

WASHINGTON window

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

Move toward inclusion

Episcopal Church approves two resolutions that affirm its efforts to welcome gays and lesbians

By Jim Naughton

The General Convention of the Episcopal Church took two small, but significant steps toward accepting gay and lesbian Christians more fully into the life of the church at its meeting last month in Anaheim.

In addressing the thorny issue of whether an individual in a same sex

relationship is eligible to serve as a bishop, the convention "affirm[ed] that God has called and may call such individuals to any ordained ministry in the Episcopal Church," by more than two-thirds majorities in both the House of Deputies and the House of Bishops.

On the equally contentious issue of whether the church should bless same sex relationships, the convention

acknowledged that bishops, "particularly those in dioceses within civil jurisdictions where same-gender marriage, civil unions, or domestic partnerships are legal," could "provide generous pastoral response to meet the needs of members of this church."

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General Convention coverage
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The resolution on the episcopacy, D025, cleared a legislative obstacle from the path of gay and lesbian candidates for bishop, but whether it will catalyze the necessary change in the political climate of the church remains to be seen. The legislation stands in tension with Resolution B033, passed by the 2006 General Convention, which urged the relevant church officials not to consent to the election of any bishop whose "manner of life" might increase

see *INCLUSION*, page 6



Photo by Jim DeLa

Bishop Gene Robinson, of New Hampshire, presides at the Integrity Eucharist.

Convention focuses on mission amid scarcity

By Solange De Santis

[Episcopal News Service] The Episcopal Church, proud of its history and determined in its methods, gathered for the 76th time in General Convention, on this occasion in Anaheim, Calif. from July 8 to 17, and spoke with a clear voice.

Leading from opening addresses from Presiding Bishop Katharine Jefferts Schori and House of Deputies President Bonnie Anderson, the 1,100 clergy and lay deputies and 150 bishops focused on mission. They consid-

ered mission in a time of economic scarcity, mission to all the baptized, mission to the "least" among us.

Archbishop of Canterbury Rowan Williams visited for two days and engaged with a wide range of Episcopalians, from leaders to kids in a local church program.

As in recent conventions, this gathering addressed questions of human sexuality. While the interpretation and effects of its decisions are varied, the convention unambiguously passed legislation stating that gay and lesbian

people may be called to ordination at all levels. It also said that God's call to ordination is a mystery that the church discerns through the process outlined in the constitution and canons of the church.

The resolution also reaffirmed the Episcopal Church's participation in the Anglican Communion, while noting that the communion and the Episcopal Church are not of one mind on this matter.

It acknowledged that times are changing, with same-gender marriage,

civil unions and domestic partnerships legal or about to become legal in some states, and authorized the church to collect and develop resources for blessing same-gender couples.

It acknowledged economic reality by passing a budget that reflected lower giving by dioceses, hit with financial woes of their own. The decision resulted in the layoff of about 30 people out of a staff of 180 in New York and regional offices.

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in THE window



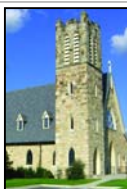
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St. Augustine's connects with a local legend



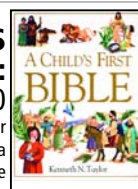
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Reflections on 76th General Convention

The 76th General Convention of the Episcopal Church is now history and Karen and I are grateful to be home once again. Last summer we attended the Lambeth Conference. This summer our General Convention took center stage. We hope next summer will be a bit more relaxing.

During General Convention the 30-member National and International Concerns Committee of the Episcopal Church, which I chaired with deputy Rebecca

Snow of Alaska, dealt with more than 50 resolutions in 10 days. Such work required early morning meetings and open hearings almost every day and also meetings and hearings in the evenings. Following the hearings, resolutions were forwarded either to the House of Deputies or the House of Bishops for legislative action. Because our governance structure as a church is bicameral, no resolution could pass without concurrence in both Houses.



Bishop John Bryson Chane

At the General Convention we also received a large number of visitors - primates and bishops from around the Anglican Communion. They were, at times, overwhelmed by the size of our General Convention and also by the

way in which bishops, laity and clergy worked cooperatively to craft resolutions and find consensus through our legislative process. Our visitors came away with a far better understanding of the complexities of the Episcopal

Church's governance structure. A few expressed amazement at the way we elect bishops, and at the role and authority of laity in our governance structure. Some shared their view that our church has not given enough authority to its bishops and saw our House of Bishops in significant contrast to the way their provinces and dioceses operate.

One of the great discomforts of chairing a committee is that it was difficult for me to

get into any normal rhythm of the Convention. Great time, energy and focus was given to the work of the committee: My responsibility, as chair, was to see that every piece of legislation went to the floor of both Houses for action before the end of the Convention. At the close of Convention, I found myself exhausted, a condition shared by all our deputies from the Diocese of Washington. General Convention is no place for the faint of heart! Our deputation was just great and I think all of you would have been proud of their work and leadership.

When we gather as a diocese at St. Paul's, Waldorf on Sept. 9, and at Washington National Cathedral on Sept. 10, all are invited to come and address questions and concerns to me and to our deputation. Those who attend will gain a much greater understanding of the work of the 76th General Convention and the resolutions passed there that will guide the mission and ministry of the Episcopal Church and our diocese for the next

“If anything can be said for this Convention it is that we really listened to one another...”

three years. I hope as many of you as possible will be able to attend one of these gatherings.

This Convention, like every other convention I have attended, was not without controversy. We can discuss that during our September gatherings. But what was significant here was the way in which both the House of Deputies and the House of Bishops handled that controversy. I have never before experienced such thoughtful discourse and concern for the opinion of "the other" (whomever the "other" happened to be): We generally seemed to like and respect one another, even in our disagreements. If anything can be said about this General Convention, it is that we real-

ly listened to one another and there was a genuine concern and caring for others and their opinions that I have not seen before in the House of Bishops. None of this should indicate that strong positions were not held and passionate speeches were not made, but when all was said and done, we worked extremely well as a House of Bishops.

For her first General Convention, our Presiding Bishop Katharine Jefferts Schori was just great to work with. Her leadership style had a lot to do with the way in which the members of the House of Bishops debated the resolutions before us and the way in which we treated one another in those debates. I am proud of the work we were able to accomplish.

GENERAL CONVENTION REPORT AND DISCUSSION:

★ Sept. 9: 7 p.m. at St. Paul's, Waldorf

★ Sept. 10: 7 p.m. at Washington National Cathedral

All are welcome to come and ask questions

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

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Calendar submissions due Sept. 15. Call 202/537-6560 or e-mail news@edow.org with story ideas.

BISHOP'S visitations&engagements

Sept. 9: General Convention report and discussion: 7 p.m. at St. Paul's, Waldorf

Sept. 10: General Convention report and discussion: 7 p.m. at Washington National Cathedral

Sept. 12: Morning: Installation of the Rev. Carol Jablonski as rector of St. Andrew's College Park, 10 a.m.; Afternoon: Atonement's 95th Anniversary at Siena Catholic Church in Suitland, Md., 4 p.m.

Sept. 13: Sunday visit to St. Christopher's, New Carrollton

Sept. 14-17: Taking part in the fall meeting of Bishops Working for a Just World (Washington, D.C.)

Sept. 15: Diocesan Council meeting; 6 p.m. at St. Patrick's, D.C.

Sept. 17: Protestant Episcopal Cathedral

Foundation Board of Trustees meeting

Sept. 20: Sunday visit to Christ Church, Capitol Hill

Sept. 20: Evensong Washington National Cathedral, 4 p.m. (Cathedral Chapter Installation)

Sept. 22: Installation of the Rev. Paula Green as rector of St. John's, Beltsville, 7 p.m.

Sept. 23: Deacons' lunch at Episcopal Church House, noon.

Sept. 24: Washington Episcopal Clergy Association kick off meeting and Eucharist at St. Paul's, Piney; 9 a.m. to noon.

Sept. 30: St. Mary's County clergy lunch at St. Andrew's Leonardtown; noon.

Sept. 30: Bishop Walker School Evensong. Washington National Cathedral, 5:30 p.m.

Serendipity on the SW waterfront

By Lucy Chumbley

On April 15, 1848, 77 African Americans slipped down to the District's Southwest waterfront under cloak of darkness and boarded a schooner named the Pearl.

It was the largest attempted slave escape - motivated by a free man's unsuccessful attempts to buy his nine children out of slavery - and the men, women and children on board were almost successful. They sailed all the way to the Chesapeake Bay, where they docked to avoid a storm.

The following day, former first lady Dolley Madison awoke to find some of her slaves missing. A search party caught a cab driver who had delivered some young women to the dock and beat the story out of him. The pursuers set off in a steam ship, and ran into the Pearl at Point Lookout.

The escapees surrendered peacefully, singing spirituals on their way back to the District, where they were shackled and marched across town. Some were sold down the river to New Orleans at a slave market in Alexandria near what is now the Torpedo Factory. Others - along with the schooner's white captain and first mate - were held in the D.C. jail.

Former president and abolitionist John Quincy Adams rushed to the defense of the captain and first mate. As for the slaves who remained in the District, "eventually most of them did get their freedom," said David W. Smith Sr., executive director of The Pearl Coalition, an organization founded by his grandfather that aims to foster a modern cultural understanding of slaves, slavery and escapes from slavery in the Washington D.C. area. "But it took 10, 20 years."

After the Pearl incident, the U.S. Congress passed a bill that suspended



Photo courtesy of The Pearl Coalition

The Pearl Coalition is now raising funds to refurbish this schooner, Spirit of the Pearl, which will sail to the District's Southwest waterfront in time for the 162nd anniversary of the Pearl incident in April 2010. The coalition's goal is to eventually build an exact replica of the legendary ship.

a formal conversation on slavery for 10 years. But the story had already entered the public narrative.

"It made the North and the South have to take a look at the fact that you have free people - white and black - that are willing to die for this issue," Smith said, explaining that at its heart, the Pearl is an American story.

"This is about integration," he said. "This is about American history."

Despite the Pearl's enormous impact, it is a little known story, he said. So is the fact that the Southwest waterfront was the hub of the Underground Railroad, and that the area's numerous churches - black and white - were instrumental in the movement's success. When Smith's grandfather, Lloyd D. Smith, first stumbled upon the story in his own historical research, he asked his grandson, "Now, why didn't they teach you that in school?"

Sharing the story, Lloyd Smith

believed, would offer the District's disaffected youth a source of pride in place and "an example of what it really takes to get your freedom."

Additionally, as a developer, "he wanted to use the Pearl story as a drawing point that would bring people to the Southwest waterfront."

Lloyd Smith died in 2004, and his grandson has shouldered the work he started. As well as offering educational programs, the coalition plans to build a replica of the Pearl that will put the schooner back to work, uniting people of all colors on the Southwest waterfront.

As in the 1840s, Smith said, churches have a significant part to play in sharing this message - and the racially diverse Episcopal congregation of St.

Augustine's has stumbled right into its new role.

In June, the church's vestry took part in a retreat titled, "Christ on the Waterfront," led by the Rev. Martin Smith, senior associate rector at St. Columba's and author of the Bearings column in this newspaper.

"One of the things he had us reflect on was the monastic practice of amor loci - the love of place," said the Rev. Martha Clark, priest-in-charge.

Smith sent the vestry members out in pairs into the surrounding community, asking them to pray for the people they encountered.

Church wardens Claire Pitzer and Kwasi Holman wandered down to the waterfront and ran into a group at the spot where the Pearl had docked 161 years ago.

"They came back with this story, and we had never really talked about it as a congregation," Clark said. "This happened two docks away, and it's part of the history of the place where we are. We felt like we needed to respond; that it was a gift."

Parishioners got in touch with David Smith, who will give a presentation at St. Augustine's on Aug. 30, and also have been in touch with historian Josephine F. Pacheco, author of *The Pearl: A Failed Slave Escape on the Potomac*, who has been invited to speak at a forum in November.

"What we're hoping to do this coming April - and every April from now on - is to gather at that site on the waterfront and commemorate it," Clark said. "We're hoping to facilitate a community commemoration."

"To me, it is like a natural progression," Smith said. "Almost a divine connection."

THE SPIRIT OF THE PEARL

David W. Smith Sr., executive director of The Pearl Coalition, will talk about the Pearl incident from 10:45 to 11:30 a.m. Aug. 30 at St. Augustine's, D.C. The event begins with refreshments and ends with a facilitated Q&A.

Thurgood Marshall resolution moves forward

The efforts of the dioceses of Washington and Maryland to establish a liturgical feast day for civil rights pioneer and former Supreme Court Justice Thurgood Marshall moved closer to fruition at the Episcopal Church's General Convention in July.

In Resolution B020, sponsored by Bishop John Bryson Chane, the convention "called upon the Standing Commission of Liturgy and Music to add Marshall to the liturgical calendar

of this church now."

The word "now" was added to the resolution by the convention's

Committee on Prayer Book, Liturgy and Church Music, to underscore its desire to have Marshall's name added without delay.

Any addition to the liturgical calendar must be approved by two successive conventions, so Marshall's feast must be formally proposed at the 2012

convention in Indianapolis, and receive its second approval in 2015.

In the meantime, however, commu-

nities across the church can celebrate Marshall's feast on May 17, the anniversary of his landmark victory in *Brown v. Board of Education*, in which the Supreme Court ruled that segregating public schools on the basis of race was unconstitutional. Marshall was a parishioner at St. Augustine's in southwest Washington, D.C., where his widow Cissy is still active.

In her speech supporting the resolution, Barbara Miles of St. Nicholas, Darnestown told the convention:

"I will never know what it means to be black in America, but there are plenty of people in my diocese who

do, and what they consistently tell me is that before there was a Martin Luther King, there was a Thurgood Marshall-and he's an Episcopalian.

"This resolution is a cordial invitation from the bishops, people and parishes in the mid-Atlantic-who knew Marshall well-to join us in a commemoration we have been keeping for many years now."

The news that the resolution had moved forward met with a standing ovation at St. Augustine's, said priest-in-charge the Rev. Martha Clark, noting that the news came through on Cissy Marshall's birthday.



Marshall

Parish pledges to the diocese in 2009

The primary source of financial support for diocesan ministries comes from parish giving. These ministries include youth, Latino and campus ministries, health care and pension administration for clergy and lay

employees, support for parishes in distress, educational programs on everything from evangelism to stewardship, this newspaper and much more. Under the standards adopted by the

Diocesan Convention, the standard measure for congregational giving to the diocese is 10 percent of the parish's Normal Operating Income, as reported on the annual parochial report.

The following table shows current congregational pledges for 2009, the percentage such pledges represent of NOI for the base year (2007) and the amount of payments received through July 31, 2009.

	2007 Normal Operating Income	2009 Giving Pledged	2009 Commitment as % of NOI	2009 Giving Total Rec'd YTD		2007 Normal Operating Income	2009 Giving Pledged	2009 Commitment as % of NOI	2009 Giving Total Rec'd YTD
Region 1					Region 5				
102 Christ Church, Washington	429,526	30,600	7.12%	17,850	110 St. Paul's, Rock Creek	1,695,658	90,000	5.31%	52,440
104 St. John's, Lafayette Square	1,759,851	000	7.39%	86,667	121 Our Saviour, Brookland	120,707	-	0.00%	5,000
106 Epiphany, DC	815,213	30,000	3.68%	17,500	123 Holy Trinity, Collington	75,574	-	0.00%	-
107 Ascension and St. Agnes	535,754	18,583	3.47%	7,743	131 St. Timothy's	379,465	38,000	10.01%	22,167
108 St. Augustine's	136,612	5,000	3.66%	2,500	132 Atonement	312,350	20,000	6.40%	8,000
116 St. Mark's DC	937,587	46,879	5.00%	27,349	134 St. Phillip the Evangelist	243,273	24,265	9.97%	-
117 St. Monica's & St. James', DC	325,064	6,021	1.85%	-	305 St. John's, Zion Parish	230,027	23,003	10.00%	11,501
118 St. Luke's, DC	433,712	35,000	8.07%	19,933	307 Holy Trinity, Collington	294,508	35,000	11.88%	17,500
119 St. Thomas', DC	382,133	42,744	11.19%	17,098	308 St. Phillip's, Laurel	362,137	6,000	1.66%	3,500
126 St. Mary's	159,245	10,000	6.28%	1,000	310 St. Matthew's	252,236	5,000	1.98%	4,000
127 Calvary Church	391,928	13,200	3.37%	4,000	311 Epiphany, Forestville	168,054	13,319	7.93%	6,660
130 St. George's, DC	331,350	33,135	10.00%	13,806	313 St. Luke's, Bladensburg	234,670	4,500	1.92%	1,125
	6,637,975	401,162	6.04%	215,446	314 St. John's, Mt. Rainier	150,345	7,500	4.99%	1,875
Region 2					Region 6				
101 Washington National Cathedral	23,337,792	75,000	0.32%	75,000	315 St. Andrew's, College Park	481,721	15,361	3.19%	7,680
103 St. John's, Georgetown	901,034	60,000	6.66%	35,000	316 St. Michael & All Angels	121	12,300	9.07%	3,916
105 Christ Church, Georgetown	1,479,561	147,000	9.94%	86,308	320 St. Christopher's	230,678	10,800	4.68%	4,200
109 St. Alban's	1,552,467	120,000	7.73%	70,000	321 St. George's, Glenn Dale	213,405	17,260	8.09%	10,150
112 Grace Church, Georgetown	299,185	22,872	7.64%	11,436	322 St. James', Huntington Parish	96,970	9,697	10.00%	5,657
113 St. Paul's, K Street	954,133	10,000	1.05%	10,000		5,663,013	330,705	5.84%	165,371
114 St. Stephen & the Incarnation	247,650	24,765	10.00%	13,505	301 St. John's, Broad Creek	278,678	9,000	3.23%	6,300
122 St. Margaret's	814,582	31,545	3.87%	18,401	302 St. Paul's, Baden	79,933	3,698	4.63%	1,849
124 All Souls'	564,122	50,771	9.00%	25,386	303 St. Barnabas', Leeland	344,715	34,471	10.00%	20,108
125 St. Columba's	2,846,684	80,000	2.81%	-	304 Trinity, Upper Marlboro	202,827	19,640	9.68%	12,291
128 St. Patrick's	758,972	50,000	6.59%	29,167	306 Christ Church, Accokeek	163,347	-	0.00%	-
129 St. David's	421,077	25,000	5.94%	7,500	309 St. Thomas', P.G. County	164,960	9,600	5.82%	9,600
Including Cathedral	34,177,259	696,953	2.04%	381,702	317 St. Barnabas', Temple Hills	207,726	6,000	2.89%	3,590
Excluding Cathedral	10,839,467	621,953	5.74%	306,702	319 Christ Church, Clinton	181,993	3,200	1.76%	1,938
Region 3					Region 7				
161 St. Barnabas' Church of the Deaf	24,708	3,000	12.14%	-	323 St. Phillip's, Baden	126,963	10,080	7.94%	5,040
202 St. Peter's	266,803	28,000	10.49%	12,170	401 Christ Church, Durham	187,378	18,737	10.00%	9,364
203 St. Bartholomew's	149,698	8,500	5.68%	4,958	402 Christ Church, Port Tobacco	268,408	2,000	0.75%	1,600
207 St. John's, Norwood Parish	902,870	45,000	4.98%	26,250	403 Christ Church, Wayside	170,964	2,000	1.17%	800
208 All Saints', Chevy Chase	1,445,696	30,000	2.08%	10,000	404 Trinity, Newport & Hughesville	121,006	6,000	4.96%	3,000
211 St. Dunstan's	467,200	30,000	6.42%	15,000	405 St. James', Indian Head	140,836	14,084	10.00%	6,168
214 St. Luke's, Trinity Parish	392,585	39,300	10.01%	22,765	406 St. Paul's, Piney	289,139	15,000	5.19%	7,500
215 St. Francis	1,456,834	32,000	2.20%	18,338	501 All Faith, Charlotte Hall	105,034	3,000	2.86%	1,750
217 Ascension, Gaithersburg	792,349	59,950	7.57%	34,972	502 Christ Church, Chaptico	192,074	10,000	5.21%	6,000
218 Redeemer	414,781	30,908	7.45%	16,421	503 St. George's, Valley Lee	112,341	3,000	2.67%	1,500
221 St. James', Potomac	473,883	29,160	6.15%	17,496	504 St. Andrew's, Leonardtown	262,454	2,400	0.91%	2,400
222 St. Anne's	273,420	-	0.00%	1,000	505 Trinity, St. Mary's	315,599	5,150	1.63%	3,090
223 St. Nicholas' Parish	216,816	21,682	10.00%	10,841	506 All Saints, Oakley	103,351	5,000	4.84%	2,500
	7,277,643	357,500	4.91%	190,211	507 Ascension, Lexington Park	187,322	5,000	2.67%	3,500
Region 4					Episcopal Diocese of Washington				
111 Holy Comforter	264,720	33,293	12.58%	10,800	Including Cathedral	63,519,886	2,310,299	3.64%	1,238,808
120 Trinity, DC	544,918	25,000	4.59%	15,000	Excluding Cathedral	40,182,094	2,235,299	5.56%	1,163,808
201 Christ Church, Rockville	624,010	40,385	6.47%	21,390					
204 St. John's, Olney	511,295	10,000	1.96%	5,000					
205 Grace Church, Silver Spring	716,088	33,550	4.69%	26,100					
206 St. Luke's, Brighton	92,254	10,100	10.95%	5,050					
209 Christ Church, Kensington	740,016	50,360	6.81%	29,374					
210 Ascension, Sligo Parish	337,792	16,150	4.78%	9,450					
212 St. Mary Magdalene	208,199	20,829	10.00%	10,410					
213 Our Saviour, Hillandale	472,219	14,000	2.96%	5,833					
216 Good Shepherd	393,680	27,552	7.00%	16,072					
219 Transfiguration	317,329	31,700	9.99%	9,510					
220 St. Mark's Fairland	334,428	24,000	7.18%	12,201					
	5,556,948	336,919	6.06%	176,190					

Parish pledges received by the Diocese of Washington as of July 31, 2009

Federal ministries offices relocate to Capitol Hill

By Lynette Wilson

[Episcopal News Service] The Office of the Bishop Suffragan for Federal Ministries is relocating to Washington, D.C. from the Episcopal Church Center in New York.

Federal Ministries operates chaplaincies in three areas: military, veterans' administration and federal prisons.

"D.C. is the crossroads of the federal world; [the move] puts us in a much better position to address issues that

come up in those three worlds, as well as see our chaplains more often. Most of them get stationed in the D.C. area periodically, or attend meetings there," said the Rev. Gerald J. Blackburn, director for federal chaplaincies and executive officer to the bishop suffragan.

The move to the Federal Ministries' office is more than two years in the making, Blackburn added.

Bishop Suffragan for Chaplaincies George E. Packard travelled to

Washington, D.C., August 6 to coordinate the move to the United Methodist Center on Capitol Hill, the same building from which the Office of Government Relations operates, Blackburn said.

In an email to staff, Packard said: "I have always wanted to relocate the office because of the easier access to the federal populations we serve, and frankly, it saves money since our people are either assigned or visit here regularly. Also, most other denomina-

tional headquarters for federal work are sited nearby."

In May, Packard, the fifth suffragan bishop for chaplaincies, announced he would retire May 31, 2010.

Blackburn also plans to retire in 2010, he said.

The office is scheduled to officially open in September. Terry Foster, office coordinator, and Meghan Ritchie, communications specialist, will continue to work in the church center, supporting other ministries.



BODY OF CHRIST



Christ, Port Tobacco

112 E. Charles Street
La Plata, Maryland 20646
301/392-1051
www.christchurchlaplata.com
Established in 1683;
250 members

The Rev. Joseph W. Trigg, 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. Joseph W. Trigg, rector of Christ Church, Port Tobacco Parish, to learn more about the life, history, plans and character of that congregation.

WW: Christ Church, Port Tobacco is

one of the diocese's more historic parishes. Is that history a large part of Christ Church's identity?

TRIGG: Well, the congregation was begun in 1682 and the parish was one of those chartered in 1692 by Queen Anne. It was located originally in Port Tobacco, about three miles from La Plata, where we're now located.

Where the original church stood is a swamp, and there is an archeological dig going on there, in what is now called Historic Port Tobacco. We have several members whose families have been in the parish since the colonial period, and quite a few distinguished men, including a signer of the Declaration of Independence and a president of the Continental Congress, were members of the parish during the Revolutionary War.

During the Civil War – when the rector, Lemuel Wilbur, a Unionist, once brought a gun with him to church to show he wouldn't be intimidated – African Americans made up about a third of the parish membership. We have quite a few African American members whose families go way back. I buried the last member of the parish who went to one of the so-called 'colored' chapels of the parish when she was a child. And we have members who can remember when African Americans had to sit in the gallery of the church and there were two separate Sunday Schools. And now, of course, Charles County is one of the

fastest growing counties for relatively affluent African Americans to live. So, there is a sense of our being a part of our community's history, as that history continues to unfold.

WW: Do you celebrate the parish's history in any way?

TRIGG: We have a "Prayers at the Port" service every year, weather permitting, where the previous church stood in Port Tobacco. We have a picnic and make it a family occasion. We had a petting zoo last year.

Incidentally, it was the Episcopal Church Women who brought about Christ Church's move from Port Tobacco to La Plata – a move that involved bringing thousands of blocks of sandstone here by oxcart and reconstructing the church using its original plan – and the ECW continues to be very active in the parish. For instance, my daughter teaches in southern Louisiana and the ECW was very helpful in providing her with all sorts of teaching aides. The school she is in is the kind of school you'd expect to find in the third world, and that shouldn't happen in this country. The ECW was very helpful in sending her books and supplies for her classes.

WW: Do you have other outreach programs?

TRIGG: Our main outreach is a food bank, which is quite active. I would say we feed about 70 families a week. It's a major operation. And then there's our concert series – large-

ly classical, with some jazz thrown in – which we've been doing for about 10 years. Our music director, Angela Garvey, who is a splendid musician, organizes this and we've had great success bringing the community into the church for those concerts. My sense, though, is that the principal outreach really should be our own work and life.

WW: Do the major issues of the national church reach your parish?

TRIGG: We lost parishioners after the General Convention six years ago. That was really a tough time. We lost a junior warden who was very active in our vestry – he was instrumental in the reconstruction of the church after it was heavily damaged in the 2002 tornado that destroyed much of La Plata – and we've lost other members of the parish. It's tough coming up with a balance between having an honest conversation and obsessing about an issue such as homosexuality, how one relates to a more traditional understanding of biblical authority. I'm sort of a constitutionally moderate person when it comes to these things, though I think the parish is a relatively conservative parish by the standards of this diocese. These issues can be very polarizing and destructive, but I strongly feel one has to talk about them and try to understand other points of view. That's part of being a parish.

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RESIDENTIAL & COMMERCIAL

CONVENTION, from page 1

The budget did, however, recommit the church to the UN's Millennium Development Goals for social progress by reinstating a budget line for that work that supports Episcopal Relief and Development's program partnership called NetsforLife. It supplies insecticide-treated bed nets to prevent malaria.

It also endorsed and provided some money - though about 10 percent of what was requested - for a strategic vision that is aimed at evangelizing in fast-growing Hispanic/Latino communities.

Convention encouraged the art of story-telling, scheduling three "mission conversation" sessions during which people learned to tell their personal stories of faith in ways that call others to action.

As Christian churches continue to reach out to each other in this age of ecumenism, General Convention approved the expansion or affirmation of relationships with Moravians, Presbyterians, United Methodists, African Methodists, and others.

As always, convention encompassed

much more than legislation. The host diocese, Los Angeles, started building a Habitat for Humanity house at the convention site. It hosted a multimedia "emergent church" service and a U2charist featuring the music of rock group U2. The exhibit hall, with its varied and colorful booths featuring books, vestments, jewelry, carvings and a wide range of ministries, became a bazaar, a meeting place and a crossroads.

Perhaps the most vibrant parts of convention involved young people. Los Angeles hosted a lively children's program for parents working long hours. Older counterparts, from teenagers to young adults, were seen on the floor of convention speaking to the issues, advocating for peace and justice and getting comfortable with leadership roles.

Let's hope they were inspired enough to be back in three years, when the 77th General Convention meets in Indianapolis in 2012 and again decides how this church will address its faith and its time.

76th GENERAL CONVENTION OF THE EPISCOPAL CHURCH: Anaheim, Calif., July 7-18 2009*INCLUSION, from page 1*

tensions in the Anglican Communion.

In a letter to the Most Rev. Rowan Williams, the Archbishop of Canterbury, Presiding Bishop Katharine Jefferts Schori and Bonnie Anderson, president of the House of Deputies, said they viewed the new legislation as more proscriptive than descriptive. "This General Convention has not repealed Resolution B033," they wrote. "It remains to be seen how Resolution B033 will be understood and interpreted in light of Resolution D025. "Some within our church may understand Resolution D025 to give Standing Committees (made up of elected clergy and laity) and bishops with jurisdiction more latitude in consenting to Episcopal elections. Others, in light of Resolution B033, will not."

More than 30 bishops, two-thirds of whom lead dioceses, signed a statement during the final days of the convention pledging, among other things, not to vote to approve the consecration of a gay bishop.

The resolution on same sex blessings represented a more clear-cut and decisive step toward the full recognition of gay and lesbian relationships. Not only does it recognize a bishop's frequently claimed, but never fully acknowledged right to authorize the blessing of gay relationships, it also instructs the Standing Commission on Liturgy and Music, in consultation with the House of Bishops, to "collect and develop theological and liturgical resources" on same sex blessings for presentation to the 2012 General Convention in Indianapolis.

These "resources" cannot be adopted by the church until 2012, at the earliest, but they might be deployed in dioceses in which the bishop permits the blessing of same sex relationships. In a second letter to Williams, Anderson and Jefferts Schori wrote: "It is now left to each bishop to determine what such a generous pastoral response might mean in her or his diocesan context.

"This resolution neither forces nor demands any bishop, diocesan convention, congregation or clergy to take any action it considers contrary to its will. The resolution honors and acknowledges this church's continuing commitment to and honoring of theological diversity and the inclusion of a variety of points of view on matters of human sexuality."

The passage of the two resolutions on sexuality was greeted with joy by groups who believed the passage of B033 violated the spirit of the church's canons banning discrimination on the basis of sexual orientation.

"At this General Convention, we have both advanced mission relationships in the Anglican Communion and opened the way for gay, lesbian, bisexual and transgender people in the Episcopal Church and the Anglican Communion to realize fully the promises of their baptism," said the Rev. Ruth Meyers, co-convenor of the Chicago Consultation, and a deputy from the Diocese of Chicago.

"[T]he actions here in Anaheim liberate us to get on with our evangelism work - proclaiming the good news of an Episcopal Church that welcomes not only LGBT people looking for a spiritual home but all those seeking a faith community that shares their core values of justice, compassion, inclusion and love," said the Rev. Susan Russell, president of Integrity, which advocates the full inclusion of GLBT people in the life of the Episcopal Church.

Some conservative deputies and commentators expressed disappointment, and others outrage.

"The passage of Resolution D025 by the General Convention of 2009 is a repudiation of Holy Scripture as the church has received and understood it ecumenically in the East and West," wrote the Rev. Canon Kendall Harmon of the Diocese of South Carolina. "It is also a clear rejection of the mutual responsibility and interdependence to which we are called as Anglicans."

"What Integrity wants Integrity will get," said the Rev. Charley Holt of Central Florida, in urging the panel that drafted C056 to ask "what God wants for our church, not 'What does Integrity want.'"

"We are covering ourselves in shame," said the Rev. Dan Martins of Northern Indiana during debate on Resolution C056.

Williams, who had visited the convention for two days before returning to England where his church's General Synod was in session, expressed regret about the passage of the two resolutions in the essay "Communion, Covenant and our Anglican Future," published 10 days after the convention ended.

He argued that accepting a member church's right to decide whether to bless same sex relationships "would be to abandon the possibility of a global

consensus among the Anglican churches" in a way that would impede ecumenical activity. "It would be to re-conceive the Anglican Communion as essentially a loose federation of local bodies with a cultural history in common, rather than a theologically coherent 'community of Christian communities'," the archbishop said.

Williams also raised the possibility of "a twofold ecclesial reality," in which churches that sign the proposed Anglican Covenant would share fully "certain aspects of a vision of how the church should be and behave," while other churches associate "in various kinds of mutual partnership and solidarity with one another and with 'covenanted' provinces."

Three of the four sections of the proposed covenant have been completed, but a fourth section containing disciplinary provisions is being redrafted.

Williams' push for what he describes as a more coherent Anglican Communion has raised concerns among Episcopal clergy and laity, who fear that he wants to concentrate authority in the hands of bishops, primates and international bodies which he appoints. These fears intensified after Williams met in Anaheim with Anderson and several members of her council of advice.

Williams told the group that Episcopalians had to be aware that in some parts of the Communion, "bishops only want to hear from other bishops," Johnson said.

The bishops of the Episcopal Church are under "significant pressure" from some parts of the Anglican Communion to claim authority that the church's constitution does not

give them, said Anderson, who was elected unanimously for a second term.

In addition to Williams' expressions of concerns, however, the convention also received an apology from Jenny Plane Te Paa, principal of the College of Saint John the Evangelist, Auckland, New Zealand. Te Paa served on the panel that wrote the Windsor Report, in which the prospect of a moratorium on the consecration of gay bishops and the blessing of same sex relationships was originally articulated.

"[W]e were never fully apprised of the full facts of your polity and in particular of the limits to the power of the office of Presiding Bishop," she said in a speech to the House of Deputies. As a result, she said, "the odious myth" that the Episcopal Church had acted "with typical unchecked U.S. imperialism" in consecrating a gay bishop was "enabled and abetted to grow wings and fly unchecked ... across the reaches of the Anglican Communion."

She added: "Your generosity of spirit in spite of all you have suffered so unjustly and unnecessarily over the past few years is just so perfectly admirable. That you continue with such magnanimity to gather international friends, to share with us so openly, so willingly all that you do so formidably, so precisely, so efficiently and so compassionately is a gift offering of such magnitude that it seems so utterly insufficient for me to simply say thank you, thank you, thank you."

Contact Jim Naughton at jnaughton@edow.org

Additional online resources

● **Complete "as it happened" coverage** of General Convention at Episcopal Café: http://www.episcopalcafe.com/lead/general_convention_2009_live/

● **Resolution D025:**
http://gc2009.org/ViewLegislation/view_leg_detail.aspx?id=986&type=Final

● **Resolution C056:**
http://gc2009.org/ViewLegislation/view_leg_detail.aspx?id=898&type=Final

● **The presiding officers' letter on D025:**
http://www.episcopalchurch.org/documents/D025_letter_to_Archbishop.pdf

● **The presiding officers' letter on C056:**
http://www.episcopalchurch.org/documents/7-17_Presiding_officers_ABC_letter.pdf

● **The Archbishop of Canterbury's response**, "Communion, Covenant and our Anglican Future": <http://archbishopofcanterbury.org/2502>

● **Responses to the Archbishop:**
http://www.episcopalchurch.org/79901_112977_ENG_HTML.htm

Convention adopts much-reduced budget

By Mary Frances Schjonberg

[Episcopal News Service] The 76th General Convention adopted a \$141 million budget for 2010-2012 that asks for less money from dioceses and cuts church-wide spending by \$23 million, but still emphasizes the Episcopal Church's mission in the world.

The budget predicts total triennial income of \$141,271,984, with \$79,161,193 coming from dioceses and \$27.6 million from investment income. A predicted \$22.8 million will come from government money granted to the church for its refugee resettlement work. Eight percent (\$11.6 million) will come from other income.

Expenses are budgeted at \$140,856,531. Those figures compare with the projected bottom line of the current 2007-2009 triennial budget of \$164,863,529 in revenue and \$163,934,334 in expenses.

The formula for asking the 110 dioceses to contribute to the cost of funding the wider church will change. The current 21 percent of income asking is preserved for 2010, but it will drop annually by 1 percent in 2011 and 2012. The \$100,000 income exemption will rise to \$120,000, thus leaving more money

in dioceses.

The convention said, via Resolution D052, that the budget's mission priorities for 2010-2012 would be "networking the members of the body of Christ, alleviating poverty and injustice, claiming our identity, growing congregations and the next generations of faith, and strengthening governance and foundations for ministry."

Some churchwide programs will be eliminated, and at least 30 of the 180 people employed by the Episcopal Church in its New York and regional offices are losing their jobs. Some positions currently unfilled and others due to become vacant because of retirements will not be filled.

"The church is having to experience what our local congregations are having to experience," Pan Adams-McCaslin, chair of the Joint Standing Committee on Program, Budget and Finance (PB&F), said in an interview during the convention in Anaheim, Calif. The committee was "trying to be realistic in looking at the economy" for the coming three years, she said.

Adams-McCaslin and others noted in Anaheim that one implication of that reality check is an understanding that the wider church should not duplicate mission and ministry that is better

originated in dioceses and congregations.

Rather, it should serve as a resource to that work. While some church center programs and offices had their overall budgets reduced, others were "zeroed-out." The latter group includes those that support anti-racism work, diocesan services, evangelism, women's ministry, lay and ordained ministry, and worship and spirituality.

Effects on evangelism

Resolutions to host evangelism events with ecumenical partners, create an innovative evangelism "toolkit" and develop training programs for evangelists become unfunded mandates: resolutions agreed to by convention, but which received little or no money in the budget. For instance, Resolution D038, calling for \$3.5 million to implement a new plan for reaching Latinos and Hispanics, received \$379,470.

Helping others

When PB&F presented the budget to convention, it said in its presentation letter that the plan was aimed at "giving to others first and then to our-

selves last."

The budget dedicates 0.7 percent of income to U.N. Millennium Development Goals work that had been cut from a draft version of the budget. The line item amounts to \$803,694, which will go towards Episcopal Relief and Development's anti-malaria NetsforLife partnership program. The convention also agreed to allocate a corresponding percentage for domestic-poverty initiatives.

Fewer, shorter meetings

Among other impacts of the philosophy of giving to others first are the facts that the next General Convention (scheduled for 2012 in Indianapolis) could be two days shorter and the church's committee, commissions, agencies and boards (CCABs) will meet face-to-face only in 2011 and 2012. CCABs are charged to study, review and discuss matters within their mandates and to recommend policies and resolutions for the next convention.

Among other cuts, the Episcopal Church's contribution to the budget of the Anglican Communion Office will decrease by a third.

TRIENNIAL BUDGET:

See the budget adopted by the 76th General Convention at: www.episcopalchurch.org/107152_112805_ENG_HTM.htm

What the Episcopal Church did at Convention

By David Skidmore

Here is a summary of some of the key actions taken by the Episcopal Church at its 76th General Convention in Anaheim, Calif. The resolution numbers are given in parentheses, and the full text of all resolutions approved by the Convention is available at <http://gc2009.org/ViewLegislation/>.

The Episcopal Church:

- Added a new role, lay evangelist, to the list of possible licensed ministries in its ministry canons (A065)
- Called for the creation of an "evangelism toolkit" to help congregations and dioceses reach out to under-represented groups. (A066)
- Called for a major strategic vision for outreach to Latino/Hispanic people (D038)
- Called for development of resources for formation in Episcopal identity and leadership in the church (B013)
- Adopted the Five Marks of Mission of the Anglican Communion as its five top strategic priorities (D027)

- Encouraged each diocese to enter into a companion relationship with a diocese of the Episcopal Church of Sudan, and to include a prayer for peace in each public liturgy. (D007)
- Called the church to speak out against domestic violence and for clergy and lay leaders to be trained in its prevention (D096)
- Affirmed access to the ordination process for all the baptized, and affirmed its commitment to and support of the Anglican Communion (D025)
- Approved full communion with the Moravian Church (A073) and an agreement for continued dialogue with the Presbyterian Church (A075)
- Approved an interim Eucharistic sharing with the United Methodist Church and starting a dialogue with the historic African American Methodist Churches (D054)
- Encouraged congregations to raise awareness of health ministry and implement health ministry as a vital part of their life (A077)
- Approved a charter for lifelong Christian formation (A082) and

PRESIDING BISHOP'S LETTER:

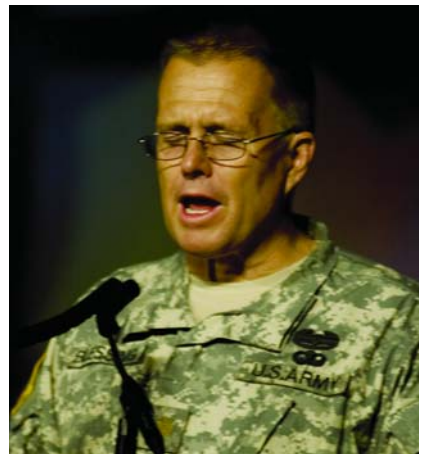
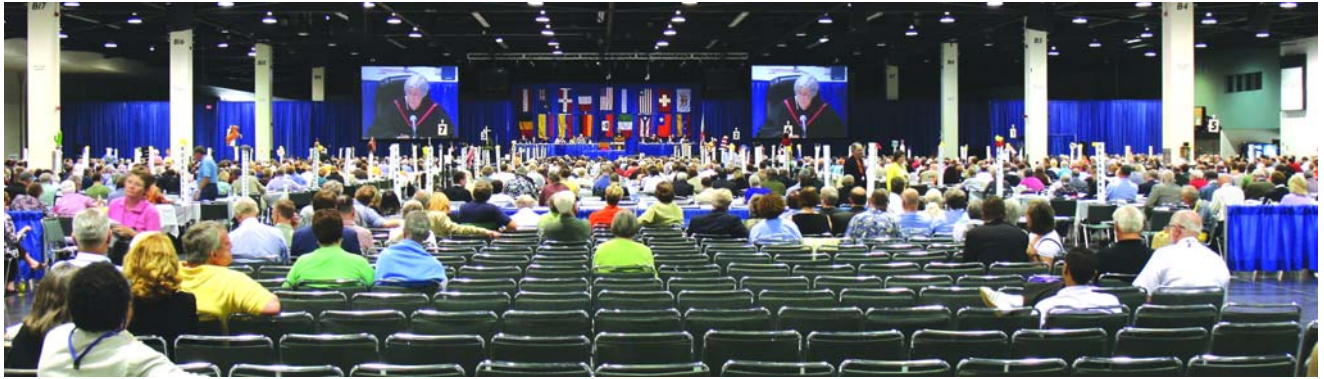
Read the Presiding Bishop's letter on General Convention at: www.episcopalchurch.org/107152_112789_ENG_HTM.htm

- called for all dioceses to develop a strategy the lifelong Christian formation (A083)
- Called on the House of Bishops and Standing Commission on Music and Liturgy to develop an open process for church-wide participation in developing theological resources and liturgies for same-gender blessings, for consideration at the 2012 General Convention (C056)
- Adopted a new liturgical resource to assist individuals and families dealing with childbirth and the loss of children, Rachel's Tears, Hannah's Hopes (A088)
- Added additional commemorations to its calendar, Holy Women, Holy Men: Celebrating the Saints (A095) (A096)
- Established a mandatory lay pension plan for lay employees working a minimum of 1,000 hours in a congregation, diocese or other Episcopal

church body. (A138)

- Approved a church-wide health insurance plan for all dioceses, congregations, and affiliated organizations of the Episcopal Church. (A177)
- Recommitted to being an anti-racist church (A143) and to research the church's complicity in the slave trade (A142)
- Reaffirmed financial support for Jubilee Ministries in the fight against poverty (A154)
- Agreed to restrict the use of bottled water at General Convention and to encourage church members to practice water conservation (A045)
- Approved the revision of the clergy discipline canons of Title IV, giving more emphasis to healing, repentance, and reconciliation (A185)

76th GENERAL CONVENTION OF THE EPISCOPAL CHURCH: Anaheim, Calif., July 7-18 2009



76th GENERAL CONVENTION OF THE EPISCOPAL CHURCH: Anaheim, Calif., July 7-18 2009



Photos courtesy of Episcopal Life Online, Jim DeLa, Dick Schori and Mary Frances Schjonberg

COMING TOGETHER (clockwise from left, this page) Presiding Bishop Katharine Jefferts Schori celebrates the Eucharist on July 12, attends the Global Economy Forum with Archbishop of Canterbury Rowan Williams; and presides over the House of Bishops. Musicians perform at the July 17 Eucharist; the Diocese of Los Angeles hosts an emergent church service on July 15; and convention-goers march for justice for underpaid Disney workers. (Facing page, clockwise from top) The House of Deputies, led by president Bonnie Anderson; an Army officer gives a reading at the July 13 Eucharist; worshippers attend the July 10 Integrity Eucharist; singers from All Our Children and Young at Arts music and theater program at Christ, Bronxville, N.Y., perform at the July 13 Eucharist; evangelist Brian McLaren speaks; and young drummers process during the July 12 Eucharist.



Thoughts on choosing a Children's Bible

Families with young children and church school teachers often wonder how to choose a good children's Bible. Members of the National Association for Episcopal Christian Education Directors identified a list of things to consider and their favorite Bibles:

- Most children's Bibles have pictures that are of poor quality, cartoonish or silly. This is often because more children's Bibles are published by conservative Christian publishers that focus on conveying the facts and the moral lesson of the story instead of opening the Scriptures to children in a way that engages them in a process of learning about God.

- Children's Bibles tend to offer just the stories - because they are the easiest to tell. But some of the most important parts of the Scriptures are found in poetry, prophecy and laments. The larger picture of salvation history is lost in the focus on a few good stories.

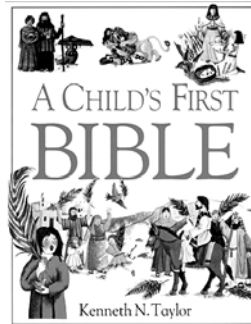
- In the New Testament, Jesus is usu-

ally presented as one who fixes our problems rather than being the Messiah, the savior and redeemer of the world. Also, some Bibles spend a lot of time on the stories in Acts so that the Christ story almost disappears by the end of the book.

- Children's Bibles generally completely overlook the Epistles so miss the church's early life and participation in the life of Christ through prayer, praise, the sacrament and the community of faith.

Some recommendations:

- *The Beginner's Bible* published by Zondervan is a good Bible for parents who actually want their child to read. It has bright cartoon illustrations that young children love and the words are big enough for early readers (ages 6-8).



- *Tomie DePaola's Book of Bible Stories* (Putnam, 1990) consists of selections from the New International Version, with some simplifications. Tomie de Paola's work, both text and illustrations, are gentle, dignified and beautiful, without being saccharine or

sentimental. Read aloud with younger children or for early readers up to age 8 or 9.

- A Bible for parents to read with their children, includes either *The Family Story Bible* by Ralph Milton or *The Bible for Children* by Murray Watts (Lion Publishing).

- *Does God Have a Big Toe?* by Rabbi Marc Gellman - stories from the Old Testament that will make you laugh out loud, but will also provoke great discussions!

- *The Children's Illustrated Bible*, by Selena Hastings (Dorling Kindersley) is a good "study Bible" for older children (9-12) who like facts and information more than pretty pictures. It presents the storyline but has lots of sidebars on historical or archaeological information, maps, photographs and illustrations.

Bible story books are useful as well (Arch books are my favorite - www.adoremusbooks.com). But even if you use biblical storybooks, it is important to have a children's Bible and to help children begin to engage the Scriptures holistically. You can help children see the Bible as both sacred text that inspires and guides and a library of fascinating stories that will engage them for a lifetime. Making the Bible a central part of their lives now establishes a lifelong pattern.

--*The Rev. Linda L. Grenz, with thanks to NAECED members, especially Gretchen Pritchard and Tracey Herzer.*

Doubters deserve a deeper exploration

■ BEARINGS:



Martin L. Smith

"Come with your doubts; you'll find a hospitable community here wherever you are on your faith journey." Reviewing the Web sites of Episcopal

churches you often will encounter a deliberate appeal to those who have difficulties believing in some elements of the Christian faith. Certain churches proudly present themselves as havens from the demands of fundamentalist or orthodox communities. Fair enough, but is it enough to be a haven, which exists only to shelter? A church which welcomes those who identify themselves as doubters is called to be a place of risk and venture in which the actual experience of questioning is explored with candor and even rigor. A community content to vaguely affirm people where they are and leave their issues unexamined and unchallenged would be just as spiritually inauthentic as a complacently orthodox community. A goal for any Episcopal church would be to develop tools for publicly interpreting the various meanings of doubt. It would be good if in preaching and

teaching, pastoral ministry and group discussion we demonstrated skills in diagnosing a wide spectrum of experiences that come under the abstract heading of doubt. Here are some themes about doubt that I would want to see openly presented in any community where I was a member, above and beyond our normal dealing with the doubts that are simply due to misunderstandings of Christian faith.

First, there is the phenomenon of healthy developmental doubt. Human beings mature not by seamless progression but by passing through discrete stages. At each stage we make meaning in a certain way. Sooner or later our ways of making meaning come under stress, turning out to be inadequate to challenges of which we have become newly aware. We experience disintegration. And then a new more adequate or comprehensive way of thinking and believing emerges from the confusion. Doubt is an essential solvent in the process of extricating ourselves from a previous stage of faith. Where would we be without this kind of doubting? It is the Spirit working with our spirit to clear the ground for new construction. We should always be ready to recognize developmental doubt with empathy. Paul speaks about "putting away childish things," which we all need to do not only on the threshold

of adulthood but several times more in our life-cycle. Rather than repressing developmental doubt we should provide a holding environment for it, letting neither the caustic agnosticism of our 12-year old, nor our mother's 'crisis of faith' in her early 60s scandalize us. We should not panic when the bottom falls out of a certain way of being religious, and we are thrown into doubt. Our churches at their best provide the holding environment for our maturational crises.

Then there is doubt as visitation, a kind of spiritual crisis that comes as a bolt from the blue to jolt us through sudden deprivation into realizing that faith is not the same as believing religious stuff that we are supposed to take for granted. Faith is precarious. Faith is a vulnerable gift. Real belief is something to be "worked out in fear and trembling" and sometimes it takes an eclipse to awaken us to what it really means to be a believer.

There is mystical doubt, which in its acutest form contemplative teachers call the dark night of the soul. In this experience a believer is put through the test of losing her foothold in any and all religious imagery, entering a wilderness of nothing. I remember the spiritual director I had in my early 20s, a truly holy priest who had been a beloved missionary in India for four decades, telling me that once during that time he entirely lost his faith in

God for almost two years, and had stumbled on with his life as a priest, praying in total spiritual darkness, blindly trusting he knew not what.

Then there are entirely different kinds of doubt, which instead of serving faith, are defense mechanisms against it. So in our congregations there are those who rely on doubt for keeping Christ at bay. We need to get better at detecting the emotional dynamic that is frequently at work under doubts that are often presented as purely rational problems or even badges of sophistication. There are those whose doubts about the resurrection, doubts about the real presence, doubts about Christ, function as rationalizations for a basic dread of intimacy with the divine. In these cases intellectual agnosticism shields one from the possibility that Christ might actually touch or enter us, making us utterly vulnerable to being loved, moved, led and changed. It is good to keep on setting out good arguments for the truth of basic Christian doctrines, but they won't be effective unless we recognize the emotional dynamic of fear and resistance that may well be fuelling a person's unbelief as they take up our offer of hospitality and inclusiveness.

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



A SAINT FOR SEPTEMBER



Jerome

Commemoration: September 30

Time and place: Born 347 at Strido, Dalmatia; died 419. Relics are at the Basilica of Saint Mary Major in Rome.

Also known as: Eusebius Hieronymus Sophronius (his full name)

Patronage: Archaeologists, translators, archivists, Biblical scholars

Representation: Aged monk in the desert with a Bible, lion or skull

Story in brief:

Jerome is best known for translating the Bible into Latin. Born in Dalmatia to a wealthy family, he studied in Rome, traveled widely and became a monk. In Syria and the Holy Land he abandoned his classical studies for study of the Bible, spending five years in the dessert as a hermit. Here he is said to have pulled a thorn from a lion's paw. He was ordained in Antioch, became a student of St. Gregory of Nazianzen and returned to Rome, becoming secretary to Pope Damasus I. Damasus commissioned him to revise the Latin text of the Bible. Many partial and secondary translations existed, but Jerome went to the source documents to create the Vulgate translation, which is still in use. Another part of his work in Rome was to identify the remains of the martyrs in the catacombs and write their inscriptions. When Damasus died, Jerome was in the running to take his place, but his difficult personality alienated people and Siricius was elected instead. Jerome returned to Palestine, where he settled in a cave next to the Cave of the Nativity and became abbot of a monastery founded by Paula. He continued to pen translations and commentaries, and is known as one of the four Latin Doctors of the Church.

MONTHLY MEDITATION

Crone Power

A crone is an old woman. A crone is a witch. A crone is a wise woman. Which one will you be, my friend? Which one I?

What is the female equivalent of 'elder statesman'? A woman of a certain age will be described as "although she is in her 60s or 70s, she is still attractive." But why *although*? How about, "because she is in her 70s or 80s, she shows dignity and beauty." Instead, there are mother-in-law jokes galore, and, generally speaking, older women are relegated to the sidelines.

Unsurprisingly, I was not the first woman over the age of 60 to decide that this frame no longer fit our picture, and a group of us decided to do something about this. While we older women are not as fit as our younger sisters, we often possess more insight and wisdom which is manifest as patience, experience, humor and vision. While our daughters fret over this and that, we know that "this, too, will pass." We feel gloriously free in so many ways: free to express an unpopular opinion (*So what? What can they do to me now?*), free to please nobody but ourselves. Some of us wear our hair gray, while others color it purple. Some of us become "Raging Grannies" while others try their hand at a long desired hobby, such as oil painting.

Who cannot be moved by the beauty of Toni Morrison, Maya Angelou or the Redford sisters, all of

them proud crones. Their beauty is that of age and it is not so rare as we might think. There was a time when black people were not thought of as beautiful by a dominant white culture. Now a dominant youth culture does the same to old people - if we let them. But we won't. My friends and I greet one another with the whisper "Crone power!" and we have devised a crone celebration to honor becoming a proud, beautiful, bold old woman.

"Recipes" for crone rituals abound on the Web. However, insofar as they evoke images of earth mother goddesses, wiccans and pagan rituals, they were not right for us. We build on a proud tradition of accomplished Christian women who, as abbesses, surely qualify for the title of Crone, such as Hild, Ita and Brigid in Celtic times. The 14th century writer Julian of Norwich described God as a Mother. Mother Seton, who had five children when she built the first Catholic schools in North America, was surely a Crone, too. And do not forget Mother Theresa of Calcutta, our modern day saint. We claim Christian sisterhood with each of them. Here is what we came up with:

Seven of us stand in a circle. One lights a candle and puts it on a center table. We take turns reading the poem *Woman's Work* by Maya Angelou as a sign of solidarity with all women. We then invite our newest crone-to-be into the circle. She tells us of the phases of her life

up until now. The others ask her: "What is it you are seeking for this phase of your life as a crone?"

She answers: "I seek wisdom."

We say in unison: "Mothering God, grant her Crone Wisdom."

We ask: "Beside wisdom, what is it you are seeking?"

She answers: "I seek judgment."

We reply: "Mothering God, grant her Crone Judgment."

Finally we ask: "Besides wisdom and judgment, what is it you are seeking?"

She says: "I seek Joy."

We respond: "Mothering God, grant her Crone Joy."

We take turns anointing her forehead with special oil and present her with a stole, or wreath, inviting her to go forth into the world and share her Crone power.

We pray:

Eternal Wisdom, source of our being and center of all our longing,

In you our sister has lived to a strong age: A woman of dignity and wit, in loving insight now a blessed crone.

May the phase into which she has entered bear the marks of your spirit.

May she ever be borne up by the fierce and tender love of friends and by You, most intimate friend; and clothed in your light, grow in grace as she advances in years,

For your love's sake.

We conclude our ceremony with a joyous feast we have prepared for each other.

Watch out, world, here we come!
Helma Lanyi is a parishioner at St. Alban's, D.C.

Invitation to the Table

Moving in shadow, these lost ones walk haltingly, seeking corners and alley ways.

Shoulders hunched, they lean forward, as if to avoid being blown down by a stinging wind out of the northeast. Where they go at night is a mystery. There are holes in their soles, tears in their stained gray garments, hollows in their averted faces, rents in their hidden souls.

Their dark eyes search the ground, never the sky. Cast down, they find their way around the edges of gatherings, standing off at the sides, inhabiting the margins, shrinking into themselves.

They do not receive invitations to dine; shadow people have no fixed address.

But there is One who wants them, who invites them to a table more bountiful than any society doyenne could set. Robed in white, He seeks them out, searching the corners and the alley ways for shadowed shapes with shoulders hunched. Where they go at night is a mystery, but not to Him. He can always find them. He stretches out His hand; come, He says, come and dine; the invitation is always open.

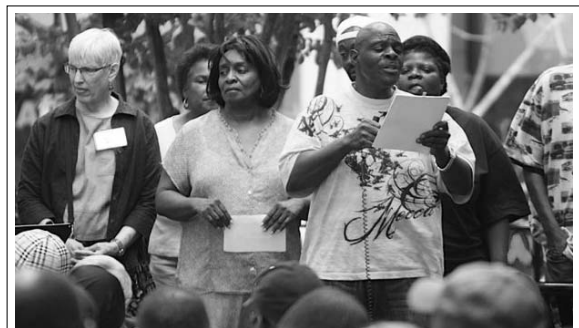


Photo by Alexandre Mejer

The Welcome Table Choir leads the singing during a July 5 cook-out at Epiphany, D.C. The choir, which organized the event, is made up of parishioners and homeless participants. Around 150 people -- including a jazz quartet -- turned out for the event.

He bids them raise their eyes and see what splendors He has set before them, what delicacies to assuage their hungers, hungers that gnaw at heart and mind. Come, He says, come sit by me and dine. And always, always He seeks to mend the rents in their worn gray souls.

Award-winning writer Peggy Eastman is a member of All Saints', Chevy Chase.



WINDOW ON FILM

By Beth Lambdin

The Hurt Locker (Rated R)

Other Iraqi War films (*Redacted*, *Stop Loss*, *In the Valley of Elah*) died a quick death at the box office. Will director Kathryn Bigelow's nail-biter about brave guys defusing I.E.D.s (improvised explosive devices) in 2004 Baghdad be different? Perspiration pricked my armpits from the opening scenes as Bravo Company counts down the remaining days in their year-long rotation - each of those 39 days an eternity when you face being blown to bits. The elite army bomb squad featured has good reason to be jumpy after just losing one of its own in an explosion. Staff Sergeant James (Jeremy Renner) fills the vacancy. He's a wild man, sure to

ruffle stolid Sgt. Sanborn (Anthony Mackie) and scare anxious Specialist Eldridge (Owen Geraghty). True to form, he immediately pisses them off with risky behavior. Although he's sometimes foolhardy, he's also a cracker-jack technician (having disarmed 873 bombs) and a brave man who gets calmer as the pressure escalates - a trait that wins him the grudging respect of his comrades. Bigelow ratchets up the tension by juxtaposing tedium with crises as the days tick down. She also shows that the effects of the war extend beyond Iraq. In a stateside supermarket, James struggles to select a box of cereal. He may be too dependent on the "rush of war" to ever again find peace in civilian life.

Julie and Julia (Rated PG-13)

Looks like writer/director Nora Ephron has her first box-office hit since *You've Got Mail* (1998), thanks

to bravura performances from Meryl Streep as the irrepresible Julia Child and Stanley Tucci as her loving mate, Paul. Theirs is one of the most satisfying marriages we've seen on the big screen. Ephron says their "happy, rolling-along-together marriage" is like spotting a unicorn. The film is about writing and cooking and the search for personal fulfillment - what's not to love? Ephron weaves together two stories (sometimes you can hear the wheels creaking); one started as a blog in 2002 when Julia Powell, an unhappy government employee about to turn 30, got the idea to cook all 524 of Julia Child's recipes from the first volume of *Mastering the Art of French Cooking* in 365 days and write about her experience. In the more interesting parallel story, loosely based on Child's own *My Life in France*, we see Child's evolution as cook and author (over eight years in the making) of a defining

cookbook of the 20th century. Appealing Amy Adams and Chris Messina are fine as the young Powells, but they pale in comparison to the incandescent Childs. Underdogs, strong female characters, and the most gorgeous food since *Big Night* and *Babette's Feast* guarantee populist appeal. Important note: no sticks of butter were spared in creating the sumptuous masterpieces that rise from the Child/Powell kitchens. *Bon appétit!*

(500) Days of Summer (Rated PG-13)

Seek out this charmer. It's an age-old tale; boy meets girl, boy falls hard for girl and girl falls hard for boy - well maybe, and it's that fine line that director Marc Webb walks that gives the film its edge - and keeps it from tumbling into love-story-cliché hell. It also helps that Joseph Gordon-Levitt

see *WINDOW ON FILM*, page 14



FAMILY FILMS

By Judy Russell

Ponyo (Rated G)

This is a lovely, engaging animated film based very loosely on Hans Christian Andersen's *The Little Mermaid*. The film provides the audience an excellent opportunity to view Academy Award winning director Hayao Miyazaki's outstanding artwork as well as to see and hear his heartfelt messages about mankind's careless use of the world's oceans. The story begins in the sea when a young fish, Ponyo (voiced by Noah Cyrus-Billy Ray Cyrus' 8-year-old daughter), has a chance encounter with a 5-year-old boy, Sosuke (voiced

by Frankie Jonas - also 8 and the younger brother of the singing Jonas family). After becoming friends with him, she wishes to become a child so they can be together. There are all sorts of obstacles standing in the way of her dream, including a couple of rather scary storm sequences in which the waves, controlled by her angry father, appear as large frightening fish that give chase to humans. These scenes may be very unsettling to younger children.

The Disney Company selected an all-star cast to perform the voiceovers for this film: Tina Fey voices the Mom, Lisa; Cate Blanchett voices Gran Mamare, Ponyo's mother; and Cloris Leachman, Lily Tomlin and Betty White voice a group of funny senior ladies at a nursing home.

Although the movie is a little long, 100 minutes, it is a beautiful summer

family fun film with just a bit of an ecology message attached.

Bandslam (Rated PG)

This movie has a definite demographic in mind as evident from the title; however, teens as well as adults who love music will enjoy this drama/comedy about a high school battle of the bands. This is *not* another *High School Musical*, but it does deal a bit with bullying (name calling), feelings that you don't fit in (cliques) and family loss.

Will Burton (Gaelan Connell), Sa5m - yes there is the number 5 embedded in her name - (Vanessa Hudgens) and Charlotte (Alyson Michalka) elegantly show the daily struggles teens face while trying to prepare themselves for the future and find themselves in the present. Thankfully director and writer Todd Graff and writer Josh

Cagan do not fall into the "Hollywood Ending" trap, but instead give the audience a wonderful ride that wraps up with something better than "happily ever after." This is a fun, meaningful summer film that families can enjoy together without the worry of bloodshed or exploding bombs. Rock on!

G Force (Rated PG)

This movie's tagline promises "Gadgets, gizmos, Guinea Pigs. In 3-D", and director Hoyt Yeatman and writers C. Wiberley and M Wiberley deliver exactly that in this animated/live action comic adventure about rodents who are part of a covert government program. Besides the cute, furry guinea pig spies-leader Darwin (voiced by Sam Rockwell), weapons expert Blaster (voiced by

see *FAMILY FILMS*, page 14



WHAT'S COOKING?

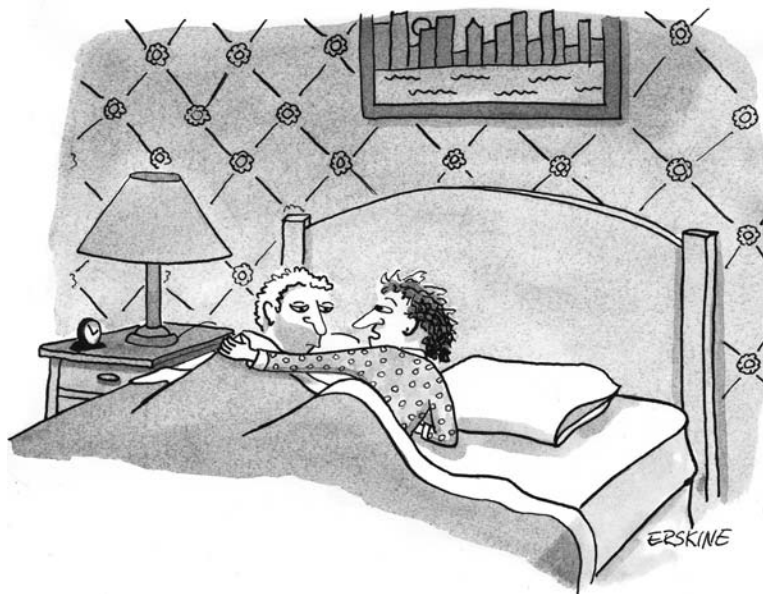
Foyer Dinners build community

Supper groups have been around at St. Luke's, Bethesda for at least 15 years, says parishioner Treva Miller, who is leading an effort to revive these gatherings as Foyer Dinners.

Named for the place where guests are welcomed into the home, Foyer Groups are organized geographically. The aim, Miller says, is to gather parishioners who live close to each other for informal potluck dinners and thereby foster friendship and build community.

"It's just an effort to get people to realize that there are people in their church that are their neighbors, too," she said. "We really just want people to get to know each other and know that if you need someone to water the plants when you're gone or to take you to the doctor, they're there."

see *WHAT'S COOKING*, on page 14



"But, if you're awake with me, it won't feel like insomnia."

Our cartoon is drawn by Bob Erskine.

Musicians encounter the divine in their art

■ FAMILY MATTERS:



Margaret M. Treadwell

Being who you are won't always please your parents. The American film classic *St. Louis Blues* depicts musician W.C. Handy (1873-1958) as a pioneer, betraying his minister father who believed "there are only two kinds of music, the Devil's and the Lord's." In marrying hymns and gospel music to blues and jazz, Handy became a legend known as The Father of the Blues. His memory has been honored annually for the past 28 years at the WC Handy Music Festival in his north-west Alabama birthplace.

Many musicians who have played for years at the festival describe themselves as feeling like they rejoin their family each summer. Indeed, their exquisite improvisations sound like they never cease practicing together, yet in the community of this spirited festival each shines forth their special talent as an individual artist. Like Handy, many had an overriding desire to make music as if there really was no choice, no matter how much their

fathers discouraged their career decision.

"What part does your spirit play in your music and how does your music play on your spirit?" I asked seven male musicians who agreed to talk with me in a roundtable discussion for an hour between gigs. Their responses debunked the myth that "men are out of touch with their emotions," added a new dimension to my week, and gave me some life lessons to share.

Drums: "Music is a musician's whole life. It's what you are rather than what you do. Spirit is everything. When I play, I open up my whole self to let it out. Communication is so important; you can't do the music without relating to other musicians like an unspoken promise where you want to express yourself but encourage others to do the same – opening to possibilities of sharing everything we are. I'm hesitant to say that I'm channeling the music, but I think that selflessness happens to all of us at points during improvisation. We compose, the music is out there, and then the moment is gone which makes it all the more precious. Music is like life."

Keyboard 1: "Yes, and being perfect ruins it. You have to take risks or the music wouldn't be real. I think of it as the "Zen style" of playing which can get me into the zone – that's the spiri-

tual part of it. The worst thing I can do is to think too much about it."

Vibes: "Swing is spirit and swing is everything. It gives back, lifts me up and always is there when I need it. There is mystery in the improvisation. It's not about the instrument you play but about the humanity in the person."

Trumpet: "My wife is an artist; we are speaking the same language in different mediums which is spiritual for me. It doesn't really matter what your instrument is although trumpet – a wind instrument – gives me a chance to have a true voice, which started in 6th grade. Paradoxically, I'm not a trumpet soloist; I must trust and be with others to see where they're going in community."

Sax: "I'm a creative writer and the principles are the same as in art and music – contrast, design, color in the broader sense, and organization. To stay the course in a different professional way of life requires faith and tapping into the creative spirit every day. Music is a religion with a different language. Music is spirit and must be followed; spirit follows spirit."

Trombone: "The spirituality of music is like group therapy for me. I couldn't play when I had cancer, and I thought I would go crazy. Music keeps me on course."

Bass: "I've played music as long as I

can remember, and it gives me a direction even though I don't think of myself as a man with goals. I'm spontaneously composing when soloing; when the others join me there's a certain vocabulary we all use with phrases we know but never said before in the same way."

Later I spoke with two other keyboardists. One said, "My music has started to flow through me from a secret place only God knows. It feels like I have come "home" to a place all of us look for. I do much of my work in prisons, churches and other places I can talk/sing about spiritual concerns. It's dangerous if God is only in our heads; He starts to sound an awful lot like us."

The second reflected, "Music will exalt anything to which it is attached – God, family, sex, hamburgers. It is a spiritual force second only to love. King David made it a requirement that the 4,000 Pharisees he dispatched to spread the word of God's kingdom had to be musicians largely because music transcends language and speaks directly to the spirit." As St. Augustine is credited with saying: "He who sings prays twice."

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

WHAT'S COOKING, from page 13

To draw up the lists - St. Luke's has 17 groups of 10 to 15 members - Miller sat down with the parish directory and the Montgomery County map.

While she based her lists on geographic proximity, "I did play a little social scientist," she confessed: "I did try to place families with like interests together." She paired young families with other young families, ensured each group included some "leadership personalities" and made sure the male/female ratio was right.

After the lists were drawn up, Miller asked people to serve as hosts and then e-mailed the hosts with the names and contact information of those in their group.

"I wanted people to be willing to host," she said, adding that in cases where people are not comfortable with hosting or have space constraints, picnics and restaurants can be good alternatives to meeting in someone's home.

The organization and scheduling are up to the host, but typically guests are asked to bring a main dish, salad or dessert while the host contributes cutlery, condiments and beverages.

So far, three or four of the new Foyer

back enthusiastically, she said.

Miller has been hosting supper groups since the mid-1980s, when "there happened to be a large group who were having children."

"It was so much fun and it was a such a means of support for young families with difficult lives that it became an important part of people's lives," she said, adding that it also served to "raise today's church leaders."

But with these children grown and new people arriving at St. Luke's - at least 10 families in the last year - it seemed like a good time to rethink the supper groups, she says.

"It's not a way to bring them in, but to help them to discover if this is a community where they could discover people of like mind; if this community could be meaningful to them," she said. "It's hard to do that when you just go to church."

The dinners offer both newcomers and long-time parishioners "a chance to talk to people they don't really know" and to form new friendships and connections.

"I think it ultimately benefits the health of the church," Miller said. "I hope it's useful. I certainly enjoy it."

WINDOW ON FILM, from page 12

and Zoëy Deschanel have fabulous chemistry. He plays Tom Hansen, a frustrated architect working as an L.A. greeting card writer who is instantly smitten with Summer Finn (Deschanel), the new girl in the office. He wears his heart on his sleeve while she keeps hers under wraps. The film reveals their story as a series of key events in the relationship, but out of order. While this time-jumping is initially annoying, it provides for some hilarious juxtapositions. The film also cleverly pays homage to a plethora of films from Disney to Bergman. The charismatic couple is joined by a strong supporting cast including Hansen's sage little sister (Chloe Moretz), clueless buddies (Geoffrey Arend and Matthew Gray Gubler) offering typical bone-headed romance advice, and a sympathetic boss played by Clark Gregg. Rather than firing Tom for poor work performance during a relationship lull, he tells him that he's one of the good ones. So is this film.

Food, Inc. (Rated PG)

This documentary film from director Robert Kenner is profoundly disturbing. Kenner lifts the veil on the industrial food system in the United

States, and it's rotten at the core. We are hugely disconnected from any semblance of an honest food process system, leaving a handful of gigantic, multinational companies in control with disastrous results. Sickening images of inhumane animal treatment (chickens kept in the dark to promote fast, freakish growth, cows too sick to walk but still processed for burgers), interviews with farmers and "experts" like authors Michael Pollan (*The Omnivore's Dilemma*) and Eric Schlosser (*Fast Food Nation*) and a grieving mother, whose healthy toddler died after eating a tainted burger, show us the environmental, societal and health costs for fast, cheap and plentiful food. Agribusiness is far, far removed from the idealized farm scenes on the sides of milk cartons. But it's not all hopeless. Suggestions for averting doom scroll across the screen during the film's final minutes. If consumers collectively demand that integrity finds its way back into the system, then wholesome food will be more than cheap talk and empty calories.

Agree? Disagree? Let Beth know what you think about her reviews at beth@bethlambdin.com

FAMILY FILMS, from page 12

Tracy Morgan), and martial arts pro Juarez (voiced by Penelope Cruz)-there is also a surveillance fly, Mooch, a techno-expert mole, Speckles (voiced by Nicolas Cage) and a group of CGI animals living in a local pet store. When the government shuts down the animal spy training facility the action doesn't stop for this feisty troop. They reorganize themselves to counter a threat to the world by a multimillion dollar household appliance corporation. Attacking washing machines and vacuums cleaners might sound silly, but there are some scary scenes like blenders-sharp blades spinning-chasing the animal agents down the street and a huge "transformer like" conglomerate of appliances that threatens people and law officers alike. The 3-D makes all this action seem real and is used to bring the audience along on the chase - not just to jump "in their faces." Very young children may be upset by the aggression shown by easily recognized appliances, as well as by the betrayal of

friendships when the true villain is revealed.

Ice Age: Dawn of the Dinosaurs (Rated PG)

If you enjoyed the other Ice Age movies, you will enjoy this one too. Many of the same characters appear - Manny, Ellie, Diego, Sid - with the addition of Buck (voiced by Simon Pegg), a dinosaur hunting, one-eyed weasel who leads the makeshift family group deep into an underworld filled with fauna and flora thought to be extinct. Scratte, the squirrel, is also back with the same old tired nut chase, but this time he encounters a female squirrel who makes him do some back flips for her as well. This is a family film that gets a bump up to PG due to some of the humor and several dangerous encounters with animals as well as plants! Ideally, this movie will not contribute to the confusion about Earth's species timeline. After viewing, there may be a good opportunity for family discussions about fiction and fact in films and literature.

REGIONAL ASSEMBLIES 2009

Clergy, wardens and convention delegates are entitled to vote and should plan to come to the fall Regional Assemblies. Other vestry members also are encouraged to come to participate in discussions.

Regions 1, 2, 3 & 4: Saturday, Oct. 17, 8:30 a.m. to 12 noon, Washington Episcopal School

Regions 5 & 6: Saturday, Nov. 21, 8:30 a.m. to 12 noon, Queen Anne School

SCHEDULE OF ELECTIONS AND NOMINATIONS (2009)

(Note: Elections at Regional Assemblies are for regional representatives. Ballotting also will be done to select the region's nominations for elections held at the Diocesan Convention. All terms of office begin after the January 2010 convention and end with the convention of the year listed.)

ELECTIONS:

Region 1: Clerical Representative to Diocesan Council - 3 year term (2013)

Region 2: Regional Convener - 3 year term (2013)

Region 3: Lay Representative to Diocesan Council - 3 year term (2013)

Region 4: Lay Representative to Diocesan Council - 3 year term (2013)

Region 5: Regional Convener - 3 year term (2013); Clerical Representative to Diocesan Council - to fill a vacancy (2012)

Region 6: Clerical Representative to Diocesan Council - 3 year term (2013)

Nominations by region (elect nominees to run at Convention):

● 1 Clerical and 1 Lay nominees for Member of Standing Committee, 2 year term (2012)

● 1 Clerical and 1 Lay nominees for At-Large member of Diocesan Council (2013)

● 1 Clerical and 1 Lay nominees for Ecclesiastical Trial Court, 5 year term (2015)

Information on the Regional Assemblies, deadlines, how to submit nominations, nomination forms, identifying your region, submission of resolutions, can be found at <http://governance.edow.org> (click on "Regions") or by contacting Ann Talty, Governance Officer, at 202/537-6548 or atalty@edow.org. Deadline for Regions 1 through 4 is Sept. 18; and deadline for Regions 5 & 6 is Oct. 16.

Reflections on the work of General Convention

VIEWPOINT:



Linda L. Grenz

A reading of press reports about the 76th General Convention might suggest the only topic debated (again) was sexuality - or, more precisely, homosexuality.

Sometimes this happens simply because the press does not know much about our history or theology. Unfortunately that often means our members get misinformation about why this topic is relevant to our church and why we are devoting attention to it.

Our focus is on inclusion and this is not new - it is something we have been working on for decades. It grew out of the liturgical renewal movement that began to have a significant impact on the church in the early 20th century. The desire to renew the church's liturgy led scholars to re-examine the church's worship and theology. Their research and the discovery of previously unknown texts led liturgical scholars to re-vision how we worship.

Liturgical scholars realized the earliest Christians gathered around the table and it is likely that the hosts

presided. As membership grew and services became more formal, the order of priests was established to assist the bishop. This led to the clericalization of the liturgy as priests became more central to worship services and laity became mere observers.

The priest became the primary actor, the one who said the liturgy and did the ministry. The people become passive recipients. Their role was to "pay," "pray" and not "say" much more than "amen" or "and also with you!"

As liturgical scholars began to reshape the liturgy to make it more participatory, the roles of clergy and laity also changed. This change was driven by another aspect of the liturgical renewal movement - the re-visioning of baptismal theology. In the early church, baptism was a transformative rite of passage. In baptism, one died to one's old self and rose with Christ to a new life as a redeemed child of God. One's baptism profoundly changed one, now and for eternity.

As priests became primary leaders of congregations, bishops, who used to lead, had no connection to the local community. What would be the bishop's role? One response was to separate the anointing with oil from the rest of the baptismal liturgy. This led to the creation of Confirmation, and the development of a theology that one needed to "complete" one's bap-

tism by being confirmed by the bishop. The liturgical renewal led the church to move baptism back to the center of the church's life (vs. a private ceremony) and to restore the anointing to the baptismal rite.

The 1979 *Book of Common Prayer* wholeheartedly embraced the re-visioned baptismal theology - and emphasized it by adding the five questions that spell out baptismal living after the Creed. Because we believe that how we pray shapes what we believe, it became a means of incorporating this baptismal theology into the life and practice of the church. Those five questions, in particular, led to theorization that baptism meant full inclusion which resulted in the church re-examining the role of laity, of people of color, of women and of children and youth.

The 1960s saw the church take significant steps to support and sometimes lead the effort to establish equal rights for blacks. In the church, blacks were elected to leadership roles.

Women in most dioceses began to serve on vestries in the 1950s and 60s. Laity began to read lessons and lead the prayers at the liturgy. The first women deputies to General Convention were seated in 1970 and girls began to serve as acolytes. The 1976 General Convention voted to permit the ordination of women as priests.

Meanwhile, throughout the 1980s and 90s, laity were appointed as Eucharistic Ministers, allowed to administer the chalice at the Eucharist and later to take the Eucharist to the sick and shut-ins. Children were allowed to receive the Eucharist as soon as they were baptized. Youth were appointed to vestries and given voice at conventions.

In 2003 the General Convention voted to confirm the election of an openly gay bishop. It also engaged in a conversation about whether or how to bless the relationships between same sex couples.

Each of these changes was challenging to some members. Each time we changed the liturgy or the rules to include another group of people in a previously prohibited arena, we lost some members who could not reconcile that change with their theology. The latest focus on the inclusion of gay, lesbian, bisexual and transgendered people grows out of this long history of the church seeking to apply the baptismal theology that says that in baptism we are all transformed by Christ, becoming equal children of God. It is part of the church's long engagement in the spiritual practice of seeking to be the Body of Christ - the place where all the baptized are equally welcome.

The Rev. Linda Grenz is priest-in-charge of Good Shepherd, Silver Spring



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Hope in Richmond, South Africa



Four years ago parishioners at St. Peter's, Poolesville, formed Hope in Richmond. What started out as a partnership with St. Matthew's, Richmond, South Africa, has grown to include partners in both countries, including Christ Church, Rockville, Rotary International (via Frederick, MD), Grassroot Soccer, and a host of South African

individuals who make up Hope in Richmond.

Today, Hope in Richmond is a host of ministries centered on a community center. At the community center:

- Children learn about HIV/AIDS and making good choices through Grassroot Soccer;
- Up to 200 children are fed daily;
- People infected with HIV/AIDS receive advice and treatment at an AIDS Outreach Center;
- Children can read books and play educational games in the new resource center;
- Children can find a safe place to gather;
- A community comes together to support itself.

Lives are being changed and some of the greatest challenges of a community are being met. As the bishop of the diocese of Kimberley and Kuruman explained during the most recent trip to Richmond, "Our greatest challenge is that of leadership." By raising up leaders from within Hope in Richmond and all its partners can meet any challenge.

The Community Center model of Hope in Richmond will expand in 2010 to share resources with the neighboring communities of Colesburg and De Aar, South Africa. It is an exciting time for this still-new partnership, but the possibilities for the work of God's kingdom are almost limitless.

Send checks payable to "Diocese of Washington," indicate they are for "Hope in Richmond," 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.

Farewell to a man of many gifts



Musician Horace Clarence Boyer died July 21 in Amherst, Mass. He was 73. An expert in African-American music, Boyer wrote about the history of gospel music and edited the hymnal, *Lift Every Voice and Sing II*. He was well-known in this diocese, where he offered a number of choral workshops. In a 2003 interview with the *Window*, Boyer described his love for the church: "Sometimes I go to a church and the colors and races are so diverse, I feel like I'm in a rehearsal for heaven."

activities& events

Couplehood as a Spiritual Path

Sept 3, 10, 17, 24; Oct 1 & 8. 7 p.m. to 8:30 p.m. at St. John's, Georgetown. Six-week course for couples that looks at the psychological and spiritual workings of intimate relationships with a Christian perspective.

Icon Writing Workshop

Sept. 5-7 at Trinity, St. Mary's. Workshop/retreat to start and complete an icon. All materials provided. Cost is \$225. For more information or to register, contact the Rev. John Ball at 301/862-4597 or trinitysmcnd@olg.com.

Piney Parish's 115th

Annual Labor Day Supper

Sept 7, noon to 5 p.m. at St. Paul's, Waldorf (Piney Church Road). Dinner will be served in the parish hall. Cost: adults/\$17; children 5-12/\$8. Carryout service available. Homemade desserts, crafts and produce will be sold. For more information call 301/645-5000/301-870-7590 or visit www.pineyparish.org.

Premarital Education Course

Sept 12, 9 a.m. to 3:30 p.m. at St. John's, Georgetown. "Start Right: Stay Connected" is a one-day experience designed to help marriage last based on Imago Relationship Therapy.

Yard Sale Fundraiser

Sept 12, 9 a.m. to 2 p.m. at St. Alban's, D.C. The choirs of St. Alban's are sponsoring a yard sale to raise funds for a 2010 pilgrimage to Prague and Austria. Furniture, household items, rugs, toys and more. Rain date: Sept. 13, 1 to 5 p.m. Sale will be held in the parking lot behind the Old Rectory.

Interfaith Book Discussion Group

Sept 17, 6:30 p.m. at St. Augustine's,

D.C. Potluck supper and *The Secret Life of Bees* by Sue Monk Kidd.

Contact Deeanna Burlison, 703/303-6143.

Discernment Process Discussion

Sept.17, 4-6 p.m. at Trenbath Hall, St. Alban's, D.C. Members of the Commission on Ministry, EDOW staff and the president of the Standing Committee will talk to clergy about the discernment process for ordination. Contact the Rev. Mary Sulerud at msulerud@edow.org

Free Community

Dinner & Food Distribution
Sept. 19 & Oct. 17, 5 to 6:30 p.m. at St. Michael & All Angels, Adelphi (8501 New Hampshire Ave.; phone 301/434-4646; Ride-On #16 or Metro bus K6 stops in front of the church). Food items distributed as available.

Ham & Oyster Dinner

Sept 26, 2 to 7 p.m. at Trinity, Upper Marlboro. Fried oysters and sugar glazed ham, green beans, corn pudding, coleslaw, sliced tomatoes, apple sauce, biscuits, coffee/tea, desserts. Adults/\$17; children 12 and under/\$9; 5 and under/free. Baked goods, antiques and collectibles, books, nursery and fall bedding plants, silent auction and door prizes, kids' corner, African crafts, jewelry.

Saint Paul's College Scholarship Fundraiser

Oct. 17, 7 p.m. to midnight at the Carlyle Club, Alexandria. Black tie fundraiser for Saint Paul's College scholarship fund and announcement of the Charles N. and Hilda H. M. Mason endowment fund. Tickets: \$100 per person (tax deductible). Contact Dr. S. Lockhart Gaye at 703/461-9200 or 703/622-9453.

arts& music

Art and Spirit Coffeehouse

Sept 2, 7 to 9 p.m. at St. Augustine's,

D.C. Pianist Steve Baddour will perform "Latin Passions;" musical selections from Argentina, Brazil, Cuba, Mexico, Spain and Venezuela followed by a Q&A facilitated by Michael Mack, interdisciplinary artist. Coffee and desserts will be served. Free; donations accepted.

Musical Reflections in a Sacred Space

Sept 11, 8 p.m. at St. Margaret's, D.C. James Madison University Chorale and Madison Singers, directed by Patrick Walders, with resident organist-choirmaster Theodore Guerrant. Recital provides beautiful music in a lovely setting for those who wish to pray for world peace and for an end to hatred and violent acts. Donations go to Charlie's Place.

Cathedral Sings

Sept 13, 5:30 p.m. at Washington National Cathedral. A sing-along of the Verdi Requiem led by conductor J. Reilly Lewis, organist Scott Dettra, and soloists from the Washington National Opera Domingo Cafritz Young Artists Program. Advance tickets \$10 at cathedralchoralsociety.org. Chance to win tickets to CCS's Oct. 18 presentation of the Verdi Requiem.

Square Dancing at Ascension, Silver Spring

Mondays from Sept. 14 at 8 to 9 p.m. in the Ascension, Silver Spring parish hall. The Taylor Made Square Dance Club with Betsy Taylor as caller will host square and contra dance classes. Beginner square dance classes at 7 p.m.; contra and square dancing from 8 to 9 p.m. All are welcome. Visit <http://users.rcn.com/betsytay/> or call 301/589-4868

The Sacred Art of Chant:

Preparing to Practice

Sept 26, 9:30 a.m. to 2:30 p.m. at St. Alban's, D.C. Musician Ana Hernandez will lead a workshop. Lunch provided. To register, contact



Washington Window

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Sonya Sutton at 202/363-8286.

www.anahermusic.com. Hernandez also will lead the worship at All Saints in Frederick, Md., (106 West Church Street) on Sept. 27.

services& worship

Vocational Ministry Retreat

Sept. 18-19 at the St. Mary Seminary Continuing Education Center in Baltimore. Sponsored by the Commission on Ministry and led by Marjory Zoet Bankson, writer, teacher and former executive director of Faith at Work. Cost is \$120. Register at www.edow.org/events

Soul Pilgrimage Tour

Sept 26, 9 a.m. to 5:30 p.m. at Calvary, D.C. Bus tour of some of the oldest historically African American Episcopal churches in the District. Includes visits to St. Mary's, St. Luke's, Calvary, and St. George's. Led by the Rev. J. Carleton Hayden, with on-site presentations by participating churches. Tickets: Adult \$39; Child \$20 (includes breakfast and lunch). Proceeds support the Community Outreach Program for Girls. Contact MaryRose Chappelle at 202/396-6676 or lady.maryrose@verizon.net

Experiencing Emergence with

The Crossing Community

Sept 27, 4 to 6:45 p.m. at Epiphany, D.C. The Rev. Stephanie Spellers and leaders from The Crossing, the emergent worship community at St. Paul's Episcopal Cathedral in Boston, will lead worship and share emergent principles every church can take home and use. Register at www.edow.org/events

Meet, Eat and Greet at Our Saviour, D.C.

Sept. 27, 9:30 a.m. at Our Saviour, D.C. (1616 Irving Street N.E.) Parishioners invite you to "meet, eat and greet." Enjoy refreshments following the service. All are welcome.