

Breast Cancer: A Spiritual Journey.

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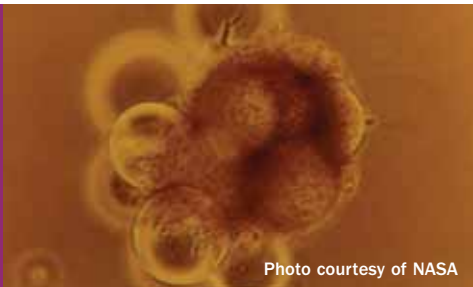
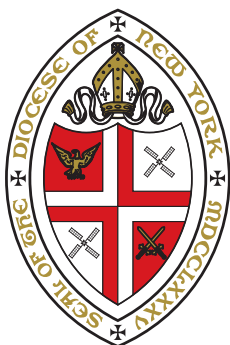


Photo courtesy of NASA

THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

DECEMBER 2009



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For the first time in many years, the diocese has welcomed a new congregation into its midst. In a letter dated Sept. 23, 2009, Bishop Sisk informed the members of the Bronx-based "St. Mary's Ghanaian Episcopal (Anglican) Church" that he had decided to admit it "officially and effective immediately, as a mission church in the Episcopal Diocese of New York" under that name. Delegates at the Diocesan Convention joined Bishops Sisk and Roskam in giving a warm welcome to members of the congregation on their introduction by the Rev. Canon Williamson Taylor.

Photo by Lynette Wilson

Facing Financial Facts

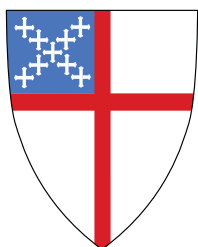
Convention votes to reduce assessment formula, adopts \$10 million budget for 2010 *By Lynette Wilson*

The one-day 233rd Diocesan Convention at the Cathedral of St. John the Divine—at which two hundred clergy and 206 lay delegates were seated—voted overwhelmingly on Saturday, Nov. 21 to permanently reduce the amount of money each parish pays to the Diocese annually and to adopt new "consequences" for

parishes in default of those payments.

The Convention also passed a \$10 million budget for 2010, reflecting tough economic times.

In his convention address (printed in full on page 6), Bishop Mark Sisk expressed his gratitude for the 232nd convention's "confidence and trust" for passing a budget "that we all *(continued on page 4)*



THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE
EPISCOPAL DIOCESE OF NEW YORK

www.diocesenyn.org

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The purpose of *The Episcopal New Yorker* is to unify The Episcopal Diocese of New York so that people may know and live out the Gospel. It does this by freely communicating the news of the diocese, its parishes, and the Worldwide Anglican Communion in a way that is relevant to the lives of its readers.

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SUBSCRIPTIONS

The Episcopal New Yorker is sent to all current members of congregations in the diocese. If you are not receiving your copy, please call or email the editor at the contact information listed below. Subscriptions are available for people outside the diocese for \$15 annually. Send checks payable to The Episcopal Diocese of New York at the address listed below.

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www.diocesenyn.org



Ms. Carla Burns unveils the new portrait of Bishop Suffragan Harold L. Wright (1928-1978) at the Diocesan Convention on Nov. 21. Bishop Wright was the first black bishop in the history of the Diocese of New York. His portrait now hangs in Donegan Hall in Diocesan House.

Photo by Lynette Wilson

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scription fee. However, if you are a parishioner and you would like to help pay for the cost of publishing the *ENY*, please send your donation to Editor, *The Episcopal New Yorker*, 1047 Amsterdam Ave., New York, NY 10025.

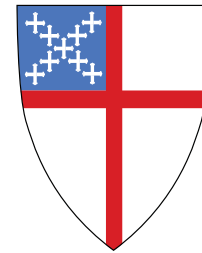
THE BISHOP'S MESSAGE

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The Rt. Rev. Catherine S. Roskam

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God's Cosmic Yes

By the Rt. Rev. Catherine S. Roskam



The Rt. Rev.
Catherine S. Roskam

Recently I saw a trailer for a new movie called "2012." In its terrifying scenario, the main character, played by John Cusack, is madly driving with his family just ahead of buckling streets and an exploding world.

How ironic that such a movie would be released around the beginning of Advent. Many of the writers of scriptures gave us similar catastrophic visions in the material the community of faith has come to term "apocalypse." Apocalypse is one of the two major themes of Advent.

Apocalyptic is the literature of a people in *extremis*—when it looks like nothing can save them but the direct intervention of God in the confrontation of evil and the rescue of the faithful. Daniel especially under the brutal reign of the Greek Seleucid King Antiochus IV Epiphanes, who ruled the Jews from 175–164 BC, gives us a vocabulary of apocalypse later adapted by John in his Book of Revelation, written during the Roman persecutions. Other prophets give us apocalyptic visions, as does Jesus, also.

It's easy to see why in this time of economic struggle and climate change, the popular culture might play out its own variation of this genre. I don't know how the movie ends, but apocalypse in scripture always ends with justice. Evil gets punished and the faithful good get their just reward. Only, as some of the prophets are quick to point out, the people of God ought not to be too confident about being among the saved, if they have been behaving badly.

Over and against this theme of apocalypse another Advent theme plays in welcome counterpoint. It is a theme of hope and beauty. It speaks of restoration and new life, of deserts in bloom, and of a gracious savior who is to come. Although this theme runs throughout both Hebrew and Christian scripture, it is embodied in the person of Mary, waiting for the birth of her son, our Savior Jesus Christ. His birth is God's cosmic Yes in the face of all the No of human sin and suffering and death.

Sometimes it's easy to go with apocalypse, to throw up our hands in despair at all we see happening around us. Christian hope calls us to more than that. While we recognize the truth that apocalyptic visions can hold, the cry for justice implicit in them and the need for repentance and amendment of life, nevertheless we trust in the power of the One who is to come, who is God's ultimate Word of hope, peace and reconciling love. Come, Lord Jesus, come!

The Rt. Rev. Catherine S. Roskam,
Bishop Suffragan

El Sí de Dios

Por el Reverendísimo Obispo Catherine S. Roskam

Recientemente vi un avance de la película llamada "2012". En su aterrador guión el personaje principal, interpretado por John Cusack, está con su familia conduciendo frenéticamente precisamente por delante de calles cerradas y un mundo en explosión. Que irónico que este tipo de película haya salido cerca del comienzo del Adviento. Muchos de los escritores de las Escrituras nos dieron visiones catastróficas similares, en el material que la comunidad de fe ha llamado "Apocalipsis". El Apocalipsis es uno de los dos temas más importantes del Adviento.

Apocalíptica es la literatura de un pueblo in *extremis* (en los últimos instantes de su existencia) —cuando parece que nada los puede salvar, tan solo la intervención directa de Dios, en el enfrentamiento del mal y el rescate de los fieles. Daniel, especialmente bajo el reinado brutal del rey griego Selúcida, Antíoco IV Epifanes, quien gobernó a los judíos desde 175 hasta 164 a.C., nos da un vocabulario de apocalipsis posteriormente adaptado por Juan en su Libro de Revelaciones, escrito durante las persecuciones romanas. Otros profetas también nos dan visiones apocalípticas, como también lo hace Jesús.

Es fácil ver por qué durante este tiempo de lucha económica y cambio climático, la cultura popular puede desarrollar su propia variación de este género. Yo no se como termina la película pero el Apocalipsis en las Escrituras siempre termina con justicia. El demonio es castigado y los buenos fieles reciben su justa recompensa. Pero, como algunos de los profetas son expeditos en resaltar, el pueblo de Dios no debería confiarse demasiado en que está entre los salvados, si ellos se han estado comportando mal.

En contraste con este tema del Apocalipsis otro tema de Adviento juega un papel de armoniosa bienvenida. Es un tema de esperanza y belleza. Él habla de la restauración de una nueva vida, de desiertos en flor y de un misericordioso salvador que está por venir. Aunque este tema se encuentra en toda las Escrituras, tanto la hebrea como la cristiana, está encarnado en la persona de María esperando por el nacimiento de su hijo, nuestro Salvador Jesucristo. Su nacimiento es el Sí al legado del amor de Dios respecto a todos los No del pecado humano, del sufrimiento y de la muerte.

Algunas veces es fácil dejarse llevar por el apocalipsis, levantar nuestras manos con desesperación frente a todo lo que pasa a nuestro alrededor. La esperanza cristiana nos llama a algo más que eso. Mientras reconocemos la verdad que las visiones apocalípticas puedan contener, el grito por la justicia implícito en ellas y la necesidad de arrepentimiento y reparación en nuestra vida, confiemos a pesar de todo, en el poder de Aquel que va a venir, quien es la máxima palabra de Dios de esperanza, paz y amor reconciliador. ¡Ven Señor Jesús, ven!

Por la Reverendísima Obispo Catherine S. Roskam
Obispo Sufragánea

Traducido por Lila Botero

Facing Financial Facts

By Lynette Wilson

(continued from the cover)

knew could not be met.” That 2009, \$12.8 million dollar, budget was later reduced by about \$2 million, or 15 percent, and the Diocese’s Board of Trustees, in response to economic crisis, also approved an across the board 20 percent reduction in the 2009 parish assessment.

CHANGE IN FUNDING PROGRAM OF THE DIOCESE

In a vote by “orders”—meaning clergy and lay deputies voted separately with a two-thirds vote in favor required for the resolution to pass—both bodies voted to amend Canon 18, or the Funding Program of the Diocese, to reduce the assessment formula percentages and change the brackets, and to permit a multi-step process that could end in the conversion of a parish to a mission congregation if a congregation is in default of its assessment and unwilling to work with the Adjustment Board over three consecutive conventions.

(Mission status takes all independence from the parish (dissolving the vestry) and places it under the control of the diocese, and the diocesan bishop appoints a priest.)

The resolution, proposed by the Rev. Canon Susan Harriss and Walcott B. Dunham, Jr., co-chairs of the Special Committee on the Diocesan Budget Process and Assessment that was formed after the 232nd convention to examine the entire diocesan budget and assessment process (and more recently appointed by Bishop Sisk to be co-chairs of the newly reformed Adjustment Board), was the only convention resolution discussed on the floor.

According to the Special Committee’s report, of the Diocese’s 148 parishes with assessments, 71 parishes (48 percent) paid in full through June 30, while another 34 paid reduced amounts. 43 parishes haven’t made any contributions at all to the diocesan budget (two parishes refuse to contribute to the diocese in protest of certain actions of the Episcopal Church). The current economic recession, which economists agree began in 2007, has parishes large and small struggling to make ends meet.

REDUCED ASSESSMENT FORMULA FOR 2010 AND BEYOND

The revised assessment formula to take effect in 2010:

Net Operating Income (NOI)

New rates and brackets:

4% on NOI from \$1 to \$50,000

10% on NOI from \$50,000 to \$200,000

15% on NOI from \$200,000 to \$500,000

20% on NOI in excess of \$500,000

The amended Canon authorizes the Trustees to increase the dollar levels which mark the brackets (but not the percentages) to take into account inflation in the cost of the major items making up the budgets of parishes in the Diocese of New York.

BACKGROUND TO THE CHANGES

To help in its evaluation of the budget and assessment process, the Special Committee developed a survey to evaluate parishes’ perceptions of the Diocese and whether they considered the current assessment and adjustment board system to be fair and effective. In addition, the survey included several questions concerning the impact of the financial crisis on the parishes’ operating budgets, endowments and pledging, according to the draft report.

Teams of two committee members, one lay and one clergy, visited 28 parishes in all corners of the Diocese, excluding parishes on the Congregational Support Plan—the single, largest line item in the diocesan budget—to interview the rector, wardens and treasurer of each, using the survey as talking points, and matching committee members with parishes similar to their own. (An additional 42 parishes completed and submitted the questionnaire to the committee for inclusion in the study.)

The committee also deliberately chose parishes that had prior experience with the Adjustment Board, which can reduce a parish’s assessment, and those in arrears for the first time. As a result of the report, parishes can now work with the Adjustment Board in the current budget year, rather than waiting until the year is closed, to confront the problem as it is happening, drawing on diocesan staff to help the parish to grow in strength.

The full text of the report is available online as a downloadable pdf. Go to www.diocesenyny.org>The Diocese>Governance>The Diocesan Convention. Then click on the link beginning “Final Report...” at the bottom of the right hand menu under “See also.”

“It [the Diocese’s purpose] is this: to build up the body of Christ in order that the Gospel may be proclaimed more clearly. Most of that work is done through the congregations of the Diocese, and, therefore, as one would expect, over half of the Diocesan budget goes to direct support of congregations in their work and ministry... .”

—Bishop Sisk

For the full text of Bishop Sisk’s address, go to page 6

Before Harriss offered the resolution to convention, she pointed out that the report found that many people in the diocese do not know what the diocesan budget is for, or how the diocese itself operates, she said, a subject Bishop Sisk talked about in his address.

The Rev. Stephen Holton, rector of St. Paul’s on-the-Hill in Ossining, rose “to support the extraordinarily pastoral nature of this resolution,” he said.

The Rev. Canon George W. Brandt, Jr., rector of St. Michael’s Church in Manhattan, spoke against the resolution, saying that the assessment formula (even as reduced) inhibits growth in large parishes. “Twenty percent of \$500,000 in a large parish is staff,” he said, adding that large parishes need staff to support and nurture growth, and that churches cannot depend on volunteers as they did in the past. (According to the diocesan assessment formula, parishes reporting an average operating income greater than \$500,000 over the two years measured pay a 20 percent assessment on the margin above that figure. Prior to the passage of this resolution, parishes paid a 25 percent assessment in this bracket.). In regard to consequences for parishes in default of assessment, Brandt said: “penalties dragged out over three years are an invitation to bureaucracy.”

The Rev. Rhonda Rubinson, interim priest at St. Philip’s Church in Harlem, spoke about her church’s

struggle to pay its assessment. St. Philip’s didn’t pay for two years, she said; finally, after working with the Adjustment Board, it began making monthly payments, which had allowed St. Philip’s to “fold its assessment into its bills.”

THE BUDGET

The \$10 million assessment budget was presented by the Rev. Michael Phillips, chairman of the Budget and Finance Committee, and was approved overwhelmingly and without discussion.

Phillips explained that revenue is down in all four income categories – assessments from congregations, CSP income, investment funds and rental income and increase in reserve for doubtful receivables.

Phillips also explained that the budget and finance committee did not consider requests for funds from program directors as has been customary. “We were not sure there would be funding aside from the bare bones,” he said, adding that the 2010 budget is a “best guess” estimate at this time, which will require new ways of working, creativity, renewed vision and new energy. “We do what we’ve always done so long as we can afford it.”

Wilson is interim editor of *Episcopal Life Media* and a former editor of the ENY.

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Bishop Mark S. Sisk's Address to the 233rd Convention of the Diocese

The Cathedral of St. John the Divine, Nov. 21

Good morning. I am delighted to greet you at this 233rd Convention of the Diocese of New York.

As in years past I want to recall to our attention the fundamental truth that grounds everything we do, "Nothing will happen here today that is not of interest to Christ."

Again, as has been my custom I want to open these remarks by offering a word of thanks to those who have worked so hard to make certain that these hours together in Convention are as fruitful as possible. In particular I want to highlight the contribution and efforts of our Secretary of Convention, James Forde, also John Osgood, the Assistant Secretaries of Convention and the members of the Convention Planning Committee. In addition I offer special thanks to Sara Saavedra for her care and attention in organizing this large and complicated event.

This past year has been one of significant transition within the staff who serve the diocese. We have said goodbye to Bishop E. Don Taylor who retired to become rector of the Parish Church of Kingston, Jamaica. I was pleased to preach his installation sermon there, and I can assure you that he is well and happily ensconced in his beloved Jamaica. In addition we have said goodbye to Tina Donovan, Lynnette Wilson, Mark Cyr, Sara Condon, and Winnie Varghese. Just this past week Dan Webster has announced his resignation to become Canon for Evangelism and Ministry Development in the Diocese of Maryland.

In addition to all this, we have been immensely saddened by the death of Edel Ferguson, long-time member of the finance office.

As you would imagine the reasons for these departures have been as varied as the individuals themselves. However, the net result has been two things. First, and most obviously a significant increase in the work-load of the remaining staff. I want to take this opportunity to publicly thank them all for their willingness to step up and shoulder extra responsibilities, working longer hours, and doing it all with a good spirit, even though they, like so many others, did not have any salary adjustment to compensate for that extra work. The proposed budget will address this issue in a modest way. A second consequence of this significant staff reduction has been to force a sharpened focus on exactly where our efforts need to be directed. I will return to this challenge later in these remarks.

There is another impending departure that should not go unnoticed. David Wilmot, who has served as the President of the Diocesan Investment Trust, has resigned that position, having accepted a new post that has him moving to Portland, Oregon. And a second is that of Chuck Banks who has served so faithfully as Vice-Chancellor, is moving to Pennsylvania.

In addition to these good-byes, I am happy to say, we have some welcomes to offer as well. Foremost among those is our welcome of St. Mary's Ghanaian Congregation which was formed as a mission church in the diocese just this past September. Welcome to you, the people of St. Mary's.

Another heart-felt welcome is to Allen Barnett our new Chief of Finance and Operations. Allen began his work with us this past January and continues to bring clear vision and creative suggestions as to how we can serve the people of the diocese more effectively and still more efficiently.

There are two other quasi "welcomes" that I want to share that are of a more historic nature.

The first is to make mention of the fact that Justice Thurgood Marshall, sometime vestryman at St. Philip's Church, in Harlem, was, by action of this past summer's General Convention, added to our book of Lesser Feasts and Fasts, in the future to be known under the title Holy Women, Holy Men. We will look to an occasion later in the year to celebrate this recognition in a fitting service of celebration.

Another historic welcome is that of the portrait of the late Rt. Rev. Harold Wright, the first African American Bishop in this diocese. It was my pleasure to have worked with Bishop Wright when he served as Suffragan Bishop of New York from 1974 to 1978. I have felt for some time that we as a diocese would be stronger if we were more aware of the depth and range of people who have served among us as bishops; hence his new portrait which will, over time, greatly enrich our collective awareness of who we are as a community of faith. Later we'll have a more formal unveiling.

This past year has been especially intense. Coming in the midst of it all was our General Convention this past July. I don't plan to spend more than a minute or two discussing it, but it is important to note it in passing because these triennial meetings are central to our institutional life as a Church. In the end, in my opinion at least, the most important things done by Convention: the adoption of a much reduced budget, a church-wide health plan, and a new disciplinary canon got very little attention, while intentionally ambiguous actions relating to the ordination of bishops in same-sex committed relationships and the blessing of same-sex unions dominated media coverage.

Speaking directly to the institutional life of this diocese, a good bit of this past year has been dominated by the need to shape a conscientious response to the economic implosion that has been so all consuming. The guiding principle has been to be realistic without being panicked; yet to fulfill the primary mission of the diocese which is: to be of service to, and to assist, the parishes and people of this diocese in their life in Christ and growth in their mission.

I am deeply grateful for the confidence and trust that this Convention expressed last year when it passed a budget that we all knew could not be met. You acted on the conviction that the appropriate diocesan entity, namely the Trustees of the diocese, would do the right thing. And we have tried to do just that. In the end, the budget you approved last year was slashed by almost 2 million dollars. That is on the order of 15% decrease.

These painful cuts were necessary to address the reality

of the situation that we all faced. Some staff positions were eliminated, others have been left unfilled. Hard decisions had to be made when congregations reapplied for Congregational Support. It is easy, even natural, to see such decisions as negative judgments. However, as understandable as that might seem; it is not true. I know that Congregations in the CSP work hard to carry out their ministry in their own community, and do much to further the larger work of the diocese. It is entirely understandable that those congregations feel vulnerable; however, I am convinced we should never lose sight of the importance of their work and ministry. The challenge will be to find new and creative ways to carry that mission forward. The dedication of the faithful people all across this diocese gives me confidence that we will continue to bear witness to our Lord's message of hope in this and in every future generation.

Another crucial step this past year was the appointment of the Special Committee on the Assessment that I promised in my address last November. Their charge was to look to our assessment and determine whether it is as fair as possible, and whether our budgeting process itself can be made more flexible and responsive. Under the co-chairs the Rev. Canon Susan Harriss and Mr. Wolcott Dunham, a very able and dedicated committee deliberated extensively and deeply. They produced an outstanding report which I hope and trust is familiar to you all. The key finding, which I was particularly pleased to see, is the widespread agreement in the diocese that we are a community, bound to each other, and that we are all better for that. It follows that if we are to continue and thrive as a community each member of the community must contribute its fair share of financial and other resources. The Report contains recommendations, which have already been adopted by the trustees, to strengthen the Review Board's ability to work with parishes encountering difficulties in meeting their assessment obligations. The Report also recommended reducing the assessment rate to provide relief for parishes paying their full assessments. The trustees approved a 20% reduction for the 2009 assessment and this Convention is being asked to approve a permanent reduction in assessment rates. And, as will be discussed, the report provides means by which every congregation of the diocese, even those in the most difficult circumstances, can be drawn back into our common life.

It is worth remembering in this context exactly what the purpose of the diocese qua diocese actually is. It is this: to build up the body of Christ in order that the Gospel may be proclaimed more clearly. Most of that work is done through the congregations of the diocese, and, therefore, as one would expect, over half of the diocesan budget goes to direct support of congregations in their work and ministry through such services as: the Canons for Congregational Development who help congregations think through and work through their plans for development, the funding and technical advice of a very able property support staff person, as well as stewardship counsel. College chaplains

on the various campuses guide young adults while our Canon for Christian Formation helps parishes with their youth group and other types of educational planning. Our Canon for Deployment works with congregations (typically between 10 and 15% of all congregations in the diocese every year) as they look for new clergy to help lead their congregation. The Canon for Ministry who works with those who are in the complex and very demanding ordination process, and the Canon for Pastoral Care of the Clergy extends the pastoral care of the bishop's office to the more than 600 priests and deacons who are canonically resident in this diocese.

In addition some support goes to strengthening the structures of the Diocese as they, in turn, provide the infrastructure of support that enables the diocese to function. I think specifically of the increasingly sophisticated internet capability that we hope will greatly assist our efforts to communicate more clearly – this being one of the things that our Special Committee identified as a pressing need.

And finally some support goes to assist our National Church as we, at that national and international level, seek to make known the saving love of God as revealed in Jesus.

It is my profound hope that this Convention will support the recommendations and accept the canonical provisions proposed by the Special Committee.

The Budget you will be asked to consider reflects the new economic realities, realities that I believe will be with us for some years.

In my view it would be a mistake to see this reduced budget in terms of retrenchment. In fact the hard cuts and reassessments that have been forced upon us have the potential of being a good thing. It will be a good thing if we don't lose our nerve and become distracted by the very real dangers that swirl around us. These forced reductions will be good for us if we do two things; if we embrace them not out of a sense of desperation and if we recognize in them an opportunity to focus and refocus once again on the ministry that God has entrusted to our so very fallible hands.

I am convinced that the budget that you have before you is a mission oriented budget. It asks us to focus sharply, very sharply, on the work that we have been given to do. In addition it reflects the things we have learned during the course of this past year when, to ease the budget pressure, we have done without in several positions. The budget you will consider proposes the gradual restoration of three of the seven positions that have gone unfilled during this current year. These three are: a college chaplain, the archdeacon and an assistant Bishop. The specific plan is to restructure the chaplain position and fill it, as well as that of the Assistant Bishop by September, and the archdeacon position in late winter or early spring of this year.

I want to say a further word about these latter two positions. One of the things that we have learned is that the role of Archdeacon really is one that needs to be filled. Our work with the larger Church, as well as our work with emerg-



The Rt. Rev. Mark S. Sisk

Photo by Lynette Wilson

ing congregations, the ecumenical and interfaith work that has become increasingly pressing, and what remains of what I continue to believe is the quite important Public Voice initiative, desperately needs focused staff interest. I am all too aware of what is not getting adequate attention in this broad field, as well as how often we have been scrambling to meet a suddenly apparent crisis. I would like to acknowledge the members of the clergy and staff who are representing the diocese at various state and local gatherings during this transition.

My request for continued funding for an Assistant Bishop represents two convictions. First, given that there are nearly 200 congregations in this diocese, our long history has repeatedly demonstrated that we simply need three bishops to attend to them. Second, and to be quite blunt about it, my hope to recruit an assistant bishop rather than call for a second suffragan bishop, is simply to avoid unnecessary crosscurrents when the time comes to elect my successor (which time, by the way, is not now).

Despite, or perhaps I ought to say, because of, or at least in the light of, the budget constraints of this past year, we have made several important steps forward. The Council of Bishops of New York State has been shaping up quite nicely. We met with Governor Paterson in the spring, and recently have communicated to him our concern as to proposed cuts in the state education budget. This effort is in accord with the long standing concern of this diocese that we not sacrifice the education of our children on the altar of convenience and it is buttressed by our expanding "All our Children" initiative. In this same theme I am especially pleased that our Carpenter's Kids program continues to expand as well.

A second initiative that has been taken is the appointment Fr. Ted Pardoe, as the first director of the newly established Diocesan Institute for Continued Learning. It is our hope and intention to utilize our about-to-be greatly up-graded computer capacities to provide distance learning opportunities as a parish resource.

But, one might ask, "Why all this?" In the light of an on-going and perhaps accelerating environmental crisis, of interminable wars which produce incomprehensible suffer-

ing, seemingly without end; in the face of an economic crisis that, at best, may be making a slow and halting recovery, in the light of global forces, that in their tedious and overwhelming power, seem to have numbed the human heart, why, in heavens name, would we worry with the minutia of Church life?

I was reminded of the answer to that question by a friend of mine who died this past June. He was an exceedingly taciturn auto mechanic. He was also a veteran of World War II. The ambulance he drove was the second to reach Omaha Beach on D Day. When not driving an ambulance he had driven diesel laden fuel trucks for General Patton's tanks in the Battle of the Bulge. For years I knew only these bare outlines. But then toward the end of his life he began to talk about it in detail. One day I asked him "Why, Why had he chosen to tell these stories

after all these years." His answer was simple. Because, he said, "They are saying the concentration camps didn't happen. And they did. I was there. I entered Buchenwald when the ovens were still warm. I saw it. I was there. I am a witness."

Well folks, you and I are witnesses too. There are those who are saying that poverty, and the injustices that flow from it, are largely resolved. There are those who say that in every large society, in every field of conflict, there must be acceptable levels of collateral damage. They say, no bomb, no rocket, can avoid hitting any civilian. No program can see to it that everyone gets an adequate education. It is not possible for all people to have reasonable healthcare. Not everyone who wants a job can get one. You can't expect everyone who is issued a credit card can fathom the fine print even though that fine print may entrap them in a lifetime of servitude to a debt they can never overcome. A fully accessible justice system is a nice ideal but not a practical reality. These, and countless others, are all the collateral damage of our global world.

As Christians we are to bear witness: that these things are not so. People are children of God. People can never be reduced to a calculation. They can never be dismissed as regrettable but necessary collateral damage. Nor can they be relegated to the trash heap of humanity with a label: criminal, terrorist, immigrant, chronically indigent, incorrigible offender, or for that matter: conservative or liberal.

We can not stand by without witnessing. We are all God's children. We are all embraced in the arms of God's Divine Love.

That is the vocation of our community. That is why we work so hard. We are called to be here, and to continue to be here, in order that we might bear witness that all is not well – all is not as it should be. But ours is not a message of doom. Far from it – ours is the good news of the truth. And the truth is that, through our sacrifice, but above all through God's own sacrifice – all will be well. And all manner of things will be well. Do not lose hope – by the power of the Holy Spirit we dwell in the life of the Christ of God, now and unto the ages of ages.

Thank you.

Bishop's Crosses

During the 233rd Diocesan Convention, Bishop Mark S. Sisk awarded the Bishop's Cross to five people – including a married couple—who have displayed exemplary integrity in their Christian witness and extraordinary service to the church.

The Bishop's Cross is one of the highest honors that the Bishop of New York can bestow; it is an old and special custom. The following narratives were read at the presentation of the Bishop's Cross.



Charles Banks: "... consistent endeavor to display... fidelity to his calling and devotion to his baptismal covenant."

CHARLES G. BANKS, JR., ESQ.

It is both a privilege and a pleasure to be granted the opportunity to work with someone who approaches their profession with a deep sense of vocation. In such a relationship, labor assumes the creative and transformative aspects which give strength to the church and glory to God. With such an individual our common endeavors become an offering of integrity and sincere dedication, as well as an act of prayer. We have experienced this privilege in our association with the Honorable Charles G. Banks, Jr. Chuck, as so many know him, graduated with a bachelor's degree from Yale University in 1959, served four years in the United States Marine Corps, received his law degree from Columbia University, and was admitted to the New York state bar in 1966. He has devoted countless hours to his community in various capacities: as the supervisor of the Town of New Castle, as president of the Westchester Association of Town Supervisors, as Chair of the Westchester Bar Association Lawyer Referral Service and most recently as a town justice for the Town of Bedford. He has offered distinguished and sacrificial service as a vice-chancellor of this Diocese for 11 years, counseling the bishops and diocesan leaders and working indefatigably with parishes on all manner of problems and opportunities. At the same time he has served his parish of St. Matthew's Bedford as a lay reader, former clerk of the vestry, and long-time legal counsel.



Jan and Wayne Downing: "Jan operates and coordinates the food pantry ... in a manner that notably respects the dignity of those who arrive for assistance. Wayne has been at the forefront of reaching out ... to the disadvantaged youth of the Community..."

JAN C. DOWNING & WAYNE J. DOWNING

In the prayer book liturgy for marriage, the church asks God to make the couple's "life together a sign of Christ's love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair ... [and to] ... give them such fulfillment of their mutual affection that they may reach out in love and concern for others." With Jan and Wayne Downing we have a living example of this prayer in our midst. Their life together is an instructive and effective sign of Christ's love to this world because their mutual affection has issued forth in exceptional compassion for others. Jan operates and coordinates the food pantry at St. John's Church, Monticello, in a manner that notably respects the dignity of those who arrive for assistance. Wayne has been at the forefront of reaching out through a variety of creative programs, to the disadvantaged youth of the community—helping them to create opportunities for themselves and welcoming them into the life of the parish. Their ecumenical interaction adds to the sense of community where they reside. Their passion for social justice has not only led them to develop economic opportunities for one of the poorest counties of this state, but also has prompted them to elevate global concerns and needs for our response and relief. Their labor of servanthood is based on, and supplemented by, their extensive work in their parish community and their participation in various ministries in our diocese, particularly the Rural and Migrant Ministry. They are models of the holy being displayed in the ordinary.



Margaret Cash: "Her labors have indeed brought her honor in the city gate."

MARGARET ANN CASH

In the Book of Proverbs we are reminded that "... it is the God-fearing woman who is honored. Extol her for the fruit of all her toil, and let her labors bring her honor in the city gate. "(31:30-31). We bring now to Margaret Cash the honor she justly de-

Photos by Lynette Wilson

www.dioceseny.org

serves because of the fidelity to the faith that she has so consistently displayed. As the granddaughter of an Episcopal priest, she inherited and modeled longevity and dependability as distinctive characteristics of her personality. She has been a leader in her parish of St. Andrew's Church, Harlem, for over 40 years, and is credited with the parochial restoration of the Episcopal Church Women (ECW) chapter and many years of service as a member of the vestry along with several important parish committees, organizations and projects. This dedication to the ECW and its ministry led to her extensive involvement on the diocesan and national levels, having filled a distinguished term of six years as the president of the diocesan ECW, as well as having been recognized by receiving the Distinguished Award at the national Triennial Meeting in 2006. This labor of prayer prompted her participation in two of the annual conferences sponsored by the Anglican Women's Empowerment, in conjunction with the United Nations Committee on the Status of Women. In our diocesan life she has distinguished herself by participation on the Commission on Ministry, the Congregational Life and Mission Commission, the Global Women's Task Force and the ECW of Province Two. Prior to her retirement she served as the assistant director of the Retired and Senior Volunteer Program of the Community Service Society of New York. She currently enjoys life with her husband and three daughters, continues her work as a member of the Delta Sigma Theta Sorority, and serves as an adjunct lecturer and faculty advisor in the master's degree program at the Hunter College School of Social Work. Her labors have indeed brought her honor in the city gate.



Kyoko Mary Kageyama: "a foundation and a beacon for the Metropolitan Japanese Ministry."

KYOKO MARY KAGEYAMA

It is a source of joy this year that we celebrate the milestone of a century and a half of the Anglican presence in Japan, initiated by two missionaries from The Episcopal Church. The Nippon Sei Ko Kai, known in English as the Japanese Holy Catholic Church, has been an inspired and inspiring Province in the Anglican Communion. It is richly symbolic of our interdependence that we, in the Diocese of New York, have benefited from reciprocal missionary work in the life and ministry of Kyoko Mary Kageyama. She was the first married woman to receive a degree from our seminary in Japan, and she has employed her theological training effectively by the exemplary lay ministry of her life. She has been both a foundation and a beacon for the Metropolitan Japanese Ministry, serving as its Missioner for ten years. With her encouragement the ministry of MJM extends back to Japan through MJM Tokyo. In her baptismal vocation Kyoko now functions as the first Spiritual Director for the seminary in Tokyo. Over the years she has been deeply involved in the work of the diocesan Commission on Ministry and the Anti-Racism Committee; Episcopal Asiamerica Ministries, nationally, and has been very active in her support of Anglican Women's Empowerment, globally. Additionally she has translated work of the well-known spiritual writer, Henri Nouwen, into Japanese. The offering of her time and her heart has been made with distinctive charm, grace and humility.

The Crucifix

By Davidson Garrett

A huge crucifix, handcrafted by a troop of Boy Scouts from South Carolina hangs on my bedroom wall. Three feet in length, two-and-a-half feet wide, a simple cross designed out of pine two-by-fours, painted reddish brown, heavily shellacked. Nailed to the wood, an eighteen inch figure of Jesus fashioned from a sturdy firefighter's rope; his human form shaped by small lasso loops coiled like snakes, depicting a suffering head and body: sinewy arms outstretched, bowline knots suggest pierced extremities. I visualize a group of teenage boys dressed in crisp, tan and green uniforms meeting together in a church basement diligently sanding splintery edges—abundant with youthful zest. Their slender fingers, unraveling strands of thick braiding, twisting threads into an artful, fibrous image, representing the Son of God drooping in brutal agony. Transported to New York, given to me by an Anglo-Catholic priest, long gone from my life, my Christ-rope crucifix—beckons me to strive for holiness, gazing at its frayed majesty, upon rising each morning. Praying for guidance, sometimes an ardent believer, other times doubtful, I often think of those productive adolescents collectively constructing this stark savior. How many of them still breathe earth's air decades away from school and scouting—unaware of their lasting gift to me?

Garrett is a member of the Congregation of St. Saviour and the author of King Lear of the Taxi: Musings of a New York City Actor/Taxi Driver.

Nurture at Home

Incarnation Camp: It's great, its historic, its affordable— and it's ours!

By the Rev. Canon Peter Larom

Over 1,500 youngsters made their way to Incarnation Camp in Ivoryton, Ct, this past summer, the majority of them from the Diocese of New York. Over 100 were part of the New York Diocese Summer Youth Event, led by Liz Moeller, which makes its annual retreat at Incarnation every August. Other participants were members of youth choirs (including Trinity, St. Thomas, St. Bartholomew's, and Transfiguration) that make a yearly pilgrimage to Incarnation for a week of fun and rehearsal.

Founded in 1886 by Church of the Incarnation in Manhattan, Incarnation is the oldest and one of the largest of over 65 Episcopal camps in the US—and it is also America's oldest co-ed camp. Its summer sleep away camps, *Pequot for Boys*, *Sherwood for Girls* and *Pioneer Village for Teens*, have both the church and values focus of traditional diocesan camps and also the varied sports, water activities, camping, and arts and crafts activities of privately owned camps. Although it has historically served youngsters from the Diocese of New York, campers

now come from many states and even from overseas. Led by Karen Fairbairn, a Methodist Youth Pastor with experience in several large camps, Incarnation offers a Sunday Chapel Service and the (optional) Eucharist, but at the same time is respectful of a variety of traditions, including Jewish, that make up the camper population. The camp this coming summer will have one month long session in July and two two-week sessions.

As camper parent, and Reverend, Kristin Kopren put it: "My daughters (grades 4 and 7) spent four weeks at this year's camp and had an amazing experience; I think that other students at my school [St. Hilda's & St. Hugh's] have been happy campers, too."

"The magic of the memories brought home from camp is wonderful. Incarnation Camp has become an integral part of yet another generation of our family," said Stephen & Kelly Cary. New York Times columnist David Brooks, who has held such titles as Incarnation camper, counselor and member of the board, said that Incarnation (Also for a time called ECCC) was a place "where kids could be kids." A 2007 Lily Fund study showed that a child's experience at a summer camp had a discernibly positive effect on child's self-confidence.

Thanks to the generous support of 27 sponsoring parishes, 20 of which are in the Diocese of New York, Incarnation is able to offer a robust summer program at less than half the cost of comparable private camps. Pequot, Sherwood and Pioneer Village offer priceless experiences. Families in the diocese can find out more at www.incarnation-camp.org or call Karen Fairbairn at 860 767 0848.

Larom is the director of Incarnation Camp.



July 4th Celebrations at Camp Sherwood.



Archery Instruction at Camp Pequot.



A Summer of Brotherhood



With the Livestock

Nurture Abroad



The author and her daughter help women in the village of Mindanti prepare lunch.



Children in Mindanti meet the van carrying the missionaries and are eager to play.

Photos bytktktktktk

Hand in Hand in Malawi

Mission trips may look like a costly extravagance, but they aren't, says the writer after her transformative visit to the south-east African country of Malawi.

By *Suzanne Oliver*

I looked poverty in the face, and she smiled back. I had been afraid to see how she would respond to my full set of teeth, my sturdy shoes and watch, my good fortune to thrive to the age of 44. Would she see me as an affront to her life with AIDS and malaria; to the hours of carrying water, gathering firewood, working her hoe; to her lack of schooling and nutrition? But poverty held my hand and said, "Thank you for having the courage to look at me, work with me, and laugh with me. My life is hard, but when you are with me, you make it better."

For as long as I can remember I've wanted to go to sub-Saharan Africa—to stand amid tall grass and elephants, to see the landscape of early humanity, and to bring relief to people in desperate need. But somehow it seemed indulgent: It made more sense to donate to relief organizations and volunteer at home; I didn't have any particularly useful skills; and, as a writer and mother of three, I didn't have the time.

But when members of my church returned raving about mission trips to Malawi, my objections were increasingly outweighed by their enthusiasm and transformative experiences. I started to catch what is affectionately known at St. James' as "Malawi Wowi." Then, when I learned that the 2009 St. James' *Partners in Mission* trip was to a village near the home of my cousin, who had worked in Malawi for six years with the Peace Corps and various NGOs, I decided to go. I saved up the money to pay for the trip for my 13-year-old daughter and myself, and enrolled my two younger children in camp.

What did I find in Malawi? A stable government with a multi-party system; an Anglican diocese responding capably to real needs; Christians and Muslims living peacefully side by side; and hundreds of others working to improve what is aptly known as the "warm heart of Africa." Yes, I saw AIDS orphans, malnutrition, poor education facilities, and unsanitary conditions. But I left Malawi knowing that these problems can be solved, especially if governments in the developed world live up to the U.N.'s goals and increase their giving to a mere 0.7 percent of GDP.

We left the city of Blantyre for the village of Mindanti the morning the recently re-elected president announced his new cabinet. Bingu wa Mutharika, a former World Bank economist, aims to make Malawi an economic miracle, "following the footpaths of the Asian Tigers." As we passed women washing clothes in streams, crude brick huts, and dirty marketplaces, his job seemed enormous. Yet our hosts' enthusiasm for Mutharika was palpable. "He promises to put money in people's pockets," laughed our partner from the Diocese of Southern Malawi, Archdeacon Justice Msini. Already, he's put food in their bellies through fertilizer subsidies that have improved crop yields. His government has also reduced corruption, improved roads and is focusing on education.

When we pulled into the village, the children engulfed us. Their bodies and clothes were dirty, and most bore signs of malnutrition. A few carried plastic sugar bags containing slim, tattered school notebooks. Others carried younger siblings in slings on their backs. I asked their names. Our common vocabulary quickly exhausted, I broke into "Head, Shoulders, Knees and Toes," which they enthusiastically took up. We played for hours. I touched their patchy heads in Duck, Duck, Goose and pressed my hands to theirs in Miss Mary Mack. They reveled in the play, holding our hands and touching us like forbidden fruit. Adult attention and organized play are a cherished luxury to these children: The local primary school has 200 students and one teacher—a typical student-teacher ratio in Malawi; parents—especially mothers—work from dawn until dusk, gathering water and firewood, farming their small plots of hard-used land, and preparing food.

Later, Father Steven Seyani, the Anglican priest in the village, welcomed us and made introductions as we sat on low mud benches in the church. Afterward, we turned to the projects at hand—completing construction on a maternity clinic and a house. Once these were finished, the village would apply to the government to send a nurse.

The graciousness of our Anglican hosts is difficult to exaggerate. We worked for five days in Mindanti and they incorporated us totally into their lives, teaching us to prime window frames, lay home-made bricks, smooth gloppy, gray cement onto walls, stir nsima on a burning fire and chop rapu and onions mid-air. My favorite moments were cooking with the women of the Mothers' Union. They loved to pose for the camera like *Vogue* models, hands on hips and large toothy grins, as they stirred their pots of cornmeal and stew.

As the days passed and the pace of the work tested our American patience, I realized that it didn't matter: I wasn't there because I could paint, plaster, cook or chop any better than the locals. The actual work was incidental. The "mission" part of this trip was the communion. My presence affirmed the value of *their* lives and of the work *they* undertook just to survive each day.

Many say that we would be better off without organized religion because religious belief has fueled so much fighting and discrimination over the centuries. Now I have an answer: I will point to Malawi, where religious institutions provide 40% of the health care and 30% of the education, where churches are full on Sundays, and where I learned that sometimes my most important gift isn't the check I write or the wall I paint: It's the hand that I hold.

Oliver is a member of St. James' Church, Madison Ave.

Personal Lives

Lessons of the Spirit: A Breast Cancer Journey

By the Rev. Rhonda J. Rubinson

On May 8, 2008, my gynecologist put her hands on my right breast, freaked out, and sent me straight out of her office to a breast surgeon. So began my breast cancer journey; within hours I found myself in the exhausting miasma of testing and treatment that is familiar territory to all cancer patients.

Perhaps not surprisingly, I had some time to reflect during the treatment period, and I began jotting down notes on the spiritual aspects of this intensely difficult but also deeply joyful journey. What follows is an assortment of observations about the spiritual impact of breast cancer on my life, excerpted from a longer spiritual memoir about the past year. Some are meditations on the changes that have taken place in the depths of my soul, some are accounts of spiritual “coping mechanisms” I developed along the way. Like every life journey, my cancer journey is unique, but also like every journey, it has deep commonalities with those of others. Above all, it aches to be shared.

These observations are deeply personal and not meant to be descriptive or proscriptive of any else’s experiences. I offer them in the hope that they might open a door for healing in your own soul, or the soul of someone you love.

THE MOMENT OF FIRST DIAGNOSIS IS NOT THE TIME TO WORRY ABOUT REPENTANCE

Why is God doing this to me? What did I do to bring this on myself?

In my experience as both a patient and a priest, these are the two most common questions (really two sides to the same ancient question, that of disease as punishment) that we who have been diagnosed with cancer immediately ask ourselves. They are also by far the least productive. There are, of course, ways that our behavior predisposes us to illness. There are also factors out of our control which are known to raise the likelihood of cancer. But no matter what the cause, the question of personal guilt is one to be avoided at all costs immediately following a cancer diagnosis, as it is deeply counterproductive to healing. *This moment* is not the time for deep soul searching; rather, it is the time to pray for the strength to face the disease and to pull one’s psyche together in order to find the right doctors and treatments. For me, there would be time enough for soul work later on; but at the beginning, I needed to put it down so that my body and soul would be open to the actions of the Holy Spirit and of medicine, not mired in obsession about how I got into the present predicament.

COMMUNION AND CHEMO

As I began my chemotherapy, I began to have a real hunger for frequent communion (as opposed to a hunger for food, which of course I didn’t especially desire). The mere exercise of dragging myself to church no matter how I felt was empowering, even on the days that I could barely stay upright on the communion line. The opportunity to kneel in God’s holy presence and lay my terror and dire need directly on the altar provided an essential opportunity to “vent” to God, and I usually left feeling stronger both spiritually and physically. Above all, the incredible synergistic energy of the spiritual medicine of the Body and Blood of Christ acting in concert with the physical action of the chemotherapy drugs gave me strength that wasn’t my own to pass through the barrage of treatments and surgery. The Roman Catholic prayer said kneeling right before receiving the Eucharist says it all to me: “Lord, I am not worthy to receive you, but only say the word and I shall be healed.” Amen, amen.

OBSERVE A REGULAR SABBATH FROM CANCER

As a Christian of Jewish heritage, I have always had a special fondness for the Sabbath, and I’ve been in the habit of observing what I would call a “modified Sabbath” on Saturdays whenever possible – no work, no television, no computer: I just shut it down one day a week to take a break for prayer and silence in the morning, and doing things I love in the afternoon. During the cancer treatments I also made this a Sabbath from cancer—no obsessing, no long phone calls discussing how I was doing in agonizing detail, no returning the bombardment of emails and greeting cards that I received as a consequence of being very public about what was going on in my life. I needed mental and spiritual space from the strain of dealing with disease, and made the decision early on after the diagnosis that, insofar as it was possible, my life would not morph into 24/7 cancer. It will fill every crack in your life if given permission; if you can manage to remind yourself often that you are alive at this moment and have a life to live and enjoy, the journey becomes much smoother and folds into the rest of your life.



Above: The author in the full grip of chemotherapy
Below: The early stages of return to a full head of hair
Bottom Photo by Bob Gore

THE WOUND IN MY SOUL THAT WILL NEVER HEAL – AND THAT’S A GOOD THING

Those who have gone through chemotherapy know that you can develop an almost hypersensitivity to what is happening in your body. I found myself almost constantly mentally “scanning” how I was feeling from head to toe, a consequence of the fact that the drugs made me feel so physically weird (and so unlike the way I was used to experiencing my physical self) that I almost felt that my soul was inhabiting someone else’s body. But early on in the treatments, something else happened too—this time deep in my soul. In prayer I became conscious of a kind of wound in my soul—I don’t know how else to describe it—a place that had been cut open where there had been no breach before. My security in my own exceptionalism at having avoided disease all my life had been blown away in the first few minutes after diagnosis, the illusion of perpetual health was gone, my mortality was now in my face, and the whole mess hurt like hell. The odd thing was that as I became conscious of

this kind of bleeding in my soul—again, it is hard to articulate this—I became conscious of something else too: the healing presence of God, right beside the pain, along with the inner knowledge that both the wound in my soul and God’s constant, vital, insistent flow of new life will always be there. For me this is a profound new spiritual reality, and one that makes me deeply grateful.

JESUS COULDN’T TAKE THE NAILS OUT OF HIS OWN HANDS AND CLIMB DOWN FROM THE CROSS, AND NEITHER COULD I

Everybody processes the diagnosis of cancer differently. My surgeon told me that patients frequently likened it to entering a dark tunnel that you eventually find your way through to the light on the other side—a good image for the journey as you travel through time. But in the week or so after diagnosis, the physical and spiritual shock had other manifestations: physically, I felt like I had been cast into quicksand up to my neck and was now stuck and drowning with shock and fear. The spiritual reaction was that I had suddenly becoming a participant in the Passion, *(continued on page 31)*

Episcopal Charities

Feeding People, Changing Lives

Angel Food East at St. John's Church, Kingston

By the Rev. Sam Smith

In 1990, the people of Ulster County, in the northwest corner of our diocese, received an alarming statistic: they had the third highest percentage of people living with HIV/AIDS in New York State. The people of St. John's Episcopal Church in Kingston took this information as a mandate for service—and *Angel Food East* (AFE) was born.

Nearly 20 years later, loyal teams of volunteers gather each weekday in the kitchen at St. John's to fix hot, nutritious meals. Other volunteers arrive at noon (often during their own lunch breaks) to deliver meals and groceries to the homes of the program's 35 current clients. "A client once remarked that what really makes this program so special is the love that goes into the meals," says the Rev. Duncan Burns, Rector of St. John's and Director of AFE.

From the beginning St. John's has offered the kitchen facilities to AFE at no cost. Annually, the parish donates 10% of the proceeds of a parish auction to the program (approximately \$500). Many parishioners serve as volunteers or as board members, including Norm Goodwin, who has been the Treasurer since Angel Food's beginning, and Joan Murray, the kitchen manager, who oversees the program's day-to-day operations with efficiency and compassion.

This unique outreach ministry is yet another example of the diverse and successful programs funded in part by Episcopal Charities to meet human need. Like all of these programs, Angel Food East truly improves the lives of those it serves; Episcopal Charities is honored to support its work.

AFE feeds not only persons with HIV, but their family members as well. After the kitchen volunteers prepare and package the meals, volunteer drivers take the food directly to clients' homes. This ensures client confidentiality, while offering clients direct, personal contact with caring members of their community. Clients are also contacted regularly for follow-up and reassessment of their nutritional needs.

The program offers many unique opportunities for community interaction and collaboration. For example, AFE recently worked with students in the local high school's Family and Consumer Science Department. "Taking into consideration the many variables and difficulties in preparing quantity foods which must then be transported, the students had to develop new menus," says Connie Beever, Kingston High School Faculty member. "I had two classes complete the project as their final exam, and AFE is currently using many of the menus they created."

Of course, *Angel Food East* has deeply affected the lives of everyone involved. Amy [not her real name] received her HIV diagnosis in 1992 and soon after became an AFE client. "AFE was a blessing not only for the nutritious meals but also because it helped me realize there was a community to support me." The new medicines to combat HIV that became available in the mid-90s made it possible for Amy to go back to work. "Then in July of this year I was in the ICU with Le-



Angel Food East volunteers.

Photo courtesy of St. John's, Kingston

gionnaire's Disease. My world was upside down...And Angel Food has again helped me get healthier at a time when I had no income. Thank God for Angel Food East and St. John's Church."

Volunteers also talk about the community they have formed through the program. One of AFE's founders, Joan Force, talks about how the St. John's/AFE community rallied around her a few years ago when she was struck by a life-threatening disease. "I was surrounded by friends—old, new, and some strangers who appeared out of nowhere, who took care of me until I was able to function on my own again. I was filled with such gratitude," says Joan. "So when I hand deliver a lunch from Angel Food and that client says to me, 'Thank you so much and God bless you,' I truly get it."

Smith is associate director for programs, Episcopal Charities.

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Church Year

St. Stephen

December 26 *by the Rev. Deacon Keith McKenna*

Stephen has traditionally been held up as the first deacon, but was he really a deacon in the modern sense? Did he function in ways resembling the ministries of modern deacons? How, for that matter, does he measure up in first century language? Recent scholarship questions traditional translations of *diakon*-based words, and most especially of the term “*diakonia*.” *Diakonia* in the first century could be a very different thing at times from the ordained roles of varying sorts that it came to describe during the later history of the church. Specifically, it could denote both work carried out by any agent, like waiting on tables, and also, in a different usage, the “ordained” ongoing commission common today.

It helps to compare what the scriptural record says about Stephen with the common modern understanding of *diakonia* that informs much of our own training and assignment of deacons. In that training we have understood that the *diakonia* of a deacon is heavily weighted toward a definition of the servant ministry of Christ. This is taken to mean social service work, falling naturally to a parish operating in the larger community.

Does Stephen conform to this modern social service model?

We all know the story, told in Acts 6: 1-6: In the communal household set up in Jerusalem by the Jewish Christians there are “Hellenist” Jews living among the mainly Palestinian Jews. These Hellenists are Greek speakers, from the broader Mediterranean world. They have a complaint: They believe that the widows and orphans of their Hellenist circle are receiving short rations in the daily distribution of food.

The Twelve call a meeting and decide that they are too much occupied with spreading the Word of God, *i.e.*, with prophetic ministry, to handle this administrative problem. They commission seven Hellenists to deal with it, of whom Stephen is the first named.

After this commissioning we might expect to read next of a detailed execution by Deacon Stephen and the others of an ongoing social service role, specifically of setting the tables and serving as waiters. The truth is, however, that we hear nothing more about the widows and orphans, nor do we read that Stephen started waiting on tables. In fact, the next thing we hear of Stephen is in 6: 8, when we are told that he “...did great wonders and signs among the people.”

It helps here if we look to another duty identified as a *diakonia* of a modern deacon: the *diakonia* of prophetic ministry, sometimes described as “...telling people what they don’t want to hear.”

From Acts 6: 8 to the end of Acts 7 we read of Stephen’s missionary zeal in the streets, and of his anger, and, finally, of his condemnation and violent death. In 7: 51, he emerges clearly as a prophetic minister.

So...deacon? Well...maybe. But if we translate Stephen’s *diakonia* exclusively, or principally, as “table waiter,” then, the answer is possibly not.

But what if Stephen’s first *diakonia*—his first limited mandate—was to chair the group of seven and to come up with a plan that relieved the tensions among the groups? The administration of social services is a social service model in its own right, is it not?

What if Stephen completed this mandated administrative *diakonia* sat-



The St. Stephen window at Christ & St. Stephen’s Church, Manhattan.

Photo by Michael Heath

isfactorily and was then free to accept a new assignment, a new *diakonia*, to take on the role of prophetic minister, to support the Twelve in spreading the Word of God? Isn’t that what he was doing when he preached to the hostile mob?

If so, was Stephen consistently carrying out diaconal mandates in the modern sense? If we believe that any person was a deacon who was appointed to carry out the kind of *diakonia* that is now common to modern deacons—however that work is characterized and assigned—then the answer is yes: Stephen was a deacon, then and now.

McKenna is deacon on staff at St. Augustine’s, Croton-on-Hudson.

A Diocesan Menagerie: St. Francis Day 2009

Churches around the diocese marked the Oct. 4 feast day of St. Francis of Assisi in the traditional way, with blessings of animals small, large—and, in the case of the Cathedral of St. John the Divine, enormous.



The Rev. L. Kathleen Liles, rector of Christ & Saint Stephen's Church, Manhattan, blesses a brace of dachshunds.



Bishop Sisk confronts a Camel at the Cathedral.

Photo by Hal Weiner



Making friends at St. Ignatius of Antioch.

Photo by Ravi Rajan



What is an animal? The Rev. Michael Bird of Christ Church, Bronxville blesses a teddy bear.

Photo by Ken Richardson



The Rev. Amy Lamborn with something small at Christ Church, Bronxville.

Photo by Ken Richardson



Three young members of Christ Church, Sparkill with Cavalier King Charles Spaniel, Windsor.

Photo by Steve Dunlop



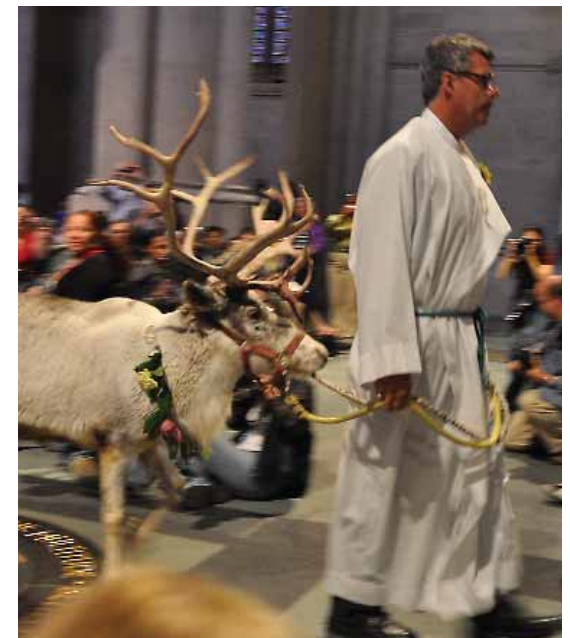
St. Ignatius of Antioch: The Rev. Andrew Blume blesses a parishioner's canine companion.

Photo by Ravi Rajan



Some beasts need a helping hand: Cathedral procession.

Photo by Hal Weiner



Reindeer in the Cathedral crossing.

Photos by Hal Weiner

Interview

A Conversation with the Archbishop of Wales

In New York to deliver the 9th Annual Hobart Lecture to the clergy of the diocese (see the bottom of this article for how to find the full text of his lecture online), the Archbishop took time out to talk with the ENY about the topic of the lecture—pastoral ministration—and also about the state of the Anglican Communion.

By Marybeth Diss

On September 30, the Most Rev. Dr. Barry C. Morgan, Archbishop of Wales, delivered this year's Hobart Lecture, an annual address to clergy that acknowledges and encourages the pastoral ministry of the Church. He was also installed on the International Cathedra during a service at the Cathedral of St. John the Divine. Archbishop Morgan has been Archbishop of Wales since 2003, an office held previously by the current Archbishop of Canterbury, Dr. Rowan Williams. Archbishop Morgan has served on the Primate's Standing Committee and on the Central Committee of the World Council of Churches. He was also a member of the Lambeth Commission that produced the Windsor Report 2004.

Before the lecture, Archbishop Morgan spoke with *The Episcopal New Yorker*:

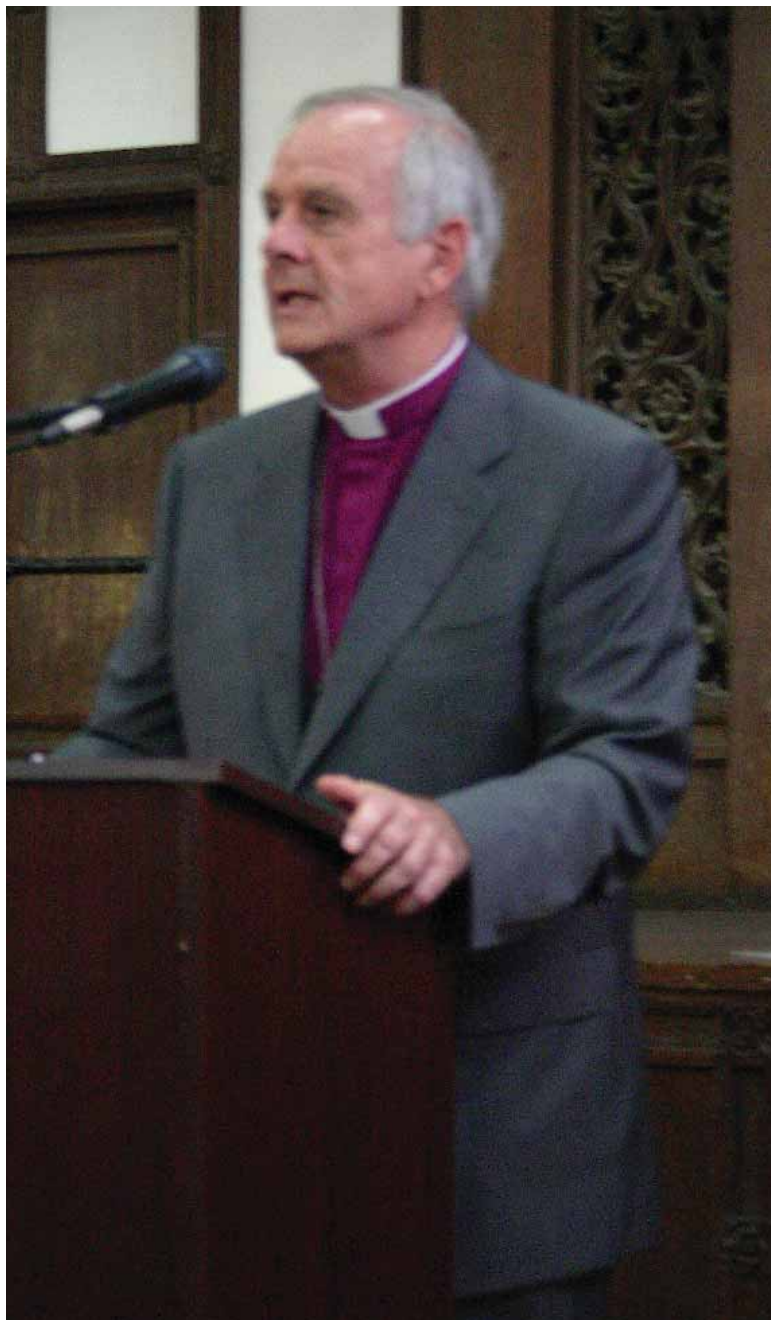
A DISCUSSION OF PASTORAL MINISTRY

ENY: What is pastoral ministry? And why is it important?

ARCHBISHOP MORGAN: For lots of people, I think, pastoral care means just being nice, and of course it is about caring for people. But sometimes pastoral care does necessitate telling people things they'd rather not hear. ... It's a bit like having a family, really. You can't just let your kids run wild. And there might be times when caring for people pastorally does actually mean saying to them, "I'm very sorry but you can't behave like this" or "You can't do this."

ENY: A lot of people see pastoral ministry as focused around helping those in mourning. How else is pastoral ministry practiced?

ARCHBISHOP MORGAN: In terms of bishops, for example ... you have to look after the clergy and be interested in their welfare and to be available for them. But at times, pastoral care of the clergy does mean telling them tough things, or saying to people, "Look, I think you've been in this parish a very long time and perhaps it would be good for you and for them if you were to be a pastor somewhere else. Have you thought about that?" Now that's quite a tough thing, really, isn't it? I mean, I don't find it easy, but the job necessitates it. And sometimes you have to confront people with what they've done and you do it in a



very open way and engaging, but you still have to be firm.

ENY: So, do you see the role of bishop as providing pastoral care to clergy while the clergy provide it to the churchgoers, or is it not that simple?

ARCHBISHOP MORGAN: In a sense, we all minister to one another, don't we? I mean, one of the things I say in my lecture is that the fundamental sacrament is not ordination—it's baptism. And therefore, we're all called to be ministers of the Gospel. We're all called to minister to one another. I find myself as bishop being ministered to by peo-

ple, and I think that's very important. ... It's the gift of being able to receive as well as to give ... We all minister to one another, but one of a bishop's chief roles is obviously to be there for the clergy. He is the pastor to the pastors.

ENY: You mention in your lecture that clergy must have intellectual and spiritual integrity and be in tune with the reality of the world. Why do you mention this specifically?

ARCHBISHOP MORGAN: It depends who you're talking to, but I think all one's sermons are to oneself, in a sense. ... But it's very easy in pastoral ministry to collude with people when they talk theological nonsense. The art is how to tell them that without saying that in so many words. I mean, it wouldn't be appropriate, for example, when you visit a family who have just lost a three year old who say to you, "Well, God must have needed him. And God only takes the best. And God has His reasons." It is not the time...to enter into theological dialogue that that's the wrong way to think about God. But I think it is a question you will have to return to as you minister to that family. Because if they think that this is how God acts, that somehow or other God is responsible for that death and God has taken this child away because he needs him more, well, there's something very wrong with that kind of thinking. And so you have to return to that at some appropriate point, in a very gentle, non-threatening way...

ENY: How do some clergy mishandle this difficult situation?

ARCHBISHOP MORGAN: The danger is that we collude, that at that juncture we say nothing. And it is appropriate not to say anything at that point. But then we carry on colluding with them in that belief about God. And that obviously can't be right.

ENY: You also mention in your lecture that it is right and proper to express anger and frustration to God when praying, like Job and Jesus do in the Bible. Why aren't people more open to doing this?

ARCHBISHOP MORGAN: I suppose it's kind of one's natural restraint in thinking that with God you've got to put your best face forward and that somehow or other, just re-



serve and politeness are the order of the day. And I suppose in the liturgy you've got that kind of formality. But I think in private prayer, if you're actually feeling anger towards God, for whatever reason, and do not express it, that's not honest prayer.

A DISCUSSION OF THE CURRENT STATE OF THE ANGLICAN COMMUNION

ENY: You've played an important role in the Anglican Communion over the past several years, during which time there has been a fair share of difficult dialogue. How would you characterize the state of the Communion today?

ARCHBISHOP MORGAN: ... It saddens me that the Communion is in the state it's in. I don't know quite what happened, but somehow or other, I just thought that this Communion was about living together, living with diversity, and I find that that is not always the case. Something happened at Lambeth [Conference] '98. Lambeth resolutions up to that point had been precisely that—they'd been resolutions. In other words, they carried moral authority, but they didn't carry any kind of legal or jurisdictional authority. And somehow there's been some kind of understanding that this was legislation binding on all of us. And I don't quite know how we quite got to that point.

ENY: Can you explain more about the 1998 Lambeth Conference?

ARCHBISHOP MORGAN: ...[It] really degenerated into a slanging match about human sexuality, which was not edifying at all, I didn't think. People forget there are another 64 pages of resolutions that came out of Lambeth '98 [other than resolution 110]. But all those seem to be ignored. And the only bit of 110 that's remembered is about same-sex

relationships. It actually talks about fidelity within marriage. It talks about relationships outside of marriage being prohibited. ... So, we're not consistent even within 110. And that's why I think people who are gay feel that they're being picked on and that they're being marginalized.

It is a justice issue. If the ministry of Jesus, was as I believe it to be, to the marginalized and the ostracized, then I think that the way we do treat people who feel that they are marginalized and ostracized is crucial. It goes, it seems to me, to the heart of what the Gospel's all about. So, when people kind of pick texts out of the Old and the New Testament, and say, "Well, it's prohibited," they also forget that the ministry of Jesus was also to those who were alienated and who were the social and religious pariahs of his day. And that that expresses the kernel of the Gospel.

ENY: What do you think of the Episcopal Church's response to this debate in the Anglican Communion?

ARCHBISHOP MORGAN: I think that the Episcopal Church has behaved with great restraint, with great politeness. It has done everything that the Communion has asked of it, in terms of, for example, withdrawing representatives from the Anglican Consultative Council and from the wider councils of the Church when the primate asked them to do it. When the Communion asked them to have a moratorium on same-sex blessings and ordination of people in same-sex unions, it responded graciously to all of that. And yet, somehow, whatever they've done, it hasn't been seen as being enough. And so more has been asked.

ENY: Do you see broader underlying issues involved?

ARCHBISHOP MORGAN: How do you commend the Gospel in different cultures? For example, if I take the example of the ordination of women ... some people say, that's

against the tradition, it's against Scripture. Others of us would argue that actually there is nothing to prohibit the ordination of women in Scripture. ... But, if you are to minister to people in the culture they're in, to exclude women from ministry, especially from the Episcopate, is to do damage to the proclamation of the Gospel, because you're talking about the Gospel that [says] there is in Christ no male or female, slave or free, Jew or Greek. And yet at the same time you're saying to a particular society, "Women can't be bishops." The Gospel can't be heard in that kind of context.

Now, that doesn't mean to say that you just do it for cultural reasons. There are, I think, good theological reasons for ordaining women to the Episcopate ... it's always this balance of how do you commend the Gospel in different cultures. Now, different parts of the Communion are not there on that particular issue.

In a society that stresses equality and diversity, an organization that doesn't [stress it] is not going to have a great deal of impact. Now, some people will say, "Well, you know, the trouble with that is, you're just caving into the culture of the age." But the Church has always had to adapt to whatever culture it's in, in order to be heard. You have to minister to people where they're at. And it's not the first time the Church has changed its mind on things, like, for example, slavery.

The text of the Archbishop's Hobart Lecture is available online. Go to www.diocesen.org>News and Publications>News. Then scroll down to Oct 1 and click "Read the complete text of the lecture" at the bottom of the entry headed "Archbishop of Wales delivers Hobart Lecture."

Diss is a freelance writer and former editor of The Episcopal New Yorker.

Lateral Giving

Green Christmas at Zion

The parishioners of Zion Church in Dobbs Ferry brought in Christmas decorations from their own gardens, and gave the money that they would once have spent to buy them toward a well in Tanzania.

By Michael Sabatino

While watching a television program in 2008 about Christmas light displays around the U.S., the Rev. Richard McKeon, priest-in-charge of Zion, Dobbs Ferry, was struck by the extravagance they displayed in the midst of a global financial crisis. As a supporter of the Carpenter's Kids program, he was even more struck by the contrast between the thousands of light bulbs illuminating cheerful Santas and reindeer here in the U.S., and the lack of electricity in most of the Tanzanian communities that Carpenter's Kids supports.

Fr. Richard wondered if there weren't a better, more meaningful—and greener—way to brighten up our homes and churches. Like many churches, Zion has an annual special appeal for flowers and greens at Christmas, with the donors and their memorials or thanksgivings recorded in the bulletin. In a typical year, we raise about \$800, and the church always looks beautiful.

What if—rather than using the money we raised to buy commercially grown flowers and greens—we used it instead to begin a capital campaign for an African community, to pay for some desperately needed project such as a well for fresh water? What if—rather than purchasing decorations—we asked the parishioners to bring in greens and decorations from their own gardens or that they had made, and instead allocated all the money raised to benefit the chosen project?

With the connection to the Diocese of Central Tanganyika already in place, someone suggested that we designate one of the linked villages in the Carpenter's Kids program to receive the well, based on Bishop Mdimi Mhogolo's discernment of where the greatest need might be.

The vestry and the entire parish greeted this proposal with enthusiasm, and we began making plans for our 2008 Christmas celebration. With the single exception of red roses on the high altar, given by a couple in the parish each year on their anniversary, everything was to be home-grown or hand-made. The church school made stars to hang from the chandeliers, and a date was set a few days before Christmas for people to bring in their greens.

On the appointed day, fragrant bundles of evergreens arrived—along with some long stalks of bamboo—and the parish set about decorating the sanctuary. Everything was used; nothing was wasted.

Given the tough economic times, the best that we hoped for financially was that we would match the level of giving from previous years. Imagine our surprise (and joy), then, when the program incited so much interest and excitement that we raised twice our usual figure!

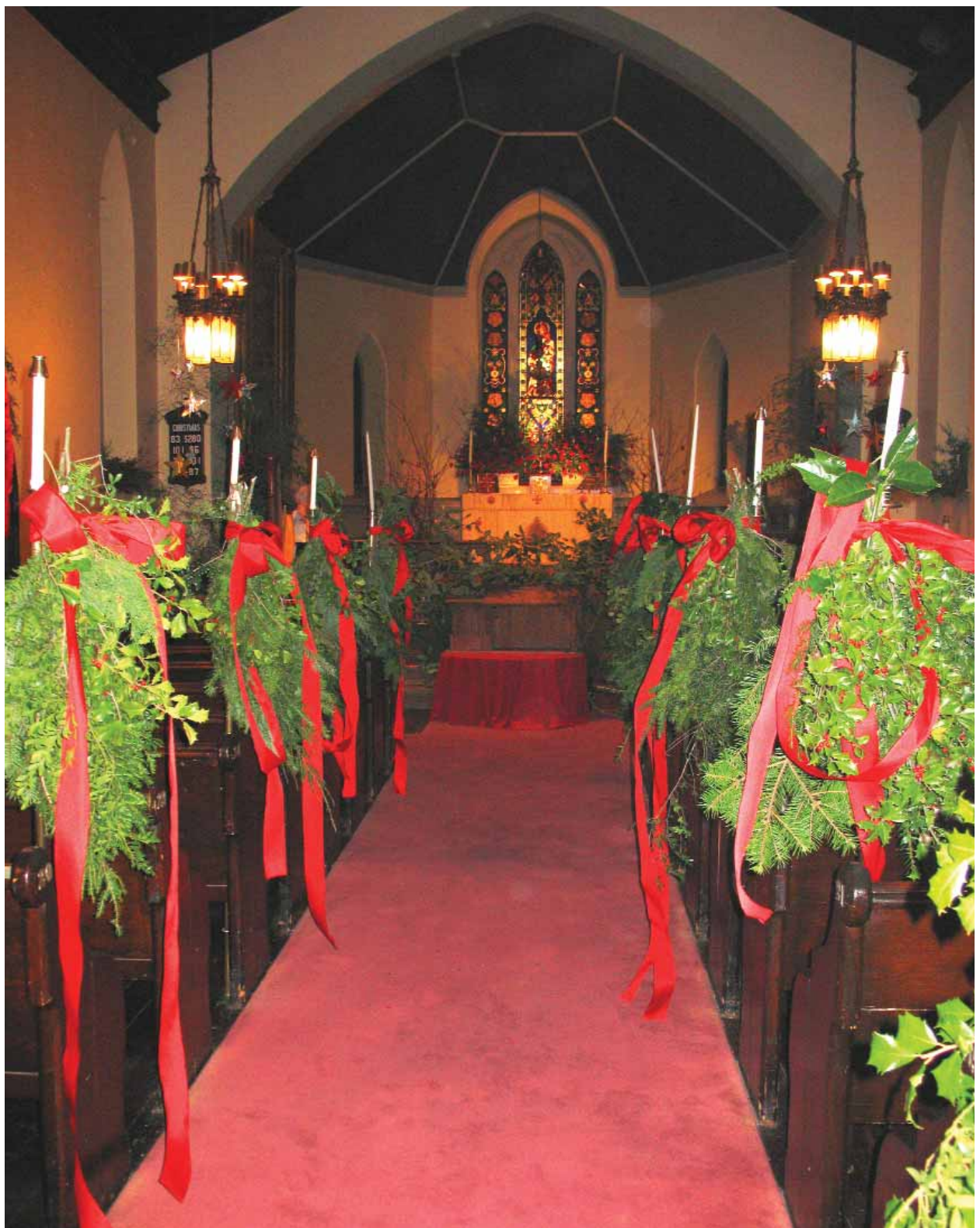
That Christmas Eve many people in the parish commented that the church had never looked more beautiful. In front of the crèche, Fr. Richard had placed a small glass bowl of water to remind us of what we were supporting.

This year, Zion would like to invite other parishes in the diocese to join us in creating a Green Christmas. The cost of providing a Tanzanian community with a fresh-water well is considerable, and we need other parishes to join us in rais-

ing the money.

"We are also anxious," says Father Richard, "for others to experience the joy and beauty of a Christmas that reminds us all of the true meaning of the day, and of our call to be good stewards of the abundance we've been given." "We are also anxious," says Father Richard, "for others to experience the joy and beauty of a Christmas that reminds us all of the true meaning of the day, and of our call to be good stewards of the abundance we've been given."

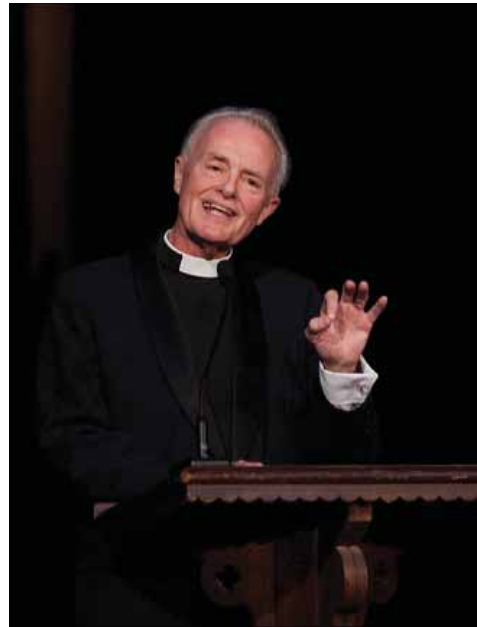
Michael Sabatino is a Senior Warden at Zion.



Episcopal Charities Awards

Episcopal Charities Honors Rector of St. Matthew's Bedford and Chairman of Sullivan & Cromwell

At its Annual Dinner Thursday Dec 3, Episcopal Charities honored the outstanding contributions to society of two very different men. H. Rodgin Cohen, described by *American Lawyer* as "Wall Street's go-to lawyer during the most important months for the American banking industry since the Great Depression," has been a personal and generous benefactor of many causes throughout his career; during his chairmanship, Sullivan and Cromwell as a firm has also spearheaded the support of important causes, community outreach, and pro bono work. The Rev. Terence L. Elsberry, rector of St. Matthew's Bedford, has served on numerous boards and committees in the diocese, including that of Episcopal Charities itself. Terry also shepherds the Bedell Committee of St. Matthew's, which provides funding to aid and promote regional Episcopal churches, their programs and clergy.



The Rev. Terence L. Elsberry.



Bp. Sisk, Dinner Honoree H. Rodgin Cohen, Co-Chair Kendrick R. Wilson III and President C. Douglas Mercer II.

Photos by Kara Flannery

Bishop's Advent Appeal 2009

In the past 12 months, 87 community-based programs funded by Episcopal Charities reached more than 200,000 individuals throughout the Diocese.

Programs include:

- Food Pantries & Soup Kitchens
- Housing & Homelessness
- Elder Care
- ESL, Literacy & Job Training
- After School Curriculum & Tutoring
- Teen Conflict Resolution & Mentoring

Your contribution will make a difference—and a full 100% of it will go directly to parish-based programs to help those in need. Here are some examples of the amazing work these programs can do with your support:

- \$ 50** Pays for a weekly brown-bag meal for someone for a year
- \$ 100** Buys 25 blankets for the homeless
- \$ 150** Funds a year of ESL classes & textbooks
- \$ 250** Pays for parenting/life skills classes for a low-income parent
- \$ 500** Funds 6 weeks of full-day summer camp in a nurturing, safe environment

To learn more about the programs of Episcopal Charities, please visit our website at www.episcopalcharities-newyork.org. You can also make a donation online.



Episcopal Charities
A Commitment to Caring

Please use the enclosed envelope and be as generous as you possibly can.



Cathedral

The Living Cathedral: Warm and Welcoming throughout Winter *by Karen Kedmey*

Though the peacocks spend winter in a subdued state and the verdant greens of the Close become blanketed with a quieting layer of snow, the Cathedral doesn't sleep. Music, conversation, learning, and tradition intermingle at the Cathedral this winter, creating welcoming warmth inside to counterbalance the cold winter weather.

Throughout the month of December and into early January, celebrations centered on Christmas will fill the Cathedral. Among the rich offering of programs is **Early Music New York: A Renaissance Christmas**. Artist-in-Residence ensemble Early Music New York, directed by Frederick Renz, will take visitors back to the golden era of the Renaissance. Transporting carols, noels, and motets will pull the past into the present, enriching holiday time at the Cathedral with a classical European flavor.

Artist-in-Residence Paul Winter and his Consort would never miss a winter (or summer) solstice! **Solstice Journey: Paul Winter's 30th Annual Winter Solstice Celebration**, a long-running and well-loved Cathedral tradition, hardly needs explanation, and tickets are selling briskly. There are four opportunities – on December 17, 18, and 19 – to celebrate the turning of the earth and the longest night of the year, that crucial tipping point of the seasons that brings more darkness while also marking the first incremental step on the pathway to more light.

Mixing the traditions of the West with those of Japan, the Cathedral's **Peace Tree** will be set in place in the Narthex with a simple ceremony of dedication on December 18. The branches of a fresh and fragrant evergreen will be adorned with snow-white origami cranes, the Japanese symbol of peace, hope, fidelity, good fortune, and longevity.

Capping off 2009 in the middle of the Cathedral's dynamic winter season is the **New Year's Eve Concert for Peace**. Ring in the New Year with music, readings and meditations, and the traditional passing of candle flames while singing *This Little Light of Mine* at the Cathedral. The culmination of the Concert in more than a thousand points of candle light and voices singing together is not to be missed, and the fact that the evening is free and open to the public is all the more reason to join the celebration.

Following closely after the turning of the year, on January 17, the Cathedral will welcome Gidon Bromberg, Founder & Director, Friends of the Earth Middle East-Tel Aviv for a forum, conversation and Evensong as a part of the new **Evensong & Ecology: Our Greater Earth Community** series. The Cathedral, in partnership with The Episcopal Diocese of New York, inaugurated this series of interfaith programs in spring 2009. Officiated by the Right Reverend Mark S. Sisk and the Very Reverend Dr. James A. Kowalski, **Evensong & Ecology** builds upon the Cathedral's long commitment to environmental action.

Evensong & Ecology was launched when environmentalists Bill McKibben, Mary Evelyn Tucker, and other distinguished guests came together to address themes related to religious faith, the climate crisis, and the 350.org movement on May 17, 2009. The series was conceived to bring together religious communities, activists, and interested individuals to take part in the dialogue of what it truly means to be human and how we live on this earth, in this unique moment, when we are increasingly aware that the very life processes of the planet are threatened by human activity. **Evensong & Ecology** aims to facilitate a collective interfaith response to global warming and other planetary scale crises by promoting awareness of vetted ecological initiatives that set priorities, provide focus, and establish values.

During Evensong on February 7, focus will shift from the environment to music when the Cathedral presents a special **Three Choirs' Festival**. The Cathedral Choir or Girls, Boys and Adults will join voices with the choirs of St. Paul's Episcopal Church, Norwalk and St. Paul's Episcopal Church, Fairfield under the direction of the illustrious British conductor Barry Rose.

On February 18, the riveting conversations the Cathedral is so well-known for

starting, hosting, and facilitating will continue when Gwen Ifill, Michele Norris, and William F. Baker join the **Society of Regents** for a special reception and conversation centered on politics and race in the age of Obama.

And dotting the entire winter landscape at the Cathedral, of course, are the numerous and varied tours and workshops offered by the Public Education & Visitor Services department, providing multiple points of entry into the Cathedral's multi-facets of art, architecture, stories, and seasonal celebrations.

Please see the Calendar or visit www.stjohndivine.org for detailed information about the many offerings of the winter season, and come find a connection and make the Cathedral your own.

Kedmey is a member of the Events, Marketing and Communications team at the Cathedral of St. John the Divine.



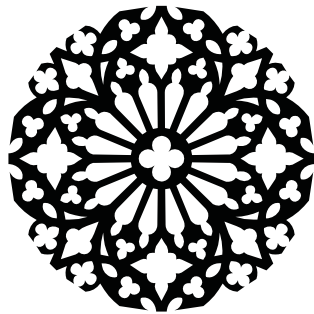
The Cathedral's albino peacock struts its stuff.



Paul Winter – back for his 30th Annual Winter Solstice Celebration.

Cathedral Calendar

DECEMBER 2009 - FEBRUARY 2010



The Cathedral Church of Saint John the Divine

1047 Amsterdam Avenue at 112th Street, New York, NY 10025
(212) 316-7540 www.stjohndivine.org

SUNDAY SERVICES

8 a.m. Morning Prayer & Holy Eucharist
9 a.m. Holy Eucharist
11 a.m. Choral Eucharist
1 p.m. La Santa Eucaristía (Misa Español)
4 p.m. Choral Evensong

DAILY SERVICES

Monday–Saturday
8 a.m. Morning Prayer
8:30 a.m. Holy Eucharist (Tuesday & Thursday)
12:15 p.m. Holy Eucharist
5:30 p.m. Evening Prayer

TICKETS AND RESERVATIONS

Unless otherwise noted events do not require tickets or reservations.

Unless otherwise noted events do not require tickets or reservations. Tickets for all performances other than free or "suggested contribution" events may be purchased directly from the Cathedral's website, www.stjohndivine.org or by calling (866) 811-4111.

Please visit the Cathedral's website, www.stjohndivine.org or call the Visitor Center, (212) 316-7540 for updates and additional event and tour information.

Don't forget to become a fan of the Cathedral on Facebook, where previews of events are listed and the adventures of resident peacocks, Phil, Jim, and Harry, can be followed in detail!

SELECTED PROGRAMS AND SERVICES

DECEMBER

CELEBRATING THE SEASON: CHRISTMAS AT THE CATHEDRAL
Christmas celebrations and holiday spirit take place throughout the month of December.

Christmas Eve

Thursday, December 24th
4 pm, Service of Lessons and Carols
10 pm, Festival Eucharist of Christmas followed by Midnight Mass with Rebel Baroque, a New York-based Baroque ensemble with a virtuosic, highly expressive and provocative approach to the Baroque and Classical repertoire.

Christmas Day Eucharist

Friday, December 25, 10:30 am

Dancing Day:

A Sequence of Music and Readings for Christmas Sunday, January 3, 4 pm

The Cathedral Choir of Girls, Boys and Adults offers a liturgy centered on the Christmas story and on *Dancing Day*, an exquisite cycle of carol arrangements by the famous British composer John Rutter. Interspersed with readings and congregational carols for the season, the six movements of Mr. Rutter's masterpiece will be accompanied by harpist Anna Reinsersmann.

Early Music New York: A Renaissance Christmas

Sunday, December 20, 2 pm
Friday, December 25, 2 pm and 8 pm
Sunday, December 27, 2 pm

Early Music New York will present a cornucopia of music from the Renaissance, including *There is no rose of such virtue*, *Lully Lulla, Es ist ein ros entsprungen*, *In dulci jubilo*, *Green grow'th the holly*, alongside rarely heard seasonal gems. Carols, noels, and motets dating from the 15th and 16th centuries emanate from sacred and secular rituals across Europe. Tickets sold at performances: \$40; Students (with I.D.): \$20; online at www.EarlyMusicNY.org; and by telephone: (212) 280-0330. Reservations recommended.

Solstice Journey: Paul Winter's 30th Annual Winter Solstice Celebration

Thursday, December 17, 8 pm
Friday, December 18, 8 pm
Saturday, December 19, 2 pm and 7:30 pm
Tickets: \$35, \$50, and \$80.

Peace Tree Dedication

Friday, December 18, 11 am

Special Adult Nightwatch

Friday, December 18, 6:15 pm – Saturday, December 19, 10 am

Tickets: \$66 (includes admission to Paul Winter Solstice Celebration) Reservations required.

Children's Workshop

A Season of Lights: A Winter Solstice Celebration

Saturday, December 19, 10 am – 12 pm
In this special two-hour workshop, children and their families brighten up their winter with a reading of Nancy Luenn's *Celebrations of Light*, exploring winter festivities from around the world. They are then off to the workshop to construct paper lanterns, drums, beeswax candles and more! Recommended for ages 4 and up.
Tickets: \$8 per child, with accompanying adult.

New Year's Eve Concert for Peace

Thursday, December 31, 7 pm

New Year's Eve Watchnight service

Thursday, December 31, 11 pm

JANUARY

Children's Workshop

Camels and Kings: A Celebration of Gift Giving

Saturday, January 9, 10 am – 12 pm
Children and their families gather to explore the story surrounding the famous journey of the three wise men, celebrated around the world. The workshop begins with a story and then children make gift boxes, costumes and sparkling crowns. Recommended for ages 4 and up.
Tickets: \$8 per child, with accompanying adult.

Spotlight Tour

Unfinished Symphony: Spotlight on Architecture

Sunday, January 10, 2 – 3 pm
Learn about the architectural styles within the Cathedral, how it was constructed, who designed it, where it stands within American architectural history, what keeps it standing up, and why it's still not finished. Led by Senior Cathedral Guide Tom Fedorek.

Spotlight Tour

Brilliant Walls of Light: Spotlight on Cathedral Windows

Saturday, January 16, 1 – 2 pm
Each window contains a unique style of stained glass. Explore the beautiful narrative and geometric windows by English and American firms and view the memorial to a stained glass artist. Binoculars are recommended. Led by Senior Cathedral Guide John Simko.

Spotlight Tour

Behind the Beauty: Spotlight on Geometry and Numerology

Sunday, January 17, 2 – 3 pm
What do a 5'7" tall man, a lamb, "ROYGBIV," the number 6, a rooster, 8 flower petals and $A=\sqrt{2}$ all have in common? The answer: St. John the Divine! This tour looks beyond the aesthetic beauty of the Cathedral to find biblical messages revealed in stone, glass and math. Come see how the left-brained converges with the right-brained to create the symphony of symbolism that is the Cathedral. Led by Cathedral Guide Andrew Griffin.

Evensong & Ecology: Gidon Bromberg, Founder & Director, Friends of the Earth Middle East-Tel Aviv

Sunday, January 17
Forum and conversation with Gidon Bromberg, 2:30 - 3:30 pm
Evensong with Gidon Bromberg, 4 pm

Medieval Arts Children's Workshop

Saturday, January 23, 10 am – 12 pm

In this signature two-hour workshop, children carve a block of limestone; create medieval illuminated letters; design gargoyles, weave and more! Recommended for ages 4 and up.
Tickets: \$6 per child, with accompanying adult.

Spotlight Tour

Signs and Symbols: Spotlight on Symbolism

Sunday, January 31, 2 – 3 pm
Explore the signs and symbols in the Cathedral and discover the unique attributes that characterize saints, martyrs, and angels. See these ancient symbols in paintings, glass and stone, and learn how the legends have inspired artists through the centuries. Led by Senior Cathedral Guide Becca Earley.

FEBRUARY

Children's Workshop

Kids Cathedral

Thursdays, February 4, 11, 18, 25, 10:30 – 11:30 am

A series of one-hour programs designed for young ones and their caregivers to explore the shapes, colors and patterns found at the Cathedral. Through hands-on activities, arts and crafts and stories, children observe architecture, stained glass, and art and then create their own pieces to take home. Recommended for ages 2-4. Space is limited to 10 children per session, and reservations are recommended.
Tickets: \$10 per class, with accompanying adult.

Fantastical Creatures: A Children's Animal Workshop

Saturday, February 6, 10 am – 12 pm

Children and their families explore the role of animals, both real and mythological, in both their lives and at the Cathedral. In this workshop, families are invited to make their own animals with clay, masks, and sock puppets. Recommended for ages 4 and up.
Tickets: \$8 per child, with accompanying adult.

Spotlight Tour

Secrets of St. John the Divine: Spotlight on Hidden Images

Sunday, February 7, 2 – 3 pm

A stripper in a stained glass window? A maze of tunnels beneath the crypt? Explore hidden images that are almost always overlooked while learning about the Cathedral's fascinating history and discovering the truth behind urban legends about the Cathedral. Led by Senior Cathedral Guide Tom Fedorek.

Evensong: Three Choirs' Festival

Sunday, February 7, 4 pm

The Cathedral Choir of Girls, Boys and Adults joins with the choirs of St. Paul's Episcopal Church, Norwalk, and St. Paul's Episcopal Church, Fairfield under the direction of the illustrious British conductor Barry Rose.

Spotlight Tour

Saints and Sinners: Spotlight on People

Saturday, February 13, 1 – 2 pm

Joan of Arc: Beloved saint or dangerous heretic? Thomas Cranmer: Political opportunist or Episcopal martyr? St. Paul: Greatest sinner or greatest saint? Thomas Morton: Medical savior or money-hungry charlatan? Benedict Arnold: What's he doing here? Come explore these intriguing questions and figures with Senior Cathedral Guide John Simko.

The Society of Regents:

An Evening with Gwen Ifill and Michele Norris

Thursday, February 18
6-8 pm, a Society of Regents reception, featuring special

guests, Gwen Ifill, Moderator and Managing Editor, "Washington Week," and senior correspondent for "The NewsHour with Jim Lehrer," and Michele Norris, Host, "All Things Considered," National Public Radio.

8-9:30 pm, Enter the Conversation: Forums at the Cathedral, "Politics and Race in the Age of Obama," featuring Gwen Ifill and Michele Norris and moderated by William F. Baker, President Emeritus of Educational Broadcasting Corporation.

For more information about the forum and the Society of Regents reception, please contact Dee Dee Mozeleski at (212) 316-7488 or email dmozeleski@stjohndivine.org.

Medieval Arts Children's Workshop

Saturday, February 20, 10 am – 12 pm

In this signature two-hour workshop, children carve a block of limestone; create medieval illuminated letters; design gargoyles, weave and more! Recommended for ages 4 and up.
Tickets: \$6 per child, with accompanying adult.

Spotlight Tour

Signs and Symbols: Spotlight on Symbolism

Sunday, February 21, 2 – 3 pm

Led by Senior Cathedral Guide Becca Earley.

Pilgrimage to Israel and Jordan

February 22 – March 4, 2010

Explore the layered, fascinating history of the Middle East on a pilgrimage with Cathedral Dean James Kowalski and his wife, The Reverend Anne Brewer, M.D. The journey will encompass the Galilee, Jerusalem, Masada, Petra, Jerash, and Amman.

Airfare, hotels and meals, excluding lunches, are included in the price of \$3,248 per person, double occupancy, plus a \$400 Departure Tax (airport tax and fuel surcharges, which are subject to change) and "tour protection plan" insurance, which is recommended and costs \$249. Tips are not included. Full payment is due by December 15, 2009. Please note that passports should be valid for at least six months following return.

For more information, please visit www.stjohndivine.org. To obtain a flyer and registration form, please contact Susan Cannon at 212-316-7493 or cannon@stjohndivine.org.

ONGOING PROGRAMS, TOURS, WORKSHOPS

The Great Organ: It's Sunday

Resuming in March, The Great Organ: It's Sunday invites established and emerging organists from across the U.S. and around the world to take their turn at the Great Organ and present a free 5:15 pm concert. Please visit www.stjohndivine.org for the spring schedule.

The Great Organ: Midday Monday

The Cathedral offers half-hour organ demonstrations – free and open to the public – every Monday at 1 pm. One of the Cathedral's organists speaks briefly and then plays, treating listeners to an introduction to the Great Organ's incredible range of tones.

SAVE THE DATES

The Great Organ: Great Artists

The second part of this series of six one-of-a-kind concerts, pairing one of the most extraordinary organists in the world with world-renowned organists, takes place in April.

Peter Conte

Tuesday, April 13, 7:30 pm

Thierry Escaich

Tuesday, April 20, 7:30 pm

Daniel Roth

Tuesday, April 27, 7:30 pm

Altar Guild

Baghdad Calling

New York Altar Guild sends altar panels and stoles to St. George's Anglican Church.

By *Barbara N. Lindsley*

When the phone rang, there was an ominous silence at the other end. "Andrew?" I asked. The answer over the background echoes of recent gunfire. "Yes, it's Andrew White calling," the voice said, "We're so grateful for the assistance you have offered us." Thus continued a relationship forged over several months between the New York Altar Guild and Canon Andrew White of St. George's Anglican Church in Baghdad, Iraq.

When I first viewed the riveting documentary "Vicar of Baghdad" on British television in the summer of 2008, (also now available at www.frrme.org), I determined to reach this brave priest and offer Guild assistance for his church. What could he use from us by way of altar furnishings? Communications with Iraq were difficult, but persistent requests through his Foundation for Relief and Reconciliation in the Middle East (FRRME) finally bore fruit. Yes, he told us, he could use stoles and matching altar panels in white, red, purple and green, with no words in English, please, as all of the church speaks Arabic.

We needed the church's altar measurements. But how was he to obtain these, without a tape measure? We asked if there was a local men's clothing store with rulers. "Yes, and I even know where it is," came the memorable reply, "but I will need at least 20 soldiers to take me there and the reality is I may be killed on the way, but that is no problem!!".

An exhausting trip with young people from St. George's to his Hampshire, England, home for treatment of his multiple sclerosis further delayed the enterprise. What a relief it was to return to Iraq, he wrote, even with its 130 degrees Fahrenheit weather. Finally we obtained the altar dimensions, and set out, via the Internet, to find a British supplier. Luck was on our side: my first contact, with J and M Sewing in England, revealed that Canon White had been a customer there some time before, and they even had his measurements on file. After numerous emails, we made the ultimate selection of suitable brocade fabrics and traditional embroideries and placed the order, with shipment by Easter assured.

St. George's, with 1600 members, is the largest Church in Iraq. Despite the dangers, there is worship on both Saturday and Sunday to accommodate the over-



Canon White with some of the vestments and altar furnishings presented to St. George's, Baghdad by the New York Altar Guild.

flow crowd. Reaching the church from White's house in the Green Zone isn't easy. Calling Baghdad "the most dangerous place in the world," he described the trip: Riding in an armored vehicle, passing through numerous checkpoints, accompanied by Iraqi military in open trucks with guns pointing in all directions, sirens screeching, the convey speeds down the wrong side of the street to the church compound—not your usual rector going to church on a Sunday. Once there, the military is present at all services. Canon White speaks radiantly of his love for St. George's, which also maintains a dental and medical clinic, serving both Christian and non-Christian alike. He says it's "the most wonderful church I have ever served." White also holds services for members of the armed forces at the US Embassy chapel, and sometimes brings the soldiers together with members of his congregation in efforts to foster dialogue.

Our part of the story ended very happily. The new vestments and altar furnishings were used at all Easter services. The New York Altar Guild now claims the title of "Partner" in the work of St. George's Church, Baghdad, and its leader. We think this is just the beginning of an even more fruitful relationship, as the Guild continues its work of providing items needed for worship by churches regionally and worldwide.

Lindsley is the president of the New York Altar Guild.

BAGHDAD UPDATE: In October 2009, one of the deadliest suicide car bombings in Baghdad in the last two years ripped through the compound of St. George's church, killing as many as 155, according the New York Times, and causing serious damage to the compound and the buildings nearby. "Destroyed fragments of [the victims'] bodies have been thrown through windows of the church, making the cleanup operation yet more unpleasant," White wrote. "Many of our staff and church members remain unaccounted for." But for the chance uprooting of a tree by a windstorm the night before, the bomber would have been even closer and the damage even worse. "Some people ask us whether days like today make us want to give up," White continued. "We have seen much of what we have worked for destroyed. We have seen people we love bereaved. But the truth is, it is days like today that remind us why our work in Iraq is absolutely essential."

Views & Reviews

ARTS AND LITERATURE VIEWS AND REVIEWS

William Blake's World: "A New Heaven is Begun."

The Morgan Library & Museum, through Jan. 3, 2010

Reviewed by Nick Richardson

Were William Blake (1757-1827) alive today he would most likely languish heavily medicated under the care of a psychiatrist. William Wordsworth wrote that the artist/poet's *Songs of Innocence and of Experience* was "undoubtedly the production of insane genius," while Blake himself openly claimed to see visions on a regular basis (varying from spiritual ones of angels in trees, to practical ones like the return of his dead brother to instruct him in the novel printmaking techniques that made his work possible.) It is hard to see how such a man could today escape the imagination-numbing effects of modern pharmaceuticals. The Morgan Library & Museum's current exhibition of Blake's extraordinary and undeniably eccentric works (*William Blake's World: "A New Heaven is Begun,"* through January 3, 2010) amply demonstrates what, in that case, we'd have missed.

Star of the show is the first complete set of 19 watercolors illustrating the Book of Job (1805-1810), supplemented by two more from the later second set. From the utter, devastating bleakness of *Satan Smiting Job with Boils* to the comfortable domesticity of *Job and His Daughters* seated—with no hint of incongruity—with regency coiffures on what has every appearance of a regency sofa, these extraordinary images reach directly for the viewer's heart. The Book of Job is also represented by rich and delicate impressions of engravings from the 1825 edition, which are only two among the many remarkable prints that make up much of the rest of the exhibition, and for which Blake is best known. The dramatic *Satan—Head of a Damned Soul* of 1790 has, because of its monochromatic strength, received a good deal of attention. But there are numerous other treasures and rarities: the frieze-like and rather uncharacteristic *Canterbury Pilgrims* of 1810, with the faces of the pilgrims delicately hand-colored in pink; two impressions of Visions of the *Daughters of Albion* (1793), one printed in intense, saturated colors, the other colored by hand in a far gentler palette; three diminutive plates from the early relief-etched work *There is No Natural Religion* (1788, printed in 3 colors in 1794); and a wall of jewel-like sheets from one of only five colored sets of the anti-monarchy and anti-religion *America: A Prophecy* (1793).

Blake's printed works, particularly those in color, are rare—the process that he developed following the visionary visit by his dead brother was extraordinarily laborious, and the scant appreciation of the results in his lifetime discouraged large editions. His watercolors are rarer still. This exhibition, drawing on the Morgan's own collection, presents superb and seldom-seen examples of some of the finest and most representative among them.

Richardson is the editor of the ENY and communications officer of the diocese.



"Behemoth and Leviathan," from *Illustrations for the Book of Job*, (ca. 1805-1810). Pen and black ink, gray wash, and watercolor, over traces of graphite.

Photo courtesy of the Morgan Library & Museum

Views & Reviews

ARTS AND LITERATURE VIEWS AND REVIEWS

The Ministry of Communications

Three books to help you start or improve your parish's presence online, in the media.

CHURCH WELLNESS

BY TOM EHRICH

CHURCH PUBLISHING, 132 PAGES

THE WORD MADE FRESH

BY MEREDITH GOULD

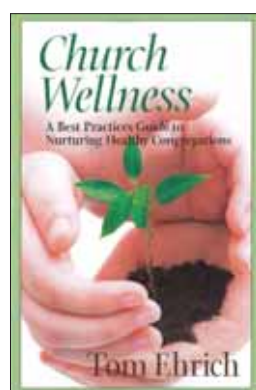
MOREHOUSE PUBLISHING, 180 PAGES

REACHING OUT IN A NETWORKED WORLD

BY LYNN M. BAAB

THE ALBAN INSTITUTE, 190 PAGES

Reviewed by Dan Webster



It would be difficult to overstate the importance of communications."

So writes Tom Ehrich in his book *Church Wellness*. This observation begins his third chapter in the book he subtitled, "A Best Practices Guide to Nurturing Healthy Congregations."

Three books published in the past year offer practical and theological help to understand and use various communications media to build community and spread the gospel.

Ehrich, an Episcopal priest, in just ten pages has a wealth of practical tips about websites, e-mail, newsletters and social-networking sites. His six other

chapters deal with membership, leadership and spiritual development.

The Word Made Fresh, by Meredith Gould, makes the case for communications as a ministry in the church.

"As a church communicator you must not only understand the essence of Christianity, but also passionately, personally believe it," writes Gould.

I use this book in parish communications workshops. It is invaluable to the parish wanting to begin or improve its communications ministry especially one that relies on unpaid volunteers. It even has a commissioning service for communication ministers.

As I told last year's Mid-Hudson Regional Council, every parish should have a budget line for ad-

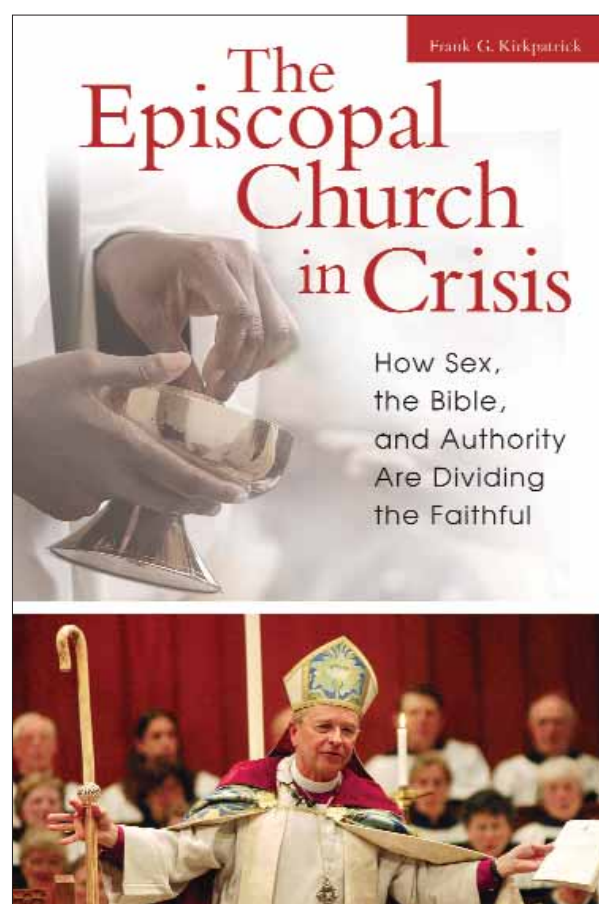
vertising and communications just like Altar Guild, Music or Outreach. Gould offers a step-by-step chapter on creation a communication ministry.

Another work on the subject is *Reaching Out in a Networked World*, by Lynn M. Baab. She deals with blogs, new media, and way to connect with younger "postmodern pilgrims." Baab devotes an entire chapter to online community.

Proclaiming the gospel in the 21st century requires us to seek seekers wherever they are. If they are on YouTube, Flickr, facebook or Twitter the church needs to be there. We can reach hundreds and thousands more with the message of the gospel online than we do inside our sanctuaries each Sunday.

"If community, relationships, and connections between people are valued in congregations, then the many face of online community cannot be ignored," writes Baab.

Webster is vicar of St. Francis of Assisi-Montgomery (formerly St. Andrew's Chapel) and canon for congregational development in the Mid-Hudson Region.



THE EPISCOPAL CHURCH IN CRISIS: HOW SEX, THE BIBLE, AND AUTHORITY ARE DIVIDING THE FAITHFUL

FRANK G. KIRKPATRICK

PRAEGER PUBLISHERS, 219 PAGES

Reviewed by the Very Rev. Dr. James A. Kowalski

There are lots of reasons to read *The Episcopal Church in Crisis: How Sex, the Bible, and Authority Are Dividing the Faithful* by Frank G Kirkpatrick, an Episcopal priest and a professor of religion at Trinity College in Connecticut. If you've asked why sex has become the wedge that divides the Episcopal Church and that has ruptured aspects of its relationship with the worldwide Anglican Communion, Kirkpatrick explains how those dynamics had been building for some time. If you've asked whether or not the Episcopal Church has betrayed the historic teachings and morality of its Anglican tradition, I don't think you can find in one place a better synthesis of the historical, moral, theological, cultural, and ecclesiological dimensions of the issues and interrelated matters. Kirkpatrick's careful organization of an enormous volume of material and events puts before the reader decades of cultural and political trends. He does

that in a very readable way, using engaging illustrations and connecting some of the true ironies of recent and long-ago history that got us where we are. Kirkpatrick demonstrates who we are by what we do and how we do it, by clarifying the confusing conferences, conventions, resolutions, and "politics" of the Church.

It is to our culture that the Church has been responding. There are many issues, in fact, that got us to where we are as a denomination within an evolving society. Frank Kirkpatrick was my professor at Trinity College, even though I majored in English. He has been a mentor and became a friend. He remains one of the best teachers I have ever had. Dr. Kirkpatrick's mastery of the arc of religious thought, religion in America and theology as it impacts real life has been honed through his own commitment to scholarship and by his own faith. Colleagues have called him the most fair-minded member of the academic profession they have ever met. And yet following his unfolding presentation of the arguments for and against on all sides is more than a tour de force. Read this book and you will see in action someone with integrity and with respect for the other reflected in how he listens. That is how he keeps his mind open to what has happened and to what might happen as the story continues. No wonder Kirkpatrick is frequently sought out by the

**PRISON TRANSFORMATIONS:
THE SYSTEM, THE PEOPLE INSIDE AND ME**
BY STEPHEN CHINLUND
XLIBRIS, 250 PAGES

Reviewed by Nick Richardson

The Rev. Stephen Chinlund has led a career of rich variety. From his start as a curate at Grace Church in Manhattan, still imagining a lifetime of inner-city parish work ahead of him, he progressed almost inexorably instead toward and through a life in and around prisoners, former prisoners and prisons.

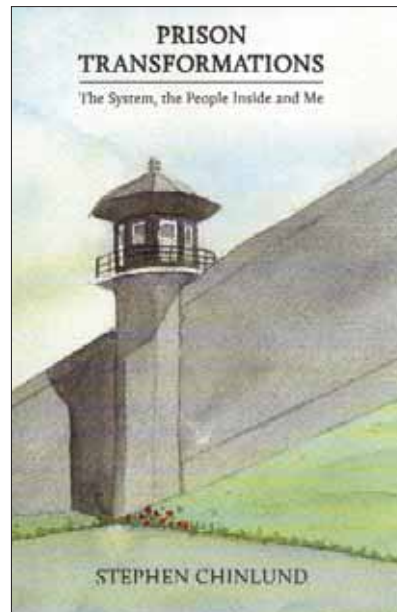
In form, *Prison Transformations* is an historical narrative. From Grace Church via inner city St. Augustine's, the author progressed to the foundation in 1964 of a parochial mission in drug-plagued East Harlem, where he began to visit prisoners upstate, and to realize that "...like leaves dropped near a whirlpool..." men who in prison had become healthier, and seemed to have hope of a sober, crime-free life outside, "...quickly swept back into the downward spiral," on their release back to New York City, "and returned to drugs."

It was the start of a long career dedicated to finding ways—on both the inside and the outside—to change that wasteful, destructive cycle. Chinlund pioneered group meetings to help prisoners reach new levels of self-understanding and prepare them, ultimately, for successful release. He worked for a time within the correctional system, as superintendent first of the Manhattan Rehabilitation Center for female heroin addicts (in 1968), and then briefly of New York State's first work-release program. In 1976 he was appointed chairman of the New York State Commission of Correction. It was a watchdog role in which his efforts were largely frustrated, but it gave him the influence he needed to begin Network—a kind of enclosed, mutually-supportive community within the general prison population, which grew from three state prisons in 1979 to 26 by 1983, when it was largely sacrificed to "budget cuts" before being dismantled entirely in 1986. In 1988 Chinlund joined the Epis-

copal Mission Society of the Diocese of New York, now Episcopal Social Services, as its executive director. He stayed there until his retirement in 2005, and was ultimately able to continue with a refashioned Network, first on the outside with newly released prisoners, and later back in the prisons.

Prison Transformations is, however, far more about beliefs and attitudes than about the naked facts of the narrative. Chinlund believes that it is in prison, "held still," that many individuals show their real selves and can be their best. "Outside," he writes, "utterly crushed by temptation and seriously limited opportunities, they fell to pieces." There is nothing woolly-minded here: To the irritation of his liberal brothers and sisters, Chinlund believes that prison is in many cases necessary, and that for some release is never possible. Angry, violent people, he says, need to be involuntarily "held still," in a manner that he compares with the voluntary stillness of the monastic life; they need to be given space and silence in which to reach their "breaking point" and to "transform themselves into the people they had it in themselves to be all along"; to become, in conditions of enforced monasticism, their own person; to be, in the highest sense of the word, free. The task that he set himself was to provide the support that prisoners need to achieve that transformation. At the same time he acknowledges with regret that not every prisoner can be transformed, or transformed for the better. "There are some people who have been so brutalized by life that their humanity is buried, almost unreachable, under a mountain of rage" he says.

Chinlund argues that this transformation, and not revenge, should be the motive for imprisonment, and that "we overuse prison in part because of the basic theology underlying our culture." In a chapter titled *Revenge and the Theology of the Prison* he rejects the commonly



held belief that a god called "he" will, after death, reward those who have met his expectations and punish those who have not. When God says "Vengeance is mine," God is not proclaiming a lust for revenge, he writes, to be imitated by mere mortals on earth; but instead God is saying that God and only God is even entitled to exact revenge. In any case, God is "truly merciful—... we will ultimately be united in God"—... God's justice is higher than ours, and is restorative, not punitive. (Readers interested in this topic might also wish to consider *Sex, Sacrifice, Shame & Smiting* by Donald Kraus, briefly

mentioned below, under *Noted in Brief*).

At times *Prison Transformations* becomes bogged down in political machinations, organizational detail, and an almost bewildering array of setbacks. The reader must sometimes, particularly in the later chapters of the historical narrative, work hard to make out the facts and ideas that the author considers most important. But persistence pays off: Chapters 11 and 12—*Holding Still: The Breaking Point and Revenge and the Theology of Prison*—bring things sharply into focus, distilling the valuable insights the author has gleaned over more than four decades of working with prisoners, and the radical beliefs that have shaped his work.

Richardson is the editor of the *Episcopal New Yorker* and communications officer of the diocese.

NOTED IN BRIEF

THE MOSAIC

BY GILBERT CREUTZBERG
STRATEGIC BOOK PUBLISHING, 205 PAGES

Creutzberg, a parishioner of Christ Church, Riverdale, was the son of a protestant minister in the Hague during the Nazi occupation. This extremely readable book—named after a mosaic in his father's church that was rescued from destruction before the Germans demolished the church—tells the story of life under the Nazi occupation and of the hardships that followed, and raises important questions about the nature of humanity and the meaning of evil.

SEX, SACRIFICE, SHAME & SMITING: IS THE BIBLE ALWAYS RIGHT?

BY DONALD KRAUS
SEABURY BOOKS, 166 PAGES

Which bits of the Bible—if any—should we ignore? How should we reconcile conflicting passages? Is the Bible ever wrong? In this concise, thoughtful and highly readable book the Executive Editor for Bibles at Oxford University Press argues for a contextually and culturally-sensitive reading of scripture. Chapters include *Vengeance, Loving Our Enemies, Justice, Slaves, Women and Jews, Homosexuality, Authority and Community*, together with a six session Guide for Study and Discussion.

media. He is articulate, humorous and thorough. He cares about ideas and beliefs because of their impact on human community.

But the best reason to read this book is because it is an embodiment of Anglicanism. What being Anglican has meant to me (since my childhood—my mother had been Jewish and my father Roman Catholic when they both decided to be confirmed in the Episcopal Church and raise us therein) is that we take seriously that God dared to become human. Incarnation means that God acted in history in ways where living and dying as one of us recommitted God to covenant and thereby opens us to the ongoing nature of Revelation. That God embodied means that we discover Christ in relationships, the great High Priest who appeared in robes of human flesh. How we live in the world matters because we will find Christ in everyone, everywhere. If that is how we do theology—from reading the Bible to the liturgy of the Church—it must shape how we act in the world. That God was in Christ creating an eternal sacrament means that we will be transformed just as surely as the bread and wine are changed into His Body and Blood. Kirkpatrick's means it when he dedicates his book to his family, saying, "May they find hope in the Church despite its discontents."

So read this book to participate in how we do what we do in our Church: open ourselves to question what God is up to, with us, in a particular time and place; by what authority we live into that vision; and how that vision is embodied in actual communities. You'll understand the issues better from all sides. But more importantly, you'll see just how radical our Baptismal Covenant is when we seek and serve Christ in others. The truth is that when we take the Church seriously we can get into lots of trouble opening ourselves to ongoing revelation. And in the process, we will become more who we are meant by God to be. As Kirkpatrick puts it, "If the Church is to survive, it has to be because it has something to say to each new generation, something that speaks to its experience and to its hunger for abiding principles." Then, as he concludes, "love, mutuality, justice and fidelity" lead us boldly and with vitality into a future where we are true to ourselves as an American Church, respectful of those in the world-wide communion who differ from us and our context, and faithful to the true mission of the Church "to deal with poverty, racism, and economic justice."

Kowalski is the Dean of the Cathedral Church of Saint John the Divine.

Alternative Readings

Disagreeing with a book review in the September/October issue of the Episcopal New Yorker, the writer submitted this personal response. It is too long to print as a letter, and the views expressed in it certainly do not represent those of the Episcopal New Yorker or of the Diocese; but we hear similar views often enough from members of our parishes to believe that without in any way endorsing it, we should give it space. We invite your comments in response.

The rich are unfairly taxed, argues the author, and social justice is not all it's cracked up to be. The Bible, he suggests, does not justify governmental social programs that run "counter [to] evolution's law of natural selection"; nor does it justify the taxes needed to support those programs, even if the people with the money could afford to pay them. He'd rather make his own decisions and have the opportunity to feel "fatherly" toward the less fortunate.

No Free Lunch — A Personal View

By Joe Kolanko

When Matthew Pritchard, in his review of *Money and Faith: The Search for Enough* (ENY, Sept./Oct. 2009) references contributors' comments on the rich man in Mark 10, he fails to quote Jesus' climactic concluding line (10:31), "By human resources it is impossible [to be saved], but not for God: because for God everything is possible."

The rich man here has God working for him. And the rich in Jesus' time taxed the poor into slavery and death—a far cry from now, where the bottom 60 per cent of US earners pay less than one per cent, while the "rich," those making over \$100,000, pay close to 75 per cent of all taxes. And, unlike in the days of the Roman empire, today's taxes help pay for non-defense, mandatory government entitlement programs that assist those who are poor.

Money and Faith: The Search for Enough deals with issues of scarcity, abundance and limited resources. Resources are indeed scarce. As a fourth year student in the Anglican/Episcopal-sponsored program Education for Ministry, I hear moving and compassionate cries for economic justice. But there is a price for additional aid; that lunch is not free. The rich—that biblically-maligned group—are asked, I should say required, to pay more and more to fund ambitious plans that could be limitless if the attempt is made to remedy every need. Margaret Thatcher once said, "The problem with socialism is that eventually you run out of other people's money." A fellow EfM student, after hearing an itemized and detailed listing of those costs and tax payments, admitted, "I didn't mean tax you (to pay for the injustices), I meant tax... well... Warren Buffett."

Religious historian and author Paula Fredriksen in *From Jesus to Christ* aptly wrote that "the apocalyptic context of the radical ethic of love, voluntary poverty for his wealthier followers, breaking off normal ties to family and property...total passive non-resistance to evil—indeed compliance with

injustice—and an absolute refusal to judge, egalitarianism, etc. is impractical in the long run. No normal human society could long run according to the principals enunciated in the Sermon on the Mount..." Our progressive church for the most part rightly discards the literal interpretation of the conflicting creation myths of Genesis and embraces scientific theories on the evolution of our species. But the ultra liberal expressions of religion, e.g., prayers for God's intervention, 'the meek will inherit the earth,' social justice initiatives, 'turn the other cheek,' all seek to counter evolution's law of natural selection that we espouse in the beginning.

There are other interesting references to the rich in the Bible, often explicit, but sometimes less so. Jesus and his followers abandon their carpentry and fishing jobs to preach in the countryside. He instructs them, "...take nothing for the journey except a staff...And if you enter a house anywhere, stay there until you leave the district." They are, then, to live off the wealth of others. Again, during Jewish holiday pilgrimages to the Temple the tens of thousands of visitors stayed in tents as space was limited in Jerusalem, but Jesus has access to a large and furnished upper room to share his last meal with his followers. There's even speculation that Judas objects so strongly to Jesus' indulgences (some enemies called him a glutton and drunkard) that it prompts his betrayal. Indeed John's gospel discredits Judas Iscariot's charge against Jesus that "the very costly anointing oil could have been sold for 300 denarii and given to the poor." Jesus counters, "Leave her alone; let her keep it for the day of my burial. You have the poor with you always, you will not always have me." And Paul, of course,



Margaret Thatcher—reliable guide to a Christian life? Photo courtesy U.S. Military

befriends rich women to house him on his missionary journeys.

Finally, capitalism not only creates wealth for the rich, but also creates jobs and raises the standard of living for everyone. "Man, in other words, is desirous, ambitious and perpetually dissatisfied with what he has," writes Bartley Fellow Eliza Gray, discussing 18th century political philosophers, "a fact endlessly lamented today by...[those] who tell us we'd be better off saying "enough" and being happy with what we

have...Johnson described what today we would call the capitalist system...[drawing on] observations and reflections on human nature as he saw it—a nature that always aspired for more and better and (when properly instructed) nobler things. That nature is still with us, as is the economic system that Johnson observed is best adapted to it. Our latter-day moralists shouldn't lightly throw it away."

"Look at the birds of the air; they neither sow, nor reap nor gather into barns, and yet your heavenly Father feeds them." (*Mark 6:26*). As a pragmatic realist, I would prefer to sow, reap and gather myself and with the multiplier effect of that Protestant work ethic feel "fatherly" in my contribution to society.

Kolanko is a member of St. Augustine's, Croton-on-Hudson

If you have comments on this or any other item in the ENY, please email them to eny@diocesenyc.org or write to the Editor, Episcopal New Yorker, 1047 Amsterdam Avenue, New York, NY 10025

Hidden Treasures



The Bells of St. Martin's

The carillon of St. Martin's Church is one of only two in Manhattan and can justifiably be described as a Harlem treasure. But unless it receives care and attention soon, it will be consigned to history.

By Nick Richardson

Walk by Harlem's St. Martin's Church most Sundays after the morning service and you'll hear wafting down from the church's tower a sound that's rarely heard in New York City. Perched in a crumbling wooden cabin at the top of rickety ladders, Michael Smith, the church's carillonneur, will be at his keyboard coaxing music from one of the most intractable musical instruments in existence.

When I visit him, we first climb an almost vertical ladder to the tower's floor and look up. Above us rises a steel framework, paint peeling, in one place almost rusted through. On this framework ranks and tiers of bells of every size disappear into the gloom, each one with its sprung clapper connected to a wire. Each of these wires makes its way via a system of pulleys to what looks like a wooden hut twelve feet or so above the tower floor, and there it disappears.

We climb to this hut up a creaking, wobbling vertical ladder, one handhold of which floats free and useless in the air. At its top a narrow, worn and dusty space opens up with a keyboard to one side—except that there are no keys, but instead two rows of wooden levers connected to the wires. In piano terms, the lower row contains the “white” keys, the upper one the “black.” There are foot pedals too, the more resoundingly to whack the bigger bells.

I suggest to Smith that climbing to the precarious top of a guano-splattered tower to play such a thing is a minority activity, particularly in winter.

“There aren't many carillons around,” he agrees. “Just this and the one at Riverside Church here in the city.”

Smith came to St. Martin's after a chance encounter eight years or so ago with the Rev. Johan Johnson, the church's rector. Johnson told him that they'd had nobody to play the bells since the former carillonneur, Dionisio Lind, had moved on to Riverside Church. Smith, who had studied some music in college and “flirted with musicology as an academic pursuit,” volunteered and was accepted. This October 25, he and Lind—the city's only carillonneurs—were jointly inducted into the City Lore People's Hall of Fame at the Museum of the City of New York.

Playing a carillon demands a different approach from other instruments, Smith says. “Bells are unusual in having a minor third in their overtones. Most instruments follow a natural harmonic series in their overtones.” What this means in practice, he explains, is that major chords produce a disconcerting dissonance and are best avoided, or broken up.



Michael Smith at the carillon keyboard.



Carillonneurs have their own techniques.

Photos by Nick Richardson

“A sparser texture works best,” he says, pointing also to the difficulty of playing a lot of notes at once on such a widespread keyboard, “with reduced harmony.” When he plays hymns he strips them down to the essentials. He plays a lot of lute music, too, he says, because that instrument calls for a similar openness.

The carillon at St. Martin's was made by the Van Bergen Bell Foundry in the Netherlands, and installed in 1949, during the rectorship of the Rev. John Johnson, the current rector's father. Johnson, a major figure in Harlem at the time, successfully campaigned against the refusal of white store owners on 125th Street to hire black help, and worked in the 1940s to integrate major league baseball. He had founded the parish in 1928 as a mission in the fire-gutted 1887 shell of the former Holy Trinity, and became rector when it gained parish status in 1940. By the time the carillon was installed, to celebrate the restoration of the church after a second fire in 1939, he had built the St. Martin's congregation to over 3,000 members.

“One of the great differences between this and most other carillons is that the \$45,000 it cost was raised in small contributions from that congregation,” says Smith. “It's more typical for a carillon to be the gift of a single rich donor” such as John D. Rockefeller, Jr., who gave the carillon at Riverside Church in memory of his mother.

Now, after 60 years, the St. Martin's carillon needs attention. The whole thing still works, but it seems to be on borrowed time. There is only so long you can leave heavy bells hanging aloft without proper maintenance and repair and expect them to resist the pull of gravity. Only so many sections of the framework can rust away before the integrity of the whole is threatened. And there's only so long that you can continue

to climb a ladder that wobbles, with a uselessly free floating handhold.

“The St. Martin's carillon is a Harlem treasure,” says Smith. “It is connected with an important moment in the history of the community, and it was paid for by the people of that community.” Perhaps now, he suggests, with the recognition and publicity surrounding his and his predecessor's induction into the people's hall of fame, the time might be ripe to take action—to find a way to preserve these historic bells for the people of Harlem.

Richardson is the editor of the ENY and communications officer at the Diocese.

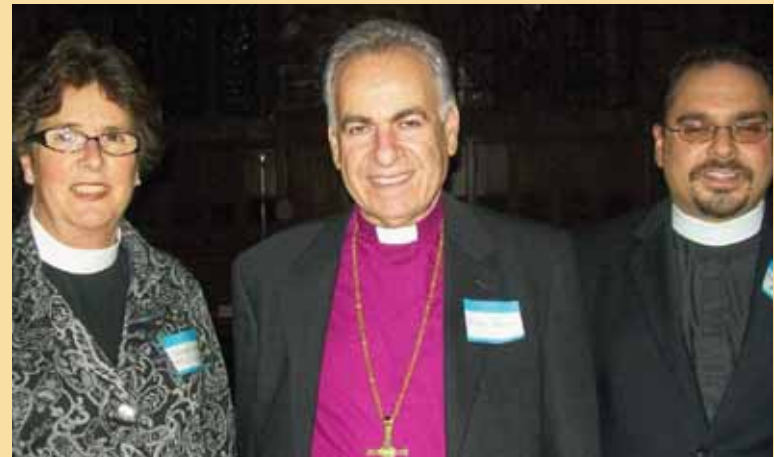
Diocesan News

South African Advocate For Reconciliation Addresses Reparations Committee

At a Nov 5 meeting at Diocesan House, Fr. Michael Lapsley, Director of Cape Town's Institute for Healing of Memories, addressed members of the Reparations Committee and of congregations in the diocese that have begun to investigate their churches' historical involvement with slavery and its aftermath. A courageous opponent of racism in South Africa and throughout the world, Fr. Lapsley was bombed and severely wounded in 1990 in retaliation for his work against apartheid. He says he is "called to accompany others on their journeys to healing." He feels that no other country has faced its past as quickly as South Africa has. "The Truth Commissions happened in public space and it was media's finest hour," he said. Drawing many similarities between South Africa and the United States, Fr. Lapsley encouraged the group to continue its work of investigating the history of our diocese's involvement with slavery and its aftermath. "For healing to take place, there must be knowledge and acknowledgement," he said. "All people are responsible to create something better."



Bp. of Jerusalem Speaks in White Plains



Bishop Suheil Dawani of Jerusalem addressed a group of about 75 people from around the diocese at St. Bartholomew's, White Plains Oct. 30. "As an Anglican church we are very active in interfaith work," he said. "Jews, Christians and Muslims live side by side in the region. In a council of religious leaders in Jerusalem, we feel our role there is reconciliation. We often bring Jews and Muslims together." The bishop is pictured with the Rev. Deborah Dresser, priest-in-charge at St. George's, Newburgh, and the Rev. Gawain de Leeuw, rector of St. Bartholomew's. For a full report of the meeting, go to www.diocesen.org>News and Publications>News and scroll down to October 31. Photo by The Rev. Canon Samir J. Habiby

Congregational Support Grants

FIRST STEP GRANTS

The diocese's congregational development commission met in June to review applications for "First Step" grants, for which it had \$25,000 available. The commission had before it 14 applications asking for a total of \$190,000, so some winnowing and a good deal of disappointment was, alas, inevitable. Grants were awarded as follows:

CHURCH, COMMUNITY	BRIEF DESCRIPTION	AWARD AMOUNT
Christ Church, Staten Island	Physical plant improvements to accommodate Godly Play classes	\$4,267
St. George's, Newburgh	Resources to establish a men's ministry	\$6,700
St. Nicholas, New Hamburg	Computer and training to manage parish finances	\$2,410
St. Andrew's, New Paltz	Parish hall improvements	\$3,400
St. Augustine's, Croton-on-Hudson	Music ministry support for new worship service	\$7,740
Holy Communion, Mahopac	Technical support for website / adult education curriculum	\$ 775

NEXT STEP GRANTS

Earlier this year the Congregational Support Commission awarded a "Next Steps" grant of \$35,000 to Christ Church, Warwick to partially fund the hiring of an Assistant Priest in support of its transition from a pastoral to a program-size congregation. As a result the Rev. E. Suzanne Wille joined the Christ Church staff in June. Commitment to growth is strong at Christ Church: Recognizing that in the current financial climate it could not rely on further money from the diocese in 2010 or beyond, the church's vestry pledged that whatever happened—and in spite of the considerable strain that it would place on the parish budget—it would keep its new assistant priest for at least a year, and pay her in full for her second term entirely from the church's own resources.

Eco Family Fun Day at Sparkill

The environment is a little like the weather – everyone talks about it, but does anyone ever do anything about it? "Doing" was the focus of the first annual EcoDay, a free community outreach event on Saturday, Sept. 19 at Christ Church, Sparkill. The goal was to combine fun activities for kids with real information for parents on how small changes in their everyday lives can help



Liam Mitchell, 6, of Christ Church, Sparkill, checks out one of the fluffier EcoDay participants. Photo by Steve Dunlop

them answer the call to environmental stewardship. Speakers included Joan Gussow of Piermont, an internationally known advocate of the re-localization of food production; Tim Englert of the Palisades Interstate Parks Commission; and Ron Breland, a Rockland County beekeeper for 36 years. A multimedia presentation on local birds was made by the Rockland County chapter of the Audubon Society. The highlight for kids was a show and tell on exotic animals and their habitats, presented by Outragehiss Pets of Chestnut Ridge.

Diocesan News

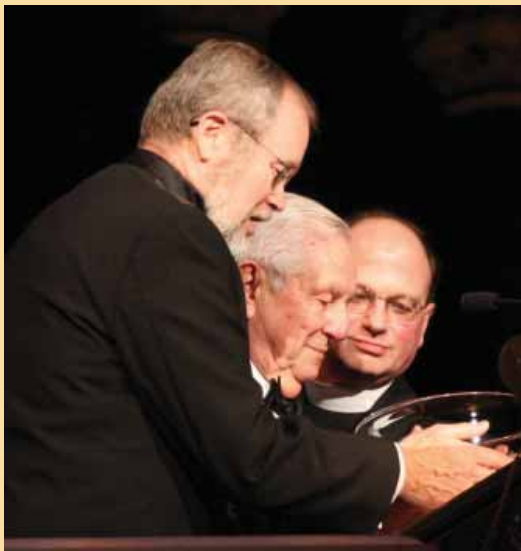
**“No person was ever honored for what he received.
Honor has been the reward for what he gave.”**
Calvin Coolidge (1872 – 1933), 30th President of the United States

THE EPISCOPAL DIOCESE OF NEW YORK AND
THE CATHEDRAL CHURCH OF SAINT JOHN THE DIVINE
SALUTE
HENRY L. KING,
PRESIDENT, CATHEDRAL BOARD OF TRUSTEES
FOR A DECADE OF LEADERSHIP (1999 – 2009)

Henry L. King Honored



Henry King with Judy Collins



Bishop Sisk, Henry King and Dean Kowalski
Photos courtesy of the Cathedral of St. John the Divine

On Nov 16, the Cathedral community hosted an evening in honor of Henry L. King, celebrating his giving spirit and decade of service as president of the Cathedral Board of Trustees. In his responding remarks, King talked enthusiastically of the Cathedral’s history of inclusivity, and of its “enormous programmatic vigor.” He also made moving reference to the important part that the Cathedral and the Church have played at difficult moments in his own life. “... I want to say how privileged I have been to spend the last 10 years in this meritorious endeavor. ...” he concluded. “I thank you for giving me the opportunity to serve. I will not say “Mission Accomplished,” as one of our leaders once said; while a lot has been done, there is more to look forward to.”

An extended text of King’s address is available on the diocesan website: go to www.diocesenyny.org > News and Publications > News; scroll down to and click first on “Henry L. King Honored” and then on the link in the article.

St. Philip’s, Harlem Marks 200 Years

By Lynette Wilson



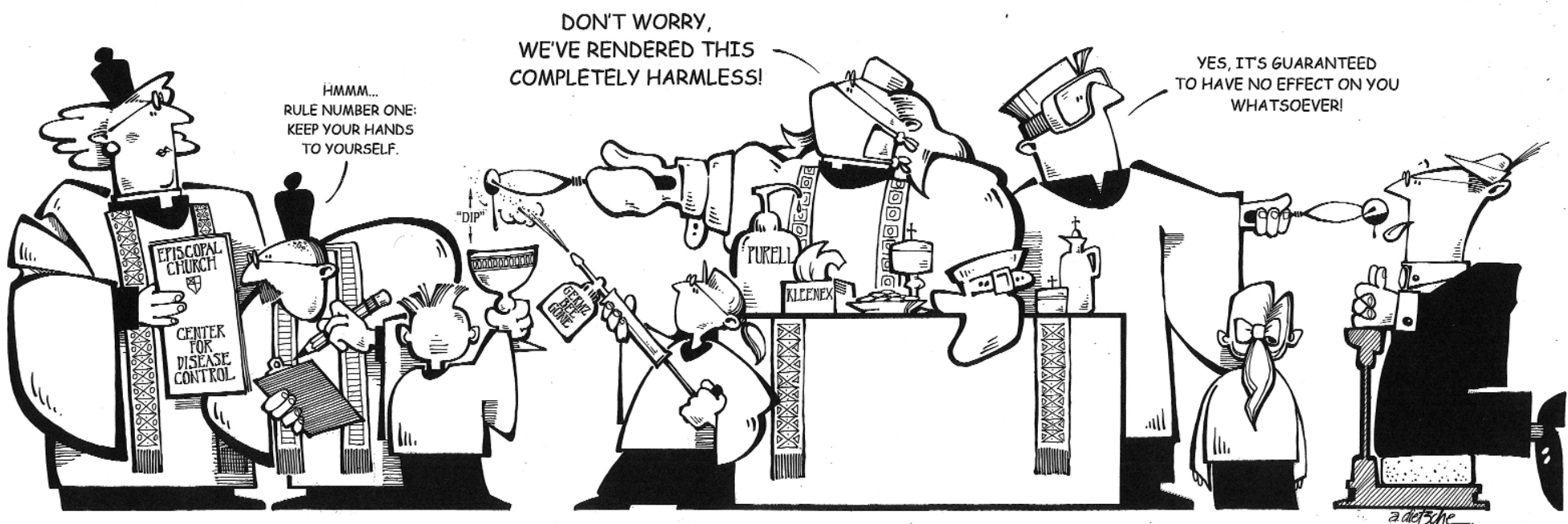
Presiding Bishop Katharine Jefferts Schori talking to acolyte Stacy Boulware during the Oct. 4 Bicentennial Homecoming Sunday procession at St. Philip’s Church in Harlem.
Photo by Lynette Wilson

More than 300 people gathered at St. Philip’s Church in Harlem October 4 to celebrate the Feast of St. Philip, deacon and evangelist, St. Philip’s Church’s Bicentennial Homecoming Sunday, and Presiding Bishop Katharine Jefferts Schori’s visitation.

Before the service Jefferts Schori joined St. Philip’s clergy, parish organizations, choir and parishioners, led by African drums, on the parish’s annual neighborhood procession—walking east on West 134th Street, North on Adam Clayton Powell Jr. Boulevard, West on 135th Street and South on Frederick Douglass Boulevard back to 134th Street—stopping at prayer stations along the way and blessing local businesses, including the International House of Pancakes, the Arthur Schomburg Center for Research in Black Culture, the New York Police Department’s 32nd Precinct, the Mary McLeod Bethune School (Public School 92), and finally, St. Philip’s Church.

Unlike some other churches in Harlem, St. Philip’s was African American from the start, beginning life in 1809 as the Free African Church of St. Philip. In 1818 it became, as St. Philip’s Episcopal Church, the first African American Episcopal Parish.

An extended account of this event by past ENY editor Lynette Wilson was published in *Episcopal Life Online*. You can find a link to it by going to www.diocesenyny.org>News and Publications>Media Room and then scroll down and click on “Read Lynette Wilson’s article...”



Diocesan News

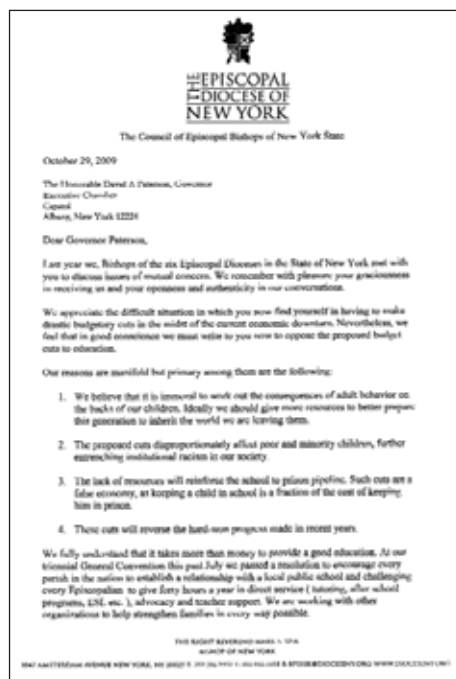
Swine Flu: Bishops Issue Healthcare Memorandum

Bishops Sisk and Roskam issued a Memorandum September 17 entitled "Healthcare Concerns and Liturgical Practices." Issues addressed include the Common Cup, the Peace, holding hands during the Lord's Prayer, and the sharing/passing of the common Host. To read or download a copy of the memorandum, go to www.diocesenyny.org> News and Publications. Then scroll down to September 17, click on "Bishops Issue Healthcare Memorandum" and then on "View the Memorandum in pdf format". For other links and general information on H1N1 flu, please go to www.diocesenyny.org, and then click on the drop down box next to "Quick Links" in the right hand menu on any page, and select "Swine Flu Resources."

Bishops Write to Governor, Oppose Education Cuts

In an Oct. 29 letter signed on its behalf by Bishops Sisk and Roskam, the Council of Episcopal Bishops of New York state wrote to Governor Paterson to express their opposition to education cuts.

To read the full text of the letter, go to www.diocesenyny.org>News and Publications>News and scroll down to Oct 30th. Click on "available here" under NY Bishops Urge Governor Not to Cut Education.



Anglicans and the Vatican

Bishop Sisk issued the following statement October 26 regarding the Vatican's announcement of new provisions for receiving Anglicans into the Roman Catholic church.

As the Episcopal Bishop of New York I am happy to welcome the Vatican's recent acknowledgement of a considerable overlap in faith between the Anglican Communion and the Roman Catholic Church; clearly our 40 years of ecumenical conversation have borne fruit. This overlap has been implicit since the Roman Church established its so-called "Pastoral Provision" for former Episcopalians in 1980. The thrust of the recent press release of October 20th seems to underline that provision and to extend its potential to greater dimensions and numbers beyond the few "Anglican Use" parishes that have been added to the Roman fold in this country in the intervening years.

The implications and motivations of the Vatican's recent statement have been widely debated. I see no reason to assume anything other than the stated purpose of providing a pastoral response to those members of the Anglican Communion who wish full communion with the Holy See.

My hope for all people is that they come to an ever deeper awareness of the profound embrace of God's love for each and all of us, and for creation itself. Clearly the Church of Rome is a community that has nurtured countless souls in that hope. If there are those in our midst who wish the particular perspective of the Catholic faith that the Church of Rome provides, I would be less than faithful to my pastoral duties not to encourage them to make that submission. However, at the same time, I feel impelled to say that I believe that the perspective on the Catholic faith that the Episcopal Church offers has its own equal integrity and authenticity. Our two traditions share much in common; yet each also offers to its adherents distinct gifts and demands. It is, therefore, not at all uncommon to have members move from one community of faith to the other.

Certainly it is only fair to say that The Episcopal Church in general, and the Diocese of New York in particular, have been enormously enriched by the gifts and the perspectives of the many people of faith who, after conscientious reflection, have chosen to join our ranks; I would wish no less for our Roman Catholic brothers and sisters.

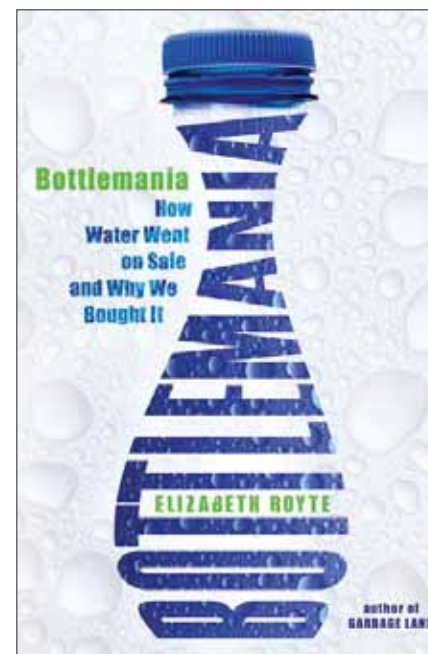
I am happy to say that here in the New York diocese, our relations with the Roman Catholic archdiocese remain on very good terms, and I look forward to the further development of a warm collegial relationship with Archbishop Dolan, whose installation I was pleased to attend.

+Mark
The Rt. Rev. Mark S. Sisk

Bottled Water Critic Elizabeth Royte at Evensong & Ecology

Kicking off the season's Evensong & Ecology: Our Greater Earth Community series on Nov. 15, investigative journalist Elizabeth Royte spoke about her recent book, *Bottlemania*. Royte told of venturing to Fryeburg, Maine, where she looked deeply into the source of Poland Spring water, investigating all of the forces that have made bottled water a \$60-billion-a-year phenomenon even as it threatens local control of a natural resource and litters the land-

scape with plastic waste. Her thought-provoking talk left guests better educated about the bottles that surround us and offered many ideas and solutions. This was the first of a series of conversations that will continue into the new year and beyond: To learn more about Evensong & Ecology, presented by the Cathedral in partnership with the diocese, please see *The Living Cathedral: Warm and Welcoming throughout Winter* article on page and/or visit www.stjohndivine.org.



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The Episcopal New Yorker welcomes letters and other feedback from readers whether in response to items in its pages or on other subjects likely to be of interest to its readers. Please email your comments to eny@diocesen.org, or write to the Editor, Episcopal New Yorker, 1047 Amsterdam Ave, New York, NY 10025. Publication is at the sole discretion of the editor, who may also edit longer letters. Short letters are more likely to be published.

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BISHOPS' VISITATION SCHEDULE

JAN 3 (2 CHRISTMAS):

Bishop Sisk: Trinity, Saugerties

JAN 6 (EPIPHANY):

Bishop Sisk: Holy Apostles, Manhattan

JAN 10 (1 EPIPHANY):

Bishop Sisk: St. James, Manhattan

JAN 17 (2 EPIPHANY):

Bishop Sisk: St. George's, Manhattan

Bishop Roskam:

Good Shepherd, Roosevelt Island

JAN 24 (3 EPIPHANY):

Bishop Roskam:

St. Paul's, Staten Island

Bishop Donovan: St. Luke's, Manhattan and St. Martin's Manhattan

JAN 31 (4 EPIPHANY):

Bishop Sisk: St. John's, Getty Square

Bishop Roskam: Christ, Sparkill

Bishop Grein:

Transfiguration, Manhattan

FEB 2 (TUESDAY):

Bishop Roskam:

Trinity Pawling School

FEB 7 (5 EPIPHANY):

Bishop Sisk: *Morning:* St. Peter's,

Bronx; *Afternoon:* Grace, City Island

Bishop Roskam: Grace, Port Jervis

Bishop Donovan: St John's, Cornwall

FEB 14 (LAST EPIPHANY):

Bishop Sisk: *Morning:* St. Paul's, Tivoli;

Afternoon: SUNY New Paltz

Bishop Roskam: St. Peter's, Peekskill

FEB 17 (ASH WEDNESDAY):

Bishop Sisk: Trinity, Manhattan

FEB 21 (1 LENT):

Bishop Sisk: St. James', Hyde Park

Bishop Roskam: St. David's, Bronx

Bishop Donovan: St. Mark's, Yonkers

FEB 28 (2 LENT):

Bishop Sisk: Trinity, Ossining

Bishop Roskam: *Morning:* St. Peter's,

Manhattan; *Afternoon:* St. Ann's for the

Deaf, Manhattan

MAR 7 (3 LENT):

Bishop Sisk: St. Stephen's, Armonk

Bishop Roskam:

Incarnation, Manhattan

Bishop Donovan: SS. John, Paul &

Clement, Mount Vernon

MAR 14 (4 LENT):

Bishop Sisk: St Ann's, Bronx

Bishop Roskam: Grace, Hastings

MAR 28 (PALM SUNDAY):

Bishop Sisk: Cathedral

Bishop Roskam: Calvary, Manhattan

LESSON OF SPIRIT *(continued from page 12)*

dragged against my will to a cross and nailed there; which got me to thinking: Not even Jesus could take the nails out of his hands to free himself from the cross, so why should I expect to? After much thrashing about in prayer, when I had finally spent myself into a heap of frustration and exhaustion, I realized that the best place for me to be was simply in silence before God, awaiting healing in the time and method of God's choosing. This too is a permanent change in me. Those of you who know me know that "pushy" is pretty much my middle name. But from that moment forward, I have no longer entered into prayer to push my agenda at God. Instead, I wait in silence.

REJOICE IN THE LORD ALWAYS! AGAIN I SAY, REJOICE!

As tough as it is to hear, and as hard as it is sometimes to find, joy—however and wherever you can find it—is not optional for a Christian. Paul makes it abundantly clear throughout his epistles (and especially in Philippians 4), that joy is not only possible but necessary in all circumstances, because *joy is power*. Sometimes you have to claw and scratch for it, but it can be found, even in the midst of cancer. I can honestly say that the challenges of the last year have been thoroughly mixed with and occasionally overtaken by joy, the joy of finding the reality of God's love in the midst of sometimes very severe fear, pain and weakness. Although it may seem out of the question in the beginning stages of treatment, it is possible to emerge from cancer treatments both healed and changed by, through, and with the love of God.

Rubinson is interim priest at St. Philip's Episcopal Church in Harlem.

CLERGY CHANGES

The Rev. Cameron Hardy, Seminarian, Yale Divinity School, New Haven, CT, to Assistant, St. Peter's, Lithgow, Oct 1.

The Rev. Dr. Titus Presler, Sub Dean, The General Theological Seminary, to Interim Pastor, St. Simon The Cyrene, New Rochelle, Dec 1.

The Rev. Cn. Daniel Webster, Vicar, St. Francis of Assisi, Montgomery, Canon for Congregational Development, to Canon for Evangelism and Ministry

Development Episcopal Diocese of Maryland, Dec 31.

The Rev. Claire Lofgren, Interim, St. Joseph of Arimathea, Elmsford, to Vicar, St. Paul's, Spring Valley, Jan 1, 2010.

The Rev. Rhonda Joy Rubinson, Interim, St. Philip's, Harlem, to Priest in Charge, St. Philip's Church, Harlem, Jan 1, 2010.

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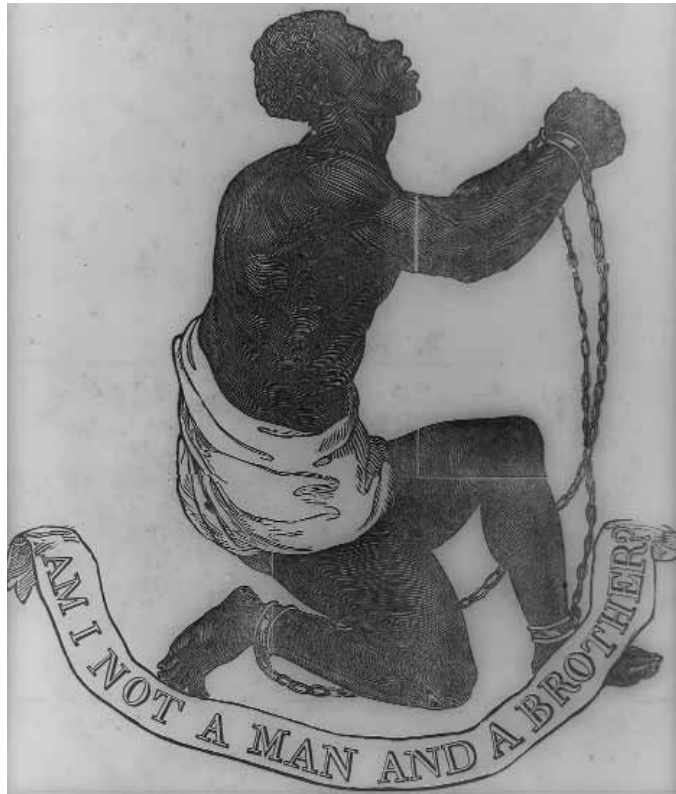
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Reflections on a Flawed Past

The Rev. Deacon Geraldine A. Swanson



Last May I received an invitation to a meeting of the Historical Society of the Episcopal Church. Ordinarily, I would have tossed it aside, but the title of the film they planned to show intrigued me: *“Traces of the Trade: A Journey of Reconciliation.”* The film chronicles the journey of Katrina Browne and family as they dig into their family’s history and its connection to slavery. Browne traces the family wealth back to the slave trade, and her film records family members confronting the ugly reality of their history.

Now, you may wonder why I called and reserved a spot on a lovely late spring Friday evening: It is because Katrina Browne’s story is parallel to my own.

Two years ago my uncle turned eighty. As a “gift” to him, I did a genealogical search of our family. We have a relation who was a senator from New York during Reconstruction. I used him as a “fulcrum” for my research: If they were related to Roscoe Conkling, they were related to us.

My mission was to find out who the Conklings were. I traced the family back to Nottingham, England in the 1500s, when they were glass blowers by trade and non-jurors. Simply put, they were *“Puritans.”* Ananias Conkling, a direct ancestor, lived in North Salem, Massachusetts around 1650 and later migrated to Long Island, settling in the village of Southold.

It was documents that I uncovered through the Shelter Island Historical Society that caused me to take stock of my family’s roots. The Conklings had been slave holders on Long Island, their wealth bought with the labor of people held in involuntary servitude. Records from wills indicate that they held slaves as early as 1706.

In 1780 Joseph Conkling’s will stated “...I leave to my negro wench Marra, her time,” and “...I also give to Marra her daughter Cloe during her life...” Joseph freed Marra and gave her Cloe, her own daughter, as a slave.

There are records of Conkling slave holders having their slaves baptized. In 1766 the baptisms of “Zilpha and Dorkiss, daughters of John, Negro servant of Jonathan Conkling” were recorded, and baptisms in 1772 included one for Stephen, “...son of Jack, servant to John Conkling, Jr.”

But the document that brought the full understanding of how slavery was ingrained in the Conkling family came to me with a shock. I found a bill of sale dated 1773 “...of a Negress”: a six year old child.

“Know all men by these present that I, Joseph Conkling of Queens Village in Queens

County on Nassau Island in the Province of New York for and in Consideration of Twenty-five pounds current money of the province aforesaid, received to my full satisfaction of Joseph Lloyd & John Lloyd of Queens Village... have Sold and do by these presents, bargain, sell and convey to Joseph and John Lloyd and their heirs and assigns one Certain Negro girl named Phebe of about Six Years of age during the term of her natural life...”

My throat closed; I could not breathe; tears welled up in my eyes; a knot formed in my stomach. I could see the direct line: the migration from England and Joseph’s will to the sale of a helpless child handed over to strangers for her natural life. I wondered, what happened to her? What was her life like? Who was Joseph Conkling, and how could he sell another human being for the sum of what today would be \$50?

Then I began to understand the need of reconciliation for Americans inspired by “Ubuntu Theology.”

Our national church encourages discussions on reparations, and our diocese opened the door to continued conversations.

If my family history bared the ugly scar of slavery, how many other families, institutions and parishes, especially those with a colonial connection, would also yield truths that scabbed over in the years following New York’s emancipation law?

What can this teach us? Perhaps we can finally understand the evil of slavery, and its impact on society. Institutions that we respect, parishes that we love, familial ties that cannot be denied are refracted anew through the lens of an historic institution of unspeakable evil which has come to light in the 21st century.

Slavery, that “Peculiar Institution,” has tendrils that connect the North to the South, New York City to New Orleans, Long Island to the Barrier Islands, misconceptions to our collective consciousness and our very souls. We must acknowledge the past, lament the pain it caused, celebrate the heroic survival of those oppressed and vow to put an end to the inequalities that continue. We owe it to those who struggled in the past, to those who live with its residue in the present and to those in the future who will applaud our courage in finally speaking out.

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