

## A tribute to Bishop E. Don Taylor

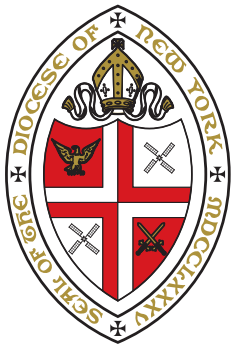
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# THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

APRIL / MAY 2009



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For many years Stephanie Cowell relied on the generous support of the sisters of the Community of the Holy Spirit. From left Sister Elise, Stephanie Cowell, Sister Faith Margaret and Sister Mary Christabel. Photo by Lynette Wilson

# Generosity of Spirit

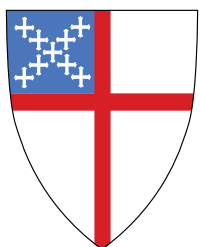
A personal journey with the Community of the Holy Spirit

By Stephanie Cowell

**T**here were many sisters when I first entered the red door of the Community of the Holy Spirit on Manhattan's Upper West Side in the autumn of 1989. The halls were filled with art, lectures and spiritual retreats, poetry workshops and a string quartet practicing. Guests ate in the refectory, crowded the little chapel

for services, and bought books and handmade crafts in the bookshop.

For me, baptized only a few years before, the sisters in black were a little daunting. I had trouble telling them apart. I knew only that my life as a single mother was a hectic, confused thing, and that in this convent was the consistent *(continued on page 15)*





# THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE  
EPISCOPAL DIOCESE OF NEW YORK

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

**SUBSCRIPTIONS**

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

**THE EPISCOPAL NEW YORKER**

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New York, NY 10025  
(212) 932-7352 (voice)  
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eny@diocesenyny.org

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Vol. 85 No. 2

www.diocesenyny.org



Easter Sunday services brought a capacity crowd to the Cathedral Church of St. John the Divine on April 12. Pictured here is the procession. For more photos turn to page 14.

Photo by Hal Weiner

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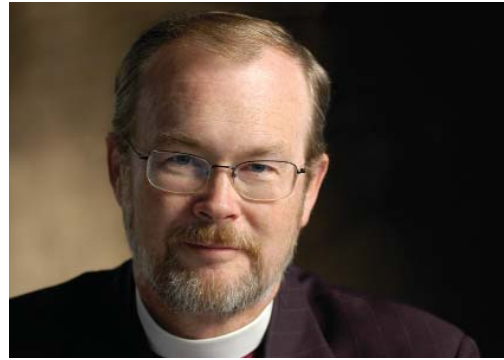
Please email eny@diocesenyny.org or call Nick Richardson at (212) 316-7520 with address changes or if you are receiving duplicate copies of the ENY. Meanwhile, we apologize to those who have already contacted us but whose changes have not yet been made: we are in the midst of transferring our list to a new database, and this has caused delays.

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## THE BISHOP'S MESSAGE

### In God's Grace

By the Rt. Rev. Mark S. Sisk



The Rt. Rev. Mark S. Sisk

Over the course of these past months I have had special occasion to think a good deal about generosity. The wonderful generosity of the parishioners all across the diocese who support the work of their parish and the larger work of the church; and the generosity found in two startlingly different events that speak of the faith community's vast reach into the breadth of the humanity.

First, I had the opportunity to dedicate the chapels at Trinity School in Manhattan. Trinity Church Wall Street founded Trinity school 300 years ago to educate children in New York City. Through the remarkable generosity of the school's parents and friends, the main chapel was beautifully refurbished and a quite wonderful small chapel for quiet prayer and reflection was created. The students attending this school are among the most fortunate in the city. Generations of generous giving have made this school one of the best private schools in the country.

Second, I visited an upstate prison. I was asked to baptize ten inmates at Green Haven Maximum Security Prison. The prison is located in the country, yet there is nothing bucolic about it. Instead of little children singing sweet songs, a gospel-rock band's energetic offerings reverberated off the hard stone walls. Instead of sprinkling giggling children with Holy Water, I baptized brawny men by total immersion. The chapel was a borrowed auditorium without offerings to beautify the drab surroundings; no quiet chapel to contemplate life's purpose here. In this prison, volunteers give generously of their time ministering to the prisoners, and clergy, who by vocation have been called here, try to meet the spiritual needs of the incarcerated men.

Two events in stark contrast, yet in each there was a remarkable note of joy, and in each the generosity of God's grace was palpable. I experienced these two events as powerful reminders of God's limitless generosity inviting us onward, inviting us always to trust that no matter what our circumstances we are never beyond the reach of, or the need of, that generous Love that gives us life.

Pray that we may respond to the generosity that we have received.

(For photos of the two events mentioned here turn to page 24.)

*+ Mark*

### Por la Gracia de Dios

Por el Reverendísimo Obispo Mark S. Sisk

Durante los últimos meses he tenido la excepcional oportunidad de pensar mucho sobre la generosidad. La maravillosa generosidad de los feligreses de toda la diócesis quienes apoyan el trabajo de sus parroquias y el grandioso trabajo de la iglesia; y la generosidad encontrada en dos sorprendentes acontecimientos diferentes, que hablan del amplio alcance de la comunidad de fe a todo lo ancho de la humanidad.

En primer lugar, tuve la oportunidad de dedicar las capillas en la Escuela Trinidad/Trinity School en Manhattan. Hace 300 años, Trinity Church Wall Street, fundó la Escuela Trinidad para educar a los niños de la Ciudad de Nueva York. Con la extraordinaria generosidad de padres y amigos de la escuela, la capilla principal fue hermosamente restaurada y se fundó una capilla pequeña absolutamente maravillosa, para la oración y la reflexión. Los estudiantes que van a esta escuela están entre los mas afortunados de la ciudad. Por generaciones, cuantiosas donaciones han hecho de esta una de las mejores escuelas privadas del país.

En segundo lugar, visité una prisión al norte del estado. Se me pidió que bautizase diez reclusos de la Máxima Prisión de Seguridad Green Haven. La prisión está localizada en el área rural, sin embargo no hay nada campestre en ella. En vez de niños pequeños que cantan dulces canciones, la energética ofrenda de una banda de rock cristiano, reverberaba en los duros muros de piedra. En vez de rociar con agua bendita a niños que nerviosamente ríen, bauticé a hombres musculosos por inmersión total. La capilla fue un auditorio prestado sin donativos para el embellecimiento de los monótonos alrededores; no precisamente una tranquila capilla para reflexionar sobre el propósito de la vida. En esta prisión, los voluntarios generosamente dedican su tiempo a ministrar a los prisioneros y los clérigos que por vocación han sido llamados aquí, tratan de satisfacer las necesidades espirituales de los hombres en cautiverio.

Dos acontecimientos en clara contraposición; sin embargo en cada uno hubo una sorprendente nota de alegría y en cada uno se manifestó la generosa gracia de Dios. Yo experimenté estos dos acontecimientos como poderosos recordatorios de la ilimitada generosidad de Dios invitándonos a seguir adelante, siempre invitándonos a confiar en que, sin importar en que circunstancias nos encontremos, nunca estamos fuera del alcance de, o de la necesidad de, ese abundante amor que nos da vida.

Oremos para que podamos responder a la generosidad que hemos recibido.

(Para ver las fotos de los dos eventos aquí mencionados vaya a la página 24.)

*+ Mark*

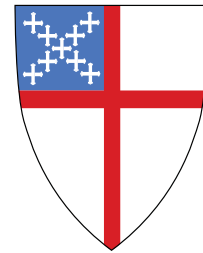
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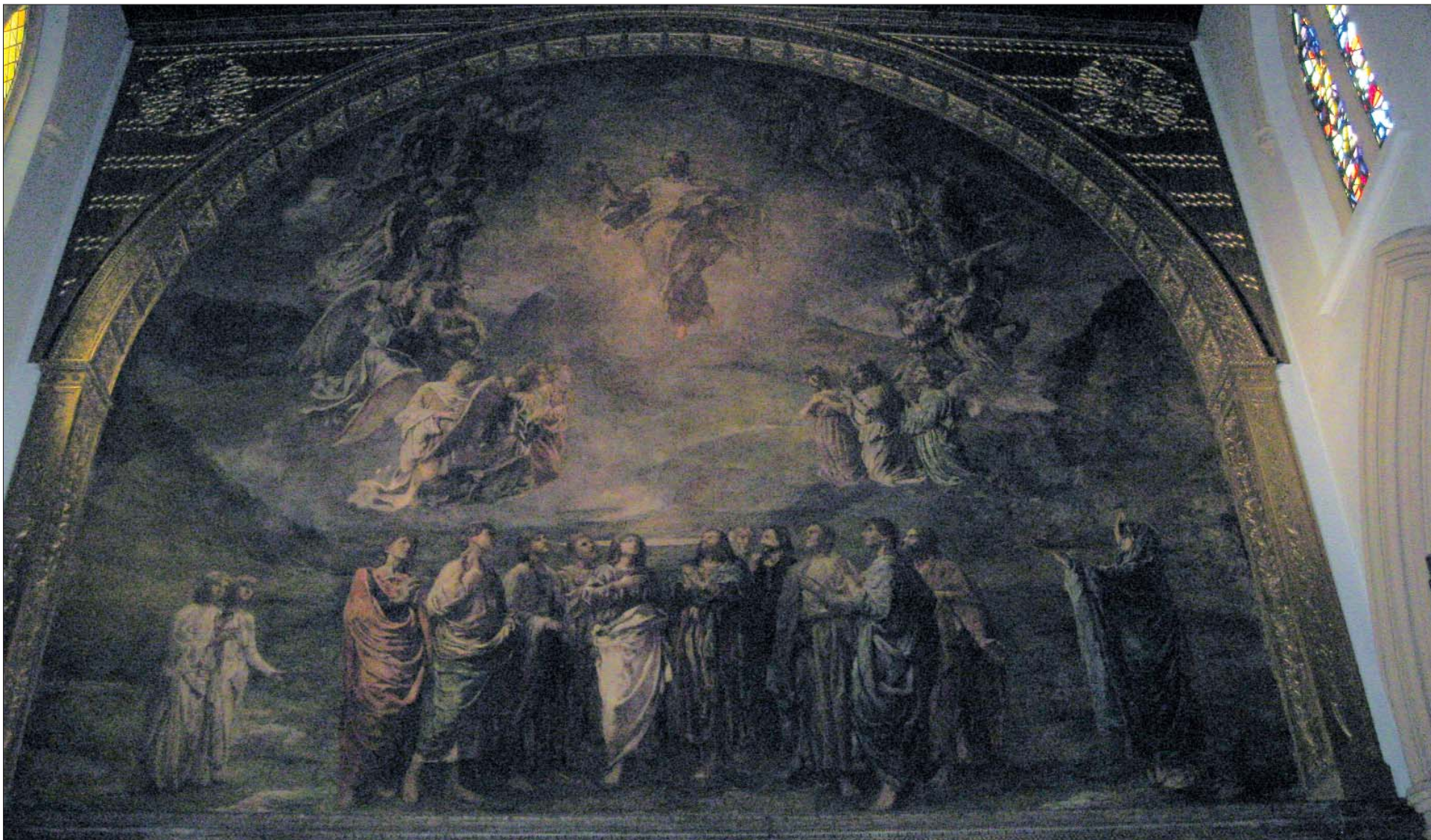
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# Church Year

## ASCENSION DAY

May 21, 2009 *By Helen F. Goodkin*



A photograph of the painting "The Ascension of Our Lord" that hangs above the main altar at Church of the Ascension in Manhattan. The painting is the work of John La Farge (1835-1910). It was executed on canvas in place and completed in 1888. It stands in the first rank of modern mural decoration in America.

Today, as I write this, it is the beginning of Holy Week. In a few days, I will be confronted with the terrible agony of the Cross... and then with Jesus' miraculous resurrection that we celebrate on Easter.

Because the church places so much emphasis on Lent and Easter, we usually breathe a sigh of relief on Easter Monday and forget to focus on "the other forty days"—the period when the risen Christ continued his ministry, walking, talking, and eating with his disciples, continuing to teach them in light of the cross and the resurrection. Luke tells us that Jesus appeared to his followers on the road to Emmaus and joined them for a meal; in John's Gospel, there is the fishing trip, followed by breakfast on the beach; and Matthew is witness to the Great Commission. These appearances culminate at the end of Luke and the beginning of Acts when Jesus ascends to his Father in heaven, what we call the *Feast of the Ascension*.

I won't even try to explain what might have happened that day because it defies any explanation I can give. I can, however, suggest that the Epistle for Ascension Day from Ephesians helps us to understand the meaning of the Ascension for those of us in the church.

"God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named... And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all."

On Ascension Day, we look up to the power and majesty of our Creator, but Ephesians quickly points us back down, to ourselves and the world in which we live. Faithful Christians are not to be fixated on "up there"; we remain down here as the church, the body of Christ. We are called to be "the fullness of him who fills all in all." We are called to continue Christ's work, his ministry, teaching and fellowship.

Last Ascension Day, I went to the Eucharist at Trinity Wall Street because a friend of mine was being honored as a Trinity Fellow for her work with Asian American Ministry and Anglican Women's Empowerment. It was a glorious celebration, what one expects from such a vibrant parish with a rich tradition of service to New York and the world. Included in the procession were the current honorees, of course, but also included were many of those honored in past years whose work in this diocese I knew and respected, and a few I could even count as friends.

The folks that Trinity honored were *the body, the fullness of God*. They lived the role to which Ephesians calls us all, forsaking secular "rule and authority and power and dominion" to continue the work of Christ, serve the least among us, feed the hungry, help the homeless, support the prisoner, to work for justice, peace and reconciliation. In honoring them, we are all reminded of our own call to work for the increase of God's reign here and now. As Ephesians says a little further on, "we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life."

This year on Ascension Day, I will be present at baby Nathan's baptism. We will welcome a new member of God's household, and with the author of Ephesians, we will pray that he may be "clothed with a new self according to the likeness of God," and with God's grace, that he will "be equipped for the work of ministry" and become what he was created to be, "the fullness of God who fills all in all." I have that same prayer for all of us as well—that we may live lives that represent *the fullness of God*.

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



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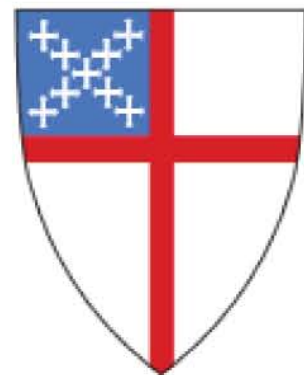


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# Episcopal Charities

## Feeding the Growing Numbers of the Hungry

By the Rev. Donna Dambrot

**T**he Grace Church Community Center soup kitchen serves a mid-day meal Mondays thru Fridays. Visit sometime and you'll see that no one is ever turned away despite the nearly 50 percent increase in the number of people who came for lunch in 2008.

Parish-based feeding programs across the diocese—urban, suburban, rural, affluent, middle class, poor—are serving increasing numbers of people.

- At Trinity Church in Mount Vernon the number of clients at the parish's Saturday food pantry has reached a record 140 and continues to climb, said its rector the Rev. Dr. Joel Nafuma.
- St. Peter's in Port Chester's Sunday Meal has seen attendance climb from 75 to 120 in recent months, according to the Rev. Hilario Albert, rector.
- At Holy Apostles Soup Kitchen, the Rev. Elizabeth Maxwell reported a nine percent increase in the number of meals served from 2007-08 and that has increased by another eight percent in 2009, an upward trend that Maxwell expects will continue. The soup kitchen serves an average of 1,260 meals a day; there were record days in 2008, however, when meals served topped 1,700.

Often at the end of the day, after providing food to those in line, already bare pantry shelves of canned and other non-perishable foods are empty, leaving program directors desperately trying to juggle rapidly decreasing revenue with the reality that more food purchases are needed than the budget can afford.

"The number of Sunday Soup Kitchen clients has increased, food costs have sky-rocketed, and funding streams have decreased substantially—more clients, less food, less money,"

said Sherri Partridge, executive director of Cathedral Community Cares, housed at the Cathedral of St. John the Divine.

It's during these tough economic times when communities need to, and often do, step up.

"We were especially blessed by a campaign among local businesses, by growers bringing us the gleanings from their field, and by a community grant from Vassar College," said the Rev. Alison Quin, rector of Christ the King in Stone Ridge, which operates The Rondout Valley Food Pantry.

The businesses' efforts have enabled Christ the King to meet the needs of the hungry who often travel many miles to the food pantry in this bucolic northern part of the diocese.

At St. Thomas in Amenia Union the discernment of a call to feed the hungry led to a parish-wide effort to create a community food pantry. The Food of Life Food Pantry opened on March 20. Thirty families turned out, and more than 73 people were fed. The parish, under the leadership of the Rev. Elizabeth Fisher, is also planting a community garden and plans to distribute fresh produce to those in need.

Hungry men, women and children and the parishes that are called to feed them need your help. Help Episcopal Charities support these efforts by making a generous donation to Episcopal Charities. All funds will go directly to parish feeding ministries.

*Dambrot is associate director for programs for Episcopal Charities.*

## May 3<sup>rd</sup> is Episcopal Charities Sunday

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# Profile

## CHANCELLOR GEORGE J. WADE

### This year's Servant of Justice

By Susan Carter



If the training to be the chancellor of a diocese includes being a child understudy on Broadway, a road company actor, a national debater and a circus patron, then George J. Wade absolutely fits the bill. Never mind that he is a Harvard-educated lawyer.

A life filled with rich experiences has served Wade well and earned him the honor of being the 2009 recipient of the Servant of Justice Award presented by the diocese's Guild of St. Ives.

Although he is officially counsel to the bishop, Wade, in thoughtful lawyerly language describes his role as chancellor as "chief legal officer" of the diocese, a position he has performed *pro bono* for more than eighteen years. Bishop Mark S. Sisk is more forthright in

his description of Wade's contributions and talents.

"Though there is no such thing as an indispensable man, George Wade comes about as close to that description as I can imagine when it comes to the life of the diocese."

Wade was first appointed to chancellor's work in 1988 by Bishop Richard F. Grein, who echoed Bishop Sisk's praise. "He was always available, always conscientious, and always helpful."

For more than two decades, including several years as vice chancellor, Wade has been instrumental in a broad range of issues both legal and otherwise in the diocese. They include questions surrounding employment, conflict of interest, assistance to parishes on legal questions and the rare instances of clergy misconduct.

If there is such a role, some of Wade's best experiences are being a legal pastoral counselor. "Among my greatest joys are counseling that brings parishes back to life and health as well as answering questions from vestries and priests." It is a delight, he continues, "to give advice that can actually do some good, even if only to bring about peace of mind." That assistance has included helping parishes through leadership changes and

finding legal counsel for them when required.

Wade is presently of counsel in the litigation group of Shearman and Sterling, a 135-year old midtown Manhattan law firm that primarily represents corporations, financial institutions and governments. There he headed bankruptcy and corporate reorganization litigation for the firm. Notably, it is his work for the diocese that is a passion for him. "The diocesan canons [church laws] don't allow me to be paid. The diocese is actually a client of the firm, which has been very

supportive. We provided our 'client' 450 hours in 2008."

Wade and his wife Wendy have been members of St. James Madison Avenue since 1964. As a parishioner, Wade has participated in congregational life in positions ranging from vestry member and usher captain to chair of adult education and lead teacher of the youth confirmation class.

The Rev. Brenda Husson, rector of St. James, values Wade's experience and understanding of the Episcopal Church. "One of George Wade's great gifts is a wide knowledge of the diocese and the national church that is always informed by his own deep involvement in the day-to-day life of a parish. We are fortunate indeed to be that parish."

The citation from the Guild of St. Ives honoring Wade makes clear the understated nature of his contributions to the church in the service of justice. It reads:

"Throughout his life, George J. Wade has expressed a generosity of spirit by his willingness to serve the public through his leadership of the legal community and a range of charitable and not-for-profit institutions that improve people's well-being and strengthen their spiritual lives."

Bishop Sisk affirms that statement. "As is often the case with those who work quietly behind the scenes, and of necessity, the anonymous good that they do goes unrecognized by countless people who benefit from their efforts."

Not surprisingly, Wade is quick to extend recognition to others who share in his work. "Throughout my career as a chancellor, I have been aided by a terrific group of vice-chancellors, including the current ones, Chuck Banks and Alice Yurke."

One can readily see why George J. Wade was chosen to be honored as this year's Servant of Justice.

The acting? He was understudy for the role of Harlan (played by his brother Robert) in the 1948-49 Broadway production of "Life with Mother." He later toured in "Life with Father." And if you've been to the Big Apple Circus, you have George Wade to thank. His lawyerly skills kept it alive when it was teetering years ago. Ask him about it—it's a great story.

*Carter is completing her master's of divinity at The General Theological Seminary and is a journalism professor at Michigan State University.*

**THE 11TH ANNUAL LAW DAY CHORAL EVENSING**, where the Servant of Justice Award is presented, will take place on Wednesday, May 6, at 6 p.m. at St. Paul's Church, 209 Broadway, in lower Manhattan. The Servant of Justice Award honors excellence in the legal profession, public service and commitment to the church.



## Tribute

# St. Andrew's Says Goodbye to Bishop Taylor

By the Rev. Joseph Campo



St. Andrew's parishioners posing with Bishop Taylor.

for life's journey. And Christians know that the Eucharist is the food that truly sustains one on the spiritual journey. In our lives, we need "food" that "endures," he said.

After this reflection, what Bishop Taylor would not have guessed was that the center of attention would no longer be his spoken word but rather would be himself! Now at the age when it is mandated by the canons of the church that he must retire, this very young bishop in his 70s was given what will be the first of many occasions whereby people will thank him for his pastoral care, scholarship and the loving legacy of a good man who loves being a faithful priest.

As a surprise farewell gift, the parish purchased a chalice and paten (the plate and cup used in the celebration of the Holy Eucharist) for the Bishop Taylor to use at his new parish in Kingston, Jamaica. (Bishop Taylor is from Jamaica.)

St. Andrew's parishioners had known that some years ago, the bishop's chalice, which had been given to him at the time of his ordination by his family, was stolen and never recovered. While the new chalice can never replace either the monetary or sentimental value of that older vessel, this was a gesture of gratitude for his many years of service and his special relationship with St. Andrews. Each time he celebrates Holy Eucharist, he will use these instruments and remember St. Andrews.

*Campo is priest-in-charge of St. Andrew's in Hartsdale.*

**O**n Saturday, March 28, St. Andrew's in Hartsdale said "goodbye" to our dear friend, the Rt. Rev. E. Don Taylor, vicar bishop for New York City. Bishop Taylor came to the parish's annual Lenten Spring Breakfast expecting to be the guest speaker.

The annual breakfast fund-raiser is held in the cafeteria/gym of Sacred Heart Roman Catholic School across the street. (There has been a long standing relationship between the members of Hartsdale's Sacred Heart Catholic Church and St. Andrew's Episcopal Church. In fact, the two pastors, whose paths have crossed in different assignments, happen to have known each other over 30 years.)

Guests were treated to the abundant food and hard work of the many volunteers from St. Andrews who sponsored breakfast. But when all is said and done, people came not only to lend financial support to a small parish but also to hear the inspirational teaching and to say goodbye to a man with a large spirit.

After having their fill of a sumptuous brunch, Bishop Taylor reminded the crowd that God is the great and only true provider. Ultimately everything else in life will fail to satisfy the human spirit.

"The nature of nature is death." Only one's relationship with God sustains one



Bishop Taylor holding his new chalice.

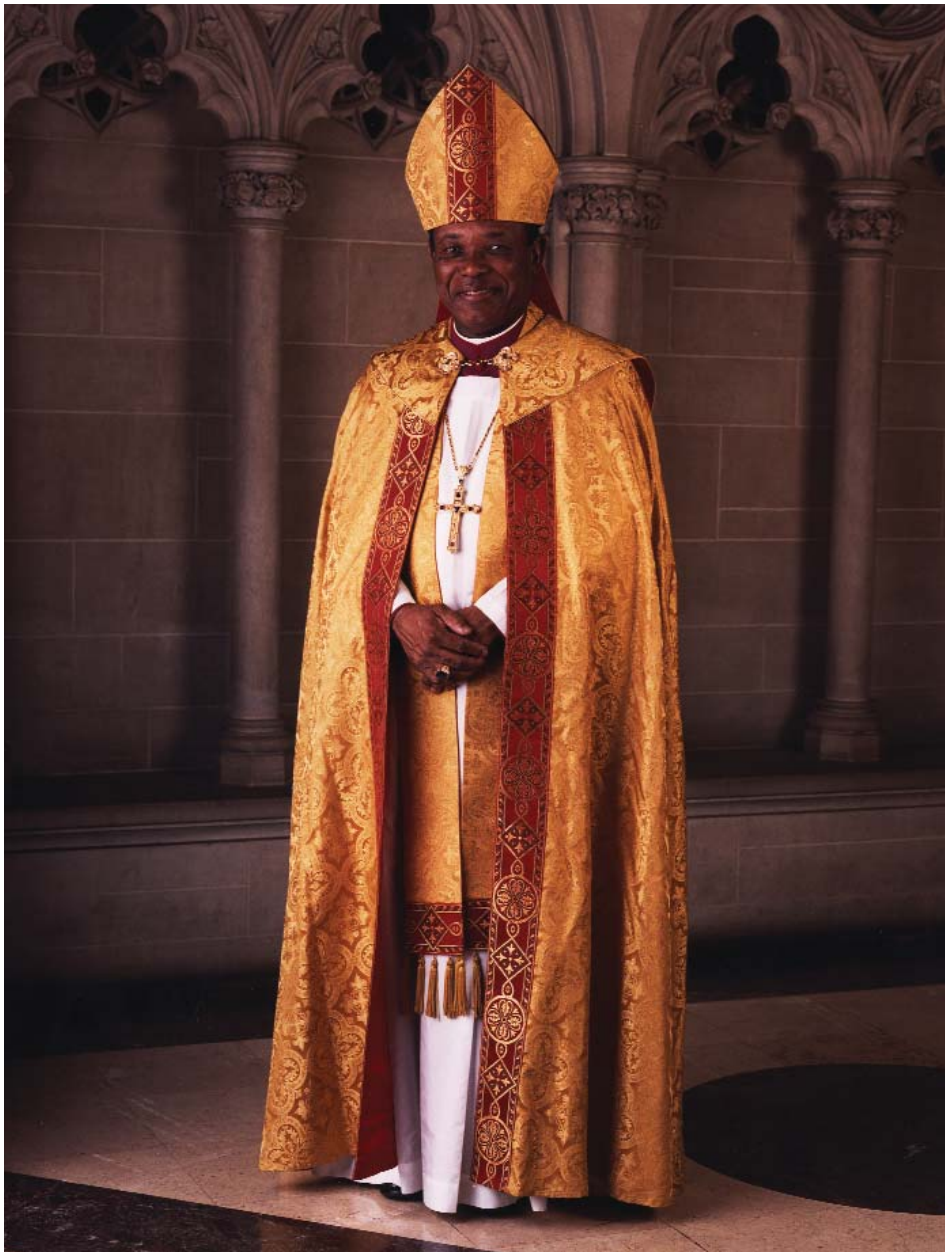
Photos by the Rev. Joseph Campo



# Bishop E. Don Taylor

Rewiring not retiring

By Lynette Wilson



The Rt. Rev. E. Don Taylor.

**P**astoral care and nurturing relationships with clergy, parishioners, students and others formed the cornerstone of the Rt. Rev. E. Don Taylor's ministry, and will be his legacy here in New York. He will leave the diocese officially on September 1 after serving as Vicar Bishop of New York City for more than 15 years. But his ministry will not end there, he will become the rector of The Church of St. Thomas the Apostle, the Parish Church of Kingston in Jamaica.

"I'm rewiring, not retiring," said Bishop Taylor, who was born in Jamaica in 1937.

Bishop Taylor is not going to Jamaica to relax into retirement. No way. "It's not beaches, sunshine, rum and reggae music," he said. "The reality is that I'm going to a city broken in spirit. The crime is high, poverty is high, but there are many people who have stuck with the city to work for its revival and rebuilding."

New York will miss him, and I will miss his stories.

Stories about connecting with people are one thing Bishop Taylor has in abundance: being pulled over by a patrolman and former confirmand who was just doing as Bishop Taylor had told him to do, settling a dispute between a bride and her mother, serving his former school teacher Thanksgiving dinner at Holy Apostles Soup Kitchen. If you have ever heard him preach, you know what I am talking about.

In talking with Bishop Taylor recently, I asked him to tell me a few stories. I am



Bishop E. Don Taylor during a recent visitation at San Andres in the Bronx.

Photo courtesy of the San Andres

sharing one of them with you here. The encounter took place not long after 9/11.

It's a classic 9/11 story. It was the Thursday before Christmas 2001 and I left the office to go downtown to buy some books. I took the subway. A woman came into the subway car with two children, a little girl of about 4 and a little boy about 3. The little girl jumped into her mother's lap, and the boy jumped into mine like it was nothing. I didn't know them from Adam. The little boy started playing with my chain and I was explaining the symbols. It was 50th Street and I told them I was getting off at the next stop. I asked the little boy what he wanted for Christmas. I looked down into his face and it was red. 'I want my daddy,' he said. The children's father had died during 9/11 and the family was heading to Ground Zero to pin his photo on a Christmas tree. The mother asked if she could talk to me. So we all go off at Times Square. She stood on the platform in the middle of Times Square and asked me, 'Why did God do this to me and my family?' I knew this was not a time for a quick response or a lecture on theological matters. I hugged all three of them and cried. I was so disappointed in myself. I was dumb. All I could do was hug her and cry. I gave her a name of a priest in her neighborhood and sent her on her way. On January 17, 2002, I'm in my office and Ms. Price said someone wanted to speak to me. The woman asked if remembered her. I did. The woman was calling to thank me. I said, What did I do? She said, 'It's not what you said, it's what you did. You wept for us. I realized we were not the only ones suffering.' Two years later during a confirmation there she was, grinning from ear to ear. The mother was being confirmed. When I met her that first day she wasn't a practicing Christian. Now she's an active member of a parish.

"I haven't done spectacular things, haven't raised millions of dollars, I've just tried to be a faithful, loving and caring bishop," Bishop Taylor said. "It's these windows into my ministry that make it worthwhile."

Wilson is editor of the ENY.

**A MASS OF THANKSGIVING** to mark the close of the Rt. Rev. E. Don Taylor's ministry as Vicar Bishop of New York City will be held on **Saturday, 16 May 2009 at the Cathedral Church of Saint John the Divine at 10:30 a.m. (Clergy are asked to wear cassock, surplice and white stole.)**



# Justice for All

## The Time is Now

Extend equal rights to farmworkers

By the Rev. Richard Witt



Photo by Joanne Giganti for Rural and Migrant Ministry

In the 1930s federal lawmakers struck a deal: southern senators would back laws to protect the well-being, dignity and honor of laborers to the exclusion of farmworkers (and domestic workers), i.e., blacks. The southern senators didn't want parity between black farmworkers and white laborers. And so all laborers, except farmworkers, were given the right to organize, pay for overtime and collective bargaining powers (the National Labor Relations Act, 1935).

New York State modeled its labor laws on the federal laws, adopting the same exclusions for agricultural laborers and taking them even further by denying farmworkers disability insurance and a day of rest. The feeling among state lawmakers was that passing labor laws was an important step, and that protection under the law would be extended to farmworkers later. That was more than 70 years ago.

The time is now for New York's faithful, for those seeking justice, for laborers seeking to be treated with dignity and fairness, for students seeking to create a better world, and for all of us who find sustenance in the apples, onions, poultry and dairy products, harvested and produced by the state's farmworkers, to stand up for the rights of farmworkers and to no longer allow these inequalities to exist in our name.

State laws denying our brothers' and sisters' basic human and civil rights tarnish our own being, and our state's legacy; we need to demand justice for farmworkers.

For fifteen years the Justice for Farmworkers Campaign has joined with farmworkers to plead for equality and dignity. We have held countless meetings with legislators across the state; round-the-clock vigils on the capital steps in Albany; prayed in our congregations; and passed resolutions in our labor halls. We have marched across the state several times, through blizzards and with bloody feet; have been shot at and held captive within farm camps; and some of us have been fired from our jobs.

We were told at the beginning that it would be a long journey, and along the way some changes began to hap-

### What Can I do?

You can make a difference in two simple ways:

1. Contact your state senator (you can find their contact information online [www.senate.state.ny.us/senatehomepage.nsf/home?openform](http://www.senate.state.ny.us/senatehomepage.nsf/home?openform)) and tell them you want change to happen.

2. Join us in Albany on Tuesday, May 12 for Farmworker Albany Day.

For more information visit: [www.justiceforfarmworkers.org](http://www.justiceforfarmworkers.org).

pen: laws requiring drinking water and toilets in the fields, and minimum wage being extended to farmworkers (though farmworker youth still have a lower minimum wage).

But nothing has changed since 1999. In hope, we keep praying and marching on.

The Democratic controlled State Senate has promised to join the Assembly, which has repeatedly passed the Farmworker Fair Labor Practices Act. Now is the time for lawmakers to fulfill their promises, and indeed fulfill the promises of the legislative leaders almost a century ago. But, if this is going to happen, then we all must join in calling for justice to take place. We have the opportunity to realize and improve on the protections passed in California because of Cesar Chavez's leadership, something that other states have not done.

The senators need to hear from their constituents. They need to hear that we care, and that we don't want to be a part of a state that denies hard working people the rights extended to other workers. What an inspiration and model it would be for farmworkers in New York and nationwide. What pride we would feel in knowing that we finally did the right thing.

Our journey is not yet over, but hopefully we are reaching the mountain top. Come climb with us, The Time is Now.

*Witt is the executive director of Rural and Migrant Ministry.*

### Justice for Farmworkers Campaign

Since the 1930s New York's farmworkers have been excluded from the same rights and protections that most other workers take for granted, including a day of rest per week, overtime pay, disability insurance and the right to bargain collectively with their employers. The Justice for Farmworkers Campaign brings together a coalition of faith communities, students and labor to stand with farmworkers in an effort to gain equality under New York State labor law.



# Technology

## Facebook for Priests?

Connect with parishioners, friends and family

By the Rev. Dr Andrew C. Blume



St. Ignatius of Antioch uses its Facebook group to promote events such as the event captured in this screen shot. Here invitees can RSVP, as well as leave comments.

I have been reflecting for some time on how I use Facebook in my ministry and how it crosses the boundaries of my personal and professional life. Among my Facebook “friends” are many current and former parishioners. I am also friends with grade-school, high-school, college and graduate-school classmates. I am “married to” my wife, am friends with a couple of ex-girlfriends, a smattering of random acquaintances, my son’s former and current babysitters, as well as clergy and academic colleagues. The list goes on and on. Indeed, although I am not one of those people with over a thousand “friends,” my real-life friends tease me about the large number of people with whom I have “connected” on Facebook.

I have been on Facebook for about two years, joining rather late in the game, and since then Facebook has grown exponentially. It has become ubiquitous and, according to a recent article in *Time* magazine (February 12, 2009), much less cool, something for “old fogies”—like me (I’m 42). While it may not be cool or new—and no, I have not become a Twitter priest—it is still a very fun and useful tool for making and maintaining connections. Indeed, far from being a substitute for real relationships, it has provided a way to share information and communicate effectively, creating space for more “real world” engagement. In my personal

the Annunciation with Saint Luke-in-the-Fields. This photo, which was not really appropriate for our website, was perfect for Facebook and generated some great buzz and much mirth.

Of course all this raises important questions about privacy and boundaries. My own profile is available to anyone on the New York City network and the networks of my college and graduate school. I want people to find me and to find Saint Ignatius. At the same time, photographs (of me and of my family) as well as “Wall Posts” with comments and results of things like the “Anglican Identity Quiz” I took (I am “High Church,” BTW) cannot be viewed by people

life, I cannot count the number of lunches and coffees I have had with people whom I have rediscovered on Facebook. I have made a group for alumni of my grade-school class and searched for classmates. This effort has resulted in a plan for a number of us to get together to see one of our group in an off-Broadway play. Professionally, I have maintained connections with former colleagues and established new ones. As soon as I got to Saint Ignatius, I founded a group for members and friends that now has about forty-five members and has been a platform from which we have invited people to services and concerts. I am certain, in fact, that our Facebook events have generated higher attendance on these occasions. You can even see photos on the group page of a flaming thurible in action at our recent joint celebration of

who are not my “Friends.” Also, I have made fairly firm rules about not “friending” former parishioners or people who are under eighteen or people who I don’t really know. I am careful about what I post and say, remembering that old adage that one should not write anything in an email that you do not want to see on the front page of tomorrow’s *New York Times*. Observing boundaries and respecting privacy are not just good ways to stay out of trouble, but are very important in modelling good boundaries, modelling how we maintain relationships that are appropriate and respectful.

A public presence on Facebook is quite a responsibility. Used well, creatively and in conjunction with a good parish website, it is an excellent way to create energy and excitement about what is happening in a parish and to invite people into relationship with each other and, ultimately, with God in Christ. Wherever the Gospel is preached, God in Christ is present and that includes the Internet!

*Blume is rector of St. Ignatius of Antioch in Manhattan.*



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# The Episcopal Church Triennial Meeting

## General Convention 2009

The 76th General Convention July 8–17 in Anaheim, California

Visit [www.episcopalchurch.org/gc2009.htm](http://www.episcopalchurch.org/gc2009.htm)

*Interview by Lynette Wilson*

**T**he Rev. Dr. Ian T. Douglas has attended every General Convention since 1982 as staff, political activist and four time deputy from the Diocese of Massachusetts. He is a member of the Executive Council of the Episcopal Church; clergy member from TEC to the Anglican Consultative Council; member of the Design Group for the 2008 Lambeth Conference; convener of the Seminary Consultation on Mission; member of the Editorial Board for the Journal of Anglican Studies; member of the Advisory Committee for the College of Bishops; and Episcopal Divinity School faculty, 1990-present.

I talked to Dr. Douglas by phone to get his take on what to expect and what to watch for at this year's General Convention.

**ENY: What happens at General Convention (GC) and how does it/the action taken affect the life of the church? And who pays attention?**

**DOUGLAS:** On one level GC is of more interest and concern to church insiders, yet the decisions taken do affect the daily life of the faithful in the pews. For example, the

prayer book we use and the hymns we sing are authorized and by GC. Worship is governed by the GC.

GC is the highest legislative body in the church and is responsible for the program and budget of the TEC, both nationally and internationally. For those who make pledges to a parish, a portion of that money goes to the diocese and the broader national and international church. Also the GC is responsible for lifting up and facilitating conversations that any singular voice or local parish might not have access to, including within the Anglican Communion. The TEC also supports a lobbying office in Washington, D.C. that receives its directives from GC.

**ENY: What's the news?**

**DOUGLAS:** In the secular press: human sexuality, TEC's broader relationship in the Anglican Communion and the "schism." At this convention there will be a desired revisiting of the last convention position with respect to who is an appropriate candidate for the role of bishop, specifically with respect to matters of human sexuality. The 2006 convention passed Resolution B033 [in which the Episcopal Church agreed to exercise restraint with consecration of any bishop whose manner of life might present a challenge to the wider church]. People are concerned with whether that should be revisited, and the press will be watching that and whether convention takes any steps to authorize a rite for same sex unions. I think some of the other possible, secular news, could be presentations by the Archbishop of Canterbury on the global economic crisis.

In the religious press, the revision of the Title 4 Canons of TEC, which have to do with discipline, will generate interest. The main two issues being a more efficient and more fair procedure with respect to due process, and less costly as far as time and human resources. More efficient and more transparent, seemingly more just.

And there will be some wrangling over budget matters. This year there is more pressure on the resources and there will be some agitation around the fact that the draft budget being presented excludes a line item for 0.7 percent income to support the Millennium Development Goals [this hasn't been continued].

It will be interesting to see how the deputation responds to the gospel-based understanding of economic justice, and the recognized abuses of Wall Street and beyond.

**ENY: What are some of the important decisions/actions that have been taken at convention?**

**DOUGLAS:**

**2006** – Presiding Bishop Katharine Jefferts Schori elected  
**2003** – Consented to the Rt. Rev. V. Gene Robinson's consecration

**1979** – Book of Common Prayer revised

**1976** – Women's ordination

**1970** – Women first seated as deputies to General Convention

**1919** – The National Council, now the Executive Council,

of the Church was created

**1821** – The Domestic and Foreign Missionary Society was formed

**ENY: Are you expecting any drama from disaffected members of the church?**

**DOUGLAS:** The questions are: Do some members of TEC feel alienated? Do they have feel like they have voice and access? It's tough to say. As the church has become more divided, as far as the right and the left, I think that the stresses have increased and a sense of a loyal opposition has been harder to recognize. With increased polarization there is less opportunity for discussion... it is a sad thing, something to be grieved. Diverse voices are being lost... we need to remember that even the creation of the General Convention itself was a compromise move. There were those at the founding of TEC who wanted to follow the nascent U.S. bicameral legislation process and include lay people and priests/deacons in the deliberative processes of the church. And there were those who wanted to follow Church of England and only let bishops decide. We ended up including both in our bicameral legislature. Compromise has thus been part of the process in TEC since the beginning of our life.

**ENY: What are some of the other important things to watch?**

**DOUGLAS:** At the last convention in 2006, there was much preoccupation with TEC's response to the Windsor Report. There will be attention paid to the status of the Draft Anglican Covenant, which TEC pledged to participate in the process of development. Executive Council has been faithful to that, and so far there have been two drafts that have been commented on. In May, Anglican Covenant 3.0 will be presented at the Anglican Consultative Council meeting in Jamaica, and depending on what happens there, if it is adopted or not, will impact what we do at the GC. I believe the Anglican Covenant is too weighty and too important to accept it quickly. We need to take the appropriate amount of time to be in conversation with our dioceses and our partners around the Anglican Communion. We need to listen to each other and to others, and not be the first off the mark in considering the covenant. But there will be some at GC who will want to decide now, yes or no.

Another important thing: elections to Executive Counsel, Church Pension Fund, board of trustees to The General Theological Seminary, Board of Examining Chaplains... those who will lead us in the next triennium. And in the end there are people who kind of feel like the GC is some big political circus, too politicized and making decision that don't really matter. To both sides I would say they are selling the convention short. I do believe that God does work through GC.

*Wilson is editor of the ENY.*

### New York delegates to General Convention

#### Clergy Deputies to General Convention and Provincial Synod

The Rev. Gerald W. Keucher  
The Rev. Tobias S. Haller, BSG  
The Rev. Theodora Brooks  
The Rev. James Lee Burns

#### Lay Deputies to General Convention and Provincial Synod

Mr. James A. Forde  
Canon Michael J. McPherson  
Ms. Diane B. Pollard  
Ms. Nell Gibson

#### Alternate Clergy Deputy to General Convention and Provincial Synod

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

#### Alternate Lay Deputy to General Convention and Provincial Synod

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



# Diocesan Budget

## 2009 Budget Cut by \$1 million

Staff positions and salaries frozen, programs still intact

Interview by Lynette Wilson

**D**iocesan Convention passed a \$13.3 million budget in November 2008. Not long after, the Rt. Rev. Mark S. Sisk, Bishop of New York, convened a special committee to examine the budget and adjustment process in light of the current financial crisis. I sat down with W. Allen Barnett, the diocese's chief of finance and operations, to discuss this and related topics. Here is the interview:

**ENY: What changes have been made since Diocesan Convention passed the 2009 budget?**

**BARNETT:** Three things have occurred. First, in January, we reduced the 2009 budget by \$1,035,000, or 7.4 percent, which produced immediate savings. Second, the bishop convened a special committee to examine the budget and parish assessment process to determine whether the process can be made more efficient. Additionally, the special committee was asked to assess the diocese's current financial situation. Third, we have delayed the 2010 budget process by two months. The budget process typically starts in March, with the Budget Committee presenting the budget to the council in June. This year we'll start the process in May and submit the budget to the council in September. We are delaying the budget to allow us to obtain a more accurate view of projected revenue for 2010.

**ENY: Where were the cuts in the 2009 budget made?**

**BARNETT:** In several places. The decision was made to leave vacancies in the diocesan staff. We won't hire a new archdeacon for mission or an assistant bishop in 2009. [Archdeacon Michael S. Kendall retired in October 2008 and The Rt. Rev. E. Don Taylor will retire on September 1, 2009.] And two parishes enrolled in the Congregational Support Plan will continue using supply priests [rather than hire permanent priests]. We froze diocesan staff salaries at their 2008 levels. And we've reduced the amount of money given to several programs, although no program has been cut entirely and most not at all. Most importantly, we decided not to make major program cuts in a time of most need.

**ENY: How is the diocesan budget funded?**

**BARNETT:** The great majority of the diocesan budget is funded by assessments from parishes. We also receive investment income from our endowment funds.

**ENY: How does the special committee on budget and assessment work?**

**BARNETT:** The committee has sent a questionnaire to all the parishes in the diocese. In addition, committee members are visiting forty parishes. We have received about forty responses so far which means that by the time the visits are completed and all the questionnaires received we should have received input from almost half the diocese. The committee is co-chaired by the Rev.

Susan Harriss (Christ's Church Rye) and Dick Dunham. It consists of an equal amount of clergy and laity and is broadly representative of the diocese.

**ENY: How are parish assessments determined?**

**And when do parishes pay their assessments?**

**BARNETT:** Assessments are based on the net operating income of a parish, which includes both plate and pledge and endowment income; the assessment for any one year is the based on the average of the previous two closed year's net operating income. For example, the 2009 assessments are based on the average of the 2006 and 2007 net operating income. Parishes generally make quarterly assessment payments, although some prefer to pay monthly.

**ENY: What's happening the first quarter 2009?**

**BARNETT:** For the first quarter, assessments are running behind previous years. It is still too early to make accurate judgments of what the full year will look like, but almost certainly the assessments will be below budget.

**ENY: Will the diocese operate at a deficit in 2009? How will that work?**

**BARNETT:** It is difficult to see how we can avoid operating at a deficit. As I indicated earlier we reduced the 2009 budget by \$1,035,000, but the assessment revenue will probably decrease by more than that. As I also indicated we decided not to reduce diocesan programs significantly in 2009. These programs provide a number of important mission and support functions and we did not want to cut them drastically in a period of great need. The diocese has run surpluses in the past, including 2007; we have a reserve that will absorb the deficit.

**ENY: What does 2010 look like?**

**BARNETT:** One of the functions of the Special Committee is to obtain a more accurate view of the financial condition of the diocese. We are waiting for its report before starting the 2010 budget process in earnest. However, there will definitely be further reductions. Some have already been announced. For example, The Congregational Support

Plan has already reduced its 2010 budget by \$600,000. Twelve parishes have been notified that their contracts will not be renewed. [There are 60 parishes currently receiving funds from the CSP.] We are trying to make all cuts as thoughtfully as possible; being deliberate, compassionate and giving programs affected time to adjust.

**ENY: What is your overall view of the impact of the crisis on the diocese?**

**BARNETT:** I believe that fundamentally it is important to remain optimistic. Parishes are by and large dealing well with the crisis. In most cases pledges are holding steady with 2008 level giving and in some cases pledging has increased. There is a lot of strength in the parishes. It is very inspiring.

Barnett became the diocese's chief of finance and operations in January. In his more than 40 years of experience he has worked as a tax attorney, chief financial officer of an insurance company and has managed two private companies. He lives in Tuxedo Park and is married to Joann Hanson. They have two grown sons and one still at home. Barnett is a member of St. Mary's in Tuxedo, where he is past-treasurer and currently serving as senior warden. He has served on both the diocesan budget committee and the Congregational Support Plan committee.

*Wilson is editor of the ENY.*



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# Easter

# Celebration!

The Rt. Rev. Mark S. Sisk, Bishop of New York, celebrated and preached the sermon to a capacity crowd during Easter Sunday services held April 12 at the Cathedral Church of St. John the Divine.

From left, the Rev. Deacon Ian Betts, the Rt. Rev. Mark S. Sisk, Bishop of New York, and the Rev. Canon John Osgood, Canon to the Ordinary for the diocese.



The Rt. Rev. Catherine S. Roskam, Bishop Suffragan, during the procession.



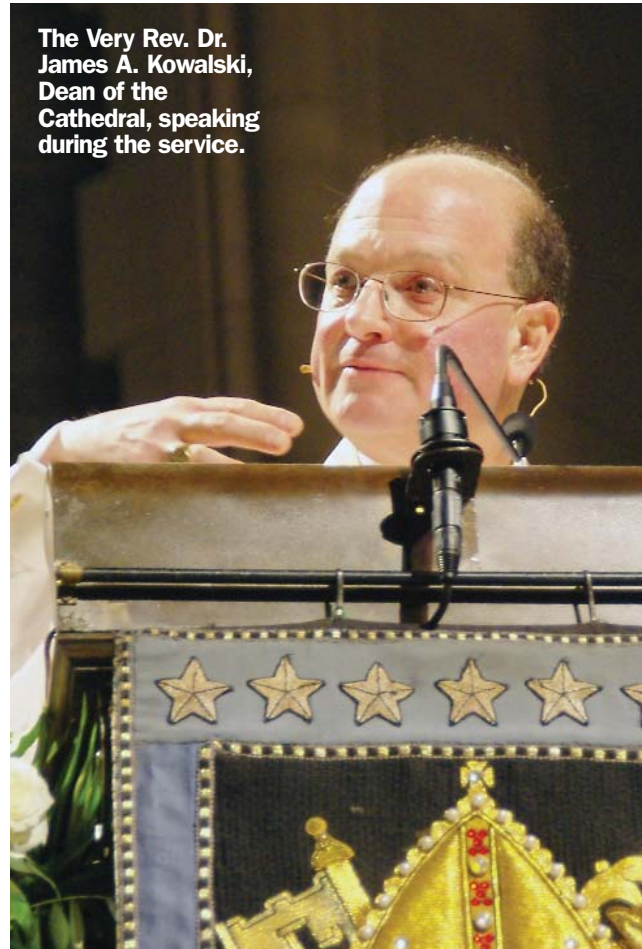
The Easter procession.



The choir during procession.



The Very Rev. Dr. James A. Kowalski, Dean of the Cathedral, speaking during the service.



All photos by Hal Weiner



# Generosity of Spirit

A personal journey with the Community of the Holy Spirit

By Stephanie Cowell

*(continued from the cover)*

and consoling presence of God. I had arrived as a struggling writer to take the workshop given there by Madeleine L'Engle. Twenty of us gathered around the library table. When Mother Madeleine Mary asked if anyone would like to be an associate, I immediately put up my hand.

They accepted me. By kneeling to have the little silver medal of the Community slipped around my neck, I agreed to walk with them and they agreed to walk with me.

"Come to see us, Stephanie!" they'd say and I would hurry up with a copy of my latest manuscript in my tote bag for delicious suppers, or lectures or concerts.

I don't know when their faces began to individualize under their coifs. Their voices from the years in which I first knew them return to me as I write this: *Do you want the recipe for the turnip greens? Oh do stay for compline! You're very welcome.*

I had a first meeting with Sister Mary Christabel, then the director of associates. She floated into the little parlor simply and quickly. It was she who became my spiritual director.

They had agreed to walk with me and so they did in those years when I raised my sons alone and prayed for the sale of my first novel. When someone bought it, the convent was the first place I wanted to go to celebrate. Every time one of my new books has come out, a few sisters are always at the first reading.

I loved the benefits each year at St. Michael's Church with rich food and the Alexander String Quartet; I loved the music of Sister Helena Marie and Sister Elise in chapel and the pure high singing of the nuns. When I attended my first spiritual retreat at their Melrose convent in Brewster, I took the promise of silence so seriously I did not ask for a flashlight when walking outside after dark and nearly landed on my face. On a subsequent retreat, a group of us looked at snowy trees from the parlor window as we curled in soft chairs warmed by the hearth fire, drinking tea and



The Community of the Holy Spirit has a convent on West 113th Street in Manhattan, and a farm in Brewster. Photo by Lynette Wilson

talking about God.

The sisters no longer looked in the least alike to me.

Miraculously, I found another great treasure in the convent halls for it was there I met the man I would marry. He was a house guest, having flown in from Georgia for the marriage of his close friend who had met *her* husband at a convent dinner. Two years later, one hundred friends filled the Community of the Holy Spirit for our wedding reception. Sometime after when my husband was quite ill following surgery, I looked up to see Sister Mary Christabel walking across the recovery room to us. As we prayed for him together, I felt Christ standing on the other side of the bed.

Years have passed. Several sisters moved to their country house in Brewster to start an ecological farm; some sisters have died and some grown old. Others have joined. I cannot imagine they have not always been there. Who

knows who I will find the next time I come?

It is a quieter convent I go to these days but I have become a quieter woman. I try to bring with me some of the light they have given to me these many years and still give me with their prayers. "Stephanie!" they say when I come to the refectory for dinner. Will we be so warmly and individually welcomed when we arrive in heaven? Perhaps we will be shy and it will be nice to hear God call our name.

I still become a little more whole each time I walk through that red door, a little more touched by the divine. The voices have not changed. *Come to prayers and supper. Did you like the cake? Please, come back soon. We miss you.*

*Cowell is the author of the Marrying Mozart and Nicholas Cooke. Her new novel, about the young Claude Monet, will be published in 2010.*



# Fiorello La Guardia

Raised \$1million for the Cathedral during the Great Depression

By Judith Wilmot

A million dollars would frighten any normal human being," said Mayor Fiorello La Guardia. He talked about his 1937 capital campaign for the Cathedral of St. John the Divine. "I have been a war Congressman and Mayor of the City of New York, so what's a million dollars?"

The mayor's goal was to make ready St. John the Divine's interior in time for the 1939 World's Fair. La Guardia's fundraising strategy from those days of the Great Depression offers tips for capital campaigns in these days of economic hard times.

Seventy percent of La Guardia's New Yorkers remained jobless, according to official figures. New York City trailed the rest of the country in recovery from the Great Depression.

"It was difficult for those born late," wrote Edmund Wilson, "to believe it really occurred that between 1929 and 1933, the whole structure of American society seemed to be going to pieces."

La Guardia's 1933 campaign for mayor that defeated Tammany Hall cost less than \$180,000. To raise even half a million dollars in 1937 was a major campaign.

Ever on the list of greatest American mayors, La Guardia chaired the Cathedral's fund drive while he created what history calls the best ever city administration. He also ran for reelection that year. Historians and biographers have ignored his work as chair of the Cathedral's capital campaign. He was so busy that no one noticed this small task.

La Guardia, born to Italian Catholic and Jewish parents, was raised an Episcopalian, and attended services at the Cathedral. "You know, mayors get an idea once in a while just like other folks, and I was bragging, as I am wont to do," La Guardia said.

"It was a congenial party, and you know how it is when men get congenial, and I was saying that I thought here was a great opportunity at St. John the Divine Cathedral for a magnificent choir, and the possibility of having a weekly musical series, and then I went on to state and brag how easily it could be accomplished."

La Guardia continued his story. "Well, as mayors often do I had forgotten all about it, when I received a summons from Bishop Manning."

The Bishop told him, "We need a million dollars and now you are chairman of that committee."

"You're the top, you're Bishop Manning," the Cole Porter lyrics go. The dapper, short Manning had his detractors. Few remember Manning's actions when All Souls wardens locked the church doors to African Americans.

Bishop Manning responded to a call for help from the rector of All Souls. He walked down from the Cathedral and demanded the key to the padlock from a warden, who refused. With that, Bishop Manning turned to his chaplain and said, "Father, the ax please." The chaplain produced an ax almost equal to Manning's height. Then, with a single blow,



Fiorello LA Guardia

Photo courtesy of Library of Congress.  
New York World-Telegram & Sun Collection

the Bishop smashed the lock. He turned and said, "You are all welcome."

Pugnacious La Guardia and the Bishop were kindred souls, no doubt, even about the role of the Cathedral in public life. Fundraising for the Cathedral had stopped in 1924, when the diocese voted to raise funds only for social relief programs.

The 1939 World's Fair encouraged the Bishop to dream again for the Cathedral. Manning convinced the mayor that visitors to the Fair would add St. John the Divine to the list of sights to see in New York.

"Now this is a bad time to raise money," La Guardia admitted to the Diocesan Convention. "I can tell you that and I can qualify as an expert now in more ways than one." His expertise showed, too. "In raising money, the last hundred thousand is the most difficult."

La Guardia used a personal story to prime his audience. "Last week, Bach's 'Passion of St. Matthew,' was given under difficult circumstances, and yet the atmosphere created by that beautiful music!" He described the New Yorkers who attended the free concert, "in a hurry, strained, tense, and at the completion of the Oratorio it was a different audience—calm, serene, quiet, happy."

Fundraising has changed little in the 72 years since he spoke. "The only appeal that we can make at this time is that through the mail, and it is a rather cold approach."

The Mayor asked his listeners to furnish the committee with names of friends with the ability and the will to give. "We have not exhausted the \$1,000 class donor. There are many around I am sure. It just happens that I don't know them very well."

The key, he reminds them, is belief in the cause. La Guardia makes clear that the Cathedral serves the public as well as the diocese. "You must have pride in the success of the drive, and second, in translating the stone and symbolic significance of this great Cathedral into something living and useful."

La Guardia suggested that people make their requests for gifts in person or by telephone. A fixed deadline is crucial, he knew. "Send in a list [of names] within the next ten days ... We have a great deal of work to do before April 1939."

Just 10 years later, more than 9,000 people attended La Guardia's funeral in the Cathedral. At his request, there was no eulogy, just the spare Episcopal burial service. Two of his favorite

hymns, "Rise Up O Men of God," and "For All the Saints Who From Their Labours Rest," were sung.

"The memory of Fiorello La Guardia," said Rabbi Stephen Wise, "should teach us again the human values of selflessness and idealism ... Fiorello was passionately dedicated to making life better, finer, gladder for all in his beloved city."

The Cathedral of St. John the Divine has a place among the city's monuments to the short mayor with a large heart.

*Wilmot is parish administrator at Calvary-St. Georges' in Manhattan.*



# Prosperity Now

By the Rev. Mark R. Collins

Joel and Victoria Osteen will be arriving in New York City soon. On April 25 “A Historic Night of Hope with Joel and Victoria” will no doubt fill the new Yankee Stadium with those seeking such hope as the Osteens have been known to preach. But we have to wonder, what happens to the so-called prosperity gospel that Osteen and others proclaim in economic times such as these. Does a message of “God’s Will = Personal Wealth” make sense when so many are suffering economically? It looks as if Osteen believe that it does. He recently told Conde Nast’s Portfolio magazine, “I would think that our message would have increased relevancy in a time of economic uncertainty.”

It’s no news that some evangelical and Pentecostal Christian leaders have preached that God wants us to be rich. These prosperity gossellers use a part of one verse in Scripture repeatedly: *John 10:10b* “I came that they may have life, and have it abundantly.” But does ‘abundant life’ mean material abundance? To some, it would seem that the answer is yes.

*Religion and Ethics Newsweekly* reports that when the Rev. Frederick K. C. Price, pastor of Crenshaw Christian Center in Los Angeles, asked his congregation what “abundant life” meant to them, the answer was a resounding, “A whole lot of stuff!” According to Price and others, God’s plan includes financial and material wealth for followers of Christ – or at least those followers of Christ who give to prosperity gospel ministries. At a Kenneth Copeland Ministries gathering, a reporter noticed that the check envelope for donations says “I am sowing \$\_\_\_\_\_ and believing for a hundredfold return.” Apparently the more money you give to God, the more money you can expect God to provide to you.

The Hebrew Scriptures offer many portraits of wealth and poverty. There is, of course, Solomon whose name is synonymous with great riches. But there is also Job, whose response to great deprivations is a model of faithfulness. Israel as a nation enjoyed some periods of economic success but they were liable to forget the least fortunate at such times. It was then that the prophets would again warn of God’s disapprobation for an Israel that forgot its Mosaic duties to the poor and downcast.

It is especially hard to square the prosperity gospel with Jesus’ attitude and teaching about wealth and poverty which are replete in the gospels. We find it in the story of the

widow with her pittance to give at the temple door who receives Jesus’ approbation in Mark and Luke. We find it again in Luke when Jesus tells the rich man that he must sell all his ‘abundant’ goods and give the proceeds to the poor in order to inherit eternal life. We find it so clearly in Matthew’s Sermon on the Mount when Jesus says that treasures on earth are subject to rust and theft, rather we should store up treasures in heaven.

Hard times mean reassessment for many of us as we seek to provide for the future of our families and our faith communities. Many Episcopalians are facing hard choices as lay-offs continue and as housing and other investments lose value. Likewise, many parishes are finding it hard to make budgetary ends meet as endowment returns dip along with plate and pledge income.

Our current economic woes cause much concern for families, those on fixed incomes and for parish endowments. But rather than concentrate on our own misfortunes, Episcopalians in the diocese are working to make sure that those on the margins of society who suffer most at times such as these receive the help they need.

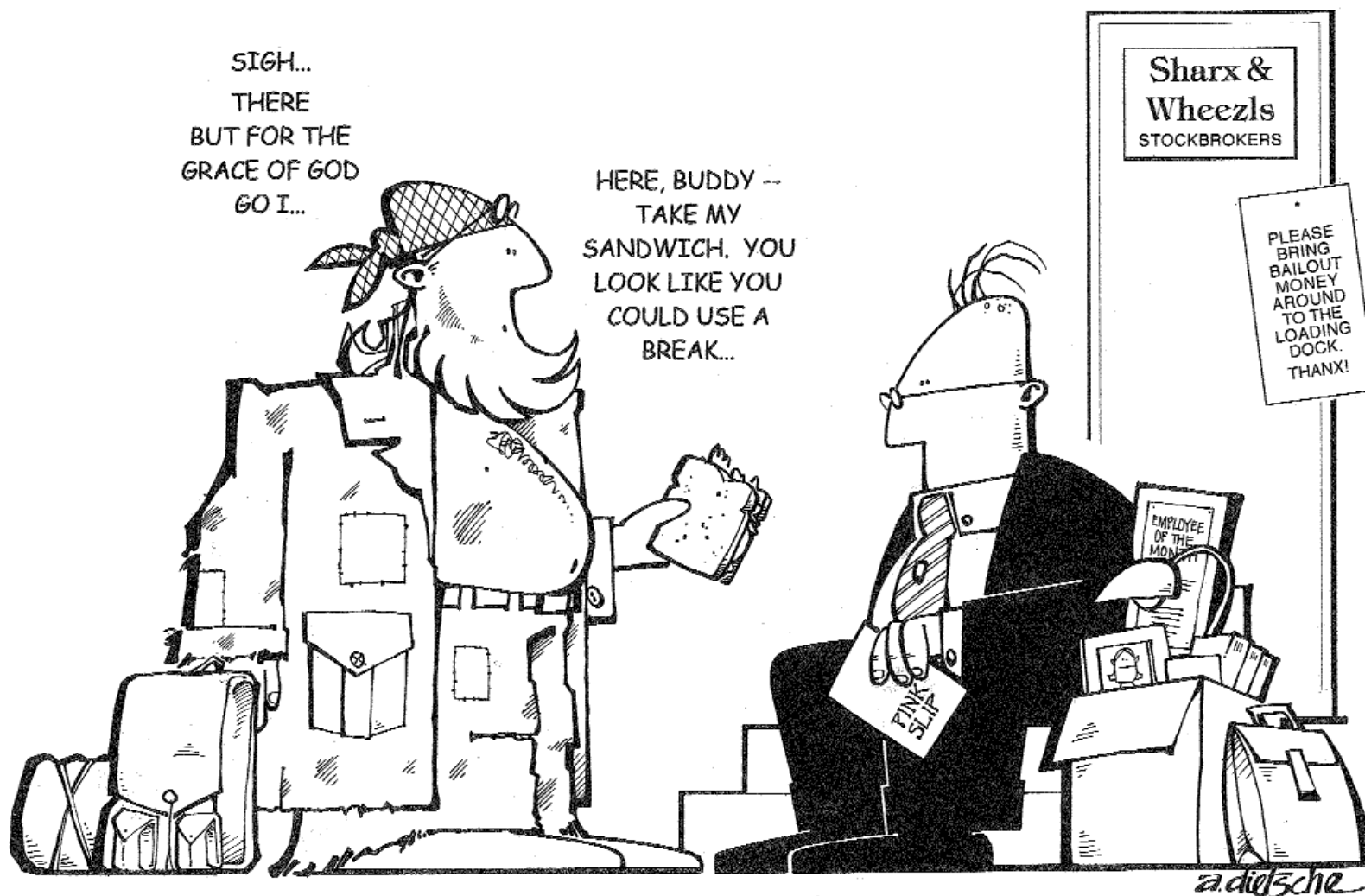
May 3 is Episcopal Charities Sundays when Episcopal parishes will gather donations for feeding programs throughout the diocese. As Donna Dambrot points out in her article in this issue, many of the programs are facing burgeoning demand as more and more New Yorkers struggle to make ends meet. Additionally rising costs for food and decreased revenue from other funding sources challenge these programs’ ability to meet critical needs.

On May 17, Episcopalians throughout the metropolitan area will join Episcopal Response to AIDS (ERA) at the New York AIDS Walk. Funds raised by ERA walkers will support programs associated with Episcopal faith communities for people with HIV/AIDS — many of whom face the loss of medical coverage as well as income as jobs are lost. One such program at St. Peter’s by the Sea in Bayshore, Long Island helps provide everyday toiletries to families affected by AIDS necessary items that other benefits do not cover.

Our God calls us to abundant life abundant in love and charity for our neighbor. This age-old Judeo-Christian teaching is being renewed as Episcopalians and others extend concerns for themselves and their families to all God’s children, especially the marginalized. And it may be that some of the prosperity gossellers may be seeking the same renewal.

J. Lee Grady, editor of *Charisma* magazine recently told Christianity Today, “God is shaking us.” What he hopes will soon come to pass in the charismatic wing of evangelical Christianity is a shift to more selflessness as people “realize that God wants to bless us so that we can feed the poor, lift up the broken, and transform society. We need that kind of prosperity,” he said, “and I think that is where things are going.”

Collins is assistant to the rector at Christ and St. Stephen’s in Manhattan.





**FEATURE: GENEROSITY**

Incarnation campers during assembly.

Photo courtesy of Incarnation Camp

# Got Camp?

Incarnation Camp makes camp affordable for everyone

*By the Rev. Canon Peter Larom*

**T**hanks to the generous support of 20 parishes in the diocese, Incarnation Camp provides 650 children and adolescents the camp experience each summer.

Since its beginning in 1886, Incarnation Camp has stayed true to its mission to serve the families of the diocese by providing a safe and nurturing home away from home. In addition to reasonable tuition, strong parish support allows Incarnation Camp to offer partial scholarships to all families in need.

In these tough economic times, when families are cutting back on spending and looking to get the most for their summer vacation dollars, Incarnation Camp is the perfect option. Tuition for a two-week stay, at \$1250, is about half of what a family would expect to pay at a private camp. Campers participate in an ever expanding program including swimming and boating instruction, roller hockey, arts and crafts, ceramics, field sports, archery, farm and nature study.

“Camp enriches lives and changes the world. Camp provides children with a community of caring adults, who nurture experiential education that results in self-respect and appreciation for human value,” according to the American Camp Association.

Our camp director Karen Fairbairn adds: “Camp provides a unique atmosphere where campers become a real working part of a tight knit community. They see their efforts realized and become passionate about positive involvement within this camp community they feel so proud of. We believe that this awesome experience nurtures positive character traits which these young people will build upon within their home communities throughout their lives.”

Historically the diocese had more than ten camps connected to parishes or to the Girl’s Friendly Society. The camps gradually closed, and their legacies devolved to Incarnation Center. It is the funds from supporting parishes, and most notably All Angels’ and Incarnation, both in Manhattan, that enable Incarnation to keep its camp fees so reasonable.

Relationships with parishes in the diocese continue to evolve as more people find out about the offerings at Incarnation. It is a real gift to have so many generous and faithful users of the center. If you would like more information on any of the programs at Incarnation, please contact us at [info@incarnationcenter.org](mailto:info@incarnationcenter.org).

*Larom is executive director of Incarnation Camp.*



## FEATURE: GENEROSITY



Pat Evans (left) with a Tuesday Lunch guest at St. James' Madison Avenue.

always say, if you can help one person in your life, then it's worthwhile passing through," says Patricia Evans, 90, a long-time parishioner at St. James' Church who was honored in January by the parish's Third Age Council for her remarkable 27-year volunteer commitment to the parish's weekly lunch program. Every Tuesday the program provides soup, sandwiches and goodwill to more than 75 homeless and hungry guests.

Week after week a since the program's inception in 1982, Evans has been making her cheerful arrival on Tuesday morning, setting tables, making meat and tuna salad sandwiches, and serving lunch to the nine guests at her regular table. Evans knows them well. They include Maria, a native of Poland who lived through both the German and Soviet occupations and says she ultimately fled disguised in a nun's habit, and George, a college graduate who worked in social services until a car accident left him with serious disabilities.

Evans remembers other guests she has served over the years, among them Charles, a wounded veteran of the Vietnam War. "Sometimes he didn't want to talk," recalls Evans. But one day, upon learning that it was her birthday, he insisted on giving her a present, she said. It was a book, *Food for the Soul*, with writings from the guests at Holy Apostles' soup kitchen. Charles eventually got a room in Rockaway, too far to come for lunch, but Evans still keeps the book and her memories of Charles.

Evans is the program's longest-serving volunteer and remembers when it began. At first, potential guests were wary that the focus would be on proselytization. To counteract that notion, volunteers and clergy from St. James' handed out sandwiches in Central Park to demonstrate that their agenda was unconditional generosity. Eventually the program moved entirely indoors and grew from four guests to as many as 100 at its peak. With the economy in turmoil, the program has seen a rise in the number of guests, many of them homeless, marginally housed, elderly or mentally disabled. Nowadays, the guests appear relaxed about dining indoors, and some attend services, as well as the meal programs, at St. James'.

Evans grew up in England and came to the United States at the age of 21 during the Second World War at the insistence of her family. Her two adult daughters have been involved in many service activities, and Evans' granddaughter, Lulu, has helped with the lunch program during school breaks since she was a child.

The economy has had a significant impact on the operating budget at St.

# Pat Evans

27 year Tuesday lunch volunteer

By Anne Strassner

James', as it has on many churches. However the church remains committed to maintaining its commitment to the lunch program and other direct services to the community.

"We will continue to provide meals," said the Reverend Brenda Husson, rector of St. James' "even as we hope and pray for an end to the homelessness and poverty that make these programs necessary.

In the meantime, Evans will be serving lunch at noon on Tuesdays.

*Strassner is the coordinator of the Tuesday Lunch Program and a member of St. James'.*



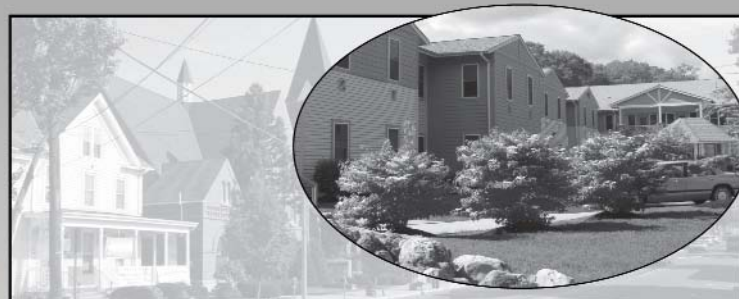
Beal Moore,  
Retired Chief  
Engineer.



Millie Eppedio,  
Former Banker.



Bob Peterson,  
Retired  
Conductor,  
NJ Transit.



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# Cathedral

## The Bishop of New York and Cathedral Launch Evensong Forum Series *By Jonathan Korzen*



Sparrow on Peace Fountain statue.

Photo by Hal Weiner

**T**he Rt. Rev. Mark S. Sisk, Bishop of New York and the Cathedral of St. John the Divine are planning a series of programs, to coincide intermittently with Sunday Evensong services, designed to facilitate a collective, interfaith response to global warming and other planetary-scale crises.

*Evensong and Ecology: Our Greater Earth Community* will take place at the Cathedral on Sunday, May 17th at 4 p.m. with Evensong officiated by the Rt. Reverend Mark S. Sisk, Bishop of New York. Professor Mary Evelyn Tucker, co-Director of the Forum on Religion and Ecology ([www.religionandecology.org](http://www.religionandecology.org)) at Yale University will offer the homily. The documentary film “Renewal,” produced by veteran film producers Marty Ostrow and Terry Kay Rockefeller will be shown. After the screening, there will be a panel discussion, including “Renewal” producers Ostrow & Rockefeller; renowned environmentalist Bill McKibben, who will address the vision of 350.org ([www.350.org](http://www.350.org)); and Stephen MacAusland, a founder

of the Episcopal Power and Light Ministry, with the support of the Regeneration Project.

“The goal of Evensong and Ecology is to bring religious communities together to take part in the dialogue of what it truly means to be human and how we live on this earth,” said the Very Reverend Dr. James Kowalski, Dean of the Cathedral. “This series is crucial in this unique moment, when we are increasingly aware that the very life processes of the planet are being threatened by human activity.”

The documentary film captures the stories of people whose passion and deep moral commitment are making a difference in a time of grave ecological threats. Across the nation, people of faith are standing up for the environment-- Evangelical Christians are fighting mountaintop removal, a coal mining process that is decimating Appalachia; Muslims are supporting sustainable farming; Jews are helping children experience the bond between nature and spirituality; Interfaith Power and Light is mobilizing people of all faiths in a religious response to global warming. The combined energy of these diverse activists is the driving force behind “Renewal” and the dialogue it inspires.

As Thomas Berry wrote years ago, “the catastrophic moments are also the creative moments... A unique opportunity arises... History is governed by those overarching movements that give shape and meaning to life by relating the human venture to the larger destinies of the universe. Creating such a movement might be called the Great Work of a people. We are entering a new era when global consciousness is recognizing the interconnected relationship we hold with the cosmos.”

The May 17th program of *Evensong and the Ecology* has been made possible by support from the Keneda Fund.

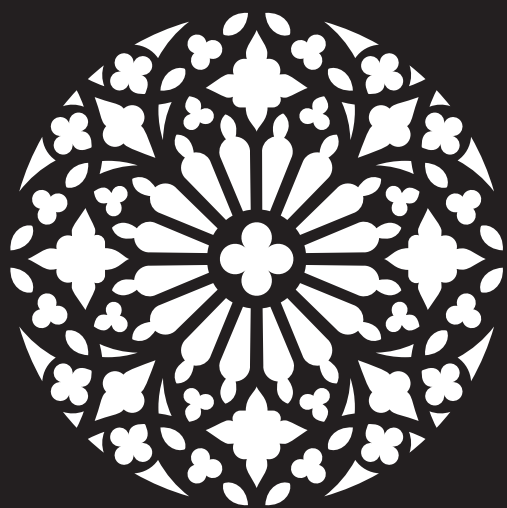
*Korzen is communications officer for the Cathedral.*

**EVENSONG AND ECOLOGY: OUR GREATER EARTH COMMUNITY** is rooted in the Cathedral's founding commitment to civic engagement and long history of amplifying voices addressing the most critical humanitarian issues of the times. Additional programs include *Enter the Conversation: Forums at the Cathedral*; *Critical Juncture: Global Change and Personal Transformation* and *Defining the 21st Century: Voices of the New Millennium*. **Please visit [www.stjohndivine.org](http://www.stjohndivine.org) for more information.** All are welcome and admission is free.



# Cathedral Calendar

## MAY 2009



## The Cathedral Church of Saint John the Divine

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

### Sunday Services

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

### Daily Services Monday–Saturday

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

### TICKETS AND RESERVATIONS

Unless otherwise noted all events are free and do not require tickets or reservations. Please check the Cathedral's website, [www.stjohndivine.org](http://www.stjohndivine.org), or call the Visitor Center, 212 316-7540, for additional event and tour information.

### ONGOING TOURS & EVENTS

#### Highlights Tours

Tuesdays – Saturdays, 11 a.m. – noon & 1 – 2 p.m.; Select Sundays 2 – 3 p.m.

\$5 per person, \$4 per student/senior

Explore the Cathedral's bustling nave and serene chapels, as well as delight in the splendor of the Cathedral from end-to-end. Learn about the art, architecture and history of this great sacred space from 1892 to the present. No prior reservation necessary.

#### Vertical Tours

Saturdays, 12noon – 1 p.m. & 2 – 3 p.m.

\$15 per person, \$10 per student/senior

Climb more than 124 feet through spiral staircases to the top of the world's largest cathedral. Get a close look at the magnificent stained glass windows and study the grand architecture of the nave while standing on a buttress. Space is limited to 20 people 12 years of age and older and reservations are recommended.

#### Spotlight Tours

Select Sundays, 2 – 3 p.m.

\$10 per person, \$8 per student/senior

Spotlight Tours are specially created by Cathedral Guides to give visitors a closer look at some of the many wonderful, unique aspects of the Cathedral's extraordinary architecture, art, and history.

## MAY

### SPECIAL EVENTS AND SERVICES

**Diocese of New York Ordination of Diaconate and Renewal of Vows Service**

Saturday, May 2, 10:30 a.m.

**Spring Recital Series Concert: Charites, Baroque Ensemble**

Sunday, May 3, 2 p.m.

Charites (Brooke Bryant and Brett Umlauf, so-

pranos and Amber Youell-Fingleton, contralto) is a female trio committed to performing virtuosic music by Renaissance and Baroque composers staged with period gesture. Charites is the Greek term for "Graces," referring to the three mythological daughters of Zeus and Eurynome. Charites will celebrate the coming of May by presenting *Et in Arcadia Ego*, a program of 16th- and 17th-century pastoral music and poetry.

#### Canterbury Choral Concert

Saturday, May 9, 7:30 p.m.

The Cathedral welcomes the Canterbury Choral Society for a free celebratory concert of music of thanks, praise and prayer. A symphony orchestra and one hundred-strong chorus will perform music by Bach, Brahms, Handel, Verdi and others.

#### Spring Recital Series Concert Rupert Boyd, Classical Guitar

Sunday, May 10, 2 – 3 p.m.

Australian-born Rupert Boyd has performed throughout the United States, Spain, Italy, France and Australia, and among numerous prizes is the recipient of the Andrés Segovia Award from the Manhattan School of Music. Boyd has performed at some of New York's most prestigious classical music venues, including The 92nd Street Y, Bargemusic, and The New York City Classical Guitar Society.

#### Farewell Service for The Right Rev. E. Don Taylor, Vicar Bishop for New York City

Saturday, May 16, 10:30 a.m.

Please be sure to mark Saturday, May 16th on your calendars for a service to celebrate the ministry of The Rt. Rev. E. Don Taylor, Vicar Bishop of New York. Bishop Taylor retires after 14 years of serving the Diocese of New York.

#### Concert: Glen Cortese

Sunday, May 17, 2 p.m.

Vocal and chamber music by Artist in Residence Glen Cortese featuring John Musto, Amy Burton, Emily Johnson, and Lauren Flanigan.

#### Evensong & Ecology: Our Greater Earth Community

Sunday, May 17, 4 p.m.

The Bishop of New York and the Cathedral host a special interfaith Evensong. Professor Mary Evelyn Tucker will offer the homily, the feature-length documentary "Renewal" will be screened, and a panel including Bill McKibbin, Stephen MacAusland and others will discuss how religious groups are leading by example on sustainable living.

#### Rededication of Nakashima Altar for Peace Late May.

Details at [www.stjohndivine.org](http://www.stjohndivine.org)

Master woodworker George Nakashima gave his Altar for Peace to the Cathedral in 1986; the Altar will be rededicated and returned to the Nave.

#### Memorial Day Concert: The New York Philharmonic

Monday, May 25, 8 p.m.

The tradition continues as David Robinson conducts the New York Philharmonic for thousands inside the Cathedral while audio of the performance is broadcast on the Pulpit Green for picnickers and families.

#### SPOTLIGHT TOURS

For more information and reservations please call 212 932-7347. Spotlight Tours are \$10 per person, \$8 for students/seniors

#### Brilliant Walls of Light: Spotlight on Cathedral Windows

Sunday, May 3, 2 – 3:30 p.m.

Each window contains a unique style of stained glass. Explore the beautiful narrative and geometric windows by English and American firms and view the memorial to a stained glass artist.

#### Signs and Symbols:

#### Spotlight on Symbolism

Sunday, May 10, 2 – 3 p.m.

Explore the signs and symbols in the Cathedral and discover the unique attributes that

characterize saints, martyrs, and angels. See these ancient symbols in paintings, glass and stone, and learn how the legends have inspired artists through the centuries.

#### Secrets of St. John the Divine

Sunday, May 17, 2 – 3 p.m.

A stripper in a stained glass window? A maze of tunnels beneath the crypt? Explore hidden images that visitors almost always overlook as you learn about the Cathedral's fascinating history and discover the truth behind urban legends about the Cathedral.

#### CHILDREN'S WORKSHOPS

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

#### Kids Cathedral

Thursdays, May 7, 14, 21, 28, 10:30 – 11:30 a.m.

Using hands-on activities, arts and crafts and stories, children observe architecture, stained glass, and art and then create their own pieces to take home. For ages 2-4, with accompanying adult. Space is limited to 10 children per session, and reservations are recommended.

#### Medieval Arts Children's Workshop

Saturday, May 2, 10 a.m. – 12 noon

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.

#### Families in the Cathedral: A Mother's Day Workshop

Saturday, May 9, 10 a.m. – 12 noon

Families come in different shapes and sizes. This family workshop will include a discovery of families depicted in stone, glass and thread. Then kids will go to the workshop to design colorful cards, decorate gift boxes and create herbal sachets to give to special family members. Recommended for ages 4 and up.



# Views & Reviews

## ARTS AND LITERATURE VIEWS AND REVIEWS

### HOW TO BELIEVE IN GOD (WHETHER YOU BELIEVE IN RELIGION OR NOT)

BY CLARK STRAND  
DOUBLEDAY, 256 PAGES

Reviewed by the Rev. Susan Auchincloss

*"The Christian of the future will be a mystic, or [that person] will not be a Christian at all,"*

— Karl Rahner, Jesuit theologian

If Rahner's statement rings true, Clark Strand's new book will serve us well, especially those of us who are helping to form the next generation of Christians. *How to believe in God* offers a mystical reading of the Bible enlivened by Strand's own experiences as a passionate, lifelong seeker of belief.

Strand's everyman openness reminds me of Henri Nouwen, who shared his spiritual journey with self-searing honesty. Strand's journey began in the South in a loving Christian home—loving, but as he later came to realize, limited in its Christian worldview. As a teenager he turned from Christianity to Buddhism, but after years of study described his faith as "half-belief." Still he kept at it.

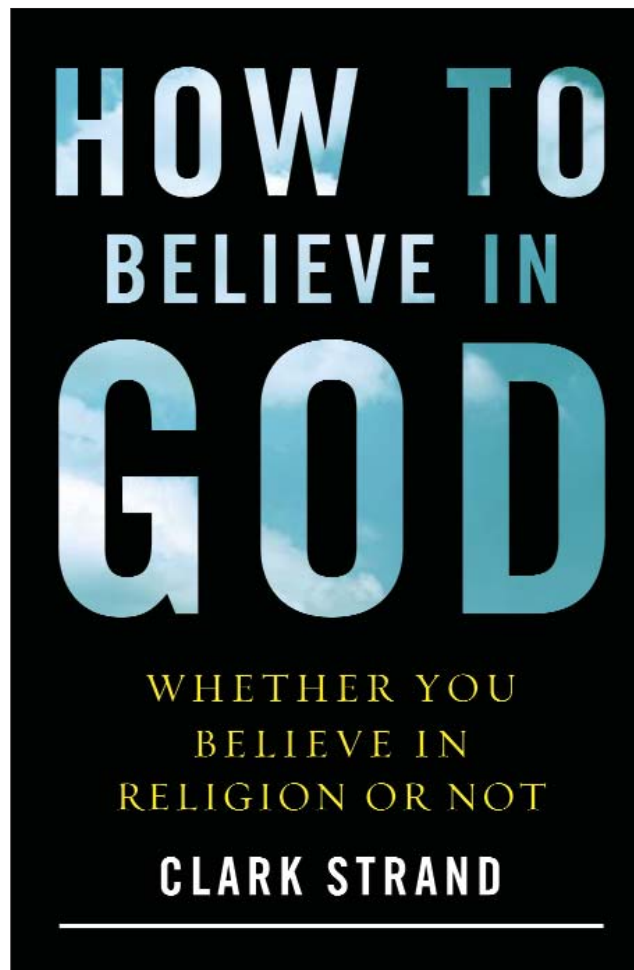
The turning point came when he found "the spiritual key that unlocked the treasure chest of the Bible," which sparked a shift in Strand's understanding. He realized that battle between good and evil needed to be replaced by the struggle to surrender our lives to a higher power—God. Approaching the Bible from this perspective, he writes, "I was shocked to discover in the Bible the spiritual blueprint that explained everything I had experienced over the course of my journey." The Bible, he adds, should be read as a spiritual handbook, not just a religious text.

Strand structures the book's thirty chapters into

three sections beginning with Genesis and ending in Revelation into a spiritual traveler's roadmap for reading the Bible. The final chapter, "The Gateless Gate," pays homage to the Buddhist koan teachings, which emphasize sudden intuitive enlightenment over reason in developing our understanding.

The chapter "The Moral Center," examines the story of an adulterous woman. Here Strand focuses the puzzling detail of Jesus writing in the dust; a detailed speculated on by commentators and theologian for centuries. Logic tells us Jesus' writing must have something to do with responding to the trap of the scribes and Pharisees. But Strand chooses to focus on the dust itself. Could Jesus have been reminding himself and others that "dust thou art"? If we remember our common origin and destination, can we take it upon ourselves to judge others? If we remember that all we are and all we have has been given to us freely, can we deny that joy of gratitude to others? Experiencing our common humanity at that most basic level engenders compassion, and therein lies our moral center.

Belief becomes more nuanced in successive chap-

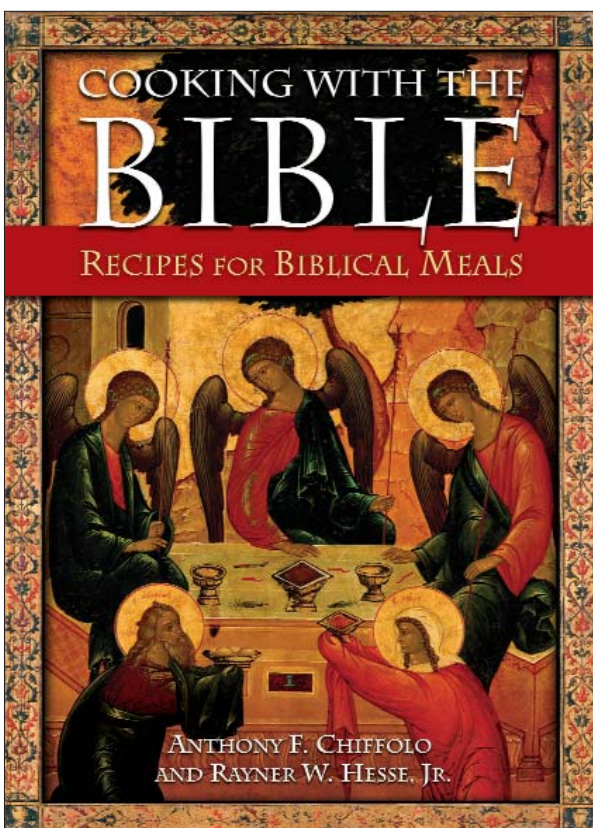


ters. In another example examining the binding of Isaac, Strand rejects the idea that the binding manifests the ultimate example of faith. "Belief is internal," he points out. "It requires no outward show. You have it or you don't, and no amount of sacrifice... will alter that fact either way." Perhaps, instead, God did not test Abraham on a pass/fail basis, but tested the maturity of his faith. Abraham began with a faith conditioned by his cultural worldview, and within that worldview his belief stood solid. He ended, as Strand says, by "looking up." He looked beyond his culture to a transcendent God; to power greater than himself.

Looking up, Abraham saw the ram. Looking up, which is what God really wants from us, makes the point of the story, not only for Abraham, but for all of us.

If Strand's book could be said to spring from any one well, taking the tribalism out of religion would be that well. *True* belief, as Strand sees it, is a belief that "the God we believe in is at last the God of everyone and everything."

*Auchincloss is interim rector at St. Gregory's Woodstock.*



### COOKING WITH THE BIBLE BY ANTHONY F. CHIFFOLO AND THE REV. DR. RAYNER W. HESSE, JR. GREENWOOD PRESS, 248 PAGES

**C**ooking with the Bible, written by The Rev. Dr. Rayner W. Hesse, Jr., pastor of St. John's in New Rochelle, and Anthony Chiffolo, has now been released in paperback.

It first appeared in a hardback version in 2006 to stellar reviews, and enough book sales to initiate a second printing. But its literary success does not end there. A German version, *Kochen mit der Bibel*, hit the stands in Europe in late 2008, and the book will soon appear in both a Chinese and Korean translation. And there's more. Recently, the Russian television network, NTV, visited St. John's in New Rochelle to film a service. From there it was on to the home of Hesse and Chiffolo, where the crew helped to cook a biblical meal, filmed the process,

then sat down to dinner—all of which was to premiere as a segment on NTV in early April.

"The news media is very interested in this book and its impact on religious communities," says Hesse. In fact, *The New York Times* (Westchester section) featured an article on the cookbook and its authors on Easter Sunday. Just prior to that, Hesse and Chiffolo presented a food demonstration and book signing at Bloomingdales in White Plains in April.

An added benefit has been the increased exposure, world-wide, for St. John's parish in New Rochelle. "All of this has really helped to put St. John's on the map," says Hesse, who has served St. John's since 1994. "We've been getting e-mails and requests from around the world. We're so proud that our participation at St. John's is helping in this way."

For those interested in *Cooking with the Bible* or a variety of other books Hesse and Chiffolo have written, check out their website [www.cookingwiththe-bible.com](http://www.cookingwiththe-bible.com).



## NIXONLAND: THE RISE OF A CANDIDATE AND THE FRACTURING OF AMERICA

BY RICK PERLSTEIN  
SCRIBNER, 896 PAGES

Reviewed by Andrew R. Murphy

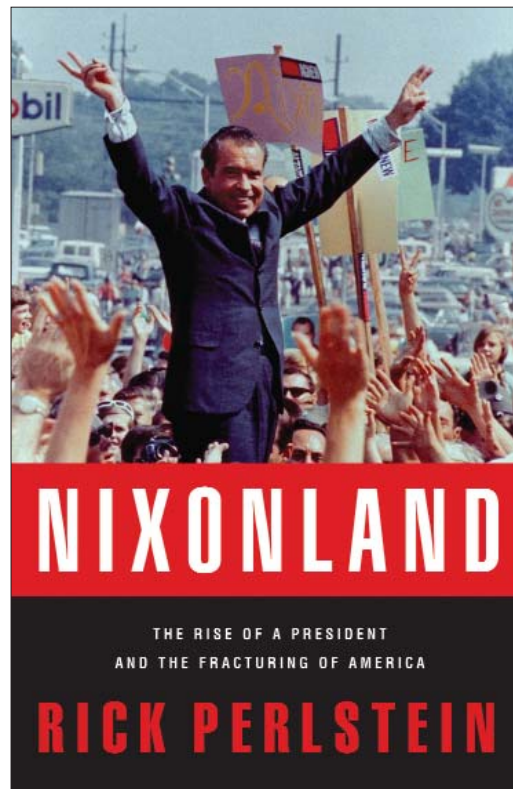
Nearly thirty-five years have passed since Richard Nixon resigned the presidency, and nearly fifteen since his death at age 81 in 1994. Leaving an entire generation of Americans with no firsthand recollection of the Nixon years; a reality only partially mitigated by the availability of some Nixon speeches and press conferences, and selections from the White House tapes, on YouTube. These tapes show a private side of the thirty-seventh president — profane, blustery, insecure, often apparently drunk, petty, vain and ruthless — that might well lead one to ask: “How did this man become President?”

Rick Perlstein’s *Nixonland* attempts to answer this question.

Two landslide elections bookend *Nixonland*: Lyndon Johnson’s 1964 defeat of Barry Goldwater, and Nixon’s even more lopsided victory over George McGovern in 1972. In the more than 700 pages in between, Perlstein offers a guided tour of America—in all its high idealism and squalid politics; its altruistic charity and simmering resentments of race, gender and class; its openness to change and experimentation and resolute defenses of tradition. (Perlstein seems to have read every book and news transcript and seen every movie covering these years, and his enthusiasm is infectious.)

In the midst of the book’s vast sweep, Perlstein fo-

cuses on an often-overlooked aspect of the 1960s and early 1970s: all was not antiwar protests, free love, sexual revolution and Woodstock during those years. The nation also saw the seeds of what would later become the Christian Right, a backlash against all that was being done in the name of “youth” and “change.” Indeed, Karl Rove, Antonin Scalia, George W. Bush, Pat Buchanan and a host of other conservative luminaries flit across the pages of *Nixonland*, offering just a glimpse of an emergent conservative movement that would long survive Nixon’s ignominious fall from grace. Buchanan, after all, who would become one of the nation’s most vociferous defenders of “traditional, Judeo-Christian values” (running for president himself three times), began his career as an assistant to Nixon. In the Nixon White House, Buchanan was charged with preparing the chief executive’s daily news summary, and in doing so he made sure to highlight issues of culture and politics, and the threats he perceived to traditional moral teachings from the forces of the counterculture. Perlstein also guides the reader through the tangled thicket of state-level movements supporting school prayer—and opposing abor-



years later, we may be tempted to wonder, “What were they thinking? How could someone vote for Johnson and then two elections later vote for Nixon?” It is one of the great virtues of this book that Rick Perlstein shows us exactly how such an outcome came about.

Murphy is associate professor of political science at Rutgers University in New Brunswick. He is the author, most recently, of *Prodigal Nation: Moral Decline and Divine Punishment from New England to 9/11*.

## SOMEWHERE TOWARDS THE END: A MEMOIR

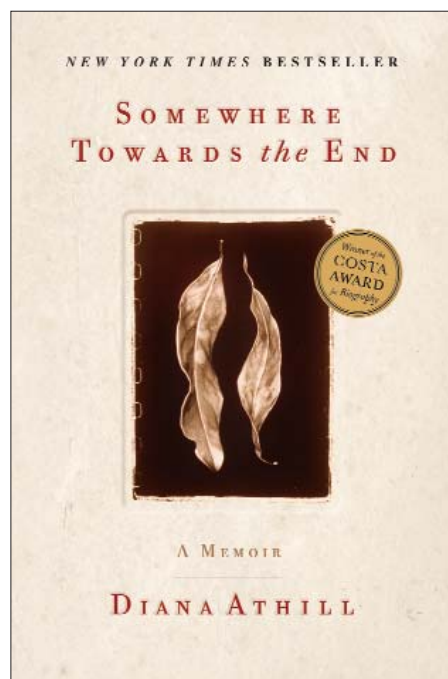
BY DIANA ATHILL  
W.W. NORTON & CO., 192 PAGES

Reviewed by the Rev. Astrid Storm

Not long ago, a colleague asked me something like: “How do people cope with dying if they’re not Christian?!” The answer in Diana Athill’s memoir, *Somewhere Towards the End*, is that some of them, at least, cope with it how we all can only hope to: with courage, humor, dignity and humility.

Athill, a writer and book editor in London, decided at age eighty-nine to write *Somewhere Towards the End* because, as she puts it, “Book after book has been written about being young, and even more of them about the elaborate and testing experiences that cluster round procreation, but there is not much on record about falling away.”

From there the memoir follows a candid account of growing old. You lose your sexual desire, your mobility and your autonomy. Your



feet, knees and hips begin to hurt something terrible. You have to take care of ailing parents, friends and lovers. You have to use a lot more makeup. You learn new things without the satisfaction of one day mastering them. You watch young people embark on experiences you will never have again. You can’t get that new dog you so desperately want because you’re too old to walk him every day. You can’t buy that tree fern for your garden because you’ll be long dead before it’s full-grown. (Although, like her, you may later change your mind, because “I was right in thinking that I will never see it being a tree, but I underestimated the pleasure of watching it be a fern.”)

She’s brave and unsparing in her descriptions. And funny. Inverting the cherished assumption that wisdom comes with age, she quips, instead, that “being old doesn’t necessarily make one wrong.” Similarly, when younger people tell her she’s wise, she basks in it even though she knows that it’s a bunch of hooey. I was reminded of a line I once read whose

source is now, perhaps appropriately, obscure to me: “We grow wise when we ought to grow insane.” If wisdom is a coping mechanism against the indignity of getting old, Athill knows that—and gladly embraces the delusion.

What struck me most about this book, though, wasn’t its candor or its humor about growing old, but—and here’s what sets it apart from other current books about death and dying, such as Julian Barnes’ *Nothing to Be Frightened Of*—its absence of anger. As she puts it, death is “simply having to pay for what one has enjoyed.” Or, elsewhere, “It is so obvious that life works in terms of species rather than individuals. The individual just has to be born, to develop to the point at which it can procreate, and then fall away into death to make way for its successors, and humans are no exception whatever they may fancy.”

Such views might not sit well with Christians, who among other things could point out that not everyone is fortunate enough to comfortably “fall away into death” in old age. Still, Athill’s absence of faith doesn’t prevent her from providing a lesson for those of us who may be lucky enough to live long, relatively comfortable lives. Whatever our religious views, may we all exit as gracefully as she describes.

Storm is vicar of St. Nicholas on the Hudson in New Hamburg and a member of the ENY advisory board.



# Diocesan News

## ENY Wins Awards

Eight Polly Bonds

By Tina Donovan

**A**t this year's Episcopal Communicators Conference held in March at Camp Allen, Texas, the Diocese of New York and *The Episcopal New Yorker* (ENY) won four Awards of Excellence (1st place), two Awards of Merit (2nd place) and two Honorable Mentions (3rd place) for work done in 2008. The competition included large and small dioceses across the country, cathedrals, parishes, seminaries and national Episcopal publications.

Congratulations especially to Lynette Wilson, editor and Andy Dietsche, cartoonist and Charles Brucaliere, designer. Many thanks to all the contributors on the ENY board and across the diocese who make our work shine.



**General Excellence: Newspapers above 12,000 circulation**

Award of Merit: Lynette Wilson, Charles Brucaliere for *The Episcopal New Yorker*

**Interview**

Award of Excellence: Lynette Wilson for China Earthquake: The Rev. Elyn MacInnis shares firsthand testimony

**Front Page, newspapers: print (above 12,000 circulation)**

Award of Excellence: Lynette Wilson, Charles Brucaliere for Environment Issue/*The Episcopal New Yorker*, May/June 2008

**Blogs and e-newsletters**

Award of Excellence: Tina Donovan, Rt. Rev. Catherine S. Roskam for Lambeth blog

**Cartoon (Andy won the trifecta here!)**

Award of Excellence: Lynette Wilson, Andy Dietsche for Recycle Cartoon

Award of Merit: Lynette Wilson, Andy Dietsche for Money cartoon

Honorable Mention: Lynette Wilson, Andy Dietsche for War cartoon

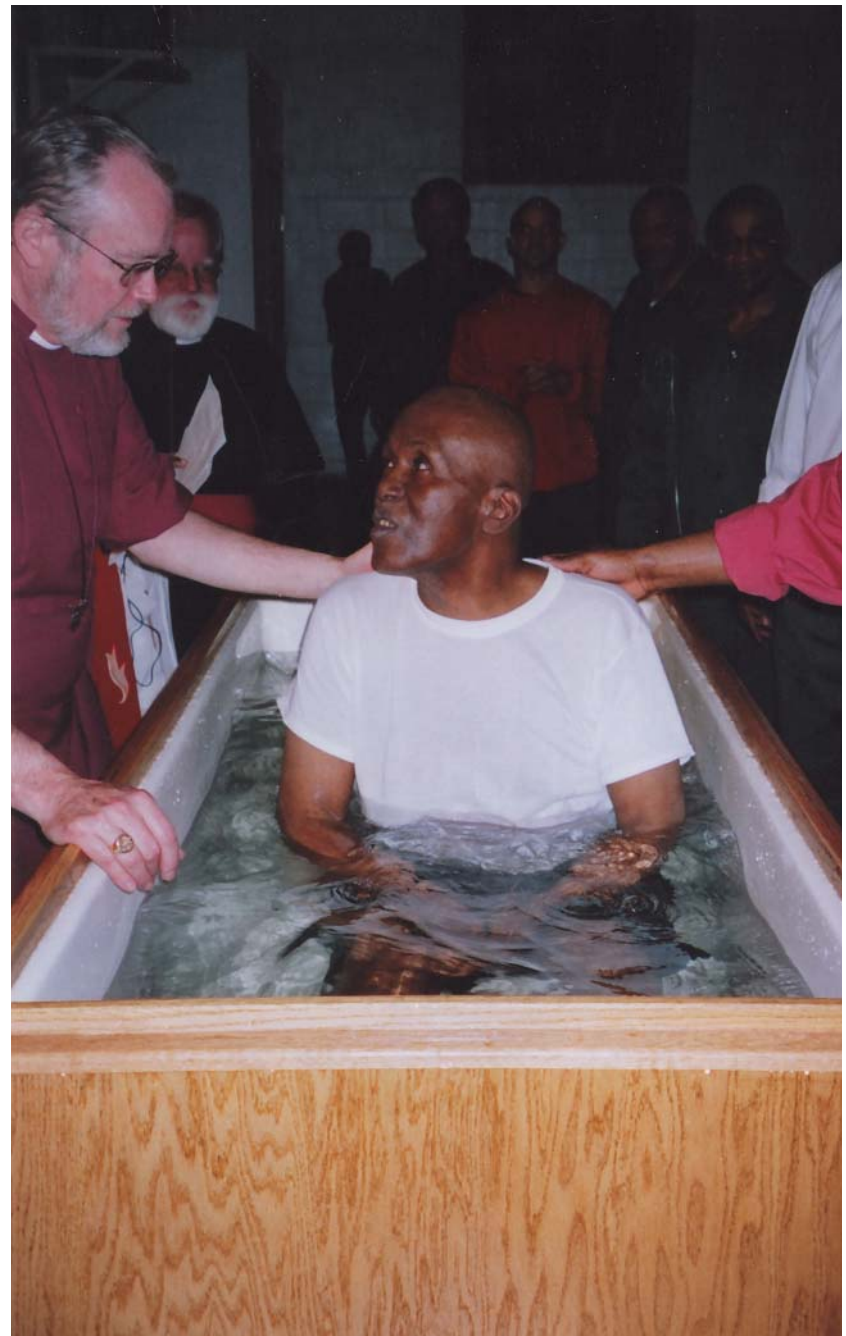
**Devotional/Inspirational Article**

Honorable Mention: Lynette Wilson, Jonathan Eden for An Advent Reflection: On the Soul

The Polly Bond Awards were established in the mid-1970s by Episcopal Communicators to acknowledge excellence and achievement in the ministry of church communication. Named in honor of Polly Bond, whose work in the Diocese of Ohio inspired many people, they are awarded annually at the Episcopal Communicators Conference.

*Donovan is bishop's deputy for public affairs.*

## Bishop Baptizes Inmates



The Rt. Rev. Bishop Mark S. Sisk baptizing Paul Blount, an inmate at Green Haven Correctional Facility in Stormville, Dutchess County. Bishop Sisk baptized 10 inmates during the March 21 service. The Rev. Dr. Gideon Jebamani is the chaplain at Green Haven. Photo used with permission by Green Haven Correctional Facility



## Bishop Blesses Trinity

**B**ishop Mark S. Sisk dedicated the newly renovated chapels at the Trinity School in Manhattan on March 6. The entire lower school attended; each class performed special songs of thanksgiving and the fourth graders read the readings. The students were enthusiastic when Bishop Sisk "sprinkled" them with holy water as part of the blessing.

Both of Trinity's chapels - the "big" chapel, sometimes referred to as the "Rector's Chapel" and the "small" chapel, usually referred to as the "Johnson Chapel" - were completely gutted, redesigned and rebuilt.



Photos by Kevin Ramsey



The St. Augustine's Project announces the restoration of its historic slave galleries. Conservators will restore the Lower Eastside Landmark to explore segregation and slavery in 19th century New York with support of the 1772 Foundation.

Photo by Hector Pena

# Exploring Slavery

St. Augustine's to restore historic slave galleries

*By the Rev. Deacon Edgar Hopper*

**A**fter over 170 years of neglect and a nearly 10-year search for funding and support, two historic Slave Galleries on Manhattan's Lower East Side entered the first phases of a long-awaited historic restoration last week.

The Slave Galleries are haunting, box-like rooms above the balcony of St. Augustine's Church, a landmark built in 1828. For much of the 19th century, African Americans were forced to sit in these austere spaces while the white congregation worshipped in the pews below.

The St. Augustine's Project, a 501(c)(3) organization, is dedicated to completing the restoration of these spaces and ultimately establishing a museum to build understanding and foster dialogue about African Americans' contributions to the development of Lower Manhattan. Through a generous grant from The 1772 Foundation, The St. Augustine's Project has taken a vital step in achieving this mission. The Project has engaged Li/Saltzman Architects, PC and Fifty Three Restorations, Inc. to restore the West Gallery, and the meticulous work is underway.

This phase of the restoration will expose and preserve historical markers from different time periods, allowing future visitors to experience the Gallery as occupants at different stages in the building's history might have. Indicators will be evident from

the 1830s—when enslaved people accompanying visiting slaveholders from the south may have sat in the space, to the 1930s—when the predominately white congregation would have insisted that the “colored” Sunday School sit in the same area.

In addition, this phase of the restoration will ensure that the West Gallery meets all safety standards for a site of its size and intended use. Over the last eight years, approximately 300 people each year have attended public programs and guided tours of the Slave Galleries. With these important upgrades, the site will be better able to meet the demand for visits by larger groups.

The restoration and preservation of the West Gallery will be completed this spring. For further information, please contact:

The Rev. Deacon Edgar W. Hopper, Executive Director  
The St. Augustine's Project, Inc.  
333 Madison, New York, NY 10002  
Phone: 212.673.5220  
Email: dcnhopper@gmail.com  
Website: www.staugproject.org

## THE ST. AUGUSTINE'S PROJECT, INC.

The mission of The St. Augustine's Project is to promote and complete the Restoration and Preservation of the Historic 1828 “Slave Galleries” located at St. Augustine's Episcopal Church on the Lower East Side of New York City and to obtain an understanding of the history and condition of the physical fabric of the “Galleries.” And additionally, to foster the goal of creating an environment that will allow people of all backgrounds to learn about the contributions of African Americans to the growth of, as well as the cultural, economic and infra-structure development of Lower Manhattan and beyond. And finally, to establish a museum and to promote education and dialogue as powerful experiences that can build understanding among peoples from diverse communities.

## THE 1772 FOUNDATION

The mission of The 1772 Foundation is to preserve and enhance American historical entities for future generations to enjoy. The 1772 Foundation was so named in honor of its first restoration project. Liberty Hall in Union, New Jersey, was built in 1772 by Governor Livingston, the first governor of that state. The residence has since been converted into a museum open to the public. The Foundation, thanks to its original benefactor, the late Stewart B. Kean, continues to provide ongoing support for this project, and for other restoration projects throughout the United States. It is their hope to continue in the tradition of its founders to preserve the nation's architectural and cultural history for future generations.



## Diocesan News

# Meet Our New Transitional Deacons

Ordained by Bishop Mark S. Sisk in the Cathedral on March 7, 2009

**Jennifer Elaine Brown Lanier** - Jennifer is a senior at The General Theological Seminary graduating in May with a master of divinity degree. She is sponsored for ordination by St. Peter's Church, Westchester Square, in the Bronx. She has served as seminarian intern at Christ Church Bronxville. Prior to attending seminary, Jennifer was a social worker in a middle school in the Bronx and led an active lay ministry at St. Peter's where she worked with young people. She is married to the Rev. James Lanier, a Baptist minister, and has two daughters.

**JoAnne Crocitto Campo** - JoAnne is a senior at The General Theological Seminary graduating in May with a master of divinity degree. A native New Yorker, JoAnne lived in Dutchess County for some years where she and her husband, the Rev. Joseph J. Campo, met and were married at the Church of the Messiah in Rhinebeck. Following their move back to Westchester County JoAnne attended and was sponsored for ordination by St. Bartholomew's Church in White Plains. Before entering seminary she worked as administrative assistant at Messiah in Rhinebeck and St. John's Wilmot in New Rochelle. JoAnne is doing her field education at Zion Episcopal Church in Dobbs Ferry.

**James Gary Hamilton** - James received his master of divinity degree from Seabury Western Theological Seminary in Evanston, Illinois, in 2008 and is currently serving as a ministry associate at St. Mark's Church in Glen Ellyn, Illinois, while his wife, Beth, finishes medical school. He received a bachelor's degree in theatre performance from Hope College and spent several years acting professionally. In 2001, James moved to New York to pursue an acting career and took a day job with Episcopal Social Services. He began to test out his vocation as director of programs at the Church of the Holy Trinity's Neighborhood Center. James is sponsored for ordination by St. Michael's Church in Manhattan.

**Cameron Reynolds Hardy** - Cameron expects to receive her master of divinity degree and diploma in Anglican Studies from Berkeley Divinity School at Yale in May. She holds a bachelor's degree from Bowdoin College. Raised in Connecticut, after college, Cameron moved to California to begin her career in education. There she met her husband. Since then Cameron and Bill have worked as teachers and administrators in independent schools, the last 19 years at Millbrook School in Millbrook. While raising daughters Cam has served Millbrook as teacher, associate dean, associate director of college counseling, and director of spiritual life. Cam is sponsored for ordination by St. Peter's in Lithgow. This year, she has the great privilege of serving in Newburgh, as seminarian at St. George's Church and intern at Ecclesia Street Ministries.

**Matthew Foster Heyd** - Matt expects to receive a master of sacred theology degree from The General Theological Seminary in May 2009. He also currently serves at Trinity Church Wall Street, supporting mission and service ministries. Prior to joining Trinity, he helped launch Episcopal Charities in the Diocese of New York and led na-



Photo from the service to ordain transitional deacons held at the Cathedral Church of St. John the Divine on March 7, 2009.

Photos by Jemonde Taylor.

tional efforts for millions of young people to serve their schools and neighborhoods. Matt grew up in Charlotte, North Carolina. He received his bachelor's degree from the University of North Carolina at Chapel Hill and a Master of Arts in Religion from Yale Divinity School. He is married to Ann Thornton, director of reference and research services for the New York Public Library system. Their daughter turned two years old on the first day of spring. He is sponsored for ordination by the Church of the Holy Trinity in Manhattan, and has served in field placements at Christ & St. Stephen's Church in Manhattan and the Church of the Atonement in the Bronx.

**Susan Elizabeth Hill** - Susan expects to receive a master of sacred theology degree from The General Theological Seminary in May. She earned a master of divinity from Union Theological Seminary in 2008. She also has an MBA from Columbia Business School. After growing up in Virginia, Florida, Texas, New Jersey, Minnesota, and going to college in Pennsylvania, Susan moved to Manhattan. She had a challenging and rewarding first career in finance, working at The Bank of New York and Standard & Poor's. Feeling a call to make a significant change, she took courses in religion and became an increasingly active parishioner at St. Bartholomew's Church—both of which led her to seminary. Susan's experience at Union and in a clinical pastoral internship at Columbia-Presbyterian Hospital, as well as the support of her sponsoring parish, St. Michael's, helped her to discern a call to ordination.

**Edward D. (Ted) Pardoe, III** - Ted expects to receive his master of sacred theology degree from The General Theological Seminary. He earned a master of divinity degree from Union Theological Seminary in May 2005. Ted is from Philadelphia but has lived in New York City for thirty years. He and his wife Helen have four children. Before responding to a call to ordained ministry, Ted worked on Wall Street for many years then moved to the not for profit world and spent several years at the Interfaith Center of New York. The parish sponsoring Ted for ordination is the Eglise Française du Saint-Esprit—The Little French Church. Ted also values the many years that he was involved in Grace Church in Manhattan.

**Sandra Laure Seaborn** - Sandra expects to graduate from Virginia Theological Seminary in May. A Canadian who has lived in several countries, she lived in New York from 2000-05. She has a bachelor's degree in economics and sociology from the University of Toronto and a master's degree in social work with a focus in community development from Wilfrid Laurier University. While in New York she worked with the homeless at The Bowery Mission. As she combined her faith and social work, she discovered a calling to ordained ministry. Sandra is married to Matthew Scott; the couple has two children. Sandra is sponsored for ordination by All Angels' Church. While at seminary, she has served as intern at Church of the Spirit, in Kingstowne, Virginia, and St. John's Zion Parish, Beltsville, Maryland.

### WHAT IS A TRANSITIONAL DEACON?

A transitional deacon is someone who is ordained deacon with the expectation that she or he will become a priest; therefore his or her formation differs from that of a vocational deacon. In this diocese, but not all of them, those who are expecting to be ordained transitional deacons/priests go to seminary and earn an advanced degree—usually a Master of Divinity. Deacons complete the Diaconal Training Program of the diocese. In the group ordained in March, several are completing a Master of Sacred Theology degree. Transitional deacons can be in charge of a parish, deacons cannot. Most transitional deacons will be employed by the churches they serve; vocational deacons generally serve as volunteers.



## NOTICES

### BISHOPS' VISITATION SCHEDULE

#### MAY 10 (5 EASTER):

**Bishop Sisk:** St. James Scarsdale

**Bishop Taylor:**

St. Joseph's, Coop City, Bronx

**Bishop Gallagher:** Christ, Bronxville

**Bishop Donovan:** Grace, Manhattan

**Bishop Ninon:** Holy Cross, Kingston

#### MAY 17 (6 EASTER):

**Bishop Sisk:** St. Michael, Manhattan

**Bishop Roskam:** St. John, Larchmont

**Bishop Taylor:** Heavenly Rest, Manhattan

**Bishop St. John:** Ascension, Manhattan

#### MAY 21 (ASCENSION DAY):

**Bishop Roskam:** Pending

**Bishop Taylor:** Transfiguration, Manhattan

#### MAY 24 (7 EASTER):

**Bishop Sisk:**

St. Mark's in the Bowery, Manhattan

**Bishop Roskam:**

Trinity St. Paul, New Rochelle

**Bishop Taylor:**

St. Barnabas, Irvington, morning service

**Bishop Taylor:**

Christ, Warwick, evening service

#### MAY 30: Confirmations at the Cathedral

**Bishop Taylor**

#### MAY 31 (PENTECOST):

**Bishop Sisk:** Christ, Rye

**Bishop Roskam:** St. James, Manhattan

**Bishop Taylor:**

Trinity Wall Street, Manhattan

**Bishop Donovan:** Christ, Pelham

#### JUNE 7 (TRINITY SUNDAY):

**Bishop Sisk:** Atonement, Bronx

**Bishop Roskam:** Holy Trinity, Inwood

**Bishop Ninon:** Grace, Nyack

**Bishop Gallagher:** St. Matthew, Bedford

#### JUNE 14 (2 PENTECOST):

**Bishop Sisk:** Good Shepherd, Bronx

**Bishop Roskam:** Grace Millbrook

**Bishop Taylor:** St. Simeon, Staten Island

**Bishop Gallagher:** St. Mary, Chappaqua

#### JUNE 21 (3 PENTECOST):

**Bishop Sisk:** Christ, Poughkeepsie

**Bishop Roskam:** St. Barnabas, Ardsley

#### JUNE 28 (4 PENTECOST):

**Bishop Sisk:** Resurrection, Hopewell

**Bishop Roskam:**

Guadalupe, Poughkeepsie

**July: No visitations**

**August: No visitations**

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30 June for June/July/August

31 August for September/October

31 October for November/December

To submit an ad or to receive more information, contact the editor of *The Episcopal New Yorker* at:

address: 1047 Amsterdam Ave., New York, NY 10025 Tel: 212-932-7352 e-mail: eny@dioceseny.org.

### LETTER TO THE EDITOR

#### RE: ARTICLES IN JAN. FEB. MARCH 2009 ISSUE

Hope and Healing in Troubled Times – Lead Story, P. 19 – “Churches Across the Diocese are providing support and offering resources for people in need and those affected by the economic downturn...” Donations needed.

Followed by page 10 “Packing for Tanzania” – At a cost of almost \$4,000 it is suggested that we travel to Tanzania on a pilgrimage. Sorry but if I had \$4,000 I would rather take care of our own people. Why can't we take care of the children in need, homeless, etc. etc. without going overseas?

Let's take care of our own U.S.A. population: when that is complete, then we can worry about the rest of our world.

Very truly yours,  
Ms. Joan W. Artz  
Beacon, NY

#### CLERGY CHANGES

**The Rev. William Blasingame**, rector, St. Paul's, Staten Island, to retirement, Jan. 1.

**The Rev. Candace Sandfort**, supply for the diocese, to vicar, St. Paul's, Chester, Jan. 27.

**The Rev. Lewis E. Marshall**, supply, All Saints, Staten Island, to priest-in-charge, All Saints, Staten Island, Feb. 1.

**The Rev. Jay D. Hanson**, interim, St. John in the Wilderness, White Bear Lake, MN, to interim, Messiah, Rhinebeck, Feb. 14.

**The Rev. Charles Arlin**, rector, Good Shepherd, Midland Park, NJ, to interim, Holy Cross, Kingston, Feb. 15.

**The Rev. Winnie Vargehese**, chaplain, Columbia University, to priest-in-charge, St. Mark's in the Bowery, Manhattan, March 1.

**The Rt. Rev. Rev. Benoni Ogwal-**

**Abwan**, rector, St. Simon the Cyrene, New Rochelle, to retirement, April 30.

**The Rev. Dr. Glenn Chalmers**, executive director, Cathedral Shelter, Chicago, IL, to rector, Church of the Holy Apostles, Manhattan, May 1.

**The Rev. Steven R. Smith**, mission consultant, Trinity Church, Wall Street, to rector, Church of the Ascension, Munich, Germany, May 1.

**The Rev. Simeon O. Johnson**, supply for the diocese, to vicar, St. Edmond's, Bronx, May 1.

**The Rev. Terri Heyduk**, rector, St. Andrew's, Brewster, resigning, May 3.

**The Rev. Margaret Sullivan**, interim, St. Paul's, Woodbury, CT, to vicar, St. Andrew's, Walden, June 1.

**The Rt. Rev. Carol J. Gallagher**, assistant bishop, Diocese of Newark, NJ, to rector, All Saints, Harrison, July 12.

## Celebrating 20 Years of Summer Camp

By *Laura Lecour*

**R**ural & Migrant Ministry (RMM) started its summer camp for rural and migrant children—many of whom were either in summer school, working or migrating and would not have had such an opportunity—in 1989. RMM is the only organization in this region that focuses on the needs of these children: its summer camp is funded entirely by private donors and foundations.

RMM runs day camps in three communities in five rural counties, and a one-week overnight camp, serving more than 200 campers ages 8-18. The camps serve a diverse population.

Each year, the whole camp takes a uniquely exciting trip to a place that the children would otherwise not experience: a beach, the aquarium or a water park. In recent years we have gone to Lake Placid, to Ellis Island and to see a Broadway show.

Geographic isolation and lack of public and private transportation leaves many campers marginalized. In these challenging and urgent economic times RMM invites you all to help make their summer an unforgettable experience.

*Lecour is managing director of rural and migrant ministry.*

**RURAL & MIGRANT MINISTRY** kicks off its Celebration of 20 Years of Summer Camp with a Walk-a-thon on Saturday, June 6th. Registration at 9am at Saint James Church, Hyde Park will be followed by a 10am walk at the Vanderbilt Loop and a barbeque lunch provided by the Catholic Christian Fellowship of the Culinary Institute of America. For more information or to make a donation call Laura Lecour or Jane Konitz at (845) 485-8627, email [rmml-lecour@optimum.net](mailto:rmml-lecour@optimum.net) or visit [ruralmigrantministry.org](http://ruralmigrantministry.org).



# Sacred Space At Home

Powerful Then, Powerful Now

By Dr. Kathy Bozzuti-Jones

Humans have honored their connection to the divine since prehistory. There is archeological evidence that it was common to have home altars. When I was a child, we made a family altar once a year, during the month of May. We called it the “May Altar” and devoted it to Mary, the mother of God. On a small, octagonal, wooden table with delicate iron legs, we placed five items, which were gathered from various places in the house: a tall ceramic statue of Mary, a votive candle, a light blue felt table cloth, my grandmother’s rosary beads from the Vatican (in a small red box with a gold impression of St. Peter’s Square), and—the part that I loved the most—a small, clear vase which, although we were four children I, as oldest daughter, was given the task to refill, every couple of days, with fragrant lilies of the valley from our garden. Just before bed, our family would gather around it, on our knees, take turns leading a decade of the rosary, and singing a song “...Bring flowers of the fairest, bring flowers of the rarest... our glad voices telling, our full hearts are swelling... queen of the angels...”

At the end of every April, I reminded my mother, with excitement, that it was “time” to begin the preparations. I looked forward to setting up the table with her. I felt a sense of pride in doing so. It was an honor and, for me, there was an aura around the May altar. I can’t speak for my siblings, but it had an aura of reverence for me, of simple beauty, fitting for honoring the courageous woman, Mary, whose “Yes” resounded throughout our home for one month each year.

I was the kind of child who spent the evening ritual swooning between the pungency of the lilies, the rhythm of the call-and-response prayers, and the strong sense of my adored grandmother’s presence. Handling her prayer beads made me feel as if I were traveling with her to Rome. Sometimes it felt as if she were there right next to me. I felt closer to Jesus. I felt closer to my family. The ritual never failed to transport me to a place deep inside me, like a channel to my inner life, although I was unable to name it as such at age ten.

Today, not surprisingly, and probably eccentrically,

our entire home is, essentially, an altar. Only it has expanded to include ocean rocks, driftwood, pinecones and pods from our travels, images and statues from the devotional strands of various world religions, our family art work, our son’s favorite work from school, plastic action figures, candelabra, photographs of loved ones, prayer flags, Mexican grat-

to claim and feel good about just where they are on their journeys. More important than even the objects unique to your family’s experience, of course, is creating occasions to gather around in quiet or celebration, to pray before it (not to it), to remember that we are on holy ground. In the gathering and in the remembering, we make God’s Presence

manifest in the ordinary. It’s not that it wasn’t there before. We just tend to forget that this is where we meet God most of the time. As we ritually refresh our altars with prayers or objects that have new meaning for us, we notice, with a sense of awe, how we have changed or grown in our understanding of holiness in daily life.

Family altars are about recognizing this simple, fully-available holiness. The sacred space you make of your home is an extension, a visible sign of God’s unconditional love of the people you love. The next step is to take time out to receive the gift of attuning to this love in the present moment. One’s focused time need not be longer than any of our many popular ritual diversions, like watching television. The beauty is that our diversions and our reverence at a living altar are not mutually exclusive! The tag from a favorite new pair of jeans, a quote from your favorite movie—these are the things of life in North America—and so even they can be the very things that draw us to the table in thanks and communion. As we grow in attunement to the divine, these items might also keep us mind-

ful of those in most of the world who have no such things and are dying on another kind of altar before their time. A home altar may be the start of recognizing that they, too, are part of our family. No matter how you set up a family altar, no matter how ritualized your time together attending to it, if it is an occasion to gather in awareness of how you are graced by God, each and every day, you will have done well.

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**This family altar features a young child's self-portrait beside a painting of Jesus, birthday badge and soccer ball, as well as an Ethiopian cross, coral, stones, and ribbons that are mementos of family travels, a prayer for our nation from the Book of Common Prayer, a large figure seated in meditation, upon which rests a holy card of a favored uncle; rose petals, a rosary, remembrances of ancestors (holy oil vial from great-great grandmother,) a figurine of the Chinese goddess of compassion, and inspirational stones that say, “sorry,” “pay attention” and “God loves you.”**

Photo by Kathy Bozzuti-Jones.

itude Milagros made of tin, crucifixes from Colombia and El Salvador, clay chalices, the Book of Common Prayer, and various other holy books.

Having grown up in such a household, the idea of making a family altar may actually be a new idea for our son. I think it is a new idea for many people and so I share the story of my childhood family ritual, as well as my appreciation for the variety of sacred objects (or, objects made sacred) that a family altar can hold. Making a family altar is, in itself, a profound experience. The choice of objects and placement allows family members to express their journey as a family, as well as their individual journeys. It can recall those who are not there. It can honor young family members by encouraging them