

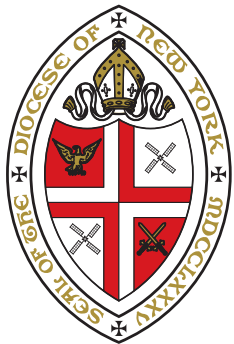


Cathedral Rededication Coverage Page 16

THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

JANUARY/FEBRUARY/MARCH 2009



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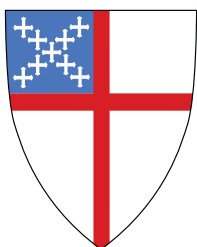


Photo courtesy of the National Archives and Records Administration

Hope and Healing In Troubled Times

Churches reaching out to parishioners in economic crisis

By Lynette Wilson

They are all around us, but you may not see them.

The former investment banker who now spends his afternoons going to the movies. The contractor whose projects have dried up. The sales clerk whose boutique just closed. The housekeeper and the nanny now out of work. The recent college grad who can only get a job bagging

groceries. The freelance writer who fears homelessness because the market for her skills has evaporated.

“When you look at New Yorkers as a group you don’t get a sense that we are living through tough economic times,” says Rev. Mark Bozzuti-Jones, priest for pastoral care and nurture at Trinity Wall Street. “But when you focus *(continued on page 19)*

THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE
EPISCOPAL DIOCESE OF NEW YORK

www.diocesenyny.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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The Episcopal New Yorker reaches over 33,000 households in the metropolitan New York City area. To request an advertising rate sheet and insertion order, please call (212) 932-7352, or via e-mail to eny@diocesenyny.org. Rates are available for profit and non-profit organizations. We reserve the right to refuse any advertising.

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.diocesenyny.org



Columbia University's Canterbury Club and campus Episcopal and Lutheran ministries hosted a pancake supper on Shrove Tuesday to kick off Lent. The supper raised more than \$300 to buy uniforms for children who attend a church-sponsored daycare center in Ecuador. The government requires all children attending daycare to wear uniforms. The \$30 cost of the uniform is prohibitive for many families. For more information contact the Rev. Winnie Varghese, Columbia's Episcopal Chaplain, at wsvarghese@gmail.com.

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THE BISHOP'S MESSAGE

Dig Deep into the Light

By the Rt. Rev. Mark S. Sisk



The Rt. Rev. Mark S. Sisk

These first months of the year are filled with paradox. As December's end closes the old year, January brings the promise of the new. But there's something counter-intuitive in it: for just as the earth tilts back, and the sun shines down each day for a few extra minutes, and the days slowly lengthen, the full force of winter's cold sets in. Even as the sun's force slowly grows, the ground hardens.

I have always been fascinated that it is at this time of greatest extremes, with bright sunshine during the day and the bitterest of the cold at night, that the maple tree's sweet sap is harvested. Stimulated by the sun, the trees begin to come out of their winter dormancy: their roots, sunk deep in the soil, well below the frost line, begin to draw sustenance into the branches to start the cycle of life for another year.

This pattern of emerging promise in the face of the power of darkness is what we celebrate in Epiphany: this, the season of light revealed, begins to prepare us once again for Lent and the new life that awaits us at Easter.

And we, we Christians, in our daily lives, can be like those maple trees; we can respond to the light even in the bitterest cold of night if we have our roots plunged deeply enough into the soil of life: soil that lies deep below the hard frozen surface of the passing cold of winter. We too need to bring from the depths that promise of new life. Look around and look closely: despite the cold, signs of spring are already here. Look at the maple trees: the faint swelling of their buds testifies to the vigor of their roots.

Much bitterness surrounds us, but the signs of life and promise are there as well. The Goodness of God abides. It is there to be seen in the face of friend and family and in the face of the stranger in need.

May the light of Christ that illumines this Season of Light give us hope and show us the way.

+ Mark

Busca la Luz

Por el Reverendísimo Obispo Mark S. Sisk

Estos primeros meses del año son paradójicos. Así como el final de diciembre marca el término del año viejo, enero trae la promesa del nuevo. Pero, en ello hay algo contra intuitivo: porque toda la fuerza del frío del invierno se impone mientras la tierra se inclina hacia atrás, y cada día el sol brilla por unos minutos más, y los días se alargan lentamente. Hasta la tierra se endurece mientras la fuerza del sol crece paulatinamente.

Siempre me ha fascinado el hecho de que en esta época de grandes extremos, con la luz del sol brillante durante el día y el más crudo frío por la noche, se cosecha la dulce miel de los árboles de arce. Las raíces de los árboles estimuladas por el sol, comienzan a salir de su letargo invernal: Enterradas profundamente en el suelo, bien abajo de la línea del hielo, empiezan a sustraer alimento hacia las ramas para comenzar el ciclo de vida por un año más.

Esto es lo que celebramos en la Epifanía: este patrón de la promesa emergente frente al poder de la oscuridad, esta estación de la luz revelada comienza a prepararnos una vez más para la Cuaresma y la nueva vida que nos espera en la Pascua de Resurrección.

Y nosotros, nosotros los cristianos, podemos ser en nuestras vidas diarias como esos árboles de arce; podemos responder a la luz incluso en medio del frío más crudo de la noche si tenemos nuestras raíces inmersas hondamente en el suelo que yace por debajo de la superficie congelada por el paso del frío invernal. Nosotros también necesitamos sustraer desde las profundidades esa promesa de vida nueva. Mira a tu alrededor y mira muy de cerca: a pesar del frío, las señales de la primavera ya están aquí. Mira a los árboles de arce: la sutil turgencia de sus brotes da testimonio del vigor de sus raíces.

Nos rodea mucha amargura, pero también están allí las señales de vida y de promesas. La Bondad de Dios permanece. Allí está para verla en el rostro de un amigo y de la familia y en el rostro del extraño menesteroso.

Que la luz de Cristo que ilumina esta Estación de la Luz nos dé esperanza y nos muestre el camino.

Fielmente,

+ Mark

THE EPISCOPAL CHURCH

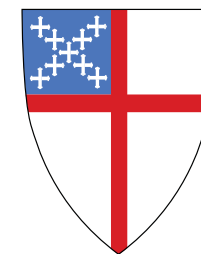


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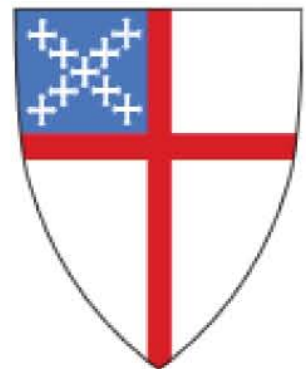


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Church Year

LIVING EPIPHANY

St. Brigid's Hospitality and Holiness *By the Rev. Dr. Anna Pearson*

It is said that St. Brigid was born at sunrise. She is often depicted holding a bowl of fire. When, as a young girl, she approached the local bishop for permission to take the veil, he relented when he saw a column of flames appear above her head and reach toward heaven. She insisted on continuous fire burning in her convent as a potent symbol of the Gospel shining out into the world. Some claim to have seen her dry her cloak on a beam of sunshine.

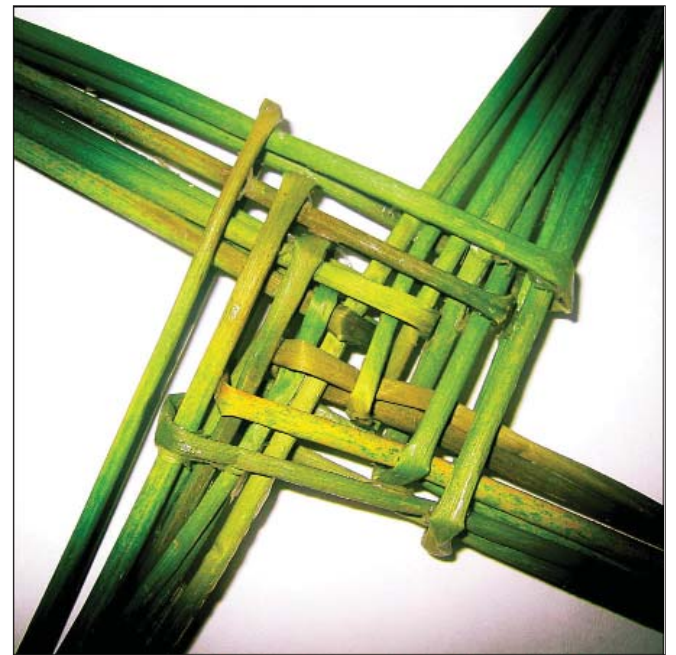
Known for her wild generosity, Brigid offered water to the thirsty. When they drank, the water became milk. She turned her bathwater into beer to fortify an itinerant visitor. In her hands stones became salt, food taken from one place to feed those in another was miraculously replaced. She sent barrels of hearty drink to one religious community, and there was enough to satisfy seventeen more. It is even said that the bacon she once fed a dog while cooking subsequently reappeared in the pot.

Brigid valued art and learning. She founded the first community of strict religious observance in Ireland, and later established the first monastery for both men and women in her native land. This community flourished at Kildare, a name derived from the Celtic words "cill" (church) and "dara" (oak). In and around the religious communities over which she had influence, Brigid founded schools, tended the sick, trained the sisters to make vestments and create beautiful illuminated manuscripts. Pilgrims visited her from near and far and from many different ages and circumstances.

As with the lives of so many saints, it is difficult to extricate fact from embellishment. Most believe Brigid was born around 453 in County Louth in Ireland, and that she died about seventy years later. Her feast day is February 1, traditionally recognized in Ireland as the first day of spring. This observance tangles Brigid up with ancient Celtic fertility cults, and her name invokes association with Brighid, the druidic goddess whose symbol was sacred fire. The druids venerated oak, and her monastery at Kildare—the church of the oak—was built on a site formerly dedicated to Brigid's pagan namesake. Some have gone so far as to suggest that Brigid might have been a druid priestess who converted and led her companions to the Christian faith. Others propose her identity is an amalgam, another example of Christianity appropriating the sacred traditions of other cultures and reissuing them in the light of Christ.

Regardless of the facts, the truth is that the saints we revere and the reasons we revere them have more to do with our identity than the biographical touchstones of their lives. When we honor Brigid in the season of Epiphany, we celebrate the practice of living with revelation. We recognize the radical generosity God's revelation inspires, and the passion necessary to sustain it. It is tempting to equate discipleship with the act of bringing the Spirit into needy environments. Brigid's life reminds us that God has already accomplished this in Emmanuel. Holiness in the wake of Christ is ubiquitous. Need arises not from the Spirit's absence, but from the absence of people adept at translating evidence of that Spirit into the

ST. BRIGID is venerated as a saint in Roman Catholicism, Eastern Orthodoxy and Anglicanism. St. Brigid is considered one of Ireland's patron saints along with Saints Patrick and Columba.



The woven rush cross, traditionally made of river reeds, is one of the best known symbols associated with St. Brigid of Kildare, an Irish Roman Catholic nun, abbess, and founder of several convents. On her feast day, February 1, tradition (varying by Irish locality) has it that a new cross is made and the old one is burned to guard against house fires.

vernacular. Brigid was such a translator. She envisioned Church created from the most venerated elements of the natural world.

She saw Gospel light in sacred fire. She shared her interpretation of the sacred with everyone she encountered, in every context, pagan and Christian alike.

The name Brigid means strength. It takes strength to insist on an everyday world riven with holiness, a world where God's generosity infuses ordinary times and regular places. It takes strength to engage daily existence set ablaze with God's love, consistently embodying God's hospitality. These are our challenges, during Epiphany, when our liturgical year offers time to reflect on what it means to live with the reality of God's revelation every day. One of our guides in this endeavor is St. Brigid; her earth-bound sanctity reflected in the blessing that bears her name:

May Brigid bless the house wherein you dwell, bless every fireside, every wall and door. Bless every heart that beats beneath its roof. Bless every hand that toils to bring it joy. Bless every foot that walks its portals through. May Brigid bless the house that shelters you.

Pearson is rector of Grace Church in Hastings-on-Hudson.

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[MARCH 2] **The Rev. Canon James Elliott Lindsley**, *Serving the Church: The Laity in the Story of the Church in New York*

[MARCH 9] **Mary S. Donovan**, *Building Networks of Social Service: Laywomen in the Diocese of New York*

[MARCH 16] **Ronald B. Young**, *Amid the Tumult and the Shouting: The Laity, 1950 to the Present*

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Episcopal Charities

Now more than ever. . .

By Mary Beth Sasso

"What Shall I return to the Lord for all his bounty to me?"

—Psalm 116:12

In this current global economic crisis I find myself in the unenviable position of someone who raises funds for a living. "I'm glad I don't have your job," is a comment I have heard a lot lately. Yet I remain undaunted and grateful for what I have been given, in both the physical and spiritual sense, and know that there are many others in our community of Christians who also understand that now more than ever helping those less fortunate than we are is crucial to the survival of our communities.

As we read the increasingly grim news, it is crucial to let our faith guide us beyond dwelling on our own losses and focus on the gifts we have to offer to our neighbors in need. Those of us who know our families are safe in our homes and are not hungry must consider how best to share our gifts with our local communities, nation and world.

The need has never been greater. With highly publicized government cuts in after-school and human services programs—combined with a growing number of

foundations and individuals that are unable to offer financial support—many of the parish-based programs in the Diocese of New York are suffering. In reviewing the statistics for our feeding programs, we see an average increase in need of 10 to 20 percent over the last year. I know of rectors who have reported an increase of more than 100 percent.

There are so many ways to give. Beyond the obvious donation of funds to support a cause we believe in, the gift of time and sharing of our skills can be just as important and potentially more rewarding. Whether it's a few hours spent volunteering at a soup kitchen, tutoring an at-risk child, or counseling someone in distress. All of these gifts can have a dramatic impact on another human being and the act of giving can also be profoundly rewarding.

We are called as Christians to serve our neighbors with compassion. Now more than ever, we all need to find a way to continue to share what we have.

Sasso is executive director of Episcopal Charities.

Bishop's Lenten Appeal for Youth Programs

In the past 12 months over 40 programs funded by Episcopal Charities reached more than 3,000 at-risk youth throughout our Diocese.

Programs include:

- After School/Saturday Curriculum
- Language & Literacy
- Summer Camps
- Teen Mentoring
- Teen Parenting
- Youth Art, Drama & Music Workshops

Your contribution will make a difference—and a full 100% of it will go directly to grassroots, parish-based programs to help at-risk youth.

Here are some examples:

- \$ 50** Provides one hour of SAT tutoring for a student
- \$100** Sends a child to summer day camp for two weeks
- \$150** Funds a child's participation in summer theatre camp
- \$250** Buys a year's worth of materials for one-on-one tutoring for 30 children
- \$500** Feeds 10 urban children for a week at a residential summer camp

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



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



Celebrate Black History

Harlem Churches Celebrate

The Episcopal churches of Harlem came together at St. Martin's Church on Lenox Avenue on Sunday, February 1 in celebration of Black History Month and the ministry of the Rt. Rev. E. Don Taylor, Vicar Bishop of New York City. Bishop Taylor has served the diocese for more than 15 years and will retire on September 1. Benjamin Jealous, president of the National Association for the Advancement of Colored People, preached the sermon, and Bishop Taylor was the celebrant.

Episcopal Churches of Harlem

All Souls Church
 Church of the Crucifixion
 Church of the Intercession
 Congregation of St. Saviour
 Holyrod Church
 St. Ambrose Church

St. Andrew's Church
 St. Luke's Church
 St. Martin's Church
 St. Mary's Church
 St. Philip's Church



Benjamin T. Jealous, president of the NAACP, spoke to hundreds of people gathered at St. Martin's Church in Harlem on February 1. Jealous credited the civil rights gains of the 1960s with leveling today's political landscape; making it possible for black candidates to carry all-white districts in states like Alabama. A former community organizer and a Columbia University graduate, Jealous says there will be a day when all children will go to a good school and prisons will close because of falling incarceration rates.



The Rt. Rev. E. Don Taylor, Vicar Bishop of New York, laying hands on a confirmand during the February 1 service commemorating his ministry and Harlem's Episcopal churches. Bishop Taylor confirmed four people during the service, which was followed by a reception.

The offertory collected was given to the NAACP, the venerable social justice organization formed in 1909.



Hundreds gathered when the Episcopal churches of Harlem hosted a service in commemoration of Black History Month and the ministry of Bishop E. Don Taylor on Sunday, February 1, at St. Martin's Church on Lenox Avenue.

Photos by Lynette Wilson



Inauguration Ball

The African American Church Inaugural Ball

Honoring 25 outstanding individuals

By Nell Braxton Gibson



Archbishop Desmond Tutu (center) being presented the Keeper of the Flame award during the African American Church Inaugural Ball. Tutu, one of 25 honorees, is being congratulated by Pernessa Seele (left) founder and CEO, The Balm In Gilead and Rev. Dr. W. Franklin Richardson (right), senior pastor, Grace Baptist Church in Mount Vernon and Chair of the Ball. The event, celebrating the historic inauguration of President Barack Obama, took place at the Grand Hyatt Washington Sunday, January 18.

Photo courtesy of TLH Communications, Inc.

On January 18, the African American Church Inaugural Ball brought nearly 800 people to the Grand Hyatt Hotel in Washington, D.C., to pay homage to twenty-five outstanding individuals whose struggles and achievements paved the way for the inauguration of the first African American president. Among the honorees receiving the once in a lifetime “Keepers of the Flame” award were Anglican Archbishop Desmond M. Tutu of South Africa and U.S. Episcopal Bishop Barbara C. Harris, the first woman bishop in the Anglican Communion. The Ball was sponsored by The Balm in Gilead, an international NGO whose mission is to build the capacity of faith-based communities addressing HIV/AIDS in the black community. Roland Martin of CNN served as master of ceremonies. Presenters were Dr. Julianne Malveaux (president of Bennett College for Women), Dr. Robert Michael Franklin (president of Morehouse College) actress Sheryl Lee-Ralph and Congresswoman Maxine Waters of California.

In addition to Archbishop Tutu and Bishop Harris, honorees included Bishop John Hurst Adams of the African American Episcopal Church; Dr. Maya Angelou; Donna Brazile of CNN; Dr. Johnetta B. Cole, former President of Spelman and Bennett Colleges; Dr. Marian Wright Edeleman, founder of the Children’s Defense Fund; Historian Dr. John Hope Franklin; Black Enterprise publisher, Earl Graves, Sr.; and Dr. William H. Gray, III, former congressman from Pennsylvania and President and CEO emeritus of the United Negro College Fund. Also honored were Dorothy Height longtime head of the National Council of Negro Women; Alexis Herman, first African American to head the U.S. Department of Labor; Dr. Benjamin Hooks, former President of the NAACP; the Rev. Jesse Jackson; Congressman John Lewis; Civil Rights Activist the Rev. Joseph Lowery (who delivered the benediction at the inauguration); Marc Morial, CEO emeritus of the National Urban League; General Colin Powell; Actress and Pastor, the Rev. Della Reese-Lett; the Rev. Al Sharpton; Dr. Gard-

ner Taylor, Presidential Medal of Freedom recipient; and Civil Rights Activist Dr. Wyatt Tee Walker, Sr.

The evening began with the singing of “Lift Every Voice and Sing,” punctuated by a montage of African American struggles from early beginnings through the civil rights movement, ending with the momentous election of Barack Obama as the 44th President of the United States. Emotions were palpable as many assembled guests remembered how far we have come. Then cheers erupted as Obama’s image filled two large jumbotrons. Musical performers included Jessye Norman, Regina Belle, the all-woman jazz ensemble, Sage and young violinist, Daniel Davis.

The excitement of the evening was visible throughout as guests came together in black-tie attire to celebrate the occasion. At times it was difficult to tell whether it was a blessing or a curse that people who paid between \$250 and \$500 a ticket were allowed to approach the tables of honorees to take photographs. During the evening the table of honorees Archbishop Tutu and Dorothy Height became so congested that waiters could not approach it with food. Due to time constraints, the honorees were forced to forego the acceptance speeches many had looked forward to hearing. Nevertheless it was inspiring to

be reminded of the accomplishments of each person as he or she approached the stage to receive the Keeper of the Flame medallion.

President-elect Barack Obama, Michele Obama, Vice-President-elect Joe Biden and Jill Biden stopped by the Ball, but the Secret Service would not allow them to enter because security was not tight enough at the ball

Gibson attended the ball, and is chair of the diocese’s Reparations Committee.



Nell and Bert Gibson with daughter, Erika, during the African American Church Inaugural Ball.

Photo courtesy of Nell Gibson.

A History of Slavery

New DVD Helps Parishes Examine Slave History

By Nell Braxton Gibson

Over one hundred people filed into ballrooms A and B at the November 2008 Diocesan Convention to participate in a workshop conducted by the Reparations Committee. Those gathered had come at the urging of Bishop Mark S. Sisk, who in his Convention Address, hailed the DVD as a moving experience. At the end of the workshop, more than a quarter of the participants signed up to have the DVD shown and to conduct a similar workshop at their individual churches.

The Diocese of New York Examines Slavery: Talking about Reparations, Repair and Reconciliation, is a 30 minute exploration into the Episcopal Church's involvement in the Transatlantic Slave Trade and is designed to be used by congregations who are willing to research their histories in response to three General Convention resolutions asking for collection and documentation of "information on the Episcopal Church's complicity in the institution of slavery and its aftermath of discrimination and segregation..." At the conclusion of the DVD, small groups are asked to use theological reflection in addressing questions of Truth, Confession, Apology, Forgiveness and Reconciliation. Then they are also asked to look into their church's history and to share their findings with the Reparations Committee.

Filmmaker, Katrina Browne's documentary, *Traces of the Trade: A Story from the Deep North*, serves as a model within the diocese's DVD, for examining individual church histories in a way similar to her family's examination of its history in the Slave Trade. Excerpts of her family documentary make up a portion of the diocese's DVD and serve to draw attention to the often omitted history of the north's role in the Transatlantic Slave Trade. At the end of the diocese's DVD, former-Presiding Bishop Frank T. Griswold, offers a moving testimony, and insight into truth-telling, forgiveness and reconciliation. He chose to make his remarks from the balcony of St. George's Church in Philadelphia where Absalom Jones and others of African descent, were forced to sit separated from whites for services.

With regard to the aftermath of segregation and discrimination left in the wake of slavery, Reparations Committee members are collecting documentation from congregations that may have set up separate chapels for newly freed Africans, those that seated "colored people" in separate balconies overlooking the white congregation, those whose rectors and laypersons owned slaves and from those who fought against slavery.

THE DIOCESE OF NEW YORK EXAMINES SLAVERY: TALKING ABOUT REPARATIONS, REPAIR AND RECONCILIATION

DVD is available for congregations. You may request a workshop by contacting Nell Braxton Gibson, chair of the diocese's Reparations Committee at nbgibson@rcn.com. Also if you have information on the history of your congregation in regard to the slave trade, you may send it to the same email address.

Some congregations have already sent in data. St. Michael's in Manhattan established St. Jude's Chapel as a "new colored mission"; James Brown, a former slave who attended St. Anna's Church in the Fishkill Landing area kept a diary, the excerpts of which were submitted by Sandra Moneymaker. Records of Christ Church in Poughkeepsie reveal that John Taylor, a citizen of Lancaster, England, emigrated to the United States in protest of the slave trade in his native country. These are the kinds of histories the committee is seeking from congregations.

Gibson is chair of the diocese's Reparations Committee.

HOUSE OF THE REDEEMER

7 East 95th Street, New York, NY 10128

FEBRUARY-JUNE EVENTS 2009

Join us for Morning and Evening Prayer (September- June) Monday- Friday 8:00 am and 5:30 pm. Eucharist Tuesday evening and Thursday morning.

Thursday, February 12, 6:00 pm, Amish Grace; How Forgiveness Transcended Tragedy: The Rev'd. Congreve Quinby, February Priest in Residence, will lead a book review and discussion on *Amish Grace* (the account of ten Amish schoolgirls shot at Nickel Mines, PA).

Thursdays, February 26 and March 5, 6:00 pm, Angels and Archangels; An Adventure in Christian Tradition: "With Angels and Archangels and all the company of Heaven..." Explore this statement and more with Dr. Clair W. McPherson, Professor at General Theological Seminary. Join us for a multimedia exploration of this familiar tradition.

Monday, March 9, 6:00 pm, No God but God, The Origins, Evolution and Future of Islam: The Rev'd. Roger Smith, March Priest in Residence, will lead a discussion on this book by Reza Aslan. After the lecture there will be an optional site visit to view the Islamic Cultural Center and Mosque at 1711 Third Avenue (at 96th Street and Lexington Avenue).

Saturday, March 14, 8:45-3:00 pm, Lenten Retreat: Brother Scott Wesley Borden, OHC will lead this Lenten Retreat. The topic will be "Preparing Heart and Mind for Lent (and what comes after)," focusing particularly on the Benedictine approach to Lenten practice. Lunch will be provided.

Friday, March 20, 8:00 pm, Fabbri Chamber Concert; Commemorative Concert: To celebrate the Tenth Anniversary of the Fabbri Chamber Music Series there will be an encore performance of the program performed ten years ago at the House. Pieces performed will include works by Mozart, Poulenc, Bruch and Schumann. Call for ticket prices.

Monday, March 23, 7:00 pm, Gilgamesh: Anthony Newfield, Broadway performer and Artistic Director of I Fabbri, will present a dramatic reading (Stephen Mitchell's translation) of the masterpiece epic, *Gilgamesh*. Call for ticket prices.

Thursday, April 9, 6:00 pm, Wilfred Owen: Poet of World War I: The Rev'd. Robert Fortna, April Priest in Residence, will discuss Wilfred Owen, the well-known English poet whose works described his first-hand experiences of World War I and its consequences to his country and its people.

Tuesday, April 14, 8:00 pm, Fabbri Chamber Concert; All That Jazz!!: In celebration of the Tenth Anniversary of the Fabbri Chamber Music Series The Nathan Botts Quartet (trumpet, piano, drums and bass) will entertain us with a night of "Jazz from Venetian Manuscripts." Call for ticket prices.

Thursday, May 14, 8:00 pm, Fabbri Chamber Concert; American String Quartet: The world-renowned American String Quartet returns by popular demand. Program to be announced. Call for ticket prices.

Tuesday, May 19, 10:00 am-2:00 pm, Living as an Early Christian; A Quiet Day: The Rt. Rev'd. Harry W. Shipp will lead this quiet day. The day will be spent reflecting on the development of Christianity amid a Greek and Jewish culture. Lunch will be provided. Please call to reserve space.

Wednesday, June 3, 6:00 pm-8:00 pm, Annual Garden Party: Please join us for this annual fundraiser celebrating Spring and the House of the Redeemer. There will be a reception with entertainment plus live and silent auctions. Please contact the House for more details.

For Reservations/Costs/Information call (212) 289- 0399 or info@redeem.org.
2008 You may also visit us online at www.HouseoftheRedeemer.org

Carpenter's Kids

Packing for Tanzania

By Andrea Strout



Sara and Andrea Strout in Tanzania on pilgrimage with the Carpenter's Kids program in August 2008.

Photo courtesy of the Strout family.

My daughter Sara and I had rolled up our sleeves for typhoid shots, purchased our anti-malaria pills and checked the expiration date on our passports. Tackling the “personal items” packing list for our Carpenter's Kids pilgrimage to Tanzania was next. It looked like Sara's summer camp packing list—on steroids. Most of the items were homely enough: antacid, insect repellent with DEET; a few downright off-beat: “sports bra for rough roads,” presumably for female pilgrims only.

Having traveled a bit in the developing world, I knew the importance of being prepared. I hauled myself off to Target, where I cheerfully filled a shopping cart with packing-list requisites, including my first-ever sports bra (which, a friend assured me, *should* feel like a humongous Ace bandage). When I finally got around to looking at the packing list for the visit to our linked parish, I began to feel seriously overwhelmed.

We were already transporting 70 Carpenter's Kids T-shirts of various sizes, one for each of our sponsored kids. In addition, it seemed, there were gifts for 30 village adults to purchase, pack and transport. Not counting the pencils and treats we would be bringing to approximately 500 village kids who weren't participants in the program.

Had I read the not-so-fine print, I would have seen that almost half of those suggested gifts (including all of

the village kids' gifts) would be purchased in Tanzania. The reasoning behind this was sound: we would boost the local economy by purchasing whatever we could in Dar es Salaam, the financial capital, or Dodoma, the administrative capital and our base of operations. Still, everything else—Episcopal shield pins for our village's catechists, children's picture books, solar-powered flashlights, zip lock bags and assorted “I♥NY” items for the local Carpenter's Kids committee—would have to be purchased here and dragged halfway across the globe.

Fast forward to August 17, the night before our visit to Nghulugano, Zion Dobbs Ferry's sister village. I sit on a giraffe-print bedspread at the New Dodoma Hotel, weeping. My daughter and I have already witnessed “distributions” at two villages at this point. We have seen village kids with nothing but the tattered clothes on their backs, watch, without a shred of envy, as other kids received new uni-

Want to Be a Pilgrim?

2009 PILGRIMAGE DATES

July 13-24:

Clergy Lead – The Rev. Duncan Burns, St. John's Kingston

August 10-21:

Clergy Lead – The Rev. Deborah Tammearu, St. Thomas' Mamaroneck

ESTIMATED COST: \$3,000 includes airfare, hotel, ground transport in Tanzania, breakfast and dinner and National Park visit.

ADDITIONAL COSTS TO YOU: Travel Visa (\$100), Vaccinations/Malaria Medication (@\$500), suggested personal cash (\$300-\$500). Your passport must be valid for 6 months beyond the date of travel

To reserve your space contact Lauren Salminen at (914) 420-8562 or Laurenckny@msn.com Please include your name, name of your New York parish and the month you wish to travel.

forms and shoes. We have seen this, and contrasted it with the suddenly paltry offerings spread out on the bed. Our friends Patti and Lauren have assured us that it isn't all about “the stuff”; that having come this far to see our Tanzanian brothers and sisters is enough. If only it felt that way. If only we didn't know better—that it can never be enough.

So, a bit of advice to future pilgrims: skip the sports bra unless you're the kind of person for whom sports bras were intended. But be prepared to open your wallet and your heart, to beg your fellow parishioners for additional items and to plead with airport personnel to look the other way as your luggage breaks the scale. Do whatever you have to do, in other words, to bring as much with you as you humanly can.

You won't be sorry, trust me.

Strout is senior warden at Zion Dobbs Ferry and went on pilgrimage to Tanzania with her daughter Sara in August 2008 with the Carpenter's Kids program.

THE CARPENTER'S KIDS PROGRAM is a partnership between the Diocese of New York and Anglican Diocese of Central Tanganyika. “Carpenter's Kids” are Tanzanian HIV/AIDS orphans and other vulnerable children who are selected after screening by their parishes, to receive a school uniform, a pair of shoes, breakfast every morning and adequate school supplies—everything needed for them to attend primary school. The goal is to educate 10,000 children by 2010; we are halfway there. For more information visit, www.carpenterskids.net.

In Tanzania with The Carpenter's Kids

By Sara Strout



people in the village put so much thought into this occasion. I couldn't have asked for anything better.

The Carpenter's Kids is a wonderful program. It is so well-organized, and the staff couldn't be nicer. They do so much for the kids, working out of a tiny office in McKay House. I don't think I have ever met a group who were as devoted to their work as the CK staff is.

Even though the Carpenter's Kids Program is running smoothly, we need more parishes to sponsor more villages. The program needs as many parishes as it can get! I feel like we all take a lot of things for granted here, while on the other side of the world people are walking miles just to find water. If we put our heads together, and work as a team, we can help a child who is in need.

If I ever get back to Tanzania, I will be so grateful. As soon as I got back from Tanzania and stepped into my house, I said, "Mom, I want to go back again next year." Celebrating my birthday there was one of the

Left: Sara Strout with school children in Tanzania.
Below: Carpenter's kids singing the ballad for the pilgrims.
Photos courtesy of the Strout family.

In August 2008, my mom and I and fourteen other people from churches around New York spent thirteen days in Tanzania. We went as part of the Carpenter's Kids Program. The Carpenter's Kids Program matches up churches in New York with villages in Tanzania where there are lots of AIDS orphans. Each kid in the program gets a school uniform and shoes, a hot meal every day, and the fees to go to school.

Tanzania is the most breathtaking, outstanding, beautiful place I have ever been to. Going to Africa at age 12 was a life-changing experience. I learned to believe in myself with all the speeches I had to give, to be myself without worrying what people thought of me, and to be open to new experiences. I never thought I would have the chance to go to Africa but, after being there, all I can say is, wow, what a life!

Visiting our linked parish, Nghulugano, was incredible. The best part was that we went the day before my 13th birthday, which made it a kind of coming-of-age event for me, my mom said. One highlight was when the Carpenter's Kids sang the stunning ballad they had written specially for us. In the ballad, they said that they used to get made fun of because they



didn't have school uniforms like the other kids, but now they have them. And they say about how they used to be without parents, but now they have them, too—us. When we gave them the gifts we had brought from New York, I had such a warm feeling. Just seeing the smiling faces on the kids made we want to cry. The

highlights of the visit and means that I become an honorary Tanzanian! I hope when I am older, I can work in Tanzania and be part of the CK staff.

Strout is a member of Zion Dobbs Ferry. She is in eighth grade.

Diocesan Convention

Bishop Mark S. Sisk's Address to the 232nd Convention of the Diocese

Delivered Saturday, Nov. 15

Good morning. I am delighted to address you at this 232nd Convention of the Diocese of New York. During these hours together we take time to celebrate, reflect upon, and plan for the continued witness of our common life as a Diocese. As always there has been and will be the need to take the time to attend to routine matters of business. That is part of what it means to share life in community. However, at a deeper level there is never anything routine about a gathering of Christians focused on their work together. This year, as last, I want to draw your attention to a favorite quote of mine, "Nothing will happen here today that is not of interest to Christ."

As we gather for this annually important moment in our life together I would like to thank our Secretary of Convention, James Forde, for all his work and devotion. In addition I want to extend those thanks to the Assistant Secretaries and to the members of the Convention Planning Committee, with a special thanks to Sara Saavedra and Carol O'Neale for their enormous care and attention in organizing this large and complicated event.

I want as well to welcome guests that are with us: Bishop Mdimi Mhogolo the bishop of Central Tanganyika, whom we will be hearing from later in the day, a man known in this Diocese for his leadership in partnering with so many of us in the wonderfully successful and popular program: Carpenter's Kids. His participation in the Carpenter's Kids workshop has been a highlight of his time amongst us. In addition we are happy to have Bishop Abraham Ackah, the first bishop of Wiawso (yo - SUE) in Ghana. As we heard yesterday, he is working to build a diocese almost from scratch.

This seems a good moment to talk about transitions and changes within your own Diocesan staff that have occurred over the course of the past year. Foremost among these have been the departure of Jerry Keucher, the Chief of Finance and Operations, to become the interim Bishop's Vicar of the Church of the Intercession. Additionally there has been the well deserved but much lamented retirement of Archdeacon Kendall, a man who served in that office for 24 years, the longest of any Archdeacon in the history of the Diocese.

But there is also one among us who has managed to fail retirement: multiple times. I refer of course to our own beloved Herbert Donovan who has recently accepted an appointment as the very first Deputy to the Presiding Bishop for Anglican Communion Relations.

In addition to these changes comes the announcement of the retirement of Bishop Taylor, the longest serving Assistant Bishop in the history of the Diocese of New York, and let me give you a hint, to nobody's

surprise, I suspect, he will certainly fail retirement as well.

I don't want to get maudlin about his departure, but I cannot let this moment pass without simply saying what a wonderful, wise and supportive colleague he has been to me over these past years. In the coming months we will have the opportunity to celebrate his many years of faithful and fruitful ministry amongst us.

In addition to all these there is as well an institutional transition. The decision of the Order of St. Helena to close their much beloved Convent at Vail's Gate and relocate to Atlanta, Georgia, will leave a huge hole in our common life. Of course, we wish the sisters well in this new and challenging phase of their common life, but they will be much missed. Over their more than sixty years of ministry amongst us, they have contributed enormously to the life of this Diocese; we will miss them, their ministry, and their gracious hospitality.

This past year has seen fruit born from decisions made at last year's Convention. I think particularly of the work of the Diocesan Reparations Committee, and their production of the DVD entitled *The Diocese of New York Examines Slavery: Talking about Reparations, Repair, and Reconciliation*. I have seen it. I recommend it to you—it is wonderful and moving.

In addition last year's resolution calling on and encouraging our parishes to become involved in and supportive of our public schools has a champion in the All Our Children program which held its first, and very successful conference just a few weeks ago.

Very shortly we will hear from Dean Kowalski about the wonderful strides that are being made to restore the Cathedral to its full vigor as a place of worship and witness. Certainly, speaking personally, life on the Close is much more pleasant since the completion of the Avalon Bay Building, a project that has made so many other Cathedral projects possible. My congratulations to the Dean and his staff for all that they have accomplished.

The Public Voice Project remains very high on my agenda; this is so for the simple reason that the need is so great. The very difficulty of getting the project off the ground is, itself, an indication of the enormous challenge that we face. What we are attempting to do is nothing less than change the grammar, as it were, the reference points, of the public conversation, when it comes to the matter of religion. What we are attempting to do, as I have said so often before, is to bring to bear on the wider public consciousness the concerns of the Christian community as expressed from the point of view of the broad, moderate, Christian center, rather than the current dominant, strident, and often simplistic voices that have become so prominent.

The task is daunting. We are called to travel against the traffic. No wonder the road seems so long. But I believe it is our duty to follow it. We simply cannot allow the faith we hold so dear to be captured by what I would have to say is one, narrow, point of view. I continue to believe that, working with our Cathedral, we will be able to focus much more sharply on the great issues which urgently face the human community. We can, we must, enter into a nationwide, indeed a worldwide, conversation.

In terms of the life of the Diocese I am happy to say that things continue to look generally very good. To be sure there are issues that need attention. None of us is exempt from the concerns raised by the downturn of our economy, as yesterday's budget discussion made so very clear. The failure of major financial institutions, coupled with a leadership that failed to anticipate, even marginally, the fragility of their condition, is understandably troubling.

Obviously this development may well produce a ripple effect that will touch not only many of us individually, but may as well affect our congregations, and our common life as a diocese. A basic message of this financial crisis is that we are all linked in ways both expected and unexpected.

The current financial crisis is a dramatic and sobering reminder of key themes that we, as Christian people, should have before us always.

The very first theme to be noted is the remarkable level of anxiety, even fear, that grips so many. This, in turn, casts a stark light on the extent to which we have allowed concerns about security, as measured in dollars, to claim a central role in our lives. I remember clearly, even though it was many years ago, when a leading political pundit responded to an interviewer's question as to his understanding of the purpose of the freedom enjoyed by an American citizen. The purpose, he responded, was for, "the free and unfettered accumulation of goods." I wondered then, as I wonder now, just how far that notion was from the hopes and dreams of those Mayflower pilgrims who risked and sacrificed so much for their freedom to worship.

It is our duty, as it is our privilege as Christians, to remind ourselves and assure others that, as important as material well-being may be, it is not the purpose of life—it is not what gives life meaning. We can and should remind ourselves that we, and all people, all creation, exist and live continually in the embrace of God's Almighty arms of love. With that knowledge we can face any hardship.

If we have any doubt about the central place claimed by our fear of financial insecurity we need only look, and marvel, at the rapidity with which concerns about financial security displaced concerns about our inter-

minable war in Iraq and Afghanistan. Suddenly, that six year old carnage, that has claimed many tens of thousands of lives, became page two news.

One positive outcome of the financial crisis is its reminder of the human community's remarkable, global, interconnectedness. Not surprisingly, but quite interestingly, this is the same message many of us came away with from this past summer's Lambeth Conference. We are an interconnected world, and, within the Anglican Communion we are an interconnected family. In the religious world as well as the secular, what happens to one affects all.

What we do here, in this Diocese, in this Episcopal Church of ours, affects life in tiny villages in Tanzania, the Sudan, or Sri Lanka, Jamaica, Pakistan, and Brazil, and on and on around the world. What we do affects them—and what they do affects us. We are not hermetically sealed off one from the other. We can not ignore them nor they us—yet neither they nor we can be held captive by the other. We are not called to be each others prisoners: rather we are called to recognize each other as brothers and sisters. And, as every family knows, and often knows painfully well, family relationships entail not only compassion, patience, and understanding, but also, from time to time, disappointment, frustration, and even anger. There are, obviously those who conceive of this Anglican Communion of ours as something akin to a venerable club, a voluntary membership association of largely like minded individuals. Others among us conceive of the Anglican Communion more as a family, a home to belong to, and a community to relate to, as we live out our lives as Christian people. And as Robert Frost famously reminded us,

Home is the place where, when you have to go there, they have to take you in.

Many parts of our extended family around the world are experiencing very real danger. Only a few weeks ago I received a frantic e-mail call for help from the eastern Congo because Bishop Henri Isingoma and 135 others were at a synod meeting in the city of Boga and found themselves surrounded by rebel forces. They called us in New York trying to find help to get them out. In the end we were able to be of limited—but very real—help. Sometimes just knowing that someone else in the world knows and cares about your situation provides a remarkable level of comfort and reassurance. Happily, through the good offices of ERD we were able to provide some concrete assistance once the immediate crisis had been addressed.

Closer to home, within our own Episcopal Church, the people of Haiti experience one disaster after another. I am proud to say that there are a number of congregations in this Diocese who are deeply engaged in trying to address the enormously difficult and persistent problems which confront that besieged land. As one small gesture of support for them in their struggle I have joined with those who have asked President Bush to grant Temporary Protected Status, for a period of 18 months, to those Haitians who are resident in the United States.

We heard yesterday from Father Sojwal about the persecutions of Christians in the Orissa region in north-eastern India where they, as a tiny minority are threatened, more than threatened: they have been attacked



The Rt. Rev. Mark S. Sisk

by militant Hindus often with the threat of conversion or death; dozens of churches, schools and other Christian institutions have been destroyed. It is astonishing that our newspapers typically characterize these attacks as mutual hostilities, rather than bluntly and honestly describing them as the persecution that they actually are. Yesterday's collection during the Eucharist is a small sign of our solidarity with our persecuted brothers and sisters in Orissa.

These are difficult times. I began this address by talking about transitions: first of the staff, next of venerable institutions, and then of a deepening awareness of the inter-connectedness of the human community. On November 4th, we, as a nation made a decision that moves that transition forward. Whether or not one supported the election of Barak Obama as the 44th President of these United States, there can be little doubt that the choice that the electorate of this nation has made marks a profound transition moment: troubling to some, thrilling to many.

Whatever our personal views on this election might be, the outcome is the same for all of us. All of us, no matter what our political perspective or our hopes for our nation and our world, are in this together.

Part of the deep tradition of the Episcopal Church is to pray for our leaders: rarely if ever have these prayers been more needed. Our nation and our world face vast and staggeringly complex problems; none of which can be solved quickly and easily. The problems are economic but they are aspirational as well. Bluntly put: how do we pay for things, and why do we make the particular choices that we do? As we answer that question we raise the deepest question of all: to what end do we live and move and have our being?

These will be testing times; times that, unless we are careful, will tempt us to pit one part of the population against another. Increasingly it will become clear to all that the journey will be long and it will be difficult. Speak-

ing in economic terms, there will be a price to be paid: no one will be exempt. That being said, it is of fundamental importance that we, as a people, not give in to the temptation to balance budgets at the expense of those who simply lack the power to make their needs heard: the poor and those who serve the poor. However, sad to say, if history is any indicator, this is exactly what will happen.

I find it more than a little ironic that when the issue of meeting basic human needs is raised—be that education, or healthcare, or housing for the homeless—a common objection is the firm and wise sounding declaration, “you know, you can't just throw money at a problem.” And yet, when financial institutions are in crisis, led by the very well paid people who did so much to bring us this crisis in the first place, when *they* ask for aid, that is exactly what happens. Money has been thrown at the problem. And it has been thrown without a really clear understanding of exactly what it will actually accomplish. As you know so well, we're not talking here about billions of dollars, or tens of billions, not even hundreds of billions, but, in the end, something in excess of a trillion dollars. In human terms this is more money than the human mind can fathom.

Mind you, I am not saying that this shouldn't be done, or that it won't work. What I am saying is that we should keep all these things in perspective and be mindful of just who finally is asked to actually pay the price for the national excess that has brought us to this sad moment.

We, as a community of faith, need to be among that company of people who press hard for the needs of the most helpless amongst us. At the same time, we must resist the temptation to continue what has become a familiar practice: impoverishing the future for the benefit of the present. To escape the tangle that engulfs us all a difficult balance must be struck.

Our Christian faith provides us with a rare and often painfully challenging set of gifts. On the one hand our faith teaches us something of the breadth and complexity of the human community: in turn this reminds us of the importance of historic perspective. These two, taken together, suggest counsel and patience. Yet, at the same time, Jesus' incarnation, his life, death on the cross, and resurrection simply shout out the central importance of the individual. The needs of the individual cannot be ignored or passed on to the next generation—they are real and they are immediate.

Christianity is by no means alone in recognizing these two tensions that challenge each other: the loud demands of the immediate always butts up against the silent but no less urgent needs of the long term. What is distinctively Christian though is that we have a framework for understanding these tensions. That framework is the living framework of the living Lord who strengthens us to live into that tension, and to live through it without yielding to the illusion of easy solutions.

As I have said before, these are difficult times, but these are our times. God's gift to us is to live in this moment and here, in this time and place, bear witness to the enduring embrace of the arms of Divine love. Let us then pray that we as a community of faith will be true to the vision of a world that pulses with the hope of God's promise of life: life, lived richly and fully by all people, now and unto the ages of ages.

Diocesan Convention

2008 Bishop's Crosses

Awarded Friday Nov. 14, 2008, in recognition of each individual's service to church and community



DEBORAH M. DRESSER

In a world that frequently bows before the example of one's power, the church honors the power of one's example. Deborah Dresser is a priest who has worked consistently and tirelessly in a variety of settings and in a multitude of ways, to show that steadiness and balance come from prayer and compassion. This example of selfless dedication has enlightened and enlarged those who have been honored to know her. Her perception and reflection are balanced by her wit and wisdom. Currently as pastor of St. George's Church in Newburgh she has distinguished herself and her sacerdotal witness in leading her parish into an exemplary engagement with the suffering of the world. After receiving her master's of divinity degree from Union Theological Seminary, and subsequently her doctorate of ministry degree from New York Theological Seminary, she has worked in several parishes of, and on several commissions and committees for, the diocese and has published work that has reached out to the wider church. She has particularly offered extensive support to St. George's College and the Diocese of Jerusalem.



MARTHA R. OVERALL

In a magazine article read nationwide, the writer Jonathan Kozol described Martha Overall as "a fearless woman who speaks truth to power." With academic degrees in economics, law and theology, Overall has blended rigorous intellectual analysis with a fervent commitment to social justice, to become one of the most noticed and notable urban priests in America and the Anglican Communion. Yet such notoriety has failed to pull her away from her daily work in the streets of the South Bronx, where she has maintained a steady witness to the God of Peace. With an eschatological focus she has retained an existential witness by establishing ministries of immediate relief/or hunger, transitional housing and after-school programs. She moved from being a corporate attorney to being an inner-city pastor and it is her deep sacramental focus that propels her energetic and substantive outreach, which has been singularly effective in transforming not only her parish of St. Ann's Church, but also her community.



MARÍA ISABEL SANTIVIAGO

Our Lord particularly praises the hidden gift, the mercy given without concern for reward, the kindness shown when no one would applaud or even notice. Such spirituality is evidence of a humility and charity combined, because it is a testimony to profound maturity and exemplary sanctity. It is this character and depth that we find in Maria Santiviago, a woman of prayer and mercy, who has offered her ministry to the small communities, the easily overlooked persons and the groups that are often sidelined by the callousness of a broken world. In quiet, gentle and steady care she has offered her priestly ministry to the Church of San Juan Bautista in the Bronx and St. Ann's Church for the Deaf in Manhattan. Recognized for her creative work of conflict resolution in the midst of teen violence in the Longwood section of the Bronx, her substantial service to women in HIV/AIDS prevention, her connection to immigrants with ESL classes and her distribution of food for the hungry, she has earned the immeasurable respect of her peers and the gratitude of her diocese.

Photos by Lynette Wilson



KENNETH A. FORDE, M.D.

Whenever the church can see work that is professional being transformed by the vocational, we perceive the ordinary being changed into the extraordinary. This unique and powerful witness to our baptismal life has been notably displayed by Dr. Kenneth Forde, a native of New York City who received primary and secondary education in Barbados, then returned to this diocese to earn degrees from the City College of New York and the College Physicians and Surgeons of Columbia University. Subsequently, he served in the U.S. Army as an assistant chief of surgery. Now as a retired professor of clinical surgery, he continues on the Board of Trustees of Columbia University, with a prolific leadership record of several prominent medical professional agencies, along with numerous published works on the subjects of gastrointestinal and endoscopic surgery and the causes and prevention of colon cancer, culminating in numerous honors and awards, including a dedicated professorship named in his honor. He was founding editor of the academic journal "Surgical Endoscopy": he has served on several editorial boards and has been recognized by Columbia University in receiving its Federation Medal, its Gold Medal for Excellence in Clinical Medicine and its Silver Medal for Meritorious Service.

Many of these achievements were accomplished in the face of pernicious systemic racism. Dr. Forde's work is a beacon of inspiration showing how compassion overcomes resistance and mercy heals in the midst of misery. While rising to the heights of medical excellence, Dr. Forde consistently exhibited a humble manner of servant hood in his parish of Christ Church, Riverdale, Bronx as a member of the vestry, as a warden, a lay reader, Eucharist minister, as a member of the choir and several parish committees. Beyond these areas of normal participation, he has the strongest and most well-earned of reputations for commitment, fairness and the love of God. The larger church has benefited from his commitment, most recently by the Caribbean Anglican Consultation, by his board membership for Episcopal Social Services, as a Trustee of Berkeley Divinity School at Yale and as a commander in the Venerable Order of St. John of Jerusalem.

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 Diocesan Bishop selects—usually annually—a small handful of people who have displayed exemplary integrity in their Christian witness and extraordinary service to the Church. The honor is typically given at the Diocesan Convention. The text accompanying each photo was the citation read at convention.

In gratitude for, and in recognition of, the unique ministry of

The Venerable Michael S. Kendall

*For his tireless dedication to the mission of the Church,
His exemplary witness to the standards of sacred justice,
The lasting imprint he has made on our common life,
The glory he has given to God the Holy Trinity, and
The pastoral care he has offered so freely*

*We do, on this celebration of the Feast of Blessed Samuel Seabury,
Hereby confer upon him the
Perpetual Honor in
the Diocese of New York of
Archdeacon Emeritus*

OFFICERS ELECTED AT CONVENTION 2008

STANDING COMMITTEE

FOUR YEAR TERM

CLASS OF 2012

The Rev. Claire A. Woodley-Aitchison
Michael Wood

ALTERNATE DEPUTY TO GENERAL CONVENTION & PROVINCIAL SYNOD

Clergy

The Rev. J. Scott Barker
The Rev. Yamily Bass-Choate
The Rev. Martha Rollins Overall
The Rev. Susan Fortunato

ALTERNATE DEPUTY TO GENERAL CONVENTION & PROVINCIAL SYNOD

Lay

Ms. Jeanette Matthews
Mrs. Kay Grant
Ms. Cate Long
Dr. William Augerson

COMMITTEE TO ELECT A BISHOP

CLASS OF 2009

The Rev. Martha Overall
Canon Michael McPherson

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For resolutions passed at Convention turn to page 18.

Cathedral Rededication

Capacity Crowd Gathered for Cathedral Rededication

By Anne Nelson



Top left: The Rt. Rev. Mark S. Sisk, Bishop of New York. Top right: The Most Rev. Dr. Katharine Jefferts Schori, Presiding Bishop of the Episcopal Church. Bottom left: Then-Senator Hillary R. Clinton.

Photo by Kara Flannery

Behind the scenes, as Winter's soaring notes faded, the procession was preparing to make its spectacular entrance, robes glowing in crimson, saffron, and gold; all the colors of the sun. At the last minute, The Rt. Rev. E. Don Taylor, Vicar Bishop, delicately adjusted the tilt of The Rt. Rev. Catherine S. Roskam's, Suffragan Bishop, mitre. Their expressions barely contained their jubilation.

"Today is a strong reminder that God's promise of renewed life is a force to be reckoned with," Taylor declared. Roskam nodded in agreement, adding, "We've waited so long for this day! But the Cathedral will never be 'finished.' It's a living Cathedral—with a vital, organic life. I can't wait 'til Christmas Eve, looking out on the candles—like all the stars in the firmament."

Then came a tattoo of drums, a signal for the procession, led by the Most Rev. Dr. Katharine Jefferts Schori, Presiding Bishop of the Episcopal Church, the Rt. Rev. Mark S. Sisk, Bishop of New York, and joined by Cardinal Edward M. Egan representing New York City's Roman Catholics, to begin. A phalanx of ten New York City firefighters wearing their Class A dress uniforms from the "Pride of Morningside" house at 113th Street followed, serving as a sober reminder of the blaze that raged through the space, only weeks after the September 11, 2001, terrorist attacks.

For everyone present, the rededication promised the end of an era of darkness, and the birth of a new era of hope; still this was a "Mass in times of war," made visible by the presence of a police security detachment posted at the doors with submachine guns. But inside the Cathedral, the prayers of the people asked for "the healing of the nations," and the service continually echoed the language of peace. In her remarks, the Presiding Bishop brought "international greetings and prayers for that most international church in this most international city in the world." Bishop Sisk's address echoed the words of brotherhood offered by Bishop Henry Codman Potter over a century earlier, "In the name of one who said 'All ye are brethren.'" He added, "May we in our generation be worthy of this trust which has been given to us."

The rededication marked the first time in his tenure at the Cathedral that Dean Kowalski was able to celebrate Mass in the full, refurbished nave to the sound of the restored Aeolian-Skinner organ. In his sermon, he considered the many historical events that have occurred in the Cathedral's lifespan, including the loss of beloved New York-born writer

On Sunday, Nov. 30, the Very Rev. Dr. James Kowalski, dean of the Cathedral Church of St. John the Divine, climbed into the pulpit and declared, "This may be the longest Advent in history." Seven long years after a devastating fire tore through interior of the Cathedral, the diocese celebrated its rededication with an outpouring of prayer, music and dance.

A long file of bishops and clergy distinguished the Mass processional, and the Cathedral was filled to the brim with worshippers and well-wishers.

The service began with the haunting strains of Paul Winter's soprano saxophone playing "Sunsinger: Ode to Sun." The piece was born in the Cathedral in 1993. Paul Winter has been a musical fixture in the Cathedral since 1979, when Dean James Morton invited Winter's ensemble to become artists in residence. Winter's Solstice performances have drawn tens of thousands to the Cathedral in the ensuing three decades. Winter describes the Cathedral a "healing oasis... that embraces the whole earth."

Studs Terkel and the closing of Yankee Stadium. The Cathedral, however, is here to stay. "Cathedrals are planned to stay, to span history." He added that the Cathedral's vast spaces were a mandate for inclusiveness. "This space is too big for us. We can't fill it regularly unless we invite others in... It demands that we find Christ in the other, and the most other, the most different."

Both of New York's senators participated in the service. Sen. Charles Schumer turned to the past reminding the congregation that the first dedication of the Cathedral had taken place on November 30, 1941, just a week before Pearl Harbor plunged the nation into a world war. Sen. Hillary Clinton received a standing ovation. (She had recently completed a spirited campaign for the Democratic presidential nomination, but had not yet been named Secretary of State.) Her words also bore the spirit of renewal. "There is something that each of us is called to do," she said. "Let us move forward with confidence and optimism."

The Cathedral has long been one of the most ecumenical institutions in New York, and that quality was also reflected. One honored guest was Rabbi Herbert Kavon, from the Solomon Schechter School in West Orange, New Jersey, who brought his former student Adi Segal. Rabbi Kavon has made a practice of bringing his honors Bible class

to visit the Cathedral over the years to study traditions of ritual. "We feel very welcomed by this community," Kavon commented. He was eager to accept the invitation to the rededication because "I wanted to be part of this."

One of the most ebullient participants in the service was Kate Neils, a dancer with the Omega Dance Company, which regularly takes part in Cathedral services. The company performed liturgical dance in the aisles, dressed in shimmering gowns and wafting vivid floating banners. Neils is the daughter and the granddaughter of Episcopal priests, both of whom had preached from the Cathedral pulpit. "Performing here is extraordinary for dancers," she said. "I can't express the joy and beauty we feel."

Neils's sentiments were clearly shared by a little girl who sat near the altar. In the middle of the service, she got up to dance, twirling in her pink dress and slippers. Photographers who came to cover the rededication leapt into place to capture the perfect money shot, and soon a motherly woman stepped into the aisle to take the child's hand and lead her back to her seat. But nobody minded. It was a day of smiles, songs, and not a few tears—it only seemed natural to dance.

Nelson is an author, playwright and member of the ENY editorial board.

Full-Day Festival a Blast

More than 5,000 people visited the Cathedral on December 3, 2008, for a full day of music, dance, comedy and family-friendly performances. In what is to become an annual event, about 120 singers, musicians, dancers, storytellers, clowns, and performance artists took one of five stages set up on the Cathedral's Close.

The day began with artist-in-residence Ralph Lee leading a procession of African drummers, Tibetan horns and visitors down the center aisle. Jazz legend Randy Weston; teen pop sensation Rachel Trachtenberg; and writer, musician and composer David Yazbek were some of the many outstanding talents who captivated audiences throughout the day.

Artist-in-residence Philippe Petit took a break from publicizing his award-winning film "Man on Wire" and returned to the Cathedral for the first time in more than seven years. Petit performed his street clown routine to a standing-room-only audience, and based on the laughter and smiles on everyone's faces, did not disappoint.

Timed to coincide with the Crafts at the Cathedral holiday gift fair in Synod Hall, which benefits the Congregation of St. Saviour, the festival reintroduced the Cathedral to the Morningside Heights community. The festival was an appropriate finale to a festive week that began with the Service of Rededication and the reopening of the entire length of the Cathedral on November 30.

—Jonathan Korzen



Artist-in-Residence Philippe Petit took a break from promoting *Man On Wire* - the film that recreates his infamous high-wire walk between the Twin Towers of the World Trade Center in 1979 - and returned to the Cathedral to perform his homage to street performers



The Forces of Nature Dance Company, an ensemble-in-residence at the Cathedral, one of the more than 100 artists and performers who delighted audiences on December 6.

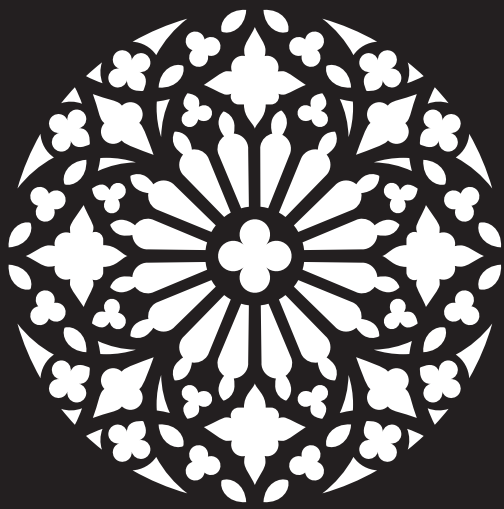


Kewulay Kamara (left) leads *Badenya* in performing music from West Africa

Photos by Helen Kubika

Cathedral Calendar

MARCH-APRIL 2009



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. Sermon & Choral Eucharist
1 p.m. La Santa Eucaristía en Español
4 p.m. Choral Evensong

Daily Services Monday–Saturday

7:15 a.m. Holy Eucharist (Thursday only)
8 a.m. Morning Prayer
8:30 a.m. Holy Eucharist
12:15 p.m. Holy Eucharist
5:30 p.m. Evening Prayer

MARCH

SPECIAL EVENTS AND SERVICES

Sacred Ellington

Saturday, March 7, 8 p.m.

For tickets and more information please visit www.carnegiehall.org or call CarnegieCharge at 212 247-7800.

The Cathedral was a sanctuary of central importance in Duke Ellington's life. This special evening will feature Jessy Norman singing with a jazz ensemble, string quartet, gospel choir and dancers.

Music in Desperate Times: Remembering the Women's Orchestra of Birkenau

Saturday, March 28, 8 p.m.

Tickets: \$45, \$35, & \$25; Premium Orchestra Seats: \$150. Go to www.stjohndivine.org for on-line ticket purchase or call 866 811-4111.

Music in Desperate Times is a choral concert interweaving orchestral music and spoken memoirs from the only women's orchestra to play in World War II concentration camps.

SPOTLIGHT TOURS

For more information and reservations please call 212 932-7347.

Secrets of St. John the Divine

Sunday, March 1, 2 – 3 p.m.

Explore hidden images that visitors almost always overlook as you learn about the Cathedral's fascinating history.

Signs and Symbols:

Spotlight on Symbolism

Sunday, March 8, 2 – 3 p.m.

Explore the signs and symbols in the Cathedral and discover the unique attributes that characterize saints, martyrs, and angels.

The Urban Cathedral: Spotlight on the Middle Ages

Sunday, March 15, 2 – 3 p.m.

What does New York's Cathedral of St. John the Divine share with the great medieval cathedral's of Europe? How does it depart from that tradition?

Behind the Beauty: Spotlight on Geometry and Numerology

Sunday, March 22, 2 – 3 p.m.

What do a 5'7"-tall man, a lamb, "ROYGBIV," the number 6, a rooster, 8 flower petals and $A=\pi r^2$ all have in common? The answer: St. John the Divine!

Medieval Meets Modern: Spotlight on History

Sunday, March 29, 2 – 3 p.m.

Discover details in stained glass and stone that connect this 20th Century cathedral to the Middle Ages.

CHILDREN'S WORKSHOPS

For more information and reservations please call 212 932-7347. \$5 per child, with accompanying adult.

Medieval Arts Children's Workshop

Saturday, March 7, 10 a.m. – 12noon

Children carve a block of limestone; create medieval illuminated letters; design gargoyles, weave and more! Recommended for ages 4 and up.

Medieval Play: A Games Workshop

Saturday, Saturday, March 21,

10 a.m. – 12noon

What did people do for fun in the Middle Ages? Children will discover where sports can be found in the Cathedral and will then learn to play games that were popular in Medieval Europe. Recommended for ages 4 and up.

APRIL

SPECIAL EVENTS AND SERVICES

Palm Sunday

Sunday April 5, 11 a.m.

The Right Reverend Mark Sisk, Bishop of New York, preacher; The Very Reverend Dr. James Kowalski, celebrant

Maundy Thursday: Reading of Dante's *Inferno*

Thursday, April 9, 9 p.m.

Dante translators will read cantos from the *Inferno*. Now in its 16th year, the free event is hosted by The Very Reverend Dr. James A. Kowalski, Cathedral Dean, and Charles Martin, the Cathedral's Poet-in-Residence. The

reading concludes just after midnight as Cathedral Organist Timothy Brumfield fills the great sacred space with an improvisation on the Aeolian-Skinner Great Organ.

Good Friday

Friday, April 10

12noon Good Friday Service with Reserve Sacrament Holy Communion
2 p.m. Bilingual (Spanish & English) Stations of the Cross
7 p.m. Good Friday Blues. Details at www.stjohndivine.org

Easter Vigil

Saturday, April 11, 7 p.m.

The Right Reverend Mark Sisk, Bishop of New York, preacher. Please note there is no Eucharist at **8:30 a.m.** or **12:15 p.m.** on this day.

Easter Sunday

Sunday, April 12

8 a.m. Said Eucharist in Chapel of St. Martin (no music)

11 a.m. Festival Eucharist The Right Reverend Mark Sisk, Bishop of New York, preacher; The Very Reverend Dr. James Kowalski, celebrant. Musical selections and details at www.stjohndivine.org.
4 p.m. Festival Evensong

Poets' Corner Symposium on Phillis Wheatley

Saturday, April 18, 2 p.m.

Celebrate National Poetry Month with a panel discussion and Wheatley's poetry set to music.

Spring Recital Series Concert

Nicholas Pappone, Violin

Sunday, April 19, 2 p.m.

Nicholas Pappone is an undergraduate student at the Manhattan School of Music where he studies with Patinka Kopec. In addition to the Manhattan School of Music orchestras, Nicholas is the youngest member of the Chamber Orchestra of New York.

Orchestral Concert: Handel's *Coronation Anthem* and Beethoven's *Ninth Symphony*

Sunday, April 26, 11 a.m.

Performed by the American Classical Orchestra

Earth Day Guest Preacher: Sister Miriam MacGillis

Saturday, April 25, 7:30 p.m.

Dominican Sister MacGillis is co-founder of the 226-acre Genesis Farm, a "learning center for earth studies" where "all people of goodwill" are welcomed to learn about and share a love for the earth by working the land.

Lunchtime Environmental Forum with Sister MacGillis, 1 p.m. in Cathedral House

Benefit Performance: *The Year of Magical Thinking*

Monday, April 27.

Details at www.stjohndivine.org.

Sir David Hare directs Vanessa Redgrave in Joan Didion's *The Year of Magical Thinking* to benefit the United Nations Children's Fund the United Nations Relief and Rehabilitation Administration

TOURS

Cathedral History and Highlights Tours in Several Languages

Saturday, April 25, 7:30 p.m.

In honor of New York City's 6th annual Immigrant Heritage Week. The tours will highlight the ways in which immigrant stories are reflected in the art, architecture, and history of this great sacred space. \$6 per adult, \$5 for students/ seniors.

German Highlights Tours: Friday, April 17 at 2 p.m. & Tuesday, April 21 at 1 p.m.

Spanish Highlights Tours: Saturday, April 18 at 2 p.m. & Weds., April 22 at 2 p.m.

French Highlights Tour: Tuesday, April 21 at 2 p.m.

Portuguese Highlights Tour: Thursday, April 23 at 1 p.m.

Diversity United: Spotlight on the Chapels of Tongues.

Sunday, April 19, 2 – 3 p.m.

This Spotlight Tour will explore areas of the Cathedral dedicated to New York City's rich cultural heritage. The "Chapels of the Tongues" honor the diverse immigrant groups most represented in New York City at the turn of the twentieth century. Come explore these unique sacred spaces with Senior Guide John Simko.

Hope and Healing in Troubled Times

(continued from the cover)

on the individual faces, that's when you get a sense that people are worried."

Terrified might be the more appropriate word. It's bad out there. The New York Times recently reported a prediction by a United Nations agency that worldwide job losses could hit a staggering 50 million by year-end, in-

CHURCHES ACROSS THE DIOCESE are providing support and offering resources for people in need and those affected by the economic downturn. Check with the churches in your community if you are looking for help or if you are interested in helping others.

cluding the 3.6 million jobs already claimed in the United States.

People cross their fingers that President Obama is doing all the right stuff. But nobody, likely including the President himself, really knows whether it's going to work. Bipartisan problem solving in Washington? Get out the dueling pistols. It's business as usual down there. Merrill Lynch's chief economist minces no words, saying we're already in a depression. Every day seems to bring more headlines of doom and gloom. That old cartoon with the scruffy guy carrying "The End is Near" sign doesn't seem so funny these days.

From Ulster County to Staten Island, churches in the diocese are doing the best they can to offer hope and healing during this economic tsunami, even while worrying about their own survival. In January, Bishop Mark Sisk announced a \$1 million cut in expenditures for this year. That will include a reduction in spending for the Congregational Support Plan (CSP), the largest line item in the \$13.3 million diocesan budget.

Pain is being felt already here. "Both my churches are CSP parishes, and there is no money," says Rev. Mable Burke Lewis, vicar of St. Thomas in New Windsor and St. Anne's in Washingtonville. Many of her parishioners, particularly in New Windsor, have lost their jobs. "I do what I can to help and encourage them," she says. "I'm feeling relatively helpless. Part of it is just being there for one another."

While acknowledging the economic crisis affects everyone, Bishop Sisk believes it's crucial to take the situation seriously, but without panic. "I am convinced this balance is an important part of our Christian witness to an increasingly frightened world," he said in a January diocesan letter. "It is then, important to remember that we are all in this together, and we will get through it together, because God is in our midst."

Getting through it together takes many forms.

St. James in Manhattan has started a Career Assistance Ministry to provide one-on-one help to parishioners who are between jobs or looking to change jobs. The church's Tuesday lunch program has seen an increase in volunteers, many of who are casualties from Wall Street layoffs.

"They're looking for other ways to spend time and connect with people during the day," says Leeanna Varga, the church's associate for mission. Put another way, former bankers are now networking at the soup kitchens.

Christ Church in Warwick is listing job openings in its church newsletter and is hosting twice-monthly potlucks to encourage networking and fellowship, says the Rev. Scott Barker, rector.

"The potlucks could easily go weekly," he says.

In lower Manhattan, St. Luke in the Fields recently ran a workshop called, "How to Find a Job in Tur-

bulent Times," conducted by Brad Agry, founding principle of Career Team Partners, a New York career consulting firm and a seminarian at The General Theological Seminary, who teaches a series of career workshops and seminars at St. Bartholomew's in Manhattan.

St. Luke has also started a support group for unemployed and underemployed people that will meet every Thursday for six weeks from noon to 1:30 beginning March 12. In addition to that, it's hosting an adult education series "The Ethics of a New Economy: Making Sense of a System Gone Awry," on Mondays at 7 p.m. beginning April 27. "A couple of people a week are losing their jobs in our parish," says Hugh Grant, St. Luke's curate. "It seemed that one week someone lost their job every day."

People lucky enough to have jobs may find themselves juggling priorities more than usual. At San Andres in Yonkers, the Rev. Yamily Bass-Choate made a last minute decision, not planned for in the church's budget, to run a weeklong day camp for students whose parents couldn't take time off work to care for them over the winter break. To save money, Bass-Choate relied on volunteers from Sarah Lawrence College to help staff the camp.

It was an extraordinarily generous act in support of not only the children, but also of the parents who knew the importance in this economic environment of showing up at work every day, no matter what the calendar says. To behave like you're indispensable even if you feel you're not. Or, to cite a California bumper sticker of unknown provenance, "Jesus is Coming. Look Busy."

Church is also a destination: a place for people to get up and out of bed and dressed for when they don't have anywhere else to go.

"We keep the church open all day long; every day more people are coming in to take advantage of the quiet space, meditation, light a candle, attend daily Eucharist, more people are coming to the healing service on Wednesday," says the Rev. Buddy Stallings, vicar of St. Bartholomew's in Manhattan.

Sometimes people are just looking for a place to go and someone to talk to.

Loss of identity can often accompany job loss, adding to anxiety and a feeling of despair. "They're losing a sense of who they are," Rev. Lewis, the vicar of St. Thomas and St. Anne's, says of her laid-off parishioners. And often, when people lose their jobs, they stop coming to church because they're ashamed.

But that's not necessarily the case nowadays with so many people feeling the recession's jagged edge, says the Rev. Brenda Husson, rector at St. James, a parish where many are (or were) tied to the financial services industry.

The economy's casualties come instead to seek comfort in a familiar place, to realize they are not alone in their pain, and to learn that, no, there is nothing to be ashamed of.

"Value and worth have nothing to do with income and position," she says. "The church says that and means that. It has nothing to do with employment status."

Wilson is editor of the ENY.



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New Website Launches

New and improved, the diocese has officially launched its new website. Look to the homepage for news updates, events, conference information and look inside for general and more in-depth information on our bishops, beliefs and practices, Christian life, and for clergy and parishes.

For The Episcopal New Yorker and for breaking news and features in between print issues, go to News and Publications.

Visit us often at www.dioceseny.org.



The Episcopal Diocese of New York



The Diocese

Beliefs and Practices

Christian Life

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For Parishes

Welcome to our new Diocesan website...

The Episcopal Diocese of New York is a community of over 200 congregations encompassing Manhattan, the Bronx, and Staten Island in New York City, and the counties of Dutchess, Orange, Putnam, Rockland, Sullivan, Ulster and Westchester.

View **Alive in Christ**...a video showing the worship, ministry and outreach of the diocese



Dashing through the rain to get to the Church of St. Andrew's 300th Anniversary Celebration. Photo by Bill Lyons.

News:

- February 18, 2009 - Bishop's School Renamed for Obama
- January 21, 2009 - William Reed Huntington Sermon
- January 20, 2009 - Bishop Roskam blogs from India
- November 30, 2008 - Church of St. Andrew Turns 300

Upcoming Events:

- February 28, 2009 - Region II Vestry Workshop
- February 28, 2009 - Faith and Poverty in a Time of Economic Crisis
- March 21, 2009 - Faith is a Verb: Attending to the Needs of Adult Formation

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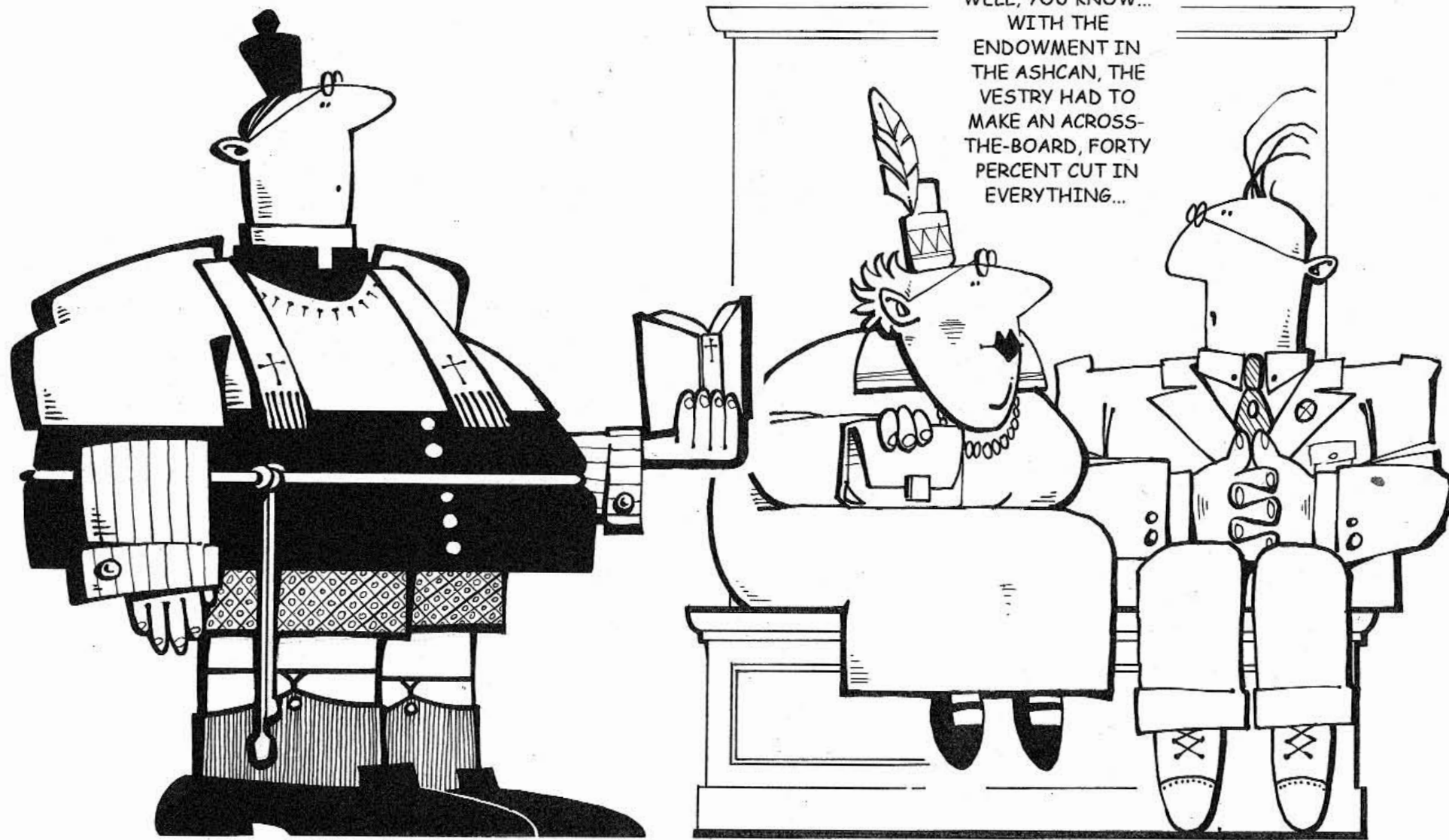
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Christian Response

Middle East in Crisis

Episcopalians respond

By the Rev. Dr. Deborah Dresser

Al Ahli Arab Hospital in the center of Gaza City is one of 11 hospitals serving 1.5 million people in the Gaza Strip. A regular day tests the medical staff and the supply chain: Following the Israeli airstrikes that began in December, the hospital began seeing an increase of more than 40 patients per day, many requiring hospitalization and surgeries for acute burns, severed limbs and psychological trauma related to the attacks.

Airstrikes and ground attacks also led to increasingly horrific conditions inside the hospital: blown-out windows; no heat; food, water, bed and blanket shortages; and a limited availability of vital medical supplies—anesthetics, sutures, operating room equipment, medications and bandages.

And, in the midst of it all, hospital director Suhalia Tarazi said, “this is a place of Jesus’ love.”

The hospital doesn’t take sides. Operating under the leadership of the Episcopal Diocese of Jerusalem, it serves more than 24,000 Gazans regardless of religious beliefs or ethnicity seeking general medicine, surgery, maternity and intensive care annually.

The recent crisis and aftermath in Gaza mirrors the Palestinian Territories’ long, troubled history. Throughout this, the Diocese of Jerusalem has pledged its support to Al Ahli and other institutions by bringing their needs to international awareness and partnering with other dioceses and nongovernment organizations to raise funds for quality medical care and other services.

Your support for the Diocese of Jerusalem supports efforts that go far beyond this most recent crisis.

In April 2008, I traveled with the Board of Trustees of The American Friends of the Episcopal Diocese of Jerusalem (AFEDJ) to the West Bank and the Galilee to witness these efforts firsthand.

Since its founding in 1989, AFEDJ has invited the church in the United States and around the world to “Remember the Forgotten Faithful of the Holy Land”—the Arab Christians who have preserved the Christian presence in the Holy Land for centuries. Whether the appeal is to meet a dire crisis, such as in Gaza today, or to provide resources for long-term sustainability to programs that enhance the quality of life for Christians and Muslims, the AFEDJ continues to be a vital support to the mission of the Diocese of Jerusalem—serving in the West Bank, Gaza and Galilee, as well as in Jordan, Syria and Lebanon.

Throughout my visit, Jesus’ parable of the mustard seed was very much on my mind.

By numbers the church is small but its accomplishments are significant. Under the leadership Bishop Suheil Dawani, the diocese operates 37 institutions, including clinics and hospitals, schools and job-training facilities, affording vital services to Palestinians struggling to provide for their families.

In the West Bank city of Nablus, for example, St. Philip’s Church runs a Sunday school that includes field trips for Arab-Christian children.

“We feel very blessed in the way this ministry is growing...,” said the Rev. Deacon Ibrahim Nairouz. “The Sunday school is the main activity in the Christian community of Nablus where children and youth come together and socialize in a safe atmosphere. The bad economic and political situations leave few opportunities for Christian and Muslim families to take advantage of outdoor activities, trips, or holidays so most children spend the whole year in the city.”

In East Jerusalem, The Princess Basma Center for Disabled Children has served Christian and Muslim children suffering from a wide range of disabilities, deafness, cerebral palsy, birth defects and war-related wounds for 40 years. Betty Majji, a warden of Collegiate Cathedral Church of St. George the Martyr, founded the center.

“Our mission is to train, educate, and empower the families of children with special needs and to contribute towards developing the national rehabilitation pol-



Al Ahli Arab Hospital

Photo by Matthew Davies/Episcopal News Service

icy,” she said.

In all our visits we heard expressions of gratitude for our financial support and for our presence as well. This is a heartfelt sentiment from people who so often feel forgotten by the world. As brothers and sisters in Christ we are called to remember with prayer and service—not just now, but always—our neighbors in the Holy Land.

Dresser is priest-in-charge of St. George’s in Newburgh.

Effective Response

Gifts can be made online www.americanfriends-jerusalem.org. Click on **Donate Now** and learn how to make a financial gift for Gaza relief. Designated funds are sent almost immediately to their destination. General gifts are sent to the Diocese for use by Bishop Suheil to address the multiple needs or large, long-term projects. See the website for a list of those ministries.

Pray for the Episcopal Diocese of Jerusalem publically every Sunday and especially Bishop Suheil Dawani by name. Pray for the people who are suffering—Palestinians and Israelis. Pray for peace.

Learn about the history of the Holy Land and the evolution of the conflict between Arabs and Jews. Learn about the role of Episcopal Church in Palestine/Israel.

Raise awareness for the life and ministry of the Diocese of Jerusalem in your parish or community. Consider an “Arm Chair Pilgrimage,” featuring Middle Eastern food and the CD featuring the ministries of the Diocese of Jerusalem. Contact Anne Lynn, AFEDJ director aklynn@americanfriends-jerusalem.org.

Consider making your own pilgrimage to the Holy Land. A New York Diocese Pilgrimage is planned for March 2010. For more information contact the Rev. Deborah Dresser, deborahdresser@gmail.com.

For more information about the American Friends of the Episcopal Diocese of Jerusalem log on to www.americanfriends-jerusalem.org or contact on the New York AFEDJ missionaries: the Rev. Deborah Dresser, deborahdresser@gmail.com; the Rev. Gawain deLeeuw, st.barts.wp@gmail.com, or the Rev. Roy Cole, frcole@spcy.org. For comprehensive information about the Diocese of Jerusalem log onto www.j-diocese.org.

Christian Response

Together, We Can

By Donna M. Ruf



The Robert McGill Vocational School, named for the Rev. Robert McGill, a rector of Zion Wappinger Falls in the 1960s, in Darbonne, Haiti.
Photo by Donna M. Ruf.

In November, I spent two days at the Haiti Connection Conference in Port-au-Prince appropriately titled, “Together, We Can.” It brought together a diverse group of priests, deacons, nuns, medical doctors and lay people from the States whose parishes have direct partnerships with an Episcopal Church in Haiti. While I was in Haiti, the Rev. Horace Choate and the Rev. Robert Browning introduced “Friends of Darbonne” at the Diocesan Convention with a PowerPoint presentation of their May 2008 trip.

My parish’s involvement with Haiti goes way back, beginning just after World War II when our priest, who was a U.S. Navy chaplain, met Fr. Octave Lafontant. Another Zion Church Wappinger Falls’ rector worked with Fr. Lafontant in the 1960s to establish a mission church in Darbonne. In the 1970s Saint Andrew’s Church in Poughkeepsie joined this partnership that helped build the Church of the Annunciation and the School of the Holy Spirit, an elementary school.

Throughout the conference I sat with Fr. Samuel Saint Louis, the priest from our mission in Darbonne. The keynoter was Ophelia Dahl, director of the Boston-based nonprofit organization, Partners in Health. She spoke about Fr. Fritz Lafontant’s key involvement in the establishment of their medical mission in Haiti about 25 years ago. I was haunted when she spoke of the usual dialogue between her partner Dr. Paul Farmer and the sick Haitians who would come to at their clinic. Dr. Farmer would ask, what is wrong with you? They would never start out with their physical ailments but would say:

My children are hungry

My house has no roof, or
I have no money to send my children
to school.

The next two conference days focused on three things: education, development and healthcare. When the conference was over I journeyed over horrendous, almost impassable roads to Darbonne with Fr. Saint Louis. It has been 20 years since I last visited Haiti—an island nation whose history is wrought with debilitating poverty, riots, coups, military rule and severe storms. But I don’t remember the people being so poor in 1987; the string of hurricanes, tropical storms and devastating floods just a couple of months before my visit left people who were already living in severe poverty in even more dire conditions, and completely destroyed the island’s infrastructure.

In the middle of this chaos, the mission in Darbonne is something of an oasis. At the School of the Holy Spirit, children learn French—the country’s official language (most youth speak Creole). The school is comprised of a pre-school, elementary and one new class of seventh graders; presently serving more than 800 students! Fr. Saint Louis will be adding more junior high school

classes this year. Congregation members of Saint Andrew’s and Zion Wappinger Falls currently fund 35, \$275 scholarships, which pay for school fees, uniforms and hot meals, and also teachers’ salaries.

The Robert McGill Vocational School (named after Zion’s rector in the 1960s) now teaches advanced air conditioning. The school also teaches sewing, plumbing, computer classes and truck driving (only the affluent have cars).

Haiti doesn’t have a public education system; schools are either private or church-sponsored. Because of the support offered by partner parishes, school of the Holy Spirit students have gone on to be doctors, lawyers and to work in other professions.

My husband and I have supported education in Haiti for 10 years.

Ruf a member of Zion Episcopal Church in Wappingers Falls, a graduate of the Lutheran Theological Seminary at Philadelphia and serves on the Episcopal Charities Advisory Board.

“FRIENDS OF DARBONNE” is a partnership between Zion Church Wappinger Falls and Saint Andrew’s Church in Poughkeepsie, supporting the Church of the Annunciation and the School of the Holy Spirit in Darbonne, Haiti. For more information, or to become a friend, please contact the Rev. Horace Choate (845) 297-9797 or the Rev. Robert Browning (845) 452-6832.

Diocesan News



The Church of St. Andrew illuminated on its 35th anniversary.

Photo by Shirley Juliano.

St. Andrew's Celebrates 300 Years

The Church of St. Andrew in Richmond—one of the oldest in the diocese and on Staten Island—celebrated 300 years on November 30, with a first time visit from the Most Rev. Dr. Katharine Jefferts Schori, Presiding Bishop, who celebrated and preached.

The service was taken from the 1662 Prayer Book, the service used in the 18th century, and parishioners wore colonial dress. The Rt. Rev. Mark S. Sisk, Diocesan Bishop, and the Rt. Rev. E. Don Taylor, Vicar Bishop of New York, assisted. (The Rt. Rev. Catherine S. Roskam, Suf-fragan Bishop, attended the previous night's dinner along with Jefferts Schori.)

The November service was the culmination of a yearlong celebration that included a workshop day devoted to St. Elizabeth Bayley Seton, the first native-born American saint and a Catholic nun, whose grandfather, the Rev. Richard Charlton, served as rector from 1746 to 1776, tending to the spiritual and physical health of British soldiers fighting the colonists.

Queen Anne chartered the congregation in 1708; the first building was consecrated in 1711.

Used with permission and compiled from reports by Leslie Palma-Simoncek, religion editor for the Staten Island Advance.



Stand with us. Walk with us.

Episcopal Response to AIDS (ERA) invites you to join fellow Episcopalians and others in the annual AIDS Walk New York on Sunday, May 17, walking as part of the ERA team.

Sunday, May 17, in Central Park

Sign up individually now, or form a group within your parish or organization.

Last year, ERA walkers from the Dioceses of New York, Long Island, and Newark raised \$42,000 at AWPY for critical funding for parish-based AIDS ministries that help people of all faiths whose lives are challenged by HIV and AIDS.* Won't you join us?

Events include:

8:00 AM Free continental breakfast

8:30 AM Pre-walk outdoor Eucharist with commissioning and blessing of walkers

9:00 AM Team photos

Plus free ERA t-shirts and other goodies

And, of course, the 10k walk itself, with live entertainment and snacks.

To register to walk with us, or to make a secure online donation:

- Go to www.erany.org
- Click on "Register..."
- Select Episcopal Response to AIDS #7881 from the drop-down list of teams. Type the name of the parish in the "Company" field

To request registration cards for your parish, call (914) 318-6767.

And check out our website for information about the walk, fundraising tips, a list of past grant recipients, and last year's participating parishes and organizations. Questions? Contact Judith Mason at jawmason@aol.com.

Walk in love as Christ loved us and gave himself up for us, an offering and sacrifice to God. —Ephesians 5:2

*75% of the funds raised go to ERA to fund our grants program; 25% supports the programs of GMHC.

Episcopal Response to AIDS is an independent 501(c)(3) organization whose mission is to support, foster, and financially enable HIV/AIDS ministries affiliated with Episcopal faith communities in the Greater New York area. The funds raised annually through AIDS Walk New York are granted to local grassroots AIDS ministries through a structured RFP process. Learn more at www.erany.org. Board of Directors: The Rev. J. Barrington Bates, The Rev. Mark R. Collins (Vice Chair), Suzanne M. Culhane, Nancy Fisher, Nicki Hagen, Jennifer Landis, Judith Mason (Chair), Cecelia Pennyfeather, Donald I. Snyder (Secretary), The Rev. Robert F. Solon, Jr. (Treasurer)

Diocesan News

A Vigil of Remembrance, Redemption and Solidarity

By the Rev. Canon Dan Webster

The number of faces in the crowd kept growing. First 30 when it started, then 50 and 80. They came for probably as many reasons. But it was the events of 60 hours in Mumbai, India, over our Thanksgiving weekend that caused this group to gather.

They were Muslims, Jews, Christians, Hindus, those of other faiths or no faith. They came to stand together against the forces that killed nearly 200 and injured more than 300 in India.

It was called a "Candlelight Vigil for Mumbai" on the campus of the State University of New York at New Paltz about 80 miles north of Manhattan. Students, faculty and staff were joined by local residents under a cloudless sky on a chilly December night.

If the world could see how we come together at such times they might learn from us because SUNY is such an international community, said David Rooney, vice president for student affairs. He asked everyone for a moment of silence to remember the dead and injured.

The glow of lighted candles was on the faces of the gathered as they heard Yasmin El Jamal, president of the Muslim Student Association, renounce the terror and murderous acts of the past weekend. The crowd heard, maybe some for the first time, how the Holy Qu'ran forbids such horrible acts. They heard a prayer to Allah (which is the same word used by Arabic Christians for God) calling for peace (which is the meaning of the word Islam).

All of this took place under a crescent moon in the southern sky with a bright burning star just to its right. It is that same moon that through the centuries could have inspired Mohammed, Jesus, Isaiah, or the writer of the Upanishads and nameless others who have believed in peace among all people.

"Awaken, my heart, God's reign is near; the Peaceable Kingdom is in my hands," said those gathered, reading the words of "An Advent Psalm" by Edward Hays. "If the wolf can be the guest of the lamb, and the bear and the cow be friends, then no injury or hate can be a guest within the Kingdom of my heart."

The psalm was led by the Rev. Gwyneth MacKenzie Murphy (or Rev. G as the students call her), the Episcopal campus pastor at SUNY. She reminded the group that Jesus said, "love your enemies" and quoted the Hebrew prophet Amos, "let justice roll down like waters and righteousness like an every flowing stream."

The group then joined in singing, "Peace is flowing like a river" by Carey Landry, a hymn from the 1970s familiar to many Roman Catholics and other Christians.

Ellen Rosenshein, who leads the Hillel Jewish student group, told of the stories they've been reading from the Book of Genesis recently in her services. She read from her prayer book a selection that asks, in the traditional rabbinic back and forth question and response style, when will redemption come to us.

Rabbi Moishe Plotkin from the Chabad House near campus shared stories of the lives of Gavriel and Rivka Holtzberg, the Mumbai Chabad House leaders from Brooklyn who were among those mortally wounded in the attacks. His hope was to personalize the tragedy in a way that it did not become a statistic, he said.

One of the most moving moments came near the end of the vigil. About a dozen students from the South Asian Cultural Association came forward. Facing the crowd they sang, in Hindu, the words of the Indian national anthem. Since the Mumbai attack has been called India's 9/11 it was not surprise that it brought tears to the eyes of some.

"The world can learn from the example of such events," said Rev. G. "People can believe differently, learn from one another and live together in peace."

The event was also supported by Catholic Campus Ministry, Student Christian Center and the Pagan Student Association.

Webster is vicar of St. Francis of Assisi in Montgomery and a member of the Mid-Hudson chapter of the Episcopal Peace Fellowship.

Altar Guild Celebrates 105

The New York Altar Guild, Inc. celebrated its 105th Anniversary on November 13, 2008, at the House of the Redeemer, on East 95th Street in Manhattan. Following its Annual Meeting, conducted by President Barbara N. Lindsley, the Guild and invited guests participated in the Eucharist, celebrated by Bishop Mark S. Sisk, and assisted by the Rev. Ralph Smith, priest-in-residence. Former Guild members Frances Reese, Eugenia Stillman, Eloise Warren and Margaret Ogden, were remembered with special thanks.

Following the lunch, Wayne Kempton, historiographer for the diocese, gave an address about the Guild's remarkable founding by a group of women outraged at the worship settings for inmates in the city's prisons, and its subsequent record of serving the ecclesiastical needs of a variety of parishes and organizations worldwide. An exhibit of items was mounted relevant to the Guild's unique history of assuring that worship services throughout the Anglican Communion be conducted in dignity and beauty.



From left New York Altar Guild officers Lois Butler, Monica Stewart, Wayne Kempton (speaker and diocesan archivist), Barbara N. Lindsey, Patricia Mayfield and Sally Johnston.
Photo by Lynette Wilson

Farmworkers for Justice

By Judy Milone

Who can endure the day of his coming? I will be swift to bear witness against those who oppress the hired workers in their wages
— Malachi, 3:2,5

Who doesn't love a tomato? Most people do. The sheer variety of them is astounding: Crisp, button-cute cherry tomatoes, big hearty beef steak ones and, of course tomatoes' premier place in sauce for pizza and pasta. Yet, despite this popularity, it's safe to say most urban and suburban people know very little about the conditions under which tomatoes are grown and harvested and the labor that goes into bringing them to us. And some of it is not a pretty picture.

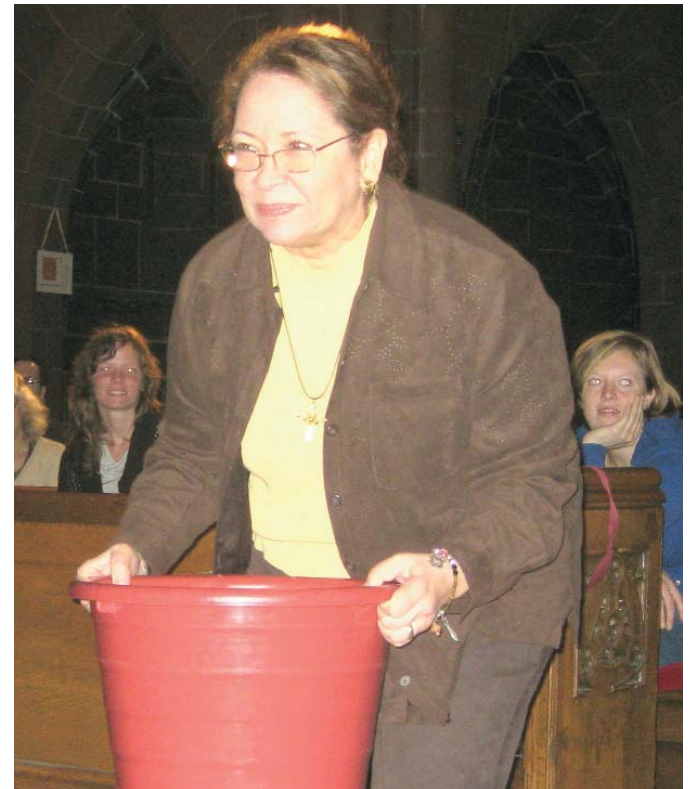
That gap in knowledge was bridged on December 10, when the Church of the Holy Trinity, Manhattan, hosted speakers from the Coalition of Immokalee Workers (CIW). This advocacy group of Florida tomato pickers has recently waged successful campaigns against food producing giants, winning their case for basic wages and humane working conditions. The date also marked the 60th anniversary of the United Nations Universal Declaration of Human Rights. The document was read at the Eucharist which preceded the Immokalee workers' presentation. Several food advocacy groups, faith-based and secular, co-sponsored the evening and later offered their material, conversation and networking at a reception.

The night's focus was on the Immokalee workers. Romeo Ramirez described a typical 10-hour day for the workers, most of whom are Mexican and Central American immigrants. The workers must seek employment on a day-to-day basis, congregating early in the morning to be looked over and chosen by managers of large agricultural fields. The youngest and the strongest get chosen first, understandably since the goal is to fill buckets with 32 pounds of tomatoes, and then carry and deposit them in a large truck.



Farmworkers spend 10 hours a day in the field picking buckets of tomatoes weighing more than 30 pounds. To get a feel for the back-breaking nature of farm work, parishioners at Holy Trinity in Manhattan lifted heavy buckets during a demonstration by the Coalition of Immokalee Workers on Dec. 10.

Photos courtesy of the Coalition of Immokalee Workers and Holy Trinity.



Ramirez demonstrated the literally back breaking work it is to pick the tomatoes and had with him a 32 pound bucket, which he encouraged people in the audience to pick up and hoist to their shoulders, the motions needed to get it to the truck. The point was

made. A good worker will fill 125 buckets a day, the equivalent of two tons, and earn for this effort \$40. The CIW recent victory has increased their wages by a penny a pound, to \$50. The increase in wages, which dramatically improved workers lives, was finally agreed to by Yum Brands, owner of Taco Bell, Pizza Hut and others as well as McDonald's and Burger King.

Ramirez also spoke about the human rights violations which have occurred, including instances of workers being forced to live in U-Haul trucks which are locked at night. Often the cost of food and showers are deducted from their pay. Incidents of beatings and other physical violence have been documented. The U.S. Justice Department has worked with CIW to challenge these slavery-like conditions, resulting in some employers being prosecuted and convicted. Abuses, however, still occur and will, as long as the tomato industry remains pressured by tomato purchasers to do anything to keep prices down. CIW will continue to call upon large tomato corporate purchasers in the food service and supermarket industries to take responsibility for fair wages and human rights for those who pick tomatoes. Sixty years after the Declaration of Human Rights was promulgated, we find violations of its basic principles in our own backyard.

Milone is a member of the diocese's standing committee, a parishioner at Holy Trinity in Manhattan and a member of Holy Trinity's Peace & Restorative Justice Committee.

Sowing Seeds

On November 18, 2008, the Justice for Farmworkers Campaign gathered for the annual Sowing Seeds for Justice fundraising dinner at the Riverside Church to honor James Schmidt of Farmworker Legal Services of New York, Joseph T. Hansen, international president of the United Food and Commercial Workers Union and the Rev. Canon James G. Callaway, D.D., deputy for Anglican Partnerships and Faith Formation at Trinity Wall Street.



The Rev. Richard Witt, executive director of Rural & Migrant Ministries (RMM), James Schmidt, Joseph T. Hansen and the Rev. Canon James G. Callaway. Photo courtesy of RMM.

TO LEARN MORE about the Coalition of Immokalee Workers and their campaign for economic justice, visit their www.ciw-online.org.

Views & Reviews

ARTS AND LITERATURE VIEWS AND REVIEWS

ALL YOU CAN EAT: HOW HUNGRY IS AMERICA?

BY JOEL BERG

SEVEN STORIES PRESS, 320 PAGES

Reviewed by Nick Richardson

Social justice advocates have—let's face it—been known to exaggerate. They can overstate the nature and severity of their target injustice, demonize those who disagree with them, and immoderately praise their heroes. When they do, they invariably bore their friends, remain unheard by the uncommitted, and get pushed aside by their opponents.

In the case of *All You Can Eat*, there's no doubt where Joel Berg is coming from. He's no journalist coolly analyzing an issue from outside, but a committed advocate for social change. Berg worked on anti-hunger initiatives in the Clinton administration, and is now the executive director of the New York City Coalition Against Hunger. In a book subtitled *How Hungry is America?*, you would expect him to make a powerful statement of the continued existence of hunger in American society, and a passionate claim for the need to do more about it. Joel Berg does both of those things. But, fortunately for the readability of his book, he also shuns hyperbole.

Instead, he lets the grim facts—that 12.6 million American children and 22.9 American adults are needlessly hungry—speak for themselves. Particularly in the book's early pages, he is almost emollient in his treatment of those who have obstructed progress, dismantled or enfeebled the progress already made, or tried to fiddle the numbers and the terminology to obfuscate the scale of the problem. He tells us about those things, but betrays relatively little in the way of personal feeling toward the perpetrators. He gives credit where it is due—Bob Dole (in his earlier years) is one recipient of kudos whom I could not previously have identified—and does not hesitate to point the finger at those who could have done more, such as the Congressional Democrats whose failure of leadership on the issue has been so abject.

Above all, Berg does not reduce his argument to absurdity by claiming that people in the United States now risk starving to death as they did, in some communities, as recently as the 1960s. Instead he convincingly argues that in the richest country in the world, we should be setting an altogether higher bar than that—and should be ashamed to settle for anything less.

In the first and much longer of *All You Can Eat*'s two sections, Berg provides a very readable survey and analysis of the complex history, nature, causes and consequences of American hunger. He may accept that thanks to the “tattered (but still existing) federal hunger safety net” hunger in the United States does not amount to starvation, but he offers an array of evidence for why it is a real and major

problem for the 35.5 million Americans that the USDA categorizes as either “food insecure” or having “very low food security”—and why it is so difficult, once in its grip, to escape it. He also makes it clear that the ideologically-motivated emasculating of federal hunger programs under President Reagan, the two Presidents Bush and the Newt Gingrich Congress ensured that those programs—created by the unlikely combination of Richard Nixon and George McGovern—did not do what they might easily have done by the end of the 1970s, and achieve the eradication of hunger in the United States.

Berg believes in food stamps. He argues that the Food Stamp Program, which reaches only a fraction of those who need or are entitled to it, is not only effective when it does reach them, but also acts as a reward and incentive to the working poor to stay in work. He also demolishes the canard that people on food stamps live off the fat of the land with his description of a week during which he fed himself on \$28.30—the average food stamp allotment at the time in New York City. He explains how the epidemic of obesity in America is a symptom of hunger and lousy nutrition. He examines the relationship of hunger to poverty (the two are inextricably linked, but their interaction is not simple), the effects of the welfare reform carried out under the Clinton administration of which he was part (good in parts, bad in others), and he points to the barely disguised racial prejudice that has fuelled and continues to fuel miserly public policy toward the poor. He explains why, for all the wonderful work that they do, charities cannot eradicate hunger, and why federal programs can (charities are less efficient, and their net efforts are, and are doomed always to be, minuscule compared even to existing federal programs). And he observes that religious organizations in some cases unfortunately act as enablers of the status quo—and observes that “many...teach their congregations (either consciously or subconsciously) that hunger is an inevitable part of both human history and God's will and—while it should be ameliorated with charitable acts—it can't really be eliminated.”

In the second section of *All You Can Eat*, Berg offers his plan for eradicating hunger in the United States once and for all. The core of this plan is the

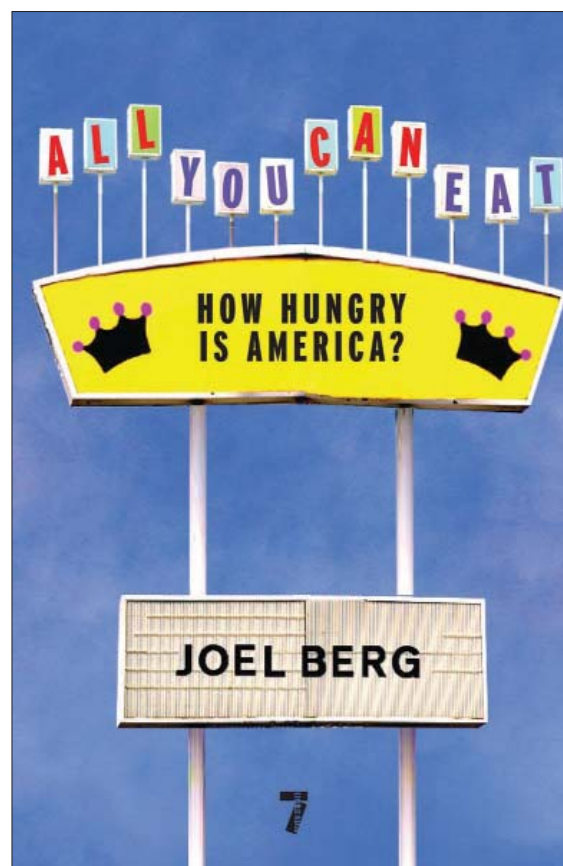
argument that federal government programs, already effective so far as they go, are not only the most desirable and only effective solution, but one that we as a nation could easily afford. He estimates that a 41 percent increase in spending on the federal hunger safety net could eliminate food insecurity in America. This, he observes, is the equivalent of six percent of President George W. Bush's tax cuts, three months of war in Iraq, or a year of agribusiness subsidies. It would, he writes, “repay the nation many times over through increased educational performance, reduced health care spending, and increased worker productivity.” Among his other proposals are universal non-means-tested school meals, including in-classroom breakfasts which have been shown not only to reduce hunger, but to raise school attendance and student performance. He also calls on religious organizations—“religious leaders,” he writes, “make particularly compelling advocates”—to fight for better public policies and also to provide technical assistance to pantries and soup kitchens that try to “provide self-sufficiency-boosting services beyond food.” As an example, he cites the successful 2004 Feed the

Solution joint initiative between the Episcopal Diocese of New York, the Trinity Church Grants Program, the Cathedral Church of St. John the Divine and the New York Coalition Against Hunger.

The energy of *All You Can Eat* resides in the chapters dedicated to hunger and how to eradicate it. It is here (the overwhelming bulk of the book) that the author's knowledge, expertise and passion shine through, and where his marshalling of facts and arguments is at its most engaging and convincing. The book's tail end—more concerned with issues of organization for effective advocacy—fades away somewhat into

broad statements of problems and vaguer, less practically applicable, recipes for their solution. But by then Berg has said what he set out to say—that hunger is undeniably among us, that it is miserable and debilitating for those who experience it, a cause of shame to the rest of us, and that the thoroughly affordable and practicable solution to it lies primarily in improvement and expansion of federal anti-hunger programs.

Richardson is communications officer for the diocese.



NOTICES

BISHOPS' VISITATION SCHEDULE

MARCH 8 (2 Lent):

Bishop Sisk: St. James, Goshen
Bishop Roskam: All Saints, Harrison
Bishop Taylor: Christ, Staten Island

MARCH 15 (3 Lent):

Bishop Sisk: House of Bishops Meeting
Bishop Roskam:
 House of Bishops Meeting
Bishop Taylor:

House of Bishops Meeting

MARCH 22 (4 Lent):

Bishop Roskam:
 Holy Apostles, Manhattan

MARCH 29 (5 Lent):

Bishop Sisk:
 St. John in the Village, Manhattan
Bishop Roskam: All Saints, Briarcliff Manor
Bishop Taylor: Christ the King, Stone Ridge

APRIL 5 (Palm Sunday):

Bishop Sisk: Cathedral
Bishop Roskam: To be announced
Bishop Taylor: St. Ambrose, Manhattan

APRIL 11 (Easter Eve):

Bishop Sisk: Cathedral
Bishop Roskam: To be announced
Bishop Taylor: To be announced

APRIL 12:

Bishop Sisk: Cathedral
Bishop Roskam: Cathedral
Bishop Taylor: Cathedral

APRIL 19 (2 Easter):

Bishop Sisk: St. James, Goshen
Bishop Roskam: St. Andrew, Hartsdale
Bishop Taylor: St. Esprit, Manhattan
Bishop Donovan:

Intercession, Manhattan

APRIL 26 (3 Easter):

Bishop Sisk:
 St. Bartholomew's, Manhattan
Bishop Roskam: Christ, Tarrytown
Bishop Taylor: St. John, New City

CLERGY CHANGES

The Rev. Gregory O. Brewer, rector, Good Samaritan, Paoli, PA, to rector, Calvary, Holy Communion, St. George, Jan. 1.
The Rev. Gerald J. Gallagher, Rector, Messiah, Rhinebeck,, to retirement, Feb.1.

The Rev. Jay D. Hanson, interim, St. John in the Wilderness, White Bear Lake, MN, Interim, Messiah, Rhinebeck, Feb. 14.
The Rev. Canon George Harding, vicar, St. Edmund's, Bronx, to retirement, April 30.

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As the official publication of the Episcopal Diocese of New York, *The Episcopal New Yorker* reaches more than 33,000 households representing every congregation in the diocese. Reaching laypersons and clergy, this newspaper informs, inspires, teaches and promotes understanding among the diverse constituencies in the diocese. Advertisements can be purchased for a single edition or in groups at a discounted rate.

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1/4 Page (5" x 5")	\$400	\$360/insert
1/8 Page (5" x 2.5")	\$195	\$175/insert

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Classified ads \$35

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2009 ad deadlines:

- 31 March for April/May
- 15 June for June/July/August
- 31 August for September/October
- 31 October for November/December

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CLASSIFIEDS

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Resolutions Passed at Convention

Minimum Compensation Guidelines for Priests, sponsored by the Administration and Human Resources Committee and the Diocesan Board of Trustees. Resolution calls for minimums in salary, housing, pension, health benefits, maternity and paternity leave, moving expenses, continuing education, short- and long-term disability, etc.

Civil Marriage Equality in New York State, sponsored by the Committee on Lesbian, Gay, Bisexual and Transgender Concerns (a committee of the Social Concerns Commission). Resolution says that "homosexual persons are entitled to equal protection of the laws with all other citizens, and calls upon our society to see that such protection is provided in actuality."

Choice of Lectionary, sponsored by Liturgical Commission. Says that both the 1979 Lectionary and the Revised Common Lectionary remain as equally acceptable choices for liturgical use in the Episcopal Church.

Endorsement of the Earth Charter, sponsored by Social Concerns Commission. The Earth Charter is a declaration of fundamental ethical principles for building a just, sustainable and peaceful global society in the 21st century (www.earthcharter.org). It seeks to inspire in all people a new sense of global interdependence and shared responsibility for the well-being of the whole human family, the greater community of life and future generations. It is a blueprint for local and global ministry, a vision of hope and a call to action. Our Diocesan Council and Social Concerns Commission have joined hundreds of religious organizations and leaders in endorsing the Charter.

Continuation of Conversations on the Institution of Slavery, sponsored by the Reparations Committee. The Reparations Committee of the Diocese of New York

has been studying and developing a process for the training of people in the Diocese as well as other organizations to enable investigation on the complicity of institutions in the system of slavery. These studies have been shared with five dioceses, and the models for ongoing study have been tested in churches as well as the Desmond Tutu Education Center at the General Theological Seminary. It is clear from these studies that additional conversations are required in order to fully understand the Church's history in the institution of slavery.

Vails Gate, sponsored by the Mid-Hudson Regional Council. States that efforts should be made and supported to determine the feasibility of acquisitions of the Convent property and buildings by the Episcopal Diocese of New York and, if needed, take the appropriate steps toward acquisition.

Temporary Workers, sponsored by The Rev. Dr. Paul B. Clayton, Jr. Called for the diocese to petition USCIS to grant such a temporary protected status and worker status for immigrant Haitians in the United States, and send copies of those resolution to the President and President-elect of the United States and the to the Governor of New York.

The 2009 Assessment Budget, sponsored by the Budget Committee. Convention passed the 2009 proposed \$13.3 million budget.

A Call for 100 percent participation in the Carpenter's Kids Program. Sponsored by the Carpenter's Kids Program. States that the Diocese of New York hereby encourages 100% participation by the parishes of the Diocese, and be it further that participation may be defined in terms of the level of support possible by each individual parish: 1 child up to 50 children.

The Gospel Healing Stories

By Helen F. Goodkin

During my son's first month of nursery school, his teacher said, "tell me about the invalid." I had no idea what she was talking about, so I said, "Why?" "Well," she continued, "every time he builds with the blocks, there is always a long slanted one that sticks out. We asked what it was, and he said, 'it is the ramp for the wheelchair.' Who is the invalid?"

I could only laugh. At the time, I was writing a book about accessibility of public buildings, and I always carried a tape to measure door widths as well as a pencil to note ramps and elevators. As a result, my children at a young age became very aware of the architectural barriers that handicap persons with disabilities.

In the intervening years, the world has thankfully made much progress in this area. Yet, discrimination and marginalization of disabled folks remain an issue, and if the Gospels are accurate descriptions of life in the first century, this has been a problem for a very long time.

Recently, I've been reflecting on the healing stories and find that both the positive and negative images of illness and disability provide keys that may help us to better understand how we, people of faith, are called to respond to world around us. Those who go in faith to Jesus for healing are models of Christian belief, while Jesus' "faithful followers" who witness the healings present examples of how to and how not to behave as Christians.

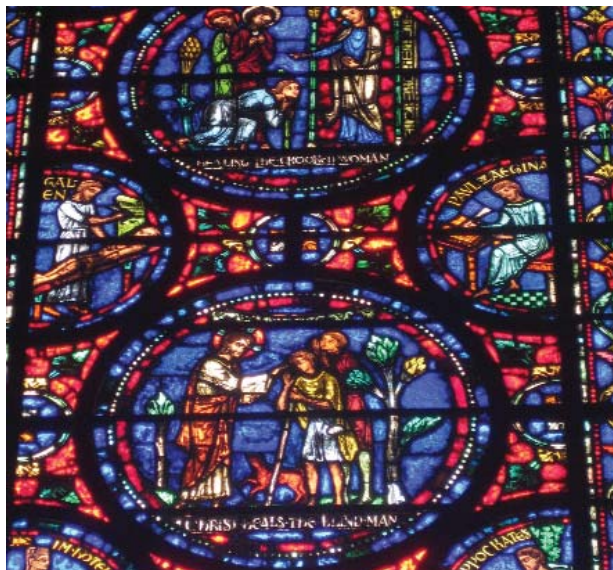
First, let's look at the sick and disabled themselves. In the Gospels, they are usually nameless, voiceless, and impoverished, shunned by the entire community. The lepers must keep their distance, unclean by religious standards of the day. The man possessed by Legion fever is forced to live in the tombs. Bartimaeus, one of only two who has a name, is depicted as begging on the road. When he calls out to Jesus, he is silenced by the crowd, which finally permits him only to beg for mercy. John's story of the Man Born Blind begins with the disciples asking Jesus about the cause of the blindness, "who sinned, this man or his parents?" Sin is also mentioned as the cause of lameness for the man by the pool of Bethesda in John's Gospel. Consistently, crowds of Jesus' followers try to keep the sick away from him. While the followers may react with awe and wonder at Jesus' healings, rarely, if ever, do they show joy or happiness that an *individual* has been healed and returned to life in the community.

Before we can reap the true message of the healing stories, which represent a significant portion of the Gospel texts, we need to recognize the stereotyping of these individuals for what it is and understand societies' prejudices—and our own—and the many barriers we erect. While accident, injury, and illness may cause a disability, disabled folks are handicapped not by their physical limitations, but by the barriers—environmental and attitudinal—which society erects. If all buses had lifts, everyone could ride. As far as I know, there were no stairs in the Garden of Eden, God's creation, they came with the Tower of Babel, man's creation.

Despite the negative attitude towards them, the biblical folks suffering from illness are people of great faith; their stories present us with models of how we are called to believe. The hemorrhaging woman, desperate after 12 years of illness, and impoverished by her medical treatments, is too terrified to speak, but she bravely sneaks into the crowd

surrounding Jesus, believing that even touching his garment will heal her. Sensing that something happened, Jesus demands to know who touched him. Bravely, the woman comes forward to confess, and Jesus welcomes her to God's household by calling her daughter. Jesus says, "Your faith has saved you. Shalom. Peace." Walk with God.

When Blind Bartimaeus goes to Jesus, the text tells us that he abandons his cloak. Now for a blind beggar, his cloak may have been his only possession; it kept him warm, he probably slept in it, and he also probably sat on it as he begged, hoping it would collect the coins of passersby. Because he was blind, once he abandoned the cloak, he ran the risk of never finding it. Yet, his faith in Jesus' power to heal and to save was so great that he boldly abandons it. Once healed, Bartimaeus followed Jesus "on the Way," how early Christians referred to the church. His faith brings



A scene from the Medicine Bay, the fifth window bay on the right (south) side of the Cathedral Church of St. John the Divine's nave. The window honors the role of medicine in society and is dedicated to St. Luke, the beloved physician.

him into a new community.

The Man Born Blind in John's Gospel is one of the few disabled folks who is allowed to speak, but only *after* he has been healed. The townspeople, the Pharisees, and even his parents refuse to believe his cure. They confront him repeatedly, but he is clear about what Jesus has done for him, remaining steadfast and unflappable, reflective and thoughtful. He truthfully and consistently reports Jesus' actions against all accusations. Jesus is absent throughout this entire controversy, but when he returns, he asks the man, "Do you believe in the son of man?" "Lord, I believe," replies the man, worshipping at Jesus' feet. Jesus has given the blind man the ability to see physically, but through testing and witness, the man comes to "see" spiritually. As he lives out and defends his faith in Jesus' miraculous powers at work in him, his faith grows and develops in an on-going conversation with God. The man born blind recognizes God's gift of sight for the *light* it truly is, and he is a model of Christian witness.

Finally, the crowds that watch the healings also provide models for us—both good and bad. In the story of paralyzed boy lowered through the roof, one assumes that stairs or a narrow door prevented the boy's access to Jesus, but in reading the story carefully, one discovers that it wasn't architecture at all. It was the crowd, the followers of Jesus, who so totally surrounded him that the boy on his litter can't get near, and the followers won't budge.

The friends who brought him ingeniously devised a way down to Jesus through, and they are the real heroes. I suspect that they were pretty ordinary, everyday Galileans whose faith brought them to do something extraordinary, surprising probably even themselves. Their courageous act brought healing to this lad, and they remind us that we cannot ignore the injustices with which the world confronts us daily. When it comes to God's work, nothing should be considered insurmountable. The friends get no glory. They are dismissed abruptly from the story, but their selfless act of courage reminds us all that our faith calls us to action to bring God's love, justice and peace to the world.

Grieving over the death of their brother, Mary and Martha continue to affirm their faith in Jesus. Even though they know that Lazarus might not have died if Jesus had come sooner, Martha proclaims, "Lord, I know you are the Messiah." They do not give up the hope of the resurrection. The faithful friends who support and comfort them display the concern for those in need which was a hallmark of the early church.

Compare these friends with the folks around the lame man by the healing pool of Bethesda in John's Gospel. The reader is never told his name, but unlike others, he is allowed to speak for himself. What he says, however, does not speak well of the care or concern of his community. For thirty-eight years, he has been unable to reach the healing waters because he has no one to help him, and every time he attempts to get in, people literally trample him in their own rush to reach the waters.

For Jesus, the healings were demonstrations of his power and authority to bring about the reign of God. For us, they can serve as a model for life in a world in which are asked to further the coming of God's reign.

- The stories help us to understand that *we* create the physical barriers that *handicap* disabled and other marginalized folks, and *we* can remove them.
- They also teach us that removing the physical barriers isn't enough; we must also ensure sincere and honest welcome, inclusion, and participation of *all* humanity in *all* aspects of life.
- They ask us to recognize that no one asks to be chronically ill, or disabled, or poor, and that when we meet the special needs of these folks, we enable them to return to their lives, their families, their jobs, and, most importantly, we encourage and enable their participation in the community of the faithful.
- And, finally, the Gospel stories demand that we, the "faithful," be humble. Despite their illness, poverty, or disabilities, the more than 25 folks whom Jesus heals demonstrate great, unshakable faith, faith that, despite the troubles that beset their lives, shines forth and enables and empowers all aspects of their lives.

The healing stories provide examples—good and bad—about how we might respond to the needs of the world; as people of faith, follow the good.

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