

St. Alban's Chronicle

St. Alban's Episcopal Church
3001 Wisconsin Ave. NW
Washington, DC 20016

January 15, 2006



Introduction to Centering Prayer

Friday, February 3 & Saturday, February 4, 2006

Cathedral College, The Washington National Cathedral
3510 Woodley Road, Washington, DC 20016

Centering Prayer is a form of contemplative prayer that is designed to open our mind and heart—our whole being—to God, beyond thoughts, words and emotions. It consists of responding to the indwelling of the Trinity—Father, Father, Son and Holy Spirit—so that we may fully consent to God's presence and action within. It is not meant to replace other kinds of prayer; it simply puts other kinds of prayer into a new and fuller perspective. The fruits of Centering Prayer are found in our lives, as our attention moves outward to discover God's presence everywhere.

The retreat begins with dinner and program the evening of February 3, 6–9 pm, and continues Saturday, February 4, 8 am–5 pm.

The retreat is led by the Rev. J. Carlyle Gill, Interim Rector, St. Alban's Parish, Washington, DC.

Cost ~ \$165 retreat with one-night stay and three meals
\$115 retreat and meals

\$50 Deposit required, made payable to St. Alban's Parish.
In the memo line, please indicate "Introduction to Centering Prayer Retreat." Mail your deposit to Sara Thorne, St. Alban's Church, 3001 Wisconsin Ave NW, Washington, DC 20016.

You are invited to contact Sara Thorne at
SaraT@st-albans-parish.org .

*"Centering Prayer is
a way to be still
with God. It makes it
possible to actually
experience the peace
of God that passes
all understanding."*

The Rev. Carlyle Gill

To note

Ordination of the Rev. Louis T. Wheeler, Jr., Details on Page 3.

Rite 13 Liturgy

The *Rite 13 Liturgy* will be celebrated at the 9:15 service on January 22.

Fellowship Sunday January 22, hosted by Rite 13.

St. Alban's Early Childhood Center (SAECC) Annual Meeting

January 25, 6–7 pm, Nourse Hall
Members of St. Alban's Parish are invited to attend. SAECC is located on the 3rd floor in Satterlee Hall and has been apart of the parish's community for over 30 years.

Women's Voices of St. Alban's to sing at the Cathedral Labyrinth walk

Music, meditation, and the labyrinth. Tuesday, January 31, 6:30–9 pm. Come walk the canvas labyrinth with the backdrop of sacred music sung by Women's Voices of St. Alban's.



We welcome the faithful, the seeker, and the doubter, for God's embrace is wide and God's Good News is for all.

WORSHIP AND PRAYER OPPORTUNITIES AT ST. ALBAN'S

SUNDAY

8:00 am Holy Eucharist, Rite I
 9:15 am Holy Eucharist, Rite II
 11:15 am Holy Eucharist, Rite I
 5:30 pm Holy Eucharist, Rite II

TUESDAY

7:30 am Holy Eucharist

WEDNESDAY

11:15 am Healing Eucharist

THURSDAY

Noon Centering Prayer

SATURDAY

9:00 am Prayers for St. Alban's

CLERGY

The Rev. J. Carlyle Gill, Interim Rector
 The Rev. Margot D. Critchfield, Senior Associate Rector
 The Rev. Louis T. Wheeler, Jr, Assistant Rector
 The Rev. Douglas A. Greenaway, Assistant Rector
 The Rev. Loren B. Mead, Honorary Associate

AMERICAN UNIVERSITY CHAPLAIN
 Carolyn Seaton

DIRECTORS

Day Dodson, Director of Children's and Youth Ministries
 Ron Hicks, Director of Operations
 Norman Scribner, Director of Music
 Wilma Smith, Director of Financial Affairs
 Sonya Subbaya Sutton, Director for Parish Music Ministries
 Jane Volkema, Director of Communications and Evangelism

OFFICE STAFF

Shirley Dickey, Receptionist
 David Johnson, Community Life
 Marcia Welch, Communications Assistant

VESTRY OFFICERS

Gordon Avery, Senior Warden; Kate Bouvé, Junior Warden;
 Margery Dunn, Secretary; Christopher Holmes, Treasurer

VESTRY MEMBERS

Paul Brewster, Bob Dunn, Diana Dykstra,
 Cay Hartley, Douglas Lapp, Chris Larsen,
 Susan Morris, Jim Nix, Tricia Pinkard,
 Jon Sawyer, Jo Turner, Bob Witten
 Duncan McKenna, Youth Representative,
 Mary Jane Shackelford, WSA Board

ST. ALBAN'S EPISCOPAL CHURCH

3001 Wisconsin Ave, NW, Washington, DC 20016
 Tel.: 202-363-8286 Fax: 202-363-6828
 Office Hours: Mon-Fri 8:30 am - 4:30 pm
 E-mail: First nameLast initial@st-albans-parish.org
 Web site: www.AlbansDC.org

Sunday Parish Forum Reviews

Parish Forums are held on Sundays at 10:30 in Satterlee Hall. If there is a forum you missed, contact Kitty Bayh at KittyB@st-albans-parish.org for a cassette tape (\$3.00).

"Mission at Christmas"

The Rev. Loren Mead gave us a new and ecumenical view of the place of Christian mission in the world today at the Parish Forum of December 18. He came with a dozen books by recent writers who cast mission in a different light in a changed world. Titles included *Constantine's Sword*, James Carroll; *Transforming Mission*, David Bosch; *Beyond Belief*, Elaine Pagels; *The Missionary Movement in Christian History*, Andrew Walls. Loren was raised with an understanding of "mission" as evangelizing activity in distant countries, as exemplified by the mission societies of David Livingston, and Albert Schweitzer. Yet, mission has had radically different goals and dimensions over the years.

Loren showed a map of how the geographic center of the Christian population worldwide moved over two millennia. For the first two centuries, it was the Eastern Mediterranean. By the year 500, it was in Turkey, and by 1500, the Christian population center had shifted to Central Europe. By 1900, it was in Spain and by the year 2000, it had moved to West Africa. By 2010, the center is predicted to be in Central Africa. So many new converts are now south of the equator that Europe's former Christian dominance is traditional and political, rather than reflective of actual church activity. The worldwide Anglican Communion exemplifies this trend.

Over the years, nations wanted a single, established religion that was allied with the state; they fought religious wars to "purify" countries. In 1095, the Pope authorized the first crusade to liberate the Holy Land from the infidels and to Christianize Jerusalem (a kind of mission). In 1492, the Pope divided the New World between Spain and Portugal with the purpose of making Christian nations in these lands. Beginning around 1792, in the United States, missionary

societies belonging to Protestant denominations sent missionaries to China, Africa, the Middle East—indeed many distant lands. Their premise was that the missionaries had the true religion, and that the indigenous people required enlightenment.

Today's world demands a different approach to mission. Migration of Arabs and Africans to Europe has placed Muslims and Christians side by side. Christianity is growing rapidly south of the equator—away from Europe and North America—and is actually shrinking some in North America but dramatically in Europe. Individual service and witness will tend to replace denominational proselytizing. Clergy alone cannot be expected to carry the whole responsibility for spreading the gospel; the Church will need laypeople to do so as well.

—Gordon B Avery

Upcoming Parish Forums

February 5 Series on the "Church and the City" Martin Trimble, Washington Interfaith Network

February 12, Douglas Siglin, Chesapeake Bay Foundation, "Restoration of the Anacostia"

February 19 Reid Detchen, "Renewable Energy: The Program of the Greater Washington Interfaith Power and Light"

February 26 No Forum, Fellowship Sunday hosted by Africa Roundtable

March 5 Search Committee "Update on Rector Search"

March 12 Series on "Money, Sex, Power, and the Christian Life" Prof. Sondra Wheeler, Wesley Theological Seminary

March 19 Prof. Denis Sullivan, University of Maryland – "Sex in Byzantine Saints' Lives: Some Non-Canonical Views"

March 26, No Forum, Fellowship Sunday

Singing A - Z Performance

February 4, 7 pm

St. Alban's Satterlee Hall

Singing A - Z has rescheduled its snowed-out performance of "The Reluctant Dragon" for Saturday, February 4, 7:00 pm, at St. Alban's Episcopal Church in Satterlee Hall. This performance is free to the public. Starring in this delightful concert will be St. Albanites Rich Turner as the Dragon, Jim Shaffran as St. George, with Rich Hoffheins narrating, and popular Washington singer Barbara Hollinshead as the Boy. Led by Betty Buchanan, "Singing A - Z," a recipient of a grant from the St. Alban's Transformation Fund, will give interactive performances this season for seniors in Friendship Terrace and the Christian Community Group Homes in Northeast, and for school children in Southeast, including Ketcham Elementary School in Anacostia. Please come, bring family and friends, and help us launch this vital ministry.

Parish Gala Dinner "Simple Elegance"

Saturday, February 11

6:30-11 pm, Satterlee Hall

Cocktails 6:30 - 7pm • Dinner 7 - 8:30pm

For a great evening of fun, plan to attend St. Alban's Gala Dinner, a benefit for the feeding ministries of our parish.

Hors d'oeuvres will be served at 6:30 pm, with a fabulous feast to follow, prepared by St. Alban's parishioner and gourmet chef, Neil Wilson.

Tickets are \$35 each and will be on sale in the narthex following services. Tickets are limited and will not be sold at the door, so purchase early. "Angel" tickets will again be available if you are unable to make the dinner but want to contribute to the benefit. Donations of wine will be gladly accepted.

Volunteers are needed. Contact the Parish Office to sign up 202-363-8286.

ORDINATION SERVICE

*By the Grace of God
and the people consenting
the Right Reverend John Bryson Chane
Bishop of Washington
will ordain*

Louis T. Wheeler, Jr.

*to the Sacred Order of Priests
in Christ's One Holy Catholic
and Apostolic Church
on Saturday, January 21 at 10 am
at the Washington National Cathedral
Your prayers and presence are requested.*

*Note: St. Alban's parishioners
Sarabeth Goodwin and Brooks Hundley
will also be ordained at this service.*

Mustard Seed Offering

The January 15 Mustard Seed Offering will go to Episcopal Migration Ministries (EMM). The Director of EMM, Dick Parkins, St. Alban's parishioner, gave an eloquent presentation concerning this humanitarian ministry at the December 11 Sunday Parish Forum.

EMM is an outreach ministry of the National Church that focuses particularly on refugee resettlement and advocacy on behalf of displaced people. A video shown at the forum showed how welcoming refugees and their families has brought significant blessings to the host parishes.

Please be prayerfully generous during the offertory at all services on January 15. You can learn more about EMM at www.episcopalchurch.org/emm or by calling 1-800-334-7626.

The plight of displaced people is particularly relevant in this season of Epiphany, as depicted here in EMM's logo.



St. Albanites look at Environmental Justice

How does care for the environment intersect with a passion for justice? And how do Christians figure into that picture? Members and friends of the St. Alban's Peace and Justice Group recently gathered to hear parishioner Dennis Johnson, Professor of Political Management at George Washington University, address the issue of "The Environment and Social Justice."

As a starter, Dr. Johnson distributed a handout on "An Environmental Value System" by Canadian political scientist Robert Paehlke—a system that emphasizes: the value of all life forms and the political salience of the web that connects them; humility regarding the place of human beings in the whole ecosystem; a focus on the quality of human life and health; a long-term concern for the future of the earth and its inhabitants; a disavowal of waste in the face of human need; a love of simplicity without a rejection of technology; and, a preference for more democratic and participatory political processes and administrative structures. He then sketched a brief history of environmental justice in the United States.

Americans have voiced concern for the environment for many years, going back at least a century to Teddy Roosevelt and the inception of the U.S. Forest Service under Gifford Pinchot. However, the beginnings of the environmental justice movement can be traced to the National Environmental Policy Act of 1969, which mandated a national policy on the environment and established a Council on Environmental Quality.

The 1970s and 1980s saw the passage of a variety of laws on solid waste management, clean air and water, endangered species, a Superfund for environmental cleanup, and more. A 1971 Environmental Quality document recognized for the first time that minority communities get more hazardous waste and other toxic materials dumped on them. This truth, however, which established a link between the civil rights and

environmental justice movements, was ignored for more than a decade.

In 1982, in the first real instance of environmental justice, 5000 people in desperately poor and predominantly African-American Warren County, North Carolina, organized a protest and stopped construction of a hazardous waste landfill that the federal government was trying to build in their area. Local people, the Southern Christian Leadership Conference, the United Church of Christ, and the Congressional Black Caucus joined forces to bring about something none of them could have achieved alone.

Similar battles were fought in a southwest Chicago community of 10,000 people that had 50 closed landfills and 100+ abandoned toxic waste sites in an area of only six square miles; Kettleman City, California, a mostly Hispanic area where a hazardous waste company attempted to put a toxic waste incinerator; and the St. Regis Reservation in New York State, a place where GM, Alcoa, Reynolds Aluminum, and other companies had toxic waste dumps that made fishing and vegetable growing impossible for the Native Americans living there.

What evidence is there that dumping on minorities is a serious problem in this country? Various studies confirm three things: that polluting facilities are located disproportionately in poor/minority communities; that they mean exposure to toxic chemicals or materials; and that people get sick as a result of such exposure. What rationales help perpetuate such a harmful practice? The scientific rationale says engineers put toxic waste dumps where it's best. (However, this doesn't hold up in practice.) The market rationale urges using the cheapest location. The neighborhood transition rationale claims the area was changing, anyway. (But dumps built in blue-collar communities tend to drive out those people, and the poor move in after the land becomes affordable due to the dump's existence.) Other rationales are political power (put the

site where people have the least capacity to fight back) and the hard-to-pin-down constant of racial and ethnic discrimination.

Over the past 15 years, says Dr. Johnson, there has been little significant environmental legislation. The Residential Lead-Based Paint Reduction Act of 1992 was one of Congress's last important environmental actions.

What are environmentally concerned Christians doing in the face of all this? Since 1987, the United Church of Christ has been at the forefront of efforts on toxic dumping and other environmental justice problems. Its Environmental Justice Ministry is, for example, currently dealing with an Army nerve gas dump in the industrial suburb of East St. Louis, Illinois.

The Episcopal Church has also accepted a role in preserving the environment and protecting people from environmental harm. In the Baptismal Covenant in *The Book of Common Prayer*, we promise to "strive for justice and peace among all people, and respect the dignity of every human being." The Prayers of the People for both Rites I and II describe the earth as God's creation and stress our need to appreciate it and use it responsibly; and a lovely phrase in Eucharistic Prayer C refers to "this fragile earth, our island home." Accordingly, under the heading "Protecting God's Creation," The Episcopal Public Policy Network lists no fewer than 15 environmentally sensitive policy resolutions passed by the General Convention or at Executive Council since 1991.

For further information about the Episcopal Church's role in shaping public policy, visit these websites: www.episcopalchurch.org/eppn and www.episcopalchurch.org/peace-justice/index.asp.

For information about the St. Alban's Peace and Justice Group, contact Helma Lanyi, helmalanyi@starpower.net.

—Ann Ramsey-Moor

January Parish Forums

10:30 am Sundays, Satterlee Hall

January 15

Marion Wright Edelman — “Leave No Child Behind”

On January 15, Marian Wright Edelman, Founder and President of the Children's Defense Fund (CDF) will speak at the Sunday forum. On a day when we remember Dr. Martin Luther King, Jr. and those who joined him in the civil rights movement, Dr. Edelman will address the challenge of fulfilling his and our dream of leaving no child behind.

Dr. Edelman, a graduate of Spelman College and Yale Law School, began her career in the mid-60s when, as the first black woman admitted to the Mississippi Bar, she directed the NAACP Legal Defense and Educational Fund office in Jackson, Mississippi. In 1968, she moved to Washington, D.C., as counsel for the Poor People's Campaign that Dr. King began organizing before his death. She founded the Washington Research Project, a public interest law firm and the parent body of the Children's Defense Fund. For two years, she served as the Director of the Center for Law and Education at Harvard University and in 1973 began the Children's Defense Fund.

She has received over one hundred honorary degrees and many awards including the Albert Schweitzer Humanitarian Prize, the Heinz Award, and a MacArthur Foundation Prize Fellowship. In 2000, she received the Presidential Medal of Freedom, the nation's highest civilian award, and the Robert F. Kennedy Lifetime Achievement Award for her writings which include eight books.

January 22

Rite 13 Service and Party. No forum.

January 29

Ambassador Samuel W. Lewis — “Political Earthquake in Israel: Is Peace Closer or Farther Away?”

The title says it all. Our own Sam Lewis will talk about his view of changes taking place in the Middle East that could make a difference in the current situation in Israel. No speaker could be better qualified to address this topic. Sam served as a career diplomat for 33 years, holding such posts as Director of the State Department's Policy Planning Staff under President Clinton, Ambassador to Israel for eight years under Presidents Carter and Reagan, Assistant Secretary for International Organizations under President Ford, and Senior NSC Staff Member under President Johnson, as well as assignments to overseas posts in Afghanistan, Brazil, and Italy. He also served as the first President and CEO of the U.S. Institute of Peace.

Thursday, January 5

Twelfth-Night Celebration

Blessing of the newly-refurbished Satterlee Hall with potluck supper & worship service



As clergy and parishioners walked through the newly refurbished Satterlee Hall, the rooms and offices were blessed with prayers, incense and candles.



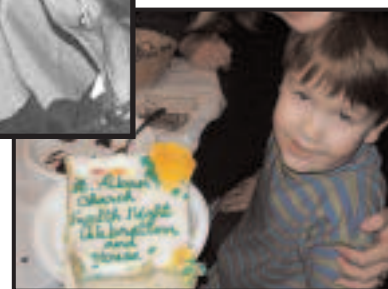
—photos by
Chris Larsen



Don Durkee was recognized for the many hours he volunteered painting the staff offices and rooms.

The refurbishment project was dedicated to Don's late wife, Kathleen “Kate” Foley Sullivan.

A little guy—with a large piece of cake.



Update

Rector Search Committee

The intake of candidates closed on December 10. The Prospects Committee began with 86 possible candidates. From that number, 19 did not receive Bishop Chane's approval for us to pursue; the Committee eliminated 25 who did not meet St. Alban's requirements based on our Parish Profile; and 42 are still in the process.

There are a lot of steps in the search process. Church House receives the name, the Canon for Deployment asks the candidate if he/she is interested. The Canon calls the local Bishop and makes sure the candidate is in good standing. If the approval is given, we receive the Church Deployment Office forms of the candidate, send the St. Alban's Profile, and ask for materials. These include a CV and personal statement, sample sermons, church newsletter, church bulletins, and annual parish diocesan report.

Search Committee review process.

Level One review is based on the CDO* forms of the candidate. The purpose is to eliminate candidates without basic qualifications for the position. So far, 25 candidates have been eliminated and sent letters saying they are no longer under consideration.

Level Two review the materials sent by the candidate are reviewed by the nine members of the Prospects Committee. Recorded sermons, if available, are heard by

the group. There is a preliminary vote, discussion, and then a repeat vote when appropriate. Possible outcomes are active consideration, backup group, or rejection and notification. Seventeen candidates are in the review process, and 25 are ready for consideration.

Additional steps and timeline Additional steps include telephone interviews (where appropriate); narrowing to a short list; site visits to the candidate's parish; and on-site visits in Washington. On-site visits would include meeting with the Bishop and with our Vestry. Lastly, the Search Committee will present candidate recommendations to the Vestry. Vestry deliberations and call of the candidate by the Vestry will take place after approval by the Bishop. Possibly by early spring a call can be issued.

The search for a new rector is a very important process in the life of a parish—a process that cannot be hurried.

—Gordon Avery, Sr. Warden
Search Committee Chairperson

**Q&A*

Q. What is a CDO?

A. CDO is an acronym for Church Deployment Office. When we refer to a candidate's CDO, we are referring to their personal profile form provided to us by the Church Deployment Office.

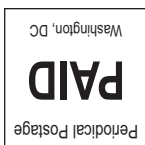
The personal profile form (CDO) includes a candidate's name, contact info, education, work history and current compensation. The candidate also indicates his/her leadership strengths and styles, ministry specialties and specific skills.

Submit articles for the *Chronicle* to: JaneV@st-albans-parish.org

Articles for the February 1, 2006 *Chronicle* must be received by January 15, 2006

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St. Alban's Communications Team: The Rev. Carlyle Gill, The Rev. Margot Critchfield, and Jane Volkema



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