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DIOCESE OF
NEW YORK

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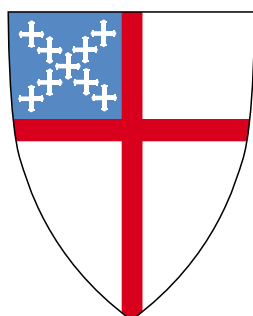
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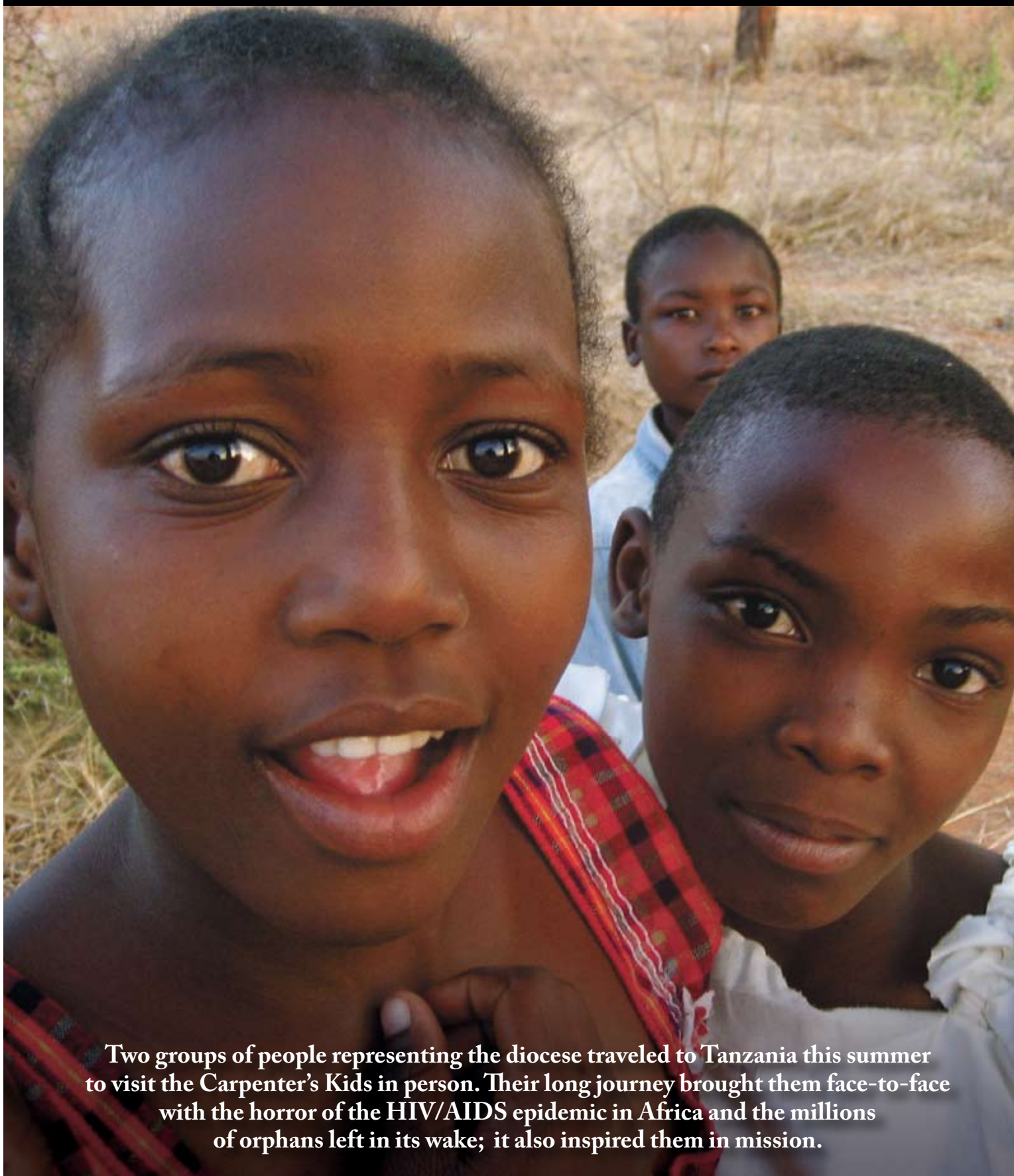
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The Episcopal New Yorker

September/October 2007



Two groups of people representing the diocese traveled to Tanzania this summer to visit the Carpenter's Kids in person. Their long journey brought them face-to-face with the horror of the HIV/AIDS epidemic in Africa and the millions of orphans left in its wake; it also inspired them in mission.

The Episcopal New Yorker

THE OFFICIAL NEWS PUBLICATION
OF THE EPISCOPAL DIOCESE OF NEW YORK

VOLUME 83, NUMBER 5
SEPTEMBER/OCTOBER 2007

PUBLISHER

The Bishop of New York

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STATEMENT OF PURPOSE The purpose of *The Episcopal New Yorker* is to unify The Episcopal Diocese of New York so that people may know and live out the Gospel. It does this by freely communicating the news of the diocese, its parishes, and the Worldwide Anglican Communion in a way that is relevant to the lives of its readers.

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

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

SUBSCRIPTIONS

The Episcopal New Yorker is sent to all current members of congregations in the diocese. If you are not receiving your copy, please contact the Editor at the phone number listed below, or your parish administrator. For those outside the diocese, subscriptions are \$15 annually. Checks are made payable to The Episcopal Diocese of New York, and may be sent to the address listed below.

The Episcopal New Yorker is a member of Episcopal Communicators.

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Corrections

In the July/August issue of *The Episcopal New Yorker*, a photo caption on page 8 referencing the Episco-Build walk was incorrect. The caption should have read, "... Holding the banner are Paul Herbert and his mother, Janet Herbert, members of St. John's, Cornwall.

Leslie Smith was inadvertently left off the contributor's list for the July/August issue.

The Bishop's Message Mensaje del Obispo

Most of you have heard the old joke about the man caught in a flood. Someone in a rowboat comes to his front door and says, "Get in, the waters are rising." The man replies, "No, no, the Lord will save me." The waters do rise and another person comes to the man's second-story window in a speedboat. "Get in, the waters are rising," says the person at the helm. "No, no," the man once again replies, "The Lord will save me." Finally the waters have risen so high the man is sitting on his roof when a helicopter stops over him and drops a rope ladder down. "This is your last chance," someone in the helicopter shouts through a bullhorn, "The waters are rising." The man refuses as he did before. So the waters rise and the man drowns. He goes up to heaven and says to God, "Where were you? I testified that you would save me. What happened?" And God says, "Well I sent you two boats and a helicopter. What more did you want?"

There's many a sermon in that old joke, but the one I want to preach here has to do with church growth and the arts. So many of our churches are home to theatre companies, musical groups and dance companies. We are grateful of course to rent to these groups who contribute, often very generously, to shared expenses. In some cases, groups such as these make it possible for the church to keep functioning as a church. And yet we often see the people we share space with simply as renters, or sometimes competitors or even intruders.

Of course, we should not be renting space out from under the life of the congregation. But I wonder if in at least some of these situations God isn't sending us two boats and a helicopter without our recognizing it. Aren't these groups very often made up of the very people—younger "unchurched" adults—the church growth literature is always urging us to reach? And might we not be preaching some gospel to them by the way we interact with them? Let us hope it is the Gospel of Jesus Christ and not a gospel born of an "edifice complex." Do you go to their performances? Do you engage them in conversation? Do you know what their lives are like? Have you ever invited them to church or suggested they might offer their art to enhance a particular liturgy? Are you friendly in your interactions? Are they made to feel welcome or to feel like interlopers?

These are good questions to ask with regard to anyone who uses church space, but they are especially apropos in relation to arts groups, because performing arts and liturgy use the same vernaculars, movement, music and enactment. And people in the arts already have a spiritual bent.

How do I know this? I spent 16 years in the theatre before entering seminary. I started a theatre company in an Episcopal Church, whose welcome of the then-unchurched twentysomething putting on plays in the transept was warm and genuine and felt like water in a very dry desert. I truly believe I wouldn't be here today, had it not been for that welcome.

So reach out. As it says in Hebrews, you may be entertaining angels unawares. (Or maybe bishops!)

Muchos de ustedes han escuchado la vieja broma del hombre atrapado en una inundación. Llega alguien a su puerta en un bote de remos y le dice, "Entra en el bote, el agua está subiendo". El hombre le responde, "No, no, el Señor me salvará". El agua subió y otra persona viene a la ventana del segundo piso de la casa del hombre en un bote a motor. La persona al timón le dice "Entra en el bote, el agua está subiendo". "No, no" responde de nuevo el hombre, "El Señor me salvará". Finalmente el agua subió tan alto que el hombre se halla sentado en el techo cuando un helicóptero se para sobre este y deja caer una escalera de soga. "Esta es su última oportunidad", le grita alguien desde el helicóptero con un megáfono, "El agua está subiendo". Como en las otras ocasiones el hombre se niega a subir. Entonces el agua sube y el hombre se ahoga. Va al cielo y le dice a Dios, "¿Donde estabas?" Yo atestigüé que tú me salvarías ¿que pasó?" Y Dios le dice, "Bueno, te envié dos botes y un helicóptero. ¿Qué más querías que hiciera?"

Hay mucho más que un sermón en esta vieja broma pero el que yo quiero predicar aquí tiene que ver con el crecimiento de la iglesia y las bellas artes. Muchas de nuestras iglesias son la sede de compañías de teatro, grupos musicales y compañías de danza. Sin lugar a dudas, gustosamente les arrendamos a esos grupos que contribuyen, a menudo generosamente, a compartir los gastos. En algunos casos, grupos como esos hacen posible que la iglesia continúe funcionando como una iglesia. Y sin embargo vemos con frecuencia a las personas con quienes compartimos el

espacio, simplemente como arrendatarios o algunas veces como competencia; e incluso como intrusos.

Por supuesto no debemos estar alquilando el espacio reservado a la existencia de la congregación. Pero me pregunto si en algunas de estas situaciones Dios no nos está ofreciendo dos botes y un helicóptero sin que nos percatemos de ello. ¿No están a menudo estos grupos conformados precisamente por personas — adultos jóvenes "sin participación en la iglesia"—que la literatura de desarrollo de la iglesia está siempre llamándonos a acoger? Y ¿no deberíamos predicarles el evangelio al mismo tiempo que interactuamos con ellos? Confíemos en que sea el evangelio de Jesucristo y no un evangelio originado en un "complejo de edificios" ¿Asisten ustedes a sus presentaciones? ¿Los incluyen en las conversaciones? ¿Saben como son sus vidas? ¿Los han invitado alguna vez a la iglesia o les han sugerido que podrían ofrecer su arte para realzar una liturgia en particular? ¿Son sus relaciones amistosas? ¿Se interactúa para hacerlos sentir bienvenidos o para hacerlos sentir entrometidos?

Estas son buenas preguntas para hacer en cuanto se refieren a cualquiera que utilice el espacio de la iglesia pero están por cierto, especialmente relacionadas con los grupos de artes porque en las artes escénicas y la liturgia se utiliza un mismo lenguaje característico, movimiento, música, representación. Y las personas en las bellas artes ya tienen una inclinación espiritual.

¿Cómo lo sé? Antes de ingresar al seminario estuve diez y seis años en el teatro. Porque inicié una compañía de teatro en una Iglesia Episcopal cuya bienvenida a los para entonces veinte y algo sin participación en la iglesia, que presentaban obras de teatro en el crucero fue calurosa y genuina, y recibida como agua en un desierto muy seco. Sinceramente creo que yo hoy no estuviese aquí de no haber sido por esa bienvenida.

Así que acojámosles. Como se dice en el libro de los Hebreos, pueden estar hospedando ángeles desprevenidos. (¡O quizás obispos!)

Traducido por: Lila Botero



The Rt. Rev. Catherine S. Roskam

Catherine Roskam

The Rt. Rev. Catherine S. Roskam,
Bishop Suffragan

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Bishop Suffragan

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Sam Waterston: Actor, Episcopalian

By Lynette Wilson

Perhaps best known for his portrayal of Jack McCoy on the long-running NBC crime series *Law & Order*, Sam Waterston has extensive theater and film credits. He also lends his name and his voice to humanitarian and environmental causes.

Episcopal Charities of the Diocese of New York will honor him for distinguished service to others at this year's annual Tribute Dinner in December.

Born in Massachusetts on Nov. 15, 1940, Waterston attended Yale University. He made his film debut in *Fitzwilly*, the story of an unusually intelligent butler played by Dick Van Dyke, in 1967.

In this, the 18th season of *Law & Order*, Jack McCoy is promoted from executive district attorney to district attorney, which means fewer hours on the set, Waterston said. The drama shoots on location in New York City from August through April.

Waterston has four children and two grandchildren. He lives with his wife on a farm in Connecticut. He is a lifetime member of the Episcopal Actors' Guild.

I spoke with him by telephone.

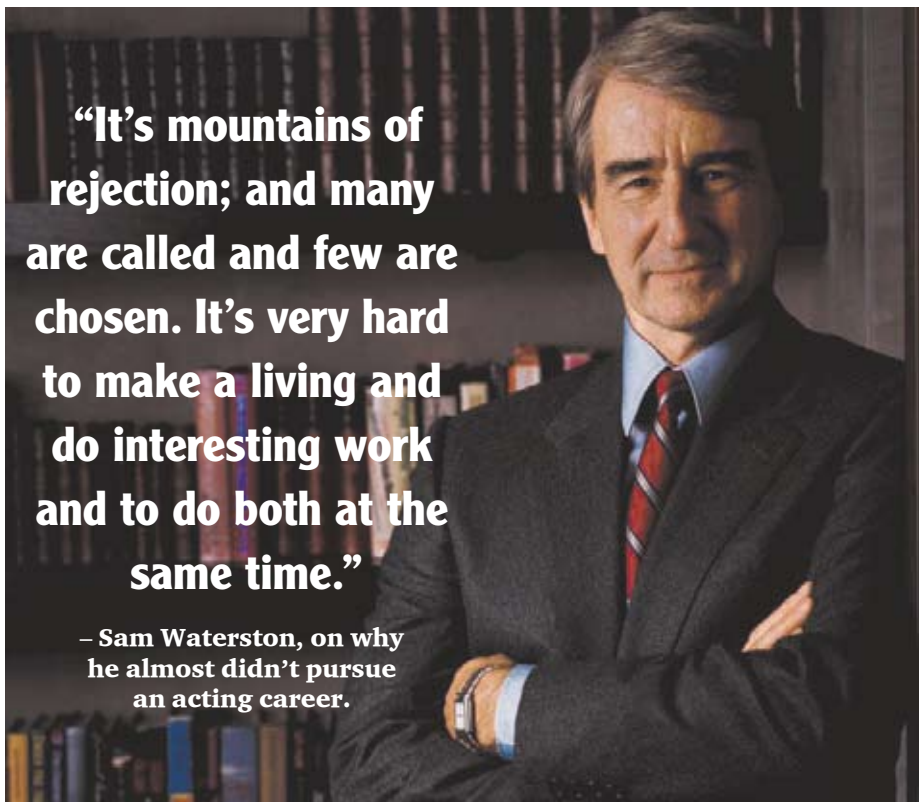
ENY: In one of the online biographies I read, it said in *Waiting for Godot*, you had the epiphany; you knew you wanted to be an actor. Which character did you play? And what was it about that role?

WATERSTON: I was at Yale at the time and the character was Lucky. Epiphany in a religious context is a strong word. The part solved itself on stage; I had this extraordinary sense of being able to communicate thought and feeling to a large group of people, all of them at once, and it was really exciting. The director divided up the last speech into two parts—a sort of tour de force, dazzling and desperate. Lucky, according to the play, had a great education and was supposed to do impressive, intellectual things, but he was unable to speak a sentence. He would speak no more.

Leading up to it I was thinking, well, here it is, the last performance, I'm never going to get it right. I stink, it stinks. What is the matter with the world? The audience was so tuned in, with applause at the break and then silent as mice. Lucky was trying to say all he knew at once and it worked like gang busters. I was addicted.

ENY: But then it said you tried to give up acting while studying in France? Why's that?

WATERSTON: Yeah, well I mean it's scary and also the business stinks. It's mountains of rejection; and many are called and few are chosen. It's very hard to



— Sam Waterston, on why he almost didn't pursue an acting career.

make a living and do interesting work, and to do both at the same time. I tried not to do it, but it didn't last more than about six weeks.

When I was doing *The Great Gatsby* with Henry Fonda an unknown female journalist, Barbara Walters, was interviewing Henry Fonda and me. He was saying that if he didn't have another job by the time he was getting to the end of what he was working on, he was convinced that he

Episcopal Charities of the Diocese of New York will hold its 11th Annual Tribute Dinner Monday, Dec. 3, at the Cathedral Church of St. John the Divine.

Episcopal Charities will pay tribute to these four people for their commitment to service to others:

J. Christopher Flowers, managing director of J.C. Flowers & Co., and **Mary H. White, M.D.**

Jon Meacham, editor of *Newsweek*

Sam Waterston, actor

The evening begins with a cocktail reception at 6:30 p.m., followed by dinner at 7:30 p.m.

The Tribute Dinner is a celebration of corporate and civic commitment to the needs of less-fortunate New Yorkers. For more information, visit episcopalcharities-newyork.org.

would never work again. It was crazy, but it's such a precarious business. If Henry Fonda felt that way, I figured I was not to worry about feeling that way myself.

ENY: Have you always been a practicing Episcopalian? What church do you belong to? What attracted you to The Episcopal Church?

WATERSTON: Yes. I took a big break in college and quite a long time after college. A singing teacher brought me back to religion, or at least the idea of organized religion, because I never gave up having religious thoughts.

Waterston was nominated for a best actor Academy Award for his role as Sydney Schanberg, an American journalist on assignment in Cambodia during the Khmer Rouge regime, in the 1984 film *The Killing Fields*. He won an Emmy Award for hosting the 10-part NBC informational series *Lost Civilizations*. He also received a Golden Globe for *I'll Fly Away*, an NBC series in which he also played an attorney, and earned the 1999 Screen Actors Guild Award for his performance as Jack McCoy.

She sort of led both my wife and I to think about it seriously again and after we'd spent some time in her orbit of experience. Then we gravitated back to The Episcopal Church. We were married at The Little Church around the Corner (The Church of the Transfiguration, Manhattan). We may belong to the Little Church formally, but we actually go to church in Connecticut.

ENY: You have done it all: stage, big screen, small screen, which do you prefer?

WATERSTON: I don't have a preference. The only thing that I don't like is to be stuck in one place. The nice thing about *Law & Order* is that it allows me to do other television, plays and movies.

ENY: You have been playing tough-guy Jack McCoy in *Law & Order* (and various spin-offs) since 1994, how much of you is in McCoy?

WATERSTON: Well, I don't know. I would say it's probably more likely that he's affected my thinking more than I have affected his. It's a very no-nonsense show, and he's a no-nonsense guy. He's drawn as a person with a sharp legal mind. His argumentative stuff has gotten worse in me as a result of having done this show for so long. Obviously everything you do is pulled out of some aspect of self. I don't think it's affected me that much.

ENY: How did you become the spokesman for Unity08? Is there someone you would like to see run for president in 2008?

WATERSTON: It was founded by Doug Bailey, who worked for Gerald Ford, and Jerry Rafshoon, who worked on Jimmy Carter's campaign and as a press secretary for Carter. Jerry produced *The Nightmare Years* about the rise and fall of the Third Reich and I worked with him on that. We got along very well and became friends.

It seems like such a good idea. No [pick for president]. I think one of things that is so important about this movement is that the movement itself is a restoration of the old convention process. The members will meet as a committee of the whole, have an online convention and choose a candidate out of a pool of willing victims. It's an introduction of the kind of democratic thing you can only do on the Internet with a vast number of people.

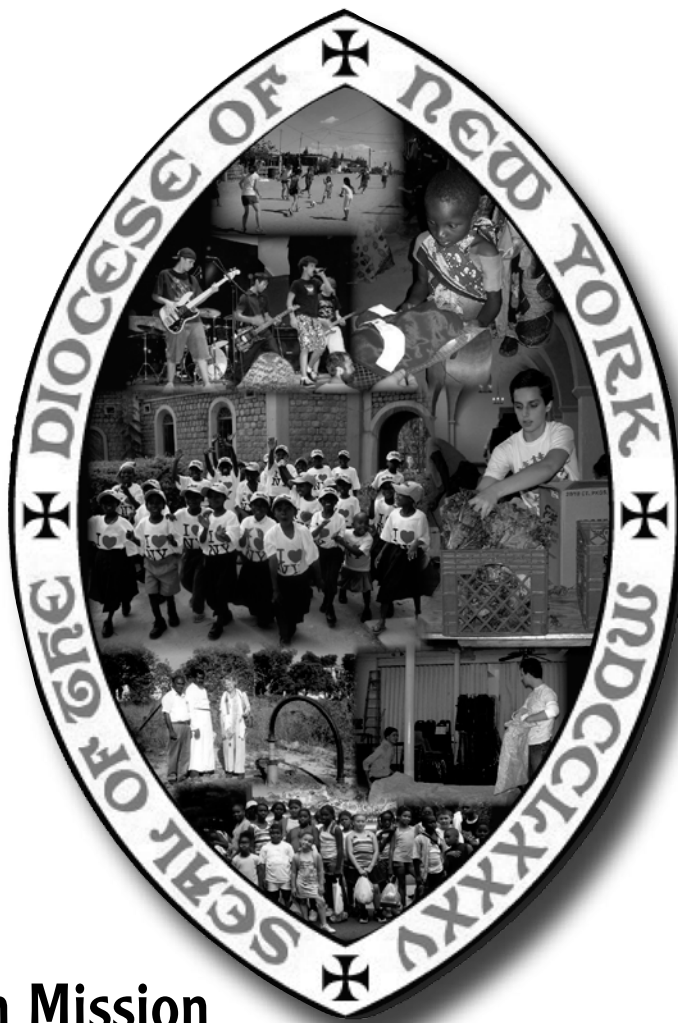
Editor's note: According to its Web site, Unity08 was formed by a diverse group of Americans who believe that today's political parties don't reflect the aspirations, concerns or will of the majority of Americans. Visit www.unity08.com for more information.

Wilson is the editor of The Episcopal New Yorker

Waterston serves on the board of Refugees International, a Washington, D.C.-based organization that offers assistance and protection to displaced people around the world; as emeritus board member at Austen Riggs, a nonprofit, long-care psychiatric-care center in Stockton, Mass.; and as a council member for Oceana, an international ocean conservation group. He is the spokesman for Unity08, a group dedicated to adding a bipartisan, third-party ticket to the 2008 presidential election. In addition, he recently served as the honorary capital campaign chairman for the Desmond Tutu Center at The General Theological Seminary.

The 231st Convention of the Diocese of New York Growing in Mission

The Cathedral Church of St. John The Divine



Budget Enables Growth in Mission

By the Rev. Jerry Keucher

The major component of the 2008 budget is again mission, with just under 60 percent of the total budget supporting diocesan mission and programs. This commitment is demonstrated with the inclusion for the first time of a line funding Rural and Migrant Ministry [RMM], which calls itself a “catalyst for rural justice in New York.”

The budget process

The Diocesan Council prepares the budget to present to the Convention. The council’s Budget and Finance Committee drafts the budget for Council. The Rev. Michael Phillips, rector, Holy Trinity, Manhattan, chaired the committee again this year. The Budget and Finance Committee has 15 members, both lay and clergy, representing each of the regions of the diocese and reflecting our diversity.

Every staff and program committee submits an “asking” for the Budget and Finance Committee to review. A member of the committee is assigned to speak to the person or group that prepared the request. The committee member then presents the asking to the full committee. Bishop Sisk also meets with the committee to emphasize his priorities for the upcoming year. This year the budget committee members were asked to report the committee’s findings to the person submitting the asking before the June Council meeting, providing those requesting funds with an opportunity to make their case to the Council. Each year, the deliberations are quite difficult. This

year was no exception, as the committee received approximately \$280,000 more in askings than projected revenue. Through much prayer and discussion, the budget was developed.

The income side

In 2008, we are projecting that 79 percent of our revenue will be obtained through assessments. The 144 parishes contribute based on a progressive formula developed to assist congregations whose income is increasing in two ways.

First the canon calls for averaging two years’ parochial report income before applying the assessment formula. The 2008 assessment is based on the average of the 2005 and 2006 parochial reports. Parish income is up 3.1 percent; from 2005 to 2006 to over \$61M, but because of averaging, the assessment base is up 3.6 percent from 2007 to 2008.

Second, Canon 18 provides that “no congregation’s apportioned share for any year shall increase by more than 12.5 percent.” Of the 144 congregations that contribute, 67, nearly half, will benefit from the cap in 2008.

The mechanisms work to keep assessments rising no faster than parish income. In the years since the Convention adopted the current formula, parish income has risen by 28 percent; total assessments are up by 26 percent.

The contributions from the Congregational Support Plan [CSP] parishes are

projected to be flat from 2007 to 2008 with one fewer congregation in the CSP.

Expenses

Line 108, shows an initial funding of \$25,000 for RMM. In the past RMM has received grants through Episcopal Charities. Because RMM will now be funded by the diocesan budget, our allocation to Episcopal Charities is in effect increased.

The largest increase in expenses is in the Board of Campus Ministry line. [Line # 79] This 22.6 percent increase, \$49,932, is because of the increased funding for the New York University chaplaincy. The chaplain is now a full-time position and the grant that we had received from the National Church for this position ends in 2008. Also contributing to this increase is the support of a chaplain at State University of New York, New Paltz. In the past, Campus Ministry, gave a grant to support the chaplaincy program there but in 2007, it was decided to fund the appointment of a part-time chaplain at the university.

Although the CSP line is the largest expense category in the budget, its 2008 expenses are projected to rise by only 1 percent over 2007.

Our support for the National Church is projected to increase by 11 percent in 2008. As we ask our parishes to pay their full diocesan assessment, we think that it is our responsibility as the diocese to set the example by fully funding our National Church assessment.

Saturday, November 10, 2007

8:00 am	Registration begins
9:00 am	The Holy Eucharist
10:15 am	Convention called to order
10:30 am	Bishop Sisk’s address
12:15 pm	Lunch
1:15 pm	Convention reconvenes
4:00 pm	Convention adjourns

Note: all times except the opening of sign-in are subject to change on the day of Convention

Other lines where there were changes:

- Bishop Sisk’s office [line 135] increased by \$25,000. This is to move the assistant in his office from part-time to full-time.
- Legal fees [line 196] increased by \$20,500. This is to reflect anticipated legal costs which have been rising steadily over the past few years.
- The Communications office has been reorganized. The Bishop’s Deputy for Public Affairs now supervises the Archives, and one staff line has been eliminated, so the number of staff has stayed the same. Line 227, Archives, has been increased by \$16,500 but the Communications office line [line 228] and Web site Management line [line 231] were both reduced. The net result to the overall budget from these changes was a reduction of \$5,000 in expenses over 2007 for the Public Affairs department.

Keucher is chief of finance and operations for the diocese. He is also bishop’s vicar at Intercession, Manhattan.

El presupuesto facilita el crecimiento en la Misión

Por el Rev. Jerry Keucher

Nuevamente el mayor integrante del presupuesto del 2008 es la misión, con casi el 60 por ciento del total de presupuesto apoyando los programas y misiones diocesanas. Este compromiso se demuestra con la inclusión por primera vez, de una línea presupuestal para el Ministerio Rural y Emigratorio (RMM-Rural and Migrant Ministry por sus siglas en inglés) el cual se denomina a si mismo como un "catalizador de la justicia rural en Nueva York".

El proceso del presupuesto

El Consejo Diocesano prepara el presupuesto para presentarlo en la Convención. El Comité de Presupuesto y Finanzas del Consejo elabora un borrador del presupuesto por Consejo. El Rev. Michael Phillips, párroco de Holy Trinity, Manhattan, este año preside nuevamente el comité. El Comité de Presupuesto y Finanzas tiene quince miembros, entre laicos y clérigos, que representan cada una de las regiones de la diócesis reflejando nuestra diversidad.

Cada departamento y comité de programa presenta un "pedido" al Comité de Presupuesto y Finanzas para su revisión. Se asigna un miembro del comité para que hable con la persona o grupo que preparó la solicitud. Luego el miembro del comité presenta el pedido al comité en pleno. El Obispo Sisk también se reúne con el comité para enfatizar sus prioridades para el próximo año. Este año se les solicitó a los miembros del comité de presupuesto que informaran los resultados a la persona que presentó la solicitud antes de la reunión del Consejo en junio, dándole a quienes solicitan fondos, la oportunidad de plantear su caso ante el Consejo. Cada año las deliberaciones son bastante difíciles. Este no fue la excepción ya que el comité recibió solicitudes por aproximadamente \$280,000 más de los ingresos proyectados. El presupuesto se elaboró después de mucha oración y discusión.

La sección de los ingresos

Para el 2008 estamos proyectando que el 79 por ciento de nuestros ingresos se obtendrán a través de contribuciones. La contribución de las 144 parroquias se basa en una formula progresiva desarrollada para ayudarle a las congregaciones, cuyo ingreso se incrementa, de dos maneras.

Primero, el canon pide que se promedien dos años del informe parroquial de ingresos antes de aplicar la formula de contribución. La contribución del 2008 se basó en el promedio de los informes parroquiales del 2005 y del 2006. El ingreso parroquial se incrementó en 3.1 por ciento del 2005 al 2006 sobre \$61 millones pero debido al promedio, la base de la contribución se incrementa en 3.6 por ciento del 2007 al 2008.

Segundo, el canon 18 estipula que "la parte del prorrateo de una congregación para cualquier año, no deberá incrementarse en más del 12.5 por ciento". De las 144 congregaciones que contribuyen, 67, cerca de la mitad, se beneficiarán de esa restricción en el 2008.

Los mecanismos funcionan de tal manera que el incremento de las contribuciones no sea más rápido que los ingresos de la parroquia. Desde que la Convención adoptó la actual formula el ingreso parroquial ha sido incrementado en 28 por ciento; el total de las contribuciones están por encima del 26 por ciento.

Las contribuciones parroquiales del Plan de Apoyo Congregacional (CSP-Congregational Support Plan por sus siglas en inglés) se proyectaron fijas del 2007 al 2008 con unas pocas congregaciones en el PAC/CSP.

Gastos

La línea 108 muestra una asignación inicial de \$25,000 para el MRE/RMM. En el pasado el MRE/RMM ha recibido contribuciones a través de Caridades Episcopales (Episcopal Charities por sus siglas en inglés). Dado que el MRE/RMM será financiado con el presupuesto diocesano, nuestra asignación a Caridades Episcopales en efecto se aumenta.

El mayor incremento en gastos está en la línea de la Junta del Ministerio en Campus. [Línea # 79]. Este incremento de 22.6 por ciento, \$49,932, se debe al incremento en el financiamiento de la capellanía para la Universidad de Nueva York. La capellanía es ahora una posición de tiempo completo y el soporte que nosotros recibíamos de la Iglesia Nacional para esta posición se termina en el 2008. También contribuye a este incremento el apoyo a un capellán en la Universidad Estatal de Nueva York, en New Paltz. En el pasado, el Ministerio en Campus otorgaba una ayuda para apoyar el programa de capellanía allí pero en el 2007 se decidió financiar el nombramiento de un capellán de medio tiempo en la universidad.

Aunque la línea del PAC/CSP es la categoría de gastos más grande en el presupuesto, el incremento de sus gastos en el 2008 será proyectado en tan solo uno por ciento sobre el 2007.

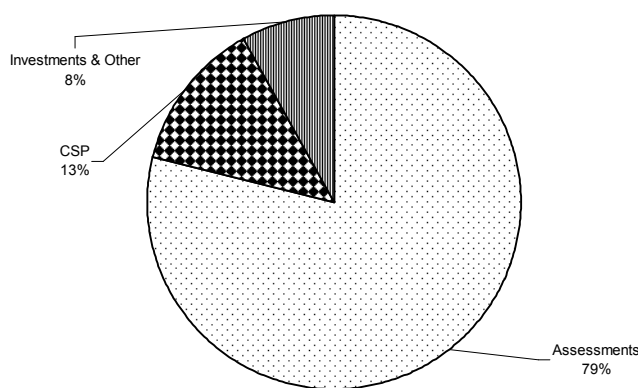
Nuestro aporte a la Iglesia Nacional se proyectó para ser incrementado en once por ciento en el 2008. Como le solicitamos a nuestras parroquias que paguen el total de la contribución diocesana, pensamos que es nuestra responsabilidad como diócesis dar ejemplo aportando a la Iglesia Nacional la totalidad de nuestra contribución.

Otras líneas en las que hubo cambios:

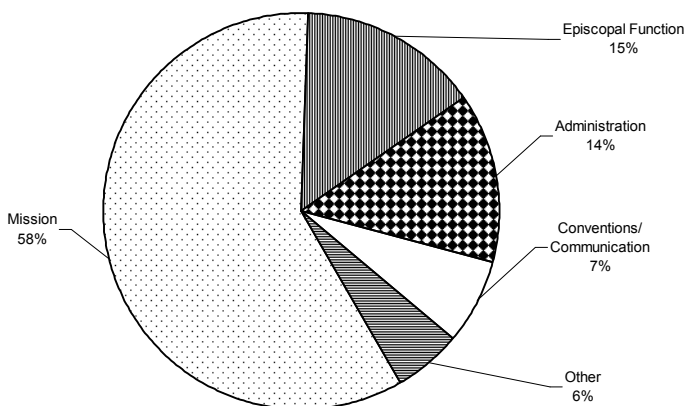
- Despacho del Obispo Sisk [línea 135] se incrementa en \$25,000. Esto es para cambiar la asistente en su oficina de medio tiempo a tiempo completo.
- Honorarios legales [línea 196] se incrementa en \$20,500. Esto es para reflejar costos legales anticipados los cuales se han ido incrementando gradualmente durante los últimos años.
- La oficina de comunicaciones ha sido reorganizada. La Diputada del Obispo para Asuntos Públicos supervisa ahora los Archivos y una línea del personal ha sido eliminada de manera que el número del personal permanece igual. La línea 227, Archivos, ha sido incrementada en \$16,500 pero tanto la línea de la oficina de comunicaciones [línea 228] como la línea de administración de la página de Internet [línea 228] fueron reducidas. El beneficio neto de estos cambios en el total del presupuesto, fue la reducción de \$5,000 en gastos sobre el 2007 para el Departamento de Asuntos Públicos.

Keucher es el Jefe de Finanzas y Operaciones de la Diócesis. También es vicario de la Iglesia de la Intercesión, Manhattan.

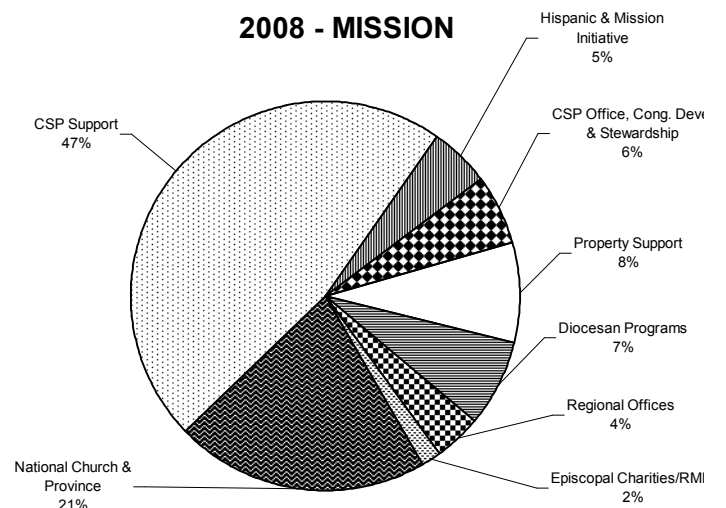
2008 - SOURCES OF INCOME



2008 - OPERATING EXPENSES



2008 - MISSION



	2006 ACTUAL	2007 BUDGET	2008 PROPOSED BUDGET	VARIANCE 2008 PROPOSED BUDGET FROM 2007 BUDGET	
				\$	%
RECEIPTS					
ASSESSMENTS FROM CONGREGATIONS (CURRENT YEAR)	8,822,458	9,290,000	9,798,733	508,733	5.48%
CONGREGATIONAL SUPPORT PLAN INCOME	1,614,722	1,670,209	1,643,030	-27,179	-1.63%
FROM INVESTED FUNDS & RENTAL INCOME	887,055	966,781	992,227	25,446	2.63%
TOTAL RECEIPTS	11,324,235	11,926,990	12,433,990	507,000	4.25%
DISBURSEMENTS					
OPERATING EXPENSES					
MISSION					
SUPPORT FOR THE NATIONAL CHURCH & PROVINCE	1,262,685	1,388,000	1,538,000	150,000	10.81%
DIOCESAN MISSION AND PROGRAMS	5,127,528	5,657,528	5,766,935	109,407	1.93%
TOTAL MISSION	6,390,213	7,045,528	7,304,935	259,407	3.68%
EPISCOPAL FUNCTION	1,719,148	1,765,003	1,827,924	62,921	3.56%
GENERAL ADMINISTRATION & OVERHEAD	1,473,194	1,676,815	1,719,237	42,422	2.53%
CONVENTION, COMMUNICATIONS & MEETINGS	663,662	841,944	847,194	5,250	0.62%
PROVISION FOR SALARY & FRINGE INCREASES	**150,000	**160,000	180,000	20,000	12.50%
ALLOWANCE FOR DOUBTFUL RECEIVABLES	500,349	550,000	510,000	-40,000	-7.27%
TOTAL OPERATING EXPENSES	10,746,566	11,879,290	12,389,290	510,000	4.29%
TRANSFERS TO RESERVE FUNDS					
DISCRETIONARY FUND-HOSPITALITY	25,000	25,000	23,000	-2,000	-8.00%
DEPUTIES TO GENERAL CONVENTION	0	15,700	15,700	0	0.00%
RESERVE FOR FUTURE EPISCOPAL ELECTIONS	3,000	3,000	3,000	0	0.00%
RESERVE FOR LAMBETH	4,000	4,000	3,000	-1,000	-25.00%
TOTAL TRANSFERS	32,000	47,700	44,700	-3,000	-6.29%
TOTAL DISBURSEMENTS	10,778,566	11,926,990	12,433,990	507,000	4.25%
EXCESS/ (DEFICIT) OF RECEIPTS OVER DISBURSEMENTS	545,669	0	0		
BREAKDOWN OF DISBURSEMENTS					
OPERATING EXPENSES					
MISSION					
SUPPORT FOR THE NATIONAL CHURCH & PROVINCE					
A. SUPPORT FOR THE NATIONAL CHURCH	1,250,000	1,375,000	1,525,000	150,000	10.91%
B. PROVINCIAL SYNOD ASSESSMENT	12,685	13,000	13,000	0	0.00%
TOTAL SUPPORT FOR THE NAT'L CHURCH & PROVINCE	1,262,685	1,388,000	1,538,000	150,000	10.81%
DIOCESAN MISSION AND PROGRAM					
A. CONGREGATIONAL SUPPORT & DEVELOPMENT PROGRAMS					
1. SUPPORT FOR CONGREGATIONS IN THE CONGREGATIONAL SUPPORT PLAN					
SALARIES	2,313,928				
FRINGE BENEFITS	841,742				
MOVING EXPENSES, SUPPLY,CONSULTANTS	123,223				
SUB-TOTAL	3,278,893	3,383,449	3,419,379	35,930	1.06%
2. MISSION INITIATIVES					
	0	100,000	100,000	0	0.00%
3. HISPANIC/LATINO MINISTRIES GRANTS					
	214,500	256,500	264,500	8,000	3.12%
4. HISPANIC COMMISSION					
	(32)	5,000	0	-5,000	-100.00%
TOTAL SUPPORT FOR CONGREGATIONS AND MINISTRIES	3,493,361	3,744,949	3,783,879	38,930	1.04%
5. COORDINATOR FOR CSP & STEWARDSHIP					
CLERGY SALARY INCL HOUSING & FICA	99,119	102,390	102,390	0	0.00%
FRINGES	17,841	18,430	18,430	0	0.00%
CAP PARTNERSHIP PROGRAM	12,453	18,000	18,000	0	0.00%
OFFICE EXPENSE/TELEPHONE	20,019	30,883	30,883	0	0.00%
SUB-TOTAL	149,432	169,703	169,703	0	0.00%
6. CANONS FOR CONGREGATIONAL DEVELOPMENT					
SALARIES & FRINGES (3 PART-TIME)	127,490	203,495	203,495	0	0.00%
OFFICE EXPENSES & TELEPHONE	24,702	66,026	58,500	-7,526	-11.40%
SUB-TOTAL	152,192	269,521	261,995	-7,526	-2.79%
TOTAL CONGREGATIONAL SUPPORT & DEVELOPMENT PROGRAMS	3,794,985	4,184,173	4,215,577	31,404	0.75%
B. PROPERTY SUPPORT					
PROPERTY SUPPORT GRANTS	441,000	448,000	461,500	13,500	3.01%
COORDINATOR SALARY, FRINGE & OFFICE EXP.	131,281	143,111	143,111	0	0.00%
TOTAL PROPERTY SUPPORT	572,281	591,111	604,611	13,500	2.28%
C. DIOCESAN PROGRAMS					
1. SOCIAL CONCERNS					
NEW YORK PUBLIC POLICY NETWORK	6,200	8,300			
IMMIGRATION	0	10,000			
EMERGING ISSUES	0	800			
DIOCESAN AIDS COMMITTEE	2,274	1,200			
PEACE AND JUSTICE COMMITTEE	0	1,300			
CHILDREN'S ADVOCACY	577	2,100			
ANTI-RACISM	1,094	1,200			
RECOVERY MINISTRIES	2,834	1,600			
ECONOMIC JUSTICE COMMITTEE	0				
REPARATIONS	0	5,000			
NATIONAL REPRESENTATION	0	4,000			
PRISON NETWORK	0	500			
ADMIN. EXPENSES/CONFERENCES	5,362	350			
SUB-TOTAL	18,341	36,350	32,000	-4,350	-11.97%
MILLENNIUM DEVELOPMENT GOALS	12,000	18,000	18,000	0	0.00%
SUB-TOTAL SOCIAL CONCERNS	30,341	54,350	50,000	-4,350	-8.00%

	2006 ACTUAL	2007 BUDGET	2008 PROPOSED BUDGET	VARIANCE 2008 PROPOSED BUDGET FROM 2007 BUDGET	
				\$	%
RECEIPTS					
54	2. CONGREGATIONAL LIFE AND MISSION				
55	COMMISSION EXPENSES	4,416	1,800		
56	ACCESSIBILITY COMMITTEE	2,011	1,000		
57	EVANGELISM	0	0		
58	HAITI NETWORK	563	2,000		
59	METROPOLITAN JAPANESE MINISTRY	12,000	12,000		
60	EPISCOPAL ASIAN MINISTRY	963	1,200		
61	AFRICAN MINISTRY AKA COMPANION DIOCESE	15,001	15,000		
62	INDIA NETWORK	1,814	4,000		
63	GLOBAL EPISCOPAL MISSION	3,000	3,000		
64	SUB-TOTAL CONGREGATIONAL LIFE & MISSION	39,768	40,000	42,000	2,000
65	3. CHRISTIAN FORMATION				
66	COMMITTEE ON FAMILY & CHILDREN'S MINISTRIES	3,812		7,000	
67	DIOCESAN SUMMER YOUTH CONFERENCE	14,000		14,000	
68	SPIRITUALITY	0			
69	SUB-TOTAL CHRISTIAN FORMATION	17,812	22,500	21,000	-1,500
70	4. CAMPUS MINISTRY				
71	COLUMBIA CHAPLAIN SALARY & FICA	60,295	63,047	63,047	0
72	COLUMBIA CHAPLAIN HOUSING & FRINGE	50,582	52,169	52,169	0
73	COLUMBIA CAMPUS PROGRAMS	12,000	12,000	9,000	-3,000
74	TOTAL COLUMBIA	122,877	127,216	124,216	-3,000
75	NYU CHAPLAINCY	22,000	39,166	84,482	45,316
76	VASSAR CHAPLAINCY	10,894	17,745	17,000	-745
77	NEW PALTZ	0	19,500	36,900	17,400
78	OTHER CAMPUS PROGRAMS & BCM EXPENSES	33,339	17,789	8,750	-9,039
79	SUB-TOTAL CAMPUS MINISTRY	189,110	221,416	271,348	49,932
80	5. CANON FOR CHRISTIAN FORMATION				
81	CLERGY SALARY INCL HOUSING & FICA	85,348	89,241	89,241	0
82	FRINGE BENEFITS	21,099	22,099	22,099	0
83	DIOCESAN PROGRAM EXPENSE	28,605	43,979	40,900	-3,079
84	SUB-TOTAL CANON FOR CHRISTIAN FORMATION	135,052	155,319	152,240	-3,079
85	TOTAL DIOCESAN PROGRAMS	412,083	493,585	536,588	43,003
86	D. SUPPORT FOR MID-HUDSON				
87	STAFF SALARY , FRINGE BENEFITS (1 F/T) & OFFICE EXP. INCL. TELEPHONE AND UTILITIES				
88		102,152	108,931	108,931	0
89	COMMUNICATIONS	0	1,500	1,500	0
90	REGIONAL MINISTRY DEVELOPERS	6,239	25,000	21,500	-3,500
91	TRAVEL	1,625	3,500	3,500	0
92	MEETINGS AND CONFERENCES	3,537	5,000	5,000	0
93	TOTAL SUPPORT FOR MID-HUDSON	113,553	143,931	140,431	-3,500
94	E. SUPPORT FOR REGION II				
95	STAFF SALARY, FRINGE BENEFITS (1 F/T & 1 P/T) AND OFFICE EXP INCL. TELEPHONE & UTILITIES				
96		113,086	115,028	115,028	0
97	TRAVEL	1,658	3,000	3,000	0
98	COMMUNICATIONS	0	500	500	0
99	MEETINGS AND CONFERENCES	9,382	10,700	10,700	0
100	TOTAL SUPPORT FOR REGION II	124,126	129,228	129,228	0
101	F. SUPPORT FOR EPISCOPAL CHARITIES				
102		100,000	105,000	105,000	0
103	G. SUPPORT FOR COUNCIL OF CHURCHES				
104		10,500	10,500	10,500	0
105	H. RURAL & MIGRANT MINISTRY				
106		0	0	25,000	25,000
107					
108					
109					
110	TOTAL DIOCESAN MISSION AND PROGRAM	5,127,528	5,657,528	5,766,935	109,407
111	TOTAL MISSION				
112		6,390,213	7,045,528	7,304,935	259,407
113	EPISCOPAL FUNCTION				
114	A. EPISCOPATE				
115	1. BISHOP SISK				
116	SALARY & FICA	180,972	186,968	186,968	0
117	FRINGE BENEFITS	56,569	58,785	58,785	0
118	SUB-TOTAL BISHOP SISK	237,541	245,753	245,753	0
119	2. BISHOP ROSKAM				
120	SALARY & FICA	131,353	136,714	136,714	0
121	FRINGES	33,748	35,421	35,421	0
122	SUB-TOTAL BISHOP ROSKAM	165,101	172,135	172,135	0
123	3. BISHOP TAYLOR				
124	SALARY & FICA	130,427	135,758	135,758	0
125	FRINGE BENEFITS	33,581	35,248	35,248	0
126	SUB-TOTAL BISHOP TAYLOR	164,008	171,006	171,006	0
127	4. BISHOPS' SHARED TRAVEL				
128		119,970	100,000	110,000	10,000
129	TOTAL EPISCOPATE	686,620	688,894	698,894	10,000
130					
131					

RECEIPTS	2006 ACTUAL	2007 BUDGET	2008 PROPOSED BUDGET	VARIANCE 2008 PROPOSED BUDGET FROM 2007 BUDGET	
				\$	%
B. EPISCOPATE SUPPORT					
1. BISHOP SISK'S OFFICE					
STAFF SALARIES, FRINGE BENEFITS (1 FT&1 P/T) & OFFICE EXPENSES INCL. TELEPHONE	182,359	207,296	232,296	25,000	12.06%
2. BISHOP TAYLOR'S OFFICE					
STAFF SALARIES, FRINGE BENEFITS (1 P/T) & OFFICE EXPENSES INCL. TELEPHONE	56,052	46,835	50,606	3,771	8.05%
3. CANON TO THE ORDINARY					
SALARY INCL. HOUSING & FICA	110,893	116,086	116,086	0	0.00%
FRINGE BENEFITS	30,065	31,707	31,707	0	0.00%
TRAVEL	1,053	1,500	1,500	0	0.00%
OFFICE EXPENSES INCL. TELEPHONE	7,112	11,187	10,000	-1,187	-10.61%
SUB-TOTAL CANON TO THE ORDINARY	149,123	160,480	159,293	-1,187	-0.74%
4. DEPLOYMENT OFFICER					
SALARY INCL. HOUSING & FICA	92,703	96,838	96,838	0	0.00%
FRINGE BENEFITS	22,422	23,467	23,467	0	0.00%
STAFF SALARY, FRINGE BENEFITS (1 P/T)	25,901	27,135	35,300	8,165	30.09%
OFFICE EXPENSES INCL. TELEPHONE	11,169	10,937	12,000	1,063	9.72%
TRAINING AND CONSULTATION	2,269	5,000	3,750	-1,250	-25.00%
SUB-TOTAL DEPLOYMENT OFFICER	154,464	163,377	171,355	7,978	4.88%
5. CANON FOR MINISTRY					
SALARY INCL. HOUSING & FICA	99,482	102,764	102,764	0	0.00%
FRINGE BENEFITS	17,907	18,498	18,498	0	0.00%
STAFF SALARY, FRINGE BENEFITS (1 P/T)	25,901	27,135	35,300	8,165	30.09%
OFFICE EXPENSES INCL. TELEPHONE	8,302	4,750	8,250	3,500	73.68%
PROGRAMA HISPANO - GTS	16,000	24,000	18,000	-6,000	-25.00%
MEETINGS AND CONFERENCES	7,834	8,000	8,000	0	0.00%
TRAVEL	771	1,000	1,000	0	0.00%
SUB-TOTAL CANON FOR MINISTRY	176,197	186,147	191,812	5,665	3.04%
6. CANON FOR PASTORAL CARE					
SALARY INCL. HOUSING & FICA	92,703	96,838	96,838	0	0.00%
FRINGE BENEFITS	32,214	28,243	28,243	0	0.00%
OFFICE EXPENSES INCL. TELEPHONE	16,670	11,000	17,000	6,000	54.55%
SUB-TOTAL CANON FOR PASTORAL CARE	141,587	136,081	142,081	6,000	4.41%
TOTAL EPISCOPATE SUPPORT	859,782	900,216	947,443	47,227	0
C. OFFICE OF THE ARCHDEACON FOR MISSION					
ARCHDEACON'S SALARY INCL. HOUSING & FICA	94,672	98,872	98,872	0	0.00%
ARCHDEACON'S FRINGE BENEFITS	27,145	28,609	28,609	0	0.00%
STAFF SALARY, FRINGE BENEFITS [1 P/T] & OFFICE EXP. INCL. TELEPHONE	38,861	37,912	40,606	2,694	7.11%
TRAVEL	8,286	6,000	9,000	3,000	50.00%
MEETING AND CONFERENCES	3,782	4,500	4,500	0	0.00%
TOTAL OFFICE OF THE ARCHDEACON FOR MISSION	172,746	175,893	181,587	5,694	3.24%
TOTAL EPISCOPAL FUNCTION	1,719,148	1,765,003	1,827,924	62,921	3.56%
GENERAL ADMINISTRATION AND OVERHEAD					
A. OFFICE SERVICES					
SALARIES AND FRINGE BENEFITS [5 FULL TIME]	236,114	254,775	254,775	0	0.00%
GENERAL SUPPLIES FOR ALL OFFICES AT "1047"	6,049	5,000	6,000	1,000	20.00%
OFFICE EXPENSES INCL. TELEPHONE & TRAINING	9,092	9,906	11,500	1,594	16.09%
TRAVEL	656	1,250	1,250	0	0.00%
TOTAL OFFICE SERVICES	251,911	270,931	273,525	2,594	0.96%
B. THE ADMINISTRATION					
SALARIES AND FRINGE BENEFITS [7 FULL - TIME LAY EMPLOYEES]	424,995	549,757	549,757	0	0.00%
CLERGY SALARY INCL HOUSING & FICA	132,777	137,170	137,170	0	0.00%
FRINGES	30,274	31,207	31,207	0	0.00%
OFFICE EXPENSES INCL. TELEPHONE	22,034	16,250	18,250	2,000	12.31%
TRAVEL	6,977	10,000	10,000	0	0.00%
TOTAL ADMINISTRATION	617,057	744,384	746,384	2,000	0.27%
C. OVERHEAD AND FIXED OBLIGATIONS					
LEGAL FEES	44,681	12,500	33,000	20,500	164.00%
AUDIT FEE	18,500	18,500	16,800	-1,700	-9.19%
FIDELITY BOND	0	7,000	9,000	2,000	28.57%
INSURANCE AND TAXES	40,144	45,000	45,000	0	0.00%
EXPENSES FOR RETIRED LAY EMPLOYEES	27,696	35,800	36,300	500	1.40%
NEW YORK STATE UNEMPLOYMENT INSURANCE	9,500	9,500	9,500	0	0.00%
WORKERS COMPENSATION AND DISABILITY	12,802	20,000	20,000	0	0.00%
EQUIPMENT, REPAIRS & SERVICE CONTRACTS FOR ALL DIOC. OFFICES	34,310	50,000	50,000	0	0.00%
TOTAL OVERHEAD AND FIXED OBLIGATIONS	187,633	198,300	219,600	21,300	10.74%
D. CATHEDRAL COST-SHARING	416,593	463,200	479,728	16,528	3.57%
TOTAL GENERAL ADMIN. & OVERHEAD	1,473,194	1,676,815	1,719,237	42,422	2.53%

RECEIPTS	2006 ACTUAL	2007 BUDGET	2008 PROPOSED BUDGET	VARIANCE 2008 PROPOSED BUDGET FROM 2007 BUDGET	
				\$	%
210 CONVENTION, COMMUNICATIONS & MEETINGS					
A. DELEGATES TO PROVINCIAL SYNOD	2,075	2,000	2,000	0	0.00%
B. DIOCESAN CONVENTION/ELECTIONS					
1. JOURNAL AND DIRECTORY	11,340	10,500	11,500	1,000	9.52%
2. CONVENTION	29,612	5,000	15,000	10,000	200.00%
TOTAL DIOCESAN CONVENTION/ELECTIONS	40,952	15,500	26,500	11,000	70.97%
C. DOING CHURCH CONFERENCE	8,000	4,000	3,000	-1,000	-25.00%
D. COUNCIL / CONVENTION COMMITTEE MEETINGS	9,639	8,000	9,500	1,500	18.75%
E. COMMUNICATIONS					
1. OFFICE OF THE BISHOP'S DEPUTY FOR PUBLIC AFFAIRS					
SALARY & FRINGES (THREE FULL-TIME)	175,876	338,138	338,138	0	0.00%
ASSISTANT SALARY & FRINGES	53,254	55,120	55,120	0	0.00%
ARCHIVES	10,116	10,000	26,500	16,500	165.00%
OFFICE EXPENSE & TELEPHONE	18,562	47,187	35,000	-12,187	-25.83%
SUBTOTAL BP. DEPUTY PUBLIC AFFAIRS	257,808	450,445	454,758	4,313	0.96%
2. EPISCOPAL NEW YORKER (INCL. 1 FT)	114,963	116,016	116,703	687	0.59%
3. PUBLIC VOICE INITIATIVE	40,000	40,000	40,000	0	0.00%
3. WEBSITE MANAGEMENT	20,000	20,000	10,000	-10,000	-50.00%
TOTAL COMMUNICATIONS	432,771	626,461	621,461	-5,000	-0.80%
F. MANAGER OF INFORMATION SERVICES					
CLERGY SALARY INCL HOUSING & FICA	86,555	91,564	91,564	0	0.00%
FRINGES	25,684	27,294	27,294	0	0.00%
OFFICE EXPENSE & TELEPHONE	52,739	58,125	58,125	0	0.00%
TOTAL MANAGER OF INFORMATION SERVICES	164,978	176,983	176,983	0	0.00%
G. COMMISSIONS OF CONVENTION					
1. ECUMENICAL RELATIONS	5,069	7,500	6,500	-1,000	-13.33%
2. LITURGICAL COMMISSION	178	1,500	1,250	-250	-16.67%
TOTAL COMMISSIONS OF CONVENTION	5,247	9,000	7,750	-1,250	-13.89%
TOTAL COMMUNICATIONS, COMMISSIONS & MEETINGS	663,662	841,944	847,194	5,250	0.62%
PROVISION FOR SALARIES /FRINGE BENEFITS INCREASE	**150,000	**160,000	180,000	20,000	12.50%
ALLOWANCE FOR DOUBTUL RECEIVABLES	500,349	550,000	510,000	-40,000	-7.27%
TOTAL OPERATING EXPENSES	10,746,566	11,879,290	12,389,290	510,000	4.29%
TRANSFERS TO RESERVE FUNDS					
DISCRETIONARY FUND-HOSPITALITY	25,000	25,000	23,000	-2,000	-8.00%
DEPUTIES TO GENERAL CONVENTION	0	15,700	15,700	0	0.00%
RESERVE FOR FUTURE EPISCOPAL ELECTIONS	3,000	3,000	3,000	0	0.00%
RESERVE FOR LAMBETH	4,000	4,000	3,000	-1,000	-25.00%
TOTAL TRANSFERS TO RESERVE FUNDS	32,000	47,700	44,700	-3,000	-6.29%
TOTAL DISBURSEMENTS	10,778,566	11,926,990	12,433,990	507,000	4.25%
**MEMO ONLY					

Tribute to Emily Frye from the Budget Committee

We give thanks and praise to God for His servant, our dear friend and beloved colleague, Emily Frye, who passed away in June. For more than 10 years Emily, had been a dutiful member of the committee. Emily, in her own quiet presence, was a wonderful example of God's love: her spirit of kindness through word and deed, her spirit of giving of herself through her gifts and talents, her spirit of caring for all and wanting justice for all.

Emily was always very careful disbursing diocesan funds, knowing how precious they are and what sacrifices are made by the parishes to fulfill their assessments. At the same time, she always did her research to understand the financial needs, recognizing that adequate funding can sometimes make or break a ministry. She had no patience for ministries that were not good stewards of their funds, and yet she showed great understanding for ministries

that were doing their best to fulfill their mission. She exercised a wonderful combination of "precision" with "compassion."

Emily was thankful to be able to impact lives and ministries through her work with the various committees of the diocese—she once told a committee member that she considered it a privilege and a gift from God to be given this opportunity to serve and to do God's work.

One of our members remarked "Emily had that rare quality of sophisticated noble simplicity. I loved her reports. She was completely devoted to everything she did, worked hard with a quiet and fierce focus, and never suffered fools. She was gorgeous!"

We give thanks to God for enabling our lives to be touched by this giant of a human being.

Frye was a longtime member of St. Philip's Church, Harlem. She died June 12, 2007. She was 72.

Christ Church New Brighton, Staten Island

By Susan Fowler

For the past eight years, our church, a Gothic Restoration stone church with Tiffany stained glass windows, has been repairing 20 years of deferred maintenance and badly done earlier repairs:

- We let our roof slide—rather literally, as the slates slid off the roof after a bad rain.
- The inside of the church was repointed with hard mortar a few years ago. The result is a constant shower of rock dust as the mortar causes the granite to spall.
- During an earlier window restoration, workers cut and threw away pieces of stained glass so that they could replace steel with aluminum frames. Unventilated plastic covers put on the outside of the windows caused the lead came to melt and the glass panels to bow.
- Site drainage, although carefully planned and executed a hundred years ago, became somewhat random as the underground drains filled up with tree roots and silt, and the water went wherever it wanted.

I became the chair of the Plant and Equipment Committee about eight years ago, but since I am, at best, an amateur project manager, I knew I needed help. When I asked around, someone on the vestry suggested that I call “that guy at the diocese—you know, Whatzizname? He has money.”

Property Support certainly has helped

us financially. Their latest assistance is a \$169,000 loan and a \$25,000 grant to replace our tower roof. The rafters had fallen out of the walls, and the contractor who went up to see why our ceiling still leaked after \$50,000 worth of slate and gutter repairs nearly fainted when he saw what the problem was.

Property Support has helped us as much with information as with money. Michael Rebic, the director, is a past director of the Sacred Sites Program of the New York Landmarks Conservancy, and he has much experience with old structures. He helped us understand our church and how to repair it without damaging its historic fabric.

For example, he suggested that we get a condition survey, which has been invaluable for setting priorities and getting both bids and grants. He has sent us to experts in historic preservation and has given us pointers on getting the best bids. At a Property Support workshop, I heard an architect make a life-changing statement (for me, at least): “A slate roof doesn’t have to be replaced every 30 years like an asphalt roof does. If the underlayment [the wood slats or plywood] is fine, that roof can last forever if you just replace the slates as they break.” (Individual slates last 40 to 100 years.)

Michael’s commonsense approach has saved us money. When I went to him



Christ Church New Brighton, Staten Island in the spring. Photo courtesy of the church.

with a grant request for waterproofing the rectory basement, he said, “Why don’t you try cleaning out the gutters and leaders first?” Our sexton cleared them out and got a plumber to snake out the drains—no more floods in the basement.

Because of Property Support’s expert help, I don’t think that parishioners a hundred years from now will be scratching

their heads (as we did), saying, “What idiot thought THAT was a good idea?” Instead, I believe they will say, “What great stewards those folks in the early part of the 21st century were! Let’s keep up the good work.”

Fowler is a member and chairs the Plant and Equipment Committee of Christ Church New Brighton, Staten Island.

Grace Church, City Island

By Barbara Burn Dolensek

In May 2004, Grace Episcopal Church on City Island, which was founded in 1849 and built in the 1860s by local shipbuilders, found itself in serious trouble. The number of parishioners had declined steadily in recent years; the financial situation was dire, with several outstanding debts; the buildings were in a sad state after years of neglect; and the priest in charge retired suddenly. The good news, however, was that the new vestry of active new parishioners went immediately to work to restore the church property and its original place of importance in the City Island community.

Within months, a new priest had been found to take responsibility for the parish on a part-time basis, debt repayment had been negotiated, and the number of parishioners began to grow almost immediately. Indeed, within two years, thanks to the tireless efforts and immeasurable optimism of our vicar, the Rev. Patricia Phaneuf Alexander, our congregation would multiply from six active parishioners in 2004 to 50 in 2006, with even more growth over this past year.

Grace Church is a beautiful Carpenter Gothic church, with a parish hall built in the 1920s and an Italianate-style rectory, originally a private house built in the 1860s and purchased by the church in 1921. There were many problems with all three buildings, and not knowing quite where to start, our senior warden, Joseph Nixon, called on Michael Rebic, director of Property Support, for advice and assistance. Mr. Rebic visited the parish and was immediately sympathetic to our plight.

Joe and the vestry first submitted an application for an energy grant, and the \$1,000 was invested in a new refrigerator, an air conditioner for the office, light bulbs and exit sign batteries. Needless to say, this was only the beginning, but it was a good sign of manna to come. It was agreed that the most urgent matter facing Grace was the roof of the parish hall, which was in poor shape, and the diocese came through in 2005 with a most generous grant of \$24,100, which was matched by \$12,000 in parish funds.

Energized by this demonstration of parish power, the year 2006 saw many more improvements to the property, including new bathrooms, which were made possible by grants from Bishop Sisk’s Discretionary Fund, the Women of St. Matthew’s Parish in Bedford, N.Y., and parish donations. During that summer, we were blessed by the presence of a group of youth from Christ Church, Warwick, joined by a group from Grace Church, Syracuse, who did yeoman work improving conditions in the parish hall. This was made possible thanks to a materials grant of \$4,000 from Property Support, which also awarded a second energy grant that enabled us to insulate the parish hall ceiling.

Our largest project to date, the renovation of the rectory, which was virtually uninhabitable, has been supported by the Bedell Fund of St. Matthew’s, Bedford, and by donations from the parish and residents of City Island. Now that the house is livable again, a clergy couple will live in the house, contributing to the rectory fund

by paying rent and offering much-needed pastoral and liturgical assistance to Mother Patty. The front porch of the rectory, which had deteriorated to the point of being an eyesore, is now a handsome and symbolic sign to the community that Grace Church is alive and well.

We aren’t stopping there, however, since the church itself needs a new roof and repairs to the steeple. Here again, Property Support has stepped up to the proverbial plate and provided a generous grant of \$13,127 and a loan of more than \$16,000, plus a \$13,000 grant for the steeple. As soon as we raise the remaining funds, we will move ahead with renewed energy to demonstrate our commitment to the buildings and grounds of our beloved church.

Burn Dolensek is a member of Grace Church, City Island.

Overcoming Adversity and Growing

By Donise Singleton

Over its lifetime, St. Joseph's Episcopal Church has had its share of adversity. The congregation remained steadfast throughout. In 2002, Canon Williamson Taylor arrived with new ideas, and met a strong, dedicated congregation. Together, we have created a unified, growing congregation.

Located in Co-op City (Bronx), we may not be a typical Episcopal Church. We worship in a room on the lower level of the Dreiser Loop Mall. From this location we engage in several kinds of ministry and fellowship—worship being our main focus.

During the five years Canon Taylor has been our vicar, he has led us on a spiritual journey. We have grown spiritually and numerically (our congregation has tripled in size during this period). Every fourth Sunday, our children lead us in worship, and every fifth Sunday, our young adults lead the service. Even our mission team and Sunday school teachers come mainly from our young adults. They also constitute one third of the membership of the vestry.

After developing an organizational structure, we work as a team, constantly communicating between the vestry and the parish. When one organization sponsors a program, members support that organization. After all, we are all working for our Lord and for our church. We are, indeed, a family!

St. Joseph's recently developed an aggressive marketing program. We publish a weekly column in our local paper, the *Co-op Times*, and have been featured in several local papers as well as the *New York Daily News*. During the Christmas and Easter seasons, we advertise our services and events on our local cable television station.

The congregation is very involved in our community of high-rise buildings and town houses, as well as beyond. Our members participate in the Friends and Family Day program, the Christmas, Hanukkah and Kwanzaa programs, and in the Annual 9/11 Memorial Service in Co-op City. Canon Taylor encourages us to join as many community activities as possible.

Our educational programs, which Canon Taylor guides, include our Sunday school, our youth group training programs, our quarterly new members' class, our acolyte training program, our confirmation classes, our Bible study class, our lay Eucharistic ministers program



St. Joseph's Youth group showing off their new certificates of membership, with Canon Taylor and Father Simeon Johnson, the church's seminarian. Photo courtesy of St. Joseph's Church.

and our seminarian training program. We serve as a teaching parish for two seminaries in New York. We joyfully celebrate the educational achievements of our children and young adults with an annual cap and gown graduation service.

We are actively involved in mission programs. We collect can goods and non-perishables for our sister parish's pantry. We donate books and school supplies to a community church who forwards them to Africa. We support mission programs in Haiti and actively participated in our community ecumenical programs for victims of the Katrina disaster. We support the Carpenter's Kid's program of our diocese. We minister to a nursing home in the form of book and magazine donations, plus a host of other things.

Canon Taylor encourages us all to be active missionaries for Jesus Christ in and out of our community. Although we worship in a small space, we have much going on. We like to think that "we're small on space but large in spirit." Our rallying cry is "Let each one win one for Jesus Christ!" In the past five years we have certainly excelled and we believe that it is because of excellent and continued clergy leadership.

Singleton is a member of St. Joseph's in the Bronx.

Growing in Mission, in Numbers

By Anne Vance

One thing we all knew at St. Thomas, Amenia Union, was that we wanted to grow. And we knew we weren't alone in that: the diocese wanted us to grow, too. They had made some handsome grants to us through the Congregational Support Plan (CSP) for exactly that purpose, and had followed them up with offers of information, counsel, seminars and support.

But how? Growth is easy for a child, or an animal, or a plant. It just happens. But despite our good will and best intentions, it wasn't happening for us.

Starting in 2006, this question took on a new urgency, because we also were searching for a new vicar. Now, in addition to the "how to grow" quandary, we were faced with questions, as well: Who are we? Who do we want to be? What are our strengths? We weren't making much progress on them, either, until the Rev. Betsy Fisher, who had been an occasional supply priest for the parish, asked us a new question: What is your mission?

We all found St. Thomas a wonderful spiritual home. We have a lovely 19th-century building, a beautiful little organ and a core of dedicated parishioners. We have a fine coffee hour—many of us regularly make a meal of it. Our parishioners love to support those in need at Thanksgiving and Christmas, and when we hold potlucks, there's always too much food. Clearly, in some sense, there was a spirit of warmth and hospitality and generosity already in place.

But all that was happening inside the church walls. For the first time, we realized at a gut level that if we were to truly make Christ's love and teachings visible in our lives as well as our worship, we needed to reach outside, too. As a result of Betsy's prompting, we became excited by the vision of a St. Thomas "Food for the Hungry" program that could provide fresh vegetables as well as non-perishable foods that many in our community really need.

The first step was the hardest. We badly wanted Betsy to lead us, and the job, as both Betsy and the congregation saw it, was a full-time job. According to our contract with the Congregational Support Plan, we were budgeted for a half-time position. And, in any case, we knew that this new mission could not be undertaken with other people's money. We needed to do this ourselves. So last autumn, the congregation met and committed, individually and as a group, to double their financial pledges to the church for the next three years, while the CSP converted their support to a grant. And as a result, we were able to call Betsy to St. Thomas as a full-time vicar.

Today, not only is our literal garden producing its tender first crop of tomatoes, squash, lettuce and more, but our spiritual garden is growing, too. We see new faces in the pews, perhaps prompted to visit by an article or two in the local paper, or by the sense of excitement building about our new projects. They are, we hope, the first shoots of stronger growth to come. Most important, we feel a new enthusiasm and commitment, born of the sense that we are truly following Christ's command to love our neighbors. We have erected a new playground on our property for the children of the local community; we have help raise more than \$3,000 for local flood victims in our community. And each month, we collected dozens of bars of soap, jars of spaghetti sauce, peanut butter and paper towels for the neediest in our community.

In truth, children, plants and animals don't just grow—they have to be fed, watered, nurtured, loved. And every kind of growth has to be rooted in the right soil: the love of God, and dedication to living the lesson of love through outreach to our neighbor.

Vance is a member of St. Thomas, Amenia Union.



Open House

Sunday, October 14, 2007

2:00 – 4:00 PM

Saint Thomas Choir School

202 West 58th Street

New York, NY

The Headmaster, faculty, choristers and parents extend an invitation to families, musicians and clergy to join them for an afternoon at the Choir School.

Saint Thomas Choir School exists to educate the boy choristers of the Choir of Men and Boys of Saint Thomas Church Fifth Avenue, New York. The boys in grades 3-8 receive an outstanding academic education as well as superlative music instruction, travel and cultural opportunities.

The many benefits of this educational alternative are difficult to articulate in text or pictures, and so we invite you to visit the School. In the past four years, 100% of families who have visited the Choir School have sought admission for their son; a telling statistic.

Families of boys in 2nd, 3rd and 4th grade may make special arrangements to join the school for lunch following the 11:00 service. Please contact Ruth Cobb, 212-247-3311, Ext. 304, or rcobb@choirschool.org, for further information

Each issue of ENY will feature an organization or program supported by Episcopal Charities of the Diocese of New York. These articles will highlight the work of Episcopal Charities and offer resources for congregations and individuals to get involved.

Young at Arts

Transforming children into performers

By Lynette Wilson

Around the time Talia Oliveras turned 2, Zunilda Zorilla noticed that her granddaughter wanted to sing and dance. So when Talia picked up a brochure at her school about a new after-school arts education program for children grades four and up, Zorilla was hardly surprised that Talia wanted to audition.

One tiny problem: Talia was a second-grader.

"I explained to Ms. Pirtle that my granddaughter was too young but that she was good," Zorilla said. "The program provides something that unless you have money, you might not be able to do. I wanted Talia to be a part of it."

Talia auditioned and made the cut.

Sharyn Pirtle formed Young at Arts in January 2005 after seeing a need for arts education in and around Mt. Vernon. It aims to empower young people to reach their full potential both on and off stage through art instruction and the creation of musical and theatrical art. Episcopal Charities of the Diocese of New York supported Young at Arts with a \$5,000 grant this year; Christ Church, Bronxville, is the support-

"I had a public school education and an amazing arts program; it made me who I am today," Pirtle said. "Arts education was free, given to anyone who wanted to learn. We were young people all going toward the excellent goal of music and performing; it opened my mind. My friends came from all over the community. This is what shaped me, and I want to make sure these kids have this."

Performing arts

Young at Arts offers year-round performing arts instruction, with weekly workshops and classes in the fall and spring. Students develop a range of skills in drama and music, beginning with the basics and becoming increasingly specialized with advanced age. The curriculum is designed to build strong traditional techniques as well as to encourage creativity through invention and improvisation.

Sam Sutton, co-artistic director for Young at Arts, has learned that you cannot judge a student on first impressions.

"Talent is definitely something that can be developed. The thing that has struck me is the amount of potential, but the children have no experience," she said. "It's amazing what a year of coming to class can do."

The season ends with a fully staged—costumes, lights, props and sets—summer production. The cast, composed of students in fourth- through-eighth-grade, is chosen by audition.

Christ Church provided the seed money for Young at Arts and renovated its theater with the program in mind.

"Christ Church has historically been a great center for the arts and supporter of the arts, and was an opportunity for us to reclaim that tradition," said the Rev. Michael Bird, the church's rector. "It makes what we say a reality. We care about the arts and we are willing to fund them and do the extra work to find housing for them."

Transformations

Victoria Grant encouraged her daughter, Jaytiaa Grant, 14, to participate in Young at Arts because Grant thought it might bring Jaytiaa "out of her shell."

"Jaytiaa liked singing and she would sing beautifully, but I guess she was so embarrassed, maybe it was her *teenage-ness*," Grant said. "We put her in Young at Arts to see if that would bring her out."

It did. At first Jaytiaa, a Thornton High School (Mt. Vernon) freshman, didn't



Jaytiaa Grant as the narrator in the summer 2007 production of *Joseph and the Amazing Technicolor Dreamcoat*.



Talia Oliveras singing in the chorus in the spring 2006 production of *Brundibar*. Photos courtesy of Young at Arts.

"When I grow up I want to sing opera because I love opera so much and it's just a joy to be on stage and singing."

— Talia Oliveras, 9, fifth-grader, Lincoln Elementary School, Mt. Vernon.

want to perform in front of an audience, but after her first performance, the stage called her.

"It was like I had my time to shine," she said. "Everyone's eyes were on me and it gave me a confidence, a feeling."

Participating in Young at Arts has had a transformative effect on Talia, too. She has "become a whole new person."

A former C student, she now makes the honor roll and she knows what she wants to be when she grows up:

"When I grow up I want to sing opera because I love opera so much and it's just a joy to be on stage and singing."

Wilson is the editor of *The Episcopal New Yorker*.

SHORT COURSES

January 2008 ♦ All Are Welcome

Experience high-quality theological education at our park-like campus in New York City. Courses may be taken individually for audit or credit, or as part of a degree or certificate program. **Registration deadline: 3 weeks prior to start of class.** For more information visit our website: www.gts.edu/ccsepiphanyterm.asp

JANUARY 7 - 11

Contemplative Practice & Religious Reflection in Buddhism and Christianity

The Rev. Dr. James Jones

Learn the theory and practice of Christian and Buddhist meditations and spiritual disciplines and how they could be integrated to enhance our Christian life and theology.

JANUARY 14 - 18

Temple of the Spirit: the Body & Prayer

The Rev. Nancy Roth

Experience the integration of body and spirit which can enrich our Christian faith through physical spiritual exercises, reflections on scripture, theology and personal experience.

JANUARY 21 - 25

Imagination of the Medieval Church: Art, Poetry & Spirituality 500 - 1500

The Rev. Dr. Clair McPherson

Explore medieval spirituality through the theology, poetry, visual arts & architecture of the Middle Ages, with insights from St. Gregory, St. Anselm, St. Bernard & Peter Abelard.

To register, please contact James Murphy at murphy@gts.edu or by phone at 888-487-5649 x461. Housing available at the Desmond Tutu Center.

175 Ninth Avenue (at 20th Street) ■ New York, NY 10011
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The
General
Theological
Seminary
of the Episcopal Church

Young at Arts serves students in the Bronx and Southern Westchester County. Each semester, they come together under the guidance of professional arts instructors to share ideas and to create first-rate theatrical performances. Through their efforts, the young artists find that creativity and discipline are not mutually exclusive; their development onstage is mirrored by the offstage development of improved work habits, increased problem-solving abilities and powerful dedication to team work. For more information visit, www.youngatarts.us.

ing parish. The program has a needs-blind admissions policy.

"I think it's important that we work with arts programs as well as more traditional programs for a number of reasons," said Mary Beth Sasso, executive director of Episcopal Charities. "Singing and theater programs help build self confidence. And students learn to work together."

On a trip to her polling place, a school, Pirtle noticed the school's dilapidated theater, and she decided to do something.

MISSION UP CLOSE

Witnesses travel to Tanzania to visit the Carpenter's Kids



By the Rt. Rev. Catherine S. Roskam

Words cannot adequately express the transformative power of pilgrimage. But perhaps what I have to say combined with the words and pictures that follow from our two pilgrimages to Tanzania this summer on behalf of Carpenter's Kids will afford a glimpse of what our experience has been.

Pilgrimage is different from a mission trip. Mission trips are organized around specific projects for development—the building of a school, the digging of a well, the renovation of a church—all of which have merit. The purpose of pilgrimage is to honor the context in which our partners do ministry, and most important, to deepen our relationship with them.

Some have questioned the wisdom of spending so much money on travel. Would it not be better simply to send the price of airfare to support the ministry? Our partners in Tanzania have responded with a resounding “No, absolutely not!” and I agree. Partnering in mission is not solely about “the bottom line,” the basis of so much in our culture. It is about the fostering of relationships which can only be done



in person, face to face. If all we do is send money, then we are the givers only and not the beneficiaries. There is no mutuality in that. But when we visit in a spirit of humility, we are open to receiving the many gifts that this relationship brings.

In the midst of great need, we have experienced much richness; a richness that sometimes makes us seem very poor by comparison. We have material things, which the Lord has called us to share. Our partners have a warm and inclusive hospitality, a deep and abiding faith, and despite

their physical hardships, a robust and infectious joy. Our partners shared these gifts and more with us with great enthusiasm and good will. Those of us who were there are changed forever.

Not everyone is able to go on a pilgrimage, of course. But those of us who are, go in the name of us all and it is incumbent upon us to return with messages of hope, love and joy. Whether or not you already have a linked parish through Carpenter's Kids in support of AIDS orphans, I urge you to invite one of the pilgrims to visit your

parish to talk about this experience. We have many stories and pictures to share. (To arrange a visit, contact Lauren Salminen at laurenckny@dioceseny.org).

While some in the media seem to delight in spreading stories of doom and gloom in the Anglican Communion, we can enjoy the good news of our relationship with Bishop Mdimi Mhogolo and the Diocese of Central Tanganyika, and this important ministry which is ours together. May God continue to bless us, our relationships, and our ministry, that the Carpenter's Kids and their communities may be served, and that all of us will continue to grow in love and service to our Lord Jesus Christ.

“Glory to God whose power, working in us, can do infinitely more than we can ask or imagine; Glory to him from generation to generation in the Church and in Christ Jesus for ever and ever.” (*Ephesians 3:20-21*)

Roskam is bishop suffragan for The Episcopal Diocese of New York.

Por el Rt. Rev. Catherine S. Roskam

Las palabras no pueden expresar adecuadamente el poder transformador de un peregrinaje. Pero quizás lo que tengo que decir junto con las palabras y las fotografías de nuestros dos peregrinajes a Tanzania este verano, en representación de los Carpenter's Kids (los Niños del Carpintero) les darán una idea de lo que ha sido nuestra experiencia.

Un peregrinaje es diferente de un viaje misionero. Los viajes misioneros se organizan alrededor de proyectos de desarrollo específicos —la construcción de una escuela, la excavación de un pozo de agua, la renovación de una iglesia— todos los cuales tienen mérito. El propósito de un peregrinaje es el de honrar el contexto en el cual nuestros socios hacen el ministerio y lo que es más importante, fortalecer nuestra relación con ellos.

Algunos han cuestionado lo acertado que puede ser el gastar tanto dinero en un viaje. ¿No sería mejor, sencillamente enviar el dinero que cuesta un tiquete aéreo para apoyar el ministerio? Nuestros socios en Tanzania han respondido con un rotundo “¡No, absolutamente no!” y yo estoy de acuerdo. Socios en una misión no se refiere solamente a lo “fundamental”, la base de muchísimo en nuestra cultura. Se refiere

al fomento de las relaciones lo cual solo se puede hacer en persona, cara a cara. Si todo lo que hacemos es enviar dinero entonces solamente somos donantes y no los beneficiarios. No hay reciprocidad en esto. Pero cuando les visitamos con espíritu de humildad nos abrimos a recibir los muchos regalos que esta relación nos ofrece.

En medio de tanta necesidad hemos experimentado mucha riqueza; una riqueza que algunas veces nos hace sentir en comparación, muy pobres. Tenemos cosas materiales las cuales el Señor nos ha llamado a compartir. Nuestros socios tienen una cálida y comprensiva hospitalidad, una profunda y perdurable fe, y a pesar de sus privaciones físicas, una vigorosa e infeciosa alegría. Nuestros socios comparten con nosotros esos regalos y mucho más con gran entusiasmo y buena voluntad. Aquellos de nosotros que estuvimos allí hemos cambiado para siempre.

Por supuesto no todos pueden ir en un peregrinaje. Pero quienes si lo podemos hacer, vamos en nombre de todos y es nuestra obligación regresar con mensajes de esperanza, amor y alegría. Bien sea que estén o no vinculados con una parroquia de los Carpenter's Kids para apoyar los huérfanos del SIDA, les pido que inviten a

uno de los peregrinos a que visite su parroquia y les hable acerca de esta experiencia. Tenemos para compartir muchas historias y fotografías. (Para organizar una visita, contacten a Lauren Salminen en laurenckny@dioceseny.org).

Mientras algunos medios de comunicación parecen deleitarse en difundir historias pesimistas en la Comunión Anglicana, nosotros podemos disfrutar la buena nueva de nuestra relación con el Obispo Mdimi Mhogolo y la Diócesis de Central Tanganyika, y este importante ministerio el cual compartimos. Que Dios continúe bendiciéndonos a nosotros, nuestras relaciones y nuestro ministerio; que los Carpenter's Kids y sus comunidades puedan ser servidas, y que todos nosotros podamos continuar creciendo en amor y servicio para nuestro Señor Jesucristo.

“A Dios cuya fuerza actúa en nosotros y que puede hacer mucho más de lo que pedimos, ¡a Él sea la gloria en la iglesia y en Cristo Jesús por todas las generaciones, por los siglos de los siglos! (*Efesios 3:20-21*).

Traducido por: Lila Botero

The Carpenter's Kids is an HIV/AIDS orphan support program sponsored by The Episcopal Diocese of New York and operated in partnership with the Anglican Diocese of Central Tanganyika, Tanzania. An estimated 40,000 children, orphaned by parents who died from AIDS, live in the Tanganyika diocese.

A \$50 annual donation ensures these children access to an education. It pays for a school uniform, school materials, shoes and breakfast on all school days.

Fifty-three parishes in New York have formed partnerships with parishes in Tanganyika, sponsoring more than 2,500 children.

For more information visit, www.dioceseny.org, click on Programs & Ministries, Carpenter's Kids is fourth from the top. See the program's quarterly report under Related Information. Or contact Bishop Catherine S. Roskam's office at (914) 693-3848.

By Diane Posnak

Following the baptismal endurance test of a 13-hour Air Emirates flight from JFK, a two-hour connection and five-hour flight from Dubai, 18 people from the Diocese of New York led by Bishop E. Don Taylor arrived in the coastal Tanzanian city of Dar es Salaam for a seven-day visit in August.

Bishop Mdimi Mhogolo of the Anglican Diocese of Central Tanganyika headquartered in Dodoma, and his gracious wife, Irene, as well the Rev. Noah Masima, the head of the Carpenter's Kids, and several staff members, traveled a day's journey to meet us in Dar es Salaam and shepherd us to Dodoma.

The following morning, using every available seat in the mini-bus, luggage strapped to the top, we were off. It took until sundown to get there, taking as few rest stops as possible.

Our mission was to connect with a group of Carpenter's Kids from one of each of the 53 parishes (there are 200 parishes total) sponsored by a link parish in the New York Diocese. (St. Bartholomew's Church, Manhattan, is linked with Mvumi Makulu.)

Each day a group of us and a Swahili translator (English speakers are rare) would set out in a Land Rover to the remote villages circling Dodoma. We traveled on rock-filled, dusty, dirt roads.

Conditions in the villages varied dramatically: some had cell phone and Internet service, others were lucky to have a well or a running stream nearby for drinking water. Cooking is done on open fire; indoor plumbing doesn't exist.

Despite the villages' remoteness, HIV/AIDS has spread across Tanzania. An average 15 percent of the adult population is infected with the virus. HIV/AIDS deaths leave many children orphaned. The AIDS epidemic in Africa hasn't begun to level off, despite educational campaigns. Many infected people go untreated for lack of availability and/or education.

So far only 50 of the 70 or more orphans identified by village elders (in each of the villages) as the "neediest" are receiving support. A diocesan committee interviews each child, ages 4 and up, to select the final 50 for each parish. For \$50 a year, these children have a chance for an education. The money pays for a new uniform, shoes, breakfast every school day and needed school supplies. Preparing these children for secondary school is a primary goal, which is the case already for a few. For those who will not go on to higher learning, teaching them a trade that will make them self-sustaining adults is the goal.

Everywhere we went, villagers treated us to entertainment, meals and gifts. By the end of each day we were exhausted, but the physical and mental fatigue was offset by a sense of God's purpose and a meaningful chance to make a difference in the lives of some very appreciative people.

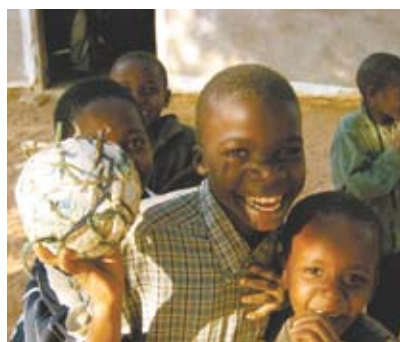
In addition to the village visits, we attended a Sunday confirmation service, spent a day touring schools and the cathedral in Dodoma and talked with diocesan staff members about their mission under Bishop Mhogolo.

The Tanganyika Diocese has begun offering other needed support for the Carpenter's Kids, including medical checkups and training for the "Mama-Lishes," or the village women (mostly) who care for the children. The whole village typically takes responsibility for raising the orphaned children.

Our group came back astonished by the love we found in Tanzania. The Tanganyika Diocese is staffed by incredible, active gentle people who are industrious with a loving spirit! Jesus is alive and well in Tanzania. *Asante kwa Mungu* or Thanks be to God!

Posnak is a member of St. Bartholomew's Church, Manhattan.

Support Carpenter's Kids by buying coffee directly from Sweet Unity Farms, a 300-small scale farmer cooperative located in the southern highlands of Tanzania. David Robinson, son of baseball great Jackie Robinson, set up the cooperative in 1994. Just enter CKNY01 when you order coffee and 25 percent of the sale goes to benefit the Carpenter's Kids program. Visit www.sweetunityfarmscoffee.com for more information or to place an order.



Amateur photographer Matthew Pritchard accompanied Bishop Catherine S. Roskam's group to Tanzania in July. He took the photos of the visit and the Carpenter's Kids that you see here and the cover photo. Pritchard is a member of the Congregation of St. Saviour of the Cathedral of St. John the Divine.





The Episcopal Church and the Dramatic Arts



Frances Sternhagen (seated) and Marion Seldes read the dialogue meditation, a tribute to Tennessee Williams, as part of the annual Broadway Blessing service, which kicks off the theater season, in September at the Cathedral of St. John the Divine. Photo by Lynette Wilson.

The Episcopal Church and the dramatic arts have had a long-standing, cooperative relationship, at least going back to 1870 when Church of the Transfiguration, Manhattan, held a funeral service for the actor George Holland.

Joseph Jefferson, a fellow actor and friend of Holland's, attempted to arrange a funeral and burial services for Holland at a nearby church, but was refused. Actors were thought of as social outcasts at the time.

When Jefferson asked where an actor might be welcomed, he was referred to "The Little Church around the Corner," as Transfiguration has commonly been referred to ever since. The Rev. Dr. George Houghton founded Transfiguration in 1848 as a church that accepted people from all walks of life and racial backgrounds.

Holland's funeral packed the church with people and established it as actor-friendly, a reputation that persists today. The Little Church is home to the Episcopal Actors' Guild, a nonprofit, nondenominational organization formed in 1923 and open to actors and performers; it has close to 700 members.

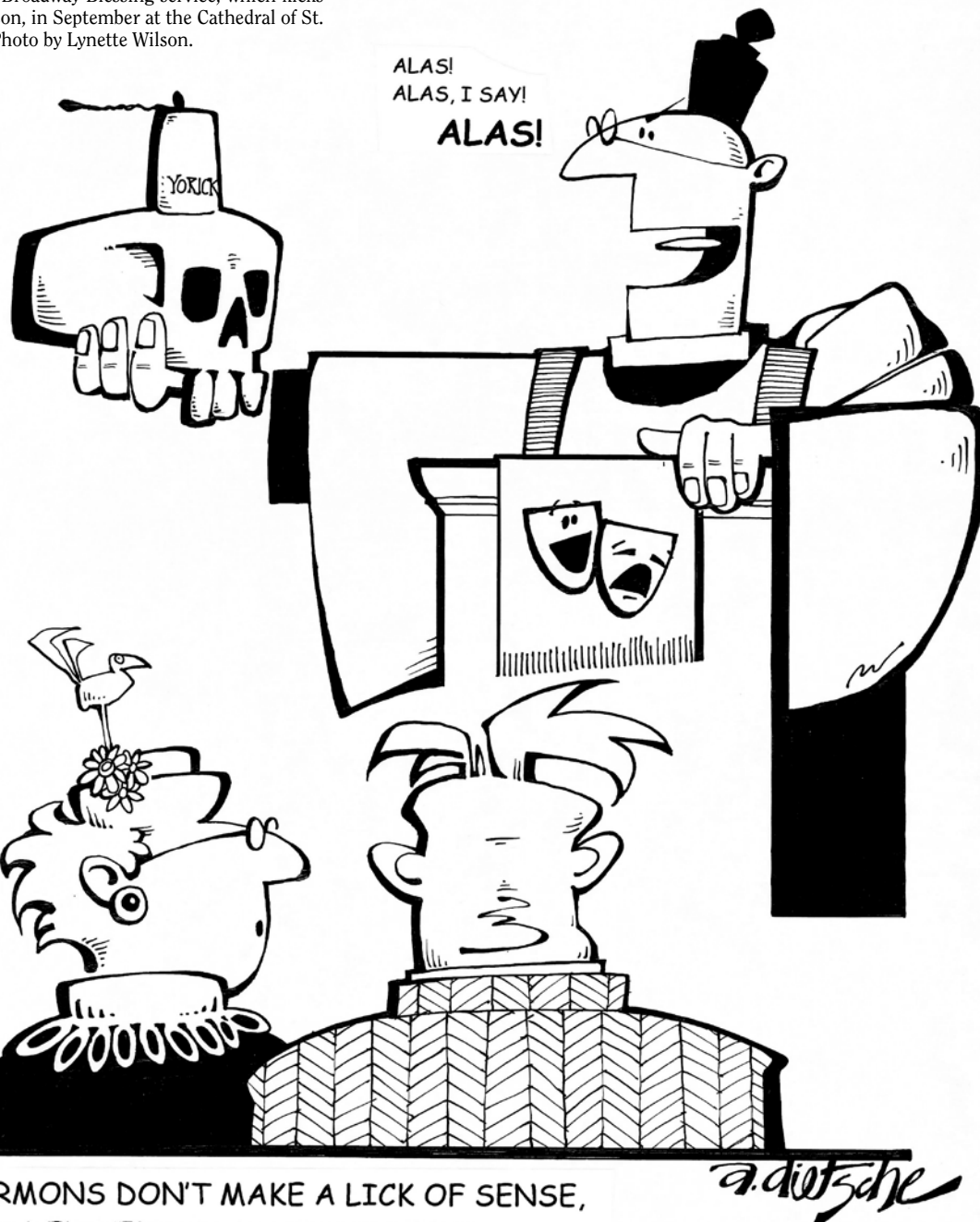
Over the years the Actors' Guild has dispersed millions of dollars through its Aid and Relief Program to members of the performing arts community who found themselves in need. The Guild also funds a scholarship program.

For more information about the Actors' Guild, visit www.actors-guild.org or call (212) 685-2927.

Many churches in the Diocese of New York have, sponsor or let space to theater and other performing arts groups.

These include, but are not limited to:

- The Cathedral of St. John the Divine, Mettawee River Theater Company, www.mettawee.org or (212) 929-4777.
- The Church of the Epiphany, Manhattan, www.epiphanynyc.org or (212) 737-2720.
- Christ Church, Bronxville, www.ccbny.org or (914) 337-3544.
- Eglise Francaise du Saint Esprit, Manhattan, email to: littlefrenchchurchplayers@gmail.com or (212) 838-5680.
- Church of the Holy Trinity, Manhattan, Triangle Theater, www.holytrinity-nyc.org or (212) 289-4100.
- Grace Episcopal Church, Bronx, The City Island Theater Group, <mailto:citglive@yahoo.com>.
- The Church of the Heavenly Rest, Manhattan, www.heavenlyrest.org or (212) 289-3400.
- St. Mark's Church in the Bowery, Manhattan, www.stmarkschurch-in-the-bowery.com or (212) 674-6377.
- Trinity Church, Ossining, www.trinityossining.org or (914) 941-0806.
- Trinity Church, Saugerties, (845) 246-6312.
- The Church of St. Luke in the Fields, Manhattan, (212) 926-2713.
- St. Clement's, Manhattan, www.stclementsny.org or (212) 246-7277.
- St. Mary's Mohegan Lake, www.stmarysml.diocesenyc.org or (914) 528-3972.



"HIS SERMONS DON'T MAKE A LICK OF SENSE, BUT HIS DELIVERY IS SO DRAMATIC!"

a. diotzche

Religion and Drama Intertwined

By the Rev. Dr. Clair McPherson

Drama and religion are versions of the same thing: a community's experience with the sacred. Religion is indubitably dramatic; the theater, palpably sacred. An excellent performance of a superior play produces the same delightful feeling of *tremens et fascinans*, holy terror and supernatural attraction, that characterizes the religious experience felt by worshipers packed into churches or synagogues on a solemnity or High Holy day.

Historically one, the church, theater disconnect is rather recent. Western drama is rooted in ancient Greek theater, which was essentially religious in nature. An annual religious festival dedicated to the god Dionysus, most likely marking the re-creation of the cosmos at springtime, centered on Greek tragedies and comedies. The weeklong festival involved feasting, revelry, hymns, poetry, chants, dances and games, capped off with performances of plays written by Aeschylus, Sophocles and Euripides. (Powerfully stunning plays even when read alone in the quiet of the library or the din of the subway.)

Broadway, which seems increasingly devoted to commerce and Disney, hardly compares to the ancient Greek experience. Grecians lived the festival; outside distractions outlawed. This was ritual, this was liturgy and this was psychotropic—a soul-changing, consciousness-altering ex-

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Church Basement Plays

Beyond pageants, toward contemporary drama

By Anne Nelson

The idea is simple: Churches need new ways to gather people and stimulate spiritual, ethical and social discussion. Theater needs modest spaces and new audiences.

Why not bring them together?

Like many Christians, I began my spiritual journey as a child, participating in religious pageant and ritual. But the link between theater and religion didn't become explicit to me until after Sept. 11, 2001, when I wrote the play, *The Guys*. Based on an experience I had helping a New York City fire captain write eulogies for the men he had lost in the World Trade Center, I wrote the piece as a quiet alternative to the jingoism and militarism being trumpeted by the mass media. For more than a year *The Guys* ran in a small theater a few blocks from Ground Zero, and then traveled across the United States and abroad. I didn't expect my play to travel beyond New York City and I certainly didn't expect to find it staged in church.

But churches found my play. Although not overtly religious, *The Guys* addresses spiritual themes. A rabbi asked if he could use it for his Sh'vat service at Wilshire Boulevard Temple in Los Angeles. A Methodist Church presented it in Dallas. And it has found a spiritual home in Catholic high schools and Episcopal colleges, as well.

This experience has led me to contemplate the potential for "Church Basement Plays." I'm not talking about the "bathrobe plays" of the old days, but rather presentations of the best contemporary theater blossoming in the margins of our culture. And it doesn't have to cost much.

Put on a reading

A simple, inexpensive approach would be to stage a reading: choose an appealing script and cast the appropriate

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Finding plays is easy.

In New York, try the Drama Book Shop, 250 W. 40th St. (between Eighth and Ninth Avenues). The shop has an encyclopedic collection of scripts, most of them priced between \$6 and \$12. The staff is knowledgeable and can come up with a script to meet any possible description, subject area and casting requirements.

The two largest publishers of plays are Dramatists Play Service (www.dramatists.com) and Samuel French (www.samuel french.com).

A further resource is doollee.com, an online guide to modern playwrights and theatre plays that aspires to catalogue every play published in English since 1956.

On Our Feet Before God

Teaching children the Gospel through drama

By Kathy Bozzuti-Jones

The Gospel can be more than just spiritually moving; it can pull you out of your seat. The more animation and audience participation used in teaching the Gospel to children, the better.

Theater people get it.

"The way we offer the Christian story for children incorporates them and gets them on their feet; they actually experience the move from onlooker to active participant in the story during a lesson," said Toni Rubio, a parishioner at St. Bartholomew's Church, Manhattan, and director of The Living Museum Company, a professional actors' troupe that performs interactive cultural history and literature programs in New York City and Westchester schools.

This fall the company brings theater to the church.

St. Bart's Children, Youth and Family Ministries will pilot a dramatized story time for children of all ages twice monthly in the chapel during the 11:00 a.m. worship service, coinciding with the sermon. A pair of costumed actors will interpret a Gospel parable or story from the life of Jesus, loosely following the lectionary cycle.

Afterward, the children will work with the story in a hands-on way, playing improv games to recreate the story scene-by-scene, to make it their own. By acting out the story, children internalize the rhythm of the Christian moral life: With good role modeling and opportunities to practice, one grows in the ability to act on one's faith.

Interactive possibilities are as numerous as the children are unique. And the improv method is open to modernization: Imagine Nintendo, Transformers or Bratz dolls as gifts of the Magi or as the robber's spoils in the story of the Good Samaritan.

St. Bart's has used actors before. During the summer Artists-in-Residence program, Living Museum actors playing

saints and modern-day social activists, such as St. Francis and Winnie Mandela, interacted with children.

Last spring, actors played disciples who were sure they felt the presence of Jesus after his death in *The Road to Emmaus* for the annual Easter Walk. The actors were moved to tears during the performance, which added to the Easter rejoicing. After this performance, I felt it was the right time to pilot a drama program.

We tell the stories of God's people to help us understand ourselves as individuals and as members of a community of believers; to help us find meaning in life. Dramatization especially helps younger children understand the stories. They are told to be good, holy and loving. But what does it mean to be good and holy? To love your neighbor as Jesus loved? Through drama we connect words to action.

"Drama is tactile and visceral. When you are aware of the breath, the voice, and what the body can express even without words, you come to appreciate that your living experience is, itself, a gift of God," Rubio said.

Action speaks louder than words.

Bozzuti-Jones is director of Children, Youth and Family Ministries at St. Bartholomew's Church, Manhattan, chaplain to St. Bart's Community Preschool and a member of the diocesan Children and Family Committee. She has a doctorate in Christian social ethics.



Jesus relieves Thomas of his doubts during a dramatization of *The Road to Emmaus* by actors from The Living Museum Company. Easter Walk, 2007, St. Bartholomew's Church, Manhattan. Photo by Kathy Bozzuti-Jones.

"Drama is tactile and visceral. When you are aware of the breath, the voice, and what the body can express even without words, you come to appreciate that your living experience is, itself, a gift of God."

– Toni Rubio, director of The Living Museum Company.

Educational research suggests hands-on learning enhances both memory and understanding by engaging the body, much in the same way exercise enhances muscle memory.

Typical elements included in an interactive, story-time session include:

- Exercises (sensory, imaginative, pantomimic)
- Vocal warm-ups
- Mini-play
- Discussion/review: Who are the characters? What is this drama about? Where are you in the story?
- Participatory improvisation
- Sharing: What did you learn about yourself today? About the mystery we call 'God' today?



Celluloid Theology

Revelation and spiritual affirmation on the silver screen

By the Rev. Dr. Mitties M. DeChamplain

It would not be too far-fetched to say that my earliest spiritual formation happened at the movies. My family didn't go to church much, but we went to the cinema at least once a week.

My first communion with the world of sacred images on the silver screen happened in spring of 1956 at a drive-in theatre in Escondido, Calif. *The Wizard of Oz* offered me my first revelatory encounter with virtues I would later recognize as Christian: Dorothy's perseverance in her journey to the Emerald City to find the Wizard and a way home to Kansas; her steadfast resistance of the vengeful Wicked Witch's attempts to ruin her quest and steal the magical ruby slippers given to her by the Good Witch of the North; her kindness toward the Scarecrow; her love of the Tin Man; and her compassion for the Cowardly Lion.

Dorothy served as a spiritual guide: teaching me what it means to persevere in resisting evil and to respect the dignity of every human being (decades before I heard of the Baptismal Covenant).

We search for truth in cinema. I am not alone in my conviction that movie theatres are in many respects secular temples where people go seeking meaningful and intelligible insights into life.

Bryan Stone, in his book *Faith and Film*, observes that "the cinema is regularly and quite amazingly a source of revelation about ourselves and our world.... The cinema reveals what we value as human beings, our hopes and our fears. It asks our deepest questions, expresses our mightiest rage, and reflects our most basic dreams."

The most inspiring and delightful movies reinvigorate and reaffirm the values most cherished in our culture. For me, the late-1950s classic film *Auntie Mame* is such an example.

The irrepressible Mame Dennis lives a deliciously free-spirited, marvelously robust (some might uncharitably argue a loose and decadent) life in New York City. Mame cultivates hospitality to a high-art form in her Manhattan apartment, welcoming people wherever they are in their life's journey: single, divorced, married, gay, straight, actor, artist, academic, Eastern Hindu, mystic (even an Anglican perhaps!). Mame Dennis is also blessed, you see, with the gift of inclusivity, the natural and faithful companion of hospitality.

The character portrayed by Rosalind Russell in the movie is, for my money, about as lively and lovely an image of the divine presence as you can find. You see divinity in Mame's devotion to faithfully rearing the son of her deceased brother, and in her unquestioning, unconditional care for those who serve in her household—particularly for an employee who becomes pregnant and needs looking after.



***The Wizard of Oz*, released in 1939, and adapted from the children's book *The Wonderful Wizard of Oz* written by L. Frank Baum and published in 1900, tells the story of Dorothy Gale, a young orphan living with her aunt and uncle in Kansas. A tornado sweeps Dorothy and her dog Toto away to Oz, a mythical land, and the two must find their way home.**

Auntie Mame may not be overtly Christian, but she is to me a theologically vibrant character. She lives life with abandon. She knows how to love. She knows about being full and empty, about being rich and poor, and about how to "go for broke" in whatever circumstance confronts her. And she knows life's secret: that "all is gift."

"Live, live, live. Life is a banquet, and most poor suckers are starving to death," is a theologically resonant line repeated by Mame (and those who adore her) throughout the film.

What a woman! What a remarkable Christ-figure to savor!

At their best, movies are a means of grace for those who love to watch them. We create them, and they recreate us. Viewed sacramentally, film images are among "countless ways by which God uses material things to reach out to us" (*Book of Common Prayer*, p.861).

There is no telling where their influence stops.

DeChamplain is the Trinity Church Professor of Preaching at The General Theological Seminary of The Episcopal Church. She teaches an annual course Faith, Film, and Popular Culture and makes frequent trips to the movie theatre.

"Live, live, live.
Life is a banquet, and
most poor suckers are
starving to death."

— Mame Dennis, lead character in the 1958 film *Auntie Mame*.



***Auntie Mame*, released in 1958, tells the story of a roaring-20s Manhattanite who becomes the guardian of her orphaned nephew. The film, based on the novel of the same name written by Patrick Dennis and published in 1955, was first repackaged for the stage. Rosalind Russell started in both the original theater and film productions.**

Here is list of films chosen by clergy for a summer film and literature series that took place in the diocese over three summers.

The films are not categorically "religious," but were chosen to spark a conversation about faith.

Romero, 1989
Cry Freedom, 1987
Kissing Jessica Stein, 2001
Dead Man Walking, 1995
Hotel Rwanda, 2004
Michael, 1996
The Truman Show, 1998
Chocolat, 2000
Places in the Heart, 1984
Mad Hot Ballroom, 2005
A Room With a View, 1985
Millions, 2004
October Sky, 1999
Joy Luck Club, 1993
Groundhog Day, 1993
Osama, 2003
Chariots of Fire, 1981
Jesus of Montreal, 1989
Household Saints, 1993
Gandhi, 1982
Amazing Grace, 2006
Maria Full of Grace, 2004
Monsoon Wedding, 2001
Bruce Almighty, 2003
Life is Beautiful, 1997
Whale Rider, 2002



Church Basement Plays

continued from page 15

voices (including a person to read the stage directions.) In a small group, readers can double on parts, and read parts of the other sex if necessary. It's a good idea to gather the cast before the reading for a read-through, with some modest direction. Then turn on the lights in the basement, set up some folding chairs and open the door. That's all you need to experience one of the purest forms of theater, based on the script, the actors and the imagination of the audience. And you don't need to acquire performance rights if the reading is presented as a private, non-profit event (without advertising or ticket sales) in an educational setting, according TEACH Act (www.utsystem.edu/OGC/IntellectualProperty/teachact.htm). You cannot sell tickets, but you can sell refreshments.

Diverse repertory

There is truly something for everyone in the modern theater repertory. If there is a strong sensitivity to four-letter words, start with something like, *As It Is In Heaven*, the story of a Shaker community in 19th-century Kentucky, by Arlene Hutton. Widely produced in the United States and Great Britain, the play's lovely, pared-down language subtly engages the questions of how members of a spiritual community interact amidst the conflicts and jealousies of daily life.

Plays like *The Laramie Project* and *The Exonerated* have heavier themes and harsher language (mild compared to television and popular film), but have had a powerful impact on communities nationwide. *The Laramie Project*, created from interviews with members of the Wyoming community where Matthew Shepard, a young gay man, lived and died as a victim of intolerance, depicts the town's reaction to his murder. It includes the transcendent words of Matthew Shepard's father, in a move toward grace and forgiveness. *The Exonerated* presents the words of former prisoners sentenced to death who were exonerated at the last minute by late-breaking evidence.

Through my involvement with The New Harmony Project, an Indianapolis-based organization that encourages playwrights to explore social and ethical themes, I met James Still. His play *And Then They Came for Me: Remembering the World of Anne Frank* is a moving treatment of the Holocaust and is often used in schools. Still's recent play, *Iron Kisses*, is a delicate and profound exploration of a conservative Midwestern couple's emotional reaction to news that their son is getting married—to another man. These plays are neither didactic nor polemical. Like all important dramatic writing, they are about human beings, and avoid one-dimensional heroes and villains. This is one reason they offer so much to discuss.

Another favorite of mine is Laura Harrington's play, *The Book of Hours*, which is set in a Belgian monastery during World War I, just before a German assault. The monks must decide how much energy to devote to saving the church's irreplaceable cultural legacy of illuminated manuscripts, and how much to devote to the wounded and refugee population. Surely this topic suggests a powerful parallel of the challenges that church faces today.

Play readings raise vital issues in a stimulating fashion; good playwriting delights the ear. And they have the power to attract an outside audience: teenagers, young adults, singles and others who may not be ready for a full service. My mother-daughter book club learned the impact a reading can have on teenagers when we read Lorraine Hansberry's play, *A Raisin in the Sun*.

The key to the success is to choose a good play that suits the occasion, and line up a few good readers. Then, let the dialogue begin—and continue.

Nelson is an author and a playwright. She is currently completing a new book on the German resistance to the Nazi regime, scheduled for publication next year. She is a member of the ENY Editorial Board.



A scene from the Mettawee Theater Company's September performance of *Peace on the Close*: Mettawee has been creating original plays, incorporating masks, giant figures and puppetry for more than 30 years. Its artistic director Ralph Lee has a long-standing relationship with the Cathedral of St. John the Divine. Photo by Katie DeLaVaughn.

HOUSE OF THE REDEEMER

7 East 95th Street, New York, NY 10128

OCTOBER-JANUARY EVENTS

Abraham's Curse: Encounters with Muslim and Christian Martyrdom: A series of lectures led by the Rev'd. Bruce Chilton, Tuesdays, October 2, 9, 16, 23 at 6:00 pm.

Open House New York: Take a guided tour of House of the Redeemer, Saturday, October 6, tours available from 12:00 pm-4:00 pm.

Who is Buried at the Tomb of St. Peter? An Exploration of the Vatican Hill: Join expert Rev'd. Ramón Aymerich, for his first hand experiences, Thursday, October 18 at 6:00 pm.

Naples: Last Stop on the Grand Tour: Professor Jeanne Chenault Porter will lead us on a "tour" of sixteenth century Naples, Wednesday, October 24 at 6:00 pm.

American String Quartet: The Fabbri Chamber Concert series opens with this famous quartet, Tuesday, October 30 (Buffet Supper 6:00-7:30 pm) Concert at 8:00 pm. Call for ticket prices.

Coda to the Universe: Salle Werner Vaughn, celebrated artist, will present a lecture (with artwork on display) on symbolism and art, Sunday, November 4 at 4:00 pm.

Living the Life of the Beloved: The Rev'd. Ralph E. Smith will discuss spiritual truth and the book "Life of the Beloved" by The Rev'd. Henri Nouwen, Tuesday, November 13 at 6:00 pm.

Advent Retreat; Precede the Dawn: Advent Day retreat led by Br. David Bryan Hoopes, Superior of the OHC, lunch will be provided, Saturday, December 1 at 8:45 am-3:00 pm.

Free Will and the Challenge of Neuroscience: The Rev'd. Jack Smith will host a discussion on this pressing topic, Tuesday, December 4 at 6:00 pm.

Annual Christmas Party: "Message to the Moon: The Holiday Letters" performed by Broadway performers. Carol singing and reception to follow, Wednesday, December 5, doors open at 5:45 pm, performance begins promptly at 6:00 pm.

"The Little Woman": The Rev'd. Philippa A. Turner will lead a book discussion on the life of Christian missionary, Gladys Aylward, Sunday, January 13 at 4:00 pm.

Malaria in Africa; The Silent Killer: Abigail Nelson of ERD will give a lecture on this devastating disease, Thursday, January 17 at 6:00 pm.

Outstanding Religious Paintings and Other Objects at the MMA: Mary-Ann Selassie will give a guided tour of the most exquisite pieces the MMA has to offer, Tuesday, January 29 at 10:00 am.

Annual Winter Benefit: Will be held in late January, further details to be announced.

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

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

Brooke Astor

Park Avenue Socialite, Philanthropist, Episcopalian

By Lynette Wilson

Fire didn't stop Brooke Astor from visiting the South Bronx.

The Rev. Cannon John B. Luce, then rector of St. Ann's Church in the Bronx, remembers Mrs. Astor's visits.

"It was the late 1970s and the Bronx was burning; it got national attention with the World Series. Bishop [Paul] Moore brought her by and she was interested in meeting people," Luce said.

At the time, it wasn't uncommon to sit on the stairs and watch eight or nine fires burn. The only people who lived in the Bronx were the clergy and the residents. The policeman, fireman and public school teachers lived in other neighborhoods and commuted to work. The church became the only constant, "the rock that didn't move," Luce said.

"There was anarchy and there was fear," Luce said. "I think Mrs. Astor picked up on that."

The church provided shelter and services to the many people burned out of their homes. Mrs. Astor donated money to St. Ann's church for repairs and programs. And true to her reputation, visited St. Ann's personally.

I knew Brooke quite well through dinners and things. She was everything that people wrote about her. She was a very gentle, kind soul... She was a wonderful symbol of the past that was still present with us. She did love her church."

Richard F. Grein, retired Bishop of New York.

Mrs. Astor spent part of her childhood in the Dominican Republic, where her father, who retired as a major general and was the sixteenth commandant (the highest ranking officer) with the U.S. Marine Corps, was stationed.

It wasn't just her language skills that impressed Luce, she also had a way with people.

"She saw persons, not things," he said. "She was often quoted as saying, 'I dress like Mrs. Astor, but I have a common touch.' She knew the right questions to ask the mamas."

Generous giving

Mrs. Astor gave generously to The Episcopal Diocese of New York and its parishes as evidenced in letters of correspondence and in *The Vincent Astor Foundation 1948-1997*, a book chronicling half a century of giving. When Vincent Astor died in 1959, half of his assets, \$67 million, went to the Vincent Astor Foundation, which he founded 1948. Mrs. Astor became president of the board in 1960. She gave to many of New York City's museums, libraries, hospitals, social service programs and organizations, community gardens, the list goes on. The Foundation

awarded its last grant in 1997.

Throughout the years St. Philip's Church in Harlem is a frequent entry in the chronicle.

Between 1962 and 1981, the Astor Foundation gave \$1.8 million to St. Philip's. Mrs. Astor's association with the church began in 1962 when the Rev. Dr. M. Moran Weston invited her to witness what the church was doing for the children in the community. She discovered that Weston operated a "lively program in a limited space," according to *Reaching Out*, a history of St. Philip's first 150 years.

St. Philip's was the first black Episcopal church in New York. A group of African-Americans broke away from Trinity Church in lower Manhattan in 1809 and formed the Free Church of St. Philip, which later moved to Harlem.

Mrs. Astor supported the church, including an expansion, and the Community Youth Center.

"We built a new parish house and she gave money a grant for that purpose and we in turn, the church has an open space between the parish house and the church on one side where we planted a garden of flowers and grass, in honor of her giving us the money we named that garden after her," said former St. Philip's warden Robert Wynn, 88.

Wynn remembers attending a luncheon with Mrs. Astor. He believes her fondness for Weston was born in the fact that he was Columbia educated and had a reputation for being one of the strongest preachers in the diocese, Wynn said.

In its heyday, St. Philip's had more than 2,000 members, including Thurgood Marshall, the first African-American U.S. Supreme Court Justice, who served on the vestry.

Mrs. Astor paid off St. Philip's \$418,000 mortgage in 1981.

Trinity Church, Ossining/ St. Thomas, Fifth Avenue

Mrs. Astor was a member of St. Thomas Fifth Avenue and also attended Trinity Church, Ossining, near her weekend and summer estate Holly Hill.

Mrs. Astor would attend the 10 a.m. Choral Eucharist at Trinity Church; she particularly liked the Rite One service done in traditional style with no free standing altar and quality service music, said the Rev. Canon Charles P. Pridemore of Trinity Church.

A friendship developed between Mrs. Astor and Pridemore and they often shared lunch or tea at Holly Hill. As Mrs. Astor's health failed, Pridemore would take her communion whenever possible at her Park Avenue apartment or at Holly Hill.

The Rev. Canon John Andrew pastored to Mrs. Astor for 27 years at St. Thomas and he officiated at her funeral. As one may imagine, much of their conversations will

In 1978, The Vincent Astor Foundation gave a \$1 million grant to The Episcopal Church to create the Vincent Astor Fund, which supports projects that strengthen Episcopal ministries in the five boroughs of New York City. Today the fund is valued at more than \$5 million and income is shared equally by the Diocese of New York and the Diocese of Long Island.



The Rev. Canon John Andrew escorts Mrs. Astor to the Episcopal Charities Second Annual Gala Dinner in 1998. Episcopal Charities gave Mrs. Astor the Award for Community Service (top).

The Rev. Dr. M. Moran Weston presents the Rector's Cross to Mrs. Astor in 1968 in recognition to her outstanding contributions to St. Philip's Church (center).

A note Mrs. Astor wrote to Bishop Richard Grein. Mrs. Astor's signature scanned from a letter she wrote to then Bishop Richard Grein and Bishop Mark Sisk in March of 2001 (right). The archives of Bishops Grein and Paul Moore, Jr. contain dozens of letters to and from Mrs. Astor.

Dear Bishop Grein,
So many, many thanks for the extraordinary flower arrangement you sent on my birthday. It was so beautiful and it cheered me up enormously. I took it to the country with me over the weekend so that I could enjoy it there. I really can't tell you how much I appreciate your thought of me. I miss you and hope to see you very soon.
So many thanks Dear Bishop for your nice letter. I have been ill, but hope to see you soon. I am so proud to be a friend of you and your wife Brooke

Brooke Russell Astor

forever remain private. But Andrew did offer some memories of Mrs. Astor.

"She had an enormous sense of fun and it could be quite racy. She really could be very funny," Andrew said. "She took her work looking after the foundation enormously seriously. She never gave money away without examining exactly what it was going to do. She never skimped on that."

Her conscientious came from a faith that was absolutely plain and completely steadfast.

"She never forgot who she was, she was a child of god," Andrew said. "It came out in what she would write and the things she would say to people."

When Mrs. Astor attended St. Thomas Church she "didn't withhold herself from anyone" and was a regular member of the congregation. She preferred the Old Book of Common Prayer. When I drew up her funeral wishes 15 years ago, she asked for the old order of burial.

"It wasn't a mass or requiem or anything like that, it was lots of lovely hymns," Andrew said.

Mrs. Astor died Aug. 13, 2007. She was 105. Her funeral was held Aug. 17 at St. Thomas, Manhattan.

Wilson is the editor of The Episcopal New Yorker.

Halloween and All Saints' Day

Commemorating the faithful departed

By the Rev. Victoria R. Sirota

The third verse in The Church's One Foundation (Hymnal 1982, No. 525) is my favorite. The words seem ageless in conveying the particular spiritual turmoil in which the Church on earth is currently engaged:

*"Though with a scornful wonder men
see her sore oppressed,
by schisms rent asunder, by heresies
distressed;
yet saints their watch are keeping, their
cry goes up, 'How long?'
and soon the night of weeping shall be
the morn of song."*

I love the vision of those who have gone before us watching, waiting impatiently and cheering us on—that great army of martyrs, apostles and prophets as well as several of my faithful relatives. These souls managed to rise above the testing of their faith and courage. They did not allow their lives to sink into the pettiness of daily existence. They chose to make a difference. They understood that the Church is much larger than the four walls of any institution and that the love of God, which we Christians comprehend best through Jesus Christ, is the guide to a pure love that knits us together—the visible and invisible across the ages—in fellowship and Holy Communion.

Where did the Feast of All Saints come

from? According to *Lesser Feasts and Fasts*, we have evidence that by the third century the early church was celebrating a festival of all martyrs to honor those who had died for their faith. It appears that the November celebration came from Ireland and spread to England and Europe, combining a Celtic festival honoring the dead with a Christian homage to all the saints. All Hallows Eve or Hallowe'en is the beginning of this commemoration, beginning at sunset the day before.

In America, the practice of dressing up in costumes and trick or treating has evolved as an attempt to make the spirit world seem a little less frightening. But the tension between fear of death and the Christian belief that death is the beginning of eternal life in Christ still plays itself out in the war between Halloween, an acceptable secular celebration, and the Feast of All Saints, celebrated only in Christian churches.

It's funny that our society questions the existence of God but not of evil. We find evil endlessly fascinating. I don't imagine that America will ever not believe in Halloween. The slasher movies and horror films have a huge market.

The Halloween of my childhood was a pretty tame affair. The intent of our procession of goblins and ghouls, pirates and

ballerinas, was to get candy. I didn't think too much about the spirit world. Tricks involved only chalk or toilet paper. Death seemed distant and controllable.

When I began my ministry in a tough section of Baltimore 12 years ago, I was in for a rude awakening. The neighborhood was not a safe place in which to parade around in costumes. The children faced adult problems, had parents and relatives who were incarcerated, knew where drugs were stashed and who the dealers were. They spoke of murders that never hit the papers. Spiritual warfare is a vivid reality for children who live with poverty, abuse and addiction.

But these children sought out the light that Church of the Holy Nativity could offer them. And we chose not to run away from the problems. The gifts we brought were Christ's body and blood—baptism, confirmation, prayers, incense and laying on of hands. We gave them godparents and an extended church family that cried with them and cared for them. We prayed for those whom they had loved and lost. And we all began to feel heaven bending down to earth each Sunday as we sang "Holy, holy, holy Lord" around the altar.

The Feast of All Saints is a vivid reminder of the army of Christ and of those courageous souls who have gone before



All Souls' Day, 1859
William Bouguereau (French, 1825-1905)

us and who cry on our behalf. Our earthly journey may be difficult, but we are not alone. We may think that our lives and decisions make no difference, but the truth is that they matter more than we can imagine. In the midst of conflict, sorrow and despair, every time we have the courage to stand up for what is good, right and true, something shifts in the universe. And when morning comes, the saints join us in songs of hope and triumph, resounding across the thin veil that separates heaven and earth in four-part harmony.

Sirota is the new cathedral pastor and vicar of the Congregation of St. Saviour at the Cathedral of St. John the Divine. From 1995-2005 she was the vicar of The Church of the Holy Nativity, an Episcopal urban mission church in northwest Baltimore.

New York Meets Old York

Vicar Bishop takes sabbatical in England

By the Rt. Rev. E. Don Taylor

I last took a sabbatical 19 years ago. Then the Bishop of the Virgin Islands, I spent a month at home reading and reflecting on the direction of my ministry. My wife was struggling with cancer at the time, and I needed to be close to her. Four years later, after my wife's death, I was again planning a sabbatical when I was called to be the Vicar Bishop for New York City. It was suggested I defer sabbatical for a year; 13 years later, my time came. It was well worth the wait.

I spent June and July in "Old" York with the permission of the new Archbishop of York, His Grace, the Most Rev. and Rt. Hon. John M. Sentamu, an immigrant from Uganda. The Dean of York, the Very Rev. Keith Jones, and his wife, Viola, provided me housing in the deanery. The archbishop's chaplain and the clergy of York Minster were generous with their time and advice.

Open doors

The bishops and deans of the Northern Province opened doors for me and provided otherwise impossible insights. In two months, I also visited the dioceses of Blackburn, Bradford, Liverpool, Carlisle and Manchester.

"Evangelism in the Anglican Tradition," is a passion of my ministry. For me, it involves proclaiming the Gospel of Jesus Christ; leading people to accept the claims of the Gospel; and leading such persons to use the gifts given them by the Holy Spirit

to become full, active participants in the Christian community.

My zeal for evangelism has grown during my tenure in New York; its importance sharpened by the challenge of reaching immigrants from all over world. I focused my sabbatical on gaining a better understanding of this challenge. The way evangelism plays out may vary from one location to another, but each community of faith offers a unique perspective.

Many of the dioceses of the Northern Province are working hard to teach the Gospel in constantly changing communities, and in places where immigrants are unfamiliar with the Gospel of Jesus Christ. York, where the Gospel has been proclaimed faithfully for more than a thousand years to a wide range of people, presented a good place for me to look, listen and learn. In many ways the challenges we face in New York are very much the same as they face in York; therefore we have much to share.

(I was fortunate to be in York when the General Synod of the Church of England met. As a visitor, seated in the gallery, I was able to see firsthand how the Church of England conducts business.)

Small world

How will this exposure enrich my ministry in New York? We face similar challenges.

New York and "Old" York are challenged to present the Gospel in a world that no longer places God at the center of its life; where non-Christian faiths compete with Christianity for people's minds and souls, especially the young. Aware of this challenge, the Church of England implements a variety of programs—social service, education and advocacy—to expose people to Jesus' love.

The Diocese of Bradford, which straddles a large Islamic community, presents a particular challenge. Here, interfaith dialogue has advanced an understanding of the fundamental tenets of Christian faith on many levels. I attended a Christian/Islamic relations seminar that opened my mind to important aspects of Islamic faith and culture.

Shared ministries

I also made discoveries in mission and ministry. In rural areas, much the same as in New York, the Province of York cannot sustain one priest per parish. I met a priest who oversaw 11 small, rural congregations, but who was happy and fulfilled in his ministry. In many cases the yoking of congregations did not destroy the identity or the structure of the individual congregation. And the use lay ministers, non-stipendiary and retired clergy provided an added resource, further enriching the blend. In one instance, several small congregations shared a youth leader to provide otherwise absent Christian education

and catechetical instruction.

Maintaining shared ministry necessitates a centralized structure, but I didn't get the sense that it stifled or curtailed local, spontaneous initiative; rather it sparked conversation and removed the sense of isolation small congregations often feel. A central structure allows small congregations to focus on the mission of Jesus Christ, whereas strain diverts their energy from mission.

Final impression and thanks

Lastly, I was deeply touched by the warm and generous affection the Church of England holds for The Episcopal Church, USA. Everywhere I went clergy and lay people went out of their way to show me that they love and cherish the TEC as part of the Anglican Communion.

A sabbatical takes a great deal of planning, the support of many people and the goodwill of many agencies. In addition to those mentioned above, I also owe a debt of gratitude to the bishop and Diocese of New York; St. Thomas Church, Fifth Avenue; Trinity Church, Wall Street; St. James' Church, Madison Avenue; and the bishop of Long Island.

Taylor is the vicar bishop for The Episcopal Diocese of New York.

Episcopal Social Services Summer Day Camp Sparks Creativity in NYC Students

By the Rev. Barry M. Signorelli

Summer 2007 was a time of artistic exploration and education for 80 elementary school students from the Bronx and Harlem, thanks to Episcopal Social Services' (ESS) Summer Day Camp Program. The Summer Camp, part of ESS' popular After-School Program, offered public-school children from disadvantaged neighborhoods a range of activities that introduced them to the city's cultural resources and encouraged them to develop creative responses to what they encountered – with time left for outdoor fun and recreation, as well.

"Our Summer Camp Program is not only a real help to working parents during the summer months, but it also helps provide the students with artistic and creative activities that are often missing from the school day due to budget cuts," said Robert H. Gutheil, executive director of ESS. "In the process we can help them continue to learn and explore during vacation, keeping them sharp for when they return to classes in the fall."

Enhancing the students' communication abilities in a variety of media was a primary educational focus of the Summer Day Camp Program. Visits to the American Museum of Natural History, the New York Hall of Science and the South Street Seaport Museum were combined with opportunities for the children to reflect on their experiences through journaling, oral presentations and visual arts. Students from each of the participating schools designed and produced thematic banners that reflected what they had learned and discovered. Student art exhibitions and a talent show gave the children opportunities to share their creativity with their peers, families and friends.

The students also went on several all-day retreats to the country for swimming, canoeing and camping in the fresh air. The summer culminated in an "Olympics" where age-appropriate contests and games modeled friendly competition.



Participants of the Episcopal Social Services' Summer Day Camp Program from Luissa Dessus Cruz Middle School (P.S. 302) in the Bronx. Photo by Andrea Erdman.

The ESS Summer Day Camp Program is an extension of the After-School Program's mission to offer academic support and personal development activities to help young people make the most of their abilities and opportunities in school and in life. It serves 1,000 students in six public elementary and middle schools in the South Bronx and Harlem, as well as two Bronx high schools that help struggling students earn their diplomas and develop skills for the workplace. ESS seeks to expand its school-based programs into additional schools in the Bronx and Brooklyn in the coming year.

Signorelli is assistant director of development for Episcopal Social Services and is priest associate at the Church of the Holy Apostles in Chelsea.

Special Service Commemorates the Abolition of Slavery

On Sept. 30 a special service commemorating the bicentennial anniversary of the Abolition of the Slave Trade Act was held at St. Philips Church in Harlem, the first black Episcopal church in New York.

British Parliament abolished the Slave Trade Act in 1807. A group of African-Americans broke away from Trinity Church in lower Manhattan in 1809 and formed the Free Church of St. Philip, which later moved to Harlem.

The Diocese of New York and the Diocese of Long Island sponsored the service. The Rt. Rev. E. Don Taylor, vicar bishop for New York, coordinated the service.

Mr. Carlos D. Prescod directed a choir formed by members from churches throughout the area. The Bell Choir of the Church of the Good Shepherd, Bronx, and the Steel Drum Orchestra of St. Luke's Church, Bronx, performed along with the Drums of the Shanto Ancestral Drummers, Brooklyn.

Rev. Dr. Victoria R. Sirota Appointed Cathedral Pastor and Vicar of the Congregation of St. Saviour

In August, the Rev. Dr. Victoria R. Sirota became the new Cathedral pastor and vicar of the Congregation of St. Saviour.

Sirota has a master's degree in divinity from Harvard Divinity School; a bachelor's degree in music from Oberlin Conservatory of Music; a master's degree in music and a doctoral of music arts degree from Boston University and was a postdoctoral fellow at the Bunting Institute of Radcliffe College. She served as vicar of Church of the Holy Nativity, an Episcopal urban mission church in Park Heights, Baltimore, from 1995-2005, where she helped found the Order of Urban Missioners and a community development corporation that recently completed construction of a \$3.5 million arts and community center for the children of Park Heights.

Sirota has served as a volunteer assistant minister at the Cathedral Church of St. John the Divine since June 2006.

General Seminary Opens Desmond Tutu Center

By Bruce Parker

New York City - The Most Rev. Desmond Tutu, Nobel laureate and Archbishop Emeritus of Cape Town, South Africa, officiated at the opening of the Desmond Tutu Center on the campus of The General Theological Seminary in September.

The new, \$27 million center on Tenth Avenue between 20th and 21st Streets, makes use of three of the Seminary's historic 19th-century buildings. The modern center has 60 guest rooms, a large meeting area and amenities. The Center will enhance the Seminary's educational mission and being available for use by other religious and non-profit groups.

The Very Rev. Ward B. Ewing, the Seminary's dean and president, in his introduction of Tutu explained how the mission of the new Center would mirror Desmond Tutu's life, one that has exemplified the inextricable relationship between spirituality and justice. Tutu was a visiting professor at GTS in 1984 when he was awarded the Nobel Peace Prize.

"Look at the state of the world, and you know that God is weeping at the state of God's work, and God is looking for fellow workers to make this the kind of world God intended it to be," Tutu said in his remarks. "This center will nurture those people. We need holy people, we need people who have a still center in the middle of their existence, who are pools of serenity so you have ripples of peace in a world that knows, deep down, that each one of us has a God-shaped space that only God can fill."



The Most Rev. Desmond Tutu, Archbishop Emeritus of Cape Town, South Africa, at the opening of the Desmond Tutu Center on the campus of The General Theological Seminary. Photo by Bob Chambers.

Archbishop Tutu cut the red ribbon saying, "I declare the Desmond Tutu Center open. This center is an offering of ministry to God, the church, and the world."

Whistles and cheers erupted from the crowd of about 400, followed immediately by a sense of surprise and amazement as 60 white doves were released into the air.

Parker is director of communication for The General Theological Seminary.

Bishops Provide Clarity in Response to Primates' Communiqué

By Pat McCaughan and Mary Frances Schjonberg [ENS]

New Orleans – After nearly a full day of deliberations, the House of Bishops on Sept. 25 agreed overwhelmingly by voice vote to “exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion.”

They also pledged not to authorize public rites for same-gender blessings “until a broader consensus emerges in the Communion, or until General Convention takes further action,” according to the response.

Presiding Bishop Katharine Jefferts Schori told reporters at a news conference following the conclusion of the meeting that bishops found “common ground to stand on... high ground. Not everyone is 100 percent happy with every word in this document, but we believe we have found a place that all of us can stand together—at the foot of the cross.”

Jefferts Schori praised the “remarkable work” of the bishops. “We have reaffirmed our firm desire to remain as full members of the Anglican Communion.”

Intended to clarify General Convention Resolution B033, the document offered the strongest language thus far about interventions from overseas bishops in local dioceses: “We deplore incursions into our jurisdictions by uninvited bishops and call for them to end,” the document said. It also called for “unequivocal and active commitment to the civil rights, safety, and dignity of gay and lesbian persons.”

Its overwhelming passage indicated strong support for the leadership of Jefferts Schori, who is approaching her one-year anniversary as presiding bishop and primate of The Episcopal Church. Bishops supported her plans for: Episcopal visitors; communion-wide consultations; increased listening across the Anglican Communion and assisting in ways to invite the Bishop of New Hampshire to the Lambeth Conference in 2008.

“We have reaffirmed our firm desire to remain as full members of the Anglican Communion,” Jefferts Schori said, praising the work of the bishops.

The meetings were carried out within a context of mission, outreach and transformation. Close to \$1 million was raised for Gulf Coast hurricane relief efforts and bishops and their spouses helped rebuild damaged homes and made other community connections. That spirit of connectedness and service infused the deliberations, she said.

Bishop Robert Fitzpatrick of Hawaii agreed: “It was non-adversarial and it was holy.”

Rio Grande Bishop Resigns

By Mary Frances Schjonberg [ENS]

New Orleans – On the last morning of The Episcopal Church's House of Bishops meeting here, Presiding Bishop Katharine Jefferts Schori officially informed her colleagues of changes in the community since their last meeting in March and asked for their consent to those changes, where it was required.

During an executive session which began the morning, Rio Grande Bishop Jeffrey Steenson told the house that he wants to resign as diocesan bishop and then be released from his Episcopal Church ordination vows by the end of the year. He told the bishops that to remain in The Episcopal Church “may lead me to a place apart from Scripture and Tradition” and that God was calling him to join the Roman Catholic Church.

“It is indeed painful to lay down this ministry, but I realize that an effective leader cannot be so conflicted about the guiding principles of the Church one serves,” Steenson told the house in a statement. “I hope my decision will encourage others who believe they can no longer remain in The Episcopal Church to respect its laws and withdraw as courteously as possible for the sake of the Christian witness.”

The Episcopal Church's Constitution and Canons require that a majority of the House of Bishops consent to the resignation of any diocesan bishop who has not reached the mandatory retirement age of 72 years or been declared incapacitated.

Steenson asked for the forgiveness of the house “for any difficulty this may cause and for anything I may have said or done that has failed to live up to the love of Christ.”

“I hope you will not see this as a repudiation of The Episcopal Church or Anglicanism,” he continued. “Rather, it is the sincere desire of a simple soul to bear witness to the fullness of the Catholic Faith, in communion with what St. Irenaeus called ‘that greatest and most noble ancient Church.’”

In a statement released later in the afternoon, four bishops, said they were saddened to hear of Steenson's decisions because of his contributions to the church and because “we are diminished when any part of our body departs from us.” They called the path he has chosen for leaving The Episcopal Church a “respectful” one.

For more information on these and other stories, visit:
www.episcopalchurch.org/ens
www.er-d.org
www.anglicancommunion.org/acns
www.diocesen.org

Parish Demands Apology after IRS Drops Investigation

By Mary Frances Schjonberg [ENS]

Los Angeles – After receiving a letter announcing the closing of a two-year old Internal Revenue Service examination, All Saints Church, Pasadena, Calif., announced Sept. 23 that it has referred what it called “the numerous procedural and legal errors of the exam” to the agency's commissioner and demanded more information about its decision.

The parish received an IRS letter Sept. 10 saying the federal tax-collection agency had closed its examination without challenging the parish's tax-exempt status and without a threatened audit ever taking place. However, the letter said without explanation that the IRS had concluded that a sermon preached in October 2004 constituted intervention in the 2004 presidential election.

“While we are pleased that the IRS examination is finally over, the IRS has failed to explain its conclusion regarding the single sermon at issue,” said the Rev. J. Edwin Bacon Jr., All Saints' rector. “Synagogues, mosques and churches across America have no more guidance about the IRS rules now than when we started this process more than two long years ago. The impact of this letter leaves a chilling effect cast over the freedom of America's pulpits to preach core moral values. We have no choice but to demand clarification on this matter with the IRS.”

In early June 2005, the IRS notified All Saints that it was investigating the parish's tax-exempt status because of a sermon its former rector, George Regas preached on Oct. 31, 2004, the Sunday before the presidential election.

The IRS alleged that the sermon may have been an “implicit” intervention in the 2004 presidential election because it contained references to the two candidates' positions on certain moral issues, and it reminded parishioners of the need to consider their values when voting.

The Revenue Act of 1954 makes it illegal for organizations with tax-exempt status to directly or indirectly participate in or intervene in any political campaign on behalf of or in opposition to any candidate for political office.

All Saints' alleges that IRS officials may have breached the church's rights and may have been influenced by partisan political considerations. The church has asked that the Treasury Inspector General for Tax Administration investigate.

“This ruling by the IRS does nothing to clarify the boundaries, and therefore perpetuates the intimidation inherent in the threat of IRS investigations based on inferences rather than fact,” Bacon said. “This leaves me wondering whether we will be investigated again the next time I am called to preach against war, poverty, bigotry or any other of our core moral values as they relate to current social issues and policies.”

DIOCESAN NEWS

Zion Episcopal Church Food Pantry

By Donna M. Ruf

In July, Zion Church's Rector the Rev. Horace Choate blessed a new building to serve as the church's Food Pantry. The space will enable the church to continue this important ministry of serving those who do not have enough food.

Community supporters and local politicians attended the blessing. A representative of U.S. Rep. John Hall, D-19th District, read a letter of commendation that summarized Zion's vision to provide nutritious food and a supportive atmosphere to those in need. Hall also applauded our effort to begin to offering other services besides food to those on a path to economic self-sufficiency.

We needed a new home for the Food Pantry because we had no room to store the food from the regional food bank in Cornwall. The old space had stairs that made hauling and unpacking large cases of food difficult for our

volunteers. The new Food Pantry will enable us to better serve our clients, many of whom have mobility issues.

Without the tenacity of the Pantry co-directors, the parish commitment to this challenge could not have been realized. This dedicated team and other church volunteers worked tirelessly to make this building a wonderful site for Christian hospitality. A generous grant from the Dyson foundation, and pro bono architectural and construction work enabled us to transform our space very quickly.

Come and see our Food Pantry! We are always looking for more volunteers. For more information, contact Zion Church, Wappingers Falls at (845) 297-9797, ext. 3.

Ruf is the Hudson Valley coordinator of Feed the Solution, a ministry of the Cathedral of Saint John the Divine.



The Rev. Horace Choate Zion Church, Wappingers Falls, at the dedication of the church's new Food Pantry. Photo by Robert Niles.

Feeding the Hungry

Partnerships go beyond supplying food in the fight against hunger

By Jonathan Korzen and Lynette Wilson

Feeding the hungry has long been a mission of the diocese. In New York City alone one in six people, many of them children, go hungry. The root cause: poverty. Over the years, feeding programs operating within the diocese have partnered with other nonprofit organizations to find innovative ways to feed people and break the cycle of poverty.

This summer, feeding the hungry took on a new dimension in cooperation with West Harlem Community Supported Agriculture Program (CSA), a new and unique initiative that connects low-income residents to regional farmers. This project is a part of Cathedral Community Cares' on going effort to promote sound anti-hunger and nutrition policies on the city, state, and federal level through its Feed the Solution campaign.

Feed the Solution is a partnership led by Episcopal Charities and Cathedral Community Cares in cooperation with the New York City Coalition Against Hunger and other leading hunger advocates. It seeks to provide social services along with food to the hungry. In addition program volunteers and coordinators advocate on local, state and federal levels for food policy reform.

In August, elected officials, community leaders and residents gathered on the Cathedral's Close to recognize the West Harlem CSA. New York City Public Advocate Betsy Gotbaum, City Council member Eric Gioia, representatives from Mayor Michael R. Bloomberg's office and Archdeacon Michael S. Kendall attended.



A member West Harlem Community Supported Agriculture Program helps set up the farmers' market.

Cathedral Community Cares runs various social service and advocacy programs. For more information visit www.stjohndivine.org/social.html, or contact its director, Raquel Granda at (212) 316-7583.

The West Harlem CSA allows low-income residents to participate with food stamps, providing them with financial and geographic access to fresh, nutritious produce. The project also distributes information about how to prepare these seasonal and sometimes lesser-known vegetables, like garlic scapes and pac choi. The produce for this program is grown and harvested at Cascade Farms, a small organic farm in upstate Paterson, New York.

"Obesity is a growing problem in our city, and initiatives like this one help fight the obesity problem by providing low-cost, nutritious options to New York families," Gotbaum said. "New Yorkers in low-income neighborhoods need to have access to fresh produce and nutritious foods."

This CSA project serves the emergency food programs that are a part of the West Harlem Action Network Against Poverty. Cathedral Community Care's organizer, Craig Murphey, coordinates the Network. Participating emergency food programs receive institutional-sized shares of the farm's fresh, organic produce and incorporate these items into their food pantry bags and meals served.

The CSA operates a farmer's market for its members and food pantries out of the Synod House on Thursday afternoons.

"In addition to being the lead organizers of the West Harlem Action Network Against Poverty we are very pleased to host this community supported agriculture program at the Cathedral," said The Very Rev. Dr. James Kowalski, dean of the Cathedral of Saint John the Divine. "This program supports responsible farming and provides healthy food for the people of our community. It blesses both those who enjoy the benefits of better nutrition as well as the farmers who engage in sustainable agriculture."

Still in the first year of a three-year pilot program, organizers plan to expand the program in other areas of New York City over the next two years. Partners include the New York City Coalition Against Hunger, the Hunger Action Network of New York State and Just Food.

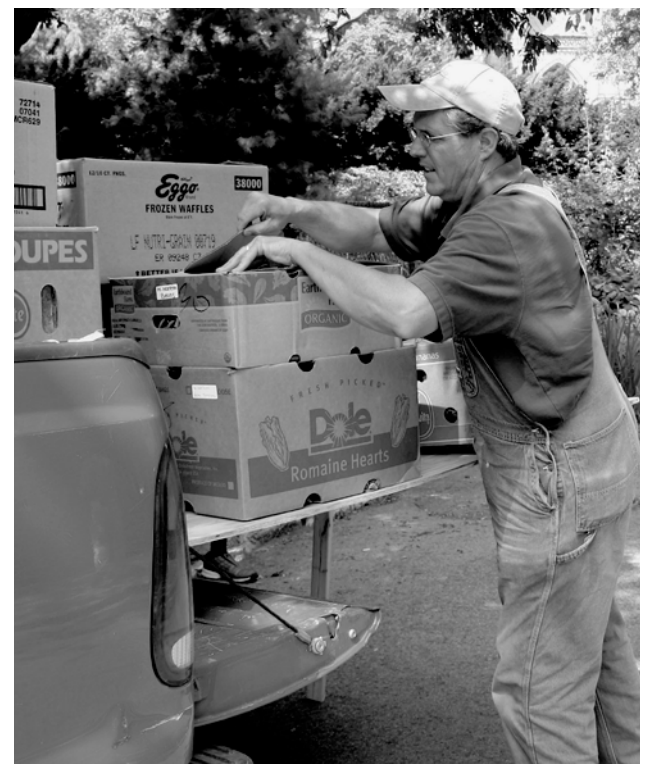
Partnerships between social service organizations and faith-based groups are vital for two reasons, said Joel Berg, executive director of the New York City Coalition Against Hunger.

"When people of faith are involved it brings extra credibility, whether that is right or wrong, but it shows that the issue is not something out of the mainstream," he said. "And second, there is just such a connection with hunger in the faith community. Religion teaches that society must have social justice, not [only] if you feel like it."

Korzen is the communications manager for the Cathedral of St. John the Divine.

Wilson is the editor of The Episcopal New Yorker.

The New York City Coalition Against Hunger designed an interactive farmers' market locator mapping farmers' markets throughout New York City including those that accept food stamps and/or other government benefits (EBT). Visit www.nyccah.org/maps/farmers2007 to access the map. By shopping at farmers' markets that accept government benefits you help off-set the costs for low-income shoppers.



Farmer David Frost unloads fresh produce trucked-in to Manhattan from his farm in Paterson, NY. Photos by Lynette Wilson.

The West Harlem Community Supported Agriculture program is made possible by funds from the United Way of New York City, the Robert Wood Johnson Foundation, the Corporation for National and Community Service, the Citizens Committee for New York City, America's Second Harvest and the Noyes Foundation.

Bishops' Visitation Schedule

OCTOBER 7 (19 Pentecost)

Bishop Sisk: Cathedral
Bishop Roskam: Area Visitation to Newburgh, Cornwall, New Windsor, Washingtonville and Highland Falls
Bishop Taylor: Saint Mary, Cold Spring

OCTOBER 14 (20 Pentecost)

Bishop Sisk: Holy Trinity, Pawling
Bishop Roskam: Saint Augustine, Manhattan
Bishop Taylor: Saint Augustine, Croton

OCTOBER 21 (21 Pentecost)

Bishop Sisk: Grace Monroe in a.m., and Good Shepherd Greenwood Lake in p.m.
Bishop Roskam: Good Shepherd, Bronx
Bishop Taylor: San Andres, Yonkers

OCTOBER 28 (22 Pentecost)

Bishop Sisk: Saint Stephen, Staten Island
Bishop Roskam: Christ Church, Red Hook
Bishop Taylor: Holy Nativity, Bronx

OCTOBER 30

Bishop Sisk: Trinity-Pawling School

NOVEMBER 1 All Saints' Day

Bishop Roskam: Holy Apostles, Manhattan

NOVEMBER 4 (23 Pentecost)

Bishop Sisk: Saint John, Pleasantville in a.m., All Saints, Valley Cottage in p.m.
Bishop Roskam: Our Savior Chinatown, Manhattan
Bishop Taylor: All Saints, Harrison

NOVEMBER 11 (24 Pentecost)

Bishop Roskam: Calvary & Saint George, Manhattan
Bishop Taylor: Saint Luke in the Fields, Manhattan

NOVEMBER 18 (25 Pentecost)

Bishop Sisk: Saint Andrew, Bronx
Bishop Roskam: Saint Edward the Martyr, Manhattan
Bishop Taylor: Saint Thomas, Mamaroneck

NOVEMBER 25 Christ the King

Bishop Sisk: Saint Philip's, Manhattan
Bishop Roskam: Christ Church, Staten Island
Bishop Taylor: Saint Luke, Eastchester

NOVEMBER 30

Bishop Sisk: Transfiguration, Manhattan

DECEMBER 2 (1 Advent)

Bishop Sisk: Saint Thomas New Windsor in a.m., and Christ Church, Sparkill in p.m.
Bishop Roskam: Epiphany, Manhattan
Bishop Taylor: Saint Andrew, Beacon

DECEMBER 7

Bishop Sisk: Saint Mary the Virgin, Manhattan

DECEMBER 9 (2 Advent)

Bishop Sisk: Saint Martha, Bronx, and Saint Simeon, Bronx
Bishop Roskam: Christ the King, Stone Ridge
Bishop Taylor: Grace Church, Middletown

DECEMBER 16 (3 Advent)

Bishop Sisk: Christ Church, Suffern
Bishop Roskam: Saint Mark in the Bowery, Manhattan
Bishop Taylor: Christ Church, Tarrytown, and San Marcos, Tarrytown

DECEMBER 23 (4 Advent)

Bishop Sisk: St. Luke's, Beacon
Bishop Roskam: Saint Paul, Bronx
Bishop Taylor: Buen Pastor, Newburgh

DECEMBER 24 Christmas Eve

Bishop Sisk: Cathedral
Bishop Roskam: Cathedral
Bishop Taylor: Cathedral

The Calendar of Intercession

For the following list of intercessions, major Prayer Book feast days have been included with a simple petition that relates in some way to themes of the day. Lesser feasts have been included where the feast day pertains to an issue especially important to The Episcopal Diocese of New York, or when the feast day is for a person who spent a part of his or her ministry in this diocese.

In public prayer the reader may wish to bid the prayers as follows.

When a church is listed: *In the Diocesan cycle of prayer we pray for the mission and witness of [church's name].*

When a committee or institution is listed: *In the Diocesan cycle of prayer we pray for the work and ministry of [name of the committee or institution].*

OCTOBER

- 1 The Bishop of New York
- 2 French Church of Saint Esprit, Manhattan
- 3 The Church of the Resurrection, Manhattan
- 4 On the feast day for Francis of Assisi we pray for all who work on behalf of the poor.
- 5 The Church of St. Luke in the Fields, Manhattan
- 6 Christ Church, Riverdale, The Bronx
- 7 The Spirituality Committee of the Diocese
- 8 Christ Church, New Brighton, Staten Island
- 9 The Church of St. Barnabas, Ardsley
- 10 Christ Church, Patterson
- 11 Grace Church, Hastings-on-Hudson
- 12 The Church of St. Simon the Cyrenian, New Rochelle
- 13 St. Luke's Church, Somers
- 14 On the feast day for Samuel Isaac Joseph Schereschewsky, we pray for all whose ministries began in this diocese and were called to other lands.
- 15 St. Paul's Church, Yonkers
- 16 St. Peter's Church, Lithgow, Millbrook
- 17 St. Andrew's Chapel, Montgomery
- 18 On the feast day for Saint Luke the Evangelist, we pray especially for all who are engaged in healing ministries.
- 19 St. Andrew's Mission, South Fallsburg
- 20 The Chaplaincy at the State University of New York, New Paltz
- 21 Episcopal Charities, for its Board and Advisory Committee
- 22 Resurrection Episcopal Day School, Manhattan
- 23 On the feast day for Saint James of Jerusalem, we pray for the courage to maintain our faith in times of crisis.

- 24 St. Paul's Church, Pleasant Valley
- 25 The Council of Deacons
- 26 The Diocesan Investment Trust
- 27 Those who work with ministries of stewardship and planned giving in the diocese
- 28 On the feast day for Saint Simon and Saint Jude, we pray that we might be faithful disciples of Our Lord Jesus Christ.
- 29 St. James' Church, Fordham, The Bronx
- 30 Those involved in healing ministries in the diocese
- 31 All families in the diocese and those who work in family ministries

NOVEMBER

- 1 We give thanks for All the Saints.
- 2 On the feast day for the Commemoration of All Faithful Departed we pray for all who mourn, and pray that their grief may be turned to joy.
- 3 All deacons of this diocese who have died, may they rest in peace.
- 4 All priests of this diocese who have died, may they rest in peace.
- 5 All bishops of this diocese who have died, may they rest in peace.
- 6 St. Luke's Chapel (St. Martin's Parish), Manhattan
- 7 The Church of the Good Shepherd, The Bronx
- 8 St. Joseph's Church, The Bronx
- 9 St. Alban's Church, Staten Island
- 10 Trinity Church, Garnerville
- 11 St. Stephen's Church, Armonk
- 12 St. Barnabas's Church, Irvington-on-Hudson
- 13 Trinity-St. Paul's Church, New Rochelle

- 14 On the anniversary of the Consecration of Samuel Seabury we pray for all bishops in the Church, especially those who are newly consecrated.
- 15 The work of the Diocesan Convention
- 16 St. Thomas' Church, Armenia Union
- 17 St. Nicholas on the Hudson, New Hamburg
- 18 St. Thomas' Church, New Windsor
- 19 St. John's Memorial Church, Ellenville
- 20 Grace Church, Middleton
- 21 The Church of the Good Shepherd, Manhattan
- 22 St. John's Parish, South Salem
- 23 San Pablo Church, Manhattan
- 24 The Chaplaincy at the United States Military Academy, West Point
- 25 On the feast day for James Otis Sargent Huntington we pray for all who seek to follow a Rule of Life.
- 26 St. Hilda's and St. Hugh's School, Manhattan
- 27 The Diocesan Ecclesiastical Trial Court
- 28 All single persons in the diocese and those who work in singles ministries
- 29 The Mid-Hudson Executive Committee
- 30 On the feast day of Saint Andrew the Apostle we pray for creativity in introducing others to Christ.

DECEMBER

- 1 On World AIDS Day we pray for the work of the Diocesan Episcopal AIDS Committee and for those around the world who live with HIV or AIDS.
- 2 Good Shepherd, Roosevelt Island
- 3 St. Ambrose's Church, Manhattan
- 4 Grace Church, City Island, The Bronx
- 5 St. Luke's Church, The Bronx
- 6 St. Andrew's Church, Staten Island
- 7 St. John's Church, New City
- 8 The Church of Saint Mary the Virgin, Manhattan
- 9 St. Matthew's Church, Bedford
- 10 St. Luke's Church, Katonah
- 11 St. James' Church, North Salem
- 12 Christ Church, Tarrytown
- 13 St. John the Evangelist, Barrytown
- 14 Holy Trinity Church, Pawling
- 15 The Church of the Good Shepherd, Newburgh
- 16 The Church of the Holy Cross, Kingston
- 17 Grace Church, Monroe
- 18 The Chaplaincy at Vassar College
- 19 The Diocesan Clergy Critical Needs Committee
- 20 St. Luke's School, Manhattan
- 21 On the feast day for Saint Thomas the Apostle we pray for persistence in times of doubt.
- 22 The Cathedral of Saint John the Divine
- 23 The Leadership Development Commission
- 24 The Seamen's Church Institute
- 25 On The Nativity of Our Lord Jesus Christ we give thanks for the Word made Flesh.
- 26 On the feast day for Saint Stephen we pray for all who work on behalf of the poor and the outcast.
- 27 On the feast day for Saint John we pray for the vision of the Diocese.
- 28 On the feast day for The Holy Innocents we pray especially for children at risk or in any kind of danger.
- 29 Children's Ministries of the Diocese
- 30 The Property Support Committee of the Diocese
- 31 All young adults in the diocese and those who work in young adult ministries

Clergy Changes

CLERGY CHANGES

The Rt. Rev. Andrew St. John from Priest in Charge, Transfiguration, Manhattan, NYC to Rector, Transfiguration, Manhattan, NYC, effective July 15, 2007 **The Rev. Amilcar Figueroa** to Vicar, Holyrood, Manhattan, NYC, effective July 15, 2007 **The Rev. Angela Boatright-Spencer** resigning, St. Paul's, Spring Valley, NY, effective July 29, 2007 **The Rev. Mark Hummell** from Associate Dir., Episcopal Charities, EDNY to Associate Rector, Ascension, Manhattan, NYC, effective September 1, 2007 **The Rev. Rhonda Rubinson** from Assistant, Heavenly Rest, Manhattan, NYC to Interim, St. Philip's, Manhattan, NYC, effective September 2, 2007 **The Rev. Steven R. Smith** from Associate Rector, St. James, Manhattan, NYC to Mission Consultant, Trinity Grants Program, Manhattan NYC, effective September 4, 2007 **The Rev. John Beddingfield** from Curate, St. Mary the Virgin, Manhattan, NYC to Rector, All Souls, Woodley Park, Washington DC, effective September 9, 2007 **The Rev. Gaylord Hitchcock, Jr.** from Rector, St. Ignatius, Manhattan, NYC to Interim, St. Mark's, Honolulu, Hawaii, effective September 21, 2007 **The Rev. Marsha Bacon Glover** resigning, Rector, St. Peter's, Westchester Square, the Bronx, NYC, effective September 23, 2007 **The Rev. Nora Smith** from student, Yale Divinity School, New Haven, CT to Assistant, Intercession, Manhattan, NYC, effective September 24, 2007 **The Rev. Dr. Andrew Charles Blume** from Assistant, Church of the Advent, Boston, MA to Rector, St. Ignatius, Manhattan, NYC, effective October 20, 2007 **The Rev. Alon White** from Interim, Diocese of Connecticut to Vicar, Orange County Pastorate, Orange County NY, effective January 1, 2008

Obituaries

Madeleine L'Engle, a lay Episcopalian who wrote more than 60 books ranging from children's stories to theological reflection, died Sept. 6 in Litchfield, Conn. She was 88.

L'Engle died of natural causes in a nursing home.

L'Engle was best known for her children's classic, *A Wrinkle in Time*, which won the John Newbery Award as the best children's book of 1963. By 2004, it had sold more than 6 million copies, was in its 67th printing and was still selling 15,000 copies a year, the *New York Times* reported.

She had been the writer-in-residence and librarian at the Cathedral of St. John the Divine.

In November 2000, she told an interviewer for *Religion and Ethics Newsweekly* that suffering and grief are a part of life.

"In times when we are not particularly suffering, we do not have enough time for God," she said. "We are too busy with other things. And then the intense suffering comes, and we can not be busy with other things. And then God comes into the equation. Help. And we should never be afraid of crying out, 'Help!' I need all the help I can get."

L'Engle wrote a number of books for adults, many of them reflecting on her faith. Those titles included *Bright Evening*



Star: Mystery of the Incarnation and Walking on Water: Reflections on Faith and Art. She also wrote a series known as *The Crosswicks Journal*, based on the liturgical year and reflecting on the seasons of her own life. Titles included *A Circle of Quiet*, *The Summer of the Great-Grandmother*, *The Irrational Season*, and *Two-Part Invention: The Story of a Marriage*.

A memorial service will be held Wednesday, Nov. 28 at 4 p.m. at the Cathedral of St. John the Divine.

Episcopal News Service

Letters to the Editor

Thank you for the latest issue of *The Episcopal New Yorker* with its overview of the Anglican Communion. I intend keeping it as long as it holds up as a reference source. My only other comment is that I think the time line "400 years of The Episcopal Church in North America" should have mentioned Bishop Seabury's consecration in 1784. I think this was a seminal event in our history, and inasmuch as we follow the usage of the Scottish liturgy developed from the 1637 Scottish Prayer Book rather than the 1662 Prayer Book as a result, has an ongoing, daily consequence. I am reminded of this whenever I attend services in England.

Thank you for making this background so readily available.

Colin Fergus, St. Thomas, Manhattan

I am proud of being a Christian, and being an Anglican, but much less proud of what my generation (I was born in 1940) has accomplished over the past decades and how rather small issues seem to consume our attention while the bigger things are ignored.

With fully one-third of the population of the planet poor and hungry and dying prematurely, the Anglican Church seems to be busily engaged in matters that, in my view, are of rather modest importance. I like and respect freedom, but I do not want issues like homosexuality to be "in my face" when issues like 2 billion poor and hungry are hardly on anyone's agenda much beyond "talking points."

The latest *Episcopal New Yorker* is not something I would want to be seen in my luggage if I was traveling. There is little about what I see as the really big issues and what the Anglican community might be doing about them, for example Carpenter's Kids, and page after page about what only a tiny number (I believe and hope) think is a big issue. Moderates, and the best people, in Africa (and elsewhere) are not in any way helped by this parochial American focus, and sadly, I quite expect that some will lose their lives for no good reason as a result of U.S. Episcopal thoughtlessness.

Peter Burgess, Heavenly Rest, Manhattan

The Rev. Timothy E. Schenck's essay "Come, Labor On: A Look at Labor Day" in your most recent issue falls short of explaining the spiritual importance of Labor Day.

Father Schenck's assertion that Labor Day was instigated by labor unions "to create a day off for 'the working man'" neglects to mention that labor's leaders in the late 19th century also wanted to have one day every year devoted to marching and activism on behalf of the rights of all working people. The first Labor Day was celebrated grandly in our diocese on Sept. 5, 1882, when 20,000 workers marched in New York City to demand an eight-hour work day and other labor law reform. An estimated quarter million New Yorkers turned out to watch the marchers waving banners displaying epithets like "Labor Creates All Wealth."

Regarding "Labor Sunday," Father Schenck is probably right that this observation "never really took hold." But I would have appreciated having him mentioned the many 20th-century prophets of labor's power in our faith tradition—people like Norman Thomas, Dorothy Day, Martin Luther King Jr. and Cesar Chavez—who drew inspiration and tangible support from their faith communities. I suspect that every one of them would have envisaged Labor Day as more than just a "day off!"

Father Schenck's essay offers valuable insights on the scriptural role of the Sabbath as a day of rest, healing and prophetic insight. It is likely, however, that the U.S.-labor movement's early leaders would have been more inclined to take Jesus' activism when he cleared the money changers from Jerusalem's temple as their role model.

Father Schenck is entirely right, however, in emphasizing that Labor Day's original spirit in the United States seems to have been reduced today to picnics, fireworks and holiday traffic. Many celebrants have forgotten that the benefits we take for granted in our working lives—a living wage, medical insurance, and retirement benefits—were won by the hard struggles of working men and women more than a century ago!

Steve Knight, Holy Trinity, Manhattan

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ARTS & LITERATURE
VIEWS AND REVIEWS

SCENES FROM THE PARABLE OF THE PRODIGAL SON,
LATE 15TH - EARLY 16TH CENTURY,
ARTIST UNKNOWN.
WOOL, SILK, 14.5 X 28 FT.
COLLECTION OF THE SPEED ART MUSEUM,
LOUISVILLE, KY.

By Marlene Eidelheit

Scenes from the *Parable of the Prodigal Son*, a late 15th - early 16th century Flemish tapestry from the town of Tournai, Belgium, and presently in the collection of the J.B. Speed Art Museum of Louisville, Ky., was cleaned and conserved by the Textile Conservation Laboratory at the Cathedral of St. John the Divine in 1996.

It had been hanging in the Tapestry Gallery of the museum continuously since the 1950s. It was very soiled, sooty and stained; the perfect ingredients for textile deterioration. When the museum decided to renovate the outdated exhibit space, it became obvious that the time was right to conserve the medieval and Renaissance tapestry collection.

The tapestry's soiled state created an unstable situation in which grime and dirt, often acidic, and particulate matter continuously added to the break down of the silk and wool fibers causing loss and separations in the weaving. The soils were removed by a very thorough, but gentle vacuum cleaning and a wet cleaning treatment followed by complete conservation.

After individual dye fast testing, wet cleaning was carried out in a large, flat wash tank in the lab that allows full immersion of the entire tapestry. A mild detergent solution was sponged onto the surface and rinsed with de-ionized water. The process is repeated several times on the front and the reverse until the soiled water runs clear. Once dry, the tapestry was put on a special tensioner frame. All separations in the weaving were carefully closed using new cotton embroidery threads. All weak areas were consolidated using a tabby weave technique, with the addition of cotton fabric patches to consolidate and support these areas. Most attention was given to the border and the upper



half of the tapestry that carries most of the weight of the 28-foot-wide tapestry.

While hanging from a mechanized hoist system in the lab a set of support straps were sewn onto the back of the tapestry. A full backing was sewn to the top and sides and a wide Velcro strap sewn to cotton webbing was sewn to the top edge for hanging. With proper maintenance that includes stable temperature and humidity and low light levels the tapestry will be enjoyed for decades to come.

The restored tapestry is on display at the Museum of Biblical Art, 1865 Broadway at 61st Street, now through Feb. 17 as part of the Art of Forgiveness: Images of the Prodigal Son exhibit.

Eidelheit is the director of the Textile Conservation Laboratory at the Cathedral of St. John the Divine.

For more information on Art of Forgiveness: Images of the Prodigal Son, visit the Museum of Biblical Art at www.mobia.org.

For more information about the Textile Conservation Laboratory at the Cathedral of St. John the Divine, visit www.stjohndivine.org/campus_textiles.html.

GOD IS NOT GREAT:
HOW RELIGION POISONS EVERYTHING
BY CHRISTOPHER HITCHENS
TWELVE BOOKS, 307 PAGES

Reviewed by the Rev. Dr. Richard D. Sloan

On Tuesday, June 6, 1944, President Franklin Delano Roosevelt addressed the nation about the long awaited invasion of Europe. Through prayer, he sought to prepare the country for the climactic struggle in Europe, and to provide comfort for the sacrifices yet to come.

"Almighty God: Our sons, pride of our nation, this day have set upon a mighty, a struggle to preserve our Republic, our religion, and our civilization, and to set free a suffering humanity. Lead them straight and true; give strength to their arms, stoutness to their hearts, steadfastness in their faith."

Roosevelt, who was described by Oliver Wendell Holmes as having a second-class intellect but a first-class temperament, understood the national need for faith at a moment of extreme crisis. At the time the outcome was still uncertain, so Roosevelt invoked the strongest form of faith—faith in God—to save humanity and civilization.

The world is again at war, however, unlike Roosevelt looking to God to save us, some finger God as the instigator.

God is not Great is one of a number of recent books aimed at taking down God.

Christopher Hitchens wants to eliminate God because of the failures and limitations of humanity. He may have a first-class intellect, but no doubt a second-class temperament insofar as timing and knowing his audience. Beyond that, he's an excellent cheap-shot artist.

His theory is quite simple: People invented God and gods to understand those natural events for which they had no other explanation. God is used to maintain power and support many activities that can only be described as inhuman, vile and disgusting. Morality does not require God. And finally, once confronted with the catastrophic consequences of religion, any rational person supports atheism.

God is Not Great describes many of the significant historical failures of religion, and advances in science, to substantiate atheism. A significant part of the book is simply a re-wording of several decades of news. He includes such indefensible actions as religion's support of slavery, genital mutilation and its suppression of ideas and scientific discoveries. Moreover, since religious people act no better than non-believers and in some cases much worse, God is unnecessary; time to move on to the new order of human-centric existence.

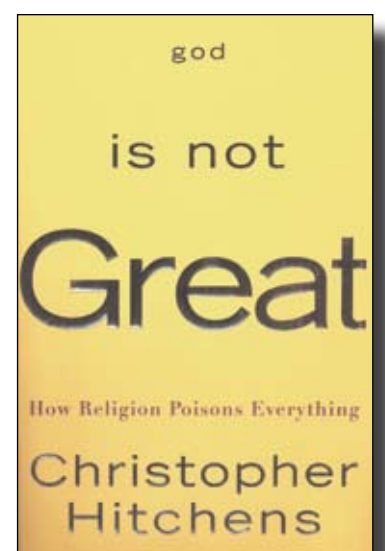
Although raised an Anglican, Hitchens seems to have unsuccessfully tried many different religious and political traditions, including Marxism. Not only has he found them inadequate personally, except for Marx, but he believes them to be terminally detrimental to humanity. Apocalyptic and messianic expectations of the faithful may yet doom the world. Therefore, God cannot exist.

Perhaps Hitchens' primary contribution to a discussion of religion is asking what makes us believe. If someone asks us why we believe in God, what would we answer? I'm not referring to our doubts, but rather to our faith. If one can make it through Hitchens' contentions and historical analysis without becoming defensive, one might naturally arrive at the question.

Many of us can only shake our heads at some of the things done in God's name. Can we prove God's existence, and where do we encounter Him? Although each of us might have to "prove" God's existence for ourselves, we can do that by finding God where we live: in every day life, in the love we give and receive, in the wonders of scientific discovery and exploration, in recently granted freedom and liberty to oppressed people.

Returning to the war, we may find God in the comfort He gives the wounded and survivors, in a U.S. Marine colonel saving a dog in Iraq (*From Bagdad, With Love*), in the skill of medics and corpsmen, and the hope of the peacemakers.

Sloan is the coordinator of the congregational support plan and stewardship officer.





Religion and Drama continued from page 14

perience. The closest modern-day example by a stretch may be the annual Shakespeare festivals held summers nationwide.

But if Western drama is rooted in Greek theater, its trunk grew out of medieval Christian drama. The Miracle plays and the Mystery plays—raucous, slapstick and deeply devotional at once—coincided with the liturgical cycle. In England in the Middle Ages, the first and second *Shepherd's Plays* marked the Christmas-Epiphany season. The nativity skits were intended as a form of historical, dramatic meditation for the worshippers. (It was these medieval church plays that influenced Shakespeare's comedies, as students of Renaissance literature know.) Like the Greek dramas, these Towneley Plays were part of a mini-season of caroling, revelry, poetry, sermons, Scripture. The image may contradict modern Christian sensibility because we have separated church and theater; severed drama and religion.

Western drama's early branches were Elizabethan and other early modern theater. Secularization preceded the Elizabethan era. Shakespeare worshiped at St. Paul's Cathedral, but staged his work at the Globe. Yet the experience stayed the same: the bawdy, horrifying, didactic, tragic Elizabethan plays produced the same experience of terror and delight, what Rudolf Otto called "the Holy." These plays cannot possibly be understood, even in private reading, without imagining the rich frenzy of the time and without reference to Christian theology. Critics have tried the latter for decades with off-the-mark results.

Today's theater has regained some of the looseness and the license it once had,

but spirituality is another question. We think of the theater as entertainment; a diversion from the everyday, an escape. That may be of value but it is quite opposite to religion. Religious practice is intended to merge us more deeply into reality—to confront it, to experience it, to deal with it, not to escape from it. The theater once did that as well—and I believe it was more, not less, delightful as a result.

Despite the separation, a deeper spiritual awareness has emerged in our culture, and drama is finding its way back into the liturgy. I doubt that the Broadway establishment will embrace theology, and I do not expect the Church to take over the production of plays, though some examples exist: St. Clement's, Manhattan, where serious drama is performed, and the Church of the Transfiguration, also in Manhattan, has supported actors for more than a century. The important thing is to understand the sacred of the one and the drama of the other.

Be not afraid to embrace the dramatic in your liturgy. It can only make it more effective. And go see Ian McKellen's *King Lear* on the stage or rent Paul Scofield's film version for a better understanding of faith and drama.

McPherson is a professor in the Gallatin School at New York University specializing in ancient and medieval studies; an adjunct professor of theology at Fordham University, Bronx, adjunct faculty member at The General Theological Seminary, Manhattan; and priest associate at Church of the Transfiguration, Manhattan. He also serves on the ENY editorial board.



A scene from the Mettawee Theater Company's September performance of *Peace on the Close*: Mettawee has been creating original plays, incorporating masks, giant figures and puppetry for more than 30 years. Its artistic director Ralph Lee has a long-standing relationship with the Cathedral of St. John the Divine. Photo by Katie DelaVaughn.

religion & VIOLENCE

untangling the roots of conflict

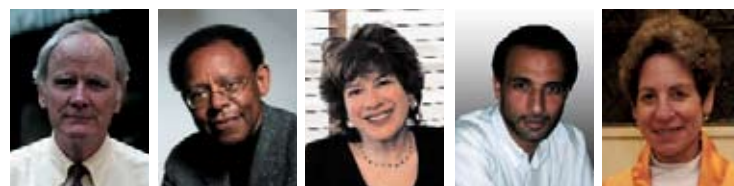
an interfaith dialogue

with James Carroll, James H. Cone, Susannah Heschel, and Tariq Ramadan. Katharine Jefferts Schori, preacher.

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Minnesota

St. Peter: Gustavus Adolphus College

Mississippi

Canton: The Duncan Gray Center

Missouri

Kansas City: Grace and Holy Trinity Cathedral

New York

Hamburg: Trinity Church
Rochester: Colgate Rochester Crozer Divinity School w/ Episcopal Diocese of Rochester

North Carolina

Asheville: Deerfield Episcopal Community

Ohio

Cincinnati: Christ Church Cathedral
Cleveland Heights: St. Paul's Episcopal Church
Mount Vernon: St. Paul's Episcopal Church

Oregon

Portland: Grace Memorial Church

Pennsylvania

Lancaster: Holy Trinity Lutheran Church
Old Zionsville: Zion's Evangelical Lutheran Church
Philadelphia: Church of the Good Shepherd
Pittsburgh: Christian Associates of SW Pennsylvania

South Dakota

Brookings: First Lutheran Church

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In Focus

Church and Theater

Similar missions; similar transformative power

By the Rev. Canon Thomas Miller

For much of its post-medieval history, the Church has observed the distinctions between art and religion; theatre and public worship; secular drama and sacramental rites. A fastidious effort perhaps, as Church liturgy and edifying ritual owe much to the dramatic arts. Likewise, theatre developed from the human impulse to appeal to divinity through storytelling. Despite the distinctions, a conversation has developed between theatre and the Church that enriches those in pursuit of answers to key questions: What gives human life dignity and meaning? What is of value? What offers hope beyond the limits of individual existence?

To lend focus to the wide-ranging conversation, I offer several observations by artists as they relate to Christian life and worship in Word and Sacrament.

Both theatre and Church are word-centered; each treasuring and handing down classic and sacred texts, script and Scripture. The former looks to the playwright, whereas the latter finds authorship in the Word we know as the Incarnate One. Script and Scripture are not interchangeable, but they can have a similar transformative effect on the listener. In a recent *New Yorker* profile (Aug. 27, 2007), the actor Ian McKellen said this about the mission and moral purpose of his craft: "I'm not doing it to satisfy myself. I'm doing it because I know that, if the audience only gets this story and the way that it is written, their lives are going to be changed. That's the preacher in me." McKellen speaks of *King Lear*, but a Gospel preacher might well identify with his purpose.

King Lear: Christian play in a pagan universe?

Writing about *King Lear* in the *Church Times* (June 22, 2007), John Pridmore reminds us that Shakespeare's masterpiece has been described as "a Christian play in a pagan universe." Specifically, according to Pridmore, a priest in the Church of England, *Lear* offers a model for a "Christian wilderness community," where privilege and authority are relinquished and where the Christian social ethic of charity and common courtesy prevails, "although Shakespeare is altogether too tactful to use Christian vocabulary." Ultimately, he writes, *Lear* is "luminous with the truth at the heart of things . . . Without a word about Jesus, it answers the question: 'What must I do to be saved?'"

Whether Jesus is named or not, the reality of *Lear's* redemption offers the Church an opportunity to make the Gospel connection for the enlightenment of the faithful and the encouragement of those who may be looking for the Name that names redemption and need a reliable guide.

Insight and understanding

And theatre serves the Church in another sense. Free from the literal language of doctrinal belief in exploring the human condition and relationships, the theatre goes boldly where the Church is sometimes reluctant to go. And it can do so with homiletic grace and the power of the best Sunday sermon.

Although the Church holds the Sacraments as profound and unique aspects of its life, some plays are sacramental, or at least ritualistic, in form and content. Ten years ago, Terrence McNally wrote the play *Corpus Christi*, which told the story of the Passion of Christ through the imagined lives of young gay men in Texas. Sexuality as such was not the subject of the play, which presented the Passion in local context and featured local characters, much in the way medieval passion plays did. Conservative religionists were horrified by the play and pressured theatre companies to cancel it. Threats and boycotts followed. The play went on as scheduled in New York, but was overshadowed by religious intolerance.

McNally, in the preface to script, offered his thoughts on *Corpus Christi*: "The play is more a religious ritual than a play. A play teaches us a new insight into the human condition. A ritual is an action we perform over and over because we have to. Otherwise, we are in danger of forgetting the meaning of that ritual, in this case that we must love one another or die. Christ died for all of our sins because He loved each and every one of us. When we do not remember His great sacrifice, we condemn ourselves to repeating its terrible consequences."

This is the ritual of *Corpus Christi*, the remembrance of Christ's sacrifice which is eternally present in the Sacrament of the Eucharist and also glimpsed in the suffering and sacrifices of our own day.

An authentic experience

Just as a church congregation shares in the real presence of Christ, so audiences share in the drama being acted on stage, but the experience must be authentic.

Director Marshall W. Mason writes in his book *Creating Life on Stage* (Heinemann, 2007) that the singular condition of the theatre is that "both actors and audience are alive in the moment. The audience is challenged to engage with the actors on a journey of shared belief." That same singular condition is very much how we might describe going to church. In the Eucharist, not only the congregation, but the Communion of Saints and indeed the fullness of God's being are all alive in the present moment.

Not every play is *King Lear*, and not every artist in the theatre speaks with understanding that relates to the life of the Church and to the formation of the faithful. Nor is every churchgoer or theologian inclined to look to the dramatic arts as a language through which to examine faith. Nevertheless, all are enriched as the conversation continues and as we each in our way travel on the journey together, laughing, crying and celebrating life. Then, whether we name the Name or not, life will be changed and the faithful will feel joyful in the Lord.

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Por el Rev. Canónigo Thomas Miller

La mayor parte de su historia post-medieval, la iglesia ha respetado la diferencia entre el arte y la religión; el teatro y el culto público; el drama secolar y los ritos sacramentales. Un esfuerzo quizás meticuloso puesto que la liturgia de la iglesia como ritual edificante le debe mucho a las artes dramáticas. Asimismo el teatro se desarrolló a partir del impulso humano de apelar a lo divino a través de la narración. A pesar de las diferencias se ha desarrollado un dialogo entre el teatro y la iglesia que enriquece a aquellos que buscan la respuesta a preguntas claves: ¿Que le da a la vida humana sentido y dignidad? ¿Qué es lo valioso? ¿Qué ofrece esperanza más allá de los límites de la existencia humana?

Para canalizar lo amplio de la conversación presento algunas observaciones de artistas porque ellas se relacionan con la vida cristiana y el culto externo en la Palabra y en el Sacramento.

Tanto el teatro como la iglesia se centran en la Palabra; cada uno atesorando y transmitiendo textos clásicos y sagrados, guiones y la Sagrada Escritura. El primero mira hacia el dramaturgo mientras que la última encuentra autoridad en la Palabra que nosotros conocemos como el Verbo Divino Encarnado. El guión y la Sagrada Escritura no son intercambiables pero pueden tener en el oyente un efecto transformador similar. En un reporte reciente del *New Yorker* (27 de agosto de 2007) el actor Ian McKellen dijo lo siguiente acerca de la misión y el propósito moral de su arte: "Yo no estoy haciendo esto para satisfacerme. Lo estoy haciendo porque yo sé que si la audiencia simplemente capta esta historia y la forma en que está escrita, sus vidas cambiarán. Ese es el predicador en mí". McKellen habla del Rey Lear pero un predicador del Evangelio bien podría identificarse con su propósito.

¿El Rey Lear: Drama cristiano en un universo pagano?

Al escribir sobre el Rey Lear en el *Church Times* (22 de junio del 2007), John Pridmore nos recuerda que la obra maestra de Shakespeare ha sido descrita como "un drama cristiano en un universo pagano". Específicamente, de acuerdo con Pridmore, un sacerdote de la Iglesia de Inglaterra, *Lear* ofrece un modelo para una "comunidad cristiana aislada" donde se ha renunciado al privilegio y la autoridad, y en donde la ética social cristiana de la caridad y la cortesía prevalecen, "aunque en general, Shakespeare es muy discreto en el uso de vocabulario cristiano". Finalmente, escribe, *Lear* es "claro con la verdad en el centro de las cosas... Sin mencionar a Jesús, da respuesta a la pregunta: "¿Que debo hacer para ser salvado?"

Sea que mencione o no el nombre de Jesús, la realidad de la redención de *Lear* le ofrece a la iglesia la oportunidad de hacer la conexión del Evangelio para la ilustración de los feligreses, y el apoyo para aquellos que buscan el Nombre que llama a la redención y necesitan una guía confiable.

Discernimiento y comprensión

Y el teatro le sirve a la iglesia en otro sentido. Libre del lenguaje literal de la creencia doctrinal de explorar la condición y las relaciones humanas, el teatro audazmente va donde la iglesia es algunas veces reacia a ir. Y lo puede hacer con una elegante homilía y el poder del mejor sermón dominical.

Aunque la iglesia mantiene los sacramentos como aspectos profundos y únicos de su vida, algunas obras son sacramentales o al menos ritualistas, en forma y contenido. Hace diez años, Terrence McNally escribió la obra *Corpus Christi* que cuenta la historia de la Pasión de Cristo a través de imágenes vivas de un joven homosexual en Texas. La sexualidad como tal no es el argumento de la obra que presentaba la Pasión en un contexto local y con personajes locales, de la misma forma en que las obras medievales de la pasión lo hacían. Religiosos conservadores se horrorizaron con la obra y presionaron a la compañía de teatro para que la cancelara. Amenazas y boicoteos siguieron. La obra se presentó en Nueva York como estaba programada pero fue opacada por la intolerancia religiosa.

La obra en el prefacio del guión presentaba sus reflexiones acerca de *Corpus Christi*. "La obra es más un rito religioso que una obra. Una obra nos enseña una nueva perspectiva de la condición humana. Un ritual es una acción que representamos una y otra vez porque tenemos que hacerlo. De lo contrario estamos en peligro de olvidar el significado de ese ritual, en este caso, que nos debemos amar los unos a los otros o morir. Cristo murió por todos nuestros pecados porque El amó a todos y cada uno de nosotros. Cuando no recordamos Su gran sacrificio nos condenamos a nosotros mismo a la repetición de sus terribles consecuencias.

Este es el ritual del *Corpus Christi*, el recuerdo del sacrificio de Cristo que está eternamente presente en el Sacramento de la Eucaristía y también percibido en el sufrimiento y sacrificios de nuestro propio tiempo.

Una experiencia auténtica

Del mismo modo que una congregación de fieles comparte en la Real Presencia de Cristo así también los espectadores comparten en la obra que se presenta en el escenario pero la experiencia tiene que ser auténtica.

El director Marshall W. Mason escribe en su libro *Creando Vida en el Escenario* (*Creating Life on Stage*) (Heinemann, 2007) que la circunstancia particular del teatro es que "tanto los actores como los espectadores están vivos en ese momento. Se desafía a la audiencia a participar con los actores en una jornada de fe". Ese mismo hecho en particular es precisamente como deberíamos describir el ir a la iglesia. En la Eucaristía todos, no solamente la congregación sino también la Comunión de los Santos y por ende la presencia de Dios en toda su plenitud, están vivos en el momento presente.

No toda obra es el Rey Lear y no todo artista en el teatro habla con entendimiento de lo que conecta la vida de la iglesia y la formación de los fieles. No todo practicante o teólogo se inclina a mirar las bellas artes dramáticas como un lenguaje a través del cual examinar la fe. Sin embargo todos se enriquecen a medida que la conversación continúa y a medida que nosotros cada uno a su manera, vamos en el viaje juntos riendo, llorando y celebrando la vida. Entonces, bien sea que invoquemos el Nombre o no, la vida será cambiada y los fieles se sentirán felices en el Señor.

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Traducido por: Lila Botero