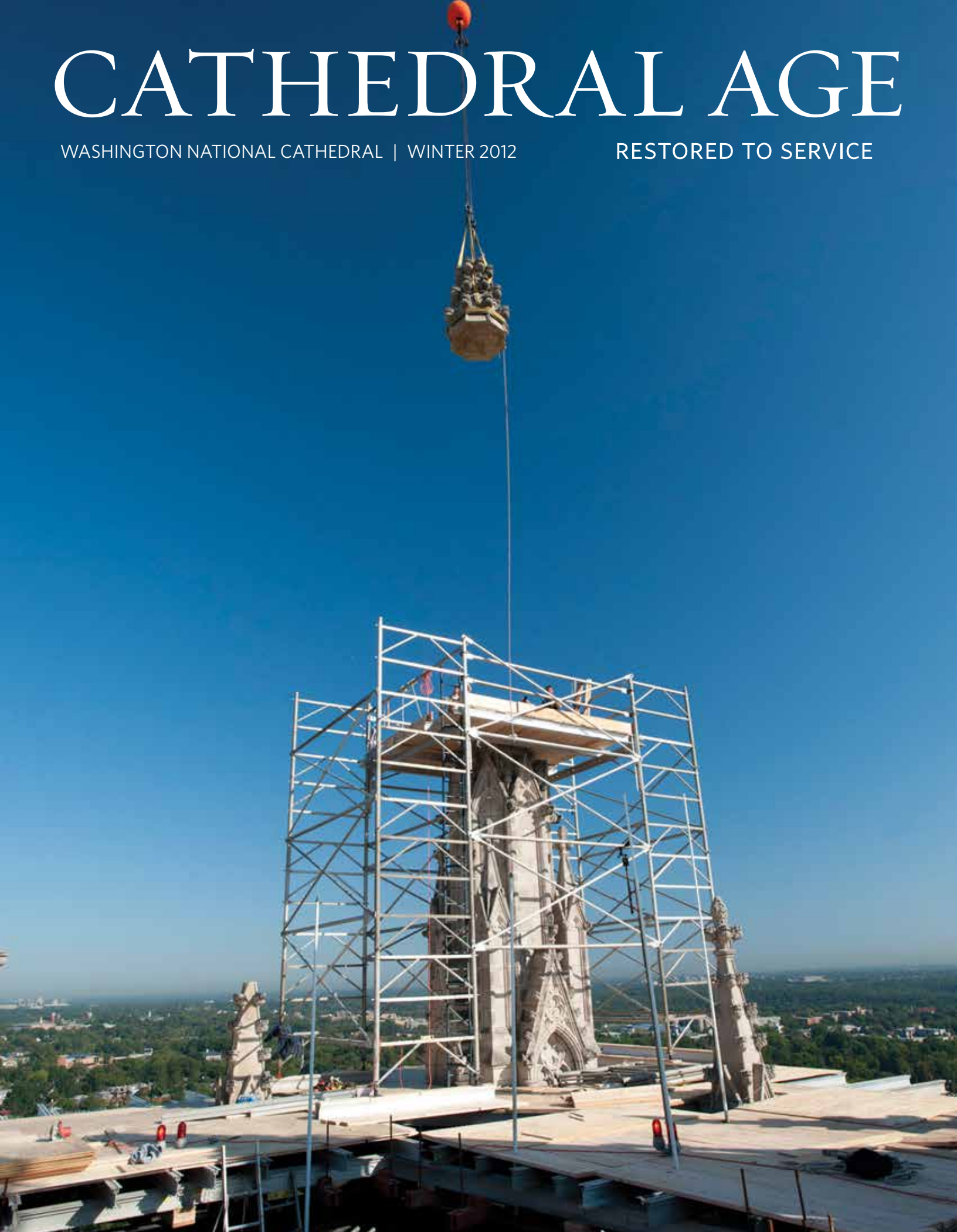


CATHEDRAL AGE

WASHINGTON NATIONAL CATHEDRAL | WINTER 2012

RESTORED TO SERVICE



Gifts of Spirit

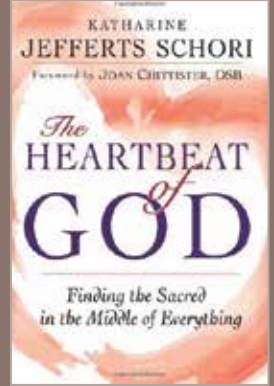
at the Cathedral Store



A



B



C



D



E



F

A. Jerusalem Cross Necklaces

Treasure one of these necklaces, gracefully designed exclusively for the Cathedral by artist Cynthia Gale. The Jerusalem Cross (an emblem of Washington National Cathedral) features a central cross with four smaller crosses said to represent evangelists Matthew, Mark, Luke, and John. Sterling silver, chain included, each cross is approximately .75" tall with bale. Starting at \$79.99

B. To Bless the Space Between Us

by John O'Donohue

Irish teacher and poet John O'Donohue has been widely praised for his gift of drawing on Celtic spiritual traditions to create words of inspiration and wisdom for today. His compelling blend of elegant, poetic language and spiritual insight offers readers comfort and encouragement on their journeys through life—getting married, having children, starting a new job—and offers invaluable guidelines for making the transition from a known, familiar world into a new, unmapped territory. Most profoundly, however, O'Donohue explains "blessing" as a way of life: as a lens through which the whole world is transformed. \$22.95

C. The Heartbeat of God

by Presiding Bishop Katharine Jefferts Schori; foreword by Joan Chittister, OSB

The introduction reads: "As Christians—indeed as people of faith of any tradition—we are called to tend to the needs of the least among us. Our response to them must be the response of faith. God gives us a new heart to do this work; and every time we gather to do it, God offers a pacemaker jolt to tweak our heart's rhythm. The challenge is this: will our hearts respond with a strengthened beat, in tune with God's own heartbeat, sending more life out into the world?" \$21.99

D. Homemade Fudge

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D. MARKS

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ON THE COVER STABILIZATION WORK ON THE CENTRAL TOWER GRAND PINNACLES, OCTOBER 7, 2011 **PHOTO** C. STAPERT

A Cornerstone of Faithful Hope

The year was 1898. President William McKinley stood on the grassy hilltop of Mount St. Alban, where more than 30,000 were gathered around a tall cross of carved Indiana limestone draped in fabric of red, white, and blue. Along with inscriptions of thanksgiving for the end of the Spanish-American War, it bore the symbols of the three-year-old Episcopal Diocese of Washington. McKinley's extemporized remarks were so brief that I can quote them in full in this space:

"I appreciate the very great privilege given to me to participate with this ancient church here, by its Bishops and its laymen, in this new sowing for the Master and for man. Every undertaking like this, for the promotion of religion and morality and education, is a positive gain to citizenship, to country—and to *civilization*. And in this single word I speak, I wish for this sacred enterprise the highest influence and the widest usefulness."

Meanwhile, the Peace Cross was unveiled. Within a year, the National Cathedral Association (NCA) was founded. Less than a decade later, President Theodore Roosevelt would gather Americans by the thousands for the laying of the Cathedral's foundation stone under what would become its Bethlehem Chapel of the Holy Nativity. In addition to its name, the beautiful windows of this first chapel recall the whole Christmas season, from the Annunciation to Epiphany.

The cross on Calvary and the nativity in Bethlehem stand as bookends for the life of Christ, which the Peace Cross inscription calls "the true cornerstone" for our Cathedral. Christians think of them as heralds of Easter and Christmas respectively, but these triumphant symbols are also bold announcements of hope. They represent a message

for difficult times just as bright as that great star over the manger or the rays of morning sun into the empty tomb, and they have encouraged this Cathedral during more than a century of faithful hope.

In this new season at the start of 2012, we would do well to take the "change-everything" optimism represented by the Peace Cross and Bethlehem Chapel for our own. Wars have not all peacefully ended; neither has human vice—and our Cathedral building has been shaken by the effects of an earthquake. Nevertheless, we greet this new year ready to begin again in what Sam Lloyd's final sermon as dean here calls "the great quest called 'Cathedral.'"

This issue chronicles myriad ways in which our Cathedral quest has continued even in the immediate aftermath of the earthquake. A major series of commemorations to mark the tenth anniversary of the 9/11 attacks went ahead nearly as planned. The Diocese of Washington would celebrate its newest bishop. New clergy arrived at the Cathedral with extraordinary abilities required for carrying out the work of this hallowed place.

All work has always required vision to sustain it, and so I am pleased to see that *Cathedral Age* shares a wealth of inspiring reflections in these pages: pastor Rick Warren guides us toward a new inner life, Bishop Mariann Budde shares what personally motivates her as a leader in the Episcopal Church, and we can appreciate both Sam Lloyd's resolve and the vision he has articulated in his last year as dean. All these words are inspiring; McKinley might have called them "a positive gain for civilization." As we read them, may we work toward fulfilling a divine vision for the Cathedral and our lives that continues to unfold.

CANON KATHLEEN A. COX
EXECUTIVE DIRECTOR

RIGHT GUESTS LINE UP NOVEMBER 12,
TO ENTER THE CATHEDRAL FOR THE
FIRST TIME SINCE THE EARTHQUAKE,
PHOTO AP/C. KASTER

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A Call to Serve



Welcoming the Ninth Bishop of Washington

An Interview with Bishop of Washington Mariann Edgar Budde



The Right Rev. Mariann Edgar Budde was ordained and consecrated as ninth bishop of the Episcopal Diocese of Washington on November 12, 2011, at Washington National Cathedral. The Most Rev. Katharine Jefferts Schori, presiding bishop of the Episcopal Church, served as the chief consecrator, joined by nine other co-consecrating bishops including the eighth bishop of Washington, the Right Rev. John Bryson Chane; the Right Rev. Jane Holmes Dixon, retired suffragan bishop of Washington; the Right Rev. Eugene T. Sutton, bishop of Maryland; and the Right Rev. Brian N. Prior, bishop of Minnesota. The consecration marked the first event to take place in the Cathedral since the August 23 earthquake.

The bilingual service of Holy Eucharist in English and Spanish was attended by more than 2,000 worshipers in the Cathedral nave, representing one of the most diverse Episcopal dioceses in the country. The Rev. Linda M. Kaufman of St. Stephen and the Incarnation in Washington offered the sermon. The liturgy was rich with music, featuring seven different music ensembles including

musicians from St. John's Episcopal Church in Minneapolis, Minn., where Bishop Budde served as rector for 18 years. A special introit was commissioned by the diocese in celebration of the event. *The True Shepherd*, written by Gary Davison, music director of St. Francis Episcopal Church in Potomac, Md., was sung by a combined diocesan choir.

Over the summer, just before the August 23 earthquake, *Cathedral Age* interviewed Bishop Budde to discuss her views of the Cathedral, her priorities as new bishop, and her plans for the Diocese of Washington.

CA COULD YOU DESCRIBE YOUR FIRST MEMORY OF THE NATIONAL CATHEDRAL?

I don't think I knew about the Cathedral in any conscious way until I was a student at Virginia Theological Seminary in my twenties. I attended Presiding Bishop Edmond Browning's consecration. It was just a massive group of people, and I don't even remember how we managed to get in, but we got here super early while it was just pouring down rain. We sat behind a pillar! I basically sat



looking at a pillar for the whole service, but I was happy to be there.

That was my first sense of really belonging to this church. Somewhere right around there (I think it was the early 1980s), the anti-apartheid movement was picking up steam here. People were getting arrested outside the [South African] embassy on a regular basis. Desmond Tutu was in town, and he preached from the Cathedral pulpit, and I was also there for that. And, again, I remember the significance of the place in light of what Tutu said. Among the things he said was, "Thank you. Thank you to the world. Thank you to all of you for praying so hard and working so hard to end the apartheid."

At the time I was thinking, I haven't been praying that hard—and I haven't been working that hard, but he made me want to be part of the cause.

CA COULD YOU DESCRIBE YOUR FIRST CALL TO MINISTRY?

For me the call happened over a four-to-five year process marked by significant moments. The first was acknowledging to myself how much my own faith meant to me: my faith in God, and in particular, my discipleship to Jesus as a teenager. I realized my love of the Episcopal Church in my mid-twenties by traveling around the world, dabbling in a lot of different

So I began thinking about ordination and wondering if that would even be possible. And I have to say, the call that I received as my first rector position when I was in my early thirties felt like a miracle to me. And I was there for 18 years. My call as bishop has that same sense. I think, how did this happen? You know how Jesus made disciples? It's almost a miracle story. It's like "here, I need a disciple—you'll do, follow me!" I feel like that's how he made me a priest and somehow a rector. I feel like I bring something to the ministry, but it also feels like an absolute miracle that I'm here.

greater. But the faithfulness isn't any different just because you've got so much more to work with, except that we must be courageous and wise and collaborative with what we've been given.

CA WHERE DO YOU SEE THE CATHEDRAL GOING IN THE FUTURE?

The Cathedral's strategic plan felt like a living document to me, and it felt like it hit the resonant chords of both the history of the Cathedral and its evolving sense of its mission as it was being built. (Talk about an icon of ministry through the very process of building the Cathedral in such a location!) And then there is



"We come before the altar and there's not much of a difference if you're a president, or a grandfather, or a coal miner. It doesn't really matter to God."

traditions, and realizing how anchored I felt at this relatively young age. It was partly because of the liturgy, partly because of the breadth of thought and its comfort with so many dimensions of Christianity that in some other divisions you only get a slice of. The sacraments are so important—but they're not the only thing; and sermons and the word are really important—but they're not the only thing. You could think, but you could also have a heart, and those things mattered to me.

It's a big job. It's our nation's capital. However, the nation's capital is populated by people, and it has congregations, and people come to the Cathedral. And they come with all that people bring to their prayers and to their sense of what spirituality is. We come before the altar and there's not much of a difference if you're a president, or a grandfather, or a coal miner. It doesn't really matter to God. If you've been entrusted with the kind of treasures that this diocese has, of course your responsibilities are that much

coming to terms with a new reality, and captured by the significant image of a ship weathering the storm. I would say I come as a part of the wave of people to help the Cathedral live into its future. To continue on that metaphor, you tack in the sea. You don't go in a straight line. Your destination is clear, but how you get there is not always obvious. So that's to be expected. I really look forward to being part of that mix. It's not my whole job. There will be times when I'll be very present and engaged, but there will be

other times when I'm connected through others who are in that mix while I'm tending to other parts of the diocese. But I'm also looking forward to strengthening the ties between the Cathedral and the rest of the diocese. Because I'm new to everything, I'll have a lot of people working with me.

CA WHAT WILL BE YOUR PRIORITIES AS THE NEW BISHOP?

I think the reason I was called with such a strong number of votes is that it's a national moment in the Episcopal Church—where we realize that the

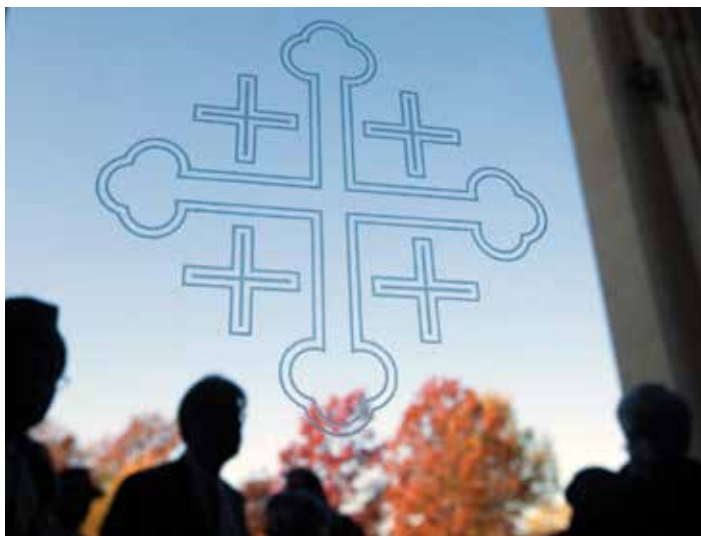
recognition that we were not reaching the people that we think we ought to be. Why aren't our congregations growing the way they should? What's getting in the way? What prevents communities from reaching their potential?

That's where I will focus as much of my energy as I can, in two ways. One way will be with the leadership of those communities: the clergy and the lay leaders. The other way will be also trying to understand, as best I can, the whole of the diocese and how those pieces fit together, or don't . . . how to begin drawing upon the natural strengths that are

that I have a real evolving knowledge of the diocese. Through our collective effort, we've made strides in building up a sense of enthusiasm. It seems to me that there's a natural mission feel for the Episcopal Church for the young adults of this area. It's striking to me how much potential there is. I know that there are seeds planted in many different areas, and I want to do whatever I can to cultivate them.

CA WHAT DO YOU MOST LOOK FORWARD TO IN YOUR FIRST FEW MONTHS?

I look forward to entering a new system as a newcomer and observing and seeing



foundations of our ministry, which are in the primary institutions of our diocese, are not thriving to the extent that they need to be to hold the ministry that God has given the Episcopal Church. In other words, we have a very significant place in the spectrum of Christianity but we too weak institutionally for what's been given to us. So we have some real building and re-equipping of ourselves to do in the twenty-first century. That is what I spoke about prior to the election. It varied by congregation, but there was this real

here in a way that can build us up. There's no shortage of giftedness or vision. There may not be enough money, but there's never enough money. So what else do you have? What else has God given us? If it all depended on money then we might as well just go home, because that's not the Gospel. If you think of yourself as poor all the time you're losing a huge part of the riches that God has entrusted you. I would love to say a year from now that I had made great strides in no only in being elected as bishop but being accepted, and

how the pieces fit. I love watching how people and organizations and entities interact with each other. I love that part of it. I'm looking forward to that and to getting to know people and how all this works. In the next few months, I'd love to take care of a few first things, not the huge things, so people can feel like I'm actually showing up to work and listening to them and paying attention. It's a community-organizing role. *CA*

LEFT VISITORS WAIT OUTSIDE THE CATHEDRAL'S MAIN DOORS JUST BEFORE REOPENING PHOTO AP/C. KASTER
RIGHT PARTICIPATING BISHOPS PHOTO D. MARKS



RESTORED TO Service

National Cathedral reopens,
begins repairing damage

Attending the Holy Eucharist and seating of Bishop Mariann Budde on Sunday, November 13, a young boy named Luca was excited to be back in the National Cathedral. Following ten weeks of closure, the Cathedral reopened that weekend for the first time since an earthquake on August 23 wrought significant damage to this national treasure. But Luca was most excited about meeting the Cathedral's head stone mason, Joe Alonso. The boy was part of a pre-school class that had written Alonso a letter of appreciation.

Alonso attended the same service with his family, and the boy was delighted to meet the man who is now charged with seeing years of work to restore the National Cathedral and the damage it sustained in the quake.

"There's a lot to do, but it's great to see the Cathedral open and full of people again. It felt good to be sitting in the service and to see the Cathedral being used for what it was meant to be used for," said Alonso during an interview with *Cathedral Age*.

by Richard M. Weinberg

Joined by Sean Callahan and Andy Uhl, who double as Cathedral masons and stone carvers, Alonso worked with engineers and architects over two months to stabilize damaged stonework on the Cathedral's exterior. In total, 45 pieces of large stone were removed from the grand pinnacles of the central tower alone by a massive construction crane. Additionally, two intermediate pinnacles were removed from the west front towers, as were numerous stones from the south transept. Damaged intermediate pinnacles in the central tower and the damaged southwest pinnacle of the south transept were secured with scaffolding surrounding them.

"Now I'm catching my breath and thinking, 'OK, we got that part done.' Now we can start looking at the next phase," Alonso said. "I feel good about where we are right now. I walk around here and think, 'Wow; a lot of people got a lot of work done in a very short amount of time.'"

Alonso, who serves as mason foreman, will take on more of an administrative role over the winter, collaborating with the Cathedral's engineers and architects to document all of the earthquake damage. Where new stone is required for replacing damaged portions, total counts will need to be determined before ordering replacement stone from the mills quarrying limestone in Indiana.

Some original drawings depicting how the central tower grand pinnacles were constructed have been found, which will assist the team in restoring these pinnacles.

Where original drawings can't be found, Alonso, Callahan, and Uhl will produce templates: "I can envision this winter counting stones, ordering stones, looking for drawings, and making patterns," Alonso projects. "Where we don't have the drawings, it's easier to measure the stones in place and make templates to be able to re-cut new stones.

"A lot of planning will take place this winter so that by the spring and summer we'll be in a position to begin the reconstruction. The timing is good in that we had the fall weather to do what we needed to do outside, and now the central tower is battened down for the winter."

Engineers will also be considering what steps can be taken during restoration to reinforce the delicate stonework to mitigate the impact on the Cathedral should another seismic event occur.

While Alonso focuses on documentation, Callahan and Uhl will be busy carving. The Cathedral's two stone carvers are already assessing



OPPOSITE PAGE ON OCTOBER 7, 2011, THE FIRST OF THE DAMAGED CENTRAL TOWER GRAND PINNACLE STONE FINIALS WERE REMOVED TO AID IN STABILIZATION **PHOTO** C. STAPERT

TOP ANDY UHL, SEAN CALLAHAN, AND JOE ALONSO
CENTER, BOTTOM SCAFFOLDING IN PLACE ON THE CENTRAL TOWER TO ENABLE WORK ON THE PINNACLES **PHOTOS** C. STAPERT



which pieces of stone can be salvaged and which will need to be completely re-carved. In many cases, with the goal of preserving as much of the original stonework and carving as possible, the “Dutchman repair” technique will be used, in which sections of stone that are damaged are cut out, new pieces of stone are fit into the resulting holes, and the whole piece carved to the original contours and design. The new pieces are secured using stainless steel pins and a special epoxy.

The three damaged finials from the central tower grand pinnacles are examples of parts that will need to be completely re-carved. Three of the four finials there toppled during the quake and were damaged too severely to be salvaged. The fourth finial survived, fortunately, and will serve as a model for the new 600-pound each finial stones to be re-carved by Callahan and Uhl.

Another piece to be re-carved is the “fallen angel,” whose image in news media and Cathedral materials was circulated across the country as the symbol of the Cathedral’s earthquake damage.

Alonso is recommending carving a new one and using the original angel as its model. “It has become so iconic and well known. I wonder if she should be kept on display forever to remind people of the earthquake,” he said.

Visitors to the Cathedral can see the fallen angel currently encased in an exhibit showcasing the earthquake’s damage, “Though the Earth Be Moved,” in the rare book library exhibit room.

“It is going to take a long time and a lot of support from our friends to see this through,” says Alonso. “While the work ahead is not on the same scale as the original construction, it will take the same spirit of support to be successful.”

LEFT RAPPELLERS FROM W.J.E. “DIFFICULT ACCESS TEAM” INSPECT THE CENTRAL TOWER FOR LOOSE STONES AND OTHER DAMAGE, NOVEMBER 8, 2011
PHOTO C. STAPERT



TOP THE TRUCK CARRYING THE PIECES REMOVED FROM THE CENTRAL TOWER GRAND PINNACLES IN FRONT OF THE HERB COTTAGE **PHOTO** C. STAPERT
LEFT CENTER AND BOTTOM DAMAGED CROCKET STONES IN THE CARVING STUDIO
RIGHT CENTER ANDY UHL AND SEAN CALLAHAN PREPARING CROCKET STONES FOR "DUTCHMAN PATCHES"
PHOTOS J. ALONSO
RIGHT BOTTOM JOE ALONSO AND ANDY UHL REMOVE THE DAMAGED GARGOYLE FROM THE SOUTH TRANSEPT
PHOTO C. STAPERT



Making a Faith Commitment

REFLECTIONS BEYOND 2012

by Rick Warren

Every New Year we make resolutions and plan for the future. But this year, I want you to look beyond 2012. What do you think God wants you to do in the next ten years? Where do you think he wants you to be? As you think about those questions, I want to tell you about five things God will use to help you fulfill your mission in life.

GIFTS AND TALENTS

Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received.

1 PETER 4:10

The first step toward fulfilling God's mission is to recognize and understand the unique gifts he's given you. These gifts include the things you can't control—your parents, your nationality, your race, your language—but they also include your shape: your spiritual gifts, heart, abilities, personality, and experiences. These are the things that make you uniquely you.

You are not responsible for the gifts God didn't give you. In other words, if you are not artistically gifted, you are not expected to paint like Rembrandt. But you are responsible for the gifts he did give you.

When you get to heaven, God isn't going to compare you with anyone else, but he will compare you with yourself. What did you do with what you were given? What could you have done if you had trusted God a little bit more? Romans 14:12 says, "Each of us will be accountable to God."

In the Hebrew Scriptures, we're told Esther had three assets that God gave her to use to fulfill her destiny. She was intelligent, beautiful, and she had an attractive personality. Because of these qualities, "Esther was admired by all who saw her. . . . The king loved Esther more than all the other women; of all the virgins she won his favor and devotion, so that he set the royal crown upon her head and made her queen" (ESTHER 2:15B, 17).

God gave Esther these gifts for a purpose. God has given you gifts for a purpose. And just like Esther, you have a responsibility to be a good steward of those gifts—not for selfish uses, but for the good of others. Your gifts are not for your benefit. God gave you gifts for the benefit of other people.

To know your destiny, you have to know your talents and decide how to use them. So I want you to make a list of the gifts God has given you. Don't forget to include your shape and the things you can't control. Ask yourself, "What has God given me to use for good?"

LIMITATIONS

God will use your weaknesses as well as your strengths. Let's look at Esther again. She had several big limitations that made her perfect for the role God wanted her to fulfill. She was an orphan adopted by Mordecai; she was a minority, a Jew living in a Persian country; and she was a single woman. A single woman in a male-dominated society had zero rights.

CATHEDRAL AGE IS PLEASED TO BRING READERS REGULAR FEATURE ARTICLES BY PROMINENT GUEST CONTRIBUTORS. THIS ISSUE'S GUEST WRITER IS EVANGELICAL PASTOR AND BEST-SELLING AUTHOR RICK WARREN.

God used all of these things, along with the gifts of her beauty, brains, and personality, to fulfill her destiny. Think about it. If she had been a married man, she wouldn't have become queen. And if she hadn't been a minority, she wouldn't have cared about the Jews and what was going to happen to them.

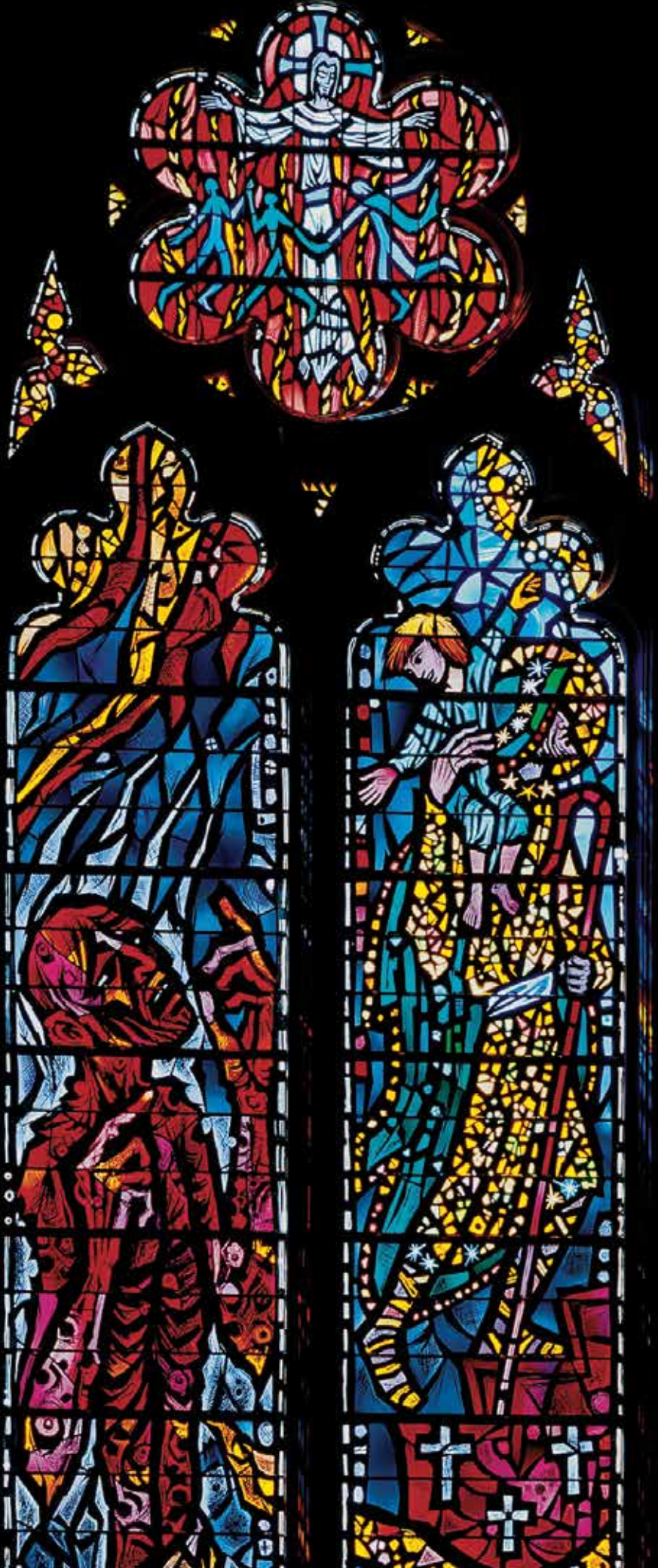
Sometimes what looks like a disaster in your life is part of a much bigger plan. But you will never fulfill your destiny if you are having a pity party. Esther could have just said, "If only I hadn't been chosen, if only I wasn't Jewish, if only I was like someone else." A lot of people do that. They live their lives in resentment, always looking at people and saying, "Well, it must be nice to be them."

If you have that attitude you will never fulfill your destiny. You have to realize that the unpleasant obstacles in your life are often God-ordained opportunities to make a difference.

I know it is hard to see that when you're in pain. Look at Job. He was the wealthiest man in the world, and then God allowed everything to be taken from him: his family, his wealth, his health. And when Job started asking God why, he was silent. Job said, "On the left he hides, and I cannot behold him; I turn to the right, but I cannot see him . . . but he stands alone, and who can dissuade him? What he desires, that he does. For he will complete what he appoints for me; and many such things are in his mind" (JOB 23:9-10, 13-14).



QUEEN ESTHER,
FROM THE NORTH
NAVE CLERESTORY
WINDOW, "HEBREW
WOMEN OF THE
BIBLE" WINDOW BY
R. LECOMPTE
PHOTO K. COBB



You might be in a situation right now, where everything is going wrong and you can't figure it out. But God knows. Nothing in your life is accidental. The pleasures and pains, the opportunities and obstacles, God can use it all. There is nothing God cannot use for good in your life if you'll give it to him.

PASSIONS

When Esther's maids and her eunuchs came and told her, the queen was deeply distressed. ESTHER 4:4

What are the things that stir your heart? What is it that upsets you? What causes you to think, "Somebody ought to do something about that"? Whatever it is, that should give you insight into the mission God planned for you. My wife, Kay, calls it being seriously disturbed. It bothers you so much that it moves you to action.

Esther's servant tells her that her uncle, Mordecai, is publicly mourning because of Haman's plot and the king's decree to kill all the Jews (CHAPTER 4). When she hears what Mordecai is doing, it deeply disturbs her. She probably thinks that a lot of people will die unless she does something.

Does anything disturb you, or is your life so insulated that nothing makes you say, "Somebody ought to do something about that"? Saddleback Church became the leading church in America in the fight against HIV/AIDS because Kay read an article in *Newsweek* that said 14 million children had been orphaned by HIV/AIDS—and it seriously disturbed her. And she's not alone. In our church there are more than 300 ministries started by people in our congregation who saw a problem, a need, a hurt, or an injustice, and decided to do something about it.

Isaiah 58:6–11 gives ten amazing promises to those who act on injustice. God promises that his favor will shine on you, your wounds will be healed, he will always be with you, he will save you and protect you, he will answer your prayers, he will turn darkness to light. He will guide you, satisfy you with good things, and keep you strong and well.

All of those promises are built on being generous with people less fortunate because God wants us to learn generosity. Make a list of the needs you see that disturb you. Then pray and ask God to show you ways you can use your gifts to make a difference.

A CALLING

Perhaps you have come to royal dignity for just such a time as this. ESTHER 4:14

To fulfill your mission, you must take the time to understand God's call in your life. God doesn't recruit you without a calling. God calls everybody to use the gifts and the passions that they have, but not everyone engages their mission. The only way you're going to hear is if you listen. You've got to be quiet, you've got to get alone and spend time with God.

When Mordecai sends Esther word that the Jews are going to be annihilated, he essentially says, "Don't think that you can just ignore this disturbing trend. Yeah, I know it's been tough, but this is your destiny. God put you here. It's no accident that you are a Jewish girl and now the queen of Persia" (4:13–14).

It's important to read on and see Esther's response to Mordecai: "Go, gather all the Jews to be found . . . and hold a fast on my behalf, and neither eat or drink for three days . . . I and my maids will also fast as you do. After that I will go to the king, though it is against the law" (4:15).

Esther knows confronting the king is likely to mean certain death. She's going to have to use her gifts of beauty, brains, and personality to persuade him. But before she goes to see him, she sets aside three days to fast and pray before God.

When you are seeking God's call on your life,

you need to follow Esther's example. First get all the support you can. Esther had Mordecai and the Jews pray for her. You need to get your small group to support you in prayer. If you don't have a small group, now is the time to find one.

And second, you need extended time alone with God. I want to encourage you to schedule a retreat with God. Whether it's overnight, a weekend, or longer, you won't hear God's call in your life if you don't get alone with him.

FREEDOM TO CHOOSE

The final thing you need to do to is to make a faith commitment. It's not enough just to talk about your calling and set some goals. You need to decide to go for it. Esther knew that going to the king was risky and that it could lead to her death. She was afraid to go, but she knew it was the right thing to do. And she said, "If I perish, I perish" (ESTHER 4:16).

That's a faith commitment. Until you know what you are willing to die for, you are not ready to live; you just exist. But when you understand your destiny, and you know what God has called you to do, you're willing to go for it. You're willing to abandon everything. Knowing what God has called you to do and making the faith commitment to do it means setting goals. The best way I can put it is this: You can only manage what you measure.

This is an important principle of life. If you don't have specific goals that can be measured, your goal will just be a pipe dream. You won't be any better; you won't be any different from how you are today. But you don't just set any goals; you set your goals with faith. Why? Because Jesus said, "According to your faith let it be done to you" (MATTHEW 9:29B).

The next ten years of your life could be the most important of your life. God placed you here and now for such a time as this.

Rick Warren is the founding pastor of Saddleback Church in Lake Forest, Calif., and author of the *New York Times* bestseller *The Purpose Driven Life*. This article © 2011 by Rick Warren. All rights reserved. Used by permission.

A CALL TO *Compassion* 9/11 the tenth anniversary SEPTEMBER 9, 10, 11, 2011

Washington National Cathedral commemorated the tenth anniversary of September 11, 2001, with *A Call to Compassion*, a weekend of events for the nation. Programs began on Friday, September 9, with *A Concert to Honor*; they culminated in *A Concert for Hope* on Sunday, September 11, which included an address by President Barack Obama. The series took place despite multiple setbacks: following the earthquake and threatened hurricane, a crane collapse on September 7 added to the Cathedral's damage and closed its doors to the public. With the Cathedral unable to reopen safely in time, its concerts took place at the John F. Kennedy Center for the Performing Arts. A number of interfaith and worship offerings were moved to nearby Washington Hebrew Congregation.

The commemorative weekend of events, planning for which commenced more than a year prior, aimed to bring the nation together to honor the lives lost, help heal the wounds incurred, and to bring about a sense of hope for the next decade. In announcing the line-up of programs, then-Cathedral Dean Samuel T. Lloyd III said, "Washington National Cathedral has played a unique role in the life of the nation, particularly at times of national tragedy and other moments of great significance. The days following the attacks of September 11, 2001, were one such time as President Bush spoke at the Cathedral in what he called 'the middle hour of our grief.' We still have much work to do to heal the rifts in our nation, and yet there is reason for us to hope."

A product of the Cathedral's collaboration with

the Pentagon Memorial Fund, the National September 11 Memorial & Museum, and the Flight 93 National Memorial, the events were made possible by Lockheed Martin Corporation with additional support from F.I.S.H. Foundation, Inc. The Cathedral also benefited from a production partnership with Interface Media Group and ABC-7/WJLA-TV, of Washington, D.C.

A CONCERT TO HONOR

On Friday, September 9, Secretary of Defense Leon Panetta and General David Petraeus, director of the Central Intelligence Agency, spoke at *A Concert to Honor*. A memorial concert dedicated to the victims of 9/11 as well as the nearly 6,000 troops who have died in the wars in Iraq and Afghanistan, it featured the Brahms *Requiem* performed by the Marine Chamber Orchestra, the United States Navy Band Sea Chanters, the Cathedral Choir, soprano Christine Brandes, and bass-baritone Eric Owens, under the direction of Col. Michael J. Colburn.

"My biggest observation post-9/11, which I'd like to share with you—and it sounds simple, but for the families it's not: life is for the living, and to live is to survive," said Captain Thomas P. Heidenberger, board member of the Pentagon Memorial Fund, who lost his wife Michele Heidenberger on American Airlines Flight 77. "As a nation we have survived, and as a country we continue to live. As families, we have survived."

Captain Anne Marsh of the Arlington County Fire Department recited "Heavy," a poem by Mary Oliver, which began:

Commemorating September 11, 2001

by Richard M. Weinberg



*That time
I thought I could not
go any closer to grief
without dying;
I went closer
and I did not die.
Surely God
had his hand in this,
as well as friends.*

Men and women in uniform reflecting their military service, airline pilots and flight attendants, as well as first responders and many family members of 9/11 victims, were among those in attendance.

“Today, we not only commemorate those nearly 3,000 innocent lives who perished on September 11, 2001, but we also honor those who

stepped forward in the wake of those attacks, the generation that answered the nation’s call to serve in a time of war: a new generation that has volunteered to shoulder the burden of protecting this country—a young generation fighting for a better life, a better America, and a better world,” said Secretary Panetta.

A stirring arrangement of “America the Beautiful” by Canon Michael McCarthy, the Cathedral’s director of music, concluded the first half of the program and featured Rosemarie Chandler, National Cathedral School senior, singing the opening verse unaccompanied.

The arrival of General Petraeus on stage resulted in a standing ovation. “For much of the past decade, I have had the honor of serving in various fronts of the fight against terror,” he said. “At

A CONCERT TO HONOR, FRIDAY, SEPTEMBER 9, 2011; HELD AT THE KENNEDY CENTER
PHOTO PURSUANT



COMMEMORATIVE HOLY EUCHARIST HELD AT WASHINGTON HEBREW CONGREGATION, SUNDAY, SEPTEMBER 11, 2011
PHOTO D. MARKS

countless dusty outposts and operating bases, and on innumerable patrols through marketplaces and bazaars, I have seen our remarkable young men and women in action. . . . They have shown valor, creativity, initiative, and resolve.”

A central screen above the stage displayed video footage during the *Requiem*. In addition to the tragedies of 9/11, footage depicted troops preparing for deployment and reuniting with family members. Three screens in total, positioned high above the stage, depicted rotating imagery of Cathedral stained glass windows, arches, and other elements, to suggest the Cathedral’s sacred atmosphere within the Kennedy Center Concert Hall. In addition to the Brahms, musical selections performed Friday evening included Barber’s *Adagio for Strings*.

UNITY IN PRAYER

On the morning of September 11, 2011, the Cathedral’s interfaith vigil (held at Washington Hebrew Congregation) commemorated the exact moments of the attacks 10 years earlier. Bishop of Washington John Bryson Chane; Rabbi Bruce Lustig, senior rabbi of Washington Hebrew Congregation; Imam Mohammed Magid, executive director of All Dulles Area Muslim Society; Her Eminence Jetsün Khandro Rinpoche, president of Samten Tse Charitable Projects and Mindrolling International; and Dr. D. C. Rao of the InterFaith Conference of Metropolitan Washington offered readings and reflections on the themes of change, compassion,

love, justice, and mercy from their respective faith traditions. Prayers and other readings were offered by the Rev. Dr. Kathy J. Nelson, president of F.I.S.H. Foundation, Inc., and Chaplain Timothy Miner, retired Air Force colonel. Dean Lloyd provided a summary reflection, and Dr. Rajwant Singh, national chairman of the Sikh Council on Religion and Education, offered a benediction at the close of the service.

Haunting musical calls to prayer featured chanting in Arabic, Hebrew, Latin, Sanskrit, and Tibetan. At later points in the service, all five cantors chanted their respective prayers

simultaneously to create a stirring dissonance that blended into one voice. Additional music was offered by the Humayun Khan Ensemble, cellist Gita Ladd, and the Cathedral Singers directed by Canon McCarthy.

Rabbi Lustig referenced Victor Frankel in relation to lessons learned from Holocaust death camps, “that cruelty and hatred cannot invade the soul; he taught that we often cannot control the circumstances we face but we can control how we respond to those circumstances. We can choose love over hate, faith over fear, light over darkness. September 11 and the terrorists had changed America, but only we would determine how.”

“At the center of the three Abrahamic faith traditions is the word compassion: God’s compassion for all of humanity,” said Bishop Chane. “And living well into compassion forms us into accepting the burdens, heartaches, disappointments, and losses of others into our own life and experience. Without action, compassion has no meaning.”

“When tragedies happen, even like September eleventh, we can choose to harden our hearts to cope with the pain of our loss. We can become like stones, or we can use loving kindness to unearth the jewels locked within,” said Rinpoche. “From the rubble of this tragedy, let us honor the loved ones we lost and heal our hearts. With love, anything is possible.”

“Justice is not about enforcing a law; it is about how we treat each other,” said Rao. “The

foundation of justice is embracing our common humanity with others, recognizing our shared destiny and respecting their ideas and practices. Without understanding and respect, there can be no justice.”

“Faith is mercy,” said Imam Magid. “Mercy is the love for humanity. Love for humanity is to believe that human life—all human life—is sacred, and that every human is entitled to a life of dignity, love, and respect.”

DOUBTS AND LOVES

Karen Armstrong, world-renowned authority in the field of comparative religion and bestselling author, was Dean Lloyd’s guest after the vigil for a Sunday Forum discussion on the centrality of compassion to almost all religious traditions.

“Every single one of us can show compassion to other people and change a life around. Compassion, and giving people a sense of worth, is what makes us human beings at our best,” said Armstrong. “Unless we learn to implement the Golden Rule globally and treat others as we would like to be treated ourselves, and give them that sense of worth and value, I don’t think we’re going to have a viable world to hand on to the next generation.”

A commemorative service of Holy Eucharist concluded the morning’s worship and included a plainsong recitation of Psalm 103:1–13 and the hymn, “Lord, make us servants of your peace,” the text of which is based on the famous prayer attributed to St. Francis of Assisi. A collection to benefit the 9/11 memorial partners was taken and resulted in offerings totaling \$6,500.

Dean Lloyd preached on Matthew 18:2, in which Peter asks Jesus how to forgive. “9/11 opened us to one of the greatest challenges our human race faces,” Lloyd noted, namely “to be able to see the face of God in those who are profoundly different from us.”

A CONCERT FOR HOPE

The culminating event of the commemorative weekend, A Concert for Hope, took place the evening of Sunday, September 11, in the Kennedy Center Concert Hall with a capacity crowd and thousands more households watching online and on live television broadcasts. CNN anchor and talk show host Anderson Cooper presided over the program, which began with a performance by country star Alan Jackson of his popular song “Where Were You (When the World Stopped Turning)?”

President Obama—who arrived with First Lady Michelle Obama, Vice President Joe Biden, and Dr. Jill Biden—then took the podium. Numerous cabinet members were also in attendance including Secretary of Veterans Affairs Eric Shinseki, Secretary of Homeland Security Janet Napolitano, Secretary of Health and Human Services Kathleen Sebelius, and Attorney General Eric H. Holder, Jr. White House Chief of Staff Bill Daley, USAID Administrator Raj Shah, Senior Advisor Valerie Jarrett, and U.N. Ambassador Susan Rice were also present.

ALAN JACKSON PERFORMS, A CONCERT FOR HOPE, SUNDAY, SEPTEMBER 11, 2011, HELD AT THE KENNEDY CENTER
PHOTO D. MARKS





President Obama opened and concluded his address by quoting the King James Bible translation of Psalm 30:5: “Weeping may endure for a night, but joy cometh in the morning.” Reflecting on what has changed in the past decade, the president also noted that “it is worth remembering what has not changed. Our character as a nation has not changed. Our faith, in God and in each other—that has not changed. These past 10 years have shown that America does not give in to fear,” President Obama continued, lauding the courage of rescue workers, firefighters, airplane passengers, “the burn victim who has bounced back, the families who press on,” and other Americans.

These include the “two million Americans [that] have gone to war since 9/11: they are men and women who left behind lives of comfort for two, three, four, five tours of duty. Too many will never come home. Those that do carry dark memories from distant places and the legacy of fallen friends.”

President Obama also honored the great diversity of our nation while referencing President Bush, who “after 9/11, to his great credit, made clear what we reaffirm today: the United States will never wage war against Islam or any other religion.”

In summarizing what he believed will be the legacy of 9/11 decades from now, the president called the country to honor its “resilient democracy” along with “those aspects of the American experience that are enduring, and the determination to move forward as one people.”

R&B legend Patti LaBelle followed the address with a rousing rendition of her song “Two Steps Away.” Also performing that night were the Marine Chamber Orchestra and the Cathedral Choir, which offered the second movement from Bernstein’s *Chichester Psalms*. It featured 13 year-old Justin Frazier, an eighth grader at St. Albans School, singing the Hebrew text of Psalm 23 as soloist. Renowned mezzo-soprano Denyce Graves concluded the program with an emotional version of “Amazing Grace.”

LOSS AND HEALING

In addition to the featured artists, family members of 9/11 victims were represented by James J. Laychak, president and chairman of the Pentagon Memorial Fund, whose brother Dave died in the Pentagon; Christine Ferer, board member of the National

PRESIDENT BARACK OBAMA SPOKE DURING THE CONCERT FOR HOPE, SUNDAY, SEPTEMBER 11, 2011, WITH THE “FALLEN ANGEL” FROM THE CATHEDRAL’S CENTRAL TOWER PHOTO D. MARKS

September 11 Memorial & Museum, whose husband Neil Levin, former executive director of the Port Authority of New York and New Jersey, died in the North Tower; and D. Hamilton Peterson, former president of the Families of Flight 93, whose father and step-mother died on Flight 93.

Numerous other family members of 9/11 victims were also in attendance throughout the weekend. For many of them, the Cathedral's events were the first commemorative programs they had formally attended in the past decade.

“The Cathedral community provided a quiet space to gather with family members who had suffered such horrendous loss outside of the public glare of TV cameras and media attention, and they found sanctuary among Cathedral clergy and each other,” said the Rev. Canon Jan Naylor Cope, Cathedral vicar. “They felt they were in a safe and protected pastoral place where they could remember and grieve with respect and reverence and support. It was a holy and sacred privilege for all of us from the Cathedral.”

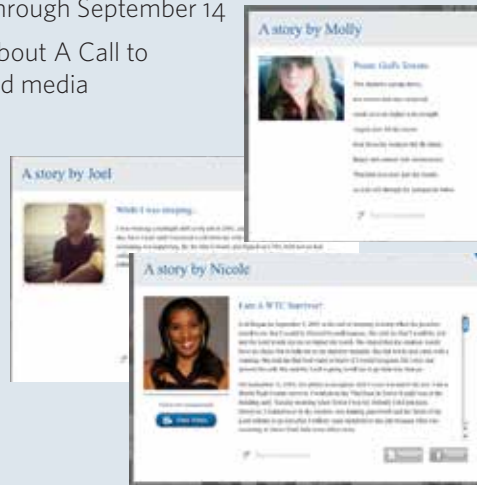
Canon McCarthy, who served as artistic director for the weekend's events, reflected on the challenges faced by the Cathedral leading up to the commemoration: “This weekend was not about the Cathedral; it was about our mission and our responsibility to live up to it. With our beloved space temporarily out of commission, I have been reminded—not for the first time—that our greatest asset is not, in fact, the building, but the people it serves and those who serve it.” *CA*



A Weekend for the Nation

While A Call to Compassion brought thousands of people together in person to commemorate 9/11, the Cathedral engaged many more Americans across the country before, during, and following the weekend's events. Through the generous support of Lockheed Martin Corporation and F.I.S.H. Foundation, Inc., the Cathedral was able to live out its role to serve the nation at this time of national significance by extending ways to connect online, on television, or in the news. Here is a summary of the ways in which this spiritual home for the nation helped people share their own stories and come together during the historic weekend:

- ✳ Nearly 60,000 different people visited calltocompassion.com, August 22 through September 15
- ✳ Nearly 500 people “shared their stories” on the event website, with more than 20,000 reading the interactive stories
- ✳ More than 20,000 people watched the live webcasts of the weekend's events online
- ✳ Nearly 400 total broadcast, cable, and live radio news stories about A Call to Compassion aired live on cable, network, and local affiliates, August 25 through September 14
- ✳ Nearly 300 total news stories about A Call to Compassion appeared in printed media
- ✳ Numerous ABC affiliates aired A Concert for Hope live, while the concert also received extensive coverage on national news networks including CNN, C-SPAN, FOX News, and CBS.



“...it was a phenomenally beautiful moment where we understand that we’re all people of faith, and we all reach to God with our own voice and our own way. But it’s the same reaching, and it’s the same God.”



This department features reflections on faith in America—from prominent thought leaders and individuals of different religious backgrounds or perspectives.

CA WHAT DOES THE NEW YEAR MEAN FOR YOU AS A JEW?

While we do celebrate the secular New Year, our religious new year is more serious and meaningful. Both Rosh Hashanah, which marks the start of the year, and Yom Kippur, our Day of Atonement, are really times of immense reflection. I believe the New Year is a time for all of us to reflect on who we are, who we want to be, and what type of society we live in. We can ask ourselves: are we satisfied with that society, and what is it we need to do to bring it closer to the vision of what we want or perhaps what God wants?

CA YOU LEAD ONE OF THE OLDEST JEWISH CONGREGATIONS IN WASHINGTON, AND ONE OF THE LARGEST IN THE COUNTRY. COULD YOU TELL US A LITTLE ABOUT YOUR CONGREGATION?

This is a congregation that is unique to Washington and to the nation. We were actually created by an Act of Congress, and we’re about to embark on our one hundred sixtieth year. This has always been an incred-

FAITH in AMERICA

An Interview with Rabbi Bruce Lustig

ible congregation. It has been engaged in the local Washington community, but because it is in Washington it has also been involved on national and international levels. It's a very active congregation with close to 3,000 families.

CA WASHINGTON HEBREW CONGREGATION HAS A LONG RELATIONSHIP WITH THE CATHEDRAL AND WITH THE EPISCOPAL CHURCH. COULD YOU REFLECT ON HOW THAT HAS PROGRESSED?

I've been at Washington Hebrew now for 26 years. I feel that the Cathedral is a second home to me. I'm very proud of what it does, and it's an incredible honor when I'm asked to participate in anything there.

We've always had a phenomenal relationship both with the Cathedral and with the Diocese of Washington. I hope we continue in that trajectory with the new bishop, Mariann Budde, as we did with Bishop John Chane. I've had a special relationship with Bishop Chane, who has been really remarkable with the Jewish community. I was honored to attend Bishop Budde's consecration, which I found very moving. The preacher was outstanding, and I loved the line from the sermon, "Mariann, feed us justice." I look forward to sitting at the table at the Cathedral and continuing to be led by—and lead together with—the Cathedral in bringing our nation's leaders and our religious leaders to a better day. I know that there are great challenges that every new bishop will face. But my prayer is that Bishop Budde will embrace her predecessors, build upon the foundations that have been set, and continue the fine interfaith work for which the Cathedral has been known.

With regards to the diocese, we have been involved in interfaith dialogue with sister congregations for more than 40 years. We have something that grew out of a relationship with St. Alban's Parish, the [Catholic] Church of the Annunciation, and Washington Hebrew Congregation. Years ago we invited members of St. Alban's and Annunciation to come hear a speaker, Rabbi Harold Schulweis, who spoke about the "righteous gentiles"—non-Jews being

honored by the Jewish Foundation for the Righteous who had been extraordinary in helping people during the Holocaust. Everyone was so moved that members of St. Alban's and Annunciation came to us that we now hold a joint Kristalnacht commemoration that rotates through the three congregations each year. It is that type of fellowship that we have enjoyed with the church on so many levels.

CA WHY IS INTERFAITH DIALOGUE A PRIORITY FOR YOU AND YOUR MINISTRY?

It's most important because, as I often say, my mother taught me to be wary of strangers—and if people of other faiths are strangers to me, then I'm not going to engage with them. I think that in the world we live in, because we're all children of God, we need to do things so that Jews, Christians, Muslims, Baha'i, Sikhs—all of us—work together for what we all believe our faiths demand: integrity, love, honesty, and compassion. I believe that the Cathedral holds a special power to bring people of faith together. The work that the Cathedral has fostered through interfaith relations both locally and internationally is very important work, and I commend the Cathedral for doing that.

CA YOU SHOWED TREMENDOUS HOSPITALITY TO THE CATHEDRAL FOLLOWING THE EARTHQUAKE AND RESULTING 10-WEEK CLOSURE, ALLOWING US TO HOLD SERVICES IN YOUR WORSHIP SPACE, INCLUDING CELEBRATING HOLY EUCHARIST VERY OPENLY. WHY DID YOU FEEL CALLED TO OPEN YOUR DOORS TO THE CATHEDRAL IN THIS WAY?

Because we're neighbors, we're brothers and sisters, and your house is my house. I also think it has to do with the myriad number of people that I've been able to work with at the Cathedral over the past decade. So it wasn't just the National Cathedral. It was my neighbors and people that I see who greet me and greet my children.

We weren't just giving the Cathedral a space; we were giving them a home. When you open your home, you're there to welcome someone. And as we know

from the Bible, Abraham puts a tremendous emphasis on hospitality. He opens his tent, he feeds, he washes the feet of the stranger. That's our mission. We feel it's our moral responsibility, and that's why I called to offer Washington Hebrew. At that moment when our neighbors need you, you don't wait to be asked; you offer to help.

It was interesting to watch the Eucharist being celebrated, but I also thought it was a phenomenally beautiful moment where we understand that we're all people of faith, and we all reach to God with our own voice and our own way. But it's the same reaching, and it's the same God.

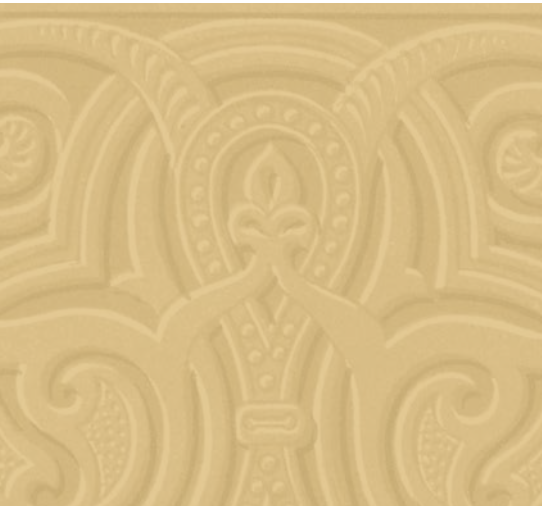
CA WHAT IS YOUR VIEW OF THE CATHEDRAL'S MISSION TO BE THE SPIRITUAL HOME FOR THE NATION?

The Cathedral is a unique and beautiful place. You have a window in which the Four Chaplains are depicted [*Sacrifice for Freedom* window in War Memorial Chapel], and one of those chaplains was a rabbi at Washington Hebrew, Alexander Goode. I often stop and show people that window. The idea that all the things the Cathedral does to try to be a house of prayer for all people has been a really wonderful. I've preached at the Cathedral, I've been there when it does events, and I have been able to sit down with people at the Cathedral with whom the Jewish community could have never fostered a meeting on our own. In that sense the Cathedral has brokered dialogue and built bridges.

I wish the Cathedral all the best in going from strength to strength. I hope our nation will respond to the call for the restoration of the Cathedral because it plays a vital and important role in our nation and in the life of all faithful people.

Bruce Lustig is senior rabbi at Washington Hebrew Congregation. For more information, visit www.whctemple.org.

MINISTRY AT ITS PEAK



On October 9, 2011, the Cathedral community hosted “A Festival of Thanksgiving for the Ministry of the Very Reverend Samuel T. Lloyd III” as one of its regular Sunday-morning services. Lloyd had served as ninth dean of Washington National Cathedral from April 23, 2005, to September 18, 2011. With the Cathedral building still closed after the August 23 earthquake, this farewell for the former dean and his wife, Marguerite, took place at the National Cathedral School for Girls.

The morning’s music and readings

complemented its liturgy for “the ending of a pastoral relationship,” in which the former dean returned his official Jerusalem Cross Medallion to friends on the Cathedral Chapter. Lloyd’s sermon, “The View from Mount Nebo,” reflected on all that the Cathedral had experienced during his time as its leader and all that he hoped it might become (see “From the Pulpit,” p.35). Lloyd also thanked the Cathedral’s leadership and staff, particularly Canon Kathleen A. Cox, for “tireless dedication, creativity, and good spirits.”

The Rev. Canon Jan N. Cope, vicar, presided; former Chapter Chair John H. Shenefield, who originally called Dean Lloyd to his position, gave a warm tribute and led the prayers.

A University of Virginia publication once observed that Sam Lloyd’s was not a deanship to be “marked by rest,” and indeed his six-year tenure coincided with some of the lowest and the highest points in the Cathedral’s history: the Great Recession followed not long after the Cathedral’s 2007 centennial, and the 2011 earthquake came in the midst of an exceptional program year.

FITTING TRIBUTES

The particularly challenging times in which Lloyd ministered have earned him respect and admiration.

The Rev. Dr. James P. Wind, current Chapter chair, points out that Lloyd’s ability to convey a broad and welcoming vision for “generous-spirited Christianity,” along with his strong sense



TOP LEFT ONE OF THE KEY PROGRAMS AFFILIATED WITH LLOYD’S MINISTRY IS THE SUNDAY FORUM. HE IS PICTURED HERE WITH ARCHBISHOP EMERITUS DESMOND TUTU, NOVEMBER 11, 2007. **PHOTOS** D. MARKS

OPPOSITE PAGE WELCOMING VISITORS AND BLESSING THE FABRIC OF THE CATHEDRAL DURING THE CATHEDRAL CENTENNIAL CELEBRATION, SEPTEMBER 30, 2007 **PHOTOS** D. MARKS

CELEBRATING THE LEGACY OF THE VERY REV. SAMUEL T. LLOYD III

of mission priorities, were major assets in hard times. “All of us have benefited from Sam Lloyd’s powerful and beautiful preaching,” he notes, “but we are also much stronger than we were before he came to us. Our identity and sense of mission are sharper and more refined, we have the operational capacities to deliver on them, and our financial house is in order. We have the strength we need to turn this period of transition into one of continued growth for the Cathedral and all those who look to it for inspiration.”

For Colin Bradford, a senior fellow at the Brookings Institution, Lloyd has distinguished himself as a visible leader in the public square. “More than William Sloane Coffin, Desmond Tutu, or any other religious leader in my experience, Sam Lloyd has a unique talent for relating the spiritual to the secular. It is a gift that was revealed in all its splendor in his time at the Cathedral, where he was able to relate religious faith to a hurting world,” Bradford says. “This capacity for leadership, providing a faith perspective on national and global issues, needs to be continued by the Cathedral in the future—and hopefully by Sam in his new role at Trinity Boston. The world needs us to do it and needs him to carry on.”

Lloyd had previously served as rector of Boston’s Trinity Church, Copley Square, from 1993 to 2005; he returns as its priest-in-charge.

Reflecting on all of this, retiring Bishop of Washington John Bryson Chane and current Bishop Mariann Edgar Budde have noted Lloyd’s “courage” as a leader and pastor during challenging times. “He has helped establish Washington National Cathedral as a place where the most pressing issues confronting our nation can

be examined in the light of faith,” said Chane. “The mission and ministry of the Cathedral have new momentum, and I am confident that the future will be bright and exciting.”

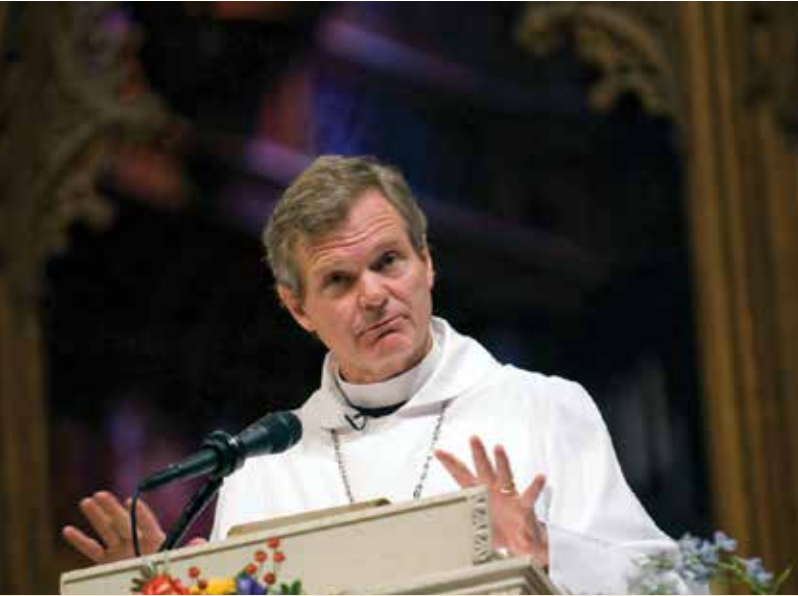
For Canon Cox, executive director and chief operating officer at the Cathedral, “Sam Lloyd’s commitment to preaching, teaching, and living the Gospel has left an indelible impression. His labors to create a worship life equal to the glory of the finished Cathedral building speak for themselves,” she said, referring to the thriving Cathedral congregation that he established. “I know few leaders have given themselves so graciously to providing for the long-term future of the institutions in their charge.” Moreover, she adds, “No one who has heard Sam speak about this National Cathedral’s

unique calling, and the essential work of all great cathedrals, can help but be inspired by his imagination and conviction. Our sense of possibility is more profound and more secure thanks to him.”

Friends and colleagues agree that Lloyd leaves the Cathedral well positioned for his successor, having introduced many now well-loved programs and ministries (including the popular Sunday Forum series) and a Strategic Plan that will govern the institution’s future work.

You may view the October 9 service, as well as an archive of forums, sermons, and services, at www.nationalcathedral.org.





A Building that Inspires

One of the essential missions and sacred roles of cathedrals for the world around them has been the work of remembering. To remember, writes former dean Michael Mayne of Westminster Abbey, is to re-member: to pull the fragments of our selves back from the mists of time and to weave them together again, to bring them into the light and connect them one to another.

The Cathedral is a repository of memory. And one of the thrills of stepping through the West End doors into the nave is the sense that we are entering a grand hall of memories—a vessel for the signs and symbols of our most significant moments. The Cathedral's extraordinary building and grounds carry our identities, reminding us of who we are and giving us strength for the challenges we face.

What a treasure we have in this place to remember, and what a responsibility to preserve it for generations to come.

A PLACE FOR REMEMBERING (CATHEDRAL VOICE, MAY/JUNE 2011)

A Cathedral for All Americans

All three of the great Abrahamic religions have a strong strain of exclusivity. "Hear O Israel: The Lord is our God, the Lord alone, and you shall have no other gods before me." That's the first of the 10 commandments in the faith of Israel. "There is no God but Allah, and Muhammad is his prophet," the faith of Islam steadily asserts. When these great assertions are used to challenge the idolatries people fall into when they are seduced by the gods of their culture, such as wealth and success, they are powerful claims. But when they are turned into a denial of other faiths they become troubling.

If we say that the dangers of our time come from Americans worshipping at the altar of the stock market, or the owning of larger and larger homes, or going into debt to have more things, then we Christians need to hear Jesus say, no, those aren't the way to eternal life, "I am the way, the truth and the life." But if we use that same affirmation to declare that only Christians will enter God's many-roomed mansion, we have lost its real meaning.

Who is saved and who isn't, who's in and who's out? I remember puzzling over that as I made my way back into the Christian faith as a graduate student. Only later did I encounter St. Augustine's sobering words: "God has many whom the church does not have, and the church has many whom God does not have." What became clear to me then was that God is bigger than our formulas, more mysterious than all our ways of drawing the line.

The test of any person's faith or any faith tradition is this: Does it make your world bigger, more generous, more embracing of God's world, or does it make your world smaller, tighter, more like you?

When God is at Work

Cathedral Age honors the Cathedral's ninth dean by reprinting his final sermon in this issue (p.35), but that sermon by no means represents the only time in which Dean Lloyd has articulated a compelling vision for the institution in his care. For a richer sense of that vision, we offer three additional examples from recent reflections.

In January and February of 2009, responding to the enormous pain generated by the Great Recession, Lloyd presented "Finding Peace in a Global Storm," a two-part "Sunday Forum" lecture on Paul's letter to the Philippians. "The reality is that things go bad, sometimes terribly," he confessed, "but those are also times when God is at work with enormous vitality and creativity, making it possible for new things to begin to emerge."

Especially in the past year, with the development of a strategic plan and other efforts to ensure the Cathedral's long-term sustainability, Lloyd has spoken with special vigor about new possibilities at the Cathedral. The following passages touch on his belief in the importance of the Cathedral's historic building, its mission to Americans of every faith, and the Cathedral's calling to promote healing and renewal for the world.

Could it be that Jesus is bigger than Christianity? “In my Father’s house are many dwelling places,” Jesus said. “I go to prepare a place for you.” ‘How do we get there?’ Thomas asks. ‘By following my way,’ Jesus answers. ‘What way is that?’ Thomas asks. ‘Love,’ Jesus says. ‘Just love.’

“A BIG ENOUGH HOUSE,” MAY 22, 2011

A World-Renewing Community

Today we celebrate Pentecost, one of the high feasts of the church year . . . the beginning of a movement called the Church to spread God’s healing Spirit across the world. A massive, chaotic crowd had gathered for the Jewish festival days from every corner of their world.

The disciples had been waiting in Jerusalem for nearly two months since their Lord’s death and resurrection, laying low out of fear, and wondering where their lives were going. When all of a sudden this timid and frightened group was filled with confidence and clarity, and they began to speak in the languages of the crowds.

Often people have assumed that the miracle of Pentecost was that the disciples, filled with emotion, ran out speaking in incomprehensible tongues, but it’s just the opposite. This was a miracle of communication, of communion, of understanding. Luke, the author of the Acts of the Apostles, wants us to see that the torn-apartness of our world was now being healed.

This is a time when we sorely need this Spirit of communion and understanding. Our nation is facing many problems and challenges but it seems to be crippled by a spirit of torn-apartness. Partisanship, incivility, and narrow self-interest threaten to undermine the well-being and decency of our nation, even our world.

“There is a movement, not easily discernible, at the heart of things,” Archbishop Desmond Tutu wrote, “to reverse the awful centrifugal forces of alienation, brokenness, division, hostility, and disharmony. God has set in motion a centripetal process, a moving toward the center, toward unity, harmony, goodness, peace, and justice, a process that removes barriers.” That is the work the Spirit is doing.

And today as we make new Christians, and reaffirm our own baptismal vows, we are agreeing to allow this Spirit to move in us, to heal the torn-apartness in our own hearts, and in our relationships, and to stir us up to be part of healing our fragmented world.

“THE SPIRIT OF UNDERSTANDING,” PENTECOST, JUNE 12, 2011

RIGHT OUTGOING DEAN NATHAN D. BAXTER PRESENTS THE OFFICIAL JERUSALEM CROSS MEDALLION TO SAMUEL T. LLOYD III DURING HIS INSTALLATION AS CATHEDRAL DEAN, APRIL 23, 2005 **PHOTOS** D. MARKS



Returning Home

A FAREWELL TO WENDY TOBIAS



The Cathedral community gathered on September 14 at St. Alban's Parish Church since the Cathedral was still closed, to celebrate not only the pastoral leadership of Dean Lloyd but also **the Rev. Gwendolyn W. Tobias**, director of worship. Tobias had recently accepted a

call to ministry at her childhood parish in the Diocese of Southern Florida; her last Sunday at the Cathedral was October 2.

A Boost to Ministry

NEW STAFF IN PLACE

The Rev. Canon Mary Sulerud became interim director of worship at the National Cathedral following the departure of Tobias. She had already been serving in the Cathedral's worship department for about a year, prior to which she had served for five years in the Episcopal Diocese of Washington as canon for deployment and vocational ministry. The move continues a pattern that Canon Sulerud established in 2004, when she served the Cathedral for a year as its interim precentor while maintaining responsibilities as canon for stewardship for the diocese.

Canon Sulerud sits on the General Board of Examining Chaplains, the board responsible for administering the General Ordination Examination for Episcopal

priests each year. She has also served as a spiritual director at Virginia Theological Seminary (VTS) and as a co-trainer of seminary supervisors in the Field Education office at VTS. She has gained recognition nationally for her expertise in stewardship and congregational development, with special emphasis on developing faith communities around a rule of life.

On October 17, **the Rev. Lyndon Shakespeare** joined the Cathedral staff as director of program and ministry. Responsibilities for this role include the development and integration of a wide variety of Cathedral programs, with focus areas including the engagement of faith and public life, Christian growth and formation, and spiritual development. Shakespeare works closely with Executive Director and Chief Operating Officer Kathleen Cox, Vicar Jan Cope, and other staff in carrying out this ministry with both a local and a national focus; he also serves a pastoral role for the Cathedral staff and its worshipping communities.

Though he most recently served as rector of All Saints Memorial Church in Navesink, N.J.—a position he had held since 2006—Shakespeare is no stranger to the Washington area. The Australia native attended VTS, did his seminary fieldwork at St. Columba's Episcopal Church in D.C., and served four years after that as assistant to the rector at Christ Church Georgetown. A dedicated theologian, Lyndon is working to complete his Ph.D. in the Archbishop's Examination in Theology, a special postgraduate research program established by the Archbishop of Canterbury.

On October 1, **the Rev. Gina Gilland Campbell** became clergy associate for liturgy at the National Cathedral. (She had served since 2008 as the Cathedral's music librarian.) Campbell's expanded responsibilities include providing leadership and direction for a number of worship groups—including communion ministers, nave chaplains, and lectors—and she serves as the chaplain to the various Cathedral choirs. She assists the interim director of worship with the implementation of special projects in addition to regular worship and works with Shakespeare and Canon Cope as a teacher in areas of Christian formation and education. She continues to serve as a pastor and preacher to the broad Cathedral community and the congregation.

An ordained United Methodist minister with 35 years of experience serving Methodist congregations, Campbell also has more than 30 years of experience as a nationally recognized consultant in family systems.



ABOVE LEFT THE REV. WENDY TOBIAS
ABOVE THE REV. CANON MARY SULERUD
CENTER THE REV. LYNDON SHAKESPEARE
BOTTOM THE REV. GINA GILLAND CAMPBELL

Earthquake Exhibit and Cathedral Reopening

*God is our refuge and strength,
a very present help in trouble.*

*Therefore we will not fear, though the earth
be moved.... PSALM 46:1-2*

After nearly three months of earthquake-related closure, the Cathedral reopened to the public following the November 12 consecration of Mariann Edgar Budde as ninth bishop of the Episcopal Diocese of Washington. Visitors were met with an enhanced, more gracious welcome through the reopened doors—including a new exhibit on earthquake damage.

“Though the Earth Be Moved,” in the Rare Book Library Exhibit Room, located at the southwest corner of the main level, places ongoing restoration work in context, helping visitors of all ages understand the powerful effects of the August 23 tremor. The exhibit features actual pieces of stonework carefully removed by Cathedral masons during the stabilization efforts. These pieces are often much larger and more delicately carved than can be appreciated from the ground, as in the case of the nearly decapitated gargoyle whose head was pictured hanging from its internal drainpipe in the last issue of *Cathedral Age*. One of the walls of the exhibit room visibly shifted during the earthquake, and the exhibit draws attention to this as well. Colorful diagrams explain basics of seismology (the study of earthquakes) and how the components of a Gothic cathedral react to stress. A video slideshow shares updated images of



the damage while explaining the path toward repair and full restoration.

The new exhibit offers an important and timely supplement to the Cathedral’s popular ongoing exhibit featuring the leaders, fundraisers, builders, and artisans who created the National Cathedral. It replaces the welcome center, which has been moved to the northwest cloister: the revised location allows for convenient access to restrooms and features increased staff presence to orient visitors for tours, individual exploration, worship, or prayer.

ABOVE CANON SULERUD,
CANON COPE, AND THE REV.
CAMPBELL AT EUCHARIST
PHOTO D. MARKS

A Higher Resolution

The Executive Council of the Episcopal Church passed the following resolution of support for the National Cathedral following the August 23 earthquake:

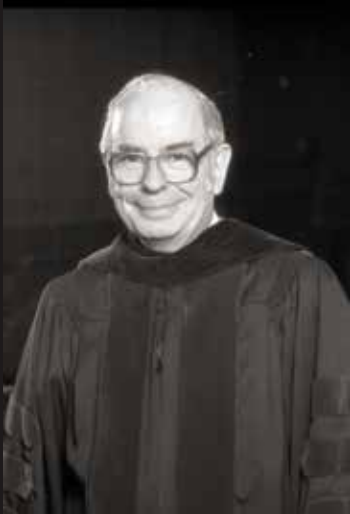
RESOLVED, that the Executive Council expresses to the Diocese of Washington and the Protestant Episcopal Cathedral Foundation its profound sorrow at the damage to the Washington National Cathedral sustained as a result of the recent earthquake.

We further acknowledge and celebrate the importance of the Cathedral in the life of the Church, the nation, and the Diocese of Washington as the seat of the presiding bishop, as the spiritual gathering place of the nation in times of great celebration and great sorrow, and the Cathedral of the Diocese of Washington.

We applaud and commend the efforts underway and to be taken to raise funds for the restoration of the Cathedral.

For Suzanne Mink, the Cathedral’s senior advisor for institutional relations and development, recognition of this kind means a great deal. “All of us at Washington National Cathedral are extremely grateful to the Executive Council for its voice of support,” she says, “especially for acknowledging the Cathedral’s range of important roles.”

in memoriam



ALAN GEYER

The Rev. Dr. Alan Francis Geyer died on November 28, 2011, at the age of 80. Six children from two marriages survive him in addition to Barbara Green, his wife of 26 years. He was an active presence at the National Cathedral for nearly 30 years, culminating with his service as resident ecumenist (1994-1996), canon and special assistant to the dean for ecumenical affairs (1997-1999) and canon ethicist (2000-2005).

An ordained Methodist elder who took the reins of Newark's Trinity United Methodist Church in 1958, following the death of his father as its senior pastor, Geyer was a fifth-generation ordained clergyman. Having received his B.A. in sociology from Ohio Wesleyan University in 1952, he went on to receive an S.T.B. *cum laude* in 1955 from Boston University. His dissertation, *American Protestant-*

ism and World Politics, 1898-1960: a Typological Approach to the Functions of Religion in the Decision-Making Processes of Foreign Policy, earned a Ph.D. from Boston University in 1961.

Canon Geyer had been serving as assistant professor of political science and sociology at Lycoming College from 1957 to 1958, returning home to Newark, N.J., upon his father's death. The completion of his Ph.D. coincided with his appointment as assistant professor and founding chair of the George Hammond Sullivan Department of Political Science at Mary Baldwin College in Staunton, Va., where his popular courses included "Politics and the Novel."

In 1965, Geyer was called to the Church Center for the United Nations to serve as director of international relations for the United Church of Christ, after which he moved to Chicago to edit *The Christian Century* from 1967 to 1972. He then founded the Peace Studies department at Colgate University, where he served as Dag Hammarskjöld Professor of Peace Studies and Political Science.

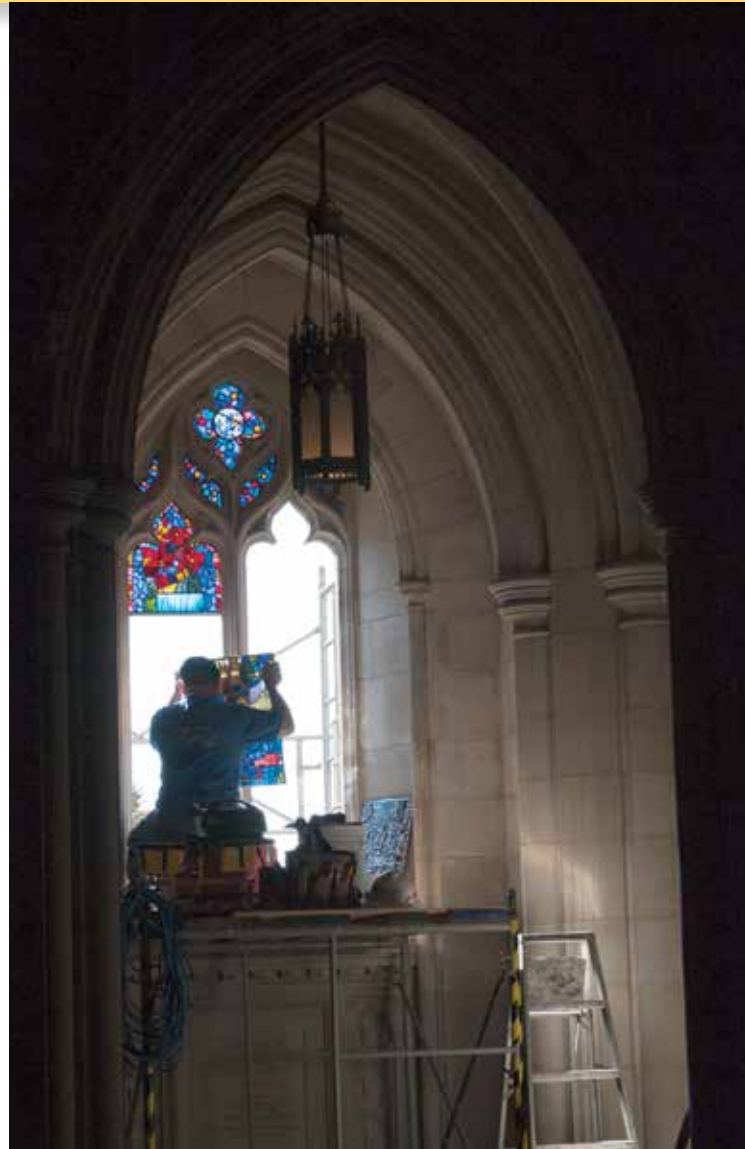
The Churches' Center for Theology and Public Policy, an organization founded by Canon Geyer, drew him to Washington, D.C., in 1977 and ultimately to the National Cathedral, where he served as a regular panelist and roundtable participant. With an affability that belied his devotion to social justice, he became a compel-

ling voice at the Cathedral regarding the threat of nuclear weapons. He served as the center's executive director for ten years before joining the faculty of Wesley Theological Seminary as a professor of ethics and ecumenics. Serving concurrently at the Cathedral, he advised the dean on the moral implications of ongoing policy debates.

In addition to his regular duties at the Cathedral related to educational programming and bridge-building, Geyer will be remembered for his unavailingly honest preaching that brought the plight of the poor and needy into stark relief with those in power and the wealthy. Among his later noted contributions was a catalytic role in the adoption of the Concordat that established ecclesiastical ties between the Episcopal Church in the United States and the Evangelical Lutheran Church in America. And his love of baseball, humor in his faith, and talents as an amateur musician will live alongside his scholarly achievements.

In his final book, *Ideology in America: Challenges to Faith*, Geyer argued forcefully that the Church must become more politically and intellectually engaged. Despite a distinguished career of leading such engagement by example, he remained a beloved pastoral presence. He will be sorely missed.

OPPOSITE PAGE ANDREW GOLDKUHLE WORKING ON THE RE-INSTALLATION OF THE ODYSSEY WINDOWS, CATHEDRAL SOUTH OUTER AISLE
PHOTOS (RIGHT) J. STUHLDTREHER (LEFT) C. STAPERT



Windows Return

Just in time for the Cathedral's reopening week, stained-glass artisan Andrew Goldkuhle returned to reinstall the Lewis and Clark windows that he and his father, the late Dieter Goldkuhle (1938–2011), had removed months earlier for repair. After a visit with Mason Foreman Joe Alonso to the place in the crypt where Dieter is interred, the younger Goldkuhle then set to work in the craft he had learned at his father's side.

Officially called *Odyssey of the Spirit I* and *II*, these windows depict scenes from Meriwether Lewis and William Clark's famed expedition through the Louisiana Purchase to the Northwest Territory. The set was designed by Anthony Mako and E. Crosby Willet, fabricated in 1973 by Willet Stained Glass Studios, and installed in Folger Bay on the west end of the nave's south outer aisle. Years of baking in the sun, made worse by the bay's southern exposure, caused the heavy glass in the windows to bow significantly; Andrew has observed that the Cathedral's south-

facing glass gets very hot, even during winter. Dieter, who is best remembered for installing Rowan LeCompte's great "Creation" rose at the Cathedral, began restoring these windows after removing them with Andrew in 2010.

"The day this window was taken out was the day my father was diagnosed with a terminal brain tumor. My brother Guido and I tried to carry on with our own odyssey. Now a year later we're putting this window back."

The Goldkuhles focused on cleaning the glass, replacing glazing that had worn away or deteriorated, and reinforcing the lead rods of "caming" that hold each individual piece of glass in place. Working on scaffolding both inside the nave and outside the window, Andrew carefully reinstalled each of the four

lancets, each of which contains several smaller rectangular panes of glass.

"The Cathedral is one of the reasons I exist. . . . I feel like I've always been part of the Cathedral."

Cleaning was perhaps the hardest part—"You just keep on cleaning it, and you still find more to clean," Andrew said—but the effort seems to have paid off. With every detail in the windows now gleaming brightly, Andrew's father would certainly be proud. "When

my father worked on windows, he made sure they would last once he was done with them," Andrew says. "He taught his sons that ethic as well as his skills."

WHAT WE ARE DOING ON EARTH

Then the one who had received the one talent also came forward, saying, ‘Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ MATTHEW 25:24-25



THE RT. REV. MARIANN EDGAR BUDDE,
NOVEMBER 13, 2011 (HER FIRST
SERMON AS BISHOP OF WASHINGTON)
PHOTO D. MARKS

A young woman from another country who worked, as many immigrant women do, caring for the children of our professional class, one day heard the children in her charge yelling and carrying on in another room. She spoke English well enough, but she hadn't yet mastered idiomatic expressions. So as she entered the room intending to restore order, when what she meant to say was, “What on earth are you doing?” she said instead, “What are you doing on earth?”

Of the two questions the latter is by far the more interesting. And it's consistent with the kind of judgment that Jesus and all the great spiritual teachers before and after him would have us ponder from time to time. What are you doing on earth?

At a fragile time in my early adulthood, when I wasn't at all sure what I was doing on earth, a person I admired—and who seemed to know exactly what she was doing—looked into my eyes and said, “You are a unique expression of God's creative genius.” She told me to repeat that mantra every morning as I looked in the mirror.

Now, from this esteemed pulpit and on behalf of Christ, I say the same to you: “You are a unique expression of God's creative genius.” In the words of the poet David Whyte, “You are not an accident amidst other accidents. You were invited here from another and greater night than the one from which you have just emerged.”

Your life is your life. Your gifts are your gifts. Your struggles are your struggles. “We should not feel embarrassed by our difficulties,” says the Swiss philosopher Alain de Botton, “only by our failure to grow anything beautiful from them.”

Your graces and sins are yours; your history and heritage are yours. Your unique and as yet unrealized potential is yours, along with all that in this moment may be paving the way for you or blocking that way. You may wish for another path, another set of gifts and challenges, even for another life. But this is it. This is your life. And with your unique place on earth at this moment in time comes great blessing and great responsibility—not to be perfect, not to be someone else, but to live well the one life you have been given. “Tell me,” the poet Mary Oliver asks us all, “what you plan to do with your one wild and precious life?”

For three weeks in September, I sat in a tiny classroom across a rough-hewn wooden table from an instructor whose sole responsibility for 7 hours a day, 5 days a week, was to teach me Spanish. One of my instructors, Maria, was a woman of deep faith who loved the Gospels, and she liked it when I pointed out to her aspects of the stories that had never occurred to her before. While the idea of me being a priest was foreign to her Central American Roman Catholic sensibilities (and it took a long time to muster up the courage to tell her you-know-what), by the end of our week, she trusted me with her struggles as well as her joy.

“There's a passage I don't understand,” she said. “It's the one in which Jesus says that those who

have nothing will lose all that they have, while those who have much will be given more. It isn't fair," she said, "and it doesn't sound like Jesus." I agreed. It wasn't lost on either one of us that such words could be used to defend the appalling disparity between rich and poor in Guatemala, where we were, or anywhere else in the world; in essence, blaming those who have nothing for their lot. I loved the fact that Maria knew Jesus well enough to know that any passage that could be used to undermine his central message of compassion and decisive preference for the poor needed to be struggled with.

But Jesus is, in fact, saying some very un-Jesus-like things in the parable of the talents. It's simply impossible to imagine him taking from the poor and giving to the rich, or even banishing an admittedly foolish but very scared person into the recesses of outer darkness. We know that's not what Jesus was about. He lived and died so that those excluded from the rigid purity codes of his day could know themselves to be beloved children of God. He cared deeply about human suffering. He hated what grinding poverty and illness did to people. His ministry was, and is, one of compassion, forgiveness, and mercy.

And yet, looking at the entirety of his life and ministry, it's also apparent that Jesus believed in God's judgment. Judgment isn't his predominant message or even necessarily a secondary one, but it's there. As much as he wanted us to know God's unconditional love and acceptance, he had some challenging things to say about accountability and consequence.

Jesus wasn't one to get angry very often. In general, he was, and is, a compassionate, forgiving presence, with, as we might say, a long fuse. But he hated the self-righteousness and hypocrisy of the

religious elite of his day, those who, in the name of God, at best ignored and at worst exacerbated the already-desperate plight of the poor. His judgment for their self-imposed blindness and hardness of heart was uncompromising, and in this way, Jesus stands firmly in the social prophetic tradition of ancient Judaism.

But there was another dimension of God's judgment that Jesus dares to pronounce against what we all-too-often do to ourselves. This is God's judgment against our tendency to take the easy path, make excuses, accept what others or the culture might be saying about our insignificance, and thus deny our stature and dignity and vocation as ones created in the image of God.

Jesus wants us to know the value of our lives, despite how small we can sometimes feel. He wants us to know that we are endowed with extraordinary gifts to be cultivated and spent for the sake of life. "Think about your life," Jesus is saying to all of us. "Hold it as the absolute miracle it is. It matters that you use what you have and who you are for good. Because if you throw your life away, no one else can save it for you."

I am here because at moments when I thought I didn't matter much at all, or when what I had seemed like nothing compared to what others had, Jesus lifted me and said, "You are my beloved child." I am here because whenever I felt as if I didn't belong, that I didn't fit, that who I was wasn't enough, Jesus said to me, "You have a place in my world." I am here because when I was tempted to quit or when I was disappointed, when I had failed in something that was important to me or others had failed me, Jesus lifted me and reminded me to lean on him, to trust him and to carry on, and to allow my failings and struggles to create something beautiful.

*"God is calling us
to strengthen the ministries of our congregations
—this Cathedral in all its power and potential—
not for the sake of the buildings alone,
but what our churches are for, what this Cathedral is for,
as the spiritual base camps where we gather
for inspiration and renewal and strength"*

Jesus lifted me, and he's lifted you, and we help lift one another. May we all do and be that for one another, speaking truth in love, so that we don't bury the gifts God has given us, but instead claim them, along with everything else that's true about us, and offer them up, as our Baptist friends would say, and thereby help Jesus heal the world.

You know, it's always easier to live a safe life than a "wild and precious" one. It's always easier to complain than it is to offer help. It's always easier to be negative and cynical, which takes no energy whatsoever, than it is to be hopeful in the face of hard times. And it's always easier to bury our treasure than it is to risk it for the sake of good. No wonder Jesus comes across as a bit harsh with the third and frightened servant. So much was at stake, and he decided to play things safe. Woe to us when we do the same.

My friends, you have called me to serve as your bishop at a decisive moment of opportunity and

"God is calling all of us first to take our own life in Christ seriously, to tend to that life, to re-learn or learn for the first time the core spiritual practices that define a Christian."

challenge for us all. We of the Episcopal Church have been entrusted with a particular expression of Christ's Gospel that is priceless. Think of what it means to you to have a spiritual home with such an appreciation of mystery and all that is beyond the world as we can know it through the rigorous inquiry of science. Think of what it means to you to have a spiritual home that lives the Via Media, the middle way among all expressions of Christianity, affirming the wholeness of faith that can only be fully experienced in the creative tension of polarities—heart and mind, Catholic and Protestant, word and sacrament, mysticism

and service, contemplation and social engagement. Think of what it means to you to be part of a Church that does not ask its members to agree but rather to allow the grace of God to unite us at the altar of Christ in full appreciation of our differences and the God-given right of everyone to be welcome at God's table.

Think of what it means to you to be part of a Church willing to debate the most contentious, difficult issues in public, and to take risks well before others are ready to go there. I remember as a child asking our priest if I could be an acolyte, and he gently said no, that was a ministry for boys only. This would have been in the early 1960s, when women as yet did not serve on vestries or have a seat at diocesan conventions.

I'm here today because of the women and men willing to push ahead, to believe that what we now take for granted was, in fact, born of God. And so, back in 2003, when a Lutheran pastor whom I deeply admired wondered aloud why the Episcopal Church insisted on taking so controversial a position on the full inclusion of gays and lesbians at the very time we needed to grow our congregations, I said to him, "You don't understand. The full inclusion of gays and lesbians wasn't something we thought up on our own. God led us to this place. And someday you will thank us, because we're making it easier for you to do the same."

This is our treasure. Yes, we also have real challenges that we must face together. But they are our challenges. We needn't be embarrassed by our difficulties, only by our failure to grow something beautiful from them.

You have called me as your bishop at the time when the first priority for the Episcopal Church is the spiritual renewal and revitalization of our congregations and core ministries, not as a retreat from social and prophetic witness, but to be more faithful to that witness, with greater capacity not only to speak but to act in God's name.

God is calling all of us first to take our own life in Christ seriously, to tend to that life, to re-learn or learn for the first time the core spiritual practices that define a Christian. God is calling us to strengthen the ministries of our congregations—this Cathedral in all its power and potential, and every other congregation in our diocese—not for the sake of the buildings alone, for all we might love them, but what our churches are for, what this Cathedral is for, as the spiritual base camps where we gather for inspiration and renewal and strength, and from which we go out to help Christ heal and reconcile the world.

Thank you for allowing me to join you in the ministry to which God has called you in this Cathedral and in this diocese. This is our life. This is our Church. We are a unique expression of God’s creative genius. Never doubt the importance of what you are doing, and what we are doing on earth.

THE VIEW FROM MT. NEBO

The Lord said to him, ‘This is the land of which I swore to Abraham, to Isaac, and to Jacob, saying, “I will give it to your descendants”; I have let you see it with your eyes, but you shall not cross over there.’ DEUTERONOMY 34:4

The real frustration with goodbyes is that they emphasize how finite our lives are: that we are bound by limits we often don’t like. No matter when we say goodbye, we’ll always sense there was more to be said and done, more life that could be have been lived together. There were conversations that never happened. There was healing that needed to occur, but time ran out; there were plans to do things with one another, but then it was time to say goodbye.

Our Scriptures today are filled with moments of goodbye. St. Paul is constantly moving from place to place—launching a new church, staying for a year or two, and then moving on to the next place. In today’s New Testament lesson we’ve overheard him in one of his letters to the church he had founded in Corinth. Different leaders have different roles, Paul says. “I planted, Apollos watered”—leaders have different roles for different

moments—but here’s the key: “God gave the growth.” Leaders shift and change, but what doesn’t change is God’s energy and life at the center, guiding and sustaining them in their life together.

But it is the story of the last moments of Moses’ life we heard in the Old Testament lesson that I have always found especially moving. Moses had led the people of Israel out of slavery in Egypt, and after escaping through the Red Sea they had wandered for forty years in the wilderness in search of the Promised Land. They arrive at last on the border, ready to claim their new home, and Moses pauses to deliver a long, long sermon—at 34



THE VERY REV. SAMUEL T. LLOYD III,
OCTOBER 9, 2011 (HIS FINAL SERMON
AS DEAN) PHOTO D. MARKS

“Leaders shift and change, but what doesn’t change is God’s energy and life at the center, guiding and sustaining them in their life together.”

chapters’ worth, the longest recorded goodbye in the Bible—reminding them of the God who had set them free and had called them into a new life.

Moses is now near death, and he comes to Mt. Nebo, a craggy overlook from which he can see in every direction and can feast his eyes on the land they have looked forward to for so long. But here’s the tragedy: God has told him that this is as far as he will go, that he will not be allowed to go into the Promised Land himself. He will not live to see the fulfillment of the work of his lifetime. “I have let you see it with your eyes,” God says, “but you shall not go there.” Moses has given everything he had for 40 years, all the skill and creativity he could muster. But this is where his work ends, and it is on Mt. Nebo that he dies and is buried.

For Moses, it is the end. But the community, the people of Israel, will go on. They will enter the Promised Land; and as always they will find there both the delight and success they dreamed of, and also the peril and failure that come with being human. And as always, God will go with them, sustaining them, leading them toward the vision of what they are meant to be. The fact is that Moses was given the only gift that really mattered: being called by God to lead his people some major steps along the way, laying foundations so that they could continue to move forward.

All of us will die without having completed what we had hoped or intended. The goodbyes always intrude before the quest is completed. All contributions are partial. But we each have parts to play. In our work, in our families, in business and politics, in works of art and great scientific achievements, we are always

part of grand endeavors that began long before we arrived on the stage and will continue going long after we have exited, and this is part of why I have for so many years loved cathedrals in general and this one in particular. No one can name the designers and builders of Chartres or Salisbury. What makes Canterbury and Westminster Abbey such immense achievements is not simply their graceful, soaring beauty but also the extraordinary fact that generations of people gave their lives to create them as links in a human chain, collaborators in the great quest called “cathedral.” We all give our lives, with all their seasons and phases, to intergenerational tasks far beyond what we can contribute in our own small handfuls of years.

Part of what has inspired me in my years here has been the profound devotion by Bishop Satterlee in launching a National Cathedral he would never actually see. Although he “saw” it vividly in the book he wrote seven years before the first stone was laid, envisioning a cathedral for the nation, Bishop Satterlee died only months after the laying of the cornerstone. Nevertheless, he had had his Mt. Nebo moment, just like Moses—and we stand in the long line of those who have traveled on after him. We are here this morning, yes even in this handsome NCS field house, because of stonemasons and volunteers, deans and bishops, and countless volunteers, giving of themselves unstintingly in this cathedral project that will always remain incomplete.

And so here I stand on a Mt. Nebo of a sort. My season in the Cathedral quest has come to an end,

and I'd like to close by offering a few glimpses of what I see:

I see our luminous and holy Cathedral claiming its full vocation as the nation's spiritual home: a place of pilgrimage, reflection, and worship. I see the holy community we call the Congregation growing in the depth and clarity of its calling as its life of prayer deepens, its eagerness to share the Gospel takes its members in new directions, and its passion for serving in our city and the world continues to expand.

I see this Cathedral continuing to be rooted in its life in Christ, and also eager to be a Cathedral for everyone; if I look really hard, I seem to glimpse an interfaith chapel with the signs of all the great religions here within this Cathedral's walls. If you think of our cross-shaped cathedral as embodying Christ's wide-open arms, aren't those arms big enough to honor and welcome God's faithful from all the great traditions?

I see a radiantly beautiful building restored after the ravages of this year's earthquake, as years of patient work and generous gifts one day return the Cathedral to its full grace and beauty.

I see a Cathedral that is at last finding its financial footing as the patient, determined work of building a solid financial foundation continues.

I see a Cathedral where the struggling of our world know they have a friend. I see a Cathedral that has taken up the cause of the desecration of the earth and is known as a leader in protecting this vulnerable nesting place of the human race.

I see a Cathedral community that cherishes its building—that extravagant act of adoration and devotion—but knows that the Cathedral is above all a cause, a spaciousness in the heart: an awareness that there is a cathedral-sized space, inside every human being, where God dwells.

“Goodbye,” you know, actually means “God be with you, God go with you.” And that is finally what I have to say to you today. Go forth in God. There is much to see in the distance, so much for this community to explore: a great mission for the healing of our world and the spreading of Christ's love has been entrusted to you and to this place. I am deeply, deeply grateful to have traveled this stretch of the way with you. You will stay in my heart and in my prayers.



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We are honored to list gifts of \$1,000 or more to the Cathedral's annual fund or restoration funds from angels committed to supporting the Cathedral's ongoing ministry and the restoration of this national treasure following the August 23 earthquake. This effort is just the beginning. It will take angels near and far, and gifts of all sizes, to restore the Cathedral and to sustain its mission to be the spiritual home for the nation.

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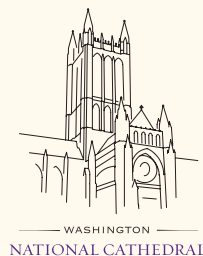


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