

# WASHINGTON window

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

## Restorative justice

### Hate caller apologizes to EDOW and CASA

By Lucy Chumbley

On April 22, Wesley James Queen II stood before a room packed with day laborers and press to apologize for making threatening phone calls to CASA de Maryland staff last May - and to receive their forgiveness.

In messages left for two staff members and the Rev. Simón Bautista, the diocese's Latino Missioner and vice chair of CASA's board, Queen used "strong language and threats to blow up a building and kill somebody," said Kerry O'Brien, manager of CASA's legal program.

Following an investigation by District of Columbia and Montgomery County police, an arrest warrant was issued for Queen on Oct. 4, and on Oct. 14 he turned himself in, O'Brien said. Two days later, he made a public apology to CASA, the

state's largest immigrant service and advocacy agency.

"At CASA we decided to see if we couldn't approach a situation that started in hate with a spirit of love," she said.

CASA called in Mary Edwards, a mediator with the nonprofit Restorative Options, which works with victims who want to meet with the offender as part of their healing process. Edwards met with Queen and the families of those affected by his threats of violence over a two-month period.

"In this case, the offender had to sit and listen to 10 or 12 people tell him how deeply they had been affected," she said, adding that "it's extremely rare that the offender said, 'I'm sorry,' right from the beginning."

As she spoke, Queen, a tall man  
*see RECONCILIATION, page 4*



Photo by Lucy Chumbley

**HEALING PROCESS** The Diocese of Washington's Latino Missioner, the Rev. Simón Bautista, accepts an apology offered by Wesley James Queen II, at back.

## Council set to vote on revised 2009 budget

By Lucy Chumbley

At its May 19 meeting, the Diocesan Council will vote on a revised diocesan budget for 2009.

The new budget, which would replace the one approved by January's Diocesan Convention, aims to offset a larger-than-projected reduction in income - more than \$400,000 - with further expense reductions and contingency funds from several sources.

All congregational pledges are now in, Canon to the Ordinary Paul Cooney told the council at its April 14 meeting, but are "substantially lower" than originally forecast - a \$357,800 reduction. Additionally, he

said, due to the current financial crisis, the diocese's interest and investment income will fall by an estimated \$26,400 this year.

"The challenge to get this budget to balance is a half million dollar challenge, and that is what caused us to make an aggressive and rapid reduction in staff, across all levels," he said.

The reduction in staff salaries and benefits - four members of Church House staff were let go in February - will result in savings of more than \$110,000 in 2009, he said. (Savings will increase to about \$350,000 in 2010.)

The diocese is proposing to make up the remaining budget shortfall by

reducing its annual gift to the national church by \$126,000 this year. It plans to do this by eliminating the Soper Tithe, a 10 percent gift from the income of the Ruth Gregory Soper Trust, but will continue to give 21 percent of all other revenue to the national church, Cooney said, for a total of \$649,230 in 2009.

The diocese also plans to use the remaining \$162,319 of 2008 income from the Soper fund to help offset this year's reduced income, and plans to eliminate its \$100,000 contingency fund.

"The theme of this is how much our world has changed," Cooney said. In addition to the revised diocesan

budget, the council will vote on a new proposal for the funding of the diocese's Latino Ministries at its May meeting.

The existing diocesan Latino Ministry Fund will be depleted in June of this year, Cooney said, and a new plan must be put in place if the ministry is to continue to flourish.

"In terms of ministry and work, we have a real success story going on here," he said. But of the six Latino congregations within the diocese, four receive significant support from the diocese.

Council members will consider a plan to fund Latino Ministry through

*see BUDGET, page 6*

### inTHEwindow



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# Prayer without action is simply poetry

Distance, time and space during my early years growing up in the small town of Winchester, Mass., were breached primarily by radio and not television. There was no internet, no personal computers, no laptops, no Global Positioning Devices, no telecommunications satellites, no blogs or chat rooms, no Facebook, no Google, no cell phones or iPhones, no Blackberrys, no cablevision. The "Information Highway" consisted of *Life* and *Look* magazines and the Sears catalogue. Calling on the telephone was a rather simple process; you picked up the receiver, a real live operator asked you for the number you were calling and then cheerfully connected you. If you called a business, a doctor's office or a government agency you always had your call answered by a real person, not some digital robot that spewed out a menu of options and numbers to press to get to another recorded voice that said: "please hold, we are serving other customers at the moment. Your call will be answered in the order in which it was received." There were no credit cards, only bank checks and cash for transactions. There were no CDs or iPods. Life then was a whole lot slower and simpler.

Standing in an apple orchard near my home at dusk, I looked up to the heavens and saw the moon, stars and planets that seemed, and were, so far away, unreachable by the technology of that time. The only rockets I heard about were flown by Tom Corbett

and his space cadets and Captain Video. Beyond the radio, our daily news came from the printed pages of the *Boston Globe*, the *Herald Traveler*, the *Record American* and the *Christian Science Monitor*; newspapers I delivered on my daily paper route.

In retrospect, it now seems as if Thornton Wilder wrote about my life in Winchester in his play *Our Town*, where everyone knew everyone else and where the big city of Boston was far, far away. The rest of the world was so distant that it almost didn't seem to exist. In retrospect the places so much in the news today, Jerusalem, Bethlehem, the state of Israel and Palestine were so far away that they existed only in Bible stories or in the movie *Exodus*.

In my life I have flown around the world many times, and have the frequent flier miles to prove it. An important part of these travels has been my visits to the Diocese of Washington's mission partners in Mozambique, South Africa and Swaziland as well as my work in interfaith dialogue, which has taken me to Qatar, Oslo, Geneva, Tehran, Jordan, Israel, Jerusalem, Lebanon and Palestinian Gaza. Because of modern jet aircraft, the internet and wireless communication, our friends, fellow bishops and colleagues in these countries seem as close to me as my next door neighbors were more than 50 years ago in Winchester.

Technology has married us as a nation with nations and people

from around the globe in such a way that I can now communicate directly anywhere in the world in three seconds or less.

Much of what I have learned is heartbreaking.

In Swaziland, the visual impact of a kingdom ravaged by HIV/AIDS

where almost 48 percent of the adult population is infected and where, by the end of this decade, more than 175,000 children will become AIDS orphans is emotionally overwhelming. By last count over 3.5 million people a year globally die of AIDS and over a half a million of those deaths are children.

In Mozambique, malaria is the child killer and visiting villages in areas of high mosquito infestation will break your heart, as children burning up with fever are not able to access doctors and hospital care, and their only earthly journey will most likely be to the grave. Malaria kills over a million people a year; 75 percent of those deaths occurring in African children. All of those deaths are preventable!

In Dukathole, a shanty town outside of Johannesburg, South Africa, I wan-

dered down alleys between shacks and shanties where raw sewage collected in puddles along the way. Visiting the sick and dying there defined a community beset by poverty, disease, hopelessness and filth. That memory will remain with me forever as an unforgivable crime against humanity.

And in truth, our own cities in many ways resemble smaller Africas, where failing public education, inadequate health care, drugs, poverty, disease, gang violence and teenage deaths by firearms are daily headlines in most newspapers.

How does anyone get a handle on the horrors of poverty and oppression that daily affect the lives of over two-thirds of the world's population? How does one engage one's faith in public life with all

that swirls about the global community?

As a Christian I often find my mind engaging the core teachings of Jesus and what my responsibilities are to my brothers and sisters near and far whose suffering must make God weep.

I believe that Jesus would not sit idly by today in a world fraught with



**Bishop John Bryson Chane**

see BISHOP, page 11

## BISHOP'S visitations&engagements

**May 1:** Flower Mart Opening Ceremony at 10 a.m.

**May 3:** St. John's Lafayette Square visitation

**May 8:** Special guest at Evangelical Lutheran Church in America Synod Assembly held at Gallaudet University

**May 10:** Ascension, Silver Spring visitation in the morning; St. Nicholas' building dedication at 4 p.m.

**May 11:** Wesley Theological Seminary graduation at Washington National Cathedral at 2 p.m.

**May 12-14:** Clergy Conference at Shrinemont

**May 14-15:** Interfaith meeting at the Carter Center in Atlanta

**May 16:** Cathedral Confirmation Service at 10 a.m.

**May 17:** Christ Church, Georgetown visitation

**May 19:** Diocesan Council at St. Patrick's Church, D.C.

**May 20:** Virginia Theological Seminary Board of Trustees meeting

**May 21:** VTS Graduation

**May 22:** Invited panelist at the Universal Muslim Association of America, Sheraton

Tyson Corner, 6 p.m.

**May 28:** Diocesan All Call Meeting to discuss relationship with Diocese of Jerusalem, 6 p.m. at Trenbath Hall at St. Alban's Church, D.C.

**May 31:** Holy Communion visitation June 4-5: Abrahamic Dialogue conference at Cornell University

**June 6:** St. Alban's School graduation at 2 p.m.

**June 7:** St. David's, D.C., visitation in the morning; National Cathedral School graduation at 4 p.m.

**June 9:** Beauvoir Closing Chapel at 10 a.m.; Diocesan Council meeting at 6 p.m.

**June 13:** Diocesan Ordination Service at 10 a.m. at the cathedral; Holy Comforter dedication and visitation at 4 p.m.

**June 14:** St. Margaret's visitation in the morning; Festival Eucharist for the Rev. Janice Robinson at 4 p.m. at Grace, Silver Spring

**June 18:** Protestant Episcopal Cathedral Foundation Board of Trustees meeting

**June 20:** Cathedral Confirmation Service at 10 a.m. at the Cathedral

**June 20- July 2:** Visit to South Africa

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# Episcopal chaplain addresses UMD senate

## Antoci sees commencement prayer debate as a 'teachable moment'

The University of Maryland's Episcopal chaplain, the Rev. Peter Antoci, addressed the university's senate on April 6 before it voted 42-14 to abolish prayer at its main commencement ceremony this year - a ruling vetoed later that week by C.D. Mote Jr., UMD's president.

Antoci delivered a message on behalf of the university's 14 chaplains, who have neither voice nor vote in the senate, which includes representatives from the faculty, staff and students. The chaplains did not take a stand on the issue, he said, but had "talked about it, and decided to use it as a teachable moment."

"We didn't want this to become a precedent in any way for further limiting religious speech on campus," said Antoci, an adjunct professor who teaches classes on world religions and Biblical literature in the university's



Antoci

Religious Studies program. "We were concerned that this would become a precedent."

While acknowledging that the separation of church and state was "vital," the chaplains also expressed their concern that the curtailment of religious language on campus could undermine the university's commitment to diversity.

"I think we all can appreciate that this particular generation of students is one that has grown up with the values of cultural diversity in the forefront of their civic life; and that cultural diversity has included religious

tradition and religious speech," Antoci told the senate.

UMD's chaplains are variously full-time, part-time and volunteer, and fall under the college's Division of Student Affairs. Each chaplain is supported by his or her own denomination. The corps includes representatives from the Roman Catholic, Episcopal, Lutheran, Presbyterian, Baptist, Greek Orthodox, Mormon, Hindu, Jewish and Muslim denominations and faiths.

"One of the things we are credentialed to do is to be available for public ceremonies," Antoci said, noting that one of the two rabbis is slated to offer this year's invocation.

While the main commencement ceremony falls under the purview of the university's president, he explained, events in the individual colleges that compose the university are overseen

by the colleges' deans. Some of the colleges have traditionally included prayer in their commencement ceremonies, and some have not.

The chaplains hold monthly meetings and enjoy a largely collaborative relationship, Antoci said. They did not take a position on the issue of ending commencement prayer "partly because the chaplains themselves are conflicted," he said.

Some feel the existing guidelines already dilute prayers too much, he added.

Prayer has been offered at the university's main commencement ceremony since 1923, when the first chaplain was invited to the university, Antoci told the senate in his address.

"We are a living example of how this university embraces the message of religious diversity and tolerance on a campus that prides itself on diversity and inclusion," he said.



## IN BRIEF

### Chane to serve International Anglican Women's Network

[Episcopal News Service] Karen



Karen Chane

Chane has been chosen to represent the Episcopal Church on the International Anglican Women's Network, an official network of the communion that

reports the work of Anglican women, and the challenges they face, to the Anglican Consultative Council.

Chane was chosen by Presiding Bishop Katharine Jefferts Schori to serve as the Episcopal Church's provincial link to the network. In this role, she will be responsible for communicating the issues of women in the Episcopal Church to the network and for bringing the voices of global Anglican women back to the U.S.

Chane, a conference administrator for CREDO, also serves as a member of the diocese's Southern Africa Partnership Committee, and on the board of Samaritan Ministry of Greater Washington.

### Grieves, Shea to leave Episcopal Church posts

Presiding Bishop Katharine Jefferts Schori has announced the departures of the Rev. Canon Brian J. Grieves,

longtime peace and justice officer and current director of the Advocacy Center for the Episcopal Church, and Maureen Shea, director of the Office of Government Relations. Shea will retire Sept. 1 and Grieves will depart Oct. 15.

Grieves joined the Church Center staff in 1988, and has served under three Presiding Bishops.

Shea, a member of St. Mark's, Capitol Hill, has been director of the Office of Government Relations since 2003. "I feel truly blessed to have been able to work for my church on the justice issues about which I care most," she said. "Thanks to a superb staff, the support of Brian Grieves and Presiding Bishops Jefferts Schori and Griswold, Episcopalians across the country, and the Bishops Working for a Just World, we have



Maureen Shea

strengthened our voice on issues of both domestic and international peace and justice." Linda Watt, chief operating officer of the Episcopal Church, said she is considering combining the positions of Advocacy Center director and head of the Government Relations Office, locating the person in Washington.

### Release a butterfly for a loved one on Memorial Day

The Wendt Center invites individuals and families who have lost a loved one to release a monarch butterfly

their name from 2 to 4 p.m. May 30 in Garfield Park, located at 3rd and G Streets, SE.

The center, founded by the late Rev. Bill Wendt, former rector of St. Stephen and the Incarnation, is a D.C. nonprofit that has helped families and especially children deal with loss, grief and trauma for more than 30 years.

Over the past decade the center has focused particularly on families which have suffered the deaths of loved ones through homicide by providing training to police, teachers, therapists, social workers and others who are in direct contact with families and children experiencing trauma and loss.

To participate in the Memorial Day event, go to [WendtCenter.org](http://WendtCenter.org) and click on "Let a Butterfly Soar." If you cannot attend, one of the center's staff or volunteer will release your butterfly.

### St. Mark's Players' 'Parade' explores themes of racism

The Tony Award-winning musical *Parade* opens May 8 at St. Mark's, Capitol Hill. This dramatic retelling of a true American tragedy was chosen by the St. Mark's Players for their 26th season as a link to one of the parish's major themes: "conversations with the other."

The story is based on the actual trial of Leo Frank, a Jewish factory manager in Atlanta. Frank was accused of raping and murdering a 13-year-old factory girl, Mary Phagan, on Confederate Memorial Day in 1913. The trial became a national sensation; Frank was convicted, but new evidence later came to light that pointed to his innocence. In 1915, Gov. John

Slaton commuted his sentence, leading to huge public outrage. A group calling themselves the "Knights of Mary Phagan" formed with the goal of kidnapping Frank from prison and lynching him: On August 17, 1915, they executed their plot.

The spring production of *Parade* will include the presentation of a scene during a church service on May 10, followed by a sermon delivered by St. Mark's rector, the Rev. Paul Abernathy, on the themes raised. The Players also plan to hold a Mother's Day Tea prior to the May 10 performance and a pre-performance lecture on May 17.

*Parade* will run through May 23. For more information, contact Christine Farrell at 703.298.5056/[christine.farrell@verizon.net](mailto:christine.farrell@verizon.net), or visit [www.stmarksplayers.org](http://www.stmarksplayers.org) for tickets.

### National Gallery displays rare illuminated manuscripts

[Episcopal Life] Rare medieval manuscript illuminations are showcased in the exhibition "Heaven on Earth: Manuscript Illuminations from the National Gallery of Art," on view

see BRIEFS, page 4



*RECONCILIATION, from page 1*  
with a blond ponytail, stood silently behind the podium, his wheelchair-bound father at his side. Stepping up to the microphone, he read a prepared statement, with Bautista translating his words into Spanish at the end of each sentence.

"I'm here to publicly apologize," he said, explaining that his behavior was influenced in part by his failure to take his "bipolar medication" and rhetoric he'd heard at a local Republican meeting.

"I understand now from our victim impact meetings that the phone calls affected not only their families but the people around them," he said. "Working with CASA I will be making sure that a mistake like this never happens again."

Queen said he will be attending a cultural competency class, an anger management class and will be volunteering for the Baltimore chapter of CASA.

"I'm also in the process of writing a letter to Bautista's Episcopal Diocese of Washington where one of the phone calls was directed," he said. "Hopefully everybody that was

involved directly or indirectly will know that I have apologized and I am sorry for what I did."

Speaking on behalf of the CASA board, Bautista said: "We do accept James's apology this morning. We do believe in conscience that he is sincere about what he is committed to... We do celebrate [his] courage to accept that he made a mistake and we accept his willingness to excuse himself. At CASA we do believe in reconciliation - a safe path to healing - and we do believe this community does need a great deal of healing."

Bautista called for elected officials and the media to be more careful about the language they use and its potential consequences, a sentiment echoed by Sen. David C. Harrington (D-Md.), who also spoke about the need for respectful language when discussing issues of immigration.

CASA's communications specialist Marcio Quiroz-Servellón, another phone call recipient, also accepted Queen's apology and thanked him for his courage.

"I do honestly believe that you are sincere," he said.

On April 7, Bautista and Quiroz-

CASA's executive director Gustavo Torres.

In response to repeated questioning from the press about Queen's reference to the Republican Party in his statement, Harrington emphatically insisted that the event was not about politics.

Maryland Republican Party Executive Director Justin Ready later told the *Washington Examiner* that he had "no idea" what meeting Queen was talking about. "The Republican Party does not condone or encourage violence of any kind toward groups or individuals," he said.

"I think we're missing the point here," Harrington said. "The point of this conference is reconciliation with a young man who got caught up in negative rhetoric to the point that he made a telephone call, and the point here is a lot of people get caught up in negative rhetoric that can make them do damaging things."

"I hope that the message here is about community and a policy that begins to address the situation of people who come to this country in a meaningful way."

"What this community needs is to be united," Bautista said. "To respect that human beings are created in God's image regardless of what language we speak and what color skin we have."



Servellón attended Queen's hearing at the Montgomery County Circuit Court, where they read a statement from CASA and spoke about the reconciliation process.

Queen, who was indicted for two felony and two misdemeanor charges, will return to court for sentencing in July, and is expected to serve 18 months or less in jail at the judge's discretion.

"I think it is very important to inform our community about this [reconciliation] process, and that it is a good solution to this problem," said



Photos by Lucy Chumbley

**Wesley James Queen II** makes a public apology for threatening phone calls he made last May, below, as the Rev. Simón Bautista, a recipient of one of the calls, translates his words into Spanish. Bautista describes the reconciliation process to the press during an April 22 conference at CASA de Maryland, left. Another call recipient, Marcio Quiroz-Servellón, of CASA, plays the messages during a June 3, 2008, press conference to call for a return to civility, inset.

#### *BRIEFS, from page 3*

until August 2 at the National Gallery of Art.

Fifty-two single leaves and four bound volumes, among them several important recent acquisitions, date from the 12th to the 16th century and were made in France, Germany, Austria, Bohemia, the Netherlands, Spain and Italy.

"Protected inside closed volumes on library shelves for centuries, many of the images are today as breathtakingly vibrant and beautiful as they were centuries ago," said Earl A. Powell III, director of the National Gallery of Art.

Before the invention of the printing press in the 15th century, texts were laboriously inscribed by hand on carefully prepared parchment made from the skin of sheep or calves. Artists

adorned the books with painted decorations, known as "illuminations," because the frequent use of gold leaf made the pages glow.

Most of the works in the exhibition depict a range of sacred subjects, as the books most commonly illuminated throughout the Middle Ages were Bibles and liturgical texts used in church services and in the daily cycle of prayers offered by communities of monks and nuns.

In the late Middle Ages, the most popular illuminated books were private devotional texts, called "books of hours," prepared for the affluent secular patrons of artists. Illustrated secular texts are represented in the exhibition by manuscripts treating canon law, ancient history and civic statutes.

For more information, call 202/737-4215 or visit [www.nga.gov](http://www.nga.gov).



# Like Prayers in Iron

By Paul Donnelly

Up a dirt road outside Flint Hill, Va., past the farm with the two silos as you head toward a pointy hill, a spry, thin man works magic with metal. He has spent all morning making an iron collar, tightly wrapping separate pieces of a beautiful railing, which required him to first create a kind of bridge to hold it all up for forging. A visitor notices it's still hot, almost too late.

"Oh, I still get burns sometimes," the smith laughs, holding up his right hand. "Started to pick up a hot piece across all four fingers the other day. You don't grow out of it" - the tendency to forget that while iron stops glowing around 900 degrees, even dark metal can be three times hotter than frying bacon.

It's been a generation since Nol Putnam, the Rapahannock artist of White Oak Forge, did his *columbarium* gates for Washington National Cathedral. "It's generally utilitarian," he says of blacksmithing, "so it's not been considered to be an art form." The stained glass in the windows, the stones of the piers and flying buttresses, the famous gargoyles and carved limestone bosses, are all made to be looked at. The screens and gates that are typical of ornamental blacksmithing, though, are made to be looked *through*.

"I'm 75 years old," Putnam says, sitting in a chair inscribed in Latin 'to serve, and not to be served', presented by the Lenox School for Boys. When he left teaching everything from history to creative writing, "I basically bought myself the time to learn blacksmithing." Almost entirely self-taught, "I still have the first tool I ever made," he says. It's in the fire now, a coal rake worn down nearly half an inch on the left.

"I didn't want to go on the fair circuit, and make a hundred variations on the same little hooks to sell," so the turning point in Putnam's career was architectural work - staircases and balconies, he says. How did he get the Cathedral commission, joining the likes of 20th century master blacksmith Samuel Yellin, one of the most visible opportunities for an artist in iron?

A bulletin board at a welding shop. While he'd had conversations with the Cathedral before, nothing had happened. So when the Cathedral realized they needed another blacksmith after all, as Putnam tells the story, they checked the tacked up business cards. One for "Joe's Welding Supply Shop" had a nice pic-

## Washington National Cathedral's former blacksmith reflects on the life he's forged



Photos by Matt Donnelly

**BLACKSMITH** Nol Putnam strikes while the iron is hot.

ture of a blacksmith on it, so they called: "Oh, no, we don't do that," the welders explained. "But we know someone who does."

An ancient craft now rebounding, blacksmithing has peculiar religious

resonance - literally, since hammers and anvils ring. But it is a dark art - not entirely metaphorically, look at a smith's hands - which is perhaps why the great prayer of St. Patrick specifically asks protection against the

"spells of witches, smiths and wizards." Putnam knows: "Oh, it's always had a religious and psychological dimension. In England, especially, smiths were supposed to be in league with the Devil. The tradition is that when you're done with the fire for the day, you make a cross with your tools to keep the Devil out of the forge."

Putnam, an Army veteran and confirmed Episcopalian, was actually baptized when he was 40: "I told a friend that if he could carry me to the font, I'd be baptized - so he did it."

"There are spaces," he says, gesturing with coal dust on his hands, "where I feel a sense of awe." One of them is plainly the Cathedral - "I did a gate for the Rockefellers years ago. It was a nice job. I'm very proud of it. But it wasn't the Cathedral."

A young visitor holds up a heavy sphere: "Yes, that's a cannonball," Putnam smiles, "destined to become a swage block" - that is, the epitome of destruction will become a tool to make beautiful things. "Blacksmiths are toolmakers," Putnam explains. "We made the swords *and* the plowshares. We make our own tools. On any given day you start out a floor sweeper, then you are an artist, designing the gate or the fence, then you're making the tools that you need to make the piece, and then at the end of the day, you're the floor sweeper again. It keeps you humble."

These days, Putnam continues to do demonstrations and take commissions - like the fence and gate he was working on this Saturday. As a smith, "I consider myself a classicist," he says. Demonstrating how to turn a bar of pure iron into a leaf, he strikes it sharply on the anvil horn. The end glowing cherry red makes a satisfying snick! And the metal twists naturally, like a stem.

It's a kind of alchemy, not limited to the physics of heat and force. Putnam works with primal elements - earth, air, fire and water - but more than that, he makes useful objects that are durably beautiful - and sometimes he even uses cannonballs. Giving the iron leaf to a young smith, he grins: "Go thou, and do likewise."

“Blacksmiths are tool makers.  
We made the swords  
and the plowshares.”

Blacksmith Nol Putnam



*BUDGET, from page 1*

June 2011 by enabling a \$400,000 congregational development grant from the proceeds of the sale of Nativity, Camp Springs.

Additionally, the council will charter a group by June to work with the diocese's Latino Missioner, the Rev. Simón Bautista, to develop a proposal for the long term funding of these ministries. The proposal will be presented to the council by June 2010.

"I think this is fitting - to take \$400,000 from the Nativity fund - because it's church growth and it's already building on success," said the Rev. Donna Brown.

Bishop John Bryson Chane pointed out that Spanish-speakers represent "the fastest growing population in the Episcopal Church today."

The Bishop drew the council's attention to the parish pledge figures which were published in last month's Window (available online at [edow.org/window](http://edow.org/window)).

"I realize these are hard times," he said. "But some of these numbers are very troubling to me. We're not even at 10 percent and that's not good. I need your help. I need some solid thinking about this. What does this say about who we are and where we're going?"

"I'm feeling a bit embarrassed that I can't answer the bishop's question," said Gerry Perez. "What does a 3 percent, 4 percent gift mean? Does it mean that a congregation's in dire straits or just out of touch with the diocese?"

"What do these numbers say about this diocese?" Linda Freeman asked.

"There are many answers to that question. There is no one size fits all. ... It isn't just the numbers - each number out there has some kind of story to it."

"People always say to me, 'What do we get from the diocese?'" Brown said. "And I say, 'We are the diocese. It's just part of our responsibility.'"

Council members discussed possible causes and solutions, and the conversation will continue at future meetings.

Michael Whitson urged all members of council to personally support the Bishop's Appeal.

"All of us have to be part of this," he said. "Maybe this is an opportunity. We can't turn water into wine, but nonetheless the good that we do here can outlive the current situation."

In other matters, as part of its com-

mittee review project, the council voted on the status of seven committees, officially closing the Committee on Christian Formation (which no longer exists); the Committee on Prison Ministry (which has not been meeting); and indefinitely postponing the formation of the proposed Committee on Affordable Housing due to a lack of resources.

The Hunger Fund Committee will continue in its present form and the Committee on the Environment will be asked to do a self-assessment. The Honduras Coordinating Committee and the Committee on the Southern Africa Partnership will continue, and the Committee Oversight Group will explore the possibility of creating an informal "umbrella" group to strengthen the diocese's international mission.

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**Free Admission**

### Diocesan meeting on Diocese of Jerusalem companion relationship

Bishop John Bryson Chane will host an open meeting to discuss the fall pilgrimage to Jerusalem and how a companion relationship with the Diocese of Jerusalem might function best. All are welcome.

**Location:** Trenbath Hall at St. Alban's, D.C.,  
**Date:** May 28  
**Time:** 6 to 8 p.m.

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RESIDENTIAL & COMMERCIAL

## Sharing a Mother's Love in South Africa



**W**e celebrate our mothers in May. But many children no longer have a mother or a father. The Rev'd Sharron Dinnie of Springs, South Africa, a good friend of our Diocese, has stepped forward to safeguard orphaned children from a nearby informal settlement. She recently bought a house to keep the children safe and ensure they continue in school.

Sharron purchased the house with funds from "Idol Gives Back" — collected from a nationwide "American Idol" television audience. Celine Dion had earlier visited Sharron on behalf of "American Idol" and saw the love shared with these children. Sharron's Church of St. Peter and St. Paul and the local community are furnishing the house and will feed and clothe the children. Sharron plans for about six children. They will attend her pre-primary school and nearby government schools as they grow older.

A live-in housemother is still needed to guide the children throughout the week. Sharron estimates that will cost \$50/week. We pray that you will share your love with these children who have so little. Please consider supporting a housemother for a week or more.

Photo: Sharron Dinnie

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



# Truth or Dare: Be a Legend

HIGH SCHOOL  
RETREAT

Seventy high school students learn how to make a difference in life

Seventy high school students and 20 adult chaperones from 15 parishes around the Diocese of Washington took part in an April 17-19 High School Retreat, held at Camp Letts, Edgewater, Md.

The event, themed, "Truth or Dare: Be a Legend," included workshops on a variety of topics that showed the students, in grades 9 through 12, tangible ways to make a difference in the world.

Joel Tjornehoj of St. Peter's, Poolesville led a forum on his church's work in Richmond, South Africa; Sandy Webb of St. Margaret's, D.C., spoke about a mission trip he took to Burma; Melissa Opryzko of Christ Church, Rockville led a forum to discuss increasing access to safe drinking water in Afghanistan; Michael Meachum, a Washington paramedic and Ethel Oliveri of the D.C. Council for Child Abuse and Neglect spoke on a panel about destructive behaviors and their consequences; Tyler Edgar, who serves on the National Council of Churches Eco-Justice Staff, led a forum about environmental stew-

ardship; and Bishop John Bryson Chane spoke about interfaith dialogue.

"That was very, very cool as the kids could choose which workshops they wanted to go to, and I think that showed them ways of being a legend," said the Rev. Jessica Hitchcock, the diocese's interim youth missionary.

Other weekend highlights included an outdoor Eucharist around a campfire following a liturgy for eco-justice and a Saturday night talent show which featured singing, guitar playing and poetry reading.

"The crowd is very generous and gracious," Hitchcock said. "They're all very supportive of people getting up there - it's just amazing how supportive they are of each other."

In addition to the scheduled events, the retreat included an impromptu half-hour of dancing, Hitchcock said.

Priscila and Cristina Lemos of Transfiguration taught the students how to do the meringue and then the whole group did the electric slide.



**HIGH SCHOOL STUDENTS** from around the Diocese of Washington pose for a group photo during the April 17-19 High School Retreat at Camp Letts, Edgewater, Md., above. During the weekend retreat the 70 students from 15 parishes around the diocese attended workshops and took part in a Saturday night talent show. They also made time for some dancing, right.

Photos by Lucy Chumbley

**BREAD OF HEAVEN**

Christine Shelton, Peggy Edwards, Jackie Bowie, Meighan Chan, Marsyl Allain and Brittany Hart bake up a storm at St. Timothy's, D.C. (top row).



# Let Us Bake Bread Together...

St. Timothy's ECW bake loaves to sell at the Cathedral's annual Flower Mart (May 1-2)

By Lucy Chumbley

**T**he main Sunday service at St. Timothy's, D.C., is over and most parishioners have drifted home for lunch, but downstairs in the church kitchen, three generations of women are in full throttle.

They've changed out of their Sunday best, donning T-shirts and aprons to prepare for an afternoon of work - baking goods to sell at the diocesan ECW stall at Flower Mart, the annual fund-raiser for Washington National Cathedral's gardens and grounds.

The baking day has been an annual event at the church since 1985, and the women (with Bruce Mann, the teenage grandson of longtime ECW member Meighan Chan) fall easily into their various roles, chatting and laughing and guiding the younger generation's efforts.

They begin by baking the year's special - miniature sweet potato pies - then quickly move on to their staple contribution, many varieties of bread.

The women donate the ingredients

and their time to the project, bringing large Tupperware containers of condiments from home.

"We take the basic recipe and I do specialty breads," says junior warden Marsyl Allain, pulling her first creation out of the oven - a fragrant golden garlic loaf made with mozzarella and Italian seasoning - to a chorus of admiration.

"That looks like a \$10 loaf, doesn't it?" Chan says proudly as the others pause to admire it and Allain sets it aside to cool. "I'm making cinnamon rolls with rum-soaked raisins."

Joyce Shaw is helping her granddaughter Brittany Hart make cloverleaf shaped cheese rolls.

"That was my idea," Hart says, forming her dough into balls and rolling it in a bowl of grated cheddar. "I like cheese." She makes a tiny roll with the leftover dough - "that can be our taste tester" - and takes her tray to the oven.

On the bottom shelf of a trolley next to the industrial oven, dough is rising in an array of metal bowls covered with clean tea-towels. On the top shelf a row of pans await their turn in

the oven.

The women circle like honeybees, taking turns to check on the loaves and removing them just as they are done. There are no mishaps - no burned bread or hands - throughout the afternoon.

Oiling her hands, Peggy Edwards works on her contribution - two double batches of plain rolls, which makes six or seven pans of bread.

"Peggy has been part of this from the inception and is an excellent baker," Allain says, watching Edwards shape her dough into balls and place them into a baking pan. Nearby, Christine Shelton and Jackie Bowie are also making rolls.

At the other end of the kitchen, Shaw is showing her granddaughter how to make cinnamon rolls. She sprays a baking sheet with Pam and rolls the dough flat, trimming the edges. They spread the dough with layers of brown sugar and rum-soaked raisins and brush it with melted butter. Hart rolls it up carefully, then cuts it into slices and arranges them in a pan.

ECW president Stephanie Byrd puts

on a green apron emblazoned with the words "Have You Hugged an Episcopalian Today?" and starts washing the dishes.

"We've got a clean-up woman in the house!" Allain cheers.

There are 10 cooks in the kitchen, and several others who do not bake with the group contribute cakes, muffins and cornbread to the effort, Chan says. One year, she says, there were 15 women in the kitchen, and the workspace spilled out onto tables in the parish hall.

Today, every inch of the kitchen is in use, with pans of bread rising, cooling and being readied for baking.

"I'm putting in someone's cheese rolls," Shelton says, swooping past the oven. Edwards takes out her finished loaves and brushes them with butter.

"It smells so good in here," Hart says. "Anybody need any help?"

It's now 2 p.m., and the women have been at their tasks nonstop since well before noon. Some, including Chan, arrived early in the morning to set up the kitchen.

"Can we eat now? I'm hungry!"

Chan says. But the baking rhythm is





**STAFF OF LIFE** Members of the St. Timothy's ECW and their families display some of the fruits of their labor after a long, hot, afternoon's work, left. Below, Joyce Shaw and Christine Shelton admire Marsyl Allain's golden garlic bread, and Shaw and her granddaughter Brittany Hart make cinnamon rolls, bottom.

unstoppable. The oven doors open and close, pans are placed in, turned, pulled out, and the women continue to shape and work the dough.

Chan squeezes the rum out of a handful of raisins, which have been soaking in a glass jar, and she and her granddaughter, Kierra Mann, set to work on a final cinnamon roll.

Some ingredients are starting to run low, and the women pitch in to help each other finish up.

"Does anyone have any cinnamon?" Chan asks, and Shaw brings some over.

As the pans continue their progression through the oven, someone finds an overlooked batch of dough and

prepares it for baking. Some women pack their condiments back into their Tupperware and wait around the oven. Others set out the potluck lunch in another room.

At around 3:30 p.m., the women finally break for lunch, resting their knees while the bread cools. But sitting down at the laden table they spot some pre-packaged rolls and start to laugh.

"What!" they cry, in one voice.

"After all the rolls we've baked today, we're eating store-bought bread!"

But that's a problem that can easily be fixed. Edwards brings in a pan of her rolls, hot from the oven, and the women break bread together.





## A SAINT FOR MAY



Lindisfarne Castle

### Edbert of Lindisfarne

**Commemoration:** May 6

**Time and place:** Died May 6, 698; first buried in the grave that held Cuthbert's remains. Relics transferred to Durham in 875.

**Story in brief:**

Edbert served as Bishop of Lindisfarne for 11 years, succeeding St. Cuthbert after his death in 687. He had previously served as a monk at Lindisfarne, the Holy Island (a tidal island off the coast of Northumberland which is home to a monastery founded by Saint Aiden).

The venerable Bede wrote that Edbert was a man noted for his knowledge of the scriptures, his generosity and his obedience to God's commandments. Every year, Bede writes, Edbert tithed, giving one tenth of all his cattle, crops and clothing to the poor.

As bishop, Edbert followed Cuthbert's example, making two retreats each year at Advent and Lent to live as a hermit in meditation on a small island. He also improved the structures at Lindisfarne, built several churches in the region and founded a shrine to Cuthbert, which became a place of pilgrimage.

Eleven years after Cuthbert's death, his body was exhumed and found to be incorrupt. Edbert ordered new clothes and a coffin to be prepared for Cuthbert, and instructed his monks to bury him in the location from which Cuthbert's coffin had been taken, which they did following his death later that year. The relics of both saints ended up in Durham Cathedral, where they were taken to escape destruction by the Scandinavian marauders.

The Latin poem *De abbatibus*, meaning "Song of the Abbots," written by the 9th century Anglo-Saxon monk Æthelwulf is addressed to Edbert.

## MONTHLY MEDITATION

### Sacred Simplicities

In high school I had a small part in Thornton Wilder's *Our Town*, that iconic American play celebrating simplicity. Recently I saw a film of the 2003 stage production starring the late Paul Newman as the stage manager. I had a dim understanding of Wilder's point in 1962, but now I understand it more fully.

In the play, the young bride Emily dies in childbirth. In the afterlife, she learns that she can return unseen just once for a day. Her departed relatives and acquaintances counsel against it, because "the living don't understand." They don't understand that they're too busy to notice the sacred in the ordinary. But in a longing for reconnection, Emily returns to learn that her counselors were right.

In 1970, Joni Mitchell's *Big Yellow Taxi* captured the corollary; "Don't it always seem to go, that you don't know what you've got till it's gone?" I wish I could relive the simple times spent with my maternal grandfather - a bright, gentle man who deeply loved me, God only knows why. We played catch on the beach; he serenaded me with folk songs; and made fun of my doting grandmother's tireless and mostly failed efforts to teach me manners. I wish I could spend just one day with my mother. We talked about trivia, mostly, because many subjects were perilous. But, like my grandfather, she loved me unconditionally which I felt in my soul. I miss my Kansan grandmother, a creative volcano who taught me to drive in a cemetery, and who led me down a rose trellis (from the second floor) to outflank my crotchety grandfather who forbade us to leave to explore tornado damage.

Why are life's daily simplicities sacred? Perhaps it is

because they are so often about love. I appreciate now the love that we experienced in the ordinary. Must it remain true that "the living don't understand?" Probably, though I suppose if I adopted a moment-to-moment earnestness, people would wonder (even more) about me. But the longer I live the more important is the unadorned company of family and friends, and the better I understand that simple love is the meaning of life.

In his book, *In the Company of Cheerful Ladies*, Alexander McCall Smith says, "...for that is what redeems us, that is what makes our pain and sorrow bearable - this giving love to others, this sharing of the heart." Our children can learn from us the sacredness of simplicity appreciated over a lifetime. Jane Sigloh writes, in *Like Trees Walking* that "...old lovers leave a legacy for the young because what binds them together, even when separated by death, is deeper, broader, and higher than they ever imagined was possible." In Wendell Berry's poem, *To Tanya at Christmas*, the poet speaks to this legacy:

"Our lives rise  
in speech to our children's tongues.  
They will tell how we once stood  
together here, two trees  
whose lives in annual sheddings  
made their way into this ground,  
whose bodies turned to earth  
and song. The song will tell  
how old love sweetens the fields.  
Amen. Amen."

*Ched Bradley is senior warden at St. Luke's, Bethesda.*



## COMUNIÓN



Simón Bautista

### Otra vez pentecostés

La reflexión de este número la voy a dedicar a compartir con ustedes algunos pensamientos acerca de lo que significa el evento de

Pentecostés.

Con el día de Pentecostés, cincuenta días después de la resurrección de nuestro Señor Jesucristo, se inicia una Estación Litúrgica, la de Pentecostés; es una estación preciosa, llena de colorido espiritual y pasajes bíblicos que nos ponen en contacto con las raíces de este cuerpo al que llamamos Iglesia.

En muchas de nuestras comunidades eclesiales donde la feligresía habla más de una lengua, hasta se esfuerzan por simbolizar lo que ocurrió en el día de Pentecostés acomodando en la liturgia los distintos idiomas de las personas que constituyen la asamblea. Algunas iglesias

hasta tienen una vara larga en la cual ya tienen, en uno de sus extremos, una figura en forma de paloma a la que un monaguillo mueve de un lado al otro conforme se hace la procesión de salida y de entrada.

Lucas, el autor del libro de los Hechos de los Apóstoles, nos narra lo siguiente: "Todos los discípulos estaban reunidos en el mismo lugar. De repente vino del cielo un ruido, como el de una violenta ráfaga de viento que llenó toda la casa donde estaban, y aparecieron unas lenguas como de fuego que se repartieron y fueron posándose sobre cada uno de ellos. Todos quedaron llenos del Espíritu Santo y comenzaron a hablar en otras lenguas, según el Espíritu les concedía que se expresaran". Hechos 2:1-4 (Biblia Latinoamericana).

Acto seguido, nos encontramos al Apóstol Pedro dirigiéndose a los que estaban allí presentes proclamando a Jesús como Hijo de Dios. ¿De dónde le habrá salido tanta sabiduría? Yo diría que en ese momento no hablaba con plena conciencia de lo que decía sino que el Espíritu Santo se expresaba a través de sus labios. a los. La figura del Espíritu Santo en forma de fuego posándose sobre cada uno de los apóstoles, es una imagen atractiva y sugerente a la vez.

Posiblemente el apóstol Pablo, en 1 Corintios 12:3-13, trata de ayudarnos a entender eso de las llamas de fuego cuando nos habla de los dones del Espíritu y como se esparcen entre los miembros del cuerpo, o mejor dicho de la Iglesia. Yo les invito a que vuelvan a leer, de modo sereno y pausado, ese texto de Pablo.

Pero, ¿qué significa en la experiencia de la Iglesia Primitiva la llegada del Espíritu Santo? Significa el cumplimiento de una promesa hecha por el Maestro y, conjuntamente con eso, una llamada a la acción; significa el fin de la espera pacífica y el comienzo de un turbulento proceso de predicación, testimonio y anuncio que muchas veces clamó el martirio como máxima prueba de amor por el Reino de Dios.

¿Qué significa para nosotros? Yo digo que significa un remonte a los inicios del Cristianismo, un reencuentro con los hombres y mujeres que, sin tanta formación y medios como los que tenemos hoy día, pudieron transformar todo un contexto; hombres y mujeres cuya sangre abonó el terreno donde hoy lucen eriguídas miles de iglesias. También digo que significa el reclamo de concluir una obra inicia-

*see COMUNIÓN, page 11*

# Wine like sunshine, water that is really wet

## ■ BEARINGS:



Martin L. Smith

On the day that the vintage had begun, my brother and I treated ourselves to an afternoon of wine tasting at one of his favorite vineyards of

Martinborough in the Wairapa Valley, where some of the most celebrated wines of New Zealand are produced. We could watch the members of the owners' family deftly snipping away every bunch of grapes as we sat sipping wines and enjoying superb bread straight from the oven. It set me thinking later as I took my daily walk by the ocean, about bread and wine and the Eucharist; a priest's meditation about how hard it is to prevent the Eucharist from becoming disconnected from the fabric of everyday life.

Those who have explored the history of the sacraments become painfully aware of their vulnerability to mutations that distort their original meanings and weaken their impact with all sorts of compromising adaptations in

the name of efficiency. I suppose my reflections were triggered by marveling at the way wine is becoming more widely appreciated than ever, available as it is to ordinary people in a dazzling profusion of variety. And yet as more and more people love wine and make it part of their lives, most churches are stuck in a groove of convention that dictates that 'communion wine' must be a special cloying, sticky product that can be tolerated in a single sip, but would disgust us if we had to drink a glass of it.

And it is not so different with bread. There has been in the last few decades a reaction against the bland industrial product and a demand for wholesome, fresh baked bread has grown up. The trend continues with the opening of more and more neighborhood bakeries that provide every day a range of breads that once only those who traveled to France would ever have encountered. And yet in church we present as bread a product that doesn't resemble any bread eaten anywhere in the world, odd white disks that appear to be cut from paper and taste of nothing.

If there had been a deliberate campaign to isolate the Eucharist from everyday life, and seal it off in a purely ritual context, the results could have hardly been more successful. But of course there hasn't been. It's just

that the desire for efficiency and an almost superstitious concern with what we suppose to be reverence have created conditions for severing the roots of sacramental practice from our everyday lives. Wafers can be efficiently counted and stored, they don't make crumbs. They don't require any effort, simply being delivered by mail. The sickly fortified wines marketed by the ecclesiastical supply houses keep indefinitely. We have dozens of excuses to justify using these customary products as the elements, and we would prefer not to examine the spiritual losses we incur. At home we can savor wonderful wholesome bread, and appreciate even modest wines as a glorious distillation of earth and sunshine. And then we go to church and find unique ecclesiastical stuff being used that has no connection with what we normally love to eat and drink.

And in church, even the actions of eating and drinking have become something unrelated to meals. A lot of us refuse to drink at all (we're hygienic), preferring to dip a corner of a host into the chalice. And eating the wafer isn't even like normal eating, more a kind of special technique we deploy to prevent it from sticking to the roof of our mouths.

Our meditations could easily take in the baptism as well. The robust prac-

tices of the early church, in which the plunging of converts into water really looked and felt like the symbolic drowning it was meant to be, have been almost universally replaced by the scattering of a few droplets from bowls or miniature fonts that more closely resemble ornamental bird baths than anything our ancestors would have recognized as suitable for the sacrament of death and rebirth.

It is a challenge worth exploring in depth, because the introduction of authentic bread into the Eucharist, the use of wine that is actually like the wine we drink, the encouragement of real eating and real drinking, the expansion of the use of water from fiddling with drops to real wetting and plunging, won't take on if reduced to the level of liturgical tinkering, as in the wretched game of 'guess what the Rector is trying to foist on us now!' The purpose of the sacraments is the transfiguration of our everyday lives and experiences, and the challenge is to undo the damage inflicted by generations of compromises, asking ourselves at every level: How can we restore the intimate connections that the symbols we use in our worship should have with the fabric of our real lives?

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

## BISHOP, from page 2

human misery, but would mobilize the natural and human resources available to bring relief. Would not Jesus engage in the great healing that must be undertaken if we are to live through the challenges of globalization that enrich a few and impoverish so many? What do the Gospels say about engaging one's faith in public life?

The earth has been desecrated by those who are interested in how much can be mined, refined, produced, marketed and sold, and who have no concern for the toll their practices

## COMUNIÓN, from page 10

da por Jesucristo, que trataron de avanzar los santos y santas de la Iglesia primitiva y que dejaron a las generaciones futuras para llevar a su término, a nosotros.

Adelante pues, agarraremos cada uno nuestra vara y recordémosle al mundo, la gran asamblea de Dios, que el Espíritu Santo todavía se mueve y actúa entre nosotros.

Que Dios les bendiga.

Padre Simón Bautista Betances  
Latino Missioner,  
Diocese of Washington  
[www.edow.org/ministries/latino](http://www.edow.org/ministries/latino)

take on the environment and its human inhabitants. Jesus would remind us that above all things we have been given stewardship over the earth, the seas and oceans and all that inhabit them. What do the Gospel's say about engaging one's faith in public life?

Jesus would remind us that the earth is now a very small planet and that all of us who live on it must understand that we share a common heritage regardless of our distinctive race, language and religion; and that common heritage defines us as being linked together in one human family as brothers and sisters. And it is only through the other that we honestly understand who we really are. And it is looking into the eyes of another that we can see the very presence of God.

The great challenge facing globalization in the emerging 21st century is for people of faith to put their faith into action for the common good. Nations that have been blessed with abundance must share that abundance with those who have yet to receive the fruits of their labors and who live in stinging poverty with the specters of disease, illiteracy, violence and hopelessness haunting their every step.

When the crowds asked Jesus "what shall we do?" Jesus replied, "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise." (Luke 3:10-11)

In referencing the "Great Judgment," the Gospel of Matthew declares the following: "Then the King will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundations of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick and in prison and visited you? And the king will answer them, 'truly I tell you, Just as you have done it to one of the least of these who are members of my family, you did it to me.'" (Matthew 25: 31-40)

## Not So Heavy

By Peggy Eastman

I lift it to my shoulders,  
to let them feel its weight,  
expecting my knees to buckle,  
my heart to pound in fear.  
Will I faint?  
But...it's not so heavy after all.  
Where is that crushing gravity  
so devoutly to be dreaded?  
Where is that draining pain,  
where is that ponderous mass,  
where is that stoop of deformation?  
It's not so heavy after all.  
What alchemic change  
has wrought this transformation,  
turning this load into one  
I know I can bear?  
It's not so heavy after all.  
Would that I could carry,  
would that I could share  
this secret just discovered  
this news that begs to be uncovered:  
He who shouldered the heaviest burden  
ever borne stooped to make mine  
light enough to carry.  
It's not so heavy after all.

*Peggy Eastman, an award-winning writer, is a member of All Saints' Church, Chevy Chase.*



## FAMILY FILMS

By Judy Russell

### Earth (Rated PG)

DisneyNature Studio has created an outstandingly beautiful, informative film about a year on our planet. Directors Alastair Fothergill and Mark Linfield, who won an Emmy for *Planet Earth*, present a host of animals in settings most people would never be able to experience—up close and natural. Families of polar bears, humpback whales, elephants, migrating birds and many, many other animals—large and small—are filmed in their wild habitats to the delight and amazement of old and young alike. The colors and composition of this film are just-fantastic.

The velvet voice of James Earl Jones explains the wonder of our Sun, Earth's life giving axis tilt, and the new stresses we have placed on animals due to global warming. The "circle of life" is mentioned several times, but no blood is shown. For example, when a lone elephant is attacked by thirty lions, part of the night attack is shown by infrared cameras and later body parts that are left can be seen from a distant aerial view if you really look for them.

To enjoy this film to the fullest a theatre setting is needed. See it on the largest screen available. Although it will not lose its educational value, viewing on a small screen will alter the photographic scope and some of the film's grandeur will be diminished as the view becomes smaller. Plan to stay through the credits where photographers talk about their hopes and

fears for filming this movie and some personal dangers are shown.

### Hannah Montana: The Movie (Rated G)

The movie's tag line says that "She has the best of both worlds...now, she has to pick just one." Well, maybe ... but maybe not. Disney's extremely popular television sitcom about a teenage rock star, Hannah Montana (Miley Cyrus), has come to the big screen. Tweens are ready to rock while watching this predictable but totally G-rated story about a girl who has two lives—rock star, Hannah Montana, and regular teen, Miley Stewart. The movie succeeds in providing an amusing, easy to follow tale complete with several lovely songs by Miley and her father.

Hannah, who hides her true identity by wearing a blonde wig when she

performs, is a success in her musical career, but she has let her success go to her head. Dad, Bobby Ray Stewart (Billy Ray Cyrus), takes her back home to Crowley Corners, Tennessee, so she can decompress and get her priorities in order. Of course her irate publicist, Vita (Vanessa Williams) and her best friend, Lilly (Emily Osment), leave the high life of L.A. to accompany her to this small town, but they all find that the town is facing stresses of its own. There is a terrific barn party where everyone dances the "Hoe Down, Throw Down," which is as cute as the new hen house Miley and her beau (Lucas Till) build on Grandma's (Margo Martindale) farm, and a save-our-town concert where a big decision is made and then ... rethought.

see *FAMILY FILMS*, page 15



*CALENDAR from back cover*  
joined by several of her colleagues from the National Symphony Orchestra. Works by Frank Bridge, Gabriel Faure, and Camille Saint-Saens. Free-will offering. Reception to follow.

## services & worship

### Choral Evensong

May 3, 5 p.m. at Christ, Georgetown. The music of Richard Ayleward, Thomas Weekles, and Johannes Brahms, sung by the professional Choir of Christ Church. 202/333-6677.

### Senior Sunday

May 3 is Senior Sunday, a day to recognize and pray for all the affiliated Episcopal senior ministries in the diocese, to learn about these resources, and to celebrate the role older adults. 202/414-6314 or ashaw@esm.org.  
**Senior Celebration 2009**

May 7, 1:30 to 3:30 p.m. in Washington National Cathedral's, Bethlehem Chapel. Guest Speaker: Dr. Gene Cohen. Older adults and their volunteer contributions to the church and community will be honored. ashaw@esm.org or 202/414-6314

### Taize Service of Prayer and Meditation

May 4, 7:30 to 8:30 p.m. at Redeemer, Bethesda. An informal, contemplative service with scripture, icons, incense, silence and chant accompanied by piano, guitar, and other instruments.

### Choral Evensong

May 6, 5:30 to 6:15 at Redeemer, Bethesda. Sung prayer led by the treble choristers. Liturgy includes traditional settings of the responses, psalm and canticles, as well as an anthem and a hymn.

### Dedication and Consecration of St. Nicholas, Darnestown

May 10, 4 to 7 p.m. at St. Nicholas, Darnestown. A joyous day of celebration to dedicate and consecrate the first new church building in the diocese in more than 40 years.

Dedication and consecration at 4 p.m., with Bishop John Bryson Chane presiding, followed by a festive reception at 6 p.m.

### Diocesan Confirmation Service

May 16, 10 a.m. to noon at Washington National Cathedral. Another service is set for June 20, 10 to noon.

### 122nd Anniversary

May 17, 10 a.m. at St. Philip the Evangelist, Anacostia. "Rebuilding God's Temple through Faith and Love." Reception follows the service. Guest preacher: the Rev. Damon Dozier Brunch.

### Choral Evensong

May 17, 5 p.m. at Christ, Georgetown. The music of Philip Radcliffe, Edward C. Bairstow, and

C. Kenneth Turner, sung by the professional Choir of Christ Church. 202/333-6677.

### A Service of Healing and Holy Communion

May 18, 7:30 to 8:30 p.m. at Redeemer, Bethesda. A quiet, contemplative liturgy with prayers for healing, laying on of hands and Holy Eucharist.

### Youth Service

June 7, 10 a.m. at Atonement, D.C., 5073 East Capitol Street, SE. 202/582-4200.

### Diocesan Ordination Service

June 13, 10 a.m. to noon at Washington National Cathedral. Reception in the Bishop's Garden will follow.

### Men's Day Celebration

June 14, 10 a.m. at Atonement, D.C., 5073 East Capitol Street, SE. 202/582-4200.



## WHAT'S COOKING?

### Prison Ministry Potluck

*"For I was hungry, and you fed me. ... I was in prison, and you visited me."*

Matthew 25: 35-36

The St. James' Prison Ministry held a March 21 potluck luncheon at the home of longtime volunteer Mary Wasik to recognize five people who have retired after many years of sharing the Good News with inmates through the jail ministry. Volunteers brought favorite dishes, and have shared their recipes below. Chaplain Russell Isler, the Good News Jail and Prison Ministry chaplain at the Montgomery County jails, was a special guest at the luncheon, where Mary Saxon-Clipper, volunteer coordinator at the Montgomery County Correctional Facility, Mary Mulholland, volunteer coordinator at the Pre-Release and Reentry Services facility and volunteers Betty Smith, Olivia Adams and see *WHAT'S COOKING*, page 15



Our cartoon is drawn by Bob Erskine.

*"I get the Slugger bit, but what's a Louisville?"*

## Last year's fledglings return to the garden

### ■ FAMILY MATTERS:



Margaret M. Treadwell

Every spring we watch and wait for our magnificent Yoshima cherry tree to reach peak bloom, signaling the afternoon for our annual Grove Street Cherry

Blossom Popcorn Party beneath the popping buds. The lucky day this year fell on a glorious, warm Palm Sunday afternoon which brought out neighborhood families to revel in the tree's splendor and each other's celebration of spring after a long winter indoors. A soft southwest breeze wafted blossoms to the ground creating a pink carpet for our gathering. One friend commented that the sensational old tree helped to keep the spirit of neighborhood and fellowship alive.

When we moved from New York to our house in October 1975, we knew little about Washington cherry tree traditions and had no idea that we'd bought a front yard treasure. So we were awed when the tree popped five months later just in time for our daughter's 4th birthday party to be celebrated beneath its branches. We began to commemorate all important

family events with the tree as backdrop for photographs - more birthdays, graduations, Christmas card snapshots, a wedding, and now grandchildren arriving at Nana and Poppy's. As our cherry has aged to be somewhere around 75-85 years old, far beyond its expected longevity, we have surprised ourselves by becoming the elders on our street, glad that we chose to be deeply rooted here along with our tree which has grown to wrap around our upstairs corner bedroom windows.

Last June, a robin couple built their nest in the tree just high enough so that we couldn't see into their home but could observe the parents' preparations and nurturing when their fledglings' tiny insatiably open beaks peaked up over the nest's edge. Mother Robin was extraordinarily diligent in flying out to find food, feeding her young, and during one horrific storm, spreading her wings over the nest like a living umbrella to shield her family of four from the cold rain and wind. As they grew larger, Mr. Robin began showing up more often to guard the nest of churning little bodies while his missus was scavenging for their food. His presence appeared to calm his offspring.

Within two weeks, the babies became so large that they almost pushed each other out of the nest, ruffling their wing feathers as if prac-

ticing for flight. One amazing day, we watched them begin to fly one by one out of the nest. Finally only one remained, and while his parents hovered around their last baby, I remembered my mixed emotions when our younger child left home (documented by pictures beneath the cherry tree). A story entitled "Soaring" in Friedman's *Fables* by Edwin H. Friedman helped me over the rough patch:

Mr. and Mrs. Bird had successfully launched nine fledglings, but as the fable unfolds we experience their desperation over the youngest's failure to launch or take any advice on how to flap his wings, lift his head, fly! The more perplexed they become, the harder they try, the more Baby-bird resists their mad pokes and chirping which somehow enable him to avoid his destiny instead of facing it.

Finally the parents are fed up enough to leave the nest for their own happy pursuits, but this infuriates Baby-bird, who resolves to show them by jumping to a triumphant splat on the ground below. However, his attempt fails when nature takes its course, his wings pull away from his body and soon he is soaring naturally without his parents' constant interference to foul up his functioning.

Friedman's moral? "The children who do best in this world are those we make least important to our own salvation."

He wrote the fables to celebrate ambiguity, believing that "... questions are more important than answers, in part, because they are eternal while answers resemble fashions that come and go with the age." In this sense, each fable is best understood as a question and several that flow from "Soaring" are as follows:

- Why do some fledglings have more trouble leaving home?
- How did Baby-bird wind up thinking that learning to fly was for the benefit of his parents?
- Why do children tend to function best in those areas where their parents are least anxious and most incompetent?
- Can you think of any books on raising children that try to get parents to de-focus their child?

As for me, when I see the fat-breasted robins playing in our yard, I imagine they are the now grown children who flew from our cherry tree nest a year ago. They are strong, feisty, and in charge of the garden. And I think to myself, "Babies do grow up and should leave home, and when they do, they return a lot more interesting."

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



**The Bishop John T. Walker  
School for Boys**

**Accepting Applications**

Founded in 2008, the Bishop Walker School for Boys is a tuition-free Episcopal school serving underserved communities east of the Anacostia River in Washington, D.C.

**Position:**  
Early Childhood Program Director/Lead Teacher

**Credentials:** Early childhood degree (BA minimum) required, master's degree preferred. Experience teaching and/or in curriculum development and implementation in a PK to Grade 2 program. Candidate must be willing to take a director's course, if requested by DC licensing.

**Position:**  
Associate Teacher, Pre-Kindergarten & Kindergarten

**Credentials:** Experience in early childhood education; Early childhood development degree (AA minimum) or Bachelor's degree in related field preferred.

**Letters of interest and resumes should be mailed to  
teachers@bishopwalkerschool.org.**

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*In this photo: Christ Church  
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*WHAT'S COOKING, from page 13*

Juan Proano were honored for their service. Ministry volunteers who passed away during the last year also were remembered: the Rev. Juanita Tucker, Bob DeVivo, Florence and Ray Freas, Mary Jean Witter and Doug Burgess.

The Prison Ministry is always looking for new volunteers, Wasik says: "We can put them to work at the jail passing out Bibles, religious magazines and greeting cards; or doing Bible repair (a good group project for a church to do which does not involve going to the jail); or helping in the computer lab with job search and resume writing; or mentoring at the jail and after the inmate's release. You will be tremendously appreciated by the inmates who are so starved for friendly faces and conversation." If you are interested in volunteering, contact Wasik at 301/519-9426 or [marywasik2000@yahoo.com](mailto:marywasik2000@yahoo.com). If you are interested in cooking, read on.

**Cuban Flan**  
recipe from Ana Melton

A very smooth and rich custard  
Preheat oven to 350 degrees  
1 cup sugar  
1 can evaporated milk  
1 can sweetened condensed milk  
1 can of whole milk (I use the sweetened condensed milk can to measure this)  
6 eggs  
2 tsp. vanilla  
pinch of salt

In heavy skillet, over medium heat, cook sugar, stirring constantly until melted and caramel-colored. Pour into ungreased loaf pan, tilting to coat bottom completely.

Beat remaining ingredients well with mixer. Pour into pan. Place in a large pan with water bath about 1 inch deep. Bake until set, 40-50 minutes depending on pans used. Table knife placed about 1/2 way from the middle should come out clean. Serve warm or cold.

**Eggs Florentine Casserole**  
recipe from Joy and Don Luecke

2 pkgs. (10 oz. each) frozen chopped spinach  
2 Tbsp minced onion (I use instant dried and more or less guess amount)  
2 Tbsp lemon juice (I use 3)  
1/2 cup shredded cheddar  
4 hard-boiled eggs, sliced  
3 Tbsp butter or margarine  
3 Tbsp flour  
1/2 tsp salt  
1/2 tsp dried mustard  
1/4 tsp pepper  
2 1/4 cup milk  
1/2 cup dried bread crumbs (I use Italian seasoned)  
1 Tbsp melted butter or margarine

Preheat oven to 400. Cook spinach as directed. Drain and squeeze out liquid. Stir onion and lemon juice into spinach and spread in ungreased 8 x 8 baking dish. Sprinkle with cheese, top with egg slices. Melt 3 Tbsp butter over low heat. Blend in flour and seasonings. Cook over low heat till mixture is smooth and bubbly.

Remove from heat, gradually stir in milk, heat to boiling, stirring constantly. Boil one minute, pour over eggs. Stir bread crumbs into 1 Tbsp melted butter, sprinkle over all. Bake uncovered 20 min.

**Broccoli Cornbread**

1 box frozen broccoli, thawed  
1 stick margarine, melted  
4 eggs, beaten  
1 box Jiffy Corn Muffin mix  
6 oz. cottage cheese  
1 small onion, chopped (You may add bacon, ham, cheese, etc.)

Mix ingredients together and bake at 400 degrees for 20-25 minutes until golden brown. (Some use an iron skillet).

For a lower cholesterol dish, use only 2 whole eggs plus an additional 2-3 ounces of cottage cheese. If you decide to use 2 whole eggs and 2 egg whites, increase the amount of cottage cheese and add a small amount of milk to compensate for moisture lost.

**Apple Cabbage Casserole**  
recipe from Mary Wasik

small head red cabbage chopped  
1/2 large onion  
3 apples chopped  
3 Tbsp olive oil  
1/4 cup soy sauce  
1 tsp cinnamon  
1/2 cup raisins  
1 Tbsp grated ginger  
toasted walnuts

Mix together; cook 5 minutes in microwave; toss; repeat for 5 min; toss; repeat for 3 min. Top with toasted walnuts.



**HUNGER FUND**  
Jesus said  
"Feed my sheep."



The Hunger Fund would like to thank the Rev. John McDuffie and Christ Church, Rockville, for designating the Hunger Fund as the recipient of the free will offering taken at its April 26 Jazz Vespers service!

**Donations to the Hunger Fund can now be made ONLINE**  
Go to <http://www.hungerfund.net> and click on "Donate Now Online"

*FAMILY FILMS, from page 12*

**17 Again (Rated PG-13)**

Director Burr Steers and writer Jason Filardi have created a funny, touching story about a man, Mike O'Donnell (Matthew Perry), who gave up a chance to go to college in order to marry his high school girlfriend, Scarlet (Leslie Mann). After

regretting his decision for 20 years, becoming estranged from his two teenage children, Maggie and Alex (Michelle Trachtenberg and Sterling Knight) and facing a pending divorce, he has a chance to revisit teenage years when his "spirit guide," dressed as a janitor, grants him his wish to be "17 Again".

The newly 17-year-old Mike (Zac Efron) goes to his eccentric, rich and extremely dorky friend, Ned (Thomas Lennon) for help. Ned of course does not recognize him and there is an interesting fight between the two using sci-fi weapon replicas. Mike finally convinces Ned that it is really him-only young again. Ned agrees to help out and becomes the newly-young Mike's "dad." As Mike befriends and helps his children, learns to appreciate his wife, and introduces Ned to his first love he figures out that his life choices were good ones, and he needs to get back to his correctly aged self.

Fans of Zac Efron, which would be all females 20 and under, will be thrilled by this movie while parents of teens and older adults will enjoy the plot. Oh, to be 17 again?  
*Judy Russell teaches music and performing arts at Beauvoir.*



**Magical Moments**  
2009

The Leadership in Aging Awards and  
85th Anniversary Gala

Episcopal Senior Ministries  
Celebrating 85 Years  
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**Save the Date**  
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A Gala event to benefit Episcopal Senior Ministries and celebrate its 85th Anniversary with cocktail reception, silent and live auctions, and presentation of the annual Leadership in Aging Awards to

**Dr. JC Hayward**  
Vice President for Media Outreach, WUSA Channel 9 TV  
Spokesperson, [dvmOurTime.com](http://dvmOurTime.com)

and

**Sandy Kursban**  
Founder and Chairman  
Family & Nursing Care

For ticket and sponsorship information contact Maria Holperin, Director of Development, at [mholperin@esm.org](mailto:mholperin@esm.org) or 202-414-6313

## GES celebrates its 49th birthday



**Grace Episcopal Day School** pupils celebrate their school's 49th birthday at Grace, Silver Spring on March 19 with a special cake. Nursery students through seventh graders sang hymns and the school song before honoring faculty and staff. Head of school Carol Franek, and Silver Spring campus administrative assistant Cathy Moore were each recognised for their 20 years of service. Parents, alumni, current and former board members and several former teachers attended the event.

## activities& events

### Flower Mart

May 1 & 2 at Washington National Cathedral. Honoring the United Kingdom. Annual benefit for the Cathedral's gardens and grounds.

### Racial Reconciliation Workshop

May 1 & 2, 5 p.m. at Collington. Diocesan workshop to equip clergy and laity with tools that speak to shortcomings around racial issues in a non-confrontational way.

### Women's Day Celebration

May 3, 10 a.m. at Atonement, 5073 East Capitol Street, SE, D.C. "Lessons Jesus Or Our Mothers Taught Us." 202/582-4200.

### Pampered Chef

May 3, 2 p.m. at Christ, Clinton. A demonstration of "Pampered Chef" kitchen supply products. Contact Connie Russell: 301/449-5758.

### Senior Celebration for

#### Region 6 parishes

May 5, 11:30 a.m. at St. Paul's, Piney Parish, Waldorf. Luncheon prepared by the women of St. Paul's, Piney. Call 301/645-5000 to RSVP.

### Evangelism Series

May 7, 7 to 8:30 p.m. in Washington National Cathedral's Perry Auditorium. The Rev. Terry Martin, evangelism officer for the Episcopal Church speaks on strategies for church growth and evangelism. Admission is free.

### Family and Friends Banquet

May 8, 6:30 to 9:30 p.m. at St. Barnabas Church Hall, Temple Hills. The Women of St. Barnabas

Episcopal Church will host its first Family and Friends Banquet. \$10 adults, \$3 children 12-16 years, no charge for children under 12. Call 301/894-5242 or 301/449-1645.

### Bishop Walker School Book Fair

May 9 at Politics and Prose, 5015 Connecticut Avenue, NW, D.C. Book Fair to benefit the Bishop John T. Walker School for Boys. The school will receive 20 percent of all purchases. Also a "wish list" of books to purchase as a donation to the school library. 202/299-6521.

### Diocesan Stewardship Conference

May 9, 9 a.m. to 4 p.m. at Washington National Cathedral.

Focus on financial leadership in communities of faith during challenging economic times. Keynote speaker is Nathan Dungan, founder of Share Save Spend. Presenters include Laura Bachmann, Cheryl Meyer and Paul E. Cooney. [www.edou.org](http://www.edou.org)

### Mother's Day Tea

May 9, 3 to 5 p.m. at St. Matthew's, Hyattsville. The Women of St. Matthew's, Hyattsville, invite you to a Mothers' Day tea. Various teas, sandwiches, fruits and desserts. Door prizes and "crazy hat and tie" contest. \$5/adults; \$4/seniors; \$3/children.

### Diocesan Clergy Conference

May 12 & 13 at Shrine Mont.

### Prayer Bead Workshop

May 16, 10 a.m. at Epiphany, Forestville Parish Hall. On Beads of Prayer presents a workshop to make prayer beads to be donated to military personnel. Materials will be provided free. Kits, beads and jewelry will be available to purchase for personal use.



## Washington Window

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

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[www.onbeadsoprayer.org](http://www.onbeadsoprayer.org)

### Men's Club Car Wash & Fish Fry

May 16, 9 a.m. & noon at Atonement, D.C. 5073 East Capitol Street, SE. 202/582-4200.

### Strawberry Festival

May 16, 1:30 p.m. to 5 p.m. at Christ, Chaptico, 37497 Zach Fowler Rd., Chaptico. Live music, fine arts and crafts, games for kids and lots of strawberries and desserts. New this year will be a strawberry recipe contest. Mike's Barbecue will be available. Rain or shine. Contact Shelby Oppermann: 301/904-2532

### Free Community Dinner

May 16, 5 to 6:30 p.m. at St. Michael and All Angels. Dinner will be served and fresh produce and other items will be distributed. Call 301/434-4646 for more information.

### St. Mary's Flea Market

May 22, 11 a.m. to 4 p.m. at St. Mary's, Foggy Bottom, 728 23rd Street, NW 202/333-3985. Clothing, household goods, accessories, jewelry, books, toys and collectibles. Donations welcomed.

### Start Right, Stay Connected

June 27, 9 a.m. to 3:30 p.m. at St. John's, Georgetown. A one-day experience designed to help make marriage last based on Imago Relationship Therapy.

### Church Picnic

June 28, noon at Watkins Park, Upper Marlboro. 202/582-4200.

## arts& music

### Celebration! The works of Richard Wayne Dirksen

May 3, 4 to 5 p.m. at Grace, Silver Spring. A joyous tribute to one of Washington's most beloved musicians. Dirksen served Washington National Cathedral for almost 50 years as organist, choirmaster, composer, liturgist and as the first Lay

Precentor in the Anglican Church.

The choirs of Grace will be joined by members of the Dirksen family, as well as many musicians who made music with Dirksen at the Cathedral over the years. The concert will feature brass and timpani and will be conducted by Wayne's longtime friend, Norman Scribner. Free and open to the public. 301/585-3515.

### Benefit Concert for St. Thomas

May 9, 7 p.m. at St. Thomas, Dupont Circle. Music featuring Diane Atherton, soprano, Natalie Conte, soprano, Bailey Whiteman, contralto, Scott Wilkens, countertenor, Kyle Burke, tenor, David Langan, bass, and the Saint Thomas' Choir, Timothy Hagy, director. Music of Purcell, Britten, Verdi, Debussy, Beethoven and African-American Spirituals. Champagne reception to follow. Suggested donation: \$25.

### A French Spectacular

May 10, 4 to 6:30 p.m. at Washington National Cathedral. Featuring Hector Berlioz's Te Deum and Camille Saint-Saens Organ Symphony with special guests the Children's Chorus of Washington.

### Dumbarton Chamber Ensemble

May 17, 4 p.m. at St. David's, D.C., 5150 Macomb Street, NW. Works of Saint-Saens, Shostakovich, and Mozart. Freewill offering. 202/966-2093 or [www.stdavidsdc.org](http://www.stdavidsdc.org)

### Baroque Afternoon

May 17, 4 to 5 p.m. at St. Mark's, Silver Spring. Beth Wenstrom, baroque violin; Jennifer Huang, harpsichord. Instrumental music from 17th-18th Century European composers including Dario Castello, Jean Marie Leclair and J. S. Bach.

### Cellist Yvonne Caruthers with Colleagues from the NSO

May 17, 5 to 6:30 p.m. at Redeemer, Bethesda. Performance by cellist Yvonne Caruthers. Caruthers will be

see CALENDAR on page 12