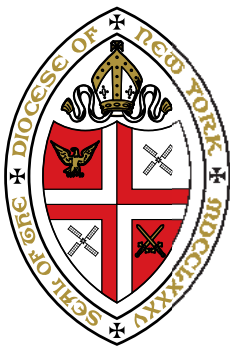


# Love vs. Tolerance Issue

# THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

SUMMER 2015



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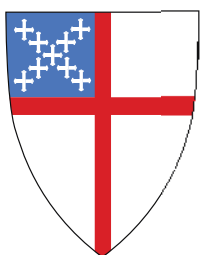
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“A new command  
I give you: Love  
one another. As I  
have loved you, so  
you must love one  
another. By this  
everyone will know  
that you are my  
disciples, if you love  
one another.”

JOHN 13:34-35



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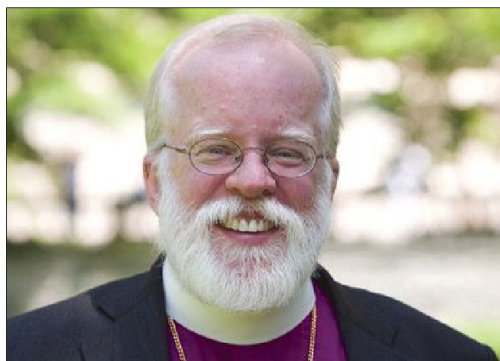
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## Family Gatherings

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



The Rt. Rev. Andrew M.L. Dietsche

I write this just a few days back in the saddle after having returned from the two weeks of General Convention in Salt Lake City, followed by a few days visiting my daughter, son-in-law, and grandsons in Austin. Both were family gatherings, which means that both were opportunities to remember who we are, and why we matter to one another, and to carry out rituals of love, reunion and celebration. Reunions with family are always laden with expectations, and we show up carrying the weight of all of our past history and all of our hopes for renewal and a better future. There is the possibility of miracles and wonder, just as there is the possibility of disappointment and hurt. I came away from both gatherings feeling glad about the families I belong to—the little circle of Dietsches in Austin, and the big crowd of Episcopalians in Salt Lake City—and renewed and reaffirmed in the choices I have made in my life and the people I have been given to live my life with, and thankful for what I have learned from both for the living of my life as a person and a Christian.

There were miracles and wonders, and more than a few moments at Convention that I take away with me as profound occasions of grace. Foremost was our election of Michael Curry to serve as our next presiding bishop. A first ballot victory is rare, and perhaps unprecedented in such an election, and a victory as lopsided as Michael's says as much about the voters as it does about the candidate himself. There were bishops present I have never seen, long retired, who came to Salt Lake City to be part of history. It was a moment when the gathered bishops and deputies spoke with almost a single voice to declare who we are, to name our hopes and longings for our church, and to evidence our resonance with one who speaks so unabashedly and powerfully of his love of Jesus. That he is African American in a moment when the demands for racial justice and reconciliation are so urgent in our country and church only shows that the Holy Spirit knows what we need and is paying attention alleluia.

The vote on the canons and liturgies for marriage, coming just days after the U.S. Supreme Court made same-sex marriage the law of the land, was another moment of grace. We knew what we were going to do, and there was much happy anticipation among the many who have labored for marriage equality in the church. But the grace came in the debate, the deliberations and the vote. Unlike times past, this was all conducted with extraordinary respect for the differing views of the bishops and dioceses, with consideration for one another, and with the certainty that the bonds of affection that tie the church together were no longer in danger. The family will hold. We knew that the decisions made in those rooms would be lived out in the actual, loving relationships of men and women across our church, and that added both weight and holiness to what we did.

I will soon be saying more about the ups and downs of Convention. Two million dollars was allocated for the church's work of racial reconciliation! On the other hand we dropped the ball on the church's witness in Israel/Palestine. Much was done, and much remains to be done, and in a world and a church still in the process of becoming, this is how progress gets measured: big steps forward, small steps back.

## Encuentros con la Familia

Por el Revdmo. Obispo Andrew M.L. Dietsche

Escribo este mensaje justo unos pocos días después de estar de regreso luego de dos semanas en la Convención General en Salt Lake City, seguido de unos días visitando a mi hija, a mi yerno y a mis nietos en Austin. Ambos fueron encuentros familiares, lo que significa que ambas fueron oportunidades para recordar quienes somos, y por qué le importamos el uno al otro, y realizar rituales de amor, reunión y celebración. Las reuniones con la familia siempre están cargadas de expectativas, y nos presentamos llevando el peso de toda nuestra historia pasada y todas nuestras esperanzas de renovación y de un futuro mejor.

Existe la posibilidad de los milagros y maravillas, así como existe la posibilidad de la decepción y el dolor. Salí de ambas reuniones sintiéndome contento por las familias a las que pertenezco — el pequeño círculo de los Dietsches en Austin, y la gran multitud de episcopales en Salt Lake City — y sintiéndome renovado y reaffirmado en las decisiones que he tomado en mi vida y en las personas que se me han dado para vivir mi vida con ellas, y agradecido por lo que he aprendido de ambas, para vivir mi vida como una persona y como un cristiano.

Hubo milagros y maravillas, y hubo más de unos momentos que me llevo como profundos momentos de gracia en la Convención. El más importante fue nuestra elección de Michael Curry para servir como nuestro próximo obispo presidente. Una victoria en la primera votación es poco frecuente, y tal vez sin precedentes en una elección como ésta, y una victoria tan sesgada como dice Michael tanto por los votantes como por el propio candidato. Estaban presentes obispos que están jubilados desde hace mucho y que yo nunca los había visto antes, y ellos llegaron a Salt Lake City para ser parte de la historia. Fue un momento en que los obispos y los diputados reunidos hablaron con casi una sola voz para declarar quiénes somos, para señalar nuestras esperanzas y anhelos para nuestra iglesia, y para evidenciar nuestra resonancia con quien habla tan audazmente y poderosamente de su amor por Jesús. Que él sea afroamericano en un momento en que las demandas por la justicia racial y la reconciliación son tan urgentes en nuestro país y en nuestra iglesia sólo muestra que el Espíritu Santo sabe lo que necesitamos y está prestando atención, aleluia.

Otro momento de gracia fue, la votación sobre los cánones y liturgias para el matrimonio, vino justo días después que la Corte Suprema de los Estados Unidos hizo el matrimonio entre personas del mismo sexo la ley (continuado en la paginación 38)



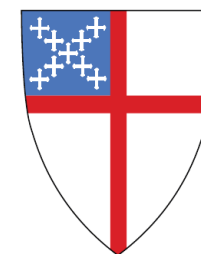
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The Presiding Bishop-elect, the Rt. Rev. Michael Curry, flanked by Bishops Dietsche and Shin.

Photo: Bp. Shin.

# General Convention

*This summary of actions at the 78th General Convention of The Episcopal Church, which was held in Salt Lake City, Utah from June 25 to July 3, draws heavily on the excellent work of the staff of the Episcopal News Service, and in particular on the General Convention Wrap-Up available at [episcopaldigitalnetwork.com](http://episcopaldigitalnetwork.com) or by entering the following shortened link in your browser: <http://bit.ly/1Coq66e>. Full stories on all of these items are also available at [episcopaldigitalnetwork.com](http://episcopaldigitalnetwork.com), or by entering the shortened links at the end of each section below into your browser.*

## **North Carolina Bishop Michael Curry Elected Presiding Bishop**

On July 27, the House of Bishops voted decisively on the first ballot to elect the Rt. Rev. Michael Curry, 62, to be The Episcopal Church's 27th—and first African-American—presiding bishop. He received 121 of the 174 votes cast. The House of Deputies confirmed his election an hour later by 800 votes to 12. Bishop Curry will serve a 9-year term from this November 1, when a liturgy marking the beginning of his ministry will be celebrated at Washington National Cathedral.

Bishop Curry was elected North Carolina's 11th bishop on June 17, 2000.

Previously he had been rector of St. James' Church, Baltimore, Maryland. He was born in Chicago on March 13, 1953, attended public schools in Buffalo, New York, graduated from Hobart and William Smith Colleges with a Bachelor of Arts degree in 1975, and from the Berkeley Divinity School at Yale with a Master of Divinity degree in 1978. He was ordained to the diaconate at St. Paul's Cathedral in Buffalo in June 1978, and to the priesthood at St. Stephen's, Winston-Salem, North Carolina in December 1978. For more complete biographical information and description of the election process and role of the presiding bishop, please visit [episcopaldigitalnetwork.com](http://episcopaldigitalnetwork.com) or type the following shortened link into your browser: <http://bit.ly/1KldXBz>.

## **Racial Reconciliation and Evangelism Made Priorities in Budget**

The approved budget included \$2 million for a major new initiative on racial justice and reconciliation, and \$2.8 million for evangelism. The 2016-2018 triennial budget is for \$125,083,185, while expenses are projected to be \$125,057,351. Dioceses and regional mission areas will be asked to give 18 per cent of their



income to fund the 2016 budget, 16.5 per cent to fund the 2017 budget, and 15 per cent to fund the 2017 budget. More on this at [episcopaldigitalnetwork.com](http://episcopaldigitalnetwork.com) or type the following shortened link into your browser: <http://bit.ly/1gDYHU1>

### Mandatory Assessment Starting in 2019

It may come as a surprise to many readers to learn that the current asking system for diocesan funding of The Episcopal Church's budget is voluntary. Effective January 1, 2019, however, this will no longer be the case. From then on, the assessment will be mandatory, and dioceses that do not pay in full without first getting a waiver will be unable to get grants or loans from the Domestic and Foreign Missionary Society (i.e. The Episcopal Church) without specific approval from the Executive Council. More on this at [episcopaldigitalnetwork.com](http://episcopaldigitalnetwork.com) or type the following shortened link into your browser: <http://bit.ly/1Ld409R>

### Marriage Equality Approved

General Convention approved the necessary canonical and liturgical changes to give marriage equality to all Episcopalians: language defining marriage as between a man and a woman is to be eliminated, and two new marriage rites were authorized that include language that allows them to be used either by same-gender or opposite-gender couples. More on this at [episcopaldigitalnetwork.com](http://episcopaldigitalnetwork.com) or type the following shortened link into your browser: <http://bit.ly/1CJBH6>.

### Structural Changes to The Episcopal Church

The General Convention voted to reduce the number of standing commissions from 14 to 2—the two remaining being the Standing Commission on Structure, Governance, Constitution and Canons; and the Standing Commission on Liturgy and Music. In future, the presiding bishop and president of the House of Deputies will appoint study committees and task forces to carry out the work called for by a meeting of General Convention, and those committees and task forces would expire at the start of the next General Convention unless renewed. Much more on structural changes at [episcopaldigitalnetwork.com](http://episcopaldigitalnetwork.com) or type the following shortened link into your browser: <http://bit.ly/1HRUvG3>.

### Fossil Fuel Divestment, Reinvest in Renewables

The General Convention passed a resolution that calls on the Investment Committee of Executive Council, the Episcopal Church Endowment Fund and the Episcopal Church Foundation “to divest from fossil fuel companies and reinvest in clean renewable energy in a fiscally responsible manner.” Another resolution calls for the setting up of a climate change advisory committee with members from each of the Church's nine provinces, and for each province to create a regional consultative group. More on this at [episcopaldigitalnetwork.com](http://episcopaldigitalnetwork.com) or type the following shortened link into your browser: <http://bit.ly/1KrJrEJ>.

### Divestment in Israel, Palestine Rejected

The bishops rejected a resolution that would have called on the Executive Council's Committee on Corporate Social Responsibility (CSR) to develop a list of U.S. and foreign corporations that provide goods and services that support the infrastructure of Israel's occupation “to monitor its investments and apply its CSR policy to any possible future investments” in such companies. More on this and other resolutions related to the Middle East at [episcopaldigitalnetwork.com](http://episcopaldigitalnetwork.com) or type the following shortened link into your browser: <http://bit.ly/1JDILdZ>

### Prayer Book and Hymnal Revisions Planned; Open Communion Rejected

The General Convention directed the Standing Commission on Liturgy and Music to prepare plans for revising the 1979 Book of Common Prayer and the Hymnal 1982 and to present those plans to the next convention in Austin, Texas, in 2018.

The bishops rejected proposals to allow unbaptized people to receive Holy Communion or to study the issue.

More at [episcopaldigitalnetwork.com](http://episcopaldigitalnetwork.com) or type the following shortened link into your browser: <http://bit.ly/1I6pouV>

## The Diocese's Deputation

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The Rev. Br. Tobias S. Haller, BSG  
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The Rev. Yamily Bass-Choate

### LAY ALTERNATES

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Yvonne O'Neal  
Heather L. Lorch

The screenshot shows the website for the 78th General Convention of The Episcopal Church, held from June 25 to July 3, 2015, in Salt Lake City, Utah. The page features the diocese's logo and navigation links for Home, Updates & Resources, Bishop Dietsche, All Posts, Diocesan Deputation, and New Post. A main image shows two women, one in clerical attire, smiling. A 'Recent Posts' sidebar lists articles such as 'A Musical Welcome', 'Wednesday (day 7)', 'Some Photos from Dianne Roberts', and 'Opening Prayer'. A banner at the bottom encourages visitors to visit the Episcopal News Service for a comprehensive round-up of actions taken at the convention.

### SPECIAL DIOCESAN GC78 WEBSITE

Both of our bishops and a number of our deputation posted updates on a special diocesan General Convention website [gc78.episcopalny.org](http://gc78.episcopalny.org), which also included a Twitter feed for the hashtag #GC78 and links to other useful resources, both for those looking for background information and to follow the proceedings in Salt Lake City in real time. The site has now been visited nearly 2,000 times.

## Pray and Work

By the Rev. Garwain de Leeuw

I am not always sure what it means to love.

There are those who say, “I love you, so I cannot approve of how you live. You are damaging yourself. Let my love be your shame.”

I am skeptical of such love.

On the other hand, does loving mean I must enjoy the death metal of my parishioner’s child? Must I eat what you eat, celebrate your strange rituals, share your political opinion, or chide you for it?

I was once told by an agitator, “everybody wants to know, but nobody wants to learn.” When I hear people say that we should love each other, I wonder, “but how do we do that? Is there a book I should read? A class I should take?” And who is this person I don’t love already? After all, I’m a Christian. Some would even call me a liberal, progressive, enlightened Christian, which makes me feel better. Better than other people, at least.

No person can really understand the depth of another’s pain. Faced with it, our language becomes mute, intractable. Is there, in fact, any language that makes the other person comprehensible? The identities that we have, that we inherit, whether politically or culturally imposed—do they mean we are always caught in a web of misunderstanding? Is the work of learning to love impossible?

Myself, I struggle with the person who has poor taste in music. I refrain from saying anything as my friend orders a Michelob Ultra. They enjoy watching *The Bachelorette* and read Danielle Steele; I tolerate their choices. I’m sure I’ve been tolerated, too—my jokes falling flat, my presence inconvenient. It wasn’t that I wasn’t welcome, but I hurt the ebb and flow of others who knew each other well. I was an interloper, and then the conversation stopped. Why should anyone talk to me? Whom did I know?

The realist says, “Love is impossible, but tolerance is useful.”

We say, “With God all things are possible; even the rich man can get into heaven.”

But there are steps. What was once novel becomes familiar. Once, my life was monochrome, and now I have seen the variety of colors. I used to tolerate mushrooms, and now I understand the depth of their flavor. I have kept tasting.

The process goes like this: stability, transformation, action. We need enough stability to become comfortable with change; then we must be willing to change; and finally we must be able to do the work.

We cannot be activists without a base, we cannot learn to love unless we know how far we have come, and how far we have to go; and sometimes, we just need to be still. It’s the dynamic of the Trinity—in reality, in the dynamic of human life. Woe to the priest who thinks that everything stays the same, when people are yearning for more. Woe to the activist who cannot reflect, and pray, and stick with the timid.

I have learned that I cannot love everyone. I know only one miniscule percentage of humanity; I am friends with just a handful. But in my prayer life, I can imagine the minds and lives of others.

There is not a single one of us who knows how to live in the kingdom of God. We gesture in the approximate direction, correcting others, but rarely correcting ourselves. Who among us can handle the dynamic of absolute equality—a

rejection of status, of authority, or of power? Who is able to submit, to refrain from all sorts of judgment?

Not me. Not you.

It’s easy to police language, to correct others, to bemoan their lack of action or activity. We believe we know what love is supposed to look like, but we’re ambivalent about doing the work of learning it.

And yet, in our congregations are the people with whom we learn how to be with one another. No congregation is fully happy, none is without sorrow, none lacks anxiety—the entire range of human life can be found among them. The diminishment of churches means, in part, fewer places where people learn to manage the bump, churn and edge of the diversity of humanity.

The role of clergy is to hold steady, reveal the stories, share the changed mind. Before, I thought one way; now I understand this. I hadn’t understood the mind of another, and sometimes I still do not. But even if our work is imperfect, others will carry it on; we are not alone in it, we carry each other.

*We need enough stability to become comfortable with change; then we must be willing to change; and finally we must be able to do the work.*

Let us teach a curiosity about the other, the stranger, the enemy. I’ve learned I’m often too comfortable in my liberal, righteous tribe of well-educated ironists. But I wonder if I’m letting myself off the hook by seeming so sure-footed, an expert on what loving others looks like.

And so I side with the organizer who reminded me that love is learned. It is also particular, and concrete. Nobody is under any obligation to teach people how to love; but here is one way, and not the only way.

Perhaps then, even though we never understand completely, we learn to see other people; we understand enough to do the work. People are messy, unkempt, imperfect. Even in our righteousness, we can get the work wrong; our pain does not make us more just; our prosperity does not make us more secure.

Perhaps it is merely this: sit together. As we read the scripture, ask, what is it like to be the person in the scripture, hearing it for the first time, reading it, 2,000 years ago, 200 years ago, now?

Perhaps it is just this: in the praying together, we let each other be in the love that knows us, and reflect on the next step, the working; and in the working together, we embody the love we know.

*Ora et Labora.* That’s the technique, how we learn the skill. Pray and work. Then, may grace enter.

*De Leeuw is rector of St. Bartholomew’s Church, White Plains, and chaplain, Manhattanville College.*



# It's Not Easy

By Margaret Diehl

**O**n November 10, 1925, the cornerstone of the nave of the Cathedral was laid. One of those to speak was New York Governor Al Smith, who said, "Not only will this cathedral rise as a house of worship to those who profess the creed of its builders but its spires point to Heaven testifying to the glory of God by all who know and worship him. From its walls will go forth that spirit of tolerance that makes all true men brothers and brands intolerance as sin alike against God and the state." Al Smith, as you may remember, was not only governor of New York, but the first Catholic candidate for president; his run in 1928 unleashed a great deal of anti-Catholic sentiment.

What is "the spirit of tolerance"? Is tolerance a feeling—love, kindness, empathy—or an action taken despite what one's personal feelings may be? Certainly, the word is used in different ways; nobody wants to hear that their spouse or friend is tolerating them. That implies dissatisfaction, even contempt, laboriously put aside in order to "play nice." And people do that—with those who make them uncomfortable because of some short-lived personal issue and with those who make them uncomfortable in a more global sense because of race, faith, ethnicity, sexual orientation, or other differentiating feature.

But that's not what Governor Smith was talking about. His tolerance is an action; it implies working to understand, to compromise, to find solutions that don't lead to violence, disrespect or unhappiness. His tolerance is about dignity—affording it to others who may seem different, which also affirms one's own dig-

nity. The Dalai Lama, a frequent visitor to the Cathedral, once said, "In the practice of tolerance, one's enemy is the best teacher." Clearly, the kind of tolerance he is talking about is closer to what Christians might describe with the phrase, "Love thy neighbor." Neither Christ nor the Dalai Lama would have to speak on the subject if the love involved were the kind one feels spontaneously, the overflow of a happy heart, or even the kind we work on because we want a good marriage, close friends, a family. That work is hard, but most people are willing to do their best for it because the rewards are so obvious. To love thy neighbor—or practice tolerance—also has vast rewards, personal, social, political, but they are sometimes harder to see and the work itself can be more difficult. Prejudice and judgment are inescapable parts of human nature. Both evolution and history incline us to believe that clinging to those close to us or like us and shunning the distant or different is the best way of organizing our cooperative and competitive instincts. But the great religions and moral systems have a different viewpoint. That individual or group you have the most trouble with will show you the limits of your compassion in no uncertain terms. From this perspective, the uneasiness inherent in the many usages of the word 'tolerance' is exactly the point. It is not supposed to be easy. On the other hand, if the difficulty is too apparent in your manner (back to the spouse or friend 'tolerating' you), you're doing it wrong.

*Diehl is editor of the Cathedral's newsletter.*

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## Tolerance: The Yeast in the Ferment of Change

By the Rev. Frank Morales

**H**ow do we tolerate the injustice and violence in the world? How do we incorporate, make sense of, the pervasive cries of our poor neighbors, the sighs of this seemingly heartless world? How do we allow for and tolerate our own dehumanization, the constant violation of our humanity, our compassion, our spirit?

Are we trained to look the other way, complacent slaves to an omnipotent violence that chains us to structures of hurt and iniquity, structures that enforce injustice, pain and suffering?

How do we tolerate the injustice and violence in the world?

By failing to love.

By failing to have faith in love.

By failing to abide in love.

Our tolerance is our defense against the sure insanity of wholly comprehending the violence all around us and letting it in. Tolerance is not therefore the source of guilt, but a means of survival, of psychic and spiritual survival.

But love is intolerant of hate! Intolerant of injustice! And through the practice of active non-violence, or loving our enemies non-violently, it aims to transform hate into itself!

Tolerance allows for the space for this transformation to take place, for it is the space of positive change. Therefore, tolerance is not acquiescence, but the yeast in the ferment of change, the psychic space where the alchemy of the Holy Spirit turns rust into gold and coal into diamonds, and takes the trauma of modern life and transforms it into something else, turning the Passion of Suffering into the Victory of the Cross.

So have Patience, and with a Holy Resilience and a Blessed Tolerance know that with God all things are possible, whose Invincible Desire, with our help, is unfolding.

*Morales is a priest in the diocese.*

## What Real Love Is

By Lily

**W**hen you think someone loves you—makes you feel important—things can change.

I had not understood how restrictive and sheltered a cocoon I was living in with my parents. Their love for me was great, but I could never spread my wings and fully experience life. I was in my twenties before I even got my driver's license!

When I did manage to break away, I married a man who told me he loved me. For the first three years all was wonderful, but then he changed, becoming verbally and emotionally abusive—no one wants you, he cried.

Years later, I ended up in prison with a long sentence. Once again, my parents came to my side with loving support. I also got lucky and met and married a wonderful man who has changed my life. He has shown me real love, never leaving my side and telling me I have a purpose in life. He is my best friend and soul mate.

With this true affirmation of who I am, I have been able to restore my self-esteem to become the person God wishes me to be. I can make choices on my own with confidence.

God puts us in situations where we can learn about our selves to make those choices. Though my parents are no longer with me, they watch over me and will always be with me.

Sometimes you have to hit bottom to realize what love is. Despite bumps along the way, do not give up—there is someone special out there for each one of us. All we have to do is have faith it will happen. My 40 year search for real love has ended. I am blessed.

*Lily is the pen name of inmate in a New York State Correctional Facility.*



## After Tolerance: Appreciation

By Kathy Bozzuti-Jones

**O**ver the past several years as chaplain in a thoughtful and collaborative setting at Trinity Preschool, I became aware that teachers often hold up the uniqueness of each child—we are each different, we look different, we are good at different things, we like different things—as a way to plant seeds of self-esteem and acceptance early on.

But while acceptance of difference is a wonderful thing, it is only half the story. We therefore intentionally set out in our lesson planning to broaden the message. Understanding that beyond acceptance is true appreciation, we began to celebrate how we can be different and the same all at once; how we are family for one another near and far; and how we each rely upon the other to play a vital role in God's dream for a just world.

It's not enough to say "you and I are different and that's okay." Love says "I value you for who you are and how you are and I want to share my self with you, learn from you, and grow with you."

Our little ones ended the year cheering and clapping proudly as their fellow students offered their talents during Chapeltime: one young leader danced, one skipped, one tapped out a rhythm, one sang in Hebrew, another in Mandarin; one prayed in Spanish, another counted in French. Between tolerance and love is joyful appreciation and friendship. As graduation approaches, I'd like to think we are sending out small, heart-centered, global citizens into a world of need.

*Bozzuti-Jones is associate director of Faith Formation & Education at Trinity Wall Street.*



# Transforming Love

By Judith Mason

Love changes things. Tolerance merely retards their deterioration.

In 1986, I often worked the chaplaincy night shift at St. Luke's Hospital in Manhattan. At the beginning of the shift, we received a list of the day's "admits"—those transferred to ICU, those scheduled for surgery in the morning, and so forth. We would visit those we had been asked to see, and others at our discretion.

Sheila's name was frequently among those just admitted. Born with a damaged heart, she was a crack addict with a daily habit well over \$250 in 2015 terms. For some reason, her name especially stood out for me. It was clear that I was supposed to visit her. Why was abundantly unclear.

So about every week or two I would stand by her sleeping form in one or the other of the hospital's beds and silently pray. Occasionally she would wake up and let out a seismic sea wave of profanity from her still-slumbering depths. One night after several months of this, she leapt up suddenly in her bed to ask me "What you want?" I answered, "I'm praying for you." She gave a grunt and turned over back into bottomlessness. On nights thereafter, she would surface when she sensed me in the room, smile with a grudging tolerance and then go back to sleep with what felt like a measure of comfort.

The AIDS pandemic was then pillaging our hospital's populace. I began the chaplaincy program for the first nursing home for those infected. Technically, it was called a "long-term care facility." In actuality, "long-term" meant less than a year.

I had been there several months when Sheila appeared at one of our weekly "Faith Flicks." I greeted her with a huge smile of welcome but she turned away in embarrassment. When the lights went down for the movie to start, she silently left the room.

As time went on, though, she began to show up more and more frequently for the daily chaplaincy programs. She started to offer to help with whatever set-up or clean-up was involved.

One Good Friday, we were having our annual Seven Last Words Service, where it was our custom to have those present say what one of those Words meant to them. Sheila responded to, "My God, my God, why have you forsaken me?" She said she used to think that God had forsaken her, but had come to realize that He was always there—but that the life she was leading had cut her off from an awareness of His presence. Jesus, before this moment on the cross, had never known such separation. But now, because He was carrying all our sins, He, too, knew what it was like to feel abandoned by God.

When anti-retroviral treatments came in, most of our patients were released into the community—where they promptly died. Abetted by the guarantee of their demise within the year, many had been able to maintain a kind of abstinence. But the prospect of interminable empty days in this new, ever-incessant expansion of meaninglessness was too much to deal with. As one of my clients said to me following his next-to-last relapse, "I can't live. I don't know how."

Sheila, however, knew how. She reconciled with the daughter she had abandoned to pursue her addictions and became a part of her grandchildren's growth and triumphs. All three are now college graduates. Sheila herself went back to school to become a certified nursing assistant. I had always been touched by her respectful, quick-eyed compassion for the frail elderly and subsequently—remarkable for someone who had been so impatient—her enduring, tender gentleness. Her clients are very lucky to have her.

In 2015, Sheila has become a great-grandmother, two times over. With many of her extended family lost to Hurricane Katrina, she is now the family matriarch—the great sheltering rooftree for generations of nieces and great-nieces, nephews and great-nephews, cousins and the cousins of cousins.

And, after being institutionalized as a child following her father's incest, Sheila is recently married, for the first time at the age of 58, to a man who whole-heartedly "digs" her—occasional profanity and all.

The love of God, then, when it is responded to and faithfully lived out in all the fullness we can muster, does change things. Sheila is unmistakable proof of that, ablaze in all her glory.

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

# Invisibility

By Marlana

What does it mean to be tolerated? To be "put up with," acknowledged but not included, existing in an unwelcoming space. Your presence is known but a shroud of alienation makes you invisible to all. An uncomfortable feeling—lonely, cold, confusing—leaving one to question one's own worth, being, purpose.

I can identify with this scenario as it was mine, many times. What my actions did not allow me to realize, as I did not acknowledge my own feelings, was that I made others feel just as excluded as I. This revealed my own shortcomings.

I know that as long as I strive to follow my Savior's words, I am to love my neighbors. This love is patient, kind, not awkward or lonely. Tolerance might be easy, but it is not enough. And it is not what Jesus tells us to do, as it rewards no one.

Love, on the other hand, allows the recipient to feel warm, welcome, uplifted, perhaps even blessed. As for the giver, I speak only for myself. I know I feel warm, full of "heart smiles." When I help a peer in trouble, I have loved as Jesus wishes. In those moments, I feel worthy. It is when I have put myself aside to see past the thorns and admire the rose, letting the grace of God shine through.

Marlana is the pen name of an inmate in a New York State Correctional facility.

## Creatures

By Patrick Hammer

Each communion I am a new Creation.  
I bend the knee of my heart to these  
Creatures of bread and wine,  
changed.

My mind, body digest: Confessor,  
Counselor, Comforter, Companion.  
Otherwise the womb of my soul  
would be empty.

Looking up in prayer I see  
all these others who are different  
from me but all the same  
in You.

We are Your Creatures  
made new each Communion: old,  
young, black, white, female, male  
straight, gay, and everything that is  
in-between ever-blessed by You.

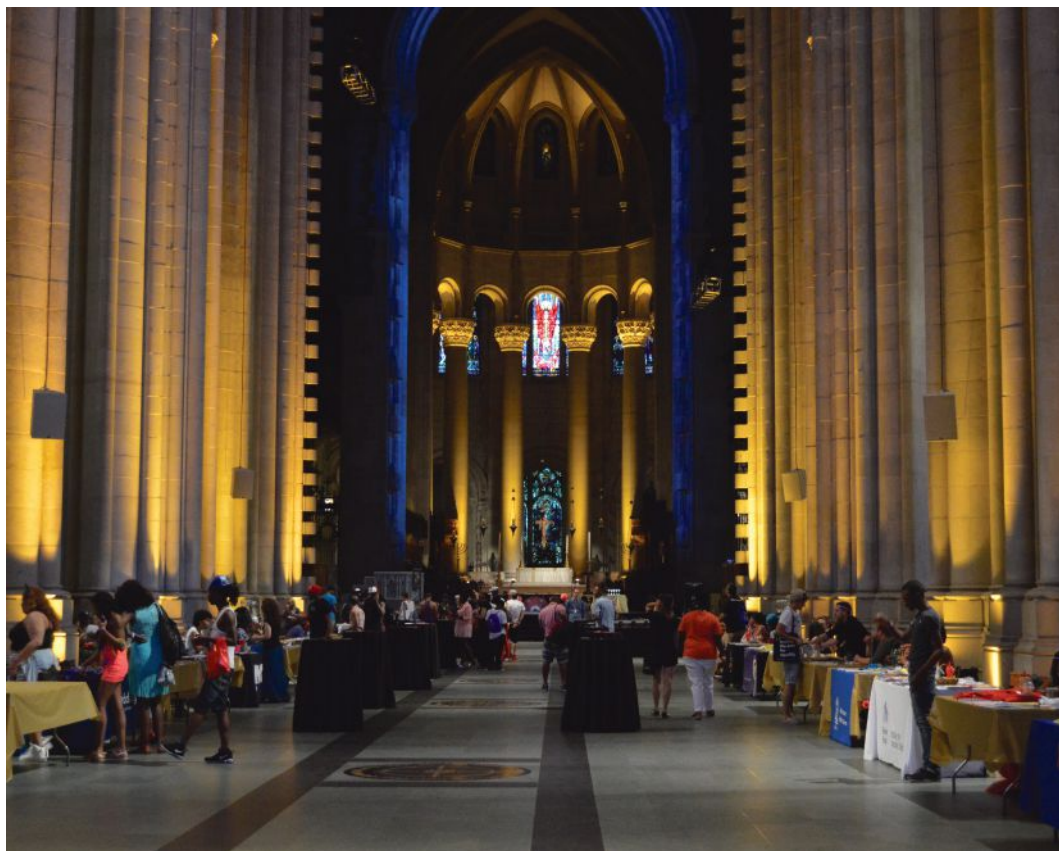
We dwell in Christ as Christ in us.  
We claim His Gift: Peace.  
The Command: Loving one another.

Hammer is a member of the Order of Urban Missioners and serves on the vestry of the Cathedral Congregation of St. Saviour.



## The Cathedral

By Hannah Wolfe Eisner



The Cathedral celebrated its Spirit of Pride weekend May 30-31. Spirit of Pride has been a signature event since the 1980s, when the AIDS epidemic and the burgeoning gay rights movement sparked the Cathedral to engage with and advocate for the gay and lesbian community. In 2015, the Cathedral hosted three events: a Kiki Ball, a LGBTQ Youth Speak Out, and a Pride Evensong. The Kiki Ball, hosted in partnership with Housing Works and organized by Ally Mulan, welcomed hundreds of youth from across the city for an evening of fun, food, and healthy competition. Kiki Balls are a youth-oriented model of House Balls, a cultural phenomenon comprised of predominantly transgender, gender nonconforming and queer people of color. At the Speak Out, youth leaders and activists, including Levi Maxwell, led a conversation on LGBTQ youth homelessness and housing insecurity. These events are part of the Cathedral's commitment to expanding its involvement with the LGBTQ community and exploring the relationship between religious institutions and LGBTQ youth, for which the Cathedral received a substantial grant from the Calamus Foundation last year.



In May of 2010 the Depung Loseling monks created a Tibetan sand mandala in the chapel of St. Boniface. The monks worked on the sand paintings for several days under the gaze of interested visitors. The closing ceremony included sweeping up the brilliantly colored sand to symbolize the impermanence of all things, and a process to the river. On May 23, the Cathedral was honored to welcome His Holiness the Dalai Lama, who presented a talk and led a conversation across faiths, focused on the meaning of kinship, and reminding us of our commonality and intimate interconnection as peoples who share an increasingly fragile planet. The afternoon was part of a series of conversations hosted by the Cathedral, aimed at recognizing a way forward for humanity focused on mutual compassion, respect, and renewed understanding



Organized by Jessye Norman as part of Carnegie Hall's HONOR: A Celebration of African American Cultural Legacy and in homage to Duke Ellington, Sacred Ellington featured Ms. Norman singing with a jazz ensemble, string quartet, gospel choir and dancers. The Cathedral was a sanctuary of central importance in Duke Ellington's life. Ellington performed one of his magnificent Three Sacred Concerts in the Cathedral in 1968, and on May 6, 2009 Sacred Ellington returned to its spiritual and historic home.



In the spring of 2008, the Cathedral continued a 40-year tradition of environmental awareness and discourse in a collaboration with the Garrison Institute, hosting a free public forum for the Satyagraha Project, an exploration of Mahatma Gandhi's concept of nonviolent struggle, satyagraha or "truth force." The forum filled the Cathedral's Crossing and featured a number of distinguished participants, including Rajmohan Gandhi, Gandhi's biographer and grandson; performers Odetta (pictured) and Phillip Glass; and Gandhian movement leaders such as Dr. A. T. Ariyaratne, founder of Sri Lanka's Sarvodaya movement, and Sulka Sivaraska, founder of the Thailand Spirit in education Movement.





The Interfaith Kirtan for World Peace was held on June 7, 2014 as part of the “Global Garland,” a year-long celebration to commemorate the centennial of Sri Swami Satchidananda, Integral Yoga founder and interfaith pioneer. Musical guests included Krishna Das, GuruGanesh Singh, Kirtan Rabbi, Mandala, the PS41 Songbirds Choir, Tibetan Gongs with Grand Gongmaster Don Conreaux, and Islamic Call to Prayer. The event was presented in collaboration by the Cathedral of St. John the Divine, the Integral Yoga Institute of New York, the Temple of Understanding, gratefulness.org, and the Lotus Center for All Faiths.



On Saturday, September 25th, 2010, renowned environmental and political activist Wangari Maathai, the Nobel Peace Prize laureate of 2004, and Kenya’s Deputy Minister for the Environment and Natural Resources, spoke at the Cathedral. Ms. Maathi was the founder of the Green Belt Movement, which, through networks of rural women, has planted over 30 million trees across Kenya since 1977. This event fell on the same weekend as the Cathedral’s annual United Nations Sunday service, when the Cathedral honors the mission of the United Nations and invites representatives as guests and speakers.



Each December, the Cathedral dedicates a Peace Tree—a large evergreen decorated with 1,000 paper origami cranes that celebrates peace and friendship between people of all backgrounds. Lore Schirokauer, a prominent origami artist, initially created all the cranes for the Cathedral’s first Peace Tree 30 years ago. Over the years many friends of the Cathedral, including deans and bishops, artists in residence and school children, have all made a crane or two. The paper cranes are folded throughout the world in memory of Sasaki Sadako, a young Japanese girl exposed to atomic radiation as a baby, who eventually died at age 11 of leukemia. Her project to fold 1,000 cranes was never completed; therefore people come together every year to fulfill this project for peace. A paper crane is an ancient origami pattern than symbolizes peace. In Japan, it is commonly said that folding 1,000 paper origami cranes makes a person’s wish come true.



On June 6, 1974, Elie Wiesel spoke at a symposium entitled *Auschwitz: Beginning of a New Era*. This international and interfaith reflection on the Holocaust was one of a number of Cathedral programs in which Wiesel has participated. The world-renowned author and political activist was elected a Cathedral Colleague in the mid-1980s, around the same time that he received a Nobel Peace Prize. His passion and dedication to humanitarian causes need no further explanation.

All photos: Cathedral Archives.

*Eisner is an intern with Cathedral Programming & External Affairs.*



## Love, Justice and Mercy after Charleston

By the Rt. Rev. Allen K. Shin

**A**s I write this, we are in the immediate aftermath of the Charleston shootings. I still feel outraged and heartbroken, and tremble inside with anger and fear. My brain is numb with sheer disbelief; it has gone blank on what to make of such calculated, cold-hearted violence—or of the sad rhetoric of some pundits, and even some presidential candidates, who try to find a way to rationalize this hate crime as an unfortunate one-off incident, the act of a mentally ill person—or even say that the perpetrator doesn't look white (believe it or not). They are in denial: This may be an extraordinary crime, but it tears open the centuries-old wounds of white racism against African Americans, which sadly continues today.

I understand how one can sacrifice oneself for another person in the name of love. We call that passion, and Jesus is its greatest example. But, I utterly fail to understand how one can murder another innocent person in the name of something as irrational as racial hatred. How much does one have to hate oneself in order to carry out such a senseless crime against others? Perhaps I am just a naïve idealist—but at the moment I'm trying very hard to hold on to any small strand of human goodness, and to search for even a small grain of redemptive grace.

Perhaps, though, a sense of goodness and a hope of grace come from the victims' families themselves who, at the gunman's hearing, said to him, "We forgive you and have mercy on your soul." "Hate won't win," the granddaughter of the 74 year-old victim, Daniel Simmons, told him. "My grandfather and the other victims died at the hands of hate. Everyone's plea for your soul is proof that they lived in love and their legacies live in love." If anyone has the right to forgive this racist perpetrator, it would be the victims' families, who are mourning now, and will have to endure deep pain in their hearts and souls for the rest of their lives.

Their gracious words are not the words of tolerance—for such a hate crime could never be tolerated by anyone or by any society. They are the words of love—the love that courageously stands up to the hatred that desecrates the sanctity and the dignity of humanity.

We must never tolerate racism, injustice and violence in any form. Yet as Christians we are also called to practice love. Jesus did not say, "Tolerate God and tolerate your neighbor," but "Love God and love your neighbor." He even said, "Love your enemy." It's easy to hate. But to love, to love even the enemy,

would require all that we can muster up from our humanity and more.

We must stand with the families of the victims, because redemption, healing, and reconciliation can only come from love, justice, and mercy; they will never come from hatred, violence and racism.

The incarnation is not just about the revelation of God in Jesus—the Christ-like God. In his incarnate nature and reality, Jesus also reveals to us how to be human—the Christ-like human. We minimize and lessen the weight of Jesus' humanity because it is challenging, inconvenient, and uncomfortable; because the weight of Jesus' humanity is too heavy a burden for us. But, every time we encounter such senseless violence as the Charleston shootings, we come face to face with the humanity of Jesus crucified on the cross—the innocent victim of senseless hate, of a broken legal system, and of a sinful, unredeemed humanity.

More urgently than ever, the humanity of Jesus Christ is precisely what we need to encounter and proclaim to the world.

In the incarnational paradigm, Jesus reveals to us how to be human in the fullness of sanctity and holiness. He exemplifies holiness by going to the most difficult places of human reality: ministering to the marginalized and the oppressed, healing the sick, suffering with those who suffer, dining with the sinners, and ultimately going to the cross of Calvary. The incarnational human paradigm of Jesus Christ calls all his followers to walk the journey of holy humanity with him to those most difficult places of human reality.

In this very human journey of holiness, we are assisted by the surprising grace of God, who intervenes when we go astray and carries us when we are weak, and who ultimately redeems and heals our broken humanity to something akin to Jesus' own humanity. For now, the redemptive grace in the Charleston shooting can only be glimpsed in the victims' families who have firmly stood on the side of love, justice and mercy. How God's grace will further the redeeming work in this remains a mystery. But we must participate in and further the work of healing and reconciliation in order that our own humanity may not be consumed by the evil powers of hatred, violence and racism. We must not tolerate such hatred, nor its condoning or rationalization. We must rise and stand on the side of love, justice and mercy. We must protect and preserve the holiness of our common humanity.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will receive mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

*Shin is bishop suffragan of the diocese.*

*We must stand with the families of the victims, because redemption, healing, and reconciliation can only come from love, justice, and mercy; they will never come from hatred, violence and racism.*



# Rehearsing Love

By the Rev. Stephen C. Holton, STM



Rally for Trayvon Martin, Foley Square, NYC.

Photo: Rev. Stephen Holton.

I recently felt true love at a rally after the verdict for Trayvon Martin's death. It was at a rally for his family, at Foley Square in New York City. I went down to be a white face in a crowd that might be predominantly black, that might assume that no white people cared. As you can see, I was wrong.

In the midst of the crowd, a black man stepped forward. He looked about my age. I guessed he was a father. He had that tired look that comes from trying to raise your kids right. He extended his hand to shake mine. I extended my hand to shake his. "How you doing," we said. We melted back in the crowd.

This is how you show love, not tolerance. Love makes you go out of your comfort zone, to seek out and stretch out someone else from their comfort zone. Then you meet beyond comfort zones, in God's comfort zone. Tolerance exists simply to make comfort zones more tolerable, still mutually exclusive.

I like to say that what we do on Sunday morning is simply dress rehearsal for what we will do on Monday morning. This is nowhere more true than at the Peace. "The Peace of the Lord be always with you" we say to those we know and love, who may be a little different from us, Sunday by Sunday; "and also with you." Then, on Monday, in the street, the playground, the office: "The Peace of the Lord be always with you," or just, "How you doing," we say to those who may be a lot different, whom we don't know, whom we don't love. We extend a hand, step out of our comfort zone, maybe stretch them out of theirs. We both step into God's comfort zone. It is made a little bigger, a little more visible, because we are both there.

Step into God's comfort zone. Rehearsals continue next Sunday morning at a church near you.

*Holton is the chair of the diocese's Episcopal-Muslim Relations Committee and a member of the Micah Initiative, a multifaith, multiracial clergy coalition working for justice with mercy in New York City.*

## You Think You Know Me

By Sue

*It seems it was good for me to go through all those troubles.  
Throughout them you held tight to my lifeline and never let me tumble  
over the edge into nothing.  
But my sins you let go of, threw them over your shoulder—good riddance!*  
— Isaiah 38: 17-18

You think you know me  
You think you know my kind  
But until you've walked in my shoes  
I won't pay you no mind

Molested as a child  
I learned real young to hate  
Dark secrets and elaborate lies  
Became my real life fate.

My father he done left me  
He gave no reason why  
Be a big girl, won't you  
I mean it, don't you cry

Left at the trailer door  
I watched him drive away  
I told my mom I hated her  
And blame her to this day

I learned to numb the pain  
With alcohol, drugs, and sex  
Rebellious teenage years  
Bitter and complex

Beaten, bones broken  
OD'd and left for dead  
What does God want from me?  
Can't I just have peace instead?

Nobody ever listens  
Nobody ever believes  
Truth is just an argument  
Justice never conceived

The judges, the lawyers  
The D.A., the cops  
All think years in prison  
Can make my problems stop

You all think you know me  
But you just know my name  
You think I don't take life serious  
That I treat it as a game

Well,  
You're wrong  
'Cuz  
You don't know me at all.

*Sue is the pen name of an inmate in a New York State Correctional Facility.*



## Toward A More Perfect Union

By Alice Yurke

**A**s a first-generation American who grew up in the Deep South, I have been a passionate student of “tolerance” and its role in the civil and religious discourse of the United States. On the one hand, even a grudging acceptance of the geeky Russian kid would’ve been preferable to the name-calling and physical abuse that characterized most of my playground visits; on the other hand, like Rudolph, I was rarely invited to join in the “reindeer games” of my homebred contemporaries. An invitation to the discourse (and maybe even the occasional invitation to a birthday party) would’ve been nice.

While the pursuit of religious liberty has been part of our nation’s canon since before its founding, many would rightfully argue that the realization of religious tolerance is either a myth or at best a hard-fought battle. Indeed, in light of the often violent disputes between Protestants and Catholics and Christians and non-Christians, tolerance seems like sweet detente in the face of an undesirable alternative. From the late 1920s to the 1970s, the “tolerance” discussion gained new momentum in the context of healing interfaith divisions: from addressing anti-Catholic sentiment in the political arena to launching a national discussion on the effects of the Holocaust in postwar America. Achieving tolerance has also been a big step forward from earlier visions of national identity based on race, ethnicity, national origin, gender, and sexual and gender identity.

But striving for tolerance is no longer the breakthrough aspiration that it once was. Tolerance triages the wounds that threaten our secular and religious underpinnings, but it doesn’t heal them. Its fundamental problem is that it stops short of extending an invitation to the birthday party.

Although our Founding Fathers’ intended beneficiaries looked a lot like they did themselves (i.e., white and male), their broader goal was to promote liberties of religious and political conscience within the context of a secular state. This policy was not only utilitarian (it was and is greatly preferable to sectarian conflict!), but also radical in its invitation to the nation’s citizens to engage fully in American society—and while the definition of citizen might then have been severely limited, it has widened over time as a result of our evolving understanding of due process and equal protection.

This invitation to civic communion, moreover, goes well beyond “tolerance,” and even beyond tolerance’s prettier but nonetheless similarly loveless cousin “inclusion.” This invitation, like justice, is blind to a person’s wealth, power or identity; it both extends a profound welcome and imposes radical responsibilities on its citizenry. Much remains to be done to bring everyone into the sphere of full citizenship, but I do think that a lot of well-meaning, hard-working people, many of whom generously invite everyone to the heavenly table, are fully invested in making that goal a reality.

As an American and as an Episcopalian, I often wonder how lines of demarcation like “American,” “Episcopalian,” “woman,” “cisgender,” and “white” (to name but a few of my own attributes) prevent us not only from seeing the neighbor in the stranger but also from inviting the stranger and the stranger’s vernac-

ular into the full discourse. This is not an easy task: when we acknowledge that we’re Episcopalian, we are implicitly stating that we follow certain rites and doctrines common to Episcopalians, and therefore generally do not adhere to the theology and practices of other religions or denominations.

But our baptismal covenant requires us to strive for justice and to respect the dignity of every human being. This is an exhortation that requires us to move

*While the pursuit of religious liberty has been part of our nation’s canon since before its founding, many would rightfully argue that the realization of religious tolerance is either a myth or at best a hard-fought battle.*

beyond mere tolerance of those whose identities are different from our own. We have instead to embrace the “other’s” approach in engaging in the spiritual and civic realms as no less rich and just as valuable a form of discourse as our own. When we do this, we not only move beyond acceptance of their differences but also invite them to add their experience and spin to our collective discussion—which in turn contributes to a richer understanding of all our individual stories. The result is a more perfect union, to paraphrase the Preamble of our Constitution, whether on a civic level or in the realm of our common reli-

gious life, which allows us to move beyond triage towards achieving tikkun olam (“repairing the world”).

I’m proud not only to be a member of a vibrant and welcoming parish (St. Bart’s, Manhattan. Go Bartians!) in an inclusive, engaged diocese but also to serve on the board of the Lower East Side Tenement Museum. A few years ago, the Museum changed its mission and strategy to move beyond tolerance for immigrants and immigration. We substituted “to promote tolerance” as a primary goal of our mission with a strong affirmation that the Museum “enhances appreciation for the profound role immigration has played and continues to play in shaping America’s evolving national identity.” As an Episcopalian and as the child of immigrants, I fully understand that the story doesn’t end with my invitation to the table. Instead, it challenges me—indeed, all of us—to move beyond tolerance: by dignifying the gifts that every human being can bring to the table, and by inviting him or her to join fully in shaping our ongoing, organic and rich collective discourse.

*Yurke is vice-chancellor of the diocese and a member of St. Bartholomew’s Church in Manhattan.*



# Together, Different, and Precious

By Jannie Wolff

In 2009, as part of the food-related workshops that I do in community- and faith-based settings all over New York City, I started working with a group of LGBTQ youth that was housed in a church. I quickly learned, however, that in spite of where they met, the program's coordinator—although himself a deacon of that church—didn't want to connect the youth to it more formally because he didn't want to risk exposing them to non-affirming Christians: Although that church was affirming to the youth, he worried that if they were encouraged to go to church at all, they might find themselves in hurtful or harmful situations. When I responded that I thought many churches were becoming tolerant, he looked at me with a look I will never forget, and in a voice I will always remember said, "Would you like to be tolerated?"

If we look up synonyms for tolerance in the thesaurus, we first find "broadmindedness, open-mindedness." After that we come to "lenience, acceptance"; then as we get a bit deeper, we find "forbearance, patience, easiness." Finally, we arrive at "charity." For me to be tolerant, then, implies putting myself on a higher plane than the people I am tolerating. In some way I am judging them. What I am not doing is loving them. It is true that loving others the way God asks us to love sometimes seems very hard. We have to open our hearts along with our minds, to see the other person as just as valuable as ourselves.

Over the past few months I have once more had the opportunity to work with a group of LGBTQ youth, and this time I was blessed to have the support of a coordinator who helped me understand some basic information and some key terms. We started each class with a check-in on how people were doing, and I learned that some youth may wish on different days to use different names, or to have different preferred gender pronouns, or PGPs. I learned how important it is to let people be who they felt they were, not try to make them who I thought they were. I, after all, am not the one living their lives from day to day.

In my work, I help people connect with resources to gain access to healthy food—and when I worked with that LGBTQ group, I learned that they had a

specific problem: When they go to soup kitchens and food pantries they cannot rely on the people there accepting them in the way that they feel most comfortable presenting themselves. Of course, any government-funded agency is legally obliged to create an environment that is non-discriminatory—but even then, what we are really talking about is tolerance—often grudging tolerance—and not love. And what about agencies that do not receive government funding?

When I brought this challenge to the Statewide Diversity Specialist in my office, we considered how we could share information so that people who need food would feel comfortable going to the places that provide it. That is an excellent thing so far as it goes, but it seems to me that the real question is not how do we teach people what their responsibilities are, but how do we teach them how to love?

When I begin my workshop series, I hand out index cards and ask each person in the class to write their name on it as they wish me to speak to them. It can be a nickname, a first or last name, they can use a title or an alias, however they wish to be identified in the group. When I began working with a second group of LGBTQ youth this past spring, I handed out the index cards the first day and said that I would be bringing new ones each week so that they could use whatever name and PGP they wanted to on that day. One of the students said, "Really?! Whatever

name I want?!" and another smiled a smile of a person who understood that they were being accepted for who they are. I realized that day that loving is not hard. It's really very simple. Loving says that I accept you the way you are, not that I will tolerate you the way you are. Loving says I see you and I hear you, and I'm not going to tell you how to be. Loving says I don't have to be right and you don't have to be wrong. Loving says we can both just be, together, different, unique and precious, the way that God has made us to be.

*Wolff works with Cornell University Cooperative Extension as a community educator in the Nutrition and Health Program.*



Loving says we can both just be.

Photo: Sharon Mattheson-McCutcheon



## Turkish Delight

By Cathy Hawn

In the winter of 2007, my husband received an interesting e-mail. A fellow student at the General Theological Seminary, Tom Broad, wrote to classmates about a trip to Turkey, in which travelers would be responsible for their own airfare, but would otherwise be the guests of an organization I couldn't quite comprehend.

After a brief discussion, consisting primarily of us saying "Why not?", Bob responded that we'd like to go, and to my surprise, we were included in the travel group of seminarians and spouses.

Bob and I were skeptical: we knew almost nothing about Turkey, and the idea that someone else would pick up our expenses seemed highly unlikely.

Our adventure began at the Turkish Cultural Center in Sunnyside, Queens, on a day in late spring. Still apprehensive about this whole thing, but wildly curious, I expected an evening of disclaimers and disclosures about what wasn't included and what we should be prepared to arrange for ourselves. How wrong I was! It was an evening of hospitality and learning: videos and discussion about Turkey and delicious Turkish food.

We met our trip guide that evening, a young Turkish man named Fahri who was a student in Queens. Fahri was eager to show us his country and told us he'd accompany us for the duration of the trip.

Nothing could have prepared me for what this trip turned out to be. Over two weeks in August, we received—over and over again—the most loving and beautiful hospitality I have experienced. Eight years later, my heart and eyes still brim with emotion when I recall it.

We explored the great ancient and modern city of Istanbul—touring it by boat along the Bosphorus Strait that runs through its middle, a favorite place of Fahri, who had warm childhood memories of it; we travelled to Cappadocia and Konya in the center of the country; we visited Ephesus and Izmir on the coast.

I was moved by the sight of people running to the mosques near the very busy Grand Bazaar in Istanbul to be in time for late afternoon prayer. I loved the sounds, the sights and the smells of all the places we went. Turkish people are warm and polite; life is bustling but not harassed; tourists are welcome. We were welcomed as beloved guests.

In a trip overflowing with generosity, there were two events that have reshaped my thinking about hospitality. Both were dinners with Turkish families.

Now, it's one thing to invite a friend, a couple, or possibly even a family to my home for a meal. But 14 strangers? Yet it happened to us—twice!

One dinner was at a beautiful home in Izmir, near the Aegean Sea. We dined outdoors on a perfect evening, listening to the soothing sound of our hosts' forever pool lapping quietly in the background. The food was abundant and delicious, almost all of it home cooked. Many of the host family spoke some English, while Fahri and some of its younger members helped translate as needed. It was a splendid time; I have never been treated more graciously and luxuriously.

The other dinner was hosted by a family in Konya—which, at least in 2007, was not typically included on tourists' travel plans; but as the home of Rumi's shrine, our hosts wanted us to see it. We were assured that more than any other destina-



Dinner in Konya, Turkey, August 2007.

Photo: Cathy Hawn

tion on our itinerary, Konya was where we could experience "real" Turkey. I equated it roughly with coming to the US and seeing Pittsburgh, rather than just New York and Washington.

Then, after a wonderful day of learning about Rumi, our van driver took us to an apartment complex on the outskirts of town. Again, our dinner hosts were a family: a mother, father, two school-age daughters and their grandmother.

We filled their living room, which they had converted to a dining room for the evening. At least some of the tables were cleverly assembled from very large round aluminum serving trays, like giant pizza trays, over smaller tables.

Delicious food started coming out of the kitchen and seemed to have no end: chicken, rice, vegetables and shepherd salad. Endless tiny cups of tea served from traditional Turkish tea glasses and conversation filled our night.

The food was one kind of miracle. The conversation was another. We spoke no Turkish and our gracious hosts, no English. Fahri, our faithful guide, spent his whole night translating. By the end, he was exhausted and sweating from the effort, yet clearly overjoyed that the night had been such a success.

It was only on returning to our van that Fahri informed us that the family we had just had this amazing evening with pulled it together with only about 90 minutes notice. The original family had fallen through earlier in the day.

But the hospitality from our host family didn't end there. When we arrived at Konya's small airport around 5:30 a.m. the next morning for our departure, and shortly after we'd made our way into the main doors with our bags, we heard a bit of commotion behind us. It was our dinner hosts from the night before, coming to wish us well on the rest of our travels!

These are just a few anecdotes from a trip filled with so many other memories of warmth, love and generosity. I am grateful to have been the stranger in a strange land and to have experienced the gift of true hospitality.

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*Hawn is a member of St. Anne's, Washingtonville and travelled to Turkey with her husband, the Rev. Robert Fitzpatrick.*



# Church Among the Minarets: An Unusual Parish Mission Trip

By the Rev. Jennifer A. Reddall and Helen F. Goodkin

**A**s we fastened our seat belts for the flight to Doha, Qatar, neither of us, Jennifer Reddall, rector of the Church of the Epiphany, Manhattan, or parishioner, Helen Goodkin, knew what to expect. Our parish's sister relationship with the Church of the Epiphany, Doha, began in 2003 before either of us had made Epiphany our home. We had met the Rev. Bill Schwartz, until recently its vicar, who had preached in NYC several times. Beyond that, we knew very little; but we were intrigued by this ministry, at once Anglican and ecumenical, and eager to develop ways for our two congregations to work together in witness and mission: to be true "sister parishes."

Epiphany Doha is part of the Diocese of Cyprus and the Gulf—one of four dioceses in the Province of Jerusalem and the Middle East, with churches in 23 locations, including parishes outside the Green Zone in Iraq, and a large eye clinic in Yemen. For some years, the Doha congregation met in a school gym, but in 2003, the then-Emir of Qatar gave land for the construction of a religious center to include Roman Catholic and Orthodox churches, and a large building to house all of the protestant denominations in the Emirate. Epiphany Doha, which had been planning to build its own church there, was asked by the Emir to supervise what became known as the Anglican Centre—home to 66 protestant denominations from all over the world.

Qatar is a Muslim country with a population of just over 2.1 million, fewer than 300,000 of whom are Qatari citizens; the rest are expatriates, many of whom are Christians. At a time when Christians around the world are being persecuted, the Emir sought to support the rights Christians to worship in community. Today the churches stand as a remarkable witness to the Emirate's concern for its non-Muslim residents and its determination to allow many voices to find a place within the Emirate. The churches and their congregations also witness to the resilience and determination of Christians to live out their faith, wherever they may be.

Friday is the day of worship because that is the one day off in a six-day work

week. Arriving early at the Centre with Bill Schwartz, we were welcomed warmly by several of the congregations who worship in a multitude of languages, including English, Tamil, Arabic, Malayalam, Igbo, Nepali, German, and Swahili. This is the only church center we know of where African Pentecostals, American Episcopalians, German Lutherans, and Indonesian Full Gospel Christians share space. The Centre was full of spirit, as groups came and went, spaces were used and reused, decorated and redecorated, according to the customs of the country and the church. Children were happily everywhere. Because Indians remove their shoes to worship, the halls are lined with shoe racks. Because worship can be noisy, the sound system in each space is controlled by a central board to try (sometimes unsuccessfully) to keep congregations from disturbing each other. But, a joyful noise still rose up to the heavens, often in languages and dialects about which we knew nothing. Suddenly, we really understood Pentecost.

At 11 a.m., we entered the main sanctuary for a very traditional Anglican service. (Earlier, it had been filled with Pentecostals.) The congregation was perhaps two hundred, many American and European, but also Indians, Asians, and Africans. Organ, choir, candles, procession—we felt right at home. Jennifer preached; the prayers of Baptism and Eucharist were familiar, though familiar hymn texts set to less familiar tunes threw us both. Friday evening we returned, and Jennifer preached again at the evening service, which, except for her sermon, was completely in Tamil, an Indian dialect. Helen attended a concurrent Anglican service in Igbo, a Nigerian language.

The remarkable thing about this ministry is how the various congregations shared the Centre's space, bringing their own faith and culture to their worship, while respecting others around them. In this, the ministry of Church of the Epiphany Doha is unique in the world. We witnessed many awesome things: the congregations and "Friday Schools" were amazingly diverse but nevertheless all shared the same space for coffee hour; the Anglican congregation recognized the need for a baptismal pool to accommodate those who practice full immersion bap-

tism, so a beautiful cross shaped pool graces the courtyard; the Lord's Prayer in Arabic fills the stained glass above the main altar, merging the faith of the church with the language of the surrounding country. Above all, however, was the joy and spirit we felt among those who were there; God was truly in this place.

This venture in ecumenism should inspire the Christian community, in the US and around the globe, to share ministry and fellowship, recognizing that despite outward differences in style and culture, there is one Lord Jesus Christ. At Epiphany Manhattan, we look forward to developing our relationship with the new vicar, Paul Davies, as well as continuing our relationship with Bill Schwartz as he takes on the larger role of archdeacon for Diocesan Bishop Michael Lewis. For more information, visit the websites! [www.epiphany-qatar.org](http://www.epiphany-qatar.org) and [www.anglicancenter.org](http://www.anglicancenter.org). Or, follow our news as our relationship grows. [www.epiphanynyc.org](http://www.epiphanynyc.org).

*Reddall is rector of the Church of the Epiphany in Manhattan, where Goodkin is a member and serves on the vestry.*



The Eucharist at the Church of the Epiphany Doha Qatar with priests, Jennifer Reddall, Bill Schwartz, and Jebaraj Devasgayam.

Photo: Helen Goodkin



## Christian/Muslim Relations: Dialogue Needs Prayer and Hard Work

By the Rev. Joseph Campo

I serve as a parish priest who also happens to be a member of our Diocesan Ecumenical and Interfaith Commission. In the world of Christian / Muslim encounters, it seems there have been just too many occasions where I (among others) have been grilled by those who believe there is *no hope* for peace or dialogue. Animosity, hate, mistrust and eventually war have marred our traditions. Anger-filled memories do not die.

I have heard that Islam is a religion of violence and intolerance—and there are so many stories that would seem to verify the charge. Leave aside 9/11—there is no shortage of contemporary headlines that seem to confirm it. The Islam as taught and lived by ISIS, for example, is terrifying (and intentionally so). In 1996 an Episcopal priest told a congressional committee that “in Muslim dominated Pakistan, charges against Christians of blasphemy can lead to death threats, physical assault or murder.”<sup>1</sup>

No one can deny the horror that religious fundamentalist terror organizations have created. That’s what the intolerant do: They joyfully do vile things, and the only appropriate reaction should be horror. Spin and polished videos are apparently wonderful recruiting tools, but no amount of divine snow can cover the stench of such human evil.

There are plenty of examples—but do not forget that we can also only scratch the surface of the abuses and injustices that have been directed against Muslims. (And let’s not even start by being weighed down with discussing the Crusades. Those who know history much better than I can write those articles).

According to the Southern Poverty Law Center (SPLC) Anti-Muslim hate crimes in the US soared by 50% in 2010 “in a year marked by incendiary rhetoric of Islam bashing politicians and activists.”<sup>2</sup> Earlier this year, a prominent radio host declared: “as far as I’m concerned, not every Muslim is guilty, but every Muslim is suspect of sympathizing with Islamic extremists.”<sup>3</sup> This past winter three young Muslims were shot to death in Chapel Hill, NC—purportedly over a parking spot. Seriously!

An Imam who preaches hate to disaffiliated youth or those who become delusional suicide bombers no more reflects the teachings of the Prophet Mohammed than the “Rev.” Fred Phelps and his Westboro Baptist Church members showing up with their signs that “God Hates Fags” and “God Hates You” at the funerals of slain American servicemen reflect the teachings of Jesus. In my non-scholarly eyes, the KKK burning their crosses at the homes of or lynching African Americans is as far from Christianity as ISIS is as far from truly reflecting Islam.

We all have our fears, assumptions, and suspicions. We all know that there is real evil in the world, brought about by human actors who are very good at using religion to frame and justify their behaviors. Rights have been abused; lives have been shattered; the innocent have been murdered.

So what are the biggest challenges to true interfaith dialogue? Please, someone convince me that as a Christian there is any alternative to it. I cannot believe that our two religious traditions are destined to live out the rest of history in fear and hate.

I am a child of the 50s and 60s, so I still learn from TV. In *NCIS – New*

*Orleans* the main character (whose name is “Pride” of all things!) yells at his team to find evidence, solve the crime, whatever, and that they need to “learn things”—his constant refrain. Do we continue to take comfort in our prejudices and our stereotypes, or do we “learn things” about and from each other?

We don’t need to create canonical mechanisms for conversations—we have talked about talking for years. There have been any number of resolutions from our Church’s General Convention (GC) that upheld the value of interreligious dialogue. And let’s remember what dialogue is not. I haven’t the time for wringing hands in some phony imitation of Rodney King’s unanswered question (“Why can’t we all just get along?”) in the hope that sitting in a circle singing Kumbaya

will bring about international peace, religious toleration and universal brother or sister-hood!

What is needed for dialogue is prayer and hard work.

It will take such hard work from the members of both faith communities to know themselves and their relationship with God as they understand divinely revealed truth. It takes work to offer the time, to meet (and not just once a year or so) and truly discuss where we share the same truths— but also where we are different and will not find agreement. What are the issues that unite us to “strive for justice and peace among all people and respect the dignity

*According to the Southern Poverty Law Center (SPLC) Anti-Muslim hate crimes in the US soared by 50% in 2010 “in a year marked by incendiary rhetoric of Islam bashing politicians and activists.”*

of every human being”? (BCP, p. 305)

Enough of this hateful cycle of evil: It is time for us, as leaders and members of local faith communities, to seek each other out and bring our different communities together regularly for a meal and conversation. Let’s talk about how we interpret our sacred texts, about how are we are sent to serve the poor and lost. What does it mean to teach each other and learn from each other? What is faith? What misconceptions does each group have about the other?

It’s time to take the time to “learn things.”

No one of us has the power to fix the world. But we do have the power, God willing, to fix our small portion of it. Let God use us to bring growth and respect and change to the part of the world in which we live. The alternative is to accept that the situation is hopeless.

*Campo is rector of St. John’s Church, South Salem, and chair of the diocese’s Ecumenical and Interfaith Commission.*

<sup>1</sup>Episcopal Priest Testifies before Congressional Committee on Persecution of Christians in Pakistan,” Episcopal News Service (ENS), 3/7/1996.

<sup>2</sup> SPLC, “FBI: Dramatic Spike in Hate Crimes Targeting Muslims,” Intelligence Report, Spring 2012, #145, viewed 5/19, 2015. <sup>3</sup>Delawareonline.com, viewed in 5/19/2015].



# We Are All God's People

By Marion Williams

**W**e sing another verse of Amazing Grace. It's one of my favorite hymns. I'm probably out of tune but it doesn't seem to matter as we gather around the circle with our song sheets. Thankfully, there's a breeze on this hot summer day. Standing in the clearing, in the shade of a canopy of leaves and sheltered by an outcrop of indigenous rock, it feels like I'm taking part in an ancient rite. This week, an Episcopal priest presides over the liturgy while, slowly, a group gathers, seemingly drawn from every direction by the prayers.

The Sunday afternoon service of Ecclesia Ministries at Marcus Garvey Park has become a second spiritual home for me. The pared down liturgy, rolling altar and ecumenical mix of officiating clergy create a feeling of essential worship. Some of the congregation live outside or are down on their luck and might not have stable living arrangements. Although this is the purpose of the service—to offer worship to people in the park—the service itself, which begins by proclaiming that “We are all God's people,” creates an environment in which seminarians, rotating clergy from contributing parishes, and attendees from the park fall in synch together in the mutual giving and sharing of the Eucharistic service. At the Peace there is no reserve. I love that I end up in a different part of the circle every time, after the entire group



Ecclesia Ministries in Tompkins Square Park.

Photo: Ecclesia Ministries

of worshippers has milled around, shaking hands and introducing themselves in the sacred space. There is no sense of tolerating another, or fixing another here. The sense of being with and sharing of God's love makes up the hour in the park. After the last verse of Amazing Grace this day, lunch is handed out and this truly movable feast feeds the bodies as well as the souls of this special congregation.

*Williams is a member of the Church of Epiphany, where she leads a spiritual direction group.*

**Ecclesia New York Ministries** meets at 2 p.m. on Sundays at Marcus Garvey, Tompkins Square, and Madison Square Parks. For more information: <http://www.ecclesiany.org/>.

## Holy Envy?

By the Rev. Susan Auchincloss

**H**oly Envy?

It sounds like an oxymoron.

Yet this lies at the root of the decision by the diocesan Ecumenical and Interfaith Commission to offer parishes a Calendar of Prayers, naming the chief Jewish and Muslim holy days and suggesting appropriate thanksgivings to add to the Prayers of the People. These were published in the winter edition of the *Episcopal New Yorker*.

We have Krister Stendahl to thank for the phrase Holy Envy. Stendahl, one of the great New Testament scholars, served as professor and dean at the Harvard Divinity School. He may be best remembered for his leadership in inter-religious dialogue.

“Holy envy” was a closely held principle for such dialogue. By this he meant that we should feel free to admire aspects of another religion that seem to be missing or less developed in our own. It implies no disloyalty to our own faith, but shows respect and appreciation for another.

This is not a first step toward syncretism. On the contrary, an appreciative “holy envy” broadens our encounter with the Holy, creates a mark of respect, and celebrates the ways we differ in beliefs or practices.

Thus, Jesus' admonition, “Judge not that ye be not judged,” frees us to become fully who we are as Christians. At the same time, it lays the groundwork to more readily work together, on an interfaith basis, on issues of concern to all.

Other considerations prompted these prayers, and the ministry of the Commission generally. We live in stressful times, times which can give rise to reli-

gious prejudice, such as anti-Semitism and Islamophobia. These prayers counter such prejudice by showing the church's respect and appreciation for the faith of Jews and Muslims.

The Ecumenical and Interfaith Commission recognizes that prejudice often manifests in stereotyping. Part of the Commission's brief for ministry is to oppose this. In fact, one of the Commission's chief reasons for being is to help the Church encounter other religions according to their own self-understanding. The Calendar of Prayers is a step in this direction.

Many Christian denominations, including The Episcopal Church, are beginning to overcome one long-standing prejudice. We no longer live inside the assumption that in order for one religion to be authentic and true, the other has to be false. The Calendar reflects this. If other religions offer access to the divine, that in no way diminishes our own beloved and uniquely Christian way.

With regard to Jews and Judaism, in particular, all Christian denominations officially condemn anti-Semitism. And yet a habit persists, based on centuries of abuse, when the Church held all Jews responsible for Christ's death. That habit reveals itself in a secular guise in our day when all Jews, collectively, are resented and even discriminated against for the actions of the State of Israel. Again, the Calendar serves as a countervailing resource.

We are living into a new era of respect for other religions. The Ecumenical and Interfaith Commission celebrates this. But the ministry does not stop once we overcome intolerance and commit to respectful coexistence. It would be easy to stop there, for it is a significant achievement.

And yet we need to cherish these new relationships, and replace old habits and beliefs with fresh ones that stimulate true relationships.

The “hour is coming and is now here” when we can delight in learning from each other and rejoice in growing ever closer to the Divine.

*Auchincloss is a priest in the diocese and a member of its Ecumenical and Interfaith Commission.*



## A Jew at Maundy Thursday

By Alan Levin

**A**t the boundaries of what defines being a Jew there are gates that don't swing outward easily. One of these is marked with the Cross. When I was a kid, my older brother told me about the Catholics that chased and beat up the Jewish kids for no apparent reason. I didn't know what that was about, but I knew people hated Jews and did stuff like that. It scared me. When I was interviewing spiritual teachers for my book *Crossing the Boundary*, which is about Jewish men and women who became leaders of other spiritual paths, several spoke of being beat up by kids who had just come from Sunday school on Ash Wednesday or Good Friday. The kids had just heard for the first time (or the umpteenth time) that "the Jews" killed Jesus and the guilt was upon all Jews for all time. That meant us; we were the "them" in their "us vs. them" world, and they were "them" in ours.

Those days seem to be over in America. There's been a lot of interfaith dialogue; Jews have been accepted and assimilated into mainstream culture. The churches have mellowed their position on the Jews, and Jews have gotten tougher (more are working out at gyms instead of yeshivas). But, in church they still tell the story about "the Jews" who begged for Jesus to be crucified. It's part of the New Testament, and that would have to be rewritten or omitted for it to change. Similarly, the obscene parts of the Torah (e.g., where "G-d" tells the Israelites to kill every man, woman and child in Canaan) will still be recited by religious Jews every year when that part of the scroll comes around.

So Jesus and the Cross are still viscerally difficult for many Jews. Of course, it goes back much further and the wounds are much deeper than the statements in churches or the individual beatings in America; confiscations of property, pogroms, required conversions or death, expulsions from countries that were home for generations, all leading up to the Holocaust, were a large part of life in Christian Europe for close to two thousand years.

I first opened my mind to Jesus and his teachings in the heyday of hippie life in Haight-Ashbury, reading the *Aquarian Gospel of Jesus the Christ*, a purportedly channeled Gospel that told the life of Jesus during his absent years, attending esoteric mystery schools in North Africa and then returning to teach a path of enlightenment. As I began to study meditation and spiritual practices, *Christ consciousness* became another term for enlightenment and Jesus one of the great Masters who

*Jews have been accepted and assimilated into mainstream culture. The churches have mellowed their position on the Jews, and Jews have gotten tougher (more are working out at gyms instead of yeshivas).*

embodied the divine and taught the way of the Love that is the essence of God.

So this Easter/Passover season, I attended Maundy Thursday at the little Episcopal church down the road. My wife, Ginny, often plays cello and guitar there (as well as at her pagan women's moon circle), and we have come to deeply appreciate the wonderful open-minded minister, Father Dearman, and the very friendly community of people who gather there for Sundays and holidays. I had only *heard* about this strange ritual of Maundy Thursday a few days before. The name comes from when Jesus washed the feet of his disciples and told them to do the same for others. Maundy comes from the Latin word for "commandment," as Jesus is reputed to have said "I give you a new commandment." (John 13:34)

At a certain point in the Thursday evening church service, those who choose to participate take off their shoes and socks and walk over to the minister who, on his knees, pours warm water over each one's feet and washes them. As Ginny's cello is playing the hymn, "I heard the voice of Jesus say," I bare my feet and sit to be blessed by the gentle minister's honoring of the "new commandment." He then explains that this commandment is simply, "love one another."

I think back to the time of this teaching when a Jewish prophet and his twelve Jewish students added number eleven to Moses's ten, and I think about how it happened that love became hate. Wash each other's hands at the Passover seder, wash each other's feet on Maundy Thursday, "LOVE ONE ANOTHER." How hard is that to understand?

*Levin is an occasional attendee at the Chapel of St. John the Divine, Tomkins Cove, and the author of Crossing the Boundary.*



Maundy Thursday 2015 at St. John's Church, Wilmot, New Rochelle.

Photo:Stephanie Hartwell-Mandella



# Founded in Tolerance: L’Eglise Française du St. Esprit

By the Rev. Nigel Massey



Celebrating at the 2014 St. Esprit Afrique Fête.

L’Eglise Française du St. Esprit (the French Church of the Holy Spirit) was founded almost 400 years ago by refugees from the wars of religion in France. Our church grew exponentially from 1685, after Louis XIV revoked the edict of Tolerance accorded to the Protestants in his realm. Toleration has always played a role in St. Esprit’s understanding of its identity. Every year we hold a service on a Sunday in late April to celebrate the Promulgation of the Edict of Nantes by King Henri IV in 1598. This was the first European edict to formalize the right of citizens to follow a different religion from that of their ruler. Members of the Huguenot Society of America attend this service to celebrate the anniversary of the signing of an edict that ultimately inspired the Universal Declaration of Human Rights, and to recommit themselves to honoring the practice of toleration in a civil society.

Two years ago, the vestry of St. Esprit met together to discuss a mission statement that was formulated over fifteen years ago. It contained the following sentence: “We are a diverse community of faith, united by our love for the French language and the spiritual values of tolerance and liberty.” The Anglican Church in America before (and perhaps after) the American Revolution was not always kind in its treatment of religious dissenters. At best it was condescending, and at worst it was downright hostile. As a direct descendant of a non-Episcopal congregation that had known horrible persecution in France, St. Esprit’s congregation wanted the word tolerance to feature in its mission statement. That sentence also acknowledged the fact that our membership was drawn from the descendants of those early refugees from the wars of religion, together with the refugees that were (and still are) arriving from Rwanda, Burundi, the Congo, and Côte d’Ivoire. We were and are a mixture of many races, ages, sexualities and socio-economic groups. Like many churches in the city, our diversity includes those coping with a wide variety of psychological difficulties, including post-traumatic stress resulting from religious or political persecution.

In 2013, we considered dropping the word tolerance from that mission state-

ment. The word has complicated associations in French. *Une maison de tolérance* used to designate a state-controlled brothel. Perhaps another word would be a better choice? The word tolerance fell out of favor in the 1990s. When I was the Bishop of London’s advisor on interfaith dialogue at that period, tolerance was thought to be a step forward from outright hostility towards a more creative engagement with people of other faiths. Its use in official statements was soon usurped by a commitment to the “celebration of our diversity.” After a lively debate, however, our vestry voted unanimously in favor of retaining the word tolerance in our mission statement. They were more convinced than ever that the spiritual value of tolerance is a vital component of our witness to the love of Christ in our communities.

The members of our vestry made the following points.

- Tolerance is not the passive acceptance of someone whose views differ from your own.
- Neither is it a synonym for condescension—an

arrogant and begrudging acknowledgement by the powerful that the “weak” are entitled to their own opinion or their way of life. It is not “the best we can do under the circumstances.”

- Tolerance is not the easiest option for a Christian faced with the conflicting truth claims or the uncomfortable assortment of citizens that populate our civil and religious life. The practice of tolerance holds up a mirror to our perception of ourselves, and what we see does not always please us.

The vestry consequently believed that a church that regularly reflects on the spiritual value of tolerance would be a welcoming church where no one would be caricatured or summarily dismissed.

Toleration requires an on-going engagement with those whose way of life or whose opinions differ from one’s own. It is a practice that sets the tone and the terms by which we relate to one another. It is more a verb than a noun, because it determines the way we behave. Far from being a static concept, it is a promise to bear with one’s neighbor and to commit ourselves in good faith to the commonweal. “Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you.” (Col. 3:13). Its synonyms are patience, respect, goodwill, openness of spirit, understanding, forgiveness and goodness.

Voltaire, who was known for his rigorous defense of the Huguenot descendants of the terrible wars of religion in France put it this way: “Qu’est-ce que la tolérance? C’est l’apanage de l’humanité. Nous sommes tous pétris de faiblesses et d’erreurs; pardonnons-nous réciproquement nos sottises, c’est la première loi de la nature.” (“What is tolerance? It is the prerogative of our humanity. We are all fashioned of weaknesses and mistakes. Let us pardon each other for our blunders. This is the first law of nature.”)

Massey is the rector of L’Eglise Française du St. Esprit in Manhattan.



## It Makes My Eyelids Twitch

By Andrea Strout

**T**olerance. The very word makes me feel, um, *intolerant*. It carries such a suggestion of forbearance, of *noblesse oblige* even; it makes my eyelid twitch.

Yet I have to concede there is no ready substitute for the word. People used to speak of “liberal” societies instead of tolerant ones, meaning polities where respect for other customs, beliefs and points of view reigned supreme. Now, of course, the word “liberal” has fallen under suspicion, freighted with partisan and, for many, negative connotations.

Lacking good alternatives, we fall back on the barely tolerable *tolerant*. But what do we mean by it, exactly?

Well, we know what Merriam-Webster means by it: “Willingness to accept feelings, habits, or beliefs that are different from your own.” And there you have the horns of a real dilemma. Horn 1: that grudging “willingness.” Horn 2: the implicit superiority behind the word accept.

Let’s think about that for a moment. Who am I, who are you—who are any of us, really—to “accept” or not “accept” someone else’s feelings, habits, etc.? Who authorized us to decide what is valid, meaningful and good? More to the point perhaps, as Pope Francis famously said, “Who am I to judge?”

Because that’s what we’re really talking about. Not tolerance. Not acceptance, grudging or otherwise.

And yet we do judge—every day, multiple times a day—regardless of what we call it. We rate books, movies, professors, who wore it best, restaurant and vacation experiences, how well or poorly our question was handled by customer service. We send smilies, frownies and *meh* faces through the ether. Judgment, especially the snap kind, has become to us second nature.

So why would we fall down on the job when it comes to the really big stuff: judging people as *people*? The answer is that we don’t, though there is nothing new about that. What does feel new is the intensity of feeling, the deep suspicion of others. And, of course, the lightning-fast verdicts we can render—and share with our networks of others just like us—with the new tools we have at hand.

Increasingly, we’re asked to pick sides in a crudely drawn bipolar world. And many of us are happy to comply. People are reduced to makers or takers, in the false dichotomy of campaign season; to “Republitards” or “Democraps,” in the crass language of online trolls. We even assign people numbers—the ultimate in reductive thinking—consigning them to the 1, 99 or 47%, as if that were the end of the story.

Then there are the oldest stories in the book: the judgments we make based on race, ethnicity, religion and sexual orientation. Old as they are, the battles against them are always new, remade and refought in each generation. We lean in, challenge the biases of our parents and make real progress, even breathtaking progress at times. But it’s never quite as much, or as enduring, as our self-

congratulation suggests.

The operating instructions that come with our faith could not be clearer: judge not, lest you be judged. So why do so many of us view this injunction as moral surrender, even as “un-Christian”? Sometimes, listening to people who claim to speak for our faith, it’s as if our highest calling were to expose wrongdoing and enforce right action in others, always others. Where is that written, precisely?

Christians aren’t alone in struggling to make sense of the changes roiling our

world. But our impulse to respond lovingly seems under particular threat these days. As the savagery of groups like ISIS continues unabated, we seem especially susceptible to the paranoia that sees all Muslims, including Muslim Americans, as people with divided loyalties at best. It’s helpful—strange to say, even hopeful—to remember that American Catholics and Jews were once seen that way by many in the faith majority.

We Christians often get it right, too. As the dominant faith

group in the U.S., we have an obligation to lead, and frequently do, on matters of interfaith healing and social justice. It helps that we live in a country whose motto, “Out of many, one,” is still enshrined in our laws, inscribed in our history and a matter of daily reality.

But our work is not done. And it can easily be undone unless there is constant effort to answer ignorance with facts, moral certainty with humility, division with reconciliation.

If that sounds just too *kumbaya*, dangerously naïve or foolishly accommodating, let’s consider the alternatives, for our country and our world. More endless war. More threats to the homeland. More divided communities and government. More cartoon contests. More people fleeing disorder on foot, by raft, by any means they can. More open carry laws. Fewer open minds, hearts and doors.

And that’s not a world any of us can long tolerate, for lack of a better word.

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*Formerly a member of the Church of the Resurrection in Manhattan and Zion in Dobbs Ferry, Strout is a parishioner at St. Philip’s in New Hope, Pa.*



# Meeting the Sick Where They Are

By Linda Dahl

**M**ost of us, even we who seldom open our Bibles, know the beautiful passage that begins “Love is patient, love is kind...” (1 Corinthians 13:4). A synonym for patience is tolerance.

It can be hard to be tolerant and loving when we’re dealing with one of the nearly 25 million Americans suffering from Substance Use Disorder, the official name for addiction—a progressive, treatable disease that has no cure. Addicts do destructive and hurtful things, testing us over and over. I know this from both sides, as an alcoholic in long-term recovery and as the parent of a daughter in recovery from heroin addiction. Out of my experience, where I learned about important but little-known gender-specific research in treating addicted women, I recently wrote a book for parents like me: parents who are not only full of despair but also shame, often after being blamed and even ostracized; parents who hear that “kids do drugs because their parents are too permissive” or “too demanding.” Such critiques just didn’t square with what I knew to be true. How could my smart, sociable child, who went to an Episcopal school, attended Sunday School, sang in the children’s choir, was an acolyte and was confirmed in our church, have become an IV drug user who would do whatever she needed to get the next fix? Our family did the “right” things: we ate dinner together, had movie nights, welcomed her friends over, enforced rules and chores. What I now know is that despite the good efforts of their parents, a rising tide of young people find the lure of easily-obtained opioids to be irresistible, whether pain pills or the cheaper alternative of heroin. Nearly 60 per cent of the young people trying drugs are girls of 14 and 15. For girls, depression triples when they reach puberty, and a host of other physiological events can hit them hard, added to a deepening sense of isolation, shame, and often trauma that they keep secret. Experts say young women get sicker faster and relapse more often than young men. So my daughter’s story as a teenaged drug user is anything but unique. In fact, adolescent substance use has been called our country’s number one public health problem and death by overdose is a tragedy that urban, rural and suburban America is reeling from. Yet I have heard such harsh words against these children: that they are “bad kids,” “scum,” “bottom feeders,” “throwaways.”

I too am still capable of intolerance when I see the disfiguring face of addiction. Just recently, I was walking to an appointment in lower Manhattan when I came upon a disheveled, blank-eyed young man slumped on the sidewalk who asked for money. My response was to look away and hurry by. Not long after, I was at a party where a woman I know who has been struggling for years with a

drinking problem approached me, clearly inebriated. I turned away and began to talk to someone else. I try to be supportive and non-judgmental of people struggling with addiction, yet I shunned that boy and that woman.

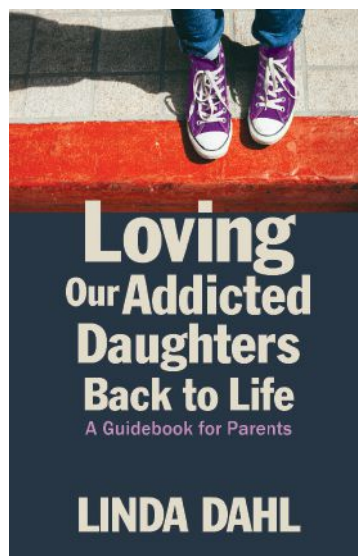
Disease has historically often bred ostracism, shaming, and intolerance. It did in Jesus’s day, as we know. Even he flinched when that woman who couldn’t stop bleeding touched him, but, being Jesus, he accepted her and he healed her. In modern times, tuberculosis was known as a “dirty” disease in the early part of the twentieth century, its victims blamed. Until fairly recently, cancer was best kept a secret. And we remember the dark days of HIV/AIDS. Destigmatizing these diseases has

brought tolerance and acceptance, as when then-First Lady Betty Ford broke the taboo about women and substance abuse by publicly discussing her recovery from addiction to pills and alcohol in the early 1980’s. By doing so, she made it possible for thousands of women to come out of the closet to seek treatment.

Yet the stigma and the disdain for addicts has not gone away.

Jesus did not turn away from people who suffered. He met the sick *where they were* and in so doing, he restored not only their health but their self-worth. It is hard sometimes to muster the time and energy to be patient, to be tolerant, to be kind to someone who seems so intent on destroying her or his life. I know I can do better. Perhaps I can give the next homeless guy I see a sandwich or even a simple hello. I can spend a few of my precious moments talking to that woman at the party. And I can speak out when someone uses shaming words about an alcoholic or an addict or their loved ones.

The peer support recovery groups long welcomed in Episcopal parish halls and basements have a slogan: “We are not bad people getting good. We are sick people getting well.” And so, when we are personally faced with a loved one or a stranger who is sick from addiction—a disease packed with self-loathing—it sends a powerful signal to accept them where they are. This does not mean enabling, getting ensnared in the myriad of problems caused by their addiction. Sometimes we show our love by letting go. Jesus did. He set boundaries. He removed himself from the ceaseless hurting multitudes when he was tired or overwhelmed, when he needed to rest and pray or just be with his friends. But then he showed up the next day. We too are called to let the sick and suffering know that they are loved, in a way that doesn’t love them or ourselves to death, but offers acceptance and healthy choices.



*Dahl is senior warden at Saint Luke’s Church, Somers and author of Loving Our Addicted Daughters Back to Life: A Guidebook for Parents.*

## “God is Not Finished with Me Yet”— the Renewal Works Program in Our Diocese

By the Rev. Robert Fitzpatrick and the Rev. Kristin Kopren

**P**lease be patient with me. God is not finished with me yet.”  
What if we all believed, “God is not finished with me yet?”  
What if we wove this simple statement of humility, responsibility, and trust in God into the fabric of everything we do, as individuals and as the Church?

Would we expect transformation in church, rather than just comfort?

Would we call on God in prayer each time we gather—whether for Eucharist, vestry, outreach or book group?

Would our purpose as God’s people in the world be clarified and renewed?

Our diocese is helping a pilot group of congregations find the answers to these questions through Renewal Works—a program for spiritual growth in individual church members, congregations and priestly ministry developed and implemented by Forward Movement, publisher of *Forward Day By Day*, and led by the Rev. Jay Sidebotham.

Our first diocesan Renewal Works cycle began this spring.

### How it Works

The Renewal Works process uses three questions to focus on spiritual growth:

- Where are we now?
- Where is God calling us next?
- How will we get from A to B?

Initial workshops with other parishes set the stage for each congregation to address these questions on their own terms, then begin to live into the answers. A spiritual survey, targeting a sizable portion of the parish’s average Sunday

attendance, helps provide data on the congregation’s starting point. It also roots the effort in the congregation as a whole rather than in a committee.

Clergy coaching is also offered to pastors of Renewal Works parishes to help examine how the process can help develop their prayer life and ministry in concert with congregational development.

“The Episcopal Church is a big tent,” said Loren Dixon, associate director of Renewal Works, who has worked at Renewal Works for a year and a half. “There are a lot of beliefs you can have. With this freedom comes responsibility.”

Dixon says that she particularly enjoys helping others as they go through their own experiences, “figuring out their own road maps from the spiritual survey data. Everyone,” she says, “begins in their own place and goes from there.”

### Renewal Works Transforms Congregations

Feedback from both lay and clergy reveals a consistent experience: Renewal Works fosters spiritual growth in parishioners, congregations and clergy.

The Rev. Erika Meyer, rector of the Church of the Good Shepherd, Manhattan, said that Renewal Works helped her congregation “focus with a new clarity on why Church exists: for the spiritual growth of its members.

“GM makes cars; McDonald’s makes hamburgers,” Meyer added. “The business of the Church is faith.”

This was something different, and as the vestry and congregation worked through the Renewal Works process, it proved “catalytic” for the congregation—“especially the spiritual survey.”

As a result, new behaviors emerged: talking about how we experience spiritu-

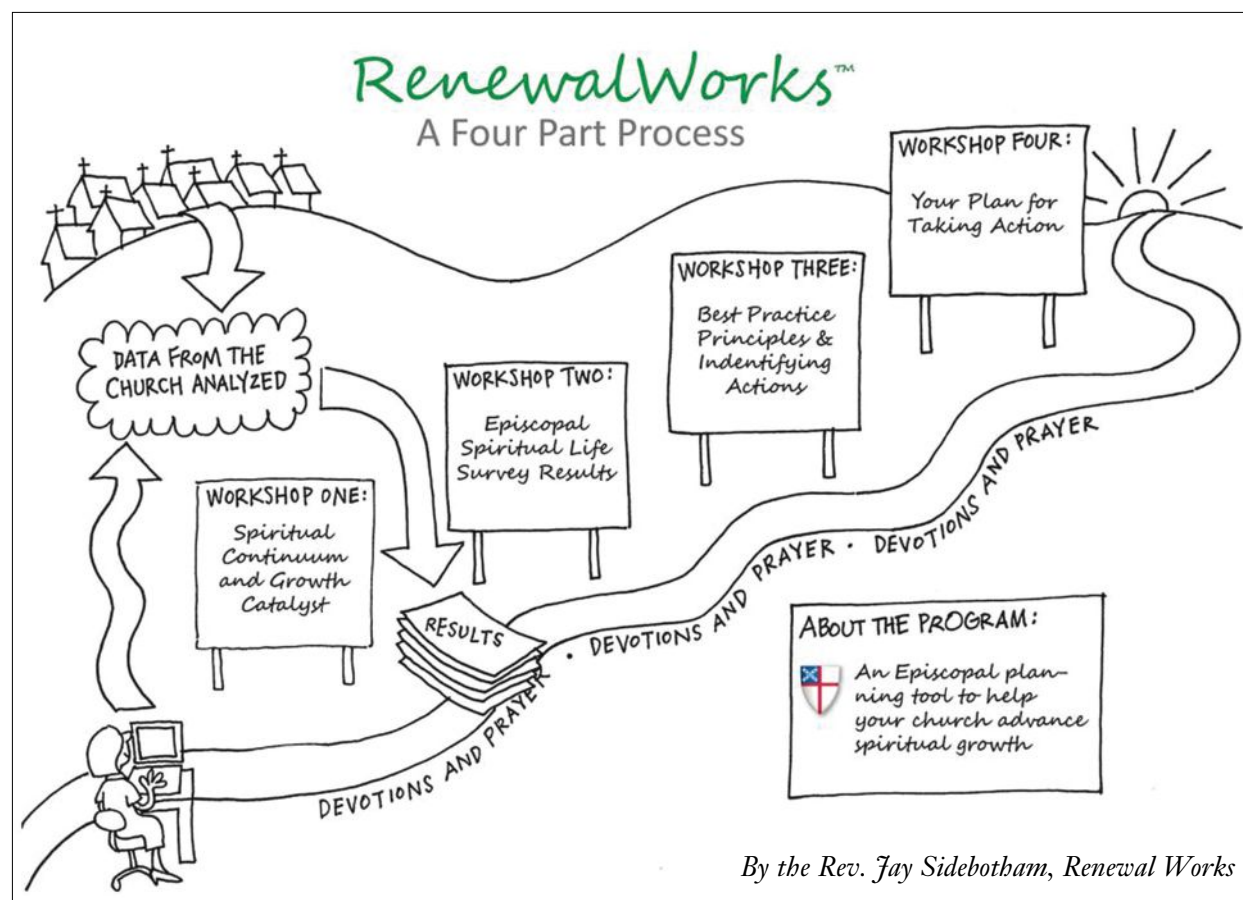
al growth; reading Scripture; faith sharing in existing meetings and small groups, including vestry; and realizing new ways of connecting with the neighborhood.

At Good Shepherd, the program “provided traction and structure” in ways prior programs did not, Meyer explained; there was “a larger call to faith.” In particular, she said, the spiritual survey “shined light on the subject matter” and gave participants “ownership.”

Meyer described a deep conversation about faith that emerged with the vestry on 2 Corinthians 12, centered on God making us strong in our weakness: “A thorn was given me in the flesh... Three times I appealed to the Lord about this, that it would leave me, but he said to me, ‘My grace is sufficient for you, for power is made perfect in weakness.’... whenever I am weak, then I am strong.”

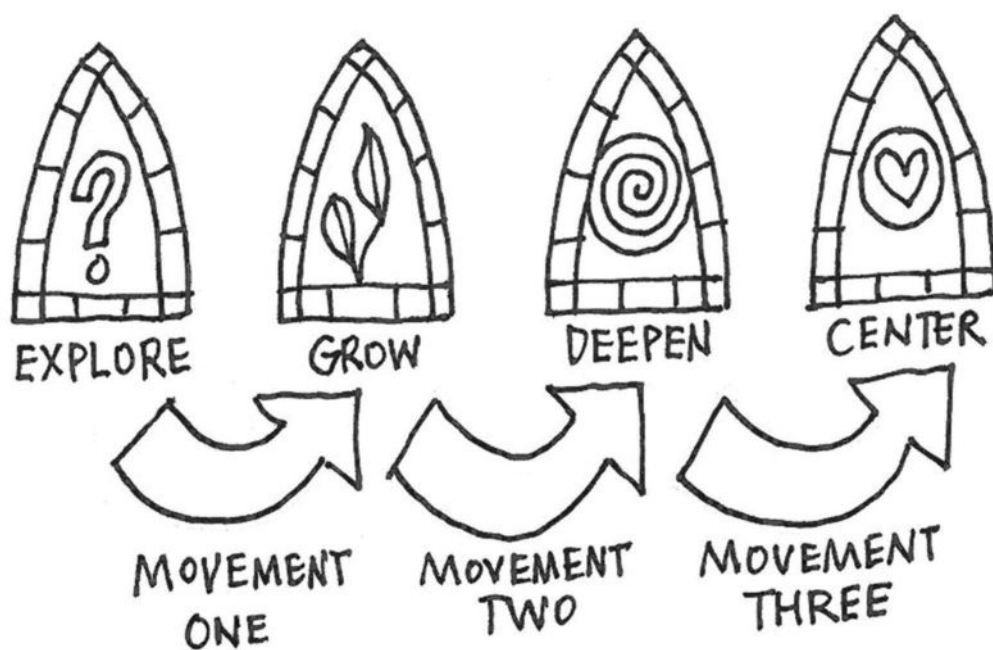
One fruit of this conversation was a strengthening of faith and common life in the congregation, which was to prove critical when Meyer was diagnosed with breast cancer. “It could have been a time of turmoil or chaos,” she reflected, “but now we knew what to do.”

Dixon said the hard work of Meyer and the vestry “showed how important elevating the laity is to a parish. Clergy must recall this and lay people must step in.”





## Spiritual Continuum



By the Rev. Jay Sidebotham, *Renewal Works*

Each congregation's experience is its own: As the Rev. Dustin Trowbridge, priest-in-charge at St. George's, Newburgh, put it, *Renewal Works* is set up so that "every congregation can find its own on-ramp."

Trowbridge admits that he was initially apprehensive about how, or whether, his congregation's members might respond. Instead, he found that *Renewal Works* tapped into a "level of passion and enthusiasm that were right there waiting to come out."

"It was a matter of opening the box," he said.

Meanwhile, at St. Anne's, Washingtonville, lay facilitator Donald Laurencell said the fruits have been in the day-to-day fabric of parish life. One finding was that the liturgical team needed renewal and new members as lectors, Eucharistic ministers and Altar Guild members. Now, people have begun to come forward. Laurencell described the parish decision to get liturgical robes for newly commissioned lectors and Eucharistic ministers as support for those individuals, but also a statement of values.

Loren Dixon observed, "It may seem like a small thing, but [providing robes for newly commissioned lectors and Eucharistic ministers] says, 'This is important to us.' It's a cultural expression rather than more programs... Those small changes, if you put them all together in a line, reflect cultural changes. They say, 'we value this.'"

### Renewal Works Transforms Individuals

For individuals, *Renewal Works* gatherings with other participating parishes helped nurture insight and inspiration for personal spiritual growth.

Monna MacLellan, a team leader from St. John's, Tuckahoe, said working with other parishes and her parish team called her "to explore my personal story of striving to be a Christian disciple—absorbing God's love and passing it to my neighbors."

For Bill Williams, another team leader from St. John's, it was hearing people from other parishes "speak about, not only their own churches, but their personal spiritual journeys."

Laurie Gray, a lay facilitator at the parish, is optimistic about deepening intentional spiritual growth. "We have already started putting our ideas into action, and the results have been extremely positive within the congregation."

### Renewal Works Transforms Priests

The Rev. Erika Meyer found that the same process that clarified purpose for her congregation helped her clarify purpose in her priesthood. "It changed the way I interact," she explained. "It changed the way I preach. It changed the way I understand my job."

Before, she said, she strived to be "engaging and authentic" as a pastor, but *Renewal Works* helped frame that in a more specific and faithful context. "Now, I put my engaged and authentic self to the work of promoting faith in Jesus Christ."

One of the places this shows itself for Meyer is in her sermon preparation and in the pulpit: "It changed my preaching. It gave me permission to do what I was afraid to do."

### The Future of Renewal Works in the Diocese

The Rev. Claire Woodley, chair of the diocese's Congregational Development Commission, says that the hope is to bring *Renewal Works* to a total of 27 congregations in three years, and that training opportunities would also continue, arising from the challenges and questions that come from implementing *Renewal Works* locally. While this ongoing training would not be exclusive to *Renewal Works* parishes, it would be targeted primarily to churches that have done the program, Woodley said, "because they've done the discernment

that will allow them to benefit from the training. As St. Paul advised the Corinthians, if you do things 'decently and in order,' there is an extraordinary power in the process."

Clergy coaching is also planned to continue, with a second cohort of coaches to be trained in early 2016, according to Woodley.

Funding for *Renewal Works* currently depends on a pending grant application to Trinity Wall Street. While it is possible to do the program without the Trinity grant, Woodley said, that would require parishes to pay for costs such as the online assessment and other resources.

### "Ministry Drives Growth"

This idea of God not being finished with us is a statement of humility and trust, but also of shared purpose and responsibility.

"We are looking forward to recruiting new leadership, revitalizing existing leadership, and bringing new vision to parishes," Woodley said. "We want to support whatever new potential is around them for ministry, because it is ministry that drives growth, not growth that drives ministry."

*Fitzpatrick is vicar of St. Anne's, Washingtonville, and a member of The Episcopal New Yorker editorial advisory board. Kopren is rector of St. John's, Tuckahoe.*

For more information on *Renewal Works*, go to [www.renewalworks.org](http://www.renewalworks.org)

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## A Healing Music Ministry In New Rochelle

by Joanne Bartoli



St. John's Singers perform for the residents of the United Hebrew Geriatric Center in New Rochelle.

Photo: Ann Post

For over 157 years, music has lifted the spirits of parishioners in worship at St. John's Church, Wilmot in New Rochelle—and just in the past couple of months, our music program has blossomed into a special ministry that serves others beyond the walls of our church.

St. John's prides itself on being a diverse, inclusive, and welcoming community, and our current choir reflects that, with members coming from all walks of life. Frank Pisani joined St. John's as music director 20 months ago, and welcomes everyone, whatever their musical ability, to be a part of the choir. Under his tutelage the choir's repertoire has been expanded to include a variety of musical genres. As a professional musician, Frank has played for many years on Thanksgiving Day at Calvary Hospice in the Bronx in order to bring the healing power of music to the very ill. Through his leadership, the St. John's choir also felt a call to offer healing and joy through their music, and have begun performing for people confined to nursing homes.

Calling themselves the St. John's Singers, our music ministry made its debut over Memorial Day weekend at the Wartburg Senior Living and Nursing Home in Mt. Vernon. On Father's Day they performed at the United Hebrew Geriatric Center in New Rochelle, treating the residents and their visitors to a mixture of familiar tunes: spiritual songs, and music from the American songbook, as well as from Broadway and popular culture.

Seeing the residents smile and sing along was a priceless experience for our singers. They were moved when they noticed many residents were tapping their fingers and toes in time to the music as they sat in their wheelchairs. One choir member was especially moved when she saw a man bending over the shoulder of his wheelchair-bound mother, both of them joining our choir in singing "America the Beautiful." Staff members of Hebrew Geriatric participated too, and after singing in the wings along with our choir, the staff was encouraged to join them on stage.

It was also a very special experience for Mike McGuire, a St. John's parishioner who has lost the ability to sing or make music with his guitar due to recent serious surgeries. When Frank decided to add percussion instruments to the repertoire, he invited Mike to a rehearsal so that he might add rhythm to the choir's music. Mike gratefully embraced the opportunity to provide a gentle beat, tapping his fingers on a large drum. "Being part of the group is like a rebirth for me," Mike said.

Answering a call to serve others through our music ministry has breathed new life into our choir, as they have seen the pleasure that music brings to nursing home residents. They continue to search for new venues, and are hoping to perform soon for the very same physical rehabilitation center where Mike spent weeks in post-surgery recovery. New members continue to be welcomed, responding enthusiastically to going into surrounding communities to spread St. John's message of inclusive love and joy.

*Bartoli serves on the vestry of St. John's Church, Wilmot, New Rochelle.*

## New Rector Installed at St. Michael's

The West Coast came east on Sunday, May 3, when the Rev. Katharine G. (Kate) Flexer, was installed as the 11th rector of St. Michael's Church at Amsterdam Avenue and 99th Street in Manhattan—the first woman to hold the position in the church's 208-year history.

Bishop Dietsche presided and the Rt. Rev. Bavi (Nedi) Rivera, provisional bishop of Eastern Oregon, preached. Flexer was presented with symbolic gifts from St. Michael's ministries, including the Saturday Kitchen and Pilgrim Resource Center, which serves more than 200 meals each week; the Sunday School classes, with more than 100 children; the Trinity Place Shelter Volunteers, who provide a 10-bed shelter for homeless LGBT youth at the neighboring Trinity Lutheran Church; and St. Michael's Cemetery, 88 acres in the borough of Queens. The music ministry's gift was the commissioning of a hymn sung during the service, "How Large the Promise," by composer Bill Heigen.

Flexer is a native of the Seattle area and a former associate rector at St. Michael's. Since 2011 she had been rector of the Episcopal Church in Almaden in San Jose, California.



The Rt. Rev. Bavi E. (Nedi) Rivera, provisional bishop of the Diocese of Eastern Oregon, the Rev. Katharine (Kate) G. Flexer and her children Frances and Benjamin, and seminarian Tommie Watkins, following the May 3 installation.

Photo: Dave McGlynn



Guests at the House of the Redeemer garden party enjoying the outdoor space.

Photo: Kara Flannery

## Over 150 Enjoy House of the Redeemer Annual Garden Party

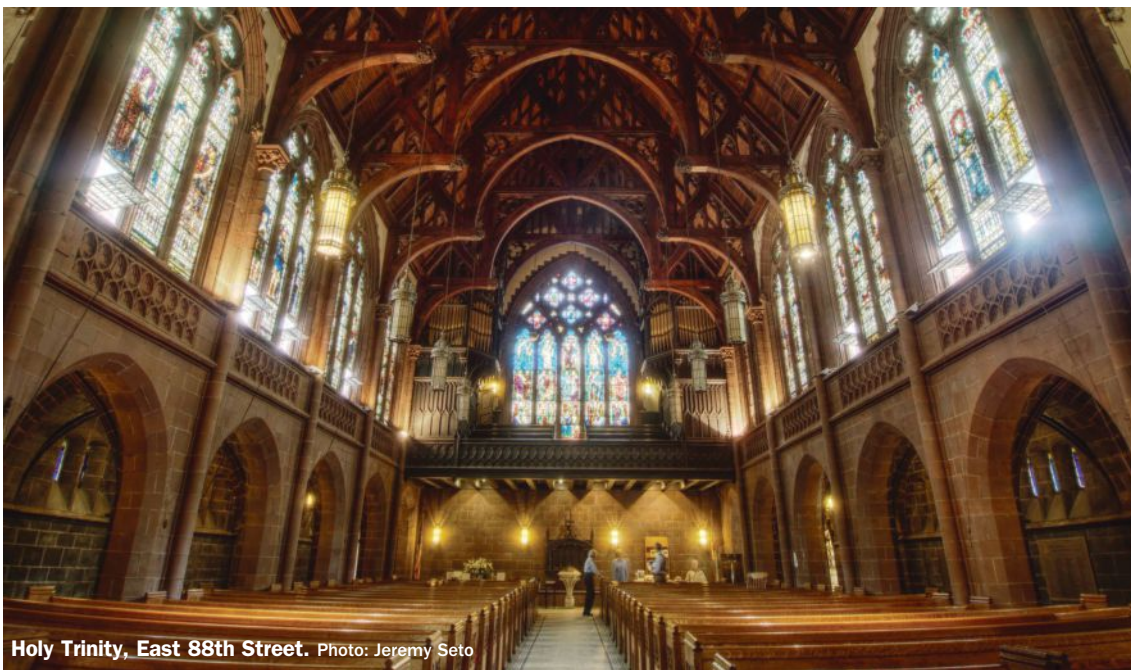
On June 3 more than 150 guests attended the annual Garden Party at the retreat House of the Redeemer on East 95th St. in Manhattan. The event is one of two benefits each year that raise funds for this special property, which is in constant need of maintenance and restoration.

For more information about the House and its programs please visit the website at [www.houseoftheredeemer.org](http://www.houseoftheredeemer.org) or call 212-289-0339.

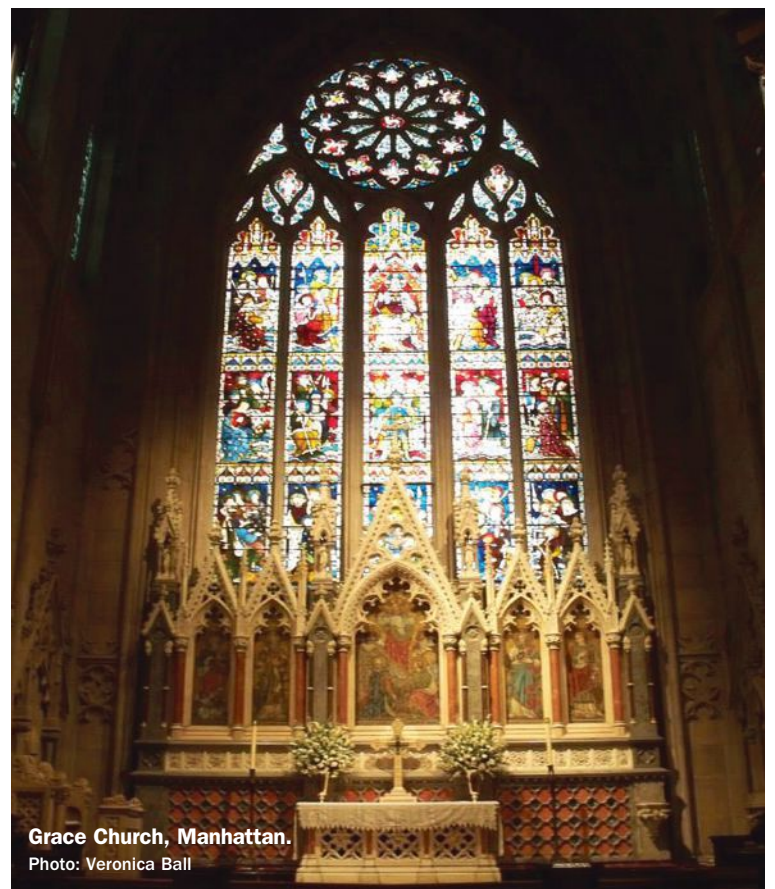


# Sacred Sites Weekend

**28 SITES IN THE DIOCESE**—made up of 26 parishes, the Cathedral, and the House of the Redeemer—participated May 16 – 17 in this year’s Sacred Sites Open House Weekend, which took place throughout the state of New York under the aegis of the New York Landmarks Conservancy. This year for the first time, the Conservancy organized a photo competition on Facebook, in which visitors to their page voted on photographs uploaded by Conservancy friends and members. This year the prize, won by Richard Silver, did not go to one of his photographs of an Episcopal Church, but who knows what might happen in 2016? Here is a selection from those submitted and by Conservancy Staff.



Holy Trinity, East 88th Street. Photo: Jeremy Seto



Grace Church, Manhattan.  
Photo: Veronica Ball

## Participating sites in our diocese were:

### IN MANHATTAN

- Church of the Ascension
- House of the Redeemer - Fabbri House
- Christ and St. Stephen’s Church
- Church of St. Edward the Martyr
- Church of the Ascension
- Church of the Heavenly Rest
- Church of the Holy Apostles
- Church of the Holy Trinity
- Church of the Resurrection
- Grace Church
- Holy Trinity, Inwood
- St. Martin’s Church
- St. Michael’s Church
- St. Peter’s Church
- St. Philip’s Church
- The Cathedral Church of St. John the Divine
- Church of St. Luke in the Fields
- Calvary Church

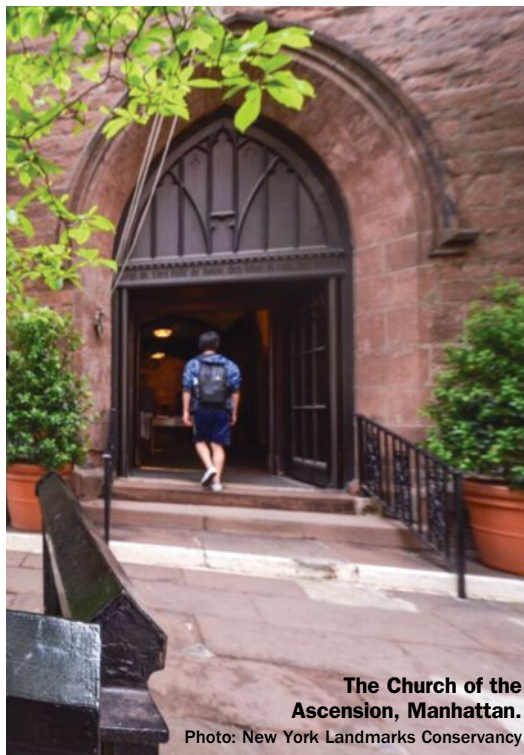
### ELSEWHERE IN THE DIOCESE

- All Saints Church, Briarcliff Manor
- St. Andrew’s Church, Brewster
- Christ Church Riverdale
- St. James Church, Fordham
- Church of Saint Mary the Virgin, Chappaqua
- Trinity St. Paul’s Church, New Rochelle
- St. Mary’s Church, Scarborough
- Christ Church, Sparkill
- Christ Church New Brighton, Staten Island
- St. Paul’s Memorial Church, Staten Island
- St. Thomas’ Church, Amenia Union

Not on the list? Consider opening your church or other site next year. For more information, email [sacredsites@nylandmarks.org](mailto:sacredsites@nylandmarks.org) or call 212.995.5260.



St. Bartholomew’s, Manhattan. Photo: Craig Chessari



The Church of the Ascension, Manhattan.  
Photo: New York Landmarks Conservancy



The House of the Redeemer Library. Photo: Richard Silver



## New Ministry at the Church of the Ascension



Bishop Dietsche leads the applause following the Rev. Elizabeth Maxwell's installation as rector of the Church of the Ascension.

Photo: Janet Fisher

**O**n May 13, hundreds gathered at the Church of the Ascension in Manhattan to celebrate the new ministry and installation as rector of the Rev. Elizabeth Maxwell. Most recently, Maxwell served as interim pastor at St. Michael's Church in Manhattan, and was previously associate rector and program director of the soup kitchen at the Church of the Holy Apostles.



The new rector is presented with a Bible by the Church of the Ascension's Sunday School.

Photo: H. Clark

## Trinity Wall Street Sponsors Preaching and Storytelling Prizes to Remember 9/11

**T**rinity Wall Street is seeking submissions for two inaugural reconciliation awards to mark the observance of 9/11: the Reconciliation Preaching Prize and the 'Songs and Stories of Reconciliation' Storytelling Event.

The 2015 Reconciliation Preaching Prize is open to anyone of any faith in the United States, but the written sermon must address Isaiah 2:1-4 and Matthew 18:21-35. The prize will be granted to the author who best explores the theme of reconciliation in the preacher's contemporary context. The winner will be invited to give the sermon at a service on September 11, 2015 at St. Paul's Chapel. Transportation to New York City and lodging for three days will be provided.

Submissions for the Songs and Stories of Reconciliation prize may be secular or religious prose or poem explorations of the theme of reconciliation in the form of true, personal written stories in a contemporary context. No songs or stories set to music are eligible. Six winning authors will be invited to tell their stories in front of a live audience on the evening of September 10, 2015 at St. Paul's Chapel. Each winning author will also receive \$100 in recognition of his or her work.

Entries are due by August 1, 2015. A selection will be made by August 15, 2015. All submissions must be original and previously unpublished work.

Visit [www.trinitywallstreet.org/reconciliation](http://www.trinitywallstreet.org/reconciliation) for more information including terms and conditions and specific submission criteria including word count.

## Lupfer Instituted as Rector of Trinity Wall Street



Bishop Dietsche leads the Ascension Day institution of the Rev. Dr. William Lupfer as rector of Trinity Wall Street. Dr. Lupfer, formerly dean of Trinity Episcopal Cathedral in Portland, Oregon, succeeded the Rev. Dr. James H. Cooper in February. Ascension Day is also the anniversary of the consecration of Trinity's current church building.

Photo: Leah Reddy/Trinity Wall Street



# Trinity Continues Efforts to Help Those in Need in Lower Manhattan

In the first half of 2015, Trinity Wall Street has continued its ministry to those in need in Lower Manhattan by expanding its feeding program to six days a week, and offering the local community a chance to remember those who have died on the streets without a service of their own. Trinity's former rector was also honored by one of New York's best known non-profits for helping the homeless.

In June, Trinity expanded its Brown Bag Lunch distribution to six days a week, just four months after an initial expansion from two days per week to four days.

With the expansion, the six-year-old program now provides approximately 2,000 lunches each month to the homeless and working poor in Lower Manhattan.

"Hunger may not be readily apparent here in Lower Manhattan but in fact, many of our neighbors are 'food insecure' and in desperate need of access to affordable food. By adding another two days to the Brown Bag Lunch Ministry, we will help ease the burden of hundreds of people in need of sustenance," said the Rev. Dr. William Lupfer, Trinity's rector.

Earlier in June, Trinity hosted a memorial service to remember those in the

community who lived on the streets, died without a home or while in the shelter system, and who were not remembered with a service of their own.

More than 30 friends, neighbors, and guests in Trinity's Brown Bag Lunch program gathered for prayers and a chance to remember their friends and loved ones.

"Economic hardship can befall any of us. With this service, we hope to raise awareness of the humanity and dignity of the homeless in our community and remember those who have passed," said Lupfer.

Attendees were invited to write the names of loved ones on a board that was then displayed during the noonday Eucharist, to which participants in the memorial service were invited.

On June 1, Trinity's former rector, the Rev. Dr. James H. Cooper, was honored at its fifth annual gala by the Bowery Residents' Committee (BRC), for previous efforts by the church to help those in need in Lower Manhattan.

The BRC helps homeless men and women find transitional or permanent housing and offers workforce development and other "gateway" services. Trinity provides grants to the BRC and also refers Brown Bag clients to the agency.

## Beacon Sanctuary Restored



An example of some of the worst damage to the St. Andrew's, Beacon sanctuary walls.

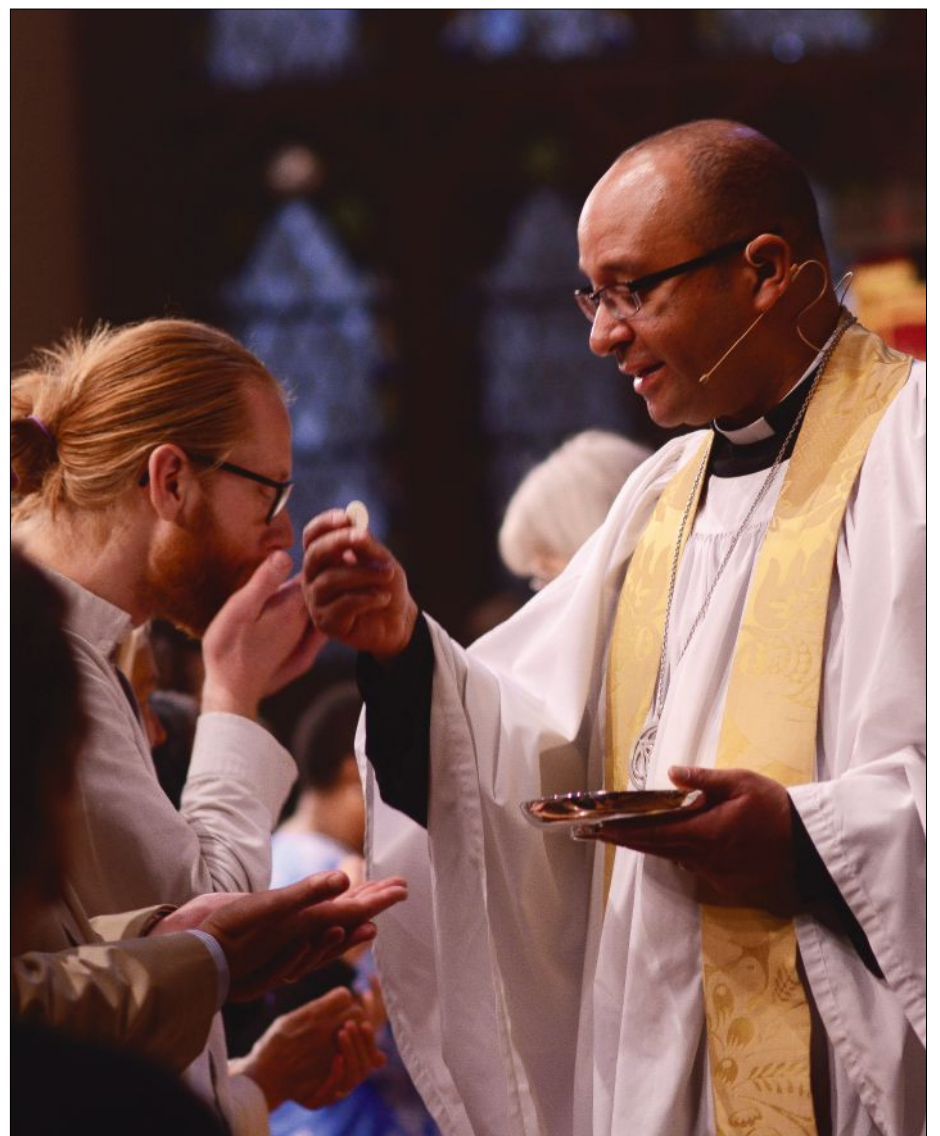
St. Andrew's, Beacon recently finished a self-help project to re-plaster and repaint its sanctuary walls. This project was made possible by the work of many members of the parish and by a diocesan grant to provide the materials. All of the plastered walls in the sanctuary and the adjacent stairwell were scraped/sanded, re-plastered where necessary, and repainted. This project has made a major difference in the appearance of the sanctuary and is the first step in the remodeling of the sanctuary and adjacent old parish hall (the old parish hall was the original chapel and the only building of the church in the 1800's). When the sanctuary is complete it will also have the wood floors redone, new chairs, and a new altar, which is being constructed by a member of the parish who is a woodworker. More history of the church is at <http://www.standrewsbeaconny.org/4.html>.

The old parish hall is also being completely restored and updated—so much so that when finished it will be the 'new parish hall' and not the old one anymore! Most of the parish hall work is being done by local contractors.



Mr. David Lucas, one of St. Andrew's "way high areas" experts.

## Jackson Installed as Vicar at Trinity Wall Street



The Rev. Phillip A. Jackson, vicar of Trinity Wall Street, administers communion during his installation service on June 20. The Rt. Rev. Claude Payne, former bishop of the Diocese of Texas and Jackson's mentor, preached. Before coming to Trinity in February, Fr. Jackson was the rector of Christ Church of the Ascension in Paradise Valley, Ariz., where he led reconciliation, congregational growth, and community engagement in the greater Phoenix area.

Photo: Leah Reddy/Trinity Wall Street



## Amy Bonnaffons Wins Church Club Young Adult of the Year Award

**A**t the Church Club's June 11 annual meeting at Manhattan's Church of the Transfiguration, Bishop Shin presented the Church Club of New York's Second Young Adult of the Year Service Recognition Award to Amy Bonnaffons for her exemplary volunteer service on behalf of Rural & Migrant Ministry (RMM).

"Amy Bonnaffons has gone to great lengths to reach out and serve a very isolated and often forgotten population in the name of her Church and her Faith," said the Rev. Richard C. Witt, RMM's executive director. Amy started volunteering for RMM while still in college, working as an intern and camp counselor with the Ministry's Overnight Leadership Summer Camp, and as a mentor to the high school Youth Arts Group. Subsequently, she has maintained her commitment to RMM by serving on its board of directors, and by raising awareness within her own parish, St. Mark's Church-in-the-Bowery, as well as the wider diocese, about the needs and issues facing farmworkers.

"My work with RMM has enriched my life by connecting me to a host of inspiring people working tirelessly for justice," Bonnaffons said. "For me, this is the strongest possible expression of my faith: uniting with others to speak truth to power; working to help society's most vulnerable voices be heard; and expressing my gratitude to those who help put food on my table."

The Church Club of New York Young Adult of the Year Service Recognition Award, initiated in 2014, is made annually to recognize a young adult (in his or her 20s or 30s), or a group of young adults, for exceptional voluntary mission-related and/or community outreach service within the Episcopal Dioceses of



**Bishop Shin poses with Church Club Vice President Donald Romanik, Young Adult of the Year Awardee Amy Bonnaffons, and the Rev. Richard C. Witt, executive director of the Episcopal Diocese of New York's Rural & Migrant Ministry where Ms. Bonnaffons serves as missionary volunteer and advocate.**

Photo: Barbara Hayward.

Connecticut, Long Island, Newark, New Jersey, or New York. The Church Club was founded in 1887 as a nonprofit organization of lay Episcopalians and laity of other faiths, offering interchurch fellowship, education, spirited inquiry, and social opportunities for its members and friends. For further information, please visit [www.churchclubny.org](http://www.churchclubny.org) or contact Barbara Hayward, Executive Director, at [churchclubny@gmail.com](mailto:churchclubny@gmail.com).

## Bishop Blesses Chester Fiesta

by Kerri Haack

**S**t. Paul's *invita a su familia a jugar*. Bishop Dietsche offered opening blessings June 7, inviting children to play away at the new St. Paul's Nature Nook, built in the heart of Chester for all to enjoy. Birds flew, a tortoise offered rides to smaller guests, and children climbed a recycled rubber "mountain" with "caverns" to explore. The outdoor laboratory kitchen beckoned budding young scientists and cooks. A woodland angel garden sparked imaginations. Vines of green beans were just beginning to cover a children's living tent. Guests snacked directly from a patch of strawberries, kale, and sugar snap peas climbing up the fence formed from recycled plastics. While Chester's children played away, circular benches

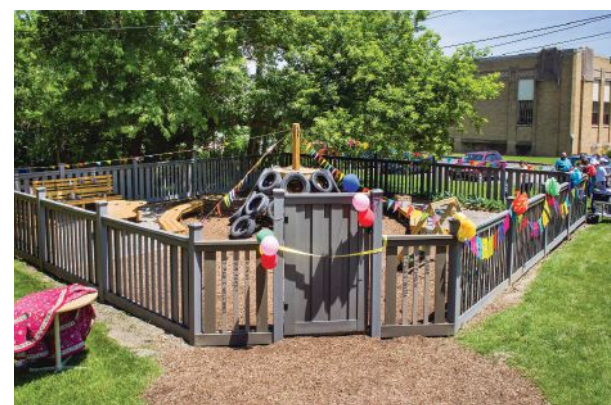
invited parents to mingle and stay.

My husband Michael and I, one couple behind this mission, were filled with pride and gratitude. The Rev. Candace Sandfort, the vicar at St. Paul's during planning time, helped us secure essential grants from the diocese's Mid-Hudson Executive Committee Board of Managers and the Congregational Development Commission's First Steps Grant to fund construction materials. Parishioners young and old offered their hands to help build the community space at St. Paul's which had once only existed in the dreams of local families. Patrons both in and out of town sponsored pickets and donated materials along with county-wide businesses.

Opening Fiesta invitations were mailed and handed directly to families who consequently came to visit the grounds of St. Paul's for the first time. Our new gate was and will always be flanked with signs of welcome in both English and Spanish to all families.

In this new age of technology, many children unfortunately seem to suffer from a "nature deficit disorder," along with increased anxiety from in-person social interaction. "This natural extension of St. Paul's ministry addresses both issues in our growing community," said our priest-in-charge, the Rev. Dr. Deborah Dresser. "Young parents and children can now witness first-hand some of the miracles of nature in God's creation as they connect in person to the community, to St. Paul's, and to one another in a space that has been truly blessed."

*Haack and her husband Michael have been members of St. Paul's since moving to Chester in 2012 to raise their family.*



**The new nature nook at St. Paul's stands decorated ready for opening to the Chester community on June 7th.**

Photo: Tom Vaillancourt



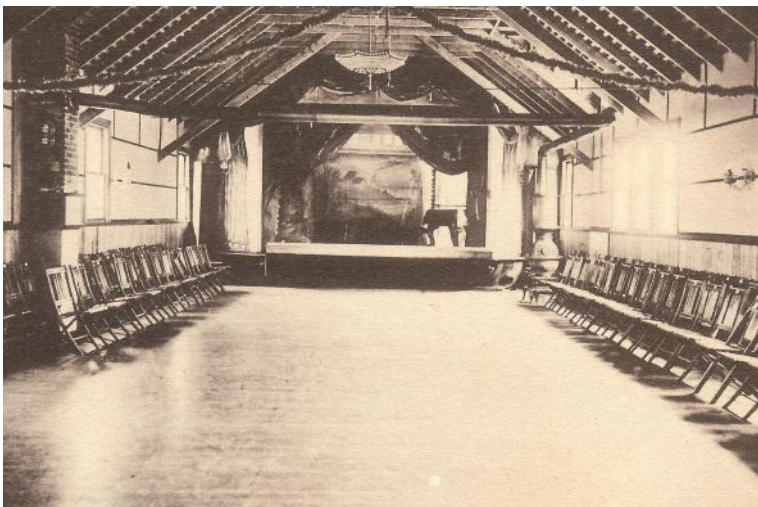
**Bishop Dietsche blesses the Nature Nook at St. Paul's as it opens to the Chester community with a fiesta on June 7th.**

Photo: Tom Vaillancourt



# From Parish Hall to Village Hall

The Church of St. James, North Salem recently renovated its meeting space to better serve its local community.



St. James Parish Hall interior, circa 1960.

Photo: Roe Intriери



The North Salem community celebrates the dedication of the St. James Village Hall, January 10, 2015

Photo: Roe Intriери



Bishop Shin, with St. James rector the Rev. Lucia Ballantine, acolytes, choristers, parishioners and friends, dedicates the St. James Village Hall on the frigid morning of January 10, 2015.

Photo: Roe Intriери

# Music-Making in Ossining

Six years ago, Carolyn Black, music director at St. Paul's on-the-Hill in Ossining, began a music project at the church with her husband, Art Hightower. The youth at the church wanted a program that would give them an edge at school and some confidence to deal with bullying. With Carolyn teaching singing, Art teaching drumming, and a number of teens teaching guitar, the



Guitar students performing at St. Paul's on-the-Hill, Ossining.

Photo:Linda Rosenbloom.

program has grown into a highly successful venture funded in part by the diocese, by Episcopal Charities, and by volunteers and friends. Students ranging in age from 3 to 17 come on Mondays and Fridays, from 3:00 p.m. to 5:00 p.m. Special thanks is due to Episcopal Charities for their continued support of this project. There is also a Summer Music Camp featuring keyboards and dance, which meets every day for two weeks from 6:00 p.m. to 8:00 p.m. Funds for the summer camp, which is not funded by the diocese, are raised in various ways including silent auctions held on the last day of the sessions, when the students perform individually for their parents and friends. The room is always packed with friends and parents, and the students are as proud of their work as the audience members. The pictures were taken on the last day of the spring session when the students had a final performance. Several of the students have been with the program from the beginning and are now singing in their school choirs, winning large roles in their school musicals and playing in their school bands and jazz ensembles.



Carolyn Black, Director of Music. Photo:Linda Rosenbloom.



Singers about to sing.

Photo:Linda Rosenbloom.

# Global Women's Fund Expands Its Reach With \$40,000 in Grants

The diocese's Global Women's Fund made scholarship grants this year totaling \$40,000 to educate deserving Anglican women in the developing world. A portion of the awards funded seminars for women in Palestine, the Philippines and Swaziland. Awards also went to individuals seeking education in such varied fields as theology, nursing/midwifery, business administration, teaching, civil engineering and paramedic training. The Fund has forged new connections in Palestine, Swaziland and South Africa and maintained its relationships with Congo, El Salvador, Haiti, Honduras, India, Kenya, Liberia, Philippines, Rwanda, South Sudan, Tanzania and Uganda. Each year the Global Women's Fund strives to broaden its geographic footprint and the educational opportunities it supports. Come on this journey around the world! To set up a presentation and hear more about this exciting and rewarding work, contact the Global Mission Office by telephone at 212-316-7467 or by email at mission@diocesen.org.





## Episcopal Charities Awards \$298,000 in Youth Opportunity Grants

Thanks to the generous support of parishes, individuals, corporations and foundations, the Board of Directors of Episcopal Charities has awarded Youth Opportunity grants totaling \$298,000 to 36 parish-affiliated outreach programs for children and youth in the Diocese of New York. Funded programs will touch the lives of more than 4,200 children this summer and in the 2015-16 school year—fostering friendships and building creativity and confidence. For more information, visit [ec-ny.org/yog](http://ec-ny.org/yog).



**Fast friends:** the Freedom School at St. Ann's Church in the Bronx immerses young children in a six-week community experience designed to encourage a love of reading and nurture leadership skills. Photo: Episcopal Charities.



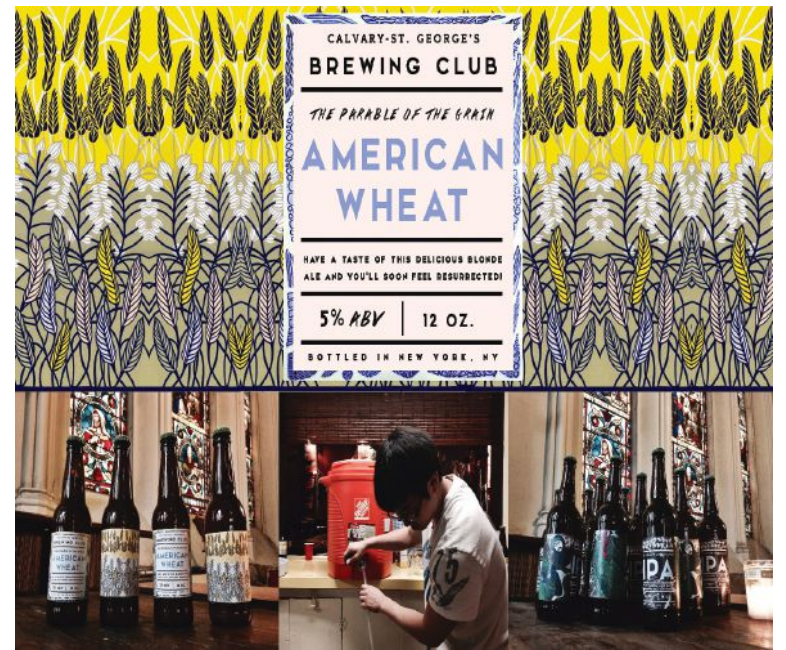
**Close encounters!** At the Christ Church Summer Camp in Poughkeepsie, summer fun includes learning trips to area museums, including the local Nature Center. Photo: Episcopal Charities.

### PROGRAMS AWARDED FUNDING:

Christ Church, Bronxville	Young at Arts
Christ Church, Poughkeepsie	Summer Camp
Christ Church, New Brighton, Staten Island	Community Outreach Youth Programs
Church of Christ the King, Stone Ridge	Youth Enrichment Program at the Rochester Youth Commission Summer Camp
Grace Church, Manhattan	The GO Project, Inc.
Grace Church, Millbrook	EPIC Regional Youth Leadership Program
Grace Church, Nyack	Amazing Grace Circus! Summer Day Camp
Grace Church, White Plains	Brighter Futures Mentoring Program at Lifting Up Westchester
Grace Church, White Plains	Brighter Futures Summer Camp at Lifting Up Westchester
Holy Trinity Church, Inwood, Manhattan	Pied Piper Children's Theatre
Church of the Holyrood, Manhattan	Summer Day Camp
Church of the Holyrood, Manhattan	Washington Heights Choir School
Church of the Incarnation, Manhattan	Incarnation Camp - Pioneer Village (Session 2)
The Manhattan North Interparish Council	Summer Educational Project
Iglesia San Andrés, Yonkers	After-School Program
Iglesia San Andrés, Yonkers	Summer Program
St. Andrew's Church, Bronx	After-School Program
St. Andrew's Church, Bronx	Summer Camp
St. Ann's Church, Bronx	After-School Program
St. Ann's Church, Bronx	Freedom School
St. Edmund's Church, Bronx	After-School Program
St. Edmund's Church, Bronx	Summer Camp
St. George's Church, Newburgh	Newburgh Girl Power Program
St. George's Church, Newburgh	Voices of Hope
St. Gregory's Church, Woodstock	Horticultural Therapy Garden for Young People
Church of Saints John, Paul and Clement, Mount Vernon	Summer Vacation School
Church of St. Luke in the Fields, Manhattan	Art, Acceptance and a Place to be Yourself for LGBTQ Youth
Church of St. Luke in the Fields, Manhattan	Go-St. Luke's Tutoring
St. Margaret's Church, Longwood, Bronx	After-School Program
St. Mary's Church, Manhattanville	Summer Camp
Church of St. Matthew and St. Timothy, Manhattan	Angels Basketball Program
St. Paul's Church on-the-Hill, Ossining	After-School Music Program
St. Peter's Church, Bronx	Cephas Arts Program
St. Peter's Church, Port Chester	Learning Center
St. Peter's Church, Port Chester	Summer Program



# News from Calvary St. George's



At the monthly meeting of the Calvary - St. George's Brewing Club, members sample a couple of different beers and brew new ones. Beer labels are designed by staff member Nia James Kiesow.



Prep work for 5th Annual Creative Arts Camp involved over 25 volunteers from the parish who lent their artistic skills to build a beautiful set for the neighborhood kids. This year 115 kids were in attendance!



Creative Arts Camp kickoff. For a video of Creative Arts Camp 2015, go to <http://bit.ly/1Tj5HUu> or go Youtube.com and search for "Calvary St. George's Creative 2015." Photo: Irina Island NYC.

## Preparing the Sanctuary for Good Friday



Torry and Andrew drape the Christus Rex at Grace Church, Middletown. Photo: Joseph Barrett

## St. Andrew's, South Fallsburg Celebrates 100 Years

This is the centennial year of St. Andrew's Church in South Fallsburg, which is still attended by many of the descendants of its founders. On May 30, Bishop Shin visited to mark the anniversary, preaching and celebrating at the 11 a.m. service. The church, which has been described as "in the vernacular style of the early Nineteenth Century" was physically built by the congregation, and that hands-on feeling is still evident today, with members of St. Andrew's running a twice monthly food pantry for the Town of Fallsburg, and also offering free chamber music concerts. St. Andrew's is part of a four-parish collaboration known as the Delaware Catskill Ministry that also includes Grace Church in Port Jervis, St. James' Church in Callicoon and St. John's Church in Monticello.



The Rev. Canon David Carlson presenting Louise Clairmont with an award for distinguished service to St. Andrew's. Mrs. Clairmont was baptized at St. Andrew's and has been a member of the congregation all of her life. Photo: Sharon Space-Bamberger/Sullivan County Democrat



### EXHIBITION: LUCAS CRANACH'S SAINT MAURICE

THE METROPOLITAN MUSEUM OF ART  
(GALLERY 624)

THROUGH JULY 27, 2015

Reviewed by Pamela A. Lewis

In his resplendent silver and gilt armor and large ostrich-plumed hat, the black soldier *Saint Maurice*, painted by Lucas Cranach the Elder (1472-1553) and his workshop, is among the finest paintings by the German master in the Metropolitan's collection. This focus show on *Saint Maurice* is an exploration of the work as a powerful example of German Renaissance art, as well as one where the religious and political issues that emerged during the dramatic years of the Reformation are met head-on.

How *Saint Maurice* became a part of the Met's collection is the sort of lost-and-found story museum curators and conservators live for. After 1946, when it went up for sale at a Parke-Bernet Galleries auction, the oil on wood painting disappeared. In 2005, it reappeared after passing through various private collections, the last being that of Mrs. Eva F. Kollman, who lived mere blocks from the Met and who had expressed her wish to bequeath the panel to the museum upon her death. Obscured by layers of grime and varnish when it arrived at the museum, *Saint Maurice* got a much-needed conservation treatment that revealed the youthful saint's sensitive countenance and magnificent presence. While conservation restored the painting's dazzling beauty and grandeur, scholarly examination uncovered new information that places the work into a larger historical context.

Who was Maurice before sainthood? In his work *The Passion of the Martyrs of Agaunum*, written between 443 and 450, Eucherius, bishop of Lyons, wrote of Mauritius (now known as Maurice), a native of Thebes, Egypt, a remote part of the Roman Empire populated by black people. Maurice became a high-ranking officer in the Roman army in the third century, and the legion he commanded was comprised entirely of Christians. Contrary to their usual deployment in the East, he and his soldiers were sent from Egypt to the West to help Emperor Maximian in a campaign against the insurgent Gauls. When commanded by Maximian to persecute the Christians in the area, Maurice and his legionnaires refused and moved their camp to Agaunum (now Saint-Maurice-en-Valais in southwestern Switzerland). Despite repeated retaliations and decimations of the legion's ranks by the emperor, Maurice and his remaining companions disobeyed and refused to renounce their Christian faith. Maximian, unsuccessful in his demands for unconditional obedience, had the entire Theban Legion executed.

Although much debate surrounded the legend of the martyrdom of Maurice and his companions, a powerful cult developed during the sixth century



Lucas Cranach the Elder and Workshop *Saint Maurice (Detail)*, Ca. 1520–25. Oil on wood. 54 x 15 1/2 in. (137.2 x 39.4 cm) The Metropolitan Museum of Art, Bequest of Eva F. Kollman, 2005

representing him as the perfect Christian warrior and best suited in ambitions to expand Christian rule. By the tenth century, Otto the Great (912-973), king of the Germans, cultivated a profound reverence for Maurice, making him his personal patron. Among other acts, Otto established the saint's cult in his new imperial residence at Magdeburg, where he founded a monastery, a church, and an archiepiscopal see (a group of churches under a bishop's jurisdiction) around Maurice's relics, which he had acquired in 961.

Maurice's cult eventually was featured within the emperor's coronation ritual by one of the imperial insignia, the Holy Lance, one of the most revered relics in Christianity believed to have inflicted Christ's death wound, and declared to have been Maurice's personal weapon.

As early as the twelfth century, Maurice had been described as "the leader of the Moors," and in the first half of the thirteenth century, a time when the archbishops of Magdeburg were bent on extending their territories eastward to the pagan Slavic lands across the Elbe River, the powerful symbolism of Maurice's persona could have led to an even more striking iconographic innovation: his depiction as a black saint. When the cathedral of Magdeburg was erected between 1240 and 1250, its sculptural program represented the martyr for the first time as black, with features thought to be African. Given that blackness in the earlier Middle Ages frequently symbolized sin, evil, and the demonic, this new por-

trayal was radical. This new iconography remained largely a local phenomenon, never enjoying acceptance beyond the Magdeburg archdiocese. However, within the ecclesiastical province, the image of the black Maurice was widely popular into the sixteenth century.

It was Albrecht of Brandenburg, archbishop of Magdeburg, whose foresight, stature, and hefty wealth brought the *Saint Maurice* painting into existence. From 1520 to 1525, Albrecht engaged Lucas Cranach the Elder to design sixteen large-scale altarpieces for his church in Halle, Germany, and there is strong belief that the Maurice panel was included among these works. The Saints and Passion cycle, comprising 142 panels, would have been an insurmountable job for one artist to complete (despite Cranach's reputation as "the fastest painter"), thus the artist's Wittenburg workshop with its numerous pupils and assistants—carefully trained in Cranach's style—may well have pitched in on the altarpiece. The panel itself had been based on a fantastic silver reliquary that

belonged to Albrecht, and also had a *doppelgänger* ("twin") panel which was part of another altarpiece in Halle.

The conservation and restoration work conducted on the Maurice panel is a fascinating aspect of the exhibition. By way of this work, the panel's details could be studied more closely and questions of the painting's attribution could be more effectively investigated. Infrared reflectography has revealed Cranach's underdrawing of the saint, whose sketched face bears the same pensive expression as its final version, and the process also shows that many of the jewels on parts of the armor and the sword grip were additions to the painted layers of the panel.

Additional objects, such as medals, portraits of important personalities who lived during the creation of the painting (such as Martin Luther and Albrecht of Brandenburg), and a full suit of armor (not the one worn by Maurice, unfortunately), are placed around the gallery and impose further layers of meaning on this already significant exhibition.

While the painting has been an object of conservation, veneration, and religious/political suasion, until this exhibition, many viewers may never have seen an image of, nor even heard of, Saint Maurice. The rediscovery and subsequent restoration of this magnificent panel have made it possible for visitors to become acquainted with one of Christianity's greatest martyrs.

Lewis is a member of St. Thomas Church, Fifth Avenue.



**THE ACCIDENTAL PILGRIM  
BY STEPHEN KITSAKOS  
ASD PUBLISHING, 306 PAGES**

*Reviewed by the Rev. Thomas Miller*

Stephen Kitsakos is known to many in the Diocese of New York as a gifted musician, composer, lyricist, theatre director, and teacher. He has served churches in Manhattan and the Mid-Hudson Region and was for many years on the faculty of SUNY New Paltz.

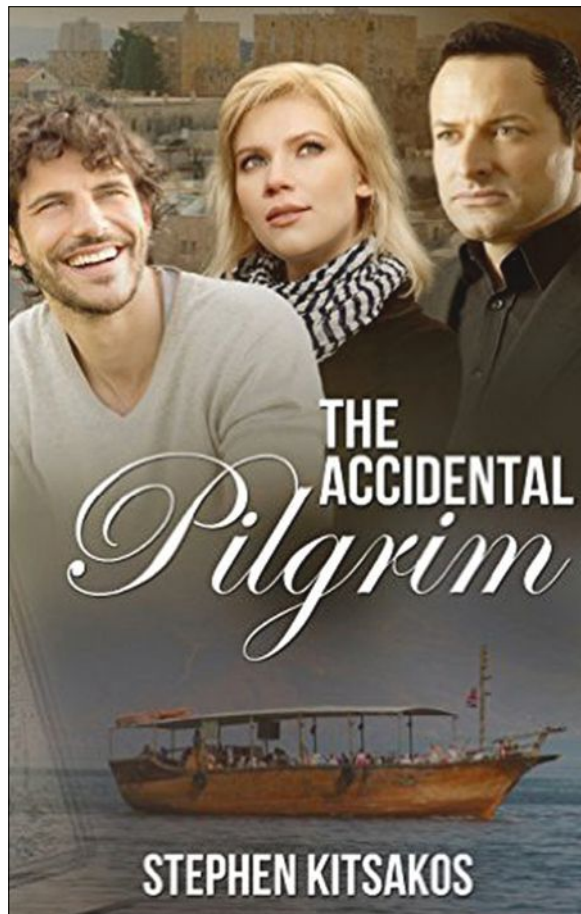
I worked with Stephen Kitsakos in several theatre productions, and collaborated with him at St. Gregory's Church, Woodstock, where he was a founder of the Woodstock Cycle, an annual festival of sacred stories by area writers and composers. Knowing his sharp intelligence, cultivated imagination, and attention to detail, it is not surprising to find him successfully turning to fiction. His first novel, *The Accidental Pilgrim*, is a well-paced dramatic tale that moves with cinematic facility back and forth in time from 1974 to 2014, in locations from New York and Los Angeles to Canada and Israel.

There is a mystery—actually several—at the heart of *The Accidental Pilgrim*, but the book is more than a mystery. It is also the story of a marriage and a family set in the context of biblical archeology and the discovery of a significant artifact that dates from the first century of the Common Era. It is a tribute

to the author's skill that all these elements work together and that even the more technical aspects of scientific fields are both comprehensible and engaging.

The *Accidental Pilgrim* in question is Rose Marion Fonseca, a Brooklyn-born specialist in marine acoustics, who in 1974 was called to Israel to help archeologists investigate an ancient boat discovered by the Lake of Tiberius, which may be "the Jesus Boat"—at least like those that figured into Jesus' life with his disciples. Stephen Kitsakos writes that he was inspired to write this novel by the excavation of such a boat reported in 1986.

But there is a deeper mystery to be considered from 1974. For three hours, just before she and her family were scheduled to leave Israel on a flight to Canada, Rose went missing with no memory of what happened to her. Because of the delay, the family missed their plane, which crashed with the loss of all aboard. Divine



providence, an accident of time and place, or something else, perhaps even more intriguing? The suspense is nicely sustained.

The *Accidental Pilgrim* follows Rose through her marriage to Simon, a supportive and forbearing partner with whom she raises two daughters and a son. In the shadows, over time, is the charismatic figure of Israeli archeologist, Noah Chazon, who may or may not be the father of the couple's son Nathan. In the end, there may be a neurological explanation that unlocks the mystery of Rose's missing three hours, but the author suggests a more enticing possibility

that doesn't solve the mystery so much as open it up in an unexpected and provocative way.

*Miller is a priest in the diocese and was formerly Canon for Liturgy and the Arts at the Cathedral of St. John the Divine.*

## Ordination of Deacons, May 16



**Bishop Dietsche ordained three new deacons at the Cathedral of St. John the Divine this May 16. Shown with the Bishop in the front row, from left to right they are: The Rev. Deacon John Francis Wirenius, the Rev. Deacon Luis Antonio Rivera-Rivera, and the Rev. Deacon Shirley May Lawson.**

**Middle row left to right: The Rev. A. Meigs Ross (next to Deacon Wirenius), and the Rev. Deacon Denise J. LaVetty (next to Deacon Lawson).**

**Back row left to right: The Rev. Yamily Bass-Choate, the Rev. Canon Deborah G. Tammearu, the Rev. Deacon Kenton J. Curtis, the Rev. Canon Charles W. Simmons, the Rev. Deacon Ella L. Roundtree, the Rev. Deacon George Diaz, the Rev. Canon K. Jeanne Person, and the Rev. Canon Altagracia Perez-Bullard.**



# Views and Reviews

## ARTS AND LITERATURE

### TOO PROUD TO BEND: JOURNEY OF A CIVIL RIGHTS FOOT SOLDIER BY NELL BRAXTON GIBSON

NELL B. GIBSON, 574 PAGES.

AVAILABLE FROM AMAZON.COM AS A PRINT OR E-BOOK.

Reviewed by Nicholas Richardson

**N**ell Braxton Gibson is well-known to many in the Diocese of New York. Over the course of a life dedicated to social justice, she has been (to do no more than scratch the surface) Bishop Paul Moore Jr.'s executive assistant, Associate General Secretary for Inclusiveness and Justice at the National Council of Churches, and national coordinator for the Episcopal Urban Caucus. Until recently, she also chaired the diocese's Committee on Reparations.

In *Too Proud to Bend: Journey of a Civil Rights Foot Soldier*, Gibson describes the first part of her life, as a Negro (she uses this word throughout the book, because, as she explains, it was the acceptable term in the 1950s) child and young adult growing up—not incidentally, Episcopalian—in the Jim Crow South of the late 1940s through the early 1960s.

This is the story of a girl raised in a loving, stable environment of parents and grandparents that is always circumscribed—and all too often threatened—by the systematic, legally-sanctioned or legally-tolerated racism of the white population alongside whom they lived. This racism could be brutally murderous and terroristic, as in the frequent lynchings of (mostly) young black men, or indirectly, callously, murderous, as in refusing to send “whites-only” ambulances to pick up black patients or consigning black hospital patients to ill-equipped and ill-staffed segregated emergency rooms. It could be casually degrading, as in the common usage among whites of addressing all Negroes of whatever age as “girl” or “boy” or by their first names; or it could simply be mind-bogglingly petty and small-minded, such as the interference with the picture when black entertainers or sports stars appear on the television, or the relegation of Negro news items to a special section of the newspaper printed on differently-colored newsprint.

It was also a world—lest we be tempted to feel smug—in which an Episcopalian with the “wrong” colored skin could not expect to be welcomed as a member of the body of Christ in most Episcopal church-

es—indeed, could expect to be refused communion or even turned away at the door.

Gibson doesn't bludgeon the reader with the inhumanity and every day, casual meanness of Jim Crow—or of the mass of individual white folk who perpetuated it (for any white reader born elsewhere or too late, the question must always be “how would I have behaved?”). She does not need to. Instead, woven as they are into an affecting and in many ways universal and quite normal story of family life, of the joys and concerns of a young child, of schoolgirl triumphs and disappointments, and of early loves, the dismal facts of mid-century life as an African American in the South—and particularly in Mississippi, where she spent her teenage years—creep up on you and do the job of bludgeoning for themselves.

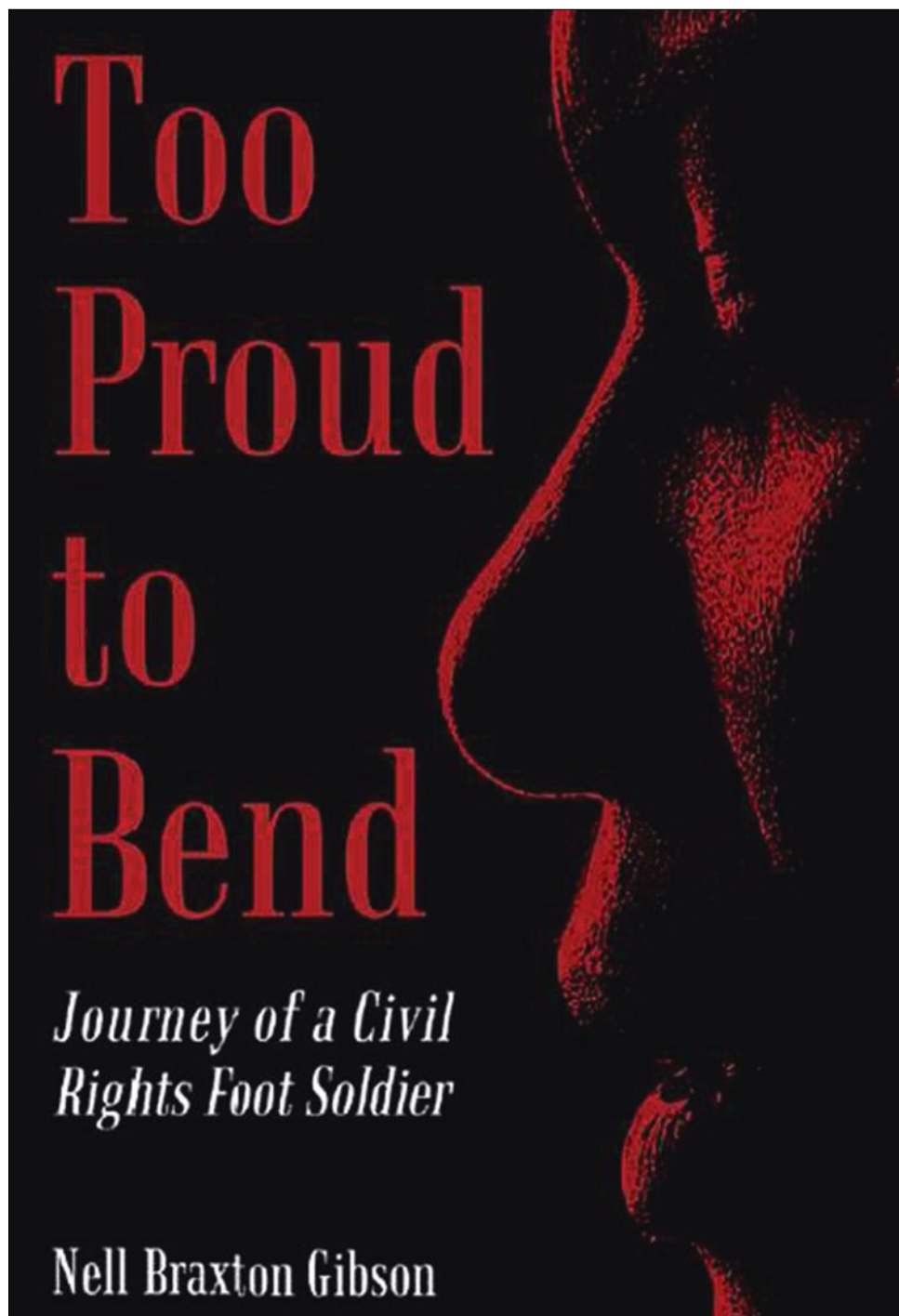
As her story unfolds and she grows older (and as her parents are less able to shield her from the truth), those facts also creep up inexorably on the young Nell herself. Then as she reaches college age, and the civil rights movement is gaining energy around her, they become oppressively unavoid-

able. At the end of her freshman college year at Tougaloo College, a group of students later known as the “Tougaloo Nine” staged a “read-in” at a whites-only Jackson public library—the beginning,” Gibson writes, “of civil rights protests in Mississippi,” which would lead up to that year's Freedom Summer. Gibson didn't hear about the read-in until it was over, and regretted the fact that she had not had the choice of whether or not to take part. Then, as things heated up in Mississippi, both physically and figuratively, she heads off to camp in New York's Catskill Mountains, only to find that “nearly all the friends I hoped to spend the summer with are headed straight for my hometown as Freedom Riders.”

“Coming back... after a summer as wonderful as the one I've had is more depressing than ever,” she writes of her return home in 1960. “Because Camp Woodlands doesn't stomp on my dreams the way Mississippi does, I find myself sinking into a depression so deep, I won't come out of it.” Before the new school year has begun, however, she has transferred from Tougaloo, where she spent her freshman year living on campus with her educator parents, to Spelman College in Atlanta—“completely unaware,” as she writes, “that I am transferring out of a Mississippi frying pan into a blazing-hot Georgia fire.” It was in that Georgia fire that the author was to discover the true level of her commitment to the cause of justice and take the first steps on her journey, alluded to in the book's subtitle, as a “civil rights foot soldier.”

This book is not just about things that happened (although plenty did, including a spell in jail), but about what living through those events felt like from the point of view of someone who fought injustice, but was also a normal child and young adult determined to enjoy life—one of those who, as Gibson writes in her introductory note, “were serious about the liberation of our people but who struggled with decisions—about whether to cut classes in order to walk picket lines, whether to risk being arrested or show up for a test—and who also enjoyed more typical aspects of campus life, such as snowball fights, political debates, bid whist, and rock-and-roll music...” If we are lucky, Ms. Gibson will write a second, equally engaging and moving book to tell us what happened next.

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





# BISHOPS' VISITATION SCHEDULE

**JULY** no visitations  
**AUGUST** no visitations

## SEPTEMBER 13 (16 PENTECOST)

### Bishop Dietsche:

St. Barnabas', Ardsley (a.m.);  
 Grace Church, White Plains (4:00 p.m.)

### Bishop Shin:

St. Thomas', Mamaroneck

**Bishop Wolf:** Grace Church, Millbrook

## SEPTEMBER 20 (17 PENTECOST)

### Bishop Dietsche:

Divine Love, Montrose

**Bishop Shin:** Holy Trinity, Inwood

### Bishop Sauls:

St. Gregory's, Woodstock

**Bishop Wolf:** St. Mary's, Mohegan Lake

## SEPT 27 (18 PENTECOST)

### Bishop Dietsche:

St. Paul's, Pleasant Valley

**Bishop Shin:** St. John's, Stony Point

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

## OCT 4 (19 PENTECOST)

**Bishop Dietsche:** Cathedral

**Bishop Wolf:** Zion, Dobbs Ferry

## OCT 11 (20 PENTECOST)

**Bishop Dietsche:** St. Ann's for the Deaf,  
 Manhattan

## OCT 18 (21 PENTECOST)

### Bishop Dietsche:

Ascension, Staten Island (a.m.);  
 St. Stephen's, Staten Island (p.m.)

**Bishop Shin:** St. John's, New City

## OCT 25 (22 PENTECOST)

### Bishop Dietsche:

St. Augustine's, Manhattan;  
 Christ the Redeemer, Pelham

### Bishop Shin:

Grace, West Farms, Bronx

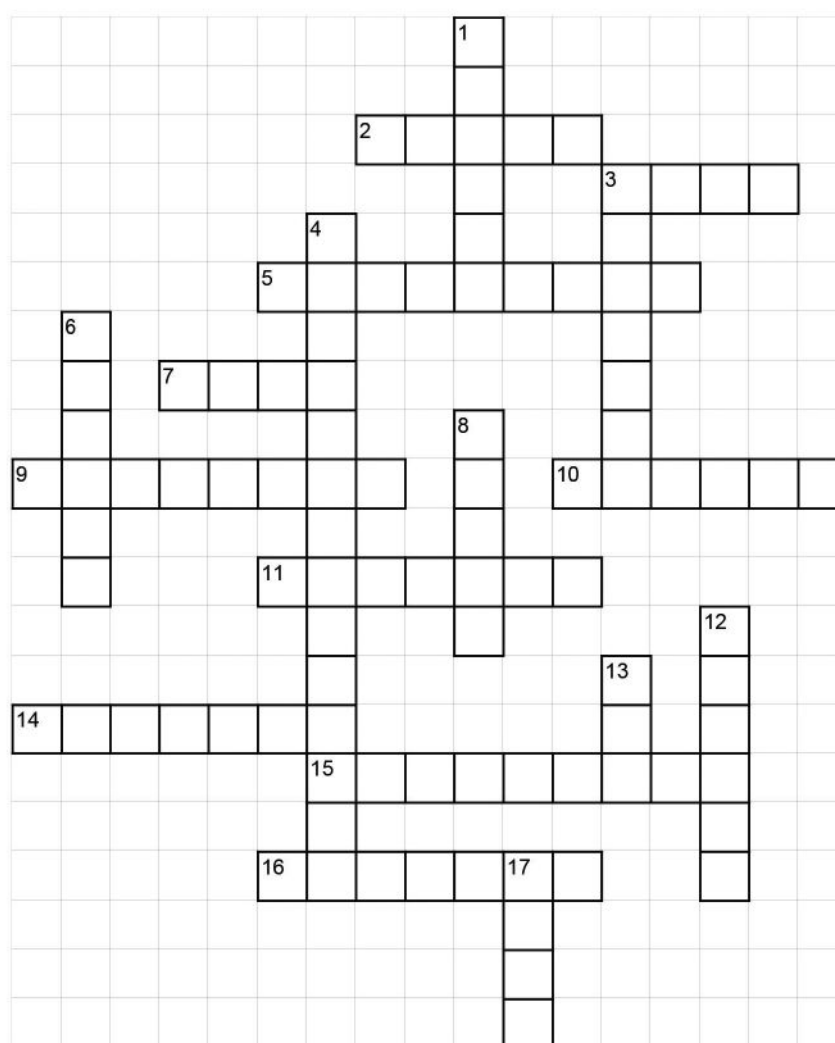
**Bishop Wolf:** St. Philip's, Manhattan

## NOV 1 (ALL SAINTS)

**Bishop Shin:** Saint Barnabas', Irvington

## Women in the Bible

A Who's Who of the Bible's Notable Females



### Across

- 2 Wife of Abraham; God changed her name.
- 3 Would not leave Naomi's side.
- 5 Wife of Uriah, but she done him wrong with David.
- 7 Wife of Cleophas; was present at the Crucifixion.
- 9 Wife of Moses
- 10 Danced for Herod.
- 11 Ethiopian queen; eunuch under her authority and in charge of her treasury was witnessed to by Philip.
- 14 A queen of ancient Israel whose name is associated with false prophecy and behaving badly.
- 15 John the Baptist's mom.
- 16 Took the shears to Samson's locks.

### Down

- 1 a.k.a. Tabitha
- 3 Isaac's wife and mother of Jacob and Esau.
- 4 Mistook the risen Christ for the gardener.
- 6 Moses' sister
- 8 Sarah's Egyptian handmaiden.
- 12 Wife of King Ahasuerus
- 13 The mother of us all.
- 17 Aged Jewish prophetess who foretold of Jesus in the temple of Jerusalem.

*Created by Pamela Lewis*  
**SOLUTION TO CROSSWORD ON PAGE 38**



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

de esta tierra. Sabíamos lo que íbamos a hacer, y había mucha expectativa feliz entre los muchos que han trabajado por la igualdad en el matrimonio en la iglesia. Pero la gracia llegó en el debate, la deliberación y la votación. A diferencia de tiempos pasados, esto se llevó a cabo con extraordinario respeto por las opiniones diferentes de los obispos y de las diócesis, con respeto del uno para con el otro, con la certeza de que los lazos de afecto que unen a la iglesia ya no estaban en peligro. La familia se mantendrá. Sabíamos que las decisiones tomadas en esos salones se vivirían en las reales relaciones amorosas de hombres y mujeres a través de nuestra iglesia, y eso le agregó peso y santidad a lo que hicimos.

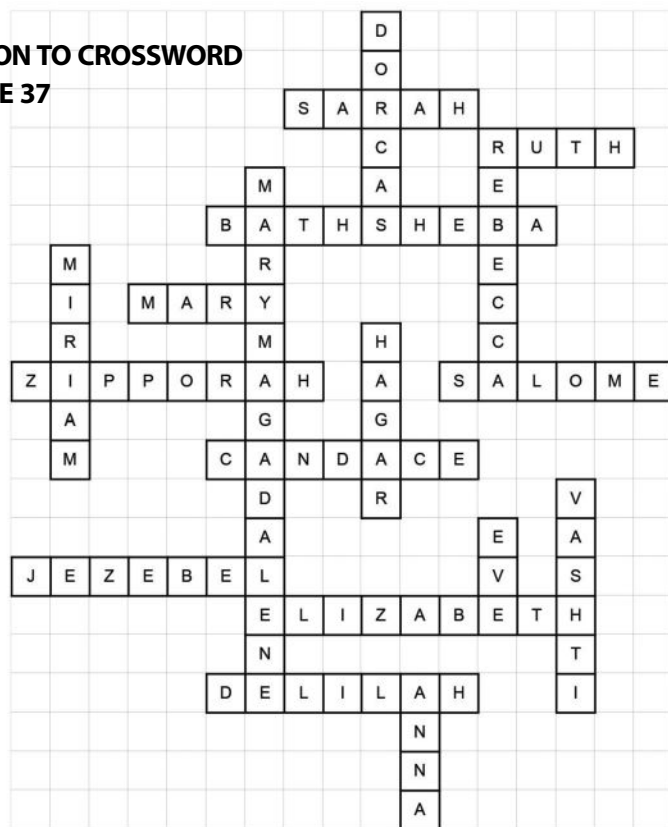
Pronto estaré hablando más sobre los altibajos de la Convención.

¡Dos millones de dólares fueron asignados para el trabajo de la iglesia sobre la reconciliación racial! Por otro lado dejamos caer el balón en el testimonio de la iglesia en Israel/Palestina.

Mucho se hizo, y aún queda mucho por hacer, y en el devenir de un mundo y una iglesia todavía en proceso de cambios, así es como se mide el progreso: grandes pasos hacia adelante, pequeños pasos hacia atrás.

Traducido por Sara Saavedra

**SOLUTION TO CROSSWORD  
ON PAGE 37**



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

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

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

Sheet and envelope insertions available for an additional fee.

**2014 ad deadlines:**

February 15 for Spring issue; May 31 for Summer issue; August 31 for Autumn issue; November 30 for Winter issue.

To submit an ad or to receive more information, contact the editor of *The Episcopal New Yorker* at: 1047 Amsterdam Ave., New York, NY 10025 Tel: 212-316-7520 e-mail: ads@episcopalnewyorker.com.

**Keep Up With Goings-On in the Diocese**

Sign up for Online News, the diocesan events and announcements email. Go to [www.dioceseny.org](http://www.dioceseny.org) > News & Publications > Online News.

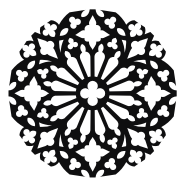
**CLERGY CHANGES**

	FROM	TO	DATE
<b>The Rev. Susan Fortunato</b>	Rector, St. Stephen's, Pearl River	Rector, Christ Church, Poughkeepsie	September 1, 2015
<b>The Rev. Jacob Nanthicattu</b>	Supply, All Saints', Valley Cottage	St. Paul's & Resurrection, Wood-Ridge, NJ	September 1, 2015
<b>The Rev. Mark R. Collins</b>	Interim Pastor, Holy Trinity, Manhattan	Interim Rector, All Saints', Glen Rock, NJ	September 8, 2015
<b>The Rev. Suzanne M. Culhane</b>	Ordained Transitional Deacon March 7 (Diocese of NY)	Curate, Christ Church, Greenwich, CT	August 2, 2015
<b>The Rev. Robert C. Lamborn</b>	Interim Pastor, St. James the Less, Scarsdale	Rector, Otey Memorial Parish, Sewanee, TN	August 9, 2015
<b>The Rev. Allison Moore</b>	Rector, Good Shepherd, Fort Lee, New Jersey	Interim Pastor, St. Mark's-in-the-Bowery, Manhattan	August 16, 2015
<b>The Rev. L. Posey Krakowsky</b>	Ordained Transitional Deacon March 7 (Diocese of NY)	Curate Intern, St. Luke in the Fields, Manhattan	July 1, 2015
<b>The Rev. Sarah Stewart</b>	Ordained Priest June 13 (Diocese of Washington)	Rockwell Fellow, St. James', Manhattan	July 1, 2015
<b>The Rev. Adrian Dannhauser</b>	Rockwell Fellow, St. James', Manhattan	Associate Rector, Incarnation, Manhattan	July 15, 2015
<b>The Rev. J. Cooper Conway</b>	Interim, Christ Church, Poughkeepsie		June 14, 2015
<b>The Rev. Kristin L. Saylor</b>	Ordained Transitional Deacon March 7 (Diocese of NY)	Associate Preist, St. Peter's, Port Chester	June 15, 2015
<b>The Rev. Horace D. Free, Jr.</b>	Associate Rector, St. John's, Johns Island, SC	St. Mary's Church (Castleton), Staten Island	May 16, 2015
<b>The Rev. Winnie Varghese</b>	Rector, St. Mark's-in-the-Bowery, Manhattan	Director of Community Outreach, Trinity Wall Street, Manhattan	May 31, 2015
<b>The Rev. Phillip A. Jackson</b>	Christ Church of the Ascension, Paradise Valley, AZ	Vicar, Trinity Wall Street, Manhattan	February 1, 2015
<b>The Rev. Dr. William Lupfer</b>	Dean, Trinity Cathedral, Portland, OR	Rector, Trinity Wall Street, Manhattan	February 1, 2015
<b>The Rev. Dr. James H. Cooper</b>	Rector, Trinity Wall Street, Manhattan	Retirement	February 28, 2015
<b>The Rev. Yamily Bass-Choate</b>	Vicar, San Andres, Yonkers	Missioner for Latino / Hispanic Ministries, Diocese of NY and Vicar, San Andres, Yonkers	January 1, 2015
<b>The Rev. Elizabeth G. Maxwell</b>	Interim Pastor, St. Michael's, Manhattan	Rector, Ascension, Manhattan	January 12, 2015
<b>The Rev. Nils P. Chittenden</b>	Episcopal Center at Duke University, Durham, NC	Priest-in-Charge, St. Stephen's, Armonk	January 18, 2015
<b>The Rev. Joseph D. Greene III</b>	Rector, Redeemer, Greensboro, GA	Rector, St. John's, Larchmont	January 19, 2015



# Cathedral Calendar

## SUMMER 2015



### The Cathedral Church of Saint John the Divine

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

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

#### TICKETS AND RESERVATIONS

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

Please visit the Cathedral's website, [stjohndivine.org](http://stjohndivine.org) or call the Visitor Center (212) 316-7540 for updates and additional event and tour information.

#### ONGOING PROGRAMS, TOURS, WORKSHOPS

##### The Great Organ: Midday Monday

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

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

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

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

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

#### Highlights Tours

**Mondays, 11 am - Noon & 2 - 3 pm,**

**Tuesdays - Saturdays, 11 am - Noon &**

**1 pm - 2 pm, Select Sundays 1 pm - 2 pm**

Explore the many highlights of the Cathedral's history, architecture, and artwork, from the Great Bronze Doors to the seven Chapels of the Tongues.

#### Vertical Tours

**Wednesdays, Noon - 1 pm; Saturdays,**

**Noon - 1 pm & 2 pm - 3 pm**

On this adventurous, "behind-the-scenes" tour, climb more than 124 feet through spiral staircases to the top of the world's largest cathedral. Learn stories through stained glass windows and sculpture and study the grand architecture of the Cathedral while standing on a buttress.

#### Spotlight Tours

**Select Saturdays and Sundays**

Spotlight Tours are specially created by Cathedral Guides to give visitors a closer look at unique aspects of the Cathedral's extraordinary architecture, artwork, and history. \$10 per person, \$8 per student/senior, unless otherwise noted. Space is limited and reservations are recommended.

#### Textile Treasures

**Select Fridays, 2 pm - 4 pm**

Explore the Cathedral's magnificent art collection with a special focus on textiles! \$20 per person, \$15 per student/senior. Space is limited to 20 people 12 years of age and older. For the tour schedule and reservations visit the Cathedral's website or call (866) 811-4111.

#### Medieval Birthday Parties

**Saturdays & Sundays, by availability**

For children ages 5 & up. Call the Public Education & Visitor Services Department at 212 932-7347 for more information and reservations.

#### Nightwatch

The Nightwatch program has been updated and ex-

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

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

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

#### CATHEDRAL COMMUNITY CARES (CCC)

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

#### SELECTED PROGRAMS AND SERVICES:

## JULY

#### A.C.T. ROCK OF AGES CARNIVAL DAYS

**Thursday, July 23 - Friday, July 24**

Kids and counselors will transform A.C.T. Summer Camp into an amusement park with streets that are reminiscent of different worlds and other times. As you stroll through the grounds, you'll feel as though you have been transported to another place: anywhere from an ancient age to a futuristic biosphere. This park gives more than amusement: campers are educated about history, work-play balance, budgeting, autonomy and responsibility! To sign up for summer camp sessions and more, visit [actprograms.org](http://actprograms.org).

#### REVELATION REVEALED:

#### SPOTLIGHT ON THE APOCALYPSE

**Saturday, July 25, 2 pm - 3 pm**

Discover the meaning of mysterious images from the Revelation in the sculpture and stained glass of the cathedral dedicated to its author, St. John the Divine. The tour concludes with an ascent above the High Altar for a birds-eye view of the breathtaking Clerestory Windows. Led by Senior Cathedral Guide Tom Fedorek.

## AUGUST

#### I LOVE NY: SPOTLIGHT ON THE CITY

**Saturday, August 1, 10 am**

Celebrate New York City and its indomitable spirit with a special tour of the Cathedral. Learn how the Cathedral and City serve as places of diversity, tolerance, and human achievement. Hear stories of New York's immigrants, inventors, and artists who have helped shape the City and the world. Led by Senior Cathedral Guide John Simko.

#### THE CATHEDRAL IN CONTEXT:

#### SPOTLIGHT ON MORNINGSIDE HEIGHTS

**Sunday, August 9, 1 pm**

The Cathedral spurred the growth of Morningside Heights into becoming one of Manhattan's most unique neighborhoods. Go back in time on an illustrated walking tour of the neighborhood and its historic architecture and institutions, and learn about its development into the "Acropolis of Manhattan." The tour begins at the Cathedral and ends at Riverside Church. Led by Cathedral Guide Bill Schneberger. All participants must be 12 years of age or older and reservations are recommended. This tour requires extensive outdoor walking and use of stairs. In the event of inclement weather, participants are advised to call in advance to confirm the tour.

#### SUNDAY SERVICES

8 a.m. Morning Prayer & Holy Eucharist

9 a.m. Holy Eucharist

11 a.m. Choral Eucharist

4 p.m. Choral Evensong

#### DAILY SERVICES

Monday-Saturday

8 a.m. Morning Prayer

8:30 a.m. Holy Eucharist (Tuesday &

Thursday only)

12:15 p.m. Holy Eucharist

5 p.m. Evening Prayer

#### SIGNS AND SYMBOLS:

#### SPOTLIGHT ON ICONOGRAPHY

**Sunday, August 16, 1 pm**

Explore the signs and symbols in the Cathedral and discover the unique attributes that characterize saints. Learn what role animals and Greek letters play in the iconography of the paintings, glass and stone, and how these legends have inspired artists through the centuries. Led by Senior Cathedral Guide Becca Earley.

#### THE CATHEDRAL IN CONTEXT:

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## SEPTEMBER

#### METTAWEE RIVER THEATER COMPANY: "OUT OF THE PAST"

**Friday, September 11 - Sunday,**

**September 13, 7:30 pm**

The Mettawee River Theatre Company presents "Out of the Past: Celebrating 40 Years of the Mettawee Journey," a joyous outdoor show incorporating scenes and songs from Mettawee's creatively abundant legacy. Performed with an abundance of masks, puppets and giant figures, the many stories, influenced by world mythology and legend, have been hits with children and adults for decades. Tickets are available on the day of the performance. Admission: Adults \$15, Children and Seniors \$7.

#### CATHEDRAL CHILDREN'S ABBEY

**Resumes Sunday, September 13, 9 and 11 am**

Children who regularly attend services at the Cathedral are invited to join our Sunday education program known as Children's Abbey. The Abbey seeks to provide a safe environment in which children can learn of Episcopal tradition as well as a respect for other faith traditions and a reverence for this fragile Earth, our island home. Children are in the classroom from the beginning of the services and rejoin their families in time to participate in the Eucharist as a family unit. Children between 2 years and 4 years of age need to have a parent accompany them during their time in the Abbey. For more information, please contact Donna Devlin at [childrensabbey@saintsaviour.org](mailto:childrensabbey@saintsaviour.org).

#### CONGREGATION OF SAINT SAVIOUR

#### HOME COMING SUNDAY

**Sunday, September 13, 1 pm**

This annual Sunday gathering welcomes back members of the Cathedral's congregation, as well as inviting non-members to explore what the Congregation and Cathedral have to offer as a spiritual home. For more information, contact Lisa Chin, Events Committee Chair, via [events@saintsaviour.org](mailto:events@saintsaviour.org).

#### ORDINATION OF PRIESTS

**Saturday, September 19, 10:30 am**

Visit [dioceseny.org](http://dioceseny.org) for details.

## OCTOBER

#### THE FEAST OF SAINT FRANCIS AND BLESSING OF THE ANIMALS

**Sunday, October 4, 11 am**

This joyous celebration of human and animal life is a beloved annual event at the Cathedral. Visit [stjohndivine.org](http://stjohndivine.org) for details on obtaining passes and for more information.

#### THE VALUE OF FOOD:

#### SUSTAINING A GREEN PLANET

**Opens Tuesday, October 6;**

**on view through April 2016**

*The Value of Food: Sustaining a Green Planet* comprises work by contemporary artists exploring the issues surrounding food justice. Linking art and food to political, social and cultural issues, the exhibition explores strategies that prompt visitors to consider some of the most important issues facing us today: food security, accessibility and sustainability. Along with the exhibition's robust selection of visual art, curated by Kirby Gookin and Robin Kahn, the Cathedral will offer a diverse selection of programs, special workshops, concerts and more through April 2016, further exploring the multifaceted role food plays in our lives. Visit [stjohndivine.org](http://stjohndivine.org) for a full calendar of events.

#### NIGHTWATCH CROSSROADS: CHRISTIAN

**Friday, October 9, 6:30 pm**

This Christian-oriented evening for middle and high school students focuses on the wisdom teachings of Jesus, giving kids and their chaperones the opportunity to unplug from the distractions and stresses of daily life and connect with God and one another in the sacred space of the Cathedral. Visit [stjohndivine.org](http://stjohndivine.org) for more information and to register.

#### EARLY MUSIC NEW YORK: EL NUEVO MUNDO

**Saturday, October 10, 8 pm**

The Early Music New York Chamber Orchestra, conducted by Frederick Renz, presents *El Nuevo Mundo*, a festive, Ibero-American classical orchestra program. Guest singers will join the orchestra in a featured tonadilla, along with music by Boccherini's and the Guadeloupean-born composer Chevalier de Saint-Georges. Visit [earlymusicny.org](http://earlymusicny.org) for tickets and more information.

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

**Sunday, October 11, 5 pm**

In celebration of the restored Great Organ, the Cathedral presents a concert series following Sunday Evensong, featuring guest recitalists from around the country. On October 11, James Wetzel performs.

#### GREAT MUSIC IN A GREAT SPACE:

#### FOUR QUARTERS OF JERUSALEM

**Wednesday, October 14, 7:30 pm**

Join us for the kickoff to Great Music in a Great Space's 2015-16 season! This concert, performed in collaboration with world music ensemble Rose of the Compass, celebrates the vibrant cultures that make up the Four Quarters of Jerusalem—Jewish, Muslim, Armenian and Christian—with a revised reprise of our 2013 joint concert. This concert also celebrates the release of a CD of this repertoire on the Pro Organo label. Visit [stjohndivine.org](http://stjohndivine.org) for tickets.

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

**Sunday, October 18, 5 pm**

Gregory Eaton performs on the Great Organ.

#### MUSICA SACRA: A CAPPELLA

**Wednesday, October 21, 7:30 pm**

Musica Sacra presents a program of a cappella choral music, led by Kent Tritle, Director of Cathedral Music. For tickets and more information, visit [musicasacra.org](http://musicasacra.org).

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

**Sunday, October 25, 5 pm**

David Hurd performs on the Great Organ.

#### HALLOWEEN EXTRAVAGANZA AND PROCESSION OF THE GHOULS

**Friday, October 30, 7 and 10 pm**

The Cathedral's annual Halloween celebration welcomes revelers with the showing of a classic silent film and parade of rascally ogres and boogymen (performed by Ralph Lee and members of the Mettawee River Theatre).



# Clergy Gather for Mass of Collegiality

**O**n Holy Tuesday, March 31, the clergy of the diocese gathered at the Cathedral of St. John the Divine for the Mass of Collegiality and the Blessing of the Chrism. Every five years, a group photograph is taken after the service of those who attend. This year the shot was taken inside the Cathedral, with the photographer, Kara Flannery, hoisted high above their heads in a “cherry picker,” from which she marshalled her subjects through the

Cathedral’s public address system.

The Mass of Collegiality, at which clergy renew their ordination vows, is one of the few regular annual occasions on which they gather as a group. During the service, the Bishop blesses the Oil of Chrism, which is used for sealing the foreheads of the baptized, and is distributed to the clergy after the service for use at Holy Baptism during the coming year.



Diocesan clergy attendees at the Mass of Collegiality on March 31.

Photo: Kara Flannery