

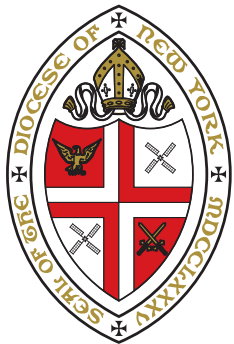


Celebrate the rededication of the Cathedral of St. John the Divine, Sunday, Nov. 30.

THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

SEPTEMBER/OCTOBER 2008



IN THIS ISSUE

Lambeth

Bishops share their reflections on the Lambeth Conference and their thoughts on the Anglican Communion's future. **Page 7**

Convention

Focus on mission: pre-Diocesan Convention coverage, including the proposed \$13.3 million 2009 budget. **Page 9**

Politics

How does faith influence your politics? And what role should religion play in public life? Plus how the Episcopal Church's Office of Government Relations operates in Washington. **Page 16**

In Focus

St. John's, Wilmot, celebrates 150 years and forms bond with St. Alban's in Eltingville. **Page 28**

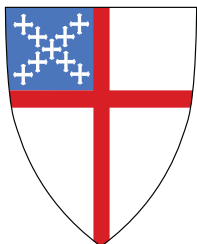


Photo of John McCain courtesy of the McCain campaign; photo of Barack Obama courtesy of the Obama campaign.

McCain v. Obama

Fighting the culture wars waged on faith and values

By *Lynette Wilson*

Ironic, maybe, in a country that at its dawn set a worldwide precedent by officially separating religion from government, but fitting, perhaps, more than 200 years later that Senators John McCain and Barack Obama made their first together on-stage appearance of the election season in August at Pastor Rick Warren's 22,000-member Evangelical megachurch, Saddleback, in California. (Evangelicals make up one-fifth of all registered white voters, according to the Pew

Research Center).

Are Francis Lewis and Alexander Hamilton resting peacefully or turning over in their Trinity Churchyard graves? Was the separation of church and state supposed to divorce faith from politics? Or does separation of church and state simply guard against state sanctioned religion, and encourage the free expression of faith in public life? (An issue debated at greater length beginning on page 3 with the *(continued on page 16)*)

THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE
EPISCOPAL DIOCESE OF NEW YORK

www.diocesenyny.org

PUBLISHER

The Rt. Rev. Mark S. Sisk

BISHOP'S DEPUTY FOR PUBLIC AFFAIRS

Christine E. Donovan

EDITOR

Lynette Wilson

Art Director

Charles Brucliere

EDITORIAL ADVISORY BOARD

Stewart Pinkerton, Chair

The Rev. Jerry Brooks

Carole Everett

Christine Hoffman

The Rev. Dr. Clair McPherson

Anne Nelson

Lanning Taliaferro

The Rt. Rev. E. Don Taylor

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.

SUBMISSIONS POLICY

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.

ADVERTISING

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

SUBSCRIPTIONS

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

THE EPISCOPAL NEW YORKER

1047 Amsterdam Avenue

New York, NY 10025

(212) 932-7352 (voice)

(212) 316-7404 (fax)

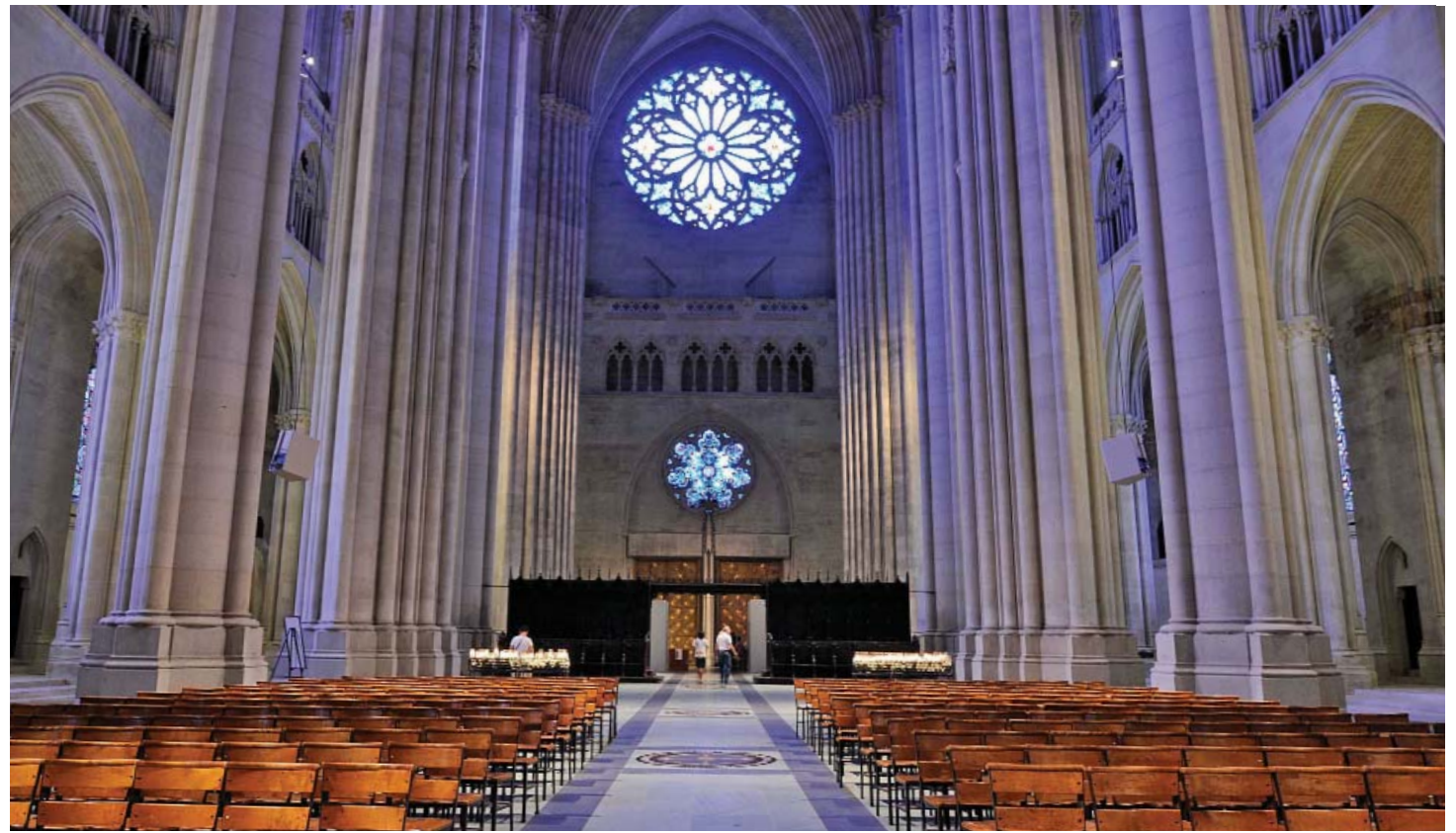
eny@diocesenyny.org

CONTENTS

September / October 2008

Vol. 84 No. 5

www.diocesenyny.org



Celebrate, Reclaim, Renew. The Cathedral of St. John the Divine looks forward to welcoming its family from the around the diocese, the country and the world for a festival of worship, celebration and enrichment. Sunday, Nov. 30, 11 a.m. A Service of Rededication: Festival Choral Eucharist Celebrating the Completed Cleaning and Renovation After the 2001 Fire; 2 p.m. Open House; 4 p.m. Choral Evensong: Prayers for the Diocese and City of New York. Saturday, Dec. 6, 10 a.m. – 10 p.m. A Full-Day Festival of Family Fun: Story Telling * Exploration * Music * Laughter * Dance * Guided Tours * Poetry * Games * Puppets * Craft Fair.

Photo by Stephen Aviano

3 | Bishop's Message

Bishop Mark S. Sisk talks about how politics and faith converge.

7 | Lambeth 2008

Bishops share impressions and personal stories from the Lambeth Conference.

9 | Diocesan Convention

The 2009 diocesan budget explained. Updates from Property and Congregational support.

16 | Politics

Writers, lay and clergy, share their thoughts on faith in politics, and encourage you to cast an educated vote.

18 | Diocesan News

The diocese receives visits from bishops and clergy from India, South Korea and Jordan. Churches take vacation bible school on the road.

24 | Reviews

Reviewers take on *The Still Born God, Head and Heart* and four more books that explore religion and politics in America, and the Rev. Tim Schenck's book about family, faith and parenthood.

28 | In Focus

St. John's, Wilmot, meets St. Albans in Eltingville and forms a bond over restorations.

CONTRIBUTORS TO THIS ISSUE

The Rev. Susan Auchincloss is former rector of St. John's in New City.

Stephen Aviano is a photographer and photo editor for *Forbes* magazine.

Joanne Bartoli is warden of St. John's, Wilmot, in New Rochelle.

Lila Botero is an executive assistant in Region II and a Spanish translator.

The Rev. Theodora Nmade Brooks is vicar of St. Margaret's in the Bronx.

The Rev. Duncan Burns is rector of St. John's in Kingston.

The Rev. David Lee Carlson is vicar of Grace Church in Port Jervis.

Mark C. Carnes is a history professor at Barnard College.

The Rev. Donna Dambrot is associate director for programs for Episcopal Charities.

Tina Donovan is bishop's deputy for public affairs.

The Rev. Canon Andy Dietsche is a cartoonist and the diocese's canon for pastoral care.

Mary E. Getz is grassroots coordinator for the Episcopal Church's Office of Government Relations in Washington, D.C.

The Rev. Jeff Gollhofer is vicar of St. John's Ellenville.

Steve Knight serves on the vestry and is a founding member of the Peace & Restorative Justice Community at the Church of the Holy Trinity in Manhattan.

Carol L. O'Neale is the diocese's acting chief of finance and operations.

Nick Richardson is the diocese's communications officer.

The Rt. Rev. Catherine S. Roskam is bishop suffragan of the diocese.

The Rev. Canon James Elliott Lindsley is the retired vicar of St. Nicholas-on-the-Hudson in New Hamburg.

Judith Milone is a member of the diocese's Standing Committee, a parishioner at Holy Trinity in Manhattan and member of its Peace & Restorative Justice Community.

Michael Rebic is the diocese's director of Property Support.

Michael Rebic is the diocese's director of Property Support.

The Rev. Dr. Richard Sloan is the diocese's congregational support plan coordinator and stewardship officer.

The Rt. Rev. E. Don Taylor is vicar bishop for New York City.

Lynette Wilson is editor of the *ENY*.

THE BISHOP'S MESSAGE

On Politics and Religion

By the Rt. Rev. Mark S. Sisk

Politics and religion: the two classically forbidden conversation topics of any polite social gathering—topics that can so easily lead to arguments that might well sour an otherwise pleasant evening.

The power of these two, shall I say, twin topics, to so affect a conversation between friends or strangers alike, is that each touches upon an individual's intensely held convictions, or incomprehensibly to some, the lack thereof. I suggest the twin connection because both politics and religion give comprehension, shape and expression to life's meaning, purpose and aspiration. Each speaks to our own self-understanding to how we live and move and express ourselves in society, and, indeed, to the greater purpose of society itself.

It is customary in the Western world to think that politics and religion should be, and can be, kept sharply separate. That, or so it seems to me, is impossible. To do so would mean, essentially, and inevitably, to deny the value and validity of one over the other. Because if each has to do with different aspects of living one's life in pursuit of life's ultimate purpose, how could politics and religion not converge on many points?

It is this convergence that creates the promising and at the same time potentially dangerous tension that underscores religious and political discussions.

We are all too familiar with the danger of demonizing the "other"; which is more common in a closed, or largely homogeneous, society where basic assumptions about closely held values go unchallenged, leaving them relatively unrefined and weak.

In religion the nonbeliever is declared a heretic, or a lost soul outside the bounds of God's protection. In politics the other's patriotism is called into question. Demonizing the "other" begins a spiral toward discord at best and violent confrontation at worst.

The great advantage of living in a generally open, heterogeneous and pluralistic society is that it is difficult not to have one's assumptions go unchallenged in the marketplace of ideas. One is also more likely to meet individuals who have passionately held—sometimes radically different—points of view. Often times, even though we disagree, we get along.

Engaging in a discussion of ideas and differing views has the potential to liberate us from parochialism, as was demonstrated at the Lambeth Conference this summer. People of deep conviction from all over the world had the chance to engage the "other" in an encounter of life and faith. Positions may not have been changed but perspectives were.

As election season offers us the opportunity to express our hopes as a common people shaped by many beliefs, all are called to live with a due respect for our own dignity and for that of the other.

Our pluralistic society's survival depends on our ability to listen to and respect—if not agree with—the beliefs and convictions of others. Accepting the "other" is a positive good, a blessing that can enrich our lives and deepen our faith.

Faithfully,




The Rt. Rev. Mark S. Sisk

THE EPISCOPAL CHURCH

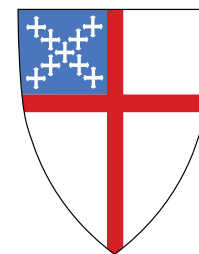


IN THE ANGLICAN COMMUNION

A global community of 70 million Anglicans in 64,000 congregations, in 164 countries.

ARCHBISHOP OF CANTERBURY

The Most Rev. and Rt. Hon. Rowan Williams
Lambeth Palace,
London, England SE1 7JU



IN THE UNITED STATES

A community of 2.4 million members in 113 dioceses in the Americas and abroad.

PRESIDING BISHOP

The Most Rev. Katharine Jefferts Schori
Episcopal Church Center
815 Second Avenue, New York, NY 10017
1-800-334-7626, 212-716-6000



IN THE EPISCOPAL DIOCESE OF NEW YORK

A community of 203 congregations covering 4,739 square miles with approximately 600 priests and 72 deacons, with worship in 12 languages: Akan, American Sign Language, Bontoc, Chinese, Creole, English, French, Igbo, Japanese, Korean, Malayalam and Spanish.

BISHOP OF NEW YORK

The Rt. Rev. Mark S. Sisk

BISHOP SUFFRAGAN

The Rt. Rev. Catherine S. Roskam

VICAR BISHOP

The Rt. Rev. E. Don Taylor

ASSISTING BISHOP

The Rt. Rev. Herbert A. Donovan

DIOCESAN OFFICES

1047 Amsterdam Avenue
New York, NY 10025
1-800-346-6995
212-316-7400
212-316-7405 (fax)
Web site: www.diocesenyny.org

Sobre Política y Religión

Por el Reverendísimo Obispo Mark S. Sisk

Política y Religión: los clásicos temas de conversación prohibidos en toda reunión social —temas que fácilmente provocan discusiones que pueden amargar una agradable velada.

El poder de estos dos temas, diría yo temas gemelos, de afectar una conversación entre conocidos o extraños por igual, es que cada uno toca intensamente las convicciones de un individuo o inexplicablemente, la falta de ellas.

Yo planteo las conexiones gemelas porque tanto la política como la religión dan entendimiento, forma y expresión al significado, propósito y aspiración de la vida. Cada una le comunica a nuestro entendimiento como vivir, movernos y expresarnos en sociedad, y sin lugar a dudas, para el más noble propósito de la sociedad misma.

En el mundo occidental se acostumbra decir que la política y la religión se deben y puede mantenerse claramente separadas. Eso, por lo menos para mí, es imposible. Hacer eso significaría esencial e inevitablemente, negar el valor y la autenticidad de uno sobre el otro. Porque si cada uno tiene que ver con diferentes aspectos del vivir nuestra vida en la búsqueda del fin último, ¿Cómo podrían la política y la religión no coincidir en varios puntos?

Es esta convergencia la que genera la prometedora, y al mismo tiempo potencialmente peligrosa presión que enfatiza las discusiones de religión y política.

Todos estamos familiarizados con el peligro de condenar al "otro" lo cual es más común en una sociedad cerrada, o en gran parte homogénea, en la cual suposiciones fundamentales acerca de valores personales rigurosamente mantenidos, permanecen incuestionables dejándolos relativamente intactos y débiles.

En religión el no creyente es tachado de hereje o de alma perdida fuera del alcance de la protección de Dios. En política el patriotismo del otro es puesto en duda. El condenar al "otro" inicia una espiral, en el mejor de los casos hacia la discordia y en el peor de ellos, a la confrontación violenta.

La mayor ventaja de vivir en una sociedad generalmente abierta, heterogénea y pluralista es que en el mercado de las ideas es difícil que nuestras suposiciones no sean incuestionables. En primer lugar es más probable conocer individuos que han fervientemente mantenido —algunas veces radicalmente— diferentes puntos de vista. En ocasiones, aun cuando no estamos de acuerdo, nos entendemos bien.

Como se demostró este verano en la Conferencia Lambeth, tomar parte en la discusión de ideas y puntos de vista diferentes tiene el potencial de liberarnos del parroquianismo. Personas de todo el mundo, de profundas con-

(continuado en la paginación 27)

Church Year

MARTYRS OF NEW GUINEA

Death on the Beach

By the Rev. Dr. Richard Sloan

During World War II upwards of 400 Christian missionaries—including 13 Anglicans—were martyred when the Japanese invaded Papua New Guinea and the Solomon Islands.

In 1942, the two islands, located immediately north of Australia, were a central front in the southwest Pacific theater of operations as part of the Japanese strategy to sever the supply line between Australia and the United States. In July 1942, the Japanese invaded Papua New Guinea and Guadalcanal, where Bishop Paul Moore won the Navy Cross as a Marine, in the hope of knocking Australia out of the war.

In anticipation of an invasion, the Australian government ordered an evacuation of the city of Samarai, which was the commercial center of Papua (the southern half of the island) as well as the site of the diocesan offices. However, the missions sponsored by the Australian Board of Missions in northeast Papua were not evacuated. Bishop Philip Strong, who lived in Dogura where the cathedral was located, broadcast a radio message to the missionaries encouraging them to remain at their posts, even though they were in the direct path of the expected invasion.

"I have from the first, felt that we must endeavor to carry on our work in all circumstances, no matter what the cost may ultimately be for any of us individually. God expects this of us. The Church at home, which sent us, expects this of us. The Universal Church expects it. The tradition and history of missions requires it of us. Missionaries who have been faithful to the uttermost and are now at rest are surely expecting it of us. The people whom we serve expect it of us. Our own consciences expect it of us. We could never hold up our faces again if, for our own safety, we all forsook Him and fled when the shadows of the Passion began to gather around Him in His Spiritual and Mystical Bode, the Church in Papua. Our life in the future would be burdened with shame and we could not come back here and face our people again; and we would be conscious always of rejected opportunities," he told them.

Two of the women missionaries were young and their priest ordered them to leave Papua, they decided to turn around halfway and returned to the mis-

Lucian Tapiedi was a Paupan Anglican teacher who was one of the "New Guinea Martyrs"; eight Anglican clergy, teachers and medical missionaries killed by the Japanese invasion in 1942. In all, 333 church workers of all denominations were killed during the invasion. The statue of Tapiedi is one of ten 20th century martyrs carved into the entrance of Westminster Abbey in London.

sion for safety. Two other missionaries, a young priest and a teacher, had just become engaged. All of them were dead within two months.

Following the landing of the Japanese Army on July 22, 1942, troops quickly spread across northeast Papua and within a few days began to discover some of the Anglican mission stations. Most of the missionaries retreated into the jungle whenever Japanese troops approached, and were befriended by local Papuans.

In early August, a local criminal gang betrayed nine people, including six missionaries, to the Japanese. Lucian Tapiedi, a native Papuan whose statue is in Westminster Abbey, was killed while defending the missionaries. The three non-missionaries included a couple and their 11-year-old son. The Japanese beheaded the remaining eight people on the beach at Buna. It was reported the young boy was killed last. Since their bodies were never found, it is believed they were thrown into the sea.

Later that same month two young women and a Papuan teacher-evangelist were captured. The two women were the ones who had left the expect-

ed invasion area, only to return. One of them, May Hayman, was recently engaged to an English priest, Vivian Redlich, who was captured and executed with the first group. The two women were bayoneted to death.

Others were martyred on islands throughout the area. It was never certain why the Japanese committed these crimes. One explanation was that they could eliminate 400 civilians with impunity. And by doing so, the Japanese demonstrated to the indigenous population the presence of a new order.

Vivian Redlich wrote his father a letter shortly before the invasion. He wrote, "I'm trying to stick whatever happens. If I don't come out of it just rest content that I've tried to do my job faithfully." When asked about the feast, the Rt. Rev. Andrew St. John, rector of the Church of the Transfiguration, and an Australian, visited the beach where some of the killings occurred. He described his visit as a transformational experience. The church in New Guinea had a connection with the population that was only possible because of the martyrs' faith, he said.

Sloan is congregational support plan coordinator and stewardship officer for the diocese.



**THE FEAST DAY OF THE
MARTYRS OF NEW
GUINEA IS CELEBRATED
ON SEPTEMBER 2.**

Invitation!

Please visit our exhibit at the
Diocese of New York Convention
November 14-15
Sheraton Mahwah Hotel,
Mahwah, NJ

Special savings on beautiful
Advent candelabra and candles!

CM ALMY
PO Box 2644
GREENWICH, CT 06836-2644
800.225.2569 www.almy.com

Episcopal Charities

Episcopal Charities Supports Advocacy in Action

By the Rev. Donna Dambrot

Christian discipleship is the roadmap for the work of Episcopal Charities. Absent political stance or statement, it is the suffering Christ whom our programs serve, nourishing body, mind and soul.

And very often alongside provision of these direct services, programs discern a call to seek justice for marginalized communities by becoming their voices in local communities and in legislative halls. One example is Cathedral Community Cares (CCC), the outreach program of the Cathedral of St. John the Divine. CCC has worked tirelessly to offer fresh foods to its soup kitchen guests, and it also realizes that individuals and families deserve to have healthy foods in their pantries at home. To make this a reality, CCC has worked with local farmers' markets to get them to accept food stamps.

In Nyack, Grace Church's Rockland Parent-Child Center provides support groups for incarcerated parents and their children, and after-care upon release. "Our goal," says the Center's Executive Director Molly Gibeau-Griffin, "is to provide culturally sensitive support to the entire family system that is impacted by incarceration... and for the parents who struggle with addiction recovery, mental health problems, poverty, lack of education and employment opportunities, as well as stable and safe living arrangements, we make vital links to the agencies and practitioners who can assist them." The Center has run support groups in the Rockland County Jail since 1989, and sees well over 150 fathers and mothers in the jail each year, while working with as many as 50 in their case management, mentoring and post-release services.

Further north, the RENT program at Grace Church in Middletown advocates on behalf of those facing eviction and homelessness, offering a calm voice during a time fraught with the anxiety of displacement.

In Millbrook, the Rev. Douglas Fisher, rector of Grace Church, works with local parishes to offer services to the region's Hispanic population. "The Hispanic population of Eastern Dutchess County is growing, and as it grows, so does the fear and isolation that is

part of life as an immigrant here," he says. Grace Church and its partners offer outreach services ranging from ESL classes three nights a week (with volunteers from Grace, St James in Dover Plains and St Peter's in Lithgow) to clothing supply for immigrants from Guatemala (supplied by St Thomas in Amenia Union) to job networking, tax workshops, to counseling and help with immigration status. "In addition we are in dialog with local police to protect the rights of the undocumented and with our congresswoman to urge her to stand for humane immigration reform," adds Fisher. "That's now. What future services we need to offer is yet to be revealed."

This is just a sample of the advocacy work that Episcopal Charities supports. And there are so many more programs, more advocates and more voices needing support. We are disciples of the suffering Christ, wherever that may take us. We invite you to join and support our mission.

Dambrot is Episcopal Charities' associate director for programs.

Episcopal Charities Annual Tribute Dinner Tuesday, December 9, 2008

The Cathedral of St. John the Divine

A cocktail reception will begin at 6:30 p.m., followed by dinner at 7:30 p.m.

The dinner is a celebration of corporate and civic commitment to the needs of less fortunate New Yorkers. Come celebrate in the newly-restored Cathedral as we honor members of the community for their support and commitment to the service of others.

For more information, please contact Sarah Savage at (212) 932-7376, or email ssavage@dioceseny.org.

San Andres Summer Camp

SEEING IS BELIEVING

Iglesia San Andres runs a six-week summer camp for children from its Post Street location in south Yonkers. Thirty-two children participated in this year's camp, which was funded by grants from the city of Yonkers, Episcopal Charities and private donations. It costs \$1,300 per child, or \$41,600 total, to operate the camp; fees are assessed per child on a sliding scale up to \$600.



Campers clapping during a sing along at San Andres in Yonkers.



A young girl pauses from making thank you notes to send to the staff at Incarnation Camp. The campers spent the previous day at the Episcopal camp in Connecticut. Many campers agreed that feeding the animals in the petting zoo was the best part of the trip—well, that and lunch.

Photos by Lynette Wilson

Trinity Institute®
theology in community

Radical abundance

a theology of sustainability

January 21-23, 2009
Trinity Church • New York City

Reimagine an abundant world measured not by personal consumption but by just and sustainable relations with nature and communities.

Attend the 39th National Theological Conference at Trinity Church or at partner sites located in the U.S., Canada, and England.

Keynote speakers

- Majora Carter
- Timothy J. Gorringer
- David C. Korten
- Néstor O. Míguez
- Sister Miriam MacGillis (preacher)

To register or for more information, visit trinitywallstreet.org/institute or call 800.457.0224.



 **Trinity**
WALL STREET | for a world of good

Trinity Institute®
theology in community

Bring the Radical Abundance Conference to Your Community

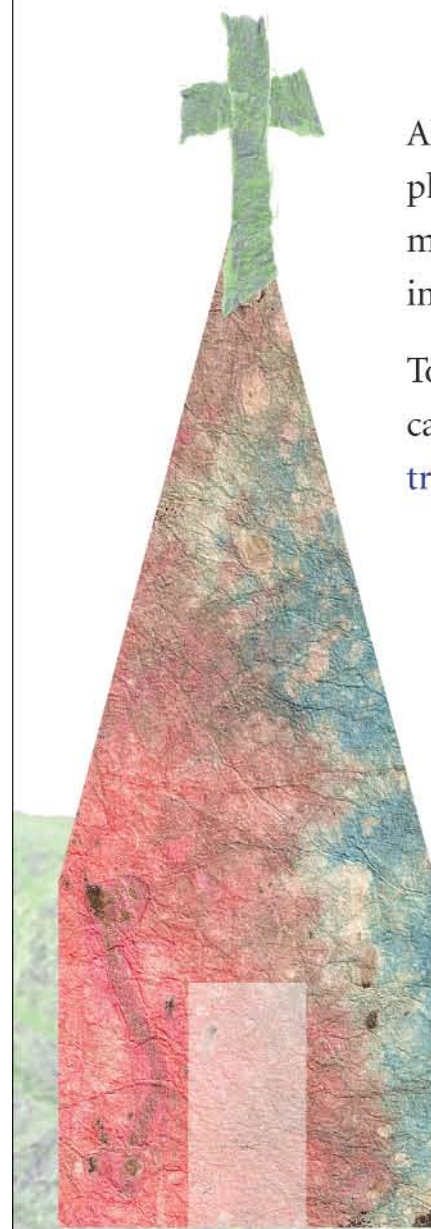
Become a partner site by presenting the conference via webcast at your location. Experience all aspects of the conference—either live January 21-23 or on-demand—including keynote presentations, panel discussions, Q&A sessions, and reflection groups.

“As a Trinity Institute partner, we are able to bring world-class speakers to our community and enhance our parish’s educational offerings.”

*The Very Rev. R. J. Osborne,
Dean and Rector of St. John’s Cathedral,
Winnipeg, Manitoba*

All partners receive conference planning assistance and support materials, including DVD interviews with speakers.

To become a partner site, call 800.457.0224 or visit trinitywallstreet.org/partners

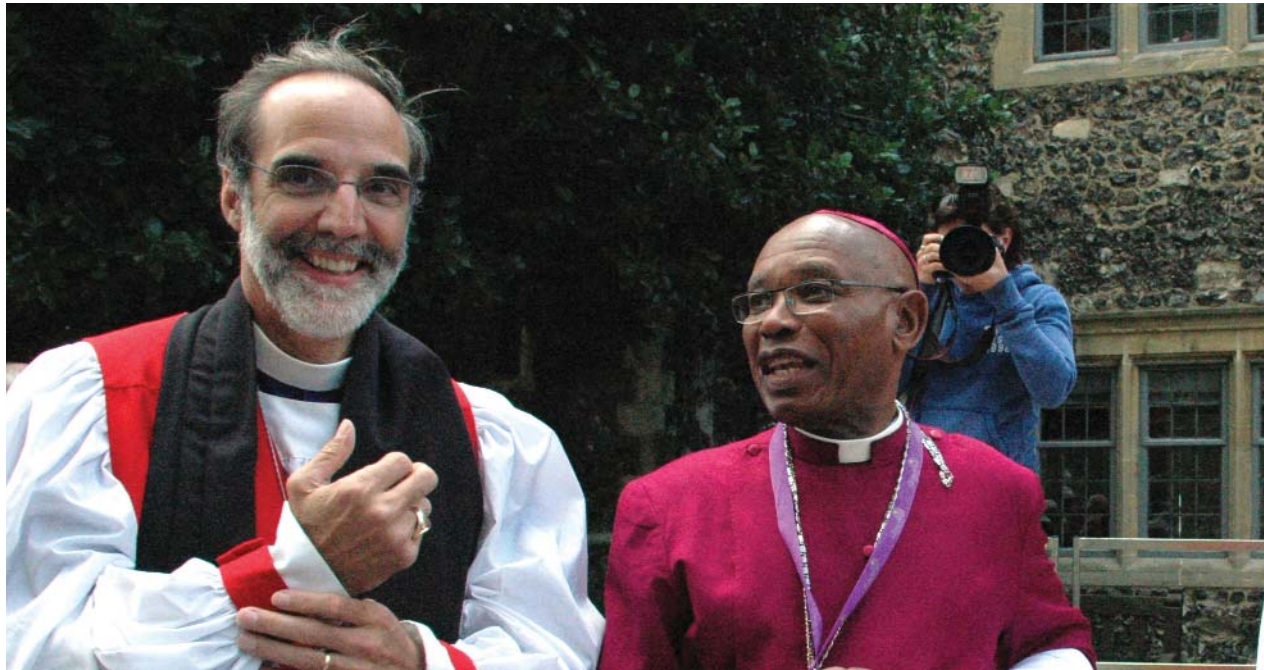


 **Trinity**
WALL STREET | for a world of good

Lambeth 2008

Miracles Begin to Take Place

The Rt. Rev. E. Don Taylor



Bishop E. Don Taylor along with Bishop Mark Bethwick, of the Diocese of Newark, left, outside Canterbury Cathedral after the July 20 opening Eucharist of the 2008 Lambeth Conference. Photo by Mary Frances Schjonberg

In the several months prior to Lambeth my prayer for the gathering of bishops sharply focused on seeking God's guidance in the renewal of our Anglican Communion through returning our priority to prayer and mission.

In spite of the many references to a possible break up, I remained steadfast in my belief that God was calling our Communion to a renewed sense of purpose: to serve the world in His name. And I further believed that the Episcopal Church played a vital role. As the conference progressed I was increasingly convinced that we were all being awakened to that renewed sense of purpose, but it didn't start out that way.

Before the conference began, I was distressed to find that many bishops from across the world, who along with myself were the recipients of the gracious hospitality of the Diocese of Chelmsford, planned to return home rather than attend Lambeth. Their opting out of the conference meant that we would lose their insights and they would lose the opportunity to tell the story of their gallant witness for Jesus Christ in their own words. Several bishops decided not to attend the conference primarily because they felt that the American presence there did not reflect correctly the teachings of the Church and the Holy Scriptures on a number of issues, especially human sexuality. Their contempt for me did not go unnoticed.

Upon arrival in Canterbury, it was again evident that as soon as I was known to be a bishop of the Church in the United States, that my presence was less than welcome. I began to wonder if my prayers were worth it. What I was forgetting, of course, was that this is God's Church, and that all the prayers and supplications of the faithful all over these United States, and indeed the whole world had not gone unheard by God.

The entire conference was submerged in an ocean of prayers, Eucharistic offering, Bible study and respectful group discussions; which made all the difference in the world. By waiting upon God and by allowing the Holy Spirit to guide us, a miracle was unfolding before our eyes. Bitterness and acrimony were distinctively absent. Few ef-

forts, if any, were made to vilify the other. All present seemed to listen carefully and to appreciate where the other was coming from. Did we all agree? Of course not. Did we all abandon our previously held convictions on matters which caused us to be alienated from each other? No, we did not. What we did achieve, in my opinion, was a new level of trust which was borne out by the fact that we were learning and appreciating that we were all seeking to serve Jesus Christ sacrificially and faithfully no matter where we came from. In spite of the reservations we may have had about each other, God was working in and through us with all our human frailty.

Persons who were reserved or even cool towards me at the beginning of the conference, later related to me with a new regard and with a renewed vision of how we can work together in the future. And I had a much clearer understanding of the sufferings and sacrifices which so many of my brother bishops, especially in some parts of Africa, were experiencing as they gallantly proclaimed the Gospel and ministered to their people. The things which we did together over those three weeks: Celebrating and receiving the Blessed Sacrament daily, reading and studying Holy Scripture together, in daily worship and sharing our meals together in the dining halls, all brought us together in a new and merciful way: a way which could well lead us towards a new mission focused identity for the building of the Kingdom of God.

Throughout the endeavor this diocese's bishops, led by Bishop Mark S. Sisk, made our contribution. Several times bishops who did not agree with the position of the Episcopal Church remarked to me that they were now seeing us differently; that they wanted to talk with us and to learn more about our way of life. It was clear to me that people on all fronts were far more accepting of each other, and unlike Lambeth 1998, we in the U.S. Church adopted a posture of talking less and listening more to what others in the Communion were saying. This enabled us to correct some of the misunderstandings others had about us. We did miss those who did not attend, and our life together and our discussions were impoverished by their absence. Yet, we all agreed with His Grace the Archbishop of Canterbury in his final message to Lambeth 2008 that we would take the spirit of this conference out to them and do all that we can to make the way possible for all of us to move forward together.

From these perspectives Lambeth 2008, was for me, a positive force toward moving the Anglican Communion forward. It is amazing what God will do when we come together in a spirit of humility and patient abiding. Trusting in the guidance and power of His Holy Spirit, miracles begin to take place.

Taylor is vicar bishop for New York City.

LAMBETH CONFERENCE VIDEO JOURNALS

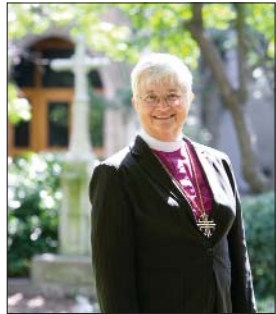
A series of 10 video journals featuring more than 30 bishops from around the world attending the 2008 Lambeth Conference of the Anglican Communion is now available for viewing at Trinity Wall Street's website, www.trinitywallstreet.org. Produced for the Lambeth Conference by Trinity Wall Street, the video journals were shown at the outset of each conference day, introducing participants to the daily thematic focus. The journals portray the personal experiences of bishops and spouses as they relate to that day's theme and include segments that capture the life of conference.

The videos run approximately five minutes and address topics ranging from evangelism, social justice and the environment to engagement in a multi-faith world and the abuse of power. Bishops in the videos include Rowan Williams, Archbishop of Canterbury; Daniel Deng Bul Yak, Archbishop of Sudan; Miguel Tamayo, Bishop of Uruguay; Edward Malecdan, Bishop of Northern Philippines; David Beetge, Bishop of Highveld, South Africa; Victoria Matthews, Bishop of Christchurch, New Zealand; Alexander John Malik, Bishop of Lahore, Pakistan; and Mark Sisk, Bishop of New York.

The Anglican Communion is considered Christianity's third largest denomination. Once every 10 years, its leaders meet to discuss the state of the Communion, renew their partnerships, explore their Anglican identity and invigorate their mission. This year, 650 bishops and archbishops from all over the world attended the 14th conference held July 16 - August 4.

The first Lambeth Conference was held in Canterbury in September 1867.

Lambeth 2008



Lambeth Reflections

From the Rt. Rev. Catherine S. Roskam

Media reports could not convey the depth of the spirituality of our gathering at Lambeth this summer. The Archbishop of Canterbury Rowan Williams was true to his promise that this conference, unlike Lambeth 1998, would not be an occasion for legislation or for decision-making, but rather for sharing, reflection and the deepening of relationships. He was at his best, especially in laying the groundwork for our work together in the three-day opening retreat at Canterbury Cathedral. The place itself is surely what the Celts would call “a thin place,” where the division between heaven and earth, between *kairos* and *chronos* is not very thick. The archbishop’s meditations on Scripture were reinforced by our daily Bible study of the Gospel of John. His reflections on where we find ourselves at the moment as a Communion were accurate and compassionate.

This was the context in which our *indaba* groups met to have honest and respectful and sometimes painful conversations about what unites us and what divides us. *Indaba* is a Zulu word meaning “a gathering in which business is done by talking everything through and making sure that every voice is heard.” I think we did this, at least in my *indaba* group, and I heard similar reports from the others. One comment I heard several different people make is that if Lambeth 1998 had had this format, we would not be living in so much tension today.

The plenary presentations and the workshops offered were relevant to our ministries and often spoke powerfully to our present circumstances, including the state of the environment, the Millennium Development Goals, ecumenism, pluralism and domestic violence. The Covenant and the Windsor Process were discussed, but as promised, no decisions were made.

What was patently clear by the end of our time was the deep desire of all who attended to remain in relationship. Much misinformation was cleared up on all sides. Although we were still aware of those who had chosen not to come and the exclusion of one of our own duly elected bishops, nevertheless we left with a cautious optimism and a glimmer of hope that, despite our differences, we might still find a way to move forward together in the months and years to come.

Roskam is the suffragan bishop of the diocese.



A view of Canterbury Cathedral from the University of Kent where the bishops of the Anglican Communion gathered for the 2008 Lambeth Conference.
Photo by Matthew Davies for Episcopal News Service



The Archbishop of Canterbury and Bishop Mark S. Sisk at Lambeth.

Photo courtesy of the Diocese of Kansas

Convention

Money Follows Mission

2009 Diocesan Budget

By Carol L. O'Neale

The diocese's strength in worship, mission and nurture is sustained by the stewardship of its parishes. Each year, the diocesan Budget and Finance Committee works to balance the budget in accordance with our mission priorities. The budget will be presented for approval during the Diocesan Convention in November. The proposed budget for 2009 is \$13.3 million, up 7.8 percent from \$12.4 million in 2008.

THE INCOME SIDE

Parish assessments account for 79 percent of diocesan revenue in the proposed budget. Of the 203 parishes in the diocese, 145 pay assessments based on a progressive formula developed to assist income earning parishes. (Parishes enrolled in the Congregational Support Plan (CSP) are exempt from paying assessments, but contribute approximately 50 percent of their normal operating income to the diocese.)

The assessment formula is applied to ordinary income and is averaged over two years. Therefore, the 2009 assessment is based on the average of the ordinary income reported in the 2006 and 2007 parochial reports. Parish income was up 5.4 percent over the period to more than \$65 million, but because of averaging, the assessment base is up only 4.8 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". This cap affects 65 parishes.

CSP parishes' contributions have increased 6.4 percent to \$1.75 million

EXPENSES

Expenses are expected to increase by 7 percent in 2009 up from \$12.4 million to \$13.3 million. The increase is largely related to the diocese expanding its mission. For instance, Rural & Migrant Ministry [Line 112] received the largest percentage increase, 68 percent, from \$25,000 to \$42,000. The Congregational Support Plan [Line 13], remains the largest single budget item, and is projected to rise by 5.8 percent which is offset by the 6.4 percent rise in CSP contributions.

FIRST STEP GRANTS will provide funds to help create stronger and healthier parishes by supporting mission programs aimed at spiritual and numerical growth.

NEXT STEP GRANTS

Are grants intended to help parishes transition from pastoral to program ministry by offsetting the cost of hiring additional clergy. Churches applying for these grants will need to provide substantial resources of their own (clergy housing, medical benefits, etc.) in order to qualify for the program.

For more information or to apply, contact the Rev. Canon Claudia Wilson at (212) 932-7360.

The Information Services Department [Line 242] is also projected to increase by \$77,875: the information technology manager, the department's only staff member, will hire a consultant to manage the system in his absence, also included is a one-time capital improvement project to increase Internet bandwidth.

The Budget and Finance Committee added two new lines: Line 15-First Step Grants \$40,000 and Line 16-Next Step Grants \$74,000 [see related breakout box]. The two additional line items reflect the diocese's increasing commitment to congregational development and mission.

The committee projects a 15 percent decrease in General Administration and Overhead expenses primarily because of a reduction in insurance premiums.

The Diocesan Council is also considering increasing transportation reimbursement for attendance at diocesan meetings because of increasing fuel prices [Line 225].

O'Neale is acting chief of finance and operations for the diocese.

El Dinero se transforma en Misión

Presupuesto Diocesano 2009

Por Carol O'Neale

La fortaleza de la diócesis en la oración, la misión y el desarrollo se mantiene con la mayordomía de sus parroquias. Cada año el Comité de Presupuesto y Finanzas se ocupa de balancear el presupuesto de acuerdo a las prioridades de nuestra misión. El presupuesto se presentará en noviembre para su aprobación en la Convención Diocesana. El presupuesto propuesto para el 2009 es de \$13.3 millones, 7.8 por ciento más de los \$12.4 millones del 2008.

(continuado en la paginacion 10)

IN CONCERT

"Beautiful, affecting music."
CHICAGO TRIBUNE

- GREGORIAN CHANT
- ANGLICAN PSALMODY
- ENGLISH RENAISSANCE
- RUSSIAN ORTHODOX LITURGICAL MUSIC
- CONTEMPORARY AMERICAN ANTHEMS
- JEAN LANGLAIS'S "MESSE SOLONNELLE"

St. Bartholomew's Church
Park Ave at 51st Street
New York City

Tuesday, October 7
Concert 7:30pm
Lecture 6:45pm

Tickets: 212-378-0248
www.stbarts.org

GLORIA DEI cantores

WWW.GDCCHOIR.ORG

Convention

EL DINERO SE TRANSFORMA EN MISIÓN *(continuo de la paginación 9)*

LOS INGRESOS.

El 79 por ciento de los ingresos diocesanos del presupuesto propuesto, proviene de la contribución económica de las parroquias. De las 203 parroquias de la diócesis 145 contribuyen con base en una formula progresiva, desarrollada para ayudarle a las congregaciones en sus ingresos. (Las congregaciones inscritas en el Plan de Apoyo Congregacional CSP-Congregational Support Plan por sus siglas en inglés, están exentas de pagar la contribución pero contribuyen a la diócesis con aproximadamente el 50 por ciento del ingreso operacional).

La formula de contribución se aplica al ingreso corriente y se promedia sobre los dos últimos años. Por lo tanto, la contribución del 2009 se basó en el promedio del ingreso corriente reportado en el informe parroquial del 2006 y del 2007. El ingreso parroquial para el periodo estuvo por encima del 5.4 por ciento, mas de \$65 millones pero debido al prorrateo, la base de la contribución es solo 4.8 por ciento del 2007 para el 2008.

Segundo, el canon 18 estipula que “la parte del prorrateo de una congregación para cualquier año, no deberá incrementarse en mas del 12.5 por ciento” Esta restricción afecta 65 parroquias. Las contribuciones de las parroquias del CAP/CSP se han incrementado en 6.4 por ciento o \$1.75 millones.

GASTOS

Se espera que los gastos se incrementen en el 2009 en 7 por ciento, de \$12.40 millones a \$13.3 millones. En gran parte el incremento está relacionado con la expansión de la misión de la diócesis. Por ejemplo, El Ministerio Rural y Migratorio [línea 112] recibió el mayor porcentaje de incremento, 68 por ciento, de \$25,000 a \$42,000. El Plan de Apoyo Congregacional [línea 13], sigue siendo la única línea más grande del presupuesto y su incremento se proyectó en 5.8 por ciento el cual está por debajo del incremento del 6.4 por ciento en las contribuciones al CAC/CSP.

Para el Departamento de Servicios de Información [línea 242] también se proyectó su incremento en \$77,875 como resultado del proyecto único de mejoramiento de capital para la extensión de un cable entre los edificios Diocesano y Sínodo, el cual incrementará la amplitud de banda de la Internet. Además el gerente de información tecnológica, único empleado del departamento, contratará un asesor para administrar el sistema en su ausencia.

El Comité de Presupuesto y Finanzas agregó dos líneas nuevas: La línea 15-Subsidios Primera Fase \$40,000 y línea 16-Subsidios Segunda Fase \$74,000 [ver nota relacionada en el recuadro]. Las dos líneas adicionales reflejan el creciente compromiso de la diócesis para con el desarrollo congregacional y la misión.

El comité proyecta una disminución del 15 por ciento en Administración General y Gastos indirectos.

Debido al incremento en el precio de los combustibles, el Consejo Diocesano también está considerando incrementar el reembolso de gastos de transporte para asistir a las reuniones diocesanas [línea 225].

O’Neale jefe interina de Finanzas y Operaciones de la diócesis.

NOMINEES FOR THE 2008 ELECTION

STANDING COMMITTEE

- Clergy Class** The Rev. Thomas E. Nicoll
The Rev. Claire A. Woodley-Aitchison
- Lay Class** Edward Fritsche
Michael Wood

COMMITTEE TO ELECT A BISHOP

- Clergy Class** The Rev. Carlye J. Hughes
The Rev. Martha Overall
- Lay Class** Ann Mayfield
Canon Michael J. McPherson

TRUSTEES OF THE DIOCESE

- The Rev. J. Randolph Alexander, Jr.
Jack Banning
Ronnelle Coleman
William Herrman
Hance Huston
Elisabeth Jacobs
Abigail Snow

DIOCESAN COUNCIL

- The Rev. Patricia Phaneuf Alexander
Maureen Best-Clarke
The Rev. Dale Lawrence Cranston
Bill Cruse
Wayne Downing
Kerly Drouillard
Sandy Gadsden
Kay Grant
The Rev. Terri Heyduk
Margaret Kempadoo
Ann Mayfield
Robin Newman
Marsha Ra
Brian Tart

ALTERNATE DEPUTY TO GENERAL CONVENTION & PROVINCIAL SYNOD

- Clergy Class** The Rev. J. Scott Barker
The Rev. Yamily Bass-Choate
The Rev. Susan Fortunato
The Rev. K. Lesley McCloghrie
The Rev. Calvin C. McIntyre
The Rev. Thomason L. Newcomb
The Rev. Martha Overall
The Rev. K. Dennis Winslow
- Lay Class** William Augerson
Bill Cruse
Kay Grant
Cate Long
Jeanette Matthews
Anne Vance

CATHEDRAL TRUSTEES

- Clergy Class** The Rev. Deborah G. Tammearu
- Lay Class** Bruce Macleod

SCHEDULE FOR CONVENTION

FRIDAY, NOVEMBER 14, 2008

- 11:00 am** Registration opens
Exhibits open
Opening of First Ballot
Lunch on your own
- 1:00- 2:30 pm** Convention Opens – Business meeting to follow
Consideration of 2009 Budget
- 2:45- 3:45 pm** Workshops– Session I
- 3:45 pm** Break: coffee and tea
Check in
Visit exhibits
Fellowship
- 4:45- 5:45 pm** Eucharist (Balloting suspended during Eucharist)
- 6:00 pm** Closing of First Ballot
- 6:15 pm** Reception (cash bar)
- 7:15 pm** Banquet
- 8:15 pm** Presentation

SATURDAY, NOVEMBER 15, 2008

- 8:30 am** Morning Prayer
- 8:50 am** Convention Reconvenes
- 10:45 am** Break
- 11:00- 12:00** Workshops– Session II
- 12:00 noon** Noonday Prayer (conducted separately in each workshop session)
- 12:15- 1:15 pm** Lunch
- 12:15- 1:15 pm** Clergy Spouses and Partners Lunch – (Mrs. Sisk Special Lunch)
- 1:30 pm-4pm** Convention Reconvenes
- 4pm** Remaining business
Closing Prayer and Adjournment

Budget Process Demystified

By Carol L. O'Neale

The annual budget process begins when staff department heads and program committee chairmen submit funding requests to the Budget and Finance Committee. Fifteen appointed people—lay and clergy—from all corners of the diocese, serve on the budget committee. Committee members review the written requests, talk directly to the person making the request and then make a recommendation to the full committee. Bishop Sisk also meets with the committee to emphasize his priorities for the upcoming year. It is council policy that any budget line increase be offset by a reduction elsewhere or increased income.

From there the committee deliberates the requests and considers the

bishop's priorities and then prepares a proposed, balanced budget. The Diocesan Council then reviews the budget, amending it or accepting it as drafted by committee. (It should be noted that committee members notify staff and program committees as to whether their requests were approved as presented, allowing them the opportunity to appeal the committee's decision before council.)

This year, funding requests exceeded projected revenue by \$660,000, so not all requests could be funded; through much prayer and discussion, the proposed budget was prepared.

O'Neale is acting chief of finance and operations for the diocese.

Change to 2009 Proposed Budget

	2007 ACTUAL	2008 BUDGET	2009 PROPOSED BUDGET	VARIANCE 2009 PROPOSED BUDGET FROM 2008 BUDGET	
				\$	%
RECEIPTS					
ASSESSMENTS FROM CONGREGATIONS (CURRENT YEAR)	9,295,638	9,798,733	10,494,000	695,267	7.10%
CONGREGATIONAL SUPPORT PLAN INCOME	1,635,709	1,643,030	1,748,828	105,798	6.44%
FROM INVESTED FUNDS & RENTAL INCOME	960,399	992,227	1,071,316	79,089	7.97%
TOTAL RECEIPTS	11,891,746	12,433,990	13,314,144	880,154	7.08%
DISBURSEMENTS					
OPERATING EXPENSES					
MISSION					
SUPPORT FOR THE NATIONAL CHURCH & PROVINCE	1,387,685	1,538,000	1,711,376	173,376	11.27%
DIOCESAN MISSION AND PROGRAMS	5,224,582	5,825,346	6,176,263	350,917	6.02%
TOTAL MISSION	6,612,267	7,363,346	7,887,639	524,293	7.12%
EPISCOPAL FUNCTION	1,746,169	1,891,544	1,900,142	8,598	0.45%
GENERAL ADMINISTRATION & OVERHEAD	1,647,060	1,743,645	1,727,761	-15,884	-0.91%
CONVENTION, COMMUNICATIONS & MEETINGS	838,739	880,755	955,302	74,547	8.46%
PROVISION FOR SALARY & FRINGE INCREASES	**160,000	**180,000	246,300	246,300	136.83%
ALLOWANCE FOR DOUBTFUL RECEIVABLES	541,820	510,000	550,000	40,000	7.84%
TOTAL OPERATING EXPENSES	11,386,055	12,389,290	13,267,144	877,854	7.09%
TRANSFERS TO RESERVE FUNDS					
DISCRETIONARY FUND-HOSPITALITY	25,000	23,000	26,000	3,000	13.04%
DEPUTIES TO GENERAL CONVENTION	15,700	15,700	15,000	-700	-4.46%
RESERVE FOR FUTURE EPISCOPAL ELECTIONS	3,000	3,000	3,000	0	0.00%
RESERVE FOR LAMBETH	4,000	3,000	3,000	0	0.00%
TOTAL TRANSFERS	47,700	44,700	47,000	2,300	5.15%
TOTAL DISBURSEMENTS	11,433,755	12,433,990	13,314,144	880,154	7.08%
EXCESS/ (DEFICIT) OF RECEIPTS OVER DISBURSEMENTS	457,992	0	0		
BREAKDOWN OF DISBURSEMENTS					
OPERATING EXPENSES					
MISSION					
1 SUPPORT FOR THE NATIONAL CHURCH & PROVINCE					
2 A. SUPPORT FOR THE NATIONAL CHURCH	1,375,000	1,525,000	1,698,691	173,691	11.39%
3 B. PROVINCIAL SYNOD ASSESSMENT	12,685	13,000	12,685	-315	-2.42%
4 TOTAL SUPPORT FOR THE NAT'L CHURCH & PROVINCE	1,387,685	1,538,000	1,711,376	173,376	11.27%
5					
6 DIOCESAN MISSION AND PROGRAM					
7					
8 A. CONGREGATIONAL SUPPORT & DEVELOPMENT PROGRAMS					
9 1. SUPPORT FOR CONGREGATIONS IN THE CONGREGATIONAL SUPPORT PLAN					
10 SALARIES	2,233,282				
11 FRINGE BENEFITS	803,002				
12 MOVING EXPENSES, SUPPLY,CONSULTANTS	96,534				
13 SUB-TOTAL	3,132,818	3,419,379	3,618,268	198,889	5.82%
14 2. MISSION INITIATIVES	83,431	100,000	75,000	-25,000	-25.00%
15 3. FIRST STEP GRANTS			40,000	40,000	100.00%
16 4. NEXT STEP GRANTS			74,000	74,000	100.00%
17 5. HISPANIC/LATINO MINISTRIES GRANTS	256,500	264,500	264,500	0	0.00%
18 6. HISPANIC COMMISSION	87	0	0	0	0.00%
19 TOTAL SUPPORT FOR CONGREGATIONS AND MINISTRIES	3,472,836	3,783,879	4,071,768	287,889	7.61%
20 7. COORDINATOR FOR CSP & STEWARDSHIP B43					
21 CLERGY SALARY INCL HOUSING & FICA	103,255	104,744	104,744	0	0.00%
22 FRINGES	18,430	18,854	18,854	0	0.00%
23 CAP PARTNERSHIP PROGRAM	18,000	18,000	18,000	0	0.00%
24 OFFICE EXPENSE/TELEPHONE	21,417	30,883	30,883	0	0.00%
25 SUB-TOTAL	161,102	172,481	172,481	0	0.00%
26 8. CANONS FOR CONGREGATIONAL DEVELOPMENT					
27 SALARIES & FRINGES (3 PART-TIME)	140,109	218,763	218,763	0	0.00%
28 OFFICE EXPENSES & TELEPHONE	27,897	58,500	45,000	-13,500	-23.08%
29 SUB-TOTAL	168,006	277,263	263,763	-13,500	-4.87%
30 TOTAL CONGREGATIONAL SUPPORT & DEVELOPMENT PROGRAMS	3,801,945	4,233,623	4,508,012	274,389	6.48%
31					
32 B. PROPERTY SUPPORT					
33 PROPERTY SUPPORT GRANTS	448,000	461,500	505,345	43,845	9.50%
34 COORDINATOR SALARY,FRINGE & OFFICE EXP.	136,903	149,097	140,855	-8,242	-5.53%
35 TOTAL PROPERTY SUPPORT	584,903	610,597	646,200	35,603	5.83%
36					
37 C. DIOCESAN PROGRAMS					
38 1. SOCIAL CONCERNS					
39 NEW YORK PUBLIC POLICY NETWORK	8,300	8,300	8,300	0	0.00%
40 IMMIGRATION	10,000	7,400	4,600	-2,800	-37.84%
41 EMERGING ISSUES	0	800	800	-800	-100.00%
42 DIOCESAN AIDS COMMITTEE	0	1,200	1,500	300	25.00%
43 PEACE AND JUSTICE COMMITTEE	1,079	1,300	1,500	200	15.38%
44 CHILDREN'S ADVOCACY	2,351	600	600	0	0.00%
45 ANTI-RACISM	1,906	1,200	1,200	0	0.00%
46 ECONOMIC JUSTICE COMMITTEE	0		250	250	100.00%

Convention

	2007 ACTUAL	2008 BUDGET	2009 PROPOSED BUDGET	VARIANCE 2009 PROPOSED BUDGET FROM 2008 BUDGET	
				\$	%
47 ENVIRONMENTAL CONCERNS COMMITTEE			2,000	2,000	100.00%
48 LGBI COMMITTEE			1,500	1,500	100.00%
49 HOUSING ADVOCACY			400	400	100.00%
50 RECOVERY MINISTRIES	1,513	1,400	1,650	250	17.86%
51 HUNGER/HOMELESSNESS		500	500		
52 REPARATIONS	3,725	5,000	5,000	0	0.00%
53 NATIONAL REPRESENTATION	4,409	3,500	4,200	700	20.00%
54 PRISON NETWORK	390	500	500	0	0.00%
55 ADMIN. EXPENSES/CONFERENCES	264	300	300	0	0.00%
56 SUB-TOTAL	33,937	32,000	34,000	2,000	6.25%
57 MILLENIUM DEVELOPMENT GOALS	18,000	18,000	19,000	1,000	5.56%
58 SUB-TOTAL SOCIAL CONCERNS	51,937	50,000	53,000	3,000	6.00%
59 2. CONGREGATIONAL LIFE AND MISSION					
60 COMMISSION EXPENSES	8,716	3,800	5,000	1,200	31.58%
61 ACCESSIBILITY COMMITTEE	(50)	1,000	1,000	0	0.00%
62 HAITI NETWORK	147	2,000	2,000	0	0.00%
63 METROPOLITAN JAPANESE MINISTRY	12,000	12,000	12,000	0	0.00%
64 EPISCOPAL ASIAN MINISTRY	837	1,200	2,000	800	66.67%
65 AFRICAN MINISTRY AKA COMPANION DIOCESE	15,252	15,000	16,000	1,000	6.67%
66 NEW RELATIONSHIPS			3,000	3,000	100.00%
67 INDIA NETWORK	3,827	4,000	6,000	2,000	50.00%
68 GLOBAL EPISCOPAL MISSION	829	3,000	1,000	-2,000	-66.67%
69 SUB-TOTAL CONGREGATIONAL LIFE & MISSION	41,558	42,000	48,000	6,000	14.29%
70 3. CHRISTIAN FORMATION					
71 COMMITTEE ON FAMILY & CHILDREN'S MINISTRIES	1,668	7,000	5,750	-1,250	-17.86%
72 DIOCESAN SUMMER YOUTH CONFERENCE	13,619	14,000	14,000	0	0.00%
73 SUB-TOTAL CHRISTIAN FORMATION	15,287	21,000	19,750	-1,250	-5.95%
74 4. CAMPUS MINISTRY					
75 COLUMBIA CHAPLAIN SALARY & FICA	63,047	64,598	64,598	0	0.00%
76 COLUMBIA CHAPLAIN HOUSING & FRINGE	52,410	61,977	61,977	0	0.00%
77 COLUMBIA CAMPUS PROGRAMS	13,559	9,000	10,000	1,000	11.11%
78 TOTAL COLUMBIA	129,017	135,575	136,575	1,000	0.74%
79 NYU CHAPLAINCY	53,945	91,513	100,313	8,800	9.62%
80 VASSAR CHAPLAINCY	12,285	17,000	17,000	0	0.00%
81 NEW PALTZ	21,880	36,900	36,900	0	0.00%
82 OTHER CAMPUS PROGRAMS & BCM EXPENSES	9,245	8,750	6,500	-2,250	-25.71%
83 SUB-TOTAL CAMPUS MINISTRY	226,372	289,738	297,288	7,550	2.61%
84 5. CANON FOR CHRISTIAN FORMATION					
85 CLERGY SALARY INCL HOUSING & FICA	89,241	93,446	93,446	0	0.00%
86 FRINGE BENEFITS	22,099	23,407	23,407	0	0.00%
87 DIOCESAN PROGRAM EXPENSE	24,140	40,900	40,000	-900	-2.20%
88 SUB-TOTAL CANON FOR CHRISTIAN FORMATION	135,481	157,753	156,853	-900	-0.57%
89 TOTAL DIOCESAN PROGRAMS	470,635	560,491	574,891	14,400	2.57%
90					
91 D. SUPPORT FOR MID-HUDSON					
92 STAFF SALARY, FRINGE BENEFITS (1 F/T) &					
93 OFFICE EXP. INCL. TELEPHONE AND UTILITIES	105,200	115,766	115,766	0	0.00%
94 COMMUNICATIONS	0	1,500	1,500	0	0.00%
95 REGIONAL MINISTRY DEVELOPERS	7,138	21,500	21,500	0	0.00%
96 TRAVEL	2,481	3,500	3,500	0	0.00%
97 MEETINGS AND CONFERENCES	4,577	5,000	5,000	0	0.00%
98 TOTAL SUPPORT FOR MID-HUDSON	119,396	147,266	147,266	0	0.00%
99					
100 E. SUPPORT FOR REGION II					
101 STAFF SALARY, FRINGE BENEFITS (1 F/T & 1 P/T)					
102 AND OFFICE EXP INCL. TELEPHONE & UTILITIES	118,578	118,669	122,894	4,225	3.56%
103 TRAVEL	2,802	3,000	3,000	0	0.00%
104 COMMUNICATIONS	95	500	500	0	0.00%
105 MEETINGS AND CONFERENCES	10,728	10,700	11,000	300	2.80%
106 TOTAL SUPPORT FOR REGION II	132,203	132,869	137,394	4,525	3.41%
107					
108 F. SUPPORT FOR EPISCOPAL CHARITIES	105,000	105,000	110,000	5,000	4.76%
109					
110 G. SUPPORT FOR COUNCIL OF CHURCHES	10,500	10,500	10,500	0	0.00%
111					
112 H. RURAL & MIGRANT MINISTRY	0	25,000	42,000	17,000	68.00%
113					
114 TOTAL DIOCESAN MISSION AND PROGRAM	5,224,582	5,825,346	6,176,263	350,917	6.02%
115					
116 TOTAL MISSION	6,612,267	7,363,346	7,887,639	524,293	7.12%
117					
118 EPISCOPAL FUNCTION					
119					
120 A. EPISCOPATE					
121 1. BISHOP SISK					
122 SALARY & FICA	186,968	193,476	193,476	0	0.00%
123 FRINGE BENEFITS	58,785	61,402	61,402	0	0.00%
124 SUB-TOTAL BISHOP SISK	245,753	254,878	254,878	0	0.00%
125 2. BISHOP ROSKAM					
126 SALARY & FICA	136,714	143,043	143,043	0	0.00%
127 FRINGES	35,421	37,542	37,542	0	0.00%
128 SUB-TOTAL BISHOP ROSKAM	172,135	180,585	180,585	0	0.00%
129 3. BISHOP TAYLOR					
130 SALARY & FICA	135,757	142,064	142,064	0	0.00%
131 FRINGE BENEFITS	35,248	37,366	37,366	0	0.00%
132 SUB-TOTAL BISHOP TAYLOR	171,006	179,430	179,430	0	0.00%
133 4. BISHOPS' SHARED TRAVEL	75,896	110,000	110,000	0	0.00%
134 TOTAL EPISCOPATE	664,790	724,893	724,893	0	0.00%
135					
136 B. EPISCOPATE SUPPORT					
137 1. BISHOP SISK'S OFFICE					
138 STAFF SALARIES, FRINGE BENEFITS (1 F/T&1 P/T)					
139 & OFFICE EXPENSES INCL. TELEPHONE	216,357	232,296	232,894	598	0.26%
140 2. BISHOP TAYLOR'S OFFICE					
141 STAFF SALARIES, FRINGE BENEFITS (1 P/T)					
142 & OFFICE EXPENSES INCL. TELEPHONE	55,848	51,826	57,826	6,000	11.58%
143 3. CANON TO THE ORDINARY					
144 SALARY INCL. HOUSING & FICA	116,086	120,925	120,925	0	0.00%
145 FRINGE BENEFITS	31,708	33,561	33,561	0	0.00%
146 TRAVEL	911	1,500	1,500	0	0.00%
147 OFFICE EXPENSES INCL. TELEPHONE	8,949	10,000	10,000	0	0.00%
148 SUB-TOTAL CANON TO THE ORDINARY	157,654	165,986	165,986	0	0.00%
149 4. DEPLOYMENT OFFICER					
150 SALARY INCL. HOUSING & FICA	96,839	103,372	103,372	0	0.00%
151 FRINGE BENEFITS	23,467	25,193	25,193	0	0.00%
152 STAFF SALARY, FRINGE BENEFITS (1 P/T)	27,096	35,300	35,300	0	0.00%
153 OFFICE EXPENSES INCL. TELEPHONE	5,214	12,000	10,000	-2,000	-16.67%
154 TRAINING AND CONSULTATION	3,154	3,750	4,000	250	6.67%
155 SUB-TOTAL DEPLOYMENT OFFICER	155,770	179,615	177,865	-1,750	-0.97%
156 5. CANON FOR MINISTRY					
157 SALARY INCL. HOUSING & FICA	102,764	105,128	105,128	0	0.00%
158 FRINGE BENEFITS	18,498	18,923	18,923	0	0.00%

		VARIANCE 2009 PROPOSED BUDGET FROM 2008 BUDGET				
		2007	2008	2009	2009	
		ACTUAL	BUDGET	PROPOSED	BUDGET	BUDGET
					\$	%
159	STAFF SALARY, FRINGE BENEFITS (1 P/T)	27,096	35,300	35,300	0	0.00%
160	OFFICE EXPENSES INCL. TELEPHONE	7,571	8,250	8,250	0	0.00%
161	PROGRAMA HISPANO - GTS	12,000	18,000	18,000	0	0.00%
162	MEETINGS AND CONFERENCES	7,650	8,000	8,250	250	3.13%
163	TRAVEL	447	1,000	1,000	0	0.00%
164	SUB-TOTAL CANON FOR MINISTRY	176,026	194,601	194,851	250	0.13%
165	6. CANON FOR PASTORAL CARE					
166	SALARY INCL. HOUSING & FICA	96,838	103,372	103,372	0	0.00%
167	FRINGE BENEFITS	28,243	30,401	30,401	0	0.00%
168	OFFICE EXPENSES INCL. TELEPHONE	14,740	17,000	18,000	1,000	5.88%
169	SUB-TOTAL CANON FOR PASTORAL CARE	139,821	150,773	151,773	1,000	0.66%
170-	TOTAL EPISCOPATE SUPPORT	901,477	975,097	981,195	6,098	0
171						
172	C. OFFICE OF THE ARCHDEACON FOR MISSION					
173	ARCHDEACON'S SALARY INCL. HOUSING & FICA	98,872	105,452	105,452	0	0.00%
174	ARCHDEACON'S FRINGE BENEFITS	28,609	30,776	30,776	0	0.00%
175	STAFF SALARY, FRINGE BENEFITS [1 P/T] & OFFICE EXP. INCL. TELEPHONE	38,354	41,826	41,826	0	0.00%
176	TRAVEL	7,809	9,000	9,000	0	0.00%
177	MEETING AND CONFERENCES	6,258	4,500	7,000	2,500	55.56%
177	TOTAL OFFICE OF THE ARCHDEACON FOR MISSION	179,902	191,554	194,054	2,500	1.31%
179						
180	TOTAL EPISCOPAL FUNCTION	1,746,169	1,891,544	1,900,142	8,598	0.45%
181						
182	GENERAL ADMINISTRATION AND OVERHEAD					
183						
184	A. OFFICE SERVICES					
185	SALARIES AND FRINGE BENEFITS [5 FULL TIME]	253,287	273,105	273,105	0	0.00%
186	GENERAL SUPPLIES FOR ALL OFFICES AT "1047"	2,951	6,000	5,000	-1,000	-16.67%
187	OFFICE EXPENSES INCL TELEPHONE & TRAINING	8,694	11,500	11,250	-250	-2.17%
188	TRAVEL	182	1,250	1,000	-250	-20.00%
189	TOTAL OFFICE SERVICES	265,114	291,855	290,355	-1,500	-0.51%
190						
191	B. THE ADMINISTRATION					
192	SALARIES AND FRINGE BENEFITS [7 FULL - TIME LAY EMPLOYEES]	536,146	541,735	546,568	4,833	0.89%
193	CLERGY SALARY INCL HOUSING & FICA	137,170	148,074	148,074	0	0.00%
194	FRINGES	31,207	33,743	33,743	0	0.00%
195	OFFICE EXPENSES INCL. TELEPHONE	14,350	18,250	18,250	0	0.00%
196	TRAVEL	9,256	10,000	10,000	0	0.00%
197	TOTAL ADMINISTRATION	728,129	751,802	756,635	4,833	0.64%
198						
199	C. OVERHEAD AND FIXED OBLIGATIONS					
200	LEGAL FEES	37,700	33,000	28,500	-4,500	-13.64%
201	AUDIT FEE	18,500	16,800	17,500	700	4.17%
202	FIDELITY BOND	8,021	9,000	4,000	-5,000	-55.56%
203	INSURANCE AND TAXES	22,245	45,000	19,000	-26,000	-57.78%
204	EXPENSES FOR RETIRED LAY EMPLOYEES	36,962	36,960	38,000	1,040	2.81%
205	NEW YORK STATE UNEMPLOYMENT INSURANCE	9,500	9,500	9,500	0	0.00%
206	WORKERS COMPENSATION AND DISABILITY	18,369	20,000	20,000	0	0.00%
207	EQUIPMENT, REPAIRS & SERVICE CONTRACTS FOR ALL DIOC. OFFICES	40,781	50,000	50,000	0	0.00%
208	TOTAL OVERHEAD AND FIXED OBLIGATIONS	192,078	220,260	186,500	-33,760	-15.33%
209						
210	D. CATHEDRAL COST-SHARING	461,741	479,728	494,271	14,543	3.03%
211						
212	TOTAL GENERAL ADMIN. & OVERHEAD	1,647,060	1,743,645	1,727,761	-15,884	-0.91%
213						
214	CONVENTION, COMMUNICATIONS & MEETINGS					
215						
216	A. DELEGATES TO PROVINCIAL SYNOD	936	2,000	2,500	500	25.00%
217						
218	B. DIOCESAN CONVENTION/ELECTIONS					
219	1. JOURNAL AND DIRECTORY	8,170	11,500	12,500	1,000	8.70%
220	2. CONVENTION	18,502	15,000	16,500	1,500	10.00%
221	TOTAL DIOCESAN CONVENTION/ELECTIONS	26,672	26,500	29,000	2,500	9.43%
222						
223	C. DOING CHURCH CONFERENCE	4,000	3,000	5,000	2,000	66.67%
224						
225	D COUNCIL / CONVENTION COMMITTEE MEETINGS	5,628	9,500	10,000	500	5.26%
226						
227	E. COMMUNICATIONS					
228	1. OFFICE OF THE BISHOP'S DEPUTY FOR PUBLIC AFFAIRS					
229	SALARY & FRINGES (THREE FULL-TIME)	258,640	345,789	345,789	0	0.00%
230	ASSISTANT SALARY & FRINGES	45,998	49,086	0	-49,086	-100.00%
231	ARCHIVES	8,511	26,500	20,000	-6,500	-24.53%
232	OFFICE EXPENSE & TELEPHONE	78,058	35,000	50,000	15,000	42.86%
233	SUBTOTAL BP. DEPUTY PUBLIC AFFAIRS	391,207	456,375	415,789	-40,586	-8.89%
234	2. EPISCOPAL NEW YORKER (INCL. 1 F/T)	172,615	142,005	172,813	30,808	21.70%
235	3. PUBLIC VOICE INITIATIVE	40,000	40,000	40,000	0	0.00%
236	3. WEBSITE MANAGEMENT	20,000	10,000	10,000	0	0.00%
237	TOTAL COMMUNICATIONS	623,822	648,380	638,602	-9,778	-1.51%
238						
239	F. MANAGER OF INFORMATION SERVICES					
240	CLERGY SALARY INCL HOUSING & FICA	91,564	96,361	96,361	0	0.00%
241	FRINGES	27,293	29,139	29,139	0	0.00%
242	OFFICE EXPENSE & TELEPHONE	53,750	58,125	136,000	77,875	133.98%
243	TOTAL MANAGER OF INFORMATION SERVICES	172,607	183,625	261,500	77,875	42.41%
244						
245	G. COMMISSIONS OF CONVENTION					
246	1. ECUMENICAL RELATIONS	4,954	6,500	7,500	1,000	15.38%
247	2. LITURGICAL COMMISSION	120	1,250	1,200	-50	-4.00%
248	TOTAL COMMISSIONS OF CONVENTION	5,074	7,750	8,700	950	12.26%
249						
250	TOTAL COMMUNICATIONS, COMMISSIONS & MEETINGS	838,739	880,755	955,302	74,547	8.46%
251						
252	PROVISION FOR SALARIES / FRINGE BENEFITS INCREASE	**160,000	**180,000	246,300	246,300	136.83%
253						
254	ALLOWANCE FOR DOUBTUL RECEIVABLES	541,820	510,000	550,000	40,000	7.84%
255						
256	TOTAL OPERATING EXPENSES	11,386,055	12,389,290	13,267,144	877,854	7.09%
257						
258	TRANSFERS TO RESERVE FUNDS					
259						
260	DISCRETIONARY FUND-HOSPITALITY	25,000	23,000	26,000	3,000	13.04%
261						
262	DEPUTIES TO GENERAL CONVENTION	15,700	15,700	15,000	-700	4.46%
263						
264	RESERVE FOR FUTURE EPISCOPAL ELECTIONS	3,000	3,000	3,000	0	0.00%
265						
266	RESERVE FOR LAMBETH	4,000	3,000	3,000	0	0.00%
267						
268	TOTAL TRANSFERS TO RESERVE FUNDS	47,700	44,700	47,000	2,300	5.15%
269						
TOTAL DISBURSEMENTS		11,433,755	12,433,990	13,314,144	880,154	7.08%
**MEMO ONLY						

Convention

Look Up

Where does the money go?

By Michael Rebic

When asked where most of Property Support's annual budget goes, I typically answer somewhat devilishly: "up in the air."

As the primary protection for a building and its contents, roofing is high on the list of Property Support's priorities in awarding grants and loans to parishes. One of the most important components of parish buildings, roofing projects can be extremely expensive.

In 2007 Property Support's roofing projects made up 45% of its annual budget and ranged in cost from \$11,000 to over \$1.7 million—with an average cost of \$137,000.

Over \$200,000 in grants and \$275,000 in loans were made exclusively for roofing projects, which ranged from basic roof evaluations to repair and complete replacement.

Church buildings generally remain under the same ownership for generations and, therefore, what may make sense for a private house, may not make sense for a church, where the roof's lifespan needs to be significantly longer.

In evaluating roofing applications from parishes, Property Support takes a number of factors into consideration when specifying roofing materials to be used. These include the appropriateness of the new roofing material, its durability and cost, as well as its estimated lifespan. When applying these criteria, often—but not always—the most expensive roofing material proves to be the cheapest over the long-term.



Re-slating New York's landmarked church St. Andrew's in Harlem at a cost of approximately \$1 million.



In 2007 Property Support initiated a new service for parishes. It provides not only a free evaluation of existing roofing conditions but will also prepare specifications to enable parishes to seek bids. Moreover, for projects that it funds it conducts periodic site visits to ensure that the new roof is installed according to industry standards and that both the parish and program will realize the most value for money spent.

Who has the oldest roof in the diocese? I have no idea; however,

to my knowledge, the oldest church roof dates to 305 A.D.—it's the cathedral in Split, Croatia. Now that was a building committee that chose wisely!

Rebic is the diocese's director of Property Support.

Workers installing a new church roof at Holy Communion, Mahopac at a cost of approximately \$32,000.



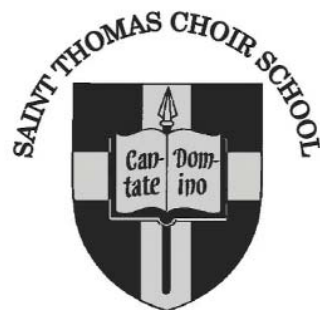
The failing asbestos shingle roof at St. John the Evangelist in Barrytown was replaced at a cost of over \$100,000.



Do you know a boy who loves to sing?

Saint Thomas Choir School serves the 37 boys in grades three through eight who are the treble choristers of the music program at Saint Thomas Church Fifth Avenue. The school offers a unique and challenging educational opportunity in a boarding setting with a full range of academic, athletic and extracurricular programs.

Third grade students participate in a modified boarding plan, returning home each weekend. Boys from across the country are encouraged to apply to fourth grade, and may be admitted to fifth grade if space is available.



90th anniversary

Ruth S. Cobb, Director of Admissions
 Saint Thomas Choir School
 202 West 58th Street
 New York, NY 10019
 212-247-3311
 www.choirschool.org

St. Margaret's Keeps Its Doors Wide Open

By the Rev. Theodora Nmade Brooks

St. Margaret's began as a mission in 1899 and in 1903 it was incorporated as an independent church. The first meeting place was in a house at the southwest corner of Beck and 156th streets called the White Mansion in the larger room of which, six adults and 22 boys and girls met on January 15, 1899. St. Margaret's Church itself was built in 1900 on a large tract of land surrounded by Dawson, Leggett, Kelly and 156th streets. This first edifice was a wood-frame building in what at that time was a rural area.

When the elevated trains began serving Westchester Avenue in 1905, more people came out to the borough and this led to the building of more homes. Many of these homes were built on the streets surrounding St. Margaret's, which contributed to the growth of the parish. Private brownstones and apartment buildings replaced the large homes and the membership continued to increase. The church building was renovated and this time it was done over in stucco.

Integrated in the 1940s, the church drew members from the surrounding neighborhood. Unfortunately, during the 1950s, some of the parishioners began moving away.

This exodus continued on throughout the following decades and, consequently, the membership decreased. By 1961, renovation work began on our present brick structure.

Today, St. Margaret's is a very warm and active church that remains committed to keeping its door wide open to EVERYONE. As part of the Congregational Support Plan for the past decade, St. Margaret's ministry in the Bronx has been supported and enhanced into a very significant presence in the community.



St. Margaret's Church.

Photo by Lynette Wilson

In addition to our worship services, the following activities operate out of our building:

St. Margaret After School Program, St. Margaret's Summer Day Camp, Girls Friendly Society, Food Pantry, Wednesday Evening Community Dinner, the Sunday Morning Community Breakfast Program, Clothes Closet (we ask that the clothes are clean, in very good condition, and ready to wear), St. Mary's Guild, the Young Professional Women's Group, St. Margaret's Youth Group and Friday Evening Young Men's Basketball Program.

Also in our building are Alcoholics Anonymous (Grupo Mi Amigo), Trabajamos Head Start, Cub Scout Troop #940 and the American Legion Mitchell-Royal Post #1095.

Another exciting part of our outreach ministries is the use of our parish hall. This is a very special and sacred place where people gather for many reasons. People use our space to celebrate and for fellowship with family and friends, but it is also a place where people come together to discuss the needs of our community and make the necessary plans for effective change.

Our commitment to our mission and ministry in this part of the Master's vineyard is evident in our mission statement:

"To preach Christ and make Him known through the Word, the Sacraments and our Outreach Ministry!"

We ask your prayers for the continuation of the ministry of this congregation to our community and the world.

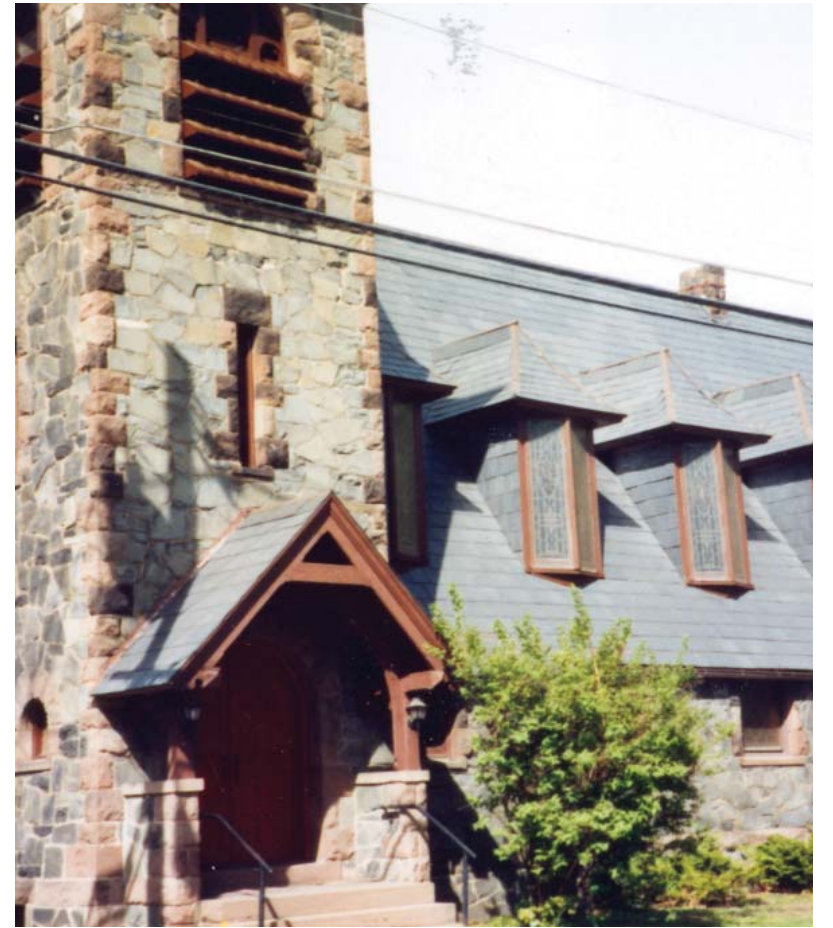
Brooks is vicar of St. Margaret's in the Bronx.

ST. MARGARET'S ENCOURAGES your support for its ministry. Please consider volunteering your time as well as making financial contributions to its programs. Please address all donations to:

St. Margaret's Episcopal Church, 940 E. 156th St., Bronx, NY10455
Phone: (718) 589-4430 or (718) 589-4431. Email: smectx@verizon.net

Life on the Frontier

By the Rev. David Lee Carlson



Grace Church in Port Jervis.

Photo from the archives.

The words "outpost" and "frontier" conjure thoughts of the old west. They bring to mind the wide-open country of Wyoming or Montana. These are not words that are normally associated with the diocese, and yet, these words describe and pertain to an area in the Mid-Hudson Region.

"God's Outpost" is the name given to the farthestmost clericus in our diocese which includes three clergy covering four parishes in Orange and Sullivan counties. One of these parishes is Grace Church in the city of Port Jervis.

"Port Jervis? Isn't that on Long Island?" No, that is Port Jefferson. This Port is located on the Delaware River at the point where the three states of New York, New Jersey and Pennsylvania meet. It is an area of striking scenic beauty and has become a vacation and/or second home destination for many New Yorkers. Port Jervis is the last stop on the rail, the taxes are less expensive and property is still affordable. Sounds good doesn't it?! So it is.

Even so, Port Jervis is not the economic center that it once was when the rails were the primary means of commercial shipping. This once boomtown (it is still incorporated as a city) has known hard times. Industry has largely died or moved away leaving tourism as the primary means of income.

Grace Church has been serving Port Jervis since its inception in 1853. The current stone edifice dates from 1891. Today the congregation receives assistance from the Diocesan Congregational Support Plan. Ten years ago the parish began a ministry of feeding the hungry. "Fed by Grace" currently supplies up to 200 families with groceries each month. In our present economic climate the need for food is only increasing. Happily, Grace Church is also increasing in size and energy.

We may be an "outpost" to some people, but we are "God's" as is each of us in this great diocese. If you would like more information please feel free to email the parish at graceptj@frontiernet.net. You are welcome to visit the "frontier" anytime.

Carlson is vicar of Grace Church.

McCain v. Obama

Fighting the culture wars waged on faith and values

By Lynette Wilson

(continued from the cover)

Bishop's Message and continuing on page 16 in the politics section of this issue.)

In his opening remarks Warren said that faith is a worldview and as such plays an important role in politics. And in the run-up to what is perhaps this country's most historic presidential election, with wars raging in Iraq and Afghanistan, and the government stepping in to bail out a faltering economy, faith and values still top many voters' concerns, and are fueling the "culture wars."

The basics

McCain was raised Episcopalian but now attends a Southern Baptist Church; he tends to be somewhat mum about his beliefs. Obama is a member of the United Church of Christ, and talks more openly about his faith. Faith informs both candidates' politics, and in some cases, the difference lies more in how, rather than what, they say.

On separation of church and state

McCain has been often quoted as saying that the "Constitution established the United States as a Judeo Christian nation," but that basically all are welcome, and that intolerance of others goes against Christian values.

Obama has called separation of church and state a "false debate," and that religious and non-religious people have a right to the public square, and that people of faith need to link faith to their work, translating it into a universal language.

On faith-based initiatives

Both candidates supported expanding faith-based initiatives. They differ however, on whether federally supported religious groups should be able to consider religion in their hiring practices. McCain says, "yes"; Obama says, "no."

On abortion

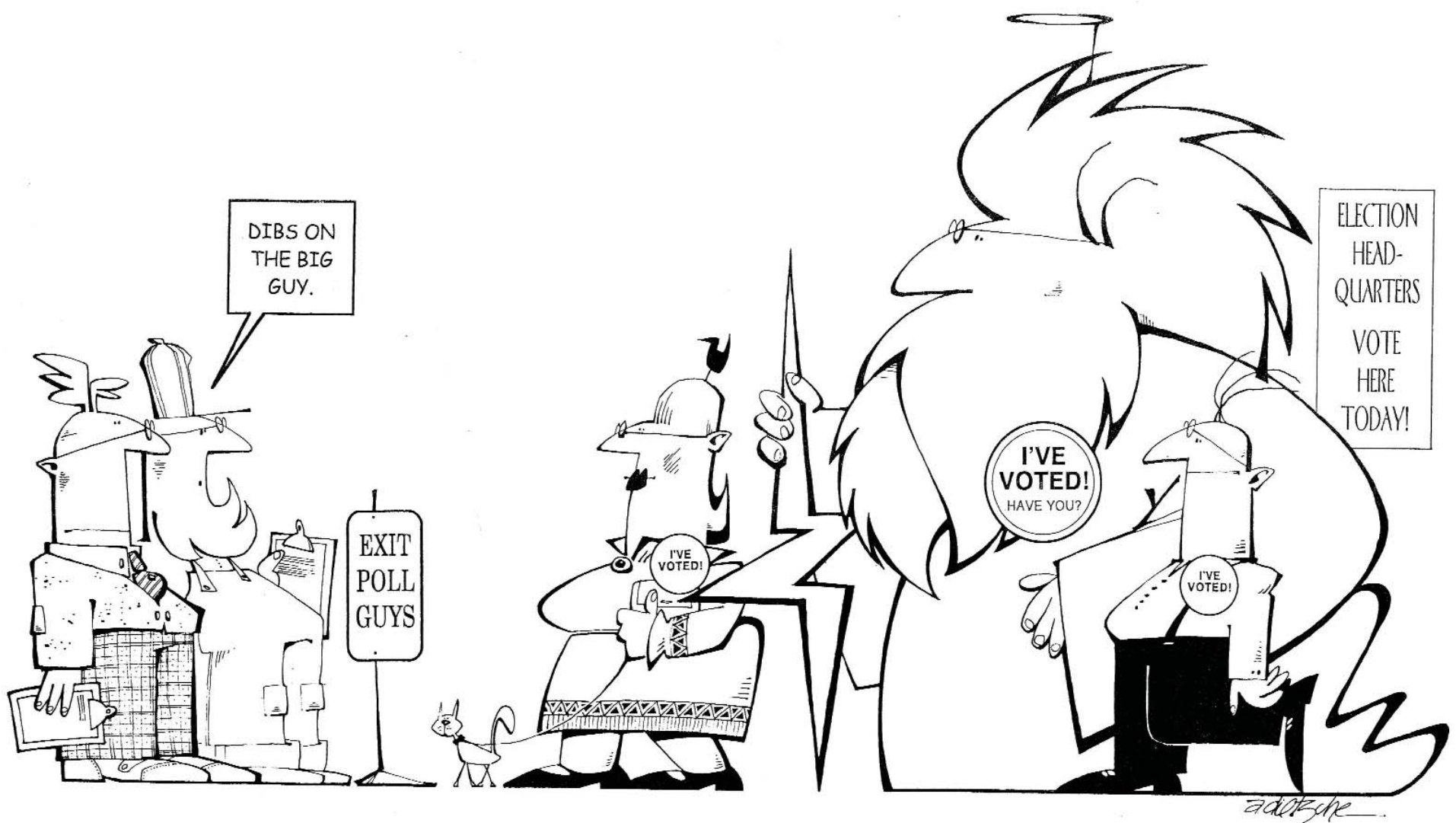
In 2000, McCain opposed a repeal of Roe v. Wade because he said doing so would force women into making dangerous decisions. More recently he has supported overturning Roe v. Wade and has supported banning abortions, except in the case of incest, rape and threat to the mother's life. He favors abstinence-based sex education.

Obama supports abortion rights and has said that abortion decisions should be left up to women, their doctors, their families and their clergy. He favors comprehensive sex education programs that include both abstinence and contraception.

Democratic vice presidential candidate **Joe Biden** is a Roman Catholic. Republican vice presidential candidate **Sarah Palin** attends several of Alaska's evangelical churches.

The ENY contacted both the McCain and Obama campaigns inviting the candidates to provide a short essay outlining how their faith informs their politics. Both candidates declined.

Wilson is ENY editor.



“Say nothing of my religion,” said Thomas Jefferson, “It’s known to my God and myself alone.”

By the Rev. Jeff Golliber

When Thomas Jefferson said unequivocally “my religion” is a private matter he placed himself squarely in favor of the constitutional separation of church and state. In principle, his bold words might be seen as a negation of religion’s positive contribution in the public realm, or perhaps as a declaration of rugged individualism. In practice, however, they point in another direction: to the profoundly important role that community life plays at the heart of democracy.

Jefferson believed that the sacred also existed outside religious institutions and that our communities could and must be vibrant, secular expressions of a different kind of sacred space. I do not wish to claim that the Episcopal Church has privileged insight into the foundation of American religious and political life. Nevertheless, parallels between the Episcopal ideal of inclusive worship and the American ethos of political freedom should not go unnoticed: both stand in steadfast resistance to the kind of tyranny that religion can too easily serve. (And Christians are no exception. The “political” agenda of the religious right has seriously eroded America’s spiritual sensibility.)

Thriving communities foster a lively interplay between an open, secular, public realm and inclusive, welcoming places of worship. These two sacred spaces must be kept separate, yet respectively woven together by the way we live together as people. The doctrine of the Incarnation tells us that by following the path of Christ, our fallen lives in this world can be transformed by the power of the Holy Spirit. To forget or deny the difference between the two—God and the world we create—rips apart the soul of our communities and grieves the spirit of our nation.

As the priest at St. John’s Memorial in Ellenville, I regularly speak openly and directly about the issues that shape our private and public lives—environmental protection, economic justice (food, water and climate), human rights and community development, to name a few—and I am not alone. Members of the congregation—Democrats and Republicans—actively participate in civic life. Our village’s new farmers’ market demonstrates the compatibility of inclusive worship and open, welcoming communities.

Not unlike many small communities, corporate globalization has emaciated the local economy and damaged civic pride. With the exceptions of the public school and library, the farmers’ market is a place where everyone comes together—rich and poor (although we have very few of the former in Ellenville), people of different religions and ethnic backgrounds; of all ages and sexual orientations. Our congregation helped create the farmers’ market and we actively support it. In the summer months, Sundays begin with the Holy Eucharist, followed by coffee hour and a two-block trip to the farmers’ market in support of local farmers and the whole community. (This year’s confirmands fulfilled their community service requirement by volunteering at the market.)

It is not a priest’s role (and it is forbidden) to endorse a particular candidate, and there is good reason: only God knows the truth about any of us, including priests and politicians. We do our best to set aside our assumptions when we enter the church so that we might experience God’s love with an open heart and mind. And if we succeed, we bring these open hearts and minds with us into community public life, which is our unshowy, very Episcopalian way of planting mustard seeds in, hopefully, fertile soil.



John Trumbull’s *Declaration of Independence* oil-on-canvas depicts the presentation of the draft of the Declaration of Independence to Congress. It hangs in the Capital Rotunda in Washington, D.C.

As the November 4 election approaches the constitutional separation of church and state must be upheld as an act of faith in true Jeffersonian form. It must be upheld so that we can renew our religious institutions and recover that cherished sense of sacred space that we’ve always sought, struggled with, and recognized as “community.”

Golliber is vicar of St. John’s Ellenville and is a member of the Third Order, Society of St. Francis.



Incarnation Camp
presents



An Election Year Conversation

with *New York Times* columnist and camp alum **David Brooks**

a benefit for our athletic programs and facilities

October 21, 2008

5:30-8:00 pm

to be held at

The Episcopal Church Center

815 Second Avenue, New York, NY



Seating is limited. For information on ticket pricing and other sponsorship opportunities, please contact us at brooksevent@incarnationcamp.org or (860) 767-0848.

Incarnation, the nation’s oldest co-ed camp, serves children ages 7-15 on 700 beautiful acres in coastal Connecticut.

FEATURE: POLITICS

Congress and the Baptismal Covenant

Seeking justice through public policy advocacy

By Mary E. Getz

Our Baptismal Covenant calls on us to promise to “seek and serve Christ in all persons,” and to “strive for justice and peace.” The Bible calls us to “speak up for those who cannot... defend the rights of the poor and needy.” (Proverbs 31:8-9).

As justice seekers, one way we can answer this call is through public policy advocacy, which takes us beyond the traditional avenues of Christian charity into justice; changing the systems that necessitate charity.

The Episcopal Church's Office of Government Relations and the Episcopal Public Policy Network (EPPN)

carry out and facilitate this active ministry. The Office of Government Relations' staff advocates the Church's positions, as passed by General Convention and Executive Council, at the federal level by meeting directly with members of Congress and their staffs, by working in coalition with other organizations, having bishops meet or call members of Congress and through our very active EPPN.

The EPPN is a nationwide network of more than 20,000 Episcopalians who are called to public policy advocacy. The network provides resources and information about legislation and related Church policies, equipping justice seek-

ers to speak out.

Now, you might be thinking: "We are called to advocacy, but can we really make a difference?" Yes. From changing the way Congress talks about an issue to getting a piece of legislation passed, there is a lot we can do.

The Farm Bill frames a good example of the Episcopal Church getting educated, engaged and mobilized on an issue to change the debate in Washington.

HOW DID WE DO IT?

In early 2007, the Office of Government Relations' legislative staff saw the many ways in which the Farm Bill affected the Church's priorities from nutrition to the environment to the Millennium Development Goals. The bill itself is a behemoth piece of legislation, inaccessible to most people, so we started with education (the first step in any advocacy campaign). We created a six-week series including information, advocacy actions and parish bulletin inserts for EPPN to distribute for study during lent.

As the year progressed Congress spent more time working on the Farm Bill and so did the Office of Government Relations and the EPPN. Our legislative staff worked in coalition with other faith-based groups to take our message of reform to members of Congress and their staffs. EPPN members regularly emailed and called their representatives; all told our network sent 20,000 messages via email and telephone calls. Members of the Bishops Working for a Just World met with and called their members of congress to emphasize the importance of reforming the Farm Bill.

DEFEATED, BUT NOT DISCOURAGED

In spring 2008, after a year of advocacy, Congress passed a new Farm Bill rejecting nearly all the reforms advocated by the Episcopal Church and other faith-based groups; reforms that would have made the farm-payment system more equitable for American farmers and those living in extreme poverty around the world. We succeeded, however, in changing the way Congress talked about issues of equity in the farm system, built significant bipartisan coalitions for reform in both chambers and laid the groundwork for an even stronger push four years from now when Congress votes on the Farm Bill again.

Having laid that foundation, the coming years, and a new administration in Washington, will offer many opportunities for Episcopalians to continue raising their voices for reform so that in 2012 when the Farm Bill comes up for reauthorization, Washington will have gotten our message.

Advocacy is an ongoing process. Justice is not something that happens overnight. It is a ministry in which we persevere "with God's help."

Getz is grassroots coordinator for the Episcopal Church's Office of Government Relations in Washington, D.C.

For more information about the Office of Government Relations and the Episcopal Public Policy Network, visit <http://www.episcopalchurch.org/eppn>.

HOUSE OF THE REDEEMER

7 East 95th Street, New York, NY 10128

OCTOBER-JANUARY EVENTS

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

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

Tuesdays, October 7, 14, 21, 28 at 6:00 pm, The Temple in the Time of Jesus, Paul and Mary Magdalene: The Rev'd. Dr. Bruce Chilton will explain the foundational role of the Temple in the emergence of Christianity.

Thursday, October 23, 6:30 pm, Mary Cassatt: From Allegheny, PA to Paris, France: David Garrard Lowe will give an illustrated talk at the House on the American Impressionist artist Mary Cassatt's life and work. Please contact the House for reservations.

Thursday, October 30, 6:00 pm, History and Background of Halloween from a Christian Perspective: October Priest in Residence, The Rev'd. William Heuss, will explain what Halloween truly means, how it ties in with All Saints Day and its other relationships with the Christian religion.

Thursday, November 6, 8:00 pm, Fabbri Chamber Concert: This year's concert series will open with Sergiu Schwartz, violin, Andre Emelianoff, cello and artistic director, Kazuko Hayami, piano. Call for ticket prices.

Tuesday, November 11, 6:00 pm, Addiction and Grace; Love and Spirituality in the Healing of Addictions: The Rev'd. Ralph Smith, November Priest in Residence, will lead a presentation and discussion of Gerald G. May's book, *Addiction and Grace*.

Tuesday, December 9, 6:00 pm, Annual Christmas Party; A Child's Christmas in Wales: Anthony Newfield, and the I Fabbri Players, continue the House tradition of a Christmas presentation. Caroling and a reception to follow.

Saturday, December 13, 8:45-3:00 pm, Advent Retreat: The Rev'd. Dr. Claire Tenny, OSH, oncologist turned priest, member of Order of St. Helena and Assistant Minister for Liturgy at St. John the Divine will lead an Advent retreat exploring the spirituality of waiting. Lunch will be provided.

Thursday, January 15, 6:00 pm, Manhattan Country School; Pioneering Multi-Cultural Education in New York: January Priest in Residence, The Rev'd. Sandy Zabriskie, will present speaker Augustus Trowbridge, Founder and Head of School Emeritus. There will be an optional site visit to the School at 7 East 96th Street, after the lecture.

Tuesday, January 27, 9:45 am, Metropolitan Museum of Art Tour: Please join our annual tour of outstanding religious paintings at the Metropolitan Museum of Art given by docent Mary-Ann Selassie. Please contact the House for reservations.

Saturday, January 31, 9:00 am-12:00 pm, Yoga and Meditation in the New Year: The House of the Redeemer will provide a morning yoga and meditation workshop with House and certified New York City yoga instructor, April Puciata. Beginners are welcome. Please bring a mat.

For Reservations/Costs/Information call (212) 289- 0399 or info@redeem.org.
You may also visit us online at www.HouseoftheRedeemer.org

2008

FEATURE: POLITICS

Vote your Faith, Vote your Conscience

How does faith influence who you vote for and should it?

By Judith Milone

The most useful approach to managing endowments lies somewhere in between.

The year was 1969 and as a newly minted 21-year-old I was voting for the first time. What a thrill!

I had majored in political science in college, always had an interest in politics, and now finally was able to be alone with my conscience and exercise some political clout.

And who would I cast my precious first vote for? A senior statesman of stature and renown? NO! Here I was, in the New York City mayoral primary, voting for minority party candidates—some would say, gadflies—Norman Mailer and Jimmy Breslin (for city council president).

Tell me God doesn't have a sense of humor.

Despite my inauspicious beginnings,

voting as an informed citizen has been for me a privilege, a right and a responsibility. And as my faith has grown, it has sprouted roots that have made a beeline to and intertwined with my political self. Should faith influence who we vote for? How could it not? Faith molds us into the beings God wills us to be.

Our faith is nurtured by the Biblical stories we hear, the prayers we offer and in worship; the nature of God and God's will for us is revealed in this. Just as faith influences our personal decisions, it influences the ones we make in the public arena. Sometimes it is explicit, sometimes less so, but it is always there. If faith forms us, then how could it not affect all of our being—especially our politics?

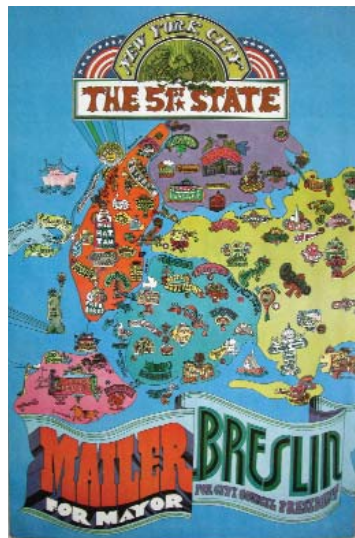
That said: faith is not a "lock" on any political party, policy issue or set of be-

liefs. Good people of faith are found along the full political spectrum: are Republicans and Democrats, believe the Iraqi war justified and not, are pro-choice and pro-life. We must be tolerant of those whose faith leads them to different positions than ours. Just as faith traditions vary widely, so do the political positions and candidates they lead people to.

Nor does faith absolve people from being informed; rather, it requires us to be responsible, informed citizens and voters. We constantly need to learn, read, reflect, debate, and yes, listen and yes, pray, in order to integrate our political and spiritual selves. It is the work of a lifetime.

Was my vote for Norman Mailer wasted? Perhaps. Was I responding to God's spirit within me when I pulled that lever? Hopefully. If so, it was the best vote possible.

Milone is a member of the diocese's standing committee, a parishioner at Holy Trinity, Manhattan and member of its Peace & Restorative Justice Community.



Cast an Educated Vote

The 2008 Christian Agenda

By Steve Knight

"We Americans are today rightly suspicious of those in high office, for the events of recent years have shown us more than we have wanted to know about the arrogance of power. But we tend to forget the degree to which the inertia of the powerless makes possible the powerful."—wrote the Rev. William Sloane Coffin Jr., in his 2003 book *Credo*.

I was reading Rev. Sloane's work in spring 2007; the late social and peace activist was eloquent on many subjects, but this quote above kept popping into my head. It was about that same time that I approached Holy Trinity's Peace & Restorative Justice Community and proposed that we attempt to write a document addressing national public policy issues from a Christian perspective in anticipation of the 2008 election.

Our work created "Setting the 2008 National Agenda: From a Christian Perspective."

I knew that writing this 34-page document would be a challenge. But I also recognized that one of the ways that we, the powerless, have to overcome our own inertia and the arrogance of the powerful was to present our Christian views in the most logical, carefully researched and prayerful manner that we could muster.

The gusher of essays that poured out of community members astonished me. Some members chose to write about topics that have received significant national media attention:

- Our nation's military role in Iraq and elsewhere
- A plan for achieving universal health coverage
- Fixing immigration policy
- Protecting the environment
- Finding a route to peace in the Middle East.

Others touched on matters that haven't received as much attention, but arguably should:



- Reforming our campaign finance system
- Healing the growing divide between the wealthy and the poor
- Ensuring that women retain control over their bodies
- Confronting abuses to our Constitution
- Charting a path to worldwide nuclear disarmament.

The community adopted a few principles at the outset of this project: we would be guided by a prayerful consideration of everyone's views; each article would have a principal author, but would be published without a byline, as a statement of the whole community; and the final text of every contribution would be crafted, as stated in our preface, by "a consensus, if not unanimous agreement, of the entire community."

Community members carefully scrutinized all contributions; there were some lively—though never acrimonious—exchanges of opinion on the Agenda's text. In the end, we found our way to a characteristically Anglican "middle way," led by a conviction that the values uniting us were much more important than the few details that might divide us.

I hope that you will read our "2008 National Agenda: From a Christian Perspective," and use the document as a basis for the votes you will cast in the November election, and beyond.

And, perhaps more importantly, I hope that you will undertake a similar attempt to formulate statements of public policy in your own congregation. You might have greatly different things to say about the topics on which we commented, and you will probably find many other worthy topics on which we did not comment at all. I found that writing our "2008 National Agenda" was not only an exercise in building a community, but also a way to define what our collective priorities should be as followers of the Gospel of Jesus Christ in the 21st century.

I guarantee that you won't feel powerless when you have finished!

Knight serves on the vestry and is a founding member of the Peace & Restorative Justice Community at the Church of the Holy Trinity in Manhattan. He is also a member of the national Episcopal Network for Economic Justice.

Visit The Church of the Holy Trinity's homepage www.holytrinity-nyc.org to view the complete document: "Setting the 2008 National Agenda: From a Christian Perspective."

Background Checks Reinforce Safe Church at the Cathedral

By Lynette Wilson

The church is a place of acceptance and redemption and must be a safe place for all people who seek and serve Christ. Safe Church is rooted in an understanding of the Baptismal Covenant, which vows to respect the dignity of every human being. The diocese's Safe Church Policy is intended to make the diocese's more than 200 churches and the Cathedral of St. John the Divine safe for all worshipers, volunteers, visitors, those who minister and for those who come in need—children, adolescents and adults alike.

"Our churches, all of them, simply must be safe places for people of all ages, and children most especially. That is the foundation; it is the context for all spiritual nurture," said the Rt. Rev. Mark S. Sisk, bishop of New York. "When this assurance fails the consequence is disastrous. The damage done to someone who has been exploited is always enormous."

The policy focuses on preventing child sexual abuse in church settings, by lay and ordained people, and adult sexual harassment and exploitation in pastoral or collegial relationships. The Cathedral's policy takes it a step further and requires criminal background checks on all staff and regular volunteers.

"What we are learning is that prevention works. The most important thing is to keep people safe," said the Very Rev. Dr. James A. Kowalski, Cathedral dean, adding that background checks are in accordance with national church policy covering people who work with children, are common practice in some dioceses and are often required by insurance companies. (All priests undergo criminal background checks when they apply for a license to officiate, and when transferring into the diocese.)

Beginning in the late 1980s and culminating in 2001 with major sexual miscon-

duct lawsuits filed against the Roman Catholic Church, insurance companies began restricting policies, lowering coverage limits and increasing costs, said Peter Persuitti, managing director of the Religious Practice Group at Arthur J. Gallagher & Co., the fourth largest insurance brokerage and consulting firm in the world.

Churches of all denominations, including the Episcopal Church, have responded to the sexual abuse crisis with awareness programs, trainings and other safety measures, and some denominations have begun to self insure. Insurance companies have responded to these safety measures by increasing limits and lowering coverage costs for now, he said.

"Who knows if this will last," Persuitti said. "This issue is a public health issue not a church issue. Churches have done a noble job of bringing healing to and empowering communities."

Some Cathedral staff members and volunteers resisted the confidential background checks, and up to a quarter of the Cathedral's volunteers chose not to be certified, Kowalski said.

"I was surprised," he said, adding that background checks were common practice in the Diocese of Connecticut where he served before becoming dean. "I thought people would want to set an example. They are new to some people, but it's a standard we will all be held to."

In anticipation of the yearlong celebration of the Cathedral's rededication, it is recruiting and attracting new volunteers. And Kowalski hopes that some of the previous volunteers who chose to leave will reconsider their decision to leave, he said.

Wilson is the ENY editor.

Sisters to Leave the Diocese

Dear Sisters and Brothers in Christ,

At the 62nd Annual Chapter of the Order of St. Helena, Sunday August 10, 2008, the sisters took an enormous leap of faith. Due to increasingly overstretched resources, both in terms of finances and a shortage of sisters, we agreed to close both of our New York convents and to move all sisters—temporarily—to our Augusta, GA, convent, with the intent of looking for a new piece of property in a diocese and location as yet unknown on which to build a new convent. Our intention for the Vails Gate property is to explore ways in which the land itself will be preserved from development.

Unfortunately, we will need to cancel our programs that have been scheduled for the coming season at Vails Gate, after October 5th.

We feel that the Holy Spirit is moving us to relocate in the near future to a new area and to re-found our community and mission. We have written to the House of Bishops that we are looking for a diocese that will welcome us and for a location that is close enough to a major metropolitan area for sisters who are called to urban ministry. We are also interested in finding a sufficiently natural setting to encourage a contemplative lifestyle. We hope to build a purpose-designed, efficient, "green" convent.

What has brought this about? For several years we have been facing an increasingly serious budget deficit, and we have also come to realize that our shortage of "sister power" is draining us of the energy we need to do ministry, both to the church and to our own sisters, many of whom are aging and in need of special assistance.

While the decision was made with much heartbreak and many tears, we do feel the Holy Spirit has led us to this point. We have ministered in the Diocese of New York for many years, and the idea of leaving our many friends and colleagues in ministry brings us much pain, but we recognize that we can no longer afford to operate and staff three separate convents.

We do not as yet know where we might end up, but we have faith and confidence that God is leading us into new directions for new ministry. In the meantime, we ask your prayers and support as we begin this journey of faith.

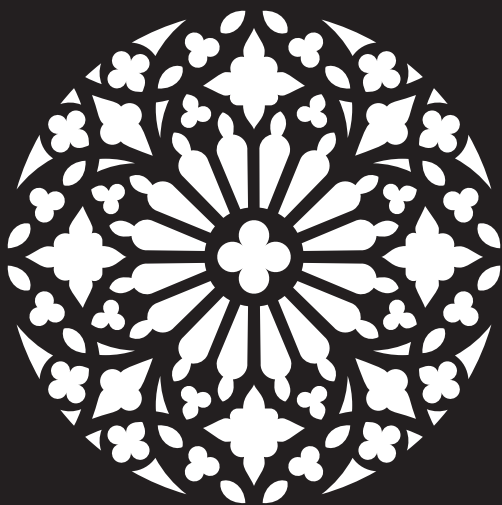
Faithfully,
The Leadership Council of the Order of St Helena
Sr. Cintra Pemberton, OSH
Sr. Mary Lois, OSH
Sr. Ellen Francis, OSH

"This is a sad loss in our diocesan life. The Order of St Helena has ministered to us, and with us, for many years and in many ways. I hope this significant change enables this wonderful community of prayer to grow and thrive. We will miss them greatly."

– The Rt. Rev. Bishop Mark S. Sisk, in response to the sisters' announcement to leave the diocese.

Cathedral Calendar

SEPTEMBER-OCTOBER 2008



The Cathedral Church of Saint John the Divine

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

www.stjohndivine.org

The Cathedral is in the midst of an ambitious and comprehensive cleaning and restoration after the 2001 fire. The Cathedral will remain open, but public access will be limited in some areas. We appreciate the cooperation and support of those worshipping and visiting the Cathedral during this exciting time of renewal. Please check the Cathedral's website, www.stjohndivine.org, or call the Visitor Center, (212) 316-7540, for additional information.

Sunday Services

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

Daily Services Monday-Saturday

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

SEPTEMBER

SPECIAL SERVICES AND EVENTS

"Nanabozho"

September 5, 6, 7, 12, 13, & 14, 7:30pm on the Bishop's Green

Admission: \$10, children & seniors: \$5. There are no advance reservations.

Cathedral Ensemble-in-Residence The Mettawee River Theatre Company will present its new outdoor production of "Nanabozho" in the garden of the Cathedral. "Nanabozho" is drawn from Winnebago creation tales that describe how elements of the natural world emerged out of chaos and achieved their present form.

Broadway Blessing

Monday September 8, 7 p.m., free

Lynn Redgrave, Boyd Gaines, Adam Jacobs, Jerry Curry, and theatre company The Essentials are scheduled to appear in the annual service of song, story and dance that has been bringing the theatre community together every September since 1997 to ask God's blessing on the new theatrical season. Conceived and produced by Retta Blaney.

Ordination Service

Saturday, September 20, 10:30 a.m.

The Diocese of New York and The Right Reverend Mark S. Sisk, Bishop of New York, will ordain six men and women to the priesthood.

United Nations Sunday

Sunday, September 28, 11 a.m.

Guest Preacher: H. H. Miguel d'Escoto Brockmann, President, 63rd General Assembly of the United Nations.

Spotlight Tours

For more information and reservations please call 212 932-7347. Register at the Visitor Center inside the Cathedral entrance at 112th Street and Amsterdam Avenue. Spotlight Tours are \$10 per person, \$8 for students/seniors.

Brilliant Walls of Light: Spotlight on Nave Windows III - Labor & Leisure

Sunday, September 7, 2 p.m.-3 p.m.

Celebrate Labor Day and the end of Summer with a tour that focuses on what we do and how we play. Join Senior Cathedral Guide John Simko to view artists and craftsmen in the Arts and Labor bays and ancient and modern athletes in the Sports Bay. See a medieval sawyer and a modern steelworker, Dante and Donatello, pugilists and pool cues.

Gateway to the New Jerusalem: Spotlight on the Iconography of the West Front Sunday, September 28, 11 a.m.

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

Children's Workshop Open House

Saturday, Sept. 27, 10 a.m.-3 p.m., FREE!

The Medieval Arts Workshop reopens with an all-day Open House. Drop in to experience hands-on medieval art activities. Carve a block of limestone, create medieval illuminated letters, sculpt clay gargoyles, weave on a loom, make stained glass collages, talk about architecture, build a model of the Cathedral, and more! Short tours of the Cathedral and storytelling offered on the hour to participants. Recommended for ages 4 and up with accompanying adult. FREE!

OCTOBER

SPECIAL SERVICES AND EVENTS

The Feast of Saint Francis and Blessing of the Animals

Sunday, October 5, 11 a.m. - 4 p.m.

Space will be extremely limited for the 11 a.m. service in the Nave. It is recommended to arrive 1-2 hours early for entrance to the service. Everyone is welcome to enjoy the outdoor fair from 11 a.m. to 4 p.m. In case of rain the fair will be in Synod Hall.

Interfaith Concert of Remembrance

The 18th annual Interfaith Concert of Re-

membrance features Maurice Edwards as master of ceremonies; the Brooklyn Philharmonic, Arkady Leytush, conductor; Canticum Novum Singers/University at Buffalo Choirs, Harold Rosenbaum, conductor. Musical selections include the U.S. premiere of "Gabriel" by Benjamin Yusupov; the U.S. premiere of "Yizkor" by Josef Malkin, a cantata for soprano, choir and orchestra, and "Va Pensiero" from "Nabucco" by Giuseppe Verdi.

Halloween Extravaganza

Friday, October 31, 7 p.m. and 10 p.m.

Tickets \$15 at www.theatermania.com

Silent film screening of "The Phantom of the Opera" with live organ accompaniment, followed by the Procession of Ghouls staged by The Mettawee River Theater Company.

Spotlight Tours

For more information and reservations please call 212 932-7347. Register at the Visitor Center inside the Cathedral entrance at 112th Street and Amsterdam Avenue. Spotlight Tours are \$10 per person, \$8 for students/seniors.

Spotlight Tours

For more information and reservations please call 212 932-7347. Register at the Visitor Center inside the Cathedral entrance at 112th Street and Amsterdam Avenue. Spotlight Tours are \$10 per person, \$8 for students/seniors.

The Stained Glass Menagerie: Spotlight on Animals

Sunday, October 5, 2 p.m.-3 p.m.

Celebrate the Feast of St. Francis with a tour focusing on the vast diversity of animal life that populates the windows and stones of the Cathedral. Senior Cathedral Guide John Simko helps you find a frog, an ape, and a woolly mammoth, learn about the birds and the bees, and discover a saint riding on the back of a crocodile.

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

Sunday, October 12, 2 p.m.-3 p.m.

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

Children's Workshops

For more information and reservations please call (212) 932-7347. All programs meet for registration at the Visitor Center inside the Cathedral entrance, at 112 Street & Amsterdam Avenue.

Kids Cathedral

Thursdays, October 9, 16, 23, 30, 10:30 a.m. - 11:30 a.m.

A series of programs designed for young ones and their caregivers to explore the shapes, colors and patterns found at the Cathedral. Using hands-on activities, arts and crafts and stories, children observe architecture, stained glass, and art and then create their own pieces to take home. For ages 2-4, with accompanying adult. Space is limited to 10 kids per session, and reservations are recommended. \$5 per class.

Medieval Arts

Children's Workshop

Saturday, October 11, 10 a.m. - 12noon

In this signature workshop, children carve a block of limestone; create medieval illuminated letters; design gargoyles, weave and more! Recommended for ages 4 and up. \$5 per child, with accompanying adult.

Morning of the Gargoyles: A Children's Halloween Workshop

Saturday, October 25, 10 a.m. - 12noon

The morning begins with a reading of Eve Bunting's *Night of the Gargoyles*, then down to the workshop to assemble gargling, grinning clay gargoyles, skeleton creatures and paper gargoyle masks. Recommended for ages 4 and up. \$5 per child, with accompanying adult.

Diocesan News

Ya eh tay

Welcome/Good

By the Rev. Duncan Burns

In July, a group of 16 youth and 18 adults from St. John's in Kingston, St. Andrew's in New Paltz, Christ the King in Stone Ridge, the Mid-Hudson Bluegrass Association and two Native Americans from Alaska, traveled to St. Christopher's Mission in Bluff, Utah. This was the eighth year that some of us have led vacation bible school to the Navajo at Montezuma Creek and the first year that we used the "Dancing with the Spirit" music program.

A Lakota woman once taught me that when we begin mission work our primary objective is to develop relationships; then we can begin to work together to accomplish God's purpose. When a relationship is formed, we work with rather than for people. This brings unity to our lives and to the lives of others. When friends care for each other, they are no longer motivated by charity, but instead are motivated by love.

As Native American lovers once played love songs on the cedar flute to those whom they longed for, the land plays a gentle song that touches your heart and draws you back into harmony. We quickly learned to slow down and listen instead of talking and fixing. The simple pleasure of the sunrise, the meaning of an eagle flying overhead, the cool of the morning and the sweet smell of cedar and sage take precedent over our concern for gas prices, our sports teams, our own vanity and Hollywood love affairs.

We begin to see a million stars in the sky that we had somehow missed because of the clutter of our lives. Our group enjoyed Mesa Verde, Monument Valley, the Grand Canyon and other amazing sites during our nine day trip to Arizona, Utah and Colorado.

Jeff Anzevino and Rich Hines taught guitar at St. Christopher's in Bluff. Pete and Lewis Peters from Alaska taught guitar and drum at Montezuma Creek. We had the best turnout in eight years! Seventy Navajo children participated in the vacation bible school and guitar camp. The "Dancing with the Spirit" program breaks down barriers like language and links us all to common cords like laughter and music. The



Members of the group that traveled to St. Christopher's Mission in Bluff, Utah.



Another group photo. Leah Siuta helped to teach Godly Play to 34 children with Lily Henderson, the indigenous missionary at St. John's, Montezuma Creek. Photos courtesy of St. John's in Kingston

Photos courtesy of St. John's in Kingston

Visit from India

In June, Rt. Rev. Dr. V. Devasahayam, bishop of the Diocese of Madras from the Church of South India, visited the Church of the Regeneration in Pine Plains. Devasahayam preached about the discrimination still in existence today in India's caste system. His nondenominational ministry is focused on the country's "untouchables." Johanna Shafer, chair of the diocese's India Network, organized the visit. From left, the Rev. Michael Shafer, priest-in-charge, Bishop Devasahayam, Johanna Shafer and the Rev. Leonard Neils, visiting priest. The India Network is planning its third trip to the Diocese of Madras in late January. The trip is intended to deepen the diocese's relationship with the Church of South India and to be



Photo by Frank Tanzosch

Navajo youth learned three to four cords and could play 12 songs by the end of the week.

Leah Siuta helped to teach Godly Play to 34 children with Lily Henderson, the indigenous missionary at St. John's, Montezuma Creek. Leah left enough materials, stories and books for the mission to use in their Christian education program this coming year. Andy Burns and Robin Beveridge led our arts and crafts projects, which were very popular with the children. The whole staff of adults and youth helped with Bible stories, sports and serving lunches to the kids.

We highlighted our program to parents and friends at two community suppers during the week. We were pleased that several local musicians brought their guitars and played until the sun went down. Pete helped to teach music to the children and elders with the help of Shirley Lawson. Barb Burns and Carol Maxwell helped to feed more than 150 people.

The Navajo really appreciated their cousins from Alaska and were appreciative that we left 10 guitars for the school music program and for the youth at the missions. Our building team, headed by John McGahan and Bill Beveridge, built a baptismal font for St. Christopher's Mission. The team also cleared the mission of debris from the recent construction at the medical building and prepared the space for future housing needs.

I believe that the most important part of mission is our openness to others who are different from us and the friendships that we make along the way. Hozhoogo Naninaa Doo (Walk in Beauty).

Burns is rector of St. John's in Kingston.

Arab Priest's Visit Sheds Light on Christian Life in the Middle East

By the Rev. Susan Auchincloss

St. Gregory's in Woodstock hosted the Rev. Fa'eq Haddad, a priest from the Diocese of Jerusalem, this summer. Haddad serves as vicar of the Arab Episcopal Evangelical Church in Zarka, Jordan, and is also the principal of the Saviour School. He also chairs the Human Rights Committee of the Middle East Council of Churches in Jordan. This was his first visit to the U.S.. From Woodstock, Haddad went on to visit Washington, D.C. and New Orleans.

The visit was arranged by the Trinity Foundation for Christianity and Culture (TFCC), an educational institution based in London, and founded to help Christians to be more secure in their faith in a diverse world. Its programs explore the Christian faith through comparing and contrasting Christianity with Islam and Judaism. TFCC courses are written from Middle Eastern and Western perspectives, offering a rare opportunity to relate the Christian faith to its original context. Haddad is a Middle East consultant to TFCC.

During his visit, Haddad enjoyed dinner with clergy from the Mid-Hudson Region, in a relaxed setting that allowed time for local clergy to gain detailed impressions of the challenges the church faces in Arab nations. For instance, in Jordan, proselytizing among Muslims is illegal; church growth depends upon raising children in the faith. Haddad also described the near impossibility of attending diocesan meetings, as the checkpoints between Jordan and Jerusalem turn a short drive into a day-long tedium of hurry-up-and-wait. On a brighter note, however, King Abdullah donated the land along the Jordan River where Jesus was baptized to the church, which plans to establish a pilgrimage site there.

In Region II, St. Barnabas' in Irvington hosted a lunch for church leaders interested in meeting Haddad. The Rev. Charlie Colwell, rector and luncheon host, founded the Committee for Christian, Jewish and Muslim Understanding. Others present included the Rev. Stephen Holton, who formerly chaired and now serves on the diocese's Episcopal - Muslim Relations Committee. Yvonne O'Neal, chair of the Congregational Life for Mission Commission, gave a presentation detailing the scope of the diocese's mission work.

Haddad also visited the Melrose Episcopal School in Brewster, where he and the interim head, Diane Cikowski, compared the challenges faced by church-run schools here and in Jordan.

For more information about TFCC, its programs or Middle East exchange trips, visit www.tfccinternational.com, or contact me at simplysusana@verizon.net.

Auchincloss is former rector of St. John's in New City and is now retired and living in Woodstock.



The Rev. Charlie DuPree, priest-in-charge, center, and parishioners of St. Gregory's in Woodstock, welcomed the Rev. Fa'eq Haddad, second from left, to the mid-week Eucharist in the church's garden. Haddad serves as vicar of the Arab Episcopal Evangelical Church in Zarka, Jordan. Haddad's visit to the United States was sponsored by the Trinity Foundation for Christianity and Culture.

Photo by Charlotte Cross

South Korean Visit

The Rt. Rev. Paul Keun Sang Kim, bishop coadjutor of the Diocese of Seoul, paid a visit to this diocese in August to reinforce the relationship between the two dioceses. Pictured from left Peter Ng, leader of the Church of Our Savior in Chinatown, Bishop Kim, Bishop Mark S. Sisk, the Rev. Joseph Pae, canon pastor of the Cathedral of the Incarnation, Diocese of Long Island, and Bishop E. Don Taylor.



Photo by Lynette Wilson

Views & Reviews

ARTS AND LITERATURE VIEWS AND REVIEWS

THE STILLBORN GOD: RELIGION, POLITICS, AND THE MODERN WEST

BY MARK LILLA
KNOFF, 352 PAGES

Reviewed by Mark C. Carnes

"... *Thy will be done, on earth as it is in heaven.*"

When an ayatollah invokes the Qur'an to frame state policy in Iran, or a fundamentalist legislator cites the Bible to change the science curriculum in Kansas, many of us wince. Religion should be kept separate from politics.

But as Columbia University professor Mark Lilla points out, religion and politics have nearly always been intertwined. The pharaohs ruled as gods; the Jews were to obey the commandments and covenants of their God; and Muslims were to submit to the God of Muhammad. All civilizations have infused political authority with religious values.

Christianity, too, became bound up with politics, most obviously in the divine right theory of monarchy. But the triune concept of divinity proved to be problematic. Because God was both distant and human, Christians had difficulty ascertaining His purposes. Some, reaching towards the transcendent; others, loosened their hold on this world, retreating into asceticism and monasti-

cism; others, clinging to the immanent Jesus, embraced social activism or took up arms to fight injustice and error. By the 1600s Christians who interpreted God's will in different ways were slaughtering each other throughout Europe.

This spectacle, writes Lilla, prompted Western philosophers to divorce revealed religion from political authority. Here Hobbes was the transformative figure. Having surveyed the carnage of a century of religious wars, he concluded that human beings were hopelessly defective. Their cravings were immense, yet their mental apparatus, swamped by a flood of images, smells, and tastes, could neither make sense of the world nor bend it to satisfy those desires. So they invented God to do both. Bloodshed ensued when

these believers encountered people who, with equally blind passion, followed the imagined dictates of their God. Hobbes therefore proposed to purge the body politic of the poison of religious revelation, and to transfer political authority from the ignorant masses to an omnipotent Leviathan. Hume, Locke and others disagreed with Hobbes on many points, but they, too, called for religious toleration and a politics free from religion. In the Western world, the Great Separation, as Lilla terms it, had commenced.

Nearly a century later, however, Rousseau insisted that Hobbes had failed to see that people possessed a conscience. Did this not

prove they were guided by a benevolent religious impulse? The nasty brutes of Hobbes's rendering had been made so by corrupt human institutions. If people but looked to their hearts they could find God. "The less I conceive God, the more I worship him," explained Rousseau's Savoyard Vicar in *Emile*.

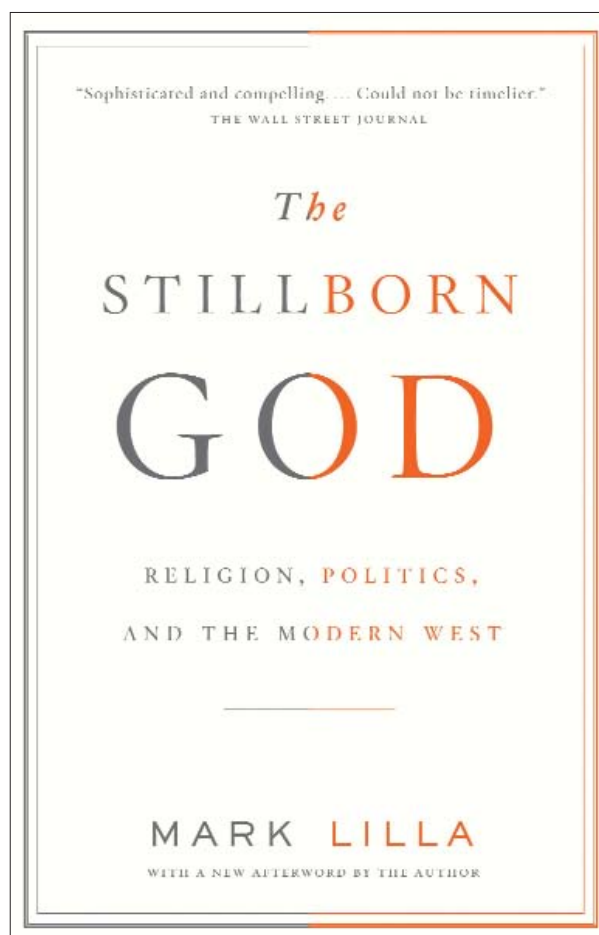
Kant, Hegel, Schleiermacher, and other German philosophers, drawing from Rousseau's insight, devised systems that subtly harnessed this religious impulse or sensibility to the German state. On the eve of the Great War, Ernst Troeltsch, a liberal theologian, called on Germans to fight for "the Kaiser and Reich," declaring that "the feeling of God's omnipotence flows through us." Hermann Cohen, a Jewish liberal chimed in: "Next to his fatherland, every Western Jew must recognize, revere and love Germany as the motherland of his modern religiosity." Calamity ensued.

Since 1600 Western thinkers had formulated a liberal theology that divorced revealed religion from political life. But the Hobbesian variant, which transmuted religious sentiment into mere ethics, satisfied few; and the Rousseauian variant, which emphasized intuition and feeling, proved to be dangerously unstable. "The liberal deity," Lilla concludes, "turned out to be a stillborn God, unable to inspire genuine conviction among those seeking ultimate truth" (p.301).

Where does this leave us? Religion, Lilla warns, may reclaim its normal primacy in political matters. And if liberal theology has been misconceived, it will not long resist the greater satisfactions of revealed religion. The Western experiment in the separation of politics and religion may come to an end.

Lilla's argument floats high and far, tethered by few facts and made all the more buoyant by the Great Thinkers it bears aloft, most of them similarly unencumbered with leaden historical detail. Lilla's argument is not well grounded; but the direction of its sweeping arc gives one pause.

Carnes is a history professor at Barnard College.



HEAD AND HEART: AMERICAN CHRISTIANITIES

BY GARRY WILLS
PENGUIN PRESS, 626 PAGES

Reviewed by the
Rev. Canon James Elliott Lindsley

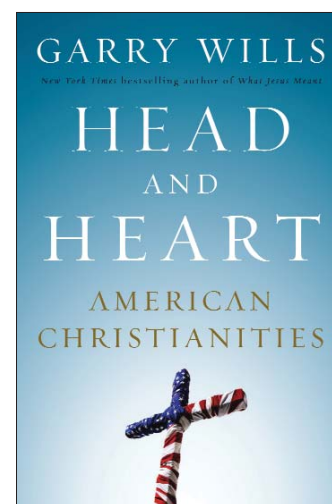
Episcopalians have played a peculiar role in American history. I use the word "peculiar" with its two meanings: as St. Paul used it "called apart," and as our culture uses it "strangely different from the usual." The Episcopal Church's influence reaches far beyond what its numbers would warrant.

I make this prologue in reviewing Garry Wills' new book *Head and Heart: American Christianities* because of the Episcopal Church's part in the historical backdrop that Wills describes. Wills, professor emeritus of history at Northwestern University, has written varied and important books and is a respected conserva-

tive reviewer. *Head and Heart* is divided into five sections. The first two cover the century or so after the first Puritans landed in New England and the second and third generations, the children of the Enlightenment.

Wills emphasizes the effect the Great Awakening had on successive generations of Puritans. They not only stopped hanging witches, but they openly regretted doing so in the first place. The fact that some of the men who had sent the witches to their deaths could contradict themselves is itself a sign of the in-sweeping Enlightenment they confronted and knew they could not defeat.

In the third section, Wills introduces the book's dominant theme: the polarization of religion of the intellect and religion of the conscience (for want of a better word) that has impelled American Chris-



tianity. It began, or was sponsored by, the Second Great Awakening, and was speedily promoted by immigration. But even before the mid-1800s there was a fissure among Protestants. It began, sometimes with a vengeance, over Negro slavery. But this was not only a time of energizing Christian conscience in a good cause; it was also a time when the ugly side of "following the heart" came into play under the name of the "Know-Nothings" whose anti-Catholic persecutions and vandalism would scar American history.

The two final sections of *Head and Heart* bring into play the contrast intimated by its title. The 19th century ended with a fairly strict line drawn between "the Fundamentalists and the liberal Christians [who began the new century] at odds with each other." Wills ac-

knowledges a polite but fragile peace observed between the two that was famously broken by the Scopes trial in 1925. William Jennings Bryan, a staunch fundamentalist Christian, and Clarence Darrow, viewed as, at best, an agnostic fought a courtroom battle over the teaching of evolution in Tennessee public schools. This brought the head/heart tension into open sight—and open argument. Wills argues, reasonably, I think, that the gap between the two not only remains but that the camp-followers of fundamental-

ism are a danger to the republic in the form, say, of the present struggles over abortion rights, sex education and homosexuality. (I predict the next round will feature adoption procedures, euthanasia and the legality of torture.)

The book's first section is a helpful outline of Christian Heritage in America; however, I think most readers will be drawn to the second part because it addresses the Christian dilemma of discerning between our duties informed by the head and our responsi-

bilities dictated by the heart. However, as Wills shows us, this has for a very long time been the dilemma for Christians in America. He argues cogently, I think, that if we can keep the tension between head and heart in right balance, so much the better for the country.

Lindsley is the retired vicar of St. Nicholas-on-the-Hudson in New Hamburg, is a former editor of the ENY, one-time historiographer of the diocese and an honorary canon of the diocese.

THE GOD STRATEGY: HOW RELIGION BECAME A POLITICAL WEAPON ON AMERICA

BY DAVID DOMKE AND KEVIN COE
OXFORD UNIVERSITY PRESS, 240 PAGES

WHY POLITICS NEEDS RELIGION: THE PLACE OF RELIGIOUS ARGUMENTS IN THE PUBLIC SQUARE

BY BRENDAN SWEETMAN
INTERVARSITY PRESS, 256 PAGES

THE MYTH OF A CHRISTIAN NATION: HOW THE QUEST FOR POLITICAL POWER IS DESTROYING THE CHURCH

BY GREGORY A. BOYD
ZONDORVAN, 208 PAGES

UNDER GOD: RELIGION AND AMERICAN POLITICS

BY GARRY WILLS
SIMON & SCHUSTER, 448 PAGES

Reviewed by Nicholas Richardson

Of these four books, all by professing Christians, three are recent works of relatively narrow focus. One, *The God Strategy*, statistically analyzes religion's role in presidential discourse since 1933. In particular, the authors use original research to point to a marked increase in references to God in presidential speeches, and a shift in presidential invocations of God from the relatively neutral act of *petitioning* to the "I have-a-direct-line-so-there-is-no-room-for-argument" *prophetic*. They conclude that this is to the detriment of the political process. One may or may not agree with the conclusion, but the factual bulk of the book breaks new and valuable ground.

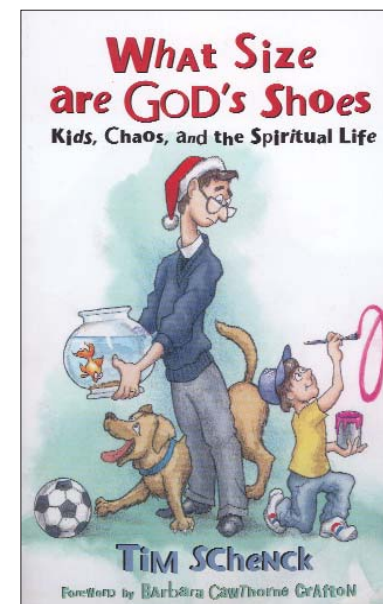
By way of contrast, the author of *Why Politics Needs Religion* claims that religion has been entirely shut out of the public square by secularism (which he argues is an irrational religion in its own right). He then, in essence, proceeds to argue for the closest thing to a theocratic state that he thinks he

can get away with. Beneath the text's surface lurks an unspoken but ever present nostalgia for the days when Rome snapped its fingers and governments scurried to do its bidding. Even if you are inclined to agree with the author's conclusions—he is realistic enough to settle for any theocracy, it doesn't have to emanate from Rome—this book, being well-nigh unreadable, will do little to reinforce your point of view.

Meanwhile, from an Evangelical pastor comes a book that makes a passionate case, in relatively crystalline prose, for the separation of church and state and for the shunning of political power by professing Christians *qua* Christians. *The Myth of a Christian Nation's* subtitle is *How the Quest for Political Power is Destroying the Church*, and it is from this viewpoint that the author approaches his thesis—that Christianity is not about temporal power and enforcement, but about the expansion of the love-filled Kingdom of God, and that "the hope of the world lies not in . . . the kingdom of the world . . . [but in] . . . a kingdom . . . not of this world . . . that operates with a completely different understanding of power." The author is not, however, arguing for retreat from the world, but for the involvement of Christians in it from the bottom up, in lives of exemplary service to others. This book may not break new ground theologically, but it is interesting for the nature of its source, and is a good, readable exposition of its point of view.

The fourth book, *Under God* by Garry Wills, dates from 1990—long enough ago that the rise of the religious right had not yet fully made its mark. It grew out of the author's coverage of the 1988 presidential campaign, and so to a considerable extent looks at religion in America through the varied lenses of Bush senior, Jesse Jackson, Gary Hart, Michael Dukakis and Dan Quayle. At the same time it goes way beyond its origins to deliver a sweeping, masterful and occasionally disorienting historical and thematic survey of religion in American public life from colonial times to the date of its publication.

Richardson is the diocese's communications officer.



WHAT SIZE ARE GOD'S SHOES? KIDS, CHAOS, AND THE SPIRITUAL LIFE

BY TIM SCHENCK
MOREHOUSE, 131 PAGES

Reviewed by Tina Donovan

Tim Schenck, rector of All Saints, Briarcliff Manor has written a charming book of reflections on family, faith and parenthood. Parents will identify with Schenck's tales of pet ownership, superheroes and the dreaded snow day. Schenck sees the sacred in the everyday things of life and points the reader in the same direction.

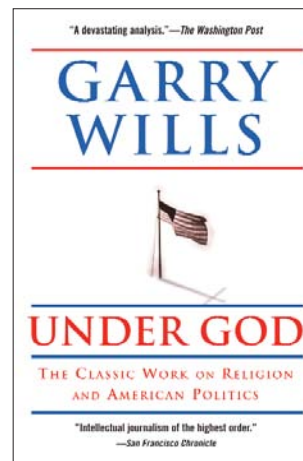
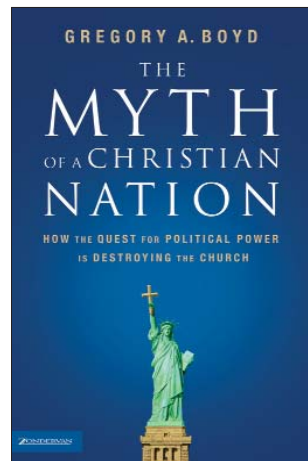
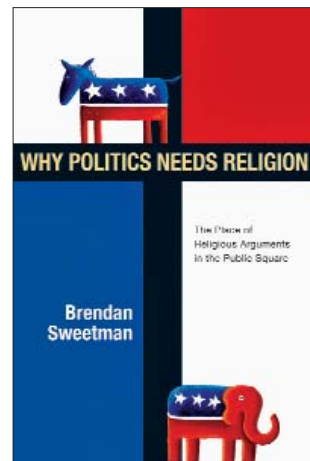
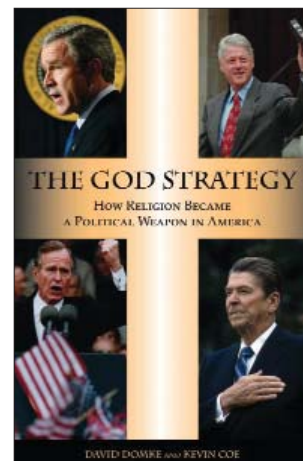
From the title essay:

As I'm faced with question after question about what God looks like, I find myself answering "yes" to most of these questions. Is God Tall? Yes, and short too. Does God have big shoes? Yes, and small ones too. Because the fullness of God is the ultimate "yes." If God is in everything, then God is both tall and short, big and small, and every size in-between. God has a face and yet God does not have a face. God is a tree or a flower or a star and yet God is so much more than any of these.

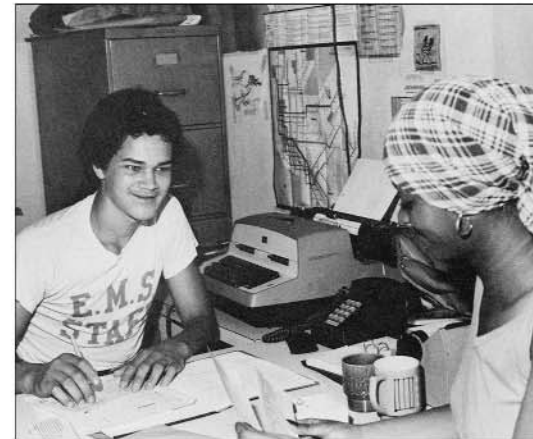
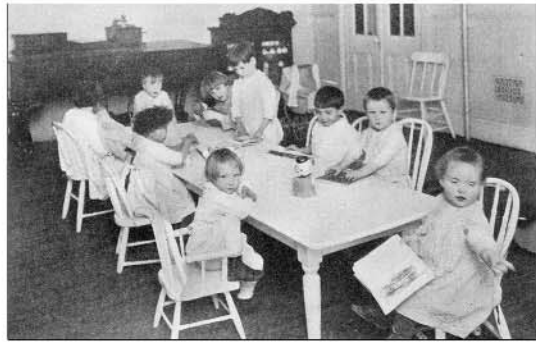
John's gospel tells us simply that "God is love." It's a simple straightforward statement, a three-word sentence. "God is love." And maybe that's what God looks like: love. It may be an elderly couple holding hands a mother cradling her child, the sharing of tears with a grieving friend. Love comes in many forms and appears in many faces. And so does God.

Schenck illustrates the many faces of God in his reflections.

Donovan is the bishop's deputy for public affairs.



Changing Times, But an Unchanging Mission



Episcopal Social Services

Since its founding in 1831 as the “good works” arm of the Diocese of New York, Episcopal Social Services has met the changing needs of vulnerable New Yorkers with an unchanging mission to help them make the most of their lives and opportunities. Today we serve some 5,000 at-risk children, families, and individuals each year through programs in foster care and adoption, early childhood education, after-school programs, group homes for developmentally disabled adults, and community re-integration of the formerly-incarcerated.

Find out how you can help us continue to make a lasting, positive impact on disadvantaged lives and communities.

www.essnyc.org



NOTICES

BISHOPS' VISITATION SCHEDULE

OCTOBER 5 (21 Pentecost)

Bishop Sisk: Cathedral
Bishop Taylor: St Alban's, Staten Island

OCTOBER 12 (22 Pentecost)

Bishop Sisk: St John's, Tuckahoe
Bishop Roskam: St Philip's, Manhattan
Bishop Taylor: St John's, South Salem

OCTOBER 19 (23 Pentecost)

Bishop Sisk: Holy Trinity, Manhattan
Bishop Roskam: Trinity, Mount Vernon
Bishop Taylor: St Anne's, Washingtonville

OCTOBER 26 (24 Pentecost)

Bishop Sisk: St Paul's, Pleasant Valley
Bishop Roskam:

Holy Communion, Mahopac

Bishop Taylor: PENDING

NOVEMBER 2 (25 Pentecost)

Bishop Sisk: All Saints, Manhattan
Bishop Roskam: St John's, Cornwall

NOVEMBER 9 (26 Pentecost)

Bishop Sisk: Christ, Rye
Bishop Roskam: Grace, White Plains
Bishop Taylor: St James, Hyde Park

NOVEMBER 16 (27 Pentecost)

Bishop Sisk:
 Calvary / St George, Manhattan
Bishop Roskam: St James, Dover Plains
Bishop Taylor:

St Peter's Chelsea, Manhattan

NOVEMBER 23 (Last Pentecost / Christ the King)

Bishop Sisk: St Ignatius, Manhattan, and St Andrew's Staten Island

Bishop Roskam:

St John's Wilmot, New Rochelle

Bishop Taylor: St Paul's, Staten Island

NOVEMBER 30 (1 Advent)

Bishop Sisk: Cathedral rededicatio

Bishop Roskam: Cathedral rededicatio

Bishop Taylor: Cathedral rededicatio

DECEMBER 7 (2 Advent)

Bishop Roskam: Epiphany, Manhattan

Bishop Taylor: Divine Love, Montrose

CLERGY CHANGES

The Rev. Adelaide Clarke, rector, St. Joseph of Arimathea, Elmsford, to retirement, June 15.

The Rev. Parke M. Bodie, interim, St. Elizabeth's, Elizabeth, NJ, to interim, St. Barnabas, Irvington, Aug. 1.

The Rev. Dr. Adam McCoy, rector, St. Edward the Martyr, Manhattan, to novicemaster, Order of Holy Cross, West Park NY, Aug. 31.

The Rev. Patrick Ward, rector, St. Mary's, Scarborough, to interim, Good Shepherd, Granite Springs, Sept. 1.

The Rev. David Bryan Hoopes, superior, Order of the Holy Cross, to

interim, St. Edward the Martyr, Manhattan, Sept. 1.

The Rev. Claire Lofgren, associate, St. John's, Cornwall, to interim, St. Joseph of Arimathea, Elmsford, Sept. 1.

The Ven. Michael S. Kendall, the diocese's archdeacon for mission, to retirement, Sept. 1.

The Rev. Frank Wallner, rector, Holy Cross, Kingston, to priest-in-charge, St. John's, Bala Cynwyd, PA, Nov. 1.

The Rev. Gerald J. Gallagher, rector, Messiah, Rhinebeck, to retirement, Dec. 31

CLASSIFIEDS

NEED HELP WITH YOUR ENGLISH?

Professional, published, award-winning author with over 20 years of academic/corporate experience plus and M.A. in English as a Second Language training will tutor you and your children, relatives, friends. Will travel to your office/residence. Contact J. Ramirez, ESL, Specialist, call (201) 858-6522 or email, Writerjr1044@gmail.com.

POSITION AVAILABLE

Chief of Finance and Operations

The Episcopal Diocese of New York

Senior management position reporting directly to The Bishop of New York. Responsible for all Diocesan financial operations and office services, and oversight of other aspects of Diocesan management.

Competitive salary; full benefits package.

A copy of the job description can be found on the Diocesan website: go to www.dioceseny.org > about us > senior staff position open. For questions, to apply or to suggest a possible candidate please respond to chiefsearch@dioceseny.org.

All inquires will be handled confidentially and will receive a response.

EL MENSAJE DEL OBISPO (continuo de la paginacion 3)

vicciones, tuvieron la oportunidad de atraer al "otro" a un encuentro de vida y fe. Es posible que la manera de pensar no haya cambiado pero si la perspectiva.

La temporada de elecciones nos ofrece la oportunidad de expresar nuestras esperanzas como ciudadanos formados por diversas creencias, todos llamados a convivir con el debido respeto por nuestra dignidad y por la del otro.

La supervivencia de nuestra sociedad pluralista depende de nuestra habilidad para escuchar y respetar -si no estamos de acuerdo- las creencias y convicciones de los otros. Aceptar al "otro" es algo positivo, es una bendición que enriquece nuestras vidas y engrandece nuestra fe.

Fielmente,



Traducido por Lila Botero

WANT TO PLACE AN AD IN THE EPISCOPAL NEW YORKER?

As the official publication of the Episcopal Diocese of New York, *The Episcopal New Yorker* reaches more than 35,000 households representing every congregation in the diocese. Reaching laypersons and clergy, this newspaper informs, inspires, teaches and promotes understanding among the diverse constituencies in the diocese. Advertisements can be purchased for a single edition or in groups at a discounted rate.

Non-profit display rates (figure are per insertion)

Ad size	1 ad	2 ads
Full Page	\$1250	\$1125/insert
1/2 Page (7" x 10" horiz., 5" x 14" vert.)	\$700	\$630/insert
1/4 Page (5" x 5")	\$400	\$360/insert
1/8 Page (5" x 2.5")	\$195	\$175/insert

For-profit display rates (figure are per insertion)

Ad size	1 ad	2 ads
Full Page	\$2200	\$2000/insert
1/2 Page (7" x 10" horiz., 5" x 14" vert.)	\$1000	\$900/insert
1/4 Page (5" x 5")	\$485	\$435/insert
1/8 Page (5" x 2.5")	\$300	\$270/insert

Classified ads \$35

Sheet and envelope insertions available for an additional fee.

2008 ad deadlines:

31 October for November/December

To submit an ad or to receive more information, contact the editor of *The Episcopal New Yorker* at: address: 1047 Amsterdam Ave., New York, NY 10025 Tel: 212-932-7352 e-mail: lwilson@dioceseny.org.

Jonathan Kozol to speak at Bishop's Education Conference

Ask any parent about her concerns for her children and quality education will be at the top of the list. It is also at the top of the diocese's list. The 2007 diocesan convention resolved "that every parish is encouraged to work with its community and youth to develop a partnership with a local public school that can ensure every youth has access to a high-quality education."

In support of this resolution, Bishop Mark S. Sisk is sponsoring an education conference on Saturday, Nov. 1 at the diocese. The conference's goal is to have an open discussion about public schools and how to help them. The keynote speaker will be Jonathan Kozol, author and education activist. His 1995 book *Amazing Grace* featured St. Ann's in the Bronx and the Rev. Martha Overall, bishop's vicar of St. Ann's. The keynote address will be followed by a panel discussion and workshops for all attendees.

In addition, the conference will mark the full-scale launch of "All Our Children" led by Bishop Catherine Roskam and Joyce Mondesire of Trinity Church, Wall Street. As Bishop Sisk described it at convention "All Our Children" is devoted to encouraging our churches to find ways to strengthen their local public schools. "All Our Children has the potential to change so many lives—in particular the partner schools and in the parishes," Roskam said. She is asking each participating parish to commit to 40 hours a year for five years in support of its partner school.

For more information contact Tina Donovan, bishop's deputy for public affairs, at (212) 316-7429, or tdonovan@dioceseny.org.

A Tale of Two Congregations

By Joanne Bartoli

This year is a year of celebration for St. John's Church, Wilmot. Our 150-year-old church is the oldest church building in continuous use in New Rochelle. Situated on a hill, its property includes award-winning gardens, a schoolhouse (the foundation built in 1795) and a parish hall which was originally a three-sided horse shed. A local newspaper once likened the church and its charming setting to the small village green in Thomas Gray's *Elegy Written in a Country Church-Yard*.

In the midst of celebration our congregation also had to address more serious matters: our roof is falling apart, three layers of asphalt shingles need to be removed and replaced, and the old cedar shingles on the steeple need replacing. On top of that, moisture is seeping in between the original wood siding and the aluminum siding installed many years ago. Our vestry and parishioners quickly moved from discussing repairs to talking about restoring St. John's to its original appearance, which is what brought us to St. Alban's in Eltingville on Staten Island.

When our pastor, the Rev. Dr. Rayner W. Hesse, Jr., was a seminarian in the 1980's, he was associated with St. Alban's restoration. St. Alban's and St. John's are of similar vintage and style, so he thought that we could learn a lot from their restoration process. Much of the work at St. Alban's was done by parishioners, including a group of women who called themselves "The Holy Strippers" because they had removed many layers of old paint from the pews and wainscoting that covered the late-19th century walls.

So the first Sunday in June 40 of our parishioners boarded a bus bound for St. Alban's, where we were welcomed by its rector, the Rev. Frederick W. Schraplau. The Rev. John E. Covington, who had initiated the restoration while he was rector at St. Alban's, was also there to tell the restoration story.

Fathers Hesse and Schraplau concelebrated the beautiful Eucharistic service, and afterward we all shared lunch and got acquainted in the parish hall. After lunch, Covington related the restoration story of St. Alban's, originally named Church of the Holy Comforter when it was built in 1865. Noted architect Richard Mitchell Upjohn, well-known for Vic-

torian Gothic style buildings, designed the church. It was later moved to its present site, remodeled and enlarged. We walked around, admiring the church, the magnificent pipe organ with its meticulously stenciled exposed pipes in authentic Victorian colors, the beautiful stenciling on the walls behind the altar, and the warmth of the restored original wood wainscoting and pews.

Covington answered questions and stressed the necessity of research and planning before beginning a restoration. St. Alban's restoration took a long time. Parishioners not only did much of the work, but also

ing village of about 3,000 people. Episcopalians living in the Cooper's Corners area of northern New Rochelle began exploring plans to build a church nearby because of difficulties traveling by horse and buggy to Trinity Church, five miles away. Recognizing the problem, Trinity Church donated \$1,300 to build a "Chapel of Ease" on land in Cooper's Corners donated by Townsend Cox. It was designed and built by Alexander Durand, a local builder, and was intended to operate under the auspices of Trinity Church. Not long after the chapel opened, its members began to feel that it should become a church in its own right. Soon financially self-sufficient and with a congregation of about 20 families, it was incorporated on Dec. 8, 1860, under New York State laws as "St. John's Church, Wilmot."

Today St. John's is a growing congregation with about 100 members, an increase of 500 percent over the last 10 years. They come not only from New Rochelle, but from all over Westchester County and beyond, drawn by the strong spirit of community that permeates St. John's.

This year a panel of judges chose St. John's as one of the first six sites to receive a New Rochelle Heritage Plaque for being a "Site Significant to New Rochelle History." The judges pointed out, however,

"the aluminum siding on the building compromises its architectural significance and historical integrity," and that they "encourage accepted preservation techniques in the future."

St. John's parishioners hope to undertake a restoration similar to St. Alban's and restore the church to its original appearance: wooden board and batten siding and scalloped trim. It is a daunting task for a small congregation. Careful research and planning must be done, and grant options explored. Fixing the roof must be given the highest priority.

With time, patience, determination and God's help, perhaps in the future this tale of two congregations will have another chapter, when parishioners from St. Alban's in Staten Island come to see the restoration of St. John's in New Rochelle, a restoration which they helped to inspire. Amen.

Bartoli is warden of St. John's, Wilmot, in New Rochelle.



The parishioners of St. John's, Wilmot, gather for their 150th Anniversary photo shoot.

Photo courtesy of the church.

raised funds. Occasionally work was interrupted until more money could be raised. Perseverance and hard work eventually paid off. Upon completion of the renovations, they had the joy of worshiping in a magnificently restored church that the Landmarks Preservation Commission called "one of the finest examples of a mid-19th century wooden church remaining in New York City." St. Alban's has triple landmark status: New York City Landmark; New York State Landmark; and is listed on the National Register of Historic Places.

During the ride home a lively conversation ensued about the restoration, what we had seen and learned and the fellowship we had shared with the St. Alban's congregation. Everyone was excited about the possibilities for restoring St. John's, the quaint and beautiful little gem of a church that we love so much.

St. John's is smaller than St. Alban's and has a very different history. In 1858, New Rochelle was a grow-