

The Archbishop of Canterbury Sees NY Mission at Work Page 4

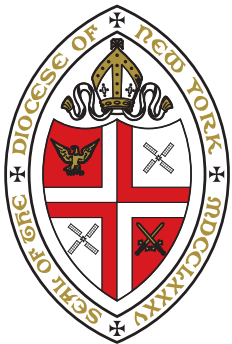


Photo by Nicholas Richardson

THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

SPRING 2010



IN THIS ISSUE

MISSION

Bishop Sisk on Mission
Page 3

Theology of Mission Page 10

Quilts to Tanzania
Page 13

Alcoholism
Page 17

Prison Ministries
Page 18

Cartoon: Food Pantry
Page 20

Education
Page 21



The Rev. Nathanael Saint-Pierre – “there are families and children [in New York] who cannot support themselves.”

Photo Courtesy of the Haitian Congregation of the Good Samaritan

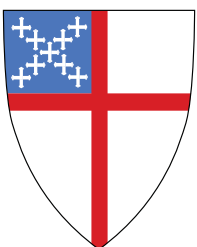
The Earthquake Crisis No One's Heard Of

By Nicholas Richardson

The tragic Jan. 12 Haitian earthquake has been pushed aside in the headlines and television coverage, first by the winter storms in the Northeast and the Vancouver Olympics, and most recently by the latest earthquake-of-the-month, the devastating 8.8 trembler in Chile. The network anchors have returned from their on-scene

reporting in Port-au-Prince. Life moves on.

But the suffering of the Haitian people has not eased—including many in the Diocese of New York, whose loved ones were among the over 200,000 people who perished or the countless thousands now homeless or maimed. The New York metropolitan area has, in fact, the largest *(continued on page 8)*



THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE
EPISCOPAL DIOCESE OF NEW YORK

www.diocesny.org

PUBLISHER

The Rt. Rev. Mark S. Sisk

EDITOR

Nicholas Richardson

Art Director

Charles Brucaliere

EDITORIAL ADVISORY BOARD

Stewart Pinkerton, Chair

The Rev. Jerry Brooks

Carole Everett

Christine Hoffman

Anne Nelson

The Rev. Yamily Bass-Choate

The Rev. Mark Bozzuti-Jones

The Rev. Mark R. Collins

The Rev. Astrid Storm

STATEMENT OF PURPOSE

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.

SUBMISSIONS POLICY

Letters to the Editor in response to articles in *The Episcopal New Yorker* are welcomed. Unsolicited articles, stories and pictures may also be submitted; however, this does not guarantee publication. We reserve the right to select and edit submissions for publication. All letters must include name, address and phone or e-mail for verification. Letters and columns appearing in *The Episcopal New Yorker* do not necessarily reflect the opinion of The Episcopal New Yorker or The Episcopal Diocese of New York.

ADVERTISING

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) 316-7520, or via e-mail to eny@diocesny.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.

THE EPISCOPAL NEW YORKER

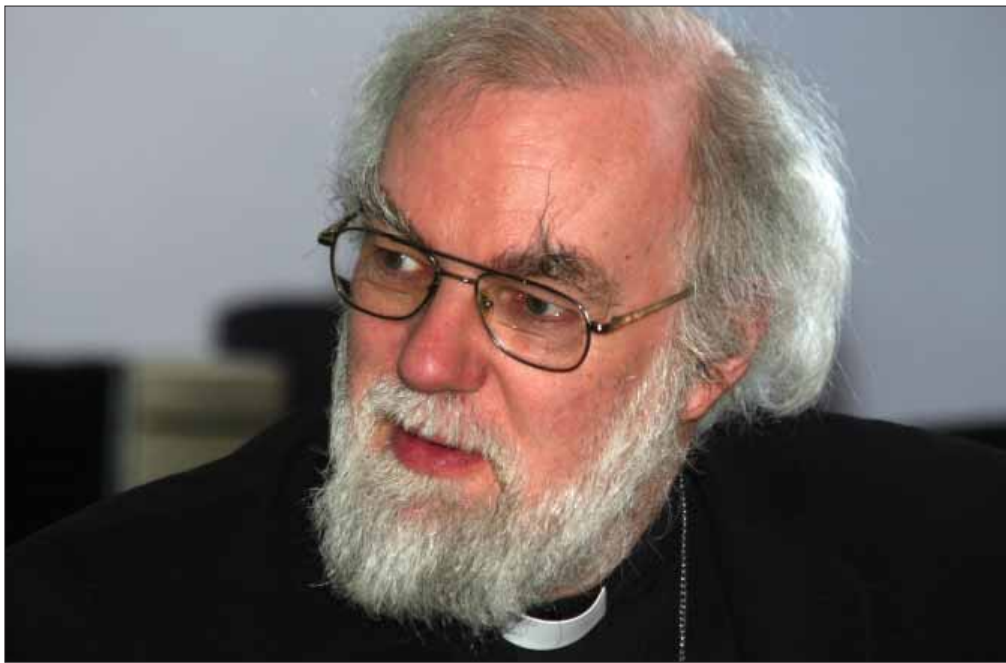
1047 Amsterdam Avenue
New York, NY 10025
(212) 316-7520 (voice)
(212) 316-7404 (fax)
eny@diocesny.org

CONTENTS

Spring 2010

Vol. 86 No. 1

www.diocesny.org



The Archbishop of Canterbury, Dr. Rowan Williams, listens to the Rev. Martha Overall on his visit to St. Ann's in the Bronx.

Photo by Nicholas Richardson

4 | Archbishop of Canterbury in NY

Visits programs at St. Ann's in the Bronx and Upper West Side.

6 | Risking the Answer Yes

The consequences of an old-fashioned vision.

14 | Ecology and Environment

Water, Copenhagen and more.

22 | Congregational Support

Bishop Roskam on why, the Rev. Kathleen Liles on how.

26 | Views and Reviews

The Case for God by Karen Armstrong; *I Met God in Bermuda* by Steven Ogden; *A River's Pleasure: Essays in Honor of John Cronin*; *The Red Orchestra* by Anne Nelson; *Reading Jesus* by Mary Gordon; *Praying Our Days* by the Rt. Rev. Frank Griswold; *Lifting Women's Voices: Prayers to Change the World*, and an exhibition of Jewish and Christian art from 14th and 15th century Spain.

31 | Diocesan News

Bishop Sisk on proposed Ugandan homosexuality laws; local bishops tell legislators to pass health care reform; Cathedral Trustees get new president; diocesan Facebook page launched; and more...

36 | Spiritual World of Monet's Water Lilies

CONTRIBUTORS TO THIS ISSUE

Peter Ainsworth has been a member of the British House of Commons since 1992, and was for a number of years the Conservative party's Shadow Secretary of State for the Environment, Food and Rural Affairs.

Allen Barnett is chief of finance and operations at the diocese and a member of St. Mary's Church, Tuxedo Park.

Diana Bass is a member of San Andres Church, Yonkers.

Lila Botero is a Spanish translator and the executive assistant for Region Two.

The Rev. Stephen J. Chinlund is a priest in the diocese and was for many years the executive director of Episcopal Social Services.

Stephanie Cowell is an author and a member of St. Ignatius of Antioch.

The Rev. Canon Andy Dietsche is a cartoonist and the diocese's canon for pastoral care.

Sheba Ross Delaney is a member of the Church of the Heavenly Rest.

Margaret Diehl is an associate with the Department of Cathedral Events, Communications and Marketing at the Cathedral of St. John the Divine, and a novelist, freelance editor and writer.

Marybeth Diss is a freelance writer and former editor of the ENY.

The Rev. Canon Jeffrey Gollifer is the environmental representative for the Anglican Communion at the U.N. and vicar of St. John's Memorial Church, Ellenville.

Helen Goodkin has a master's of arts degree from the General Theological Seminary and is the former director of the GTS master's program. She is a member of the Church of the Epiphany in Manhattan.

The Rev. Stephen C. Holton is chair of the diocesan Committee on the Environment and rector of St. Paul's on-the-Hill, Ossining.

Pamela Lewis is a member of Saint Thomas Church, Manhattan.

The Rev. L. Kathleen Liles is the Chair of the diocese's Congregational Support Plan Committee and rector of Christ & St. Stephen's Church, Manhattan.

The Rev. Ellen O'Hara is rector of St. Paul's Church, Pleasant Valley.

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

The Rt. Rev. Catherine S. Roskam is bishop suffragan of the diocese.

The Rev. Sandra Seaborn was ordained a priest in the diocese in 2009, and is currently resident in Chennai, India.

The Rev. Allen Shin is a priest in the diocese and is currently serving as chaplain of Keble College in the University of Oxford.

The Rev. K. Alon White is vicar of St. David's, Highland Mills and Grace Church, Monroe.

Judith Wilmot is parish administrator at Calvary/St. George's in Manhattan.

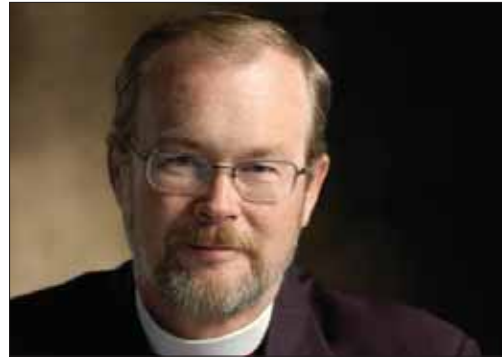
Please email eny@diocesny.org or call (212) 316-7520 with address changes or if you are receiving duplicate copies of the ENY. All parishioners of Diocese of New York churches are entitled to a free subscription of the ENY, and non-members are asked to pay a \$15 sub-

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

THE BISHOP'S MESSAGE

Mission Flows from the Life of the Church

By the Rt. Rev. Mark S. Sisk



The Rt. Rev. Mark S. Sisk

I believe deeply that the core of congregational life is comprised of three elements: the worship of Almighty God, the nurture of the faithful (meaning the pastoral care and spiritual nurture of the members of a congregation), and mission or witness (reaching out in words and action to the community near and far with the message of God's embracing Love as revealed in Jesus). Anyone who has heard me preach over these past twelve years has almost certainly heard me say just exactly this. And also, almost certainly, I have pointed out that these are not three options from which to choose, but that each is inextricably bound to and essential to the other. In a very real sense, the dynamic and indissoluble link between these three reflects the inner life of the Trinity itself: any attempt to understand one of them in isolation from the other two results in "non sense"—literally, it makes no sense.

Therefore, while this issue of the Episcopal New Yorker focuses on mission, the third of the three essential elements in congregational life, it is utterly critical that we never lose sight of the crucial importance of the other two elements: worship and nurture. Remember, mission flows from the life of the Church (the acts of worship and nurture) as naturally as the Spirit flows from the Father and the Son. Mission is like light and heat from the sun: it is the inevitable fruit of its fiery heart.

However, as spontaneous as the impulse to mission is, it is not and should not be irrational. We must think through and pray through exactly how we, in our particular time and place, should show and express in a practical way something of the Love of God that so fills us and our community. One essential of God's promise in Christ is that God's love for us is both absolute and particular. Therefore, the way in which we reach out in mission—what we do, what we say, and how we do and say it—depends on the particular circumstances that face us. While the mission is constant, the way we express it is not. What is mission outreach in lower Manhattan is different and distinct from what it is in the South Bronx, or in Western Ulster County; yet they all three share the same impulse. Each of us is in a particular place, but through the wonder of the Church, the Body of Christ, we are not limited to that one place or time. Through Christ we can share in the work and ministry of others, as they can share in ours.

It is important in all this to remember that this mission of ours is not limited to one or the other of good works or good words, but should include both. We are compelled by Christ to do good for others, and at the same time, with gentle grace, to invite others to recognize that they too are embraced by the Love that embraces them and all creation.

+ Mark

La Misión Emanada de la Vida de la Iglesia

Por el Reverendísimo Obispo Mark S. Sisk

Yo sinceramente creo que la esencia de la vida de la congregación se compone de tres elementos: el culto a Dios Todopoderoso, el cuidado de los fieles (es decir, el cuidado pastoral y el crecimiento espiritual de los miembros de la congregación); y la misión o testimonio (difundiendo de palabra y obra a la comunidad cercana y lejana, el mensaje del amor incondicional de Dios como nos es revelado en Jesús). Quien me haya oído predicar durante los pasados doce años con certeza me ha escuchado decir exactamente esto. Y también, casi seguro, he señalado que esas no son tres opciones para escoger sino que cada una está entrelazada y esencialmente atada una a la otra. En un sentido muy práctico, la dinámica y la conexión indisoluble entre estos tres, refleja la vida interior de la Trinidad misma: cualquier intento por entender una de ellas aisladamente de las otras dos es —literalmente, “un absurdo”; no tiene sentido.

Por lo tanto, aunque esta edición del Episcopal New Yorker se enfoca en la misión, el tercero de los tres elementos esenciales en la vida congregacional, es indiscutiblemente crítico que no perdamos de vista la importancia crucial de los otros dos elementos: el culto y el crecimiento espiritual. Recuerden, la misión fluye con naturalidad de la vida de la Iglesia (las celebraciones del culto y del crecimiento espiritual), como fluye el Espíritu del Padre al Hijo. La misión es como la luz y el calor del sol: es el resultado inevitable de su corazón abrasador.

Sin embargo, tan espontánea como pueda ser la determinación de la misión, esta no es y no debería ser irracional. Tenemos que reflexionar y orar fielmente, sobre cómo nosotros en nuestro tiempo y lugar en particular, podríamos mostrar y expresar de una manera realista, algo del Amor de Dios que tanto no llena a nosotros y a nuestra comunidad. Uno de los fundamentos de la promesa de Dios en Cristo es que el amor de Dios para nosotros es a la vez, incondicional y especial. Por lo tanto, la manera en que desarrollemos la misión—lo que hacemos, lo que decimos y el cómo lo hacemos y decimos, depende de las circunstancias propias que afrontemos. Si bien la misión es constante, la manera en que nos expresamos no lo es. El desarrollo de la misión en el Bajo Manhattan es diferente y diferenciado de lo que es en el Sur del Bronx, o en el Occidente del Condado Ulster; aunque ellos tres compartan la misma determinación. Cada uno de nosotros está en un sitio diferente pero mediante el prodigio de la Iglesia, el Cuerpo de Cristo, no estamos limitados a ese lugar o tiempo. A través de Cristo podemos compartir el trabajo y ministerio de otros, así como ellos pueden compartir el nuestro.

Ante todo esto es importante recordar que nuestra misión no se limita a una de las buenas obras o palabras, sino que debe incluirlas a las dos. Estamos obligados en Cristo a hacer el bien a los otros y al mismo tiempo, gentilmente, a invitar a otros a reconocer que ellos también están amparados por el Amor que los acoge a ellos y a toda la creación.

+ Mark

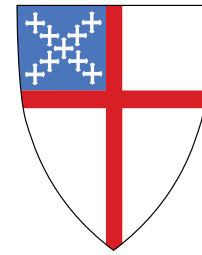
Traducido por Lila Botero

THE EPISCOPAL CHURCH



IN THE ANGLICAN COMMUNION
A global community of 70 million Anglicans in 64,000 congregations, in 164 countries.

ARCHBISHOP OF CANTERBURY
The Most Rev. and Rt. Hon. Rowan Williams
Lambeth Palace,
London, England SE1 7JU



IN THE UNITED STATES
A community of 2.4 million members in 113 dioceses in the Americas and abroad.

PRESIDING BISHOP
The Most Rev. Katharine Jefferts Schori
Episcopal Church Center
815 Second Avenue, New York, NY 10017
1-800-334-7626, 212-716-6000



IN THE EPISCOPAL DIOCESE OF NEW YORK
A community of 203 congregations covering 4,739 square miles with approximately 600 priests and 72 deacons, with worship in 12 languages: Akan, American Sign Language, Bontoc, Chinese, Creole, English, French, Igbo, Japanese, Korean, Malayalam and Spanish.

BISHOP OF NEW YORK
The Rt. Rev. Mark S. Sisk

BISHOP SUFFRAGAN
The Rt. Rev. Catherine S. Roskam

ASSISTING BISHOP
The Rt. Rev. Herbert A. Donovan

DIOCESAN OFFICES
1047 Amsterdam Avenue
New York, NY 10025
1-800-346-6995
212-316-7400
212-316-7405 (fax)
Web site: www.diocesenyny.org

FEATURE

Archbishop of Canterbury Sees Parochial Mission at Work

By Marybeth Diss

While in New York at the end of January to speak at the Trinity Institute, Archbishop of Canterbury Rowan Williams spent a day visiting parish ministries in the Diocese of New York. Bishop Mark Sisk accompanied the archbishop, as did two of the archbishop's staff members—the Rev. Canon Joanna Udal, Secretary for Anglican Communion Affairs, and Tim Livesey, the

volunteers welcomed the archbishop and led him on a tour of the dynamic community programs hosted by the church. These include a youth gardening and nutrition program, the St. Ann's Freedom School, a soup kitchen, and a food pantry.

"Since we're open all the time, St. Ann's feels like a community church," said Overall, Bishop's Vicar at St. Ann's. "Ministry takes over every inch of space in

food they might not otherwise know about, Scott explained.

Heading back inside the church building, the visitors met Gloria Cruz, warden at St. Ann's and founder of the Anti-Gun Violence Program at the church. Cruz, who in 2008 was awarded the Bishop's Cross, stood near a poster with pictures of young people from the parish whose lives have been affected by gun violence, as her own has



The archbishop and the Rev. Martha Overall.

All photos by Nicholas Richardson



Dr. Williams talks to Janet Scott, who runs the Garden at St. Ann's.



Episcopal Charities executive director Mary Beth Sasso and the archbishop.

Archbishop of Canterbury's Secretary for Public Affairs.

As head of the Anglican Communion, Williams is faced with tasks and issues large and small. Indeed, during this recent visit to New York, he addressed international political subjects, including the worsening situation in Sudan, meeting with United Nations Secretary-General Ban Ki-moon and holding a conversation at the Council on Foreign Relations.

In contrast to such high-profile events, Williams visited parish ministries in the diocese, without ceremony, in order to meet the clergy, volunteers, and parishioners involved in the hard work that is at the foundation of the Church. Williams came to see and listen, not to be seen or heard. As such, he made no speeches nor answered any interview questions, and he only spoke when he had a question or comment for those he was visiting.

St. Ann's, Bronx

Williams' first stop was St. Ann's Church in the Bronx. The Rev. Martha Overall, vestry members, and parish



In conversation with Gloria Cruz, warden of St. Ann's and leader of the Bronx chapter of New Yorkers Against Gun Violence.

the church." And the archbishop witnessed it firsthand as he was shown programs indoors and out and from attic to basement.

Janet Scott, who runs the Garden at St. Ann's, led the group on a tour of the plot behind the church building. Scott, a parishioner of St. James' Church, Manhattan, has volunteered as gardener at St. Ann's for 10 years, helping children grow their own fruit and vegetables. The garden not only gives children the experience of eating produce they grow themselves but introduces them to a wide variety of fresh and nutritious



The Rev. Theodora Brooks.



At the WSCAH food pantry with executive director Doreen Wohl.

been. Among the many initiatives the program sponsors is a gun buyback program.

On the top floors of the building are classrooms and a computer lab. There, Williams met Nora Schaaf, a volunteer in charge of the educational ministry at St. Ann's. This includes an after-school program for 100 children during the school year and an all-day Freedom School in the summer, run by the Children's Defense Fund.

St. Ann's, Schaaf explained, "is a safe haven and place to learn. Families come here because they want a better life for their children." Nearly 60 percent of the people in the surrounding community do not have a high school education, she said.

And returning to the lower level of the church, Overall introduced the volunteers setting up the food pantry, one of the church's feeding ministries, offered six days a week. St. Ann's also has a soup kitchen, brings in fresh produce every Friday, and serves hot meals to the students in the education programs.

The Rev. Theodora Brooks, Vicar of St. Margaret's, a neighboring Episcopal church, also told the archbishop of her congregation's experience with ministry. St. Margaret's offers a wide variety of programs serving students, the elderly, and those living with HIV/AIDS, among others.

Overall explained, however, that the most important ministry St. Ann's and the other congregations provide is a loving presence to everyone that comes. "That in itself is a ministry of the church," she said.

Brooks added, "You've given somebody not just a meal, but a place where they receive respect. A place where for a few minutes a day ... they are being served. They are somebody. Somebody looks them in the eye, calls them 'sir' or says 'thank you' or 'good to see you.'"

"In so many ways, the congregations of the Bronx

West Side Campaign Against Hunger, Manhattan

Next, the archbishop visited the West Side Campaign Against Hunger (WSCAH), a community-based feeding program on the Upper West Side of Manhattan. There he met with representatives of several churches and organizations involved in WSCAH and other nearby social programs. Williams also spoke with staff members of Episcopal Charities, the outreach arm of the diocese.

WSCAH is housed in St. Paul & St. Andrew United Methodist Church, which is also the home of Congregation B'nai Jeshurun. Both faith congregations are involved in the feeding ministry, as are two neighboring Episcopal churches, St. Matthew & St. Timothy on West 84th Street and Christ & St. Stephen's Church on West 69th Street—which is one of the founding members of the organization.

The visitors toured the WSCAH kitchen area, program office, and supermarket-style food pantry and had

gregations develop mission work near and far."

The group also visited the WEME Meals on Wheels program, which shares the space with WSCAH and is operated by St. Matthew's & St. Timothy's Neighborhood Center. The center also offers services such as Escalera Head Start, summer day camp, and the Star Learning Center. St. Matthew's & St. Timothy's Neighborhood Center is part of the Goddard Riverside Community Center organization, of which Stephan Russo is executive director. Russo spoke further about the Star Learning Center, a structured tutorial program that St. Matthew's & St. Timothy's Neighborhood Center has sponsored since the 1970s. The volunteer-run program has 200 volunteers tutoring students in first through twelfth grades.

"This is a very well organized, well structured tutorial program," Russo said. "A volunteer will work with a youngster at least two hours a week, sometimes four hours a week. You walk into [the library] and you can hear a pin drop because everybody's involved."

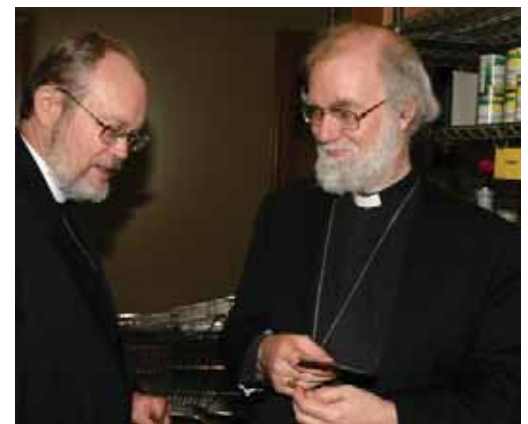
Sasso remarked that she was "so impressed with not only the quality of the volunteers but the range. There was a man who was in his 90s



The Rev. Canon Joanna Udal, Secretary for Anglican



In conversation at the WSCAH.



Archbishop Williams and Bishop Sisk conferring on what to "buy" at the food pantry.



The Rev. Sam Smith, Associate Director of Episcopal Charities, in con-

are really sharing God's love with God's children in ways more than just two hours on Sunday," Brooks said.

Overall and Brooks both spoke of the hardships faced by those in the South Bronx.

"In this neighborhood, 40 percent of the households have an income of less than \$10,000," Overall said. "I mean, that's statistically the poorest of the poor."

Brooks referred to the legendary comment on destruction in the Bronx by baseball commentator Howard Cosell, who in 1977 during a World Series game at Yankee Stadium said, "There it is, ladies and gentlemen, the Bronx is burning."

Brooks revised the statement, saying, "Yes, the Bronx is burning, but today it is not burning from the fire of arsonists but with the fire of the Holy Spirit that transforms God's people."

"I couldn't be more proud of my diocese or my church," she added.

lunch there, as well.

Mary Beth Sasso, executive director of Episcopal Charities, explained to Williams and the visitors, "One of the things I think it is important to show is the ecumenical nature of some of our programs. One congregation can't do it alone. We're all in this together, and it's really so great to see different denominations and different congregations come together to help our brothers and sisters in need and treat them ... with dignity and respect."

She mentioned that Episcopal Charities funds about 90 programs throughout the Diocese of New York, all of which are sponsored by diocesan congregations.

Bishop Sisk explained to the visitors, "One of the priorities of the diocese has been that all con-



volunteering.... And there were also volunteers who had come through the program ..."

Doreen Wohl, WSCAH Executive Director, then added, "The most important thing is to invite people to volunteer... Nobody feels particularly good coming to get emergency food... Many, many times, after one invites them to help, they say that they had such a great time."

The archbishop responded that having former clients returning to volunteer is a "very good testament to a program."

Diss is a freelance writer and former editor of the ENY.

Risking the Answer Yes

By Sheba Ross Delaney

On April 12, 1992 at approximately 11 a.m., while walking around the Central Park reservoir, I had a vision.

We're used to hearing phrases like, *she was a vision in pink*, or *visions of sugarplums danced in their heads* or *they shared a common vision of a world without war*. Used in these ways vision means a vivid sight or a powerful imaginative idea. But my vision was neither of these things. It was the old-fashioned kind of vision. I stopped seeing what was actually in front of my eyes and saw something altogether different, something that no one else could see.

I suppose you could call it a hallucination, which my old Oxford Concise Dictionary defines as the "apparent perception of an external object not actually present." That works, technically, but it seems like a random, somewhat purposeless thing. I don't much like the Oxford definition of *vision*—"a supernatural or prophetic apparition"—either, but at least it carries some sense of utility or purpose. And my vision was most certainly part of a continuum of purpose.

For the record, I was not epileptic, schizophrenic or in the throes of *delirium tremens*. I was not feverish, at death's door, on drugs or addled from dehydration and exposure after a week adrift in a lifeboat. I was in good health, conscious and alert, taking an ordinary walk in an ordinary place. I was, however, upset.

It was Palm Sunday, which is important, because my vision was a religious vision. My field of vision suddenly faded to black and there was the face of Jesus floating right in front of me like Oz, the Great and Powerful. But Jesus wasn't blustering like the Wizard of Oz. He was grave and serene and gazing directly into my eyes. He had a message for me—a task to perform—and if I may say so, he didn't waste words.

Religion and I had gotten off to a funny start. I had stumbled into it, after twenty-five years of atheism, without having a clue what it was.

Back in the seventies I went out to eat one night to a small restaurant on the Upper West Side. It was crowded and on the way in I bumped into someone standing near the front. I didn't even look at them—just said "excuse me" and kept on going. My companion asked me if I knew who I had collided with. No, I hadn't.

"Take a look," he said. I realized, with a shock of recognition, that it was John Lennon.

I bumped into religion in the same way, casually, without really seeing what it was, on my way somewhere else. But the funny thing is, when I turned to look, instead of seeing religion I recognized myself. Or, I should say, I recognized that I had no self. It was a grievous shock. I was like a poor ghost that hasn't realized yet that it's dead, peering into a mirror and seeing no reflection.

Religion had shown this to me and religion became

my reference point in the years that followed. I still didn't know what it was but there was nothing else to hang on to. I wasn't particularly interested in being a religious person, per se. I only wanted a self—but in the context of that pursuit religion had gradually carved out a channel that went deeper and deeper into my consciousness.

Now, with this vision, it had cut into the quick, the subconscious, the hidden unreachable place and Jesus had come out to meet me in the light of day. Whatever idea of him I had formulated and nurtured had taken over my brain, my optic nerves and my ears. I was God-invaded. It was a shattering experience.

It would have been easier if I had actually believed he was a real visitor from another dimension. Then I could have told him to mind his own beeswax and take a hike and I probably would have, too. I never had any interest in being bossed around by some glowing supra-galactic overlord.

But I had never been a literal believer, had always thought of religion in terms of symbol and metaphor and consciousness, and now I was caught in a web of my own weaving. I could not intellectualize my way out of it. Because I knew that the Jesus that appeared to me had come to life out of my own anguish and yearning, I also knew that to deny him would be the same as denying my deepest self.

I found out what religion was that day and I found out what obedience was, too. My God had spoken to me. There were only two responses, yes or no. I was free

to choose but either way felt like death. To say no meant staying reasonably safe, holding on to what I already had and doomed to living out the rest of my life knowing that I lacked the courage to take a road that had been clearly pointed out to me. To say yes was to risk everything and walk through the mystery door. There was no way of knowing what was on the other side.

What Jesus asked me to do was unbearable. But I chose obedience and it took me to a dark and ugly place—a place where no sensible person would willingly go. But it was there that I found what I was looking for.

Delaney is a member of the Church of the Heavenly Rest and author of the as-yet unpublished A Haunted House: Anatomy of Conversion, to which this is the prologue.



Central Park reservoir—the locus in quo.

© Patrick Gruban

INCARNATION CAMP

Est. 1886
Ivoryton, CT



The Authentic Summer Camp Experience

If you're looking for the ultimate camping experience, then look no further than America's oldest co-ed camp. Founded in 1886 by The Church of the Incarnation, we've been creating outdoor camping memories for kids of all ages for over 120 years. Engaging activities that build character and friendship — from a range of water sports to hiking, arts, field sports, canoe trips and more — for less than you might imagine.

- 700-Acre Campground
- Mile-Long Private Lake
- Close to New York/Transportation Available
- Reasonable Rates
- Register Online

**As always, members of Episcopal
Parishes receive a 10% discount off
of camp tuition.**

CAMP PEQUOT
FOR BOYS

CAMP SHERWOOD
FOR GIRLS

PIONEER VILLAGE
FOR TEENS

“a place where kids can be kids”
— David Brooks, Incarnation Camp
Alumni & NY Times Columnist

860.767.0848
www.IncarnationCamp.org



FEATURE

The Earthquake Crisis No One's Heard Of

By Nicholas Richardson



Sorting donations at the Haitian Congregation of the Good Samaritan.

Photo Courtesy of the Haitian Congregation of the Good Samaritan

(continued from the cover)

concentration of Haitians—an estimated 156,000—outside Port-au-Prince.

That number has risen lately because of the many Haitians who were visiting here before the quake who've not been able to return home—and those who've come here to seek shelter since Jan. 12. It's an aftershock virtually unknown to most New Yorkers, a tremor that's been under the radar of the mainstream media.

Leading the way for the diocese to help these people is the Rev. Nathanael Saint-Pierre, the priest-in-charge of the Haitian Congregation of the Good Samaritan,

TO DONATE to the Haitian Congregation of the Good Samaritan's relief efforts for Haitians in distress in the diocese, either:

- go to the www.diocesen.org and click on "Donate to Haiti" to the left of the home page. In the description box on the payment page, enter "Haitian Congregation of the Good Samaritan/TPS." Or
- send checks made out to "The Haitian Congregation of the Good Samaritan" and marked "TPS" on the memo line to 661 East 219th Street, Bronx, NY 10467.

TO DONATE to Haiti relief in general, either:

- follow the instructions above for online payments, and type "Haiti Relief" in the description box or
- mail checks payable to "Episcopal Diocese of New York" and marked "Haiti Relief" to 1047 Amsterdam Ave, New York, NY 10025.
- donate through Episcopal Relief & Development at www.er-d.org

Immediately after the quake, the diocese called for donations for Haiti, either to Episcopal Relief & Development or to the diocese itself. To date, individuals, parishes and other organizations that chose to give through the diocese have donated a total of \$33,556.

a Bronx-based parish that conducts its services in French and Creole, and draws its members largely from Brooklyn, Queens and even Rockland County. Saint-Pierre also conducts twice monthly services at Grace Church, Nyack, for the sizeable Haitian population in that town and in nearby Spring Valley.

As its members desperately tried to get news of their loved ones—news that was often bad when it finally arrived—Good Samaritan's first reaction to the disaster was to call for donations of food and supplies to send down to their homeland. But they soon realized that this would be a problem. Pointing to the logistical difficulties of getting goods of any sort to Haiti and then distributing them, Father Saint-Pierre wrote, "we don't want to collect food and supplies that will not get to the Haitian people," and announced that the Haitian Congregation had instead decided to focus its efforts on Haitians here in New York.

That's proving almost as much of a challenge as getting food and clothing to Port-au-Prince. One of the problems is how to raise money for those Haitians who need Temporary Protective Status, a designation the Department of Homeland Security applies to a country where conditions at home make it impossible or dangerous for its citizens already in the U.S. to return.

Those already here at the time of the earthquake—estimated to be as many as 200,000 nationwide—automatically qualify for the status, which allows the temporary refugees to work. But it costs money—about \$500 for each adult, including an application fee (\$50), fingerprinting (\$80) employment authorization (\$340) plus incidentals like identification photos and mailing costs.

"These are families and children who cannot support themselves and can't go back because

A NEW and comprehensive New York City Haiti Earthquake Assistance Guide produced by NYC Voluntary Organizations Active in Disaster (VOAD) was published March 3. It is available for download from the "Haiti Resources" page of the diocesan website. Go to www.diocesen.org and click on "Haiti Resources" to the left of the home page. The link is at the top of the following page.

their house or school has collapsed, with no hope of them being rebuilt soon,” says Saint-Pierre.

Good Samaritan has been able to provide some food and basic help for such people, such as comforters, pillows, and toiletries, but “we do not own the church’s building,” Father Nathanael points out, “so we cannot have a soup kitchen.”

Pleas to other parishes in the diocese to help Haitians—both in New York and Haiti—have met with mixed results. A call went out for money to purchase satellite phones and solar panels to equip five community leaders in Haiti. Christ Church, Poughkeepsie, St. Andrew’s in the Bronx, and Good Samaritan itself came through with enough to buy three phones.

A lot of clothing and food came in, but “you can’t imagine (the kind of things) that were given,” Saint-Pierre says. “Donors were often just getting rid of what they didn’t need. Sometimes the clothes were dirty (and unusable) and some of the food products had expiration dates three years old.”

Money has come in from many parishes around the diocese, he added, but although generous “it is not enough for me to support the request for help.” Volunteers came from as near as St. Martha’s in the Bronx and as far away as the Church of St. Ignatius in Montreal to help sort clothing and other goods. But the burden of organizing the effort has fallen disproportionately on two or three parishioners, who are hugely overworked.

A typical person in need is a young woman named Anne who at the time of the earthquake was in New York with her daughter, visiting her father—who is undocumented here and unable to work. Anne planned to return home to her husband in Haiti later in January. Her husband is now barely surviving, she has no place to go back to, and her daughter’s school has collapsed.

“Our church will have to come up with the money to cover her visit,” says Saint-Pierre, and her TPS fees, which Anne can clearly not afford to pay herself. “They don’t even speak enough English to explain to a lawyer from the legal aid association what she needs,” Saint-Pierre adds. “They are four living in a one-bedroom apartment, sharing with people not part of the family the kitchen and bathroom. Sometimes Anne’s daughter has to wait 30 minutes before she can go to the shower because someone else is using it. She ends up missing the bus to school. They use the bed alternately, which means two of them often have

TRAGEDY HITS HAITIANS AT SAINT ESPRIT

The presence of Haitians in the once predominantly Huguenot francophone congregation of Saint Esprit in Manhattan has been a little-heralded feature of that parish’s shift in recent years toward a more diverse membership. Several families in the congregation lost relatives in the quake, reports the rector, the Rev. Nigel Massey. Vestry member Marjorie Pierre lost her cousin when, unable to trace her son after the earthquake and with a pre-existing heart problem, the cousin died of a stress-induced heart attack. Two days later, her son, who had in fact survived, came to visit her only to find that he was just in time for her funeral. Parish member Ernest Barthelemy, a trainee doctor, lost his aunt when the Roman Catholic Cathedral in Port-au-Prince was destroyed. He flew out to Haiti within the week with about \$1,500 in medical supplies partially contributed by members of Saint Esprit. He is still in Haiti and will be there for the next month or so. The parishioners of Saint Esprit have been continuing with their fund raising efforts for the diocesan funds for Haiti and have raised about \$2,500 so far, together with other medical supplies distributed through diocesan channels.

to sleep on the floor.”

“The world keeps turning and the latest news inevitably sweeps aside the old,” said Bishop Mark S. Sisk, speaking of the plight of Haitians in the diocese and in Haiti itself. “Already the Haitian disaster seems to be slipping into the past. But for many people in our diocese it is still very much part of the present—in fact their need for help may have become more urgent and acute. I urge Episcopalians and all people of goodwill, in our diocese and beyond, to continue to provide as generous support as they can for the local victims of the earthquake as well as for the millions still in Haiti.”

Nicholas Richardson is the editor of the ENY.

OUR HAITIAN CONNECTION

The Episcopal Diocese of Haiti is the largest in the Episcopal Church, and is a member of Province II, to which the Diocese of New York also belongs. One individual who has bridged both is the Rev. Canon Ogé Beauvoir, canonically resident in the Diocese of New York and previously at the Trinity Grants Program. He is now Dean of the Theological Seminary in Port-au-Prince, which, together with approximately 85 percent of all Episcopal buildings in Haiti, was destroyed in the earthquake. Other important links between the Diocese and Haiti:

FRIENDS OF DARBONNE

Darbonne, a small rural town that was close to the quake’s epicenter, has long had a connection with two Diocesan parishes: Zion, Wappinger Falls and St. Andrew’s, Poughkeepsie. Their joint ministry, called the “Friends of Darbonne,” was first forged in the mid-1960s. It has been instrumental in building a church, a primary school, a technical school and dormitories for boys and girls who come from the surrounding village to go to school. The first funding, recalls the Rev. Dr. Paul B. Clayton, the retired rector of St. Andrew’s who’s been involved in the relationship since the beginning, came from a Zion parishioner who sold his Cessna aircraft and donated the proceeds to help buy six acres of land for

the little compound. The ministry also includes a sponsorship program through which individuals and organizations provide funds for the education, school uniforms and feeding of Haitian children. Five of the eight buildings in Darbonne were destroyed in the quake, and the remaining three badly damaged.

CHRIST CHURCH, RYE AND LES CAYES

Christ Church, Rye connected with the town of Les Cayes in the south west of Haiti—which was less severely affected by the quake—for the first time in 2000, when the Rev. Petero Sabune, then a priest at St. James’, Madison Avenue, came to Christ Church’s new rector, the Rev. Susan Harris, with a question. Would the parish join with St. James’ and other parishes to raise \$10,000 each to help fund two projects—a business school and a birthing clinic? “We’d never done anything like it before,” says Harris, “but our Hop for Haiti raised \$11,000.” In the fall of 2001, a small delegation from the parish traveled to Les Cayes, followed by a visit by Harris and the wardens in spring 2002. Christ Church has since focused its efforts on supporting the Bishop Tharp Business and Technology Institute (which survived the quake intact), sending small groups of parishioners on mission trips to share their expertise on developing news businesses.

Going to Haiti is a spiritual as well as a practical experience, Harris says: “You return with a strong desire to do more—to be part of the church with them—wanting to remember and live out that this is one church.”

ST. JAMES, MADISON AVE – PARTNERS IN MISSION

Like Christ Church, Rye, St. James’ Church was involved in raising money for the birthing clinic in Les Cayes (Maison de Naissance—undamaged by the quake), in the early years of this decade, and continues to sustain a partnership with it and with three parishes in Haiti, including St. Sauveur. More recently it has received a pledge from two parishioners to fund mission trips for St. James’ members to work directly with partner Haitian parishes on various projects. Two trips have already been completed but a February mission had to be postponed because of the quake. Going forward, St. James’ will continue to discern “how we can help in the most practical way possible to relieve the immediate and future needs,” says Helen Nickerson, a parishioner and Partners in Mission committee member.

Updated information on the Episcopal Church in Haiti is available at <http://www.episcopalchurch.org/haiti.php>

Mission

This Issue's Theme: Mission

By Nicholas Richardson

This edition of the *ENY* has mission as its theme—in particular, mission as a part of congregational life. “Mission,” though, is a word with a confused meaning. Its religious use as often as not brings blank stares of incomprehension, even of suspicion, from those outside the church or on its fringes. It is, as Allen Shin points out below, all too often—and often justly—associated with the collateral damage of western imperialism and cultural condescension. For some, Christian mission was and is inextricably bound up with evangelism and proselytizing: goods and services in exchange for religious conversion and commitment. For modern Episcopalians, though, mission is what we believe it was for Jesus and the early Church: helping others who need our help, close at hand or far away, without regard to their beliefs, and with no present or future strings attached. In mission, we witness by our unselfish actions to God’s love.

Some within the Church are apt to look askance at mission. “Why all this social service stuff?” they sometimes grumble. “Can’t we concentrate on spiritual things?” But as Bishop Sisk, Bishop Roskam and Allen Shin all convincingly argue in these pages, mission is not an optional extra; it is no mere “nice to have” add-on to an already complete Christian life. It is intrinsic to the whole. Helping those worse off than ourselves is as vital part of our spiritual development as the worship and nurture that will form the themes of the June and September issues of the *ENY*.

We present here a wide cross-section of mission in the diocese. Wide, but in some ways invidious: It omits more than it includes, and is likely to cause readers to ask

why *their* parish or *their* outreach program is not depicted. Let us say, then, that the choice of one program over another was the result of chance—the chance that we happened to be in contact with a particular person at exactly the time when we needed a story, or that we reached one person on a list of possible contributors more quickly—and also of our admittedly imperfect knowledge and process. The diocese is brimming with extraordinary programs run and supported by extraordinary people, all of whose names should be in lights, all of whose stories deserve to be told—and we applaud them all.

We have tried to focus our attention on mission at the congregational level, because it is to this that Bishop Sisk refers when he speaks of the centrality of “worship, nurture and mission,” and on efforts that are directly related to helping people. Our most egregious failure in this regard is the inclusion of two articles on the environment, for which, however, we make no apology: if we as a Church, a nation and a world cannot get to grips with this problem, all our other, more direct, mission activities will ultimately founder. For similar reasons, we have also included an account here of the Congregational Support Plan, whereby the diocese provides support for churches that are not otherwise financially viable, but which are located in places where a church presence is deemed important. Much of the outreach that is carried out in the diocese would be impossible without this support.

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

Mission, Conversion and Communion

By the Rev. Allen Shin

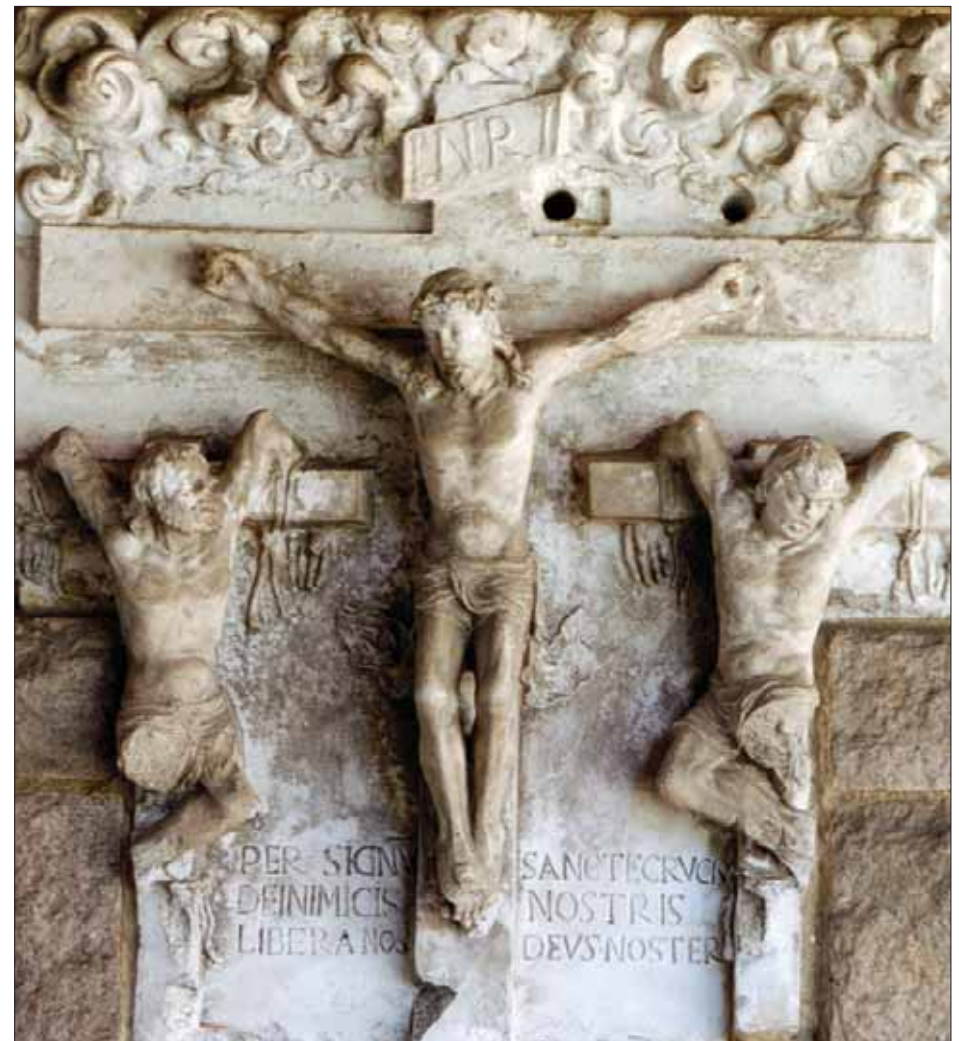
Mission is commonly understood as a goal or a task. It gives purpose to life and directs the course of our actions and of our decision-making. How we understand and define mission deeply affects how we live out our lives, both individually and collectively: For each of us there is an organic relationship between life’s mission and life itself. Each of our lives is a spiritual journey of mission, and nowhere do we more acutely experience the spiritual significance of mission than in the life of the Church.

The vital need for mission

Over the centuries mission has been understood in a variety of ways in the church: saving “sinners” from eternal damnation, helping “others” to be like “us,” and bringing more “heathens” into the church. Missionary activities focused on such goals have often been patronizing and coercive, and have come to be inextricably connected to western colonialism. It is not surprising, then, that mission and the missionary activities of the church are often viewed, even among Christians themselves, as politically incorrect and inherently negative. But, today more than ever, salvation and growth remain urgent issues for the church, which is challenged to articulate its mission ever more clearly and to find new ways of bringing the Good News of Jesus Christ to the world, without the Messiah complex and without coercion and hypocrisy.

God originates mission

Mission is a gift from God. Rather than something that the church does on its own or in



The radical, self-giving love of Christ crucified is the only source of the Church’s mission.

Photo by A. Balet

its own right, it is God's activity and attribute, which God then shares with the church. It is God's initiative, and the church is the result of God's missionary movement to His created world. God's essential mission is creation, and it is through His self-giving generosity that the divine Word and the divine Spirit are embodied in all God's creation. The church, then, has mission only in so far as it participates in this life-giving mission of God.

Trinity and Communion as the foundation for mission

The source of this creative self-giving is the Trinity, the union of three Persons in mutual self-giving and love. Trinity reveals the true and perfect communion in which the Father, the Son and the Holy Spirit simply are. True communion, first of all, allows freedom for each of its members to be who he or she is meant to be, for only out of freedom and wholeness of being is it possible to celebrate life in mutual trust and belonging. True communion liberates and empowers each of its members for mission. The Trinitarian communion of God is, thus, the theological paradigm of the church's mission

Christ crucified as the source of the church's mission

God has extended such communion to the world through Jesus Christ in his incarnation and in his death and resurrection. In his self-sacrificing love, Christ crucified enters into mutual vulnerability with people in all their pain and suffering and welcomes all into his communion with his Father. Communion, then, is at the heart of what it means to be truly human. If the church is to participate in God's mission of extending his Trinitarian communion to the world, it can only do so by participating in the radical self-giving love of Christ crucified, the only source of its mission.

Jesus' life as the paradigm for the church's mission

Jesus began his mission after his baptism, in which he was revealed as God's Beloved Son in communion with the Father and the Holy Spirit. The movement in Jesus' life from baptism (conversion and communion) to mission is also the missionary paradigm for the church. Death and resurrection is the Christian paradigm of life, for baptism renews the church into communion with Jesus Christ, in whose name the church participates in God's mission. Thus, in the person of Jesus Christ, mission, conversion and communion converge and are embodied in an organic and dynamic way.

Stewardship of the divine authority for mission

In the wilderness after baptism, the misuse and abuse of his divine authority and power is at the heart of the devil's temptations of Jesus. Jesus proclaims his mission in Luke 4 and carries out his mission in the Gospel stories with authority of none other than God himself; Jesus himself is the divine authority. Jesus shared the gift of divine authority with his church at Pentecost. The stewardship of this gift is, therefore, of critical importance for the church's mission. The abuse of this gift would mean the death of the church's own soul. The church has no power of its own to exercise this divine authority but only in the name of Jesus Christ and of the triune God, with whom the power resides and remains.

Mission must be organic in the life of the church

The church is, then, the place of organic convergence of mission, conversion and communion. It is not a mere non-profit charity but a community of genuine conversion and true communion in the love of Christ. Neither should the church be a place

of mere ritualistic piety without concrete services to the world in witness to Christ's love. Worship of God and serving our neighbor must go hand in hand; they must be organic in the life of the church. As Jesus says, ministering to the poor and the marginalized in the society is, in fact, ministering to him (Matthew 25).

Engage with the world – love, justice and mercy

The Great Commission of Matthew 28 is not an injunction for proselytizing and coercive evangelization but an invitation to engage with the world where the mission of the triune God is already taking place to establish true communion. Christ crucified calls the church to his own mission, to die and rise with him through continual conversion and in eternal communion with him. The church's mission is to be the sign of God's mission of love, justice and mercy in the midst of the world through its worship of God and its ministry to the poor.

Shin is a priest of the Diocese of New York. He is currently serving as the Chaplain of Keble College in University of Oxford.

HOUSE OF THE REDEEMER

7 East 95th Street, New York, NY 10128

UPCOMING EVENTS-ALL ARE WELCOME!



Tuesday, March 16, 6:00 pm, Hagar, Sarah, Abraham; The Founding Family: Phyllis Tribble, internationally known biblical scholar and rhetorical critic, will explore the biblical stories of Hagar, Sarah and Abraham, as they relate to contemporary concerns.
Suggested donation: \$15.

Thursday, March 18, 6:30 pm-10:00 pm, Annual Winter Benefit: This year we are proud to honor two outstanding volunteers and long-time supporters, Sarah Gallatin and Bonnie Lee Bond. Invitations will be mailed in February. Please save the date.

Thursday, April 29, 6:00 pm, Images to Delight; Crafting Works of Spiritual Art: Nancy Whittington, RISD-educated textile artist and winner of a 2007 AIA/ Interfaith Religious Art and Architecture Award, will present an interactive slide lecture on the imagery and processes that go into creating large-scale tapestries for sacred worship. For a sneak preview, visit the artist's website: www.nancywhittington.com
Suggested donation: \$15.

Thursday, May 6, 6:00 pm, Christianity Goes to the Movies: May Priest-in-Residence, the Rev'd. Dr. Philip H. Whitehead, will explore movie excerpts as vehicles for Christian theological discussion.
Free of charge.

Wednesday, May 12, 8:00 pm, Fabbri Chamber Concert: This year's series concludes with the American String Quartet. A reception will follow. This final concert of the season will also feature 17-year-old pianist, Natsumi Kuboyama, who will present a half-hour solo pre-concert, starting tentatively at 7:15 pm at no additional charge. **Please call for reservations and season subscriptions. Tickets are \$35 at the door; \$30 for advance ticket sales (\$15 for students).**

Wednesday, June 2, 6:00 pm-8:00 pm, Annual Garden Party: Please join us for this annual fundraiser celebrating Spring and the House of the Redeemer. Please contact the House for more details.

Thursday, June 10, 6:00 pm, Catherine of Siena; A Passionate Life: Author Don Brophy will discuss his soon-to-be-published book (presently available June 2010) *Catherine of Siena: A Passionate Life*.
Free of charge.

ONGOING PROGRAMS

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

Wednesday Bible Study with The Rev'd. Edward Johnston, 3:30-5:00 pm. (September-June)

*Mondays, 6:30 pm, Worldwide Christian Meditation Group
(Year-round, call ahead to confirm.)*

For Reservations/Costs/Information call (212) 289-0399 or info@redeem.org.

2010

You may also visit us online at www.HouseoftheRedeemer.org



ADELYNROOD

RETREAT & CONFERENCE CENTER

A Ministry of The Society of The Companions of The Holy Cross

2010 PROGRAMS

- | | | |
|---------------------------|--|--|
| April 17 | The Black Madonna as an Image of the Feminine Divine
The Rev. Marjean Bailey | |
| June 8 | Hildegard of Bingen: 12th Century Wonder Woman
Karen Guthrie, SCHC | |
| June 10 | Spiritual Spa Day for Women | |
| June 11-13 | A Spirituality of Joy and Sorrow
The Rev. Barbara Crafton | |
| June 15-17 | Groceries and the Bread of Heaven: Feeding Bodies and Souls
Sara Miles | |
| June 18-20 | Here Am I, Lord. Send Me
The Rev. Canon Carmen B. Guerrero | |
| July 8-11 | Prayer Changes the World: Adelynrood's 2010 School of Prayer
Paula Tanzi, SCHC, and Lis Gordon, SCHC | |
| July 15 | Spiritual Spa Day for Women | |
| July 16-18 | Our Senses as Pathways to God
The Rev. Dr. Jane Tomaine | |
| July 21 | Sacred Thoughts and Unhewn Stones <i>Quiet Day</i>
The Rev. Ida Johnson, SCHC | |
| July 23-25 | Experiencing the Beauty of God: Creation, Creativity, and the Arts
The Rev. Dr. William W. Rich | |
| July 30 - August 1 | And Who Is My Neighbor? <i>Silent Retreat</i>
The Rt. Rev. Andrew D. Smith | |
| August 12 | Spiritual Spa Day for Women | |
| August 20-22 | It's for the Birds: Birding on Plum Island
Bill Gette | |
| September 1 | My Ways Are Not Your Ways <i>Quiet Day</i>
Lis Gordon, SCHC | |
| September 4 | First Annual Adelynrood Neighborhood Picnic | |
| September 9 | Spiritual Spa Day for Women | |
| October 16 | Labyrinth: A Path Toward Compassion
Lucy Crichton, DMin, BCC | |

www.Adelynrood.org

46 Elm Street, Byfield, MA 01922-2812

Please visit our website for program descriptions.

Mission Abroad – Carpenter’s Kids

To Tanzania with Love

By the Rev. Ellen O’Hara

Some show the story of Noah and the Ark. Some have designs based on American comic book or television characters. Some show floral or geometric patterns. All are colorful and very attractive to the eye. The quilts sewn by the hands of women in the parish of St. Paul’s in Pleasant Valley now brighten the homes of 67 children in the Parish of Chamwino near Dodoma in Tanzania.

Many members of St. Paul’s Church in Pleasant Valley, adopting a “Where do we sign?” attitude, were lit on fire with enthusiasm during the earliest days of the Carpenter’s Kids Program. By late spring of 2006, we had commitments from parishioners and their families to support 57 children in the parish called Chamwino Dodoma in the Diocese of Central Tanganyika. These children had been orphaned because of AIDS, malaria or other catastrophic illness, and their extended families were stretched beyond their ability to manage.

In the October following the return of two St. Paul’s parishioners from the August 2007 pilgrimage to our link parish, we organized an evening dessert party to hear from Mrs. Pat Malin, her daughter Laura, and Mr. Frank Munzer about their experiences. By happy coincidence, Miriam Plume, then coordinator for this program in Tanzania, was in New York. Bishop Roskam brought Miriam to Pleasant Valley to share in our evening and tell us more about future plans for the still young program.

One of the most compelling stories was the one about the “normal” dress for the poorest people in Tanzania. Miriam told it in response to the question often asked about how uniforms could be so important in a country where hungry poor people walk miles to collect water of questionable quality and live in very small homes built of mud bricks and thatch. Miriam explained that while the schools in that part of Tanzania will not permit children to attend class unless they wear a uniform, many children only had one large piece of cloth which was wrapped around them during the day as a covering and which then served as a “mattress” on the dirt floor at night.

At that, one of our member donors, Ginny Johnson, spoke up and said, “We’ve got to make quilts for these kids!” By force of the attractiveness of Miriam’s description of the program details and of Pat and Frank’s pilgrimage report, several more people signed up that night to support more orphans. Ginny promptly convened a group of women in the parish who pooled their fabric collections, bought backing, and set to work to make quilts for our kids. Soon, friends from the First Presbyterian Church, the United Methodist Church, and the Society of Friends came along and helped design and sew what ended up being a total of 67 quilts.

It was hard work: One spends a fair amount of time hunkered down over a table choosing colors and sizes of cloth that go together gracefully; then ironing them and sewing them together; then tying them down once the cover assembly has been sewn to the backing. Toward the end, someone lost count and thought we might have “finished.” But we were short a couple of quilts, so these had to be made quickly to meet the August 2009 pilgrimage deadline.

Delivery became the next big challenge, as the post was not a viable option.



A tower of quilts ready for distribution.



Girls of Dodoma line up to receive their quilts from Lauren Salminen, coordinator of the Carpenters Kids Program.

One cannot justly expect people who live in or near Dodoma to dash off to Dar es Salaam, where the planes land, each time a package arrives: Dodoma, the nation’s capital, lies a 6-hour drive west of Dar es Salaam. (The auto trip must be made, by the way, sharing *the* one and only two-lane, east/west road with trucks, buses, and vans!)

Enter the Rev. Patrick Ward who happened to visit Dodoma in late winter 2009. Father Ward carried a 10 pound package of quilts over for us. Next, the August pilgrimage leaders, Ms. Lauren Salminen and the Rev. Deb Tammearu, agreed to carry the remainder in two large suitcases that we donated to the cause, along with money to cover the extra baggage fees charged by the airline. One team member had to carry a package of quilts to the feed store in town to weigh it for the first “courier”! Along the way there was a quilt show at the Pleasant Valley fire house, so that the people of our town could learn about the program, see the quilts and purchase hand sewn gifts (aprons, baby bibs, stuffed toys) to raise money for delivery costs and to reimburse those who had spent a fair amount to buy quilting and packaging materials.

The pictures of happy children tell the ultimate story. Now perhaps we can say we have tried to seal the bonds of relationship with something comforting and attractive. We pray that our children may feel the warmth of the love of God, thus diminishing somewhat the pangs of hunger, the pain of loss, the misery of illness and poverty. *Bwana asifwe!*

O’Hara is rector of St. Paul’s, Pleasant Valley.



Displaying the quilts for the camera.

For more information about Carpenter’s Kids, visit www.carpenterskids.net.

Cathedral/Environment

The Streams of God Are Filled with Water

By Margaret Diehl

Spring is the season of renewal, from the miracle of Easter to the miracles of the natural world; in our hemisphere, it is when water sheds its skin of ice and snow to flow freely. The Cathedral, long known as the “Green Cathedral,” has made water the focus of its ongoing engagement with environmental questions, of which the **Evensong and Ecology: Our Greater Earth Community** program, described in the December issue of the ENY, is only the most recent example.

There is a lot going on this spring—our Easter celebrations; the continuing inaugural season of **The Great Organ: Great Artists**, featuring Peter Conte on April 13th, Thierry Escaich on April 20th, and Daniel Roth on April 27th; a dialogue with the His Holiness The Dalai Lama with three special guests in May, touching on the issues raised in His Holiness’ new book, *Toward a True Kinship of Faith: How the World’s Religions Can Come Together*; our annual **Spirit of the City** celebration, honoring individuals who have contributed so much to our great city; and much more.

But take a moment to think about water. What comes to mind? Clean water from the tap, a waterfall down mossy stones, a rushing river? Water is the most mysterious of liquids, with properties that are still not completely understood. Even its molecular structure is under question, with recent (2004) experiments at Stanford and University of Stockholm igniting ongoing debate. What’s not mysterious is how much we need it. Indeed, we are it; or it is us; the human body is mostly water.

Across religions and cultures, water is a metaphor for the spirit, for connection and mutuality. As Gidon Bromberg, Director of Friends of the Earth Middle East, reminded us in his talk on January 17th, the River Jordan flows through Israel, Jordan and Palestine, uniting those countries in spite of themselves, requiring their people to work together if even the strongest are to continue flourishing. It is no different here, from California to Colorado to New York State. New York City used to be famous for the quality of its tap water. The recent dramatic and ecologically pernicious rise in the use of bottled water is part fashion/marketing, and part reaction to the both real and perceived dip in water quality. The desire for purity has led, paradoxically, to greater environmental degradation through the energy cost of bottling plants and trucking water long distances, the loss of groundwater from the towns and villages where the water is pumped, and the ever-increasing mountain of plastic bottle “garbage.” (Elizabeth Royte, author of *Bottlemania*, spoke at the Cathedral in November on this issue.)

Threats to water strike a deep chord in everyone. If efforts to share and sustain water, to manage it wisely, are not successful, there will be more, and more drastic, water shortages leading to more wars and heightened political strife. Nearly 3 billion people live in areas of high water stress, and that percentage is increasing rapidly. Where is the danger? India, China, the Middle East, Australia ... and Los Angeles, Las Vegas and Atlanta. Nor is New York City immune to drought. Climate change means changes in rainfall. Nobody knows exactly what those will be.

The issue of water touches the Cathedral’s mission on many levels, from the



Above: The Cathedral Close in Spring.

Left: The Fountain in the Biblical Gardens, Cathedral of St. John the Divine. Photos by Tenzin Dharlo

commitment to feed and clothe the hungry, to working for peace and championing justice. And beyond all of that, the focus on water reflects the Cathedral’s reverence for the natural world, for the word of God written in the earth and oceans, the wilds and the farmed fields, the spring rains and the autumn harvest. Humanity has been given a choice: to ravage or steward the planet. Stewardship is spiritual practice and practical response.

Water scarcity, if not addressed, is to the financial crash of 2008 as the plague is to a hiccup.

The next **Evensong and Ecology** forum is on March 14. Rabbi Andrea Cohen-Kiener will join us and lead the conversation. Cohen-Kiener is the spiritual leader of Congregation Pnai Or of Central Connecticut and the director of the Interreligious Eco-Justice Network. Her books include *Life on Earth: a User’s Guide*, *A Teen’s Guide to Communication Skills* and *For All Who Call: A Guide to Enhancing Prayer Instruction in the Jewish Community*.

March 22 is World Water Day, so designated by the United Nations in 1993. The theme this year is *Communicating Water Quality Challenges and Opportunities*. There are many events throughout the city and the world. On April 25, the Cathedral celebrates the 40th Earth Day, with guest preacher Fletcher Harper. Harper is an Episcopal priest, an award-winning spiritual writer, and executive director of Greenfaith, an interfaith environmental coalition based in New Jersey which helps individuals and religious institutions put faith into action through programs of education and advocacy. The same day, Erin Lothes Biviano will be our Evensong and Ecology guest. Dr. Biviano, a postdoctoral fellow at the Institute of Science and Religion (CSSSR) at Columbia and former fellow with the Earth Institute, is the author of *The Paradox of Christian Sacrifice: The Loss of Self, the Gift of Self*.

For those who remember it, the first Earth Day was a day of immense hope. Even now, with so much more damage done, hope remains, spurring awareness, communication and action. Join with the Cathedral in its water initiative, ongoing for the next 13 months.

Margaret Diehl, an associate with the Department of Cathedral Events, Communications and Marketing, is a novelist, freelance editor and writer.

The Cathedral Calendar is on Page 35.

A review of A River’s Pleasure: Essays in Honor of John Cronin is on page 27.

Environment

Copenhagen and After

By the Rev. Jeff Golliber



Photo by Neil Palmer, International Center for Tropical Agriculture



Photo by Nicola Coddington

The author explains it all at Diocesan House.

The United Nations Climate Change Conference in Copenhagen was difficult. I was there, heading a delegation from the Office of the Anglican Observer at the U.N. Our group included members from developing and least-developed nations, where the impact of climate change has already been severe. There were days in Copenhagen when we thought the whole conference might fall apart. Quite honestly, the measure of success for governmental representatives seemed to be whether they could agree to be in the same room together. But, while this is sadly true, it's not the whole story.

First, I should say that the problems in Copenhagen were not the result of any lack of involvement by non-governmental organizations, including the churches. I've been to many U.N. conferences. This one had the best informed and organized participation by citizen's groups by far. No church was better represented than the Anglican Communion. Among grassroots organizers, Archbishop Emeritus Desmond Tutu played a prominent leadership role. The issue was "climate justice." Archbishop Rowan Williams spoke eloquently about climate justice, faith, and the problem of fear at a standing room only event in Copenhagen Cathedral.

Despite the impression given by much of the media, debates about the reality of climate change (and the environmental crisis) played no significant part in the negotiations—nor should they have. Details about the science can reasonably be debated, but not the implications of the larger picture. Even an official report on climate change issued by the U.S. government during the last administration says as much. In Copenhagen, the issue was not whether the crisis is real, but how profoundly serious it actually is. Rather than denying the scientific facts or the economic roots of the crisis, governmental delegates plunged into the heart of the matter—not very far, but they still plunged. No one had to convince them that carbon emissions must be reduced. They were grappling with how to get from where we are now to where we want to be, which is another way of saying that the both God and the devil are in the details.

That was the good news from Copenhagen. The reason no agreement on emissions was reached was that there is no consensus on what kind of world we want to create. "We" is the key word here. There was one exception, murky as it was: Our delegation was troubled by the conference's inability to come to terms with the necessity of "capping" (read "regulating") carbon emissions, on the one hand, and its nearly universal endorsement of carbon "trading" (read "free markets"), on the other. This was seen most clearly in the one agreement that received widespread support among member states. The agreement—called "Reducing Emissions from Deforestation in Developing Countries" (REDD)—is a financially lucrative system of carbon trading, similar to deriva-

tive trading, that may not actually reduce carbon emissions or deforestation in any significant way.

My point is that a lack of political will tells only part of the story. Another part includes genuine uncertainty about how to move the global economy in a sustainable direction—while yet another part is raw fear, greed, and the priority given to "my survival," rather than to "our survival." When we move through this crisis (assuming that we do), who will be the winner? That's the kind of question that shaped the conference. Yet, it would be a mistake to assume that this sad state of affairs applies only to the U.N.—as if "they" are to

blame. Governmental leaders were voicing what they believed to be the majority opinion at home, which is where the church needs to be heard the most. The negotiations are far from over. Rather than "winners" and "losers," we need a lot less carbon, and a greater sense of "us." This is precisely the spiritual gift that the Episcopal Church has been working so hard to nurture—a truly inclusive, morally just, and ecological vision of community. That's what we need to be doing. Quickly and urgently. We have no time to lose.

Golliber was formerly is the environmental representative for the worldwide Anglican Communion at the United Nations and vicar, St. John's Memorial Church, Ellenville.

Episcopal Charities Sunday

Help support 33 parish-affiliated feeding programs throughout the Diocese.

Your \$50 contribution will put a lunch in this bag every week for a full year!

Please give generously.



Episcopal Charities
A Commitment to Caring

For more information, go to
www.episcopalcharities-newyork.org

E episcopalcharities@diocesenyc.org T 212-932-7376 F 212-316-7431
1047 Amsterdam Avenue New York, NY 10025



Environment

Capitalism Can Solve the Mess It Made

By Peter Ainsworth

I struggle to understand why environmental politics are traditionally regarded as left-wing. They are not. The environment is the only place that we have. The place where we live matters to us—in our local communities and in the wider world. It is all about respect and stewardship.

Disputes about the science of manmade climate change may be rife, but they are entirely irrelevant. I happen to think that only a brave or very foolish person (or a publicity-seeker) would take issue with the consensual opinion of the world's leading scientists—but my opinion is irrelevant too.

My point is this. Waste of any kind is a bad thing, so let's stop wasting energy, food and material resources. Fossil fuels are finite, so let's find ways of being less dependent upon them, and sooner rather than later. Natural resources are limited, not limitless as we in the West have implicitly regarded them for two-hundred years, so let's start trying to obey the laws of Nature. If Nature goes bust, there will be no bail-out.

Conservative-minded people can embrace our current environmental challenges wholeheartedly, passionately and with every confidence in a right-of-center political in-

heritance and vision.

Why? Because first of all, we believe in the merits of order and security: two benefits of civilization, which are threatened by environmental disruption and the pressure of global population growth.

Second, we recognize the responsibility of stewardship. As Margaret Thatcher said, "Mankind has no freehold on the Earth, only a full repairing lease." We respect the past, and hold the present in trust for future generations. We need to look after the place where we, and all other creatures, live; not just for ourselves but for those who will come after us.

Third, we understand the need for global action and diplomacy in order to ensure advantages at home and around the world. In approaching world affairs we are pragmatic rather than ideological.

Fourth, we believe that local actions, in our own communities, rather than Big Government initiatives, can help



Margaret Thatcher—keeps on popping up.
Photo courtesy U.S. Military

make changes for the better. The environment is both local and global, and a passion for local solutions can help us feel better about our communities.

Finally, we understand that while politicians have a vitally important role in shaping the framework for action on green issues, only the market can deliver the results. The paradox is inescapable; it was the power of the market which, through powering unsustainable growth, created the problems that we face in the first place. But it offers the only sure way out of them.

Meeting the various challenges presented by environmental pressures is already creating huge market opportunities for those with the vision, technology and access to capital to seize them. According to HSBC, global turnover in low-carbon goods and services last year overtook the value of the defence and aerospace industries. This is no cottage industry.

We are used to being lectured on the need for "behavior change," but I am not sure that is very helpful. Of course I applaud those who have made changes in the way that they live in order to reduce their impact on natural resources; people who, for example, have determined to drive less, recycle more, buy ethically sourced products, install micro-renewable energy systems, or switch off the lights when leaving a room. I have tried most of these things myself, but we are part of a small minority which has, by and large, made a deliberate political or social choice.

Human behavior will only naturally change on the massive scale required when change is cheaper or more convenient than sticking with the status quo. Most people don't want to make deliberate political or social choices; and why should they? It's what they elect politicians to do. If heroes are to emerge from the battle to manage and defeat environmental damage they will not be eco-warriors, but engineers, physicists, designers, inventors and entrepreneurs. The true friends of the Earth are gradually emerging, and they are not those who spend their time screaming at the capitalist system; they are those who embrace capitalism as the most powerful tool for change on the planet.

Ainsworth has been a member of the British House of Commons since 1992, where he was for a number of years the Conservative Shadow Secretary of State for the Environment, Food and Rural Affairs. He recently steered on to the statute book his own green energy bill, which makes it easier for homes in the U.K. to install units such as turbines and solar panels.



God gives infinite chances. Here's one from us.
Your chance for a *free* semester at Seminary of the Southwest.

Seminary of the Southwest will offer two students a *free* Fall 2010 tuition scholarship — one each for:

- **Master of Arts in Religion** program — combining serious study & active community; and
- **Master of Arts in Spiritual Formation** program — uniting Christian theology & spiritual practice.

Two new students' names will be drawn at random August 4, 2010, to receive scholarships.
Or explore our other master's degrees, including the Master of Divinity.

EXCITING. ENLIGHTENING. EXTRAORDINARY.

Seminary of the Southwest — Austin, Texas

www.ssw.edu/drawing
admissions@ssw.edu

Mission Past and Present

Spiritual Powerhouse: Sam Shoemaker

The Rev. Sam Shoemaker of Calvary Church was instrumental in the founding of Alcoholics Anonymous.

By Judith Wilmot

Spoons Costello, a former bootlegger, walked from the Bowery in 1935 searching for a drink. Instead, wrote *The New York Times*, he “encountered Jesus Christ upon staggering into the Calvary Mission.” The mission, founded by Sam Shoemaker, rector of Calvary Church, helped Costello and thousands of others, including a man named Bill Wilson.

Tall, energetic, and jovial, The Rev. Dr. Samuel M. Shoemaker was a prolific writer, celebrated preacher, and longtime leader in the Oxford Group. He had accepted a call in 1924 to Calvary Church, near Gramercy Park on Park Avenue South and 21st Street. Called a non-alcoholic founder of Alcoholics Anonymous (AA), his photo can be found in AA meeting rooms next to Wilson’s and Dr. Bob’s. Some may wonder about the smiling man in a clerical collar, whose role in the early days of AA has faded from memory. But his spiritual guidance continues. Bill Wilson said, “It was from Sam that co-founder Dr. Bob and I absorbed most of the principles that were afterwards embodied in the Twelve Steps of Alcoholics Anonymous, steps that express the heart of AA’s way of life.”

Early AA members had great affection for Shoemaker. “Dr. Sam, you may not be an alcoholic,” Shoemaker said one AA had told him, “but by God you certainly do talk like one!”

Wilson found Shoemaker at Calvary Church through a series of coincidences and childhood friendships. In the *Big Book of Alcoholics Anonymous* he tells how his doctor had warned him that another drunken spree might bring death, yet he continued to drink. Then a friend from his youth, Ebby Thatcher, told him how two Calvary Oxford Groupers had taken him under their care. Wilson described the sober Thatcher as “fairly glowing.” He drank throughout the visit yet heard about Calvary and Shoemaker.

Later, he visited the Calvary Mission, and after that went on a spree that landed him in Townes Hospital, a drying out institution. There, as he later wrote, he called aloud in despair, “If there is a God, let Him show Himself! I am ready to do anything, anything!” The response was immediate, overwhelming and life changing. The hospital room, he said, filled with a blazing light. He felt at peace, and thought, “So this is the God of the preachers!”

Out of hospital, Wilson attended Oxford Group meet-



The Rev. Samuel Moore Shoemaker, Jr.

ings, and Shoemaker recognized Wilson’s skill in working with alcoholics. He wrote a letter to Wilson, sober only 60 days, and asked his help with an alcoholic in the parish. Shoemaker’s awareness of his own sins, it seems, helped the shamed Wilson talk about his own. Shoemaker’s spiritual solution had begun to work. Then, seven months after his last drink, Wilson went on a business trip to Akron, Ohio. Worried that he might drink, he found a local Oxford Group. She introduced him to Dr. Bob. Alcoholics Anonymous began with Dr. Bob’s sobriety date in June 1935.

“Our debt to the Oxford Group is simply immense,” Wilson said, “Fortunate for us was the fact that Groupers took special pains not to interfere with one’s personal religious views. Their society, like ours later on, saw the need to be strictly non-denominational.”

Shoemaker and Wilson met frequently in the days when the *Big Book* was written. Some histories say Wilson asked Shoemaker’s help to write the steps, and the pastor declined. His words, though, come through. In *Faith and Freedom* he had written, “They admitted there is a Power greater than themselves.” Bill Wilson may have heard those words in his heart as he composed the second of the Twelve Steps,

“Came to believe that a Power greater than ourselves could restore us to sanity.”

“[Shoemaker] is the connecting link,” Wilson told the 1955 AA Convention. “It is what Ebby learned from Sam, and then told me, that makes the connection between Sam, a man of religion, and ourselves.” At the same meeting Shoemaker told the story of the healing of the lame man from Acts, “And beholding the man which was healed standing between them, they could say nothing against it.” “Now you can fight a theory about an experience,” he said, “but you’ve got to acknowledge the experience itself. AA has been supremely wise, I think, in emphasizing the reality of the experience, and acknowledging that it came from a higher Power than human, and leaving the interpretation part pretty much at that.”

In one of his sermons given in the midst of the Great Depression, Shoemaker said that “there is one step we tend to slur over when we seek help ... and that is the element of our own faults, failures, failings and sins, as they create or contribute to our problems.” He told of a personal experience of resentment when nine-tenths of the wrong was the other person’s, but “God told me to face the one-tenth of wrong of which I was guilty. That set me free to build a real relationship, beginning with an apology.”

One of Shoemaker’s enduring gifts to AA is the practice of meditation and prayer. He called it Quiet Time. “It is important to listen as well as talk when we pray. That’s why it is good to begin these meetings with silence,” he said. Bill and Lois Wilson followed this practice. In *Language of the Heart*, Wilson wrote that he wished more people would make use of the 11th Step, “Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.”

Wilmot is parish administrator at Calvary/St. George’s in Manhattan.

In May 2010, Calvary Church will host a conference in honor of its former rector, Samuel Moor Shoemaker, Jr. Please check www.shoemakeratcalvary.org to register and for conference information.

Mission: Episcopal Charities/Prisons

Collaborating Churches Ease Prisoner Reentry

Episcopal Charities collaborative grants enable expanded program.

By the Rev. Ellen O'Hara

This is the story of how two Episcopal churches came together to make a difference in people's lives. The people in question are ex-prisoners. Whether you realize it or not, you probably know one. This is a hidden population which suffers from pernicious neglect. Their often fragile hold on sanity, self confidence, and personal pride is at risk in a fast-moving material world. For some, the help they need is being provided by a new "re-entry" program in Poughkeepsie, called the Dutchess Collaborative Reentry Project. This help takes a variety of forms: help obtaining housing, finding jobs, and qualifying for social services and other programs, and the provision of a community of people in the same situation who are willing to listen and to help.

In the summer of 2008, the Rev. Tyler Jones the Rev. Wm. Blake Rider, the vicar of St. Paul's Church and rector of Christ Church, Poughkeepsie, respectively, heard about a new Episcopal Charities request for collaborative grant proposals. This was a new grant, intended to encourage Episcopal churches and organizations to work together to achieve common goals in the areas of feeding, prisoner reentry and immigrant services. As both their congregations ministered to those recently released from prison or jail, Tyler and Blake decided to apply, and with leadership and help from parishioners and supporters, a proposal was prepared and submitted.

The application was successful, and on Nov. 18, 2008, Dutchess Collaborative Reentry Project (DCRP) received the first installment of its three-year \$100,000 operating grant. Blake and Tyler had already thought of Bonnie Allen for the position of executive director. She had worked for over 15 years with women in the Dutchess County Jail and the New York State prison system, and had also formed support groups of parolees who had "paid their debt to society," but who needed a great deal of help to make the transition from prison to civilian life. Grant money in hand, the DCRP rented space, hired Bonnie for 15 hours per week, and opened for business in January 2009.

The program met with an immediate and overwhelming response. As a result, having started out with a very wide focus, it quickly had to deepen and refine its mission.

Certain kinds of work, especially mentoring and advocacy, emerged both as most urgent and most feasible. Bonnie was well equipped to provide these services, supported by a group of individuals at Christ Church who volunteered to be matched with women who had been paroled. During a visit at the DCRP office, another volunteer sat in the corner making and receiving phone calls and working on a computer. Richard, who helps Bonnie in the office and also assists newcomers to the program, is himself a formerly incarcerated person. Together, Bonnie and the DCRP volunteers help those recently released search for safe places to live, write résumés, hunt for jobs, and apply for a wide variety of social service programs.

The women Bonnie works with sometimes do not have proper clothing to go to work in. Or they cannot find a good job that pays enough to rent somewhere safe and clean. For housing, many of the DCRP's clientele must rely on the Dutchess County Homeless Shelter, which requires its guests to leave by 6:45 every morning and does not permit them to return until 7:45 at night. They may not carry in any bags at all, so all their belongings must fit in their pockets. Many parolees find the chaotic circumstances of these shelters so frightening that they prefer to live on the street or even return to prison.



The Revs. Tyler Jones and Blake Ryder with Bonnie Allen. Volunteer Richard is in the background. Photo by Ellen O'Hara.

It's not easy for people recently returned to society to find a safe place to live, Bonnie says. "Often, if prisoners go back home, they encounter the same abusive partners, poverty, and addicted associates they had left behind." But landlords are often hesitant, prices are high, and temptations are numerous. The DCRP sets out to provide better alternatives.

DCRP clients desperately want and need to talk to someone about their lives, their hopes and dreams. Often what they most need to say is how grateful they are for what DCRP has done for them. Bonnie tells a story of a woman who came out of prison with nothing but her green prison clothes and sneakers that were too small. First she was sent to the homeless shelter, which terrified her. Then she found DCRP. After sharing her story at length with Bonnie and the staff, she slowly began to feel better. They helped her to acquire some new clothing, get a job interview, and find an apartment. She is deeply grateful, and although life is not easy for her by any means, she likes to come by, just to check in and talk.

The impact of the DCRP program in its first year has been tangible. Richard, the client and volunteer, told us that people he got to know and helped have approached him on the street to thank him. Bonnie said that above all, being in relationship with these very lonely people was a primary need. And "people tell me it makes a difference," says Tyler Jones, "having a safe place to work on their résumé or just catch their breath or talk to another recently released person."

O'Hara is the rector of St. Paul's Church, Pleasant Valley.

St. James' Partners with Osborne Association to Serve Children

Provides tutoring, support, field trips for children of incarcerated. By Leeanna Varga

In 2006, members of St. James' Church in Manhattan formed a partnership with the Osborne Association, an organization serving prisoners, former prisoners, and their families across New York State. The program offers a twist on traditional prison ministry by serving invisible victims of the American criminal justice system: children.

The United States has the world's highest rate of incarceration, and the Bureau of Justice Statistics reports that 2.3 per-

cent of the U.S. resident population under 18 have a parent in prison. Osborne provides tutoring and other support services to 30-40 children, and St. James' members join them for monthly expeditions to museums, ice skating rinks, and even an apple farm. Trip expenses are underwritten by the parish.

Twice each year, St. James' members also chaperone groups of children on visits to their mothers who are incarcerated

Patience Needed: 18 Months of Prison Ministry

By the Rev. Deacon Sue Bonsteel

In 2008, Bishop Sisk appointed the Rev. Deacon Sue Bonsteel to be regional deacon for jail and prison ministry in the Mid-Hudson region. In January 2010, she wrote to the Bishop to report on her progress. The following is an edited version of her letter.

It is now over a year and a half since I began my service as a regional deacon for jail and prison ministry in the Mid-Hudson. It has been a time of joy as well as a time of frustration. Yet it has also been an 18-month period filled with opportunities for personal growth, continuing education as well as evangelism—something I had not fully anticipated.

I had hoped by now to have established a stronger link between parishes but find reluctance to become involved by some clergy and laypeople for many reasons, time being the one most often cited. This hasn't surprised me. Prison ministry is challenging and requires a commitment that can at times be daunting. Additionally, many parishes are deeply involved in their own outreach efforts and feel that they cannot stretch themselves beyond what they are already doing. It is here that I believe I can make an impact. By telling my own story, I find that I can draw people into this special ministry in a way that I have been unable to previously. It is clear to me that part of my ministry is to try to dispel irrational fears and remind the Church that these men and women behind bars are our neighbors.

Fortunately there has been little difficulty getting others involved in obtaining household items for recently released inmates when I put a call out to a parish. It is good to see a community reach out in this way to some of the most marginalized of people. Yet it is very slow-going when I put out a call for a more direct ministry to those behind bars. It reminds me very much of the early days of Angel Food East. Fearful and unsure, many steered clear of close involvement with those living with AIDS. It took time and education before the parish felt comfortable with this critical ministry in their midst. I suspect this is what needs to happen with prison ministry as well. As we welcome the recently released to our parishes, attitudes can change and

friendships be forged. I've seen it happen at Christ the King and now at St. John's.

This year marks my 4th year as a creative writing tutor in the Ulster County Jail. I have continued to be in contact with several women who are serving out the remainder of their sentences in state prison. In fact, last fall I was able to travel upstate to visit one of the women who had been in our group. My contact with those I meet behind bars does not end when they are released. Several women have taken advantage of the offer to help them with résumés, job applications, community college applications, etc. I have also met with three women this past year who were seeking a faith community where they would be welcome.

I continue to correspond with my friend on Pennsylvania's death row as well as with a man serving time for a sexual offense. The latter situation has raised – once again – some difficult issues for me. Through my own correspondence with these two men, I find that my ministry is constantly being challenged and strengthened.

Through my involvement alongside the Rev. Duncan Burns with those reentering the Kingston area, several men were baptized at the Great Vigil at St. John's this past year. The parish is now employing a few of these men to work on some buildings and grounds projects. Through the Kingston Council of Churches, there are several fledgling prison ministry projects underway in which we are both involved. It is through these programs that we hope to involve other Episcopalians.

While I haven't yet achieved the mission of my role in the Mid-Hudson, I am pleased with some areas of progress. As I remind others who are interested in prison ministry, patience is necessary and progress is often slow. It is always "one person at a time." Yet the relationships that are fostered can only be attributed to God's grace. I only have to look at the cards and letters from prison to understand the impact those of us involved in this ministry have. The love of Christ working through us becomes apparent when we allow ourselves to be present to our brothers and sisters behind bars. It is what keeps me focused, faithful and hopeful.



Getting past the bars is only the beginning..

Photo by Ken Mayer, flickr.com

upstate. The trip provides families with a rare opportunity to reconnect, and the group experiences provide children with an invaluable source of understanding and support: one another. And the volunteers benefit too; according to parishioner Seth Cunningham, the experience provided "the chance to reexamine my own life and preconceptions, and in some small way become a more receptive, loving person."

In 2005, St. James' also joined the *For Whom the Bells Toll* initiative. This is a national initiative by religious organizations, including other Episcopal churches in the diocese of New York and throughout the U.S., which opposes capital punishment and asks member congregations to toll their bells for two minutes each day there is an execution scheduled anywhere in the U.S.

Varga is associate for mission at St. James' Church, Manhattan.

New Hope for Prisons *By The Rev. Stephen J. Chinlund*

We New Yorkers hear terrible stories about the lamentable, scandalous state of affairs in our juvenile detention centers, which were recently the subject of a truly damning report by a state panel. When we put that alongside the horror stories coming out of California's adult prison system, we might be tempted to believe that prisons are always bottomless in their cruelty.

It need not be so.

In fact, in the years since 1963, when I started working inside, there has been a transformation, still continuing, of New York State adult prisons. Where there once was discipline by "goon squads" and prisoners were routinely beaten without even the most cursory appeal or complaint process, there are now effective inmate grievance committees and, more important, there is vastly improved training of staff, including management staff. It is now understood that people who want to work in a prison in order to be able to beat people up should look for work elsewhere. Such individuals only create danger for other staff and prisoners.

No longer akin to the OK Corral, prisons have now become a place of dramatic personal transformation for tens of thousands of prisoners. Many who have come into prison semi-literate have left at the college level. Extraordinary as it may seem, it is now easy to find prisoners who will freely say, "I would never have come this far, might not even have continued to live, if I had not gone to prison. Prison is the best thing that could have happened to me."

Family visits in trailers have helped maintain family ties. Regular visits in which people in prison can hold their children on their laps and hug family and friends have helped people in prison recognize that they are still *(continued on page 20)*

You can support Network's valuable work by contributing financially to Episcopal Social Services, or by volunteering. www.essny.org

Mission: Prisons

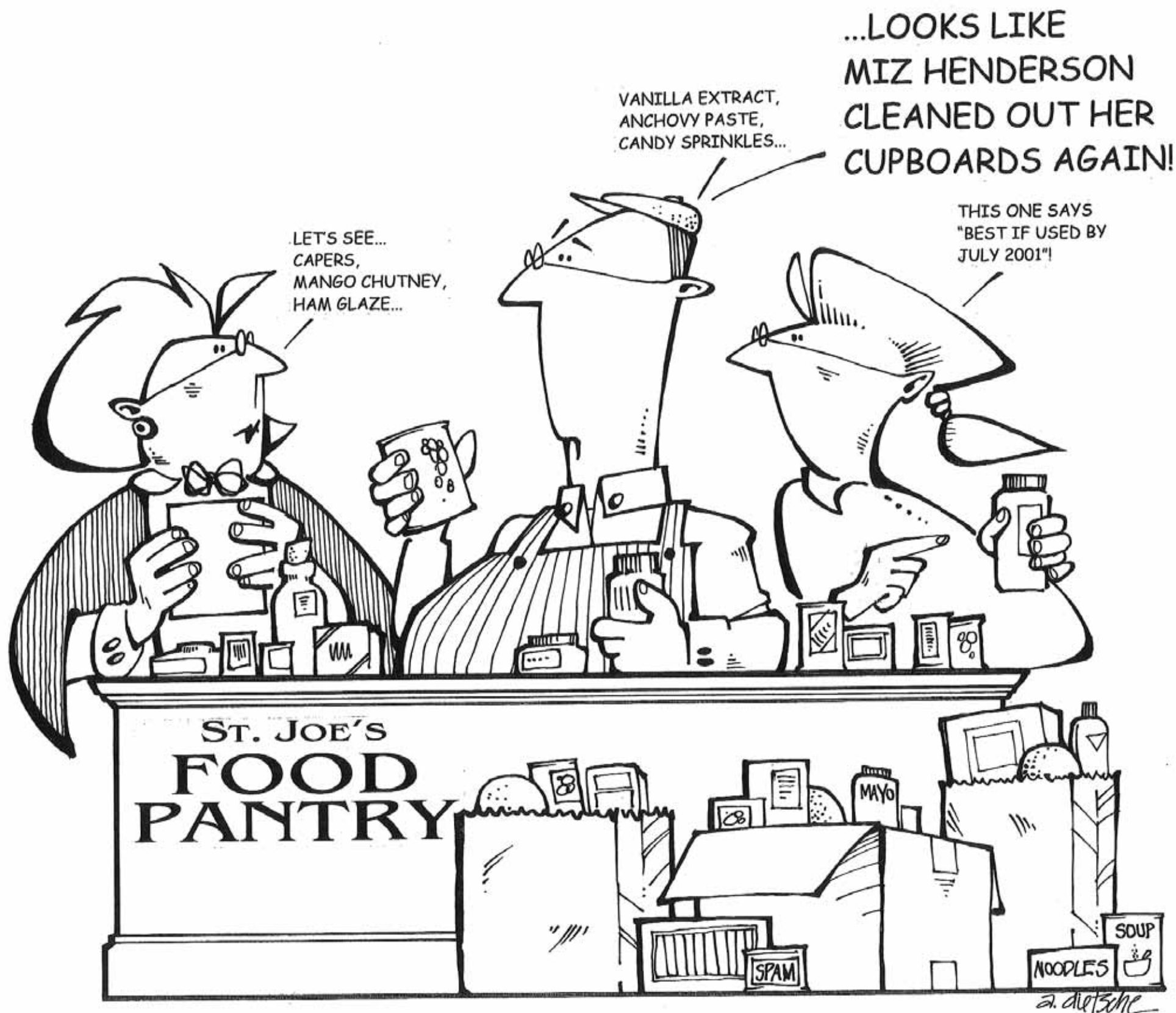
NEW HOPE FOR PRISONS *(continued from page 19)*

human, maybe more so than ever. Anger management classes are popular and successful. The program called Network, which I helped to start, continues to flourish under the aegis of Episcopal Social Services. (Of all such programs, it is the one most inclusive of work inside prisons, which it then continues on the outside in reentry groups located in the city. As a result, Network has a 7percent reconviction rate, compare with 34 percent for the rest of the system. But in spite of this, it is still faces serious financial challenges.)

The Church plays a crucial and, it seems, perennially necessary role in helping society turn away from its knee-jerk perception—so easily tapped by politicians looking for an easy vote—of prison as a blunt instrument of vengeance, toward seeing it instead as a place for beginning new lives and for mending damaged souls. When Jesus said, “I was in prison and ye visited me.” (Matthew 25), He meant that

we can see His face in the faces of those who are locked up. It has been my privilege to experience seeing His face in the faces of people in prison. It has been the central inspiration of my life, and I hope others will experience the same transcendent moments in their own ways! Over nearly 50 years of involvement, I have seen that when prisons are run correctly and practically, they can help make us all safer.

In addition to founding Network, over his long career Chinlund has held a variety of prison-related positions both official and unofficial, including two spells as a superintendent, and a term as chairman of the New York State Commission on Corrections. From 1988 until his retirement in 2005 he was executive director of Episcopal Social Services. His book, Prison Transformations, was published in 2009 and reviewed in the December 2009 issue of the ENY.



Mission: All Our Children

Forty Hours, a Mustard Seed and a Dream

By the Rev. K. Alon White

"He put before them another parable, 'The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.'" Matthew 13:31-32

We need as a community to work toward the strengthening of our public school education system in every way that we can. We need to be a force for the building up of this cornerstone of society," Bishop Sisk said in his remarks to the 2002 Diocesan Convention. And the seeds of a dream were planted.

All Our Children, an outreach initiative of Trinity Wall Street and the Diocese of New York, grew from that dream. The program was launched in 2007 by Suffragan Bishop Catherine Roskam and Trinity vestry member and educator Dr. Joyce Mondesire and resulted in the selection of pilot programs throughout the diocese. Trinity Wall Street provided renewable grants of up to \$5,000 to selected congregations in support of projects developed in partnerships with their local public schools.

The Rev. Matthew Heyd, director of Faith in Action at Trinity, said, "We believe that partnerships between churches and schools will generate increased resources and more engagement, which will lead to the realization of positive developmental outcomes for youth and ultimately a generation of leaders who are healthy, empathetic and productive."

There were nine pilot parishes for the school year 2008-2009:

Christ Church, Bronxville – Young at Arts: dramatic instruction and production for children from pre-school through high school ages.

Grace Church, Monroe – in partnership with North Main Elementary School, created a community garden which enabled students to engage all areas of their curriculum as well as provide fresh produce for families in need.

Grace Church, Nyack – Amazing Grace Circus in partnership with Nyack Middle Schools to provide a Circus Arts curriculum to enhance students' learning processes.

Grace Church, West Farms – worked with P.S. 6 to target areas of literacy and social development through an ongoing chess program.

Mision Juan Bautista, South Bronx – The Peace Zone offered students a safe, neutral place away from gangs and provides activities to help develop their talents and abilities.

St. Ann's Church, South Bronx

– partnered with P.S. 65 in their neighborhood in an extension of parent focused activities associated with the Summer Freedom School.

St. Mark's Church-in-the-Bowery

– worked in partnership with the Manhattan School for Career Development to develop self-discovery and expression in high school students through

PARISHES CAN schedule a visit to learn more about how they can be involved by e-mailing allourchildren@trinitywallstreet.org or by contacting: The Rev. Matthew Heyd (212.602.0711) or Anita Chan (212.602.0846), both of Trinity Wall Street at 74 Trinity Place, 21st Floor, New York, NY 10006.



writing and music composition projects.

St. John's, Monticello – in partnership with Rural & Migrant Ministry to strengthen youth participation through the one week summer Overnight Leadership Camp for 8-18 year old students.

Trinity Wall Street – tutored students at the Leadership High School.

From the initial dream articulated by Bishop Sisk, All our Children continues to grow. At this past summer's General Convention, Bishop Roskam presented a passing resolution which urged each Episcopalian to give 40 hours a year in support of public education through direct service, advocacy and/or teaching support and called upon the U.S. government to support policies and funding that support equity in public education for all students.

Additional parishes added to the program in New York for the 2009-2010 academic year will be:

St. Paul's on-the-Hill, Ossining

The Go-Project at Grace Church, Manhattan

Trinity School, Manhattan

Church of the Intercession, Manhattan

The Episcopal Church of Our Savior, Manhattan

Trinity Church, Mount Vernon

Christ Church, Poughkeepsie

Trinity in the Bronx

St. Mary's, Mohegan Lake.

White is the vicar of St. David's, Highland Mills and Grace Church, Monroe. The Rev. Matthew Heyd contributed to this story.

EPISCOPAL CHARITIES TO PROVIDE SUPPORT FOR ALL OUR CHILDREN

Episcopal Charities has partnered with Trinity Church and the Diocese of New York to support the All Our Children Initiative through the 2010 school year. Their involvement will focus on grants management, training and evaluation of the parish-based programs that are funded by Trinity. Episcopal Charities will also work to enhance communications between the school volunteers and parishes, using social media tools such as Facebook, Google Wave and livestream.

Mission: Congregational Support

The Congregational Support Plan

By the Rev. L. Kathleen Liles

THE STATUS QUO MUST GO

The Congregational Support Plan (CSP) was adopted by convention in 1994 because the diocese discovered it *“could not continue business as usual. Parishes and congregations in this diocese are in pain, they’re in frustration. They are experiencing despair... So we learned that whatever we do we cannot stay where we are. Staying where we are will only make things worse. The status quo will no longer work.”*

The Congregational Support Plan (CSP) is *“a plan for mission.”* It was intended to unite the diocese in a common mission by *“sharing our concerns and talents.”* The CSP would enhance the mission of the diocese:

- To be an effective church presence in poor communities
- To strengthen existing congregations
- To develop local leadership.

In 1994, the diocese recognized that the development of vital parish leadership was the best way to strengthen congregations for mission. At the time the plan was created, some clergy and lay leaders were overwhelmed by financial issues as many congregations devoted excessive amounts of time to raising money. It was discovered that, although many congregations devoted more than half of their operating budget to clergy compensation, many congregations were unable to pay their clergy the diocesan minimum established by Diocesan Canons.

In many places, this resulted in a dispirited and disillusioned leadership. According to the parochial reports of the early 1990s, many congregations were on a trajectory of loss and scarcity. Some congregations, and especially the leadership, lived in fear of closing their doors.

INITIAL OBJECTIVE

The initial objective of the CSP was to stabilize financially challenged congregations by the diocese assuming responsibility for clergy compensation. Additionally, each CSP congregation contributed 50 percent of its normal operating income (NOI from the annual parochial report) to the diocese. The basis for this formula was an understanding that healthy congregations did not use more than 50 percent of their NOI for this purpose.

The underlying concept was that stabilizing congregations, particularly the leadership, would enable them to focus on mission and development. Through diocesan staff support, conferences and programs, continuing education, and other opportunities for congregational development, it was anticipated that many CSP congregations would eventually become self-sufficient. Although some congregations were expected to remain in the CSP for an extended period, and the transition would be different for each congregation, steady, recognizable development was expected.

THE PRESENT STATUS

Oversight of the program is conducted by the Congregational Support Committee, whose members are appointed by Bishop Sisk. Significant decisions such as deciding which congregations will enter or transition from the CSP, or the amount of clergy presence paid by the diocese, are made by the CSP Committee in consultation with Bishop Sisk and Bishop Roskam. By working cooperatively with the bishops and their staffs, the committee ensures a more successful and dynamic program.

The objective of the CSP is the development of vital, mission-oriented congregations that are financially self-sufficient whenever possible. Following financial stabilization, the program seeks to facilitate the transformation process, and measures the progress.

Mission remains a central focus of the CSP. The committee endeavors to help each member congregation find and enhance its mission. When a congregation is reviewed

for continuation in the CSP upon the end of its term, questions are asked about its mission: for example, if you weren’t here, who would miss you, and how has the CSP made a difference?

It is no longer assumed the CSP can help or is appropriate for every congregation. The CSP Committee uses measurable criteria for making this determination. The essential issue is whether the CSP is making a significant difference beyond clergy compensation. We have learned some congregations are more mission-oriented when relying on the vitality of their membership rather than the program.

MEASURABLE PROGRESS

Many parts of the CSP work extraordinarily well. For instance, most congregations pay their full contribution in a timely manner. Even those that are late eventually pay in full. The controller’s office pays compensation and benefits according to the payroll schedule and the Diocesan compensation guidelines. The CSP Coordinator, the Canon for Deployment, and the Canons for Congregational Development regularly consult together about CSP churches.

According to parochial reports, attendance has increased under the CSP. In 1997 the combined average Sunday attendance of congregations in the program was 51. By the end of 2009, the number increased to 57.

Stewardship has also improved. Using the most accurate and reliable stewardship statistics, in 1997 there were 2,020 pledges in CSP churches with a total plate and pledge of \$1,638,287. By 2007, there were 2,335 pledges with a total plate and pledge in the amount of \$2,580,281. This constitutes a 57.4 percent increase in plate and pledge, and a 15.6 percent increase in the number of pledging households over the 11 year period.

By contrast, the diocese increased from \$20,437,674 plate and pledge with 15,752 pledging units in 1997, to \$34,797,764 P&P and 15,298 pledging units. This represents a 70.2 percent increase in plate and pledge, and a 3 percent decrease in pledging units over the same 11 year period. These numbers are significant because increasing the number of pledges is

the first step to increased giving.

A significant stewardship issue for CSP congregations is the inability of total operating income to keep pace with increased clergy compensation. The average annual rate of increase in the cost of clergy compensation, including medical insurance, has been 8 percent, compared with an increase of 5 percent in Normal Operating Income. With some exceptions, congregations have fallen even farther behind in their efforts to transition from the program.

CHALLENGES AND OPPORTUNITIES AHEAD

The expansion of congregational development resources remains a challenge to CSP congregations. At the time the program was created, the plan called for volunteer resources from throughout the diocese to assist member congregations with congregational development. The Canons for Congregational Development and the Canon for Christian Formation have provided some of the anticipated resources.

Expectations and accountability in the form of specific criteria have been implemented to improve the efficiency and effectiveness of the CSP. Of the sixty-three congregations that have participated in the CSP, thirty-nine remain in the program. Mutually established expectations are developed by the CSP and each congregation at the time a congregation enters the program or seeks re-enrollment. This increased accountability will make it possible to develop an exit strategy for each congregation, effectively assisting their transition from the program in a timely manner.



San Andres, Yonkers.

Photo by Lynette Wilson

Liles is the Chair of the diocese’s Congregational Support Plan Committee and rector of Christ & St. Stephen’s Church, Manhattan.

CSP: Why It Matters

We are not a business. We are church.

By the Rt. Rev. Catherine S. Roskam

When St. Paul wrote a letter to the church in Corinth, or in Rome, or in Thessalonica, he was not corresponding with just one congregation. He was corresponding with a community of Christians in a particular geographical area who worshipped in a variety of configurations. The church catholic has preserved that understanding of the local church throughout the ages, even to the present day, in the form of what we now call “diocese.”

For Paul and for us, this is not principally about administrative structure. It was and is a matter of identity—of who we are as Christians. By our very nature, we do not operate solo. We are part of a body, and not just any body, but the body of Christ.

Paul articulates this eloquently and definitively in I Cor 12: 12-27, with echoes in later epistles such as Romans and Ephesians. “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.”

The evangelical insistence on personal salvation might cause some to think that Christianity can somehow be lived fully outside the community of faith, but that would be a mistake. While evangelical traditions might not use the more catholic vocabulary, such as the “mystical body of Christ” to express the corporate nature of Christianity, no evangelical would suggest that Christians should not continue “in the apostles’ teaching and fellowship, in the breaking of bread and in the prayers,” as described in the second chapter of the Book of Acts. These are the actions that have marked Christian community for millennia and cannot take place without the gathering of God’s people. These scriptural actions are so essential to Christian practice that they are now woven into our baptismal vows. “Will you continue in the apostles’ teaching and fellowship, in the breaking of bread, and in the prayers?” the celebrant asks. “I will, with God’s help,” comes the answer of the believer. (BCP p. 304)

St. Paul is quite clear about the meaning of baptism as initiating us into a body, whose many parts cannot fully exist without each other. “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.” (12:26) In Christ we are irrevocably connected.

In the book of Acts 2:44, 45, Luke gives material expression to this connectedness when he says, “All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need.”

Of course, we do not hold *all* things in common nor is it our common practice to sell all we have to distribute the proceeds to the needy, although Jesus asked many of his disciples to do just that. But part of our common life does include the sharing of material resources. For instance, when a parish pays its assessment, it is not paying a tax. Assessment is how together as one body we support the material needs of our common life. Very often the material resources of the more affluent are used for the good of the poor. This diocese has long had as a part of its stated mission effective church presence in poor communities.

This is not a matter of charity or philanthropy where one party chooses to give out of kindness for another, although there is certainly a place in life for that kind of giving. Nor is it *noblesse oblige*, in which privilege obligates a person to give.

In God’s realm, privilege does not exist. Rich and poor, strong, and weak are all equal in God’s sight. In God’s realm, all things belong to God. “All things come of thee, O Lord, and of thine own have we given thee.” And all of us have something to contribute to the common good.

Some years ago this diocese decided in Convention to use a significant portion of the funds we hold in common for the support of congregations in need of assistance, now known as the Congregational Support Plan. From time to time, larger self-

sufficient parishes have wondered aloud why they should do this. Could not they use their assessment money to better purpose by spending it on themselves and strengthening their own parish life?

Establishing assessment formulae is a delicate business, which must be reviewed and adjusted from time to time. It does not, after all, serve the common good to penalize growth and health. And certainly those who receive the benefit of funds held in common, must be accountable to the community for how those resources are used. But a balance must be struck.

For self sufficiency is largely an illusion, as the recent economic downturn has so poignantly driven home. Even without a downturn it is still an illusion, because we are not a business. We are church. And to be church fully, we need each other in order to serve God’s mission of reconciling the world to God’s divine self.

To tell the truth, our aided congregations are often the ones on the cutting edge of our shared mission. (“On the contrary, the members of the body that seem

to be weaker are indispensable.” I Cor. 12:22) They abide and minister in neighborhoods some might be reluctant to visit even in the light of day. When a child in the South Bronx begins to dream of a better future because members of St. Ann’s have helped her to read and do better in school, the triumph belongs to all of us. When a youth is saved from the sway of a drug pusher in south Yonkers because he found a loving community and age-appropriate activities at San Andres, we can all rejoice with the angels. When a homeless person in Newburgh receives a hot meal and a cheerful greeting at the soup kitchen at Good Shepherd/Buen Pastor, the words of Jesus, “for I was hungry and you gave me food...” (Matt: 25:35) are for all of us. Episcopal Charities plays its part in the outreach in poor neighborhoods, but none of it would happen at all if there were no parishes in the first place, vibrant worshipping communities that see their ministry in the community as a direct extension of what happens inside the church on Sunday.

While this may seem counter-intuitive at first, members of our aided parishes are often on the cutting edge of stewardship as well, giving—sometimes sacrificially—a much higher percentage of their personal income than individuals in affluent parishes, who are accustomed to relying on endowments to cover the expense of their common life, even though they might give large sums philanthropically to other institutions.

And then there are those churches which are not in poor areas but which have fallen on hard times for one reason or another. A commitment of assistance over a fixed period of time can establish at what level a church may become self-sufficient, perhaps with a part-time pastor or with a supply priest. The most gratifying of such cases, of course, are when our brothers and sisters working together bring a church back to parish status with full pews and vital outreach, as has happened recently at Christ Church, Suffern. Over time such congregations take their place in God’s economy paying full assessment, which in part helps other congregations come to renewed vitality and full participation in the life of the church.

The Diocese of New York has within it many resources, only some of which are material. Perhaps it is the consequence of being formed by a consumerist culture that we sometimes tend to value money above other resources, but God’s abundance blesses us in often unexpected and always fruitful ways. So let one part of the body never say to another “I have no need of you,” for we need each other to be the complete expression of Christ’s body in the world, rich and poor, strong and weak. “*Now you are the body of Christ and individually members of it.*” I Cor. 12:27

Roskam is bishop suffragan of the diocese.



Christ Church, Suffern: back to parish status.

Photo Courtesy of Christ Church, Suffern

Letters

Reaction to “No Free Lunch”

TOO MUCH EFFORT COVERING OUR BACKS?

Sir,
A tip of the hat to whomever suggested publishing the article “No Free Lunch – A Personal View” (*ENY*, December 2009). But was it necessary to go to such lengths about the essay not reflecting either the paper’s or the diocese’s position? Would not a simple “the essay or letter does not necessarily reflect the views etc.” have sufficed?

There is much in the Episcopal New Yorker that is a good read. Now there is even more.



ENY editor in full self-protective mode.
Photo by Maria Noceowski

Yours truly,
Joseph Costa,
Nyack, NY

DARWIN MISINTERPRETED

Dear Editor:
I read Joe Kolanko’s “No Free Lunch — A Personal View” with great interest. The phrase “survival of the fittest” has been much abused over the years: It was first used not by Darwin but by Herbert Spencer, whose primary interest was in interpreting Darwin to suit his own economic theories. Darwin himself used it not as a scientific description but as a shorthand slogan that has since caused many of us to elide the complexities of evolution.

If we use the term “survival of the fittest” literally, as Mr. Kolanko does, we forget that evolution has a random quality: If a large wave were to wipe

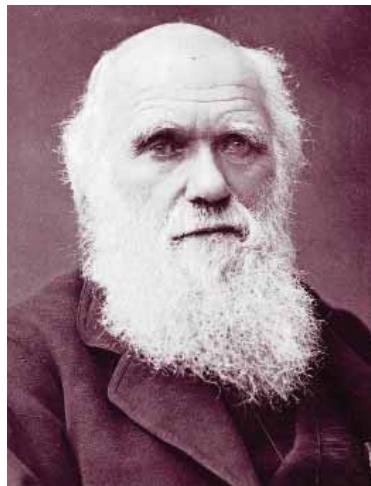
out half a colony of albatrosses on a remote island, would that mean the surviving albatrosses would somehow automatically be ‘the fittest’? Of course not. Daily acts of nature, as well as of humans, result in randomness, which has most often caused me to think and feel, *There but for the grace of God go I*—and it’s the grace of God that we as Christians are charged with helping to dispense.

The correct interpretation of Darwin’s theory does not contradict “our progressive church’s” belief in evolution and its simultaneous belief in social justice initiatives and “turning the other cheek.” Do we not have enough faith in the evolutionary process, as well as in God, to believe that at least part of the human race could have naturally evolved to the point where we care about trying to remedy every need?

Some scientists (including the late Stephen Jay Gould) believe that certain evolutionary processes take place on the species level rather than on the level of the gene or the single organism, and that there are therefore rather obvious explanations for why human beings might have evolved to behave sympathetically and altruistically toward one another. Ethnologists are studying more and more other animals, such as elephants, that seem to exhibit sympathy when confronted with suffering. Isn’t it something to celebrate—rather than to decry—that the human brain’s evolution has come to encompass a growing sense of compassion over the ages? Or are we supposed to believe that the

brain’s evolution is limited to wanting to kill off every competitive, living thing?

Moving on to another Kolanko argument, it’s quite a generalization to say that “mandatory government entitlement programs...assist those who are poor”—and then ignore the great numbers of Americans making more than \$100,000 who benefit from Social Security as well as other government programs (and I’m not talking just about AIG executives receiving bonuses after also taking bail-out funds). One man I know, who makes well more than \$100,000 and owns two homes, recently had the same complaint about “entitlement programs,” though he conveniently forgot that one of his children over 30 had declared bankruptcy and been on disability for several



Social “Darwinism”—not his idea.

years, both at taxpayers’ expense—though, in the long run, these two programs will help his son get back on his feet, physically and financially, and might even alter the father’s opinions.

There but for the grace of God go I.

While Mr. Kolanko prefers to deliver food baskets to charity cases—in order to generate a warm and fuzzy feeling—I prefer the warm and fuzzy feeling of knowing I’m part of an enlightened government that has systems in place for helping all of us at times in our lives when we might be in desperate need. *There but for the grace of God go I.*

Sincerely,
Martha W. Steger
Manakin, VA

No Accountability in Courts Drives up Prison Population

Sir,
In the December issue’s review of Stephen Chindlund’s *Prison Transformations*, we encounter such euphemistic terms as “involuntary . . . stillness” and “enforced monasticism,” which admittedly, he says, cause “irritation” to our “liberal brothers.” I would, of course, concede that those who do not uphold the ethic of fraternity or righteousness surrender their claim to be treated as equals. But the nation with the highest proportion of its population in prison must, unarguably, be governed by gentiles, so that “those who exercise authority over them are

called ‘benefactors’” [Luke 22:25.] You allude to “drug-plagued” East Harlem; would it be so “plagued” if we gave heed to Our Lord’s observation that “Not what goes into the mouth defiles a man . . .” [Matt. 15:11]?

Chindlund, apparently, believes that the custodians of the convicts are competent to decide which of them are benefiting from confinement. Our fellow citizens, I suspect, suppose that such decisions are made by judges who act in open court and are required to stand for election at regular intervals (or, perhaps, by elected governors.) I spent several years

in Nevada, the State with the highest rate of imprisonment, and sought to find out why this distinction persisted. It is because county prosecutors and county judges try and sentence people, but the cost of imprisoning them is borne by the State, and so the citizens who elect overly-enthusiastic officers do not find the failure of justice that results reflected in higher tax payments.

Yours, etc.
Brian W. Firth
Bronxville, NY

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

Looking Down from on High in the Cathedral of St. John the Divine



Photo by Jane Zellar

NY

By Steven Ogden

I want to write
That's all I want to do
But I want to write in New York
And yes, I want to live in the village

It's about voice
Finding the right voice
And then writing and writing
With heart, with steel and with love

And one day, when I've finished
My ashes will be cast among the tulips
In that welcoming church in Hudson Street
And I will rest, deeply, finally, because I have
written.

Ogden is principal of St Francis Theological College Brisbane, Australia. His recent book I Met God in Bermuda: Faith in the 21st Century is reviewed on page 26.

Mariandale Retreat & Conference CENTER

Summer
Retreats
2010

Artists' Contemplative Retreat

Coincubator: Luciano Sica, OP
Thursday, June 10 - Wednesday, June 16: \$425

Creating Every Day: Self-Expression as a Spiritual Practice

Presenter: Ian Phillips
Friday, June 18 - Thursday, June 24: \$425

Women's Wisdom - The Heart of the Matter

Presenter: Anne L. Simmonds, D. Min.
Friday, June 25 - Tuesday, June 29: \$325

Directed Retreat

Directors: Nancy Eris, OP; Ron Henry, OP; Theresa Landier, OP;
Judy Schiavo; Bob Vinghin, OP
Wednesday, June 30 - Wednesday, July 7: \$450

Summer Synchronicity!

Presenters: Donna Branell, OP; Judy Branell, OP;
Nancy Eris, OP; Patricia Werner
Wednesday, July 7 - Sunday, July 11: \$325

Faith Filled and Free: A Contemporary Approach to the Creed

Presenter: Mary Schneider, OP
Monday, July 12 - Friday, July 16: \$325

Directed Retreat

Directors: Ron Henry, OP; Theresa Landier, OP;
Nancy McAmid, OP; Judy Schiavo; Bob Vinghin, OP
Tuesday, July 20 - Tuesday, July 27: \$450

Directed Retreat: The Feminine Face of God

Directors: Janet E. Conser; Gail DeMaris, CSJ;
Mary Naughton; Carol Olio
Wednesday, July 28 - Sunday, August 1: \$325

Directed Retreat

Directors: Dianna Carlson, RSM; Mary Kay Flannery, SSJ;
Frances Gargano, CSJ; Janine Lyons, RSCJ; Beverly Augustine;
Nancy Plutz; Anne L. Simmonds, D. Min.
Sunday, August 1 - Sunday, August 8: \$450

Awakening from the Deep Sleep

Presenter: Don DeSoto, FMS, D. Min.
Thursday, August 12 - Sunday, August 15: \$275

Solid Ground for a 21st Century Spirituality

Presenter: Michael Meywood
Monday, August 16 - Sunday, August 22: \$425

The Psalms: A School of Prayer

Presenters: John Burchill, OP; Barbara Metz, SSJ; dery
Sunday, August 22 - Sunday, August 29: \$450

Honoring and Harvesting the Holy in Nature

Presenters: Carol DeAngelis, SC; Nancy Eris, OP
Monday, August 30 - Friday, September 3: \$325

For more information
or to register for a
scheduled retreat, visit
www.mariandale.org
or contact Linda Rivers, OP
at 914-941-4455 or
lrrivers@ophope.org.

Private Retreatants
are welcome
when other retreats
are in progress,
space permitting.
Please contact
Linda Rivers, OP
914-941-4455 or
lrrivers@ophope.org.



209 North Highland Avenue
Oswego, NY 13027-2327
(914) 941-1155
www.mariandale.org

Views & Reviews

ARTS AND LITERATURE

THE CASE FOR GOD
BY KAREN ARMSTRONG
KNOPF, 406 PAGES

**I MET GOD IN BERMUDA
FAITH IN THE 21ST CENTURY**
BY STEVEN OGDEN
O BOOKS, 124 PAGES

Reviewed by Nicholas Richardson

The two books under consideration here, though quite different, are united by a sense of the need to show the way to an understanding of God that is not dependent on rational proof. Each author emphasizes the limits of our knowledge and understanding, and the inability of language to describe something that is utterly beyond our experience.

The Case for God is, in a sense, an attempt to demonstrate the impossibility of showing that God does *not* exist. After an introductory section in which she looks relatively briefly at all of the major faith traditions, Armstrong—who has written extensively on the monotheistic faiths and, more recently, on Islam and Fundamentalism—presents a highly readable historical survey and analysis of (mainly Western) Christian thought on the subject. Before the renaissance, she argues, “belief” was an experiential, rather than an intellectual, attainment. As Anselm of Canterbury (c.1033 – 1109) wrote, “religious truth made no sense without practically expressed commitment.” Faith was a state achieved by actively, physically going through a process, by being part of a community, and not by isolated ratiocination. Religion was a “practical discipline” that required the “self forgetfulness of an acquired skill or ‘knack.’”

Throughout this period, Armstrong writes, Christians instinctively understood the difference between *mythos*—language used, in the certain knowledge of its inadequacy to the task, in an attempt to grab hold of some slight suggestion of the ultimate truth, of the unknowable God—and *logos*, or the precise, rational explanation of tangible, measurable, material things.

It was only in the 17th century, with scholars such as Isaac Newton, that the idea gained currency that science itself could prove the existence and demonstrate the precise nature of a God that had previously been accepted as unknowable. Up until then, says Armstrong, “theologians argued that creation could tell us nothing about God; indeed it proved that God was unknowable.”

But Newton had no doubt that “Universal Mechanics could explain all God’s attributes,” and over the following decades, much of the Western Christian world came to see things the same way. Science—*logos*—was triumphant. God was systematically reduced to a scientific explanation in which “all the animating forces of nature were physical manifestations of the divine presence.”

The consequences were far reaching on both sides of the reformation’s divide. The word “belief” had previously been used to express the feeling of “loyalty to a

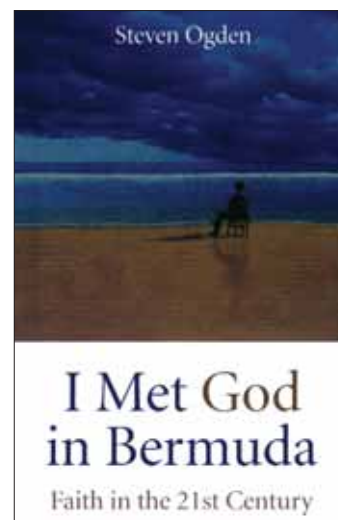
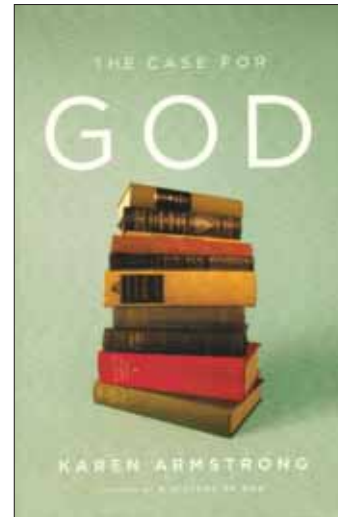
person to whom one is bound in promise or duty”; now it began instead to be used for “an intellectual assent to a hypothetical—and often dubious—proposition” or, in other words, “the credulous acceptance of creedal doctrines.”

As this trend developed, *mythos* fell further and further into disrepute: All of the old subtleties, whereby biblical texts had always been understood either to be symbolic or at the very least to require constant reinterpretation, passed into abeyance. In short, *logos* swept the board, and *mythos*, no longer recognized as such, came to be interpreted literally. Belief had been transformed, so that today, for many, the qualification for being a believer is accepting orthodox dogma “on faith.”

But the science that was now held to prove God’s existence continued its inexorable advance. Along came German biblical scholarship in the late 18th century followed by the publication of Charles Lyell’s *Principles of Geology* in 1830 and Darwin’s *Origin of Species* in 1859. “For the first time,” the author writes, “unbelief was a sustainable intellectual option.” Western Christianity had, by tying God down to material limits and claiming to demonstrate God’s nature and powers in scientific terms, made it possible, ultimately, to use the same means to argue that God—or at least that version of God—did not exist.

But Armstrong in *The Case for God* and Steven Ogden in *I Met God in Bermuda* both argue, in different ways and with different degrees of emphasis, that this determination to shackle God with the hopelessly limited and limiting chains of humankind’s feeble imagination, this crude conviction that the creation story of the *mythos* should be understood as the directly transcribed *logos* of a God that is simply a bigger, brighter and shinier version of ourselves, is not, and has not been for many years, sustainable. Ogden puts it plainly: The God of what he calls “hard theism” is no more. “Vestiges of the God of hard theism remain in the mainstream church,” he writes, “obstructing spiritual growth and enshrining institutional structures.” But no amount of mental sleight of hand, he says, can dodge the fatal question raised by this supposedly benevolent God’s absence from the world in the face of enormous suffering which “cannot be dismissed or minimized as God’s collateral damage.” For Ogden, this is the central issue: “In terms of human decency,” he writes, “let alone the trustworthiness of God, suffering is the main game.”

In *I Met God in Bermuda*, Ogden, who is the principal of St. Francis’ Theological College in Brisbane, Australia, is “trying to find a way to redescribe God which is not set in concrete by the ritual, polity and



dogma of the church or captive to the made-to-order spirituality of the contemporary world.” In contemporary language and using contemporary terms—both of which he aims at the general reader, though one equipped with some prior experience of theological writing will undoubtedly have an easier time of it—he presents for contemporary Christians something akin to the approach to religion that prevailed before the Enlightenment: one centered on experience, and on the importance of community, of living life in a particular way. “The quest for certainty,” he says, “is ultimately fruitless ... there is ... permission not to have all the answers and to live accordingly with doubt.” This is, he suggests, a matter of progressing from the simplistic cut-and-dried explanations of childhood to the mature adult’s ability to deal with shades of gray. “Seeing the experience of God as ambiguous, as presence and absence,” he says, “can be an important part of adult faith exploration.”

Ogden looks to the 20th-century theologians Paul Tillich (1886-1965) and Karl Rahner (1904-1984)—his “German shepherds”—for guidance, quoting Rahner’s claim that “human subjectivity, our awareness of who we are as human beings, is *the place* for an experience of the presence of God. There is no need to look to the heavens above.” His God, Ogden says, is found in the very power of *shared* human experience. Ogden talks much of God’s absence, and of how that absence in the face of suffering makes it impossible to believe in the hard theistic “Car Park God,” who can open up a space in the lot if you pray hard enough. He spends some time, sympathetically, on the problems that he says are faced by those who embrace “soft” theism. But ultimately, for him, the evidence for God lies in God’s all too brief moments of presence. “An encounter with presence,” he says, “is transforming but fleeting, overwhelming but evanescent.” Jesus in his life and actions discloses something of God’s presence in the world, he writes, and is “not the only source, but a profound source of presence.” In the face of suffering and the shortcomings of institutional religion, Jesus is, in fact, “an irrepressible, incandescent and indestructible symbol of grace.”

Of course, if you are a Christian and you argue for a non-theistic God that does not intervene in the world and does not effect miracles that defy the laws of physics and biology, you must produce alternative explanations for some central Christian beliefs—the most central of all being the resurrection. It is here that we circle back to Armstrong’s thesis of *mythos* and *logos*. For it is in terms of the *mythos* of the early church—and in

the context of his emphasis on the shared experience a communal life on our need to accept the ambiguity of all experience—that Ogden explains the resurrection. “Just as we say our thoughts, memories and feelings are real, although they are not material,” he writes, “the ambiguous experience of the disciples, which is

intangible, is no less real.” The resurrection involved neither a physical nor a spiritual “body,” he suggests, but nevertheless, *something happened*. “The death-resurrection event can be affirmed where the corporate experience of the early faith communities, in which the resurrection of Jesus is conceived, is the tangible body

of Christ-in-the-World.” It is, in other words, a *mythos* that expresses the shared experience and perception of God’s presence of those early Christian communities.

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

A RIVER’S PLEASURE: ESSAYS IN HONOR OF JOHN CRONIN

EDITED BY MICHELLE D. LAND AND SUSAN FOX ROGERS.

PAGE UNIVERSITY PRESS, 192 PAGES

Reviewed by the Rev. Stephen C. Holton

The Hudson River has flowed for millennia in this part of God’s Creation, supporting fish and many forms of life that have lived and worked on it, and in it and beside it. The current human forms of this life include commercial fishermen, kayakers, tourists, scientists and sailors. One of the above—actually one who’s done all of the above—is John Cronin. He was plucked from the shores of the Hudson by the Hudson itself, who saw in him a defender, a partner, perhaps a missionary in spreading the word about the goodness, the vitality and the need of nature for other defenders, other “Keepers”; for John was the Hudson’s first Riverkeeper.

That word, “keeper,” calls to mind the biblical rationale for the creation of human beings; for after we were created, “The Lord God took the human and put him in the Garden of Eden to till it and keep it” (Genesis 2:15). So if you ever wonder what you’re supposed to do with your life, this is it: to “till and keep,” to care for, the earth around you.

This above all is what John Cronin has done with his life, to “till and keep,” to care for the river on which he lives. This book compiles writings by many who have been drawn in by John’s life, into lives of tilling and keeping this area, caring for this river and the larger environment of which it is a part. It is a story of singer Pete Seeger, lawyer Robert F. Kennedy Jr., diocesan priests Jeff Golliber and Jim Heron, and journalists, photographers, legislators, people who didn’t plan on being activists but became one – because the river, the creation, called them and seduced them with its need and its beauty.

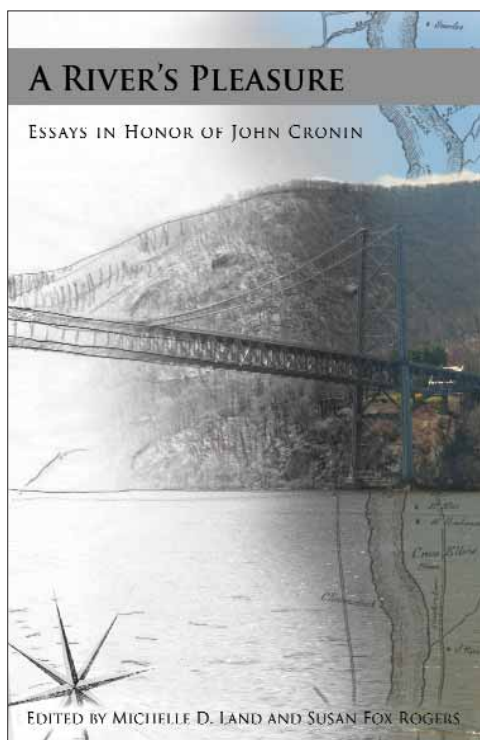
It turns out the Hudson’s challenge is not as hard as we might think. There are many good laws out there. There are many good people out there. There are even many good corporations out there – but the river needs people to meet that challenge, enforce those laws, call the corporations into partnership with them.

Environmental work is a story of successful optimism. Only the optimistic need apply since, at first glance, the work is hard and the water is polluted – but it is a lot less polluted than it used to be, there are more people involved and there are many more resources – including the resources of the Beacon Institute, founded by John Cronin to marshal the information and the resources necessary for this work.

So take a walk along the river that flows through this diocese of New York. Let it speak to you. Let it galvanize your strength. Follow the call to “keep it” as we were created to. Meet the people in this book who have followed the call and written about the multifaceted ways in which they have worked for the river, with the river, in this part of the Garden of Creation in which we have been placed.

Holton is chair of the diocesan Committee on the Environment and rector of St. Paul’s on-the-Hill, Ossining.

A report from the Rev. Jeff Golliber on the Copenhagen conference is on page 15.



THE RED ORCHESTRA

BY ANNE NELSON

RANDOM HOUSE, 416 PAGES

Reviewed by Allen Barnett

As a history buff who has read numerous books on many aspects of World War Two and Nazi Germany, it is a rare treat to discover a book on a subject that is virtually unknown. The Red Orchestra (Roden Kapelle) is just such a book. It is the story of a group of German men and women, living mainly in Berlin, who became so appalled by the Nazi regime that they could not remain passive: they *had* to do something. Their sense of humanity compelled them to resist and in resisting they faced the full might of Hitler’s machine.

There are several things that make their story so compelling. First is the diversity of the group. They numbered about twenty, approximately half and half male and female. They represented a cross section of German society. Many had worked in the prewar German theater and film industry. Three came from prominent German families, one woman from an aristocratic Prussian family whose circle of friends included Hermann Göring. Two had studied at the University of Wisconsin where one had met and married an American female professor. This couple had returned to Germany before the war, where the professor joined her husband in the resistance. Several occupied positions of influence in the German military or government. One was the aide to Admiral Canaris, the head of military intelligence, who himself participated actively in the resistance.

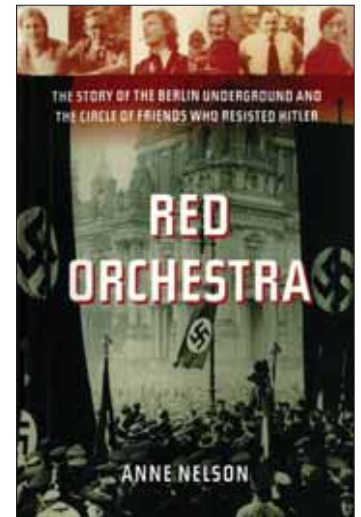
The second thing that makes the story of this diverse group so compelling is that they began resisting as early as 1937 and 1938 and were already quite active by 1941—the year in which Nazi Germany was at the peak of its power. The best known act of resistance, on the other hand, the attempted bombing by Count von Stauffenberg, did not occur until July 1944, less than year before Germany collapsed in rubble. The members of the Red Orchestra grasped early the true nature of Hitler’s government. They saw the persecution of their Jewish neighbors. They listened to stories of the concentration camps being established. They saw the pictures and heard the stories of the soldiers returning from Poland of the atrocities being committed there. And they acted. In so doing, they give the lie to the claims of those Germans who after the war said “We didn’t know.”

Of special interest is the part of the book concerning the postwar lives of the members of the group who survived, only to fall victim in both West and East German to the increasing polarization of the Cold War. To the Americans and British the fact that several of its members were communists made the Red Orchestra suspect. Indeed, some of the group who remained in West Germany saw their Nazi persecutors rehabilitated and recruited by U.S. intelligence because of their anti-communist attitudes. Those who lived in East Germany fared a little better; but they were faced by a regime which, following Russia’s lead, sought to rewrite history to show that all resistance to Hitler was communist-dominated and Soviet-inspired. The fact that the Red Orchestra contained non-communist members violated the prevailing orthodoxy. This hostility on both sides of the Iron Curtain is the main reason why the story of the Red Orchestra remained untold for so long.

In this excellent, highly readable book, the individual members of the Red Orchestra emerge clearly to inspire the reader with their sense of human decency and courage. I highly recommend it.

Barnett is chief of finance and operations at the diocese, and a member of St. Mary’s, Tuxedo Park.

The author of the reviewed book, Anne Nelson, is a member of the editorial advisory board of the ENY.



Views & Reviews

ARTS AND LITERATURE

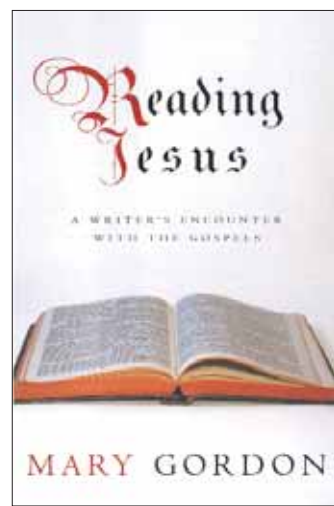
READING JESUS: A WRITER'S ENCOUNTER WITH THE GOSPELS

BY MARY GORDON
PANTHEON BOOKS, 205 PAGES

Reviewed by Pamela A. Lewis

When reading the Gospels, “all Christians are bowdlerizers,” asserts Mary Gordon in her latest book, *Reading Jesus: A Writer's Encounter with the Gospels*. Can it be otherwise given that the One who was the word made flesh produced no written words proclaiming his kingdom, yet there are four gospel accounts of Jesus' life, words and works? Regardless of denomination or where they may fall along the continuum of belief, Christians read the synoptic gospels as if they were editors armed with pencil in hand, poised to excise those passages that irritate or befuddle, and leaving untouched those that make them happy. Thus did Thomas Jefferson, that most famous and daring of New Testament bowdlerizers; thus do we as well.

What does it mean to “read” the Gospels? When a Christian fundamentalist (who, as Gordon observes, makes the Biblical text an “idol”) reads them, he believes he is doing just that. When



Mary Gordon reads them, she believes she is doing the same. However, the understandings that emerge from those “readings” can be so divergent that one wonders if each reader has had the same experience, not only of the Gospel narrative itself, but, more importantly, of the central figure of Jesus. For Gordon, raised Roman Catholic, and who admits to never having read the Gospels from end to end, reading and rereading diverse versions of them becomes her chosen method to cut through the fog surrounding Jesus—reading him as a literary, as opposed to solely a salvific figure. No bowdlerizing permitted.

In the book's three sections (*These Fragments I Have Shored Against My Ruins; Reading Through Anger Confusion, Disappointment and Loss; The Seven Last Words and the Last Words*) Gordon returns to what she terms the “fundamental stories.”

One of these is the parable of the Prodigal Son, which Gordon points to as her reason for being a follower of Jesus, and which she sees as the “perfect story.” It is a “fiction” from the mind of Jesus containing all the elements of pacing, rhythm, and drama needed to enable it to satisfy and move. Reading it anew, the author recognizes the story's ethical complexities, wherein

Jesus as both character and narrator challenges his listeners (and us, the readers) to consider how they (and we) must live.

In one of her most tightly written chapters, “The Problem of Miracles,” Gordon defines the miracles of Jesus as “humanly” and “narratively” compelling signs that bear witness to his acknowledgement of human affliction and his willingness to respond to it. Parsing the narrative structure of a story such as the healing of the man born blind, Gordon reveals that the miracle itself is only part of the story, but serves also as a pretext for Pharisee-bashing, for making room for delaying tactics, and for introducing new characters.

Gordon reserves some of her toughest interrogations for passages such as those in Matthew or the opening verses of John with their references to the Jews and to Jesus' divinity, respectively. As much as these verses may cause her and her fellow Christian readers to squirm, what would be at stake, Gordon asks, in amputating them?

The Gospels, Gordon writes, are comprised of words, but are unlike other words, spoken as they have been by a character unlike any other in history or fiction, and one whom we may (or may not) believe to be divine. The question before each of us is not only how we read those words but how we live them.

Lewis is a member of Saint Thomas Church, Manhattan.

PRAYING OUR DAYS: A GUIDE AND COMPANION

BY THE RT. REV. FRANK T. GRISWOLD
MOREHOUSE PUBLISHING, 196 PAGES

LIFTING WOMEN'S VOICES: PRAYERS TO CHANGE THE WORLD

EDITED BY MARGARET ROSE, JENNY TE PAA, JEANNE PERSON, AND ABAGAIL NELSON
FORWARD BY THE RT. REV. KATHARINE JEFFERTS SCHORI
MOREHOUSE PUBLISHING, 416 PAGES

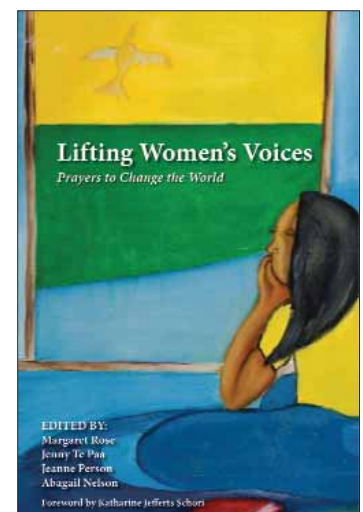
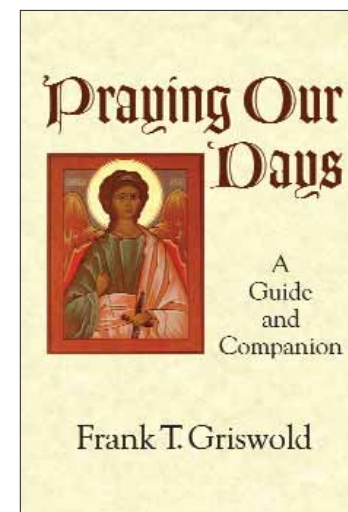
Reviewed by Helen F. Goodkin

Prayer is a very personal thing; there is no “correct” way. Yet, I think that most of us fall into one of three categories. There are those who find great inspiration from praying “by the book,” using the Offices in the Book of Common Prayer. Others have a great gift for extemporaneous prayer, taking the issues of the moment and phrasing them instantaneously so beautifully that they might well be found in the BCP. I am part of a third group whose prayer is more like a rattling litany of issues which confront me—stop my knee from hurting, help me find a job, feed the hungry, and while you are at it, please stop (or start) the rain. I exaggerate a bit, but you know what I mean.

All three groups will benefit from two recently published volumes. The first, by the 25th Presid-

ing Bishop of the Episcopal Church, is a small book of carefully written and thoughtfully presented insights into the nature of prayer, liturgical and personal, as well as a collection of prayers, old and new, which Bishop Griswold has clearly found meaningful throughout his ministry. The book is strongly rooted in the baptismal and eucharistic liturgies, but it also opens windows to praying with the Bible, the use of icons, and a deeper understanding of the Communion of Saints. The only way to pray, the bishop counsels, is to *pray*—pray as we are comfortable and as we are able, recognizing that what we seek, what God seeks, is to have God praying in us and through us so that prayer becomes “a way of being.” We pray so that through prayer Christ may change our lives and live in us. This book has much to teach.

The poems and prayers gathered together in *Lifting Women's Voices* grew out of the work of Anglican Women's Empowerment and International Anglican Women's Network, and it represents the prayers and concerns of Anglican women around the globe. It places much emphasis on the U.N. Millennium Development Goals in the broadest sense, bringing to the fore a multitude of issues and concerns, joys and sorrows, of Anglican women. Despite the vast diversity of the lives and cultures from which they speak, we find here a shared passion for God's work in the world, for feeding the hungry, helping the homeless,



protecting our children, and the women's shared commitment to working through and within the church, even though as women, they are often not accorded equal respect within their communities.

These are songs of thankfulness and praise, to quote an old hymn, of delight and frustration, of peace and anger, and of loving kindness, which will inspire our lives and direct our prayers. As a woman in Hokitika, New Zealand, prays, “Send your spirit upon us to help us know how to be good people on God's right hand ... that we can be your friend forever.” A good prayer—today, tomorrow, and always.

Goodkin has a prayer included in *Lifting Women's Voices*. She is a member of the Church of the Epiphany, Manhattan.

**UNEASY COMMUNION: JEWS, CHRISTIANS,
AND THE ALTARPIECES OF MEDIEVAL SPAIN**
MUSEUM OF BIBLICAL ART,
FEBRUARY 19 – MAY 30, 2010

Reviewed by Pamela A. Lewis

It would be an understatement to say that life for Sephardic Jews in the Iberian peninsula of the 14th and 15th centuries was difficult: It was a period marked by attacks, forced and voluntary conversions to Christianity, the Inquisition, and restrictive legislation, all of which culminated in the Expulsion of the Jews in 1492. However, scholars of Jewish life have come to acknowledge that, despite such oppressions, there was some measure of social and economic health in these communities, and that Jews made significant contributions to the intellectual and artistic life of medieval Spain.

Those contributions, which over the course of the 14th and 15th centuries resulted from Jewish and Christian coexistence (known as *convivencia* or “living together”) and produced religious artwork for both faith communities, are highlighted in *Uneasy Communion: Jews, Christians, and the Altarpieces of Medieval Spain*.

Curated by Dr. Vivian B. Mann, Director of the Masters Program in Jewish Art at the Graduate School of the Jewish Theological Seminary, this superb exhibition brings together over thirty *retablos* (large, multi-paneled altarpieces), manuscripts, ceramic tiles and Jewish ceremonial objects from such notable collections as the Museo de Zaragoza, the Metropolitan Museum of Art, and the Hispanic Society of America. *Uneasy Communion* offers visitors powerful insights into an interfaith relationship marked by mutual suspicion, rivalry and open hostility that managed nonetheless to bring forth religious art.

The exhibition also puts the lie to long-held assumptions about the role—particularly the artistic role—of Jews in medieval Spain, with specific attention to the century between the countrywide pogroms of 1391 and the 1492 Expulsion. Rather than the stereotyped and marginalized Shylock-like figures of popular imagination who didn’t “do art,” Jews were fully engaged in Spain’s cultural life, working as inde-

pendent artists or in ateliers comprised of Christians, *conversos* (Jews who had converted to Christianity) or other Jewish artists. Records show that Jewish men were prominent in silversmithing and altarpiece painting and framing. If you needed a Bible or *Haggada* illuminated, a skilled Jewish illuminator could easily turn out either one.

But the proof of *convivencia* lies in the remarkable works themselves. Figures based on Jewish contemporaries and Judaic ritual objects and attire are both present in a number of the Christian panel paintings,

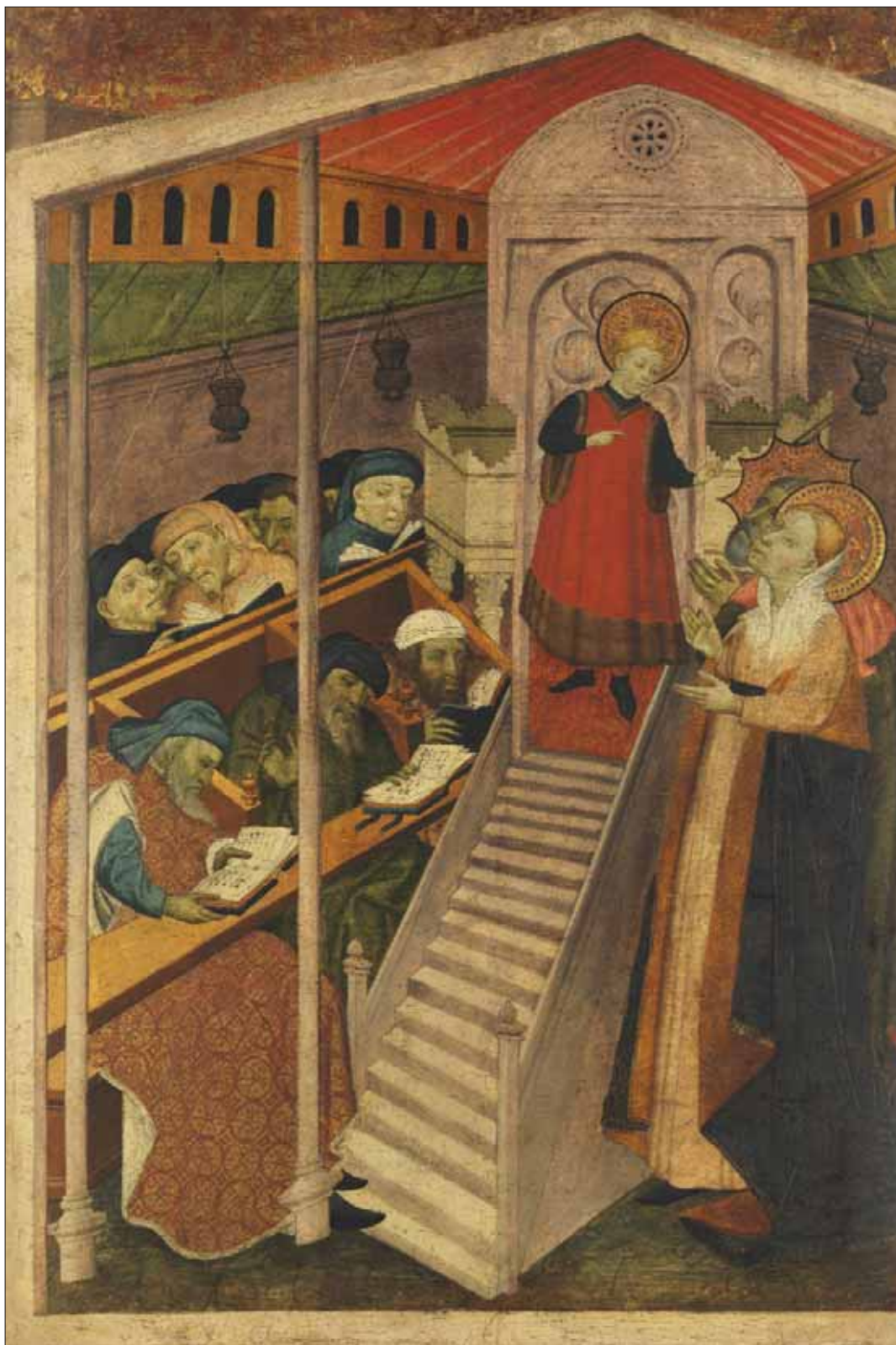
a rabbi under whose prayer shawl Christian priestly garb can be seen. Meanwhile, the close resemblances in figurative style and palette of the delicately rendered late-13th-century *Hispano-Moresque Haggadab*—the earliest known Spanish service book for Passover—and the contemporary Christian *Scenes from the Life of Christ* strongly suggest that Jews and Christians were aware of each other’s religious lore and iconography. This perception is reinforced by works such as the anonymous Catalan *Circumcision of Jesus*, or the *Annunciation to Zechariah* by Domingo Ram (possibly a *converso*), in

which Jewish ceremonial objects—knife, benediction cup, torah scroll, tik (scroll case)—are prominently displayed, underscoring the suggestion that these are either *conversos* or Jewish-Christian creations.

Uneasy Communion is as much a consideration of the image of the Jew in Spanish medieval art as it is about Jewish involvement in religious art production. While his distinct physical “otherness” made him an appropriate stand-in to represent Jesus’ contemporaries in paintings, his stereotypical swarthy complexion, unkempt hair and long beard were seen as outward signs of a sinister or evil nature. In *The Interrogation of a Jew*, by Miguel Jiménez and Martín Bernart, Saint Helen, in search of the True Cross, sternly questions a bearded and dark-cloaked Jew who is straight out of central casting.

Christ Among the Doctors, however, by an unknown 15th-century Catalan artist, stands in contrast to the Saint Helen panel. Here Jewish men are serious and dignified figures intent on worship and study, seated on benches against a wall in the synagogue while the young Jesus gently admonishes and calms his anxious parents who had been searching for him. In this elegant and sensitive work, with its Jewish-Christian references, the best aspects of *convivencia* are given full expression.

Uneasy Communion is an exhibition that demands our attention. It enlightens and delights in equal measure, and provides an important missing piece to our understanding of medieval Spanish Jewish-Christian relations.



Catalan, 15th Century *Christ Among the Doctors*.

Photo courtesy of MOBIA

while their use of the same figure styles or decorative motifs are also probable evidence of cross-cultural influence.

Notable here is the *Altarpiece with Scenes from the Life of the Virgin*, dating from 1490, by Pere Espalargues, in one scene of which the infant Jesus is presented to

Lewis is a member of Saint Thomas Church, Manhattan.

Watch for more art reviews online at
www.dioceseny.org.

Coming of age at San Andres — Two Boys and a “Quinceañera”

By Diana Bass

Got change for a paradigm?” asks the owner of the double-parked Mazda via a tattered bumper sticker adorning its rear windshield. This was the image that entered my mind as I witnessed a beautiful ceremony in the renovated automotive garage that is San Andres Episcopal Church in Yonkers. I was attending a *quinceañera* of sorts, which in Latin-American culture is a coming-of-age ceremony held when a girl reaches her 15th birthday, comparable to the North American “sweet sixteen” celebration. But today there was one major glitch in my image of a *quinceañera*: instead of celebrating the coming of age of one particular young lady, there were two beaming young men.

Raul and Guillermo Renderos, identical twins, have been members of San Andres Church their entire lives. Aside from active school and social lives, these dynamic young men juggle participating in nearly every activity the church has to offer, including prayer groups, bible studies, being acolytes, youth group; they are even junior members of the vestry. So when they were approaching their 16th birthdays, they knew that they wanted to celebrate in a special way that encompassed all these facets of their lives. Having attended all three of their older sisters’ *quinceañeras*, Guillermo admits that he had always questioned why girls were offered a special ceremony and boys were not. If they were to have such a ceremony, it certainly would encompass the various activities that were so much a part of their formative years, including the fact that they were clearly on their way to manhood. So they knew what they wanted, and they set out to



Raul and Guillermo Renderos flanking “La Madre.”

get it. First, they asked their mom. She said, “Yes, of course!” and “Go talk to La Madre.”

Affectionately referred to as “La Madre,” The Rev. Yamily Bass-Choate is the vicar of San Andres. When Raul and Guillermo approached her with this unique idea, she enthusiastically approved. The four of them met and planned the service, using a traditional *quinceañera* ceremony as the model. The twins picked out the music, choosing mostly from the hymnal. In selecting it, they said that they wanted everyone to feel included and that the songs had to be traditional hymns with lively beats their friends would enjoy. They also chose a popular secular Latino song called “Mi Viejo” or “My Old Man,” which was selected

in memory of their own father who died when they were eleven. In addition, they dedicated the flowers for the celebration to him. The ceremony was moving, the party afterward was a hit, and their mother proudly beamed throughout the festivities.

I must say that I am impressed with these two young men with their open hearts, growing faith, and easy smiles. There was only one question that still bothered me, and so I asked them, “Why did you guys choose to celebrate at age 16 rather than 15?” To which Raul responded, laughing, “If we had it at 15, that would be *too girly!*” The incongruous nature of this reply forced me to smile, as another image crept into my mind. This time it was a refrigerator magnet that read “C’est la vie.”

Bass is a member of San Andres Episcopal Church, Yonkers.

Letter from Chennai

by the Rev. Sandra Seaborn

I am writing to all in New York, from a very warm and sunny Chennai, India. I was ordained a priest in the diocese of New York in September 2009 and in late October last year, my family and I moved to Chennai with my husband’s work. Coincidentally, the diocese of New York has an informal partnership with The Church of South India’s diocese of Madras, which Bishop Roskam visited last year. We spent November and December settling in, finding a place to rent, starting the children at school, and meeting with the various diocesan officials. I was officially introduced to the clergy of the Madras Diocese at the Christmas celebration and to my assigned church—Egmore Wesley Pastorate—at the New Year’s Day covenant service.

My duties as honorary Associate Pastor of the pastorate are focused on the parish of St. Thomas Mount, Wesley English Church. The Rev. Leonard Samuel, who oversees the three-point pastorate, is only able to visit St. Thomas Mount once a month, and it had been without a priest for some time. The parish has about 100 families and completed a renovation project about a year ago. The congregation has strong lay leadership which has ensured a continuity of services for the time they have been without a priest. The secretary, treasurer and other council members have warmly welcomed me.

Sunday services at St. Thomas Mount include blended musical worship (contemporary singing and a traditional choir using the 1930s Methodist hymnal) and follow the Church of South India’s prayer book. While the CSI is an amalgamation of various denominations, the prayer book has a strong family resemblance to the BCP, particularly

in (continued on page 34) its Eucharist liturgy.

One of my main responsibilities is preaching, which I do about five times a month at various church functions. There are church gatherings here that I had previously been unfamiliar with, such as the cottage prayer meeting (a gathering of preaching and singing for about fifty at the home of a parishioner) and a first anniversary “remembrance of death” service. I have conducted several of both, the most challenging being to prepare for and preach at the anniversary service of an eight year old autistic girl who had died by falling off a balcony. Some church functions seem the same on the surface, like the church picnic on Republic Day—but even there I was able to perceive several cultural differences. As my children said to me after the picnic: “It was very different mommy, it took all day.”

I am learning much and am glad to be assigned to this parish, where the needs for pastoral care are clearly present. As I am getting known and getting to know people, deeper conversations are beginning to happen.

I would like to extend a special thank you to the India Network and Missions Committee of the diocese for their support in my placement here. If you are interested in learning more about Chennai or in receiving specific prayer requests for this ministry, I can be reached by email at s.seaborn@gmail.com. The church doesn’t yet have its own website but I hope it will be forthcoming in the near future.

Seaborn was ordained a priest in the diocese of New York in 2009.



St. Thomas Mount, Wesley English Church: decorated for Christmas 2009.

Diocesan News

Bishop Presents Bishop's Cross to Kyoko Mary Kageyama



Kyoko Mary Kageyama, for ten years Missioner of the Metropolitan Japanese Ministry in our diocese and its "foundation and beacon," and now the spiritual director of the Episcopal Seminary in Japan, was unable to receive her Bishop's Cross in person at the 2009 Diocesan Convention. On Dec 10 Bishop Sisk presented her with the Cross and accompanying Citation in a private ceremony in Synod House, at which Bishop Roskam was also present.

Photo by Nicholas Richardson

Bishop Sisk Speaks Out Against Ugandan Homosexuality Laws

"Such tyranny is an offence to God"

Bishop Sisk issued the following statement December 22, 2009:

The Ugandan government's proposal to intensify the sanctions provided in its contemptible laws criminalizing homosexuality has rightly drawn condemnation from those who love justice and respect human dignity.

I write now, very briefly, simply to join my voice with those that have been raised in opposition to this affront. To put the matter bluntly: for a Christian, no matter how many carefully culled Bible passages might be cited, no matter how lofty the spokesperson, there are no circumstances whatsoever that justify such oppression. Such tyranny is an offense to God. Happily the Anglican Communion is clearly on record supporting this view. Among others, I make reference to the actions of several Lambeth Conferences as well as to statements from the Primates Meetings, most recently their Dromantine Communiqué of 2005.

I do understand that in some places, Uganda being one of them, homosexuality is considered either a sin or a sickness (it could not be both); never-the-less neither understanding remotely justifies these terrible laws. I urge all Christian communities in Uganda to join together with a single voice in opposition to this outrage.

Further I urge that each and all of us examine and reexamine our own lives and repent of those injustices of which we are witting and unwitting participants.

Bishops Unite to Urge Passage of Health Care Bill

Healthcare is a Moral Issue

In a letter sent to New York senators and congressmen January 13th Bishop Sisk and the bishops of the United Methodist and Lutheran Churches in New York called on legislators to work to achieve health-care reform. The text of the letter is below:

To

The Honorable Charles Schumer

The Honorable Kirsten Gillibrand

Mr. Joseph Crowley, Mr. Jerrold Nadler, Mr. Michael McMahon, Ms. Carolyn Maloney, Mr. Charles Rangel, Mr. José Serrano, Mr. Eliot Engle, Ms. Nita Lowey, Mr. John Hall, Mr. Scott Murphy, Mr. Maurice Hinchey

We three bishops of historic communities of faith charged with responsibility for overseeing the ministry of our churches in New York City and other parts of the state of New York write to encourage your participation in the ongoing health care reform debate. We cannot remain silent while large numbers of our brother and sister Americans have died due to lack of health-care coverage while others have been bankrupted by extraordinary health-care costs. The tragic situation that many must choose between medical treatment and basic necessities like food or heat is a problem that is far too common.

According to the U.S. Census Bureau's report for the year 2008, 46 million Americans were without health insurance including nearly 20% of persons under the age of 65. In addition, 9.9% of children did not have coverage. With record unemployment and a decline in employment benefits, it is unlikely that the report for 2009 will show an improvement. To be very sure, we can no longer accept an expensive, inefficient health care system that under serves millions of our neighbors.

Inasmuch as care for the physical well-being and respect for the dignity of all persons has always been at the core of Christianity's mission and is the foundation under which many of the medical institutions in America began, we believe it is imperative that we continue Jesus' passion in this regard and his devotion to the plight of society's marginalized people. In ours, the richest nation in history, we must do all we can to ensure that no person must suffer for lack of health care.

In the Gospel of John, Jesus declares that he has come so that people "may have life, and have it abundantly." Often lost amidst the polarizing debate in Congress and in the media is the reality of suffering people for whom the promise of abundant life may be but an empty, pious platitude. Our understanding of scripture, our traditions and reason is that each human life is precious to our God. Given the millions of persons of sacred worth without adequate health care, we believe that the health care issue in America is a moral issue that cries out for a political solution that is inclusive, available, accessible and accountable.

Accordingly, we urge the members of our communions and all persons of good will to be informed and to be counted and we ask that they contact you. The opportunity for significant health care reform benefitting all Americans is upon us and rests with our elected representatives. We must not fail each other.

Sincerely,

*The Rt. Rev. Mark S. Sisk
Diocese of New York*

*The Rev. Robert A. Rimbo
Lutheran Church in America*

*The Rev. Jeremiah Park
United Methodist Church*

Diocesan News

New Columbia Chaplain Lays on "Awesome Tour"



The Rev. Dr. Richard Sloan, recently appointed interim chaplain at Columbia University, arranged a vertical tour of the Cathedral of St. John the Divine Feb 6 for seventy students. The students toured the cathedral for over an hour. When registering for the event, some students wrote they had wanted to visit the cathedral for years. Led by 4 cathedral educators, the students climbed to the space between the roof and ceiling, and heard some of the interesting stories about the cathedral's construction and contents.

The post-tour emails from students referred to the tour as "a deeply moving and awe-inspiring experience," and "it was absolutely amazing and our guide was charismatic and informative, and clearly very passionate about the cathedral." A civil engineering student was "blown away by the engineering feats present in every aspect of the cathedral and the incredible amount of history intertwined with every nook and cranny. To hear that it was all built adhering to traditional methods of stonework only added to the sense of incredulity."

Sloan, who continues in his post as Congregational Support Plan coordinator and stewardship officer at the diocese, has generously agreed to take on the chaplaincy at Columbia for no extra pay.

New President for Cathedral Trustees

Bruce Macleod was elected the new President of the Cathedral's Board of Trustees Dec 8. Mr. Macleod joined the trustees in 2002 and has served as treasurer since 2005. He succeeds Henry L. King, who held the position of president for the past ten years and will remain a trustee. "Bruce Macleod has been vitally involved with the cathedral since he joined the board almost seven years ago," said the Very Rev. Dr. James A. Kowalski, dean of the cathedral. "We welcome his vast experience, knowledge and continued leadership."

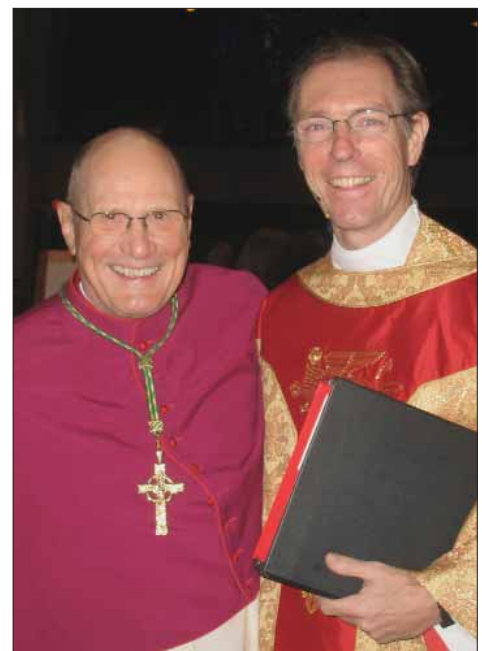


Two Half Centuries in Holy Orders—Bishop Grein and the Rev. John Walsted

On Dec 21, the Rt. Rev. Richard F. Grein, retired Bishop of New York, celebrated 50 years in the ordained ministry at a mass in St. James' Chapel of the Cathedral of St. John the Divine, at which he both celebrated and preached to a congregation that included Bishop Sisk, Dean Kowalski, other clergy of the diocese, family and friends. The service was followed by a reception in Donegan Hall. A week earlier, on Dec 13, at St. Paul's Church, Staten Island, the Rev. John Walsted, iconographer and rector emeritus of Christ Church, SI, celebrated the 50th anniversary of his ordination to the priesthood with a Solemn Pontifical Mass. Walsted was ordained on December 18, 1959 in the Diocese of Oregon. He retired from Christ Church, Staten Island in 1994.



Above: Celebration of the Rev. John Walsted's 50th anniversary of ordination at St. Paul's Church, Staten Island.



Right: Bishop Grein with with the Rev. Peter F. Walsh, Rector of St. Mark's Church in New Canaan, where he is Bishop in Residence.

Diocese Launches Facebook Page

In January 2010 the Diocese of New York launched its presence on Facebook, the social media site. At the time of writing 338 individuals have become fans of the page, which is a work in progress and features postings from the Diocese with the ability for fans to add comments. To check it out and become a fan yourself, simply enter "The Episcopal Diocese of New York" in the search box at the top of any Facebook page.



CHECK THE WEBSITE FOR THE LATEST NEWS For current diocesan news, don't forget to check our website. Go to www.dioceseny.org. You will find the latest news headlines at the lower center of the home page—click on "More News" for older items.

Bishop Sisk Meets Armenian Bishop



The Most Rev. Tanielian Anushavan, Vicar Bishop of the Armenian Prelacy in the United States attended a meeting of the Ecumenical and Interfaith Commission of the diocese March 10, and afterwards met with Bishop Sisk. L. to r.: The Rev. Dr. Paul Clayton, Chair of the Ecumenical and Interfaith Commission, Bishop Sisk, Bishop Anushavan, the Rev. Canon J. Robert Wright, Canon Theologian to the Bishop of New York. Photo by Nicholas Richardson

Jesus Freak Author at Trinity

Sarah Miles at Trinity: Sara Miles, founder of the nationally-known St. Gregory's Food Pantry in San Francisco and author of *Jesus Freak*, visited Trinity Wall Street on March 5, where she met with members of Trinity Church, Holy Apostles Soup Kitchen and other food program groups.



Diocese to Celebrate Thurgood Marshall

St. Philip's Church in Harlem will host a diocesan service May 16 at 4 p.m. to mark the addition to the Episcopal Church's liturgical calendar of Supreme Court Justice Thurgood Marshall, a long time parishioner of St. Philip's. Bishop Sisk will be present.

Thurgood Marshall in 1956 (right) as special counsel of the N.A.A.C.P., with colleagues Henry L. Moon, Roy Wilkins and Herbert Hill.



Sewing Machines to Rwanda



Setting up a sewing machine provided by parishioners of St. Mary the Virgin, Chappaqua to help the villagers of Tumurize, Rwanda engage in commerce and so lift themselves out of poverty.

Tanzanian Relationship



Bishop Mdimi Mhogolo of the Diocese of Central Tanganyika posing with Bishop Roskam, March 11 while visiting Diocesan House.

From Bronxville to Taizé

In February, twenty-three teenagers from Christ Church Bronxville's Episcopal Youth Community set out on their annual pilgrimage to the Taizé Monastery in France. A monastery for all Christians in France's Burgundy region, Taizé was founded during the Second World War as a place of peace and reconciliation. Each year, tens of thousands of young people travel there from all around the world in search of God. When Christ Church's EYC arrived at Taizé this year, they joined around eight hundred other teenagers from France, Germany, Japan, Italy, Austria, South Korea, Poland, Belgium and Canada. Each day, along with all the other pilgrims, they attended three services structured on the monastic Daily Office, consisting of sung prayer, a period of silence and a reading from the Bible. They also spent time each day in Bible study with one of the brothers of Taizé and teens from the other countries.



NOTICES

SUBSCRIBE TO ONLINE NEWS

Approximately every two weeks, the diocese sends out an email containing listings of events such as lectures, seminars, special services, fundraisers and musical performances, job listings and other notices. If you would like to subscribe to these emails, please go to www.diocesenyn.org > News and Publications > Online News, click on "Sign up for Online News" and follow the instructions.

2010 Hispanic Grant Awards

In the 2010 Hispanic Grant cycle, awards were made as follows:

Intercession, Manhattan	\$ 6,900.00
St. Matthew's & St. Timothy's, Manhattan	\$ 8,000.00
St. Martha's, Bronx	\$ 12,000.00
Christ, Tarrytown	\$ 15,000.00
La Gracia, White Plains	\$ 47,528.00
Santa Cruz, Kingston	\$ 50,288.00
El Buen Pastor, Newburgh	\$ 34,668.00
Santiago Apostol, Dover Plains	\$ 39,828.00
Virgin de Guadalupe, Poughkeepsie	\$ 50,288.00
TOTAL	\$264,500.00

William A. Blasingame

On September 22, 2009 William A. Blasingame, the former Rector of St. Paul's Church, Staten Island, entered a plea of guilty to the crime of Grand Larceny 2nd Degree and was sentenced to five years probation and ordered to pay \$92,991 restitution to St. Paul's Church.

On February 1, 2010, following his canonical Waiver and Voluntary Submission to Discipline, in a Sentence of Deposition executed by The Right Reverend Mark S. Sisk, Mr. Blasingame was released from the obligations of the office of Priest and deprived of the right to exercise the gifts and spiritual authority thereof that were conferred on him at his ordination.

Episcopal Charities Basic Human Needs Grants for 2010

Episcopal Charities awarded 41 parish-based outreach programs \$350,000 in support of its Basic Human Needs grant program for 2010, as follows:

MANHATTAN		
Church of the Ascension	Michael Fender Food Pantry	\$6,900
Calvary - St. George's Church	Sola Gratia Outreach	\$14,400
Cathedral Church of St. John the Divine	Cathedral Community Cares	\$19,200
Church of the Epiphany	Wednesday Night Homeless Feeding Program	\$6,700
Church of the Holy Apostles	Soup Kitchen	\$18,200
Church of the Holy Trinity, Manhattan	Saturday Neighborhood Supper	\$3,200
Holyhood Church	Friday Food Fest	\$2,900
St. Bartholomew's Church	Community Ministry	\$14,400
St. Ignatius of Antioch Church	Soup Kitchen	\$4,900
The Church of St. Luke in the Fields	The PLWA Project	\$13,500
St. Mary's Church, West Harlem	Food Pantry and Soup Kitchen	\$6,800
Church of St. Matthew and St. Timothy	West Side Ecumenical Ministry for the Elderly (WEME)	\$8,600
St. Michael's Church	Outreach	\$4,000
STATEN ISLAND		
Christ Church, New Brighton	Community Outreach	\$4,100
BRONX		
Grace Episcopal Church	Our Lord's Soup Kitchen	\$14,200
Haitian Congregation of the Good Samaritan	Computer Literacy/ESL/Literacy Assistance	\$10,600
Mision San Juan Bautista	Proyecto Vida/Project Life	\$12,600
St. Edmund's Church	Food Pantry	\$4,400
St. Margaret's Church, Longwood	Feeding Ministry	\$7,400
REGION TWO		
Christ Church of Ramapo	Feeding Ministries	\$8,100
Grace Church, Nyack	Rockland Parent-Child Center - Family Connections	\$16,300
St. Andrew's Church, Hartsdale	Day Program	\$5,600
St. John's Church, Getty Square, Yonkers	Fessenden Supportive Housing	\$9,600
Sts. John, Paul & Clement Church, Mt. Vernon	Food Pantry	\$2,400
St. Mary's Church, Mohegan Lake	Food Pantry	\$10,900
St. Peter's Church, Port Chester	Neighborhood Dinner	\$8,400
St. Thomas Church, Mamaroneck	Hispanic Resource Center of Larchmont and Mamaroneck	\$16,900
St. Thomas Church, Mamaroneck	Brown Bag Lunch/Food Pantry	\$3,600
Iglesia Memorial de San Andres, Yonkers	Food Pantry	\$12,500
Trinity Church, Mt. Vernon	Trinity Place Community Center - Trinity Food Pantry	\$5,800
Trinity/St. Paul's Church, New Rochelle	Brown Bag Lunch Program	\$3,900
MID-HUDSON		
Grace Church, Middletown	Guild of St. Margaret Soup Kitchen	\$13,800
Grace Church, Middletown	R.E.N.T.	\$3,800
Grace Church, Middletown	Homebound Outreach Program	\$5,600
Grace Church, Port Jervis	Fed By Grace Food Pantry	\$7,000
Holy Cross Church, Kingston	St. Simon's Sitdown	\$5,600
St. Andrew's Church, Beacon	Dial-A-Van	\$7,700
St. George's Church, Newburgh	Food Pantry	\$2,700
St. John's Church, Kingston	Angel Food East	\$7,000
St. John's Church, Monticello	Caring Hands Food Pantry	\$9,400
Zion Church, Wappinger Falls	Food Pantry	\$6,400

BISHOPS' VISITATION SCHEDULE

MARCH 28 (PALM SUNDAY)

Bishop Sisk: Cathedral

Bishop Donovan:

St. Luke and St. Martin, Manhattan

APRIL 4 (EASTER DAY)

Bishop Sisk: Cathedral

Bishop Roskam: Cathedral

APRIL 11

Bishop Sisk: Intercession, Manhattan

Bishop Roskam:

All Angels', Manhattan

Bishop Donovan:

St. John's, New Rochelle

APRIL 18

Bishop Sisk: St. John's, Larchmont

Bishop Roskam:

St. Bartholomew's, Manhattan

APRIL 25

Bishop Sisk:

Morning: St. Mark's-in-the-Bowery;

Afternoon: Columbia University

Chaplaincy

Bishop Roskam:

Morning St. Mark's, Mount Kisco;

Afternoon: St. John's Pleasantville

Bishop Donovan: Trinity, Fishkill

TBA: Grace Church, City Island

MAY 2

Bishop Sisk: St. Thomas', Manhattan

Bishop Roskam:

Holy Trinity, 88th St., Manhattan

MAY 9

Bishop Sisk:

Christ the Redeemer, Pelham

Bishop Roskam: Grace, Manhattan

MAY 13 (ASCENSION DAY)

Bishop Sisk: Ascension, Staten Island

Bishop Roskam:

Ascension, Mount Vernon

Bishop Grein:

Transfiguration, Manhattan

MAY 16

Bishop Sisk: Heavenly Rest, Manhattan

Bishop Roskam: Christ's Church, Rye

Bishop Donovan:

Christ Church, Bronxville

Bishop St. John: Ascension, Manhattan

MAY 23

Bishop Roskam:

Morning: Trinity Wall Street;

Afternoon: Atonement, Bronx

MAY 30

Bishop Roskam: Trinity, Inwood

JUNE 6

Bishop Sisk: Grace, Middletown

Bishop Roskam:

St. Andrew's, New Paltz

Bishop Donovan: Grace, Nyack

TBA: St. Matthew's, Bedford

JUNE 13

Bishop Sisk: St. Philip's, Garrison

Bishop Roskam: St. Margaret's, Bronx

JUNE 20

Bishop Sisk: Good Shepherd, Granite

Spring

Bishop Roskam:

St. Andrew's, Poughkeepsie

WANT TO PLACE AN AD IN THE EPISCOPAL NEW YORKER?

As the official publication of the Episcopal Diocese of New York, *The Episcopal New Yorker* reaches more than 35,000 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.

Non-profit display rates (figure are per insertion)

Ad size	1 ad	2 ads
Full Page	\$1250	\$1125/insert
1/2 Page (7" x 10" horiz., 5" x 14" vert.)	\$700	\$630/insert
1/4 Page (5" x 5")	\$400	\$360/insert
1/8 Page (5" x 2.5")	\$195	\$175/insert

For-profit display rates (figure are per insertion)

Ad size	1 ad	2 ads
Full Page	\$2200	\$2000/insert
1/2 Page (7" x 10" horiz., 5" x 14" vert.)	\$1000	\$900/insert
1/4 Page (5" x 5")	\$485	\$435/insert
1/8 Page (5" x 2.5")	\$300	\$270/insert

Classified ads \$35

Sheet and envelope insertions available for an additional fee.

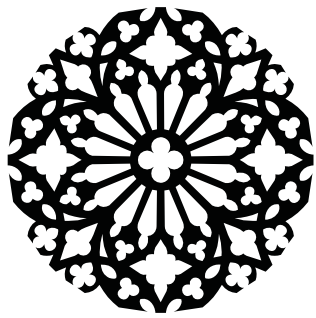
2010 ad deadlines:

April 31 for Summer issue; July 31 for Autumn issue; October 31 for Winter 2011 issue.

To submit an ad or to receive more information, contact the editor of *The Episcopal New Yorker* at: address: 1047 Amsterdam Ave., New York, NY 10025 Tel: 212-316-7520 e-mail: eny@diocesenyn.org.

Cathedral Calendar

MARCH - MAY 2010



The Cathedral Church of Saint John the Divine

For details of ongoing programs, tours and workshops at the Cathedral please visit www.stjohndivine.org.

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

SUNDAY SERVICES

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

DAILY SERVICES

Monday-Saturday

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

TICKETS AND RESERVATIONS

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

Your contributions make it possible for the Cathedral to offer the many programs listed below. Please fill out the enclosed envelope.

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

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

SELECTED PROGRAMS AND SERVICES:

MARCH

Manhattan School of Music Symphony Orchestra and Symphonic Chorus: Mahler's Symphony No. 9
Thursday, March 25, 7:30 pm
Please visit www.stjohndivine.org for ticket information.

HOLY WEEK AND EASTER

Palm Sunday
Sunday, March 28
8 am, Palm Sunday Liturgy (said)
9 am, Palm Sunday Liturgy with Music
11 am, Choral Eucharist and Palm Procession
4 pm, Choral Evensong

Holy Eucharist with Music for Meditation
Monday, March 29; Tuesday, March 30; and Wednesday, March 31, 7 pm
This Service is in addition to the regularly scheduled daily services.

Maundy Thursday
Thursday, April 1
7 pm, The Institution of the Lord's Supper with Mandatum and Sermon
12 am, Vigil is kept through the night at the Altar of Repose
These Services are in place of the regularly scheduled daily services.

Good Friday
Friday, April 2
12 pm, The Good Friday Liturgy and Veneration of the Cross
2 pm, Stations of the Cross
7 pm, Contemporary Music Meditations on Holy Week
These Services are in place of the regularly scheduled daily services.

Holy Saturday
Saturday, April 3
7 pm, The Great Vigil of Easter and Choral Eucharist
This Service is in place of the regularly scheduled daily services.

Easter Day
Sunday, April 4
8 am, Holy Eucharist (said)
11 am, Festival Eucharist of Easter
(Please visit www.stjohndivine.org for reserved seating pass information.)
4 pm, Choral Eucharist

APRIL

Annual Reading of Dante Alighieri's Inferno

Thursday, April 1, 9 pm
Poets and translators come together to read selections from Dante's Inferno.

Blessing of the Bicycles
Saturday, April 10, 9:30 am

Medieval Arts Children's Workshop
Saturday, April 10, 10 am - 12 pm
In this signature workshop, children carve a block of limestone; create medieval illuminated letters; design gargoyles; weave; and more! Recommended for ages 4 and up. Tickets: \$6 per child, with accompanying adult.

Spotlight Tour
The Urban Cathedral: Spotlight on the Middle Ages
Saturday, April 10, 1 - 2 pm
What does the Cathedral share with the great medieval cathedrals of Europe? How does it depart from that tradition? The Urban Cathedral is a tour of architecture and stained glass that focuses on the Cathedral's unique blend of modern New York and medieval Europe. Led by Senior Cathedral Guide John Simko.

Spotlight Tour
Angels and Archangels: Spotlight on Angelic Images
Sunday, April 11, 2 - 3 pm
Discover images of angels in the Cathedral's glass and stone. Learn about the role of angels in the Hebrew, Christian, and Islamic scriptures, the angelic hierarchy, and how to identify angels by their field marks. The tour concludes with an ascent to the triforium for a birds-eye view of the breathtaking Archangels Window. Binoculars recommended. Led by Senior Cathedral Guide Tom Fedorek.

The Great Organ: It's Sunday
Sunday, April 11, 5:15 pm
Edward Landin, Organist, Yardley United Methodist Church, Yardley, Pennsylvania

THE GREAT ORGAN: GREAT ARTISTS
The second part of this series of six one-of-a-kind concerts, pairing one of the most extraordinary organs in the world with world-renowned organists. Tickets are \$20 for general admission. Patron tickets are \$50.

Peter Conte
Tuesday, April 13, 7:30 pm

Thierry Escaich
Tuesday, April 20, 7:30 pm

Daniel Roth
Tuesday, April 27, 7:30 pm

The Great Organ: It's Sunday
Sunday, April 18, 5:15 pm
David Lamb, Director of Music and Organist, First United Methodist Church, Columbus, Indiana

Children's Workshop
Nature in the Cathedral: An Ecological Workshop
Saturday, April 24, 10 am - 12 pm
Children and their families can celebrate Earth Day and the return of spring with a special tour of the Cathedral examining plants in glass and stone. After the tour, participants will continue to the workshop to sculpt living plants, create "seed superheroes," and illustrate their own book of plants, while learning about the basic needs of plants.

Recommended for ages 4 and up.
Tickets: \$8 per child, with accompanying adult.

Spotlight Tour
The Green Cathedral: Spotlight on the Environment
Saturday, April 24, 1 - 2 pm
Come celebrate Earth Day at the Cathedral by exploring its architectural and sculptural roots in the medieval garden. Learn how the Cathedral has engaged with the environmental movement by presenting the "Fate of the Earth," a salt marsh, and even a bio-shelter. Led by Cathedral Educator Kevin Blum.

American Classical Orchestra with the Cathedral Choir of Girls, Boys and Adults; the Choir of Trinity, New Haven; and the Choir of Trinity, Princeton: Beethoven's Symphony No. 9 and Handel's Coronation Anthems
Saturday, April 24, 7:30 pm
Pre-concert lecture, 7 pm
Tickets: \$35, \$50, and \$75

Earth Day Celebration
Sunday, April 25
9 am and 11 am, Guest preacher will be The Reverend Fletcher Harper. The 11 am Service will be followed by a lunchtime forum with Fletcher Harper in conversation with theologian Erin Lothes Biviano, Ph.D.
4 pm, Evensong with homily by Dr. Lothes Biviano

The Great Organ: It's Sunday
Sunday, April 25, 5:15 pm
Maxine Thevenot, Associate Organist-Choir Director, Cathedral of St. John, Albuquerque, New Mexico

MAY

Spotlight Tour
Brilliant Walls of Light: Spotlight on Cathedral Windows
Saturday, May 1, 1 - 2 pm
Each window contains a unique style of stained glass. Explore the beautiful narrative and geometric windows by English and American firms and view the memorial to a stained glass artist. Binoculars are suggested. Led by Senior Cathedral Guide John Simko.

Spotlight Tour
Signs and Symbols: Spotlight on Symbolism
Sunday, May 2, 2 - 3 pm
Led by Senior Cathedral Guide Becca Earley.

The Great Organ: It's Sunday
Sunday, May 2, 5:15 pm
Ben Woodward, Director of Music, St. John's Church, Fulham, England

Children's Workshop
Kids Cathedral
Thursdays, May 6, 13, 20, 27, 10:30 - 11:30 am
A series of one-hour programs designed for young ones and their caregivers to explore the shapes, colors and patterns found at the Cathedral. Through hands-on activities, arts and crafts and stories, children observe architecture, stained glass, and art and then create their own pieces to take home. Recommended for ages 2-4. Space is limited to 10 children per session, and reservations are recommended.
Tickets: \$10 per class, with accompanying adult.

Children's Workshop
Glowing Glass: A Children's Stained Glass Workshop
Saturday, May 8, 10 am - 12 pm

Children and their families will explore the shapes, colors, patterns, and stories in the Cathedral's beautiful stained glass. The program begins with a tour of the Cathedral's colorful windows, searching for diamonds and flowers, athletes and knights. Children will then make their own stained glass windows by designing patterns with shapes and colors, creating picture stories, and discovering the complexity of primary and secondary colors in painting their own Rose Windows. Recommended for ages 4 and up.
Tickets: \$8 per child, with accompanying adult.

The Great Organ: It's Sunday
Sunday, May 9, 5:15 pm
HyeHyun Sung, Graduate Organ Performance Major, Yale Institute of Sacred Music, New Haven, Connecticut

Spotlight Tour
Secrets of St. John the Divine: Spotlight on Hidden Images
Saturday, May 15, 1 - 2 pm
A stripper in a stained glass window? A maze of tunnels beneath the crypt? Explore hidden images that visitors almost always overlook as you learn about the Cathedral's fascinating history and discover the truth behind its urban legends. Led by Senior Cathedral Guide Tom Fedorek.

The Great Organ: It's Sunday
Sunday, May 16, 5:15 pm
Stephen Buzard, Organ Scholar, Trinity Episcopal Church, Princeton, New Jersey

The Loseling Monks: Sand Mandala
The Loseling Monks will create a Sand Mandala in the chapel of St. Boniface
Monday, May 17 through Sunday, May 23

Medieval Arts Children's Workshop
Saturday, May 22, 10 am - 12 pm
Recommended for ages 4 and up.
Tickets: \$6 per child, with accompanying adult.

Voices from the Pulpit: His Holiness the Dalai Lama
Sunday, May 23, 2 pm
His Holiness will be joined by Cathedral Dean James Kowalski and three special guests to discuss kinship. Please visit www.stjohndivine.org for additional information.

The Great Organ: It's Sunday
Sunday, May 23, 5:15 pm
Michael Shake, Organist, Highland Park Presbyterian Church, Dallas, Texas

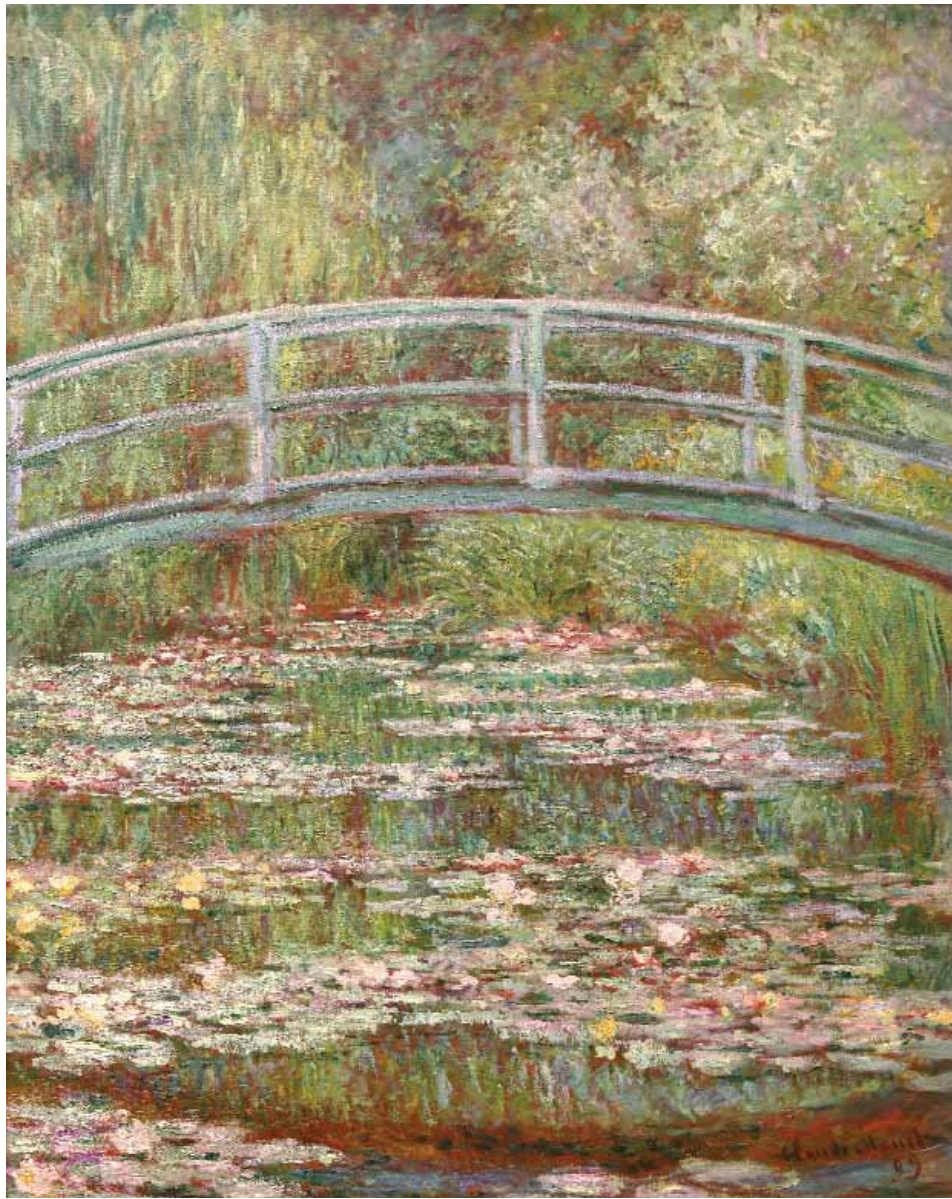
Spotlight Tour
Signs and Symbols: Spotlight on Symbolism
Sunday, May 30, 2 - 3 pm
Led by Senior Cathedral Guide Becca Earley.

The Great Organ: It's Sunday
Sunday, May 30, 5:15 pm
Daniel Beckwith, Assistant Professor and Director of the Opera Program, Westminster Choir College, Princeton, New Jersey (Former Assistant Organist at the Cathedral!)

New York Philharmonic Memorial Day Concert
Monday, May 31, 8 pm
Celebrate the beginning of summer with this annual gift of free music.
Major sponsorship of this Concert is provided by the Anna-Maria and Stephen Kellen Foundation and the New York City Department of Cultural Affairs.

The Spiritual World of Monet's Water Lilies

By Stephanie Cowell



Bridge Over a Pond of Water Lilies, Claude Monet, 1899.

They shimmer and shift on the canvases in museums all over the world, these strange, exotic water lilies: the clouds reflect in the water, the ends of the willow branches dabble on the surface and we are out of time and in time, out of the world and in it. Earth reflects heaven, heaven reflects earth. The paintings are intensely spiritual in nature yet they were created by a man who was a professed atheist.

I was very startled when I first learned that.

For almost all his life, Claude Monet stalked light in air and water. He said, "I am chasing a dream. I want the unattainable. Other artists paint a bridge, a house, a boat; and that's the end. They're finished. I want to paint the air which surrounds the bridge, the house, the boat, the beauty of the air in which these objects are located, and that is nothing short of impossible. If only I could satisfy myself with what is possible!"

Monet is known to the world as the old man in his vast gardens, white bearded, patriarchal and standing on his Japanese bridge. But who was he years before that? How did his life begin? What made him believe what he did and what he did not?

He was born in Paris in 1840 to a good family and when he was young, moved to Le Havre where his father entered a prosperous business of ship chandlers, or suppliers of groceries and other things for boats and ships in that busy French port. A sensitive boy, he learned to mock to defend himself (likely against his father who disapproved of his laziness) and began to draw caricatures as an adolescent, making a lot of money from them. But at the age of seventeen he lost his beloved, artistic mother and also opened his heart to landscape painting. Light became his deity.

For nearly thirty years he struggled to make sufficient money from his art. During that time he fell in love with an upper class girl called Camille who bore him two sons; they lived together in great financial instability, sometimes not knowing where they would sleep or what they would eat. At her tragic death, he entered into a relationship with a woman who had six children and somehow found

the money to rent the pink stucco house in the small town of Giverny in Normandy. By the time he got around to making the water lily pond, he owned the property. It became an obsession and he sank every franc he could into it. For thirty years he painted the pond and the trees and the Japanese bridge. There he completed his last great garden panels which hang today in the Paris Orangerie.

After his death in 1926, the great gardens fell into disrepair. By the time his surviving son also passed away forty years later, the Giverny gardens and house were in ruins. Rats overran the gardens, roofs had collapsed and three great trees grew in the main studio. Taken over by the Academie des Beaux-Arts, they were restored with loving care. The curators expected a few thousand people a season; now half a million come each year. I can feel the ghost of the old painter muttering, "Don't step in the flowerbeds!"

Why did Claude Monet not believe in God? Perhaps it was the intellectual stance of the time, though both his friend Cézanne and his friend and art dealer Durand-Ruel were devout, as was his second wife. I sometimes wonder if it was because he felt so desperate and deserted by everyone in his long struggle to have his work recognized. Perhaps he mistook the cold shoulder of the world for the cold shoulder of heaven. He might have felt that if his prayers weren't answered, then maybe there was no one to hear them. Maybe clouds were just clouds and water just water. Yet there is such a wistfulness in his work, one wonders. Perhaps his paintbrush knew more than he did.

My late beloved mentor Madeleine L'Engle used to say that often when God wants something done, He chooses the most unlikely candidate around to do it. So is it possible to do God's work in the world while denying His existence? It is wonderful when we do feel His presence, because then we can never be alone. But sometimes even if we don't, He chooses us.

Cowell is the author of Claude & Camille: A Novel of Claude Monet which will be published early April by Crown. She is a member at St. Ignatius of Antioch, Manhattan.