

# Bishop Dietsche Interview page 15

# THE EPISCOPAL NEW YORKER

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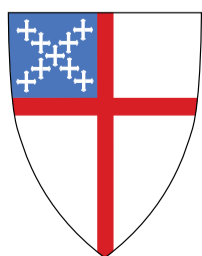
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Photo: Kara Flannery



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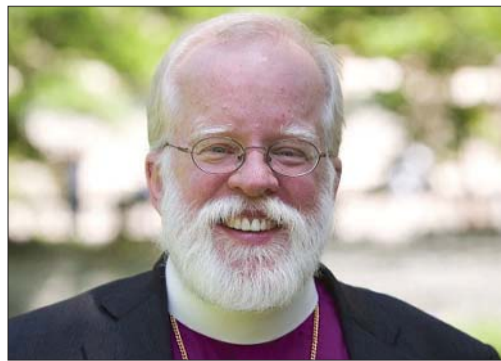
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## All Our Hope on God is Founded

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



The Rt. Rev. Andrew M.L. Dietsche

When I attended the spring retreat of the House of Bishops last year, I had been a bishop for precisely five days and came among the others as the newest bishop in the church. This year there were a full dozen newer bishops than I, and it was startling to see how rapidly the episcopal leadership of the church changes. Among those new bishops was our very own Doug Fisher, now Bishop of Western Massachusetts, and making his second visit with me was Scott Barker of Nebraska, my good friend and until recently a priest of our own diocese. Already I see that the House of Bishops meetings will be occasions of warm reunion: Bishops Drew Smith and Chilton Knudsen joined me at Kanuga, as did Mark Sisk, so the Diocese of New York was well represented. It is with joy that I anticipate being joined by our new bishop suffragan next year!

I serve on the House of Bishops Planning Committee, and when we came together in January to talk about how to structure our retreat, we did so very much against the background of Hurricane Sandy and the shootings in Newtown. With that on our minds, we decided to spend the retreat looking at the ministry of the church and its bishops in time of crisis and pain, and titled the retreat *Godly Leadership in Time of Loss*, with daily reflections by bishops whose ministries have particularly taken them into the heart of tragic circumstances.

On the first day, Laura Ahrens, one of the two bishops suffragan of Connecticut, whose own life as priest and now as bishop has been spent in the area around Newtown, talked about the experience of those shootings, the heroic ministry of the local clergy, the ways in which she found she could support the people of the community in their ministries, and of her own heartbreak in tending to the grieving and being with her people at the funerals of little children. She also talked about how this experience has changed the way she sees her ministry, as a new national conversation about gun violence has grown out of those horrific events. "One of the other bishops is the political one," she said. "I'm supposed to be the spiritual one." But she spoke of how the political and the spiritual can no longer be separated for her, and of the duty placed on the church and its leaders to carry the memory and witness of those who have been lost into the larger debate in our communities and nation.

Bishop George Councill of New Jersey followed on the second day. His was one of four dioceses violated by Hurricane Sandy, though the damage along the Jersey shore far exceeded what we others have experienced. He spoke of the helplessness anyone would feel in the face of the overwhelming, but then of the phone calls he made to his parish leaders in the days following the storm—the same calls made by us bishops in the other affected dioceses—and of the change in priority he felt as a result of those powerful, emotional conversations. "What was I doing before that was more important than this?" But I was most moved by his remark that in the insurance industry such storms have always been called "acts of God." "What a slur!" he said. "Let's show the" (continued on page 32)

## Toda Nuestra Esperanza se Fundamenta en Dios

Por el Revdmo. Obispo Andrew M. L. Dietsche

El año pasado cuando participé en el retiro de primavera de la Cámara de Obispos, yo había sido obispo por exactamente cinco días y fui entre los otros, el obispo más nuevo de la iglesia. Este año había una buena docena de obispos más nuevos que yo, y fue sorprendente ver que tan rápido el liderazgo episcopal de la iglesia cambia. Entre esos obispos nuevos estaba nuestro Dough Fisher, obispo de Massachusetts Occidental y en su segunda visita conmigo estuvo Scott Barker de Nebraska, mi buen amigo y hasta hace poco un sacerdote de nuestra diócesis. Ya veo que las reuniones de la Cámara de Obispos serán objeto de calidas tertulias. Los Obispos Drew Smith y Chilton Knudsen estuvieron conmigo en Kanuga, así como también Mark Sisk, de tal manera que la Diócesis de Nueva York estuvo bien representada. ¡Espero con mucha alegría que nuestro(a) obispo(a) sufragando(a) se una a nosotros el próximo año!

Yo trabajo en el Comité de Planeación de la Cámara de Obispos y cuando nos reunimos en enero para hablar sobre como estructurar nuestro retiro, lo hicimos en el contexto del Huracán Sandy y el tiroteo de Newtown. Teniendo en cuenta esta perspectiva, decidimos usar nuestro retiro para examinar el ministerio de la iglesia y sus obispos en tiempo de crisis y dolor; y nombramos el retiro *Liderazgo Compasivo en Tiempos de Aflicción*, con reflexiones diarias especialmente de aquellos obispos cuyos ministerios los han puesto en medio de circunstancias trágicas.

El primer día, Laura Ahrens, uno de los dos obispos sufragáneos de Connecticut, quien a pasado su vida como clériga y ahora como obispa en el área circundante a Newtown, habló sobre la experiencia de esos tiroteos, el heroico ministerio de los clérigos locales, las maneras que ella encontró de cómo apoyar a la gente de la comunidad en sus ministerios y su propio sufrimiento al cuidar de los afligidos; y estar con su gente en los funerales de los niños pequeños. Ella también habló sobre cómo ésta experiencia ha cambiado la manera en que ella ve su ministerio, a tiempo que un nuevo dialogo nacional sobre el control de la violencia armada ha surgido de ese suceso horrendo. "Uno de los otros obispos es el político", dijo ella, "Se supone que yo sea el espiritual". Pero ella habló de cómo lo político y lo espiritual no pueden ya separarse de ella y del deber dado a la iglesia; y a sus líderes de ser portadores de la memoria y testimonio de aquellos que han estado perdidos en el amplio debate general en nuestras comunidades y en nuestra nación.

El Obispo George Councill de Nueva Jersey siguió en el segundo día. Su diócesis fue una de la cuatro diócesis violentada por el Huracán Sandy, aunque el daño a lo largo de la costa Jersey sobrepasa lo que nosotros hemos (continuado en la paginacion 32)



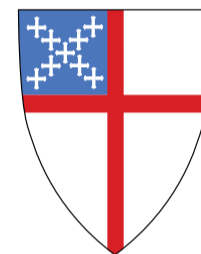
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## “We Are Called by Jesus to Work Against Gun Violence” — Bishop Dietsche

**A** diocesan rally against gun violence held at Christ Church, Poughkeepsie, drew over 200 people Sunday March 17—including many non-Episcopalians—both from nearby communities and further afield (buses from New York City brought many members both of St. Ann’s Church for the Deaf and of St. Ann’s in the Bronx, as well as members of other congregations).

“The event came together as local faith, civic, and political leaders began to realize that the loudest voices in the public arena have been those who speak so strongly against what they see as attempts to circumvent the Second Amendment to the Constitution,” said the Rev. Wm. Blake Rider, Christ Church’s rector.

“Every life is diminished” Bishop Dietsche said in his opening address, “when we live against the background of gun violence. Every life is constrained and devalued, when anyone’s life is devalued.” The bishop warned that “We must use this current momentum to do new things, to promote justice and life and freedom, and to keep the problem of gun violence before our elected officials. Jesus has told us that we are called to be the leaven, to be agents of transformation.”

A number of civic leaders were present and spoke at the rally, including Poughkeepsie Common Council Chair Robert Mallory and State Assembly member Frank Skartados (D-104), who said that voting for the New York Secure Ammunition and Firearms Enforcement (SAFE) Act “was not an easy thing to do – but it was the right thing to do... the liberty and the happiness of our citizens are threatened by the level of gun violence that some of them encounter every day.” Mary Kavaney, who as Assistant Deputy Secretary for Public Safety for the State of New York represented Governor Cuomo at the rally, told those present that “If governments have one single obligation, it is to keep ... people safe. The recently enacted SAFE Act is a part of achieving

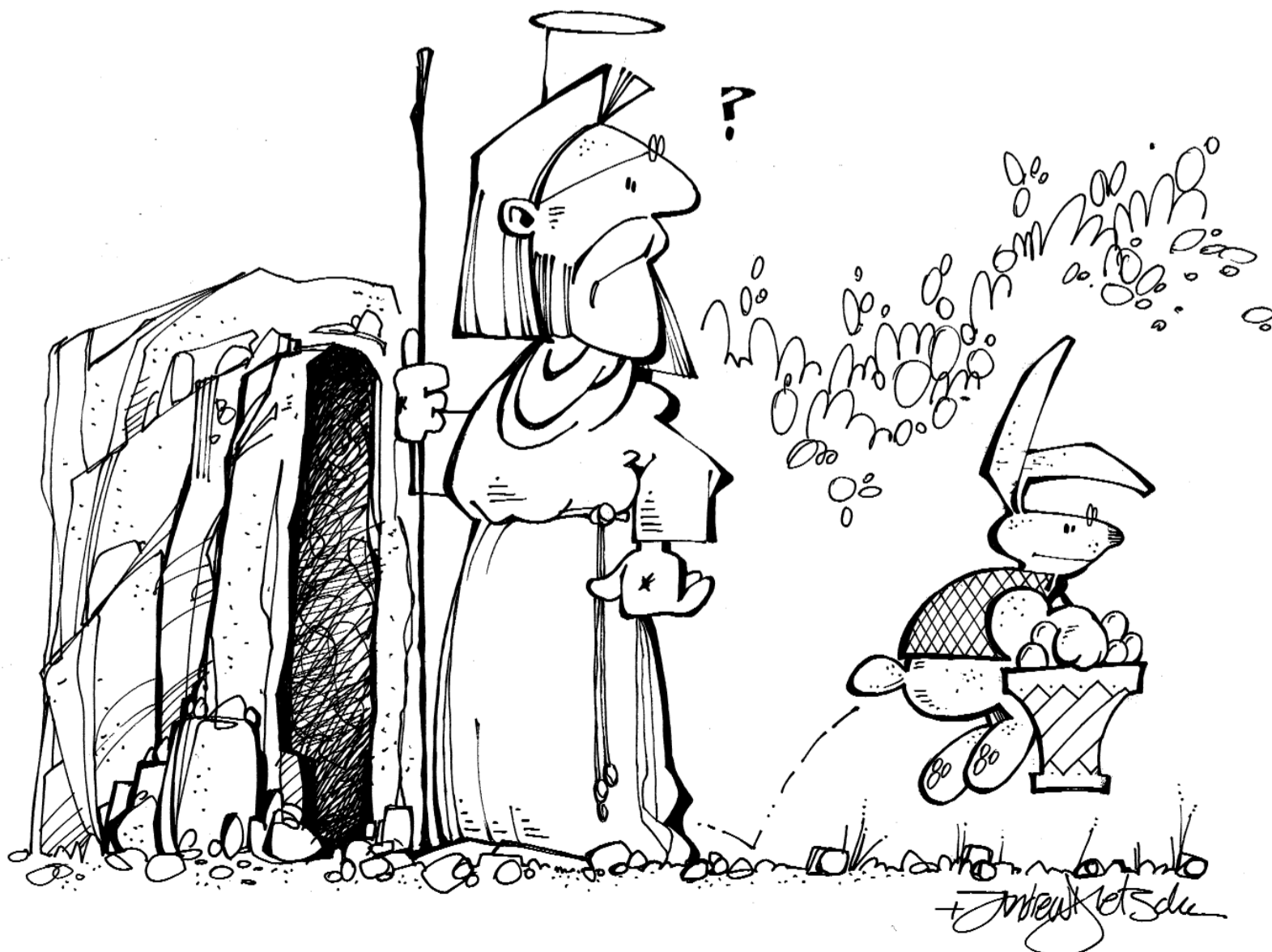


Over 200 people attended the rally in Poughkeepsie on March 17.

Photo: Doug Nobiletti

that goal.” At the same time, she said “We cannot simply pass new laws to solve the issues that we face in a violent society. It is critical that state government work with local communities, and groups like the Episcopal Diocese of New York.”

A full video of the rally, taken by Fred Cartier, is available on Youtube via the following link: <http://tinyurl.com/cptyfjz>.



# Bishops Lament “Senseless Gun Violence”

**O**n March 12, the House of Bishops of the Episcopal Church, following a meeting in retreat at Kanuga Conference Center, NC at which the theme was “Godly Leadership in the Midst of Loss,” issued “A Word to the Church: Godly Leadership in the Face of Violence,” which included the following words:

“We have heard moving reflections on loss in the wake of: the shootings in Newtown, Hurricane Sandy, the ongoing struggles in Haiti, historical trauma experienced by Native Americans in South Dakota, and physical illness. Being together in conversation, prayer and common worship, we have shared the reality of new life in the resurrected Jesus who has overcome death and redeems our losses.

We have considered how the reality of violence in our world, our society, our churches, our homes, and ourselves alienate us from God and each other. And we repent that we have too often neglected to challenge violence of every kind and pursue peace and reconciliation. In this Lenten season we pray: “Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty.” (From the Litany of Penance for Ash Wednesday, BCP p. 268)

We particularly grieve those killed by senseless gun violence in the many contexts from which we come. We lament and have cried over the widely reported mass shootings in this country, recalling tragedies like Aurora, Oak Creek and Newtown. We are outraged by the too often unseen and unacknowledged daily massacre of our young people in cities such as Chicago, Newark, Baltimore, Port-au-Prince, and Tegucigalpa. This carnage must stop.

As bishops of The Episcopal Church we embody a wide variety of experiences and perspectives with respect to firearms. Many among us are hunters and sportshooters, former members of the military and law-enforcement officers. We respect and honor that we are not of one mind regarding matters related to gun legislation. Yet we are convinced that there needs to be a new conversation in the United States that challenges gun violence. Because of the wide variety of contexts in which we live and our commitment to reasoned and respectful discourse that holds together significant differences in creative tension, we believe that The Episcopal Church can and must lead in this effort. In fact many in this Church are already doing so, for which we thank God.

At our ordinations as bishops we pledged to “boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience” of those we are called to serve. (BCP p. 518) We call all Episcopalians to pray and work for the end of gun violence. We commit ourselves to lead a new conversation in our nations as to the appropriate use and legislation of firearms. And we further commit ourselves to specific actions to this end.”

# Letter: Bishops Have it Wrong on Gun Controls

*From Mr. Christopher Michael, Yonkers*

I’m writing in response to the gun violence article in the winter issue of ENY. I cannot begin to imagine the agony and the heartbreak that the families of the 20 beautiful children and the six courageous women in Newtown are suffering. And the Newtown killings were only the latest in cases of a mentally-ill person slaughtering innocents.

That being said, the pastoral letter to the president and congress from the bishops is well-meaning but useless. Let me go through it point by point:

## **1. Ban the sale and ownership of assault weapons by individuals.**

This law already exists. You cannot own an assault weapon without passing a very strict examination by the Treasury Department and paying a sizable fee. What most people think of as assault weapons operate no differently than legal hunting or target shooting rifles. They look like military weapons, but they aren’t.

## **2. Ban the sale and possession of large ammunition magazines by individuals.**

This doesn’t matter. New York state recently passed a law that a magazine cannot hold more than seven rounds. It takes a second or less to eject an empty clip and put in a full one.

## **3. Require background checks for all sales of guns, including sales at gun shows and between private individuals.**

Sounds good on the surface, but what are you checking for? And how do you check on a sale from one person to another? (“Sorry, Bill. I’ve known you for 20 years, but I can’t sell you this 12-gauge until I do a background check on you.”)

The usual call from the pro-gun crowd is, “Outlaw guns and only outlaws will have guns.” It’s true. If restrictive laws are passed, law-abiding gun-owners will grumble and complain, but they will obey the law because...well, it’s the law. Criminals and the mentally-ill will not.

Let me end with a tale of two cities: New York and Chicago. Both have very restrictive gun laws. New York is now one of the safest cities in the country. Chicago has a murder rate that makes the Roaring 20s look like a walk through Candy Land. The reason is good police work in New York.

To bring down gun violence, we must:

- Enforce existing gun laws
- Support good and proper police work
- Provide proper mental health care.

As an Episcopalian, I am embarrassed that bishops of our church should come up with such a feel-good, simplistic and useless position. We have to do something. It’s not enough to feel bad, say a prayer, sign a petition, and then have a glass of wine and think you did something worthwhile.

## Assault Weapon Ban Petition and Signatures Sent to President and Legislators

**A** total of 2,662 people had signed—either online or on paper—the diocesan petition<sup>1</sup> calling for a ban on the sale and ownership of assault weapons and large ammunition clips by the time it was mailed, on January 25, to President Obama, Senators Schumer and Gillibrand, and to the members of the House of Representatives with districts within the Diocese of New York.

While the petition was promulgated in the wake of the horrific Sandy Hook shootings, the problem of gun violence is much more pervasive and sadly much more mundane than that, and extends far beyond the issue of assault weapons. Peo-

ple in the urban centers of our diocese, and in urban centers throughout the United States, as Bishop Dietsche pointed out in his installation sermon on February 2, “still face down the scourge of gun violence and bury their dead and rise again to make their case another day, and this long before anyone heard of Aurora or Newtown.” Since then, the diocese held the rally against gun violence in Poughkeepsie on March 17 (described on page 4), and the House of Bishops issued “Word to the Church: Godly Leadership in the Face of Violence” following their retreat in early March (described above).

<sup>1</sup>Published in the Winter issue of the Episcopal New Yorker, which may be read online by going to [www.episcopalnewyorker.com](http://www.episcopalnewyorker.com) and following the links.



# Public Policy Network

## Raising Our Voices in Albany – the New York Episcopal Public Policy Network Goes Online

By Nicholas Richardson

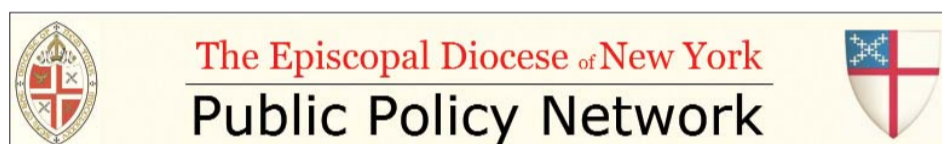
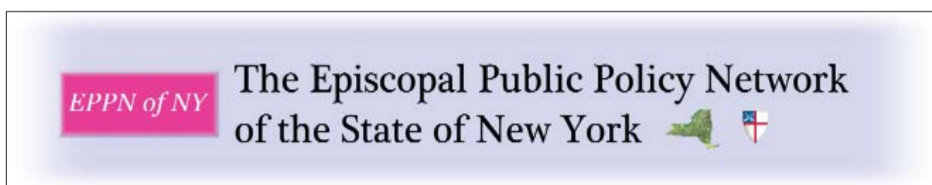
**W**hile the New York State Episcopal Public Policy Network has existed for many years, ably represented in Albany by its director, the experienced lobbyist Demi McGuire, there has until now been no mechanism at the state level like that of the national EPPN, whereby New York's dioceses—individually or together—could alert their members online to upcoming legislation and enable them to communicate directly with their elected representatives.

In 2012, the six Episcopal dioceses of New York, on the initiative of the Diocese of New York, decided to take action to change this by acquiring a license to use a well-proven online advocacy, communication and fundraising tool called “Salsa.” This platform works in a way that will be familiar to many readers: Organizations use Salsa to send “action alert” emails on specific topics, with links to “action pages” from which recipients can in turn send emails to their legislators (who are identified automatically based on the sender’s zip code and street address), urging them to take a specified action. (Salsa

also has an online petition feature, which was given a successful “soft launch” in December with the posting by the Diocese of New York of a petition to ban assault weapons and large magazine clips.)

A critical Salsa capability is that it enables dioceses to act together as the State EPPN, in smaller groups, or individually. “The dioceses of Long Island and New York might, for example, want to raise issues that are of specific interest to residents of New York City, but would be irrelevant to people elsewhere in the state,” explains the Diocese of New York’s Archdeacon for Mission, the Ven. William C. Parnell. “Salsa makes that possible. It enables each diocese to act autonomously, with its own mailing list, and thus keeps control at the diocesan level.”

In an environment in which dioceses are not always in agreement, and where positions on public policy are determined by resolutions in diocesan conventions, this flexibility is essential. “We come together as the New York State (continued on page 34)



## Bishops' Appeal for Youth Programs

More than 44,000 children have been helped by Episcopal Charities youth programs throughout our Diocese. Programs include:

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## Taking the Risk: Community Organizing for Congregational Growth

By the Rev. Garwain de Leeuw

**A**bout four years ago, a disparate group of clergy called the White Plains Religious Leaders and a local association of Reformed Rabbis came together in an effort to become more effective at rebuilding our congregations and communities. Many of us were dissatisfied: We weren't sure how our congregations mattered, either to themselves or to their communities.

How *were* we to become more effective?

What followed was four years of development, at the end of which eighteen diverse Westchester congregations formed *Westchester United*, an organization that trains lay leaders and pastors both to discern and to act on the concrete needs of their communities, and also to develop their own congregations. The members of *Westchester United* include Islamic schools, Catholic and Latino parishes, black churches and Reform temples—and, of course, us. Together, we've already had direct effects in our communities: we've orchestrated meetings with superintendents and police commissioners and built lines of communication we'd not had before; we have a bill to protect Kindergarten proposed in Albany; and we are working nationally for effective gun control.

Community organizing, however, is not only about public action. It is a proven path to rebuilding and strengthening congregations (the method developed by the Industrial Areas Foundation has been notably effective). Indeed, many priests have found organizing useful for their own ministries—examples include Bishop Hays Rockwell, Tracy Lind, Louis Leon and Earl Kooperkamp.

Yet the church as a whole seems unconvinced.

Part of the reason, perhaps, is that some people confuse community organizing with movement building. But community organizing does not consist of deciding on an agenda and then finding the people who share it. Quite the opposite: The fundamental unit of all community organizing is the “relational meeting”—a one to one opportunity where a leader *listens* to another person's story. Nor is this meeting chatting, psychotherapy or pastoral care: It's intentional and deliberate. Although there is no agenda, it does have a purpose: to learn what drives the other person.

This process does require planning. Initially, the pastor identifies and meets with committed members of the congregation individually. Lay leaders are then also trained to listen (and it does take training) and do the same. This creates a culture where congregants visit and attend to each other—and as the church development guru Kenneth Callahan noted, a visiting congregation is a strong congregation, and is more likely to grow.

There's another word for this: evangelism. But it's not the sort where someone tells someone else about Jesus. Instead, it begins by listening to where people are already being led. It presumes that God is already working in people's lives, and that we must first take more time to listen. This requires a conversion of any cleric who is more comfortable being a lone ranger—who is used to making decisions alone and believing that he or she is the only responsible party in a congregation. But the results are worth it. In my own context, the feedback has been electric: New members are surprised that a priest expresses an interest in them. So are old timers—I may have always had an open door, but it's different when people feel pursued.

The community organizing model teaches us how to manage our complex relationships with other institutions and that we need not have enemies of any party. We learn to stop treating the people we serve as clients. Instead, we strengthen and men-



tor leadership; develop a habit of inquiry; and always seek to enable leaders. We learn to steward our parishioners' energy and work to accomplish specific tasks. We constantly evaluate what we do, allowing some ministries to end (when there is no lay leadership for an activity, we don't do it). These skills often open up energy in a congregation that had not been present before.

Community organizing has taught me to get out of the center of things, because sometimes I'm in the way. And what I want is for the church to remain strong, though I might not always be there. I've also learned to recognize that rebuilding the church is way beyond the power of just bishops and priests. I've moved from being the pastoral director, to one who meets and trains others.

Community organizing can be political, but the skills we use for it are based on a deeply incarnational view of parish life. It is in our listening to each other that our communities become strong and magnetic. They cannot survive if we are merely sitting beside each other, with no awareness of the challenges our neighbors face.

The catechism says that the church is responsible for restoring all people to unity with God and each other in Christ. Community organizing does exactly that. Our theological term is “reconciliation.” Community organizing is precisely about reconciling ourselves within the concrete lives of our communities.

It does cost to be a part of Westchester United. It wasn't an easy sell to my financially precarious congregation. But—as we affirm in stewardship season—where our treasure is, our heart will be also. Deciding to invest in Westchester United has paid for itself, and our parish is even more dynamic.

The training Westchester United provided has changed the way I work. I'm not trying to convert my congregation—we're more effective partners. I've spent more time listening to individuals in the community—both new and long-time members—and less time in the office. As a result we now have more committed and more effective lay leaders. New members have taken ownership. Ministries have started without my initiative, with congregants now trained and confident to reach out to each other. The consequence: At our annual meeting, more than one third of the congregation were recent members with whom I'd met personally. They constituted almost all of our new pledges. And let me admit that I feel as though I've not done much at all, except move most of my time out of the office and into the coffee shop and saloon.

My hope is that we've begun to see ourselves as re-founders of organizations, rather than as merely managers of institutions. We're not just patching things up, but eagerly rebuilding.

In an age where our political system has lost relationship skills, perhaps we can show a way that both rebuilds our congregations and helps restore our diminishing public culture. We say we believe in reconciliation of the world. But do we risk it, or do we remain inside, thinking that because our door is merely open, the world shall be saved?

*De Leeuw is rector of St. Bartholomew's Church, White Plains.*



## The Absalom Jones Celebration: A Tribute to Inclusion and Diversity in Our Diocese

By Carla Burns

**O**n Saturday, February 16, at the Cathedral of St. John the Divine, we celebrated for the second year in succession the life and work of Blessed Absalom Jones, the first African-American priest and the first priest of color in the Episcopal Church. In contrast with a past in which, in 1787, he was removed from St. George's Methodist Episcopal Church in Philadelphia, this service honored Blessed Absalom, and was an example of inclusion and the rich cultural diversity that we share and value in our diocese. Bishop Dietsche celebrated the Eucharist, and the Rev. Paul Rodgers Abernathy, rector of St. Mark's Episcopal Church in Washington, D.C., delivered a well-received sermon entitled "Of Birds and Lilies" concerning maintaining faith in challenging times. (See sermon text at [diocesenyc.org](http://diocesenyc.org) – news item for February 16.)

The Gospel Choir of Philadelphia's African Episcopal Church of St. Thomas—the church that Blessed Absalom Jones founded after his ouster from St. George's—were special guests. This inspiring and talented group contributed so much energy to our service that everyone agreed that (with a uniquely Episcopal flavor) the Cathedral was rockin'!

The Eucharist was followed by a reception, during which attendees were treated to performances by New York Taiko Aiko Kai of Teachers College Taiko Society & Biwanko/New York Osuwa Taiko Association, who performed Japanese style drumming, as well as the lively and colorful HAGUA, a group of indigenous Guatemalan dancers from St. Peter's, Port Chester. The program was rounded out by a Spanish language choral group also from St. Peter's, Port Chester, led by their musical director, Juan Gil.

In keeping with this year's celebration theme, "The Servant Leader," attendees also had an opportunity to get involved in service organizations like the New York Corre-



Guatemalan dancers from the HAGUA group of St. Peter's, Port Chester, at the Absalom Jones Celebration, Feb 16. Photo: ©Hal Weiner

tional Association, the Diocesan Environmental Committee, and the Federation of Protestant Welfare Agencies.

*Burns is a member of the Church of the Holy Innocents - St. Mary's Chapel, Highland Falls, and chair of the diocese's Anti-Racism Committee.*

## Who was Absalom Jones?

By Carla Burns



Drummers from the New Yorker Taiko Aiko Kai of Teachers College Taiko Society & Biwanko/New York Osuwa Taiko Association, at the Absalom Jones Celebration, Feb 16.

Photo: ©Hal Weiner

**B**lessed Absalom Jones, the first African American priest of the Episcopal Church, was remarkable in many ways. He was born into slavery in Sussex, Delaware in 1746, and taught himself to read in his early teens from books he purchased with pennies given to him by visitors to his master's home. At sixteen, he was separated from his family when a new owner took him to Philadelphia, where he worked as a clerk in his owner's store by day and was allowed to work for himself and attend an all-black school at night. In 1770, he married a fellow slave, and through hard work, he bought her freedom before his own, so that their children would be born in freedom. He then saved enough to purchase his own freedom in 1784.

Blessed Absalom was an active member of St. George's Methodist Episcopal Church in Philadelphia, where he served as lay preacher for the black members of the congregation. In 1786, Richard Allen (eventual founder of the African Methodist Episcopal Church) joined him there.

But when Jones' and Allen's combined efforts resulted in a tenfold growth in St. George's black membership, many white members did not welcome the increase, and attempted to segregate the black congregants. During a November 1786 Sunday service, ushers tried to remove all blacks, including Absalom Jones, from the main floor of the church to the balcony—whereupon Jones, Allen, and the other black members left the church as a group.

Subsequently, in April 1787, Absalom Jones and Richard Allen founded the Free African Society, which held regular meetings and raised dues for the benefit of those in need (when, for example, a yellow fever epidemic swept the city in 1793, the Free African So-



ciety cared for Philadelphia's sick and dying). The Free African Society was the progenitor of The African Church, which was organized on July 7, 1791. Both Jones and Allen wanted to remain affiliated with the Methodist church, but their followers overwhelmingly voted to affiliate themselves with the Episcopal Church as a result of their persecution by the Methodists at St. George's. Allen disagreed with this decision and withdrew from the African Church, taking a small number of followers with him.

Blessed Absalom remained as the leader of The African Church, which was formally received into the Episcopal Diocese of Pennsylvania on October 17, 1794 and renamed St. Thomas African Episcopal Church—the first black Episcopal parish in the United States. The bishop of Pennsylvania, William White, ordained Jones a deacon in 1795 and as priest in 1804, making him the first Episcopal priest of African descent to be or-

dained in the United States.

Despite the split in The African Church, Jones and Allen continued to work together. They were among the founders of the African Masonic Lodge in Philadelphia in 1798, and led the black community in petitioning first the Pennsylvania State Legislature in 1799, and then the United States Congress in 1800, for the abolition of slavery. In 1809, they founded the Society for the Suppression of Vice and Immorality. In 1816, Jones saw his friend Allen consecrated the first bishop of the newly formed African Methodist Episcopal Church. And in 1817, the two men were united again when they condemned the newly formed American Colonization Society, which encouraged freed slaves to return to Africa. One year later, on February 13, 1818, Absalom Jones died at his home in Philadelphia.

# Absalom Jones Celebrations in the Twenty-first Century: Splendid ... Still Insufficient

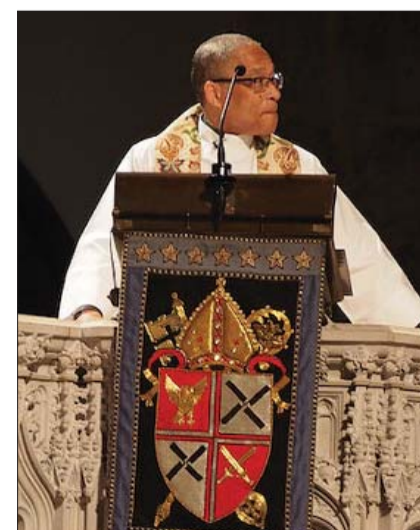
By Jean Ballard Terepka

**T**his February there were wonderful services and splendid ceremonies in many churches and dioceses to celebrate the legacy of Blessed Absalom Jones.

Such celebrations are a relatively recent phenomenon—one that reflects both the profound spiritual and practical determination of African-American Episcopalians and broad social, cultural and political developments in the country as a whole. Jones himself is known for establishing, at the end of the 18th century, a church apart and separate from—but still within—the Episcopal Church; and throughout the following 19th century the experience of Episcopalians of African descent remained largely one of imposed separateness and heroic self-sufficiency. Developing the power among people of African descent to end the general segregation that this reflected, both in the Episcopal Church and beyond, would depend on two critical factors: national collaboration and accessible, accurate accounts of the ways in which the past has shaped the present.

Long before the establishment of the National Association for the Advancement of Colored People (NAACP) in New York in 1909, Episcopalian clergy of African descent came together as a group to identify and promote their shared goals. The Convocation of the Colored Clergy, later renamed the Conference of Church Workers among Colored People (the Conference) was founded in 1882, and came to constitute a powerful force for change in the church as a whole. "...Through protest and agitation," according to contemporary historian Reverend J. Carlton Hayden, "[it] served as the conscience of the Church, recalling it to its catholic ideal" ([www.ube.org/ube-history.html](http://www.ube.org/ube-history.html)).

Just as the NAACP began publishing a journal, *The Crisis*, to address issues of race and segregation, there was also a major publication associated with the Conference: *The Afro-American Churchman*, later renamed *The Church Advocate*, edited by the Rev. George F. Bragg (1863-1940), who was rector of the influential historically black parish of St. James in Baltimore and author of books on William Levington (1909), Richard Allen and Absalom Jones (1915), and the elegant, comprehensive *History of the Afro-American Group of the Episcopal Church* (1922).



The Rev. Paul Rodgers Abernathy delivering his sermon at the Absalom Jones Celebration, Feb 16 (for text, go to [dioceseny.org](http://dioceseny.org) > News and select the news item for Feb 16). Photo: ©Hal Weiner

In the decade following World War II, the Conference was weakened by internal divisions around issues of organization, strategy and policy, and finally ceased to meet in the mid-1960s. There followed a period of floundering among African-American groups in the Episcopal Church until 1968, when 17 priests of African descent in New York City founded the Union of Black Episcopalians (originally the Union of Black Clergy and Laity), holding their first meeting at St. Philip's Church in Harlem.

In 1973, the tumult and turmoil of the civil rights movement and the spiritual and moral power of the voices of black Episcopalians had their effect on the Church's 64th General Convention. It was then that the feast of Absalom Jones—fixed on February 13, the date of his death,



The Gospel Choir of St. Thomas African Episcopal Church in Philadelphia – the Church of which Absalom Jones was a founder (as The African Church) in 1791—at the Absalom Jones Celebration, Feb 16. Photo: ©Hal Weiner

which falls conveniently during Black History Month—was declared an elective celebration and commemoration within the Church. Ever since, the Union of Black Episcopalians and its regional chapters have been instrumental in planning Absalom Jones celebrations and special services.

The pattern was consolidated in 1991, when the 70th General Convention resolved to "endorse and support the national bicentennial celebration ... Two Hundred Years of the Black Presence in the Episcopal Church: One Faith, One People, One Struggle" (Resolution 1991-D149) to take place in Philadelphia in 1992. This celebration commemorated the 200th anniversary of Blessed Absalom Jones' founding of St. Thomas African Episcopal Church—the first "African" parish in the Episcopal Church—and was organized and co-sponsored by that church, the Diocese of Philadelphia and the Union of Black Episcopalians. "It is the responsibility of all Episcopalians," the resolution concluded, "to increase our knowledge of the one faith by developing a truly multi-cultural historiography and by preserving and sharing this common religious heritage."

In the last decade of the 20th century and the first of the 21st, Absalom Jones celebrations and special services became more frequent. Initially, most were presented as part of the Church's own Black History Month: They were – and they remain – occasions for teaching and education.

But the legacy of Absalom Jones lies in much more than a history lesson about a remarkable priest and a Philadelphia congregation, or even his example of courage, energy and eloquent leadership. For faith and identity existed as one within Absalom Jones: He was and remains a revelatory exemplar of the ways in which a Christian's certainty that God loves us all equally, slave and free, informed his every personal and public act. His determination to create a sacred space in which all people could live their own faith fully and without constraint was itself limitless. His practical acumen and indomitable spirit were made strong by his love of God. Absalom Jones' life and faith inspired all who knew him. They continue to inspire us now.

The Episcopal churches and dioceses in which the feast day of (continued on page 34)



# Meeting People Where They're At: Rhythms of Grace

By the Rev. Lindsay Lunnum



Making waves with shaving cream at a Rhythms of Grace service.

Photo: Shannon Johnson

“Is the shaving cream ready?” I asked the greeters who were standing by the door. “Let’s make sure we have some extra paper towels.” We recently added a third Sunday worship service at the Church of St. Barnabas in Irvington, but instead of making sure the candles were lit and the lectors prepared, I check on things like our glitter supply and Handi Wipes. This is part of what it means to do Rhythms of Grace, a liturgy and faith-formation program for children with special needs and their families that was developed by two parishes in the Diocese of Connecticut. Combining storytelling, arts and crafts, therapeutic play, and a celebration of Holy Communion, Rhythms of Grace offers a new way to worship, strengthen skills, foster community, and be nourished at the Lord’s Table. Currently, there are two parishes in the Diocese of New York that offer this ministry: St. Barnabas, the parish where I serve as Assistant Rector, and St. Andrew’s in Walden.

It is often nearly impossible for children and adults with special needs like autism to participate in a typical worship service, let alone Sunday School or Bible Study. For many families, this means that one parent goes to church while the other stays home. Or, more often, the family ends up skipping church altogether. I know firsthand how challenging church can be for families like mine.

I first heard about Rhythms of Grace shortly after my son Seamus, 5, was diagnosed with autism. I really wanted to bring this ministry to my parish, St. Barnabas, but I worried that doing so would only be self-serving, and I knew that I didn’t have the energy to do it on my own. So I prayed about it and asked God to send me people who would do this ministry with me, if this is what God intended. Two weeks later, a couple from my parish called me. The Greiders wanted to discuss ideas that would help include their daughter, Sophie, in St. Barnabas’ ministries. Sophie, age 13, has significant developmental delays. A month later, both of our families attended a Rhythms of Grace service in Avon, CT and we were so impressed that we knew we needed to bring this ministry to the Rivertowns.

Rhythms of Grace is not about keeping “disruptive” kids out of our Sunday morning services. It is intended to honor and welcome families and people with autism or other social and intellectual challenges in ways that are uniquely meaningful to them. Jesus met people where they were at, and he taught that all who are welcomed in his name are essentially welcoming him. If a child needs to flap her hands, shriek, or walk the perimeter of the room several times in order to feel comfortable, there is space for that. Rhythms of Grace provides a place where we hope that families feel they can freely be who they are without worrying about being disruptive. One of the games we played at our first

service involved telling each child, “You are treasured in the Kingdom of God.” I was delighted to learn that several days later one of the participants announced to her mother that she was “God’s treasure.” The message is getting through.

A typical ROG service involves a short and simple telling of a Bible story (with lots of props), then the opportunity to engage with some of the concepts in the story in ways that appeal to a variety of learning styles. Our lesson for the March service was based on Mark’s account of Jesus calming the storm. Participants made their own tornadoes in a bottle, created a storm for toy boats in a plastic bin of water with vinegar and baking soda, made waves with shaving cream, and colored cardboard cutouts of Jesus calming the storm with the words from Psalm 46:10 written on the back: “Be still and know that I am God.” We re-gathered by making waves with a giant parachute while each child pretended to be Jesus and calmed the storm. By the time we marched (yes, we march!) from the parish hall into the church, everyone was calm and focused and ready to celebrate the Eucharist on the floor in front of the altar. “It’s just like church!” one child loudly whispered. Yes, this is church.

The Rev. Nora Smith, rector of the Church of St. Barnabas, described the Eucharist at a Rhythms of Grace service as “an immersion into the unexpected.” “Things happen, children move around, sounds are made,” Smith continued, “and they are all part of the delight of the service—not the distraction. Nothing goes ‘wrong’ in the liturgy, the right words are said in the right order by me but, beyond that, each holy meal is a new and surprising creation...and that seems exactly right.”

But this isn’t just a story about a couple of parishes doing a new kind of ministry. And it is not simply about being welcoming and accommodating. This is also a story about the ways Rhythms of Grace can transform a parish. At first I balked at bringing ROG to St. Barnabas, because I feared I was the only one who wanted (or needed) to do it. I was surprised and humbled by 17 volunteers stepping up to help. I’ve never before needed to have a waiting-list for volunteers who are eager to participate! I knew how parents of special needs children long for their children to experience inclusion and acceptance. But what I did not anticipate was how rich the experience would be for the volunteers as they got to know the children on the children’s own terms. Tania Barrett-Moore had a moment of connection with a young man on the autism spectrum, “There was a beautiful moment when he took my hand and gently smelled it, and I was grateful that he would feel comfortable doing this, and that I was shown this lovely way of getting to know another of God’s children.”

As a result of Rhythms of Grace, there are parishes in this diocese where shaving cream, bubbles, and poster paint are as essential to the Liturgy of the Word as candles, lectors, and hymns. Hands are smelled, eye-contact is not expected, and surprising moments of connection happen in atypical ways, but we are discovering a different way to share an eternal message: we are loved by God and invited to grow in the knowledge and love of Christ Jesus.

*Lunnum is the assistant rector of the Church of St. Barnabas, Irvington. She is also the mother of two children, one of whom is autistic.*

**FOR MORE INFORMATION** about Rhythms of Grace, visit their website: [www.rhythms-of-grace.org](http://www.rhythms-of-grace.org)

St. Andrew’s, Walden, offers Rhythms of Grace on the 3rd Sunday of the month; (845) 778-5310; website: [www.standrewswalden.com](http://www.standrewswalden.com)

St. Barnabas, Irvington, will be offering ROG services on 4/7 and 5/19 at 4pm.; (914) 591-8194; [www.stbarnabaschurch.org](http://www.stbarnabaschurch.org)



# Episcopal Congregation at Bedford Hills Correctional Facility

A different parochial report

By the Rev. Deacon Ann Douglas

**A**t about 3:45 p.m. on Monday afternoons, the women start coming in to the chapel on the ground level of one of the larger housing units. Dwight, our music leader is already at the piano with today's music selected and ready to rehearse. It is not a great instrument, but it faces the wooden pews arranged in two columns, can easily be heard and Dwight can direct his "choir." His faithful choristers arrive as early as possible to practice music from the *1982 Hymnal* and *Lift Every Voice and Sing*. They sign in, hug the Rev. Betsy Roadman and me hello and then go to the front for "rehearsal." We await the others at the back of the chapel inserting the weekly readings into the red pew copies of the Book of Common Prayer. One of the women likes to use our Spanish prayer book.

Some of the others who arrive closer to 4 p.m. stop to chat about what is going on in their lives, difficulties with families, appeals and lawyers, court dates, to share photos of their family, and just to get a bit of loving attention. We started out in 2009 with two or three in the congregation and now often have as many as 25. Some sit apart from the others but participate fully. Two of the women recently learned of deaths in their families. They must mourn at a distance, no chance for final words with their loved ones.

We ask all of them if they would like to take turns being a lesson reader or do the Prayers of the People. We hear voices that are tentative, quiet, reverent, some that are strong and encouraging; all are heartfelt and praise God. I tell them that Episcopalians are a "people of the books" and words matter to us. They understand and do a great job with some difficult phrases and tribes!

By 4:10 rehearsal is over, we all have our worship materials and we start with a quiet song of call to worship. "*Oh Lord prepare me to be a sanctuary, pure and holy, tried and true...*" Or "*Surely the Presence of the Lord is in this place...*" It is quiet and sacred, God is present. We are in prison, but not enslaved.

This simple room with cast off furniture and Catholic statuary is the facility's multi-faith house of worship. I have made colorful seasonal altar hangings for the slight wooden altar. We use large candles, which one of the women faithfully lights with her state issued "Bic" lighter. A small podium stands at the front, near the piano, flanked by chairs for Betsy and me as we sit facing our congregation. We are all the spectrum of ages and ailments, joys and concerns. A rainbow of old, young, troubled, mellow, white, black, Latina, chubby and thin, most do not wear makeup, nearly all are in their state-issued green uniforms, some have colorful shirts on under their blouses. We wear our clericals and simple clothing along with our seasonal stoles.

We can see signs of arthritis, diabetes, chronic pain, obesity, hypertension, vision issues, hearing loss, and sometimes a deep air of sadness. Those attending are mothers, grandmothers, aunts, sisters, daughters, wives, nieces, apart from the families who miss them terribly or never loved them at all. They have been convicted of serious crimes committed 20 years ago or just last year. They are passing their time inside with God- a choice they might not have had the opportunity to make before now.

For fifty minutes each Monday we enter God's place of love and acceptance, we sing, we pray, we worship, we listen, we love, with no agenda or expectation. We give respect and caring attention to the pains expressed. We laugh at some silly event. We cry over the losses we all feel. It takes several minutes to pass the peace mid-service, bear hugs all around. Communion is taken in wafers and small individual plastic cups of juice, as we stand in a huge circle around the altar. We sing a lively "*This Little Light of Mine*" as 5 p.m. approaches and with it dismissal.

In short, we are a parish living and breathing like any other in the diocese, with the benefit of no building to maintain or administrative stuff. We just spend time with each other and God. What a privilege!

We who serve never forget to be grateful for the opportunity we have been granted to love and serve these women who need and give so much love and positive affirmation. Please pray for all of us as we lift our hearts to the Lord together.

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*Deacon Ann Douglas, the Rev. Betsy Roadman and Dwight Douglas conduct a weekly Eucharist in New York State's only maximum security facility for women.*

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*Douglas is deacon on staff at All Saints', Briarcliff Manor.*

*"The deepest level of communication is not communication, but communion. It is wordless. It is beyond words, and it is beyond speech, and it is beyond concept. Not that we discover a new unity. We discover an older unity. My dear Brothers and Sisters, we are already one. But we imagine that we are not. And what we have to recover is our original unity. What we have to be is what we are."*

-Thomas Merton



## Anti-Racism Initiative 2013 Episcopal Diocese of New York

### Workshops

#### General Theological Seminary

January 25-26, 2013 (limited enrollment)

#### Trinity Church, Wall Street

April 27 and May 4, 2013 (attendance on both dates required)

#### Diocesan House

October 25-26, 2013

Register online at [dioceseny.org](http://dioceseny.org) or call 212.

### Events

#### Absalom Jones Celebration

February 16, 2013 at 10:30 AM

Cathedral of St. John the Divine

#### Jonathan Daniels Youth Pilgrimage

Haynesville, Alabama

August, 2013

#### Lecture by Dr. Khalil Gibran Muhammad

Director of the Schomburg Center for Research in Black Culture


Cathedral of St. John the Divine

September 25, 2013



## New York's New Bishop

THE RECOGNITION,  
INVESTITURE AND  
INSTALLATION OF A BISHOP



The Presentation of Our Lord Jesus Christ in the Temple  
2 February 2013  
Half past Ten o'Clock in the Morning

The Cathedral  
Church of Saint John  
the Divine

Members of the diocese filled the Cathedral of St. John the Divine on Saturday, February 2 to witness and participate in the "Recognition, Investiture and Installation" of our new diocesan bishop, the Rt. Rev. Andrew M.L. Dietsche.



All photos: Kara Flannery

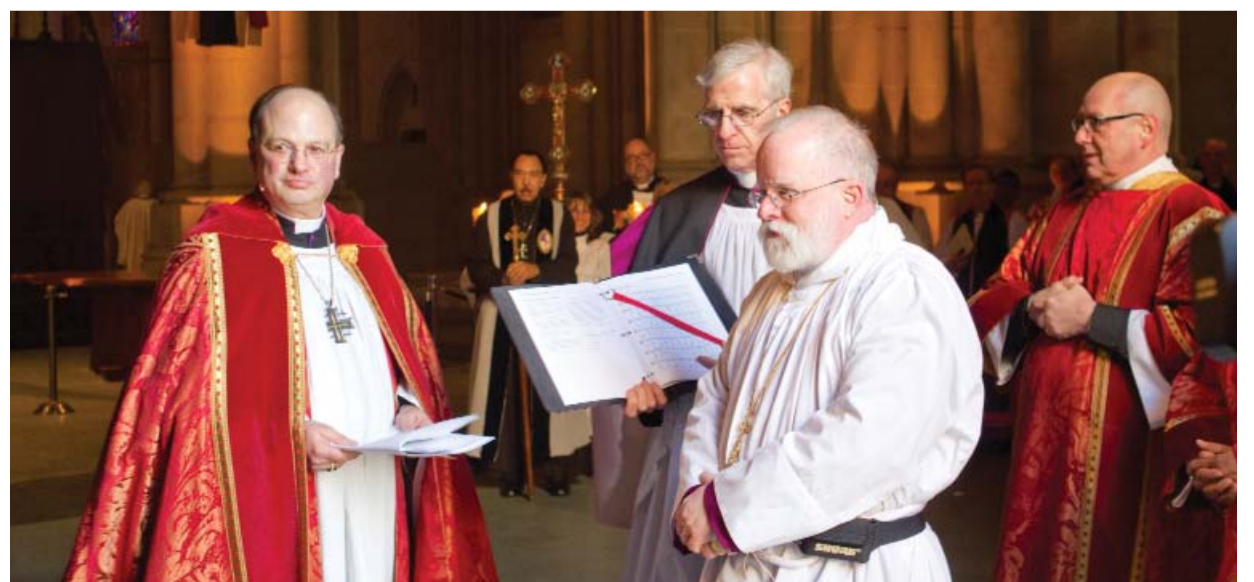
At the central moment of a service remarkable both for the beauty of its liturgy and for its outstanding music, those in attendance watched—directly or with the assistance of two strategically placed screens—as Bishop Dietsche grasped the gilded crozier held out to him by Bishop Sisk and solemnly promised to observe, and to the utmost of his power fulfill, "the responsibilities and obligations of this office." The new Bishop of New York was then escorted to the Cathedra by the Dean, the Very Rev. Dr. James A. Kowalski, and took his seat in the chair that is the symbol of his office.





**Bishop Dietsche checks the service booklet with the Rev. Canon John Osgood, Canon to the Ordinary, before he knocks on the doors.**

**Bishop Dietsche had earlier arrived at the cathedral to find the Great Bronze Doors facing Amsterdam Avenue closed against him in the traditional manner. He had also, however, arrived with a hammer, with which he struck the doors three times and called out (invisibly but audibly to those inside, being wired for sound through the black apparatus at his waist) "Open for me the gates of righteousness; I will enter them and give thanks to the Lord." The doors duly opened, and Dean Kowalski welcomed him in.**





# Installation



The new Bishop of New York and Mrs. Margaret Dietsche at the Peace.



U.S. Representative Charles Rangel shakes hands with Bishop Dietsche after addressing the congregation. Greetings were also received from Mayor Bloomberg and the Bishop of London.



Cathedral Director of Music Kent Tritle.



The Twin Lions of Master Norman Chin's Southern Mantis Kung Fu & Lion Dance Performance Team from the Church of Our Savior.



The Steel Orchestra from the Church of the Good Shepherd, Bronx, played as Bishop Dietsche greeted members of the congregation at the end of the service.

**AN EDITED VIDEO** of the service and recordings of much of the music are available on the Diocese's Video page at <https://vimeo.com/album/2284168>.



## An Interview with the 16th Bishop

*Bishop Dietsche talks to the Episcopal New Yorker about things spiritual and practical—and draws the connection between them.*

**ENY:** You've talked about creating structures to provide a "platform of stability" for the real work and mission of the church. Can you expand on what that platform might look like?

**BISHOP DIETSCH:** It will look different in different places. A substantial number of our parishes are expending almost all or all of their energies on matters of simple survival as institutions—to pay the priest, or to pay the light bills, or to keep the church open. This survival mentality precludes being able to expend those energies on—and opening one's mind and heart and spirit to the possibilities inherent in—the mission that we've been given by God. So what I mean by "platforms of stability" is developing different structures in different places in our diocese, regionally or locally, that will help those churches to relax a little bit, so that they're able to see a broader horizon—and, usually by working together with other parishes, but sometimes with the diocese to begin with, to develop a greater sense of the work that God is calling them to do, beyond simply keeping the doors open.

**Last year and again this year, you talked about the diocesan Indaba project that will begin this year.**

Yes. In the time shortly after Easter, we'll be doing the foundational organizational work that we need to do to begin these conversations. They will begin to take place across the diocese this spring but will carry us into the fall, in anticipation of our convention in November. My immediate hope—my intention behind calling for these conversations—is to enable us to develop what I have been calling in my own mind a "shared understanding of our common life," so that, for example, members of a large church in Manhattan might see that their life is already enhanced and enlarged by participating in the ministry of small poorer and rural places up in the Catskill Mountains or in the northern parts of the diocese, or in the Bronx or on Staten Island—and that churches upstate may have the same kind of learning by being in conversation with larger churches in the urban centers or in particularly challenged communities in some of our poorer neighborhoods.

What I want to come out of this is a sense of something that we share as a diocese, so that when we begin to have the very pragmatic conversations which we will be having about matters of structure and finance, we will know as we go into them what the implications of the decisions we make are for our friends in other parts of the diocese in the new relationships that we'll be forming. That's my primary purpose. But a second purpose is that I very much hope that we will begin to develop some long-term partnerships across the diocese among churches that minister in very, very different kinds of places—partnerships in which these churches can remain in conversation in the long term and ongoing basis and be resources for one another and provide learnings for one another.

I also intend that as we come out of this, we will develop a way to communicate back to ourselves as a diocese some of the learnings that come out of it, and some of the experience of being in those conversations. I do anticipate that at our fall convention we will create an opportunity for people to reflect on their Indaba experience. I also anticipate something like a diocesan profile that will communicate some of the learnings that people have out of those conversations.

**You've said that "growth as a project" is the wrong approach, and that the world needs the church "to be the church."**

Yes. I think one of the temptations for the church—not just in the day that we find our-



**Bishop Dietsche's new official portrait.** (May be downloaded from <http://episcopalny.org/adport>). Photo: Kara Flannery.

selves now, but in all times and cultures—is to function and present itself in the larger world primarily in institutional ways. In fact, we are the mystical body of Christ, and we've been given by Jesus a great spiritual proclamation of the kingdom of heaven to present before the world. This is not necessarily contrary to our institutional life, but it does mean exercising our voice and making our witness to the things that we do in the world in a different kind of way than we do when we're particularly and strictly focused on our institutional place in the larger culture.

**Would you agree that while the Episcopal Church may once have been an establishment church, it has largely lost that position—and that this change has made it easier for the church to "be the church"?**

Well, the idea that the Episcopal Church was once an establishment church is certainly the way that we are perceived by others, and often the way that we perceive ourselves. Often, in somewhat self-congratulatory ways, we talk about the number of presidents or Supreme Court justices that have been Episcopalians. And yet the truth about the Episcopal Church is that we have always been a church made up of small congregations in every kind of community. Today the average Episcopal parish has about 75 members or fewer, and that's across the

country—but that was always true. So sometimes we may think of ourselves as the church of movers and shakers, but we've always in fact been the church of ordinary people who are looking to find Christian ways to live their lives in the world, to do good and to be people of God.

I do think, though, that when the church was flush with resources and our pews were filled, it was easy to think about the success of the church as an institution without really bringing some real introspection and questioning to that life or looking at its inner health. One of the opportunities that we have now when we see our church in numerical decline is that in many places we have little to lose—and this gives us an opportunity to let the church really be a laboratory for living into the kingdom of heaven. I'm excited about the present, and I'm excited about the future. I don't mourn the past. The moment that we're in is the moment that God has given us, and it's a great time to be.

**Does "being the church" include participating in discussions about public policy?**

It very much does. There are a variety of ways to approach that, but most straightforwardly our participation as part of the body politic—as part of the community in which we live—calls on us as citizens and as a particular kind of community within the larger society to exercise our voice on matters that affect us and everyone around us. And because we are Christians, the way that we have received and understand and proclaim the gospel will affect the way that we exercise our voice and present issues before government and decision-making bodies.

**Do you think we should get involved in discussions about specific legislation?**

I do, but I think we need to be careful. Not every issue that comes before the legislative bodies has specifically Christian overtones or import, and one of the things that we need to remember is that we have a unique voice in the community. We are always called to proclaim the gospel. There are many, many issues that confront us as a people that touch very, very directly on our life as Christians and on our proclamation of the gospel and the



# The New Episcopate



Bishop Dietsche (r.) in conversation with Elder Fu Xianwei and other leaders of the Three Self Patriotic Movement and the China Christian Council, Shanghai, September 2012. Photo: Nicholas Richardson

kingdom, and on the way that we present an alternative way of being before the people of our community and culture. Not every issue does confront us in that way, however, and there is a difference between proclamation of the gospel and the advocacy of public policy. They are not contrary to each other, but we must be careful never to simply confuse them or conflate them.

## Is the distinction one between social justice and other issues?

Certainly social justice and economic issues are among the things that come before legislative bodies and come before our people to which the gospel has much to say. In fact, they're at the very heart of the gospel proclamation. Jesus loves all people, but he loves the poor very specifically, and calls us to a life for, and proclamation of, social justice for all people and the raising up of all people. Thus, any issues that seem to be inherently political but that go directly to these issues of social justice—the equality of people, the inclusion in the larger community of everyone—are things about which the church must speak.

## Is gun violence a social justice issue?

As you know, I've just returned from the House of Bishops' spring meeting, and out of that meeting, the House of Bishops has issued a statement around the issue of gun violence (*see page 5*), and in these very days we're preparing for a diocesan-wide rally around gun violence at Christ Church, Poughkeepsie. We must raise our voice in the national, state and local conversations about this. The level of violence in many of the neighborhoods in which we live runs absolutely counter to the kind of freedom that Christ holds out to us in the gospel. We have whole communities that are required by the level of violence around them to live in fear—and those who live in fear will necessarily find themselves compromised in their ability to live the full lives to which they're called by God. As Christians, we must bring our voices into the larger conversation to join them in their voice and to advocate for them so that all people may live in safety and peace.

## On the subject of the House of Bishops, why do your relationships with your fellow bishops matter to you, and why should they matter to the readers of the *Episcopal New Yorker*?

Having been in the House of Bishops only one year—and having attended only two regular meetings of the House of Bishops and one General Convention—I am finding myself quite surprised by the depth of relationships that I'm already developing with my fellow bishops. We bishops minister in a wide range of contexts and cultures across the country. We very much learn from one another as we talk about the issues that face the church or about our own experiences of ministry, in ways that can help us to come back with new eyes to look upon the challenges in our own dioceses. But I think that there's something more than that.

I think that developing relations with other bishops can help any bishop, and certainly it has helped me to learn how to live into this new role, how to live into it in a healthy way, how not to become simply overwhelmed by the busyness of the job but to remain a spiritually strong and centered person. There are also other, pragmatic reasons for developing these relationships. The clergy in the church are very fluid, moving from diocese to diocese, and I find myself continually in conversation with bishops from other places about clergy who have served with them who are now serving here in this diocese or hope to. Knowing one another as we enter into those conversations saves a lot of time. It helps us hear each other's voices and understand

what we're saying and appreciate it quite deeply when we need to work with one another. I would add also—and the statement that we just released on gun violence is an example of this—that the ability to speak with a common voice also requires of us that we have spent time building the relationships first.

## You said that you would like the diocesan staff to become less of a bureaucracy and more of a spiritual community. Why does that matter?

I don't actually believe that the diocesan staff currently *is* simply a bureaucracy. I've known most of the people who work on the staff the entire time I've been in New York, which is now 12 years. I've known all of them for some time, and we had strong spiritual leadership from our bishop. I couldn't be more admiring of the work that my colleagues and friends on the diocesan staff do on behalf of the diocese. So I don't want to suggest that what I'm about is remedying a problem, but what I do want to do is enhance the spiritual core that is at the center of the work that the diocesan staff does on behalf of all of our parishes.

This is important because we are the church, and all that we do must be grounded in our understanding of the gospel, our love for one another and our commitment to serve as Christ served. So very immediately one of my intentions is to create a place of prayer and reflection in the offices of the diocesan staff, a place where we can pray daily, a chapel where we can hold the Eucharist regularly and where people can come back to be refreshed again and again for the work that they have in front of them. I'm very much convinced that all that we are about will come to naught if it's not grounded very deeply in our understanding of the call, the purpose and the work that God has given us to do.

It is easy for everyone in parishes and in the diocese to become overwhelmed by the challenges that face us and to drop back to a kind of default in which we begin to think simply in institutional terms. I want Jesus to be at the heart of everything that we do—and I believe that he is—but I want that to become something that we talk about very openly and live very openly with one another.

## Last year you traveled to China with Bishop Sisk to meet with that country's church leaders. What would you say to readers who might question the value of such trips?

The Episcopal Church itself is an international church. One of the things that we hear every time we're in the presence of the Presiding Bishop are the greetings she brings, before she begins preaching, from the whole of the Episcopal Church—and then she begins to name it. The Episcopal Church extends from Micronesia and Taiwan to Europe, Latin America and Africa, not to speak about our relationships across the Anglican Communion. We have international relations within the Episcopal Church but we also have them beyond it. There is a cost to maintaining those international relationships in the church, but they're profoundly important. We make a witness together across the world when we are in conversation with one another that we can't make when we are simply by ourselves. The trip that Bishop Sisk and I made to China in September was really another step in a longer relationship that Bishop Sisk was instrumental in developing with the protestant church in China. This is a church that, in the years of the Cultural Revolution, experienced the kind of persecution that Christians have experienced in some of the darkest chapters of our history.

We want to keep that relationship alive and open, because what has happened in recent decades in China has been a flowering of the spirit. In going there, we saw that we have much to learn from the Chinese church, and we also learned ways that we can help to support and nurture that flowering. There's a cost to going, but there's also a profound cost in not going.



# The Hobart Lecture: Ann Ulanov “In Praise of Space” for the Church in a Changing World

By the Rev. Robert J. Fitzpatrick

**A**s Jesus prepared his disciples for his death and resurrection, he offered them words of comfort and insight, hoping they would begin to see more of what he could see. His hope was to help them see through the dark times that were unfolding to the light that waited for them.

Gathered around the table with his friends and followers, at the highpoint of his farewell discourse, trying to explain all the things the Father would do, Jesus told his friends what *they* could do to be part of God's work. Jesus prayed to the Father, a prayer meant to be overheard, “that they may be one.” (John 17:11).

At the annual Hobart Lecture this fall, Dr. Ann Ulanov, Professor of Psychiatry and Religion at Union Theological Seminary, and a practicing Jungian psychoanalyst, offered her perspective on the struggles we encounter, as individuals, as the church, and as a diocese, in accepting Jesus's prayer.

As we celebrate new leadership in our diocese and new life everywhere, Ulanov's words are worth reflecting on.

Ulanov spoke “In Praise of Space.” The church, she said, helps shape a sacred space “between the here-and-now and the beyond,” between “the included... and the left out.”

That space, she said, is where “we come for bread.”

“We come to church,” Ulanov said, “to be with the God we love, the God we lost, to say thanks, to cry help, and always with a long list of requests.”

“And sometimes,” she added, “we are just ‘tempted into the marvelous’ and fill the space of worship with praise and gladness.”

The struggle today, as Ulanov sees it, is that this sacred space is in danger of being squeezed out. The world continues to change what it expects—and offers, and accepts. And it leads to confusion, misdirection, indirection and a shrinking of our mass

(small “m”) within the sacred space.

“The church is in trouble,” Ulanov said. The trouble may not be confined to the Episcopal Church, but, she said, “all Episcopalians live in the midst of a declining institution which is riven by in-house fighting and whose future is not clear.”

The 2008 economic downturn both caused, and revealed, the loss of things we thought we knew about being the church.

The resulting uncertainty and lack of sufficient resources continue to be burdens on the church—its clergy, people and organization. These burdens continue to press on the sacred space that mediates between this world and the next, where people come to be fed, and to be ‘tempted into the marvelous.’ “

The economic downturn that began with plummeting stock values in 2008 brought the rewriting of our budget process, assessment and mission funding. Many of the changes corrected procedural complaints from parishes big and small. Others reduced funding for common life and mission in ways that will not be coming back, even when stock prices and the economy do.

For Ulanov, however, declining membership, financial struggles, and uncertainty about what to do in changing times are “signals” of our troubles, not the problem themselves. She says they are what a clinician might call the presenting issues, or symptoms.

As theologian and analyst, Ulanov sees recognition of these “signals” as the turning point toward hope and healing. The things that cause pain or reveal dysfunction can “direct us to look into the deep structures of the church—economic, ethical and spiritual.”

The troubles of our times invite us to take a closer look to ourselves—as individuals, as the church, and as a diocese. Dissatisfaction with our brokenness can provide

the motivation and direction for healing. What we find may point toward the Kingdom of Heaven, tilting the balance to a little more “already” in a world that has always been an “already/not yet” place.

There are, of course, distractions that present themselves as alternatives to healing and wholeness. These alternatives may look satisfying. At times, they may even seem to be the only rational course, the only path that offers control over our own destiny—as if that would make things better.

One of these dead ends Ulanov described as narcissism, where we tell ourselves that we are the ones who are getting it right and have the Average Sunday Attendance and budget to prove it, that we are without fault—or duty—because we have projected our brokenness outwards onto others. “I imagine,” she said, “wealthier churches with big memberships will want to be liberated from what they see as excessive taxation, so to speak, to support small churches with few members and little money, saying economize, focus on what works, jettison this enabling tendency, this codependency.”

The other extreme is depression, which channels our suffering inward. “I imagine,” Ulanov said, “the smaller churches in need will strike back at such arrogant labeling of their realities and seek (continued on page 35)



Dr. Ann Ulanov delivering the Hobart Lecture in Synod Hall, October 9, 2012.

Photo: Nicholas Richardson



## The Heart of the Matter: Reflections from Two Episcopal Charities Interns

By Faith Thomas and Micaela Ensinger

**G**reetings from the newest members of the Episcopal Charities family: Micaela Ensinger and Faith Thomas, interns in the Programs Office! We came to Episcopal Charities through our year of service with the Episcopal Service Corps. At Episcopal Charities, we have conducted in-depth site visits and done development work with our partner parishes, with Faith focused on the feeding programs and Micaela working with the non-feeding programs. We have travelled in and far beyond the city, from Staten Island to Stone Ridge, and have seen some incredible people and programs at work. Though every program is different, we have discovered a common thread among them all: a great amount of heart. Here we share observations about programs in different regions around the diocese that demonstrate the true heart of the matter behind the work that our partner programs do and Episcopal Charities supports.

### Manhattan: Church of the Epiphany Wednesday Night Homeless Feeding Program

*Faith*

In visiting Church of the Epiphany, I discovered a program that goes far beyond serving hot meals to also offering a warm, welcoming spirit. Truly more of a restaurant than a typical “soup kitchen,” quality and hospitality remained a central focus throughout the night. From the sanctuary’s transformation into a peaceful, musical waiting area to the three course meal complete with vegetarian options, the program’s level of care and respect continued to amaze me. The neighborly spirit carried on throughout the night with conversations and shared laughter between all groups involved: guests, volunteers, and church staff. As the night ended, the three groups worked alongside each other in cleaning up after the gathering that truly belonged to them all.

### Staten Island: Canterbury House Activity Center

*Micaela*

The Canterbury House Activity Center at St. John’s Church is more than a housing complex and recreational program for seniors; it’s a center for holistic wellbeing for people in a stage of life when many feel lonely and isolated. One of the residents, Mae, embodied the positive effects of their commitment to wellbeing; when I was there acting as a caller for Grocery Bingo, she took charge of the game. Mae took it upon herself to escort the winners to the front of the room, check their sheets, help them select a “prize” of groceries or paper products, and announce the bingo board pattern for the next round. Mae’s involvement showed me that Canterbury House nurtures her not only with social time and lunch, but with opportunities to take the initiative and be a valuable part of a beloved community.

### Bronx: St. Ann’s Food Pantry

*Faith*

The day-to-day operations of feeding programs are far from predictable, oftentimes intertwining mental, physical, and spiritual approaches to solve daily issues. I learned this best at St. Ann’s, where the staff and I successfully operated the food pantry at the front of the undercroft while fighting a flood of rainwater in the back. The water conveniently flowed in an hour before the pantry’s opening, creating a wave of ideas from the staff. Brooms, shovels, and willing hands united as we worked tirelessly to stop the flood. Our brains’ and muscles’ efforts worked, and over 100 households still received food that day. Though not quite as obvious, the day’s spiritual component remained a central focus as well. The communal effort of putting others before ourselves united us all and this spirit carried us through the day. Even so, the staff jokes that the spiritual component began when an intern named Faith arrived at St. Ann’s for a site visit.



The Rev. Deacon Horace Whyte joins guests at the Church of the Epiphany’s Wednesday Night Homeless Feeding Program.

Photo: Episcopal Charities.

### Region II: Iglesia San Andres Afterschool Program, Yonkers

*Micaela*

Mother Yamily, the vicar of Iglesia San Andres, succinctly and beautifully explained the heart of outreach work in my interview with her. Seeking a general sense of what happens in her program and expecting her to simply describe their schedule, I asked her a routine question: “What do you do here?” Her answer intrigued me: “What we do is ministry.” Though the structure of her program follows the afterschool norm (homework help, snacks, reading time, and play), Mother Yamily reminded me that by providing children with a safe space where they receive love, attention, help, and care, the impact of their work goes much deeper than what meets the eye. Indeed, there is nothing mundane in the everyday actions of caring for other people and their children; rather, every action offered in love is ministry.

### Mid-Hudson: Caring Hands Food Pantry, Monticello

*Faith*

As funding for feeding programs decreased statewide, the ripple effect that rural areas experienced was especially devastating. I learned of these harsh realities in visiting Jan and Wayne Downing, a couple directing the operations of St. John’s feeding and youth programs in Monticello. Their team of volunteers and parishioners work tirelessly to ensure that community members receive food. This is truly no small feat as their regional food bank, an essential food source for the majority of our programs, often runs short on food. Despite the odds, the team has extended the evening hours of the pantry, ensuring that their working guests receive food following their workday. Furthermore, the parish has arranged special hours to accommodate those who are physically and/or mentally unable to access the pantry during its main hours. The parish’s generous mindset, in the face of immense resource scarcity, proved to be among the most enlightening and humbling experiences of my work at Episcopal Charities.

These examples provide but a glimpse of the wonderful but important work being done by Episcopal Charities’ partner programs throughout the diocese. We thank them for sharing with us, during our site visits, the love and the heart that they give every day.

*Thomas and Ensinger are Episcopal Service Corps interns with Episcopal Charities.*



## A Personal Story

By Donna M. Ruf

A few weeks back I was standing in front of the Zion Church “Rogues’ Gallery”—a place where pictures hang of its former priests. There on the wall was Father Sharkey, who baptized me at Zion Chapel (now Saint Nicholas in New Hamburg) in 1951. There was Father Whistler, who was rector when I was confirmed by Bishop Donegan in 1963. I was married by Father Donnelly in 1978 and—oops—again, by Father Webber in 1996. And I did seminary field work under Father Miller in 1999.

When I arrived at the Lutheran Theological Seminary at Philadelphia, the first course I signed up for was Pastoral Care and Counseling. This taught me what Christian pastoral care was “theoretically”—that it is not only attending to and caring for human relationships but attending to souls in the name and presence of God. As I took the course, I said to myself “I know what this pastoral care stuff is all about, because I saw it in my Zion church community all of my life.”

1963 was a pivotal year in my adolescence. At 34, my father was diagnosed with bone cancer, and for fourteen months we had in our home what we now know as a hospice. Throughout that time, I was learning about pastoral care as we received it from our clergy and church family—though as a 13 year-old I did not realize that pastoral care was what it was. Our priests, Father Whistler and Father Rodgers, were a constant support system for my mom, my two sisters and me. Father Rodgers, the assistant priest, even cut my dad’s hair on a regular basis, only to die of brain cancer himself a few years later at 38. Those priests “attended” not only to my dad but to all of my family.

I was confirmed later that year. I remember wishing my parents were there for it. I did not have a celebration as my sister did the year before. Then when my dad died, a new priest, Father Robert Magill, even not knowing my mom very well, went with her

to make all the funeral arrangements. She was a 34 year-old widow with 3 young children—he said she might be considered a pushover and he wanted to be by her side in the process. Again, I saw wonderful pastoral care exhibited by Father Michael Webber to my extended family. He visited my grandmother—a lapsed Roman Catholic, not a member of Zion—for 6 weeks as she lay dying in intensive care because my mother asked him to. She really cared for Father Webber because he brought her such comfort, and when she died he officiated at the funeral.

In my high school years Zion hired a young man part-time to take responsibility for its chapel in New Hamburg, the Rev. Dr. Paul Clayton. Our chapel family flourished under him. Our youth group was formed under his guidance. His focus was on Self, Christian Spirituality, Sexuality and Service—advanced ideas in the late 1960s! Now we see them in the Episcopal Journey to Adulthood adolescent curriculum. It is to his credit that many members of that small group are “strong” Episcopalians today. I now understand that Christian education is a subset of pastoral care, because through that important church ministry we are also strengthened in our lifelong journey of faith.

A few years back I went to a conference where the controversial, retired Episcopal Bishop John Spong was the keynote. I think I know why he said our journey as Christians is to love God, ourselves, and others “wastefully” by emulating Jesus. I think he also knew that for us to ensure that we continue our mission of loving “wastefully” within our church family and beyond we must give “wastefully” for that important Zion ministry to continue for years to come.

*Ruf is a member of and youth educator at Zion Church, Wappingers Falls.*

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Directors: Dianne Carlson, RSM; Mary Kay Flannery,  
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Beverly Musgrave, Ph.D.; Honora Nicholson, RSM;  
Nancy Pluta and Anne L. Simmonds, D.Min  
Sunday, July 28 – Sunday, August 4  
Fee: \$500 – \$525 (as you are able)

#### AUGUST

##### The Healing Power of Christian Virtue

Presenter: Michael Laratonda, FMS  
Sunday, August 4 – Saturday, August 10  
Fee: \$450 – \$475 (as you are able)

##### Pausing to Grow in Awareness

Presenter: James Friedel, OSA  
Sunday, August 11 – Friday, August 16  
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Restore the Soul



## Evangelism — Not a Dirty Word! Part 2

Continued from the *Episcopal New Yorker* Winter issue.

By the Rev. Claire Woodley



Show up in unexpected places: St. Mary's Caroling at Barnes and Nobles, Mohegan Lake.

Photo: St. Mary's Church

**E**vangelism looks different in every age—times and issues change. The essentials stay the same, but it is current trends that help us identify what and where people's needs are now. In this article, we'll look at some of those trends and at how we can explore and use them.

### Evangelism is most effective when it meets real needs

Make the good news available in, and through, practical help. Bring the hand of God out of the ether and into people's lives. The evangelical churches always include the message that help is available to individuals and families, whatever size or shape they are currently in. Evangelicals take needs assessment very seriously, and offer help in the specific ways that are most needed in their area. They teach their people how to pray with others, and how to help others reframe their experience from helpless victim to beloved and empowered child of God. They ask the question, "What experience or service would this person experience as love?"

### Experiment with Groups

Communities are always changing: New groups emerge, old ones die. Hold them lightly. Look for ways that people can and want to get together in your community, in church and out, and let it happen. Some will be directly faith oriented and others

will not. Trust that God will move to be known to the group or its individual members, and be ready to respond when the questions come and needs arise.

### Get Out of the Box

70 per cent of the people in my area are un-churched. They may acknowledge an affiliation but are not active in a faith community. Evangelism cannot be conceived merely as "come visit us." We need to get out of the door because that is where the people and the needs are. If you want to meet people and build relationships and trust, you must work in partnership with schools, libraries, social services, Rotary, Lions, and sports organizations—you must use every opportunity to be present in public, sharing love, practical help, prayer and blessing. Many churches and clergy have either been pushed out, or simply walked out, of the public space. We need to reclaim it and be a blessing inside it. Show up in all the unexpected places, show up, show up, show up.

### Build value for your church in the wider community

Make the blessing of your church's presence and ministry clear to everyone in your town. Turn the question around from "Is that church open?" to "What would we do without St. \_\_\_\_\_?" You are blessed—be a blessing.

### Post-Modern Hunger for Mystery: Got Liturgy?

The world doesn't always make sense; numbers don't explain everything; statistics can lie. The central idea of the modernist world view—that we could quantify and know everything—has collapsed.

It has left in its wake a hunger for meaning and the felt knowledge that comes from spiritual experiences. The world of symbol, sign, and ritual is being sought on a million different web sites and in a million different weekend experiences. Many of these are garden variety rabbit-holes that leave the seeker even more confused and alienated. But we have the good goods! In abundance! As the Red Hot Chili Peppers say, "Give it away, give it away, give it away now!" Living ritual restores people to the dance of God through the universe, re-aligns them with meaning and purpose, teaches them how to surf the chaos.

### Reach out to the Spanish speaking populations and start learning Spanish

The Episcopal Church officer for Latino/Hispanic ministries, The Rev. Anthony Guillen, says: "...radically changing demographics should encourage the church to be courageous, resourceful, passionate and enthusiastic in its response..." We can grow vibrant and fruitful churches by inviting the Latino/Hispanic community to a welcoming and inclusive environment, by sharing our rich liturgy and by implementing innovative and pertinent programs. Guillen also emphasizes that we Episcopalians need to stop seeing Latino/Hispanic ministries only as help for the poor and marginalized. That is important and needed for some folks, he says, but Hispanic/Latino families are in all parts of our communities. Recent immigrants settle in cultural/national groups. Who is in your neighborhood? What would love look like them?



### Advertise, Advertise, Advertise

Use all forms of media from social networking to local on-line news and newspapers. Make sure the front of the church building is a smile. Use advertising materials that are current, carry humor, and demonstrate that contemporary people exist in this church. Create branding so your church logo and/or motto are immediately recognizable in your community. Make sure your web address is simple and on everything.

### Get the Website Working

Add content and pictures frequently. It is where tech savvy people look first. Make it interactive with picture and video sharing. Get online book groups and classes going. Explore the websites of churches that look and behave the way you feel God is calling you to grow. Link to websites that support your mission and ministry and feed you! We are known by the company we keep: Who are your actual and virtual friends? Let online visitors see and know whom they will encounter when they visit. Let them to see themselves in your community.

### Families Want to Worship Together

In many families, both parents work. Weekends are time to be together. Parents want to be with their children in church. Many have been only marginally churched or evangelized. There are a thousand ways to include children and parents in worship together and give them the common experiences on which to build a family faith life. Find what fits and do it. Greeting small children with the death ray when they make noise in church puts the lie to our claims that we are an open, welcoming community. The language of childhood is action and emotion; what can you do to reach them? Make a plan. Walk the talk.

### Use Technology Wisely

Experiment with technology. It is ephemeral and changes all the time; use it in ways and places that do not overcome the space. Any new technology should be temporary until a community has time to experience it and see whether it leads them into, or out of, a place of worship. It should be revelatory, not obstructive; a doorway, not a door. Make sure you have both innovators and stabilizers in your worship boat. The stabilizers provide ballast and keep the boat from being blown over, innovators are the sails that take you to new places; either one without the other will leave you dead in the water.

### Know What's Happening in Science

People are hungry to hear spiritual, theological and ethical reflection on scientific developments. The media focus on the atheist/creationist stand-off exasperates thinking spiritual people. The conversation can be deep and wide! We have the tradition and disciplined thought to encourage people to experience God's revelation in the exploration of creation that is happening now. Invite local people engaged in the sciences to share their moments of awe, inspiration and revelation.

### Whenever Possible Use Fresh, Local Art

Use local artists for advertising, liturgy, and music. Connect with local high schools/colleges, dance schools and theaters. God moves in the flow that makes great art. Appreciate God's presence in the work of artists and look for appropriate ways to help them share it.

### Get Ecumenical and Do Interfaith Activities/Projects

We live in a multi-ethnic, multi-faith world. Work on solid ecumenical and interfaith relationships with ministerial peers and community outreach, and allow your friendships to be seen in a variety of settings, including jointly addressing difficult community issues. Pave the way for our shared community to experience new friends and love their friends without abandoning their religion or excising it from their relationships. Build interfaith friendships that show that specific religious identity is not synonymous with bigotry. Embrace an expansive pluralism. I never feel quite so loved as when my Jewish, Muslim, and many flavored Christian co-workers and friends, express their love and offer prayer for me.

One of the most difficult problems for our youth in embracing any religious practice is the worry that it will exclude, or worse, damn, their friends. ***Rather than exclude friends, they reject faith in any organized form and see atheism or agnosticism as the only way to function with integrity in a pluralistic society.*** Affirm that God matters, and that their friends matter too—God loves their friends as much or more than they do. Make opportunities for youth to be together with the freedom to express their faith, hear one another's story, and receive it as a gift. Whether in service projects or in experiencing each



How's your smile? New glass Narthex at St. Mary's, Mohegan Lake. Photo: St. Mary's Church

other's worship, trust that God can and will speak to them, in and through their friends. We're Anglicans! We talk to anybody and everybody! It's in our DNA! We have a way for youth to be expansively pluralistic. Loving friendships pave the way for authentic engagement on the real differences in thought and experience between the different traditions—and will pave the way for the interfaith dialogue and practice of the future.

### Catholic and Protestant and Free

The Episcopal Church has a deep, wide and beautiful tradition to draw on. We have a common life that allows for freedom to think and to explore God's Spirit. **But our cultural aversion to evangelism is robbing people God loves of exactly the soul medicine that they need.** We need not only to be proud of what God has done in the Episcopal Church, but to be responsible stewards in sharing it out. We've been given a gift to give, not keep for ourselves. When we do try to keep the blessing to ourselves, like manna, it decomposes and disappears, as is evidenced in too many of our congregations. And yep, it gets pretty stinky in the process.

The church belongs to God; it is God who has made us, and not we ourselves. When we get the focus off ourselves, and any discomfort we might feel about sharing God's love in thought, word and deed, and put the focus on God, seeking the people God loves, our squeamishness becomes apparent for what it is: silly and small. We were made for great heartedness, not fearfulness! And as any parent can tell you, the heart expands to meet every new child God calls into the family.

Everyone wants to come home. As Augustine said, "Our hearts are restless until they rest in Thee!" Who is knocking on your door? Or, speeding right on past with a broken soul not knowing that help is available? What does God want to happen in your church? Seek the answer to that question and heaven and earth will move to see it fulfilled—and your life will become in reality what you've always known it could be in your heart: miraculous.

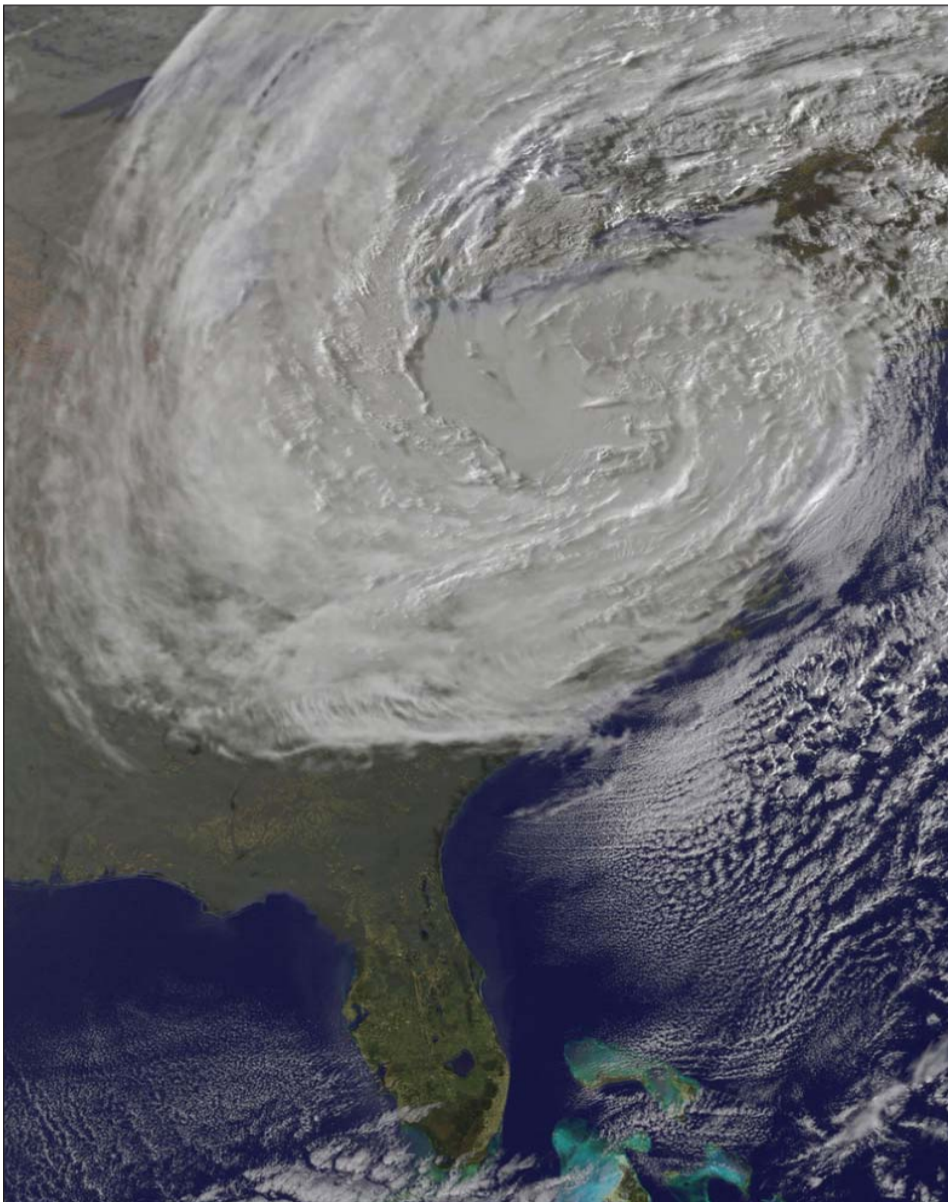
Over the next year I will share stories of churches, individuals, IPC's and other groups entering into experiences of evangelism in their home context, in places they never thought they'd go, doing things they never thought they could. We'll look at the people, the process, the fruits and the miracles. Stay tuned!

*Woodley is rector of St. Mary's, Mohegan Lake. The first part of this article was published in the Winter 2013 issue of the Episcopal New Yorker and can be read online by following the link at [www.episcopalnewyorker.com](http://www.episcopalnewyorker.com).*



# Sandy and Beyond

By the Rev. Stephen Harding



Superstorm Sandy – aftermath will last for years.

Photo: NASA.

I am grateful beyond words for your help in response to Superstorm Sandy. Your generosity and your willingness to say “yes” has made it possible for the diocese to accomplish extraordinary things. There was a tremendous flow of donated food and clothing from north to south, with parishes in Region II and Staten Island becoming food drop-off sites and distribution hubs. St Mark’s in the Bowery became a community center and reached out to its neighbors; volunteers went to Staten Island and Lower Manhattan to help; and over \$18,000 in gift cards was collected for those affected by the storm. Your ongoing willingness to send teams to muck out and rebuild homes, and your generosity in contributing to Episcopal Relief & Development and to the Diocesan Sandy Relief funds have been inspiring.

Our partnerships with Episcopal Relief & Development, Episcopal Charities, and New York Disaster Interfaith Services (NYDIS) ensured that we acted in full coordination with the overall recovery effort. Working with Katie Mears of Episcopal Relief and Development has made things easier for us as we moved through each stage. The Rev. Sam Smith of Episcopal Charities has provided invaluable support and insight, and even temporarily reassigned his interns to disaster response. Substantial contributions from Trinity Wall Street and Saint Thomas Church have made sure that Bishop Dietsche has had the resources he needs. Through Episcopal Charities’ participation on the Advisory Committee of the NYDIS Unmet Needs Roundtable, the diocese is also participating in the wider long term recovery of New York City.

Now, five months on, we are firmly in the long-term recovery and mitigation and preparation stages of the disaster cycle. Consistent with this, we are now working on

two different tracks: Sandy recovery first; preparedness second.

## SANDY RECOVERY

Sandy’s impact was felt from Easton, Maryland, to Montauk, NY. On Staten Island, 20,800 homes were damaged (compared with 250,000 in New Jersey). We believe that long term recovery will take between 6 and 10 years in the region as a whole, and between 18 months and 3 years on Staten Island.

In order to address Sandy’s regional impact, the diocese has worked with Katie Mears of Episcopal Relief and Development to help develop a regional response coordinated between the dioceses of Easton, New Jersey, Newark, New York, and Long Island. A website is being created for this that will serve as a central intake point for volunteers from across the country, so that they can be assigned to the diocese that needs them the most.

Through the generous support of Episcopal Charities, we have also appointed Darrell Hayes, a native Staten Islander and a retired NYPD Sergeant, to the newly created position of Staten Island Coordinator to manage the volunteer effort there, and to represent the diocese at community meetings. (See Mr Hayes’ accompanying article).

**Long Term Volunteer Accommodation Provided by St. Paul’s.** We are very pleased to announce that, subject to receipt of the necessary permits, the vestry of St. Paul’s Church, Staten Island has approved a proposal for the use of their lower Guildhall for volunteer housing on a long-term basis—and that the Staten Island Inter Parish Council, guided by its chair, Vivian Murray, and the Rev. Charles Howell, dean of the Richmond clericus, has awarded a \$12,000 to help pay for its conversion. This project will be overseen for St. Paul’s by Paul Ainslie and James Murphy, and will accommodate up to 40 volunteers per night—which means that more than one group of volunteers may be in residence at the same time.

## LOOKING FORWARD: PREPARING FOR THE NEXT TIME

### Disaster Response Structure

Well before Sandy, Bishop Dietsche had asked me to be the Disaster Response Coordinator for the diocese. We met twice before the storm hit, and the plan that we formulated was the basis for the diocesan response to the storm.

Whenever possible, we wanted to take advantage of existing structures and resources. We accordingly appointed a coordinator to oversee operations in each of the diocese’s three existing regions—Mid-Hudson, Region II, and New York City: These are Ms Val Stelcen for the Mid-Hudson; the Rev. Alon White for Region II; and me for New York City.

Breaking these regions down into smaller units, we have asked each of the deans of the parish groupings called clericuses (co-terminous with Interparish Councils) to de-

### THE FIRST TWO MONTHS AFTER SANDY

- Facebook EDNY Volunteer page created: 138 likes
- 96 EDNY Volunteers signed up
- 20 parish response teams from the diocese have gone to Staten Island or the Rockaways to help
- Flow of donated items north to south in initial stage of Sandy relief
- Over \$18,000 worth of gift cards donated by EDNY and the dioceses of Colorado and North Carolina
- Over 5,000 volunteer hours donated for Sandy recovery

### STATEN ISLAND JANUARY- MARCH

- 89 volunteers with a total of 540 volunteer hours
- Four homes worked on
- Scope of work: insulation, hanging sheet rock, taping and painting
  - One home finished
  - Two homes being taped
  - One home in the middle of insulation and sheet rock
- 8 more homes to be worked on currently on Darrell Hayes’ list
- Some volunteers doing kitchen work for George Nickel’s Soup in the Hood.



velop a disaster response plan intended to provide frameworks for local responses to disasters of any kind. Planning for a response at the clericus/IPC level has the advantage that it is based on developing relationships with local law enforcement, fire, and EMS agencies (i.e. deepening relationships with the local community) and on the parishes working together. Mostly these will, of course, involve fire, flood, or severe weather. But since there is the constant ongoing risk of a school shooting incident anywhere in the diocese, and being ready to respond to such an extreme incident would inevitably entail being ready for more typical situations, we have asked the deans to develop a plan that is specifically designed to meet this eventuality.

### Committees

At the diocesan level, we have created an Advisory Committee and a Long Term Recovery Committee. The first will advise Bishop Dietsche on disaster response and preparation so that we are as ready as we can be for the next disaster, and will act as a consultative body to help the Disaster Response Coordinator think through what needs to be done to help prepare the diocese; the Long Term Recovery Committee, meanwhile, will work to ensure that our long term recovery efforts are on track and in keeping with the principles developed for the diocese for this purpose.

In the New York City region, we have also put together a Staten Island coordinating group to provide us with local representation and to oversee and coordinate the goals and ministry of the long term recovery on Staten Island.

### Advisory Committee for Disaster Response

Bishop Dietsche

The Rev. Stephen Harding, Disaster Response Coordinator

The Rev. Matthew Heyd, Director, Faith in Action, Trinity Wall Street

Ms Katie Mears, US Program Director, Episcopal Relief and Development

Mr. Douglas Mitchell, Lt. (Ret.) FDNY

The Rev. Sam Smith, Program Director, Episcopal Charities

### Disaster Response Long Term Recovery Committee

The Rev. Susan Fortunato, Rector, St Stephen's Church, Pearl River

The Rev. Stephen Harding, Disaster Response Coordinator

The Rev. Deacon Mavourneen Hubbard, St Andrew's Church & St Luke's Church, Beacon

The Rev. Deacon Beverly Neuhaus, Director, Richmond Senior Services

The Rev. Edward Sunderland, Director, Crossroads Community Services, St Bartholomew's Church

### Developing Local Response Plans

The diocesan disaster response plan has two objectives:

1. To position congregations to be ready to respond to disasters in their communities
2. To set congregations up to serve and support their communities throughout the life cycle of a disaster.

Each congregation in the diocese met the second objective exceptionally well in the immediate impact and aftermath stages of Sandy. You supported your communities in wonderful and imaginative ways—often without power. What we are working on now, with your help and based on Sandy, Irene, and the Sandy Hook Elementary School shooting, is positioning each deanery and congregation to be ready to respond to what is most likely in its particular community.

The clergy of the Ulster County deanery helped identify the following categories to

include in developing a deanery/clericus response plan:

- Resources (What resources do you already have in your congregation and community?)
- Knowledge (of congregation and community)
- Allies (Who can help you? Who can you work with to serve others?)
- Gaps (what resources/skills/services/etc do you not have? Which neighboring congregations are without clergy?)
- Communication (systems, inter-congregation, plan to communicate without phones or internet)
- Areas likely to be impacted if disaster happens
- Flow (Who will go to those areas?)
- Affected Populations (What groups will be affected by disaster, and what is your plan to care for them?)

### DIOCESAN DISASTER RESPONSE PLAN ALGORITHM OF CARE

- Make sure you and your family are safe
- Make sure your church property is secure
- Make sure your parishioners are safe and help them become safe if they aren't
- Serve your local community

Remember that your plan should not be clergy-centric, but rather congregation-developed and implemented. Wardens, vestry and members of the congregation are great resources!

### Help Needed

For the remainder of 2013, this is what I plan to be working on, and I could use your help:

- Supporting our long-term recovery effort on Staten Island
- Identifying backup for the Disaster Response Coordinator and Staten Island Coordinator
- Working with the deans to develop a response plan for each deanery
- Working to map the assets of each parish
- Working to identify local disasters (floods, fire zone, etc.) by county and to map the location of each parish on the same map
- Creating and training three disaster response teams for the immediate and aftermath stages of the next disaster
- Writing the "Lessons learned from Sandy."

The bottom line for disaster response is that the single biggest resource we have is the people of the diocese. As we move forward with planning and getting ready for the next disaster, remember what we have already done in response to Irene, Sandy, and other local incidents and that our greatest strength is each other.

The goal is to prepare the diocese for the next disaster. This will be done at the deanery and local congregation level to prepare for what is most likely—and we need your participation to make this work. Many thanks for all that you are doing and for all that you have done.

God bless you.  
Stephen+

*Harding is the diocesan Disaster Response Coordinator, Protestant Chaplain to the FDNY, and a priest in the diocese.*

## STATEN ISLAND REPORT

By Darrell Hayes

**W**have been working for the last two months as the Staten Island Disaster Response Coordinator for the diocese—identifying homes that were severely damaged by Hurricane Sandy, building a relationship with their owners, and helping them navigate the process of rebuilding. I also serve as the diocese's representative on the rebuilding committee of the Staten Island Community and on the Interfaith Long Term Disaster Recovery Organization.

We anticipate that by the end of 2012, volunteers coordinated by the diocese will have worked on more than 40 homes—installing insulation, hanging wallboard, taping and priming. With the help of many volunteer groups that have come to Staten Island we have already insulated, hung wallboard in, taped and primed one home and are actively working in three others, but there is so much more to be done.

As Father Harding has already reported, and through the generosity of the St Paul's Church Vestry we have now secured a permanent location to house volunteer groups on a long term basis, with accommodation for up to 40 volunteers at one time, including showers, bathrooms and the ability to cook meals. Having a central location for all the volunteers will greatly enhance our ability to meet, train and coordinate all the new volunteers.

**If anyone is interested in volunteering please call me at 347-942-3787 or email [sicoord@episcopalny.org](mailto:sicoord@episcopalny.org).**

*Hayes is the diocese's Staten Island Disaster Response Coordinator.*



# Becoming Episcopalian

By Jackson Giuricich

I was first drawn to the Episcopal Church because, to me, it represents an institution committed both to the work of God and to the needs of humankind. In my opinion, though the church may have a divine mission, it is still a human institution and must be reasonably expected to accommodate the needs of the laity. The policies of the Episcopal Church, specifically in allowing the ordination of women priests and bishops and in performing same-sex marriages, seem to be most closely aligned with Jesus's message of inclusion when he uttered, "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." (Matthew 10)

It was at Columbia that I first decided to align myself with a specific denomination, in the fall of my junior year. I felt no stigma attached to exploring this side of myself—the relative indifference on the part of the student body means that those that wish to may practice their faith freely and undisturbed. At home, I had been raised in a highly secular environment where I most closely associated Christianity with the gold leaf in a Fra Angelico fresco or the high notes in a

baroque motet. My notion of God was unfixed and very much mixed up in my ideas of "fate," of the certainty of particular outcomes. As the petty problems of adolescence were gradually replaced by much deeper questions of existence, questions which I alone could not answer but which to a certain degree I knew everyone must face, I prayed to God for a resolution to my troubles. The "resolution," when it came, rarely took the form I thought it might: Sometimes I felt emboldened to take action when I hadn't had the strength before; sometimes the problem ceased to matter, or was replaced by something else. My decision to go to church was motivated in part by a desire to give thanks, but also by a curiosity as to how He operated.

As an ambitious student, the future can seem so much bigger than the present. It can be tempting to sublimate most of our energy into what we perceive will make us more marketable, useful, or otherwise valuable to others, not only in the context of a career. This attitude assumes that we are on a sliding scale of

"goodness" or of value, and that if we prepare ourselves properly, we will accordingly increase in value. One thing that I have learned at church and during my discussions with the Columbia chaplain, the Rev. Richard Sloan, is that, because of God's love, everything and everyone has an intrinsic value. This was in no small part a revelation to me, as I found that, at Columbia as elsewhere, I had focused so much of my energies into things that would give me extrinsic value, such as grades or my image. Of course, this is not to say that I no longer concern myself with such things; they have merely ceased to be critical components in any self-assessment to which I may submit myself. Without this knowledge, I personally found it difficult to live up to the expectations of such a rigorous environment as Columbia's, academically and otherwise. Admittedly, perhaps in this era it is simply more difficult to retain a sense of self-worth because of the pocket-size panopticon that is the Internet, where you can have all the fabulous things that people are doing or saying streamed right to your iPhone.

Though I am sure that, sooner or later, I would have recognized the significance of God's role in my life, I believe that being a student in such an intense atmosphere as Columbia's may have precipitated this realization. Many of the questions raised in classes such as Contemporary Civilization serve as an introduction to the questions that we must grapple with—of how we relate to our society, and ultimately, how we are able to relate to ourselves.

*Giuricich is a student at Columbia and a member of the Canterbury Club.*

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# Views and Reviews

## ARTS AND LITERATURE

### WHY PRIESTS? A FAILED TRADITION

BY GARRY WILLS

VIKING ADULT. 321 PAGES.

Reviewed by Robert Pennoyer

It was the name of Garry Wills's new book—*Why Priests? A Failed Tradition*—that made me nervous when asked to read and review it for this paper. As a soon-to-be seminarian, I'm hoping to join what its subtitle calls "A Failed Tradition"—although (to my wife's relief) not as a priest in the Roman Catholic Church of which Wills is a member and about which he is primarily concerned. I wasn't worried that *Why Priests?* would shake my sense of vocation; I was instead worried that any endorsement of Wills's arguments might be the type of accidental heresy that more prudent postulants avoid expressing. Especially in diocesan publications.

Figuring that judging a book by its cover is hardly fair and that our readership is small and/or forgiving, I took on the project, cracked the book's spine, and hoped nobody would crack mine for whatever I wrote.

Wills writes that *Why Priests?* is not an attack on priests, and it's not. The author of an astonishing number of books, many about Christianity and the Catholic Church, he writes affectionately about priests—ancient and modern—who have shaped his thinking and his life. At one point he even attended a Jesuit seminary in hopes of becoming a priest himself.

Wills's concern is with the institution of the priesthood. In his introduction he asks, "Why did the priesthood come into a religion that began without it and, indeed, opposed it? Why was it felt that priests were required, after an initial period when they were not? Without the priesthood, would there have been belief in an apostolic succession, the real presence in the Eucharist, the sacrificial interpretation of the Mass, or the ransom theory of redemption?"

These are loaded questions, and Wills addresses them with displays of remarkable erudition and confidence. He argues that Jesus not only didn't establish the priesthood, but that the establishment of hierarchical offices runs counter to Christ's teaching. At times it's hard not to nod along with Wills, such as when he cites Matthew 23.9 ("Do not address any man on earth as father, since you have only one Father, and he is in heaven") and notes that it's hard to reconcile that verse with our common honorific for male priests.

Writing about the time of Paul, when the Jesus movement that would become Christianity grew in the years after the Passion and inchoate offices arose out of organizational necessity, Wills notes "there were no priests and no priestly services; no male presider at the agape meal, no re-enactment of Jesus' Last Supper, no 'sacrifice of the Mass,' no consecration of bread and wine; nothing that resembled what priests claim now to do."

Wills spends most of *Why Priests?* arguing that there is little the biblical basis for a priesthood capable of the sacramental powers it claims. Such claims, he as-

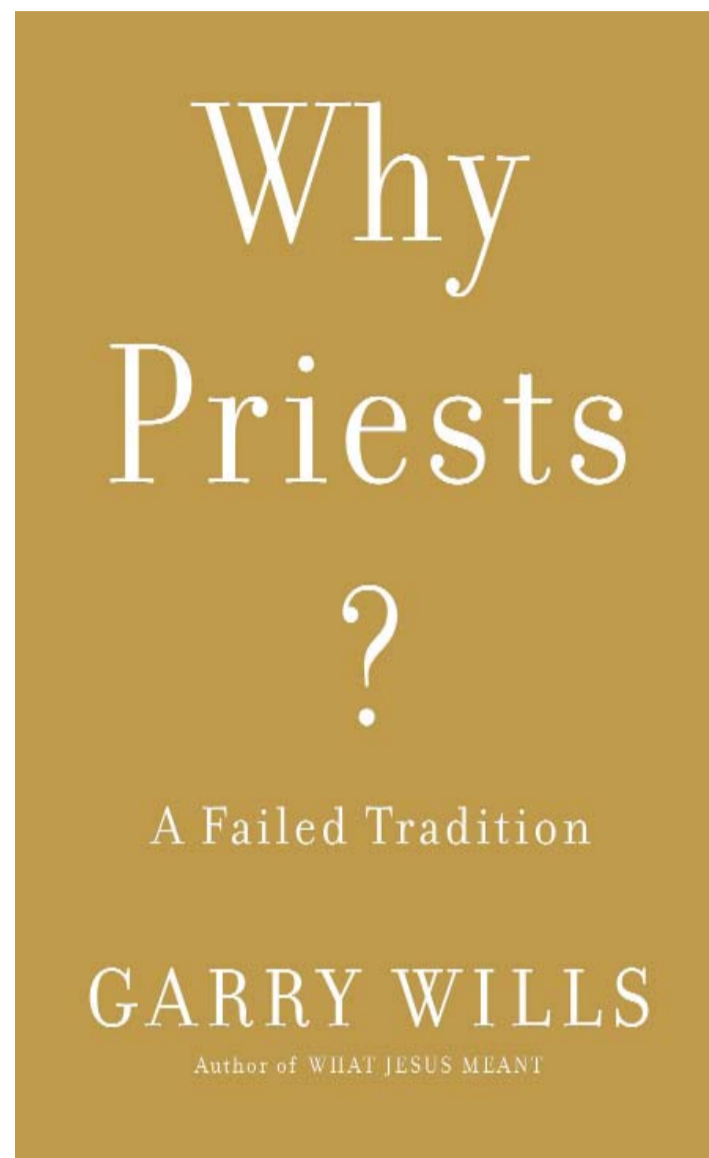
serts, rest upon an understanding of Jesus and the institution of the priesthood that can only be found in a single book of the Bible: The Letter to the Hebrews. (The Letter was often ascribed to Paul, but Wills writes that it's now widely accepted that it's "not Paul's, not a letter, and not to Hebrews.")

Wills is at his best when picking apart the baffling leaps of logic that the author of the Letter makes in order to claim that Jesus is "hailed by God as high priest in common with Melchizedek." Wills analyzes the two references to Melchizedek in the Hebrew Scriptures, and he persuasively shows how the Letter inflates his importance in an "attempt to smuggle the priesthood back through the side door of Melchizedek."

After challenging the unique claims the letter makes (e.g., that Jesus was a high priest), Wills writes: "We also have to pay close attention to what the Letter does *not* claim. It nowhere says that the priesthood would be a continuing institution for Christian men (or women). In fact, it says the opposite. Jesus is the last priest, whose onetime offering makes all other priesthoods obsolete."

By the end of *Why Priests?* it's clear that Wills has many good points. The biblical foundation for the priesthood seems shakier than I'd assumed it would be. The Letter to the Hebrews, which Wills translates and includes in an appendix, seems fraught with problems of illogic, although there are plenty of passages that speak spiritual truths with great beauty. I'm grateful for the impressive clarity with which Wills distills the complex theology of early theologians, such as Aquinas' understanding of transubstantiation and Augustine's rejection of the "real presence" of Christ in the bread and wine. (Augustine, he writes, argues that "what is changed in the Mass is not the bread given out but the believers receiving it." I like that.)

My hunch is that Episcopalians reading *Why Priests?* will agree with most of Wills's analysis but reject his conclusion, that the priesthood is a "failed tradition." Perhaps that's because tradition itself plays such an important role in our faith. (A frivolous thought experiment: The Bible makes no reference to there being three wise men visiting the baby Jesus on Epiphany, just that those who did arrive brought gold, frankincense, and myrrh; can you imagine the outraged confusion Christmas pageant attendees would experience should four kings walk down the center aisle? Or twelve?)



If the priesthood is based more on tradition and reason than on scripture, it doesn't follow that it must be a failure, at least in our church. I'm comfortable accepting the Eucharist as one of the "holy mysteries" that no amount of study or prayer will make less mysterious—or less holy. While I'm willing to accept Wills's argument that Jesus was not the great high priest that the Letter to the Hebrews makes him out to be, I'm not sure it matters what title fit him best or what title fits his ministers best today. What matters seems to be this: that Christ was, that Christ is, and that Christ will be. And that's more than enough for me.

*Pennoyer is a member of the Episcopal New Yorker advisory board, and a postulant for the priesthood in the diocese.*

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# Views and Reviews

## ARTS AND LITERATURE

### EXHIBITION REVIEW: ASHE TO AMEN: AFRICAN AMERICANS AND BIBLICAL IMAGERY

MUSEUM OF BIBLICAL ART

1865 BROADWAY AT 61ST STREET, NEW YORK

THROUGH 26 MAY 2013

Reviewed by Pamela A. Lewis

In the Yoruba (Nigeria) language, *ashe* (pronounced AH-shay) is a praise term denoting a crucial dynamic of the “inner eye,” or an artist’s creativity—the power to make something happen. Like the word “amen,” it is a word of affirmation—but whereas both terms have been used widely in the African and African American communities, *ashe* has been specific to the African diaspora. The meaning of both these words has been the inspiration behind the nearly sixty works in the

quest for liberation—conveyed through an oral tradition—formed a distinct sacred, spiritual and religious space and identity. Whether impassioned, sardonic, ecstatic or solemn, each work in this show is a contemplation of Western religious beliefs, rituals, and practices, as well as a powerful commentary on the often harsh and contradictory realities of Americans of African descent.

The exhibition’s point of departure is *Carved Door*, by Nigerian artist George Bandele (1908-95). Underscoring the superb wood-carving skill of Yoruba artists, its scenes derive from the Infancy Cycle of Christ and strongly reflect the impact of Western colonization on indigenous art.

There is in the exhibition a range of styles, visions and media (including photography and video), with works dating from the late 19th century to 2012. Particularly striking is the resourcefulness of the

taught Clementine Hunter, meanwhile, transfers the Nativity to the 20th century South in her charming *Baby Jesus and the Three Wise Men*, where the Wise Men sport wide-brimmed hats against the Louisiana sun and make their way bearing gifts to an unoccupied stable, while Mary and the infant Jesus rest beneath a shady palm tree.

The Harlem Renaissance and the “New Negro Movement” of the 1920s and 1930s, with its emphasis on Black liberation and self-determination, had an enormous influence on artists and the works that they produced. They frequently recast major biblical figures into images reflective of and relating to their own communities, often with a political subtext. Adam is a black man in Aaron Douglas’ *The Creation* (1927), as are all of the figures in William H. Johnson’s *Jesus and the Three Marys*. We can almost hear the inspirational words and cadences flow-

ing from Charles White’s *Preacher* (1952), whose large hands and expressive physicality fill the pictorial space. *The Last Bar-B-Que*, a super colorful, humorous (but never disrespectful) interpretation of da Vinci’s *The Last Supper*, is replete with many cultural elements that African Americans would readily understand: While superficially a family picnic scene in which the traditional wine and bread have been supplanted by lemonade, chicken and watermelon, the essential religiosity of the scene is intact. And it would be impossible to miss Seattle artist Xenobia Bailey’s monumental crocheted (in single stitch, no less!) and yarns piece, *Sistab Paradise’s Great Walls of Fire Revival Tent* (2012), which makes lovingly referential nods to Yoruba culture, early 20th-century revivalist rituals, and 1970s funkiness. Despite its size and vivid multicoloration, this amazing



Clementine Hunter (1886/87-1988), *Baby Jesus and Three Wise Men*, c. 1960, Oil on board, 17 x 25 in. Courtesy of the American Folk Art Museum, New York, NY, Gift of Robert L. Marcus Family, 1999.21.1.

Photo: Gavin Ashworth.

MoBIA’s current exhibition, which investigates the interactions and crossroads of aesthetics and belief in African American art.

“There is no uniform or monolithic African American art,” asserts exhibition curator Leslie King-Hammond. The show’s works reveal instead the artistic and spiritual process of discovery, revelation, and interpretation of an artist’s individual encounter with the Bible. For a people whose initial experience in the New World was enslavement, and for whom reading was a rarity until the rise of literacy in the 20th century, the Bible’s narratives, themes, and parables relating to the ancient Israelites’ bondage and

artists, who frequently made use of everyday or found objects such as beads, fabric, shards of glass and tree branches. In *New Jerusalem*, Sister Gertrude Morgan (1900-80), a street-corner preacher and poet, has created a folk art-style yet visionary work on an old paint can cover, portraying herself in a white wedding dress, seated in the midst of the holy city surrounded by a chorus of heavenly angels, and embraced by “Dada Jesus,” her heavenly groom. In *Crown of Thorns for the Visionary* (1997), Manuwa Moja reconstitutes broken glass and brass and copper wire into a work that invokes the heroic energies of Harriet Tubman and Sojourner Truth. Self-

hand-made work speaks to enduring scriptural themes of protection and comfort.

While many of the works in *Ashe to Amen* challenge or call into question the conditions that conspired to marginalize African Americans, greater emphasis is placed on the hope and transcendence over injustice that African Americans drew from African and Western faith traditions. This has, in turn, evolved into a distinct and multi-layered culture that has become part of the broader landscape of American art. To that we can all say “*ashe*” and “*amen*.”

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



# W.H. Hudson: Far Away and Long Ago: A History of My Early Life (1918)

*Dusted off by Kate Kavanagh*

**W**illiam Henry Hudson (1841-1922) was born to American parents—unsuccessful farmers in what is now the outskirts of Buenos Aires, but was then the unfenced vastness of the Argentine pampa. He moved to England in 1874, aged 33; his stories and books of natural history, English and South American, only gradually became well known (notably his semi-fantasy novel *Green Mansions* (1904), set in Venezuela). *Far Away and Long Ago*, the record of his first fifteen years, was written with total recall by a man in his seventies. It is a magical book transporting you altogether elsewhere, in full color and sharp focus—by a man who (unlike some “nature writers”) makes everything as clear and interesting to you as it was to him. “He writes,” it was said of him, “as the grass grows.”

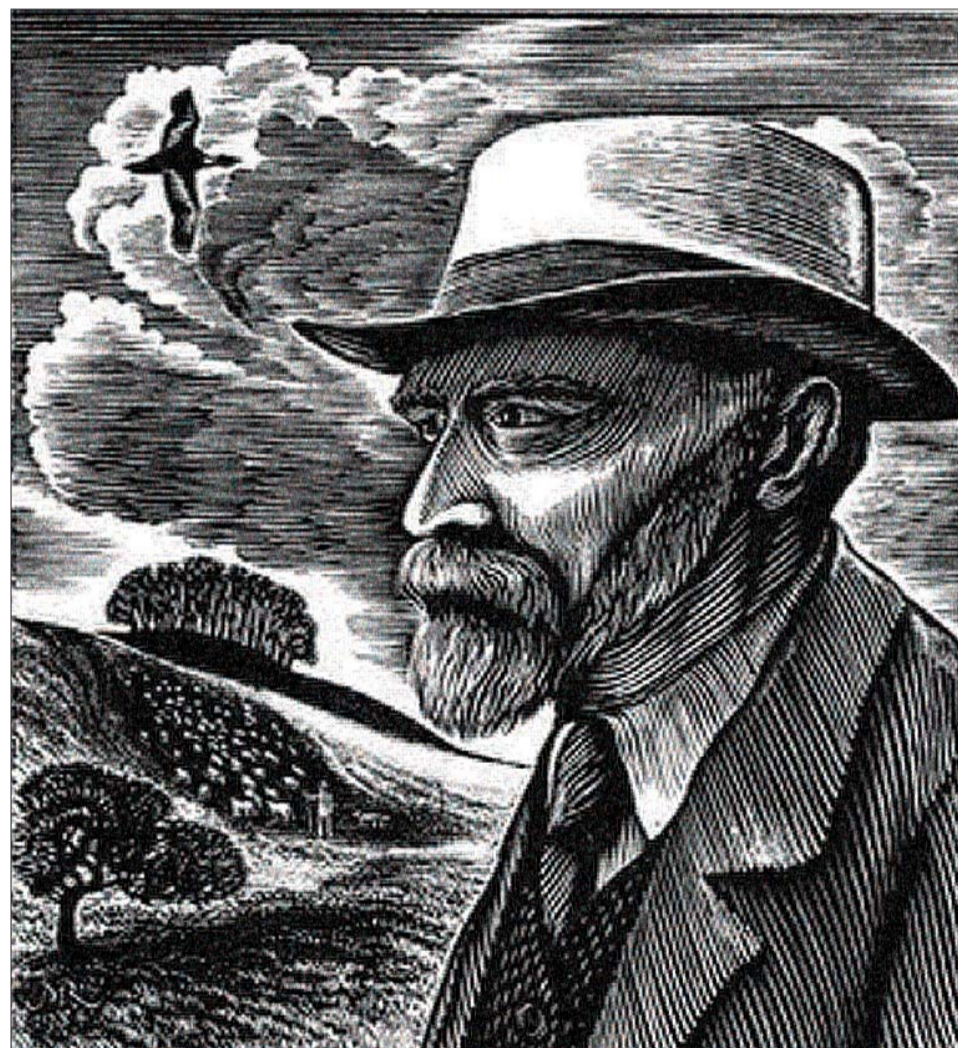
Hudson’s God was Nature, but nature for him meant the whole of life. *Far Away and Long Ago* is a book about joy, wonder, beauty and freedom. It is not, however, for the faint-hearted. Almost the first thing the author recalls about his birthplace on the Argentine pampas (circa 1845) is the tortured slave who was supposed to haunt the house. A few pages on, the small boy is shown an ashen-faced murderer, tied in the barn; next, the puddle of blood from a slaughtered young prisoner of war. Agonized beasts are playfully butchered by gaucho farmhands; there are dangerous wild cattle, narrow escapes from ferocious pigs, horse-attacking spiders; storms of colossal hailstones kill animals and children.

Alongside this is ecstatic beauty: the peach plantation against blue sky; the limitless green or brown or moonlit plain with its few islands of homesteads, tussocky or flower-carpeted, shallow-flooded or forested with ten-foot-high thistles. And everywhere, birds—Hudson’s often mystical passion: flamingos, hummingbirds, eagle-vultures, ducks, partridges, huge flocks of migrants from north and south. Watching them, shooting them (for museum collections), describing and protecting them was to be his life: on his pony from the age of six, roaming free on the pampa, or in later years tramping the Sussex downs.

There are almost as many humans as birds in the book, seen with the same objective naturalist’s interest,—a kind of detached sympathy. The New Englan-

der Hudsons eat pickles and cold meat, and have other Protestant ways strange to the locals of Spanish descent in their decayed estancias. Those are always “natives”; the gaucho cattlemen are primitives, with a relish for cutting throats, animal and human. Beggars, tramps and eccentric expatriates pass through the home. There is poetry and some grandeur in all these lives. The eye of the child notices and accepts; the old Hudson, always an exile despite forty years in England, interprets. The book is also a lament: there were no fenced fields and no mass immigration in Argentina in Hudson’s time, and he knows the wild land has since been lost to agriculture and “aliens.”

Hudson’s wonderful childhood ends with heart disease. He struggles with Darwinism and the specter of death, longing for his paradise lost. But Nature did not fail him either in his later Argentine youth on horseback—working on estancias, training himself as a naturalist—or in his long years of London poverty, channeling what he had seen into books that eventually brought fame. By 1900 he was a British citizen, pensioned, and had founded the Society for the Protection of Birds, much admired by ladies who had renounced the rare Birds of Paradise that had adorned their fashionable hats. His handsome memorial pool in London’s Hyde Park, with its unlikely Aztec-ish stone relief by Jacob Epstein, was unveiled by Prime



Portrait of W.H. Hudson, wood-engraving by Eric Fitch Daglish.

Minister Baldwin in 1925. For John Galsworthy, writing in 1923, Hudson was the most valuable writer of the age. “His work is a vision of natural beauty and of human life as it might be, quickened and sweetened by the sun and the wind and the rain, and by fellowship with all other forms of life—a vision given to us, who are more in want of it than any generation has ever been.” In Argentina his humble birthplace is a museum, and devoted readers honor G.E. (Guillermo Enrique) Hudson as a historic Argentine writer.

*Kavanagh is a writer and reviewer living in England.*

*A version of this article appeared in The Tablet, 27th January 2005.*



## Jane Alexander: Surveys (from the Cape of Good Hope)

By Margaret Diehl

One of the great mysteries of life is how we can be both so like and so unlike each other—within a family, a community, a nation, the human race or the company of living beings. We are attracted to both similarity and difference; at the same time we often hate or distrust each other based on similarity or difference. We create categories and erect barriers and then, in speech and action, we tear them down.

South African artist Jane Alexander's sculptures, which are on display at the Cathedral this spring in an exhibition titled *Surveys (from the Cape of Good Hope)* presented by The Museum for African Art, evoke this tension exquisitely. Her human-animal hybrids are denizens of dream and nightmare, reminiscent of everything from Hieronymus Bosch to *The Island of Doctor Moreau*. Is man halfway between ape and angel? Is that even the right paradigm?

Alexander's work, she says, "has always been a response to the social environment I find myself in." It comments on the bestial conditions in which many people are forced to live in her native South Africa and around the world, as well as the brutality of the oppressors. On a deeper level, it explores the ways "beastliness" is used by the imagination—animals as symbols of violence, irrationality, ignorance and lust as well as innocence and the fecundity of creation. In the variety of animal forms—and referencing the lingering uneasiness over Darwin's theory of evolution—the artist finds flexible metaphors for the ambiguities of social relations, our complex ambivalence towards the "other," and the dangers of man's dominance over the animal kingdom.

Jane Alexander was born in Johannesburg, South Africa, and works primarily in sculpture and photomontage. She came to prominence with her mid 1980's sculpture, "Butcher Boys"—three nude male figures with horns and snouts (but no mouths or ears) sitting on a bench as if waiting for a bus or an



Jane Alexander *African Adventure* (detail) (1999-2002). Photo: Courtesy of the Museum for African Art.

interrogation. "Butcher Boys" is a groundbreaking artwork from a pivotal moment in South African history, and is one of the most popular contemporary pieces at the South African National Gallery.

This is not the first cathedral to exhibit Jane Alexander's work. In 2009, her exhibition *On Being Human* was shown at Galilee Chapel at Durham Cathedral in England. A number of clergy were sufficiently moved by the work to give sermons based on it. Alexander's haunting reminder of the horrors of apartheid gave rise to thoughts about the human tendency to divide the world into "us" and "them"; the legacy of Adam as both original sinner and possessor of free will; and the Christian lesson of South African history: even when things appear utterly bleak, when it seems that the oppressors will always win, faith and hope can fuel extraordinary courage and bring about change.

Over the course of the exhibition, Dean Kowalski and cathedral and diocesan clergy will reflect on these issues. The wider community—from art critics to congregants to visitors passing through—will have their own responses. The power of the sculptures is such that anyone with an interest in good and evil, humanity's place in the creaturely universe, and the way that the imagination handles the ambiguity of difference can learn from experiencing this beautiful and disturbing art in the sacred space of the Cathedral.

The Cathedral's collaboration with the Museum for African Art, dedicated to the arts and cultures of Africa and the African diaspora, is a longstanding one. In 2004, the museum and the Cathedral jointly hosted *Season South Africa*, an exhibition of contemporary visual and performing arts celebrating South Africa's first decade of democracy. For this exhibition, numerous supporting events are planned including music, poetry and talks by the artist. The department of Public Education and Visitor Services is developing workshops and guided visits, and the Cathedral School will structure lessons around the artworks.

The Cathedral has always understood the importance of art for a spiritual community. Art shakes us up and turns the answers we have already found—empathy, kindness, humility—back into questions that require fresh thinking, self-awareness, and the determination to be better.

Diehl is the editor of the Cathedral's newsletter.

### HOUSE OF THE REDEEMER 7 EAST 95TH STREET, NEW YORK, NY 10128

**Tuesdays April 2, 9, 16, 23, 30, 10:30 am-11:30 am, Reiki Classes** Health Advocates for Older People will continue this series with Wendy Wade. **Free of charge.**

**Thursday April 11, 7:30 pm, Blue Skies: An Evening of Standards and Favorites** featuring the songs of Arlen, Berlin, Mercer and Porter. **Suggested donation: \$20.**

**Tuesday May 7, 6:30 pm, God and the Colonies** Rev'd. Michael Rowe, May Priest-in-Residence, will explore the religious foundations of the colonies. **Free of charge.**

**Tuesday May 14, 6:30 pm, Shaping Urban Design and Land Use in New York** Hunter Armstrong, Executive Director of CIVITAS, will discuss zoning and land-use policies in Manhattan. **Suggested donation: \$15.**

**Tuesday May 21, 7:30 pm, Fabbri Concert** featuring the American String Quartet. **Please contact the House for ticket information and purchase.**

**Wednesday June 5, 6:30 pm Annual Garden Party** Please contact the House to receive more details or to provide donations for our live or silent auction.

#### ONGOING PROGRAMS

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

**Wednesday Bible Study with The Rev'd. Edward Johnston, 3:30-5:00 pm**

**Monday Worldwide Christian Meditation Group (year round) 6:30 pm**

For Reservations/Costs/Information: 212-289-0399,  
info@houseoftheredeemer.org or www.HouseoftheRedeemer.org

2013



## Episcopal Relief & Development Awards Diocese of New York \$250,000 Grant Toward Long Term Sandy Recovery

*In the statement printed below, the Diocese of New York announced the award to it by Episcopal Relief & Development of a \$250,000 grant to support its Sandy recovery work.*



April 3, 2013

From the moment Sandy made landfall in New Jersey, the Diocese of New York has been privileged to partner with Episcopal Relief & Development through each stage of this disaster. From assistance in the immediate aftermath to guidance and tangible help in setting up our structures for long term recovery, the diocese has been fortunate to be able to rely on our partner for all manner of help.

As a deepening of this partnership between the diocese and Episcopal Relief & Development, we are very pleased to announce that Episcopal Relief & Development is supporting our long term recovery efforts on Staten Island and lower Manhattan with an extremely generous grant of \$250,000.

This grant will be used primarily to support our work on Staten Island as part of the recovery effort there. It will provide for building materials, our Staten Island Coordinator, Interns, various tools and materials, and support of the Soup in the Hood feeding program. The grant will enable us, as a diocese, to continue to be a part of the coordinated recovery effort on Staten Island, and we are deeply grateful to Episcopal Relief & Development for their support of our work. In particular, we would like to thank Katie Mears, Director, US Disaster Programs, for her ongoing and constant support, care, and unflinching good cheer when asked for help. We could not be more pleased to partner with Episcopal Relief and Development in this endeavor.

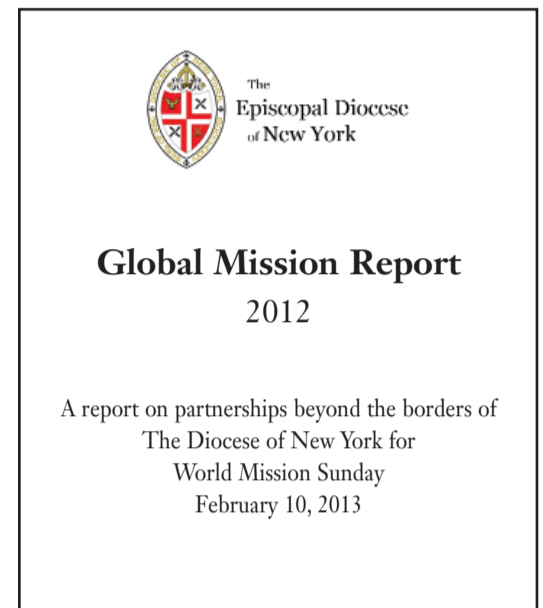
## Connections Around the World – 2012 Global Mission Report

In January 2013, in advance of World Mission Sunday (February 10), Archdeacon William Parnell sent out a survey on behalf of the Global Mission Commission to all parishes, Episcopal schools and other related groups asking for information about their partnerships beyond the borders of the Diocese of New York, and their interest in forming new ones in the future. A total of 99 parishes had responded by the cut-off date, and a comprehensive report of the results, prepared

by Archdeacon Parnell, was distributed electronically on February 2. This preliminary report is available for online viewing or download at <http://episcopal-nyc.org/global/Report1>; a final report, including additional information received after the cut off, will be made available shortly.

“You may not have to travel any farther than the next pew to encounter the world, but that may be the very reason the Diocese of New York is so committed to partnerships beyond our borders,” wrote Bishop Dietsche in his introduction to the report. “Our people have intimate knowledge of many countries and deep friendships around the world. Those connections are one of the great strengths of our Diocese.”

The report includes sections dedicated to the Carpenter’s Kids Program (in which 70 parishes, schools and other groups were active in 2012 ) and the Global Women’s Fund, which works, “to empower women in the developing world, effecting positive change by educating Anglican women for transformation of their families, communities and the world.” It goes on to give an account of the response of the people of our diocese to Hurricane Sandy, presents Global Mission Highlights, and then breaks out the remainder of its information—describing over 100 different instances of engagement outside the Diocese of New York—by location: USA/Canada; Latin America/Brazil; Haiti; Caribbean; U.K./Europe; Middle East/North Africa; West Africa; East/Central Africa; Southern Africa; India/Pakistan/Indian Ocean; China/Central Asia; Japan/Korea; Southeast Asia/Australia/South Pacific.



## Anglican Delegation to UNCSW Visit Cathedral

On March 9, the Global Women’s Fund of the diocese sponsored a visit to the Cathedral of St. John the Divine for the Anglican Delegates to the UN Commission on the Status of Women. This second annual event included a tour of the Cathedral, Eucharist celebrated by the Rev. Canon Vicki Sirota, vicar of the Cathedral Congregation of St. Saviour, and lunch in Diocesan House’s Donegan Hall. Tour participants included more than 20 Anglican women from Australia, Brazil, Burundi, Canada, UK, Japan, New Zealand, Nigeria, Peru, South Korea, Sri Lanka, and the US, along with members of the Board of the Global Women’s Fund. The Ven. William Parnell, Archdeacon for Mission and Global Women’s Fund Board member, spent time with the delegation talking about EDNY’s policies and concerns about violence in our own society.





## Global Women's Fund Welcomes Kenya's Faith Metiaki



From l. to r. Margaret Dietsche, Archdeacon Parnell, Kathi Watts Grossman, Faith Metiaki at the House of the Redeemer, March 13. Photo: Global Women's Fund.

Every woman supported by the Global Women's Fund (GWF) has a unique story. Navigating a society which is often not in favor of women's education always requires perseverance and strong faith. Never has this been truer than for GWF scholarship recipient Faith Metiaki, who shared her story at a reception at the House of the Redeemer on March 13.

Faith was in New York to participate in the first women's Indaba, a three day event preceding the UN Commission on the Status of Women (UNCSW). Her next two weeks were filled with attending parallel events for UNCSW which focused on this year's theme, "Elimination and prevention of all forms of violence against women and girls." Her personal history and work in this area earned her a spot as a jurist on the Girls' Tribunal on Violence, during which she shared her expertise with the brave girls participating in the tribunal.

This year's 57th Commission on the Status of Women was Faith's third, having been a delegate in 2007 and 2009. She has also been a representative at many forums on violence against girls throughout the world. Supported through the GWF, Faith is now a student at the University of Nairobi, working toward a BA in International Studies. In addition to being a full time student, she works as a volunteer program officer at the Forum for African Women Educationalists (FAWE), Kenya Chapter.

At the House of the Redeemer, Faith told of how she ran away from home at the age of nine to a "safe house." As a member of Kenya's Masai tribe, her father was not in favor of educating his daughters and was arranging a marriage for her, as is their custom. Faith had heard of this safe house—run by a Masai woman who had herself run away at a young age to get an education and to escape female genital mutilation—and took the momentous step of leaving home. At the safe house, she received a primary education; earning high marks then found her a sponsor for her secondary (high school) education. In efforts to reconcile with her family, Faith now spends a significant amount of time with the Masai, speaking about the importance of educating girls and working to change tribal customs of early marriage and female genital mutilation. She helps her family by selling the beautiful beaded handiwork made by her mother and sisters. She stands in the tribe as a role model of the benefits of education—and by doing so she embodies the spirit and the goals of the Global Women's Fund.

## Welcome to Our New Assistant Bishop: The Rt. Rev. Chilton R. Knudsen, DD

Bishop Chilton Knudsen, who retired as 8th Bishop of Maine in 2008, will be joining the Diocese of New York as a second Assistant Bishop on April 15.

Bishop Knudsen received her M. Div from Seabury-Western Theological Seminary in 1980. She was ordained deacon in 1980 and priest in 1981, first serving a new mission in Bolingbrook, IL and later in other congregations, both rural and inner-city. In 1987, she was called as pastoral care officer (later Canon for Pastoral Care) in the Diocese of Chicago, where she developed a nation-wide ministry of consulting and training about sexual misconduct in church settings. The material she developed continues to be widely used. She was elected Bishop of Maine in 1997, and retired from that position in 2008.

Bishop Knudsen has a long and personal interest in issues of addiction/recovery, especially regarding systems (congregations, dioceses, organizations) which have experienced the subtle yet powerful effects of addiction—in all its forms—in clergy or lay leaders.

As bishop, she planted three new Maine congregations (including Maine's only Latino congregation) and led in the revitalization of several others, including congregations which suffered in the aftermath of addiction in clergy or lay leaders.

Since retirement, Bishop Knudsen has been a missionary in Haiti and a retreat leader, consultant and spiritual director in the Episcopal Church and ecumenical settings. In 2011-2012, she served as interim assisting bishop in the Diocese of Lexington.

Bishop Knudsen was born into a Navy family and grew up overseas in Guam/the Marianas Islands, the Philippines and Japan. She studied biology/ecology at Chatham College in Pittsburgh, PA, earning a BA in 1968. During graduate study at the University of Pittsburgh (1969-1972), she taught at her alma mater, developing interdisciplinary courses in Behavioral Biology and Ecosystem Analysis. She later taught interdisciplinary courses at the community college level, and served as a counselor in women's health clinics in Pittsburgh PA and in Wheaton, IL.





## Eight Transitional Deacons Ordained



The following were ordained as transitional deacons by Bishop Dietsche on March 2 at the Cathedral of St. John the Divine.

From left to right:

**Sarah Taylor Condon**, who is originally from Mississippi, is sponsored by the Church of the Epiphany, Manhattan. Her worshipping community is St. Stephen's Church, Armonk, where her husband, the Rev. Joshua T. Condon, is rector. They are the parents of a young son, Neil Francis. Upon graduation from Berkeley Divinity School at Yale, she hopes to pursue a vocation in chaplaincy.

**Adrian Feldman Dannhauser** is a senior at Berkeley Divinity School at Yale, and her sponsoring parish is Trinity Wall Street. She is an active member of the Episcopal Evangelism. Before seminary, Adrian practiced corporate bankruptcy law and financial restructuring. Her husband Jess runs a child welfare agency in New York City, and they have a four-year-old daughter, Callaway.

**Kimberlee Dawn Auletta** is sponsored by St. Michael's Church, Manhattan, and received her M.Div from Union Theological Seminary, subsequently spending her Anglican year at the General Theological Seminary. She is currently doing an internship at Grace Church Brooklyn Heights. She lives with her husband Eric and their two children, Beckett and Harper in the Prospect Lefferts Gardens section of Brooklyn.

**Krista Kaarin Dias** is sponsored by Christ Church, Bronxville, where she has served as Youth Minister for the last several years. She lives in Bronxville with her husband John and ten month-old daughter Gabby. Krista and Gabby ride the train to the General Theological Seminary together, where Krista is in her last semester.

[In the middle: Deacon Hyacinth Lee; Bishop Dietsche; Deacon Ian R. Betts.]

**Caroline Peacock** is a senior at General Theological Seminary, and is sponsored by the Church of St. Luke in the Fields, Manhattan. During seminary she served at Holy Apostles Church and Soup Kitchen and at Holy Trinity, Inwood, and she created a pastoral care audio series project with the Fund for Theological Education. She lives with her partner of 13 years, Lauren, and two children, Abigail (4) and Levi (15 months).

**Philip H. Towner** currently directs the Nida Institute for Biblical Scholarship and Translation Studies at American Bible Society. He lives with his wife, Kathleen, in Hoboken, and has two grown daughters. His sponsoring parish is All Angels', Manhattan, and for the past two years, he has been engaged in a diocesan internship at St. Ignatius of Antioch, Manhattan, where he will transition into a curacy.

[Third from right: The Rev. Canon Constance C. Coles, Canon for Ministry.]

**Susan Elizabeth Pye Hartzell** and her husband Peter have two daughters, Heather and Natalie. She will graduate from Virginia Theological Seminary this spring. She is sponsored by All Saints' Episcopal Church in Briarcliff Manor and did her field education at St. Aidan's Episcopal Church in Alexandria.

**Patrick Joel Williams** is sponsored by the Church of the Intercession, Manhattan. He attends the Virginia Theological Seminary and is a seminarian at St. John's Church, Lafayette Square, in Washington, DC.



## To Haiti, by Way of the 6 and R Train

By Barbara N. Lindsley

Getting apples? Pears?” the man inquired. “This, same in my country” happily exclaimed another, demonstrating a javelin throw while subway bystanders laughed and got out of the way. “No, no,” remonstrated the Rev. Maria Isabel Santiviago: “It’s a cross for a church!” All bowed respectfully and moved on.

Thus began the July 2012 odyssey of a 7-foot tall, carefully wrapped processional cross donated to the earthquake-damaged Church of the Epiphany, Port-au-Prince, Haiti, by the New York Altar Guild. Undaunted by the cross’s length, Mother Santiviago figured out how to hold it diagonally, if a bit awkwardly, on the subway cars while warning others not to trip over it. “Watch out...getting down!” she warned, each time she got off. Despite taking a few wrong trains in her efforts to reach home with her unusual baggage, the crowds parted each time to let her and her precious cargo pass through.

Other items, including a green altar frontal, numerous Eucharistic items, linens, a green chasuble, private communion set, altar bell, and funeral pall, all donated by the Altar Guild, were delivered personally to Haiti by Mother Santiviago in two suitcases. The processional cross and two torches continued on their way by a more mundane route via AGAPE, a Miami agency that ships regularly to Episcopal organiza-

tions in Haiti. A Eucharist was subsequently concelebrated by Mother Santiviago with the Rev. Sadoni Leon, rector of the church and director of St. Vincent’s School. It turned out that this was a first for him, having a woman priest as concelebrant. At a special ceremony following, all of the donated items were presented to the church one by one.

Although this proved to be one of the more unusual modes of delivery of a New York Altar Guild donation to a church requesting assistance, it is but one example of the Guild’s efforts to provide altar furnishings to churches throughout the Anglican Communion. The Guild continues to recycle vestments and other Eucharistic items in good condition. Email [nyaltarguild@diocesen.org](mailto:nyaltarguild@diocesen.org) for more information.

Lindsley is Corresponding Secretary of the New York Altar Guild



The Rev. Sadoni Leon (left) and the Rev. Maria Santiviago (center) at the Church of the Epiphany, Port-au-Prince.

Photo: NY Altar Guild.

### THE BISHOP’S MESSAGE (continued from page 3)

world what real *acts of God* are: acts of compassion, acts of showing up.”

On the third day, Ogé Beauvoir, bishop suffragan in Haiti, talked about chronic loss in his country. He spoke of a long history of failed political leadership that began two years after their independence with the killing of their president, of endemic poverty, and of the continued privations under which the majority of Haitians have lived in the largest diocese of the Episcopal Church. Then, of course, he spoke of the devastation of the 2010 earthquake, and of how difficult it is for a country without deep reserves of leadership to recover. Over 300,000 were killed and some three million affected by the quake. Ogé’s particular witness was to speak of the hope and courage of the church to continue its ministry of presence and relief in the midst of more than daunting challenge, and of the fidelity to God that such ministry demands of those who do such work.

John Tarrant, bishop of South Dakota, then spoke of ministry in a diocese in which over half of the Episcopalians are Native Americans, a great many of whom live on reservations. He talked of 85 per cent unemployment, and noted that the unemployment figures which so alarmed most Americans through this last recession would have been viewed as profound blessings in his diocese. He talked of ministry in the context of widespread alcohol and substance abuse and of epidemic suicide. With much emotion he spoke of a deacon who has buried six children but returns again and again to the altar filled with praise and hope in God—and of a priest who lost her two sons in a common accident, but remains a witness to faith and trust in God to her community. He spoke, too, of how much he has learned from these women and others.

On the final day, the bishop of Los Angeles, Jon Bruno, spoke of the experience of ministering to others through our own personal losses. As a former beat policeman in Los Angeles, he has been shot, and shot others, with profound personal grief. He lost a leg to a staph infection just a few years ago. And within the last twelve months he has battled and prevailed over a diagnosis of leukemia in which he was given a one per cent chance of survival. His was a story of being ministered to while ministering to others, and a powerful reminder that we always bring our own lives with us when we come into the presence of others to do the work God has given us, and we are always receiving the graces of the church even as we seek to convey them.

Carrying the testimony of these five, and the witness of the whole House from our conversations and reflections, into Holy Week and to the cross of Christ was a moving reminder of the need all people have for a Redeemer; for in a world of such losses and fears we cannot of our own strength heal ourselves. It was a reminder that the need which the world and its people have for the church to be in the world and for the church to be the church is absolute. And as the darkness and sorrows of Holy Week gave way to the exhilaration and the joy of Easter, it was impossible not to see and know that the foundation for the pastoral, the political and the spiritual is our dear Jesus—and that all our hope on God is founded, and the wonderful Easter proclamation says again that God is faithful and true. So we do not live as those who have no hope, but make our alleluias, praise the living God, and recommit to one another, our brothers and sisters in Christ!

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

experimentado. El habló de la vulnerabilidad que todos pudieron sentir frente a lo arrollador pero además, de las llamadas que el hizo días después de la tormenta a sus líderes parroquiales —las mismas llamadas que nosotros los obispos de las otras diócesis afectadas hicimos— y del cambio en las prioridades que el sintió como consecuencia de esas conversaciones poderosas y emotivas. “¿Que era lo que estaba haciendo antes que fuese mas importante que esto?” Pero yo me sentí más conmovido con su comentario de que en la industria aseguradora, tales tormentas han sido siempre llamadas actos de Dios. “¡Que calumnia!”, dijo, “Mostrémosle al mundo lo que los *actos de Dios* realmente son: actos de compasión, actos de manifestación”.

En el tercer día, Ogé Beauvoir, Obispo Sufragáneo de Haití, habló sobre la pérdida crónica en su país. El habló de la larga historia del fallido liderazgo político que comenzó dos años después de su independencia, con el asesinato de su presidente; de la pobreza endémica, y de las privaciones continuas bajo las cuales la mayoría de los haitianos han vivido en la Diócesis Episcopal más grande. Luego, por supuesto, el habló de la destrucción del terremoto del 2010 y de cuán difícil es recuperarse para un país sin profundos recursos de liderazgo. Más de 300,000 personas murieron y cerca de tres millones fueron afectados por el terremoto. El testimonio concreto de Ogé fue hablar de la esperanza y la valentía de la iglesia para continuar su ministerio de presencia y alivio, en medio de un más que desalentador reto; y de la fidelidad a Dios que tal ministerio exige de aquellos quienes hacen este trabajo.

John Tarrant, Obispo de Dakota del Sur, habló luego del ministerio en una diócesis en la que más de la mitad de los episcopales son indios americanos, de los cuales una gran mayoría viven en reservaciones. El habló del 85 por ciento de desempleo y resaltó que las cifras de desempleo que tanto preocupan a la mayoría de los americanos en esta última recesión, habrían sido vistas como una profunda bendición en su diócesis. Habló del ministerio en el entorno de un generalizado abuso de alcohol y drogas; y de una epidemia de suicidios. Con mucho sentimiento habló de un diácono que ha enterrado seis niños pero que vuelve al altar una y otra vez, con alabanza y esperanza en Dios —y de una clériga que perdió sus dos hijos en un accidente común, pero que permanece siendo un testigo de fe y confianza en Dios para su comunidad. Habló también, de lo mucho que él ha aprendido de esas mujeres y de otros.

El último día el Obispo de Los Ángeles, Jon Bruno, habló de la experiencia de ministrar a otros a través de sus propias pérdidas personales. Como ex-policía patrullero en Los Ángeles, ha sido disparado y ha disparado a otros con profunda aflicción personal. Hace tan solo unos años él perdió una pierna debido a una infección de estafilococos. Y en los últimos doce meses ha batallado y vencido un diagnóstico de leucemia en el que le dieron una probabilidad de supervivencia del uno por ciento. Su historia fue la de ser ministrado al tiempo que ministramos a otros, y un poderoso recordatorio de que siempre llevamos con nosotros nuestras vidas cuando estamos en presencia de otros para hacer el trabajo que Dios nos ha encomendado hacer; y que siempre estamos recibiendo las bendiciones de la iglesia aun cuando nosotros



# Notices

buscamos transmitirlos.

Llevar el testimonio de estos cinco y la testificación de toda la Cámara desde nuestras conversaciones; y reflexiones hasta la Semana Santa y la cruz de Cristo, fue un poderoso recordatorio de la necesidad que toda la gente tiene de un Redentor; porque en un mundo con tantas pérdidas y temores, no podemos sanarnos con nuestra propia fortaleza. Fue un recordatorio de que la necesidad que el mundo y su gente tienen que la iglesia esté en el mundo y que la iglesia sea la iglesia, es fundamental. Y cuando la oscuridad y las penas de la Semana Santa dieron paso al júbilo y a la alegría de la Pascua, fue imposible no ver y saber que el cimiento para lo pastoral, lo político y lo espiritual es nuestro querido Jesús –y que toda nuestra esperanza en Dios se fundamenta en la maravillosa proclamación de Pascua que dice una vez más que Dios es fiel y verdadero. ¡De manera que, no vivamos como aquellos que no tienen esperanza pero cantemos nuestras aleluyas, alabemos al Dios viviente y comprometámonos unos a otros, nuestros hermanos y hermanas en Cristo!

*Traducido por Lila Botero*

## WANT TO PLACE AN AD IN THE EPISCOPAL NEW YORKER?

As the official publication of the Episcopal Diocese of New York, *The Episcopal New Yorker* reaches more than 31,000 households representing every congregation in the diocese. Reaching laypersons and clergy, this newspaper informs, inspires, teaches and promotes understanding among the diverse constituencies in the diocese.

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2012 ad deadlines:

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

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

## CLERGY CHANGES

**The Rev. Mark R. Wood**, Supply, Episcopal Diocese of New York, to Interim Pastor, St. Thomas', Mamaroneck, Feb 1, 2013.

**The Rev. Michael F. Delaney**, Left, Rector, Saint Andrew, Staten Island, Feb 10, 2013.

**The Rev. Suzanne Toro**, Associate, Holy Apostles, Manhattan to Rector, St. John's, Cornwall, Feb 10, 2013.

**The Rev. Canon Thomas Miller**, Canon for Liturgy and Art, Cathedral of St. John the Divine, to retirement, Feb 28, 2013.

**The Rev. Michael Shafer**, Priest-in-Charge, Regeneration, Pine Plains, to retirement, March 1, 2013.

**The Rev. George Anthony Hoeltzel**, Priest-in-Charge, Holy Cross, Yonkers, to retirement, April 21, 2013.

**The Rev. Edward Johnston**, Vicar, St. Peter's Church (Lithgow), Millbrook, to retirement, June 9, 2013.

**The Rev. Frederick Wm. Schraplau**, Rector, St. Alban's, Staten Island, to retirement, July 1, 2013.

**ERRATA:** In the last issue of the *Episcopal New Yorker*, changes relating to the Rev. Maria Filomena Servellon and the Rev. Kristin Kopren were mis-reported. The entries should have read:

**The Rev. Maria Filomena Servellon**, Priest, San Juan Bautista, The Bronx, to Priest in Charge, Santa Cruz, Kingston and Priest in Charge, La Iglesia de la Virgen de Guadalupe, Poughkeepsie, Dec 1, 2012.

**The Rev. Kristin Kopren**, to Priest in Charge, St. John's, Tuckahoe, Dec 7, 2012.

## BISHOPS' VISITATION SCHEDULE

### APRIL 7 (2 EASTER)

**Bishop Marshall:**  
Heavenly Rest, Manhattan

### APRIL 14 (3 EASTER)

**Bishop Dietsche:**  
St. James', North Salem  
**Bishop Smith:**  
St. Thomas', Mamaroneck  
**Bishop Donovan:** Holy Nativity, Bronx

### APRIL 21 (4 EASTER)

**Bishop Dietsche:**  
St. James', Manhattan (a.m.)  
Columbia University (p.m.)  
**Bishop Smith:**  
Christ & St. Stephen's, Manhattan

### APRIL 28 (5 EASTER)

**Bishop Dietsche:**  
Christ's Church, Rye  
**Bishop Marshall:**  
Christ Church, Pelham

### MAY 5 (6 EASTER)

**Bishop Dietsche:**  
Christ Church, Poughkeepsie  
**Bishop Smith:** St. James', Goshen  
**Bishop Knudsen:** Holy Trinity, Pawling  
**Bishop Sauls:** St. Luke's, Eastchester  
**Bishop Ninan:** St. Luke's, Beacon

### MAY 9 (ASCENSION DAY)

**Bishop Dietsche:**  
Ascension, Mount Vernon

**Bishop Knudsen:**  
Transfiguration, Manhattan

**Bishop Smith:** St. James', Goshen

**Bishop Knudsen:** Holy Trinity, Pawling

**Bishop Sauls:** St. Luke's, Eastchester

**Bishop Ninan:** St. Luke's, Beacon

### MAY 12 (7 EASTER)

**Bishop Dietsche:**  
St. Thomas, Manhattan

**Bishop Knudsen:**  
Grace Church, Millbrook

**Bishop Smith:**  
Trinity Wall Street

**Bishop Knudsen:**  
St. Bartholomew's, Manhattan

### MAY 19 (PENTECOST)

**Bishop Dietsche:**  
Trinity Wall Street

**Bishop Knudsen:**  
St. Bartholomew's, Manhattan

**Bishop Smith:**  
St. Bartholomew's, Manhattan

### Bishop Knudsen:

Holy Innocents, Highland Falls/St. Mark's, Fort Montgomery

**Bishop Sauls:** St. John's, Larchmont

### MAY 26 (TRINITY)

**Bishop Dietsche:**  
St. Margaret's, Staatsburg

### JUNE 2 (2 PENTECOST)

**Bishop Dietsche:**  
St. Michael's, Manhattan

**Bishop Knudsen:**  
Calvary/St. George's, Manhattan

**Bishop Donovan:**  
Crucifixion, Manhattan

### JUNE 9 (3 PENTECOST)

**Bishop Dietsche:** St. Matthew's, Bedford

**Bishop Smith:**  
St. John's, New City (a.m.)

Grace, Nyack (p.m.)

**Bishop Knudsen:** Atonement, Bronx

**Bishop Ninan:**  
St. George's, Newburgh

St. Thomas', New Windsor

**Bishop Knudsen:** Atonement, Bronx

**Bishop Ninan:**  
St. George's, Newburgh

St. Thomas', New Windsor

**Bishop Knudsen:** Atonement, Bronx

**Bishop Ninan:**  
St. George's, Newburgh

St. Thomas', New Windsor

### JUNE 15 (SATURDAY)

**Bishop Dietsche:**  
Grace, Monroe (a.m.)

June 16 (4 Pentecost)

**Bishop Dietsche:** Grace, Manhattan

**Bishop Knudsen:** St. John's, Cornwall

**Bishop Wolf:** Christ Church, Riverdale

**Bishop Sauls:** St. John's, Tomkins Cove

### JUNE 23 (5 PENTECOST)

**Bishop Dietsche:**  
St. Peter's, Port Chester

**Bishop Smith:** St. Martha's, Bronx

**Bishop Knudsen:** St. Andrew's, Walden

### JUNE 29 (SATURDAY)

**Bishop Dietsche:**  
Resurrection, Manhattan

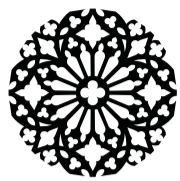
### JUNE 30 (6 PENTECOST)

**Bishop Dietsche:**  
Regeneration, Pine Plains



# Cathedral Calendar

## EARLY SUMMER 2013



### The Cathedral Church of Saint John the Divine

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

For details of ongoing programs, tours and workshops at  
the Cathedral please visit [www.stjohndivine.org](http://www.stjohndivine.org).

#### TICKETS AND RESERVATIONS

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

#### ONGOING PROGRAMS, TOURS, WORKSHOPS

##### The Great Organ: Midday Monday

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

##### The Great Organ: It's Sunday

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

#### PUBLIC EDUCATION AND VISITOR SERVICES TOURS AND CHILDREN'S WORKSHOPS

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

#### Highlights Tours

**Mondays, 11 am - Noon & 2 - 3 pm,**  
**Tuesdays - Saturdays, 11 am - Noon & 1 pm - 2 pm, Select Sundays 1 pm - 2 pm**  
Explore the many highlights of the Cathedral's history, architecture, and artwork, from the Great Bronze Doors to the seven Chapels of the Tongues. Learn about the Cathedral's services, events, and programs that welcome and inspire visitors from around the world. No prior reservation necessary. Meet at Visitor Center.

#### Vertical Tours

**Wednesdays, Noon - 1 pm; Saturdays, Noon - 1 pm & 2 pm - 3 pm**  
On this adventurous, "behind-the-scenes" tour, climb more than 124 feet through spiral staircases to the top of the world's largest cathedral. Learn stories through stained glass windows and sculpture and study the grand architecture of the Cathedral while standing on a buttress. The tour culminates on the roof with a wonderful view of Manhattan. Space is limited to 20 people 12 years of age and older, and reservations are recommended. For reservations, visit the Cathedral website or call 866 811-4111. Bring a flashlight. Meet at Visitor Center.

#### Medieval Birthday Parties

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

#### Nightwatch

The Nightwatch program has been updated and expanded with three exciting and innovative offerings: Nightwatch Crossroads, Knightwatch Medieval and Nightwatch Dusk & Dawn. For more information visit [stjohndivine.org](http://stjohndivine.org) or contact: (212) 316-5819/ [nightwatch@stjohndivine.org](mailto:nightwatch@stjohndivine.org).

#### The Holy Land Program October 2012 - May 2013

The Holy Land Program has as its focus the centrality of the Holy Land in Judaism, Christianity and Islam. Four different epochs will be explored: The Time of the Hebrew Bible; The Time of the New Testament; the Time of the Crusades and the Golden Age in Spain; and the Contemporary Scene. Each of these four epochs will have multiple layers, including public lectures, courses, music, art, and film. Please visit [stjohndivine.org](http://stjohndivine.org) for more information and to purchase tickets. Programs are listed chronologically below.

#### SUNDAY SERVICES

8 a.m. Morning Prayer & Holy Eucharist  
9 a.m. Holy Eucharist  
11 a.m. Choral Eucharist  
4 p.m. Choral Evensong

#### DAILY SERVICES

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

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

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

#### CATHEDRAL COMMUNITY CARES (CCC)

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

#### SELECTED PROGRAMS AND SERVICES:

### APRIL

#### THE HOLY LAND PROGRAM

##### Film: "Jerusalem: Center of the World"

**Wednesday, April 10, 7 pm**

This film is presented free in Cathedral House as part of the ongoing Holy Land Program.

#### The Manhattan School of Music:

##### Monteverdi's Vespers

**Wednesday, April 10, 7:30 pm**

The Manhattan School of Music Chamber Choir and Chamber Ensemble, conducted by Director of Cathedral Music Kent Tritle, present Monteverdi's Vespers of 1610. For more information, please visit [msmny.edu](http://msmny.edu).

#### Art of the Arab Lands: A Guided Tour

##### Monteverdi's Vespers

**Friday, April 12, 5:30 pm and**

**Sunday, April 14, 2 pm**

Visit the new galleries for the Art of the Arab Lands, Turkey, Iran, Central Asia, and Later South Asia at the Metropolitan Museum of Art with Dr. Hussein Rashid, an expert on Islam. Space is limited; registering early is recommended. To register, please contact [office@saintsaviour.org](mailto:office@saintsaviour.org). Registration fee: \$10 towards the cost of the tour.

#### GREAT MUSIC IN A GREAT SPACE

##### The Great Choir: Gustav Mahler, Symphony No. 2

**Friday, April 12, 7:30 pm**

World-renowned concert organist and composer David Briggs premieres his organ transcription of Gustav Mahler, Symphony No. 2 ("Resurrection"), a project commissioned by the Cathedral through the generosity of a grant in honor of the late Dr. John Prior. Under the direction of Kent Tritle, the Manhattan School of Music Symphonic Chorus joins for the grandest of finales, the thrilling climax of the symphony.

#### Medieval Arts Children's Workshop

**Saturday, April 13, 10 am - 12 pm**

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

#### Unfinished Symphony: Spotlight on Architecture

**Saturday, April 13, 2 pm - 3 pm**

Learn about the architectural styles within the Cathedral, how it was constructed, who designed it, where it stands within American architectural history, what keeps it standing up, and why it's still not finished. Led by Senior Cathedral Guide Tom Fedorek. \$10 per person, \$8 for students/seniors.

#### Signs and Symbols: Spotlight on Symbolism

**Sunday, April 14, 1 pm - 2 pm**

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

#### THE GREAT ORGAN: IT'S SUNDAY

**David Briggs, Toronto, ON**

**Sunday, April 14, 5 pm**

#### La Ruta Premiere

**Monday, April 15, 7:30 pm**

*La Ruta*, by Ed Cardona Jr. and directed by Tamilla Woodard, is a site-specific immersive theatrical experience performed inside an actual semi-truck. The story follows the fates of several undocumented immigrants and their smugglers en route from the Mexican border into the United States. Presented by Work Theater. Through April 28.

#### CLOSE READING:

##### SPOTLIGHT ON CATHEDRAL ARTS

##### Jane Alexander: Surveys

**(from the Cape of Good Hope)**

**Thursday, April 18**

The Cathedral presents the first major North American survey of tableaux, sculptures, and photomontages by Jane Alexander, one of South Africa's most highly regarded contemporary artists. Through July 2013.

#### NIGHTWATCH CROSSROADS: MULTI-FAITH

**Friday, April 19, 6:30 pm**

This program employs stories and wisdom from a variety of the world's religious traditions in a Friday evening and overnight spiritual and faith exploration for middle and high school students and their adult chaperones. \$85 per person.

#### PUBLIC POLICY NETWORK (continued from page 6)

Public Policy Network when there is broad agreement about what should be done," says Parnell, "but at the same time dioceses are not impeded from taking action individually under their own banners when others do not agree or are not ready to offer a public position on something."

If you were a recipient of the diocesan Online News as of late 2012, or if you signed the online petition to ban assault weapons, you are already signed up for Episcopal Public Policy Network alerts and other communications. If you are not signed up and you wish to join, if you wish to unsubscribe, or if you wish to change your preferences, please go to [www.diocesen.org](http://www.diocesen.org) > Christian Life > Public Policy Network and click on the appropriate link.

"Our intention is not just to send out occasional emails urging people to contact their legislators, but to use this platform, and a new [www.eppn-ny.org](http://www.eppn-ny.org) website that will also go live shortly, as a means to make available educational resources that can be used at every level from state down to individual parishioners, and to create a climate of conversation that will help people shape their opinions," said Parnell. "In different corners of our state, people have done remarkable work that has all too often stayed within diocesan boundaries. There's a rich seam of experience out there waiting to be tapped."

*Richardson is the editor of the Episcopal New Yorker and director of communications for the Diocese.*

#### ABSALOM JONES (continued from page 9)

Absalom Jones is observed, like New York, celebrate the capacity of faith to make God's love manifest in all our lives and communities.

But in February 2013, more than half of the Church's dioceses made no acknowledgement of the feast of Absalom Jones. Forgetting Absalom Jones deprives Episcopalians—and all Christians and people of faith—of his enduring ability to encourage us in examining the intersections of personal identity, corporate identity and the life of the Church.

Celebrating Absalom Jones's legacy, in contrast, enables us all to understand more deeply the place of conscience in our daily lives and in our Church.

*Terepka is a member of and archivist at St. Michael's Church, Manhattan.*

### FOR MORE INFORMATION:

Harold T. Lewis, [Yet With a Steady Beat: The African American Struggle for Recognition in the Episcopal Church \(1996\)](#).

Gardiner H. Shattuck, [Episcopalians and Race: Civil War to Civil Rights \(2003\)](#).

[The Church Awakens: African Americans and the Struggle for Justice, an electronic publication and online exhibit of The Archives of the Episcopal Church \(2008; \[www.episcopalarchives.org/Afro-Anglican\\\_history/exhibit\]\(http://www.episcopalarchives.org/Afro-Anglican\_history/exhibit\)\)](#).



**The Blessing of the Bicycles****Saturday, April 20, 9 am**

Bike-riders from across the city and all walks (or rides) of life are invited to this special blessing ceremony. Wear your usual cycle clothing and bring your bike (or skates or non-motorized scooter).

**Brilliant Walls of Light:****Spotlight on Cathedral Windows****Saturday, April 20, 1:30 pm – 3 pm**

Each window contains a unique style of stained glass drawn from the English, French, and German traditions. Explore the beautiful narrative and geometric windows by modern English and American firms and view the memorial to a stained glass artist. Ascend over 100 feet of spiral stairs for a closer look at windows dedicated to medical and communications achievements. Led by Senior Cathedral Guide John Simko. Reservations and binoculars are recommended. Participants must be 12 years of age and older for the ascent.

**THE GREAT ORGAN: IT'S SUNDAY****Raymond Nagem, Associate Organist,****Cathedral of St. John the Divine****Sunday, April 21, 5 pm****THE HOLY LAND PROGRAM****Lecture: Oil Geopolitics in the Middle East****Dr. Mahmoud El-Gamal****Tuesday, April 23, 7:30 pm**

A fellow of the James A. Baker III Institute for Public Policy at Rice University in Houston, Dr. El-Gamal is one of the leading experts on energy policy. Dr. El-Gamal is also professor of economics at Rice and serves as Chair of Islamic Economics, Finance and Management. This evening is co-sponsored by the Association of Rice Alumni in New York City.

**NIGHTWATCH CROSSROADS: CHRISTIAN****Friday, April 26, 6:30 pm**

This program focuses on the wisdom teachings of Jesus in a Friday evening and overnight spiritual and faith exploration for middle and high school students and their adult chaperones. \$85 per person.

**Allegory: An Animal Story Workshop****Saturday, April 27, 10 am – 12 pm**

Recommended for ages 4 and up. \$8 per child, with accompanying adult. Reservations can be made by calling (212) 932-7314.

**Interfaith Remembrance Concert****Saturday, April 27, 7:30 pm**

This year's concert commemorates the 70th anniversary of the Warsaw Ghetto uprising with songs and poems, and music by the Brooklyn Philharmonic.

**THE GREAT ORGAN: IT'S SUNDAY****John Alexander, Greensboro, NC****Sunday, April 28, 5 pm****MAY****GREAT MUSIC IN A GREAT SPACE****The Great Choir****Wednesday, May 1, 7:30 pm**

The Cathedral Choir, under the direction of Kent Tittle, will be joined by Rose of the Compass for this performance. The rich mosaic of songs and instrumental selections, combining the spiritual wisdom

of three cultures, highlights how music, like faith, is a mansion with many rooms.

**Knightwatch Medieval****Friday, May 3, 6:30 pm**Children ages 6 – 12 can experience a fun, safe overnight stay in the Cathedral surrounded by knights, jesters, and princesses, making crafts and learning dances and other exciting features of medieval courtly life. Bring your imaginations and sleeping bags! \$135 per person. Visit [stjohndivine.org](http://stjohndivine.org) for registration and more information.**Within the Walls: Exploring Hidden Spaces****Saturday, May 4, 1:30 pm – 3 pm**

This extended tour features "behind-the-scenes" climbs in both the eastern and western ends of St. John the Divine. In the East, descend into the unfinished crypt and then ascend Rafael Guastavino's beautiful spiral staircase to incredible views high above the altar. The western climb presents an amazing view down the entire length of the world's largest cathedral. Led by Senior Cathedral Guide Tom Fedorek. \$20 per adult, \$15 per student/senior. Space is limited to 15 people 12 years of age and older, and reservations are recommended.

**THE HOLY LAND PROGRAM****Lecture: Mary: Mother of Jesus****Dr. Deirdre Good****Sunday, May 5, 1:30 pm**The life of Mary has inspired centuries of discussion. Dr. Deirdre Good and a panel of scholars will explore the image of Mary through the ages, with the goal of helping participants understand the Marian tradition in the contemporary world. Registration fee: \$25 (lunch included). To register, please contact [office@saintsaviour.org](mailto:office@saintsaviour.org).**THE GREAT ORGAN: IT'S SUNDAY****Andrew Scanlon, Greenville, NC****Sunday, May 5, 5 pm****THE HOLY LAND PROGRAM****Lecture: Hopes For Middle East Peace****Ambassador Daniel C. Kurtzer****Wednesday, May 8, 7:30 pm**

Daniel Kurtzer was appointed U.S. ambassador to Egypt by President Bill Clinton, where he served from 1997 to 2001. He served as ambassador to Israel from 2001 to 2005, appointed by President George W. Bush. A long-time student of the Middle East, he also served as Assistant Secretary of State for Near Eastern Affairs. He now teaches at the Woodrow Wilson School of Public and International Affairs at Princeton University. This program is co-sponsored by the Carnegie Council on Ethics in International Affairs.

**GREAT MUSIC IN A GREAT SPACE****The Great Organ: Great Artists****John Zorn****Friday, May 10, 7:30 pm**

Acclaimed composer, crossover artist and recording artist John Zorn will perform and improvise on the Great Organ in a one-of-a-kind musical event. Zorn's organ improvisations are breathtakingly beautiful—a perfect outlet for the composer's dramatic sense of color and contrast.

**Celebration of Dave Brubeck****Saturday, May 11, 4 pm**

Jazz composer and performer Dave Brubeck had a

decades-long association with the Cathedral. The public is welcome to join in honoring his memory at this musical celebration.

**Medieval Arts Children's Workshop****Saturday, May 11, 10 am – 12 pm**

Please see description for April 13.

**Women in the Cathedral: Spotlight on History****Sunday, May 12, 1 pm – 2 pm**

Celebrate Mother's Day by exploring the contributions of women, both secular and saints, and the way they are honored in the Cathedral. Find influential women including Betsy Ross and Susan B. Anthony depicted in stone and glass. Hear the incredible stories of historical female saints and their achievements and sacrifices. Led by Senior Cathedral Guide Becca Earley.

**THE GREAT ORGAN: IT'S SUNDAY****Sunday, May 12, 5 pm****Klaus Becker, Longmeadow, MA****The Metropolitan Opera Brass:****Giovanni Gabrieli's Sacrae Symphoniae****Tuesday, May 14, 7:30 pm**

Postponed due to Superstorm Sandy, the Metropolitan Opera Brass present their triumphant rendition of Gabrieli's striking antiphonal motets.

**NIGHTWATCH CROSSROADS: CHRISTIAN****Friday, May 17, 6:30 pm**

See description for April 26.

**Glowing Glass:****A Children's Stained Glass Workshop****Saturday, May 18, 10 am – 12 Noon**

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

**Secrets of St. John the Divine:****Spotlight on Hidden Images****Sunday, May 19, 1 pm – 2 pm**

What are a stripper and the signs of the zodiac doing in our stained glass windows? Find out on this tour that puts the spotlight on surprising images in glass and stone. Led by Senior Cathedral Guide Tom Fedorek.

**THE GREAT ORGAN: IT'S SUNDAY****Raymond Nagem, Associate Organist,****Cathedral of St. John the Divine****Sunday, May 19, 5 pm****The Value of Food:****Wenonah Hauter and Frederick Kaufman****Tuesday, May 23, 7:30 pm**

Wenonah Hauter, executive director of Food &amp; Water Watch and author of Foodopoly: The Battle Over the Future of Food and Farming in America, joins Frederick Kaufman, journalist and author of Bet the Farm, to discuss the urgent questions facing consumers and food advocates.

**Knightwatch Medieval****Friday, May 24, 6:30 pm**

Please see the description for May 3.

**Gateway to the New Jerusalem:****Spotlight on the Iconography of the West Front****Saturday, May 25, 2 pm – 3 pm**

The west front is the architectural equivalent of an overture, an exposition of the themes developed within the main body of the Cathedral. The tour introduces the interplay of modern and medieval motifs in the sculpture of John Angel and Simon Verity. Led by Senior Cathedral Guide Tom Fedorek. \$10 per person, \$8 for students/seniors.

**The New York Philharmonic:****Memorial Day Concert****Saturday, May 27, 7:30 pm**

In one of the Cathedral's most well-loved traditions, the New York Philharmonic presents a gift of free music to New York on Memorial Day, the first in their series of free summer concerts.

**NIGHTWATCH CROSSROADS: MULTI-FAITH****Friday, May 31, 6:30 pm**

Please see the description for April 19.

**JUNE****Gothic Garden: An Ecological Workshop****Saturday, June 1, 10 am – 12 Noon**

Children and their families can celebrate the return of summer with a special tour of the Cathedral exploring plants in glass and stone. They will then head to the workshop to sculpt living plants, create seed superheroes, and illustrate their own book of plants, all the while learning about the basic needs of fauna. Recommended for ages 4 and up. \$8 per child with accompanying adult. Reservations can be made by calling 212-932-7314.

**Spirit of Pride: Queer First!****Monday, June 1, 7:30 pm**

Come celebrate the diversity of LGBTQIA youth and kick off Pride Month with this free performance for young queer people and their allies.

**NIGHTWATCH CROSSROADS: CHRISTIAN****Friday, June 7, 6:30 pm**

See description for April 26.

**Knightwatch Medieval****Friday, June 14, 6:30 pm**

Please see the description for May 3.

**Medieval Arts Children's Workshop****Saturday, June 15, 10 am – 12 pm**

In this signature workshop, children carve a block of limestone, create medieval illuminated letters, design gargoyles, weave, and more! Recommended for ages 4 and up. \$6 per child, with accompanying adult. Meet at Visitor Center. Reservations can be made by calling 212-932-7314.

**Paul Winter's Summer Solstice Celebration****Tuesday, February 19, 7:30 pm**At this annual Cathedral concert, Paul Winter and performers greet the rising sun as it signifies the first day of summer. For tickets, please visit [stjohndivine.org](http://stjohndivine.org).**HOBART LECTURE** *(continued from page 17)*

to make the bigger churches feel guiltier." Depression "inexorably knocks us flat out."

"Truth resides in both viewpoints," she said, "but their opposition yells at everyone." In the yelling, we can "lose the emotional field in which all of us feel self-restraint based on awareness that we can harm each other." Over time, these false identities allow us to objectify one another, and justify denying or harming one another. These incomplete truths foster death and allow mutual destruction.

For Ulanov, narcissism and depression are false paths because they "attack the problem on the wrong level." Both involve stopping listening and putting ourselves at the edge of community, further from the divine Source who is the center of our individual and corporate life.

Hope, Ulanov says, lies in resisting the urge to identify solely with the slice of truth we experience. The desire to protect *our* truth as if it was *the* truth, is a recipe for division that will always leave us incomplete.

Recall, she said, that our suffering is an instance of Christ's suffering, a symptom of Christ's abandonment by the world that began long before any contemporary crisis. This realization frees us to move closer to the Source, the one who voluntarily took all suffering on himself. As we gather close in his light, we will be able to see

the faces of our peers gathered there all the more clearly.

The world is changing. Old ways of being the Church may, in fact, be falling away. Maybe some had begun to fall away before the current economic problems.

In some ways, this means the mission of Christ's Church is the same as ever. The need for the Church is not shrinking. The need for what we do continues and is growing.

At some fundamental level, the call is what it has always been, ever since that overheard prayer when Jesus was preparing his disciples for his death and resurrection: to be one, as Jesus and the Father are one; to return to the center when we are tempted to put ourselves on the periphery of community; to listen to one another's experiences of Truth.

*Fitzpatrick is Vicar of St. Anne's, Washingtonville, dean of the Hudson Valley Clericus and a member of the Episcopal New Yorker Editorial Advisory Board.**For the full text of Ann Ulanov's Hobart Lecture, delivered October 9, 2012, go to [www.diocesen.org](http://www.diocesen.org) >News & Publications >News and scroll down to October 10, 2012 for the link.*



# The Cross

By Sheba Delaney

In 1967, the comedian Lenny Bruce famously joked that if Jesus had been executed twenty years ago, Christians would be wearing tiny electric chairs around their necks as the symbol of their faith.

Amusing, but it begs the question: Have we become desensitized to the fact that we are displaying an implement of torture and execution? The answer, I think, is “no”: We understand what we’re doing, we get it, we embrace it and we stand by it. The next question is why?

For the sake of a brief discussion of a large subject, let’s leave aside lurid Bronze Age concepts of an angry God demanding blood sacrifice, and think of religion as a tool we use to try to accomplish something. Of what use is such a gruesome symbol to a race of clever mammals? How does the individual and collective imagination usefully engage with it?

First, the cross represents the seemingly universal human impulse to create good out of evil—that is, to try to extract some kind of positive outcome in the aftermath of a terrible event. The desire to avoid pain is an inherent part of our learning process. A toddler, learning to walk, falls down and bumps himself; he learns to walk better in order to avoid repeated pain. And, to our credit, nothing seems to cause us humans more anguish than the idea of suffering innocence. By memorializing and holding images of suffering in our collective memory we hope to avoid future sorrow.

We are surrounded by innumerable similar symbols. The Mathew Shepard Foundation memorializes a young gay man tormented and left to die on a fence in Wyoming. A sad collection of named laws—Jessica’s Law, Megan’s Law, the Adam Walsh Act—memorialize child victims of violent crime. Memorials to the World Trade Center, the Jewish Holocaust, the Irish Famine and the students shot by police at Kent State University are all meant to keep sad events in living memory. On the largest and saddest scale of all are war memorials—Flanders, Gettysburg, Normandy and Hiroshima. We build and maintain these monuments with one thought in mind: Please, never again. There is nothing unique about the cross except that it uses one symbol to represent all of man’s inhumanity to man, everywhere and for all time.

Images of suffering are meant to act as catalysts for change by eliciting compassion. Compassion means we allow ourselves to identify with the suffering of the victim. The Buddha said that compassion is that “which makes the heart of the good move at the pain of others.” But the good aren’t the ones inflicting cruelty on others—and even in the seemingly good, compassion is a tricky business. We humans are very skilled at compartmentalizing our feelings and rationalizing what we do to others. As a character in a Zadie Smith story says, “the suffering of our own seems unbearable, the suffering

of others is remote and abstract.” A recent example of this is an American president who weeps on television for twenty American children blown apart in Newton, Connecticut but remains silent and tearless for the one hundred and seventy six Pakistani children blown apart by drones at his direct order.

The cross does not allow us the luxury of seeing people in terms of us and them, or even as victims and perpetrators. The man on the cross cries out to his God, not for punishment or revenge but for understanding and compassion for

his tormentors. He pleads that they are lost, incapable of understanding or controlling their actions. They are suffering too. The cross calls for reconciliation—to God, to self and to our fellow humans. It offers a way out of the cycle of violence.

For those who choose it, the cross can be a walk into the heart of darkness. It demands a clear acknowledgement of who we really are and what we are capable of, both as a society and as individuals. If we are detached from and indifferent to our own suffering, we can never fully comprehend the suffering of others. Self-awareness can be painful: I had only engaged with Christianity for a short while before I realized that the path I was on was leading directly into my own consciousness and everything I had spent my entire life running away from. There were times I froze, too angry to turn back and too frightened to go forward; but time,

patience and yearning took me step by step to the cross. By the time I got there, Jesus was there too and I was taught the meaning of love and sacrifice. The cross is not a destination in itself but a place we go to find the person we are meant to be, and where we can begin the life we are meant to lead.

If the cross were all there was to Christianity, it would be a dark religion indeed. But it’s only part of the Christian narrative cycle. We go from the joy and the miracle of new life, to life gone terribly wrong, to death and back to new life. Along with the human race we stumble from joy, confidence and hope into horror and back to hope again. This is our reality. And the moral of the story is that life is bigger than death.

I’m a modern person, impatient with superstition and frustrated by the foolishness and misdoings of religion gone wrong, but my loyalty to the cross is steadfast. This Easter as always I kneel before it with my fellow Christians, filled with sorrow at humanity at its worst, wonder at our powers of regeneration and awe for the living universe in which we live and breathe and have our being. As a realist and a student of history I join my voice to millions who have gone before and say with humble conviction, *Ave crux spes unica*, or “Hail to the cross, our only hope.”



Rembrandt: *The Three Crosses*. Drypoint and burin, 1653

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