so also should the *Window* be pleased to recognize their efforts.

Chris Cobb  
All Souls, D.C.

### Correction

In an article on page 8 of the July/August issue of the *Window*, "Goodbye to the Greenhouse" the Olmsted Woods was misspelled. The woods were named for the Cathedral's landscape designer, Frederick Law Olmsted, considered the father of American landscape architecture. The *Window* regrets the error.



## Washington Window

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

The newspaper of the Episcopal Diocese of Washington  
September 2008, Vol. 77, No. 8 ISSN 1545-1348

POSTMASTER (Permit #99291) Send address changes to Washington Window,  
Episcopal Church House, Mount Saint Alban, Washington, D.C., 20016-5094

## activities& events

### Cathedral History Talk

Sept. 2, 9, 16, 23 and 30 at 1 p.m.: Cathedral History Talk: "How in the World did they Build it?" in Washington National Cathedral's Perry Auditorium. Half-hour lecture with historic images and construction photos. Free. 202/537-5628.

### Rummage Sale

Sept. 5, 10 a.m. to 6 p.m.; Sept. 6, 9 a.m. to 2 p.m.: 35th Annual Rummage Sale at Good Shepherd, Silver Spring, 818 University Blvd., W., Silver Spring. 301/593-3282.

### Land and Promise conference

Sept. 7, 2 to 8 p.m.: "Land and Promise" a conference co-sponsored by the Diocesan Ecumenical Commission, Metro DC Synod ELCA and the Washington Chapter of the American Jewish Committee at the Cafritz Conference Center, Marvin Center, George Washington University. Register at [jewishlutheranconference@gmail.com](mailto:jewishlutheranconference@gmail.com)

### Bible Study

Sept. 9, 10:30 a.m.: "What does the Bible say about..." Led by the Rev. Martha Clark, priest-in-charge at St. Augustine's, D.C., and the Rev. Phillip Huber, pastor of St. Matthew's Evangelical Lutheran. 202/554-3222 or [www.staugustinesdc.org](http://www.staugustinesdc.org).

### Docent Information Session

Sept. 9, 10 a.m. to noon at Washington National Cathedral. 202/537-5628 or [abarman@cathedral.org](mailto:abarman@cathedral.org)

### Beyond Tolerance

Sept. 11, 7:30 p.m. at Washington National Cathedral. "Beyond Tolerance: Touching the Heart of Religious America," with Gustav Neibuhr. Free, but reservations required. 877/537-2228

### Interfaith Book Club

Sept. 11, 6:30 p.m.: Interfaith Book Club. Organizational meeting to choose first book. Food provided. Contact Deeanna Burlison,

[deeburleson@gmail.com](mailto:deeburleson@gmail.com), or 703/303-6143.

Hosted by St. Augustine's Episcopal and St. Matthew's Evangelical Lutheran, 600 M Street, SW)

### Lambeth Conference

#### Discussion

Sept. 13, 10 a.m.: Bishop John Bryson Chane, Karen Chane and Canon Jim Naughton will share their experiences of the Lambeth

Conference at St. James, Indian Head, 7 Potomac Ave, Indian Head, Md. The ECW is co-sponsoring the forum.

### Starting a Grief Recovery Workshop

Sept. 18-20: All Saints Episcopal in Frederick, Md., will host "Mourner's Path," a training on how to start a grief recovery workshop. Cost is \$350; registration for two or more from the same parish is \$250. Deadline is Sept. 2. The Rev. Joanna Seibert, professor of Radiology and Pediatrics at Arkansas Children's Hospital will be the facilitator. Contact [rev.thomas.rogers@gmail.com](mailto:rev.thomas.rogers@gmail.com) or 301/663-5625 ext.106

### South African reception

Sept. 19, 6:30 to 8:30 p.m. at the Former South Africa Official Residence, 3101 Massachusetts Avenue. His Excellency Welile Nhlapo, Ambassador of South Africa, with the South Africa Mission Committees of Christ, Georgetown and St. Columba's, D.C., invite you to a reception to celebrate the traditions, music, cuisine and culture of South Africa while raising funds to support humanitarian and educational projects. African music by the NCS/Saint Albans Madrigals; South African wine and food. Individuals, \$75; patrons, \$500; corporate donors: \$1,000. Patrons and donors receive four reception tickets. 202/333-6677.

### End of Summer Fair

Sept. 20, 10 a.m. to 5 p.m.: Family fun, children's activities, senior lunch and bingo, BBQ, baked goods, fish

## A new dawn for Latino ministry



At the end of June, 23 members of five of the diocese's six Latino congregations, *Misa Alegria* at St. Stephen and the Incarnation, *San Juan* at St. John's, Lafayette Square, and the Spanish speaking congregations of St. Luke's, Bladensburg, Our Saviour, Hillandale and Ascension, Gaithersburg, traveled to Atlanta, Ga., to take part in the *Nuevo Amanecer*, or "New Dawn," Latino Ministry Conference. The four-day gathering, titled "Together We Grow in Strength," drew more than 200 people from around the country and from Province 9 (Puerto Rico, Ecuador, Columbia and Venezuela). Each of the missions gave a presentation, and musicians Jose Ortega of St. Luke's, (on drums, above) and Jose Aguilar of *Misa Alegria* (on guitar) played during the worship. "The purpose of the gathering was to bring people together, spend a few days together speaking of this ministry of ours and strengthening our view of our mission and our challenges," said the Rev. Simón Bautista, the Diocese of Washington's Latino Missioner, who headed the delegation. "We were one of the largest groups representing a diocese there."

sandwiches, music, rummage sale, used books, arts and crafts. Sponsors call Brittany Farbo at 202/374-7917; vendors call Elaine Graves at 202/863-0256. St. Augustine's Episcopal and St. Matthew's Lutheran [www.staugustinesdc.org](http://www.staugustinesdc.org)

### Prison Ministry Training

Sept. 20, 9 to 11 a.m. at St. James, Potomac. Session 1 of 6-week course in Prison Ministry. Will provide skills needed to volunteer in local correctional, detention and pre-release centers. Session 1 is an introduction; Session 2 (Sept. 27) is "Listening Skills, Part I."

### Renewal of Vows

Sept. 20, 2:30 p.m. at Washington National Cathedral. ESM and the diocese will hold a renewal of wedding vows ceremony for couples who have been married 25 years or more.

### Gala 50th Anniversary Dinner

Sept. 20, 6:30 to 10:30 p.m. Gala 50th Anniversary Dinner at Our Saviour, Hillandale. Live entertainment and fashion show. Tickets \$50 from 301/439-5900.

### Lambeth Conference Discussion

Sept. 25, 7 p.m. at Christ, Kensington, 4001 Franklin St., Kensington, Md. Bishop John Bryson Chane, Karen Chane and Canon Jim Naughton will share their experiences of the Lambeth Conference.

### Ham & Oyster Dinner

Sept. 27, 2 to 7 p.m. at Trinity, Upper Marlboro. Annual Fall Festival. Ham and oyster dinner; bake table; antiques and collectibles, books, children's games, African jewelry and

crafts, nursery/bedding plants, fruit and vegetables, silent auction and door prizes.

### ECW Fashion Show

Sept. 27, 4 to 7 p.m. at Our Saviour, Silver Spring, 1700 Powder Mill Road. ECW-EDOW Fashion Show, "Showtime." \$25, includes refreshments. Contact your ECW Regional Representative, 202/537-6530 or [ecw@edow.org](mailto:ecw@edow.org)

### Walker Center Dedication

Sept. 28, 4 p.m.: Bishop Chane will dedicate the new Bishop Walker Center at Holy Comforter, D.C.

## arts& music

### Vocalist/Pianist Joyce Bouvier

Sept. 3 at 7 p.m.: Vocalist/pianist Joyce Bouvier presents, "The Best Things in Life Are Free," selections from the Great American Songbook. Coffee, tea, dessert. Donations accepted. St. Augustine's, D.C. 202/554-3222 or [www.staugustinesdc.org](http://www.staugustinesdc.org)

### Wayne Taylor in Concert

Sept. 28, 4 p.m. at Grace, Silver Spring, 1607 Grace Church Road. Songs and great Appalachian hymns in county bluegrass style by renowned singer-songwriter Wayne Taylor. Free. 301/585-3515.

### Sam Hensley, Singer, Guitarist, Songwriter

Sept. 28 at 4 p.m.: Sam Hensley, singer, guitarist, songwriter will perform at St. Andrew's, College Park. 301/864-8880