

Education Issue

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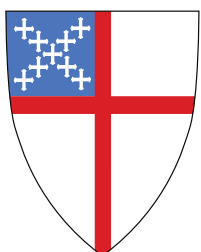
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Before the service of consecration, the bishops signed and had their seals affixed to two copies of the certificate.

Photo: Kara Flannery

It's Official!

See Photographs on page 19.

At a spectacular, joyful and musically glorious service on Saturday, March 10, in a packed Cathedral of St. John the Divine, the Rev. Canon An-

drew M.L. Dietsche became the Rt. Rev. Andrew M.L. Dietsche, Bishop Coadjutor of the Diocese of New York, and our future Diocesan Bishop.

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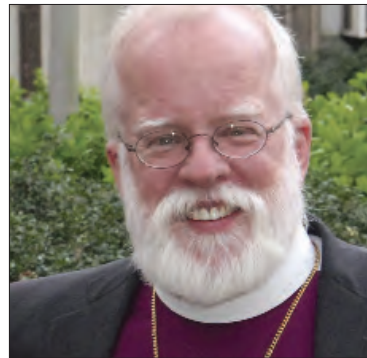
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The Rt. Rev. Andrew M.L. Dietsche

Giving Ourselves Away

By the Rt. Rev. Andrew M.L. Dietsche

It's very hard to "see" a liturgy when one is in the midst of it, but people tell me the consecration two weeks ago was a wonderful service in our cathedral. Spectacular. A lot of people made that happen, though the vision and the hard work, and so also the kudos, go to Jean Campbell and Tom Miller, who chaired the consecration committee, Kent Tritle, the cathedral's music director, and Bishop Sisk and Dean Kowalski. I am grateful to them, and grateful to the clergy and people of this diocese for the good feeling and high spirits of that day.

We had our children and other family visiting, also old friends from far away, and so many things to get done and coordinate as we came to that day. So as I walked up the long aisle of the cathedral, my mind was filled with so many things. But there is a moment that comes in liturgy when we are quieted, and able to be mentally, spiritually and emotionally present with one another and with God. For me, that came most powerfully at my prostration during the singing of the *Veni Sancte Spiritus*. Lying on the floor of the choir, I was aware of the shuffling of the assembled bishops as they gathered around me, very conscious that I was in the midst of a few thousand people. Yet with the cold stone and tiles against my body and my eyes closed to the ground I began to feel strangely alone, though very much in the presence and sight of God. I was reminded that with all that this consecration was the work of a whole people, cognizant of the call that had come to me from our whole diocese and the larger church, in the end I was responsible, as we all are, for my own self-offering. And over those few minutes, with the hard floor beginning to ache against my pressure points, it was easy to believe and trust that that offering was accepted by the One to whom I made it. When the singing ended I didn't want that moment to end, but I found that when I came back up, I was ready to receive the laying on of hands. God always finds a way to get in.

That service received a whole lot of attention, but actually such self-offering is our stock in trade. Seven days earlier we ordained five deacons, and along with the whole gathered community I felt such pride and affection for each of them as Bishop Sisk took their heads into his hands and asked God to "fill her with grace and power, and make her a deacon in your church." And even in the two weeks and a day since the consecration I have made visitations to three churches, and confirmed a couple of dozen people. And I have seen that same open self-offering again and again in the willingness of each of these good and hopeful people to come forward and give themselves over to the service of God, sometimes through tears, and always with great earnest feelings. I recognize it.

Even as I write this I am still so deeply moved by the courageous and faithful declarations "I renounce them, I renounce them" by three young boys at Saint John's on Staten Island this morning at their baptisms. Even as children they are ready to stand against the devil, to refuse the violence and indifference that people do to one another in a broken world, to make the very adult decision to love Jesus. They were strong and serious, they were stalwart and brave, and their voices rang against the stone walls and fell on the ears of a church full of people who were more than ready to do them honor. We anoint you with oil, I thought, because you are kings, because you are a royal priesthood.

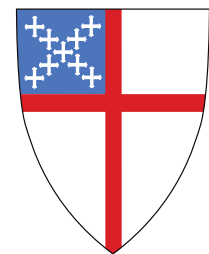
We respond again and again in our lives to the call of God to a holy life of service. We offer ourselves repeatedly, making and renewing our promises, trusting in a trustworthy god. We pray that the God who has called us out of our selves and into a larger and more beautiful life will help us to keep the promises we make as baptized people, strengthen us to pay the cost of our offerings, and open our hearts to know the joy of it.

This is what we do. All of us. We are Christians, so we give ourselves away. We know this about each other, and we don't have to talk about it all the time, but it's why we matter to one another. It's why we love each other so very much.



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Vamos a Ofrecernos

Por el Reverendísimo Obispo Andrew M.L. Dietsche

Es muy difícil "apreciar" una liturgia cuando uno está en medio de ella, pero la gente me dice que la consagración de hace dos semanas en nuestra catedral, fue un extraordinario servicio. Espectacular. Muchas personas hicieron eso posible, sin embargo la visión y el trabajo duro; y también el crédito, son para Jean Campbell y Tom Miller quienes presidieron el comité de consagración; Ken Tritle, el Director Musical de la catedral; y el Obispo Sisk y el Deán Kowalski. Estoy muy agradecido con ellos, con el clero con y la gente de esta diócesis por su optimismo y la alegría de ese día.

Tuvimos la visita de nuestros hijos y otros familiares, también viejos amigos de otras partes; y tantas otras cosas para hacer y coordinar mientras nos acercábamos a ese día. Así que mientras caminaba por el largo pasillo de la catedral, mi mente estaba colmada con muchísimas cosas. Pero hay un momento en la liturgia cuando estamos callados y podemos estar mental, espiritual y emocionalmente presentes unos con otros y con Dios. Para mí, eso llegó más poderosamente en mi postración durante el canto del *Veni Sancte Spiritus*. Postrado en el piso del coro, yo estaba consciente del movimiento de los obispos mientras se agrupaban a mi alrededor, muy consciente de que yo estaba en el medio de unos cuantos miles de personas. No obstante con el frío de las losas contra mi cuerpo y mis ojos cerrados hacia el piso, extrañamente empecé a sentirme solo aunque mucho más en la presencia y vista de Dios. Me acordé que, con todo esto, esta consagración fue el trabajo de todo un *(continuado en la paginación 38)*

Episcopal Schools in the Diocese of New York: An Overview

By Ann Mellow

Every day over 4,500 students pass through the doors of Episcopal schools in the Diocese of New York. Most are preschool children whose first exposure to formal education will be at an Episcopal early childhood education program. Others are elementary, middle, and secondary school students of many faiths and backgrounds enrolled at an Episcopal parish, cathedral, independent, or boarding school.

According to the National Association of Episcopal Schools, there are 32 Episcopal schools in active operation in the diocese. They include numerous parish day schools and early childhood programs, a cathedral school, a choir school, a boarding school, fully independent Episcopal schools, and a school sponsored by a seminary. They also include a Head Start program and community center.

The Diocese of New York boasts the oldest Episcopal school in continuous operation: Trinity School in Manhattan, which recently celebrated its 300th anniversary. Its newest school is St. Matthew's Preschool in Bedford, New York, which opened its doors in 2011. In fact, a new Episcopal school has been established in New York each decade since 1945.

Like schools everywhere, New York's Episcopal schools have grown and changed over the years in response to changing times and needs. St. Hilda's and St. Hugh's and the Melrose School, both founded by the Community of the Holy Spirit, are now independent Episcopal schools. Grace Church School, originally a choir school, grew into a co-educational day school and will be opening a new high school division in September 2012, the first Episcopal high school in New York City in over a century.

Like Episcopal parishes and the Church itself, Episcopal schools must also balance core mission and values with financial realities and an ever-changing society.

In New York City, the high cost of living and a highly competitive marketplace for skilled educators makes the costs of educating each child unusually high. This, combined in recent decades with increased faculty salaries and benefits and expanded services for families and programs for students, has resulted in ever-increasing tuition lev-

els that raise significant questions about educational access and long-term financial sustainability, even for schools with robust financial aid and fundraising programs in place.

Episcopal schools in other parts of the diocese face different challenges. In both urban and suburban neighborhoods around the diocese, an early childhood program sponsored by an Episcopal church has often been a mainstay of quality education for local families of all faiths. Strong public schools, expanded public preschool and kindergarten programs, an increasing demand for full-day or extended day programs, and the recent economic downturn are posing new challenges related to enrollment, accessibility, and financial sustainability.

Despite these challenges, Episcopal schools in the Diocese of New York are among the most robust in the nation. In part, this is due to their age; many have existed for decades and are now mature institutions with focused missions and skilled professional staffs. In part, this is due to strong academic programs which make them highly desired by families who may not be seeking an Episcopal school per se. In largest part, it is because they are places where community matters, and where cultivation of an inner life is given serious attention—both qualities that can be difficult to find in a highly anxious and fearful society that sends mixed messages to both parents and children about how to live a life of meaning, love, and service.

The Episcopal schools of the Diocese of New York are part of an historical commitment of the Episcopal Church to the education and spiritual formation of young people. Together with programs such as Carpenter's Kids, All Our Children, the GO Project, The Church, and the many other parish and diocesan tutoring, after school, and summer programs that serve youth, the Diocese of New York continues its historic commitment to improving and expanding the educational opportunity for all children and young people. Get to know and become engaged in the youth programs and Episcopal schools in your parish and diocese. You will be amazed at what you see!

Mellow is Associate Director of the National Association of Episcopal Schools.

Carpenter's Kids Next Steps: Ibihwa Vocation Training Center

By Lauren Salminen

Six years after the first Carpenter's Kid was sent off to school in a new uniform and shoes, children in the program have finished primary school and moved on. In Tanzania, children take a national exam for acceptance into high school. For orphaned, at risk children not able to pass the exam, this would be the end of the road in their educational journey.

In February 2011, the Diocese of Central Tanganyika in Tanzania opened the doors of a vocational training center in the village of Ibihwa. Capable of housing 141 children, the center was immediately filled to capacity. Coming from villages throughout the diocese, these Carpenter's Kids spent a year learning trade skills in the areas of sewing, carpentry and welding. In addition, all children were educated in the latest agricultural techniques to bring back to their villages and pass along. This is the first time in their young lives that they have been away from home. Living with strangers for a full year can be scary and challenging. Fr. Caleb Loan, head of the Ibihwa facility, and his staff are there to not only teach them skills, but as a shoulder to lean on. The determination of these children is truly astounding.

This year, in accordance with Tanzanian guidelines, Ibihwa is now a two year training program. The program was desperately in need of tools for the center, and the UK based charity, Workaid (Tools for Life), has come to the rescue. A container is being prepared as this article goes to print, with expected arrival in Dodoma (where the Diocese of Central Tanganyika is based) in May. Inside is an electrical generator,

heavy equipment for woodwork and metalwork training, and treadle sewing machines. We are thankful to Workaid for this generous donation, which is literally providing the tools for the Carpenter's Kids next step in self-sustainability.

Salminen is the Coordinator of the Carpenter's Kids program.



Students and staff at Ibihwa lining up to greet visitors.

Photo: Magi Griffen.

Public Purpose and Episcopal Schools: The Episcopal Urban School Alliance

By Ann Mellow

The Episcopal Church has a deep-seated commitment to improving the lives of people in poverty, and to creating a more just and equitable society. In the past three decades, Episcopal schools of all kinds have significantly strengthened their commitment to these goals as well. They have done this by increasing educational access for low-income families; by expanding the racial, cultural, and socioeconomic diversity of the school community; and by making community service, service-learning, and the study of social issues central to the school's curriculum.

In addition, a small but growing number of Episcopal schools are using non-traditional financial models to establish Episcopal schools in historically under-served low-income communities. These schools were, and continue to be, founded by visionary Episcopal educators and clergy who are moved to fill a pressing educational need, and by parishes or dioceses that seek to make a significant difference on behalf of children and families in poverty.

Like other secular and religious schools with a similar mission, most such Episcopal schools use a tuition-free model that relies on donations, grants, and in-kind services to sustain the school financially. Others have adopted a sliding-scale fee structure, or meet the school's operating costs through a combination of low fees and charitable contributions.

Located across the United States, these schools range in age from St. Andrew's School in Richmond, Virginia (founded in 1893) and The School at Church Farm in Exton, Pennsylvania (1918) to St. James School in Philadelphia, newly opened in September 2011. They include both middle schools, such as Imago Dei Middle School in Tucson, Arizona, and elementary schools, such as St. Elizabeth's School in Denver, Colorado.

There are single-sex schools such as the Bishop John T. Walker School for Boys in Washington, D.C., and Esperanza Academy in Lawrence, Massachusetts; and there are coeducational schools, such as St. Philip's Academy in Newark, New Jersey, and Anna Julia Cooper Episcopal School in Richmond, Virginia. Trinity Episcopal Day

School in Hartford, Connecticut, and St. Laurence Education, Inc., in Atlanta, Georgia are in the start-up phase.

Some, like Epiphany School in Dorchester Massachusetts, are also part of the Nativity Miguel Network, a group of 64 primarily Catholic, tuition-free middle schools across the country that adhere to extended days, year-round school, and comprehensive services for students and their families.

Each of these schools embodies a commitment to the needs of the economically disadvantaged that is specifically articulated in its mission statement. Each maintains a strong commitment to social justice, and views education as a primary means of breaking cycles of poverty and economic disparity. Each is located either in economically disadvantaged areas or serves populations from those areas. And each of these Episcopal schools has a financial model primarily designed to provide a tuition-free or low-cost education to low-income families.

In 2009, the National Association of Episcopal Schools (NAES) created the Episcopal Urban School Alliance to bring these schools together for common purpose and mutual support. The Episcopal Urban School Alliance works to articulate and promote how Episcopal schools can best serve the educational needs of low-income children. It works to share the best practices in financial models, institutional management, and Episcopal identity, and it works to provide support for other groups or individuals considering establishing similar schools.

As Christian communities, we are called to live out gospel values: to love our neighbor as ourselves, to minister to the least among us, and to "serve Christ in all persons." Together with the many other public and private educational initiatives sponsored by Episcopal parishes, dioceses, and schools, the schools of the Episcopal Urban School Alliance are extending the Episcopal Church's commitment to educational access and excellence for all children—perhaps one of the greatest civil rights issues of our time.

Mellow is Associate Director of the National Association of Episcopal Schools.

New York Episcopal Schools Generous in Financial Aid

By Carole J. Everett

The press often refers to independent, private, or religiously affiliated schools as "elite," or "exclusive." A close look at the admissions outreach and financial aid of the Episcopal schools throughout the Diocese reveals that in their case, at least, those terms are inaccurate. For them, the mission of serving a diverse student body means providing scholarship funds to ensure socioeconomic diversity as well.

Among the 32 Episcopal schools within the Diocese of New York, approximately \$16 million has been provided this year in financial aid, especially at schools that serve students beyond early childhood programs. These financial aid dollars go to students whose parents file the School and Scholarship form (SSS), provide copies of their income tax returns, and any other documentation required by a school. When demonstrated need is assessed, these schools try to provide tuition assistance so that a child can attend that school, regardless of cost.

Bart Baldwin, the Head of St. Luke's School in Greenwich Village commented:

"The Episcopal faith gathers people with diverse voices, varied perspectives, and unique experiences around a common table to share and build a common ground. Episcopal schools must similarly gather families that reflect the communities in which we live under our unifying framework. A strong and vibrant financial aid program allows us to meet that mission. Several years ago, St. Luke's School tied its financial aid allocation to a percentage of our gross tuition revenues so that awards would always keep pace with tuition. Last year we were able to award over \$1 million to 26% of our stu-

dent population. But we have reaped so much more than we have sown in this effort. Both causal and intentional conversations have allowed our students to understand another's perspective. Students have learned the economic realities of texting someone who can't afford an unlimited minutes plan. Parents have come to understand that birthday parties can be a source of separation and not celebration for families of different means. Children who have been raised amidst bounty have developed a deeper appreciation. Indeed, awarding financial aid enriches the entire school community.

"As a JK-8 school," Baldwin continues, "we are particularly aware that the support we offer families today often opens up educational opportunities for children tomorrow. I was just speaking to a child who received a generous financial package allowing her to attend the high school of her dreams. 'My mother always told me that if I worked hard I could achieve anything. Now I know that to be true.'"

Margery Stone, Director of Lower and Middle School Admissions at Grace Church School, stated, "Financial aid is not just for the extremely needy families. Episcopal schools want to provide the best education to deserving students, and provide funds for middle income families, too, and families in distress."

Between financial aid and payment plans, education at an Episcopal school is affordable, creating communities of learners, regardless of income. May it always be so.

Everett is the Executive Director of the New Jersey Association of Independent Schools, and a member of the Church of St. Ignatius of Antioch in Manhattan.

A Moral Education, Not Just an Excellent One

A Role for Episcopal Schools in Meaningful Educational Reform

By Robert M. Pennoyer

Student disengagement is more than a classroom problem; it's a civic one. When students cannot make the connection between the work they do in school and the lives they lead (and will lead) outside of it, they are deprived of that which schools should most seek to impart: a passion for inquiry, discovery, and debate; the ability to think critically and to exercise moral and intellectual judgment; the tools and ultimate desire to live a meaningful life. Disengagement in any individual classroom leads to boredom, apathy, stress, and even truancy; it steers students towards shortcuts and lets atrophy those muscular virtues like grit and integrity, the sort that require exercise to grow. On the individual level the symptoms of student disengagement may be “not an important failure” (to borrow Auden's ironic phrase), but, writ large, the social costs of an increasingly disengaged generation of students that cannot, and must not, be ignored.

To a disheartening degree, however, the desire to promote student engagement seems secondary (or absent altogether) in many discussions of educational policy. News outlets seem never to tire of airing vituperative debates about standardized tests and teachers' unions. The quieter story of students slogging through work they find meaningless wouldn't sell and might hardly qualify as news: disengagement is so pervasive as to be thought an intractable fact of adolescence. William Damon, a professor of education at Stanford University and the director of the Stanford Center on Adolescence, calls student disengagement “[t]he most pressing problem in education today.” In an article published in *Independent School Magazine*, he reports, “With the exception of a relatively small proportion of students (in the diverse national sample of my recent study, about one in five), young people in our country do not see the link between what goes on in their schools and their aspirations for their lives.”¹ Not recognizing a link between one's work and

one's life exemplifies a typical manifestation of student disengagement in the classroom, and Damon goes on to illustrate its effects. He describes students working hard on activities they find meaningless, resulting in “a pervasive sense of emptiness, boredom, or apathy; for others, a debilitating anxiety; and for still others, an ensnarement in the lures of hedonism and cynicism.”

Education reformers who fail to connect their reforms to students' ability to find meaning in schoolwork risk advocating for change that may be ultimately insignificant or, worse, counter-productive. The most inviting trap for the well-intentioned is the seductive notion that education needs somehow to catch up to the strong winds of modern culture, whose progress has left school curricula irrelevantly bobbing in its wake. Yes, schools should equip their students with tools to collaborate, to use technology productively, to understand the globalizing world or to interpret facts and figures—all crucial priorities for modern schools. Central to their scholastic missions, however, must also be the moral imperative to engage students in the quest for meaning and purpose—even in the midst of a culture that makes them harder to find.

In the new edition of *Reasons for Being: The Culture and Character of Episcopal Schools*,² headmasters, chaplains, and leaders of Episcopal schools describe the challenges of resisting the cultural forces that engender the disengagement noted by William Damon. There are over 1200 schools and early-childhood education programs affiliated with the Episcopal Church³, and they are diverse in make-up and model. It is probably unwise to make generalizations about them beyond what Episcopal educator Ann Mellow writes in her introduction: “Regardless of their history or constellation . . . Episcopal schools continue to live out the vision of Episcopal school founders . . . to provide a moral education as well as an excellent one.”⁴

¹William Damon, “Education and the Path to Purpose,” *Independent School Magazine* (Fall 2008): 61–64.

²National Association of Episcopal Schools, *Reasons for Being: The Culture and Character of Episcopal Schools* (New York: NAES, 2010).

³*Ibid.*, 3.

⁴Ann Mellow, “A Brief History of Episcopal Schools in the United States,” *Reasons for Being*, 28.

That common thread that binds Episcopal schools—their mission “to provide a moral education as well as an excellent one”—means that, according to St. Andrew’s School headmaster, Tad Roach, “if true to its mission, [an Episcopal school] affirms, expresses, and enacts a faith, a set of values and principles—indeed a way of learning, thinking, and living counter to the culture of twenty-first-century America.”⁵ Roach explains that in their commitment to service and social justice, reverence for silence, reflection, and study, and celebration of diversity, Episcopal schools provide a counterweight to a culture that seeks to entertain rather than edify, celebrates exclusivity rather than equality, and ignores rather than engages the problems of the world. In “The Inefficiency of Episcopal Education,” executive director of the National Association of Episcopal Schools, Daniel Heischman, echoes Roach, proclaiming, “We are called to muster the courage to define ourselves in ways that are often at odds with prevailing social norms. In other words, Episcopal schools today must be intentionally counter-cultural.”⁶

Unencumbered by the legal restraints on public education and united by a mission to promote faith and learning, Episcopal schools have the freedom and the responsibility to be leaders in meaningful school reform. “Meaningful” may be the operative word; it is “meaning” that former dean of Yale Law School Anthony Kronman finds almost entirely absent from higher education’s aims. In *Education’s End: Why Our Colleges and Universities Have Given Up on the Meaning of Life*,⁷ Kronman argues that, with extreme academic specialization, political correctness, the rise of sciences, and the decline of the humanities, universities have lost sight of their former aim: to help students find meaning in life. Instead, students obsess about their future professions, never gaining the ability to “develop the habit, which they will need later on, of looking at things from a point of view outside the channels of their careers.” He adds, “More deeply rooted even than the dogma of career is our addiction to technology and the equation of truth with science. We live today in a narcotized stupor, blind to the ways in which our immense powers and the knowledge that has produced them cuts us off from the knowledge of who we are.”⁸

Finding meaning in life and grappling with the “knowledge of who we are”

requires teachers who will help students engage with ethical and existential issues, a practice that not only pays off in terms of students’ moral lives but in their intellectual ones as well.⁹ Without understanding the ways their studies connect to the lives they lead, students are left with only the hollow motivation of competition and careerism. If the question “Why do we have to learn this?” is met with a persuasive and personally meaningful answer, students begin to see their education through a lens of purpose rather than apathy. This is not a radical observation—others have urged educators to incorporate moral issues intentionally into their teaching¹⁰—but it remains a counter-cultural one. Teachers at schools that judge themselves by test scores and college placement lists may experience the pause to engage with moral questions as a debilitating restraint on their efforts to complete their curricula. Students (and their parents) who see education as a commodity to be consumed and traded for a diploma or a degree or a job may resent teachers’ efforts to plumb essential questions whose subjective answers won’t appear on an AP syllabus. Episcopal schools may be free from public oversight and empowered by the opt-in nature of their communities, but even they operate within a broader educational system that is defined in large part by the priorities, assumptions, and culture of colleges and universities.

Schools must take a counter-cultural stance in order to provide truly meaningful educations, and Episcopal schools are not only well suited to do so, but, if they are true to their missions, they *must* do so. The challenges are great: The anxieties about college admissions trickle down to secondary and even elementary programs. But so is the reward: Students who yearn to do good in a world that tells them to do well; a community of faith and learning, eager to engage with issues that are meaningful, lasting, and real; and an example for others of the transformational work schools can do when they “provide a moral education as well as an excellent one.”

Pennoyer serves on the ENY editorial advisory board, is a member of the Church of the Heavenly Rest, and is a postulant for the priesthood.

⁵Daniel T. Roach, Jr., “The Episcopal School Head,” *Reasons for Being*, 36. [In the interests of full disclosure, Tad Roach was my high school headmaster, and he remains a mentor and friend.]

⁶Daniel R. Heischman, “The Inefficiency of Episcopal Education,” *Reasons for Being*, 45.

⁷Anthony T. Kronman, *Education’s End: Why Our Colleges and Universities Have Given Up on the Meaning of Life* (New Haven: Yale, 2007).

⁸*Ibid.*, 257.

⁹Much of my thinking on this topic is informed by the work of Katherine G. Simon, specifically her book *Moral Questions in the Classroom: How To Get Kids Thinking Deeply About Real Life and Their Schoolwork* (New Haven: Yale, 2001) 16.

¹⁰See, for instance, Nel Noddings, *Critical Lessons: What Our Schools Should Teach* (Cambridge: Cambridge UP, 2006).

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The Episcopal Identity of Episcopal Schools

By Ann Mellow

There is a natural tendency for an Episcopal school's identity to be viewed primarily, if not solely, in terms of its most visible symbols: chapel worship, the presence of a chaplain or clergy, the teaching of religion. Such visible markers are important because they speak volumes about the school's values and priorities and because they are what people point to most often when trying to articulate what it means to be a specifically "Episcopal" school.

At the same time, there are less visible, but equally powerful, cultural norms at the heart of each school's Episcopal identity that often remain overlooked.

To be sure, Episcopal schools continue to be worshipping communities that come together regularly for prayer, reflection, and celebration. Chaplains and parish or cathedral clergy continue to serve Episcopal schools of all sizes and constellations, whether gathering the youngest children for song and story, teaching ethics or religion to older students, offering pastoral care at times of grief, or mobilizing and challenging the community to live out an ethic of justice, equity, and care.

Such visible markers, however, are part of a far wider and comprehensive approach to human formation, one grounded in the traditions, theology, and world view of Anglicanism and the Episcopal Church. Often overlooked or unnoticed by the casual observer, including faithful Episcopalians, less immediately noticeable cultural markers of Episcopal identity include:

- A focus on forming a life, not building a resume
- A culture of active welcome, hospitality, and genuine inclusion
- Free, open, and rigorous intellectual inquiry
- Cultivation of the spirit, the habit of reflection, and an inner life
- A vibrant and connected community
- Intentional relationships at all levels
- Pastoral care for all
- Moral and ethical discussion and action at all levels of the organization
- A meaningful commitment to social action and responsibility

In the past decade, many public schools and secular independent schools have begun to champion similar values and priorities: a renewed focus on service and social justice; character education; educating the whole child; inclusive communities; and attention to social issues such as environmental stewardship and global

education. Some may legitimately ask: if this is the case, what makes Episcopal schools any different from their secular colleagues?

As Episcopal schools, we may share these characteristics. At bottom, however, our reasons transcend purely secular notions of social responsibility and good citizenship.

At their core, Episcopal schools are Christian communities whose missions integrate spiritual formation into all aspects of the educational experience. Episcopal schools are most distinctive when they are true to this mission and when they do so in the graceful and inclusive manner which is the hallmark of the Anglican approach to education over the centuries.

As embodiments of the Christian faith, Episcopal schools are created to be communities that honor, celebrate and worship God as the center of life. They serve God in Christ in all persons, regardless of origin, background, ability, or religion. They are created to "strive for justice and peace among all people and [to] respect the dignity of every human being."

Episcopal schools have been established, however, not solely as communities for Christians, like a parish church, but as ecumenical and diverse ministries of educational and human formation for people of all faiths and backgrounds.

Episcopal schools are populated by a rich variety of human beings, from increasingly diverse religious, cultural, and economic backgrounds. In fact, the intentional pluralism of most Episcopal schools is a hallmark of their missions. It is also a distinguishing characteristic of these schools that they seek to integrate religious and spiritual formation into the overall curriculum and life of each school community.

Episcopal schools must be clear yet graceful, then, about how they articulate and express their basic identities, especially in their religious curricula and traditions. They invite all who attend and work in them—Episcopalians and non-Episcopalians, Christians and non-Christians, people of no faith tradition—both to seek clarity about their own beliefs and religions and to honor those traditions more fully and faithfully in their own lives.

Above all, Episcopal schools exist not merely to educate, but to demonstrate and proclaim the unique worth and beauty of all human beings as creations of a loving, empowering God. This is accomplished through chapel and worship that is creative, inclusive, and a regular part of school life for all faculty and students; a community life in which reflection, prayer, and matters of the spirit are honored and cultivated and the physical, mental, and emotional health of all are supported and nurtured; a program of religious study that is meaningful, academically substantive, and age-appropriate; and the integration of the ideals and concepts of equity, justice, and a just society throughout the life of the school; the embracing and honoring of diversity; and the inclusion of community service and service-learning as an integral part of the life of the school.

Like Anglicanism itself, Episcopal schools continue to adapt their curricula and practices to current needs and realities, blending and balancing change and tradition. But their core "reasons for being" remain unchanged. In the words of former Episcopal school head the Rev. P. Roger Bowen, Episcopal schools believe in "the fundamental unity of all human beings...in the sacredness of every individual and his or her conscience... and that love, compassion, unselfishness, and the force of inner truth ultimately have greater power than hate, enmity, and self interest."

By weaving these principles into the very fabric of the school's overall life, Episcopal schools ensure that their missions are built on the sure foundation of a Christian love that guides and challenges all who attend our schools to build lives of genuine meaning, purpose, and service in the world they will inherit.



"Episcopal schools—there's more to them than just chapel"

Photo: Eddie Cheuk.

Mellow is Associate Director of the National Association of Episcopal Schools.

Epiphany School: An Episcopal Education in South Boston

By Mark Risinger

*A beacon of hope...An inspiring model...A comfortable, safe environment...
A refuge for learning.*

These are a few of the descriptions regularly applied to Epiphany School in Dorchester, Massachusetts, an impoverished neighborhood of Boston. New England enjoys a distinguished legacy of schools founded and administered by Episcopalians, but since opening its doors in 1998, Epiphany has redefined the concept of education in a religious environment as community service. The profile of the school is summarized by a few phrases from its literature: a co-educational Middle School currently serving 85 at-risk children in the 5th through 8th grades, many of whom have been abused or neglected and removed from their families. All students are eligible for free or reduced lunch when they begin; 20% are referred directly from the Department of Children and Families; most begin their time at the school far behind academically. Yet, despite 12-hour days and an eleven-month academic calendar, the dropout rate is less than one per cent. The school's motto—"Never give up on a child"—ensures that its students are part of a loving community that will do everything possible to help them defy the odds and become young men and women of whom the school is proud. Its success at helping students matriculate to good high schools, after which many go on to and graduate from college, has already led to the return of several as intern teachers in the last three years.

Epiphany began as the brainchild of the Rev. John H. Finley IV, after he served as director of a homeless shelter near Harvard Square during his undergraduate days. As he describes it, "[The shelter] was and is a very special place, but I went into education because I wanted to help people earlier in their development. Education breaks the cycles of poverty and despair."

The school's program and curriculum, which have become a model copied by some 19 other schools across the country, is daunting: students start arriving at 6:30 a.m. to meet with teachers and help set up for breakfast, which begins at 7:15 a.m., followed by a morning of English and math classes along with history and music, including a study period for completing homework in these subjects. After lunch and recess are classes in art, science and religion; later in the afternoon are sports, dinner, another study hall, and finally dismissal at 7:15 p.m. A faculty of 9 master teachers and 11 intern teachers oversee academic subjects, assisted by part-time teachers in music and art. Believing parental involvement to be crucial to students' academic success, the school requires parents to work for two hours each week in some capacity, preparing meals or answering phones. It seems no coincidence that, while imparting this ethos, the school has seen many families move out from under the poverty line during the years that their children are enrolled. Among the other schools founded on this model are the Bishop Walker School for Boys in Washington, D.C.; Esperanza Academy, a girls' school in Lawrence, Massachusetts; and Imago Dei School in Tucson, Arizona.

An anecdote from the earliest phase of Epiphany's existence conveys much about its reputation and the spirit that drives it: At its inception, the school was located in the basement of All Saints Church in Dorchester. A Boston Globe reporter who came to write a story met one of the mothers, a Vietnamese Muslim, who was fulfilling her obligation to work two hours each week in the kitchen. The reporter asked her to pose for a photograph in the parish hall underneath a life-sized crucifix. Contemplating the image of a diminutive woman in her hijab with an enormous figure of Christ looming over her, he asked her why she sent her child to a Christian school. Her response, which ran underneath the photograph, was, "I want my son to go to a school that knows he has a soul."

Fr. Finley, as both headmaster and an ordained Episcopal priest, presides over an academic environment that places a premium on service to others and to God



Epiphany teachers and students.

Photo: Epiphany School.

at its core. To this end, the school celebrates Mass once each week, in a service that is student-centered and student-led. Finley describes it as follows:

The service welcomes everyone and begins with the acknowledgment that a few people in our community have committed their lives to certain paths. Some of us are Christian. Some are Muslim. Some are Hindu. But most still haven't made an adult's decision about what to commit their lives to, and we recognize that at the beginning of every service. Eighth graders give the homilies. Seventh graders read the first lesson, which is usually on the same theme as the Gospel but from a different religious tradition. Sixth graders write the Prayers of the People. The fifth graders serve as acolytes, and a student choir leads us in song. The kids really like the music, and when we get everyone singing and clapping, there is a great spirit in the room. The eighth graders take their responsibilities seriously; they are generally old enough to understand the Gospel message, and they are unafraid to relate it honestly to their own lives.

By any objective measure, Epiphany School is a resounding success story, with an expanding campus and program, successful fundraising campaigns, and near-perfect retention rates. More crucially, however, it safeguards its students' lives from the violence around them and nurtures their souls through the care of their teachers, resulting in graduates who are returning and giving back to the school. The full measure of its impact on the surrounding community will thus continue to be written on the lives of generations to come.

Risinger serves on the ENY editorial advisory board and is a member of the Church of St. Mary the Virgin, Manhattan.

The Cathedral School: Learning, Teaching, Schooling and Respecting

An Interview with Marsha K. Nelson, Head of School, by Margaret Diehl

Education is an integral part of the Cathedral, from the workshops and tours given by Public Education & Visitor Services to the dynamic series of conversations, forums and lectures that take place there. This winter, for example, the Cathedral Congregation of Saint Saviour offered adult education classes on Biblical themes, while José Torres was awarded the Bishop's Cross for his pioneering work creating the Adults and Children in Trust (ACT) pre-school, after-school and summer programs, which celebrated their 40th anniversary in 2011. Many of these aspects of education at the Cathedral could be written about at great length, but for this issue, we decided to focus on the Cathedral School, which was founded as a choir school in 1901.

What would you say is the essence of the Cathedral School philosophy?

We have a very powerful mission and it's closely aligned with the Cathedral. They call the Cathedral "a House of Prayer for All People," and we are an Episcopal school for children of all faiths. The underpinnings of that Episcopal background, what speaks to diversity and inclusion, are woven through all that we do. On top of that we have what I call a "vigorous" academic program and a nurturing approach. In some respects [it's] a progressive approach, although we have many elements that are traditional. We begin Latin in the 6th grade. We begin modern language in Kindergarten: French, Chinese and Spanish—not that that's traditional! We're a skills-based program, in grammar, math and the scientific method. We also pay significant and serious attention to character development.

How does that work?

We have seven core values—respect, responsibility, integrity, courage, kindness, cooperation, and passion for learning. The various grades work together, 6th grade works with 1st grade, as we talk about and model the core value of the month. For example, this month it was courage. It wasn't just showing an adult or child being courageous, the question was much more complicated: When is it hard to be courageous? We act out scenarios. With the different grades working together, the 6th graders are learning to be leaders. We pay attention to equity and justice [and to] service. One of my favorite projects is a project the first grade does. They study people who've lost their sight, or were born without sight, and what that means in our world. They go out in the neighborhood and explore what's accessible and not accessible. They do a lot of research about [guide] dogs. They raise money to help pay for a guide dog to help support in that way. It's really changed from the old concept of community service. This is real learning and service combined.

Have you found that having a strong identity as the Cathedral School makes it easier to have a group of parents with the same values so there's not the sort of arguments there might be in other schools as to what constitutes good character?

People have a lot of misconceptions. Some people don't even think of applying because they see Episcopal School and they imagine there will be a lot of proselytizing the Episcopal faith. That's not what we do. We do have Chapel and Evensongs, we do have attention to religious literacy. We learn about the major religions of the world. We experience celebrations and ceremonies. We have a Seder for the entire lower school. Over the 9 years I've been here, we've been working very hard to explain what we are and what we're not. We went through a period of almost being afraid to say much about spirituality and our Episcopal nature. We really embrace it much more fully now. I think in all of our literature, in our receptions when we bring prospective families in, we talk about attention to spirituality here, we talk about character education. That being said, there are still people who come here and are surprised that we sing a grace every day at lunch. That's changed in my 9 years. It used to be a very Christian grace. It now alternates every month. We have a Native American blessing, blessings from many different cultures. We think that's more appropriate.



Cathedral School students with Phil, one of the Cathedral peacocks.

Photo: Cathedral School

So you think that in reference to ideas about character and spirituality, which can be controversial, this group of parents is less likely to be upset by any particular lesson than at other schools?

I'm a parent myself. What I understand more and more about parents, especially in New York City, is that they are struggling. There are so many messages out in the world, throughout the media...the idea that a family could be insular and protective enough to provide all the value instruction is just not realistic. It's not possible. We don't live on isolated farms anymore. Many parents don't have a religious background, a church home. They seek a community; they're hungry for community that will share some common values. Far from people feeling we're imposing values, if they've done their homework, if they've listened carefully to us, they have a sense of what those values are.

This is a small school. We need parents actively engaged, volunteering, participating. This is not a school where you drive by at kindergarten, drop your kid off and pick them up 9 years later, after 8th grade. We really need you involved. We let parents know that up front. I believe parents want to be a part of that supportive community, and are mostly pretty happy. It's a great place to work. I love it.

What do you love most?

Oh, everything! Just the benefit of having these beautiful grounds....The Dean lectures in classes from time to time, he's part of conversations we have at school about equity and justice. He's an enormous help and support to me. I just know he's right here, because he cares deeply about education. Other heads of school don't have that. Our children get to graduate in the largest gothic cathedral in the world. They will probably never in their lives have another ceremony with such pomp and circumstance, such grandeur. I believe architecture, I believe beauty, has an impact on children. We need to draw their attention to things that touch on awe and wonder. I don't know another environment that can do that.

Since you're not teaching any specific faith, but rather teaching spirituality as a concept, with information about lots of different faiths, what do the children come away with?

Most profoundly, they come away with the idea that everyone is on a spiritual journey. This has been a place where they can ask questions. We don't give them the exact answers, but rather help them in thinking carefully and listening to others, listening to their parents, exploring concepts of other faiths. They will learn some specifics about various religions. I hope what they come away with is the ideas that questions about religion and spirituality are core to being human, that you're on a journey to understanding your own path, and how important it is to have respect for others choices and paths.

Diehl is the editor of the Cathedral newsletter.



Photo: Leah Reddy

“Our child will always be standing on the educational, ethical, and spiritual foundation formed at Trinity Preschool.”

—Parent of Trinity Graduate

Trinity Preschool is an Episcopal school in Lower Manhattan that cultivates the mind, body, and spirit of children. It offers full-day, year-round options for infants through preschool. This year it celebrates 30 years of service in the community. More information at: 212.602.0829.



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Episcopal Boarding Schools Thrive (or Hardly Hogwarts)

By Colin Everett

A solitary lamp cuts through the morning mist. Hushed amber light illuminates the dark, gray stone of St. Joseph's Chapel. The silence of the cold Connecticut morning is lifted as small groups of bleary-eyed young men and women converge on "Chapel Lawn." They trickle through the weathered oak doors that reveal a modest yet majestic interior. Weary murmurs of the first to arrive soon crescendo into the spirited chatter of hundreds of voices. The organ thunders to life, engulfing St. Joseph's in the opening chords of Hymn 608. The congregation rises in unison. The procession, led by a student carrying the cross, slowly advances down the center aisle toward the altar. This is not "Episcopal lite," but a full Eucharist service.

This Sunday routine has become second nature for the students and faculty of Kent School, who make up the majority of the congregation of St. Joseph's Chapel in Kent, Connecticut. Kent School, where I am currently enrolled as a senior, is the largest of the 34 remaining Episcopal boarding schools in the United States. Each school governs itself with Episcopalian values and beliefs, and also has the freedom to be unique. As I wondered whether there is really any fundamental difference between a secular boarding school and an Episcopal one, and what exactly defines an Episcopal boarding school, I read the mission statements of a number of Episcopal boarding schools and thought about what distinguishes Kent. In my opinion, it is these five things: mission; chapel; curriculum; attention to social equity, justice, and community service; and leadership.

Kent started out as a school that supported "men of modest means." There is a sign in the admissions office that reminds us of this. It means that not every student at Kent is from a wealthy family, and that socioeconomic diversity is supported. The mission also stresses values, sports, the arts, service, and diversity, including the statement that we must "endeavor to center our own spiritual lives while learning to understand and respect each other's beliefs and differences."

There is nothing at school as inevitable as chapel, and it anchors the community. Chapel services come at the same time three times a week. Students who practice different religions are given the opportunity to attend chapel or to practice their own religion. Catholic students go to the Catholic church nearby. Jewish students are driven to the nearest temple. Muslim students meet together regularly and worship. No one is excused from religion. What is the value of chapel to the community?

"Chapel is the most central part of the school," stated the Rev. Jonathan Voorhees,

Chaplain and theology teacher. "It provides the whole community with a natural theological lens." Every chapel service is meant to benefit the community and to give a spiritual context to even the most ordinary events. Students take what they learn in school, intentionally and unintentionally, and use their time in chapel to find a lesson in everything. "Chapel has the capacity to turn knowledge into wisdom," Fr. Voorhees asserted. "I try to structure it around three key ideas: art, education, and worship. These give context and variety to every service." Art is prominent during the required chapel services. Stained glass windows surround the congregation, and a musical offering is a crucial part of every service. Fr. Voorhees focuses on art because "beauty is the way we know God." At every chapel service, someone is invited to give a chapel talk. This could be a student, faculty member, administrator, the chaplain, Headmaster, or a guest. The topics range from spandex shorts, to creation, or something more personal. The talks rarely focus on topics that we would learn in a normal class, but provide us with some sense of a moral compass. On occasion, chapel time will be used for meditation and reflection. These silent times require students to think about something, hush the chatter of the busy and plugged-in world, and learn to celebrate silence.

Kent's association with the Episcopal Church plays heavily into the academic curriculum. Every student is required to take two theology courses before graduation. Both Theology I and II are taught from an inclusive standpoint.

"The classes are not meant to teach the student what to think, but rather teach the student how to think," said Dr. David Greene of the Theology department. "When you start telling a teenager what to think, they shutdown," Dr. Greene observed. Each theology class is meant to push students out of their comfort zone and to grapple with moral dilemmas and scenarios that "prepare students for a society that doesn't have all the answers," as Fr. Voorhees reflected.

My friends at Kent and I care deeply about social equity, justice, and community service. We help the elderly in town, contribute to various causes, write letters, and try to make a difference in the world. The school's mission statement reflects the students' beliefs: The school, it says in part, provides "Opportunities to serve others in the school community and in the wider world, while learning that service to others is an important and fulfilling response to our world's urgent needs."

Leadership at Kent is also distinctive. Kent is run by an Episcopal priest. Fr. Richardson Schell has been associated with the school from the time he was a student, teacher, and then Head. Having a spiritual leader at the helm informs the atmosphere with a pastoral sense. Bishop E. Don Taylor, who retired a few years ago as the Vicar Bishop of New York City, continues to serve on the Kent Board of Trustees.

I have friends at other Episcopal boarding schools including Episcopal in Virginia; St. Andrew's in Delaware; Brooks, Groton, and St. Mark's in Massachusetts; St. George's in Rhode Island; St. Paul's in New Hampshire; and Trinity-Pawling, just down the road in New York. We have discussed requirements and distinctive qualities of our schools. They vary from some that never break the binding of the *Book of Common Prayer* or open the Hymnal, except perhaps on Parents' Weekend, to others that also have required regular chapel, including Eucharist, and required religion classes. The attention to mission, however, and being a good citizen, a steward of the earth, and a caring person pervades all of these schools and serve as fundamental commonalities. At a time when parents want values and students want a great education, with abundant opportunities in the arts and athletics, surrounded by good friends, an Episcopal boarding school provides a way to have it all.

Everett, a senior at Kent School in Connecticut, is a member of the Church St. Ignatius of Antioch, Manhattan.



Kent School, St. Joseph's Chapel.

Photo: Colin Everett

Episcopal Charities: Education as a Vehicle for Change

By *The Rev. Samuel J. Smith*

“An investment in knowledge pays the best interest.” – Benjamin Franklin

Episcopal Charities, the official outreach arm of the diocese, invests in the mission undertaken by our parishes. We provide funding for numerous food pantries, soup kitchens, after school programs, and much more. Episcopal Charities does not determine what should be done, but rather strives to help local Episcopalians serve their communities in the ways that they see fit, and to do so to the best of their abilities.

As I travel around the diocese visiting parishes and programs, I am again and again impressed by the caring individuals who give their time and effort to their neighbors, working to meet their needs and to ensure that they have the opportunity to be valued members of their communities. They accomplish these goals by focusing on the whole person, helping to satisfy not only their physical needs (like food, clothing, and shelter), but also their social and developmental ones. For this education issue of the *Episcopal New Yorker*, we highlight three programs that promote learning in different ways; these programs do not simply to teach the subjects on which they focus, but, more importantly, they build the confidence and self-esteem of their participants.

GO-ST.LUKE'S at the Church of St. Luke in the Fields in Manhattan's Greenwich Village has as its mission, “to nurture the love of learning, one child at a time.” The program began in 1994 as an extension of the much larger Grace Opportunities program at Grace Church, Broadway. It soon evolved into a distinct program with its own methods and strategies. Now in its 17th year, the program provides remedial assistance and enrichment to underperforming children from New York City public and parochial schools.

Go-St. Luke's currently serves 32 pre-kindergarten through grade 6 students with one-to-one tutoring and attention on Saturday mornings, from October through April. In addition, Go-St. Luke's Summer is a four-week Monday to Friday camp offering academic enrichment, one-to-one tutoring, drama therapy and athletic activities. It is designed to increase students' confidence as well as social, academic and problem-solving skills.

Go-St. Luke's has a major impact on the students enrolled. Participants have seen their test scores rise, and the volunteer tutors attest to positive changes in students' attitudes toward school and learning. But parents tell an even more encouraging story. One mother reports that her daughter's grades have gotten much better, and that “not only her grades, but her self-esteem and her confidence” have increased.

St. Luke's rector, the Rev. Caroline Stacey, notes that the program benefits the volunteers as well as the students. “The treasures of the outreach program,” she says, “are the relationships and the connections that are made between people that otherwise may never meet each other in the normal run of their everyday lives.”

ST. LUKE IN THE FIELDS has created a video that highlights the good work of GO-St. Luke's as well as two other outreach programs funded in part by Episcopal Charities. You can view the video on Youtube at <http://youtu.be/xs2mjd4rZbc>.

YOUNG AT ARTS at Christ Church, Bronxville empowers young people to reach their full potential, onstage and off, through outstanding performing arts instruction and the creation of exceptional musical and theatrical art. The program serves an area encompassing the Bronx and southern Westchester County (particularly Mount Vernon), where over 50 per cent of children live below the poverty line, and where arts education is



Young at Arts at Christ Church in Bronxville empowers young people to reach their full potential through outstanding performing arts instruction. Photo: Christ Church, Bronxville.

virtually non-existent in schools.

The program was founded in 2005 when its director, Sharyn Pirtle, and Father Michael Bird, rector of Christ Church, saw not only an opportunity to create opportunities for children in Bronxville's neighboring communities, but also a chance to have a more diverse community within the walls of the church. The program serves over 100 children ages 4 to 18 every year, regardless of their ability to pay.

Through this innovative performing arts program, students develop self-esteem and confidence, self-discipline, problem-solving abilities, and team-building skills. “The changes that Young at Arts made in my life unfolded slowly,” said one participant in a speech last June. “At first there were obvious occurrences: I made new friends; I learned about theater; I didn't freeze with nerves when my first solo came along. I gained confidence. But now that I'm here, mentally debating which stories to tell and which ones not to, I'm realizing that the ways I've been affected by this program are countless. Yeah, I have friends now. I'm outgoing, opinionated, confident, daring... the list goes on. But forget the adjectives — let's mention the verbs. I create. I learn. I think. I feel. I dream. I understand. I dance. I express. I laugh. I live. I love. I do. I am. I speak.”

Of course, learning doesn't stop when we graduate from school. **THE LATINO OUTREACH PROGRAM FOR NORTHEASTERN DUTCHESS COUNTY** at Grace Church, Millbrook focuses on adult learning for the growing immigrant population in this part of the diocese.

The overall mission of the program is to establish trust, and to provide the help that these vulnerable community members need. The program works to help immigrants overcome their fear and isolation, primarily through English language instruction, as well as by assisting them in dealing with legal, medical, financial and education institutions and services, accompanying them at legal proceedings, and giving them opportunities for communal celebration.

Members of the parish began exploring ways they might help the Latino population in 2005. A careful survey of the surrounding community led to the establishment of an “English as a Second Language” program that now operates in Millbrook, Dover Plains and Amenia. In 2008, Episcopal Charities awarded a special collaborative grant that provided three years of funding to create a program that involved several parishes. The Latino Outreach Program (*continued on page 16*)

Transcontinental Partnership Brings Hope Out of Tragedy

By Virginia Connor

In December 2004, when an earthquake rocked the Indian Ocean causing a tsunami that killed more than 230,000 people throughout coastal Indonesia, Sri Lanka, Thailand, and India, the tragedy hit particularly close to home at St. Hilda's & St. Hugh's. The Rev. Paulsson Rajarigam, upper division math coordinator, is a native of Tamil Nadu, a region in southern India that was devastated. Just months before, the Rt. Rev. Dr. V. Devasahayam, the Bishop of Madras, had visited St. Hilda's & St. Hugh's at Father Rajarigam's invitation, where students had met him and heard him speak in Chapel. In this case, the stuff of newspaper headlines and video footage was happening to familiar people.

The St. Hilda's & St. Hugh's community mobilized quickly and powerfully. Over the Christmas holiday, I wrote to the school's families and faculty to tell them of the school's connection to the disaster and to urge their prayers. Donations poured in, and students, parents, and faculty worked together to figure out how they could help their friends in India.

These efforts culminated in the creation of a new school: In 2006, in Chengalpattu in the Diocese of Madras, St. Hilda's & St. Hugh's Matriculation School opened its doors to 300 children aged 3 to 14. Crucially, many of these new students were Dalit, a population formerly considered "untouchable," and to whom access to education has traditionally been denied. For these children and those who have followed, the St. Hilda's & St. Hugh's Matriculation School represented, and continues to represent, a world of opportunities they would otherwise be denied.

Along with financial contributions, materials and equipment from the New York school were sent to help furnish the growing school in India. But human resources were just as important. Each year, several faculty members from St. Hilda's & St. Hugh's in New York have traveled to India to work with the faculty and students there. Though the cultures differ, lasting bonds have formed.

"My time in Chengalpattu has given me a sincere appreciation for Indian culture and a love for the welcoming people I met there," reflects Bridget Lambert, a first grade teacher who traveled to India in the summer of 2006, and again in 2008. "The children and teachers there have long days and very few resources at school, and their class sizes are very large. Despite all this, the children love going to school. For them, St. Hilda's & St. Hugh's is a safe place."

Junior kindergarten teacher Abby Kunhardt, who worked in India last summer, agrees. "I saw the obvious problems; the classes were too large, resources were limited, and it was clear that every child came from very poor living conditions," she says. "But I also saw how positively the children responded to individual attention and how open and kind they were to all of us. This excitement for learning and universal joy gave me strength to work even harder and reminded me how fortunate we are."

Through these teachers, an ongoing relationship between students at the two schools has been formed. It started with the exchange of letters, cards, and drawings, and eventually progressed to Skype conversations between students from the two schools—early in the morning for the New Yorkers; late in the day for those in India. In May 2010, Nishkala Johnson, head of the school in Chengalpattu, visited New York for the first time to observe and collaborate with the faculty here.

There's no doubt that in our context, things work best when we have a personal connection to them—that having a program through which our children have clear and direct contact with one another does add to their sense of global understanding.



The St. Hilda's & St. Hugh's Matriculation School in Chengalpattu, India.

Photo: Abby Kunhardt

"That someone 8,000 miles away knows your name," agrees Father Rajarigam, "—that is very special."

This ongoing relationship between the two schools has fueled continued progress at St. Hilda's & St. Hugh's in India. In six years, enrollment has grown from 300 to more than 500. Fundraisers led by students, faculty, and parents in New York have helped the school to expand physically and gain government accreditation. New science labs and a library have been established, thanks in part to contributions from the community in New York. The Parents' Association here has been instrumental in funding faculty travel to India, and has also contributed funds for a basketball court—the basis for an organized recreation program, which the school in India had not had before.

Learning specialist Bonnie Sherk, who has returned to India several times to work with faculty and students, sees both the challenges and the promise that the school there affords. "Identifying and working with students with learning differences has been challenging," she says, "given the bilingual issues, low income, under-educated parents and other cultural barriers. Once we have identified the students with learning struggles, there are few, if any, resources to give them support services."

But the unique mission and character of St. Hilda's & St. Hugh's in India, says Sherk, offers great reason to hope. "Ms. Johnson is generous to all and accepts students that other schools will not admit. The mission of the school to educate these eager children is admirable and heartening."

The chairman of the board of trustees at St. Hilda's & St. Hugh's in New York, the Rev. Canon Jay Gordon, agrees. "St. Hilda's & St. Hugh's in Chengalpattu is a beacon of hope in what otherwise might be a dismal situation," he says. "It is a leader in education in the diocese of Madras."

Connor is the Head of School at St. Hilda's & St. Hugh's School in Manhattan.

The Maafa Experience 2011

by the Rev. Mary Foulke and Lynnaia Main

with members of the Rural and Migrant Ministries Youth Arts Group

*This past fall the Reparations Committee of the diocese focused on youth in its exploration of slavery in New York. As part of a weekend of examining the topic, it took a group of teens from the Rural and Migrant Ministries Youth Arts Group to Brooklyn to see St. Paul's Community Baptist Church's production of *The Maafa Suite*. *Maafa* is a Kiswahili word meaning, "Great Tragedy" or "African Holocaust." Reparations Committee members the Rev. Mary Foulke and Lynnaia Main first set the stage, then the youth themselves share their experience of *The Maafa*.*

Entering the building the "business" of slavery already surrounds us: people in cages crying out, people sitting silently staring, people cleaning and working; people talking with, playing with and arguing with one another. There are two or three white people too; plantation owner and wife, overseer, scenarios played out of "boss" of "customer" of the rape of enslaved women. At least 25 actors are on stage singing powerfully in unison and dancing energetically. There is energy, joyful song and dance, passion and humor, and this initial snapshot characterizes the entire four-hour performance. The *Maafa Suite* is a set of movements of events and experiences that stretch across continents, oceans and centuries—a visual depiction of the narrative arc of African American life experience from daily life in African villages "when we were kings," prior to enslavement; the capture itself; the Middle Passage; arrival in the colonies as slaves; life and work as slaves; gradual abolition and the Emancipation Proclamation to the passing of the Civil Rights Act. The production ties the specificity of the African American experience to the universal theme of Christ's passion and suffering and the fact that we share the burdens and suffering of our sis-

ters and brothers as part of the body of Christ.

Aline age 15, Autumn age 15, Eric age 17 and Joanna age 18 reflect on the *Maafa* experience:

"When I first got to the church I felt a little nervous because I was one of the few Hispanics in the room. However I [soon] felt really comfortable because of the nice people around me. When I first saw the church/space I noticed that everything was transformed. It made me feel like I was back in the time during slavery. Everywhere I went I saw pictures of heroes such as Harriet Tubman and information about her life. I was fascinated and astonished with everything (but) it made me emotional too because just like us (children of migrant workers) they have a message they want everyone to know and be aware of. I was glad I was able to go because it opened my eyes and reminded me of (today's) farm workers with invisible chains."

"The *Maafa* was nothing like I've ever seen before. It was graphic, inspirational and eye-opening. It brought to my attention a lot of things that happened, like women and children being raped and men picked (to be sold) like someone going to the market to pick fruit. A lot more happened than what they tell us in the textbooks. One of the scenes that really hit me was when a woman got raped and had a child. Then sometime later, when the daughter is about five, her mother hates her every time she looks at the child because she is reminded of that horrible night she got raped. But the grandmother loves her granddaughter through it all, because she knows it is not her fault. The grandmother was also raped and treated her daughter badly, and now the grandmother's daughter is doing the same thing to her daughter. This touched me because it showed that slavery affected everyone—not just men and women but also children. I loved this scene because when the little ones sang a song saying "We are all children of God" it made me cry. Many women didn't even know who their children were because they were taken away from them when they were babies. I also learned about selective breeding and how many strong men and women got together to produce strong children."

"Hands down this was one of the best performances I've ever seen in my life. I have gone to Broadway plays, but this play had a powerful message and my favorite part was when the actors came into the audience and danced. Everything felt realistic. What I learned was that slavery was a huge event in world history, and racism still exists. I can start making a difference and help stop it. Everyone deserves to be free and be happy, loved and treated the same. I learned to appreciate life more, that I should be happy how I live and that I have my parents with me. I also learned that there are many problems in this world and that action has to be taken (to solve them)."

Foulke is Senior Associate at St. Luke in the Fields, Manhattan; Main is Global Relations Officer at the Episcopal Church, a member of the diocesan Reparations Committee and warden of the Eglise Francaise du Saint-Esprit, Manhattan; Aline, Autumn, Eric and Joanna are members of the Youth Arts Group of Rural and Migrant Ministries.



All about Education for Ministry (EfM)

By *Lelia Kelleher-Heinricks*

What *exactly* is Education for Ministry (EfM)? I found myself asking this question when my local vicar recommended it. I asked around to the few people I knew that were in EfM, and decided to begin my first year in September 2010. The experience has been remarkable and I am taking this opportunity to share the facts on the program as well as my experiences over my past few months in it.

EfM started in 1975 as a four year distance learning program through Sewanee, the University of the South. When asked, people described it as a “deeper understanding of Christian living and the church and how to bring the teachings of Christianity beyond Sunday service into everyday living.” The EfM program can be found throughout the United States and beyond.

The program, to which you commit for a year at a time, consists of reading the Bible, understanding the Church, and a real world understanding of theology. The first two years concentrate on study of the Old and New Testaments. Years three and four are “Church History”

and “Theological Choices.” The program is also peppered with “Common Lessons” topics, which are discussed in a group setting, and which really bring out the Christian faith through the participants’ own experiences.

Each week, students read a “Parallel Guide” that assigns reading and gives a summary of the lesson. Once a week, in small groups, the students meet and discuss the reading and their thoughts on the materials. This also gives them an opportunity to ask questions to the others in the group and to their mentor, who leads the discussion. These small groups are the key to the learning process and enrich the students’ understanding. Set up as a “one room school house,” students from all four years discuss, and enrich the others about, their understanding of what they have read and how it applies to their everyday lives in the modern world.

EfM is a place that encourages discussion, opposing views and questions (no matter how basic). EfM groups consist of a blend of regular church-goers, lay-leaders, future deacons or priests, and those of us just starting on the road towards our calling. They are made up of people of different age groups, different church experiences and different upbringing.

The group discussions are what I most look forward to each week.

At first I was intimidated—I had not read

much of the Bible and was not up on my “church glossary.” In fact, I joined EfM precisely because I wanted to deepen my learning and understand of what it means to be a Christian. But my EfM group, at St. Luke in the Fields, welcomed me with open arms. Every week I leave with a deeper understanding and sometimes even more questions, of my responsibilities in this world as a Christian. Our mentor, Rev. Mark Waldon, is wonderful in guiding us through our discussions and questions.

The idea of dedicating four years at first seemed daunting. But I liked the idea of being able to commit one year at a time so if I needed to take a year off because of life events, I could. Now that I’m in the program and enjoy it so much, I really think I would miss it if I had to pause my education. I get so much out of EfM.

Our baptismal membership calls for us all to minister and EfM helps us act on that calling. I encourage all people, wherever they are in their faith journey, to become part of EfM. Groups start in September and continue through June (with some exceptions). For more information and to find a group near you, contact: **New York Diocesan Coordinator – The Rev. Betsy Johns Roadman, betsyroadman@gmail.com; 914-923-3571.**

Kelleher-Heinricks is a member of St. James’ Church, Manhattan.



Founded in 1919 in New York City, the Saint Thomas Choir School educates the treble choristers of the Saint Thomas Choir of men and boys. The boys in grades three to eight live, sing, play and learn together during the academic year.

Like every other experience that holds the power to open minds, fire the spirit and transform lives, there’s a mix of powerful ingredients at work. The Choir School invites you to visit and learn more about this distinctive educational opportunity.

Tuition is modest and generous scholarships are available. For further information please contact Ruth Cobb at 212.247.3311 or rcobb@choirschool.org.



Saint Thomas Choir School
202 W. 58th St., New York, NY 10019
www.choirschool.org

THE OPPORTUNITY OF A LIFETIME

EPISCOPAL CHARITIES (continued from page 13)

then hired Evelyn Garzetta, who continues to serve as the program coordinator and primary teacher.

Through English language instruction, the program not only builds the skills of its participants, but also establishes a relationship of trust with program staff and volunteers. These trusting relationships provide the bridge that allows the parish to help in many ways beyond education. “As the ESL students come here week after week, they come to see the church as authentic,” says Grace’s rector, Doug Fisher. “The message and the actions match. Relationships form during the meal we all share, and around the team approach to learning. This is clearly a safe place. That leads to the students telling the teachers about difficult situations they may be facing. Or they come to my office [to tell me about] a family problem or an abuse in the workplace, or any of the myriad of human issues that are so much worse when people lack connections in the society.”

These three outstanding programs, and many more like them, are changing the lives not only of those served, but also of those serving, because their focus is on education...and more. They see their students as whole persons, and understand that self-esteem and confidence in their own abilities are the most lasting gifts that we can provide. Many thanks to all of these teachers and leaders for the lives they have touched and transformed.

Smith is Episcopal Charities’ Director of Programs.

The Lives of “Fifty-Five Plus” Seminarians

By William C. Webster, with Greg Morgan, Mike Watson, Patrice Fike, and Cathy Kerr

At the General Theological Seminary, we have students of all ages, backgrounds, and orientation—a rich mix that makes this seminary experience unique. Out of a matriculated population of 130, the General Theological Seminary currently has 52 students over the age of 55.

These students contribute something distinctive to our seminary community, which benefits from their dedication, life experience, and approach to their calling. For example, older students have often experienced loss in ways that younger students have not, which makes their wisdom and perspective an invaluable contribution to conversations about pastoral life. Some older students know little about connecting with others through social media. Yet, from their prior work and life experience, they know a great deal about what works—and doesn’t work—to motivate and inspire a group of people towards a specific goal. Most consider it a blessing to be able to pursue this calling after having lived so much of their lives. And many have been seeking the best way to answer their call to ministry for decades.

There are benefits and challenges associated with being in seminary for all students, no matter how old they are. Many are shared across generation. However, students over 55 do experience some benefits and challenges that are unique to their stage of life.

Among the benefits of being an older seminarian is a strong, well-articulated sense of how God has worked in their lives to bring them to this place, and a concrete view of their mission in the church. Our 55+ students are going through seminary in a very directed and purposeful manner, toward a goal of applying their lives to a specific ministry. At the same time, many feel that they have “less to prove.” They are coming with a great deal of life experience, and many are entering a second or third career. They are not looking for long careers in ministry. They can relax a bit and see where opportunities arise. And, while acknowledging that there are some incredibly mature and gifted 24-year-olds at General, many of our older students say that they feel better equipped for seminary now than they would have been in their 20’s. Practical benefits for older seminarians come from having more time and money to devote to pursuing their calling. Having grown children often frees older students to devote more of their time and energy to their studies. Being established financially puts 55+ students in a position to consider a part-time call, which might be an advantage for some parishes. And mature leaders coming straight out of seminary are sometimes ready to assume leadership positions sooner.

Seminary is a very different experience for those who are older, who are often coming out of a more settled background and making different kinds of sacrifices. The unique challenges facing older seminarians are varied. Some students are anxious about moving from an established career to the uncertainties of pursuing a life of ministry. For others, returning to an academic setting after decades of professional life is daunting. Others simply cannot imagine living in a dormitory room, sharing a bathroom, or climbing four flights of stairs on a regular basis, while some do not mind these things at all. Older students have a different set of needs and priorities and circumstances to contend with compared to younger students. Some older students cannot be as directly and deeply involved in campus life.

For students who have been out of school for up to thirty-five years, there can be a fear of being unprepared for the academic rigors of grad-

uate school. Thanks in large part to General’s excellent faculty, while the coursework is rigorous, it is delivered in an engaging way, and the 55+ students end up feeling very at home with it. Some courses can be extremely challenging (Biblical languages for example), but older students have the benefit of previous graduate level work, established study habits, professional experience, and an understanding of their own learning styles—all of which help to fuel their academic success. Many feel that going back to school at a later point in life is invigorating and re-energizing and life-prolonging. And some do ease back into academic life by first auditing courses at General or elsewhere.

One of the more challenging situations our 55+ students encounter is working in groups where their cohort is made up primarily of students much younger than they are. Older students don’t always communicate in the same way. There can be painful and awkward moments. And yet one can learn a great deal about how young people approach ministry and how it differs from the way older people do. Both young and old can learn about parish life by working together. This benefits younger seminarians, since older church members often require a different pastoral approach, and most parishes these days have an age profile closer to 55 than 25.

It is a wonderful thing that older seminarians make the choice they do to overcome such challenges to pursue ministry later in their lives. It is great not only for the seminary community and the collective learning that happens during the formative seminary experience, but also for the people and communities to whom older seminarians minister after they graduate. Parishioners gain much from having lay and ordained ministers with so much life experience to draw upon in the context of a pastoral relationship. Young people bring their own set of strengths: energy, vitality, creativity, fresh eyes and ears. What they cannot replicate is what life itself teaches over a long period of time. Older seminarians, in pursuing their calling, can help Christians continue to tackle life’s challenges and cultivate relationships with God by leveraging their own rich wisdom, empathy, and experience. Importantly, they are also inspirations and role models for others considering ministry as a second or third career, either lay or ordained.

Webster is Director of Admissions at General Seminary.

April 2012 at

The
General
Theological
Seminary

For more information:
gts.edu/april

Prospective Students Conference
Monday, April 16

Yom HaShoah Service
Wednesday, April 18

Faithful Fundraising Workshop
Saturday, April 21

Contemplative Earth Day Eucharist
Saturday, April 21

Wishing you a joyous fifty days of Easter!

We've Always Done It This Way: From Corinthian Correspondence to Daily Tweets

The Rev. Joseph P. Mathews and Colin Chapman



John Wesley – took the Word to the people where they were. Statue in St. Paul's Churchyard, London.

Photo: Jim Bowen.

One of the most common sentiments we hear when talking to churches and church leaders about social media is “Do I really need to be on Facebook...isn't it just a people posting about dinner and babies?” In one way, this is true; places like *Facebook* and *Twitter* are great tools to share some of the smaller details of life, as well as places to rejoice in the birth of a new child or celebrate a grand new accomplishment. But what this sentiment does not address is how these new mediums have quickly grown into the largest and richest mission fields our church has seen since we journeyed to the “new” frontiers of the West. As a church we must learn to understand these new tools not as the fads or habits of teenagers, but as fundamental new tools for ministry and mission.

From the beginning of Christianity, Christians have been participants in their culture as it has evolved. The earliest followers of Jesus were Jews who came to accept Gentile converts to Christianity without first requiring them to convert to Judaism. Had these Jesus Jews not been members of an occupied nation, they might not have felt a drive to mission beyond their own culture. Then, as the Christ-followers' numbers grew, the way in which they interacted with the culture changed—until finally, when Christianity became the state religion, it lost much of its drive to do mission as it moved from the margins to a place of dominance and social and political power.

Today in much of the United States, the Church is again being pushed back to the margins and is losing its social clout. In a post-Christian, post-modern society, social media—which enables active engagement with today's culture and people—

provides the Church with the opportunity to revitalize its witness, discipleship, and evangelism.

Struggle with change has always been with us. In this one regard, “we have always done it this way” is actually correct. Rather than staying in Jerusalem, the nascent Church sent missionaries among the occupiers of their land and invited those occupiers into relationship with Jesus and the Church. At the Council of Jerusalem, Paul and Barnabas, who had been on these missionary journeys, asked about circumcision of new Gentile believers. Some Pharisees on the council said that converts must be circumcised. Peter, however, said that we are saved through grace rather than by deeds of the law or by placing a “yoke that neither they nor their ancestors had been able to bear” on new believers. Then James—a Pharisee committed to how things had been done in the past—agrees with Peter that the message of the Gospel is bigger and more important than only looking backward.¹

In order for the Church to continue to grow—not simply for the sake of being bigger, but to share with as many as possible the Good News that came to them in Jesus—it must look forward, and it must meet the people who are outside it on their own ground. As the Church loses its position of power and privilege, it must continue to do what it has always done—struggle with change. To engage the here and now, the Church must use social media not as an advertising mechanism, but to tell the Good News it knows God has revealed in Jesus.

These types of engagement are nothing new to the practice of Christianity. While the technology has changed, Christianity has always been at the forefront of building relationships and engaging people where they are and how they engage one another. In the first century Church, the elders in Jerusalem sent people on missionary journeys to different parts of the empire. As Paul traveled he spent time with those he encountered. Rather than simply talking at (as opposed to with) one person, he built relationships with people, and he stayed with them before moving on to the next place. After starting new communities, he stayed in touch with them using the social media available to him at the time: letters addressed to one particular church, but shared with many so that everyone could learn from him.

Paul wrote letters to communicate with people. He got to know them by getting into a boat, walking, or taking an animal as transportation to them. Wesley, when prohibited from preaching in pulpits, preached outside mines and along the routes people would take to get to work. The people were downtrodden and dejected. Rather than waiting for them to come to a cozy chapel, he went to them. Going where the people are gathering is a part of Christian tradition. Today, there are 800 million active users on Facebook, 200 million of whom are in the United States.² This is a great opportunity for the Church to engage people where they are gathered. Now, as the Church moves into the future, it has new missionary journeys to send people on and engage in. In addition to sending people to physical places of need, it has digital frontiers to push back.

With *Digital Formation*, GTS is creating a place where those interested in becoming like St. Paul—those who seek to get in the new digital boats that have been presented to us—have a place to go and learn. We and our Church must not only understand our past; we must understand our future too.

The Rev. Joseph P. Mathews and Colin Chapman are the Co-Directors of Digital Formation, a program located within the General Theological Seminary which educates clergy and church leaders in new and social media. More information can be found at gts.edu/digitalformation and one can sign up for their free webinar offerings at digitalformation.eventbrite.com. They also can be followed on Twitter @digiformation.

¹Acts 15.1-21. ²Facebook, “Statistics,” 2011, <http://www.facebook.com/press/info.php?statistics>.



THE CONSECRATION OF ANDREW MARION LENOW DIETSCHKE AS BISHOP COADJUTOR OF THE DIOCESE OF NEW YORK

Saturday, March 10, 2012




The laying on of hands.

Photo: Kara Flannery

Consecration

THE
CONSECRATION
OF A BISHOP



10 March 2012
Half past Ten o'Clock in the Morning

The Cathedral
Church of **Saint John**
the Divine



Clergy and laity of the diocese present the Bishop-elect to the Presiding Bishop.

Photo: Kara Flannery



The Presiding Bishop, the Most Rev. Katharine Jefferts Schori, prior to the Presentation of the Bishop-elect.

Photo: Andy Kropa



The Procession proceeds up the aisle as the clergy and congregation look on.

Photo: Kara Flannery



The Bishops examine the Bishop-elect prior to the Consecration.

Photo: Andy Kropa



The Bishop-elect at the Presentation.

Photo: Kara Flannery



Following the Laying on of Hands, the new Bishop Coadjutor was vested "according to the order of bishops." Here the Rev. Canon Susan Russell, rector of Christ Church, Rye, presents him with his mitre.

Photo: Andy Kropa



The Bishop-elect prostrates himself at the beginning of the Consecration.

Photo: Andy Kropa



The new Bishop Coadjutor embraces his wife, Margaret Dietsche.

Photo: Kara Flannery



The Bishops gather round the Bishop-elect prior to the Laying on of Hands.

Photo: Andy Kropa



Bishop Dietsche embraces the Bishop Robert Rimbo of the Evangelical Lutheran Church of America, Metropolitan New York Synod. Rimbo was one of the consecrating bishops.

Photo: Kara Flannery



The music at the service was superb. Kent Tritle, Director of Cathedral Music, conducts the choir.

Photo: Andy Kropa



The Bishops lay their hands on the Bishop-elect and say together "Therefore, Father, make Andrew a bishop in your Church. Pour out upon him the power of your princely Spirit, whom you bestowed upon your beloved Son Jesus Christ, with whom he endowed the apostles, and by whom your Church is built up in every place, to the glory and unceasing praise of your Name."

Photo: Kara Flannery



The recession.

Photo: Kara Flannery

The Care and Feeding of a “Baby Bishop”

By the Rt. Rev. Andrew M.L. Dietsche

Before our first attempt at electing the bishop coadjutor in October, Clay Matthews, the Presiding Bishop’s Suffragan for Pastoral Development, called each of the candidates. He also called our spouses—and repeated that three weeks later when the postponed election finally took place. This attention and care was a sign of things to come, as in all the time since there has been ample evidence of the commitment of the Episcopal Church to the training, nurture and support of its new bishops.

Every January the church hosts New Bishops School for those elected in the previous year. There are six bishops in my class: Scott Barker of Nebraska, Ogé Beauvoir (Suffragan) of Haiti, Greg Brewer of Central Florida, Mariann Budde of Washington, George Young of East Tennessee, and me. With our spouses we spent five days with a faculty of seasoned bishops and spouses (including Mark and Karen Sisk), and with the presiding bishop and her husband. The theme was transition, and those who have made these particular changes before became our teachers and guides as we prepare for our own journeys into the episcopate. We received a whole lot of practical and useful information. We were introduced to the ways the church can support us, our families and our ministries. And we were reminded that these transitions are every bit as big for our spouses as they are for us. We were also cautioned about the twenty pounds many bishops pack on in their first year. “There is always plenty of

food,” they said, “and it’s always good.”

Each new bishop is assigned a 90 Day Companion. Mine was George Councell, Bishop of New Jersey, who happens to be an old friend. We have phoned, and I spent a day with him down in Trenton. George could not have been more helpful. Now I will be given a bishop “peer coach,” who will walk with me for three years.

Also for three years we are expected to attend the Living Our Vows conference. This brings together three classes of bishops, and is more content driven than New Bishops School, focusing on specific areas of knowledge that are needed in the first, second and third years of the ministry.

Finally, I will say that it was coincidental, but I think fortuitous, that the spring meeting of the House of Bishops came just five days after my ordination. We spent a week at Camp Allen in Texas, and divided our time between spiritual retreat and preparation for the coming General Convention. For the new kid, though, it was also very much a time to renew a handful of old friendships and to make a bunch of new ones. These will be the people, I thought, whom I will turn to with my questions. And nothing could have been clearer than that they will take the call. And they will help.

Dietsche is the Bishop Coadjutor of the Diocese of New York.



Bishop Dietsche celebrates his first Eucharist as a bishop.

Photo: Kara Flannery.

What's for Dinner . . .

By Jennifer Goodnow

When congregants of St. Lydia's tell their friends that they go to Dinner Church, they may see raised eyebrows but they also hear, "Tell me more!" Liturgy at St. Lydia's is centered round a dinner which members cook and eat together. An ordained presider consecrates bread at the beginning of the meal and wine or juice at the end of the meal.

Just as Jesus spoke in parables or stories, members share their stories at St. Lydia's. After the meal, people read a Bible passage. There is a short sermon (10 minutes or fewer) given by Emily Scott, the pastoral minister, or guest preachers. Participants who feel moved by the Bible reading or sermon share their own stories.

A major part of practice at St. Lydia's is working together. Congregants plan, prep, and cook the meal. They set the tables for about 25 people, serve each other food, and clean up after the meal.

St. Lydia's was started by Emily (who will be ordained a Lutheran pastor this April) in 2008, when she was working as director of worship at Riverside Church. She and some interested church professionals developed a liturgy based on the practices of the early church, when St. Paul would conduct the Eucharist at a regular supper in the homes of converts. Lydia, a successful businesswoman, hosted the church in Corinth at her home.

After trying out worship in people's homes, Emily realized that the Holy Spirit was moving quickly. She hired a community coordinator, Rachel Pollack, who was then finishing up her Masters in Fine Arts from the Art Institute of Chicago, and who went to Yale Divinity School with her. Rachel was thrilled by the prospect of creating a new church with Emily and the worshippers who were starting to come to Dinner Church. They spoke with Pastor Phil Trzynka at Trinity Lower East Side, a church



St. Lydia's goes al fresco.

Photo: St. Lydia's

in the Evangelical Lutheran Church of America. He offered the nascent church use of a large kitchen and worship space. Regular weekly worship started in the fall of 2009.

Since then, a core group of congregants has formed. Many of the worshippers are young. Some are seminarians at Union Theological Seminary or General Theological Seminary; some grew up in the church with a parent who is a clergy member; others grew up going to church regularly and are looking for a church that is different than what they grew up in; yet others grew up with no church background at all.

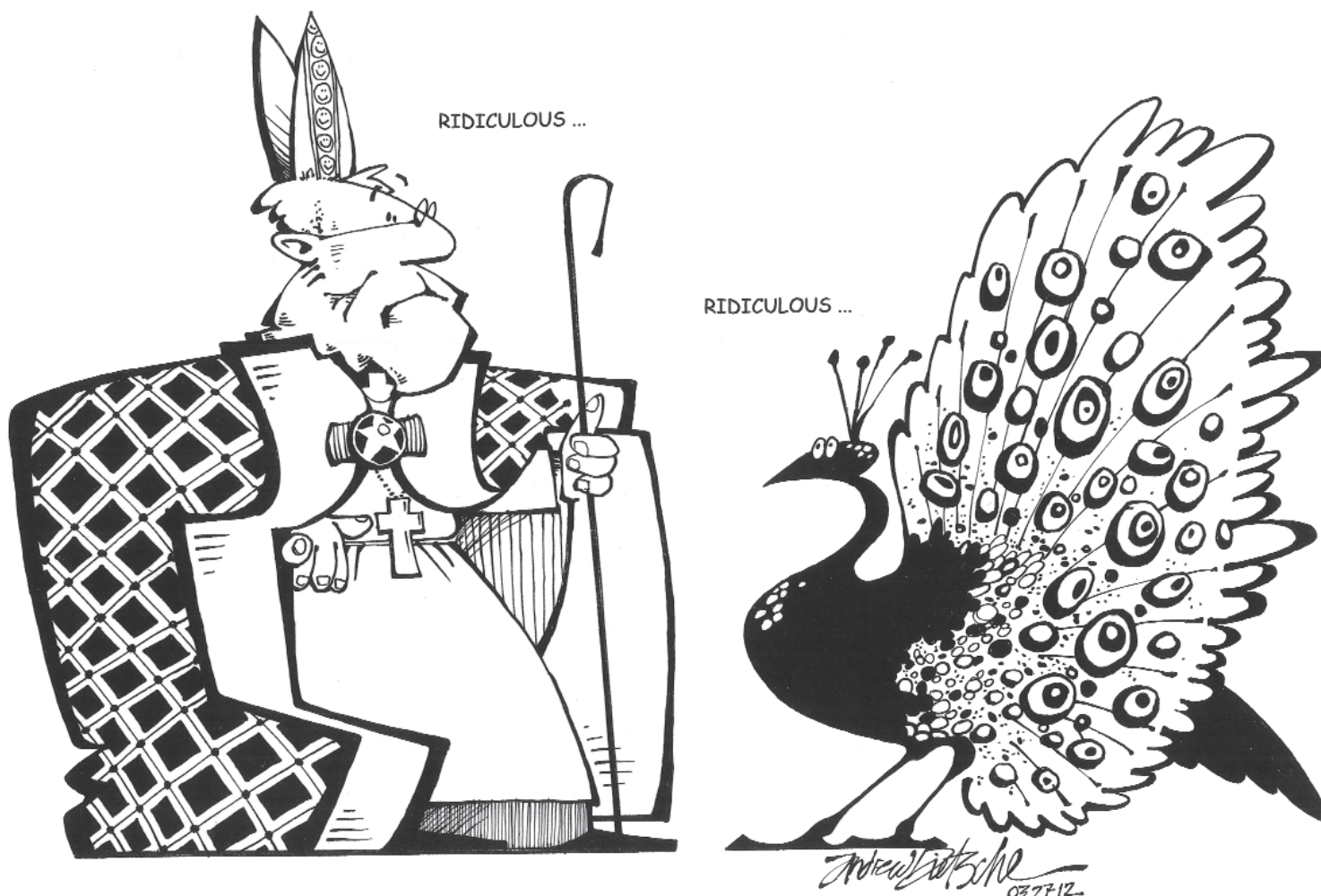
Congregants speak of being drawn to the intentionality of worship at St. Lydia's: Crystal Hall, a member of the ELCA who attends Union Theological Seminary says, "Liturgy is important to me as a Lutheran. I like the fact that the liturgy at St. Lydia's has deep roots in the original church and a deep theological practice. There is a sense of sacred in the mundane, at dinner tables, or wherever we find ourselves." Richard, a web developer and St. Lydia's regular, was attracted to "the DIY approach to making liturgy happen. I like being with people who want to be hands on." Greg Brown, a seminarian at General states, "I came to St. Lydia's because I was looking for a place to worship while I was doing a chaplaincy—a place where I could worship as a member (not as a seminarian!), in a community that was closer to my own age, with a liturgy that felt more intentional. I keep coming back because I love to help cook, and because I love the friendships I've built up over time."

2011 was a year of much growth at St. Lydia's. After a year of talking and praying, the congregation voted to join the ELCA last summer. Due to growing numbers, Emily and Rachel looked for a new worship space. Bishop Provenzano of the Episcopal Diocese of Long Island generously offered St. Lydia's space at The Church of the Redeemer in Brook-

lyn. Emily, Rachel, and the congregation were delighted to have a relationship with the Episcopal Church as full communion partners with the ELCA. Many congregants of St. Lydia's are Episcopalian.

Unfortunately, concerns about the building forced the Diocese of Long Island to close Redeemer temporarily in September. St. Lydia's is working closely with the ELCA and the Episcopal Diocese to find a new home in Brooklyn. We are reminded that the church is not a building, the church is a people. We have recently found a long-term temporary home in the Brooklyn Zen Center. We are living out our faith by trusting that God will provide what we need. In the meantime, we are sharing the meal, telling our story, and working together.

Goodnow is an associate of the Community of the Holy Spirit and has been attending St. Lydia's for over two years.



Who Should Bear the Risks of Creating the Energy We Use?

I was disappointed again this month with the new issue of the *Episcopal New Yorker*, when I ran across another anti-fracking opinion piece (*ENY*, Winter 2011, p. 25). I was pleased to see the two letters objecting to the front page article in the September issue and must add my voice to those who object to the bias articles in our news letter.

The ethical/moral issue that we must consider as Christians is who bears the risk associated with creating the energy we all use. Oil drilling, gas drilling (traditional or using hydrofracking), coal mining, mining and processing nuclear material, solar and wind power and the associated transmission facilities all carry risk and the potential for environmental damage. We as consumers of the energy have a moral responsibility to share in any risk resulting from these activities.

We have a responsibility to understand, manage and accept at least some of the risk. We cannot reject wholesale that responsibility without reflection upon who will be carrying it on our behalf.

Is the money we pay to risk bearers in other countries or other parts of this country compensation enough for the potential environmental damage? Can we simply buy our way out of our obligations and shift the risk to developing countries more concerned with economic survival than the environment? Is it morally acceptable to only worry about the potential environmental damage in New York State?

These are not easy questions, but we as Christians must consider them before we take a position on who should bear the risk associated with feeding our hunger for energy. Please try for more balance in future articles about the subject of energy policy in New York. It is not as simple as it appears at first blush.

*Robert A. Dennison, III
Kingston, NY*

Bishops Issue Statement on Occupy Wall Street

Just as the *ENY* went to press, Bishops Sisk, Dietsche and Smith issued a joint statement on Occupy Wall Street and law enforcement issues arising from it, the Trayvon Martin case in Florida, and “Stop and Frisk” policies here in New York. To read the full statement, go to www.dioceseny.org and click on the news item for March 30.

Corporate Tail Wags Political Dog

In his essay on Occupy Wall Street and Capitalism (*ENY*, Winter 2011), Bishop Sisk writes:

To say, as some do, that any attempt to control or guide our economic system is neither wise nor possible is to admit that an economic system has decisive control of our lives.

In reality, our economic system already has major control of our lives through domination by the financial institutions not only of our economy, but of our governmental institutions as well. Great wealth is power. It not only determines our economic policy for good or ill, it also employs political power by the unelected banks, insurance companies, and other great corporations. The Supreme Court decision in *Citizens United* aggravates a situation in which our democracy was already severely undermined. The corporate tail wags the political dog. This is the situation we must change.

*The Rev. Michael Rehyea
Forest Hills, NY*

Response to “Seeking Common Ground” by the Rt. Rev. George Packard

In the Winter 2011 *ENY* edition, Bishop-elect Dietsche is reported as stating in his acceptance speech “I believe the larger forces of the world and culture in these first years of a new century no longer allow us to take anything for granted and will require responses by the church which we cannot now foresee, but for which we must prepare.” As a member of a small parish which has had to let go of its full time rector of 18 years due to lack of funds, and is now calling a shared rector with another local church in the same financial position, I can say: “We’re already there.” Our two small parishes (St Paul’s on the Hill and Trinity Ossining) have taken on a new direction, forced by circumstances, but discerning God’s will in a future that is unfolding every day. Yet, we look to the larger church for prophetic leadership and find a puzzling paradox, illustrated in the Rt. Rev. George Packer’s article of Trinity Wall Street parish’s response to the Occupy Wall Street movement.

It has taken the prophetic voice of the Occupy Wall Street protesters to declare to the world that the greed of the few is causing the growing misery of the many. In reading the article, and having served on vestries at my own parish, one can understand how OWS’s erratic behavior and fear of the unknown played into Trinity’s decision to turn down the group’s request to move their encampment to space

owned by Trinity. Bishop Packard states that Trinity “could not fathom why the time honored provision of charity (to OWS) was not enough, or even appropriate.”

However, a larger issue is at stake here. An opportunity was missed to make a clear statement by arguably the most powerful Episcopal parish in the country, welcoming OWS to a new site, at their significant political and legal expense. People and parishes (like ours) whose lives are turned upside down by the financial crisis would have indeed been encouraged by this profound gesture. An opportunity was missed to provide a “true north” for many believers who are disoriented as a result of the very issue that OWS is proclaiming. This, of course, would have been a risky move for any parish to make, even with a well-orchestrated plan of political and financial support from the larger church. It could have been a disaster, or, it could have been a chance to see God’s grace unfold, much the way that St Paul’s on the Hill and Trinity Ossining are experiencing it in our risky, uncertain future together.

*Graham Gulian
St. Paul’s on the Hill
Ossining, NY*



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The GreenFaith Fellowship Experience: One Fellow's View

By Had Talbot

As a GreenFaith Fellow, sponsored by the Environment Committee of the Episcopal Diocese of New York, I have just completed an 18 month program of education, inspiration and interfaith fellowship. My “class” of GreenFaith Fellows numbered 22, comprising 10 Christians of varied stripes, 10 Jews of equally varied stripes and, for the first time, two Muslims. We did extensive reading, some writing, had 10 webinars and three retreats of four days each. At the retreats we listened to learned religious and societal environmental leaders and, perhaps most importantly, participated in animated debate and discussion with our classmates. We are the fourth class of GreenFaith Fellows. Including the current class, we are among what is now almost 100 Fellows from all over the country.

We are characterized by GreenFaith as Religious Environmental Leaders. Our job, as I see it, is to propagate the concept that beyond taking specific steps in our communities and places of worship to enhance the practice of caring more actively for our environment—a duty that everyone should feel—it is an important part of

our mandate to “preach” the thesis that there is a spiritual aspect to caring for creation and that this spiritual aspect is common to all faith traditions. It is universal and worldwide.

Our Fellowship program had three segments; 1) the practical aspects of “greening” our houses of worship, including opportunities for activity by fellow parishioners and neighbors; 2) a review of the basis for Earth stewardship as ingrained in the holy texts and theological writings of various faith traditions; 3) a review of the disproportionately negative consequences of environmental degradation on “the least of these”, the poor. It was a stimulating process.

Active concern for the state of Earth, our tiny planet, our home in the vast and expanding universe, has not been a high priority in these last 10 to 15 years. By current standards, action is expensive and time-consuming. Around the globe we have had other priorities. We have been caught up in strife and economic crisis. Reduced attention by governments and the limitations of civil society have resulted in continued damage to our lands, our species, our water, our sea life, and perhaps most of all, to our climate—to the air that we breathe, the air that sustains life. I am no scientist; but I am an educated man and the evidence is all around us. I can see it.

There are, as we know, numerous civil society organizations—and some government organizations—that focus actively and responsibly on issues affecting the environment. Yet progress is limited. The Copenhagen, Cancun and Durban talks have been disappointing in terms of solid commitments of nation states. Polls suggest that the level of interest of the public is less than a generation ago.

James Gustave (Gus) Speth, the great environmental thinker, has suggested that we need a whole new consciousness about Earth – its future, how we live in it and how we think about it. I have come to believe that he is right. But who will start this process, this transition? It may, actually, be underway already through the slow but steady progress of local government and private initiatives. We have one right in my town, Bedford, NY. It's called “Bedford 20/20,” and things are happening to reduce the town's emission of “greenhouse gases” 20% by 2020.

But we need a groundswell! This new consciousness must permeate civil society. After my 18 months as a GreenFaith Fellow, I see the world's great religious and local spiritual traditions as wonderful participants and contributors to this ground swell—indeed, potential leaders of it. We differ in many ways—from the way we worship, to whom or what we worship—but we have a very common interfaith view of Earth, the universe and our stewardship responsibilities. Let the GreenFaith Fellowship spread like wildfire!! Let leaders and thinkers and students of the environment of all faiths join the throng—become GreenFaith Fellows. We, the first 100, welcome you!

We who are many are one body, for we all share the same bread.*

*Anglican Church of New Zealand Book of Common Prayer

For more information on GreenFaith, visit www.greenfaith.org

Talbot is a member of St. Matthew's Church, Bedford and serves on the diocesan environment committee.

Walking the Way of the Cross

SCULPTURAL MEDITATIONS

ART EXHIBIT

On view: February 22-April 6
Guided walks by the artist: Feb. 22-25

A Reflection on Jesus' Passion
by the Rev. Thomas Faulkner

Faulkner—Episcopal priest and noted New York artist—spent eight months as the Red Cross chaplain at Ground Zero. Walking the Way of the Cross was inspired by that ministry.

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The Environment, Community, and Public Policy

By the Rev. Canon Jeff Golliber

This article is about how we make moral judgments and form public policies relating to the environment. Although my personal point of view will be obvious enough, I'm not asking you to agree or take a position. My purpose is to open a possibly thorny discussion—and the best place to begin something like this is at the beginning.

Since the early 1970s, most mainstream churches have been engaged in an unofficial, but mutually beneficial partnership with environmental organizations. One of our goals has been to enact environmental legislation, and to form constituencies that would make that happen. Until recently, this partnership has been successful.

The partnership remains, but the times have changed. Not only that, but the downside (for us) of this partnership, which we accepted from the beginning without giving it much thought, has now become a serious challenge. This downside was that the churches took their lead from environmental organizations about what our policies should be. Back in the 1970s, most churches were unprepared to take up environmental ministry, and were defensive about our neglect of environmental stewardship for too many generations. We were playing catch up. So, seminaries and theology schools turned their attention to environmental teachings. Environmental theologies and liturgies were written—and still are. Special conventions and events were held across the country—and continue to be. Closer to home, it was our Diocese of New York and the Cathedral of St. John the Divine that played a prominent role in bringing the environmental issue to all the churches in an urgent and creative way.

What I've just described was the first step on a path that we're still following. *The next step, which remains to be taken, involves finding, and then standing upon, the sacred ground that we've been given as the Church—in our relationship with God and the environment.* To explain what I mean requires reflecting on the source of the challenge a bit more.

Generally speaking, the environmental movement worldwide has emerged along two interrelated but separate tracks. The first focuses on science and public awareness; the second is rooted in the community and community organizing.

The first, scientific, track is associated with notable scientific experts, beginning with Rachel Carson's studies of DDT, and culminating with James Hansen's definitive work on climate change. Ultimately, thousands of scientists are required to provide the insights we need, if we are to make reliable moral judgments and public policies in this kind of ministry. The second track arises from issues of environmental and economic justice, racism, and poverty. Science is a part of this approach too, but the foundation here is community. We need both tracks; but we need even more to remember that they are not the same—and that there are, in fact, many points of view within both.

The problem is that the two tracks—scientific and community—have diverged substantially in recent years. Both have come under serious attack from some quarters in our nation's political landscape, but the community-based approach has suffered the most. This has happened at the very time when the globalized economy has had a devastating impact on communities everywhere. On top of that, laws meant to protect the environment and people have been ignored or circumvented. The convergence of all these trends is no coincidence.

Another consideration is that some environmental organizations have positioned themselves, originally for good and necessary reasons, in seats next to policy makers in Washington: It is not that this has worked especially well in the last two decades but, nevertheless, the distance between them and community organizers has grown. It's as if the word "environment" can have very different practical meanings, depending on which track you take. Having served on the board of a major foundation that funds community-based environmental pro-

grams, I've witnessed this at first-hand—but the implications are much broader. I know from my work internationally through the Anglican UN Office that a portion of the developing world believes that some (but not all) of the large environmental groups now represent a distinctly "American" view of the issues; that is to say, they see them as disconnected from questions of community and environmental justice and as being compromised to corporate interests. This is the case in connection with many issues (e.g., forests, food/agriculture, water, carbon trading, etc.), both here and abroad. I happen to agree, having seen this unfortunate situation emerge over many years with much regret and sadness.

My point is this: How we form moral judgments and public policies in the church depends, in large part, on the people to whom we lend our ears—and there's more than one environmental perspective out there. The next step in environmental ministry requires the understanding that from the standpoint of Mother Earth, constituencies, as crucial as they are, are not the same as communities. A constituency might be a small town, a neighborhood, or a borough in the City of New York. Yet any of those constituencies can vote for all the right environmental issues and still never become a community that lives in an ethical relationship with the web of life. The stark reality is that if we're not creating community, especially now, then we'll lose our communities and the environment too.

This is why we must make every effort to occupy the sacred ground on which we been given to stand as the Church—human communities living in an ethical relationship with the larger earth community, as Thomas Berry once put it so aptly. I find it impossible to imagine Holy Communion without that expansive vision of community. Perhaps we're not supposed to.

Golliber is vicar of St. John's Church, Ellenville and Program Director for the Environment and Sustainable Communities at the Anglican Communion Office at the United Nations.

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AND GOD SPOKE TO ABRAHAM: PREACHING FROM THE OLD TESTAMENT

BY FLEMING RUTLEDGE.
ERDMANS. 2011. 421 PAGES.

Reviewed by *Laura Saunders*

This wonderful book is the sixth collection of sermons published by the Rev. Fleming Rutledge, who is often cited as one of America's finest preachers.

Rutledge is one of New York's own: educated at General and Union Seminaries, she was among the first women to be ordained to the priesthood in the Episcopal Church, in 1977. After serving as curate for seven years at Christ's Church, Rye, she was associate rector at Grace Church in Manhattan from 1981-1995. Thanks in part to her preaching, Grace became a church of choice for young Christian professionals, artists, and seekers as the city blossomed again after its near death in the Seventies.

Since leaving Grace, Rutledge has followed an international preaching and teaching vocation. Along the way, she has published numerous articles and books—including one about the theology of Tolkien's *Lord of the Rings* trilogy. Next year will bring the first volume of a work on the meaning of the Crucifixion.

As its title indicates, *And God Spoke to Abraham* collects preaching on Old Testament texts, comprising nearly sixty sermons delivered before a variety of audiences.

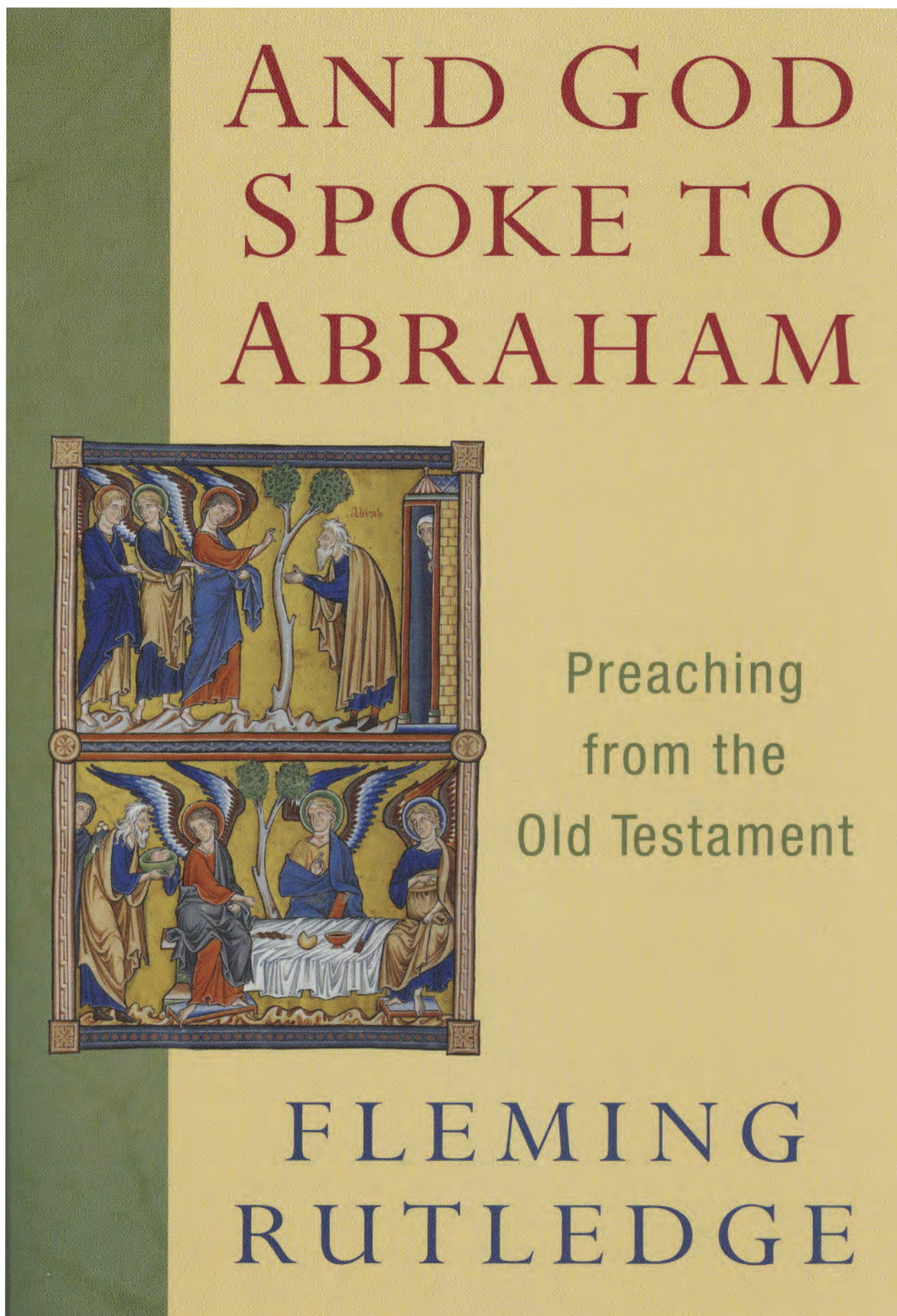
The sermons tackle texts from Genesis to Malachi, and a rich introduction sets forth the author's undergirding thought. It discusses, among other issues, the theology of the Old Testament; why many Christian preachers ignore the Old Testament today—but shouldn't; "heroic" vs. "ironic" attitudes in preaching; how writers of the current lectionaries have short-changed congregations; and the necessity of imparting to children (and their parents) a sense of wonder and amazement at Old Testament stories.

Reading these sermons, it's easy to see why their author's preaching has been acclaimed: they are full of what one scholar called her "deep faith, emancipated imagination, disciplined learning and street smarts." On the page they are engaging as well.

Rutledge's overriding theme is divine agency. She rejects "anthropological" preaching, in which the "acting subject is the human being, with his hopes, needs, wishes, and religious longings." Instead she focuses on "the God who moves in on human beings whether they have spiritual inclinations or not." (Yes, she means that to be funny.) She believes this focus enriches rather than stunts a profound understanding of our human life.

Mrs. Rutledge's deep faith allows her to venture into the toughest territory—the mystery of evil and pain—especially in her sermons on Job, Isaiah, and Jeremiah. Nothing is "solved" in the sense of dead children being restored to life, but it's a profound comfort to see her link the Biblical writers' revelations to our agonies.

Throughout these sermons there is evidence of



deep engagement with past commentators, but Mrs. Rutledge wears her learning lightly. Always she is a lively observer of current culture as well as Biblical truths. In "The Radical Freedom of God," a sermon about the Syrian general Naaman's encounter with Elijah, she wryly notes it never occurred to the Syrian king to go directly to Elijah to ask him to help Naaman. Instead, the king "did the kind of thing kings always do! He wrote the king of Israel. . . . Kings write only to kings . . . CEOs only to other CEOs."

Often there is a leaven of humor. When she was student, she confides, "the very name of the Venerable Bede made me giggle," as though he were "a

person as far away in time and as lacking in seriousness as Fred Flintstone."

This book was published with a double audience in mind: clergy who may use it to aid their own preaching, and lay readers seeking brief but cogent devotions. (They are ideal bedtime reading.) I concur with Stephen Cook, a professor at Virginia Theological Seminary: "If you read just one book about God this year, this should be it!"

Saunders is a member of the Church of the Heavenly Rest in Manhattan and serves on the editorial advisory board of the ENY.

**RESURRECTION:
THE POWER OF GOD FOR
CHRISTIANS AND JEWS**

**BY KEVIN J. MADIGAN AND JON D. LEVENSON, YALE
UNIVERSITY PRESS, 2007. 304 PAGES.**

Reviewed by Helen F. Goodkin

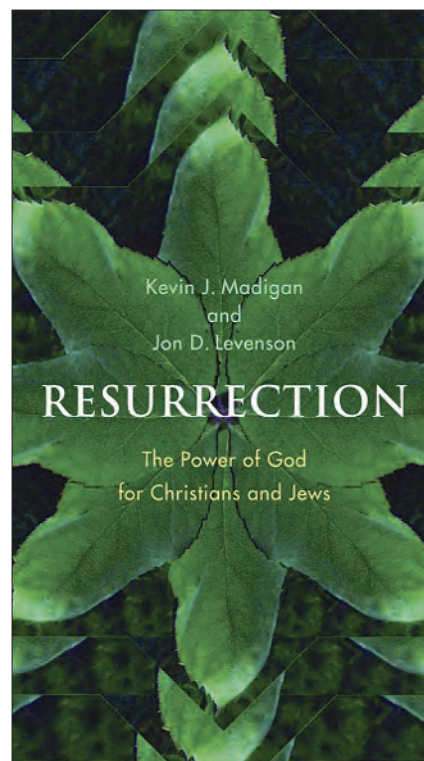
Once found myself at a dinner seated between two Jewish friends. One stated with conviction that Jews believed in the resurrection of the body; the other refused to consider that Jews had any such notion. For a moment I thought I was back in Jerusalem, with the Pharisees who believed in resurrection talking to the Sadducees who did not.

Fortunately, two Harvard theologians—one Jewish, one Roman Catholic—have written this eloquent volume which will significantly help Jewish-Christian dialogue, while it clarifies the Biblical origins of the doctrine and its theological implications over the centuries.

Traditionally, Christians have believed that the roots of resurrection are in the Book of Daniel, a late inclusion to the Hebrew Scriptures, with the possibility that it also may be found in the “dry

bones” passages of Ezekiel. Not so, says Rabbi Levenson, who looks to the Psalms, Proverbs, Isaiah, the stories of the patriarchs, and Elijah and Elisha to find its earliest origins. Levenson quotes the Amidah, the heart of Jewish prayer life, to highlight its importance to Jewish faith: “You are the one who revives the dead, powerful to save...He sustains life with kindness and revives the dead with great mercy, supports the falling, heals the sick, releases the captives, and keeps faith with those who sleep in the dust.” (p. 201) Sounds familiar, doesn’t it?

Professor Madigan naturally looks to the Gospel resurrection narratives to articulate Christian beliefs, as well as unpacking Paul’s theology, particularly what exactly we mean when we say that Christ is “first fruits of those who died.” (1 Corinthians 15:20) He goes on to explore why Ter-



tullian and Irenaeus considered Gnosticism a threat to a Christian understanding of the body.

For both writers, however, the important thing is living a “redeemed life,” regardless of whether we seek God in the Eucharist and Bible study or the weekly Sabbath and the reading of Torah. The difference lies not “between a this-worldly and an otherworldly religion...but what constitutes God’s...revelation of the Wisdom that defines the way faithful people...should live...[which] will surely result in the resurrection of the dead and the gift of eternal life.” (p. 257)

Other than the Gospels, there isn’t a better book to read be-

fore Easter.

Goodkin is co-warden of the Church of the Epiphany in Manhattan.



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Views and Reviews

ARTS AND LITERATURE

**FOR THE PARISH:
A CRITIQUE OF FRESH EXPRESSIONS**
BY ANDREW DAVISON AND ALISON MILBANK
SCM PRESS, LONDON. 251 PAGES.

Reviewed by Theo Hobson

For almost a decade the Church of England has had an experimental wing, called Fresh Expressions. It was launched with a report called *Mission-Shaped Church* in 2004. This report argued that recent social changes (especially the dominance of consumerism) have made it necessary for the Church to think beyond Sunday services, and beyond the parish system. In order to reach post-Christians in post-Christendom, the Church must learn to join in with the fluid networks that already exist—networks that may be defined by age-group or special interest. Archbishop of Canterbury Rowan Williams expressed enthusiasm, and the venture quickly became part of the landscape—though it remained hard to know whether a new culture was really emerging amid the rhetoric. Is a small new group for Christian skateboarders a sign of a slowly gestating new paradigm?

This critique of the movement is a very welcome opportunity to step back and ask: what is all this really about? Is there a new vision of the Church here? Is it a good one?

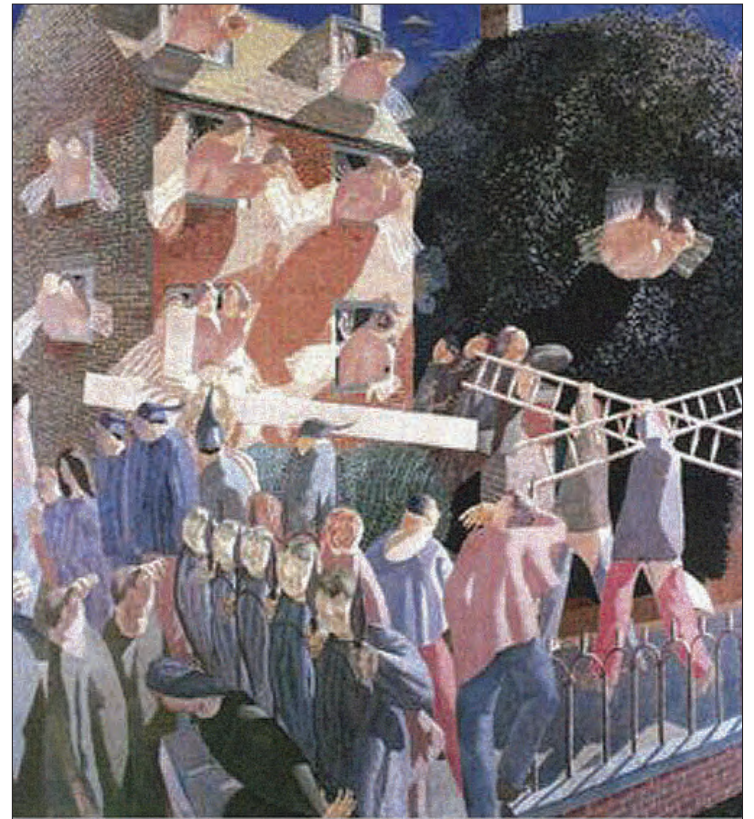
Andrew Davison and Alison Milbank (priest-wife of the famous theologian) argue that its theology is deeply flawed. It fetishizes “mission” as an end in itself, and treats the Church as a dubious distraction from “the gospel,” and “the kingdom of God,” rather than the very form of our salvation. It also implicitly agrees with the US Church Growth movement that worship should

adapt to what people want, to the cultural forms they are used to. This, say the authors, leads to a separation of social groups from each other that is fundamentally un-Christian. Furthermore, the innovative worship forms that Fresh Expressions favors are often superficial, using ritual as “mere effect,” and over-valuing the perspective of affluent creative types.

The authors then defend the parish system, and the ritual at its heart. Deftly drawing on postmodern theology, they speak of the power of liturgical regularity, and discuss various ways in which ordinary worship can be made more engaging, and in which the local church can increase its visibility—through occasional attempts at outdoor worship, for example.

“*Mission-Shaped Church* and Fresh Expressions reveal a crisis of confidence in the Church of England,” the authors conclude. Instead of rigorous theology, it offers clichés about the obsolescence of traditional church, and a vague rhetoric of transformation. It threatens Britain’s Anglican inheritance, which is fundamentally sound.

This is a hard debate to assess, because there is so much that both sides evade. This book is surely right that Fresh Expressions is a muddled reformism, with a very vague theology (of a basically liberal Evangelical nature). It is also surely right that the real task is making sure that the regular liturgy is done well. So why has this movement been hyped so hard, including by a rather litur-



FOR the A Critique of
Fresh Expressions
PARISH
ANDREW DAVISON · ALISON MILBANK

gically traditionalist archbishop of Canterbury? (He himself coined the phrase ‘mixed economy Church’, referring to the need to support new forms alongside the old.) It is curious. What’s going on?

There seems to be a will to channel reformism away from the central matter, of somehow making normal church better. Instead of grappling with the reform of “inherited Church,” let’s pretend that a dynamic religious counter-culture is emerging that makes all the old battles irrelevant. This movement suits the Church, because it has a strong desire to seem reform-minded, and an even stronger fear of a serious reform movement. Such a movement would not only demand sharp liberal clarity on the status of women and homosexuals; it would begin to raise intensely awkward issues relating to establishment, and church schools (which make the Church very unpopular with many secular liberals).

The problem with this book is its hearty disregard of the underlying issue behind Fresh Expressions: the Church retains a problematically conservative aura, which evidently repels even many of its own clergy. The (seemingly unintentional) virtue of this book is that, by knocking a flawed reformism, it prompts better.

Hobson is an English theologian currently living in Brooklyn.

SAFE CHURCH WORKSHOPS

The Episcopal Diocese of New York will offer the Safe Church workshops at

**Grace Church, Middletown,
on Saturday, May 5, 2012 beginning at 9:30 A.M.**

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. 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 contact Alito Orsini in the Deployment Office at 212-316-7414 or aorsini@diocesenyny.org.

**FINDING COMFORT IN
DIFFICULT TIMES: A SELECTION
OF SOLDIERS' BIBLES**

**MUSEUM OF BIBLICAL ART, 1865 BROADWAY
(AT 61ST ST), MANHATTAN
THROUGH MAY 20**

Reviewed by Pamela A. Lewis

William Tecumseh Sherman, who served as a General in the Union Army during the American Civil War, famously observed that war is hell. How soldiers have coped when placed in the extreme physical and emotional assaults of battle has long been the subject of art, literature, and music. Bringing together a large number of Bibles dating from the 17th century to the present, the exhibition currently on view at the Museum of Biblical Art documents the history of soldiers seeking comfort in their own Bibles while in the teeth of war.

Appearing to have miraculously survived warfare, the small and delicate *Souldiers Pocket Bible* (actually a pamphlet including verses selected mostly from the Old Testament in the Geneva Version) was presented by Oliver Cromwell in 1643 to his soldiers, this being the first known occasion when a Bible in any form was made available to a combatant. "A soldier must not do wickedly," is one of the various teachings the Cromwell Bible contains.

It was not until the American Civil War, however, that the first pocket copies of the New Testament or of the entire Bible were issued. With the American Bible Society (founded in 1816) taking on a leadership role, approximately three million Bibles were regularly distributed to both sides of the conflict, although sending copies across lines often proved difficult. Bibles were provided to the wounded in hospitals, as well as to countless civilians. A tintype of the very young Thomas Finley Ramsay, decked out in an ill-fitting uniform and proudly holding his musket, is displayed alongside the much-handled copy of the New Testament in which the image was tucked. Ramsay died, aged 20, in 1864; a member of his family gave the Bible to the American Bible Society in October of 1953. Some Bibles were subject to less careful handling: One from around 1863 bears the words "given and thrown away and plucked up by another and the means of his conversion."

The First and Second World Wars and the Korean War all saw increased production of Bibles and their distribution to soldiers. Sturdier covers and paper notwithstanding, these personal books were no less impervious to the strains of constant use and the ravages of battle. The slouching and bent, faded-brown cover and curled pages of a 1917 pocket Bible which once belonged to Chamberlain Bounds of Abilene Texas, and which he brought from home to the "fields of Flanders," places an exclamation point to the devastation of World War I.

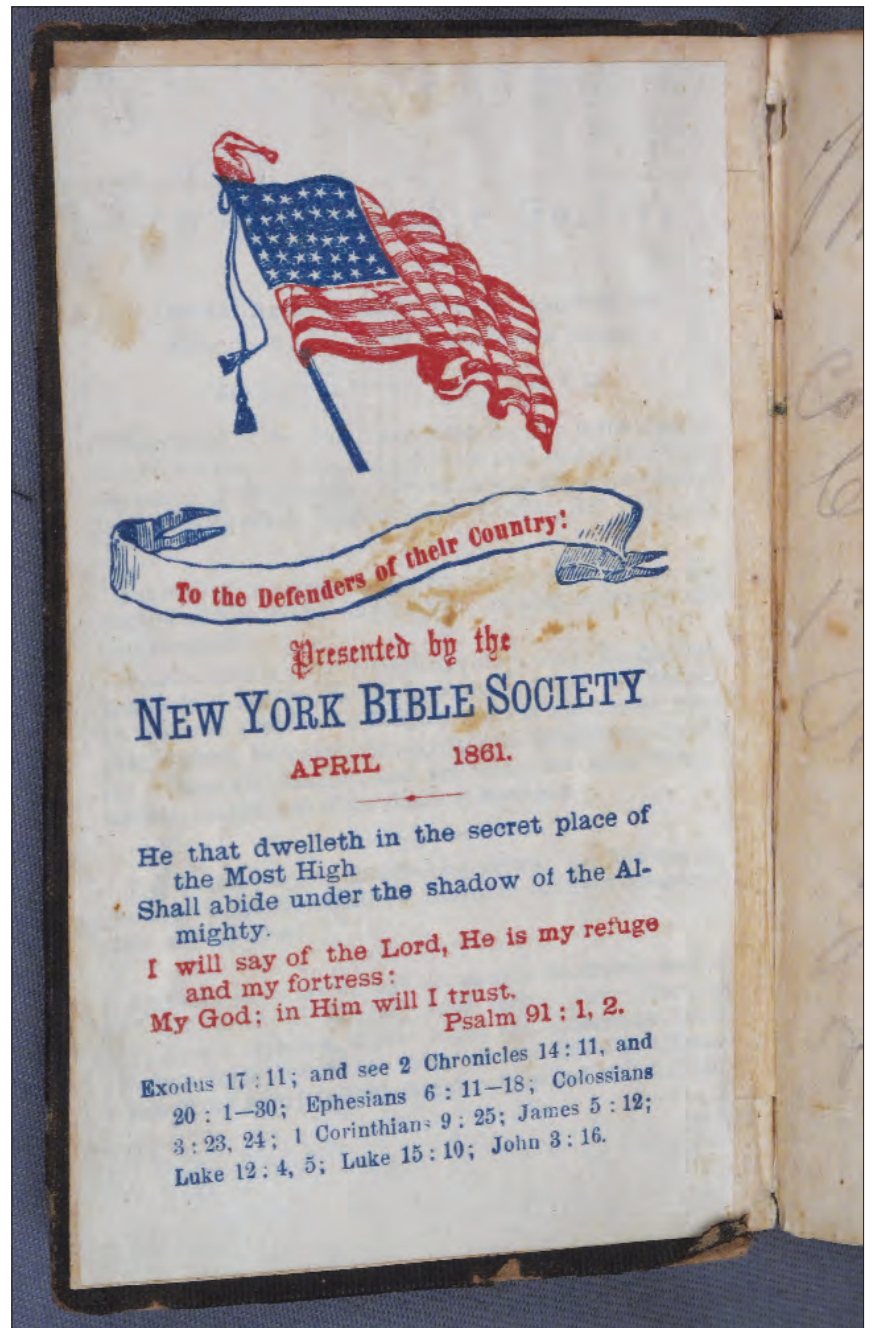
Readings from Holy Scriptures for the Jewish

Soldiers and Sailors (1918) offered excerpts from the Hebrew Bible compiled by the Chaplains Committee of the Jewish Welfare Board with the intention to provide comfort and counseling to the 250,000 Jewish soldiers then enlisted in the Armed Forces. Examples of such copies are also on view beside their Christian counterparts.

Most Bibles which the American Bible Society issued were meant for use, but there was one group which the Society issued in the hope that they would never need to be used. In February of 1943, Frank H. Mann, then General Secretary of the American Bible Society, announced that copies of the New Testament would be issued and contained in water-resistant envelopes and marked "For Use in Lifeboats and Rafts." The envelopes, made of stout oil lined with lead and cellophane, were personally tested by Mann in his Park Avenue office, soaking them in aluminum soup kettles. Some 20,000 of these envelope-clad Bibles were placed in survival kits on ships and planes; two wrinkled and water-logged specimens are on view here.

Moving towards recent history, the covers and even the supplementary content of soldiers' Bibles reflect the style and concerns of the times. The Korean War saw an increased need for the Scriptures in both Korea and at home: Over three years, 1,324,755 copies of the pocket New Testament were printed and issued. In addition to the usual Psalms, hymns and national anthems were included; prisons, chapels, hospitals and churches received these editions, and soldiers stationed at dozens of lonely posts received copies dropped by airlifts.

Gone are the soft leather or cloth covers of earlier era soldiers' Bibles when we arrive at the Viet Nam conflict (such as the *Living New Testament* in 1967) or Operation Desert Storm; these Bibles are invariably in paperback, spare and unembellished, and their covers often in camouflage design, suited to the situations in which their users would find themselves. In 2003, a new military Bible, produced in consultation with the chiefs of the Army, Navy, and Air Force chaplain services, was issued containing additional material to address the needs



New Testament, NY: American Bible Society, 1860. Printed by the American Bible Society before the outbreak of the Civil War, repurposed by the New York Bible Society for the armed forces in April 1861, and received by Captain William H. Underhill on or before June 27, 1861. When he signed the book, Underhill was stationed at Fortress Monroe in Virginia. He wrote in his copy of the New Testament: "I visited here in 1831 - then a boy. I am again here as a Captain in the 1st Regiment N.Y.S.V." Several notices pasted at the end of the New Testament explain that Captain Underhill enlisted on May 3, 1861, age 45, and died on Friday, November 10, 1882, aged 67.
Photo: Museum of Biblical Art.

and special circumstances of military personnel and their families, such as birth and adoption, overcoming profanity, world religions, and the principles of just war.

The modest size of "Finding Comfort in Difficult Times" belies its subject matter. Behind each Bible displayed in the exhibition was not only a soldier (all males, it should be noted), but a human being who, despite the terror he undoubtedly felt, had to somehow corral great courage. Many of the Bibles (especially those from the 19th century) still bear the handwritten, though now faded, thoughts and prayers of their one-time owners, imparting a deeper poignancy to their experiences. Within the larger and tragic context of war, these small survivors bear silent testimony to the faith of those who perished.

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

Views and Reviews

ARTS AND LITERATURE

FACTORY GIRLS: FROM VILLAGE TO CITY IN A CHANGING CHINA

BY LESLIE T. CHANG

SPIEGEL & GRAU. 420 PAGES.

Reviewed by Helen F. Goodkin

Leslie Chang, a former reporter in China for *The Wall Street Journal*, writes about the amazing industrial transformation that is happening in the southern Chinese province of Guangdong. This is not, how-

ever, a book about factories, but a book about people, mainly women, who have left unpromising lives in rural outposts of this enormous country with the hope of a brighter future in this rapidly changing environment.

Over many years, Chang befriended a number of women working in Dongguan, a factory town spewing out clothing in all shapes and sizes, handbags, shoes for such well-known brands as Nike and Reebok, and thirty percent of all disk drives. To several, she gives cell phones in order

to keep in touch, and the book follows two very closely.

This vast migration of over 130 million Chinese is not dissimilar to the migration of folks to the US over almost 400 years in search of freedom, economic opportunity, and adventure. The Chinese women experience the conditions which have long marked factory work—long hours at grueling tasks, low wages, and minimal living conditions (two or three bunk beds per room) in giant factory-run communities with their own cafeterias, hospitals, and sometimes movie theatres. Chang does not deny that “this is an ugly world,” but she doesn’t dwell on it either; the book is not a diatribe about the evils of the system, but they are evident as the story unfolds.

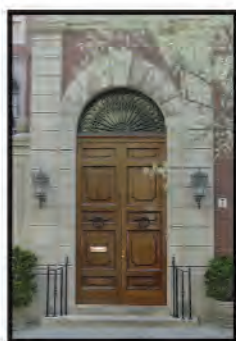
The women take correspondence courses in everything from English to computer science, hoping to improve their lot. Switching jobs, often the result of creative résumé writing, sometimes provides higher pay, and those with real entrepreneurial spirit start their own businesses almost on a whim. In some cases, they fold as quickly, but the women, seeking the adventure and economic independence, seem not afraid to try.

When next the urge to buy almost

HOUSE OF THE REDEEMER

7 East 95th Street, New York, NY 10128

UPCOMING EVENTS-ALL ARE WELCOME!



Tuesday, March 20, 6:30 pm, Darwin’s Theory of Evolution and the Conflict Between Religious and Scientific Fundamentalism, March Priest-in-Residence, the Rev’d. Roger Smith, will consider what two prominent thinkers, Richard Dawkins and Karen Armstrong, have written about this topic, including the great conflict between religious and scientific fundamentalism. **Free of charge.**

Thursday, March 29, 6:30 pm, Author Dan Cryer on the Rev’d. Forrest Church, Cryer will speak about the legacy of Rev’d. Church, former minister at the Unitarian Church of All Souls on the Upper East Side and a prominent national voice for liberal religion.

Suggested Donation: \$15.

Thursday, April 19, 6:30 pm, Laughing with God: Humor as a Spiritual Gift, the Rev’d. Richard H. Schmidt, former editor of *Forward Day by Day* and April Priest-in-Residence, will discuss how a mature faith acknowledges mystery and leads to “hanging a bit loose” in one’s own opinions and prerogatives. His presentation will include personal anecdotes and examples of biblical humor. **Free of Charge.**

Tuesday April 24, 6:30 pm, The Ladies Eye: Interior Decorating and the Emerging Role of Women 1890-1920, Pauline C. Metcalf is both an interior decorator and architectural historian. Ms. Metcalf will discuss three very different women who have made important contributions to the field of interior design, not only as women in the design field but also as arbiters of taste in the 20th century. **Suggested Donation: \$15.**

Thursday May 3, 6:30 pm, Samuel Seabury and the Emergence of the Protestant Episcopal Church in the USA, May Priest-in-Residence, Michael Rowe, will explore the range of Anglicanism throughout the Colonies, what Anglicanism was like in Colonial days, the state of the Church in various parts of the “new” United States, why Seabury was regarded with some suspicion and the influence that Seabury and his supporters had on the early development of the Episcopal Church. **Free of Charge.**

Friday May 11, 7:30 pm, Fabbri Chamber Concert, The American String Quartet returns for their fifth consecutive season to the Fabbri Chamber Concert Series. Works performed will include pieces by Dvorak and others. **Reception to follow. Tickets are \$35 at the door. Advance tickets are \$30 (\$15 for students).**

Please call for tickets and series subscriptions.

Thursday May 24, 6:00 pm, Figures of Faith in the Operas of Verdi, Suzanne Martinucci, a regular Quiz panelist on the Metropolitan Opera radio broadcasts, returns to the House of the Redeemer to talk about Verdi and his multi-faceted operatic figures of faith. **Suggested Donation: \$15.**

Wednesday June 6, 6:00 pm, Annual Garden Party, please join us for our annual festive garden party celebrating Spring and the House of the Redeemer. 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.

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).

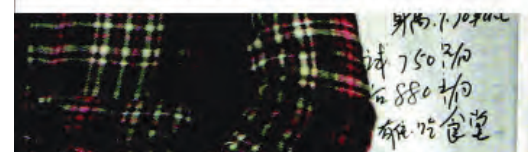
For Reservations/Costs/Information call (212) 289-0399 or info@houseoftheredeemer.org

2012

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



FACTORY GIRLS // Leslie T. Chang
From Village to City in a Changing China

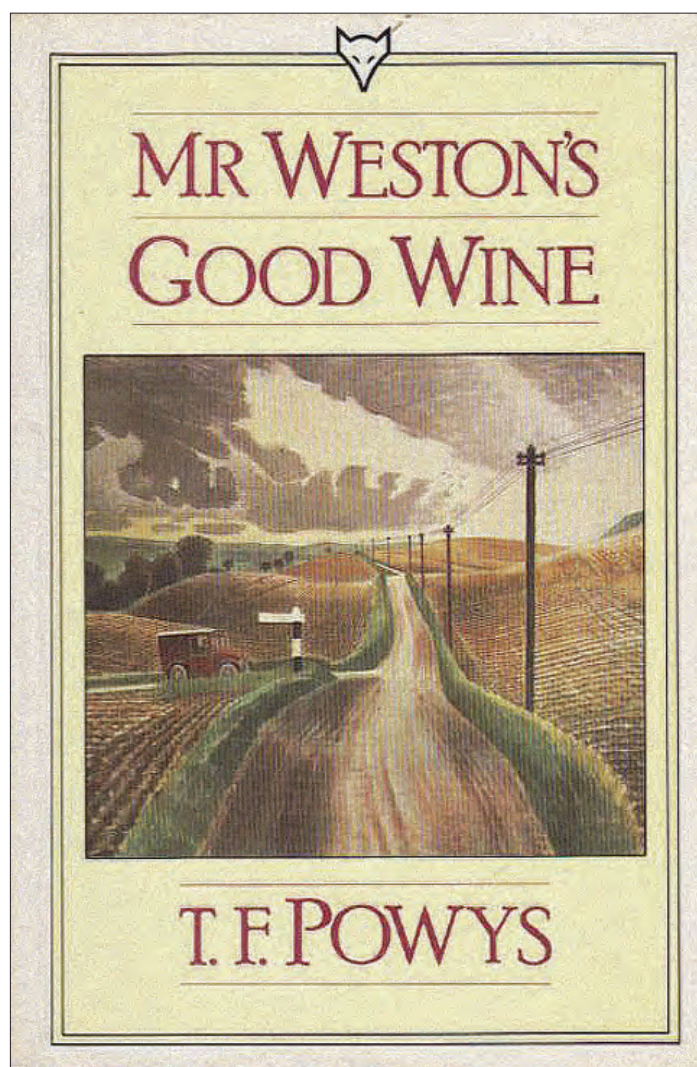


anything strikes, be mindful of these women who make our consumer life possible. In the late 19th and early 20th centuries, Episcopalian women worked actively to improve the lot of our own factory girls; whence will this impetus come in the 21st century?

Goodkin is co-warden of the Church of the Epiphany, Manhattan.

Theodore Country

Kate Kavanagh dusts off T.F.Powys' 1928 classic, *Mr. Weston's Good Wine*.



T.F. (Theodore Francis) Powys (1875-1953) was the second of the three better-known writers of the Powys family. Sons of a clergyman, they re-interpreted religion in distinct ways. The elder brother John Cowper (1872-1963), famous as a lecturer throughout America in the early twentieth century, wrote as he spoke: enthusiastic, confiding and uninhibited, projecting his own personality through his long, multi-layered novels, literary essays and philosophical books. The younger brother Llewelyn (1884-1939), his own life perpetually threatened by illness, preached a pagan message encouraging enjoyment and freedom, with his distinctively rich, formal yet sensuous style. (He too lived several years in America; both these brothers found life-long American partners or wives.)

Theodore Powys went the opposite, inward, way, choosing domestic village life in Dorset, England. There he distilled his deep reading and original religious meditations into brief fables and symbolic, often pessimistic, tales of country folk, in a world that is timeless and self-contained, with a strong separate reality and language of its own. Deceptively simple, sardonic yet sympathetic, deliberately naive (the British painter Stanley

Spencer, or the French Henri Rousseau come to mind); his stories offer shrewd comments on good and evil, innocence and cruelty, in human lives. A supernatural element is infused, often with a God-like character whose uncanny powers conduct the plot. *Mr. Weston's Good Wine* was the most successful and remains the best-known of his books, an entertaining and subtle allegory.

Mr. Weston is a wine merchant, touring the country in a Ford van with his assistant Michael.

There is never any doubt as to who these two are: the Almighty and the Archangel. Their destination, on a warm autumnal evening, is the village of Folly Down. Mr. Weston has two wines on offer, light and dark: "as sweet as love, and as strong as death." The two discuss sales techniques and the habits of their prospective customers (the ways of the "firm" are wittily sustained throughout). We learn too that Mr. Weston is not only a businessman, but a published author, ever eager to quote himself or favor a listener with a sample reading. Mr. Weston, as head of his firm, is reticent about its later history ("in our family, Michael, as you know, we have long ceased to speak of certain things...").

In the village, clocks stop at seven. Mr. Weston's customers are familiar "characters," though never quite predictable. Hearty beer-drinkers in the pub; a poetic penniless young man; a visionary old gravedigger, proud to be accused (wrongly) of molesting girls; the vicious sons of the squire, a vindictive crone and her victims, the sad vicar whose faith died when his wife was killed; his daughter who dreams of loving an angel. Through the long evening the villagers work out their destinies, abetted by Mr. Weston, his assistant, their two wines—and the lion chained in

the back of the van.

Other paradoxical currents weave through the story. Mr. Weston intervenes in human life with rewards and punishments. The people of Folly Down recognize him, or do not: each has created a God (or Angel, or Devil) in their own interests. Mr. Weston is a somewhat weary actor in the roles that have been created for him by his own human creations. He resists the artificial role of "God" as created by churches and society (whose collective laws have in any case little effect on the people of Folly Down). He can only deal with individual imaginations—imagination for which he is responsible, since his business is with human nature. Mr. Weston/God as a creative writer (of the Bible), has made life on earth, and human life, as an extension of this work of art.

Mr. Weston's two "good wines," bringing happiness and love, or death and peace, are the two things that God (if it is He) has created as gifts to humanity; and the two things that humanity asks of a God—indeed, so far as humanity is concerned, the two things that God IS. But Mr. Weston himself, though he can "hate nothing that he has made," longs to drink of his own dark wine; bringing the firm, and its customers, to an end.

Kavanagh is a writer and reviewer living in England. She is the editor of the Powys Society Newsletter (<http://www.powys-society.org>).

The Episcopal Diocese of New York

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Absalom Jones Service Celebrates Diocesan Diversity



Drummers at the Absalom Jones Service.

Photo: Carla Burns

On February 11th, congregations from throughout the diocese joined together at the Cathedral of St. John the Divine to observe the feast day of Blessed Absalom Jones, the first African American priest in the Episcopal Church. The theme of this year's celebration was "inclusion," contrary to the exclusion suffered by Absalom Jones when he was dragged from the gallery of St. George's Methodist Episcopal Church in Philadelphia, in 1787, because of racism.

The event also celebrated historically excluded congregations in our diocese, including Advent Chapel of St. Andrew's Church, Harlem, St. Jude's Chapel of St. Michael's Church, Manhattan, and St. Philip's Church in Harlem.

A reception following the service offered delicious food of the many cultures of our diocese. Entertainment was offered by African drummers from St. Philip's Church, Harlem, mariachi musicians from the Church of the Mediator in the Bronx, the steel drum band of St. Andrew's Church in the Bronx, and Taiko drummers, compliments of the Metropolitan Japanese Ministry.

The service was sponsored by the Diocesan Anti-Racism Committee and the New York Chapter of the Union of Black Episcopalians.

House of Deputies President Honors Nell Gibson for Exemplary Service

Nell Braxton Gibson, coordinator of the Episcopal Urban Caucus, received the President of the House of Deputies Medallion for Exemplary Service from Bonnie Anderson, president of the Episcopal Church's House of Deputies, on March 1 at the caucus' annual assembly in Atlanta, Georgia. Anderson established the award last year to honor individuals and communities who have exhibited an exceptional commitment to the work of reconciling a broken world. Gibson is its fourth recipient.

As a child Gibson was befriended by the legendary African-American educator Mary McLeod Bethune, and later worked in the civil right movement with Medgar Evers. While a student at Spellman College, she spent time in jail after protesting segregated hearings at the Georgia State Capitol. After graduation she became involved in the struggles of newly independent African nations, and spent a summer working in what is now Tanzania.



Nell Gibson (r.) with House of Deputies President Bonnie Anderson.

Photo: Rosemary Braxton.

"Nell's desire to see justice done was never confined to a single issue, or a single country," Anderson said in an interview. "She is best known for her work against racism in all of its forms, but she has also worked on behalf of women's rights and was an early advocate for people living with AIDS."

In the mid-1980s, while serving on the staff of Bishop Paul Moore, Gibson led a campaign that urged divestiture from apartheid era South Africa. Arrested at a demonstration outside the South African consulate in New York City, she was banned from

that country for two years. But in 1987, she made the first of many trips to the region, and caught the eye of Archbishop Desmond Tutu, who appointed her to a steering committee of international religious leaders who helped design a five-year plan to dismantle apartheid.

"Nell's commitment to racial justice and reconciliation has outlived apartheid," Anderson said, "and she has brought the lessons of that struggle home." More recently, Gibson visited South Africa again to talk with Archbishop Tutu and others involved in the Truth and Reconciliation Commission about their work, and whether it might inform the Episcopal Church's efforts to acknowledge its complicity in the slave trade and to make reparations.

In addition to her work in Africa, Gibson served from 1995 to 2000 as the Associate General Secretary for Inclusiveness and Justice at the National Council of Churches, and was the first woman to serve on the Board of Trustees at Berkeley Divinity School at Yale University — which awarded her an Honorary Doctor of Divinity Degree for her work in bringing more women and people of color onto the Board.

"At baptism, every Episcopalian promises to 'strive for justice and peace among all people, and respect the dignity of every human being,'" Anderson said. "Nell and the other recipients of the Medallion for Exemplary Service have shown us how we can be faithful to that vow."



Metropolitan Japanese Ministry, together with the **Diocese of New York** is requesting your **financial assistance** in the rebuilding of **Sei-Ai Kindergarten** founded by a wife of an Episcopal Missionary in 1906 in the city of **Aizu-Wakamatsu, in Fukushima, Japan**. They must rebuild the **school building** which has been **damaged** heavily **by the earthquake**. **To Donate**, please make check payable to **Episcopal Diocese of NY** with a note to "**Japan Disaster Relief Fund**", or go to **www.episcopalny.org/donate**.

Faulkner and his Way of the Cross: Sculptural Meditations in Cleveland

The Rev. Thomas Faulkner, vicar of Christ Church, Sparkill, was in Cleveland in February for the opening of an exhibition at Trinity Cathedral of his collection of sculptures, *Walking the Way of the Cross: Sculptural Meditations*. Faulkner spent eight months as the Red Cross officer in charge of the 60 chaplains ministering at the temporary morgue at Ground Zero following the 9/11 attacks on the World Trade Center. He and the chaplains blessed all human remains removed from the site and offered prayer and counseling for workers. *Walking the Way of the Cross* was inspired by that ministry. In addition to referencing 9/11, the representations also examine the war in Iraq, the battle at Little Bighorn and other atrocities and tragedies. The artist uses ordinary, contemporary objects—suitcases, television sets, ironing boards, cameras—to tell Christ's story. The work was originally commissioned by the national Episcopal Church for its 2003 General Convention and has been installed at several churches throughout the country. It remains on view at Trinity Cathedral until April 6.



Station Two: Jesus takes up his cross, by Thomas Faulkner.

“Twelfth Night” Choirs Honor Mid-Hudson Habitat



Looking up at the gallery in St. George's, Newburgh.

Photo: Episco-Build.

Participating choirs, which performed music appropriate to Epiphany, included those of Ascension Holy Trinity, Highland; Christ Church, Poughkeepsie; Christ Church, Marlboro; Christ the King, Stone Ridge; Grace, Middletown; St. George's, Newburgh; St. James, Goshen; St. John's, Cornwall; St. Mary's, Tuxedo Park; and Trinity, Fishkill.

The fifth annual Twelfth Night concert to celebrate the achievements of Habitat for Humanity of Greater Newburgh and raise funds for another Episco-Build house welcomed over 100 on Sunday, January 8 to St. George's Church, Newburgh. The total raised was \$12,697.95, including 60 pounds of change, amounting to \$535.80, which came in mite boxes from the young people of Christ Church, Poughkeepsie and Christ Church, Marlboro.

Not long ago, noted the Rev. Deborah Dresser, Habitat welcomed a family into its 50th completed home of the past decade. The goal for the next five years is another 50 homes. Episcopal and other churches have raised funds and provided construction labor for the effort. Episco-Build's present goal is to raise another \$40,000 to complete underwriting the costs of its fourth house.

Gerre Hancock Remembered at St. Thomas

It was a moving sight. 108 Saint Thomas Choir School alumni were led into the church and seated in the front pews. Many wore school ties, and all remained standing to be seated as a group. The church was filled on a Saturday morning for the choral requiem for Dr. Gerre Hancock, who had been Organist and Master of the Choristers at the church for 33 years, until 2004.

What prompts nearly 20% of a school's alumni population to arrive from California, Alabama, Chicago, Florida, Maine and points between? Gerre Hancock's talents, and his contributions to the world of Anglican church music are well known. But, admiration of talent, even genius, doesn't explain a turnout on this scale. Rather, it was gratitude and respect. “Uncle Gerre” as he was known to choristers, was a true leader. He could gather choristers to train and teach; to work every day giving up a personal glory for the good of the choir.

The finest teachers are not seen by their students, as they have perched the students on their shoulders to see the world, not themselves. The view from Dr. Hancock's shoulders was extraordinary and those boys privileged to work with him were transformed by the experience.



Gerre Hancock (right) at Incarnation Camp, in an undated photograph.

Photo: : St. Thomas Church.

Grace Church School to Open High School Division in September



Grace Church School students

Photo: Francesca Goodwin.

Founded in 1894, Grace Church School is a fully accredited independent coed school with over 400 students from pre-kindergarten through eighth grade. In September 2012, it will open a High School Division with its inaugural ninth grade class, continuing the school's rich tradition of excellence in academics, arts, and athletics and a commitment to a diverse community grounded in ethics. Characteristics found in today's school—a proven track record, the joy of focused learning, the warmth of a caring community, and engagement with the wider world—will find new and broader avenues for expression in a vibrant and dynamic intellectual environment. The High School Division is located at 38-50 Cooper Square and centered within the burgeoning downtown academic and arts communities, including NYU, Cooper Union, and the Public Theater.

St. Thomas Choir Abroad and at Home



The St. Thomas Choir in Dresden.

Photo: St. Thomas Choir of Men and Boys.

The senior boys of the Saint Thomas Choir of Men and Boys were invited to sing four February concerts at the Staatskapelle Dresden and the State Opera Chorus Dresden. The annual concerts commemorate the destruction of Dresden during the Second World War. *A Dresden Requiem: Ode to Peace*, by Lera Auerbach was commissioned for the 2012 concerts. The work not only deals with the past grief, but also addresses hope for the future. St. Paul's Cathedral Choir, London, also collaborated in the performances, uniting nations which were at enmity during the war. For the family of one Choir School student, it was an especially meaningful tour; his grandmother survived the Dresden bombing.

The Junior Boys did not sit idle during the Germany trip. They traveled to New Haven, CT, where they participated in an afternoon session on "Training the Chorister." They worked with choristers from the St. Thomas Whitney Avenue afternoon choir school program and the boys of the Trinity Choir of Men and Boys to present a choral performance. Saint Thomas Choir School, New York, hopes to create a greater awareness of the many excellent music ministries available to young persons in the local parish.

Transitional Deacons Ordained at the Cathedral on March 3



Back row left to right: Deacon Robert Jacobs, The Rt. Rev. Mark S. Sisk, Deacon Eliza Davies, The Rt. Rev. Bruce E. Caldwell, The Rev. Canon Constance C. Coles, Deacon Denise J. LaVetty.

Front row left to right: the new deacons, The Rev. Rebecca Anne Barnes, The Rev. Sarah Jennifer Kooperkamp, The Rev. Jennifer Marie Landis, The Rev. Christine Kim Lee, The Rev. Alison Waddell Lutz.

Photo: Alito Orsini

As the Episcopal New Yorker was about to go to press, Bishop Sisk issued the following statement on the subject of religious liberty

Religious Liberty in a Pluralistic Society

By the Rt. Rev. Mark S. Sisk

The Founders of this nation believed that separation between Church and State was of crucial importance. The First Amendment is succinct: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” The importance of religion was not denied; it was simply not to be “established” by government.

The concern of those founding thinkers was not so much to protect the state from religion, as it was to protect religion from the manipulation and ideological exploitations of the state. The effective bargain struck was this: the various religious claimants would be freed from government controls in order to do their own best work. The people for their part would be free to choose, or not to choose, the religion of their choice.

Generally speaking the religious communities accepted the bargain with alacrity. Doing so, however, forced them into a sometimes grudging concession: the acknowledgement that their own faith was not, nor would ever be, the only show in town.

From the religious perspective there can be little doubt that the bargain our founders struck with history paid off. Religion has flourished in America as it has in few other places in the western world.

However, there can also be little doubt that the number of Americans for whom religion is an important element in their lives is decreasing; ours is an increasingly secular society.

Many of us are saddened by this slow drift. I, for one, believe that it does not portend well for our nation. We as a people need the insights and sensitivities that religion, at its best, can provide. However, I fear that the religious community has squandered a good portion of our credibility by becoming allied with one or another particular political position.

Any such alliance of religious communities with political power presents the temptation to impose views that are fundamentally grounded on particular religious perspectives. Furthermore, religious communities need to exercise the greatest care when seeking for themselves “special” exemptions. It is not that these are always inappropriate: it is simply that when they are sought by religious communities, such exemptions must not infringe on the equally important right of nonbelievers not to have those particular religiously-grounded views foisted on them.

Analogously, when a religious community engages the general public, an extraordinarily delicate balancing act is required. The exercise of government power needs to be wielded with great care so as to avoid muffling the freedom of religious speech. At the same time the religious community itself must guard against seeking a privileged place either in the court of public debate or with regard to its activities in the world. So long as any particular religious activity is not supported in any way by public monies, and so long as that activity does not enter into economic competition with regulated competitors, then the government should refrain from interference. When those two standards are not met, however, religious activity should be conducted under the same regulations as all other such activity in society.

Deep religious convictions within a profoundly pluralistic society will inevitably create tension. But if that society is truly and richly pluralistic, this tension will be a creative one that enriches both the individual and the general community. It will only be as we work together, seeking the common good, that these sometimes conflicting claims will be resolved to the health of the nation and the flourishing of individual freedom.

The Laymen’s Club of the Cathedral Church of Saint John the Divine

By Muriel F. Kneeshaw

The Laymen’s Club, founded in 1908, is currently composed of over one hundred lay supporters and volunteers. Originally it was founded by influential church men, but since 1975 both women and men have been inducted, 45 per cent of whom are affiliated with other parishes within the Diocese of New York.

Originally, the founding fathers gathered together for the purpose of completing the Cathedral. Later, however, the focus of the Club shifted to the completion of the Pilgrims’ Pavement. Today, while we continue to embrace both of these goals, our mission is fourfold:

1. To continue working toward the completion of the Cathedral’s Pilgrims’ Pavement and keep faith in the vision of a completed Cathedral
2. To strengthen the Cathedral as a vital spiritual community in the diocese, city, nation and world
3. To foster a spiritual fellowship among lay women and men who volunteer at the Cathedral or are otherwise dedicated to advancing the Cathedral’s mission
4. To interpret, celebrate, and support Cathedral arts, architecture, history, and outreach

Our support of the Cathedral’s mission is of vital importance. Within the past ten years, we have given donations for the Ithiel Town Building repairs, the roof of Saint James Chapel, the publication of the Pilgrims’ Pavement brochure, and replacement of the one hundred sleeping mats used by the Nightwatch Program. And, in 2008, we commissioned the Centennial Anthem by composer Lee Hoiby for the re-dedication of the Cathedral. This year, we are donating four additional belt-driven fans in anticipation of another hot summer.

To foster a spiritual fellowship among our members, the Laymen’s Club sponsors events. This September, we visited the sisters of the Community of the Holy Spirit at their Bluestone Farm in Brewster to learn about organic farming. Then, on November 2 we held our Annual Memorial Service followed by an All Saints’ Supper, after which Bishop Roskam gave the Annual Canon West Lecture...a discussion of *The Book of Common Prayer*. In early December, we held our St. Nicholas Celebration, when we hosted the Hol-



Installing the Compasi Rose in the Cathedral of St. John the Divine. Photo: Laymen’s Club.

land Society of New York. A guided tour of the Cathedral’s Baptistry was followed by a reception, and members brought gifts for the children of clients served through the Cathedral’s soup kitchen and crisis center. Now, we are working on the publication of our history in *Strangers and Pilgrims: A Centennial History of the Laymen’s Club of the Cathedral Church of Saint John the Divine* by Frank Sypher.

In fellowship, we continue to serve our beloved Cathedral. For more information, please visit our website at www.thelaymensclub.info or email president@thelaymensclub.info

Kneeshaw is president of the Laymen’s Club of the Cathedral Church of Saint John the Divine.

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As the official publication of the Episcopal Diocese of New York, *The Episcopal New Yorker* reaches more than 31,000 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.

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Sheet and envelope insertions available for an additional fee.

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February 15 for Spring issue; May 15 for Summer issue; August 15 for Autumn issue;

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1047 Amsterdam Ave., New York, NY 10025 Tel: 212-316-7520 e-mail: ads@episcopalnewyorker.com.

BISHOPS' VISITATION SCHEDULE

APRIL 1 PALM SUNDAY

Bishop Sisk: Cathedral

Bishop Dietsche: Cathedral

APRIL 7 EASTER VIGIL

Bishop Sisk: Cathedral

Bishop Dietsche:

Churches in Poughkeepsie

Bishop Smith:

St John's in the Village, Manhattan

APRIL 8 EASTER DAY

All Bishops at Cathedral

APRIL 12 THURSDAY

Bishop Dietsche:

St Hilda's & St. Hugh's School

APRIL 15 EASTER 2

Bishop Dietsche:

St Bartholomew's, Manhattan

Bishop Smith: St George's, Newburgh

APRIL 21 SATURDAY

Bishop Dietsche: Mediator, Bronx

APRIL 22 EASTER 3

Bishop Sisk:

a.m. Christ Church, Sparkill

p.m. Christ Church, Warwick

Bishop Dietsche: St Mark's

Church-in-the-Bowery, Manhattan

APRIL 28 SATURDAY

Bishop Dietsche: St Mark's, Chelsea

APRIL 29 EASTER 4

Bishop Sisk: Christ Church, Pelham

Bishop Dietsche: Holy Cross, Kingston

Bishop Smith:

St Luke's/St. Martin's, Manhattan

Bishop Donovan: Intercession, Manhattan

MAY 6 EASTER 5

Bishop Sisk: St Thomas, Manhattan

Bishop Dietsche: Grace Church, Hastings

MAY 9 WEDNESDAY

Bishop Dietsche: Grace Church, Nyack

MAY 13 EASTER 6

Bishop Sisk: Holy Communion, Mahopac

Bishop Dietsche: Trinity, Fishkill

Bishop Smith: St John's, Larchmont

Bishop Donovan: St John's, Pleasantville

MAY 17 ASCENSION DAY

Bishop Smith: The Church of the

Transfiguration, Manhattan

Bishop Dietsche: Staten Island

MAY 20 EASTER 7

Bishop Sisk: Ascension, Manhattan

Bishop Dietsche:

Grace Church, Manhattan

Bishop Smith: All Saints', Harrison

Bishop Donovan: St. Barnabas, Ardsley

Bishop Packard: St James', Scarsdale

MAY 27 PENTECOST

Bishop Sisk: Christ Church, Bronxville

Bishop Dietsche:

Trinity Wall St., Manhattan

JUNE 3 TRINITY SUNDAY

Bishop Smith: Trinity, Ossining

Bishop Packard: St Matthew's, Bedford

JUNE 10 2 PENTECOST

Bishop Sisk: St Mary's, Chappaqua

Bishop Dietsche: Christ Church, Rye

Bishop Donovan: St. James', Manhattan

JUNE 17 3 PENTECOST

Bishop Sisk:

Good Shepherd, Roosevelt Island

Bishop Dietsche: Epiphany, Manhattan

Bishop Smith: St Andrew's, Staten Island

Bishop Donovan:

Good Shepherd, Manhattan

JUNE 24 4 PENTECOST

Bishop Dietsche: St Alban's, Staten Island

JULY AND AUGUST:

No Visitations

EL MENSAJE DEL OBISPO (continuo de la paginacion 3)

pueblo, estaba consciente que el llamado me había llegado de toda nuestra diócesis y de la iglesia en general, y al final yo era responsable, como somos todos, de mi propio ofrecimiento. Y durante esos pocos minutos, con el piso duro empezando a doler sobre mis puntos de presión, fue fácil creer y confiar en que esa oferta era aceptada por Aquel por quien lo he hecho. Cuando se terminó el canto yo no quería que ese momento terminara pero cuando me levanté me di cuenta que yo estaba listo para recibir la imposición de las manos. Dios siempre encuentra los medios para manifestarse.

Ese servicio recibió mucha más atención pero en realidad tal auto-ofrecimiento es nuestra cualidad principal. Siete días antes ordenamos cinco diáconos y junto con toda la comunidad reunida sentí tanto orgullo y afecto por cada uno de ellos cuando el Obispo Sisk tomó sus cabezas en sus manos y le pidió a Dios que "la llenara con gracia y poder; y que la hiciera un diacono en su iglesia". E incluso en las dos semanas y un día desde la consagración, yo he hecho vistas a tres iglesias y confirmado unas dos docenas de personas. Y yo he visto ese mismo auto-ofrecimiento una y otra vez en la voluntad de cada una de esas buenas y fervientes personas, acercarse y entregarse al servicio de Dios, algunas veces con lágrimas, y siempre con sentimientos profundos y sinceros. Lo reconozco.

Mientras escribo esto, todavía me siento profundamente conmovido por las valerosas y fervientes declaraciones de tres muchachos jóvenes en su bautismo esta mañana, en San Juan, Staten Island: "Yo renuncio a ellas, yo renuncio a ellas". Aun siendo niños ellos están listos a oponerse al demonio, a rechazar la violencia e indiferencia con que la gente se trata unos a otros en un mundo resquebrajado, para hacer una decisión muy adulta de amar a Jesús. Ellos estaban muy seguros y fuertes; inquebrantables y valientes; y sus voces resonaron contra las paredes de piedra y cayeron en los oídos de una iglesia llena de gente quienes estaban más que dispuestos a honrarlos. Les ungimos con aceite, pensé, porque ustedes son reyes, porque son un sacerdocio real.

Durante nuestra existencia, respondemos una y otra vez al llamado de Dios a una vida consagrada al servicio. Nos ofrecemos repetidamente, haciendo y renovando nuestras promesas, creyendo en un Dios fidedigno. Oramos para que Dios, quien nos ha llamado al desprendimiento y a una vida superior; y más hermosa, nos ayude a mantener las promesas que hacemos como pueblo bautizado, nos fortalezca para retribuir el costo de nuestras ofrendas y abra nuestros corazones para apreciar la alegría en ello.

Esto es lo que nosotros hacemos. Todos nosotros. Somos cristianos por eso nos entregamos. Sabemos esto de los unos y los otros; y no tenemos que hablar todo el tiempo de ello pero es por eso que nos preocupamos los unos de los otros. Es por eso que tanto nos amamos.

Traducido por Lila Botero

CLERGY CHANGES

The Rev. Jeanette Tweedy, resigned as Vicar, Trinity, Saugerties, NY, Dec 15, 2011.

The Rev. Cooper Conway, Interim, St. Stephen's Church, Millburn NJ, to Interim, St. Paul on the Hill and Trinity, Ossining, Dec 18, 2011.

The Rev. Maria Santiviago, Vicar, St. Ann's for the Deaf, Manhattan, to retirement, Dec 31, 2011.

The Rev. Edmund Desueza, Pastor, Buen Pastor and Pastor, Good Shepherd, Newburgh, NY, to retirement, Dec 31, 2011.

The Rev. James Lee Burns, Rector, Heavenly Rest, Manhattan, NYC, to retirement, Jan 1, 2012.

The Rev. Richard Gressle, Rector, Grace Church, Nyack, NY, to retirement, Jan 1, 2012.

The Rev. Gwyneth Murphy, resigned as Vicar, St. Andrew's, New Paltz, Jan 15, 2012.

William McD.Tully, Rector, St. Bartholomew's, Church, Manhattan, to retirement, NY, Jan. 22, 2012.

The Rev. Buddy Stallings, Vicar, St. Bartholomew's Church, Manhattan, to Priest in Charge, St. x Church, Manhattan, Jan. 22, 2012.

The Rev. K. Alon White, Vicar,

Grace, Monroe NY, to Interim Pastor, Grace, Nyack NY, Jan. 23, 2012.

The Rev. JoAnne Campo, resigned, St. Luke's, Eastchester, Jan. 29 2012.

The Rev. Modayil P. Philips, Church of South India, Diocese of Madhya Kerala, to Priest in Charge, All Saints, Valley Cottage NY, Feb 1, 2012.

The Rev. Nathanael Saint-Pierre, Priest in Charge, Haitian Congregation of the Good Samaritan, to Priest in Charge, St. Augustine's Church, Manhattan, Feb 1, 2012.

The Rev. Diane Britt, Rector, St. Luke's, Katonah, NY, to Rector, St. Ann's, Sayville NY, Feb 5, 2012.

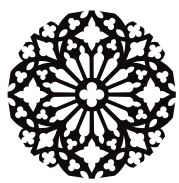
The Rev. Dustin Eric Trowbridge, Assistant, Trinity, Wilmington, DE, to Priest in Charge, St. George's, Newburgh and St. Thomas, New Windsor, NY, Feb 5, 2012.

The Rev. Canon Andrew Dietsche, Canon for Pastoral Care, Episcopal Diocese of New York, to Bishop Coadjutor, Episcopal Diocese of New York, March 10, 2012.

The Rev. Greg Brewer, Rector, Calvary/St. George, Manhattan, to Bishop, Episcopal Diocese of Central Florida, March 24, 2012.

Cathedral Calendar

SPRING 2012



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.

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

Cathedral Choirs, under the direction of Kent Tritle, will be joined by Nina Stern, recorders and chalumeau; Ara Dinkjian, oud; Glen Velez, percussion; Tamer Panarbasi, kanun; and Arthur Fiacco, cello. Tickets: \$20.00, \$25.00 or \$30.00

Blessing of the Bicycles
Saturday, May 5, 9:30 a.m.

CHILDREN'S WORKSHOP

Glowing Glass:
A Children's Stained Glass Workshop
Saturday, May 5, 10 a.m. – 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 to search for diamonds and flowers, athletes and knights. Children will then make their own stained glass windows by designing patterns, creating picture stories, and discovering the complexity of colors by painting their own Rose Windows. Recommended for ages 4 and up. \$8 per child, with accompanying adult. Reservations can be made by calling 212-932-7314.

SPOTLIGHT TOUR

Secrets of St. John the Divine:
Spotlight on Hidden Images
Sunday, May 6, 1 p.m. – 2 p.m.
Please see description from April 15. Led by Senior Cathedral Guide Tom Fedorek.

The Great Organ: It's Sunday
Sunday, May 6, 5:15 p.m.

Susan Matthews, Director of Music, St. Paul's Episcopal Church, Burlingame, California

Fukushima: Friends of Peace
Friday, May 11

Piano Recital with Wong Wing Tsan; Poetry by Mieke Wong

Cathedral School Spring Fair
Saturday, May 19, 11 a.m. – 4 p.m.

SPOTLIGHT TOUR

Gateway to the New Jerusalem: Spotlight on the Iconography of the West Front
Sunday, May 20, 1 p.m. – 2 p.m.
This extended vertical tour features "behind-the-scenes" climbs in both the eastern and western ends of St. John the Divine. In the east, descend into the unfinished crypt and then ascend Guastavino's beautiful spiral staircase to incredible views high above the altar. The western climb presents an amazing view down the entire length of the world's longest cathedral. Led by Senior Cathedral Guide John Simko. Space is limited to 15 people 12 years of age and older, and reservations are recommended.

CHILDREN'S WORKSHOP

Medieval Arts Children's Workshop
Saturday, May 26, 10 a.m. – 12 p.m.
Please see description from April 21. Reservations can be made by calling 212-932-7314.

SPOTLIGHT TOUR

Signs and Symbols: Spotlight on Symbolism
Sunday, May 27, 1 p.m. – 2 p.m.
Please see description from April 7. Led by Senior Cathedral Guide Becca Earley.

Distinguished Visiting Choir Series

Sunday, May 27, 9 a.m., 11 a.m. & 4 p.m.
Eucharist and Evensong with St. Thomas Church (Columbus, OH), Rick McKnight, director

The Great Organ: It's Sunday
Sunday, May 27, 5:15 p.m.

Andrés Mojica, Organist, University of Puerto Rico

**New York Philharmonic
Memorial Day Concert**

Monday, May 28, 8 p.m.
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.

Spirit of the City
Wednesday, May 30

Annual Gala to support the Cathedral. For information and tickets please call (212) 316-7488

Summer Solstice
Saturday, June 16, 4 a.m.

For more information and tickets visit website.

Spirit of Pride
Monday, June 18, TBA

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, stjohndivine.org, or by calling (866) 811-4111.

ONGOING PROGRAMS, TOURS, WORKSHOPS

The Great Organ: Midday Monday
Cathedral organists provide a 30-minute break for mind, body and spirit at 1:00 p.m. with an entertaining and informative demonstration of the Cathedral's unparalleled Great Organ.

The Great Organ: It's Sunday

The Great Organ: It's Sunday invites established and emerging organists from across the U.S. and around the world to take their turn at the Great Organ and present a free 5:15 p.m. concert.

PUBLIC EDUCATION AND VISITOR SERVICES TOURS AND CHILDREN'S WORKSHOPS Cathedral Highlights, Vertical, and Spotlight Tours

Schedule at www.stjohndivine.org. Meet for registration at the Visitor Center. Highlights: \$6 per person, \$5 per student/senior. Vertical: \$15 per person, \$12 per student/senior. Spotlight: \$10 per person, \$8 per student/senior.

Medieval Birthday Parties

Saturdays & Sundays, reservation required. Two-hour parties in the Medieval Arts Workshop, where children sculpt gargoyles, weave, make brass rubbings, carve a block of limestone, and much more! 5 & up. 212 932-7347 for info and reservations.

Nightwatch

Nightwatch hosts youth groups for overnights at the Cathedral. For info and registration, www.stjohndivine.org, call (212) 579-6210, or e-mail nightwatch@stjohndivine.org.

ADULTS AND CHILDREN IN TRUST (A.C.T.)

To learn about the many nurturing year-round programs for young people offered by A.C.T., please call (212) 316-7530 or visit www.actprogra.m.s.org.

Children's Quest Fund:

While any amount will help, \$1,000 enables a child from a low-income family to participate in a premiere summer camp experience. Please send donations to the Cathedral, designated "A.C.T.'s Children's Quest Fund."

Divine Children's Party Packages:

Proceeds support A.C.T. Children's Fund. Speak to a party manager for details, (212) 316-7530.

CATHEDRAL COMMUNITY CARES (CCC)

Please visit www.stjohndivine.org for more information on CCC programs, which include health screenings at the Nutrition, Health and Clothing Center, the Clothing Closet, Sunday Soup Kitchen, SNAP/Food Stations Program, and Walking Club

SELECTED PROGRAMS AND SERVICES:

APRIL

The Great Organ: It's Sunday
Sunday, April 1, 5:15 p.m.
Kent Tritle, Director of Cathedral Music & Organist

The Inferno by Dante Alighieri: A Reading

Thursday, April 5, 9 p.m.
Poets and translators come together each Maundy Thursday to read *The Inferno*.

HOLY WEEK

Palm Sunday: Sunday, April 1
8 a.m., Holy Eucharist
9 a.m., Holy Eucharist with Hymns and Sermon
11 a.m., Palm Procession and Choral Eucharist
4 p.m., Evensong

Holy Eucharist and Meditation:

Monday, April 2
8 a.m., Morning Prayer
12:15 p.m., Holy Eucharist
5 p.m., Evening Prayer
7 p.m., Holy Eucharist and Meditation (St. Martin's Chapel)

Holy Eucharist and Meditation:

Tuesday, April 3
8 a.m., Morning Prayer
8:30 a.m., Holy Eucharist
10:30 a.m., The Diocese of New York: Holy Eucharist, Reaffirmation of Ordination Vows and Consecration of Chrism
12:15 p.m., Holy Eucharist
5 p.m., Evening Prayer
7 p.m., Holy Eucharist and Meditation (St. Martin's Chapel)

Holy Eucharist and Meditation:

Wednesday, April 4
Please see Service Schedule Monday, April 2

Maundy Thursday: Thursday, April 5

8 a.m., Morning Prayer
5 p.m., Evening Prayer
7 p.m., Maundy Thursday Liturgy
9 p.m., The Inferno of Dante Alighieri: A Reading
12 a.m., Vigil in the Baptistry

Good Friday: Friday, April 6

12 p.m., The Good Friday Liturgy
2 p.m., Stations of the Cross
7 p.m., Laments for Good Friday: Choral Meditations
The Cathedral Choir under the direction of Director of Cathedral Music Kent Tritle weaves a musical tapestry drawing from 1,000 years of sacred choral works from medieval mystery plays to African-American spirituals to music of our time.

Holy Saturday: Saturday, April 7

7 p.m., The Great Vigil of Easter and Choral Eucharist

Easter Day: Sunday, April 8

8 a.m., Holy Eucharist
11 a.m., Festival Eucharist of Easter
4 p.m., Evensong

ADULT WORKSHOP

Tarantella Dance and Drumming Seminar
Saturdays, April 7, 14, 21, and
May 5, 1 p.m. – 3 p.m.
Saturdays, April 7, 14, 21, and May 5, 1 p.m. – 3 p.m.
Seminar participants will discover the ancient art of frame drumming and a technique of music and dance therapy. Alessandra Belloni, Artist in Residence at the Cathedral, is the workshop leader. The all-inclusive course fee is \$300 per participant; reservations are required. Please visit stjohndivine.org for reservations and additional information.

SPOTLIGHT TOUR

Signs and Symbols: Spotlight on Symbolism
Saturday, April 7, 1 p.m. – 2 p.m.
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.

SPOTLIGHT TOUR

Signs and Symbols: Spotlight on Symbolism
Saturday, April 14, 1 p.m. – 2 p.m.
Please see description from April 7. Led by Senior Cathedral Guide Becca Earley.

Early Music New York presents Anthonello

Saturday, April 14, 8 p.m.
Visit website for more information and tickets

SPOTLIGHT TOUR

Secrets of St. John the Divine:
Spotlight on Hidden Images
Sunday, April 15, 1 p.m. – 2 p.m.
What are a stripper and the signs of the zodiac doing in our stained glass windows? Find out on this tour that puts the spotlight on surprising images in glass and stone. Led by Senior Cathedral Guide Tom Fedorek.

The Great Organ: It's Sunday

Sunday, April 15, 5:15 p.m.
Florian Wilkes, Organist, St. Hedwig's Cathedral, Berlin, Germany

SPOTLIGHT TOUR

The Stained Glass Menagerie:
Spotlight on Animals
Saturday, April 21, 1 p.m. – 2 p.m.
Celebrate Earth Day weekend with a tour of the vast diversity of animal life that populates the windows and stones of the Cathedral. Led by Senior Cathedral Guide John Simko.

CHILDREN'S WORKSHOP

Medieval Arts Children's Workshop
Saturday, April 21, 10 a.m. – 12 p.m.
In this signature workshop, children carve a block of limestone, create medieval illuminated letters, design gargoyles, weave, and more! Recommended for ages 4 and up. \$6 per child, with accompanying adult. Reservations can be made by calling 212-932-7314.

The Great Organ: It's Sunday

Sunday, April 22, 5:15 p.m.
David Goodenough, Director of Music, Fettes College, Edinburgh, Scotland

CHILDREN'S WORKSHOP

Weaving Stories: A Textile Workshop
Saturday, April 28, 10 a.m. – 12 p.m.
Exploring the Cathedral's tapestries and the stories they tell, children will learn about the Medieval craft of weaving. Families will then weave on looms made of wood, cardboard, and paper. Recommended for ages 4 and up. \$8 per child, with accompanying adult. Reservations can be made by calling 212-932-7314.

The Great Organ: It's Sunday

Sunday, April 29, 5:15 p.m.
Todd Fickley, Staff, Washington Bach Consort, Washington, D.C.

MAY

CHORAL MUSIC AT THE CATHEDRAL
Traditional and Sacred Music: Eastern Europe
Tuesday, May 1, 7:30 p.m.
Music from Armenia and Eastern Europe. The

Spare the Ferule

By Sheba Delaney

Surely there is no creature on God's green earth more to be pitied than a human child being educated. Down through the centuries, legions of children have been deprived of sleep, food, comfort, family, play and freedom and have suffered cruel punishments, desperate anxiety, cold rooms, hard chairs and endless headaches in the effort to learn and retain the systems of information that adults thought they needed to know.

Education should equip the child with the skills he or she needs to survive in the specific environment of that child's adult life. But there are so many different kinds of education! These days we tend to think of it as the process of filling a child's brain with systems of information, but education in the classical sense was somewhat different. The word itself is a compound from two Latin roots, the preposition *ex*, meaning "from within," and *ducare*, meaning "to lead, conduct, or guide." To educate meant to draw what was innate out of a student and lead them to a new way of using it.

All baby mammals learn survival skills from adults. In a nature film I saw long ago, a mother cat decided it was time for her babies to learn to hunt. She captured a mouse, dropped it in front of her kittens, walked a few steps away and settled down to watch. She was calm, alert, and detached. The kittens began to play with the mouse. They were having a delightful time, but of course they were developing the predatory skills that would enable them to survive. Upon reflection it seems to me that the mother cat was conducting an excellent education in the classical sense of the word. She provided her kittens with the materials and a safe opportunity that would draw out of them the skills they needed to develop in order to survive as cats in the world. Hard luck for the mouse, of course, but nature is not sentimental with regard to the food chain.

Once upon a time, humans too could allow their children to play, in the confidence that running, climbing, wrestling and exploring would lead to adult skills that would ensure survival. But somewhere along the way, for better or worse, we turned into thinking animals and developed complex societies.

We also turned into storytellers. One of the best human stories—that of Prometheus—tells how we became thinking animals. Prometheus, of course, was the Titan who took pity on human beings. The gods had given good gifts to all the animals—fur to keep warm, speed, fangs, strength, claws, the ability to fly—but man was left naked, weak and shivering in the cold. Prometheus felt sorry for us and stole fire from Mount Olympus, hid it in a fennel stalk and gave it to mankind so we could warm ourselves. We made burnt offerings in gratitude and as our eyes followed the smoke up to heaven we learned to be curious, to ask questions, to think and to reason.

The fennel stalk is important. The Latin word for fennel is *ferula* and Roman educators carried a carved wooden ferula, or rod of office, possibly in honor of Prometheus. (The Pope still carries one!) However, they found it very convenient for whacking uncooperative boys and the ferula, or ferule, has a long and painful association with western pedagogy. The symbol of thought

and knowledge, once seen as the free gift of the gods, became an instrument for beating information into suffering children who learned, at the same time they learned their Latin, that the strong may brutalize the weak. I think this is an excellent example of humanity's knack for turning good upside down and making a mess of it.

Another human story entered history, the story of Jesus. When Pontius Pilate displays the suffering Jesus with the words "Ecce homo," we are meant to take a look in the mirror and ask ourselves exactly where a species that is capable of inflicting such suffering on itself is headed. Given that the question was asked two thousand years ago, I think it's fair to say that we were headed towards exactly where we are today, which is well-educated and terrified of one another.



"We treat our children like geese being fattened for paté." Force feeding a goose in Rocamadour, France.
Photo: Jerome S, Flickr.

Beating children in an educational setting is somewhat out of vogue in America—except of course in the 20 states that still allow corporal punishment in public schools—but childhood is still a desperate slog through two decades of acquiring massive amounts of information. We treat our children like geese being fattened for paté. They are immobilized in schools and stuffed with information until their brains are outsized and out of proportion to the rest of their personalities. Then they are ready to be gobbled up by society.

There is a point to all this. There is more to a child than the ability to retain information and man does not live by bread alone. Our innate abilities are these: exquisite senses for experiencing the world and other people, amazing observational skills, creative intelligence, intuition, imagination, problem solving skills, double digits that enable us to make things, a sense of justice, the capacity for empathy and altruism, love of beauty in the natural world and art forms we have devised, the ability to connect deeply with our fellow human beings, and a great capacity for joy. These are the things that make us human.

Real education should inculcate true understanding of who and what we are: the children of a natural God, weak mammals with big brains, creeping around on the

face of a small planet, entirely dependent on an ecosystem not of our making and that we are only beginning to understand. We are unstable and vulnerable to the temptations of curiosity and power. We have developed technologies that we are not yet wise enough to manage safely and we are a terrible danger to ourselves. Human beings are not always lovable.

But in spite of our weaknesses—or perhaps because of them—the God of nature has loved us and given us good gifts when we needed them. We have remembered this in our stories, and those stories should always be part of our education—the story of Prometheus, who gave us the fire of the Gods to keep ourselves warm and turned us into thinking beings, and the story of Jesus, who is there for us when we have thought ourselves into misery and hell, and who takes our pain upon himself in order to set us free.

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