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THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

SPRING 2011



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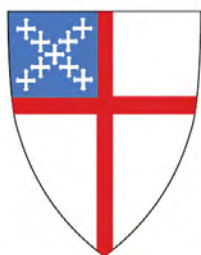
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Fifteen Years On

2011 marks the 15th Anniversary of Bishop Roskam's consecration as our Bishop Suffragan, and at the last Diocesan Convention she announced her retirement at the end of this year. She spoke recently with the editor of the ENY.

As a father of two girls, the vital need to improve the position of women in the world is clear to me in a way that it once was not...

...Having daughters has made many a man into a feminist!

Even so, I'd say that I'm semi-detached from

it. What more could be done to get the point into men's heads?

One thing that men need to do, to get the point in a more visceral way, is to make sure there are women in the rooms where decisions are made. It isn't so much about power as *(continued on page 14)*

THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE
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The Movement of the Holy Spirit

By the Rt. Rev. Mark S. Sisk



The Rt. Rev. Mark S. Sisk

Articles in this issue of the Episcopal New Yorker will feature the remarkable work, sacrifice and contribution of women to the life of the Church, past, present and future.

For my part I find it almost incomprehensible to remember that when I graduated from seminary in 1967 (not all that long ago), there were no women students (women were allowed in the refectory [dining hall] one evening a week). Within this all male bastion the very topic of women's ordination had, to my recollection, scarcely been mentioned, to say nothing of ever having been seriously discussed. This should be of little surprise: There was only one woman on the seminary faculty, and there were no women on vestries in most dioceses, no women as deputies to diocesan conventions and certainly no women deputies to General Convention. The net result of the absence of any voice to the contrary made it all seem quite natural, to men.

How things have changed, and changed for the better!

I simply cannot imagine our Church without women involved in every dimension of our life and work. The truth, of course, is that the current full engagement of women in our Church amounts to the rightful public recognition of the long-standing contribution that women have made to the life of our community of faith. As readers will discover, if they don't already know it, some of the most important and influential work that the Episcopal Church has ever undertaken has been inspired and led by women.

It is understandable, when thinking about the ministry of women in the life of the Episcopal Church, that attention be focused on the ordination of women. As important as that has been, it is well worth remembering that until startlingly recently, women were not allowed even to be members of most important committees of the Church, and yet were the backbone of most parish churches.

The ordination of women to the three orders of ordained ministry is, I am utterly convinced, nothing less than evidence of the power and movement of the Holy Spirit in our midst. It represents the rediscovery of the profound insight that we all have been baptized into the life of the Living Lord.

For those who do not remember those early years when women were first ordained in this Church, it is worth being reminded of the boldness of our Church in making that decision, as well as the courage of those first ordinands. It is simply remarkable to see the richness of the harvest that has come from that boldness and that courage.

This is a story of so much good news: the Holy Spirit is renewing the life of the community of faith, and the reassurance that ours is a community of faith that actually does trust the Spirit to guide us into all truth.

I feel so privileged to be a member of such a Church. The articles that follow will point to the rich heritage that is ours. Enjoy.

God Bless You,

+ Mark

El Movimiento del Espíritu Santo

Por la Reverendísimo Obispo Mark S. Sisk

Los artículos de esta edición del Episcopal New Yorker destacarán el extraordinario trabajo, sacrificio y contribución de las mujeres a la vida de la iglesia en el pasado, el presente y el futuro.

Personalmente, me parece casi inconcebible recordar que cuando me gradué en el seminario en 1967 (no hace mucho tiempo de esto), no habían estudiantes mujeres (a las mujeres se les permitía estar en el refectorio [comedor] una noche a la semana). En toda esta fortaleza masculina el tema especial de la ordenación de las mujeres, hasta donde me acuerdo, escasamente había sido mencionado, por no decir que nunca se había discutido seriamente. Esto debería ser poco sorprendente: solo había una mujer en el profesorado del seminario, no había mujeres en las juntas parroquiales de la mayoría de las diócesis, no había mujeres delegadas a la convención diocesana y por supuesto, no había mujeres delegadas a la Convención General. El resultado neto de la ausencia de alguna voz contraria hacia que, para los hombres, todo pareciese bastante natural.

¡Como han cambiado las cosas y han cambiado para bien!

Yo simplemente no me puedo imaginar nuestra Iglesia sin incluir mujeres en cada aspecto de nuestra vida y trabajo. La verdad es, por supuesto, que el número actual de mujeres comprometidas en nuestra Iglesia se equipara con el correspondiente reconocimiento público a la contribución de larga data, que las mujeres han hecho a la vida de nuestra comunidad de fe. Tal como los lectores descubrirán, si ya no lo sabían, algunos de los mas importantes e influyentes trabajos que la Iglesia Episcopal ha emprendido alguna vez, han sido inspirados y liderados por las mujeres.

Cuando se piensa acerca del ministerio de las mujeres en la Iglesia Episcopal, es lógico que (continuado en la paginacion 27)

THE EPISCOPAL CHURCH



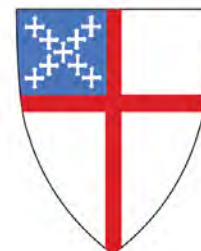
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What’s Been Done, What’s Still to Come

The Committee to Elect a Bishop has been busy on behalf of us all. Here’s an update on their progress so far, and what to expect going forward.

Following the call by Bishop Sisk for the election of a bishop coadjutor at an election to be held this coming October 29, a Committee to Elect a Bishop was formed in accordance with the diocesan canons. The members of the committee are the Rev. Carlye J. Hughes, co-chair, Canon Michael J. McPherson, co-chair, the Rev. Terence L. Elsberry, the Rev. Judith Ferguson, the Rev. Matthew Hoxsie Mead, Margaret L. Shields, Esq., Dr. Philip Blake Spivey, the Rev. Thomas N. Synan and George J. Wade, Esq.

What has the committee done so far?

On January 11, the committee wrote asking Episcopalians in the diocese to prayerfully consider three questions over the following two weeks and to submit their responses to the committee. These questions were:

- 1. What spiritual characteristics do you want the next Bishop of New York to have?
- 2. What special skill set, talents and qualities does the next Bishop of New York need?
- 3. What should be the three most important priorities to the next Bishop of New York?

Please Note: The Committee is still actively seeking answers from congregations to these questions. All responses received will have a direct impact on its evaluations of applications and interviews.

On February 1, the committee issued a letter calling for the submission of names of proposed candidates. The letter also included a timeline—of which an amended version is shown here—and prayers for use in liturgy and personal devotions to “unite our common desire for God to guide us as we seek the next Bishop of New York.”

On March 3, after reflecting on the responses it received to the questions asked on January 11, the committee published the document “Whom Do We Seek?” reproduced on this page. At that time it also extended the deadline for nominations from the originally announced March 15 to March 31, and adjusted the remainder of the timeline where necessary.

What happens next?

On April 1, the committee will send out an information package and response materials to all nominees, who must return the completed response package by April 30. Following this, from May through July, the committee will make site visits and conduct interviews with nominees. It will then, on August 29, issue a final report recommending up to five candidates. During the course of October, meetings with the final nominees will be held around the diocese.

Whom do we seek?

It is challenging to summarize the Diocese of New York in a few words or statements. Who are we? We are a diverse group of people, who come from just about every kind of family, language, people, and nation. On any given Sunday our prayers ascend to God in a multitude of languages, and we span the spectrum of theological, spiritual, racial, economic, sexual, and political viewpoints, to name but a few. It is our belief that one of the greatest gifts of this diocese is its diversity. We may not always be of one mind, but we are of one body – the Body of Christ. We sometimes may agree to disagree, but we will always gather together as sisters and brothers in Christ around the Lord’s Table. We represent a wide anthology of the faithful and together with God’s help we seek a faithful pastor, who will care for us and equip us for our ministries.

BISHOP SEARCH TIMELINE

January 29	Committee Retreat with the Rev. Canon Richard Calloway, Search Consultant
February 1	Publish Call for Proposed Candidates
March 31	Proposal Period Closes at 5:00 PM
April 1	Diocesan Information Packet & Response Materials sent
April 30	Deadline for returning Response Materials
May – July	Site visits and Interviews
August 29	Final Committee Report sent to diocese
October tk	Regional Meetings with Final Nominees
October 29	Coadjutor Election

Updates to the timeline will be communicated via the website and online news.

We seek a bishop who lives out, by word and example, the Good News of Jesus Christ in all aspects of his or her life.

In seeking guidance from a wide variety of people within the diocese, repeatedly we heard a desire for a bishop who truly loves the Church. There is a difference between having a love for humanity and actually loving people, and this diocese seeks the latter. We seek a bishop whose prayer life and spirituality are integrated into everything he or she does and that others can easily witness and want to emulate. The bishop should have an articulated rule of life. Given our diversity, we seek a bishop who is comfortable with all kinds of people; someone who strives to see the face of Jesus Christ in every person she or he meets. We want a bishop who has a joyful heart, a youthful spirit, a balanced lifestyle, and a healthy sense of humor, who discerns this office as a true calling and not just a job promotion.

We seek a bishop with a prophetic voice who can articulate the Christian faith for the 21st century.

We seek a bishop who is grounded in the teachings and life of Christ. The Bishop of New York has a pulpit that can be used to reach beyond church walls and across many boundaries. There is a continuing need in the greater New York area for a public Episcopal voice. We seek a bishop who is an excellent preacher, writer, and confident public spokesperson, and who will use these gifts to inspire not just the churchgoing population but also those outside the Church who may be seeking and yearning to experience God. We seek a bishop who will speak out emphatically against social and economic injustice. It is our prayer that the bishop will have the courage to tell us what we need to hear rather than what we want to hear. This may be especially true in the context of the global Anglican Communion. We seek a bishop who will confidently speak on our behalf, strive to maintain the bonds of affection that sustain us, and know the difference between unity and uniformity, always striving for the former even when the latter eludes us.

A SPANISH TRANSLATION

of Whom do We Seek?, A Quién Buscamos, is available on the diocesan website. Go to www.dioceseny.org and roll your mouse over "The Diocese" at the left of the top menu. The link is 4 down from the top left on the menu that then appears.

We seek a bishop who desires not to be served, but to serve, and who will be to all a faithful pastor and a true steward of the faith, unity, and practices of the Church.

From the responses to our survey, the next bishop must be progressive, orthodox, and conservative, which at first blush may sound like we are looking for a miracle. We are not hoping for a miracle, but we are praying for a person who can rise to the challenges of this time and place. We are living in a post-9/11 world, and the stresses and strains of that tragic event are still reverberating in this diocese, our nation, and the world. Looking back over the last 10 years, we see how divided our culture, our Church, and even the Christian faith have become. By many accounts, our society is as fractious as anyone can remember in modern times. And sadly, a spirit of intolerance for divergent points of view is growing. We have been blessed in having a bishop who is a bridge-builder. We seek a bishop who is secure in her or his faith, beliefs, and practices, who can engage others in theirs, whether they self-identify as progressive, orthodox, or conservative. We want a bishop whose theology is Christ-centered and grounded in the ever-sustaining creeds of the Church. The religious life of the greater New York area is also extremely diverse, and sadly this region's commendable religious tolerance and acceptance of a variety of faiths and creeds are challenged both from within and outside. For example, New York became the unwanted focus of a global debate on whether an Islamic Cultural Center should be built in lower Manhattan. We want a bishop who is not just ecumenically sensitive, but someone who will continue to participate in and lead the ecumenical and interfaith movements, debates, and conversations in New York.

We seek a bishop who desires not to be served, but to serve, and who will be to all a faithful pastor and a true steward of the faith, unity, and practices of the Church.

Throughout the diocese we are blessed with extraordinary leadership, both clergy and lay, who tirelessly shepherd the flock of Christ. If shepherds, however, are not fed, they will eat the sheep. We seek a bishop who will be a caring and accessible pastor to the clergy and someone who will also inspire and empower the laity. We would like a bishop who knows and cares for his or her clergy, someone who is approachable. It may not be possible to have a personal relationship with everyone, but we would like the bishop to foster an atmosphere in which all the clergy can feel they have someone to turn to for guidance, support, inspiration, and advice. We would like a bishop who has experience in, and a deep understanding of, parish life. We seek a bishop who has an appreciation for congregations of all sizes – large, small, and everything in between. It would be helpful if the bishop can converse in Spanish or is willing to learn, as cross-cultural literacy is essential. The bishop must be a genuine and an empathic listener, who leads with compassion and follows with patience. In times of turmoil, we want a bishop who is ready to step into the breach and who will strive for reconciliation, with a heart for justice.



We seek a bishop who is a skilled administrator and a strategic planner who will lead us boldly into the 21st century.

Almost 20 years ago, the diocese made significant strides in organizational and financial restructuring. The decisions that were made were appropriate for then; however, times have changed and so has this diocese. Since 2007 we have been living through the worst financial crisis since the Great Depression, the effects of which are still unfolding. Around the world, financial institutions have collapsed, businesses have failed, and governments have faced bankruptcy. Throughout the diocese, people are suffering, having lost their jobs, their homes, and their savings, not to mention the impact this crisis has had on them spiritually, emotionally, physically, and psychologically. In many and untold ways, the Church has risen to the challenges of these times, but unfortunately the Church has not been immune from the ravages of this crisis. We seek a bishop who will continue the reexamination of the structure and finances of this diocese that has already begun, so that we can meet the needs of the present and prepare ourselves for the future. An assessment of the diocese's strengths and weaknesses must be made and the development of a strategic plan is vital

for the ongoing health of this diocese. Plain and simple: the world has changed dramatically and so must the Church. A fresh look at the administrative functions of the diocese and how they are organized and funded is necessary. There is a pressing need to develop a vision for the mission and future of the Church. It is our hope to find a bishop whose solutions for the diocese will be more creative and visionary than simply closing parishes. While we want a bishop who has experience in finance and management, we seek a bishop who will not shrink the diocese simply for fiscal expediency, but shrink redundancies and unessential expenses from the top down. We believe a healthy diocese will grow for the sake of the Gospel.

With great and prayerful anticipation, we wait for the bishop that God is calling for us.

Are you the one, or are we waiting for someone else? We are seeking and hoping for a lot in our next bishop, because not only is the harvest plentiful, so are the demands. We recognize that no one may already have all the skills, talents, and gifts necessary. A substantial portion of the office of the bishop comes with on-the-job experience. We seek a bishop who is flexible and who is open to change. We seek the one who will grow into the bishop this diocese needs.

PRAYERS OF DISCERNMENT FOR THE SEARCH & ELECTION OF THE XVI BISHOP OF NEW YORK

may be found in downloadable form on the diocesan website. Go to www.dioceseny.org, then click on "BISHOP COADJUTOR SEARCH" to the left of the home page, and select the document (in pdf or MS Word format) in the right-hand column of the following page.

Japan—How to Help

On March 15, following the earthquake and tsunami that devastated parts of Japan on March 11, Bishop Sisk sent out the following message to the people of the Diocese of New York, outlining ways in which they could respond to the disaster.

Dear Friends,

Since Friday we all have watched scenes of unspeakable horror in north-eastern Japan in the wake of the earthquake and tsunami. Though the extent of the devastation is still unfolding, it seems clear that thousands have died, millions are displaced, and the infrastructure of an entire region of the country will have to be rebuilt.

In times of great natural disaster it is difficult to know how best to help, but here are some suggestions for response:

- Episcopal Relief and Development has established a Japan Earthquake Response Fund which will support rescue and relief efforts through Nippon Sei Ko Kai, the Anglican province of Japan. Read details about their efforts at <http://www.er-d.org/JapanEarthquakeTsunamiMar2011>
- Donations may be made through the Episcopal Diocese of New York
 - o By credit card on our website - please go to www.dioceseny.org, then click on the “Support the Church” button to the right of the screen, and type “Japan Relief” in the description box before making your payment.
 - o By sending a check to the diocesan offices at 1047 Amsterdam Avenue, New York, NY 10025. (Please make your check payable to “Episcopal Diocese of New York” and note “Japan” in the memo line.)

Funds collected through the Episcopal Diocese of New York will be distributed in consultation with the Diocese’s Metropolitan Japanese Ministry with the two-fold goal of providing relief and building relationships with the Church in Japan.

Above all, please keep the people of Japan in your prayers during this time of enormous need. In a statement following the earthquake, The Most Reverend Nathaniel Makoto Uematsu, Archbishop of Nippon Sei Ko Kai, reminds us, “Prayer has power. I hope and request that you pray for the people who are affected, for those who have died and for their families. Pray for the people involved with the rescue efforts, and in particular pray for Tohoku and Kita Kanto dioceses and their priests and parishioners during this time of Lent.” I trust you will join me in remembering the people of Japan in your prayers throughout this holy season.

Faithfully yours,
+Mark
The Rt. Rev. Mark S. Sisk

Christ Church, Poughkeepsie Concert Raises \$6,000+

Over 350 attendees, singers and concert goers crowded into Christ Church Saturday March 19 for a concert to raise money for relief efforts in Japan, exhausting the church’s supply of folding chairs until the Saturday Night Sobriety AA group offered to hold their meeting standing up. The program, presented by the Christ Church choir, singers from the community and a 20-piece orchestra, included a world premier of a Wind Octet by Jonathan Russell and culminated in Mozart’s Requiem. The following Sunday morning, concert donations and parish contributions at that day’s service amounted to over \$6,000, which will be divided between the American Red Cross and Episcopal Relief and Development.

Christchurch, New Zealand Memorial at Good Shepherd

On Friday, March 11, as news of the horrific earthquake in Japan was reaching New York, the Church of the Good Shepherd in Manhattan hosted a service of remembrance for the victims of the earlier catastrophe in Christchurch, New Zealand. It was attended, along with New Zealanders resident in New York and others passing through, by members of the New Zealand and other countries’ diplomatic corps. The service, which included a two minute silence for the earthquake’s victims, was called to open by a mihi—greetings in Maori—followed by the haunting strains of a welcoming Karanga. Among those who spoke were U.N. Secretary General Ban Ki-Moon and Sir Geoffrey Palmer, former Prime Minister of New Zealand. New Zealand native the Rev. Dr. Storm Swain delivered the homily, Assistant Bishop Smith gave the blessing, and the Rev. Erika Meyer, rector of the Church of the Good Shepherd, officiated. A reception that replicated morning coffee in New Zealand was held after the conclusion of the service, with home-baked New Zealand foods which made those gathered feel much at home.

THE ANGLICAN CHURCH IN JAPAN (NIPPON SEI KO KAI)

In 1859, the American Episcopal Church sent two missionaries to Japan, followed some years later by representatives of the Church of England and the Church of Canada. The first Anglican Synod occurred in 1887. The first Japanese bishops were consecrated in 1923. The Church remained underground during World War II and assumed all Church leadership after the war. Sei Ko Kai Shumbun, the Church monthly, is augmented by Nippon Sei Ko Kai, published in English.

87 YEARS AGO

When the last great earthquake hit Tokyo area in 1923, the Diocese of New York responded so generously that Emperor Hirohito sent two beautiful and monumental vases to the diocese as a token of appreciation. Those vases remain in the Cathedral to this day.

Merciful God, in your hands are the caverns of the earth and the heights of the hills: our times also are in your hands. Hear our prayers for those suffering in the aftermath of the earthquake and tsunami in Japan; soothe those in distress; watch over those trapped and hoping for rescue; comfort the bereaved; strengthen those who labor to help others, lift up those who cannot help themselves; and in every danger be their very present help by the power of your Holy Spirit; we pray in Jesus’ name. Amen.

- Prayer written by The Rev. Jennifer Phillips, Kingston, RI

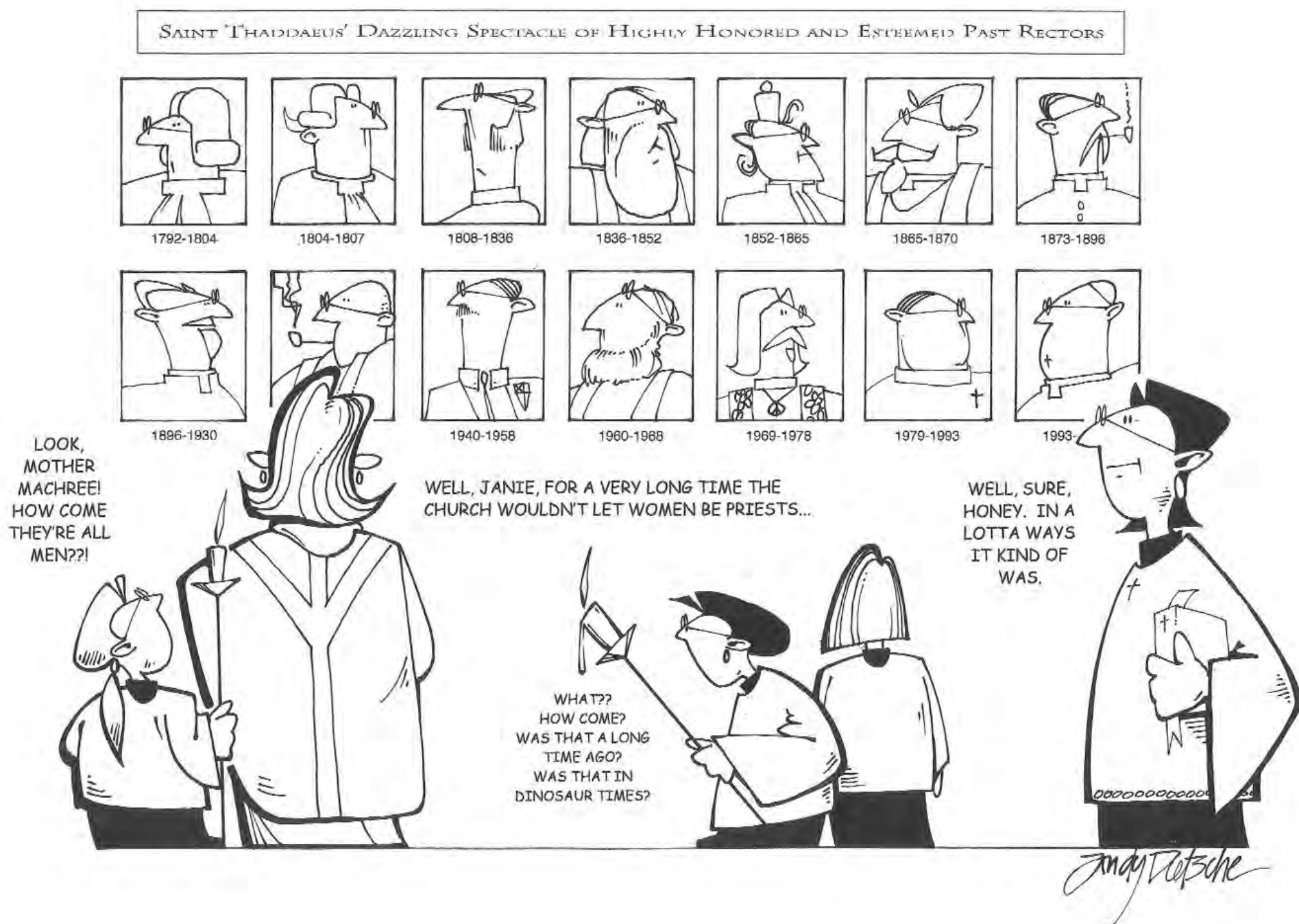
Women in the Church Issue

Guest Editor—Bishop Roskam

Nothing fixes the mind more firmly on the scale of women's contribution to the life of the Church and the world, and of the changes that still need to be made to bring women out of poverty and oppression, than trying to do these topics justice in a few short pages. In the days running up to the completion of this issue, the dismal level of our omissions became more and more apparent. Throughout our diocese's parishes, and its organizations such as Episcopal Church Women, the Girls' Friendly Society and the Altar Guild, there are women, lay and ordained, young and old, who do amazing things in God's name on a daily basis, without pausing to reflect on how

extraordinary they are (for that matter, they do not see themselves as extraordinary).

Those women's stories could fill the *Episcopal New Yorker* countless times over, but they are not, for the most part, what you will find in this issue. Instead, we mostly focus here on the broader questions—questions about the status of women in church and society, here and overseas. These topics are themselves large enough to use up many acres of newsprint, but we had to settle for a couple of dozen pages. We hope you enjoy what is here, and do not miss too much what is not.



Global Women Share Wisdom in New York

By Lauren Salminen

This February, three women associated with our diocese's Global Women's Fund (GWF) came to New York as official delegates from their Provinces to the annual conference of the United Nations Commission on the Status of Women (UNCSW), while another GWF recipient attended the first week of parallel events and those sponsored by AWE (Anglican Women's Empowerment). Every year the Anglican Church sends one of the largest delegations to UNSCW, members of which participate in a hectic two weeks of meetings.

On Feb 24, all four of these exceptional women were present at a "Meet Our Global Women" reception, where they had the chance to meet with current GWF donors and others interested in GWF's mission. Over the course of the evening, each of them shared her unique voice, and each in her different way transcended the obstacle of a foreign language to speak powerfully and with grace about the path she had taken, her hopes for the future, her impressions of UNSCW, and how the Global Women's Fund had helped her towards realizing them. "With education we can make a difference," Marie Carmel Chery, a fourth-year seminarian in Haiti, told her audience, "After hearing many people talking [at UNSCW]... I am more comfortable to talk [myself] in my country to help women and young girls."

"I heard a very nice quote during the sessions," said the Rev. Alyse Sibaen, a priest from the Philippines whom the GWF currently supports in her studies at Virginia Theological Seminary. "Educate a woman and you educate the whole village.' I believe this to be true... Most of the time, lack of education or no education at all prevents a woman from attaining her highest potential." The Rev. Tumaini Sarakikya, who was ordained by the Rt. Rev. Mdimi Mhogolo (himself a good friend of the Diocese of New York through the Carpenter's Kids), and is now a parish priest in Mhogolo's Diocese of Central Tanganyika, Tanzania, left her home country for the first time to travel to New York. Unusually, she had a passport ready when she received the invitation. When asked why, she replied "When you have hope, you prepare." The fourth beneficiary present was Rose Mpango, a student of micro-finance at Nyack College who has, she told the guests at the reception, concrete plans for spreading the effects of GWF sponsorship: On completing her MBA she intends to return to Western Tanzania and develop a microfinance bank, with emphasis in rural areas.

The Global Women of EDNY are preparing for a future led by the hand of God. They await their calling, now armed with knowledge they are ready to impart to others. Having an education has only strengthened their resolve that they will be prepared for whatever God calls them to do.

Salminen is program coordinator, office of the Bishop Suffragan.



GWF BOARD MEMBERS AND RECIPIENTS

From Left to Right – Back row: Marie Carmel Chery, the Rev. Tumaini Sarakikya – GWF Recipients; Margaret Cash, Ruth Anne Cary, Kathi Watts Grossman, Yvonne O'Neal, Mary White, MD – GWF Board Members, and Lauren Salminen – GWF Program Coordinator; Mrs. Irene Mhogolo – The Diocese of Central Tanganyika, Tanzania; Front Row: The Rev. Evanilza Louriero – UNSCW Delegate, Diocese of Recife, Brazil; The Rt. Rev. Catherine S. Roskam – Bishop Suffragan, Episcopal Diocese of New York; The Rev. Alyse Sibaen and Rose Mpango – GWF Recipients; GWF Board Members not pictured: The Rev. Theodora Brooks, Maureen Fonseca, Ph.D. and Johanna Shafer.

Photo: Nicholas Richardson

WHAT IS THE GLOBAL WOMEN'S FUND?

The UN Development Program states, "Women's empowerment helps raise economic productivity and reduce infant mortality. It contributes to improved health and nutrition. It increases the chances of education for the next generation."

The Global Women's Fund (GWF) of the Episcopal Diocese of NY was called to action by Bishop Roskam in 2004 as a response of the Diocese of New York to United Nations Millennium Development Goal #3: Promote gender equality and empower women. The fund, which is overseen by an outstanding group of New York women, strives to effect positive change by educating Anglican women in order to support and enable their ministries in local communities.

"Our Global Women's Fund is extremely efficient," said program coordinator Lauren Salminen when asked what made the Global Women's Fund such a powerful means of supporting women within the Anglican Communion. "It can help its beneficiaries realize their goals by making use of already established Anglican networks around the world. These networks make it easy to select women, mentor women, and transfer funds—and it means we have no overhead costs to cover out of donations and 100% of contributions are used for the education of women. What's more," she pointed out, "the education these women receive is intended ultimately to help all women in their local community regardless of their religious affiliation. Most churches in the Anglican Communion provide social services on a non-sectarian basis, and the avenues pursued outside of the church network, i.e. nursing, education, business, are non-sectarian, too. In many countries, women in these positions provide a role model for young girls striving to find an identity and the self-esteem to proceed."

Who Currently Receives Support from the Diocese of New York's Global Women's Fund?



The Rev. Tumaini Sarakikya

(Official Provincial Delegate from the Anglican Church of Tanzania to the UNCSW)

The GWF has provided support to Tumaini Sarakikya during the course of her studies for the priesthood at Msalato Theological College in the Diocese of Central Tanganyika. She was ordained a deacon in 2009 and a priest in 2010. She is now a parish priest in Dodoma Makulu, which is a partner parish in the Carpenter's Kids program.



Marie Carmel Chery

(Official Provincial Delegate from the Episcopal Church of Haiti to the UNCSW)

Marie Carmel Chery has received support from our diocese's Global Women's Fund throughout her time at the Theological Seminary of the Episcopal Church of Haiti, where she is a fourth year seminarian. She anticipates graduating from the seminary this Spring.



Rose Mpango

Rose, from the Diocese of Western Tanzania, has received support from the Global Women's Fund while studying in the MBA program at Nyack College, from which she plans to graduate in Spring 2011. "I plan to use [the skills I've acquired] to open new businesses that will create jobs for women," she says.



The Rev. Alicia (Alyse) Sibaen

(Official Provincial Delegate from the Diocese of North Central Philippines to the UNCSW)

Alyse Sibaen graduated from St. Andrew's Theological Seminary, Manila, Philippines in 1994 and was ordained to the priesthood in 1997. She served as rector of one of the Philippine's oldest and biggest congregations, Holy Innocents, for 10 years. In 2009 her bishop granted her a twoyear leave to pursue her MA at Virginia Theological Seminary, with financial support from the Global

Women's Fund, from which she will return to her diocese to start a "Lay Trainers' Training" program as a precursor to the establishment of a lay training institute." she says.



Grace Malabeto

Grace Malabeto, of the Diocese of Central Tanganyika in Tanzania, received a diploma in Applied Theology from Msalato Theological College in 2004, and is currently, with support from the Global Women's Fund, studying for a BA in Theology.

Other Recipients of GWF Support

From its inception, the Global Women's Fund has provided lay women training in the Diocese of Central Tanganyika, and has run several training seminars for clergy wives in the dioceses of Kigezi and Mukano, Uganda. It has also provided the supported that Mrs. Jansi Ravi of the Diocese of Madras, Chennai, India, needed to receive nurse training, that Pendo Mschemwa of Dodoma, Tanzania needed to earn a teaching certificate, and that the Revs. Susan Hellen Olwaa and Juliet Mugisha needed to pursue further education to enhance their ministries.

UNITED NATIONS COMMISSION ON THE STATUS OF WOMEN – 55TH SESSION

PRIORITY THEME: Access and participation of women and girls in education, training, science and technology including for the promotion of women's equal access to full employment and decent work.

REVIEW THEME: Elimination of all forms of discrimination and violence against the girl child. (Agreed conclusions from the 51st Session of CSW.)

“Women’s strength, women’s industry, women’s wisdom are humankind’s greatest untapped resource.”

—Michelle Bachelet,
Under Secretary General,
U.N. Women

To Effect Change, Engage the Community

By the Rev. Ajung Sojwal

There is a saying where I come from that men set out with swords to make history and women stay behind to pass on life stories. Histories enlighten, but life stories are what connects one person to another, and persons to a people. The stories I heard from the womenfolk in my family were not necessarily of victories and far reaching fame. Their stories were more like small mementos of joy, sorrow, hope and humor deliberately gleaned over time to give meaning and purpose to the routine of backbreaking chores and the injustice that often come their way just because they happen to be women. An attempt to write on something like “women’s issues” in a newsletter would be tantamount to trivializing an extremely complicated and oppressive social, cultural and spiritual condition that needs to be addressed and engaged in not just by women or men, but by both in ways that will establish the truth of women and men as partners or equals in every sphere of life. My concern in this article is not to highlight women’s issues, nor does it address women’s issues in the West. As much as there is a universal aspect to women’s issues, the injustice faced by women in the two thirds world are distinctly different from the issues faced by women in the West. The engagement of the West in issues of injustice in other parts of the world for the most part has been through financial, legal and personnel support. No doubt much has been achieved, but I cannot help but notice that in many places the influx of “superior” knowledge and the power that comes with money have left communities with a fractured sense of identity, and often destroying the safety net for women

that the community has offered for centuries. To move beyond the awareness of “issues” or “causes” in a certain part of the world, and even beyond the role of “donor” to a place of dialogue and engagement in the lives of women (and girl children) and the men who are very much a part of their lives is easier said than done. However, if we hope to emulate the way of Jesus’ engagement in the lives of the oppressed, it is about face-to-face time and the profound healing experience wrought in facilitating the return and acceptance of the marginalized into the larger community.

Men do enjoy automatic privilege in most cultures and so it is easy to demonize them as the perpetrator of many forms of injustice against women. However, nothing really gets better by pitting one set of people against the other. Having been raised in a culture where “community” defines the individual, I have come to deeply appreciate some of the implications of community decision making processes. It is true that the power of the “community” is what allows for injustice against women to prevail, but that precisely the power that should be tapped into to bring about the changes that are needed. Personally, it is a challenge to keep the community or a community in mind when making life decisions, but I am constantly reminded that the Christian journey is never meant to be walked alone. Being a part of the Body of Christ, I must necessarily get used to the idea of the communal way of thinking and being.

I am saddened by many situations, where individuals and groups have intervened

to champion women’s rights and dignity only to result in a bigger rift between the sexes because men and boys have been painted as culprits. Education is necessary for both women and men in order to bring about enduring changes in any society. However, education is not just about literacy programs. I know hundreds of women in Nagaland where I come from, and elsewhere in India, where girls/women have had the opportunity to earn academic degrees and nothing much has changed in their lives as far as respect, status and dignity are concerned. With all the college degrees a woman holds, if alienation is all she experiences from the community that she belongs to, she has merely moved from bondage to isolation, not freedom. Working in and through the community as a whole to raise the worth and dignity of girls/women to be on par with men is a tedious and complicated one; this can be a very frustrating undertaking for people who are used to seeing success in terms of numbers. With all the injustice against girls/women that we see in the world, there are many aspects of a community that are still the best and the safest forums for girls and women to embrace and celebrate empowering changes in their lives.

Community platforms for dialogue, ex-



Rural Indian women meeting as part of a self-help group.

Photo: McKay Savage, Flickr

change of ideas, equal opportunity sharing of stories and concerns, and often a support network of people outside the community are ways in which the move toward change can be introduced. Money can definitely build wells, schools, shelters, and maybe even a business; but for many, their sense of worth still comes from acceptance and the sense of belonging in a community. Last February, I took a couple of people to visit a small village in Nagaland, India. We had no specific agenda other than to listen to the stories of struggles and dreams the villagers have. We listened to the leaders (all men), and the women. Surprisingly, women and men both talked about similar struggles and dreams for the village, which were better education for their children, empowering the womenfolk and better opportunities for both men and women to provide and care for their families. The remarkable thing about our meeting with the villagers was not that women and men had the same dreams, but that they agreed to work together for change. There will be many hurdles in this village in getting the whole community to work together, but it is a start. Of course, in many parts of the world education for girls is considered a waste of resources and therefore they are not schooled, but on the whole most parents want the same opportunities for their daughters as their sons.

However much I disagree about the methods used in mass conversions to Chris-

tianity in tribal villages a couple of centuries ago, there is something to be said about how carefully the missionaries studied the community and targeted the power base of the community to share the Gospel. Where a “bottom-up” might have taken years and caused the ostracization of converts from the community, the targeted act of converting the headman or the village council basically resulted in the whole village becoming Christian overnight. Any change or intervention targeted toward alleviating the status of women must necessarily include the education and engagement of those who hold power in communities, and from there work toward recruiting the community as a whole. People at the grassroots level don’t necessarily understand laws and resolutions passed and handed down from outside: In any community there are already existing laws, social rules and regulations, often supported by taboos and superstitions, which are near impossible to eradicate. Dialogue and conversations with the community leaders might, however, open a door to compromises, which may in turn lead to more change. The unfortunate truth is that both women and men are victims of this situation of injustice. We must, therefore, study and learn from the community itself how best to bring about a unified voice for change.

Sojwal is priest-in-charge, All Souls’ Church, Manhattan.

The Anglican Communion

A Letter to the Churches of the Anglican Communion from the Primates of the Anglican Communion following their meeting in Dublin, Ireland, between 24th and 30th January, 2011.

During our meeting we discussed the nature and prevalence of gender based violence.¹ Building on consideration of the issue during the Council of Anglican Provinces in Africa (CAPA) conference of bishops in 2010, we shared stories of violence against women and girls from both the southern and northern hemispheres, including an account of unrelenting sexual violence against women and girls in the Democratic Republic of Congo as a legacy of conflict, and of domestic and many other forms of abuse in the United Kingdom and other parts of the world.

We acknowledged with grief that gender based violence is a global phenomenon and that all but a very small percentage of such violence is perpetrated by men against women, with devastating effects on individuals, families and society.

In considering the pervasive nature of violence against women and girls, our churches must accept responsibility for our own part in perpetuating oppressive attitudes towards women. In penitence and faith we must move forward in such a way that our churches truly become a living witness to our belief that both women and men are made in the image of God. To think and behave in ways that do not live out this belief but disempower and marginalise, is to mar the divine image and therefore to offend humanity and God.

In recent years we have seen a growing resolve in the Anglican Communion to engage with the eradication of gender based violence. In 2009 the Anglican Consultative Council (ACC) resolved to support the elimination of all forms of violence against women and girls and encouraged all Provinces to participate in programmes and events that promote the rights and welfare of women, particularly as expressed in the Beijing Platform for Action and the Millennium Development Goals. The ACC also called on the churches to take appropriate steps to assist the healing of indigenous families, including the protection of women and children from violence and human trafficking.² The bishops gathered at the Lambeth Conferences of 1998 and 2008 considered violence within and beyond the Church and asked the churches to engage in raising public awareness about the victimisation and exploitation of women and children. We noted that

several of the official Anglican Networks have raised violence against women and girls as a priority issue for their own memberships and for the broader Communion.

We were heartened to know that there is an increasing amount of work being undertaken in the Communion as churches engage with awareness raising, advocacy, changing attitudes and behaviours that lead to violence, the care and reintegration into society of victims/survivors of violence, and work with perpetrators of violence. We thank God for these efforts and rejoice in them, and we commit to strengthening our mission and ministry in these areas.

To this end we have asked the Secretary General of the Anglican Communion, in association with the Networks and the Anglican Alliance, to continue to map activities already responding to gender based violence, and to identify theological and practical resources and consider how these might be made broadly available for reference and adaptation in other local contexts.

As individual Primates we are committed, in each of our Provinces, to raise the profile of Millennium Development Goal 3 (‘Promote gender equality and empower women’); to affirm and pray for God’s blessing on initiatives already in place in our dioceses and parishes in response to violence against women and girls; to gather other church and faith leaders together to discern what we might say and do together; and to attend to the training of clergy and pastors so that they are aware of the nature and dynamics of gendered violence and how certain attitudes and behaviours can be challenged and transformed. We are also committed to ensuring the development and accessibility of local, contextual and accessible resources, including liturgies, for example, for 25 November which is the annual International Day for the Elimination of Violence against Women as well as White Ribbon Day, and the first day of the global ‘16 Days Activism for the Elimination of Violence against Women’. Furthermore, through teaching and example, we will work with our young people so that our boys and girls, young men and young women, are enabled to honour themselves and one another as human beings cherished equally by God, and empowered to be agents of change among their peers.

¹Defined by the United Nations in 1993 as ‘...violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life.’ ²ACC Resolutions 14.33: International Anglican Women’s Network, and 14.19: Anglican Indigenous Network

Wise Women of The Bible: Voices For Dialogue and Conversation

By Helen F. Goodkin

Last Advent, my three year old granddaughter and I set up the crèche together. As I placed the three wise men with their camels, she said, “But Granny, where are the three wise women?” I was about to say that there were only wise *men*, when I realized that she was talking about Mary, along with Elizabeth and Anna, the three women who surround Jesus’ birth in Luke’s narrative. Emma made it quite clear that we had to find more figures for the crèche!

When I was asked to write something for this issue devoted to women, I looked in my Bible for stories of women, wise women. Even though these three women open the gospel in Luke, and other faithful women close it with Jesus on the cross and as witnesses to the resurrection, in between, their contributions are generally considered insignificant and their presence marginal. Their roles are demeaned; their voices muted. Even though we know from Paul that women were vital to the early development of Christianity, the Bible and the church have downplayed women’s roles throughout the centuries. Why, indeed, does it take a three year old to point out that there are three wise women in addition to three wise men?

As I paged through the gospels, several women jumped out, shouting their stories anew, proclaiming a unique relationship with Jesus, a relationship that the apostles didn’t appear to share. These women create a relationship with Jesus based upon conversation, upon respectful dialogue, on listening and responding, and on *civil* debate. On many fronts, it is this dialogue and conversation that is missing in the world today, yet here two thousand years ago, we have our model.

Let’s start with the Samaritan woman at the well in John’s Gospel. She is preceded by Nicodemus, a ruler of the Jews who wants to speak to Jesus; but he is so afraid of what others will think that he comes in “the dark of the night.” He is mystified by what Jesus says, but instead of asking questions, he disappears from the narrative, silent until Chapter 7. Following this, Jesus travels home, and on the way he meets a poor Samaritan woman, alone at a well at high noon, in *the brightest light of day*. Despite the animosity between Jews and Samaritans, Jesus asks her for a drink of water. She is startled by this request from a Jewish man, and says so, and the two engage in what is the first Christian theological debate. Each knows well the tenets of their own faith tradition, but Jesus urges her to believe that he has a “new way,” that cares not whether one worships in Jerusalem or at the Samaritan temple, but that all “worship God in Spirit and in Truth.” Through this conversation, the woman is converted to faith in Christ, to belief in “the living water gushing up to eternal life” that Christ brings. She returns to her village and calls her neighbors to believe as well. The first woman to engage in ecumenical dialogue becomes the first Christian missionary. Yet, when is her feast day?

Tradition has not been kind to her. Instead of praising her for her knowledge, her curiosity, her willingness to be open to constructive dialogue, she has been maligned as a “tramp,” a “prostitute,” a “five time loser” because she has had five husbands. Nothing in the text says anything about loose morals or divorce; she may have simply been widowed many times over. Yet for centuries, her remarkable dialogue with Jesus has been overlooked, while folks have built up conjectures about her “background.”

A second woman, a Canaanite or Syrophoenician, appears in Matthew and Mark.



Angelika Kauffman. *Christ and the Samaritan Woman at the Well*. Oil on canvas. 1796. Neue Pinakothek, Munich

A gentile, she asks Jesus to heal her sick daughter. Jesus has healed women and gentiles so why he chooses not to heal this child, we will never know, but he tells the poor mother he came only to serve the “children of Israel.” They must enjoy the fruits of the Kingdom before “food is thrown to the dogs.” One doesn’t have to be a parent to understand her rage, but she calmly presses her case. “My Lord,” she says, using a title of honor, “even the dogs eat the crumbs that fall from their masters’ table.” In her own way, she takes Jesus to task, and he responds to the rightness of what she says and the faith with which she says it. The daughter is healed. This woman stood up to an injustice; she reminds Jesus that he came to heal the sick, *all* the sick, to help the poor, *all* the poor. She engages in dialogue with Jesus, a dialogue that causes *him* to change and to grow, to expand the scope of his mission.

Finally, there are Mary and Martha. In Luke, you will recall, Jesus says that Mary has “chosen the better part” because she sits silently at Jesus’ feet and listens to the word. Yet, in John’s Gospel, when Jesus arrives at their home *late*, after their brother is already dead, both sisters greet him *independently* with the words, “Lord, if you had been here [sooner], our brother would not have died.” Martha, like Jesus’ mother at the wedding at Cana, knows that God will give Jesus whatever he asks. She is respectful, but she too questions him, and the ensuing dialogue expands and empowers her understanding of Jesus’ message of new life. On the other hand, Mary’s deep sadness is movingly felt by Jesus. Together, the two sisters model the life of Christian faith, struggling with life’s hardships, while engaging in conversation and questioning in order to embrace the fullness of God’s glory and promise.

Perhaps because these women were not “chosen” to be apostles, but were simply folks trying to grapple with their faith, they were not afraid speak their minds, to question, to struggle with the true meaning of Jesus’ message. In doing so, their grasp of Jesus’ message increases,

(continued on page 27)

In the Garden with Mary Magdalene

By Deirdre Good

Have you heard Mahalia Jackson singing “In the Garden?”

<http://www.youtube.com/watch?v=zy6Hbmg5FKA>

Here are the words:

In the Garden

I come to the garden alone,
While the dew is still on the roses;
And the voice I hear, falling on my ear,
The Son of God discloses.

Chorus

And He walks with me, And He talks with me,
And He tells me I am His own;
And the joy we share as we tarry there,
None other has ever known.

The song describes an intimate and powerful encounter. But did you know that C. Austin Miles wrote the hymn in March 1912 while meditating on the meeting between Jesus and Mary Magdalene in the garden? He was reading John 20. “As the light faded,” he said, “I seemed to be standing at the entrance of a garden, looking down a gently winding path, shaded by olive branches. A woman in white, with head bowed, hand clasping her throat, as if to choke back her sobs, walked slowly into the shadows. It was Mary.” He continues, “As she leaned her head upon her arm at the tomb, she wept. Turning herself, she saw Jesus standing, so did I. I knew it was He. She knelt before Him, with arms outstretched and looking into His face cried ‘Rabboni!’”

In the hymn everyone is Mary Magdalene meeting Jesus in the garden. The intimacy of their garden walk together is a powerful alternative to the words Jesus speaks to Mary in the same passage, “Do not touch me!”

So why does John’s gospel use sound to convey recognition of the resurrected Jesus? We know John’s gospel disparages sight as recognition when Jesus says to Thomas in John 20:29, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”

John’s emphasis on hearing as perception leading to insight connects us with ancient theories of sight in contrast to sound. While Plato says that vision may be “the sharpest of our bodily senses” (Phaedrus 250d) because it supposedly gives quickest access to immaterial ideas through the comparatively pure medium of fire/light (Timaeus 45), he describes hearing as dependent on air, in which speaker and listener are both immersed. Seeing preserves separation between the viewer’s object of sight and the subject doing the viewing, but hearing shortens the distance between subject and object. When we hear sound, our ears also hear a range of sounds in between. In a given word we hear the possibilities of other words that are almost present in the sounds of that word. What seems to be happening is, in effect, an echo of other possible words. In Jesus’ words of John’s gospel we hear the echo of Genesis: In the beginning was the word (or sound). The gospel describes Jesus as the word of God. To explain Mary’s recognition of Jesus in John 20 through words, many people hear echoes of words spoken by a shepherd to sheep: “When (the shepherd) has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.”

But while Jesus’ words in John are clear, their meaning is not: they are often opaque. The narrator has to help. So it is the narrator who discloses the identity of the gardener to the reader before Mary recognizes the gardener. Responding to the angels’ question: “Woman, why are you weeping?” she explains, “Because they have taken away my Lord, and I do not know where they have laid him.” The narrator

continues, “she turned round and saw Jesus standing, but she did not know that it was Jesus” (John 20:14). Thanks to the narrator, the reader or hearer of the narrator’s words now knows what Mary does not. But Mary is not necessarily disadvantaged. Readers or hearers continue to hear an acoustic echo, this time behind anything the gardener says. When “The Gardener” speaks, the reader or hearer of John’s gospel knows that something more than gardening advice is being given. What hearers will hear is the voice of Jesus. We know and can anticipate Mary’s recognition.

When Jesus speaks to Mary, she responds as if to the gardener: “Sir, if you have borne him away tell me where you have laid him and I will take him.” She does not recognize the voice or the words but readers of John do. The Gardener’s second question, “Whom do you seek?” echoes for the reader the first words of Jesus in the gospel to disciples of John the Baptist: “What are you looking for?” This is not a simple inquiry. It resonates through the gospel.

If the hearers or readers of John understand the Gardener, the woman does not. So John uses dialogue to facilitate revelation. John has done this throughout the gospel. Dialogue is a means by which Jesus engages someone in conversation about deeper meaning of ordinary things like “who your husband is” (with the Samaritan woman) or “whom do you seek?” (with the woman in the garden). And to break through cloudiness in the garden, Jesus tries the different sound of another language, namely Palestinian Aramaic. He addresses the woman directly: “Mariam!” This is the language of recognition! Now she hears and understands. “Turning around, she says to him in Hebrew ‘Rabboni,’ which means ‘teacher.’”

When Jesus and Mary finally do communicate, both he and she are speaking the same language. English translators try to clarify that he calls her “Mary!” That is their attempt to interpret Jesus’ words. What he actually calls out to her is her name in Palestinian Aramaic: “Mariam!” Thus the exchange between them: “Mariam!” and “Rabbi!” takes the two figures in the garden from our comprehension (unless you speak Aramaic) and leaves them as strangely other speaking together. But this is entirely appropriate to a gospel in which Jesus’ speech has to be explained by the narrator. So to see Jesus with Mary Magdalene we have to listen with the heart for words that echo.

Good is professor of New Testament at the General Theological Seminary.



Giotto, *Scenes from the Life of Mary Magdalene: Noli Me Tangere*. Basilica of St. Francis,

Interview with Bishop Roskam

(continued from the cover)

it having a voice. Men don't tell women's stories. We wouldn't expect you to. But throughout much of history women's stories were simply ignored, omitted, and sometimes disparaged. If men are the ones who are educated, then it is men's stories that are written down. The stories that are written are generally deemed more important. And over time the written stories are the only ones that endure, making most of history really male history. Why else would we need a Women's History month? The same can be said of African American history in this country. So we have Women's History month and Black History month to remind our society of the great works, inventions and brilliant minds of women and African Americans. Someday we will truly have an integrated human history that includes the diverse stories of all the chil-

dren of God. Then we will not need to have special months of remembrance. Unfortunately we are not there yet.

One thing that can transform the lives of women is education. You have been instrumental in starting three different educational initiatives in the diocese—Carpenter's Kids, All Our Children and the Global Women's Fund. The third of these, the Global Women's Fund, is relatively small, reaching only a handful of beneficiaries at any one time. Can it make a significant difference? How do you react when people use the word "significant" in this kind of context, to suggest that changing the lives of a few is not worth it?

The thing about educating a woman is that generally her education benefits not only her family but her community as well. As the saying goes, "educate a woman and you educate a whole village." Of course, it's sensible to have measurable results. For instance we support women who are intentional about wanting to use their education to benefit other women or larger communities in their home context. Certainly that is measurable to a large extent. But sometimes, the ripples move out from the empowered life of an educated woman in a way far too significant to measure easily. The empowerment of one woman can be the pivotal point on which generations may turn.

Carpenter's Kids seems to have been very successful indeed. Do you believe it is "scalable"—that it can be grown to a much larger size by involving parishes in many other dioceses, or even other Churches in the Communion?

I do think it will grow. Atlanta and Virginia were the first to come after us, then Rochester, and most recently Western Tennessee has made inquiries. Plus we have individual parishes in California, Canada, Australia and the UK involved as well.

But principally Carpenter's Kids is about the partnership between parishes in support of some of the poorest and most vulnerable children on earth in service of Christ's mission to a hurting world. This partnership is a gift to us. I know some people might think it is about charity from the first world to the developing world, but how wrong they are! When properly undertaken, this is a partnership of mutuality and respect. I think many of our parishes and certainly our pilgrims to Tanzania will tell you that we have received far more than we have given.

Could you be more specific?

We are a country held in bondage to money. Capitalism, once simply our prevalent economic system, has turned into a religion for some, becoming the core value of what is important in life. Some people who purport to be Christian nevertheless seem to have forgotten that Jesus told his disciples that you cannot worship two masters—you cannot worship God *and* wealth. In recent decades Americans have lived lives of acquisition and excess that we could ill afford, paid for on credit, deluding ourselves that this kind of life is somehow pleasing to God, as if the growing economic disparity in this country and around the globe is morally neutral. You only have to stand in a mud hut once, to see the dirt floor swept clean, the sleeping mat (if there is one) rolled neatly in the corner by the hollow gourd used to hold water, to see the dried corn on the roof, the murky water in a shared well, to experience a corrective to that way of thinking, and indeed that way of being. Add to that the joy in worship, the love of God among those who have so little, while we are often ready to abandon God whenever something bad happens to us—it's very humbling. Such experience liberates us from the tyranny of the material, and our



Photo: Kara Flannery

lives are transformed. We make different choices—not just small changes like no longer letting the water run in the sink when we brush our teeth—but life choices.

Can outcomes be measured yet? Do we have any stories of Carpenter's Kids who have gone on to high school and beyond?

The Carpenter's Kids steering committee is currently discussing how the impact of the partnership can be effectively measured over the long term, but anecdotally we already have stories of success. We have Carpenter's Kids in secondary school who are surely university bound, if they can find the resources. Others have graduated from vocational school as seamstresses and mechanics. One of our Carpenter's Kids is the first woman plumber in Tanzania!

All Our Children is dealing with a more complex set of realities as it tries to support public schools here in the diocese. Why does it matter?

Public education is the backbone of democracy. You cannot have a democracy without an educated populace. We know what countries without public education look like and you wouldn't want to live there.

Would you say a bit more about All Our Children for those who may not know what it is?

It's an initiative in support of public education that encourages every congregation to form a partnership with a local public school, and every Episcopalian to give 40 hours a year in direct service, teacher support or advocacy. Actually, everyone who does this work eventually becomes an advocate.

Quite a bit of State money goes to public education and still New York State is ranked 34th among states in this country for results. What is the problem?

Whatever other problems there may be, the principal problem is inequity in the distribution of those funds. Schools are largely funded on the basis of property taxes, which are higher in rich areas which tend to be white and lowest in poor communities which are majority Black and Hispanic. Cuts in state funds, because of funding formulas, disproportionately affect the schools in poor communities. State funds should help even out the disparity of property tax based school funding, not exacerbate it. For example, under the cuts proposed at the time of this interview, schools in Scarsdale would lose \$108 per child. Schools in Mt. Vernon would lose \$1,016 per child. The disparity breaks down along racial lines. The higher the percentage of black and Hispanic children, the greater is the per capita loss.

Schools in rich communities will always have more than schools in poor communities, but there is a level of resources below which no American school should fall. Every school should have a library, gym, music and art. Add to that, at the very least at the High School level, schools should have well equipped science and computer labs. Those things are the basics of a good education and all children should have them.

Are there any other comments you would like to make about the state of public education in New York?

Our public schools are shockingly segregated, more so than any other state in the union. Most white New Yorkers don't know that—or even if they do, they don't want to think about it. We white people, especially in a place as liberal as New York, do not want to think we are racist, and yet collectively we can allow a situation like this to persist decade after decade without so much as a peep of protest. Separate was not equal in the 50s and it is not equal now. Minority children go to school in crumbling buildings without labs and computers, without textbooks or supplies, without enough desks, without art and music, often without experienced teachers—without the majority of things that enable children to succeed. Our highest dropout rates are among African American males, who are now incarcerated at a higher percentage rate than black South Africans under apartheid. 2.3 million incarcerated, overwhelmingly men of color. Another 6 million people are on probation or parole, which means no voting rights and low employability. There are more African American males between 18 and 25 in prison than there are in college. Michelle Anderson calls this “the new Jim Crow.” And it is. You can't be a person of conscience in the midst of such inequity and not want to do something about it.



Photo: Nicholas Richardson

How does the New York State budget affect this?

In his State of the State address in January, Governor Cuomo said, “An incarceration program is not an employment program... Don't put other people in prison to give some people jobs.” Imprisoning young people is not cost effective. It costs \$200,000 a year to put a young person in prison. You could educate ten young people well for the money it takes to incarcerate one who has dropped out of an ill equipped, dangerous school. What fiscal sense does this make?

Is it realistic to believe that we can make a difference?

Make no mistake about it, everything we do—or refrain from doing, for that matter—makes a difference, and not always for the good. Hence the prayer of confession for “those things done and left undone.” But when we are intentional about our actions, we can make an enormous difference simply as individuals. When we are intentional together we can move mountains. And inequity in public education is a mountain I believe we, both as citizens and as people of faith, are called to move.

Are you willing to comment at any level on the proposed Anglican Covenant?

My own opinion is that member provinces should be studying and signing a different document, the Covenant for Mission approved unanimously by the Anglican Consultative Council at its meeting in Nottingham in 2005. It is neither juridical nor punitive and is consonant with our Anglican tradition—member churches joined by common prayer and common mission. More than that I am not willing to say at this time as the Proposed Anglican Covenant is under wider discussion in the Diocese.

Are you an optimist about the future of the Anglican Communion? Why should an Episcopalian care?

I am most definitely an optimist when it comes to the future of the Anglican Communion. Early on in his time as Archbishop of Canterbury, Rowan Williams said the wisest thing. He said that it is not so easy to split the Communion, as we are connected at

Roskam Interview

so many different levels—and I think this is very true. We may argue in meetings, but the bonds of affection run very deep and there are many, many relationships around the communion in service of God's mission to a hurting world.

Look at the recent communiqué from the Primates' meeting about gender based violence (*see page 11*). That did not come out of the blue. It is the result of the hard work of women around the communion, networking, sharing, encouraging each other, working tirelessly to tell the story of women's suffering from gender based violence in all the Councils of the Church and in the halls of the United Nations and in the networks of the Anglican Communion. The Primates have heard women's voices at last. And I suppose it didn't hurt that they had a woman primate among them, Katharine Jefferts Shori, our Presiding Bishop, who at the very least was an incarnate reminder—a mnemonic, if you will—for half the human race. Still, I never thought I would see the Primates deal with a women's issue with such clarity and effectiveness in my lifetime, and I praise God for it!

Does the connection to Canterbury still have meaning?

For me it does. The See of Canterbury is the mother of us all, as it were. It is a unifying and historic entity that calls us into being and relationship over space and time as the sometimes squabbling but mostly loving offspring of the English church.

Do you think that operating in a Church structure that has its origins as the expression of secular power (Roman, then English kings) has any effect on Episcopalians' ability to do God's work?

The church cannot separate itself entirely from secular power. It is as scripture says, though—we are called to be in the world but not of it.

Do you feel that the Episcopal Church can reverse its decline in numbers?

I do. For one thing, the Episcopal Church may be in decline, but the Diocese of New York is not. But that is because one third of our parishes are growing, some by leaps and bounds. Another third are holding their own and another third are in decline. Of course, there are demographic factors that bear on some of this, but there is more to it than that. Our Commission on Congregational Development and the Congregational Support Committee, and the Diocesan staff members who support their work, have many practical resources to help churches grow. But techniques and resources are not enough.

Overall I think we need to renew our commitment to Christ. It all starts there with our own ongoing conversion. We are called to live cruciform lives, not "successful" lives in the world's terms. If we do not do that, all the church growth programs in the world will not save us. If all a new person at the church door means is another pledge to keep

THERE ARE 5,542 ORDAINED WOMEN IN THE EPISCOPAL CHURCH,

including 12 bishops, and 12,464 male clergy. The Church Pension Group study "Called to Serve," which was published in January, found that the women earn \$45,656 on average compared with an average for male clergy of \$60,773. Women's employment ratio—their years of employment expressed as a percentage of their total number of years ordained—was also lower, at 48%, compared with 64% for men. However, writes Anne Hurst in the introductory section, "the discrepancies between men and women are shrinking in some respects. When examining employment ratios over time we find that in just twenty years the gap between men and women has decreased, and though men previously had higher employment ratios than women, that pattern has inverted in recent years."

The Pension Fund conducted the survey in collaboration with the Executive Council's Committee on the Status of Women, the Church Pension Fund's Office of Research, the Episcopal Church Center's Office of Women's Ministry, and CREDO Institute Inc. The full text is available at <http://download.cpg.org/home/publications/pdf/CalledToServe.pdf>.

things going as they are, we will most definitely fail. But if we truly know Christ in our hearts, then we can offer the radical other-focused welcome that has enabled our churches to grow. There it is, the Gospel paradox, "Those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the Gospel, will save it." (Mark 8:35)

Moreover, this kind of other-focus leads beyond the doors of the church into the world, in witness to God's love and for the healing of the world for which Christ gave himself. A deep faith cannot help but be a dynamic faith.

Are there any topics or issues on which your views have markedly changed over the course of your ordained life – or of your episcopate?

I've become more conservative on issues having to do with the prayer book. I have always been in favor of expansive language in principal and certainly the inclusion of more of the biblical stories about women in the lectionary. But I am troubled by the theological implications of some of what is now being proposed by the SCLM (Standing Commission on Liturgy and Music). For instance, 110 of the new entries in *Holy Women*, *Holy Men* do not end with "Through Christ Our Lord." The common wisdom, as I understand it, is that "Lord" is no longer a term that has meaning to a younger generation—and yet everyone knows what we mean when we call someone a drug lord or describe someone as "lording it over" someone else. We do not have to be governed by a House of Lords to understand the term. I think the issue is not the term itself, but the notion of submission. It's not a model Americans like. And yet submission to Christ as Lord is at the heart of our baptismal vows, and I hope always will be. Without it we are merely playing at being Christians.

Also, I originally supported the use of the Revised Common Lectionary, because of its wonderful inclusion of women in the bible. But having used it now for over a year, I would characterize it as a better guide for Bible study than for preaching. It isn't that I am opposed to change. But it is as if some of what is being proposed is not formed in and by our devotional and liturgical tradition.

But weren't you among the first to do the Hip Hop Mass?

I am and I'm proud of it. But if you look at the text we used at the time, it was a faithful translation of the prayer book into Hip Hop language, the vernacular of the street. It was meant as a gateway for most at-risk youth into the life of faith, not for mainstream use. The Hip Hop prayer book is a conservative document in its own way.

If you had five more years of working as a Bishop, what would you focus your attention on?

I would most definitely continue the work around public education and racial justice, but within the Diocese of New York I would like to walk with the churches who are open to and are exploring new paradigms of "doing church." I think the church has an exciting future if we open ourselves up to the Spirit's leading, but it will not come without sacrifice. I would like to be a companion on the way.

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Family Connections: A Path Away from Incarceration

The author visits a client of Family Connections, a support group to help incarcerated parents maintain a connection with their children.

By Christine Howe

Quintassia, an astute and courteous three year old, greeted us at the door. We were welcomed into a sunny kitchen by her mom and grandmother, as coffee was prepared for our time together.

With me was Selena Nixon, an old friend to Quintassia and to her mom, Quintelle. Selena, coordinator of the Family Connections Program at the Rockland Parent Child Center, met the family when Quintelle, then a 25 year old new mother, found herself in the Rockland County Correctional Facility.

Quintelle had been entangled in an abusive relationship with her baby's dad, and her increasing despair about it led to two suicide attempts. The second of these

was an attempt at setting fire to herself. Quintelle was charged with arson and with endangering others present in the household. There was time in a psychiatric facility for prisoners, and then jail.

Selena became Quintelle's case manager, guiding her through each chapter of the experience, both in jail and through the reentry process. Family Connections, funded in part by Episcopal Charities and Grace Church, Nyack, conducts a support group for incarcerated parents who seek to maintain a connection to their children. There is a group for men, and a group for women; each provides a trusting atmosphere for open and constructive discussion. Quintelle described her extreme initial reluctance to join the group—in jail, there is a (not unreasonable) suspicion of other people's motives. Once persuaded, however, Quintelle was on her way to confronting challenges ahead with some new insights and resolve.


In its post-release support groups and mentoring programs, Family Connections links its participants to appropriate support networks. Addressing employment, education and housing is an essential part of the Family Connections mission. Mentors provide stability, perspective and reinforcement.

Another successful Family Connections program focuses on parent-child visitation. Pre-and post-visit counseling is provided to both incarcerated parent and child. Selena described her trips to prisons many miles away from Nyack, transporting children that had often been separated for quite long periods from a parent.

Family Connections aims to improve the functionality of entire families. Their success in doing so is evident in their children's programs. A successful "Building Connections for Youth" program provides trained and supervised mentors to serve as role-models to children of the incarcerated and help plan events and outings. Because this young population is at much higher risk of engaging in dangerous behaviors, the intervention of Family Connections is genuinely transformative. Intergenerational incarceration is *not* a preordained reality.

Over the course of our visit, Quintelle had told us her story and conveyed the tenacious and sustaining role of Family Connections. We ended with a loving round of laughter as the family described Family Connections' determination and persistence. And here's a post-script: Quintelle now has custody of her daughter, who happily displayed the Play-Doh creations she'd made while we were there.

Howe is a member of Grace Church, Nyack.



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Open Space

A women-centered program for teen moms.

By Annette Marzan and the Rev. Deborah Dresser

Open Space, *Espacio Abierto*, is a mission of St. George's Church in Newburgh. The program first opened its doors to teen moms (and sometimes dads) in 1999 with the vision of strengthening their confidence both in themselves and as parents. Open Space is a program especially for young women designed and facilitated by women from the parish and the wider community who draw on their experience and creative energies.

Every Thursday afternoon during the school year the upper floor of the parish house is filled with the busy sounds of teens and their infants or toddlers. Some moms bring their siblings, grandmothers or friends—it is always a full house. All of our parents come from within the 4 square mile city of Newburgh that is renowned for its grand historic housing check to jowl with substandard apartment dwellings. The Open Space moms represent the racial mix of the city and of the 28 per cent of the population that lives below the standard poverty level. Over the years we have seen a predominance of teen moms who have grown up in homes marked with alcoholism, drug abuse, and domestic violence. While it is not our mandate to instigate a change in the social environment from which our young parents come, we do present an interactive program that fosters a way of self-reflection that can help these young parents reach beyond their status quo.

Each Thursday session presents activities, such as cooking, gardening, yoga, dance and visual arts, to challenge the mom's personal experience and also to act as a bridge to building social networks between the moms—so important to breaking down the isolation that typically happens with teen parents. The program now includes a literacy component in every activity; whether it is introducing numbers and letters or reading aloud, moms learn through enjoyable activities how to be teachers to their small children.

Recognizing both a need to continue the program into the summer months, and the benefit of taking our young families to child-oriented venues away from Newburgh, in 2008 Open Space developed an ancillary program called Reaching Beyond, making good use of nearby children's museums, nature preserves and local farms. As the Director said, "Growing up as a child in Harlem, it was my grandmother who took me on trips outside the neighborhood. It meant everything to me to experience what other places in New York had to offer."

This year's theme is "Being Green is more than a Color." All of the activities utilize recycled and "upcycled" products and materials. The moms learn about recycling, energy conservation and cooking with seasonal local produce, while the children learn age appropriate lessons. We can be smart and creative at the same time.

One of the reasons that Open Space works well is that we have

staff and an advisory board who can empathize with what our moms are feeling and going through. Many have been there, done that, and as the Director says, "the time and energy I give to our moms is a way of paying back what I received when I was a teenager." Our experience shows us that a women-centered program for teen moms sets a relaxed environment in which trust can be developed relatively quickly between teens and adults so that the gifts of wisdom and understanding can be shared for the benefit of all. Women helping women just makes sense.

Marzan is chair of the Open Space Advisory Board and former Open Space program director. Dresser is former priest-in-charge of St. George's Church, Newburgh.



Guest Artist Tashina Murry at Open Space

Photo: Open Space

Women in the Church

By Sheba Ross Delaney

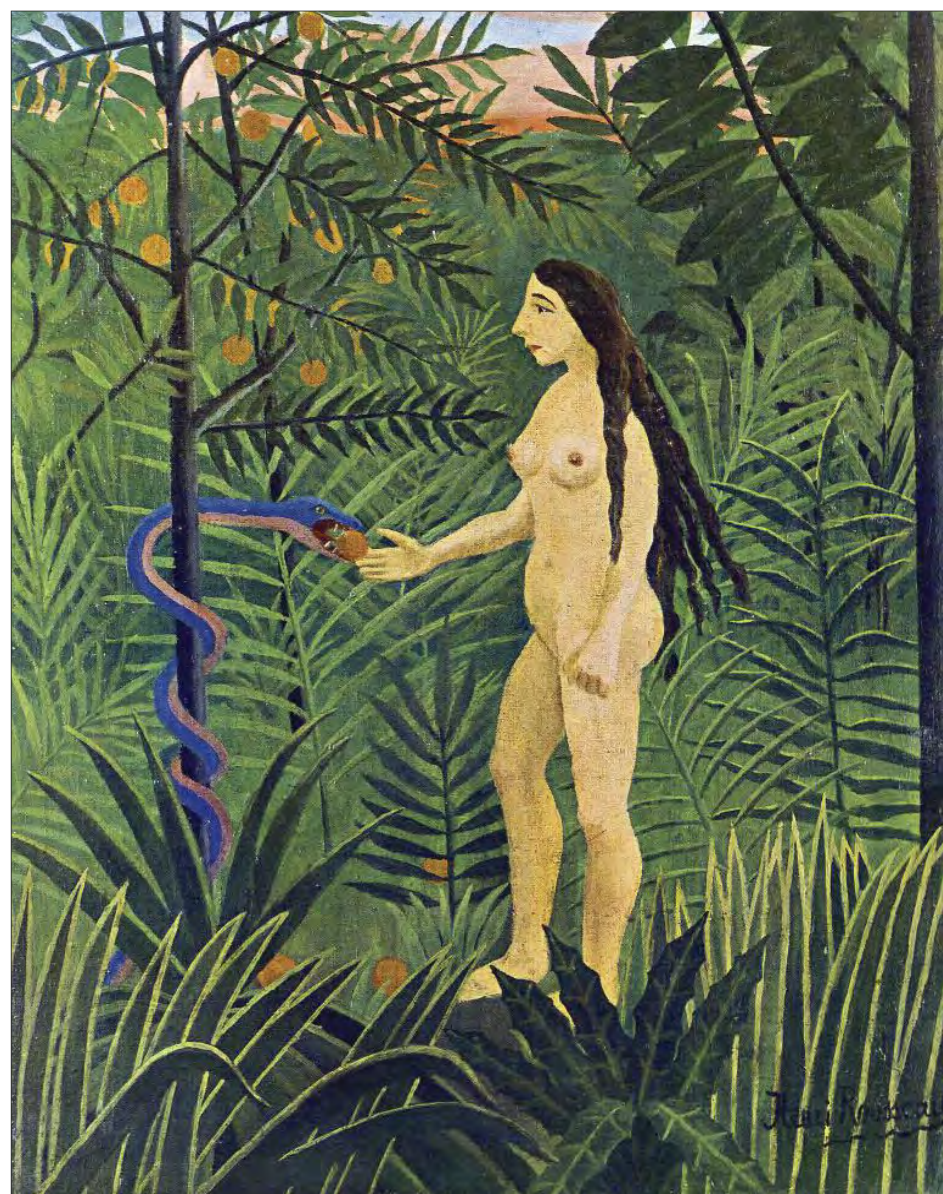
Women in the church. Hmm. Does that mean church dogma? Well, let's see, Eve was an idiot and she ruined everything for everybody for all time. Mary, mother of Jesus, has had an interesting career. She started out as a teenager in trouble and became an anguished mother grieving by the body of her problematic son. Then it turned out that she was the mother of God, then queen of heaven, and her image was endlessly reproduced in some of the most beautiful artifacts ever made. Then came the Reformation and her brand took a nosedive. Now, like Eve, she was a temptress, a false idol luring men away from obedience to and worship of God the Father. The beautiful images were defaced and destroyed. Now Mary, outside of Roman Catholicism, exists as a vague anomaly, forever floating in time with her baby clutched in her arms. Then, of course, there was the other Mary.

Eve, Mary, Mary. Wrecker of Paradise, perfect mother, fallen woman. If these three one-dimensional women were characters in a novel it would be a pretty boring book.

It's become commonplace to say that Christianity, with its image of Mary as a model for women, has imprisoned women in the narrow role of homemaker and mother. But there is nothing intrinsically wrong with raising children. After all, mothers in nature build nests and nurture and protect their young—not because of any religion but because that's the way life has evolved on this planet. So the problem is not that Christianity has forced women into an artificial position—but that it has made it difficult for them to step outside of that role, if they so choose, and into the wider world of public affairs. The church has seen us as one dimensional. However, it seems to me that men, though they have had more freedom of activity, have not done much better in the eyes of the church. Woman get to be good Mary or bad Mary—and men get to be Jesus or Judas. Maybe it's time to say that the real problem is not so much the church's attitude towards women, but towards human beings in general. We're all saints or sinners, saved or damned, good or evil, deserving heaven or hell. It's been a two thousand year case of black or white thinking.

How did this come about? Of course there are many variables but I think it's worthwhile to note that the ideological framework of Christianity was constructed by men—Paul, Augustine, Aquinas, Luther—who had powerful conversion experiences. They saw their lives in clearly-demarcated before and after terms—lost/found, damned/saved—and have projected this personal experience on to theology and on the rest of the world. I understand these men, having had a powerful conversion experience of my own, but it has never occurred to me that my personal experience is a template to impose on the rest of humanity. It's just one person's experience.

The theological concept of original sin has also played a huge role in the church's skewed vision of humanity. For two millenia we have been asked to believe that human beings, alone among all the other creatures on earth, because of something a woman did, have something so fundamentally wrong with us that we are unacceptable to God. But God made us as we are. And I believe that God is good and that everything He has made is good, including me and you. It's true that things happen to us and we fall away from goodness. And it's also true that Jesus our Redeemer exists to bring us back to our true human nature, where we live in natural relationship with God. That's the function of religion: not to make us good, but to make us human. It's not that I think the idea of original sin should be entirely discarded, but it's about time we start-



Eve—ruined everything for everybody for all time? (H. Rousseau. *Eve and the Serpent*. 1907. Hamburg Kunsthalle.)

ed thinking more analytically about what it means in terms of human consciousness and psychology.

Religion, as inspired by God, is simple, useful, good, true and beautiful. Religion, as implemented by humanity, becomes complex, difficult to understand and dangerously tainted with ideas that are not good, beautiful or true. It's important to remember that religion has been a vast communal project, constructed over time, by many people. Every bit of theology started out, somewhere, as one person's idea. All of it should be carefully reconsidered, by every generation, in the context of ongoing Christian experience and understanding. Those of us, men and women alike, who want to preserve the Church, should bring our God given curiosity, intelligence, wisdom, experience and reason to the ongoing task of keeping Christian theology fresh and true in a changing world.

Our special task, as Christians and as human beings, is to reconcile the natural life and rhythms of human existence with the complex societies that we have created for ourselves. The special attributes of men, of women and of children must all be acknowledged, respected and protected. Those of us who have found our way to the love of God through Jesus the Christ should also keep in mind that at the center of it all, through the suffering of the Cross, in the heart of God, and in our deepest consciousness, we find a shout of joy. How marvelous to be human, to be a passenger on a verdant planet, traveling through the glittering wonderland of space. How amazing to be alive—to be able to see, to hear, to touch and to think.

And in the midst of all this beauty human society is so troubled by ignorance and violence. It was the early dream of feminism that women would bring to the world of public affairs, including into the church, their special attributes of tenderness and compassion and that this would temper the violence and need to dominate that has caused so much human suffering. I pray that this dream will come to fruition. And then? Perhaps in a more balanced world, at long last man's inhumanity to man will be behind us and no anguished mother will ever again grieve by the body of a broken son.

Delaney is a member of the Church of the Heavenly Rest, Manhattan.



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Jane Carol Redmont, PhD |
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The Rev. Martin L. Smith |
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Life As a (Woman) Priest

By the Rev. Gwyneth MacKenzie Murphy

When I was asked to write an article about being a woman priest, I wondered if I would live to see the day when there was nothing to say on the subject. I recalled a 1975 *New York Times* quote of the day: “Equality between the sexes will be reached not when a female Einstein gets as far as a male Einstein, but when a female schlemiel gets as far as a male schlemiel.”

In 2011, I would say that “Equality for women clergy will be reached not when a woman can be Presiding Bishop or even cardinal rector, but when a priest who is a woman is a “priest,” not a “woman priest.”

I am doing Field Education in Cambridge when Barbara Harris is elected Bishop of Massachusetts, the first woman bishop (at least since ancient times). At a parish forum before the election, the rector, explaining why a woman could not be bishop, points to me and says “they already preach as well as we do, and of course women run things much better than men. If we let them be bishops it will become a woman’s profession and then what will the men do?”

The psychiatrist the diocese hired to evaluate candidates for ordination questions me closely about whether it was alright with my (then) husband if I had such an important job, commenting that my husband must be pretty secure, because my becoming a priest would be threatening to any man.

I go into 7-ELEVEN to buy the paper. The male cashier looks at my collar and cross and says “Are you a nun?” (This is not uncommon.) I say that no, I am a priest. The man frowns and shakes his head, telling me “Jesus says in the Bible that women cannot be priests. You are a sinner.”

I am called to serve a church in a town where there has never been woman cleric. The local Jesuit tells me his parish will no longer participate in any Roman/Episcopal/Lutheran services, and he tells the women in his parish they are not to meet or talk with me; several men leave the clergy association because of me; my new neighbor shakes my hand and tells me my hands are too small to be a priest.

When I go to visit a parishioner in the local jail, I show my driver’s license and business cards. I am wearing my collar. The official refuses to believe I am a clergy person. I mention my picture and interview in the local paper. He says I could have had the business cards printed up, and lied to the local paper. I am finally allowed to visit my parishioner when the male priest from the church (who is actually my assistant) vouches for me and I obtain a letter from the bishop.

A woman I have worked with in the church asks me to do her pre-marital counseling. She tells me that I am the priest she feels closest to, so she hopes I understand that her family just couldn’t accept a woman doing the wedding.

A male priest who serves at a large parish to which I have just been called tells me laughingly at a party that he was morally opposed to women priests for years but I should be happy to know that now he accepts us. (I have always regretted not telling him that “coincidentally, I have overcome my moral opposition to male priests.”)

I have been told that it is people like me who keep us from getting back with Rome, thus denying Christ’s dream of unity.

I am meeting with a bishop about serving in a diocese (*not* New York!). He notes that I have taught feminist theology at a university and says he always

thought this was a rather silly subject. (He later retires in the face of allegations of sexual misconduct.)

Some of my experiences are hopeful and even funny. Due to an injury to my right hand, I had to shake hands with my left hand for almost a year. Several people asked me if this was what women priests do.

Countless times, (especially at Holy Cross Monastery) someone comes up to me after a service and says, often with tears, “this is the first time I have seen a woman celebrate, and I cannot tell you how much it means.” Women often say it makes them feel closer to God, more accepted or healed in some way. Men usually say that it touches them. (I have learned that a woman at the altar challenges people’s image of God. Some people are healed; others affirmed. Some feel free to go beyond the metaphor of God as “Father” and enter more deeply

into the mystery of Who God Is. Some feel threatened, and the threat is associated with the woman priest. While this article is about women priests, not images of God, there is a connection. It is no accident that both God and male clergy are addressed as “Father.”)

After presiding at a wedding, I go to the dressing room to take off my vestments. Three small girls are playing “wedding.” I reflect that nothing has changed since I was a child. But then one of them says to me “she’s the bride and she’s the groom and I am you.” Something has changed.

As both a hospice and hospital chaplain, it was not uncommon for people not to want a woman but having no choice. In every instance, they would later say, “I didn’t think a woman could do this, but now I know you are as good as the men. Please come back.”

While this is only my experience, it is not that different from others. Some of my story goes back nearly a quarter of a century, but 25 years isn’t that long in a history that stretches back centuries (Anglicanism) or millennia (Christianity). The roots of sexism (and, I would argue, misogyny) run deep, and the effects are still with us, as a study just released by the Church Pension Fund attests.

People are always surprised to hear that I have encountered more sexism in the Episcopal Dioceses of New York and California than in Utah. I recently gave a lecture on “Women and Christianity” to a Women’s Studies Class at SUNY. I told them that I was ashamed and saddened that there are parishes in our diocese that will not sponsor women for ordination or welcome a woman bishop.

While women face discrimination in any traditionally male profession (I was a woman lawyer before I became a woman priest), it can be argued that the results are more serious when it happens in the church. I am not talking about the effect on the women clergy (for us it is part of the cost of discipleship.) How the church treats the members of any group sends a clear message to the people in the pews and to the people in the street about how people in that group are to be treated. Sister Joan Chittester, OSB, calls the Roman Catholic Church to account when she says “[A]nd shouldn’t we be ashamed? Wouldn’t you think that it would be the church that would lead the fight for equality for all women? Wouldn’t you think we would set the example for the rest of the world?” She could also be speaking to us.

Murphy is the vicar of St. Andrew’s, New Paltz, and Episcopal Chaplain at SUNY New Paltz.



The Presiding Bishop: It’s not the exceptional that proves the point, but the average, says the author.
Photo: Episcopal News Service

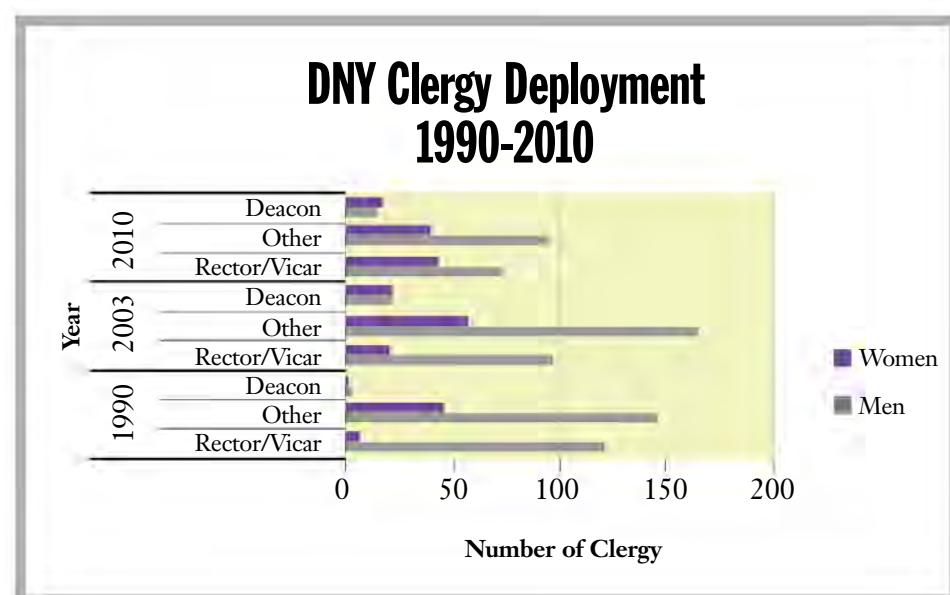
Deployment of Women Clergy In the Diocese of New York

By Mary Sudman Donovan

The year 2011 marks the thirty-fifth year since the Episcopal General Convention opened the ordination process to women, so it seems a good time to review the status of ordained women in the Diocese of New York. What has been the experience of deploying women clergy in the diocese? Have ordained women's career paths varied much from those of ordained men here?

The push for women's ordination had strong support from the Diocese of New York. Three of the "Philadelphia Eleven" (ordained in 1974 before the General Convention decision) were from this diocese: Emily Hewit, Marie Fleisher, and Carter Heyward. The 1976 General Convention decision to support women's ordination was followed by a flurry of nine ordinations in January of 1977—and five more by the end of the year. By 1980, thirty women had been ordained to the priesthood in the Diocese of New York. By 1996, this diocese became the fourth diocese in the US to elect a woman bishop—Catherine Roskam, who this year marks her fifteenth year as Suffragan Bishop of New York. Most of these women (including Catherine Roskam, ordained here in 1984) began as curates or assistants in parishes or in specialized chaplaincies. How did their subsequent career paths develop?

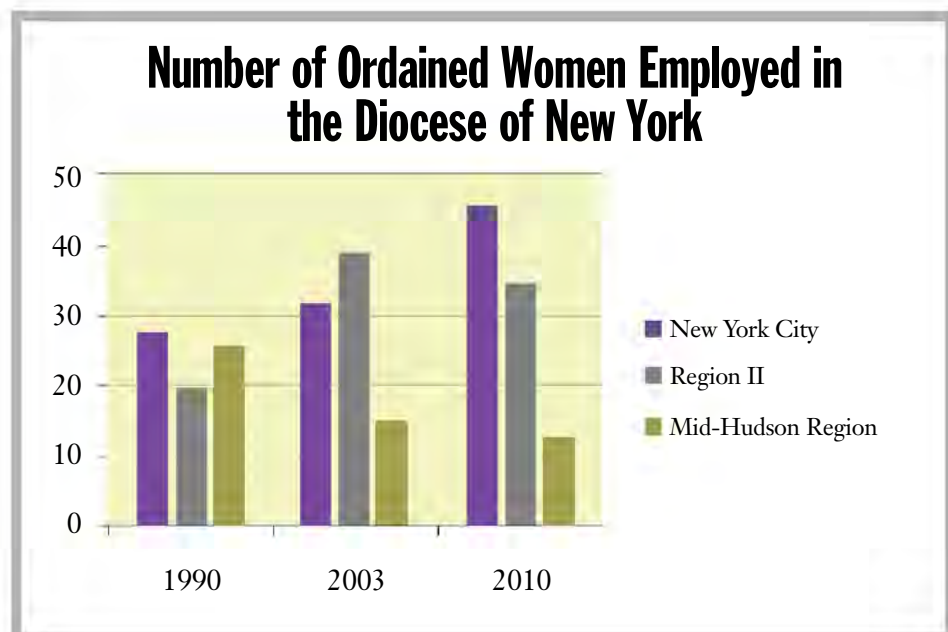
The Diocesan Directory provides an informative picture of the changing deployment of diocesan clergy over the last twenty years. By charting the number of men and women listed in three separate categories: Rector/Vicar, Other (which includes interims, priests-in-charge, assistants, associates, curates, pastors, etc.), and deacons, changes in the deployment pattern become obvious as the following chart demonstrates:



NOTE: The 1990 Directory rarely identified clergy as deacons so that category may be undercounted.

In this period, the percentage of women in the clerical workforce gradually rose. They were 16 % in 1990, 26% in 2000 and 35% in 2010. In 1990, few women were employed as rectors or vicars (5 women – 121 men); by 2010 far more women have such positions (42 women – 72 men). Actually the proportion of women priests who serve as rectors or vicars is higher than that of men priests; 51% of all women priests are rectors or vicars while 43 % of all men priests serve in that capacity. However, one interesting revelation in this chart is that the number of men and women who serve as deacons has tended to remain about the same. In other dioceses less favorable to women priests, the percentage of deacons who are women has often risen substantially.

There have also been significant changes in the location of ordained women.



As the above chart demonstrates, in 1990, there were about the same number of clergywomen (priests & deacons) in the three regions: New York City (NY, Bronx & Richmond Counties), Region II (Putnam, Rockland & Westchester County) and the Mid-Hudson Region (Dutchess, Orange, Sullivan & Ulster Counties). By 2010, far more women were deployed in New York City and far fewer in the Mid-Hudson Region. Why this might be true invites interesting speculation. Since there are more city churches that have multiple clergy staffs, are there simply more turnovers among assistants and associates and thus more opportunities for newly ordained women to find positions there? Or are clergywomen's jobs more closely linked (than clergymen's jobs) to where their spouses are employed and thus more likely to be in more populous areas?

One disturbing question in this analysis of New York's clergywomen's deployment can be inferred from the list of the women who were ordained here. Where have all these women gone? Since 1977, 230 women were ordained in the diocese (190 priests and 40 deacons). And yet in 2010, only 100 of these priests and deacons hold positions in the diocese. Ten of these women priests have died and some have certainly retired. But that still leaves over 100 women ordained here who are no longer working in the diocese. Is the Diocese losing some of its best women to other dioceses because of lack of opportunities here? Or do the rich educational resources of this area simply attract many persons seeking theological education who become candidates for ordination in New York and later return to their home dioceses? Or does the diocese just produce such outstanding new women priests that they are quickly enticed away by less productive dioceses? The answers to those questions are beyond the scope of this article but they are worthy of further consideration.

NOTE: There are many ways to count the clergy in the Diocese of New York (e.g. clergy who actually reside in the diocese, clergy who are canonically resident here, all clergy including those who are unemployed or retired, etc.) For this study I simply went through the parish lists in the Diocese of New York Directories for 1990, 2003 & 2008 and counted those who were listed at each parish using the title by which they were listed there. I did not count those listed as "Rector, Emeritus" or "Honorary Assistant." Then I added those people listed as diocesan staff members.

Donovan is a member of Zion, Dobbs Ferry and an historian who writes about the church.

Deaconess Susan Trevor Knapp: A Pioneer of Women's Leadership In the Church

By the Rev. Deacon Geraldine A. Swanson

Susan Trevor Knapp (1862-1941) was the leading American deaconess of the early twentieth century, and for over thirty years a guiding force behind both the New York School for Deaconesses and the American deaconess movement.

She completed her course of study at the New York School for Deaconesses (more familiarly known as St. Faith's) with distinction in 1894, at the age of 32. In 1895 she returned to teach Church History and New Testament, in 1897 became housemother, and on May 1, 1899 was set apart as a deaconess at Grace Church by Bishop Henry Codman Potter.

Soon thereafter Knapp traveled to England, where she met many of the founders of the English deaconess movement, including Randall Davidson, later Archbishop of Canterbury, and his wife. She returned to New York eager to implement at St. Faith's the academic and practical education reforms she had seen. In 1903, she became the school's dean, overseeing the building of the new facility on the Cathedral Close (now Diocesan House) and the move from West 12th Street. Over the following years, she introduced new courses, set academic standards for admission, and raised the standards for graduation to include field placement work.

Knapp's reputation as an innovative educator spread, and she spent much time traveling abroad and lecturing about the deaconess movement in the United States in general, and the training program at St. Faith's in particular.

As the American deaconess movement grew, however, there were no ecclesial mechanisms for intercommunication between clergy and deaconesses—nor, indeed, did bishops attend the annual gatherings of deaconesses. The very men to whom the deaconesses were bound to by vow understood little of the role of deaconesses or of their vocational conflicts. As dean of the New York school, Knapp did not sit on the board of trustees,



Deaconess Knapp c. 1905.

Photo: Diocean Archives

and was subject to the control of the clergy warden. This led to increasing tensions, which first came to a head in 1913-1914, when the trustees and Knapp clashed over whether celibacy should be a personal choice (her view) or a requirement of the order. In the end the board's views prevailed, in the face of Knapp's strong disagreement.

Soon after this, in 1915, Knapp departed on an extensive fact-finding trip to alumnae serving in mission sites in Hawaii, the Philippines, China and Japan. In her absence, one of the trustees sent a letter to the dean of the cathedral commenting on the dwindling financial solvency of the school and complaining about the lack of leadership. With Knapp overseas, the trustees appointed a new warden, the Rev. William E. Gardner—a specialist in Sunday school education—to be the school's full-time manager; they offered Knapp, who was still overseas, her old position of housemother. Thus the woman whom many considered the foremost leader of the American deaconess movement—the head of a successful formation program for deaconesses and friend and confidant of the Archbishop of Canterbury—was replaced as head of the most prestigious American training school at the very time when she was on a fact-finding mission to improve her institution's instruction.



Trainees for the New York School of Deaconesses crossing the Cathedral Close, 1913.

Photo: Diocean Archives

Knapp refused the post of housemother. In November 1916, she tendered her resignation and left to take up a mission post in Japan. This was not a surprising destination: By the 1910s and 1920s more and more American deaconesses were forsaking the city streets and the western frontier and looking overseas for circumstances where they could make extensive use of their unique training and superior education.

Knapp went from a position of power to a position of vulnerability in the mission field, and she served with distinction. She soon learned to love her new post in Tokyo, where she took

her training and flipped it into a service model that worked for her in a very different and alien setting than the one in which she had first served.

From the start of her ministry, Knapp worked closely with Bishop John McKim, Diocesan of the Episcopal Church in Japan. In 1922, with the assistance of her supporters in America, Knapp built a small house on the St. Paul's College campus in Tokyo. It would be her base of operations and her beloved home, and it would also prove to be a real safe haven and God-send to the clergy of Tokyo when, on August 31, 1923, the city was hit by a violent earthquake. While the Bishop's house, the cathedral and the adjoining school were reduced to ruins, Knapp's cottage was still standing and structurally sound. It was used as a refuge for several missionaries, including both Bishop McKim and the Anglican bishop.

After the earthquake, Knapp focused on two areas: her work with the students of St. Paul's, and her travels visiting other New York Training School graduates in their assignments in the Orient and elsewhere.

It was during this time that her health begins to fail. She was plagued with eye problems, and underwent repeated surgery for them and for heart problems. To add more stress to her life, the Board of Missions informed her that they would henceforth require all of their supported missionaries to pass an annual physical. She replied swiftly:

"I am called a missionary through the courtesy of Bishop McKim and Bishop Raifsnider, but in reality, I am just a foreign resident in Japan living in a house I built on the campus of St Paul's University and keeping open house for the college students...I am overage and underhealth but my heart is in Japan and I shall probably end my days here." (Knapp, letter April 28, 1928)

She had by now, as her letter suggests, become less active in her mission work, and the Board of Missions received no more reports from her after this. Her sight continued to deteriorate and she would undergo repeated surgery for it.

She continued, however, to give financial support to various people throughout her circle of influence. For ten years, for example she provided the financial support for the publication and mailing of the alumnae newsletter from the New York School for Deaconesses.

Deaconess Susan Trevor Knapp died aged 79 in November 1941 in Los Angeles, less than a month before the Japanese attack on Pearl Harbor. She had left her beloved Japan in 1939 after the expulsion of alien missionary workers. Her legacy is one of service, determination and courage.

Knapp's personal feelings of stewardship and responsibility to her Church were reflected in her will. In death, as in life, Susan Trevor Knapp led the way as an example of responsible and forward looking stewardship. She understood the sacrifices made by numerous deaconesses to their church and the lack of support that church gave them. She attempted to provide financial support to those women who had sacrificed their well-being for the spread of the gospel in both domestic and foreign parts. To three sister deaconesses she left \$3,000 to be divided into three pensions. She set up a trust fund for the purpose of paying annual pensions to deaconesses and other church workers. Her hold-

ings became part of the support for the nation-wide Fund for the Diaconate, which still supports the welfare of aging deaconesses and deacons throughout the Episcopal Church.

Susan Trevor Knapp persevered in God's service in the face of blatant sexual discrimination, at a time when women were undervalued and dismissed. She understood her own value and made the best of many difficult situations. She established means to support the work of women in the Episcopal Church when funds were scarce and hard to find. She did not look back, nor did she openly criticize those who had hurt her. She took her training and flipped it into a service model that worked for her in a very different and alien setting. It is time for her Church to acknowledge her true worth.

Swanson is the Episcopal Relief and Development Coordinator for New York City.

HOUSE OF THE REDEEMER

7 East 95th Street, New York, NY 10128

UPCOMING EVENTS-ALL ARE WELCOME!



Tuesdays, March 15, 22, 29, April 5, 12, 10:00 am-11:00 am, Reiki Classes, Health Advocates for Older People will continue a series of Reiki classes with instructors, Wendy Wade and Yvette Nakhla. **Free of Charge.**

Saturday, April 2, 8:45 am-3:00 pm, Annual Lenten Retreat, Sister Eleanor Francis, CSJB, Superior of the Community of St. John the Baptist in Mendham, New Jersey will lead the House's Lenten Retreat. The topic will focus on multiple parables with a special focus on the Prodigal Son and the theme of reconciliation. **Lunch Provided. Fee: \$25. Please call for reservations.**

Tuesday, April 5, 6:30 pm, Reshaping the Episcopal Church in New York: The Work of Episcopal Women, Using photos and information from church histories and periodicals, Mary Sudman Donovan, will discuss the way in which the women in many New York Episcopal churches expanded the ministries and reshaped public expectations of the church's role in society. **Suggested donation: \$15.**

Thursday, April 28, 6:00 pm, Thomas Merton and Henri Nouwen: Spiritual Companions, Dr. Michael Higgins, Merton scholar and board member of the Thomas Merton Society of Canada, will discuss Merton and Nouwen's place as two of the most enduring twentieth-century Catholic thinkers and spiritual authors. **Free of Charge.**

Wednesday, May 4, 7:30 pm, Fabbri Chamber Concert, The American String Quartet will be returning to the Fabbri Concert Series for their third straight season. Works to be announced. Reception with the artists to follow. **Tickets are \$35 at the door. Advanced tickets are \$30. (\$15 for students). Please call for reservations.**

Tuesday, May 10, 6:30 pm, Josephine Butler: A Fire on the Earth, Josephine Butler was honored as one of the ten most significant people of 19th century England. As a social reformer and advocate of women's rights she displayed a passionate concern for the marginalized that stemmed from a deep Christian faith. The speaker, The Rev'd. Rod Garner, is an Anglican priest, writer and theologian serving in the Diocese of Liverpool, England. Rev'd. Garner will be a Priest-in-Residence at House of the Redeemer for the month of May. **Free of charge.**

Thursday, May 19, 6:00 pm, Annual Garden Party, Please join us for our annual festive garden party. There will be a reception with entertainment and, of course, our wonderful auctions. Please contact the House for more details or to provide donations for our live or silent auction.

Thursday, June 9, 6:00 pm, Christianity Goes to the Movies, June Priest-in-Residence, the Rev'd. Dr. Philip H. Whitehead, will provide live film excerpts as vehicles for Christian theological discussion. **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).

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Women at Work in the World

A Report from Hong Kong by Helen Goodkin

While Anglican women from around the world were joining their sisters for the meetings of United Nations Commission on the Status of Women in New York, Anglican women in Hong Kong were celebrating the anniversary of the Women's League of the Diocese of Hong Kong Island at St Peter's Church in North Point, Hong Kong Island.

Since I was visiting Hong Kong, Betty Chan, a past delegate to the UNCSW and chair-lady of the group, invited me to share in the festivities, which included a Eucharist celebrated by the Most Rev. Paul Kwong, Archbishop and Primate of the Anglican Church in Hong Kong (Hong Kong Sheng Kung Hui), the installation of officers, a special liturgical presentation by members of the group, and an amazing Cantonese banquet at a local restaurant.

Being the only westerner present and the only person who did not speak the language

(Cantonese), I experienced the body of Christ in a new and very special way. Betty seated me with Emily Kwong, wife of the retired archbishop, who helped me find most of the hymns in a bi-lingual hymnal, so I sang happily in English. She also told me what books the lessons came from. I guessed correctly that the OT lesson from Genesis was Jacob meeting Rebecca at the well, and that the passage from Matthew was about divorce, but I had no idea what the 2Timothy passage was! In the end, however, the rhythm of the liturgy, much the same throughout our Communion, comes through powerfully, no matter the language. We prayed for the world, affirmed our faith, and broke bread together, symbol of the love of Christ. At communion, the priests, however, spoke to me in English, saying "the body of Christ, the bread of Heaven," the body of Christ, real and present in the world, no matter what the language.

Later in the week, Betty and I talked about the work of the Women's League, which

traces its roots to American women in Shanghai in 1870. The group grew over the years with parish based organizations in the 8 Chinese dioceses. Following World War II, it focused mainly on Hong Kong, and 10 years ago, when the Diocese of Hong Kong became a province of the Anglican Communion, a new provincial structure was created reflecting the three dioceses in the province as well as Macau, where Florence Li Tim-Oi in 1944 became the first woman ordained priest in the Anglican Communion.

Today in Hong Kong, the League focuses its efforts on visiting senior housing programs and sharing "songs, stories, and the love of Jesus" with the residents, many of whom are not Christians, and also working with a food bank that seems to single-handedly combine the work of multiple New York agencies. They receive unused food from hotels and restaurants which they pass along to others, they cook for the homeless, and they have a common pantry program with food stuffs for the poor, especially baby food.

Their concern for the poor has also led also the Women's League beyond the boundaries of Hong Kong to build fresh water wells in the poor regions of China. As Betty explained, "everyone thinks China is rich, but outside of the cities and the industrial areas people are very poor. They have nothing, not even clean water." So the women launched a fund drive to build a well and piping in a village of southern China that they had visited in 2008. The cost of the well was \$360,000HK (\$46,154US). They went back to the village in 2010 and found that it had been built properly and that the villagers were enjoying fresh, pure water. Since the original drive had raised \$200,000HK (\$25,641US) over its goal, they have begun work on another well in a nearby village, even as the fundraising continues to complete the project.

Water sustains all life, and in the waters of Baptism, we are born anew to life in Christ. I came away thanking God for this gift of water and the work of these women who are bringing this new life to very remote parts of God's Kingdom.

Goodkin is cowarden of the Church of the Epiphany, Manhattan.



The banner of the Hong Kong Women's League is a cross, the design of which is based upon the Chinese character for woman.

Photo: Helen Goodkin

WOMEN IN THE BIBLE *(continued from page 14)*

and their faith grows. Dialogue helps us all to clarify, expand, and enrich our understanding. It enables us to grow in faith and wisdom. It enables us to know and to love one another. This is the gift of conversation.

It is this dialogue which is so often absent today. In the church, in our nation, in the world as a whole, it is increasingly difficult to bring folks to the table for civil conversation that recognizes the complexities of situations and strives for resolutions that honor all parties, while furthering justice and peace. The world is not lacking for issues, but humankind often lacks the willingness to engage in open and honest dialogue.

Recently the 38 Primates of the Anglican Church assembled in Dublin for their annual meeting. Seven chose not to attend in part because Presiding Bishop Katharine Jefferts Schori is a woman. At the conclusion of the meeting, Bishop Katharine spoke about the importance of conversation. Recognizing that conversation is not always easy, she noted that unless the conversation continues, "there's not much opportunity for healing or reconciling. We need to come to the table." The final communiqué from the Primates affirmed this, saying "in our common life together, we are passionately committed to journeying together in honest conversation."

I wonder if the Primates thought about these Biblical *women* when they gathered, and I wonder if they see in these stories a model fit for our times, a model of open, honest, conversation that seeks understanding and transformation of hearts and minds, even though the situations, like the difference between Jew and Samaritan, seem intractable. The wise men brought many important gifts; the gift of equal importance that we have received from these wise women is conversation.

For further reading: Samaritan Woman: John Chapter 4; Canaanite/Syrophoenician Woman: Matthew 15:21-28 and Mark 7:24-30; Mary and Martha John Chapter 11 and Luke 10:38-42.

Goodkin is cowarden of the Church of the Epiphany, Manhattan.

EL MENSAJE DEL OBISPO *(continuo de la paginacion 3)*

la atención se centre en la ordenación de la mujer. Tan importante como esto ha sido, vale la pena recordar que asombrosamente hasta hace poco, a las mujeres no se les permitía ni siquiera ser miembros de los comités más importantes de la Iglesia, y sin embargo ellas eran el pilar de muchas iglesias parroquiales.

El conferir a las mujeres las tres órdenes de los ministros ordenados, estoy totalmente convencido de ello, es nada menos que la evidencia del poder y el movimiento del Espíritu Santo entre nosotros. Esto representa el redescubrimiento del profundo entendimiento que tenemos, de que todos hemos sido bautizados a la vida del Dios Viviente.

Para quienes no recuerdan esos primeros años cuando las mujeres fueron por primera vez ordenadas en esta Iglesia, vale la pena recordarles la audacia de nuestra Iglesia al tomar esa decisión, así como también, el coraje de aquellas primeras ordenandas. Es sencillamente extraordinario ver la riqueza de la cosecha que ha salido de esa audacia y ese coraje.

Esta es una historia de muchas buenas nuevas: El Espíritu Santo está renovando la vida de la comunidad de fe y la reafirmación de que la nuestra, es una comunidad de fe que realmente confía en que el Espíritu nos guía hacia la verdad.

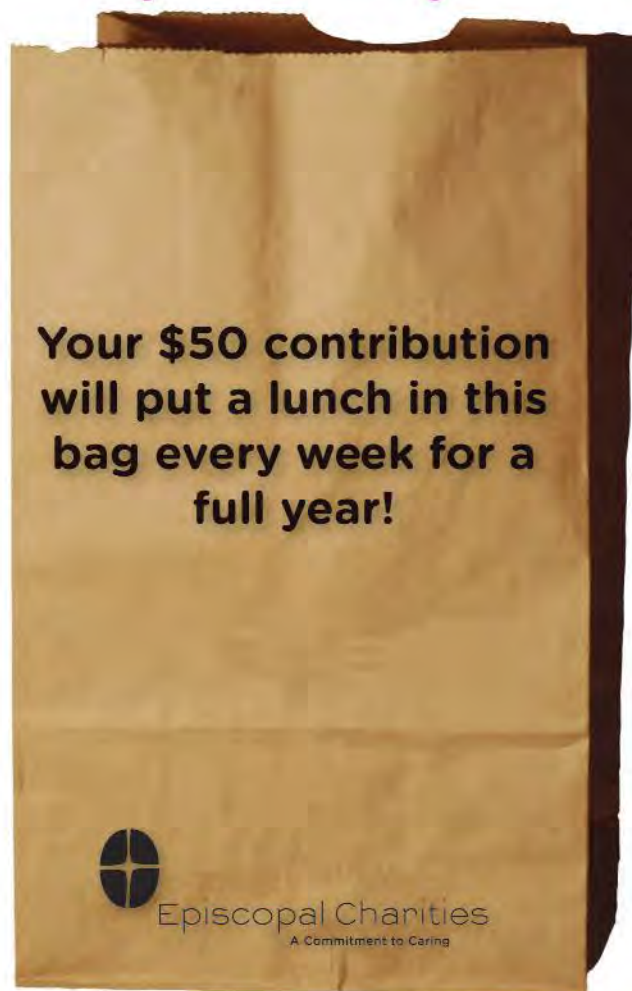
Me siento muy privilegiado de ser un miembro de tan grandiosa Iglesia. Los artículos que siguen a continuación denotarán la riqueza de nuestra herencia. Disfrútenlos.

Que Dios los bendiga,



Traducido por Lila Botero

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ARTS AND LITERATURE

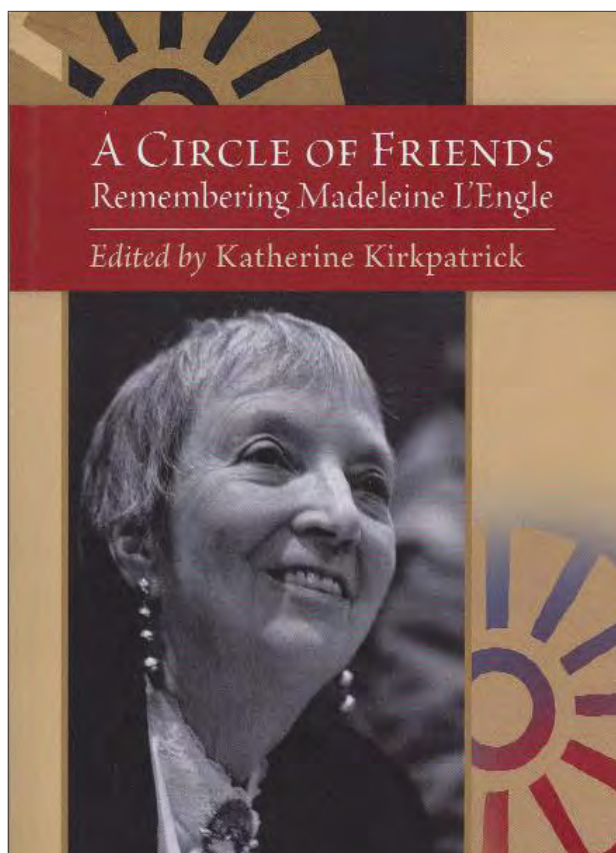
A CIRCLE OF FRIENDS: REMEMBERING MADELEINE L'ENGLE

EDITED BY KATHERINE KIRKPATRICK
LULU ENTERPRISES, INC., 224 PAGES

Reviewed by Abigail Liu

At the vortex of a boundless, holy energy field of light, Madeleine drew souls looking—within the same artistic and spiritual context—for inspiration for their work and growth, healing for their inner and outer lives, and transformation for their whole being,” writes Katherine Kirkpatrick in her essay *A Decade of Transformation and Grace*. This book brings together 36 of those souls and incarnates much of what they learned from her: that writers of all stages in their journey must be embraced and encouraged, that God is love, that community is important and must be nurtured, and stories must be told. Madeleine L'Engle's touched the lives of millions through her writing and hundreds, if not thousands, through her writing workshops. She was a fierce and loyal friend, eager to listen and to pray.

Needing a way to connect and grieve when she was unable to attend Madeleine's memorial service, editor Katherine Kirkpatrick found a way to bring together Madeleine's far-reaching community. She put out a call to alumni of Madeleine's writing workshops for essays as a way to celebrate, give thanks, and grieve the loss of a mentor and friend. The result is much like the best of sharing that happens after a funeral or memorial service, remembrances full of joy and sorrow, an affirmation of life. The book gives opportunity for the voices of all who responded to Ms. Kirkpatrick and represents a wide spectrum of skill. This is part of the appeal—that students and mentees as well as Madeleine's God-children, closest friends and contemporaries all have



an equal place to share their experience of Madeleine and how she impacted their lives. The essays and poems draw the reader into “kairos,” or the long view of time, God's time. They provide space to linger with laughter and tears.

A few brief notes:

Madeleine, Victoria, and Me by Claire Whitcomb is an adapted profile of Madeleine written for *Victoria* magazine around 1995. It provides a concise introduction and is a good place to start for those who are less familiar with Madeleine's life and work.

Lucy Shaw's essay *Madeleine L'Engle, Writer and*

Friend is not to be missed. Rarely in the collection do we see Madeleine as a peer, but Lucy Shaw's essay rounds out the perspective. She remembers her as “iron sharpen's iron” in a deep and abiding friendship. She speaks about wrestling with different viewpoints, often meeting in the middle. To read about Madeleine and Lucy standing up and singing the doxology after a “tricky conflict had been resolved” is to gain insight into the characters of both the friends and their faith. Her poem, “Path to the Edge,” written about Madeleine at the end of her life, is painfully beautiful, full of the grief of watching a friend slip away and the hope that she is going toward ultimate healing and heaven “with its innumerable stars.”

For readers familiar with the writing of Madeleine L'Engle and especially for those who knew her—even peripherally, *A Circle of Friends* is a book of renewal. It reminds us to savor time with friends, preferably over a well-prepared meal sharing stories or music; to listen to God in the quiet; pick up the Bible and daily office; to read; and, to writers of all levels—especially those who might not consider themselves as such—to put pen to paper, unloose our God-given voices, and get out of the way of the work.

“That our book would have pleased Madeleine greatly, I have no doubt. I think even more than the literary aspect of the project, she would have celebrated the communal aspect of her students coming together in friendship,” says Kirkpatrick in her editor's notes. I heartily agree.

Proceeds of the book will be donated to the Community of the Holy Spirit, which provided a welcome place for many of the contributors to participate in workshops with Madeleine.

Liu is a member of All Angels' Church, Manhattan.

THE HEARTBEAT OF GOD: FINDING THE SACRED IN THE MIDDLE OF EVERYTHING

BY KATHARINE JEFFERTS SCHORI
SKYLIGHT PATHS PUBLISHING; WOODSTOCK, VT,
TKTKT PAGES

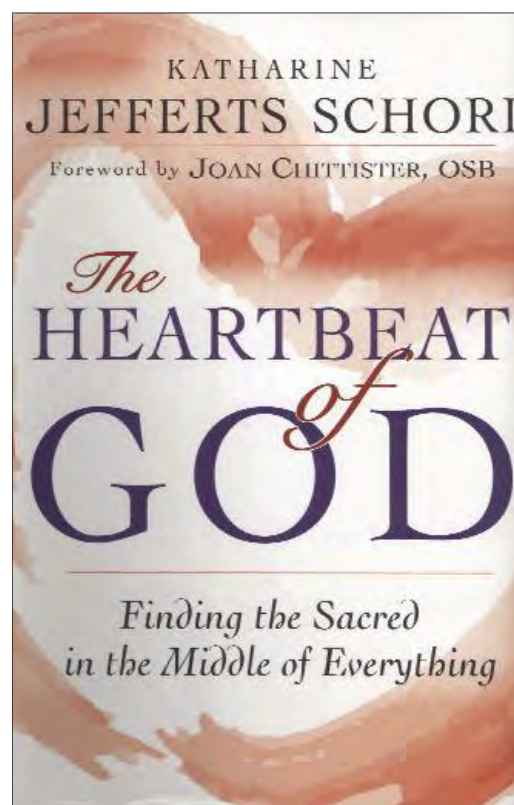
Reviewed by Alon White

In *The Heartbeat of God*, Presiding Bishop Katharine Jefferts Schori provides both a challenge and encouragement, “Our faith has to have consequences for the way which we live our daily lives—at work, at play, with our next-door neighbors, in the voting booth, and on the highway.” Much of what she says is not new: however she brings together, not just “the sacred in the middle of everything,” but, also our call to respond to it. The book is woven together in Jefferts Schori's voice: clear, deliberate, humorous and lyrical. She goes from drawing us into the story with a reminder that we are an essential part of it and that how we live now, in relation to the environment and the needy throughout the world, will have a long term impact on those who

come after us. In many cases, biblical translations are her own: crisp, clear and contemporary without being facile.

Throughout the book is a sense of wonder, challenge, and encouragement about the essential nature of God's distinctly particular love for each of us. “What does it really mean to say that God lived among us in human flesh? The challenge for followers of Jesus is to contact with him on a human level as a brother, teacher, a holy example, a shepherd, and also to connect with God on a more human level. We're invited, encouraged, even lured into relationship with love, and then to live as that sort of love in the world.”

Jefferts Schori proclaims



the covenant call through biblical and historical examples and draws on her travels through the Episcopal Church to tell the good news of Episcopalians reaching out beyond the doors of their church buildings and stepping beyond their safety zones to engage in acts of ministry in the world. She reminds us constantly that the church needs to be in the world and the action can be begun in small, local ways.

Her voice is at its most powerful when she speaks as a scientist and a prophet. There is a fascinating in-depth discussion on the ethical responsibilities of scientists. She also includes a

**PASSION IN VENICE:
CRIVELLI TO TINTORETTO AND VERONESE
MUSEUM OF BIBLICAL ART
ADDRESS?**

Reviewed by Pamela Lewis

Comprising 100 islands in a lagoon at the northern end of the Adriatic Sea, Venice began as a fishing village, later became an outpost of Constantinople, and by the late Middle Ages had emerged as a flourishing art center. This evolution was due in large measure to the representations by Venetian artists of one of Christianity's most central and sacred themes: The Man of Sorrows. This is the subject of "*Passion in Venice*," an exhibition currently on view at the Museum of Biblical Art.

Although not part of the Gospel narratives the Man of Sorrows (*Vir dolorum*) is mentioned in the Book of Isaiah (Isaiah 53:3), which identifies this mysterious yet prophetic figure as Israel's future savior. Christians later understood him to be Christ himself. As iconography, the Man of Sorrows took root in the ritualized liturgy of Byzantium, appearing in sacred manuscripts, portable icons and small sculptures. The figure, or *Cristo Passo*—the dialect name it eventually acquired—entered Venetian art by the late Middle Ages, representing the mystery of the Eucharist on altar paintings, tabernacles, and liturgical objects. It was also applied to objects of personal devotion, and even served as a banking logo during the Renaissance. By the mid-17th century, the Man of Sorrows had become one of the most ubiquitous images in Western Art.

In this small and sharply-focused show, the rich and varied Venetian tradition is examined, as well as the manner in which that tradition reflected and

formed Venetian piety.

As with depictions of the Crucifixion and Resurrection, the Man of Sorrows was immediately recognizable to the viewer: the dead Christ is presented as a frontal, half-length image, upright and removed from Crucifixion or Resurrection contexts; he is within reach of the viewer, his eyes are closed, and his head hangs to the viewer's left (his proper right); his arms are either crossed over his chest or outspread to reveal the stigmata. Changes would be made, but this was the classic pose of the Man of Sorrows who transcended narrative and time as the image of the eternal sacred.

Within this template, Venetian artists gave full expression to their skills, making use of various media and techniques to portray sorrow in a range of intensities, from subtle to melodramatic. One example is Silvestro dei Gherarducci's *Man of Sorrows with Virgin Mary, Saint John and a Donor* (1365), a gold background work on panel, wherein Christ is flanked by the group in a composition notable for its symmetry and serenity. Another is *Man of Sorrows with Two Censing Angels* by Jacobello del Bonomo (late 14th century), where gold, leaves, flowers, punch marks around Christ's halo, and vivid red paint on his wounds together produce a work of emotive power and beauty.

The exhibition also explores the meeting of tradition and innovation in the years 1450-1500, a period when artistic genius was encouraged and greatly affected the style in which the Man of Sorrows was represented, particularly as it focused on the male image. Mantegna, Bellini, Giambono, Crivelli, and Vivarini, who navigated between artistic conservatism and modernism, built their reputations adding greater emotional drama to their interpretations and experimenting with unusual media. *Dead Christ Supported by Two Angels*, an anonymous work inspired by one by Donatello, makes use of polychromed *papier-mâché* to bring out the gorier aspects of Christ's sufferings. Carlo Crivelli's *Dead Christ Supported by Two Angels* emphasizes textured surfaces, tooling, and graphic detail. The hyperrealism of these two works makes it almost possible to hear the anguished weeping of the supporting angels.

Liturgy and devotions constitute the area where



Jacopo Tintoretto's *Christ Mocked* c.1548-1549

the Man of Sorrows had the most significant impact, underscoring the belief in transubstantiation whereby the real presence of Christ is manifest in the holy sacraments. In *The Mass of Saint Gregory*, by a 15th-century anonymous Spanish painter, a miniature dead Christ, stands on the altar where Saint Gregory is celebrating the Mass and pours into his chalice blood from the open wound in his side. Facial and object details are all intact, making this oil and gold work on wood one of the strongest in the exhibition.

Small, devotional pieces, intended for personal use, are also well represented here.

A stunning boxwood *Memento Mori* by an anonymous German or North European artist shows a Janus-like head with Christ's face on one side and a leering skull on the other. When a lever is pressed, a Man of Sorrows emerges from the top of Christ's—not Death's—head.

The solemn and truncated Man of Sorrows from the 13th century grows to full-length by the 16th and 17th centuries, as seen in the show's paintings by Veronese and Tintoretto, and to lesser degree in an exquisite marble sculpture attributed to Cristoforo Solari. Their Christs still suffer, but are more muscular and placed in shadowy, contemplative settings, reflective of a shifted, Council of Trent-influenced religious climate.

As we move deeper in Lent and into Easter, *Passion in Venice* is with us at the right moment.

Lewis is a member of St. Thomas Church, Manhattan.

chapter on the meaning of Pentecost. The chapter is similar to her letter responding to Archbishop Rowan William's Pentecost letter. In a firm but gentle voice, she speaks truth to power as she reminds the reader that the teachings of the Spirit are ongoing.

There are five major sections: Connecting with the Margins; Connecting Faith with Public Life; Connecting with Creation; Connecting with the Heart of God; and Healing Broken Connections. Each is sub-divided into a series of meditations or homilies which were clearly written to speak to the members of the Episcopal Church and beyond. Each sub-section concludes with questions and opportunities for the readers to respond to what they read. Although it is a quick read, it can be repetitive. The book is probably best taken in small doses or could even be an ideal Lenten individual or group study guide.

White is the Vicar of Grace Church, Monroe.

ARTS AND LITERATURE

PRAY THE DEVIL BACK TO HELL A FILM BY ABIGAIL E. DISNEY AND GINI RETICKER

FORK FILMS IN ASSOCIATION WITH WNET,
2008, 72 MINUTES

Reviewed by Lauren Salminen

In the summer of 2002, the West African country of Liberia, ruled for many years by the cruel, violent and corrupt dictator Charles Taylor, is in turmoil. Rebel forces, arguably equally cruel, violent and corrupt, are in open civil war with Taylor's army and attempting to take over the country. That conflict is the backdrop for this compelling story of Liberia's women and children. Through interviews, archival footage, and reenactments, *Pray the Devil Back to Hell*—which has won numerous awards including that for Best Documentary at the Tribeca Film Festival—depicts the brutal violence and horrific poverty, and shows us that the power of faith and a commitment to peace is a modern story—from which we can learn, and which we make our own, no matter our circumstance or where we live.

This film tells the amazing story of the “Market Women of Liberia,” who came together from various faith based initiatives to coalesce into “Liberian Mass Action for Peace”—a movement predominantly of women that was galvanized by Leymah Gbowee, Asatu Bah Kenneth, Janet Johnson Bryant, Vaiba Flomo, Etweda “Sugars” Cooper and others.

Each of these women chose to stand up and serve



her faith, children and country as an agent for peace, despite overwhelming odds and daily pain and suffering.

When we first meet them, we wonder *how can they possibly succeed?* How can these women fight this battle? They live in a male dominated society and have little if any outside assistance. The international press

and foreign governments largely ignore them. What skills and resources could they possibly summon to the task? But they surprise us (and possibly themselves) with their inner strength, and with their ability to work with and learn from each other. They choose first to serve the cause of peace, and this unites them no matter what their individual religions or economic status. Caught in a violent world with no resolution in sight, they choose to do the right thing regardless of the prospects of failure. Resolute in their stand for peace, they use hearts and heads to defy violence and death. They choose to say to their children “Even though I may die, I have worked for a better world for you.”

This courageous message resonates with all peoples of all religions. It is a message that we can use every day no matter where or how we live. The Liberian women's experience, so movingly depicted in this powerful film, teaches the value of prayer and of the gift of peace and service to mankind. It tells us of the potential that women have to alter history.

The efforts of this relatively small group of Liberian women resulted in the exile of Charles Taylor and the election of Ellen Johnson Sirleaf, Africa's first female head of state. In addition, Leymah Gbowee in May 2009 accepted the John F. Kennedy Profile in Courage Award on behalf of her Liberian countrywomen.

Salminen is program coordinator, office of the Bishop Suffragan, with responsibility for Carpenter's Kids and the Global Women's Fund.

PARADISE BENEATH HER FEET: HOW WOMEN ARE TRANSFORMING THE MIDDLE EAST

BY ISOBEL COLEMAN

RANDOM HOUSE, 352 PAGES.

Reviewed by Helen F. Goodkin

In the late 1960s, I lived in Afghanistan, where I witnessed what many call its golden age as the country began to open its eyes and ears to the outside world, to increase educational and economic opportunities, and to develop into a society that was both more democratic and more egalitarian. Women were joining the work force and ceasing to be veiled; education and healthcare for women and men were more widely available. Sadly, the intervening years in Afghanistan and the much of the Middle East have brought only struggle, hardship, and the closing down of opportunities for women. My Afghan friends have suffered greatly.

Yet there are signs of hope, and Isobel Coleman, in a book that outlines the issues confronting women in these societies, provides stories of courageous women who are working to bring about transformation that will lead to a brighter future.

Some of these women choose to work within the system, while others try to subvert it from the outside. Particularly interesting to me were the faithful Mus-

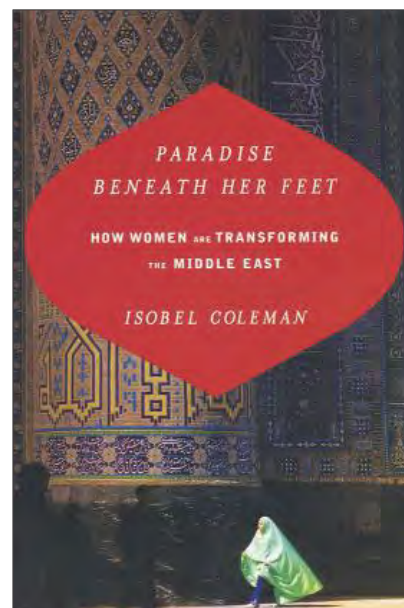
lim women who have studied Arabic and the Qur'an in order to arrive at “new interpretations of Islamic law through critical reasoning, rather than blindly following the views of past scholars.” Called *ijtihad*, this is not widely accepted within conservative streams of Islam, yet there are brave women scholars committed to their faith who are engaged in it. Their goal is to demonstrate beyond a doubt that gender inequality results from social and cultural traditions and represents “a subversion of Islamic teaching.” The societies within which they are working remain very conservative: according to Afghan Sakena Yacoobi, on the grassroots level their goal is often simply to help women understand what the Qur'an says, so that they may better “negotiate with their husbands” to achieve greater independence.

Noting that in several countries, women have recently been elected to office, Coleman also writes about efforts to change laws concerning the status of women, the age for marriage, education, divorce and property rights, polygamy, etc. Perhaps most inspiring was the petition with one million signatures brought by Moroccan woman to their government

which resulted in significant changes to legislation relating to family issues. But, societies change slowly, and most of the women interviewed recognize that it will take years before real change occurs.

The title for this well-written book comes from a story recorded by An-Nasai, a 10th century Islamic scholar, who devoted his life to collecting Hadiths, or sayings of the Prophet. According to An-Nasai, a young man named Jahmah asked Mohammed if he could go on a military expedition. The Prophet asked if he had a mother. When the young man replied yes, he was told to “Stay with

her because *Paradise lies beneath her feet.*” However, a more powerful quote in the book comes from twentieth century Egyptian poet Hafez Ibrahim who says, “A mother is a school. Empower her and you empower a great nation.” From country to country, we see it; educate and empower women, and healthcare improves, education levels rise, gardens get planted, people are fed, and community is affirmed. Coleman show us woman after woman working to ensure that this happens from Morocco to Indonesia and many points in between.

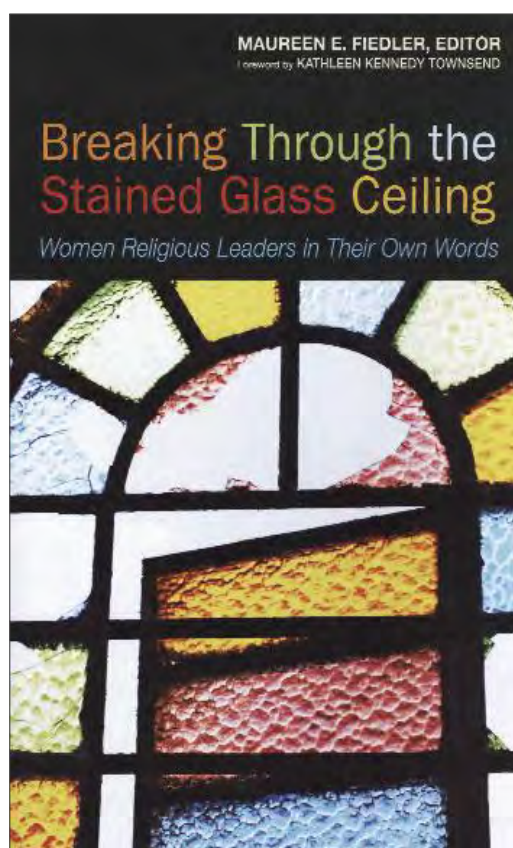


BREAKING THROUGH THE STAINED GLASS CEILING: WOMEN RELIGIOUS LEADERS IN THEIR OWN WORDS

MAUREEN E. FIEDLER, EDITOR
CHURCH PUBLISHING, 2010. 224 PAGES.

Reviewed by the Rev. Brenda G. Husson

There is the book I *thought* I was going to read, and the one I actually did. The first was about women religious leaders' experience of what is often called the "stained glass ceiling" and why it still seems so firmly in place, even as women increasingly move into visible and officially recognized leadership within business, academic and political spheres (although it must be said that gaining ground is not the same as achieving parity: That remains a long way off in terms both of numbers of women in such positions and of their financial compensation, regardless of achievement or field of endeavor). While leadership and size of constituency do not have a direct correlation, it is striking to me that within our own denomination there are fewer women leading very large congregations now than ten years ago and fewer women bishops as well. I was curious as to what women in religious leadership, across denominational and faith



boundaries, might see as underlying cultural or religious issues that continue to allow women to advance only so far, and rarely farther. The title of this book, *Breaking Through the Stained Glass Ceiling*, led me to believe such questions might be addressed. They are not, except occasionally and tangentially. But there is, nevertheless, a book worth reading here—the one described by the subtitle: *Women Religious Leaders in their Own Words*.

Edited by Maureen Fiedler, the host of *Interfaith Voices* on National Public Radio, a feminist and activist and a Sister of Loretto—a Roman Catholic religious order—this book is a collection of interviews she (and occasionally an associate) conducted with women religious leaders for that program. Each interview is brief, running only two to three pages and focused on the current work or area of expertise of the woman being interviewed. If you already know that woman's work or writings, you will not find much that is surprising here, though I am always cheered to hear, from within the Christian faith tradition, Sr. Joan Chittister, a spiritual leader and Roman Catholic activist, Biblical scholar Phyllis Trible, or writer Ann Lamott. More interesting for me, because less familiar, were the introductions to the views and work of women leaders within the Muslim community of schol-

ars and activists, and the snapshots of the work being done by Jewish scholars, rabbis and interfaith leaders. Conversations with Hindu, Buddhist, Baha'i, Wiccan/Goddess, and Native American religious leaders are also included; though with only one, or at most two, women speaking from within these traditions, these interviews give less sense of the larger field of study or spiritual movement than do others where a number of voices speak about similar topics, suggesting nuances and sometimes disagreement within that particular arena.

This is a book to dip into when you are curious about a particular field and wondering where you might start. If you've wondered what distinguishes Feminist and Womanist theology from each other and from other theological frameworks or find yourself curious about how and if feminism and Islam come together, this book will give you a starting point in its interviews with leaders in these fields. If you've heard the name Diana Eck, founder of the Pluralism Project at Harvard, but don't know who she is beyond that, or Daisy Khan, recently in the news over the Cordoba Center/Park 51, but would like to know who she is and what she stands for beyond those headlines, this book will get you started. There will likely be voices here that are well known to the reader, including the voice of Presiding Bishop Katharine Jefferts Schori, and others that may be new. These brief interviews may well whet your appetite to know and read more—and your reading here will provide names, ideas and themes enough to fuel such explorations. As for that stained glass ceiling, I'd love to know what some of these women think about that, but that is a story for another day and a different book.

Husson is the rector of St. James' Church, Manhattan.

APOSTOLIC WOMEN, APOSTOLIC AUTHORITY: TRANSFIGURING LEADERSHIP IN TODAY'S CHURCH

CRISTINA REES AND MARTYN PERCY, EDITORS
CANTERBURY PRESS AND MOREHOUSE PUBLISHING. 260 PAGES.

Reviewed by the Rt. Rev. Andrew D. Smith

This is a gem of a book. Springing from a conference of women in church leadership held in England just before the Lambeth Conference of 2008, *Apostolic Women, Apostolic Authority* is a collection of papers that seeks to address the reality, the paucity and the blessing of women as ordained leaders in the Anglican Communion. It does so as the Church of England faces the potentially divisive step of ordaining women as bishops and many of the essays address the angst which has seized our sister church.

The book includes sixteen very focused papers, all written by women (the vast majority of whom are ordained), with an Introduction, and a Closing Re-

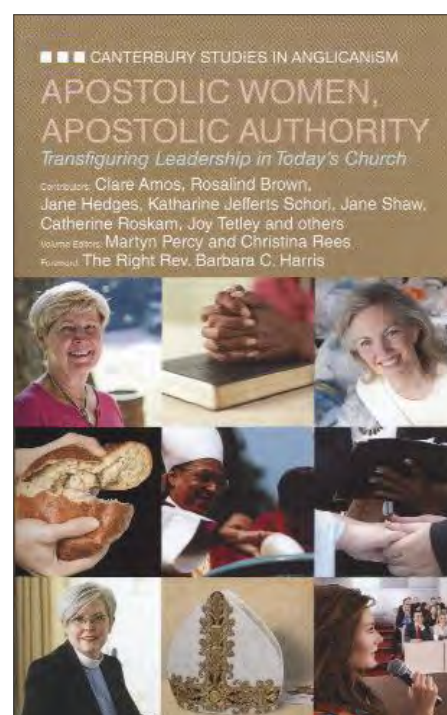
flection by Presiding Bishop Katharine Jefferts Schori. The writing is pithy, punchy, insightful and at times poetic. There are several essays that make the reader look anew at Jesus' ministry and how leadership was shared in the early Church. Others examine how our history is filled with fascinating examples of the influence and the Church's nurture of women in authority. Several writers speak from their life in the Church—there is, for instance, a welcome personal reflection written by Bishop Roskam. There also are words of judgment—to The Episcopal Church and the Anglican Church of Canada for our dismantling the Offices of Women's Ministries when our support is so much needed—and to evangelical Anglicans who

through biblical understandings or decisions made in the life of the Church prevent women from exercising ordained leadership equally with men, or at all.

Although written mainly from the perspectives of the "Anglican north" the essays nevertheless do place our life and witness (or lack of it) in the context of realities for women in other parts of the Anglican Communion and for women outside the Church.

Men should read this book. Women should read this book. It's highly accessible. Each essay can serve any one of us as a source for challenging, fruitful meditation. It is a gem.

Smith is the Assistant Bishop of New York.



Bishop Meets With Chinese Leaders

Bishop Sisk met Feb 7 with representatives of the Three-Self Patriotic Movement (TSPM), popularly known as the “Three-Self Church,” and the China Christian Council. These two organizations are the only officially sanctioned Protestant church bodies in China, and operate on a non-denominational basis: according the World Council of Churches website, “differences in theological or liturgical background are dealt with according to the principle of mutual respect.”



Chinese Christian leaders pose in Bishop Sisk's office with the Bishop, the Dean of the Cathedral, the Very Rev. James A. Kowalski, and the Rev. Canon Constance Coles, Canon for Ministry

Photo: Margaret Nodine

Community of the Holy Spirit Open New Home and Chapel

On Saturday, Dec 18 the clergy and people gathered outside the closed doors of the Chapel of the Holy Spirit on the ground floor of the newly-built St. Hilda's House for the start of the Eucharist Service and the dedication and consecration of the chapel and house by Bishop Catherine S. Roskam.

Only a few weeks earlier the Community's sisters had moved north from their former New York City convent on W. 113th to their new “green” convent, St. Hilda's House, on Covert Avenue at W. 150th Street, around the corner from the Church of the Crucifixion. In their new location they are looking forward to carrying out their vision and unfolding ministries in caring for God's sacred creation. For more information visit their website at www.chssisters.org.



Blessing the rooftop at the Community of the Holy Spirit.

Photo: Community of the Holy Spirit



The Church of the Ascension's new organ and restored interior

Photo: Tom Ligamari

Fifth Avenue's First Church Regains Original Splendor: New Organ to be Blessed May 1

The 1841 Church of the Ascension recently completed a long-planned restoration, accelerated in preparation for the arrival of a new French pipe organ. The Manton Memorial Organ was made possible by a grant from The Manton Foundation to honor the memory of Sir Edwin and Lady Manton, who were active members of the parish for over 50 years. After extensive brownstone repair and replacement, completed with the guidance of the Landmarks Preservation Commission, the church undertook an interior restoration respectful of its historical and artistic heritage.

“The restoration ... and the new organ,” said the Rev. Andrew W. Foster III, Ascension's rector, “can be regarded not only as a major turning point for the Church, but also as a gift to the City of New York.” In that spirit, everyone is invited to attend the dedication service on Sunday, 1 May 2011 at 4:00 p.m. with a Festal Eucharist and blessing of the new organ. Several gala choral concerts and recitals will follow in May with internationally acclaimed organists. More information about church activities at www.ascensionnyc.org; concert and recital information at www.voicesofascension.org.

ECW Bronx District Revived

During the summer of 2009, on the impetus of Ms. Mavis Dowdie, the decision was made to revive the 24-parish Bronx District of ECW. At an initial meeting a president, Ms. Violet Dawkins of St. Edmund's Church, was selected, along with a secretary, Ms. Marjorie Freeman, also of St. Edmund's, and a treasurer, Ms. Sherry Herbert of Grace Church, West Farms. Dawkins was also selected to be the Bronx District Representative to the Diocesan ECW Board. To commemorate the resurgence, a Spring Luncheon was held in May, 2010, at which Ms. Margaret Cash, Province II Representative to the Episcopal Church Women National Board, spoke on the topic *Seeds of Empowerment for Today's Women*. She urged those present to continue the mission of empowering our young women through education, counseling and guidance so that they may become socially conscious about the injustices leveled against people both locally and globally. The second Annual Spring Luncheon, with the theme *Women of Grace* will be held on May 7, when the Rev. Theodora Brooks, Vicar of St. Margaret's (Longwood) will be the speaker.

Altar Guild Grants



At the Reserve Closet: Monica Stewart, Margaret Moses
Photo: NY Altar Guild

Recent Altar Guild grants include funds for chancel restoration work at the Church of the Ascension, Mt. Vernon, provision of recycled chasuble, stole and maniple for St. John's Church, Barrytown, and seasonal Easter flowers for the Cathedral, several Diocesan churches, organizations and correctional facilities. The New York Altar Guild, founded in 1903, provides requested ecclesiastical items, either new or recycled from its reserve closet maintained at the House of the Redeemer to enhance worship in the Diocese of New York and beyond. To contact the NY Altar Guild email nyaltarguild@aol.com.

The Proposed Anglican Covenant

Responding to a request by the Executive Council of The Episcopal Church, Bishop Sisk has called for a Diocesan-wide discussion of the proposed Anglican Covenant. A Task Force representative of our diocesan family has been called together to plan and lead the discussion. Plans are in the early stage of development and will be published throughout the Diocese as they are finalized.

Comments, questions, or concerns regarding the proposed Covenant are welcome at any time. Please direct any correspondence to Archdeacon William C. Parnell at wparnell@diocesen.org, or by mail to 1047 Amsterdam Ave, NY, NY 10025.

Bronx Health Center Expands

St. Edmund's Church on Morris Avenue in the Bronx joined the Institute for Family Health Feb 9 to celebrate the groundbreaking for a major expansion of the Walton Family Clinic, which has enhanced the quality of life in the neighborhood since 1995. Several members of St. Edmund's Church attended the ceremony, including Rev. Simeon Johnson, priest in charge, Mrs. Ann Henry, Mrs. Sonia Hemming, Mr. Winston Edwards, warden, Ms. Tanika Heron, Mr. Roland Lewis, Mr. Lesroy David and Mrs. Phyllis Longworth-Lewis, warden. St. Edmund's has been consistently active in its community: Other accomplishments include building a playground across from the Health Center, the construction of 110 housing units in St. Edmund's Court, the operation of a twice-weekly food pantry, an after-school program and a summer camp.



Shovel work on the foundations for the expanded Walton center.
Photo: Institute for Family Health

New Transitional Deacons

Four new transitional deacons (deacons who will go on to be ordained priests) were ordained at a service at the Cathedral of St. John the Divine on Saturday, March 5.



Back row left to right: The Rt. Rev. Catherine S. Roskam, The Rev. Deacon Robert Jacobs, The Rt. Rev. Mark S. Sisk, The Rev. Deacon Ian Betts, The Rev. Canon Constance C. Coles, The Rev. Andrew Craig Mead (Preacher), and Deacon Cathy Clark (Gospeler).

Front row left to right: New transitional deacons with sponsoring parishes - Diane Reiners (The Congregation of St. Saviour at The Cathedral Church of Saint John the Divine), Keith Cecil Lane (The Church of St. Luke in the Fields), Amanda Ann Akes (St. Mary's Church (Manhattanville)), and Hilary Anne Greer (St. Bartholomew's Church, New York City).

Photo: Alito Orsini



Rev. Reginald Hudson, Union Baptist Church and The Rev. Robert E. Gahler, priest-in-charge, Trinity-St. Paul Church.
Photo: R. Seitz

New Rochelle Parish Opens Doors Wide to Burned Out Baptists

Following a devastating fire Feb 13 that destroyed their historic building, the congregation of New Rochelle's Union Baptist Church was welcomed with open arms amidst shouts of joy, praise for God, singing, dancing, laughing and tears, into their sanctuary Sunday Feb 20 by priest-in-charge of the Episcopal Trinity-St. Paul's Church, the Rev. Robert E. Gahler, and his congregation. "Good can emerge even in the face of such apparent disaster," said Gahler. "The great faith of Union Baptist even in their loss is a joy to witness." At the Feb 20 service, the entire congregation looked towards the future with optimism that the church will re-build bigger, stronger and to last for generations to come.

Karen Armstrong at the Cathedral

On April 27 one of the world’s foremost commentators on religious history and culture, Karen Armstrong, will join the Dean, the Very Rev. James A. Kowalski, at the Cathedral for a conversation for a far reaching conversation about religion and ethics in the modern world, and why we must place compassion at the heart of public discourse on religion and morality. Armstrong has written more than 20 books on faith and the major religions, studying what Islam, Judaism and Christianity have in common, and how our faiths shaped world history and drive current events. These include the bestselling *A History of God and The Battle for God*, as well as *Buddha, Islam: A Short History* and most recently *Twelve Steps to a Compassionate Life*.



Photo: Michael Lionstar

Upcoming Anti-Racism Training Dates

May 20 and 21 **September 17 and 24**
Church of the Mediator, Bronx **Diocesan House**
The purpose of the Diocesan antiracism training is to help us become aware of how the sin of racism impacts all of our lives, and how we all unconsciously and consciously participate in racist systems. It is required for clergy and highly recommended for lay leadership.
Dialog is the foundation of the two-day workshop (9:00a.m.-4:00p.m.). We use group exercises and examine scientific and historical evidence (video format) concerning the origins of the concept of race and its legacy. Coffee and lunch are served. The workshops are free to those serving in parishes of this diocese, or lay people who are congregants of the diocese, or diocesan/Cathedral staff (cost for those from outside the diocese is \$50).
Of the hundreds of workshop participants over the past four years, more than 75 percent have found the workshop to be “very useful” or “extremely useful” in their work and daily lives.
Register and pay online at www.dioceseny.org. Click on the calendar lower right and then click through to the appropriate month. Alternatively, contact Arlene Bullard: Email: Abullard@dioceseny.org. Phone: 212-932-7363

Safe Church Workshops

On Saturday, April 30, 2011 beginning at 9:00 a.m. the Episcopal Diocese of New York will offer the Safe Church workshops at:
St. Andrew’s Church (LaGrangeville), Poughkeepsie
Both “Safeguarding God’s Children” (child workshop) and “Safeguarding God’s People” (adult workshop) will be offered.
WHO SHOULD ATTEND: Specific requirements for attendance are decided by the local parish and are published in the parish policy statement. In the interest of education and awareness, all churches and institutions in the Diocese are expected to have their employees attend both workshops. The Bishop expects all employees, Sunday School teachers, and other volunteers who regularly supervise youth activities to attend the child workshop. The Bishop requires clergy applying for a License to Officiate or Canonical Residence, who have not had training in last five years, are required to take or re-take both the child and the adult trainings.
For more information and to register go to www.dioceseny.org, click on the calendar lower right, click through to April if necessary, then click on the event. Or contact Alito Orsini in the Deployment Office at 212-316-7414 or aorsini@dioceseny.org.

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 32,000 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
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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:
February 15 for Spring issue; May 15 for Summer issue; August 15 for Autumn issue; November 15 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@dioceseny.org.

BISHOPS’ VISITATION SCHEDULE

APRIL 3 (4 LENT)
Bishop Sisk: San Andres, Yonkers
Bishop Roskam: Regeneration, Pine Plains
APRIL 10 (5 LENT)
Bishop Sisk: St. Nicholas’, New Hamburg
Bishop Roskam: Holy Trinity, Pawling
Bishop Smith: St. Bartholomew’s, Manhattan
Bishop Donovan: Incarnation, Manhattan
APRIL 17 (PALM SUNDAY)
Bishop Sisk: Cathedral Church of St. John the Divine
APRIL 23 (EASTER VIGIL)
Bishop Sisk: Cathedral Church of St. John the Divine
Bishop Smith: St. Luke in the Fields, Manhattan
APRIL 24 (EASTER DAY)
Bishop Sisk: Cathedral Church of St. John the Divine
Bishop Roskam: Cathedral Church of St. John the Divine
Bishop Smith: Cathedral Church of St. John the Divine
MAY 1 (2 EASTER)
Bishop Sisk: a.m. Grace Church, Millbrook; p.m. Christ Church, Sparkill
Bishop Roskam: Christ Church, Warwick
Bishop Donovan: Christ Church, Bronxville
MAY 8 (3 EASTER)
Bishop Sisk: All Saints’, Briarcliff Manor
Bishop Smith: St. Thomas, Manhattan
MAY 15 (4 EASTER)
Bishop Sisk: a.m. St. Barnabas, Irvington; p.m. St. John’s (Wilmot), New Rochelle
Bishop Roskam: Christ & St. Stephen’s, Manhattan
Bishop Donovan: Grace Church, Manhattan
Bishop Packard: St. James the Less, Scarsdale
Bishop t.b.a.: St. James’, North Salem
Bishop t.b.a.: St. John’s, Larchmont
MAY 22 (5 EASTER)
Bishop Sisk: Christ Church, Suffern
Bishop Roskam: St. Luke’s, Bronx
Bishop Smith: St. John’s, New City
Bishop Donovan: Heavenly Rest, Manhattan
MAY 29 (6 EASTER)
Bishop Sisk: a.m. All Saints’, Harrison; p.m. St. Mary’s, Scarborough
Bishop Roskam: St. Luke’s, Beacon
Bishop Donovan: Resurrection, Hopewell Junction
JUNE 2 (ASCENSION DAY)
Bishop Sisk: Ascension, Mt. Vernon
Bishop Roskam: Transfiguration, Manhattan
JUNE 5 (7 EASTER)
Bishop Sisk: St. James’, Manhattan
Bishop Roskam: St. Thomas’, Mamaroneck
Bishop Smith: St. Matthew & St. Timothy, Manhattan
Bishop Donovan: Ascension, Manhattan
JUNE 12 (PENTECOST)
Bishop Roskam: St. Matthew’s, Bedford
Bishop Smith: Trinity Wall Street
Bishop Donovan: Christ Church, Rye
JUNE 19 (TRINITY SUNDAY)
Bishop Sisk: St. Andrew’s, Bronx
Bishop Roskam: Good Shepherd, Bronx
JUNE 26 (2 PENTECOST)
Bishop Sisk: Christ Church, Tarrytown
Bishop Roskam: St. Augustine’s, Manhattan
Bishop t.b.a. : St. Joseph’s, Bronx

CLERGY CHANGES

The Rev. Ajung Sojwal, supply, Episcopal Diocese of New York, to Priest in Charge, All Souls, Manhattan, NYC, Jan 2.

The Rev. Nancy Hanna, Associate, Calvary/St.George, Manhattan, to retirement, Feb 1.

The Rt. Rev. Carol Gallagher, Rector, All Saints, Harrison, NY, resigning, Feb 28.

The Rev. Garrett Mettler, Rector, St. Timothy’s, Apple Valley, CA, to Interim, St. John’s, Pleasantville, Mar 4.

The Rev. John Denaro, Episcopal Church Center, NYC, to Priest in Charge, St. Anns and Holy Trinity, Brooklyn, Mar 9.

The Rev. Susanna Williams, Rector, St. John’s Tuckahoe, Yonkers, NY, to retirement, Jun 5.

The Rev. Johanna Johannson, Vicar, Holy Trinity, Inwood, Manhattan NYC, to retirement, Jun 5.

The Rev. Thomas Margrave, Rector, St. John’s, Cornwall, NY, to retirement, Jun 30.

The Rev. Frances Twigg, Rector, St. John’s, New City NY, to post graduate study, Episcopal Divinity School, Cambridge MA, August 15.

Cathedral Calendar

SPRING 2011



The Cathedral Church of Saint John the Divine

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

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

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.

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!

ONGOING PROGRAMS, TOURS, WORKSHOPS:

Public Education & Visitor Services Tours and Children's Workshops

Public Education & Visitor Services offers Cathedral Highlights, Vertical, and Spotlight Tours. All tours meet for registration at the Visitor Center inside the Cathedral entrance, at 112th Street and Amsterdam Avenue. Highlights Tours: \$6 per person, \$5 per student/senior. Vertical Tours: \$15 per person, \$12 per student/senior. Spotlight Tours: \$10 per person, \$8 per student/senior. Please visit website for detailed descriptions.

Medieval Birthday Parties

Saturdays & Sundays, reservation required
Celebrate your child's birthday with a two-hour party in the Medieval Arts Workshop, where children sculpt gargoyles, weave, make brass rubbings, carve a block of limestone, and much more! For children ages 5 & up. Call Public Education - 212 932-7347 - for information.

The Great Organ: Midday Monday

Cathedral organists provide a 30-minute break for mind, body and spirit at 1:00 pm with an entertaining and informative demonstration of the Cathedral's unparalleled Great Organ. *The Great Organ: Midday Monday and The Great Organ: It's Sunday* (see calendar) are made possible, in part, by funding from the New York City Department of Cultural Affairs.

Nightwatch

The Cathedral's popular Nightwatch program continues to host youth groups for overnights at the Cathedral. For information and registration, please visit www.stjohndivine.org, call (212) 579-6210, or e-mail nightwatch@stjohndivine.org.

SELECTED PROGRAMS AND SERVICES:

APRIL

CHILDREN'S WORKSHOPS

Medieval Arts Children's Workshop

Saturday, April 2, 10 am – 12 Noon

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

THE GREAT ORGAN: IT'S SUNDAY

Sunday, April 3, 5:15 pm

William Randolph, Organist, Church of the Intercession, NYC

SPOTLIGHT TOUR

Signs and Symbols: Spotlight on Symbolism

Sunday, April 10, 1 pm – 2 pm

Explore the signs and symbols in the Cathedral and

discover the unique attributes that characterize saints, martyrs, and angels. See these ancient symbols in paintings, glass and stone, and learn how the legends have inspired artists through the centuries. Led by Senior Cathedral Guide Becca Earley.

The Great Organ: It's Sunday

Sunday, April 10, 5:15 pm

Robert Gant, Charleston, SC

AMERICAN CLASSICAL ORCHESTRA: ST. MATTHEW PASSION

Friday, April 15, 7:30 pm

American Classical Orchestra under the baton of Thomas Crawford, with the Cathedral Choir of Girls, Boys and Adults; the Choir of Trinity, New Haven; and the Choir of Trinity, Princeton perform Johann Sebastian Bach's St Matthew Passion. Please visit website for more information & tickets

CHILDREN'S WORKSHOPS

Easter Eggs: A Family Eggstravaganza

Saturday, April 16, 10 am – 12 Noon & 2 pm – 4 pm

Our popular annual egg workshop is back! Children can create colorful patterns on their eggs with tissue paper, glitter, glue, and paint, and build a nest for decorated eggs with twigs, feathers, and clay. Please bring two hard-boiled eggs per child. Recommended for ages 4 and up. \$8 per child, with accompanying adult.

SPOTLIGHT TOUR

The Second Century: Spotlight on the East End

Saturday, April 16, 1 pm – 2 pm

Celebrate one hundred years of history in the Cathedral's East End. The Cathedral's Crossing and Great Choir were consecrated on April 19, 1911 and have experienced many changes during the intervening century. Learn about their origins and transformations with Senior Cathedral Guide John Simko.

HOLY WEEK

PALM SUNDAY

Sunday, April 17

8 am, Holy Eucharist

9 am, Holy Eucharist with Hymns and Sermon

11 am, Palm Procession and Choral Eucharist

4 pm, A Meditation on the Passion of Christ: Readings and Music for Holy Week

HOLY EUCHARIST AND MEDITATION

Monday, April 18

8 am, Morning Prayer

12:15 pm, Holy Eucharist

5 pm, Evening Prayer

7 pm, Holy Eucharist and Meditation

HOLY EUCHARIST AND MEDITATION

Tuesday, April 19

8 am, Morning Prayer

8:30 am, Holy Eucharist

10:30 am, The Diocese of New York: Holy Eucharist, Reaffirmation of Ordination Vows and Consecration of Chrism

12:15 pm, Holy Eucharist

5 pm, Evening Prayer

7 pm, Holy Eucharist and Meditation

HOLY EUCHARIST AND MEDITATION

Wednesday, April 20

Please see Service Schedule Monday, April 18th

MAUNDY THURSDAY

Thursday, April 21

8 am, Morning Prayer

5 pm, Evening Prayer

7 pm, Maundy Thursday Liturgy

SUNDAY SERVICES

8 a.m. Morning Prayer & Holy Eucharist

9 a.m. Holy Eucharist

11 a.m. Choral Eucharist

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 p.m. Evening Prayer

9 pm, The Inferno of Dante Alighieri: A Reading
12 am, Vigil in the Baptistry

GOOD FRIDAY

Friday, April 22

8 am, Morning Prayer

12 pm, The Good Friday Liturgy

2 pm, Stations of the Cross

5 pm, Evening Prayer

7 pm, Blues for Good Friday: Jazz Meditations

HOLY SATURDAY

Saturday, April 23

7 pm, The Great Vigil of Easter and Choral Eucharist

EASTER DAY

Sunday, April 24

8 am, Holy Eucharist

11 am, Festival Eucharist of Easter

4 pm, Sung Eucharist

SPOTLIGHT TOUR

With Angels and Archangels:

Spotlight on Angelic Images

Sunday, April 17, 1 pm – 2 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, and 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 17, 5:15 pm

Bruce Neswick, Director of Cathedral Music, Cathedral Church of St. John the Divine.

THE INFERNO BY DANTE ALIGHIERI: A READING

Thursday, April 21, 9 pm

Poets and translators come together each Maundy Thursday to read The Inferno.

BLUES FOR GOOD FRIDAY: JAZZ MEDITATIONS

Friday, April 22, 7 pm

The Theodicy Jazz Sextet and Thomas H. Troeger explore the Good Friday passion through the paradox of the blues, moving from lamentation to profound joy.

ENTER THE CONVERSATION: KAREN ARMSTRONG

Wednesday, April 27, 7 pm

THE CATHEDRAL SCHOOL: EASTER EVENSONG

Thursday, April 28, 2 pm– 3 pm

BLESSING OF THE BICYCLES

Saturday, April 30, 9:30 am

MAY

SPOTLIGHT TOUR

Unfinished Symphony:

Spotlight on Architecture

Sunday, May 1, 1 pm – 2 pm

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

THE GREAT ORGAN: IT'S SUNDAY

Sunday, May 1, 5:15 pm

Vaughan Mauren, Organist, Christ Church Bronxville, NY

CHILDREN'S WORKSHOPS

Glowing Glass: A Children's Stained Glass Workshop

Saturday, May 7, 10 am – 12 Noon

Children and their families 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 in shapes and color, creating picture stories, and discovering the complexity of primary and secondary colors in painting their own Rose Windows. Recommended for ages 4 and up. \$8 per child, with accompanying adult.

EVENSONG & ECOLOGY: MAJORA CARTER

Sunday, May 8

11 am Homily with Majora Carter

12:45 pm Conversation over lunch

THE GREAT ORGAN: IT'S SUNDAY

Sunday, May 8, 5:15 pm

Jean Baptiste Dupont, Organist, Abbey of Saint Pierre, Moissac, Tarn-et-Garonne, France; Assistant Organist, Saint-Semin Basilica, Toulouse, France

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

THE CATHEDRAL SCHOOL: SPRING FAIR

Saturday, May 14, 11 am – 4 pm

SPOTLIGHT TOUR

Gateway to the New Jerusalem: Spotlight on the Iconography of the West Front

Sunday, May 15, 1 pm – 2 pm

The west front is the architectural equivalent of an overture, an exposition of the themes developed within the main body of the Cathedral. The tour introduces the interplay of modern and medieval motifs in the sculpture of John Angel and Simon Verity. Led by Senior Cathedral Guide, Tom Fedorek.

AN EASTER SEQUENCE:

READINGS AND MUSIC FOR EASTERTIDE

Sunday, May 15, 4 pm

CHILDREN'S WORKSHOP

Medieval Arts Children's Workshop

Saturday, May 21, 10 am – 12 Noon

Please see March 19th for details.

SPOTLIGHT TOUR

Signs and Symbols: Spotlight on Symbolism

Sunday, May 22, 1 pm – 2 pm

Please see April 10th for details.

THE GREAT ORGAN: IT'S SUNDAY

Sunday, May 22, 5:15 pm

Tom Sheehan, Assistant, St. Mark's Locust Street, Philadelphia, PA

SPOTLIGHT TOUR

I Love New York: Spotlight on the City

Saturday, May 28, 1 pm – 2 pm

Celebrate New York City with a special tour of the Cathedral that focuses on its New York stories. What do George Washington, Samuel Morse, and Philippe Petit have to do with New York and its Episcopal Cathedral? Come celebrate New York's immigrants, inventors, and artists who have helped shape the city and the world. Led by Senior Cathedral Guide John Simko.

The Great Organ: It's Sunday

Sunday, May 29, 5:15 pm

Daniel Beckwith, New York City, NY

New York Philharmonic Memorial Day Concert

Monday, May 30, 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.

SAVE THE DATE:

Solstice Journey: an annual celebration with Paul Winter & Consort

Saturday, June 18, 4:30 am

Spirit of Pride

Monday, June 20, 7 pm

A Question of Gender

By Margaret Diehl



The Borglum angels – as originally carved.



The angels adjusted.

In 1905, the Cathedral was in the midst of construction, as was the neighborhood; the first section of the IRT subway line had opened a year earlier, the population of New York City was already slightly less than half of what it is today, and the Progressive Era was in full swing. The Trustees of Cathedral, with its egalitarian and forward-thinking charter, had every reason to believe themselves in the vanguard of ecclesiastical and social policy, yet keeping up with the swiftly changing attitudes of the media and artistic elite was not easy.

Consider, for example, the question of the gender of angels. The women's rights movement had already had a significant impact on the culture. Their most public achievements concerned the protection of women (property laws) and moral suasion (the Temperance Movement), but ideas about the status of women were in the air.

It was in this atmosphere that Gutzon Borglum, later to become famous as the sculptor of Mount Rushmore, was commissioned by the Cathedral to sculpt angels on the columns framing the portal of the Chapel of Saint Saviour. Borglum believed certain angels—specifically the Angel of the Annunciation and the Angel of the Resurrection—must be female. His reasons would not impress a feminist of today.

"I can't think the man idea into these angels, especially into the angel of the Annunciation. It seems to me that it is repugnant to every gentlemanly sense to conceive of a man performing that role. The idea is such a delicate one that I made the figure of even the woman shrink back after she had told the Virgin, as if it was almost too sacred a thing for her to put into words...in the angel idea there is something pure and spiritual and clearly beautiful which is more compatible with woman than with man," he told *The New York Times*.

Yet his artistic vision turned into a controversy when a visiting clergyman, viewing the plaster casts for the figures, complained, "Whoever heard of a woman angel?"

"It was the most amusing thing I ever heard," said the Rev. John P. Peters of St. Michael's, Secretary of the Cathedral Building Committee (as quoted by *The New York Times*). "When I realized it I shouted! To think that for centuries, ecclesiastics regarded angels, theologically, as men, that art, all these centuries, has

regarded them picturesquely, as women, and that no one should have noticed the glaring inconsistency." His assistant added, "How can anyone tell the sex of angels. I have never seen one. Those who have—the shepherds in the fields—were too frightened to notice if they were male or female."

The media were quick to seize on the incident. Newspapers up and down the Coast opined on the nature of angels (looking, among other places, in the Kabbalah and the writings of Emanuel Swedenborg); on the question of artistic freedom; and on the relationship of art to the Church. *The New York Globe and Commercial Advertiser* quoted Dr. William Reed Huntington, Chairman of the Cathedral's Sculpture Committee as saying, "I think in sacred art, as far as I know, face and form never indicate either male or female, but I must confess I never saw an angel with whiskers." "Or a moustache, doctor?" he was asked. "No. Nor a moustache," he replied. "As a matter of fact, we know very little about angels...I think the less said about them, the better."

The Cathedral decided that, all in all, it was best to stick to scriptural tradition, and Borglum was asked to adjust the statues. The sculptor unhappily agreed, destroying the plaster casts, though preserving the two faces and the hand to take home with him. "I felt like a murderer," he told *The New York Times*. "I didn't want anyone to touch them except myself. So I simply broke them to pieces myself. I should hate to tell you how I felt when I did it."

Gutzon Borglum (1867-1941) was born in Idaho and trained in Paris. His work for the Cathedral ultimately comprised 46 angels both inside and outside the building. His massive marble head of Abraham Lincoln, originally exhibited in Theodore Roosevelt's White House, now graces the Capitol Rotunda in Washington, D.C. After working on—and deserting—a monument to the Confederacy on Stone Mountain in Georgia, Borglum came up with the plan for Mount Rushmore. He created the models, sited the sculpture, and supervised the work for many years, climbing all over the mountain to give detailed instruction to the carvers. What he will be long remembered for are the American Presidents rising out of South Dakota granite. And, here in New York, for his gentle angels.

Diehl is the acting editor of the Cathedral Newsletter.