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THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

MAY/JUNE 2008



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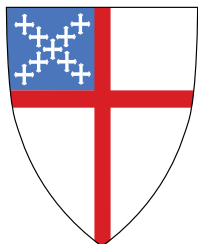
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Sr. Heléna Marie gathering sap for Sweet Sisters' Virgin Maple Syrup.

Photo by Colin Everett

Sap, Fire & Love

Nuns' manifesto lays out plan for sustainable living

By Carole J. Everett

The pick-up truck idled on the gravel driveway while Sr. Heléna Marie, dressed in jeans and a sweatshirt, loaded the back with flaming orange five-gallon pails. “We’re about to go on a sugaring run,” she greeted us. “Want to come?” Without further prompting, my 14-year-old son Colin climbed into the back of the truck while I took a seat in the cabin with Bill who identified himself as a “companion” of the Community of the Holy

Spirit, the order of Episcopal nuns we had come to meet. Once in the cold, wet woods of Bluestone Farm, Sr. Heléna Marie, Bill and Sr. Carol Bernice moved swiftly gathering sap, resembling rainwater, from the silver buckets hanging off the farm’s 300 maple trees. “Wait till you really see,” said Sr. Heléna Marie with her usual exuberance. Colin and I watched as the three sap-gatherers finished their work and then we all went back to St. Cuthbert’s *(continued on page 14)*

THE EPISCOPAL NEW YORKER

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

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April flowers blooming in the gardens of the Cathedral Close.

Photo by Lynette Wilson

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The portrait of Judge Laura Taylor Swain that ran on page 5 of the March/April issue was taken by Krystyna Sanderson.

THE BISHOP'S MESSAGE

Rulers of Creation? Not Exactly.

By the Rt. Rev. Mark S. Sisk

In one of our Eucharistic Prayers the celebrant addresses God on behalf of those gathered in worship with the words

You made us rulers of creation.

That has always struck me as an audacious statement; particularly so considering it is spoken on behalf of people who are not only utterly vulnerable to the uncontrollable horrors of earthquake, fire and flood, but even have trouble containing a leaky roof or a basement that yearns to be an indoor pool!

The authors of that prayer did, however, have a pedigree for their text. It hearkens back to the first story of creation in Genesis. In that story, God blessed the humankind that he had created in His own image (both male and female He had created them) and said,

Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.

In other words, just as the liturgists wrote, in the beginning God made us “rulers of creation.”

In actual practice, however, things have not been quite so simple; they hardly ever are. Our success in subduing the Earth, its resources and inhabitants, has always been decidedly mixed. In fact, human experience throughout the ages has shown that while we might at times exploit it, we do not “rule” creation: nothing is clearer than that it does not do our bidding.

Interestingly, while some ancient religions believed that they could control the sun's annual journey through the sky through sacrificial offerings, Christians, like the ancient Hebrews before them, seldom if ever seem to have made the same mistake. Instead, we have marked our calendars with festivals giving thanks for creation and our place in it.

It is to this spirit of “thankfulness” for creation and our place in it that God now calls us to return. A truly thankful person cannot, at the same time, be exploitive of that for which she or he is thankful.

Clearly, when God in Scripture commissions us to “have dominion” over the created order, what God is doing is giving us the gift of knowing, in the deepest sense, the reality of creation, that we are connected to it, and that we have a particular and privileged part to play in it. That privileged role is to know, to grasp, the wonder of all that is, seen and unseen, and then, so knowing, we have the honor of giving thanks for the splendor of God's gracious generosity.

It is, then, to the rediscovery of our full wonder in the created order—this gracious gift of God—that we must turn our minds and hearts.

And it follows that for Christians, the ultimate goal of the ecology movement cannot simply be sustainability, important as that might be—it is, above all else,

that we might more rightly and fully give glory to God.

Faithfully yours,




The Rt. Rev. Mark S. Sisk

THE EPISCOPAL CHURCH

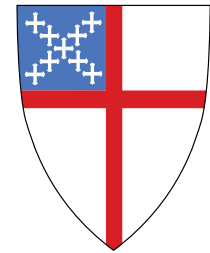


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¿Soberanos de la Creación? No Exactamente.

Por el Reverendísimo Obispo Mark S. Sisk

En una de nuestras oraciones eucarísticas el celebrante se dirige a Dios a nombre de los que están reunidos en adoración, con estas palabras

Tú nos hiciste soberanos de la creación.

Siempre me ha impresionado esta declaración audaz, particularmente porque se dice a nombre de personas quienes no solo son completamente vulnerables al horror incontrolable de los terremotos, los incendios y las inundaciones, sino que además tienen problemas para contener un techo que gotea o un sótano que anhela convertirse en una piscina interior!

Sin embargo, los autores de esa oración tenían un record histórico para su texto, el cual se remonta a la primera historia de la Creación en Génesis. En esa historia, Dios bendice a la humanidad a la cual El había creado a Su imagen (varón y hembra El los crió) y les dijo,

Fructificad y multiplicad, y henchid la tierra, y sojuzgadla, y señoread en los peces de la mar; y en las aves de los cielos, y en todas las bestias que se mueven sobre la tierra.

En otras palabras, como escribieron los liturgistas, al principio Dios nos hizo “soberanos de la creación”.

Sin embargo, en la realidad práctica las cosas no han sido tan simples, difícilmente lo son. Nuestro éxito en sojuzgar la Tierra, sus recursos y sus habitantes, indudablemente ha estado siempre mezclado. De hecho, la experiencia humana a través de las eras ha demostrado que aunque a veces explotamos la creación, no la “dominamos”: nada es más claro que eso, que no plasma nuestro mandato.

Curiosamente, mientras algunas religiones antiguas creían que por medio de ofrendas de sacrificio podían controlar el movimiento anual del sol en el cielo, los cristianos al igual que sus predecesores, los hebreos antiguos, rara vez o nunca cometieron el mismo error. Más bien, hemos marcado nuestros calendarios con festivales para dar gracias por la creación y por el lugar que ocupamos en ella.

Es en este espíritu de “gratitud” por la creación y por nuestro lugar en ella es que Dios ahora

(continuado en la paginación 4)

Church Year

TRINITY SUNDAY

Three Things About Trinity Sunday

By the Rev. Tobias Haller, BSG

Trinity Sunday is unique among the major feasts on the church calendar. Unlike the rest of the year, which manages to squeeze the story of salvation into an annual cycle, Trinity Sunday stands aside as the parade of God's mighty works passes by. This one day out of the church year focuses not upon What God Has Done, but rather upon Who God Is.

Sometimes people will say that Trinity Sunday is the only observance dedicated to a doctrine. That is not quite true. Although the Annunciation and the Nativity both record events, they are also intimately concerned with the doctrine of the Incarnation. Holy Week and Easter commemorate historical events but they also point us toward the doctrine of the Atonement.

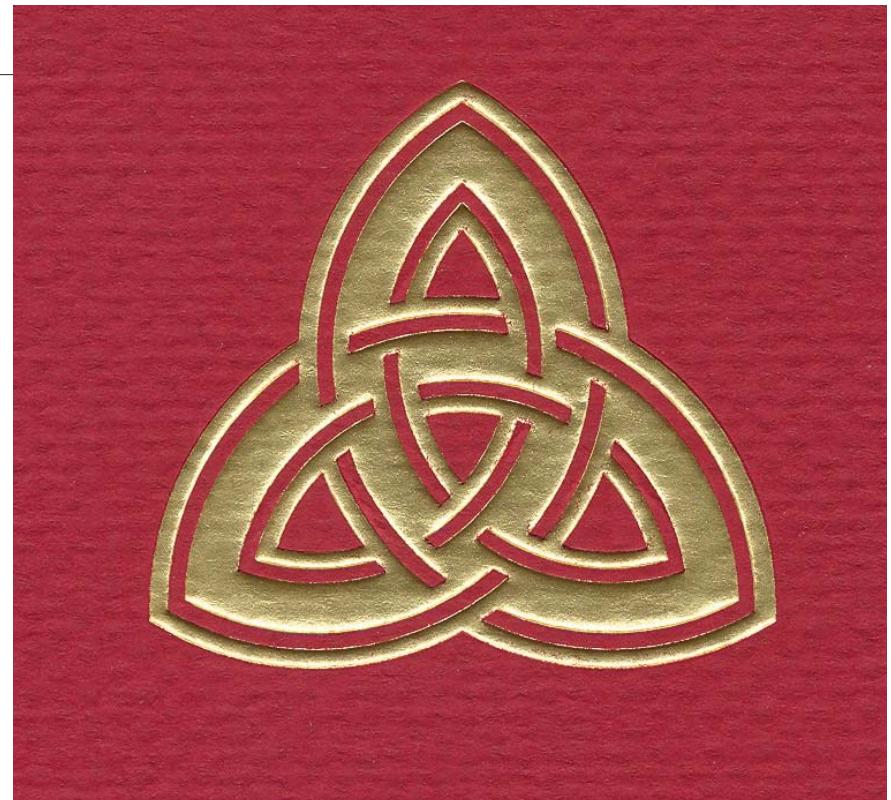
The difference with Trinity Sunday lies in its being detached from any particular historical event or context. It is rather about God as God Is, about the personhood of God. In this sense, Trinity Sunday is more like one of the saints' days that decorate our calendars with red or white numbers to liven up a green season. For in many cases we honor the saints as much for whom they were as for what

they have done; and Trinity Sunday allows us a moment to contemplate the Being of God, much as in the rest of the year we celebrate God's doing.

The second unusual thing about Trinity Sunday is that it is a latecomer to the calendar.

Most of the other major feasts of the church year were well in place before the end of the seventh or eighth century—most of them, long before that. But Trinity Sunday was only formally added to the Western church calendar—as a kind of exclamation point to follow-up on the Eastertide focus on Christ and Pentecost's celebration of the Holy Spirit—in the 14th century.

The final interesting thing about Trinity Sunday for us Episcopalians lies in the fact that the English had a particular fondness for this feast. The English were among the first to celebrate it, before it spread to universal observance, and Thomas Becket was consecrated archbishop of Canterbury on that feast day in the 12th century. It is not unlikely that the connection of this day with one of England's most



The Triquetra is the early symbol of the Holy Trinity. The three equal arcs express eternity in their continuous form, indivisibility in their interweaving, and their center is a triangle, the ancient Trinity symbol. From *Symbols of the Church*, first edition 1954

popular saints encouraged its celebration there. Those of us who are old enough to remember the 1928 Book of Common Prayer will also recall that we Episcopalians inherited the English tradition, and used to number Sundays after Trinity rather than Sundays after Pentecost. This harks back to the English love for this feast day, enshrined in the use of Salisbury (the "Sarum" rite).

This Trinity Sunday take a moment to contemplate God in the wonder and beauty of God's Being; remembering that we are each of us made in that image and worthy of celebration by each other as children of God.

Haller is vicar of Saint James Fordham in the Bronx and a member of the Brotherhood of St. Gregory.

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Mo July 21 to We July 23

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The General Theological Seminary
of the Episcopal Church

EL MENSAJE DEL OBISPO (continuo de la paginacion 3) nos llama a regresar. Una persona verdaderamente agradecida no puede ser simultáneamente, explotador de aquello por lo cual está agradecido.

Claramente, cuando Dios en las Escrituras nos encomienda "tener dominio" sobre el orden creado, lo que Dios está haciendo es darnos el don de conocer en el sentido más profundo, la realidad de la creación, que estamos conectados a ella, y que tenemos que jugar un papel particular y privilegiado. Ese rol privilegiado es conocer, entender, la maravilla de todo lo que es, visible e invisible, y entonces, al así saberlo, tenemos el honor de dar gracias por el esplendor de la generosidad misericordiosa de Dios.

Es, entonces, en el redescubrimiento de toda nuestra maravilla en el orden creado—este bondadoso don de Dios—al cual debemos volver nuestras mentes y nuestros corazones.

Y prosigue para los cristianos, la meta máxima del movimiento ecologista no puede ser simplemente el sostenimiento, a pesar de lo importante que éste pueda ser—es, por sobre todo lo demás,

que nosotros en forma mas justa y plena glorifiquemos a Dios.

Fielmente suyo

+ Mark

www.diocesenry.org

Episcopal Charities

The Christ of the Breadlines

By the Rev. Donna Dambrot

In the 1952 wood engraving titled “The Christ of the Breadlines,” Fritz Eichenberg depicts the haunting scene of men and women huddled in line for a handout of bread. In the midst of them stands an upright figure, an aura of light surrounding his head. It is none other than Christ, waiting patiently among and with them.

More than half a century later, news accounts from across the globe tell the story of hungry people in the face of dwindling food supplies and rising prices for basic food staples. The need for alternate energy sources produces debate upon the choice of land use—to grow fuel or yield food. Analysis and statistics parse possibilities and consequences.

The food crisis knows no borders, and has taken its toll in our own towns and cities. Nearly every food staple has seen a double-digit percentage increase over the past year, including a 38 percent hike for a dozen eggs, to \$2.16, and a 19 percent jump, to \$1.78, for a loaf of white bread [*Business Week*, April 14, 2008]. And would you have ever thought that mega markets such as Costco and Wal-Mart would ration purchases of rice? For these stories and some other really frightening news related to food insecurity, take a look at the New York City Coalition Against Hunger website at www.nyccah.org.



The Christ of the Breadlines 1952, by Fritz Eichenberg

We may not understand the workings of the global markets or the national economy, but we can recognize their weaknesses in the sunken eyes of the hungry man on the street corner seeking something to eat. We may not fully grasp the articles and charts appearing in newspapers and journals, but we can understand their meaning through the eyes of our unemployed neighbor who must choose between paying rent and putting food on the table.

Perhaps the most visible sign of the crisis wrought by spiraling food costs is the long lines of hungry people at food pantries throughout our

diocese. In spite of bare shelves and reduced government assistance at food banks, our food pantries somehow manage to provide a bag of groceries to those waiting, at times for hours, and often on lines stretching outdoors in all kinds of weather. In my work for Episcopal Charities, which is privileged to support parish feeding programs, I've had the great blessing of visiting many of our parish food pantries and soup kitchens and have witnessed the grace of the work that is done with small budgets and big hearts. Whole families welcomed by name, fed and nurtured. Over and over, it is the reality of Christ among and in us, the Christ of the breadlines.

Dambrot is associate director for programs for Episcopal Charities.

June 1st is Episcopal Charities Sunday

Give a special offering to support the 33 parish-affiliated feeding programs throughout the Diocese.

Trinity Church, Wall Street will match gifts up to a total of \$50,000.

\$150 buys 25 hot meals

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The 2008 Fellows
(from left to right):

The Rev. Fletcher Harper
The Rev. Theodora Nmade Brooks
Christina Hing

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- **The Rev. Theodora Nmade Brooks**, vicar of St. Margaret's Church in the South Bronx and a leader in the South Bronx and in the national Episcopal Church
- **The Rev. Fletcher Harper**, executive director of GreenFaith in New Brunswick, NJ, an organization that supports the "greening" of church facilities, trains lay and clergy leaders, and advocates for environmental issues
- **Christina Hing**, the New York coordinator of Episcopal Asian Ministries and Metropolitan Filipino Ministries, and a founder of Anglican Women's Empowerment, the global gathering of women from provinces around the Anglican Communion

Each Fellow receives a grant from the Trinity Grants Program in recognition of their exceptional commitment to social transformation in the Metropolitan New York area. The grant provides Fellows with an opportunity to renew and strengthen their work through a six week self-designed sabbatical fellowship.

To find out more about the 2008 Fellows and their work, watch video profiles of each Fellow at trinitywallstreet.org/grants

News

Celebrating Ecumenical Genius

The William Reed Huntington Sermon

By Neva Rae Fox

Calling his work “genius,” Episcopal Church Presiding Bishop Katharine Jefferts Schori extolled the tireless efforts of William Reed Huntington in his work for ecumenism at the annual sermon named in his honor on April 23 at St. Peter’s Lutheran Church in Manhattan. Bishop Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church of America (ELCA) presided at the service

“The greatest fruitfulness of Huntington’s work has been that push toward unity, based on four relatively simple principles about the scriptures, creeds, sacraments and ministry—ministry of a sort that claims bishops as an important connection with the genius of early Christianity,” Jefferts Schori said.

“That formulation about the essential marks of Episcopal and later, Anglican, identity became the bedrock of ecumenical dialogue in something we call the Chicago-Lambeth Quadrilateral. It let the Episcopalians move beyond the cultural and theological differences they had about liturgical style to focus on essentials, and frankly, to get beyond the cultural differences that kept Episcopalians in their own churches and Lutherans in theirs on Sunday mornings for centuries in this country.”

Huntington’s work in the Chicago-Lambeth Quadrilateral was born out of the lived experience of division over confession and a narrow understanding of episcopacy. His later work in the Episcopal Church had significant effect on liturgical reform, and even though what we got in the 1892 Book of Common Prayer did not go as far as he desired, it did begin to offer a greater flexibility in its use, Jefferts Schori said.

“He also pushed for the recovery of the ancient order of deaconesses, beginning in 1871, probably after seeing evidence of the sacrificial and transformative ministry of Lutheran deaconesses, who first came to this country in 1849. What seeds he sowed in all those fields, he never knew, but I think he would celebrate the fruit of his work,” she said.

Jefferts Schori also spoke about her Holy Week trip to the Holy Land and meeting with the Rev. Dr. Mitri Raheb, director of the International Center of Bethlehem, a Lutheran Center. “I was deeply moved to see again how the fences that tend to keep us in separate pastures here break down in the face of the world’s woe,” she said.

Bishop Mark S. Sisk and Vicar Bishop E. Don Taylor, of this diocese; the Rev. David W. Olson, interim bishop of the ELCA Metropolitan Synod; and Lutheran and Episcopal clergy participated in the service. The offering was earmarked for Episcopal Relief and Development, Lutheran Disaster Response and Lutheran World Relief.

Fox is a program officer for the Episcopal Church.

THE WILLIAM REED HUNTINGTON SERMON honors the Episcopal priest whose lifelong work included the historic Chicago-Lambeth Quadrilateral. A leader and scholar, Huntington served as rector of Grace Episcopal Church in Manhattan from 1883–1909.



Photos by Lynette Wilson

From left the Rev. Amandus Derr, St. Peter’s Lutheran Church, Manhattan, the Rev. Dr. Paul Clayton Jr., the diocese’s ecumenical officer, the Rt. Rev. Mark S. Sisk, bishop of New York, the Rt. Rev. E. Don Taylor, vicar bishop of New York City, the Rev. Mark Hanson, presiding bishop of the Evangelical Lutheran Church in America (ELCA), the Most Rev. Katherine Jefferts Schori, presiding bishop of the Episcopal Church USA, the Rev. David Olson, interim bishop for the Metropolitan New York Synod of the ELCA, assembled at St. Peter’s Lutheran Church before the William Reed Huntington Sermon on April 23.



The Rev. Mark Hanson, presiding bishop of the Evangelical Lutheran Church in America, and the Rt. Rev. Mark S. Sisk, bishop of New York, talking before the William Reed Huntington Sermon on April 23.



The Rt. Rev. E. Don Taylor, vicar bishop of New York City, and the Most Rev. Katherine Jefferts Schori, presiding bishop of the Episcopal Church, talking before the William Reed Huntington Sermon on April 23.

Education

Incarnation Camp

Woodlands on the Connecticut shore

By the Rev. Canon Peter Larom and
Dr. Nancy Nygard-Pilon

*"The world is charged with the grandeur of God...
And for all this, nature is never spent."*

— Gerard Manley Hopkins (1844-1889)

The diocese has its own environmental treasure enjoyed by 15,000 children annually: Incarnation Camp.

Researchers for the Yale School of Forestry recently described the 700-acre church-conserved property as, "a beautiful expanse of virgin woodland nestled in the heart of the Connecticut shoreline...."

More than 230 species of trees, birds, plants and animal life grace the land, including an amazing spring migration of spotted salamanders. Incarnation has a rare Atlantic white cedar swamp, and hundreds of sugar maples which produce the sap used in the onsite Sugar House.

Campers visiting in the summer can explore more than 17 miles of trails; swimming and boating in the pristine, mile-long no-wake lake, which abounds in bass and trout, seeded yearly. A high point of the camper season is the fishing derby. Campers may also enjoy sports, arts and crafts, dance and drama.

"Overnights" present the boldest venture for the camper into the natural setting. Finding a remote campground, sleeping under the stars, and cooking over an open fire can be an exhilarating experience for city and suburban kids alike.

In addition to summer camp programs, Incarnation hosts a year-round environmental education program for school children called "Nature's Classroom." And it holds an annual weeklong children's choir camp in August. The

300-bed conference center hosts children and adult programs throughout the year. Visitors enjoy hikes, hay rides, the farm (with 53 animals), open-air chapel services and a variety of sports.

But like all environmental treasures, Incarnation is under threat from encroachment of all-terrain vehicles, deforestation, residential development, erosion, even assiduous beavers which can bring deterioration, as the 400-page Yale study outlining long-range plans for the camp's restoration and preservation points out.

The camp's dedicated staff, board of directors, alumni, volunteers and campers have contributed to the property's preservation and success in recent years. Incarnation is finding new ways to meet its annual \$3 million budget and expand and improve its offerings at a time when many dioceses are closing camps. The camp has expanded its two-day camps and its acclaimed teenage program, Pioneer Village, which *New York Times'* columnist David Brooks, himself an Incarnation camper and counselor for 15 years and now a board member, described as "the most successful institution" he had ever been associated with.

With gratitude to the churches in the New York diocese who support and use Incarnation, the board, staff and volunteers of the center look forward to the next century of both preserving and using this natural resource, and hope to leave a dramatic wooded legacy for generations to come.

Larom is a priest in the diocese and is executive director of Incarnation Center; and Nygard-Pilon, a longtime camper and counselor, is the director of Incarnation's Camp Ministries.



Campers having summer fun at Incarnation Camp.

Photos courtesy of Incarnation Camp



Lili Rosenberg Siegelson, a former camper and counselor shares her Incarnation Camp experience

I had many of my own first water and nature moments at camp, but it was more powerful to share in my campers' first experiences with nature's wonders. I had the pleasure of taking a group on their first visit to the ocean. I was the lead counselor on a five-day bike trip up the New England coast. After two days, about 100 miles of biking, sleeping under the stars and cooking our food over an open fire, we decided it was time for a break and we headed to the beach. The day we went the waves were pretty big.

By this time the ocean was more of an old friend to me than a wonder, but those campers seeing it for the first time were amazed by its beauty. I watched as they approached it with excitement, then ran with fear as the waves came crashing in. Finally, on the count of three, they all ran in together: I could see the joy in their faces and heard the thrill in their happy screams. We taught them to dive into the curl and feel the power of the water pull them straight up. We showed them the technique for riding the wave so that rather than fight the current they could work with the flow of the power of the ocean. And we watched as their awe and fear became happiness and discovery.

IN THE MID-NINETEENTH CENTURY

Manhattan parishes and institutions including Grace Church, All Angels, St. James and the Girl's Friendly Society all had summer camps, which ultimately joined with a camp founded in 1886 by the Church of the Incarnation. In 1929, 700 acres of land was purchased in Ivoryton, Conn., and Incarnation Camp was created. Today, this great natural resource is thriving with the support of 24 sponsoring parishes.

Visit Incarnation Camp online at
www.incarnationcenter.org.

Essay

This Fragile Earth, Our Only Home

By Sister Catherine Grace

On those achy mornings when I feel my sixty-plus years in bone, muscle and even the roots of my hair, I am consoled by the thought that most of my body is nearly fourteen billion years old. If a few things creak and groan on occasion, it's perfectly understandable.

A good deal of the human body is composed of hydrogen, which was formed in the early moments of the original flaring forth of the universe—or shortly after the big bang, as most of us know it. From a soup of heat and light appeared particles, then atoms (including the hydrogen in our bodies), molecules and eventually stars, galaxies, comets, planets, moons, and, on one tiny glob of molten rock, life in exuberant splendor.

Earth.

This may not be the only planet to host such abundance; in fact, it probably isn't. But there are many, many more globs that, though each contributes in its own way to the blossoming universe, have not had the amazing balance that fostered the explosion of life-forms we find on Earth.

We tend to view ourselves as extraordinary and superior to other life-forms—so much so that we believe we are the masters, designers and directors of the planetary home on which we sail through the cosmos. But we are newcomers (if the universe had existed for only one Earth year, humans would have appeared in the last seconds before midnight on December 31; that's something to think about, isn't it?), and in the brief history of humanity we have forgotten that we are one among many faces.

Like mountains and oceans, dinosaurs and kangaroos, fireflies and rosebushes,

we are one of trillions of incredibly beautiful, necessary, unique and absolutely awesome expressions of, all right, let me get right down to it: *the Divine*.

Life has its roots in the ongoing processes of the universe; the entire cosmos is the Word spoken into flesh—manifestations of the sacred nature in matter and form. Everything that has ever been created bears the stamp of the Creator, and we are no exception.

But we have no right to use the nonhuman forms of Earth as means for human ends. We are not meant to be Earth's stage managers, using its oil or trees or water or cows as props in our personal play. We are one of Earth's myriad forms, all of which have a right to exist, a job to do, a role in the ongoing adventure of creation.

From the moment space and time and matter burst forth from the heart of the Creator, everything has been imbued with the Divine essence. Every bit of it has been necessary, every bit sacred, every bit

with its own right and reason to *be*.

Before Adam and Eve appeared in our origin story, God had created form from the formless: heavens, stars, waters, plants, animals. God saw that all of these were good—that they were, in fact, *very* good. We were born into and a part of that goodness, and we have the imperative to participate as gracious, caring members of Earth's living communities. We are here to become all that we can be, to contribute our unique skills and talents to further the emergence of life in all its beauty and sacredness.

No other living creature has the depth of self-reflective consciousness that we have. Nothing else has the ability to use its extensive cognitive, conscious and creative abilities to *celebrate the wonder and majesty and sacredness of life*.

We have work to do. Let's get moving.

Grace is a member of the Community of the Holy Spirit and lives at their Melrose Convent in Brewster.

Photo by Colin Everett



IN THE YEAR THREE THOUSAND: ANOTHER DAY'S WORK IN THE STYROFOAM MINES...

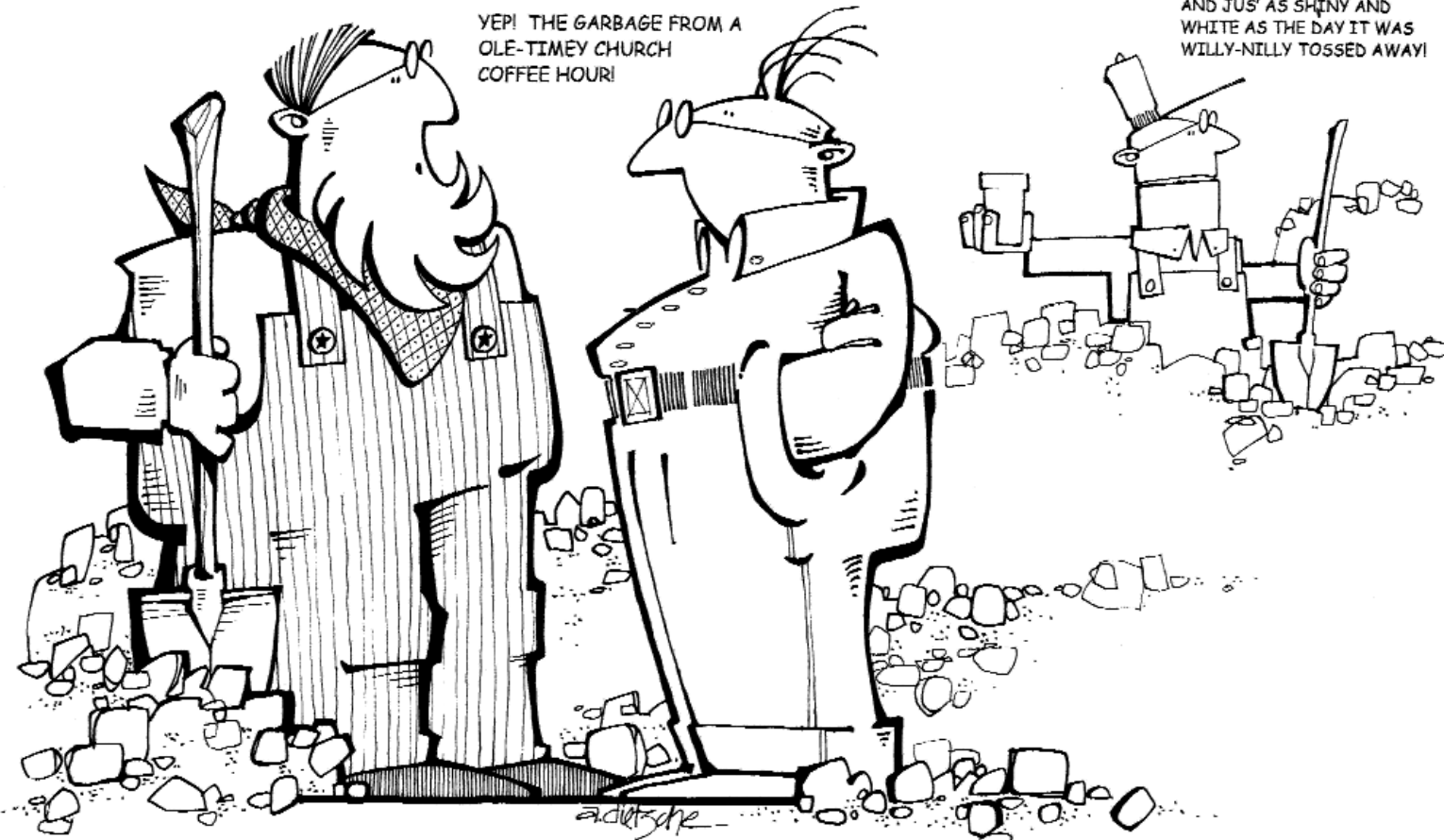
WELL, I DUG UP THE INNERDS FROM A COUPLE O' COMPUTER BOXES, SOME O' THEM PACKIN' PEANUTS, AN' A OLE BICYCLE HELMET. BUT THAT FELLER OVER THERE REALLY HIT THE MOTHER LODGE!

YOU MEAN...

YEP! THE GARBAGE FROM A OLE-TIMEY CHURCH COFFEE HOUR!

EUREKA! ANOTHER VINTAGE 2008 COFFEE CUP!

AND JUS' AS SHINY AND WHITE AS THE DAY IT WAS WILLY-NILLY TOSSED AWAY!



FEATURE: ENVIRONMENT

Different Shades of Green

Some parishes respond to climate change

By the Rev. Jerry Brooks

Every other Tuesday is recycle day on my street in “ex-urban” Highland. The recycle truck comes by and makes quick work of the recycled trash. There’s never much to recycle. Only five of the 48 families living on Cambridge Court bother to separate their recyclables. Paper, glass, metal—everything is crammed together into the big, gray plastic containers along with chicken bones, plastic bags, apple cores, kitty litter, banana peels and everything else.

It’s remarkable to me that so few of us recycle. My notion is that there has been a “great awakening” about rising oceans, melting glaciers, drowning polar bear cubs, starving sea lions and that our collective carbon footprints are to blame for the destruction and death. Seems to me we’re in the verge, not on the verge, of a sort of renaissance, a new beginning. But not on my street where only 10 percent of the households recycle.

Making simple adjustments in what we buy and how we dispose of non-disposable items doesn’t have to be difficult. Take the experience of Christ Church in Marlboro as an example.

In our parish it’s been an easy transition from foam plates and plastic forks to real dishes and silverware; from the cheapest copier paper to 100 percent recycled paper.

And in the process we transitioned from a huge dumpster to a few demure gray containers lined up behind the church.

Then in February I received an email about a meeting to discuss solar power for churches. Intriguing! The idea that solar panels on a roof might not only provide clean energy, but also provide a visible sign of how a congregation is working proactively to protect the environment. It got me thinking more about what we’re doing at my church, and what parishes might be doing.

I sent out an email to clergy in our diocese’s 200 parishes asking what effect, if any, our talk about climate change has actually had in their parishes. Sixteen parishes responded, each claiming some shade of green, that’s about an 8 percent return rate. My guess is that that’s not bad, and that those who responded probably typify many others that didn’t respond.

Here are some of the responses:

- Insulation was applied to the walls and ceilings at St. John the Evangelist, a 108-year-old wooden church in Barrytown, and the old roof was replaced with a more energy-efficient roof.
- ConEdison has agreed to replace every light bulb at St. John’s in New Rochelle with energy-saving starters and lower energy bulbs at no cost, (*continued on page 23*)

PARISHES RESPONDING to the Rev. Jerry Brooks’ survey responded with these green energy saving strategies:

- Compact fluorescent lights (CFLs) have replaced incandescent lighting.
- Old, dial thermostats have been replaced by digital, programmable ones.
- Clearly defined recycling procedures have been implemented, along with energy audits and the exclusive use of recycled paper.
- Carpooling and other low-impact travel-related measures were also described.
- Old hot water heaters and heating systems have been replaced with energy-efficient systems, some parishes added separate “zones” for heating different sections of their buildings.
- Styrofoam plates and cups and plastic flatware have been replaced by real plates, mugs and silverware. (One parish, after discovering that the “liner” in most paper hot cups is petroleum-based, switched to a paper cup with a corn-based organic liner.)

Have Your Say

Individual buying habits can foster community renewal and encourage corporate responsibility

By the Rev. Dr. Jeff Golliber, TSSF

It was more than 30 years ago that René Dubos spoke from the pulpit of the Cathedral of St. John the Divine. An eminent microbiologist, Dubos helped establish the environmental movement, His advice: Think globally, act locally. New words at the time, but as Dubos knew, rooted in timeless spiritual and ecological truths.

Drawing upon the call of St. Francis of Assisi, Dubos wanted us to understand that solutions to the environmental crisis begin at home—with individuals and families, in households, neighborhoods, towns, cities and bioregions.

The environmental movement began long before the rise of corporate capitalism as we know it today, but even then, most of the world could testify to the damage done when strategies for economic development work against the wellbeing of local communities. As was and is often still the case, profit-driven corporations take resources from a community and leave a mess behind. (There’s nothing resembling the Baptismal Covenant in any of it.) In the 1970s, the United Nations placed economic justice at the heart of environmental stewardship and sustainable development. Since then, religious

organizations at the U.N., including the worldwide Anglican Communion, have supported this vision, resisting any attempt to see the environmental crisis as separate from exploitative economics.

The subsequent history of the U.N.’s work—the 1992 Earth Summit, the 1995 Women’s Conference in Beijing, and beyond—has been a record of the struggle to put economic justice at the center of the environmental debate. That is why the Anglican Observer at the U.N. has given corporate responsibility AND community renewal the highest priority in our ministry.

Many multinational corporations have adopted behavior principles that adhere to environmental, labor and social rights, thanks, in large part, to the Interfaith Center for Corporate Responsibility and other organizations. Yet the urgency of the work that needs to be done is greater than ever. At the upcoming Lambeth Conference, we will be encouraging bishops to put corporate responsibility and community renewal at the heart of environmental ministry.

But what can you do?

Practically speaking, the renewal of communities—

human communities living sustainably as part of the Earth community—is what the environmental movement is all about and strikes to the heart of the mission of the church: building healthy, vibrant, respectful, sustainable communities and resisting economic development that works against them.

Consumerism—what we buy and how much—in large part impacts communities. Conscious consumers can influence the decisions corporate shareholders make in boardrooms; decisions that impact our neighbors across the street and around the globe—the stakeholders.

Needs are different. Situations are different. But ultimately, as citizens, consumers, and stewards of God’s green Earth, we all have a stake in the outcome.

Golliber is vicar of St. John’s Memorial Church in Ellenville, program director for Environmental and Sustainable Development in the office of the U.N. Anglican Observer, Ms. Hellen Grace Akwii Wangusa, and a member of the Third Order of the Society of St. Francis.

Saving Lives, Fighting Disease



Malaria is the leading cause of death for infants and children in many African countries. The consistent use of malaria net protects a baby in Zambia.

The Millennium Development Goals Inspiration Fund

By Malaika Kamunanwire

Nearly 20 million people needlessly die each year from preventable diseases, according to the World Health Organization.

Malaria, an easily preventable and treatable disease, kills more than 1 million people and infects nearly 500 million more, mostly children and pregnant women living in sub-Saharan Africa. Other preventable conditions, like acute respiratory illness or bacterial diarrhea, take the lives of millions of others in Latin America, Asia and Africa.

These diseases strike with precision and primarily affect people living in poverty in the developing world. While they can be easily prevented with simple, low-cost technologies like long-lasting insecticide-treated nets, smokeless stoves, accessible clean water sources and proper sanitation infrastructure, the people who suffer from them often do not have the means to get a net, a stove or clean water.

“Preventable diseases trap countless families in downward cycles that contribute to and exacerbate their poverty,” said Abigail Nelson, vice president for programs at Episcopal Relief & Development (ERD). “Illness adversely impacts family economies when breadwinners and caretakers fall sick: their ability to generate income is reduced and they spend more on medicines, transport and other consumables to recover.”

To address these health challenges and live its mission to “heal a hurting world,” Episcopal Relief & Development, in partnership with the Executive Council of the Episcopal Church and Jubilee Ministries, launched the Millennium Development Goals Inspiration Fund (MDG-IF) in 2007.

To inspire congregations around the country to action, the Executive Council made an initial grant of \$924,000 to the MDG Inspiration Fund. The Fund aims to raise a total of \$3 million dollars.

“I am delighted by the overwhelming response to the MDG Inspiration Fund,” said Robert W. Radtke, ERD president. “In addition to a commitment of \$924,000 from the Executive Council of the Episcopal Church, we have raised \$917,959 for this life-saving fund from individuals and churches across the country.”

The MDG Inspiration Fund focuses on stopping the spread of malaria and other preventable diseases (MDG 6) and supports other basic health initiatives (MDG 4 and 5). Of the \$3 million, \$2 million is allocated to Episcopal Relief & Development’s malaria prevention program in Africa *NetsforLife*® and a pilot malaria project in Asia. One million will be spent on basic health programs—including preventing malaria, HIV/AIDS, water borne disease and Acute Respiratory Illness, providing maternal health and training community health workers—in Latin America and the Caribbean.

Kamunanwire is senior director of marketing and communications for Episcopal Relief & Development.

Millenium Development Goals

In 2000 leaders from the United States and 190 other nations came together to develop a plan to cut extreme global poverty in half by 2015. To guide this critical work and measure its success, eight Millennium Development Goals (MDGs) were created. At the 74th General Convention in 2003 the Episcopal Church formally endorsed the MDGs. In 2006, at the 75th Convention, the Church voted to make the MDGs a mission priority over the next three years.

THE MILLENNIUM DEVELOPMENT GOALS

1. Eradicate extreme poverty and hunger
2. Achieve universal primary education for children
3. Promote gender equality and empower women
4. Reduce child mortality
5. Improve maternal health
6. Combat HIV/AIDS, malaria and other diseases
7. Ensure environmental sustainability
8. Create a global partnership for development

HOW CAN I MAKE A DIFFERENCE?

Churches and individuals can help children and families live healthier lives by contributing to the MDG Inspiration Fund. A gift to this Fund protects people from contracting easily preventable diseases. Just \$12 purchases a long-lasting insecticide-treated net and the critical training that prevents malaria. To learn more visit www.er-d.org/mdgif.

NETSFORLIFE® - STOPPING MALARIA IN ITS TRACKS

NetsforLife® is a partnership to prevent malaria in 15 countries in sub-Saharan Africa. The partnership is comprised of individual, foundation and corporate sponsors including Standard Chartered Bank, ExxonMobil Foundation, The Starr International Foundation, White Flowers Foundation and The Coca-Cola Africa Foundation. *NetsforLife*® works in partnership with the Anglican Church and other ecumenical partners in affected communities to distribute long-lasting insecticide-treated nets to the most vulnerable, build awareness about malaria and train community leaders to teach prevention and treatment methods.

For more information, visit www.netsforlifeafrica.org.

FEATURE: ENVIRONMENT



Eating food farmed or raised within a 100-mile radius from home is a trend called “locavorism.” Farmers markets are great for finding locally grown fruits, vegetables, dairy and meats.

This photo was taken at the Nyack Farmer’s Market by George Potanovic, Jr. a professional photographer who documents life in the Hudson River Valley. View his photos: www.potanovic.com. Potanovic is also a member of the diocese’s Committee on the Environment.

Our Environmental PLACE on the Earth

Place, Love, Action, Connection, Episcopalians
Written and compiled by the Rev. Stephen C. Holton

What can we do about climate change? What can we do here and now in our little place on the Earth?

Well, it turns out, quite a bit.

“We” are 200 churches and ministries in the diocese. “We” are more than 66,000 Episcopalians spread over eight counties in downstate New York. “We” live on the shores of the Hudson River and the Long Island Sound, in villages and towns and the big city, in rural areas and suburbs—all connected in the New York City watershed.

“We” are connected by the river and the sound, by highways, and by the food that is grown in one part of the diocese and eaten in another.

“We” can do quite a bit since “we” are connected in all these ways.

“We” are Episcopalians in the diocese, and “we” Episcopalians have a word for this connection. We

call it communion.

This Place is our home. And while the whole globe is a little unreal and unreachable, this place is not.

We Love it—our home, our neighborhood, our street, the nearby stream where we fish, the woods where we play, the park we run in.

So we Act. Our love spurs us to action.

We are Connected to neighbors who also care, and a diocese of people who want to help clean up that street, heal that stream, those woods, that world.

We have Episcopal reasons for acting—our theology of place and God’s love for places, our theology of action and the power God gives us in Baptism.

Holton is chairman of the diocese’s Committee on the Environment and rector of St. Paul’s On-the-Hill in Ossining.

ENVIRONMENTAL ACTION THE EPISCOPAL WAY

Our Episcopal and Anglican theological heritage is about many things. One is a sense of place. We inhabit a parish. This is a piece of land. We care about it and the people in it—Episcopal or not. We are aware that we have been given power and ability to care for that land, that people. We are aware that we have responsibility. Will we exercise that responsibility? Use that power?

“We will, with God’s help.”

We make many promises when we make our Baptismal Covenant. We are given many gifts when we are baptized into that Covenant.

“Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed on these your servants the forgiveness of sin, and have raised them to the new life of grace. Sustain them, O Lord, in your Holy Spirit. Give them an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works.” (Prayer after Baptism, BCP, p 308)

We know all God’s works are beautiful and we are given the gift of joy and wonder in them. We are also given the courage to will and persevere in our work, and the discerning heart to understand what we need to do.

We are not given a spirit of paralysis.

Indeed, we are given the gift of the Holy Spirit to sustain us in this difficult work; and forgiveness of sin if awareness of our complicity in environmental degradation is what is slowing us down!

At the conference, and then in our work in this diocese, we will look at environmental degradation and our part in it, full in the face; just as in the Baptismal liturgy we renounce our sins.

And in this Conference, and then in our work in this Diocese, we can all look at the resources and the lordship of Christ, putting our “whole trust in his grace and love” as we look to what we can do in this place we call home.

THE CHRISTIAN CARE OF CREATION

To get the process going we have organized the Diocesan Environmental Conference: “The Christian Care of Creation; Reconnecting with Our Community,” **Saturday, May 31** at St. Matthew’s in Bedford, from 9:30 a.m. to 3 p.m. Sign up by contacting Lila Botero at the Region Two office (914) 693-3848, or regiontwo@dioceseny.org.

Beginning with Eucharist celebrated by Bishop Catherine S. Roskam, continuing with a Keynote by John Cronin, the impassioned founder of Riverkeeper, who speaks with such love and knowledge of the Hudson Valley, it will connect us with where we live and what we can do. In addition to hav-

ing a lunch with local foods presented in environmentally sustainable ways, we will have 4 workshops focusing on practical action.

- **Greening Your Life:** focuses on your life, your buildings, your grounds—both parochial and residential.
- **Advocacy:** focuses on your neighborhood, your town or village or city.
- **What Has Changed and What Needs Changing:** focuses on regional environmental degradation and what we can do about it.
- **What We Eat:** is about locavorism, eating food grown within a 100-mile radius. The meats, vegetables and fruits that farmers in Orange County might raise and sell at the Farmers Market in Union Square.

Cut the Carbon

St. Hilda's and St. Hugh's sets green trend for schools

By Carole J. Everett

St. Hilda's and St. Hugh's School leads Manhattan's independent schools by "green" example.

- The school's chef shops at the green market and buys only locally grown, organic fruits, vegetables, grains, milk and meat, promoting "locavorism."
- In December 2007 the school completed its greenhouse, a rooftop urban farm where students grow fruits and vegetables for their lunch program.
- A partnership with Juice Energy Inc. has allowed the school to buy renewable energy credits and to use energy more responsibly and cost-effectively.
- Field trips allow students to explore the natural world and environmental awareness is integrated into the curriculum at all levels

By going green the school is seeking to reduce its carbon footprint, and to teach students that it is their responsibility to care for the world around them. Virginia Connor, head of school, said going green was a must.

"For me, greening the school is something we have to do," she said. "A core value for everyone today should be preventing climate change and further loss of this precious Earth. One of the fundamental lessons we teach our children is how to be kind to one another. We have to promote being kind to the planet in the same way."

The 500-square foot greenhouse overlooking Morningside Heights was designed by Murphy Burnham and Buttrick Architects and is amazing. Connor explained that the greenhouse is an extension of the science curriculum. It provides students with firsthand experience in farm-to-table food production, as well as the satisfaction and delight that come from eating the fruits of their labor.

I visited right before Easter and the younger chil-

dren had grown what they thought the Easter Bunny and the rabbits on Mr. McGregor's farm would like to eat. The spots for cucumbers, carrots and tomatoes were clearly marked. So, too, were the seedlings for the flowers that the grade eight students will carry at their graduation in June.

The school formed a partnership with Barnard College to save heirloom plants and seeds, and Connor pointed out a few of these to me during my greenhouse tour, including an orchid that will eventually yield vanilla beans.

Environmental awareness spills over to the science floor, where the same architects renovated classroom and laboratory space using recycled, natural and renewable materials; PVC-free products; and non-toxic materials and finishes that require little or no maintenance. The bathroom sinks have solar-powered sensor-activated faucets. The toilets are dual-flush. And the urinals in the boys' bathroom are waterless, saving 8,000 gallons of water a year. Climate-controlled classrooms were designed to maximize natural light and reduce glare while using energy-efficient florescent light bulbs that reduce the amount of pollution given off.

The school received an A+ for its super green routine in a recent review. St. Hilda's & St. Hugh's is doing its part to save Mother Earth and is a trend-setter among New York City's independent schools.

Everett works at St. Luke's School in Greenwich Village. She is also the co-founder of the Spoleto Arts Symposia, (www.spoletoarts.com) a series of summer workshops in Spoleto, Italy. She is a member of the ENY editorial board and St. Ignatius of Antioch

ST. HILDA'S & ST. HUGH'S

School is a coed, independent toddler through grade 8 Episcopal day school for children of all faiths. Located on West 114th Street in Manhattan, it was founded in 1950 by the Reverend Mother Ruth and the Community of the Holy Spirit, an Episcopal religious order for women. Visit www.sthildas.org.

WHAT IS A CARBON FOOTPRINT?

A measure of the impact human activities have on the environment in terms of the amount of greenhouse gases produced, calculated in units of carbon dioxide.



Students working in the greenhouse.



Photos by ©Adrian Wilson Photography courtesy of Murphy Burnham & Buttrick.

FEATURE: ENVIRONMENT

Sap, Fire & Love

(continued from the cover)

House, where the nuns live and carry on their maple sugaring business in a community dedicated to a simple, sacred life that stresses sustainability.

Joyful, hard work

Back at the house, Sr. Catherine Grace stood over a huge vat pouring the contents of the pails brimming with sap through a double-layered paper filter. Maple sugaring is not easy work. Moving from tree to tree, carrying heavy pails, loading them on and off the truck and then pouring them through the filter into the vat, is hard physical labor. The nuns work joyfully together.

Once the sap had been filtered, they dipped a mug into the huge vat and handed it to Colin. "It tastes like slightly sweet water," he said, surprised. Around the corner from the vat behind a plastic curtain on St. Cuthbert's porch sits the evaporator where the water is boiled out of the sap, leaving behind the thick, brown maple syrup. It takes as much as 40 gallons of sap to make one gallon of syrup. The sweet smell of sugar perfumed the air.

Building the community

From there we went inside to talk. Sitting by a roaring fire, the sisters described their mission. The Community of the Holy Spirit was founded by the Rev. Mother Ruth, a visionary who grew up in Harlem and also founded St. Hilda's and St. Hugh's School on Manhattan's Upper West Side. Mother Ruth had the foresight to buy the property in Brewster, which originally served as a nurturing environment for novices (nuns in training), a vacation spot for "city sisters" and a pleasant retreat for the elderly. Along with being the location of the Community burial ground, aka "God's Acre," Bluestone was also a Christmas tree farm before the sisters opened a kindergarten there in 1962, thus establishing the Melrose School.

For years, the Community was focused on teaching. Sr. Catherine Grace explained:

"We have evolved like a branch on an evolutionary tree. Our city sisters continue the mission of

social justice, volunteerism, quiet days, spiritual direction and retreats. Sr. Heléna Marie and I were commissioned by the Community five years ago to move up here and start an earth-literacy program. We cast about, trying a little bit of everything, and looked to Genesis Farm, a learning center for earth studies in Blairstown, New Jersey, as a model. Finally, we listened to the land and the spirit and asked, 'What is it that the earth and all unborn are asking us for the future?' We came up with the answer: food. When you think about it, food is an exchange of energy. We are, literally, what we eat, and I often think that we are such a violent society because we eat violence. We solve problems in warlike ways. When you work the land and feel Earth which feeds you, you feel at peace. Here at our Bluestone Farm, we work the land and eat together in a mindful way. Feasting both in a Eucharistic and a communal manner celebrates food and fellowship. There is a spirituality of food and a level of evolutionary consciousness that we are focusing on."

Later that day, Sr. Catherine Grace gave a lecture on "locavorism," or the practice of eating food grown and raised within a 100-mile radius, at the Connecticut Northeast Organic Farmers Association.

Bluestone Manifesto

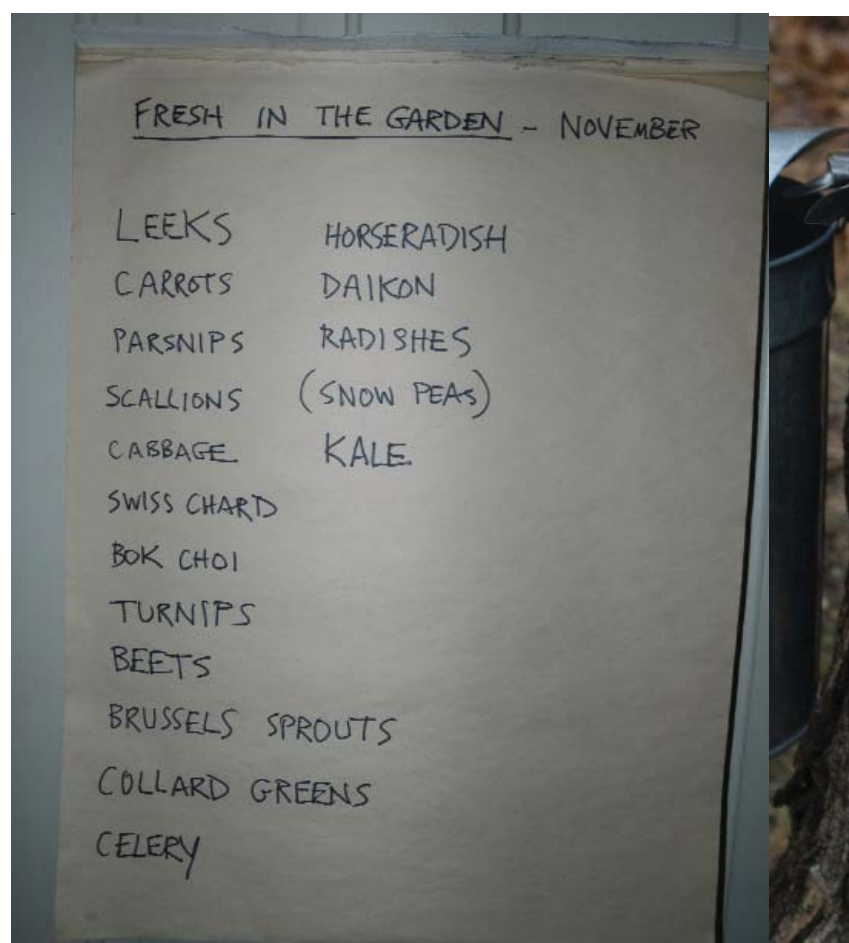
The sisters live a life of prayer and work. Sr. Carol Bernice wrote the "Bluestone Manifesto," a proclamation that summarizes many of their practices.

It reads, in part:

"We are a small group of nuns who started a farm in order to save our own lives and do what we can to save the Earth. We do not mean to startle or preach; we mean to declare that with intention and the labor of love we will ease the damage done to our Mother Earth by civilization gone awry. We mean peacefully to weave our own strand into the web of life as it exists here and now in our neck of the woods."

The sisters move through their days paying particular attention to the cycles of the sun, the moon and the seasons. And they honor a traditional monastic schedule of the divine office, beginning their day at 6 a.m. with meditation and the singing of Lauds. They observe monastic "great silence" following compline, the last liturgical prayer of the day (also called night song), and work in silence during the day. The sisters take vows of poverty, chastity and obedience. (Sr. Heléna Marie has been a nun for 30 years. She is also a musician with a conservatory degree. Sr. Catherine Grace, a member of the community for 18 years, was formerly an electrical consultant.)

The nuns' environmentalism extends from their organic maple sugaring and prolific gardens to their sense of waste and recycling. They have taught the children at the Melrose School to recycle and value the Earth. The sisters recycled an old car through The Freecycle Network (www.freecycle.com), a worldwide gifting movement and grassroots nonprofit network of people that promotes waste reduction and recycling. And they invite others, including



WANT TO PURCHASE SOME SAP, FIRE & LOVE?

Take your pick of amber or mahogany: the amber is a light, delicately flavored syrup; the mahogany is a deep-red, more robust flavor. Pints cost \$15. To order, call (845) 278-9777, Ext. 10; or send a check made out to "CHS" or "Community of the Holy Spirit" to:
Community of the Holy Spirit
c/o Sr. Catherine Grace
118 Federal Hill Road
Brewster, NY 10509-5307

Shipping costs will be added to your order, so please call first.

To learn more about the sisters of the Community of the Holy Spirit, visit: www.chssisters.org.



Sr. Heléna Marie gathering sap from a maple tree on the Bluestone Farm. A list of items found in the garden on the Bluestone Farm in November. Bill Consiglio raises chicks for the Community of the Holy Spirit, an order of nuns living in Brewster New York. The nuns grow vegetables, fruits and grains to sustain them and their animal companions.

Photos by Colin Everett

“We enjoin upon ourselves the patience, tolerance, and care needed to proceed mindfully through our days.”
– from the Bluestone Manifesto

members of the Melrose School family, to work with them as they create a garden community that fosters sustainable living.

Abundant gardening

The sisters’ rejoice in the abundance of their organic gardens that have allowed them to

live more sustainably. Walking through the house, we saw squashes, potatoes and gourds from their harvest. When we visited, seedlings were already sprouting for the spring planting. The sisters have learned how to save their seeds, and Sr. Heléna Marie proudly showed us her *Viktoria Amplissimo* soup peas, now a rare seed, out of stock in other places and part of her seed heritage. She also showed us “Job’s Tears,” or the seeds of a tall, grain-bearing tropical plant used for rosary beads and as the shakers inside gourds.

Suzanne Guthrie, formerly the Episcopal chaplain at Cornell University and Vassar College and a former columnist for the *Episcopal New Yorker*, is the priest, who, along with her husband Bill Consiglio, are the “resident companions” of the order. The couple lives across the street, and are raising chicks in a chicken house that Bill built. Farm-raised animals that are killed humanely are an important and sacred part of the lifecycle, explained Sr. Heléna Marie.

The nuns are learning from the Earth how to grow the vegetables, fruits, and grains that they and their animal companions need for health and vitality.

Again, the Bluestone Manifesto states:

“We eschew any form of agricultural practice that shocks, destroys, or otherwise inhibits participation of all the species in the life of our farm. We recognize the rights of all beings to their habitat.”

As the sisters talk about their lives, their maple sugaring operation and Bluestone Farm’s future, they mention Jane Goodall’s book *Harvest for Hope*, in which she talks about the treatment of animals and factory farming. Barbara Kingsolver’s book, *Animal, Vegetable, Miracle*, and Michael Pollan’s, *In Defense of Food*, are other books the sisters recommend.

Simple chapel

Before leaving we visited the sisters’ chapel, a simple wooden structure with seats arranged in a circle. Sr. Heléna

Marie played from memory on an ancient, upright piano excerpts from Bach’s *St. Matthew Passion* for us. The nuns worship with a traditional liturgy, updated to include some of Sr. Heléna Marie’s musical compositions. She lead us in a simple song she named the *Sap Whisper*: She tapped rhythmically on a pew while Suzanne, Colin and I whispered, “The sap is flowing, like a river, like a river.” The quiet chant became a round as Sr. Heléna Marie’s tapping took on the characteristic tink of sap dripping into a metal bucket.

While we chanted, I thought about horse whisperers and dog whisperers, about which movies and television shows

have been made. If there is such a thing as a “sap whisperer,” then we have met a group of them in the Community of the Holy Spirit. Their maples thrive, the sap flows, the bottling is successful and there is peace and bounty on their farm.

Colin and I made our hour-long ride back to New York City with our own bottle of Sweet Sisters Virgin Maple Syrup: Nothing but sap, fire and love.

Everett works at St. Luke’s School in Greenwich Village. She is also the co-founder of the Spoleto Arts Symposia, (www.spoletoarts.com) a series of summer workshops in Spoleto, Italy. She is a member of the ENY editorial board and St. Ignatius of Antioch.

Colin Everett is in eighth grade at St. Bernard’s School in New York City and enjoys documenting life through photographs.



Diocesan News

Labyrinth Walking

Contemplative, exuberant

By Marge Bliss

The day itself was dark and rainy, but inside the church quiet warmth, music, good food, excitement and involvement.

The octagonal Winslow Chapel at First Presbyterian was the perfect space for the ivory and purple canvas labyrinth, which belongs to the Region II office. Its 40'x 40' expanse filled the room but left a comfortable-sized margin all around for sitting to remove footwear or for just waiting before or sitting after being on the labyrinth. Musical selections ranging from Sufi to Gospel to that of Hildegard von Bingen played in the background, and each time anyone stepped onto or off the labyrinth a Tibetan Singing Bowl was struck.

To accommodate all ages and intentions, time on the labyrinth itself was scheduled as "Quiet and Meditative" or "Joyous and Exuberant." After one walker completed a slow, thoughtful walk, she told me that before this had been planned and offered at her church, she had never even heard of such a thing, but that she was very grateful to have been introduced to it now. Another person, upon exiting the labyrinth and having spent quite a bit

A boy walking the labyrinth at First Presbyterian Church in Poughkeepsie in March. Christ Church's Children's and Youth Formation Committee worked with First Presbyterian to plan the event.

Photo by Marge Bliss



Dedicated Habitat

On April 19, 150 people attended the open house and dedication of Habitat for Humanity of Greater Newburgh's 32nd house and the second of which Episco-Build, a group of 26 Episcopal Churches in the Hudson Valley, partnered to build. Pilar Arauco, her son Michael, and her daughter Amy, will live in the home at 60 Clark Street. In addition to the keys to their new home, the family received a framed proclamation from Bishop Mark S. Sisk, who spent time working on the house last year. In the photo Carol Cummings, one of Pilar's two advocates, speaks as Amy and Pilar listen.



Photo by Leslie Smith

of time sitting in the center declared it a "wonderful" experience and inquired as to when we would be offering it again.

During one of the "Joyous and Exuberant" times, with the upbeat gospel music of The Sisters of Glory playing, a number of children and adults carrying percussion instruments sounded them each time they passed someone on the path. Some of the young people were skipping and almost running, but managed to be respectful of others while being playful at the same time. At one point, three people waiting were inspired to join the music, singing and dancing along with "Will the Circle Be Unbroken."

Christ Church's Children's and Youth Formation Committee primarily planned and implemented the event, which included workshops for all ages: stories and coloring for young children, stringing together prayer beads, painting small meditative rocks and playing musical instruments and instruction on meditative techniques. Others just enjoyed snack and drink and chatting with others.

The day provided a unique opportunity for introspection and prayer and celebration during Lent.

Bliss is on Christ Church's Youth and Children's Formation Committee and was on the planning committee for this event.

Diocesan News

Bishop Sisk blessing a rendering of St. Andrew's Cross. Also pictured are Gabrielle Vella (in the foreground), Daniel Vella, Steve Dunlop (wearing glasses) and Rochelle Vella.

Photo by Betsy Walker



Bishop Blesses Cross

By Steve Dunlop

On his April 6 pastoral visit to Christ Church in Sparkill, Bishop Mark S. Sisk blessed a medieval-style rendering of St. Andrew's Cross that will be installed at a new museum under construction in nearby Piermont.

The 14" x 24" granite cross will hang on the travertine exterior of the museum, alongside similar sculptures depicting the apostles Simon and Thomas.

Artisan Daniel Vella is renovating a home near the firehouse to serve an ecumenical museum of Christian mission and history.

"I am honored that Bishop Sisk saw fit to bless this stonework," said Vella, after the brief ceremony at Christ Church's altar.

The museum will tell the history of the Knights of the Order of St. John of Jerusalem, also known as the Knights of Malta. Their founding in 1085 makes them the oldest Christian lay fraternity in the world.

It will also honor the memory of the thousands of people who lost their lives in the Crusades, the medieval holy wars fought to establish a European protectorate over Jerusalem.

"Tragically, the misunderstandings and conflicts of the Crusades seem to survive to our present day," said Vella, a native of Malta. "We must learn from the past. This museum is dedicated to that hope."

The Rev. Thomas Faulkner, vicar of Christ Church, is a nationally recognized sculptor who supports local art and artisanship in mission.

The museum is open to visitors by appointment while under construction. Email museum1048@optonline.net for more information or to schedule a visit.

Dunlop is a parishioner at Christ Church in Sparkill.

Jackson at Trinity Church

The Rev. Jesse Jackson giving a sermon at Trinity Church in lower Manhattan on Ascension Day, May 1. Jackson shared his belief that people of faith are people of justice and he honored the new class of Trinity Fellows for Social Transformation: the Rev. Theodora Nmade Brooks, the Rev. Fletcher Harper and Christina Hing. Each fellow will receive a \$25,000 grant to design a six-week sabbatical that provides them with the opportunity for professional development or other renewal activities. In its fifth year, the Trinity Transformational Fellows program focuses on social transformation in metropolitan New York—not just helping those in need, but also in challenging societal systems that do not address basic human needs. Ascension Day commemorates Christ's ascension into heaven. Trinity Church's current building was consecrated on Ascension Day in 1846.



Photo by Leo Sorel

Cathedral News

Bruce Neswick Appointed Director of Cathedral Music and Organist

By *Jonathan Korzen*

After a six-month international search process led by Canon Alan Dennis, Dean James Kowalski has appointed Bruce Neswick as the director of Cathedral Music and organist. He will begin his duties at the Cathedral on July 1.

Neswick is presently the canon for music at The Cathedral of Saint Philip, Atlanta, where he has grown and nurtured one of the best chorister and adult choir programs in the country. He has also served as assistant organist-choirmaster for the girl choristers at Washington National Cathedral and director of music at National Cathedral School for Girls and St. Albans School for Boys. Neswick began his professional career at Christ and St. Stephen's Church and Trinity Church in New York.

Neswick is also a nationally and internationally acclaimed organist, having won first prize in the Rochette Concours (organ improvisation competition) at the

Conservatoire de Musique, Geneva, and the National Organ Improvisation Competition, American Guild of Organists, among many musical honors and accomplishments. He has also received the Distinguished Alumnus Award from Pacific Lutheran University and holds fellowship degrees from both the American Guild of Organists and the Royal School of Church Music.



Neswick received a bachelor of music degree magna cum laude from Pacific Lutheran University and master of music degree from the Yale School of Music. He did post-graduate studies at the

Conservatoire de Musique, Geneva. His teachers have included David Dahl, Gerre Hancock, Robert Baker and Lionel Rogg.

For more about Neswick visit www.concertartists.com/BN.html

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

Truth Force

On April 13 the Cathedral of Saint John the Divine hosted, "Satyagraha: Gandhi's 'Truth Force' in the Age of Climate Change." The event, organized by the Garrison Institute, which explores the intersection of contemplation and engaged action in the world, coincided with the opening of opera *Satyagraha*, by Philip Glass, at the Metropolitan Opera. It also observes the 60th anniversary of Mahatma Gandhi's assassination and the 40th anniversary of the Rev. Martin Luther King Jr.'s assassination.

Gandhi's truth force inspired the 20th century's most effective social change movements. The event explored how truth force can play a role in confronting and exploring climate change.

Visit the Satya Graha Forum online at www.satya-graha.org.

For more on the Garrison Institute, visit www.garrisoninstitute.org.



Philip Glass composer of the opera *Satyagraha*, performing an excerpt from his 1980 work, which is an account of Mahatma Gandhi's formative experiences in South Africa.

Photo by Hal Weiner



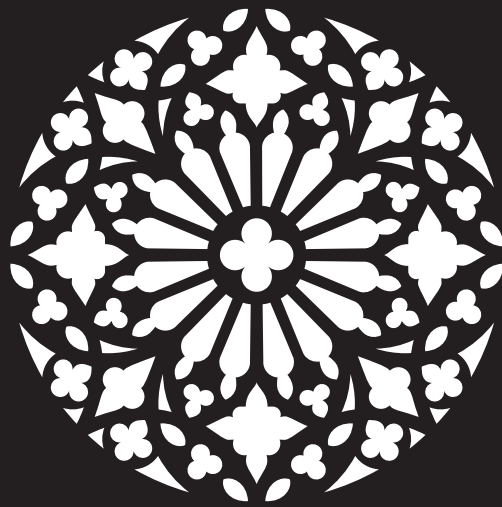
SPIRIT OF THE CITY AWARD

More than 400 New Yorkers gathered on May 12th at the Cathedral of St. John the Divine for the 30th annual Spirit of the City Award Dinner this year honoring AvalonBay Communities. The event raised more than \$400,000 to support Cathedral programs. Spirit of the City awards were given to Frederick S. Harris, senior vice president of development; David W. Bellman, senior vice president of construction; and Rachel L. Loeb, development director. Henry L. King, president of the Cathedral Board of Trustees, presented the awards, noting that the Cathedral sought a development partner that would respect the community, provide an affordable housing component and honor the integrity and overall aesthetic of the Close. Pictured from left: David W. Bellman, Cathedral Trustee John Lane, Avalon Morningside Park architect Frances Halsband, Rachel L. Loeb, the Very Rev. Dr. James Kowalski, Cathedral dean; Henry King; Frederick S. Harris and the Rt. Rev. Mark S. Sisk, bishop of New York.

Photo by Kara Flannery

Cathedral Calendar

JUNE-JULY 2008



The Cathedral Church of Saint John the Divine

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

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

Sunday Services

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

Daily Services Monday–Saturday

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

ONGOING TOURS AND EVENTS TOURS

The Public Education & Visitor Services Department offers Cathedral Highlight, Vertical, and Spotlight Tours for the public. For more information please call 212 932-7347. All tours meet for registration at the Visitor Center inside the Cathedral entrance, at 112th Street and Amsterdam Avenue. Highlights Tours: \$5 per person, \$4 per student/senior. Vertical Tours: \$15 per person, \$10 per student/senior. Spotlight Tours: \$10 per person, \$8 per student/senior.

HIGHLIGHT TOURS

Tuesdays–Saturdays, 11 a.m.–noon & 1–2 p.m.; Select Sundays 2–3 p.m. (June 1, 8, 22, July 20, 27, August 10, 17, and 31)
June offers visitors a last chance to explore the newly cleaned and magnificently restored East End, Crossing, Great Choir, and seven Chapels of the Tongues until November 30. From July onwards, participants will have an exciting opportunity to discover the Cathedral's newly cleaned and magnificently restored Nave. Learn about the art, architecture and history of this great sacred space from 1892 to the present. No prior reservation necessary.

VERTICAL TOURS

Saturdays, noon–1 p.m. & 2–3 p.m.
Climb more than 124 feet through spiral staircases to the top of the world's largest cathedral. Get a close look at the magnificent stained glass windows and study the grand architecture of the nave while standing on a buttress. The tour culminates on the roof with a wonderful view of the Morningside Heights area of Manhattan. Space is limited to 20 people 12 years of age and older and reservations are recommended. Bring a flashlight.

SPOTLIGHT TOURS

Select Sundays, 2–3 p.m. (June 15, 29, July 6, 13, August 3 and 24)
Spotlight Tours are especially created by Cathedral Guides to give visitors a closer look at some of the many wonderful, unique aspects of the Cathedral's extraordinary architecture, art, and history. Please see individual descriptions listed under each month for more information.

JUNE

Art Exhibit: The Cathedral School's Annual Art Display
Through June 19, in the Great Crossing

Spring Recital Series: Tim Macri, Flute
Sunday, June 1, 3–4 p.m.
St. James Chapel, Free

Tim Macri is principal flute of the New Bedford Symphony and is the piccolo player for the Sarasota Opera in Florida. Mr. Macri also performs with the Boston Ballet, Boston Philharmonic and Rhode Island Philharmonic. His premier recording of Graham Gordon Ramsey's "The Nightingale" can be heard broadcast every Christmas and New Year's Day on WGBH radio in Boston. He is a faculty member of the White Mountain Flute Conservatory and teaches privately in Boston.

Matthew Passion
A Play with Music by Phil Hall
Wednesday, June 18, 7 p.m.
St. James Chapel, Free

Matthew Passion tells the story of the passion of Christ; the story Matthew Shepard in Laramie, Wyoming, and the story of a middle-aged HIV positive survivor who outlives his life expectancy. Although the three stories take place in three different locations, and are two thousands years apart, they all reflect one another and converge in the final scene.

***Paul Winter Consort**
Summer Solstice Concert
Saturday, June 21, 4:30 a.m.

Paul Winter will be joined by an array of outstanding musicians from different musical backgrounds for a festival of the Earth's music as we greet the summer and the dawning of one of the longest days in June. Tickets: \$35 general admission from www.theatermania.com or (866) 811-4111.

The Nave Reopens and the Great Crossing Closes until November 30, 2008
Sunday, June 29

SPOTLIGHT TOURS

For more information and reservations please call 212 932-7347. Register at the Visitor

Center inside the Cathedral entrance at 112th Street and Amsterdam Avenue. Spotlight Tours are \$10 per person, \$8 for students/seniors.

Diversity United: Spotlight on the Chapels of the Tongues
Sunday, June 15, 2 p.m.–3 p.m.

Take advantage of this last opportunity to explore the chapels before the reinstallation of the organ! The "Chapels of the Tongues" honor the diverse immigrant groups most represented in New York City at the turn of the twentieth century. Although they are built in Norman, Gothic, and Renaissance styles and are the products of two building campaigns and four architectural firms, the seven chapels nevertheless form a beautiful and harmonious whole. Come explore these unique sacred spaces with Senior Cathedral Guide, John Simko.

Gateway to the New Jerusalem: Spotlight on the Iconography of the West Front
Sunday, June 29, 2 p.m.–3 p.m.

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

ADULT WORKSHOPS
Progressive Stone Carving Course
Thursdays: June 19, 26,
(& into July) 7 p.m.–9 p.m.

The time-honored craft of stone carving is at a low point in its 10,000-year history, partly due to a breakdown in the traditional system of experts teaching their skills to novices. Help reverse this alarming trend and join Cathedral Artist-in-Residence, Chris Pelletieri, in a progressive, weekly stone carving class. This program places emphasis on practicing ancient skills while doing level-appropriate projects. Beginners and experienced students are welcome. Space is limited to six participants. Reservations and advance payment required. \$250 for six-week course, tools and materials included. For reservations and more information, call the Public Education & Visitor Services Department at 212 932-7347.

CHILDREN'S WORKSHOP

Medieval Arts Children's Workshop
Saturday, June 7, 10 a.m.–noon

A last opportunity to experience this signature workshop before the Medieval Workshop closes for a summer hiatus. Children carve a block of limestone; create medieval illuminated letters; sculpt gargoyles, weave and more! Recommended for ages 4 and up. \$5 per child, with accompanying adult. For more information and reservations please call 212 932-7347. All programs meet for registration at the Visitor Center inside the Cathedral entrance, at 112th Street & Amsterdam Avenue.

JULY

SPOTLIGHT TOURS

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

Signs and Symbols:

Spotlight on Symbolism
Sunday, July 6, 2 p.m.–3 p.m.

Explore the signs and symbols in the Cathedral and discover them in paintings, glass, and stone. Learn how legends have inspired artists through the centuries. Led by Cathedral Guide, Becca Earley.

Brilliant Walls of Light:

Spotlight on Nave Windows I - Mind, Body, Spirit
Sunday, July 13, 2 p.m.–3 p.m.

Senior Cathedral Guide John Simko is leading a series of tours focused on the history, creation, and meaning of stained glass as explored through the Cathedral's magnificent windows. The tours may be followed sequentially or as a stand-alone experience. The first tour in this series will be an in-depth look at the windows in the Law, Medical and Religious Life bays. Experience these brilliant walls of light as Abbot Suger imagined them more than 850 years ago. Follow their stylistic development through the centuries and discover the fascinating historical and biblical figures and stories they portray.

Diocesan News

Gay Pride March is June 29

From Stephen McFadden

For over a decade the diocese has participated in the Gay Pride March held each year at the end of June, with parishioners from all over the diocese joining together to march.

The value, both to participants and to onlookers, of the official participation of a mainstream religious body in this event is huge. Many lesbian, gay, bisexual and transgender (LGBT) people perceive Christians as universally hostile to them; in past marches their reactions on realizing that this is not true (and, on many occasions, seeing Bishop Roskam there to show it) have been, in the words of a regular participant, “one of the most moving things that I have ever witnessed.”

Organizing is now under way for this year’s march on June 29th, at which we would like to gather as many as possible together to witness to the fact that in New York the Episcopal Church welcomes everyone. If you are involved in social concerns activity in your parish, are able to make a contribution to the cost of participation, or are otherwise interested in helping to make the event a success, please contact me at trevor2@pipeline.com.

McFadden is chairman of the diocese Committee on LGBT Concerns.



Members of St Luke in the Fields marching down Fifth Avenue with the church's banner and trolley during the 2007 gay pride march.

Photo by John Bradley

MARCH Q&A

ENY: Why is it important that the diocese sanction official participation in the march?

MCFADDEN: There's a whole religious contingent that participates in the march, which, itself is reflective of the community. The guys in leather and the ones wearing little clothing or dressed in drag always get the attention, but they are just a small part of it. There are Baptist, Dignity USA (LGBT Roman Catholics), Presbyterian, Quakers, many come from all over the area. Many of our churches were involved on the parish level; we've always had one of the largest contingents. Bishop Roskam has been a big supporter, it shows that the Episcopal Diocese is inclusive.

ENY: Who is the march for?

MCFADDEN: The march isn't just for lesbian, gay, bisexual and transgender, it's also for those who support them—straight allies. It's about acceptance and inclusion. There is also a growing recognition of children, there is a growth of people who have adopted children and of people who have children from previous relationships. It's about parents and friends of lesbians and gays being visible and showing support. The other thing is that it's a fun event. There is something about marching down Fifth Avenue and having groups cheering you and affirming who you are, especially when you are recognized by the church... cheering and smiling can be a really powerful experience.

THE EPISCOPAL CHURCH WELCOMES EVERYONE!

The Episcopal Diocese of New York
invites you to participate in the annual
Lesbian, Gay, Bisexual and Transgender
Pride March
in New York City at 12 noon on Sunday, June 29.

For the gathering place and time,
contact the Diocesan Pride Committee
at pride@lgbt.diocesenyny.org or call
212-627-8419.

Views & Reviews

ARTS AND LITERATURE VIEWS AND REVIEWS

THE GREAT AWAKENING: REVIVING FAITH & POLITICS IN A POST-RELIGIOUS RIGHT AMERICA

BY JIM WALLIS

HARPERONE, 352 PAGES

Reviewed by Nick Richardson

In this, his latest book, evangelist Jim Wallis warmly welcomes the fact that the Religious Right no longer dominates Christian discourse as once it did. He is, indeed, openly delighted that our fellow citizens, of other faiths and none, are learning at last that one noisy, narrowly-focused and intolerant fundamentalist group does not represent all or even most Christians.

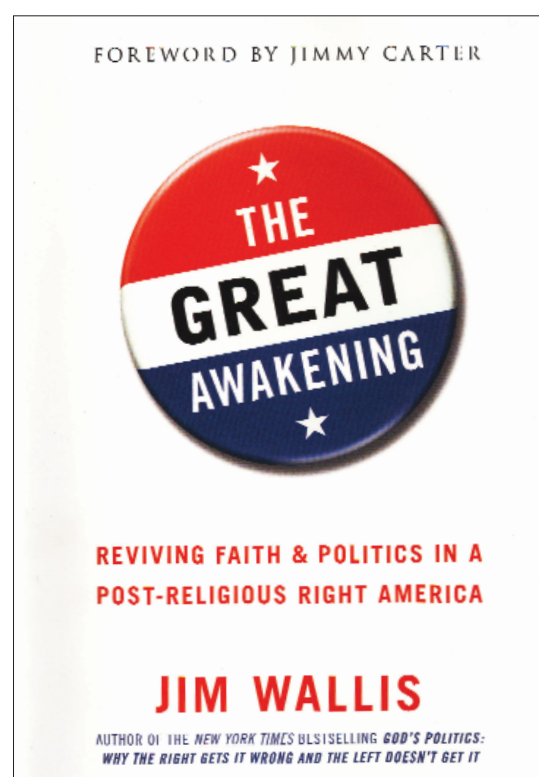
But what we have here is not the mere triumphant ranting of a prominent progressive, dancing (prematurely, perhaps) on the grave of once-mighty conservatives: the focus of *The Great Awakening* is overwhelmingly on the future, not the past—and Wallis sees that future being shaped, above all, by the direct heirs of the very same fundamentalist evangelicals whose baleful influence he is so glad to see diminished. This book is, in fact, about the enormous opportunity that the author sees in the growing rejection by young evangelicals' of private piety, affluent conformity and mindless patriotism in favor of taking their faith into the world and, above all, of pursuing justice.

Wallis provides the reader with evidence of this change. He expounds his belief that it can develop into the engine of a third Great Awakening, in which the power of faith is once more channeled into the public square and towards improving the condition

of the "least among us." Looking back at earlier Great Awakenings and at the church-led civil rights struggles of the 1950s and 1960s, he argues cogently for the vital role in social justice movements of a firm foundation in faith. Only thus equipped, he says, can activists hope to prevail through the inevitable trials and hardships; only faith can provide a bulwark against despair.

The central purpose of *The Great Awakening*, beyond heralding the growing realization among evangelicals that they must take seriously all of Christ's teachings, beyond celebrating the opportunity for societal change that this offers, is to outline his vision of the direction it should take. His general thesis—one of a middle way, or "Moral Center," in which Christians identify with neither political party, but support individual policies on moral grounds—is one that he has been developing over many years. "I believe faith communities should be the ultimate swing vote," he writes, "...the faith community should be in nobody's political pocket..."

Wallis uses most of this optimistic book to explore



how Christians can best harness the power of their nascent communal recognition of their duty in and to the world. He covers a broad range of topics—including poverty, the environment, war/violence, social justice, separation of church and state, abortion, family and/or community, and political corruption—and shies away from none of the central ones. He considers both what Christians can do alone, and how they can influence the state.

In doing so, he avoids the unrealistic suggestion that governments will change their intrinsic nature, and he refuses to throw in his lot

with any political party. At the same time he insists that, in spite of governments' irredeemably secular nature, people of faith, acting together, can push them to act in ways that really will make the world more just, and that we really can hold them accountable for what they do in our names.

If the third Great Awakening is, as Wallis argues, under way, this book is likely to hold a central position in the navigation room.

Richardson is communications officer for the diocese.

AFTER THE BABY BOOMERS: HOW TWENTY- AND THIRTY-SOMETHINGS ARE SHAPING THE FUTURE OF AMERICAN RELIGION

BY ROBERT WUTHNOW

PRINCETON UNIVERSITY PRESS, 312 PAGES

Reviewed by Dr. Sharon L. Miller

No, Episcopalians don't have to give up their liturgy in order to attract young adults to their churches, but it would behoove them to understand the next generation and their particular needs. Robert Wuthnow's latest book *After the Baby Boomers* meticulously examines survey data from a wide variety of sources in order to move beyond anecdotes and the widely held beliefs so many of us hold about young adults, who represent one-third of the U.S. population.

The future of American religion rests with this generation (as may be said with every generation) and there are causes for concern. This is a generation of tinkerers, Wuthnow states, a generation that frequently changes jobs and homes, and thinks nothing of cobbling together rituals and practices from a variety of religious sources. Young adults are more likely to take their religious cues from science, philosophy, other religions, music and their friends, rather than from what they were taught as children in church.

Church shopping, hopping and surfing are normal practices for young adults and if they attend church at all, it is likely to be chosen based on its programs, outreach and convenience, rather than on any denominational affiliation.

What perhaps characterizes this generation the most is the longer transition to adulthood. Uncertainties about work and money often contribute to delaying the adult markers of marriage and children, and Wuthnow notes with concern that marriage and children are the two most significant variables that determine whether or not a person regularly attends church. A growing proportion of the population (of any age) is now single, and many are choosing not to have children.

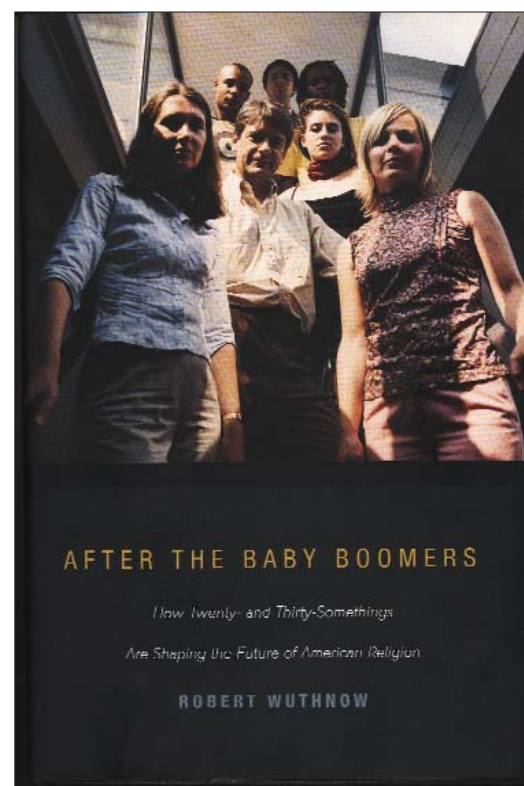
Wuthnow makes a plea for churches to take seriously the needs of this generation. Many churches devote significant resources for programs and services for families, children,

teens and college youth, but there is little specifically for young, single adults. Young adults lack the institutional support they need and deserve, he observes: "We cannot hope to be a strong society if we invest resources in young people until they are 18 or 20 and

then turn them out to find their way entirely on their own." But he warns that this generation of tinkerers will not be satisfied with readymade answers. "We need a thorough-going discussion of the needs that young adults experience... How young adults can more responsibly make complex decisions about careers, finances, marriage, and parenting must be an important part of these discussions."

There is no better place to begin this discussion than by reading *After the Baby Boomers*.

Miller is an associate director at the Center for the Study of Theological Education at Auburn Theological Seminary.



NOTICES

CALL FOR ENTRIES

The New York Chapter of Episcopal Church and Visual Arts (ECVA) announces a Call for Submissions for an Invitational Exhibition of new work at Trinity Museum of Trinity Wall Street in October. Recent pieces created by working artists in painting, drawing, sculpture and photographic media will be considered. Submissions can be made via email or post. With name, address, phone, congregation or organization affiliation, send one photograph of work to be considered giving title, medium, dimensions, and year created to johnmoody@nyc.rr.com or John Moody, Congregational Office Trinity Church, 74 Trinity Place, New York, NY, 10006. Deadline for submissions is June 30.

The New York Chapter of ECVA, presently chaired by Krystyna Sanderson, is affiliated with ECVA national (ECVA.org) and has mounted group exhibitions at The General Seminary and Trinity Museum. The local group was established 10 years ago under the auspices of Phoebe Griswold and meets informally as a supportive community of artists to share work, opportunities, guidance and encouragement in our vocation.

CRITICAL CLERGY NEEDS

The Diocesan Fund for Critical Clergy Needs Committee meets four times a year. The Committee was established in 1988 to administer funds set aside for specific purposes under this general heading. There are three areas of grants, two of which are restricted to canonically resident priests of the Diocese of New York and one to congregations of the diocese.

First, the Committee disburses funds to assist priests who have expenses related to severe illnesses or other household crises, lapsed medical insurance premiums, financial emergencies caused by unemployment and unusual medical or dental expenses.

Second, the Committee makes educational grants to the children of priests with special needs and to children of canonically resident priests in critical mission areas where public schooling is clearly inadequate.

Once a year, the Committee awards grants to aid undergraduate college tuition for

children of priests. These grants are processed during the June meeting each year. College tuition grants are determined by the committee based on the funding available. Tuition aid grant applications are required no later than June 1st of each year. Late applications, if accepted will be subject to a 10 percent penalty. Grants awarded for tuition-aid in recent years have been in the amount of \$2,000 for each student.

Third, the Committee administers grants to congregations which are unable to keep pension payments current. At present, no congregation is able to make application for these funds more than once every ten (10) years.

In cases where there is a need that cannot be met under these criteria, please con-

tact the Rev. Canon Andrew Dietsche, the Rev. Canon John Osgood or the Rev. Jerry Keucher. Other funds are available that might be able to address the situation.

To find out more about the above grants or to obtain an application, you may contact Mrs. Yolanda Montgomery at (212) 316-7434 or ymontgomery@dioceseny.org.

CARPENTER'S KIDS

There is excitement in the Diocese of New York. Fifty-nine parishes are now linked with 63 Tanzanian parishes in the Diocese of Central Tanganyika. This means that, as of now, we are committed to sending 3,507 children to school who would otherwise not have this opportunity. Our goal is to send 10,000 chil-

dren to primary school by 2010.

Don't you want to be part of this exciting ministry? Please consider becoming a linked parish, or partnering with another New York church to link. All the information is on our website or from our program coordinator, Lauren Salminen (Laurenckny@msn.com). We also have Ambassadors (those that have been to Tanzania on Pilgrimage) who are available to come and speak to your congregation about the program and their experiences. So join your neighboring churches and participate in this worthwhile ministry. The life you change may be your own.

– The Rt. Rev. Catherine S. Roskam,
bishop suffragan

Visit: www.carpenterskids.net.



Photo of children supported by the Carpenter's Kids program taken in July 2007 during a pilgrimage to Tanzania led by Bishop Catherine S. Roskam.

Photo by Matthew Pritchard

LETTERS TO THE EDITOR

WAR IN AN IMPERFECT WORLD

In the March/April 2008 *Episcopal New Yorker*, Bishop Mark Sisk poses a series of penetrating questions as to whether the Iraq attack was a "just war" – but stops just short of answering them. Hypothetically, he says "we may learn" that leaders ignored the criteria for a just war; "in such a case" one could withhold support. This is quite a climb down from former Presiding Bishop Frank Griswold's statement, issued on March 13, 2003, hours before the bombing started. He began:

"All through these many months of debates and discussions about our government's policy and actions toward Iraq, I have expressed my opposition to war. Joined by leaders and members of other faith com-

munities, I have supported the alternatives to war that would both address the legitimate concerns of our nation and recognize that war at this point is not a solution. At what appears to be the eleventh hour, I remain convinced that military action is the course of last resort and could have unintended negative consequences beyond our imagining."

The negative consequences were indeed beyond our imagining: to date, over 4,000 U.S. soldiers killed; a million Iraqis dead; and an estimated \$3 trillion cost, according to Nobel Laureate Joseph Stiglitz. But most crucially, we now know what Bishop Griswold could only suppose: the claims the Iraq harbored weapons of mass destruction were false.

During the Nuremberg trials, the chief American prosecutor, Robert H. Jackson, stated: "To initiate a war of aggression, therefore, is not only an international crime; it is the supreme international crime." Five years after the current war of aggression began, if the Episcopal Church is unable to reach a conclusion as to whether or not it was a just war, one must question what—if anything—it is willing to take a stand for. We end up feeling that *ENY* has become a church version of Fox News. The bishop reports, but you decide: What would Jesus do?

Michael W. Browning
María Norman

RMM RESPONDS TO CRITICISM

Recently Carolyn Parlato of St. John's

Larchmont expressed astonishment with my comments about the growing number of immigration raids upstate and the rising fear within our communities. I believe she found my stories unbelievable. I share Ms. Parlato's astonishment; I find them unbelievable as well. Nonetheless I believe I detect a hope within Ms Parlato's letter that we will all be able to live in the midst of our diversity with compassion and appreciation, and if so, then we are on the same page.

Richard Witt,
Director, Rural and Migrant Ministry

ON THE ENY REDESIGN

I like it. It's reader friendly.

Dorothy Knapp
Millbrook, NY

CLASSIFIEDS

SUMMER CABIN - ADIRONDACKS

On Paradox Lake; between Schroom & Ticonderoga Lakefront; private beach; row boat included. Housekeeping; 2BR - sleeps 6; all utilities, screened porch; \$600. Per week 518-585-6067; webberparadox@cs.com

Trinity Church Cemetery & Mausoleum

Wall Of Honor - Two Niches - 2- E & 2-F. Two Urns included.

(**This particular section is filled.) \$2,000 each.

Please contact 212- 799-1057 or qinxi@aol.com.

Need help writing a parish history?

Is your Parish celebrating an anniversary? Does it want to celebrate its history & heritage at another time? Phyllis Barr can assist you with services that include: research, writing, curating exhibits, conducting oral history interviews, setting up archives and planning events.

Phyllis Barr, B.A. Journalism, Adelphi University; M.A. and M. Phil., American History, NYU; Certificate in Archival Management, NYU. Contact: Barr Consulting Services 212-765-6968 or laddyhistory@earthlink.net.

Barr has 30 years of experience including 14 at a major historic parish in the Diocese of New York.

BISHOPS' VISITATION SCHEDULE

JUNE 1 (3 Pentecost)

Bishop Sisk: Grace, Nyack

Bishop Roskam: Christ, Bronxville

Bishop Taylor: St James, NYC

JUNE 8 (4 Pentecost)

Bishop Sisk: On Sabbatical

Bishop Roskam:

St Mary's, Chappaqua

Bishop Taylor: Christ the Redeemer,

Pelham Manor

JUNE 15 (5 Pentecost)

Bishop Sisk: On Sabbatical

Bishop Roskam: St John's, Ellenville

Bishop Taylor: St John's, Barrytown

JUNE 22 (6 Pentecost)

Bishop Sisk: On Sabbatical

Bishop Roskam: St Francis & St Martha's, White Plains

Bishop Taylor: St. Paul & Trinity, Tivoli

Bishop Donovan: Good Shepherd /

Buen Pastor, Newburgh

JUNE 29 (7 Pentecost)

Bishop Sisk: On Sabbatical

Bishop Roskam: Grace, City Island

Bishop Taylor: St Andrew's, Poughkeepsie

JULY

No Visitations

AUGUST

No Visitations

SHADES OF GREEN *(continued from page 10)*

and the electric company guarantees a \$5,000 annual savings.

- St. John's Church in Tuckahoe sponsored a "Green Day" for the community, including exhibits by green organizations, green product vendors and organic farmers. The church plans to repeat the event in September.

- Holy Apostles in Manhattan serves only fair-trade coffee, composts vegetative waste in its garden and offers a weekly how-to tip for greening the home in its Sunday bulletin.

- St. Andrew's Chapel in Montgomery is looking into providing the community with a place to recycle its burned out, mercury-laden fluorescent light bulbs.

- Christ Church in Bronxville is researching a geothermal and solar high-volume air-conditioning system. They are also focusing on the R-value (measure of insulation, a higher the R-value equals better insulation) of their windows, roofing and insulation.

These are some interesting, inspiring ideas, and I find it awesome that "being green," in addition to being the right thing to do, can often save us money.

I dream of a day when everyone on my street recycles everything. I dream of a day when the fear of an environmental apocalypse is nothing more than a shadowy memory. And I believe that's how all this will eventually turn out. I believe this because it's my conviction that God is very much in on this "being green" thing. After all, it's God, the One, who yearns for abundant life for every one of us, in every place.

Details, including contact information for each of the parishes that contributed to this article, are available online: www.episcopalmarlboro.org/Uploads/BeingGreen.htm.

For information on energy saving grants for you parish, contact Property Support at propsup@dioceseny.org.

Brooks is vicar of Christ Church in Marlboro.

CLERGY CHANGES

The Rev. Buddy Stalling, rector, Ascension Staten Island, to vicar, St. Bartholomew's, Manhattan, April 5.

The Rev. Adam Bartholomew, interim, Ascension, Rockville Center, Long Island, to Interim, Ascension, Mount Vernon, April 8.

The Rev. Troy Beecham, rector, Good Shepherd, Granite Springs, to rector, St. John's, Atlanta, Ga., June 1.

The Rev. Hugh Grant, seminarian, General Theological Seminary, to cu-

rate, St. Luke in the Fields, Manhattan, July 1.

The Rev. Tom Pike, rector, Calvary St. George's, Manhattan, retirement, June 29.

The Rev. Dr. Charles Colwell, rector, St. Barnabas', Irvington, retirement June 30

The Rev. Dr. Anna Pearson, assistant, St. John's, West Hartford, Conn., to rector, Grace, Hastings-on-Hudson, August 25.

WANT TO PLACE AN AD IN THE EPISCOPAL NEW YORKER?

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

Non-profit display rates (figure are per insertion)

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Sheet and envelope insertions available for an additional fee.

2008 ad deadlines: 15 June for July/August; 31 July for September/October; 30 September for November/December

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

ST. GEORGE'S MEMORIAL CHURCH IN BAGHDAD HIT BY ROCKET FIRE

St George's Church was rocketed on Thursday, April 17 in the afternoon while the church was full of people gathered for a prayer meeting. Thankfully, no one was injured, but all of the church's windows were blown out and the church suffered other structural damage.

St. George's opened for worship after the start of the war in March 2003 and now has more than 1,500 members. It is the only Anglican Church in Iraq. The March/April issue of the ENY ran a story about St. George's and Canon Andrew White's work in Iraq. For more information or to support the church, visit www.frrme.org.

— Lynette Wilson



Holy Land Politics

By Stewart Pinkerton

It's a dark and rainy morning on the road from Tel Aviv to Jerusalem. The ancient city rises up before us, at first like an apparition, but then, through the mists, it slowly comes into focus as the remarkable place that it is, a confluence of three of the world's great religions. Christians come to the Church of the Holy Sepulcher, Muslims to the Dome of the Rock, Jews to the Western Wall. All three are hard by each other, a snapshot of the world as it once was, what it is, and what it will hopefully always be.

Having previously traveled much of Asia, Russia, other parts of the Middle East and Europe, I was totally unprepared for the powerful spiritual and political impact the Holy Land makes on a first-time visitor. On what was a spur-of-the-moment diversion on a business trip with a journalist colleague, I found I'd suddenly become a Christian pilgrim.

That, and someone trying to parse the palpable animosity between Arab and Jew, whose deeply held beliefs are often papered over in matter-of-fact comments. "Why the high security walls along both sides of the road?" I ask our driver en route, fully knowing the answer, since the road is surrounded by Arab settlements. "So," he explains, with virtually no emotion, "the Arabs will not shoot at us."

When you hear that, and realize that yes, these people probably, fundamentally, want to kill each other, it has more of an impact than watching screaming, fist-waving crowds on the nightly news—coverage that at times seems like another reality show or an HD video game.

But talk soon turns to matters more spiritual. Once inside the Old City, we learn that the place of the Crucifixion and Christ's burial tomb, the Church of the Holy Sepulcher, dates from 330 A.D., and was built originally as a Byzantine church by the mother of Emperor Constantine. Destroyed by the Persians some 300 years later, it was rebuilt, and then destroyed again in 1009 by the Egyptians. The Crusaders rebuilt it once

more, and according to most accounts, much of what you see today stems from that time period.

Within the church is what's traditionally been considered the location of the Crucifixion. Golgotha, or the place of the skull, is a rocky outcropping, part of which is encased behind glass to prevent pilgrims from taking pieces. Our guide points to a fissure in the rock, said to be the result of the earthquake described in *Matthew 27:51*: "And behold, the veil of the sanctuary

Back to politics. Since Bethlehem is only about five miles away, we ask our driver if he can take us to the Church of the Nativity. But as a Jew, he can't cross into territory controlled by the Palestinians. What to do? He grabs his cell and calls a Christian friend who's a guide in Bethlehem (and whose family, of course, just happens to own a shop that sells religious items and jewelry). The friend drives over into Israeli territory and picks us up. The "border" is an unsettling, modern-day version of

Checkpoint Charlie: Uzi-toting guards who take your passport and disappear for a disturbing amount of time; high walls; a big observation tower; gated checkpoints.

Crossing over, we're soon at Manger Square, with its Christmas tree still alight even in late January. To enter the Church of the Nativity, you need to bend down in order to clear a tiny stone opening, originally so constructed, our guide says, so as to prevent donkeys, camels and other critters from entering. A surprisingly small but beautiful altar marks the actual site of Christ's birth. Beneath it, embedded in the floor, is a 14-pointed star, which pilgrims bend down to touch and sometimes kiss. (And, yes, we go back to the shop af-



An interior photo of the Church of the Holy Sepulchre located in the Old City of Jerusalem.

Photo by Kim Barnes

was torn in two from top to bottom. The earth quaked, the rocks were split..." A floor above is a magnificent chapel, with a life-sized crucifix over an altar closely patrolled by Greek Orthodox priests, who are there basically to handle crowd control.

The focal point of the church, of course, is what's generally accepted to be the place of Christ's tomb, a small enclosure with a tiny entrance and narrow, stone steps. Only a few at a time can enter. Candles are the only light. Most kneel. Some pray. Others are simply awash in the emotions of what happened right here 2,000 years ago. The experience brings new meaning to the words "spine tingling." It is, quite simply, overwhelming. On the way out, you can touch, albeit under glass, what is said to be part of the slab rolled away from the tomb Easter morning. More goose bumps.

terwards, to be polite).

But all too soon, our visit is over. It's already dark and lightly raining as we drive back to Tel Aviv. The ride is spent largely in silence as my colleague, a Roman Catholic, and I mentally review accumulated images and emotions. It's hard to talk. And by the time we leave the Holy Land the next day, we find it difficult to say what was more powerful: the depth of the compelling spiritual experience. Or the sad, take-away impression that the Middle East is so fatally divided that any political solution, short of a transformational, bloody war, would likely burn off as quickly as the morning mid-winter mists that surround Jerusalem.

Pinkerton is a journalist and chairman of the ENY editorial board.