



WASHINGTON window

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of Washington

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

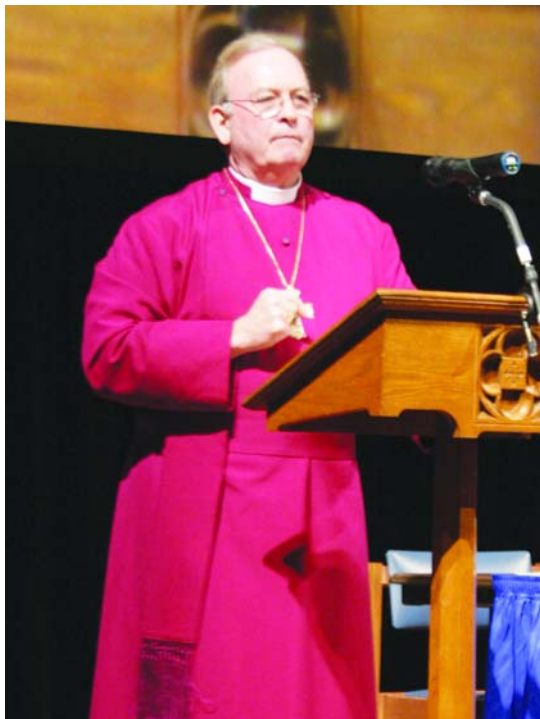


Photo by Leta O'Steen

Bishop John Bryson Chane announces his decision to retire Jan. 30.

Bishop Chane to retire

Calls for 2011 election

By Lucy Chumbley

The Right Rev. John Bryson Chane will step down as the Eighth Episcopal Bishop of Washington in mid 2011, he announced during a Jan. 30 address to the Diocesan Convention.

Chane called for the Diocese of Washington's Standing Committee to appoint a panel to begin the search for his successor in March, and recommended the group spend a year at its work.

He suggested a June 2011 election, with a consecration in the fall, and offered to spend "a good month" working with his successor to ensure a "smooth and seamless transition in leadership."

"I call for this election not because of any health reasons, or because I am burned out or bored," he assured the convention deputies. "I don't know how any bishop could ever be bored serving this diocese." He noted that he had made an eight-year commitment to serve the diocese - which is

almost up - and that he will be 67 by the time his successor is elected.

"It will be time to elect a younger person to lead what I consider to be the best and one of the most influential dioceses in the Episcopal Church and the Anglican Communion," he said, adding that "when the time actually comes to turn over the crosier to another it will be a very emotional time for me."

Chane said he intended to remain fully engaged with the work of the diocese during the approximately 19 months until his departure. "This is not a time of goodbyes and reminiscing," he said. "It is a time to move forward as a mission-driven diocese."

Earlier in his address, Chane spoke of challenging times in the economy and in the diocese, where neither money nor membership is on the rise.

While the diocese might not be considered a success using a conventional business model, he said, "I think this diocese and our congregations that I love so much and that

see CHANE, page 4

In His footsteps

Partnership with Jerusalem diocese begins with Holy Land pilgrimage

By Lucy Chumbley

The Diocesan Council formally approved a three-year companion relationship between this diocese and the Episcopal Diocese of Jerusalem at its Jan. 12 meeting.

The unanimous vote came in the wake of a fall pilgrimage to the Jerusalem diocese, whose 27 parishes and 35 hospitals and schools serve the Christian, Muslim and Jewish population of Palestine, Israel, Jordan, Lebanon and Syria.

see JERUSALEM, page 8

Photo by Tracy Dieter

The Rev. John Peterson and Bishop John Bryson Chane hold a service for renewal of baptism vows on the banks of the River Jordan.



inTHEwindow



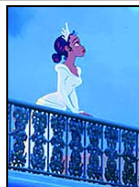
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Episcopal Diocese of Haiti bears a heavy load



SPANISH PRIDE:
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Is it suitable?
Is it fun?
Find out here.



BLACK SAINTS:
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Honoring the saints of Black History Month



The truest measure of our success

“We really do make a difference in the lives of thousands of people”

At the start of the New Year, I had some free time to reflect on a question I am often asked: "How is the diocese doing, and are we growing?"

I have served the church as an ordained person since 1972 in very different parts of the country - in three cathedrals and two active parishes - and it is a question that always seems to come up in conversation. In truth, I have always wondered what is meant by the question. Does the

measuring growth using other determinants? If numbers and money are the sole measures of a successful church, then the early church following



Bishop John Bryson Chane

Jesus was a dismal failure. Today, the "business model," consisting of numbers of consumers and cash income, defines a successful institution and is the tie that binds the church and diocese to its

culture. So, by the business model of success, I guess I would have to say that the Diocese of Washington does not measure up. Parochial reports tell us we have not grown measurably larger in numbers of congregants for the last 12 or so years. And although membership and giving is holding steady, we have not experienced major monetary windfalls from our congregations, nor have we received any large, unexpected financial gifts from those who have remembered us in their wills for the good works

that we do in Christ's name. How might the diocese measure growth from other perspectives? Locally, just how well are our parishes doing in terms of ministering to their parishioners and those in their communities who are in need, hungry, suffering from illness, heart-break, unemployment, and who may be the victims of violence, poverty and oppression? How many parishes in the diocese have active outreach programs that are both local and global in scope? How is the diocese responding to a rapidly changing demographic through its existing parishes and in the creation of new opportunities for worship and community building? Is the diocese divided by controversy and turmoil, or is it able to find the *via media*, the middle way, that allows all voices to be heard and respected? How does the diocese engage the challenges before it and God's people; the challenges of addressing domestic and global hunger, pandemic disease, global poverty, homophobia and misogyny? How well does the diocese translate the Gospel into the lives of its parishes and people? And, finally, what is the disposition of the people in the diocese? Do they seem to have pride in what the diocese represents and what it is able to do for them and their congregations? Is the diocese a unifier or a divider? Should the diocese, being based in Washington, play a larger role in the domestic and global concerns of our nation? And does it?

All these questions ought to be the measure of how a diocese is doing. From my perspective, this

diocese I love so much that has fed my soul so well is a success. I say be damned with the "business model" that rewards numbers and penalizes the spirit. In 2002, we were blessed with one outreach ministry to the Spanish-speaking community - the congregation of Iglesia San Juan at St. John's, Lafayette Square. Today St. John's is joined by six new Spanish-speaking congregations; St. Stephen and the Incarnation, D.C., Our Saviour, Hillandale, St. Mathew's, Hyattsville, Ascension, Gaithersburg, St. Michael and All Angels, Adelphi, and St. Alban's, D.C.

Joining them are two new worshipping communities; All Saint's Anglican/Episcopal Igbo-speaking Nigerian Church, and a Sierra Leonean, Krio-speaking worshipping community. Forty percent of our congregations have a population base that comes from the Caribbean basin, Central and South America and from West and Central Africa.

In addition to both local and national mission projects, our congregations have missionary projects under way in Central and South America and in Africa and the Middle East. The diocese has a new companion relationship with the Episcopal Diocese of Jerusalem, and continues its partnership with the Anglican Province of Southern Africa, with major mission work being done in the countries of South Africa, Mozambique and Swaziland. Many of our parishes continue to be engaged in active mission work with the Diocese of Honduras, a relationship that has been in place for more

than 12 years.

The diocese supports the work of 21 Episcopal independent, affiliated and parish schools through the work of a full time Canon for Academic Ministries. And two years ago the diocese opened the doors of its newest school, the Bishop John T. Walker School for Boys, located across the Anacostia River in one of the District's most underserved wards.

Our school chaplaincies at Howard University and the University of Maryland are well organized and fully funded, and our support work at three other universities is ongoing and productive.

We have some of the brightest and best leadership in the country in our parishes, and we are a solid financial and human resources contributor to the domestic and global mission of the Episcopal Church.

Our diocese consists of 91 congregations and 45,000 souls. More than a few of our congregations are small in size and struggle just to make ends meet. We may not be wealthy, we may not be growing in numbers or possess parishes that are flush with cash, but we are all doing God's work in a very challenging world and we really do make a difference in the lives of thousands of people. As the bishop of this diocese, I am extremely proud of the leadership of all our clergy and laity, and for what each of our congregations is able to accomplish with limited financial and human resources. And for that, if no other reason, we ought to recognize, claim and celebrate by "God's measure" that we are a success.

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Bishop John Bryson Chane
Editor, Lucy Chumbley

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BISHOP'S visitations&engagements

- Feb. 2: Southern Africa Partnership Committee at Church House
- Feb. 7: St. Nicholas', Darnestown visitation
- Feb. 9: Diocesan Council meeting at St. Patrick's, D.C. (6 p.m.)
- Feb. 12-16: U.S.-Islamic World Forum, Doha, Qatar
- Feb. 18: Board of Trustees meeting of Protestant Episcopal Cathedral Foundation

- at Washington National Cathedral
- Feb. 20: Diocesan Council retreat
- Feb. 21: St. Anne's, Damascus visitation
- Feb. 22: Virginia Theological Committee Academic Affairs Committee
- Feb. 27: Episcopal Church Women Annual Business Meeting, Trinity, D.C.
- Feb. 28: Ascension and St. Agnes, D.C., visitation

Help for Haiti

The Episcopal Diocese of Haiti is caring for 23,000 survivors in earthquake's aftermath

By Mary Frances Schjonberg

[Episcopal News Service] The Episcopal Diocese of Haiti is caring for close to 23,000 Haitians in at least 21 encampments around the earthquake-devastated country.

This news came in a Jan. 23 letter from Bishop Jean Zaché Duracin to Episcopal Relief & Development president Robert Radtke. In his letter, Duracin said the diocese and ERD are working "hand-in-hand," telling Radtke he has "complete confidence in you and your agency."

"Please tell our partners, the people of the Episcopal Church, the people of the United States and indeed the people of the world that we in Haiti are immensely grateful for their prayers, their support and their generosity," Duracin wrote. "This is a desperate time in Haiti; we have lost so much. But we still have the most important asset, the people of God, and we are working continuously to take care of them."

The Haitian diocese suffered greatly with the quake. A number of the diocese's 254 schools, ranging from preschools to a university and a seminary, were destroyed or heavily damaged, including the Holy Trinity complex of primary, music and trade schools adjacent to the demolished diocesan Cathédrale Sainte Trinité (Holy Trinity Cathedral) in Port-au-Prince.

A portion of the St. Vincent School for Handicapped Children, also in the Haitian capital, collapsed, killing between six and 10 students and staff. Many of the students are living at the camp while arrangements are being made for them to be housed elsewhere.

More than 100 of the diocese's churches have been damaged or destroyed, Duracin has said.

As many as 3,000 quake survivors, including many members of the diocese, have congregated on a rocky field next

to College Ste. Pierre, a diocesan secondary school that the quake destroyed.

Duracin, who was left homeless by the quake, has led the effort to organize and maintain the camp, where conditions are described as grim.

Two ERD officials - Katie Mears and Kirsten Muth - have been in Port-au-Prince to assist the diocese. They have been operating out of the Dominican Republic and also are assisting the Episcopal Diocese of the Dominican Republic's efforts to aid its neighbors to the west.

The agency's efforts include coordinating shipments of medical supplies and food to affected rural Haitian communities and parishes, organizing air drops to isolated rural areas and the provision of satellite phones and solar power chargers. The latter will enable coordination of efforts between dioceses and increase the organization's ability to communicate with Duracin and his colleagues as they serve thousands of survivors both in Port-au-Prince and in other areas served by the Episcopal Church of Haiti.

The agency said Jan. 21 that its work also is helping to establish a response mechanism that can continue to operate efficiently as the recovery process gets underway in the coming weeks and months.

In his letter to Radtke, Duracin said members of the diocese "have a vision and a plan for this relief and recovery effort."

"We know the situation on the ground, we are directing emergency relief to those who need it most, and we already are making plans and moving forward to help our people," he said, adding that he was aware that many people in the wider Episcopal Church want to come to Haiti immediately to offer their help.

"Please tell them that unless they are certified professionals in relief and recovery, they must wait," he asked. "We

will need them in the months and years to come, but at this point, it is too dangerous and too much of a burden for our people to have mission teams here."

Duracin also said he has appointed the Rev. Lauren Stanley, one of the Episcopal Church's four missionaries assigned to Haiti, to work on his behalf with ERD. He asked the diocese's many partners in the Episcopal Church to communicate with her to facilitate contact with the diocese.

Stanley was home in Virginia when the magnitude 7.0 earthquake struck on Jan. 12. Another Episcopal Church missionary, the Rev. Canon Oge Beauvoir, the dean of the diocese's seminary, is still in Haiti and is working with Duracin. Mallory Holding, 23, and Jude Harmon, 28, two Young Adult Service Corps missionaries, left the country the weekend after the quake.

"The world's response to this tragedy is overwhelming, the U.S. response is overwhelming, and our partners' response is overwhelming," Stanley told ENS on Jan. 24 via e-mail. "Our priests and lay leaders know of the deep concern and incredible efforts that are being made on our behalf, and they are telling their people. Bishop Duracin's leadership is incredible ... ERD's response, which was swift and direct and incredible, is what is holding everyone together. The Haitian people know they have not been forgotten, and they know they will be helped."

In his letter, Duracin also said he had asked the diocese's partners in the Presbyterian Church (U.S.A.) to work directly with ERD. The Episcopal Church's Hôpital Sainte Croix in Léogâne and its nursing school has been a major focus of the Presbyterian Church's work in Haiti for a decade.

The quake and one of its major aftershocks damaged the nursing school's build-



Photos courtesy of Episcopal Diocese of Haiti; Water Missions International; Jois Gourse Celestin



Cathédrale Sainte Trinité, (Holy Trinity Episcopal Cathedral) in Port-au-Prince sits in ruins in the aftermath of the Jan. 12 earthquake, above. Haitians obtain water from one of nine water treatment systems deployed by Water Missions International, founded by South Carolina Episcopalians Molly and George Greene, left. The sisters of the Couvent Sainte Marguerite in Port-au-Prince join survivors in a soccer field Jan. 13, the day after the earthquake. Couvent Sainte Marguerite was destroyed, but the sisters are safe.



ings, but it began operating as a makeshift hospital within a half hour after the quake, which destroyed 80-90 percent of the buildings in the main part of Léogâne, according to the school's Web site.

Nursing school dean Hilda Alcindor reported that she, the nursing students and the incoming medical personnel have treated at least 5,000

people since the quake. A tent city has sprung up in the open fields around the school. The school's foundation also reported that the nursing students have set up 10 first-aid stations around Léogâne.

The Rev. Mary Frances Schjonberg is ENS national correspondent and editor of Episcopal News Monthly.

Bautista named House of Bishops chaplain

Missioner is proud to become first Latino to serve church in that position

The Rev. Simón Bautista, canon for Latino ministries in the Diocese of Washington, has been chosen to serve as co-chaplain to the House of Bishops. Bautista, who is originally from the Dominican Republic, is the first Latino to serve in that position - a three-year appointment. He will serve alongside the Rev. Debra Samuelson of the Diocese of Atlanta. "That makes me at one side proud, and the other, scared!" Bautista said, adding that his appointment also honors the presence of the Spanish-speaking bishops in the House and reflects the diversity of the wider Episcopal Church.

The House of Bishops convenes for a week twice a year in different locations around the country. Its next meeting is set for March 19-24 at Camp Allen, Texas.

"We will pretty much be in charge of the spiritual life of the bishops during this week," Bautista said, explaining that as chaplain, his duties will include preaching, teaching and preparing liturgy, as well as offering some spiritual direction and hearing

confession.

"I'll be doing most of my work in English," Bautista said, "though my understanding is that I'll be doing some in Spanish. I believe there will be more elements in Spanish in some of the bulletins."

Bautista assisted the previous chaplain to the House of Bishops - the Rev. Canon Carol Wade, also of the Diocese of Washington - with bulletins for the 2009 General Convention, proofreading the Spanish and suggesting changes to the language.

"She's been very helpful," Bautista said, explaining that following his appointment Wade "gave a wide and clear explanation of her service and what to expect."

Serving as chaplain to the House of Bishops requires a significant commitment of time, and Bautista is already busy. His projects in the diocese include overseeing a new Latino ministry at St. Alban's, D.C., which started meeting in October, and teaching a Liturgical Spanish class for clergy, which meets each week at Episcopal



Photo by Lucy Chumbley

WARM WELCOME: The Rev. Simón Bautista, canon for Latino ministries, with a sign advertising the new Spanish language service at St. Alban's, D.C.

Church House. He also works with the diocese's six other Latino congregations.

"I am very excited," Bautista said of his new appointment. "Sometimes things are challenging and you have to work harder than you usually do,

but to serve the church in this capacity is exciting. It's always intimidating to stand before a big number of bishops and deliver sermons, prayers. It's always intimidating, but it's honoring and humbling. It gives me joy."

CHANE, from page 1

have fed my soul are models of success in a different way. And the denominational church and its critics that use membership numbers and dollars pledged solely to define either success or failure are really missing the mark and misreading how success is defined by the Gospel. ...

"All of our congregations and people are doing God's work in one way or another in a very challenging world. And though we struggle, we are congregations and a diocese that are mak-

ing a difference in the lives of our parishioners and the communities that we serve."

Sustained applause followed Chane's address and announcement, delivered as a snowstorm gathered force and groundskeepers spread salt on the steps of Washington National Cathedral.

The weather led to a truncated convention agenda, with the keynote speaker offering a few remarks in place of a full address so time could be devoted to elections and necessary business. The Rev. Thomas Brackett,

program officer and church planting specialist at the Episcopal Church Center, will return to the diocese to speak in the near future, Chane said.

Before adjourning, the convention passed a \$4 million diocesan budget, a reduction of approximately \$400,000 from 2009.

"We anticipate that our operating results will be in the black for 2009," diocesan Treasurer Paula Singleton reported. Finance Committee Chairman Peter Marks urged parishes, whose pledges to the diocese make up the lion's share of its budget, to "make the diocese a priority in your budget, not a balancing item."

The convention also passed a resolution calling for continued support for the people of Darfur and all Sudan, and another, titled On Conscience, that drew some discussion before its approval.

The resolution, submitted by David Bickel of All Saints, Chevy Chase, called for the re-affirmation of legislation passed at the 2004 Diocesan Convention to extend pastoral care to members of the diocese who were unhappy with the decisions made on issues of homosexuality at the 2003 General Convention of the Episcopal

Church.

"One of the great gifts of this diocese is its diversity," Chane said. "And one of those gifts is opposing points of view. ... I hope this convention will continue to be a 'big tent' convention. Reconciliation is at the core of what the Gospel is about."

Convention deputies also elected members to serve on the Diocesan Council, Ecclesiastical Trial Court and Standing Committee, honored the ministry of deceased clergy members, and offered thanksgiving for the ministry of St. James, Bowie, a congregation which is closing after 114 years of ministry. The Rev. Anne-Marie Jeffery, priest-in-charge, asked members of the diocese to "keep us in your prayers" during the church's final service at 4 p.m. Feb. 21.

Adjourning the convention at around 1:45 p.m. - more than two hours ahead of schedule - Chane urged deputies not to drive home "faster than your angel can fly."

A full report of elections, as well as the text of the Bishop's address and diocesan budget, is available online at <http://convention.edow.org>.



Boys in grades two through four are invited, with their parents, to join us for an afternoon at Saint Thomas Choir School. Visiting boys will rehearse and sit with the Saint Thomas Choir of men and boys in the choir stalls for evensong.

Families are invited to join the Saint Thomas choristers and their families for lunch at 1:00 PM (following the 11:00 AM Sung Eucharist). Teachers will host visitors in the classrooms to answer questions about the curriculum and student life.



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No RSVP necessary

3:00 Visiting Choristers vest
& rehearse; RSVP required

4:00 Choral Evensong

Please contact Ruth Cobb, 212-247-3311,
or rcobb@choirschool.org, for further
information or to reserve a place.

Council seeks areas of awe, wonder

By Lucy Chumbley

The diocese began to explore ways to measure parish health in 2009, inviting church growth and development consultant Robert Gallagher to speak on that topic at the fall Regional Assemblies.

The Diocesan Council continued the conversation at its Dec. 8 meeting, where members shared their thoughts on two of Gallagher's key questions: "What is your diocese avoiding or running away from?" and "What are the places of joy and wonder or awe and adoration."

Council members flagged the following areas for improvement, saying the diocese needed to more aggressively claim and support its struggling parishes; initiate a robust program of church planting; use more volunteers; better align the scope of its activities with available resources; do some creative restructuring; make better use of Washington National Cathedral; and explore ways to be more relevant in today's world.

"I think sometimes we get distracted by things that are out at the margins," said Finance Committee chairman Peter Marks.

"It's ironic that we often have good speakers talk about church development, but it doesn't seem to trickle out," said the Rev. Sheila McJilton, adding that she wished more resources could be made available to

Conversation continues Diocesan Council's commitment to addressing parish health

congregations trying to grow.

"Focus on the health, not the disease," she said.

That said, council members found plenty of areas of awe and wonder. (Though "the words joy, wonder, awe and adoration just don't come up at the Finance Committee," Marks joked. "But my term is still young!")

Episcopal Church Women president Sarah Stowell Shapley listed Washington National Cathedral as one of the diocese's greatest assets.

"I think that's a place to come together," she said.

The Rev. Donna Brown said she was inspired by the speakers who come to the diocese and the insights they offer. "To have exposure to that, for me, helps me lead my congregation better," she said.

"Having the opportunity to sit at the feet of a number of people has been enormously enriching to me," McJilton agreed, adding that she also enjoyed "our worship together at convention." The Rev. Peter Antoci and the Rev. Carleton Hayden also mentioned worship as a highlight in the diocese.

"I always leave worship feeling inspired and uplifted and better understanding the word of God," Hayden said.

The Rev. Nancy Lee Jose said she was "in awe of the way the diocesan leadership speak authentically of their love for Christ," while Barbara Miles singled out "the lay people in the diocese who are not afraid to spread the Gospel."

Governance officer Ann Talty said she was encouraged to see parishes working together for the common good, and Rick Rutherford said he was "joyful as a result of relationships."

The Rev. Steve Huber pointed to "a spirit of welcome in the diocese and parishes - my greatest joy as a priest," and Paula Singleton enjoyed "the general community of this diocese."

Linda Freeman said she found joy in another strange place: "the governance improvements in the diocese." And John Miers pointed to the "work we've done in congregational development."

The Rev. Greg Syler said he enjoyed the dichotomy of a diocese that encompasses both rural tobacco fields and the nation's capitol. "I love this irony that we are together," he said. "But somehow, in spite of our differences, we work together - and it works."

Anthony Moore mentioned the Bishop Walker School as a particular

point of pride, and the Rev. Carleton Hayden praised the diocese's companion relationships with dioceses and churches around the globe.

"How grateful I am to be in a place that despite the risk refuses to back down from the meaning of the Gospel," said the Rev. Stephanie Nagley, council moderator.

"We've walked with some congregations through some pretty tough times," Bishop John Bryson Chane said. "But we've come out of those turbulent waters in pretty good shape, for the most part. ... If we look at ourselves from another perspective that is not the 'business model,' even congregations that are really struggling have some ministries that are really reaching out, really changing people's lives. If we look at what we can do as congregations and as a diocese, we really do quite well."


The council plans to explore these issues further and formulate some specific goals at its annual retreat on Feb. 20, where the Rev. David Gortner, professor of evangelism and congregational leadership at Virginia Theological Seminary, Jim Wind, president of the Alban Institute and (possibly) Gallagher and author and commentator Diana Butler Bass will speak and lead small group discussions.



Photos by Holly Foss

NEW PRIESTS: During a Jan. 16 service at Washington National Cathedral, eight deacons were ordained to the priesthood. Back row: Bishop Jane H. Dixon, Christopher I. Wilkins, Robert William Black Jr., Greta Getlein, Timothy J. Malone and Bishop V. Gene Robinson, who delivered the sermon. Front row: Shell Kimble, Elizabeth Putnam O'Callaghan, Bishop John B. Chane, Sarah Helene Duggin and Emily Jo Guthrie.

WHAT DO:
*Francis Scott Key, Walt Whitman,
the Star-Spangled Banner,
and Phillips Brooks*




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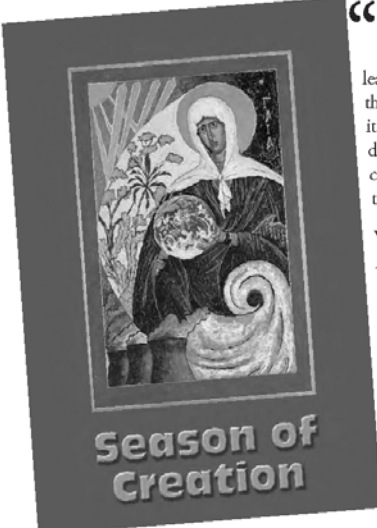
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Africans Invite Us To Celebrate God's Creation



“We worship a creator God. The more we learn about the natural world, the more wonderful we discover it to be. [However,] we are discovering that [God's] creation is seriously under threat.”

With this statement, Archbishop Thabo Makgoba of the Anglican Church of Southern Africa invites all to celebrate God's creation in a six-Sunday African worship program. The *Season of Creation* liturgies focus on biodiversity, land, water, climate change, need not greed, and caring for God's creation. Each Sunday's theme includes a study guide.

Please stop by the Southern Africa Partnership Committee table at Convention to pick up a copy — one per parish, please — and also to help us celebrate the five-year renewal of our partnership.

Bishop Chane commends the Season of Creation liturgies to all. He joins with Archbishop Makgoba in praying that this resource may deepen our comprehension of God as Creator and broaden our understanding of our calling to be faithful stewards of creation.

To learn more about the Southern Africa Partnership Committee and the Season of Creation liturgies, please contact Cheryl Daves Wilburn, Episcopal Church House, Mt. St. Alban, Washington, D.C. 20016. Please visit the Southern Africa Partnership Committee web site: www.edow.org/sapc/creation for a link to *Season of Creation*.



BODY OF CHRIST



St. Anne's, Damascus

25100 Ridge Road
Damascus, Md., 20872
301/253-2130

www.stannesdamascus.org

Established 1960; 237 members
The Rev. Elizabeth Carpenter,
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. **Elizabeth Carpenter**, rector of St. Anne's, Damascus, to learn more about the life, history, plans and character of that congregation.

WW: St. Anne's has a major anniversary coming up.

CARPENTER: We are celebrating our 50th anniversary on Feb. 21. Bishop John Chane will be visiting us on that day and we will have a special luncheon after the service. We are inviting former members who have moved away to join us in our celebration. And there are four of our founding members we hope will be with us: Elizabeth Cain, Winnie Eckloff, Marjorie McClain and Janet McClain Low. St. Anne's has the distinction of

being the only church in the Diocese of Washington that was started solely through the efforts of lay people. Several of the original members began knocking on doors in the Damascus area, and when they had found sufficient number of people who identified themselves as Episcopalians, they petitioned Bishop William Creighton to see if they could establish a mission here. A number of parishes in the diocese offered advice and material aid, including All Saints, Chevy Chase; Christ, Kensington; Grace, Silver Spring; Redeemer, Bethesda; Holy Trinity, Bowie; and St. Alban's and St. Paul's in the District. These parishes gave St. Anne's altar appointments, some church furniture, prayer books and other necessities, and All Saints also contributed \$10,000.

WW: So, St. Anne's founding members were starting without the use of a church building?

CARPENTER: That's right. They met first in the music room at Damascus High School. The first rector was the Rev. Andrew Keady. The founding members were there for the ground breaking with Bishop Creighton of what they intended to be the parish hall, but it served as the worship space for some 40 years. And then they were present in 2002 for the ground breaking of the new worship space with Bishop Jane Dixon. The new building was consecrated on Trinity Sunday, 2003, by Bishop Chane. And through all St. Anne's history, this little church has been incredibly active.

WW: You're talking about outreach programs?

CARPENTER: Yes. For instance, Damascus HELP was started by St. Anne's members in 1968. It was

intended to provide help with an ecumenical spirit to those in need. Since that time, it has become a community effort, with other churches and organizations joining us. And then there was another ministry started by St. Anne's called Widening Horizons, which was begun 40 years ago to provide lunch, entertainment, working with crafts and prayer to elderly members of the parish and the Damascus community. The Damascus Senior Center, an agency of Montgomery County, later took on this program.

WW: A perfect example of how diocesan parishes can provide the impetus for community programs.

CARPENTER: St. Anne's has certainly done that. Maybe one of our most successful programs is also one of the most famous in its beginnings. Our members had this dream to make a welcoming home for those in danger of being homeless. They heard about this beautiful farmhouse that was slated to be torn down. And so early Ash Wednesday morning in 1990, St. Anne's had this house transported to the church's property. People still remember watching it go by. That farmhouse became the Bishop John Thomas Walker House, which is maintained and supported by St. Anne's. In the years since its dedication, some eight or nine families have lived there, up to three years each, while they're getting their lives together. At least two of those families have bought their own homes after leaving us.

WW: St. Anne's has accomplished quite a lot in 50 years.

CARPENTER: And continues to reach out. In the summers, our teens and their adult chaperones go on a

week-long work mission to improve the housing of people who cannot manage to maintain their homes. Through Episcopal Relief and Development, we built two houses in Honduras after Hurricane Mitch devastated that country. The women of the church have supported a girl in Our Little Roses orphanage in Honduras for the past 10 years. It was a St. Anne's member who began the Damascus relief effort for Gulf Coast victims of Hurricane Katrina. Our Christmas and Easter collections always go for outreach. The children's Lenten offerings frequently go to the Heifer Project. We have a prayer shawl ministry that serves not only members of our parish but also others who need to know they are surrounded by prayer.

WW: And these have been initiated by St. Anne's laity?

CARPENTER: Yes. The real test of a clergy person is how involved their lay members are in the parish. I have been at St. Anne's for 12 years, and I certainly encourage lay participation, but I can't really take credit for their involvement. They were already about the Lord's business when I arrived. St. Anne's people are very warm and welcoming and always ready with ideas for giving and serving. Another example of this: We have a wonderful man in our parish, Frank Ierardi. Frank worked with wood for many years and had the great idea to found the Woodworking for Children program. He and his people pick out a school in a disadvantaged area and then every month they give every child a wooden toy and a book with a story relating to that toy. It's a terrific ministry. And reflective of our very active and giving little church.



CLERGY UPDATES

Bishop John Bryson Chane has called the Rev. **Jessica Hitchcock** to serve as the diocesan Youth Missioner on a permanent basis. Hitchcock served in this role as an interim for much of 2009, and previously served as assistant rector at Ascension, Gaithersburg.

The Rev. **Jeffrey MacKnight** marked the 25th anniversary of his ordination and his 10th year of ministry at St. Dunstan's, Bethesda during a Nov. 21 celebration at the Columbia Country Club in Chevy Chase.

The Rev. **John Graham**, rector of Grace, Georgetown also celebrated the 25th anniversary of his ordination during a Dec. 13 celebration.

The Rev. **David Wacaster** has been called as the rector of Good

Shepherd, Silver Spring. He began his new ministry in January. Wacaster previously served as assistant rector at St. Luke's, Bethesda.

The Rev. **Rona Harding** retired on Nov. 20, as rector of Ascension, Lexington Park after 33 years in ordained ministry and 21 years as Ascension's rector. Harding began as the interim at Trinity, Hughesville in January.

The Rev. **Meredith Syler** has stepped down as priest-in-charge at Trinity, Hughesville.

The Rev. **Caron Gwynn** has been called as the interim rector at Ascension, Lexington Park and began her work on Dec. 20. Gwynn was the former assistant at St. Margaret's, Dupont Circle.

The Rev. **Erich Junger** has been called as the new rector of All Faith, Charlotte Hall, beginning Nov. 1. He has served as supply clergy in the diocese and as an associate priest at St.

Luke's, Bladensburg.

The Rev. **Sammy Wood** has stepped down as an assistant at Ascension and St. Agnes, D.C., to become associate rector at Church of the Advent, Boston, Mass.

The Rev. **Debra Brewin-Wilson** has been called as the rector of St. Thomas, Croom. She began her new job on Oct. 1, and was installed during a Nov. 14 service at the church.

The Rev. **Frederick Walker** has been called as rector of St. Mark's, Suffolk, in the Diocese of Southern Virginia and began his new job in January. He previously served as assisting priest at Good Shepherd, Silver Spring.

The Rev. **Charles Hoffacker** is the new priest-in-charge at St. Christopher's, New Carrollton. Hoffacker was previously the interim rector at St. Andrew's in State College, Pa. Hoffacker began his work at St. Christopher's on Jan. 24.

The Rev. **Kurt Gerhard** has been

called as the new rector of St.

Patrick's, D.C. Gerhard has been serving as associate rector of Good Shepherd in Austin, Texas as well as a school chaplain. He will begin his work in April.

The Rev. **John Lawrence** has been called as the interim rector of St. Alban's, D.C. Lawrence has been serving as the interim rector of St. Patrick's, D.C. He will begin his work on March 1.

The Rev. **Emily Guthrie** has been called as the part-time assistant at St. Margaret's, Dupont Circle. She will begin her work there on Feb. 14.

The Rev. **Michele Hagans** has been called as a part-time interim assistant at Grace, Silver Spring. She will begin her work in February.

The Rev. **Louis Wheeler** has left as rector of St. Mary's, Foggy Bottom, and has accepted a call as rector of St. Michael and All Angels in Baltimore. He'll begin his new ministry Feb. 1.



JERUSALEM, from page 1

During the Oct. 22-Nov. 4 tour, led by Bishop John Bryson Chane and the Rev. Canon John Peterson, 31 pilgrims from this diocese "engaged in a very emotional and very wonderful signing of a partnership agreement in a cathedral that was packed to the gills," Chane said. Hymns were sung in English and Arabic. St. Anne's, Damascus parishioner Dana Grubb reported, "so enthusiastic that the singing drowned out the organ."

In addition to time spent at St. George's Cathedral, Jerusalem - the seat of the diocese - the group visited places of pilgrimage from the Church of the Nativity in Bethlehem, the site of Christ's birth, to Gethsemane, the Via Dolorosa and the Church of the Holy Sepulcher in Jerusalem, the site of his crucifixion and resurrection.

They traveled to Capernaum and the Mount of the Beatitudes in Galilee, where Jesus delivered his Sermon on the Mount and Nazareth, where he grew up. They visited the site of his baptism in Jordan, and renewed their baptismal vows on the banks of the Jordan River. And they visited holy places like Jacob's Well, where Jesus rested and asked the Samaritan woman to draw water for him, and Mount Nebo in Jordan, from which Moses looked out and saw the promised land in the distance but was not permitted to cross over to it.

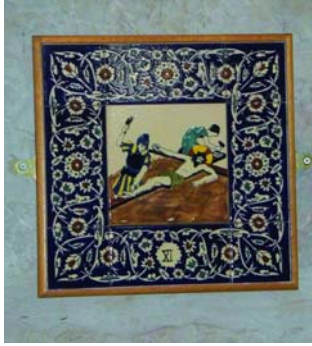
In addition to these holy places, and others, the pilgrims visited numerous Episcopal parishes and institutions, among them St. Luke's Hospital in Nablus and the Penman Clinic in Zebabdeh in the West Bank, and the Jofeh Rehabilitation Center and the Holy Land Institute for the Deaf in Jordan. They spoke with doctors, teachers and pupils and learned about the current political situation from both Israeli and Palestinian speakers.

The focus of the new partnership will be on forging church-to-church connections and relationships, responding to challenges facing the diocese's schools and hospitals, and advocacy for reconciliation, economic and social justice, interfaith work and women's issues in both dioceses, Chane said.

At its January meeting the Diocesan Council appointed a large Companion Diocese Committee, which includes a number of people who took part in the fall pilgrimage as members. The panel will report back to the council in six months with a plan for developing and implementing the partnership's goals.

Chane noted that those who made the fall pilgrimage with him had collectively pledged \$10,000 to the partnership effort, and that an additional gift of stock, worth approximately \$15,000, had since been given for that purpose.

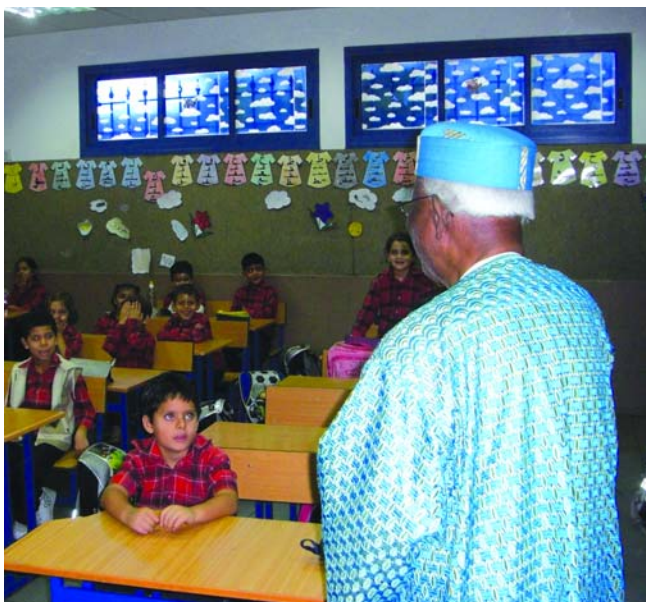




Photos courtesy of Tracy Dieter

A PLACE OF PILGRIMAGE:

(opposite page, from bottom) An ancient olive tree grows in the Garden of Gethsemane, where some of the trees are said to date back to the time of Jesus. Tracy Dieter, a verger at Washington National Cathedral, stands in front of the Separation Wall, which is covered with graffiti in places. This section of the wall slices through the countryside near Bethlehem. (this page, top row) A station of the cross made from local tile adorns the wall at St. George's Cathedral, Jerusalem. Icons and a painted dome enhance the beauty of the Eastern Orthodox Church of Bir Ya'qub, Jacob's Well, in Nablus. A mosaic sign announces the site of Jesus's baptism in Jordan. (second row) The entrance to the Church of Bir Ya'qub, Nablus, and the St. George's Cathedral tower. (third row) A camel receives some unaccustomed attention on the Mount of Olives, and the group crosses the Arik Bridge over the Jordan River in northern Galilee. (The couple in the center of the bridge, Craig Ryan and Trish Butler of Holy Trinity, Collington, became engaged during the trip). (fourth row) Pupils at the Bishop's School in Amman, Jordan, pay attention to their teacher. A fisherman casts his net into the Sea of Galilee.



A chance to walk in Christ's footsteps

■ BEARINGS:



Martin L. Smith

I've just recycled my Christmas cards and a last glance brought smiles of gratitude for old friendships. One card always makes me laugh, even

though it's not intentionally humorous. It's just that a card from the rector whose curate I was almost 40 years ago reminds me of the pleasure we had working together, how hardly a day went by without laughter. Tension is often the order of the day between rectors and young assistants, but we enjoyed our friendship, respected each other's gifts, teased each other about our shortcomings and found endless merriment in our parish life. Humor was such a bond we even liked to preach together sometimes; I at the lectern and Robin in the pulpit, presenting the sermon as a dialogue. Occasionally we would improvise two-man plays which we would present in place of a sermon. One thing that deepened our pleasure in preaching arose from a distinctive feature of the parish tradition. For a generation the parish had organized a pilgrimage to the Holy Land every three years. No one had much money, but the pilgrimage was cherished as a once-in-a-lifetime experience worth saving for. These pil-

grimages had woven an extraordinary degree of intimacy with the stories of scripture in the congregation. At any service, more than half the worshippers had personal memories of the places mentioned and every reading triggered a ripple of response. All sorts of expressions would play across their faces, elbows would nudge to signal unspoken reminiscence, little sighs or murmurs could be heard.

"There was a wedding at Cana in Galilee..."; Even before we started our sermon, you could tell people were there, remembering how really nasty the local wine is, since we had tasted it (think rusty nails!) Or, typically English, we couldn't help looking down and noticing that the Orthodox priest showing us what purported to be one of the actual jars was wearing pajamas under his cassock. Mention the Sea of Galilee, and people were back on a beach there on the northern shore, or on a little hill watching the stars fade and the sun rise as the fishing boats set out from Capernaum. Memories wove a shared language: "Do you remember when we went to pray in the chapel on the site of Calvary, and the lady came in with her shopping basket full of cabbages and set it down by the altar so she could crawl on her hands and knees to the place where you could put your hand down a hole in the marble and touch the rock? How we gave that look to each other that said without words, "Well, if she can do it, so can we!" So that when we preached on Good Friday we knew that eyes were shining in the congregation from

“The Word was made flesh, and the life of faith is an embodied experience. The spiritual journey is one we sometimes make with actual footsteps.”

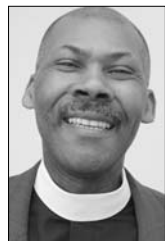
the felt memory of touching that bedrock of this strange faith of ours. I've never been convinced by people who claim to be indifferent about visiting the places of where Jesus lived and walked. Surely, even if it were to mean scrimping and saving for a few years - or am I being hopelessly old-fashioned? - this is an experience worth having once in a lifetime, something that will change the way we experience the scriptures and worship and prayer. But of course fear - of what that vivid personal contact might entail - might be the real reason concealed behind the arguments dismissing the idea as 'not for me.' In a diocese like ours where we are aware of the struggles of the Palestinian people and we know what terrible contradictions roil under the old pious title 'the Holy Land,' there are extra motives for making the pilgrimage, with opportunities for expressing solidarity with the wronged and for gaining first hand knowledge as a basis for political action and witness. But the core reason that has always moved people of

faith to go on pilgrimage remains the same as it has been for millennia. The Word was made flesh, and the life of faith is an embodied experience. The spiritual journey is one we sometimes make with actual footsteps, the climbing that makes us out of breath, the immersion that gets us soaking wet. I have a hunch that as more people restrict themselves to virtual experiences online, regaling themselves with the infinite array of images a key-stroke can summon to their screens, a counter-cultural revolt will not be long in coming. Communal flesh and blood encounters, incarnational practices, all that is face to face and physical and tangible will begin to be revealed. The Word was made flesh, and Christianity won't stand for that sacred flesh being volatilized into the virtual and evanescent. Real pilgrimages will be a part of that counter-cultural reclaiming of the embodied, sacramental flesh and blood experience in real time.

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

Tiempo de Abrazar la Solidaridad

El capítulo tres del libro del Eclesiastés dice en sus inicios lo siguiente: "Todo tiene su momento y cada cosa su

tiempo bajo el sol" (Ecl 3:1). No pretendo hacer una interpretación exhaustiva de estas palabras del libro sagrado, sino el esbozo de una aplicación práctica a la luz de nuestro presente.

Para nadie es un secreto que estamos viviendo tiempos difíciles no solo aquí en este país donde el éxodo nos

ha traído, sino en la mayor parte del mundo; tiempos que a muchas personas les están haciendo resquebrajar y sentir dolores de parto. Son tiempos malos con vientos que presagian malas noticias; pero se escuchan tambores que quieren anunciar alguna buena nueva.

Igual que el año 2008, el 2009, con ligeras y no muy marcadas diferencias, se despide de nosotros dejándonos hundidos en la incertidumbre de una crisis económica sin precedente en la historia de los Estados Unidos; crisis que sin lugar a dudas trasciende las fronteras y que está golpeando, cual huracán embravecido, a nuestra propia gente en cualquier país que se encuentre; estos han sido dos años de malas noticias para muchos propietarios de casas que apostaron todos sus sueños y esfuerzos en conseguir un pedacito del Sueño Americano, así

como para miles de familias que se han visto divididas por las redadas indiscriminadas y maliciosas conducidas por el ICE. El 2009, en particular, nos expone a un discurso político matizado por la ambigüedad y la contradicción: Retiro de las tropas de Irak pero más soldados para Afganistán.

El 2010 nos saluda con el aspecto maloliente, pestilente y resacado de sus predecesores y pide nuestra ayuda para que le despojemos de la conjura que heredó de ellos; ahora más que una nueva propuesta de Reforma migratoria está tratando de encontrar camino en el Congreso de los Estados Unidos.

Tiempos como estos requieren que echemos una mirada al concepto de la solidaridad, palabra que, mirada desde cualquier ángulo, evoca el pragmatismo de extender la mano y estar atentos a las necesidades y al sufrim-

iento ajeno. Sí mis hermanos y hermanas, justo en tiempos de dificultades es cuando la Solidaridad reclama la plenitud de su significado, alcanza su mayor sentido y requiere más que la pongamos en práctica.

Como cristianos seguimos teniendo la sagrada misión de ser portadores de esperanza y mensajeros de buenas noticias, y es en tiempos como estos cuando el espíritu solidario luce mejor al revestirnos de él y enarbolarlo como estandarte

Les dejo con estas palabras tomadas de la canción "Hora de Esperanza" del padre Zezinho. "Es hora de ser la esperanza, es hora de dar la amistad, es hora de ser testimonio de Dios en un mundo que no sabe amar."

Que Dios les bendiga y les llene de esperanza renovadora.

Padre Simón Bautista,
Canon for Latino Ministries

MONTHLY MEDITATION

**Shaken to the bone,
called to respond**

By Katharine Jefferts Schori
[Episcopal News Service] The world has been turned upside down, as the bones of the earth have shifted underneath Haiti. We are reminded of life's fragility and unpredictability as we watch the news reports and see the devastation of human lives. Haiti is the poorest country in the Western Hemisphere; 80 percent of her people live on less than \$2 a day. Even before this earthquake, she struggled to provide for her poor. Since its founding in 1804 as the first African-led nation in the Western Hemisphere, and the first resulting from the rebellion of former slaves, Haiti has experienced disaster after disaster, both natural and political. Until now, hurricanes have been the most frequent riders of the apocalyptic horse. The Episcopal Diocese of Haiti is among the largest in our church.

Before this disaster, the diocese counted between 100,000 and 120,000 members in 169 congregations served by just 37 clergy. The diocese has been a major force for human well-being in all senses - spiritual, emotional, intellectual, cultural and physical. Resourceful and spirit-filled Haitian Episcopalians served more than 80,000 children in 254 diocesan educational institutions, from preschool to college. The diocese sponsored Haiti's only philharmonic orchestra and its only schools for disabled children and nursing. The Hôpital de Sainte Croix provided community health services for the Leogane region. Two vocational training institutes supplied Haiti with auto mechanics, computer technicians and business managers. Development programs helped rural communities toward food security by raising rabbits and sharing plows. This earthquake flattened the cathedral and its surrounding buildings, including schools and a convent; it

destroyed the bishop's home and the diocesan offices. One of the diocese's institutions of higher education is gone. We don't know the condition of other institutions. A number of churches were destroyed. The work of rebuilding lives, diocesan institutions and the fabric of the nation will take years. The Episcopal Church - all of it - will be vital in that effort. In the immediate aftermath of the Haiti disaster, cash donations are the most effective and essential way to help. Episcopal Relief & Development is working with its partners there, especially a network of community-development agents it has trained over the last few years. Together they will connect need with resources. Rebuilding the diocese must be directed by its people. Only the bishop and leaders there can tell us where and what aid is most needed. The people of Louisiana and Mississippi know what this is like, and those who have partnered with

them know the blessing of being vulnerable enough to listen to and take direction from those who are suffering. As time goes on, the world will forget the extent of this devastation. Our task will be to listen, remember and respond. In our urge to be compassionate in the aftermath of such a disaster, I pray that we discover that we are so interconnected that we no longer can simply talk about the poor of Haiti. I pray that we will tell the story of all the suffering in our midst, about the poor and bereaved members of the entire human family. Truly, when disaster strikes, it strikes all of us. Together we can bring a measure of healing to Haiti. May the result be much closer to the dream we share for the reign of God. *Excerpted from a longer reflection by the Most Rev. Katharine Jefferts Schori, presiding bishop and primate of the Episcopal Church.*

He Walked Among Us

By Peggy Eastman

Do you see the dust cloud rising around that sharp bend in the road?
He walked here.
That rock, that big one shaped like a camel's hump, once served as a seat so He could stoop to re-tie the thong of His sandal.
He walked here.
Look up, up toward that mountain where dawn mist clings still like an evanescent eiderdown threaded with many colors. Atop it He stood, gazing down upon crowds that thronged and longed to hear the words He spoke.
He walked here.
Look over toward that inland sea; Galilee, they call it. In the fourth watch of the night He walked on it. Calm are the waters of Galilee now, but on that night His disciples, terrified, tossing about in a boat too small for ballast, thought Him a ghost until He raised His hand, calmed the waves (and them), and said, "Take heart, it is I, have no fear."
He walked here.

Look into that cool, dark garden; it is Gethsemane. Gnarled and twisted are the limbs of its trees, as if they had witnessed a great, growth-stunting agony.
He walked and prayed here.
Now lift your eyes and look upon Golgotha, that skull place of both shame and triumph. He hung on a cross here, torn flesh weeping blood. From the sixth to the ninth hour the earth shook underfoot, and darkness curtained the land.
He suffered here.
Finally, peer into that tomb carved from rock; the opening gapes, uncovered. Do you see the linen grave clothes cast aside? The sepulcher is empty.
He walked among us, and now we bear with joy the imprint of His empty shroud upon our souls.

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

Many hands make a rainbow



Faculty, staff and every student at Washington Episcopal School had a hand in the creation of this rainbow that adorns the wall outside school chaplain the Rev. Kim Turner Baker's office. It includes a message inspired by Archbishop Desmond Tutu: "God's Dream Lives Here."

HUNGER FUND REPORT
From the Nov. 2009 and Jan. 2010 Meetings
Jesus said "Feed my sheep."

	Grants:	
	▶ Central Union Mission	Granted \$3,000
	<i>Provides over 500 meals daily via various programs in the District of Columbia.</i>	
	▶ Joe's Place of Durham Parish	\$5,000
	<i>Community Food Pantry serving Nanjemoy and surrounding 75 square miles.</i>	
	▶ Reaching the World Community Development, Inc.	\$5,000
	<i>Provides food baskets to needy in Southeast D.C. and Prince George's County.</i>	
	▶ The Welcome Table of the Church of the Epiphany.	\$4,000
	<i>Sunday breakfast program feeding approximately 175 in downtown D.C.</i>	
		Remaining funds: \$10,227.97
	Feed the hungry today at www.hungerfund.net	



FAMILY FILMS

The Lovely Bones (Rated PG 13)

This is a truly frightening film, but one that parents should seriously consider seeing with their teens. The story shows how easily and quickly a child (or teen) can be abducted and lost. Based on the book by Alice Sebold, the film shows a 14-year-old girl, Susie Salmon (Saoirse Ronan), secretly stalked and then entrapped by a neighbor. From Susie's viewpoint this all happens quickly, but we find that her murderer, George Harvey (Stanley Tucci), has been planning this capture much longer—even documenting his plans in a scrapbook.

The story is narrated, as it is in the novel, by the deceased Susie as she watches her family go through the torment of not knowing what has happened to their beautiful daughter. As in many cases, the family becomes unglued and separated by the stress of their child's disappearance.

Director Peter Jackson has taken this intense story and produced a riveting film which has the audience on the edge of their seats for the full length of the performance. This film is rated PG 13 since the violence is only implied. The assault and murder are not shown, but there is no doubt about what has occurred. There are several extremely scary scenes, including one in which Susie's little sister ventures into Harvey's house, and another in which Harvey attempts to lure a teen into his car.

Unfortunately predators like this exist in the real world, too. They easily could be in our own neighborhoods watching our children. Although many teens feel nothing bad or dangerous could ever happen to them, the message in this film could help them be more careful in their daily choices.

The Spy Next Door (Rated PG)

Jackie Chan is an amazing action star—a real athlete of the screen. His stunt work has been incredible, and his physical comedy astounding. However, Jonathan Bernstein and James Greer's latest storyline seems to indicate that the days of high kicks and running up walls may have passed. Their screenplay, starring Jackie Chan as Bob Ho, a former spy who falls in love with his

neighbor, a single mom with three children, is so predictable that there isn't much for the actors to work with, the audience to think about, or for Chan to use as a transitional vehicle toward other types of films. That said, Chan does do several tricks that would be unattainable for almost all people in their mid-50s.

The movie has a couple of situations with guns that may seem threatening to very young viewers and a couple of "fun looking" stunts older dare-devils may want to try (and parents certainly will want to discourage—like Chan's unique way of quickly descending an escalator or leaping onto a roof). But unfortunately the stunts in this film are only echoes of Chan's earlier films, and even his charisma is not enough to "make" this film.

Tooth Fairy (Rated PG)

If you are happy with your child believing in a traditional-style Tooth Fairy, you may want to preview this film before taking them: Lowell Ganz and Babloo Mandel's screenplay presents a rather unusual method of tooth exchange.

Derek Thompson (Dwayne "the Rock" Johnson) is a hockey player who doesn't shy away from violent play on the ice—in fact he is jokingly called "The Tooth Fairy" since opposing team members tend to lose teeth when he checks them. Off the ice he has trouble not "checking" children's hopes and dreams with cynical remarks he shares once too often. He is summoned to "court" where a very proper, winged fairy judge (Julie Andrews) tries him for destroying children's hopes and dreams and sentences him to two weeks of community service as a tooth fairy—complete with wings and satin outfits.

Derek, who has a relationship with a single mom (Ashley Judd) and her children, slowly learns through his "new job" how to encourage and support children's ambitions. He also recaptures some of his own forgotten goals. The situations he faces while trying to juggle dating, playing hockey and being on-call to collect teeth present some comic moments and outrageous gags. Billy Crystal's role of Tooth Fairy Supply Officer is very funny; his comedic timing is spot-on. The special effects are well placed and help move the storyline along as the audience sees this macho man change into a soft hearted, caring person who

believes in dreams.

The Princess and the Frog (Rated G)

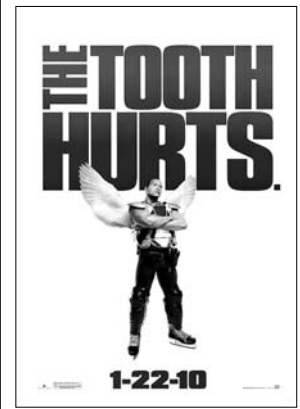
The Walt Disney Animation Studios and director/writers Ron Clements and John Musker have produced a beautiful, classic fairy tale. The film has a traditionally animated 2D look, which is wonderfully simple and emphasizes the story. The graphics echo Disney greats such as Cinderella, Lady and the Tramp and the outstandingly beautiful Bambi. Randy Newman's wonderful songs are just the icing on the cake! Could this be headed for Broadway?

The action is set in the New Orleans French Quarter in the 1920s. Serious, hard working Tiana (Anika Noni Rose) and rich, often silly, Charlotte La Bouff (Jennifer Cody) are friends who have grown up together. As adults they meet Prince Naveen (Bruno Campos) who has come to the United States to find a wife of means. The plot gets a bit complicated when the Prince meets a voodoo magician and is changed into a frog. Frogs can be turned back into humans by a single kiss, but when Tiana is finally convinced to kiss Naveen, she is turned into a frog instead! The remainder of the film deals with finding a way to reverse the spell and live happily ever after—which of course happens.

Along the way we encounter some outstanding personalities: Louis (Michael-Leon Wooley), a trumpet playing alligator; Ray (Jim Cummings) a Cajun firefly who is in love with a star he believes to be another firefly; and Mama Odie (Jennifer Lewis) a good voodoo priestess who is helpful to this pair of cute frogs.

This film is rated "G," but there are several frightening scenes which may upset younger viewers. There is a "Shadow Man," Dr. Facilier (Keith David), who has "friends from the other side"—meaning evil spirits. They are all really spooky. Later in the story he is dragged by demons into what appears to be Hell. A gravestone appears with his face engraved upon it. Also, the cute little lightning bug, Ray, dies during the story, but that is handled with loving care by the greats of the Disney workshop.

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



PETER JACKSON'S
THE LOVELY BONES
COMING SOON



WHAT'S COOKING, from page 13

ingredients and beat for 4 minutes with electric mixer. Pour into greased pan (bundt or 9 x 13 inches) for 50 minutes. Cool for 10 minutes and cover with icing.

Icing:

1 stick butter or margarine
1 cup sugar
1/3 cup evaporated milk
1 1/2 cup (12 oz.) semi-sweet chocolate chips
1 Tbsp. Kahlua (optional)
1 Tbsp. bourbon (optional)

Boil together butter, sugar and milk. Remove from heat and stir in chocolate chips until melted. Add Kahlua and bourbon. Pour over cake.



WHAT'S COOKING?

Chocolate Without Guilt

Lent begins on Feb. 17 this year, happy timing that enables lovers of chocolate to indulge without guilt on St. Valentine's Day. So without further ado, here is a recipe for a decadent and delicious dessert to share with someone - or several people - you love:

Chocolate Kahlua Pound Cake

Recipe from the Rev. Sherill Page, from *Tasty Temptations: A Collection of Recipes from the Women of St. Barnabas, Temple Hills*.

1 box German chocolate cake mix, pudding recipe
½ cup sugar
1/3 cup oil
3 eggs
¾ cup water
¼ cup bourbon
½ cup Kahlua
¾ cup double strength coffee (regular or instant)
2 tsp. cocoa
Dash of vanilla extract
Preheat oven to 350 degrees. Mix all

see *WHAT'S COOKING*, on page 12



"Sylvia, if you met the guy online, you can't be too surprised to get dumped by email."

Our cartoon is drawn by Bob Erskine.

Final gifts from a long and happy life

■ FAMILY MATTERS:



Margaret M. Treadwell

"Every night I pray that God will take me, but I wake up the next morning and he didn't!" My mother said this often during the months before her death on Oct.

28. On her good days, she was looking forward to her 100th birthday on April 17.

Suffering with her frail body, yet extraordinarily independent and unafraid to speak her mind, my mother was interested in all my adventures, whether it be an opportunity to teach or publish, an escapade with our grandkids or travel with my husband. Last summer she said, "Peggy, I don't have time to die; there's always something going on with you!"

When my father died in 1996 after a long bout with Alzheimer's, my strong mama got a whole new life despite her grief, made diverse friends younger than she, listened to them and us without judgment, refused to gossip, kept her lively sense of humor

and stayed faithful to her Episcopal church and the priests whose ministries sustained her as she became more homebound.

With a beautiful community surrounding her in Alabama, I determined to help her remain in her own home. As her pain grew, along with her litany of complaints, I tried to stay emotionally present despite being physically distant. But how I worried I wouldn't be with her at her death.

So when Mother's rector Rick called to say, "Come down now. It's time," my daughter Glennon and I were blessed to be able to go for five remarkable days before her death.

During that time, Mother was either deeply asleep or completely awake and present, wondering why we thought she was sleeping when she insisted she was hearing all we said.

Indeed, her responses were right on. On the second day, when my husband Jay called from a business trip, she asked about the details of it. When my son Josh called from New York, she wanted to know about his baby's first steps. When Rick called to check on her, she told him she wouldn't be here much longer, then said, "Know that I support you in everything you do except when I don't, and then I won't!"

Mother's singing voice disappeared

several years ago, but on the third day she pulled herself out of sleep to recite words to songs, which we then sang to her, especially "Now the Day is Over" and "I'll be Loving You Always." She said, "I dreamed about Will [my dad]. We danced together, and he looked so handsome with the sweetest smile. I've loved my life!"

On the fourth day, when Mother never awoke, we continued to sing and pray with two close friends and her three caretakers. Early morning of the fifth day, we observed the signs of death. We gathered around her to recite in her ears (hearing is the last sense to disappear) Psalm 23 and The Lord's Prayer. On the "Amen" Mother took her last breath.

I know now what "a good death" means.

Later, at her funeral and life celebration, my husband observed, "It takes a village to let a 99 ½-year-old go!" Indeed her community poured out that day with love, memories and delicious food to nourish us. Our grandchildren joined the chorus of "Always" when I sang it during my eulogy, and Rick's homily captured Mom's mind, spirit and soul, which continue to live even as she has been released from her ravaged body.

My cousin Francis, a retired Episcopal priest, officiated at grave-

side. He told the story of a Jewish funeral where the rabbi turned the shovel over (upside down) to place the first spade full of dirt on the coffin. This signified regret but acceptance, and Francis did the same for Mother. Then grandson John, 5, wanted to dig the hole deeper and be chief shovel man; granddaughter Nola, 4, rounded up flowers from nearby tombstones for Mother's grave, while her sister Lily, 6, made sure her toddling cousin Katja, 14 mos., didn't fall into the hole. "Life is for the living," Mom would say.

As we continue to celebrate Mom's life, I'm surprised at the waves of pain and exquisite grief, which unexpectedly "smack me upside the head," grab my heart and punch me in the gut. A long life well lived doesn't diminish the void and ache of missing. I'm giving myself permission to be sad, to sleep when I'm exhausted, to have patience with myself and others for assuming that there is little need to mourn a good death of one so ancient. There are signs that transformation is in progress but will take time - God's time.

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

Events around the diocese in February 2010**activities & events****Winter Evenings of Prayer**

Feb. 3 and 10 at Epiphany, D.C. Winter series on contemplative prayer. Listen to a teaching, practice a contemplative prayer form and review the prayer. RSVP to swalker@epiphanydc.org or 202/347-2635, ext. 20. There is no charge.

Winter Within, Weekend Retreat

Feb. 12-14 at the Dayspring Retreat Center in Germantown, Md. Leader: Marjory Bankson, author of *Call to the Soul and Seasons of Friendship*. www.dayspringretreat.org

Human Interaction Lab Training

Feb. 12-14 at St. Alban's, D.C. Learn more about yourself, how your behavior impacts others, and how your function more effectively in group situations. Register at http://www.congregationaldevelopmentinstitute.com/LTI_programs.htm

Listening, Hearing and Living

Feb. 13 at Washington National Cathedral. The Community of Reconciliation presents the second in its Listening, Hearing and Living series, "The Practice of Recreation," with Tim Carrington, chairman of the Friends of St. Benedict, author, journalist and development specialist. Register at <http://www.nationalcathedral.org/events/COR20100109.shtml>

Mardi Gras!

Feb. 13, from 5:30 p.m. at Ascension, Silver Spring (633 Sligo Ave.). Silent and live auctions. Potluck supper; bring your New Orleans favorites. Ticket covers soft drinks, wine and beer: \$15, single; \$25, two adults; \$7 youth (8-18). Silent auction starts at 5:30 p.m., potluck supper at 6:30, live auction at 8. Costumes invited. www.ascensionsilverpring.org

Shrove Tuesday Pancake Supper

Feb. 16 at St. Barnabas', Temple Hills, 4-7 p.m. Annual Shrove Tuesday Pancake Supper. The church is located at 5203 St. Barnabas Road Temple Hills, Md., 20748.

Annual Pancake Supper

Feb 16, 4-7 p.m. at Christ, Clinton. Pancakes, scrambled eggs, sausage, apple sauce, coffee, tea and milk. Tickets at the door, \$6 adults, \$5 seniors and children (6-12), no charge for children 5 and under. Bake sale and raffle. Thrift Shop: 75% off sale.

Ash Wednesday Quiet Day

Feb. 17, 10 a.m. to 2 p.m. at the Dayspring Retreat Center in Germantown, Md. www.dayspringretreat.org

Diocesan High School Retreat

Feb. 19-21 at Camp Letts, Edgewater. Open to grades 9-12. Theme is EpiscoFAITH and offers teenagers a chance to have fun, make new friends and reconnect with old friends and strengthen their relationship with our Creator. Register at www.edow.org/youth by Feb 5.

Ethnic Luncheon

Feb. 21, noon, at St. John's, Broad Creek in Fort Washington. Bring your favorite dish to share. Wear your ethnic attire or be colorful. For more information, contact Faith Chisholm at 301/292-1219.

Ember Day

Feb. 23, 10 a.m. to 4 p.m. at the Dayspring Retreat Center in Germantown, Md.

www.dayspringretreat.org

ECW Annual General Meeting

Feb. 27, 8 a.m. to 1 p.m. at Trinity, Piney Branch. ECW - Washington Chapter. Registration and continental breakfast at 8:15 a.m. Business meeting with elections at 9 a.m. Holy Eucharist, including commemoration of women who died in 2009, address by Bishop Chane, and lunch. Tickets are \$20. Register by Feb. 12. Contact Sarah S. Shapley at ECW@edow.org or 202/537-6530.

Lenten Silent Retreat

March 5-9 at the Bon Secours Spiritual Center in Marriottsville. "Behold, I Make All Things New," sponsored by the Diocesan Retreat Committee and directed by the Rev. Margaret Guenther, associate rector of St. Columba's, D.C. Fee is \$195. Scholarships available. Applications and \$100 deposit due by Feb. 12. Visit www.edow.org/retreat, or contact Joan Shelton at 202/232-1667 or joanshelton@verizon.net.

arts & music**Tuesday Concert Series**

Feb. 2, 9, 16, and 23 at Epiphany, D.C. (1317 G Street, NW) Metro. Concerts are free and open to the public. \$5 suggested donation for the performers. 202/347-2635 x18 or www.epiphanydc.org

Piano Duo Spectacular to Benefit Samaritan Ministry

Feb. 20, 8 p.m. at St. Patrick's, D.C. (sneak preview at 8 p.m. Feb. 19). Pianists Sophia Vastek and Eric Gustafson present the music of George Gershwin in a duo piano extravaganza titled "Two by Two by Gershwin." Proceeds benefit Samaritan Ministry of Greater Washington. Tickets at http://www.st-albans-parish.org/worship_music/gershwin

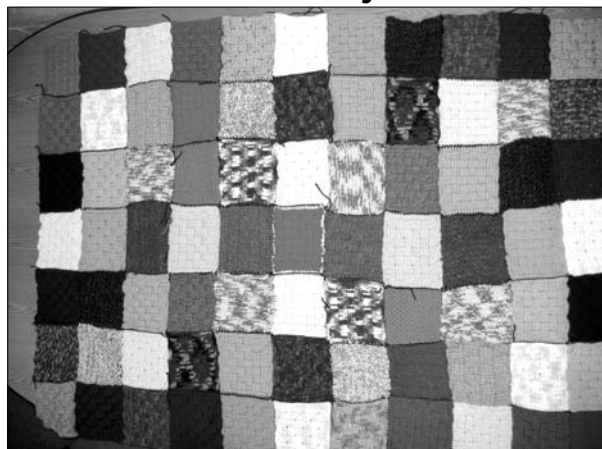
Throw of many colors

Photo by Kristi Womack Lowe

Members of St. Columba's yarn ministry, Sticks in Stitches, worked together to create this colorful afghan for the church using leftover yarn from their annual yarn exchange. They also crafted -- and donated -- an array of hat-and-scarf sets for the homeless men and women who use the church's Water Ministry, just in time for December's record snowstorm.

win.html

Bach's St. Matthew Passion

Feb. 21, 4 p.m. The Cathedral Choral Society under the direction of J. Reilly Lewis performs with the Washington National Cathedral Boys Choir directed by Michael McCarthy. Soloists: Rufus Müller, Evangelist; Christophersen Nomura, Christ; Gillian Keith, soprano; Clare Wilkinson, mezzo-soprano; Alan Bennett, tenor; Craig Phillips, bass-baritone. Tickets \$20-\$80 at <http://www.nationalcathedral.org/events/lcs100221.shtml>

Choral Evensong for the First Sunday in Lent

Feb 21, 5-6 p.m. at Redeemer, Bethesda. A quintessentially Anglican service to mark the beginning of Lent, sung by Redeemers Adult and Youth choirs. Choral music includes works by Herbert Howells, Philip Radcliffe, and Ralph Vaughan Williams. A brief organ recital precedes the service. Free-will offering. Reception to follow.

Celebrate Youth!**High School Choir Festival**

Feb. 24, 7-9 p.m. at Washington National Cathedral. The Cathedral Choral Society will host its 5th Annual Combined High School Choir Festival. Students from public, charter and independent schools in the Metro area will come together for a day of music-making, culminating in a free concert. Each choir will perform and Festival Director Benjamin Hutto will lead the combined choirs in song. Contact Margot T. Young at 202/537-5538 or

myoung@cathedral.org

Chamber Music Concert

Feb. 28, 4 p.m. at St. Andrew's, College Park. Chamber Music concert. Karl Schneider, violin, Elizabeth Schneider, piano and cello, Mary Willow, piano. 301/864-8880

services & worship**Mornings of Centering Prayer and Spiritual Enrichment**

Feb. 6, March 6, April 3 at St. John the Baptist Catholic Church, Silver Spring. Contemplative Outreach of Metropolitan Washington sponsors a series of half-day morning retreats for those who wish to deepen or reestablish their practice of centering prayer, experience extended prayer time with others, or simply draw closer to God in silence. The retreats are offered to those with a regular practice of centering prayer for at least three months. For further information contact LJ Milone at lmilone@sjsilver-spring.org or 301/622-1122.

Absalom Jones Day Celebration

Feb. 14, 3 p.m. at Calvary, D.C. (Snow Date: Feb. 21) The 32nd Annual Absalom Jones Service for the benefit of the historically black Episcopal colleges' scholarship and endowment funds. Derrick Humphries will receive the annual Absalom Jones Award at the service of Holy Eucharist. All are welcome. For more information, contact Janice Womack at 202/829-6445 or jwomack@washingtonube.org

The saints of Black History Month

VIEWPOINT:



J. Carleton Hayden

Black History Week, now Black History Month, was founded in 1927 by Carter G. Woodson, chair of Howard University's history department, in the

week that contains the birthdays of Abraham Lincoln (Feb. 12), and Frederick Douglass (Feb. 14). For us Episcopalians, the month contains three remarkable descendants of Africa commemorated as saints of the church.

The first African American to be added to our liturgical calendar was **Absalom Jones**, a slave who through hard work purchased first the freedom of his wife, Mary, and then his own, founded the Free African Society, America's first formally organized social welfare association run by blacks, the Episcopal Church's first black congregation, St. Thomas African Episcopal Church in Philadelphia, and became, in 1802, this country's first black priest. For the past 30 years, the Washington Chapter of the Union of Black Episcopalians has held a diocesan-wide commemoration of Jones, which this year is set for Feb. 14 at Calvary, D.C.

Janani Luwum, the martyred Archbishop of Uganda (feast day, Feb. 17), was recently added to our liturgical calendar. He denounced the brutality of Idi Amin, Uganda's dictator, and asserted the right of the church to promote justice and protect the oppressed. Summoned to the presidential palace, Luwum went boldly, declaring "I can see the hand of God in this." Idi Amin ordered him shot as a traitor, with some reporting that Amin himself had pulled the trigger. At the cathedral in Kampala, thousands gathered for a memorial service at an empty grave that had been prepared for Luwum next to that of **James Hannington**, Uganda's first bishop. Hannington, an English missionary, also had been martyred in Uganda on Oct. 29, 1885 (feast day, Oct. 29). A statue of Luwum now stands among the martyrs of the 20th Century at Westminster Abbey.

Anna Julia Cooper, a devout Anglican, feminist, educator and civil rights advocate, is currently my favorite Black History Month saint. She was added to the liturgical calendar in 2006. I first became aware of

Cooper in 1969 as a Howard University graduate student. After the daily morning Eucharist, her grandniece, Regia T. Bronson, often treated this small congregation to breakfast at Cooper's stately but decaying residence at 201 T. Street NW, about a half block from St. George's, D.C. Bronson gave me some of Cooper's books, which are to me sacred relics, and her papers, which I deposited at the Moorland-Spingarn Research Center at Howard University. These contain letters from such notable historical figures as Frederick Douglass, William Still, Alexander Crummell, and Mary Shadd Cary, a leader among African American refugees in Ontario and later America's first black lawyer.

Anna Julia Cooper was born into slavery on Aug. 10, 1858, in Raleigh, N.C., to Hannah Stanley and her slave master, George Washington Hayward. Cooper praised her mother for her sacrifices and guidance but stated she owed nothing to her white father "beyond the initial act of procreation." A cradle Episcopalian, she was one of the first students at what is now St. Augustine's College, established by the church shortly after the Civil War to educate teachers and priests to serve newly-freed slaves. She married her Greek professor, the Rev. George Augustus Christopher Cooper of Nassau, and the young couple labored in the Episcopal mission there until he died of pneumonia in 1897, just two months after being ordained as a priest.

Cooper earned bachelor's and master's degrees from Oberlin College, the first American college to enroll both women and blacks, and went on to teach at the AME's Wilberforce University, -- which was named for **William Wilberforce**, England's anti-slavery champion (feast day, July 30) -- and at St. Augustine's.

In 1886, she read a sensational paper on the need to educate women at a meeting of the Conferences of Church Workers Among the Colored People at St. Luke's, D.C. The next year, she accepted a teaching position at Washington's segregated M Street High School, America's best high school for blacks. She worshipped at St. Luke's, boarding with several other professional women at the home of her rector, the Rev. Alexander Crummell. She was named principal of M Street High School in 1902. Four years later, she was not reappointed following allegations by the white director of high schools that her discipline was insufficiently severe and her academic standards too high for black students. She taught at Lincoln

University in Missouri and Langston University in Oklahoma, and spent summers at Columbia University pursuing her doctorate, eventually returning to M Street High School as a teacher.

Always an advocate for the rights of women and African Americans and a builder of institutions to prepare them for full equality in American society, Cooper wrote in her best-known book, *A Voice From the South by a Black Woman From the South*, (1892): "When and where I enter, the whole race enters with me." A prolific writer, she also penned an autobiography, *A Third Step, Legislative Measures Concerning Slavery in the United States*, among other works.

At the 1893 Women's Congress in Chicago, she lectured on the intellectual progress and achievements of African American women. When Crummell founded the American Negro Academy, a forerunner of the NAACP, to counter racism in the U.S., Cooper was its only female member. At the first Pan-African Congress, held in London in 1900, she presented a paper titled, *The Negro Problem in America*, which described the plight of African Americans as pathetic for a Christian nation. Congress attendees included fellow Episcopalians William E.B. DuBois and Bishop James Theodore Holly, of Haiti, the Episcopal Church's first black bishop. Cooper also prepared the Congress's memo to

Queen Victoria, protesting apartheid in South Africa.

At the age of 55, Cooper's life changed dramatically when she became the guardian of Regia Bronson and her four siblings after their mother died. She purchased a home on T Street, and became one of the first black residents of Le Droit Park.

At the age of 66, she was awarded her PhD from the Sorbonne, becoming the fourth African American woman to earn that degree. And in 1930, after more than 40 years at M Street, she accepted the presidency of Frelinghuyuen University, a struggling group of vocational evening classes taught by volunteer faculty and meeting in black churches. As finances declined, she moved the classes into her home, accepting neither rent nor salary.

She died peacefully in her sleep on Feb. 29, 1964, at the age of 105, and was buried in Raleigh, N.C. On her tomb were inscribed the words she had chosen, "Somebody's teacher on vacation... Resting for the fall opening."

What a blessing that every Feb. 28, we can celebrate her heavenly birthday and ask her to pray for us, her students, always being shaped as disciples waiting for the new school year. *The Rev. J. Carleton Hayden is a retired priest of the Diocese of Washington and a professor of history at Howard University.*



Photo courtesy of USPS, ©

Last year's Black Heritage Month stamp featured Anna Julia Cooper.

Bicycles from the heart



Washington Window
 Episcopal Church House
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 Washington, D.C. 20016-5094

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PHOTOS BY LETA O'STEEN



Thanks to a happy coincidence and some good-hearted people at the Sport Chevrolet dealership in Silver Spring, 21 children from Latino congregations around the Diocese of Washington received new bicycles for Christmas. Sales manager Lee Shirley said he suggested the bike giveaway to Sport Chevrolet's owner, who embraced the idea. The dealership donated the bicycles, the Corvette Club of

America provided helmets and employees donated their time and enthusiasm - putting up decorations in the showroom, setting out refreshments, assembling bicycles and welcoming 115 very excited children and their families. "We did this instead of an employee Christmas party," Shirley said. "Just about everybody participated in some way." The smiles on the children's faces

made it all worthwhile, he said, remarking that many staff have since told him it was the best company party ever. The Rev. Simón Bautista, the diocese's canon for Latino ministries, learned about the event when he went to Sport Chevrolet in search of a new vehicle and struck up a conversation with Shirley, who invited him to bring 21 children to the giveaway event.

"It was pure, pure coincidence," Bautista said. The children, who were not told ahead of time that they would be receiving bicycles, were overjoyed with their gifts, and many wanted to ride them right away, Bautista said: "There was a lot of excitement." "It was fun," Shirley said, adding that the dealership is planning to make it an annual event.