

Real Estate Issue

THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

FALL 2012



IN THIS ISSUE

The Bible
on Land Page 5

Cathedral
Page 6

Trinity Wall
Street Page 7

Church
Without
Buildings
Page 10

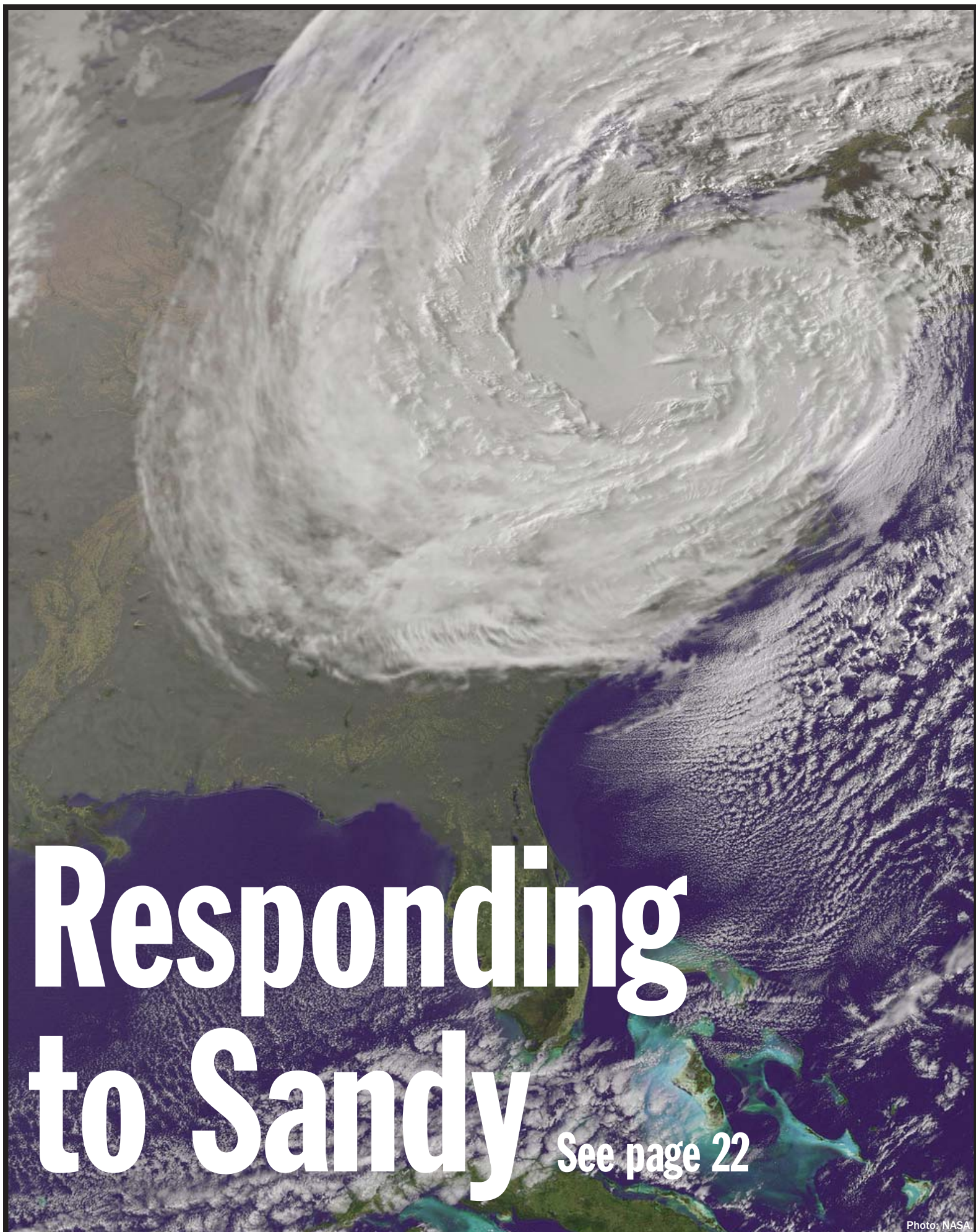
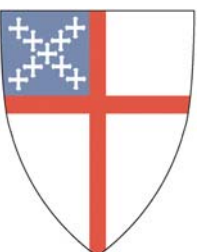
Incarnation
Camp Page 12

Gardens
Page 13

Looking
After It Page 17

Sandy Report
Page 22

Bishops in
China Page 37



Responding to Sandy

See page 22

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THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE
EPISCOPAL DIOCESE OF NEW YORK
www.episcopalnewyorker.com

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

THE EPISCOPAL NEW YORKER

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CONTENTS

Fall 2012

Vol. 88 No. 3

www.episcopalnewyorker.com

4 | Divest? Foreclose? Reinvest? Renew?

The Rev. Torey Lightcap considers some of the hard questions congregations can face.

5 | What Does the Bible Say?

The Rev. Frank Morales discusses what Scripture tells us about the selling of land.

7 | Parish Real Estate

The rector of Trinity Wall Street, a 50-year-old kit-built church in Washingtonville, a converted garage in Yonkers, and no building at all in New York City.

11 | Something New

A church in Manhattan, and a horticultural therapy garden in Woodstock.

12 | Incarnation Chapel

Photos of the impressive new outdoor chapel at Incarnation Camp.

15 | Restoration Stories

A shingle-clad church in the Bronx and a Kindergarten in Fukushima, Japan.

17 | Looking After What We Have

Advice and news on stained glass windows, grants for sacred sites, renting out space, parish real estate law and more.

22 | Superstorm Sandy

Pastoral letter, reports from the diocesan Disaster Coordinator and Protestant Chaplain to the FDNY.

30 | Views and Reviews

Manuscripts from the Bodleian at the Jewish Museum; *When I was a Child I Read Books*, by Marilynne Robinson; *Strangers & Pilgrims: A Centennial History of the Laymen's Club*, by Francis J. Sypher, Jr.; *Toxic Charity: How Churches and Charities Hurt Those They Help (And How to Reverse it)*, by Robert D. Lupton; *Perelandra: Voyage to Venus*, by C.S. Lewis.

34 | Diocesan News

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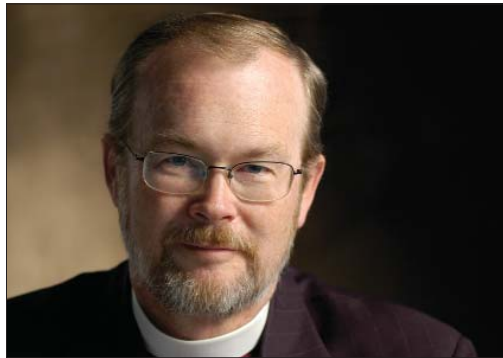
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THE BISHOP'S MESSAGE

A Nice Problem to Have

By the Rt. Rev. Mark S. Sisk



The Rt. Rev. Mark S. Sisk

The Episcopal Church has the privilege and the heavy responsibility of caring for some of the most beautiful religious buildings in any of the many communities we find ourselves. And, sad but true: the more beautiful the building the more expensive to maintain. That is an insight that those whose responsibility it is to see to the care and maintenance of the Church's real-estate can give ample testimony.

There is of course more to "church real estate" than the church building itself. There may be a rectory, parish hall and investment properties. These are all important assets as we seek to carry out the worship, nurture and witness which are ours to offer.

When considering the many opportunities and challenges that these facilities provide it is important, from time to time, to step back and take the long view of their role in our common life. Why should real-estate be of such importance to us?

Two answers suggest themselves to me. The first, and most fundamental, is the overarching reality that we worship a God who revealed Himself in Jesus as being immediately and deeply engaged in all that is: things seen and unseen. Therefore, at the most basic level of all, everything that is, is and should be of interest to followers of Jesus. And what is, definitely includes the buildings that have been entrusted to our care.

Stewardship is the second reason that these buildings have a right to a place of prominence in our consideration.

The real-estate, the property, which is directly owned by the Church, is nothing less than a trust that has been committed to our care. We have received it as a trust from our predecessors in the faith: those of other, earlier, generations, who, moved by God, have shared with us the gifts that they have received from God. These properties are often trusts in at least two senses. The first is that often the property was given in remembrance of beloved members of the community; it is their precious memory which those facilities memorialize. The second sense in which these properties are trusts is the capacity they give us to give glory to God and as well to offer and support services to God's people. Because they are trusts we are morally obligated to treat them as such.

And just what does that moral obligation entail?

First it entails maintaining the property in such a way as to reflect the honor due to God and to God's children which it is intended to serve. When property is left to deteriorate, to become shabby and look unkempt, it reflects a disregard both for the due dignity of the One we worship and those whom we serve in God's Name. A second thing such lack of maintenance means is that we have in fact allowed the asset we have received for God's work to deteriorate. It is as though we have overdrawn an endowment.

As we address the challenges that the care of these wonderful buildings require it is important to remember that we are not in this alone. We need help. We need to be able to lean on each other as we seek to carry out those duties to the very best of our ability. That's one of the things that we can work on as a Diocesan family.

To be sure: the Church's property can be a problem, but it is a nice problem to have.

+ Mark

Un Problema Agradable de Tener

Por el Reverendísimo Obispo Mark S. Sisk

La Iglesia Episcopal tiene el privilegio y la enorme responsabilidad de cuidar en algunas de las muchas comunidades en donde nos encontramos, algunos de los edificios religiosos más hermosos. Y tan triste como cierto: entre más hermoso el edificio más costoso es su mantenimiento. Ese es el concepto del que, aquellos cuya responsabilidad es la de velar por el cuidado y el mantenimiento de los bienes inmuebles de la Iglesia, pueden dar amplio testimonio.

Por supuesto, "los bienes inmuebles de la iglesia" son mucho más que el edificio mismo. Es posible que haya una casa parroquial, un salón parroquial e inversiones en propiedades. Todos ellos son activos importantes para realizar el culto, el crecimiento y el testimonio al que estamos llamados.

Al considerar las muchas oportunidades y desafíos que estas edificaciones ofrecen, es importante que de vez en cuando, se dé un paso atrás y se considere el papel que a largo plazo, ellas tienen en nuestra vida en común. ¿Por qué los bienes inmuebles deberían ser tan importantes para nosotros?

Se me ocurren dos respuestas. La primera y la más esencial, es la realidad primordial de que nosotros veneramos un Dios quien se reveló en Jesús como Ser verdadera y profundamente comprometido en todo lo que es: cosas visibles e invisibles. Por lo tanto, en el nivel más elemental de todos, todo lo que es, es y debería ser, de interés para los seguidores de Jesús. Y lo que es, obviamente incluye las edificaciones que nos han sido confiadas para su cuidado.

La segunda razón por la cual esas edificaciones tienen derecho a tener un lugar relevante en nuestra reflexión, es la mayordomía.

Los bienes inmuebles, la propiedad que posee directamente la Iglesia, no es nada menos que un legado que se nos ha encomendado para su cuidado. Los hemos recibido de nuestros predecesores en la fe: aquellos de generaciones anteriores, quienes inspirados por Dios, han compartido con nosotros los dones recibidos de Dios. Esas propiedades, a menudo, son legados en por lo menos dos sentidos. El primero de ellos es que, con frecuencia esas propiedades fueron dadas en memoria de queridos miembros de la comunidad; lo que esas instalaciones conmemoran son sus valiosos recuerdos. El segundo sentido en que esas propiedades son legados, es la oportunidad que nos dan de glorificar a Dios así como también, la de ofrecer y apoyar los servicios para el *(continuado en la paginacion 38)*

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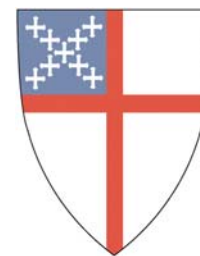


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Divest? Foreclose? Reinvest? Renew?

By the Rev. Torey Lightcap

It seems clear enough—from my chair anyway—that churches unwilling to undergo some phase of intentional redevelopment these days could be headed for rough waters. Perhaps it's a false choice with many more nuances than this, but—it appears there's a fork in the road for many of us: innovate/rebrand/recommit in short, get really entrepreneurial really fast—or else face the eventual possibility of a period of decline at the end of which may be a divestment or even foreclosure of some sort.

Churches gone all the way down that ramp find property divestment itself can be the worst kind of indignity, usually at the bottom of a string of indignities. As noted in July in the *Daily Journal of Commerce*, faced with end-of-the-line reality, the faithful feel homeless, suddenly twisting in the wind¹: pillars of the church wonder where their funerals might be held, or real estate brokers come with offers based strictly on land value. No one sees the old building for the spiritual gem it is, but neither can we pay to keep the lights on. Shall we call the bishop and discuss handing over the keys? Is there still time to do anything different?

It's even harder than that, of course: along the way lurk a number of thoroughly unpleasant questions. The less they're addressed over time, the greater the chance of catastrophe. But if we find ourselves asking them, it may mean we're in slow-burn mode.

..."How do we pay to heat and cool and insure and clean a sanctuary we're using five percent of the total hours of the week?"

..."In fact, come to it, why does most of our entire facility go mostly unused most of the time?"

..."What's to keep us from explaining our situation to the groups we've hosted for free all these years, in the hopes they can help maintain some of our operating costs?"

..."How long until the endowment runs out?"

..."Why do we run ourselves ragged doing fundraisers for everything but the general fund?"

..."Are we too proud to admit we need help, or at least someone to help us see the situation a little differently?"

..."Why don't we write for a scholarship or two to fund that new ministry we want to pursue instead of reaching into our common purse all the time?"

..."Why don't we consider what would happen if we opened our doors to host another congregation - one either on the way up from house-church status or on the way down from just having divested itself of a building?"

..."Is there anything we might do to guarantee revenue generation apart from dwindling plate and pledge?"

..."Do we need this building in order to be church? Is there another way to realize the fact of our community in Christ apart from bricks and mortar?"

If you find yourself in a situation demanding that you start asking any of the foregoing questions or some versions of them, don't wait. Deck chairs; Titanic.

The congregation I serve has been through a huge bit of processing—is still engaging that process—thanks to the Episcopal Church Building Fund and its program *Recasting of Building Assets*. (<http://ecbf.org/recasting-assets.html>) You can probably tell by my list of questions that that process has not been easy and might not get any easier any time soon. But at least The Episcopal Church has in its trove a group willing to help stir the pot, announce reality, and instill entrepreneurial spirit. ECBF doesn't promise perfection or total turnaround, but I think it's safe to say the Recasting effort tries to help orient congregations to the truth of their situations.

I'm grateful for that—glad for the fact of the truth and all the setting-free it does—and I'm trying to evangelize for it.

The ethicist Lewis Smedes said, "Without Jesus we are stuck with two options: utopian illusion or deadly despair. I scorn illusion. I dread despair. So I put all my money on Jesus." That doesn't mean Jesus is somewhere between the heady poles of illusion and despair; it means Jesus stands in a different place altogether, and that's with the truth. In the end, those of us who claim his banner really don't have any other place to stand but with him and wherever he is.

So go on and ask one of those questions, or whichever one it is about your congregation's future that's burning a hole in your heart. It may be less painful in the long run than it initially appears.

Lightcap is rector of St. Thomas Episcopal Church, Sioux City, Iowa. This article first appeared as a blog posting on Episcopal Café. http://www.episcopalcafe.com/lead/congregations/divest_foreclose_reinvest_rene.html

¹<http://djcoregon.com/news/2012/07/30/as-congregations-dwindle-brokers-struggle-to-fill-empty-churches/>

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The Bible and the Selling of Land

By the Rev. Frank Morales

Americans are a very ahistorical bunch. Having a scant sense of our own, let alone world history, we tend to think that what is, always was. This is the case when it comes to land use and ownership. Haven't we always speculated on land, bought and sold it like any other commodity? Haven't we always allowed for the machinations of competitive capitalism to dictate who can live where and for how much?

Well, the answer is no. It hasn't always been this way. In fact, in certain times and places the selling of land and the speculation and profiteering on one's (or someone else's) home was not an acceptable mode of social relations. In fact, in some places it was considered a sin to do so. Such was the case in Biblical times, during the era of the Old Testament and the Prophets.

What does the Torah say about buying and selling land, the material basis of life itself? Well, let's begin at the beginning. The ancient Hebrew people affirmed in Genesis 1:1-9 that Yahweh had created the "land," the "dry ground" and that it was "good." And because the land was "good," it would provide the sustenance for life in God's Kingdom, land-as-life, which would be a land of justice, for after all, it was God's household, the God as set forth in Psalm 82:

"God standeth in the congregation of the mighty, He judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and the fatherless, do justice to the afflicted and needy, Deliver the poor and the needy, rid them out of the hand of the wicked."

Hence, regarding how we are to live on the land, we read in Chapter 25 in the Book of Leviticus that, "the land must not be sold permanently, because the land is mine and you reside in my land as foreigners and strangers." That's right! We simply "reside" here. We can and should own nothing. Why? Because to do so would inevitably undermine the safety of the community and disrupt and corrupt our holy covenant with God.

Further, "when you enter the land I am going to give you, the land itself must observe a Sabbath to the Lord." The Sabbath was about the Year of Jubilee, the seventh day, the seventh year, the seven times seventh years, at which time a socio-economic leveling would occur, debts would be forgiven, ancestral land reclaimed. The occasion provided a means to actualize the ethical requirements necessary in maintaining equilibrium of justice, an equilibrium fostered through egalitarian measures presumed in the household of a just God on His Holy Sabbath Day.

At that time, "the land is to have a year of rest." So, every fifty years, "on the Day of Atonement, sound the trumpet throughout your land ... and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each of you is to return to your family property and to your own clan." In the Sabbatical Year the land was to lie fallow, debts (including mortgages) were to be cancelled ("forgive us our debts"), and slaves and bondservants were to be set free.

Underlying the actual legislation in Leviticus was the fact of Israel's division of the land by lot. As the land was a gift and heritage from the Lord, it was to be passed on to future generations. In fact, the modern word "lot" as used for a piece of real estate, derives directly from this concept. The Greek and Hebrew word usually translates as "inheritance." In the Bible, it means a division made by casting lots. The critical point is that the "lot" expresses the will of God who divides equally to all His people.

Once the land has been divided and allotted, each portion is to remain within the family or clan that has received it and it may never be sold. The land never belongs to an individual, but to all future generations of the current possessor's descendants, who are not free to give the title of the land to anyone else. Nor are they able to covet their neighbors' land or to accumulate a large estate for themselves.

Also, "you must not remove your neighbor's boundary marker, set up by former generations on the property that will be allotted to you in the land that the Lord your God is giving you to possess." (Deuteronomy 19:14)

The Bible of our ancestors is clear. The "land must not be sold" for it belongs to the Creator and we are "only strangers and guests." This concept underlies all Biblical teaching on land. It is repeated and reinforced by the prophetic teachings. Unfortunately, these teachings were and have been profoundly disregarded.

Over time, the coveting of neighbors' land and the seizing of property by foreclosing on mortgages became a serious abuse. Because wealth in the pre-modern world was primarily the product of land ownership and the agricultural production that came from it, greed (and laws which sanctioned it) undermined the Jewish community's prohibition of ownership of land, rupturing the people's relationship with God, the ultimate foundation upon which we depend.

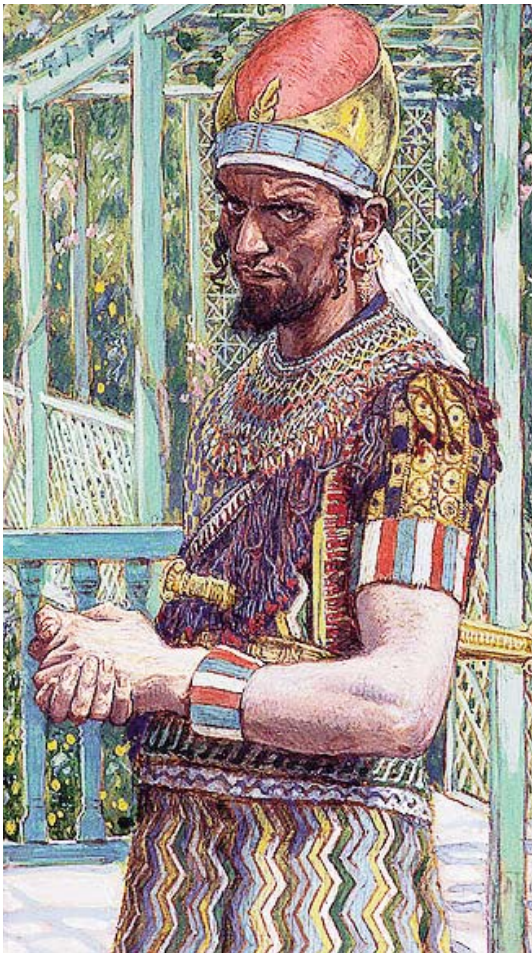
During the time of Jesus, many centuries later, this process was exacerbated through confiscation of people's land by the king. Outright theft through military might made sales unnecessary. King Herod had large royal estates, royal lands, which he didn't buy so as not to violate Jewish law! He in turn gave land to new elites, the priestly class, who'd made their peace with Roman occupation. Foreclosure because of debt (like today), fostered through the burden of taxation, was a pervasive reality.

This in turn led to the accumulation of large tracts of land by the wealthy elite and the commercialization of agriculture, with masses of displaced poor, the "blessed" inheritors of God's Kingdom, struggling for their "daily bread."

The erosion of God's law, wrought by the immoral actions of His people, was justified early on by appealing to the laws attributed to Baal, a "false" and competing god of a Phoenician pagan cult that was promoted by King Omri (about 900 BC), a military man who "did what is displeasing to the Lord" (Kings, 16:30-33). Under his and succeeding reigns it became a blasphemy against Baal to assert rights or duties originally given by the Lord Yahweh. Hence, he was free to enforce the Phoenician system that treated land as a commodity and not as a heritage for God's faithful. In the Northern Kingdom of Israel, the Baalites (owners) freely bought, sold, and mortgaged their lands. The Baal cult was founded in part on the validation of property exchange, contracts, and covenants—the right to buy and sell land. They owned houses, land, and slaves. They were the aristocratic landlords who lived in the cities and were possessive about their possessions. During Jesus' time, the Sadducees filled this role.

The prophet Amos condemned the land-hungry real estate speculators as men so eager for land that "they trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed." (2:7) He warns those wealthy who oppress the poor that, "though you have built stone mansions, you will not live in them, though you have planted lush vineyards, you will not drink their wine." "Seek good, not evil, that you may live," "maintain justice," "then the Lord God Almighty will be with you." (5:11-15)

Clearly, we live in a time that has adopted and normalized the Baal system. But, as we have seen, it wasn't always this way. It is instructive to note that the Baal concept and all that it implies in terms of unjust and ungodly land ownership was to become enmeshed within early Christian demonology, a demonology that ranked Baal as the first and principal king in hell. Consequently, let us pray for our God to "deliver us from evil" and from all that would dislodge the people from their homes and land, for life is land and land is life. And let us thereby repent and herald a return to the Law of the Lord!



King Herod avoided buying land by confiscating it instead.
Painting by James Tissot.

Morales is a priest in the Diocese of New York.

Cathedral Real Estate

The Cathedral: Stewardship and Sustainability

By Margaret Diehl

The land belongs to the future.

—Willa Cather (1873-1947), inducted into the Cathedral's American Poets Corner in 1990.

The convening authority of the Cathedral—the gathering of large audiences, hosting rallies and vigils, offering a wide range of religious, educational, social justice and cultural programs, while remaining an oasis of beauty and green space in a busy neighborhood—depends upon the original trustees' choice of building site. On a promontory overlooking Morningside Heights, 11.3 acres contain and support the Cathedral and its ancillary buildings and gardens.

An early history of the Cathedral remarked that “the most long-lived things are the slowest of growth,” with a footnote comparing the oak tree to the pine. The Cathedral is a much larger oak now, a nurturing, enduring presence in the community. The function of monumental buildings—religious or civic—is not only to encompass what takes place in them day-to-day but also to state, in stone or steel, that they are firmly rooted and will remain.

As the neighborhood has grown over the last century, Cathedral programs have reached wider and more diverse audiences, keeping pace with a changing society without blurring the Cathedral's distinctive identity. But this very wealth of programs and the maintenance of the historic space have required sustained fundraising as well as delayed construction of many architectural features of the original design.

In 1998, after a comprehensive study, the trustees concluded that both the famed calendar of activities and the architectural integrity of the Cathedral were at risk without significant additional monies. They discovered that necessary repairs to the building and grounds would cost \$20 million and that over the next fifteen years another \$20 million would be needed for maintenance and repairs. Although the Cathedral is world-renowned and vital to the community, its endowment had become insufficient for operational costs. Structural deficits had accumulated for a decade. This was a dire situation requiring bold action and resolve.

The trustees wisely decided to initiate real estate development in two parts through the ground-leasing of two sites, one on the southeast corner of the campus, and the second on its north, between Amsterdam Avenue and Morningside Drive. In his testimony to the Landmark Commission, Dean Kowalski explained the need for this initiative: “It has been [made] painfully clear to me that religious institutions that do not attend to their financial health cannot sustain their own internal responsibilities...Our conversations with developers regarding the under-utilized

perimeter parcels are directly connected to our mission as a Cathedral...We do not seek these resources simply to help the Cathedral for its own sake. Rather, we ask support [for] this strategy because the Cathedral has served and will in perpetuity serve a mission that radically embraces all people.” The Dean presented the restrictions and stipulations that the Cathedral committed to including in any contract in order to protect access, views, and open space, and to ensure architectural quality and congruence. The Landmark Commission voted unanimously to permit construction on these two parcels, and the Cathedral recorded a restrictive declaration with the City of New York detailing the development footprint and envelope constraints.

As open space in the city is precious, and institutional finances are not well understood, there was public opposition to the Cathedral's development plan. The Cathedral listened and responded to people's concerns in community forums. Retaining the park-like feeling of the Close and ensuring neighborhood benefits were

important to both local residents and the Cathedral. In order to sustain its mission and protect its buildings from disrepair, a development partnership was, nevertheless, its only recourse.

In September 2006, the Cathedral entered into a 99-year ground lease, retaining title to the land, with the real estate investment trust AvalonBay Communities, Inc., which erected a residential building on the southeast site. At the end of the 99 years, the land and the building revert to the Cathedral, thereby ensuring revenue for the future.

Avalon Morningside Park, completed and occupied in 2008, is a handsome building with a two-story glass entrance opening onto Cathedral Parkway. The building is part of New York City's Housing Development Corporation 80/20 Program—20% of its units (59 in total) are reserved for individuals and families whose income does not exceed 50% percent of the area median in-

come, adjusted for family size. Preference is given to neighborhood residents. The Cathedral established a Housing Mission Fund that contributes annually to the protection of the affordability of these apartments.

The Cathedral is committed to serving as a wise steward of its capital, developing and sustaining relationships with donors and trusted private interests to secure funds needed for both preservation and expansion. Churches have always relied upon the generosity of their communities and the value of their properties. With so many options for giving in our complicated world, it seems prudent to use what is at hand as well as to request contributions.

Fulfilling its commitment to preservation, the Cathedral has been able to finance and invest \$25 million in the preservation and improvement of the Close over the past six years. Some notable preservation and improvement *(continued on page 28)*



The Avalon Morningside Park apartment building at the southeast corner of the Cathedral campus while under construction. Photo: Cathedral of St. John the Divine

Parish Real Estate

The Properties of Trinity Church

The rector of Trinity Wall Street discusses the principles that guide decisions involving parish real estate.

By the Rev. Dr. James H. Cooper

Once Christians decide to move past the living room and storefront into buildings, they're always going to be faced with a commitment to keep their property up in a safe way and in excellent condition. If that can't be done, then they can't do ministry in that property in good conscience. That's the harsh reality. A given congregation is faced with the choice to sell its property, or to find creative ways to keep it in a condition that promotes the safety and vitality of all those who gather in it, and all those nearby.

Real Estate as Mission

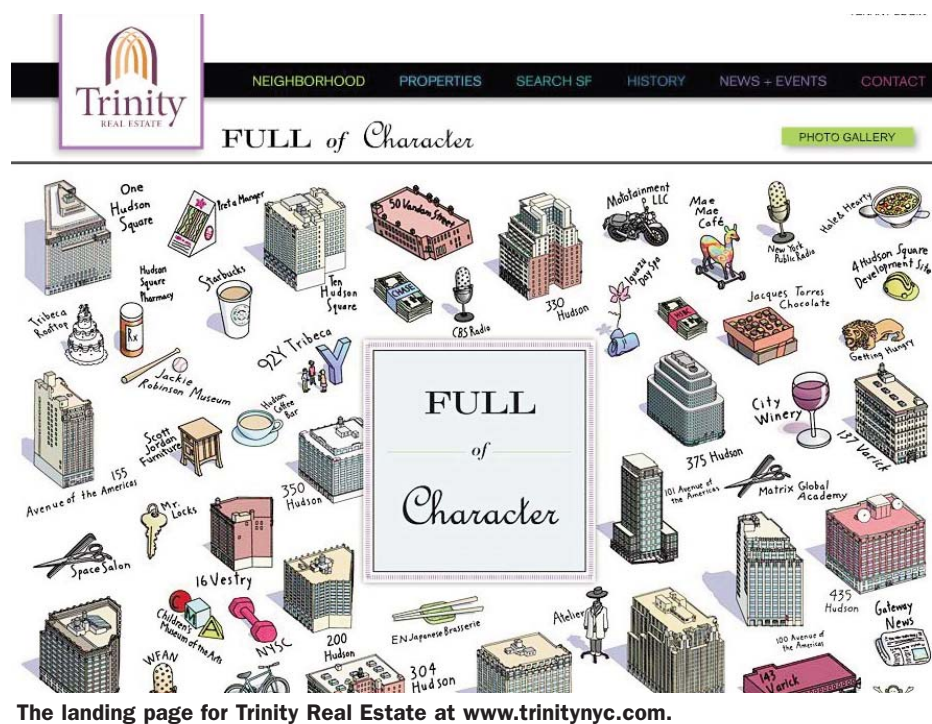
Trinity's land ownership was the result of a gift by England's Queen Anne in 1705. Over the years, the land has had many evolving uses. It has been a farm, a residential area and a railroad hub. It went on to house light industry and then commercial office space, and is now moving toward its next use. The constant is that the land has always supported the mission of Trinity Church, and by extension the Episcopal Church, the City of New York, and the Anglican Communion.

In the 19th and early 20th centuries alone, Trinity financially supported as many as 300 Episcopal churches in New York State. Over the years, the parish gave away or sold 96 per cent of its land holdings to churches, chapels, hospitals, schools, and missions. One land grant was used to found King's College, which later became Columbia University. Historians estimate that the parish had a role in founding more than 1,200 institutions before the formal establishment of programmatic grants in 1972. From that date on, Trinity Grants went on to support the anti-apartheid movement in South Africa, the Anglican Church in Africa, migrant ministries in New York, acclaimed low-income housing initiatives in the South Bronx and Brooklyn, the development of widely used Godly Play Christian education curriculum, and to reward the grassroots leadership of dozens of priests and lay leaders with funds for sabbaticals and continuing education, among other opportunities.

Currently the six million square feet of rentable space owned by Trinity properties in the neighborhood known as Hudson Square contain commercial office space with retail locations on the first floor. Tenants include architects, advertising firms, fashion designers, media companies, and not-for-profits such as the Jackie Robinson Foundation and the Children's Museum of the Arts. Total revenue from the commercial real estate portfolio runs from \$150 to \$175 million per year. After taxes¹, operating expenses, and capital projects, which fluctuate, the net proceeds going directly to fund Trinity's program budget range from \$30 to \$40 million per year.

The Trinity program budget includes the operational expenses of all the ministries and activities of the parish, including liturgy, music and arts, education programs, community outreach, social services, and the upkeep and maintenance of two of lower Manhattan's historic landmarked buildings, Trinity Church and St. Paul's Chapel, which receive more than 3 million visitors annually. The program budget also includes \$2.7 million in grants, additional rector and vestry-directed giving, which fluctuates between \$500,000 and \$1 million annually, and \$2.3 million to the Diocese of New York.

Importantly, the way Trinity currently sees its ownership of property is that real estate not only funds mission, but is mission. The parish sees tenants not as monthly



bank account digits, but as people with goals, aspirations, creative drives, passions, and hopes. The environment in which you work has an important impact on your quality of life. After all, roughly a third of most days is spent at work. For Trinity, when Hudson Square is developed in a way that is attractive and energizing, people are engaged with the neighborhood, proud of where they work, and eager to spend time in that neighborhood.

In Hudson Square, we are hoping to go a step further. Trinity is supporting a rezoning initiative that will allow residential building in Hudson Square. The goal is to create a 24/7 neighborhood in which people are clamoring to work and live, a place that gives energy and health and vitality to its workers and residents, enhancing the city as safe and productive. Roughly 300 people live in Hudson Square at the moment, and there is potential for 5,000. More retail will come, more restaurants, and other amenities. We are providing a 440 seat public elementary school at Duarte Square, and as everyone knows, this is a city that badly needs more good schools.

People often ask why we are engaging in such an effort, which does take a lot of time and energy. One reason is that creating a neighborhood in which people are living and working will help the parish to generate more income to further its mission. But it's more than that: The primary reason is that we want the neighborhood to offer something positive and uniquely vibrant to the city and to people's lives.

Characteristics of Trinity Real Estate

Trinity has a professional staff that works on the real estate portfolio. They and I work directly with the Trinity real estate committee, which has oversight for the portfolio, does normal committee review, and presents the appro- (continued on page 28)

¹Trinity pays about \$24 million in real estate taxes to the City of New York annually.

Parish Real Estate

'Tis a Gift to Be Simple: The Legacy of Low-Maintenance Buildings

By the Rev. Robert J. Fitzpatrick

William Temple, Archbishop of Canterbury in the first half of the 20th century, wrote that "Christianity is the most avowedly materialistic of all the great religions." We are, after all, a people who celebrate the victory of God by remembering the sacrifice of Body and Blood using bread and wine.

Episcopalians are prone to be as fond of the material as the next Christian. We like beautiful furnishings and altar ware. We may exhibit great pride at being handed down a real Tiffany stained glass window. Perhaps most of all, we like our church buildings to make a statement.

Whether stone Gothic Revival or wood frame buildings that echo English country churches, we tend to like grand buildings and beautiful things. And why not? The grand and the beautiful evoke another age. In doing so, they can evoke the eternal.

From the colonial era to the Gilded Age, our predecessors left us some pretty grand buildings. Many were funded by captains of industry and titans of finance, especially here in the Diocese of New York, where New York City and the Hudson Valley were home base. It was well into the 20th century by the time we discovered that, in many cases, neither our patrons nor we had arranged sufficient funding to maintain these buildings for the long term.

Fifty years ago this February, our patrons and predecessors at St. Anne's in Washingtonville tried something different. They reversed things. They gave us a simple building and, in their own way, a big budget. The big budget is not endowed funds, but the money we don't need to spend on maintenance because they gave us a durable, low maintenance building.

The building was built from a kit—two actually, one for the worship space and one for the parish hall. A smaller middle building connects the two, housing the furnace room, kitchen and bathrooms. Later, a stick-built addition was added to house the parish office and vicar's study.

These pre-fabricated kits went up on two weekends in February 1963. Contractors with cranes partnered with parishioners with tools and elbow grease to assemble the Ford Co. prefabricated buildings.

The spiritual home our predecessors gave us lacks nothing for beauty. The worship space has clean lines and white walls accented with icons, banners and Christ the King, Christ the King, already victorious, over the altar. The wood grain in the columns and rafters pairs with the wood of the pews, slightly darker than the blonde oak typical of the era. The side walls are a series of angled bays, each with a gently color-tinted vertical window. These wash the room in natural light in all seasons and bring light onto the altar and the pulpit from an unexpected direction. A high, pitched ceiling painted "St. Anne's blue" evokes the sky and heaven, and for some, St. Anne, mother of Mary and grandmother of Jesus. Great acoustics enhance our worship and are sought out by musicians as a recording space.

Beyond the beautiful worship space and a large, flexible parish hall, our predecessors gave us one more gift. They were, in effect, generous, thoughtful partners who had as much to do with setting our maintenance budget as if they had left us cash. As a pastor, I am grateful every day that they met their own need to be frugal with common sense and prayer, endowing a legacy of low maintenance costs.

The building exterior is T-111 textured plywood, painted white. The roof is asphalt shingles. The building rests on concrete slab.

None of these is free to maintain or replace, of course. We will be due for a new roof in the next few years. We need to paint soon. The chimney needs to be repointed.

For the roof, we are working with the diocese's Property Support office. Thanks to the engineer they sent us, we now know that, given its age and current condition, the roof's remaining life span can reasonably be estimated as another five years or so. A tear off and a whole new roof will cost about \$50,000. We have begun to put aside money for this annually. It may not be one-fifth every year, but it's a start. It's also a fraction of what it might cost if the roof were slate.

We need to repoint a chimney. But we don't have to stop what we are doing to



St. Anne's under construction, 1963.

Photo: St. Anne's Church, Washingtonville



St. Anne's today – interior.

Photo: St. Anne's Church, Washingtonville

raise money to repoint a two-storey, stone, building.

There is no water in our basement because there is no basement. Do we miss the storage? Yes, but we have an attic, and every 20 years or so we thin out the closets, need it or not. Do we miss having a flooded basement or tracing groundwater through cracks in the foundation? Not on your life!

Former warden and current sexton Ed Greene sums up where our predecessors' gifts leave us, "We can put the money into mission rather than maintenance."

That matters to us. We are on a mission initiative to grow, redevelop and extend our reach in the surrounding area. Identifying, funding and carrying out big ticket maintenance items are part of that. Thanks to the choices of those who came before us, fundraising and capital projects are one manageable aspect of what we spend time and money on.

Making decisions that prioritize the future does not mean doing things on the cheap. Cheaper is not always less expensive. The best legacy is doing whatever we do well, and with others in mind.

Like those who built St. Anne's 50 years ago, most of us work with limited resources. When it falls to us to repair, maintain or replace major elements of our buildings, we can continue the tradition of intentional, generous and responsible choices that keep in mind those who come after us. Having been on the receiving end of this form of faithfulness, we know that it matters for mission.

Fitzpatrick is vicar of St. Anne's, Washingtonville, Dean of the Hudson Valley Clericus, and a member of the Episcopal New Yorker Editorial Advisory Board.

Yonkers Congregation Energized for Ministry in Two Distinct Facilities

By Myriam Choate

We at San Andres and Saint Paul's in Yonkers are blessed to have two unique spaces to use for ministry. The Reverend Yamily Bass-Choate, priest of both parishes, has an interesting perspective on church worship space, traditional and not-so-traditional. San Andres Episcopal Church in Southwest Yonkers does not "look like a church." That's because the building this congregation calls home is a converted single-story industrial garage. In the 80's, Saint Andrew's Church burned down and its congregation eventually relocated to the current facility. Many people enter with questions about community after-school and summer programs for kids, or the food pantry, or English as a Second Language class—all without realizing they've entered a church, until they notice the crucifix and altar at the far end of the room.

Mother Yamily and church leaders at San Andres see this "limitation" as a blessing. Having no pews, the room is easily transformed from the "nave" to a dining area on Sundays for lunch after the service. On the first and third Monday of each month, the site is the host of a Food Bank for Westchester feeding program, serving hundreds of families. Monday through Friday afternoons, the space becomes a full-occupancy after-school program for elementary school children, and in the summertime,

it is the main site for the church's summer camp. It also serves as a notoriously good place to "cut a rug" at the annual church parties.

The San Andres garage stands in stark contrast to Saint Paul's Episcopal Church, which is a beautiful, traditional church structure, built in the 1800s and located in Northwest Yonkers. It is complete: nave with pews, fully dressed sanctuary, sacristy, organ, choir loft, bell tower with carillon, a parish hall, classrooms, offices, and a commercial size kitchen. Ironically, this fully furnished church suffered low membership for many years, and was forced to close. However, when Mother Yamily was given the opportunity to re-open the church with a small group of bilingual and multicultural parishioners, the Saint Paul's facilities were reopened and its members became part of San Andres' extended congregation family.

The two buildings are located far enough apart in the City of Yonkers that they serve distinct populations. Yet they are also close enough that worship and outreach ministries can be offered at each location to serve and attract members and newcomers to the same events and programs from both communities. For special events, such as weddings, quinceañeras, or first communions, Mother Yamily says, "We go from the 'garage' to the church. The symbolism of not only being welcome at a 'real' church but that it is also their church, helps the members to know they are part of a larger Christian family. Now that we have Saint Paul's, we no longer have to seek more symbolic and traditional church spaces to celebrate special liturgical events. Before we had Saint Paul's, we partnered with Zion Episcopal Church in Wappingers Falls, for instance, to have a special church service and a grassy space for an Easter Egg Hunt."

It has been suggested by a few, and some who have never even visited the facilities, that our traditional church building and property be sold and the proceeds used for a different kind of space and programs. Parish leaders, on the other hand, feel it is better stewardship to keep and take advantage of having that architectural presence for worship, community involvement and impact.

Mother Yamily said, "I am sensitive to the suggestion that lower middle class or poorer people don't understand or appreciate or need art or architecture. Let me tell you that even the poorest of the people we serve at San Andres have a keen sense of what is around them. The truth is, as with America's larger immigrant story, our community includes those who are educated, employed, and moving up. Everyone is eager for us to have larger and better space for Christian formation classes, programs and outreach ministries."

Another reality is that the proceeds of a sale would not get San Andres close to acquiring as much, never mind as attractive, space anywhere else in Yonkers, because the city is undergoing a major urban and infrastructural renewal and swallowing up prime locations.

"We're fully aware, of course," Mother Yamily added, "that the expense of short and long-term upkeep needs to be addressed. For us, planning is an integral part of doing ministry; being good, creative and wise stewards. In that same spirit, we are not about to make a hasty recommendation to sell church property because of the temptation of quick cash. We agree with professional church architectural planners who have been analyzing changing patterns of church facility usage, especially in formerly declining urban areas, who say that remaining in a solid church structure and re-purposing it carefully for usage and revenue sends a loud message — both that the church is not abandoning the people of the community and that the church wants to welcome and work with the community and care for its spiritual and other needs. Our congregations are truly blessed to have two valuable, albeit challenging, facilities that offer such huge potential for ministry."

Choate is a member of San Andres Church, Yonkers and codirector of its after school program and summer camp.



Mother Yamily Bass-Choate outside St. Paul's on Palm Sunday.

Photo: St. Paul's Church, Yonkers.

Doing Without It

Transmission — A Real Estate-less Emerging Church

By Bowie Snodgrass

"Will you continue in the apostles' teaching and fellowship...?" from the Baptismal Covenant

This fall, Transmission, an emerging liturgical community in New York, turned six. The community has no real estate, paid staff, financial assets, or operating budget. "Transmissioners," mostly in their 20s and 30s, were raised Episcopal, Lutheran, Presbyterian, UCC, Roman Catholic, Evangelical, Pentecostal, or atheist. Transmission has met every first and third Wednesday of the month continually since its inception, engaging in a liturgy created by a member of the community. For some, Transmission has been their primary church home. Many "Transmissioners" also have a Sunday church where they are active or employed.

For the first five years, Transmission was a "house church," literally meeting in the apartments of its community members. This past Ash Wednesday, we started meeting at Grace and St. Paul's Lutheran Church (ELCA) on West 71st Street, rent-free.

HOUSE CHURCH & ROVING TABERNACLE

"they broke bread at home and ate their food with glad and generous hearts" Acts 2:46

Isaac Everett, who now works for an emergent church in downtown Boston called The Crossing, and I started Transmission in our 20s. For the first six months, we met in my apartment and then began looking for a church or secular café home. The cafés we looked into were expensive and didn't really get what we were doing. The churches we visited were not the right fit or wanted to keep their rental revenue options open.

Then, one by one, members of the community started offering to host Transmission themselves. They liked the idea of being a roving tabernacle, and so we gathered from all five boroughs (yes, one woman traveled in from Staten Island) to have house church in Harlem, Washington and Morningside Heights, Tribeca, Astoria, the South Bronx, and various corners of Brooklyn.

The ministry of hospitality became central to Transmission. One person created a ritual, another cooked a homemade vegetarian meal, and a third hosted, by welcoming the community into their home. We had an unofficial rule that someone could take on two roles, but never all three, and many times, four or five people worked together on an evening.

After four years, the group had grown to an average attendance of 12-15 people, a crowd in a New York rented apartment for an evening with food and participatory activities. Then last summer, five of our core members moved out of state for new jobs and to start graduate school programs, including Isaac, who moved to Boston with his wife.

CHURCH HOME

"Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old." Matthew 13:52

After a period of discernment about the future of Transmission, the remaining community decided to look for a Seminarian in Residence. Kerlin Richter, a student from General Theological Seminary, chose us for her field placement and began meeting with each of us individually to get a sense of how this small community could revive.

Kerlin realized that some people were feeling the burden of hosting and cooking repeatedly with less people to volunteer, while others were skipping evenings when the distance was too far to travel. Some wondered if meeting in homes around the city was a barrier to entry for new people and discouraged visitors. Consensus emerged that creative liturgies and community relationships were the two interrelated centers of Transmission.

The group began again to look for a church home. A group went to meet with the pastor of Grace and St. Paul's and found it a perfect fit. In the late 80s, Pastor Martin and his congregation kept the original stone façade, and gutted the interior, creating an open, welcoming, flexible space. Red wooden doors open to reveal glass doors, where passersby see a gathering space around a modern font, leading to a sanctuary with movable chairs and open walls (good for projections).

Pastor Martin was ecstatic to welcome Transmission and attends most of our gather-

ings himself. The Church advertises our gatherings in their bulletins, outside, and on their website. We, in turn, have attended and helped lead Wednesday evening services, including Ash Wednesday and the Feast of Saint Mary the Virgin.

The location is central and we changed our schedule to meet at 6:30 p.m. for snacks and socializing, a ritual from 7-8 p.m., and then dinner in the neighborhood, for those who are available. We have had an increase of guests and a few new regulars, who now only know Transmission in this space.

FELLOWSHIP

Once, when I described Transmission to a friend, he said, "Oh, it's a fellowship." Members of Transmission have been social workers, public school teachers and doctoral students. They have worked for the United Nations, Amnesty International, Sojourners Magazine, the Episcopal Church Center, and many churches around New York. Past and current members of transmission are in the ordination process in the UCC, Episcopal and Presbyterian (PCUSA) Church.

We are also part of a larger Christian fellowship. Multiple members also attend St. Lydia's Dinner Church in Brooklyn on Sunday evenings and the former liturgist from the Church of the Apostles in Seattle attends Transmission. We have done Stations of the Cross on Good Friday at Church of the Epiphany on York Avenue and collaborated with Radical Living and Harlem House Community, intentional Christian cohousing in Bedford-Stuyvesant and the South Bronx. Our retreats have been held at Episcopal, Lutheran, and Presbyterian churches in New York and New Jersey. Last summer, we planned a liturgy at the first Wild Goose Festival in North Carolina.

In 2006, we organized Easter at Avalon with local artists and sex workers, in a dance club housed in the former Holy Communion Episcopal Church founded by William Augustus Muhlenberg. That year, Easter fell on this inspirational innovator's feast day, April 8. Two hundred people attended our creative communion service that evening. In six years, this is the only time we have ever paid for space to be church.

Snodgrass is the Director of Youth & Young Adult Ministries at St. James' Church and a member of the Congregation of St. Savior at the Cathedral Church of St. John the Divine

Transmission www.transmissionchurch.org



Postcard for Easter at Avalon, 2006, designed by Heels on Wheels. Photo: Bowie Snodgrass

Repurposing It

What does it take to build a new church in the inner city? There hasn't been an Episcopal Church built in recent decades, so the ENY asked the architects who created Redeemer Presbyterian Church's new 81st Street location to describe the process of transforming a parking garage into a worship space designed for its specific congregation, and much more.

New Church in the Inner City

By Timothy Eckersley

The difficulty of building a new church in a real estate market such as Manhattan is daunting, but achieving this was an imperative for the growing congregation of Redeemer Presbyterian Church.

By creating its own place, the congregation has fulfilled its vision of being true neighbors in this part of the city, where thousands of its members live, in a building that, in keeping with the stewardship of the church, is LEED certified. Even as Redeemer begins using this new space, it is also moving away from a model of having one building that hosts its entire congregation in one place. The church now has congregations meeting in three locations in Manhattan. The recent opening of its first owned facility also marked the completion of the first new church to be built in Manhattan for more than forty years.

This project is unique: a circa 1910 Upper West Side parking garage has been transformed into a worship space and community center. The program for the building is straightforward—a sanctuary for 874, 16 classrooms for children and adults, and a Fellowship Hall, with multipurpose functions in many spaces. This program is similar to that of our second Presbyterian church commission, for an expanding congregation in downtown Atlanta. In that project, offices are included; while Redeemer's extensive office requirements remained off site.



Section Diagram of Redeemer Presbyterian Church, West 81st Street.

Source: Gertler and Wente Architects



Exterior of the Redeemer building before construction.

Photo: Gertler and Wente Architects

To initiate the design phase, we asked that members of the congregation, under the leadership of an oversight team, collect images and words that expressed their wishes for their new church. These images were taken from the natural and built world, and conveyed an essential aesthetic that would be seminal to our architectural concepts. Very few of them made reference to traditional church buildings. Redeemer chose a parking garage specifically because it did not resemble in any way a "church." This was fundamental to their mission, and informed in a very profound way our architectural approach.

Sanctuary: The sanctuary space for Redeemer Presbyterian Church was designed to be flexible for a variety of programmatic needs. While the main purpose of the space is to hold religious services, the Church also wanted it to function as a performance space for both speech and music, including rentals for secular performances. The modified Greek amphitheater form of the sanctuary (with a balcony)—as opposed to a nave form church where all focus is on the stage/altar—is a direct reflection of Redeemer's desire that congregants feel connected to one another during the service.

Overall, the industrial quality of the existing building was embraced—leaving much of its 'raw' quality exposed. The sanctuary was designed to be an ephemeral object inserted into this industrial shell—a place of folded plaster surfaces that catch and hold light, of warm woods, and of soft colors. It is through this contrast of language that the sanctuary is marked as a sacred space—the quiet core of the church and its mission.



The exterior after construction.

Photo: Gertler and Wente Architects

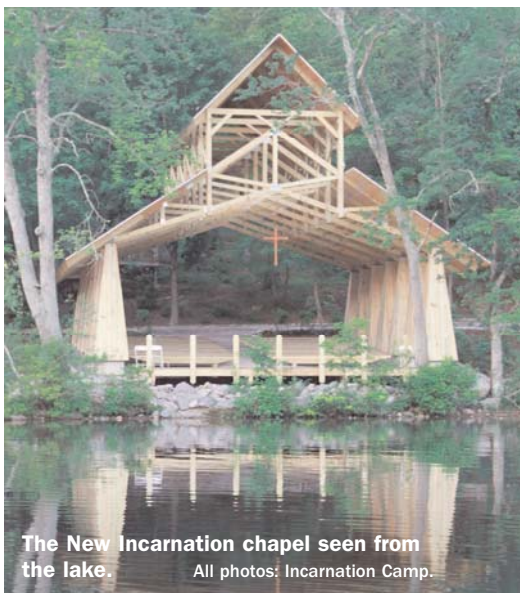
Lighting: The interplay of light and architecture was used consciously to serve both symbolic and practical purposes. As there is little natural light available in the sanctuary, it was critical to incorporate artificial light to the best and most inspiring effect. The design concept focuses on the controlled play of artificial light on the pattern of folded planes, in white and off-white textures. These wall and ceiling surfaces envelop the fan-shaped form, which is emphasized by curved pews in warm wood.

The lighting is zoned such that it can be darkened for performances, or, illuminated brightly as needed. Reading is an important activity during a service and the illumination was specifically designed for that task. Stage lighting is also incorporated for performance-specific requirements.

(continued on page 29)

Rustic Real Estate

New Chapel for Incarnation Camp



The New Incarnation chapel seen from the lake. All photos: Incarnation Camp.

The original Lakeside Chapel at Incarnation Camp was built more than 80 years ago and rehabbed more than 20 years ago. Demand for a year-round outdoor space, protected from the elements, grew over the years, and the original chapel was unable to meet it. The new Chapel replaces the original and has been realized through the generosity of private donations. It meets the one essential need to accommodate the entire camp population outdoors under one roof with beauty and simplicity.

The structural design, donated by Scott Erricson of E2, is rigorous, involving huge concrete and steel footings that support steel columns which in turn support the composite wood trusses. The Chapel will require zero maintenance, having used finished pressure treated wood to the surfaces exposed to weather, stainless steel fasteners, unfinished Douglas Fir roof sheathing, and Trex seating and decking.



The concrete and steel footings and columns before being encased in pine.



The Original Chapel



The chapel with the landscaping complete.

Rather than ignore the legacy of the original Chapel, the design incorporates the original sign, salvaged landscape railroad ties, and the exact shape of the original Chapel. Original plans called for the roof of the old Chapel to be used as the crowning roof form. Unfortunately, the condition of the wood ultimately made the structure unsalvageable. However, its length, width and roof pitch are reproduced precisely in the new building's "monitor" roof, visually held aloft by the largest scissor trusses that could be transported to the site on the highway.

The existing site was sensitively treated, using gravel from the Center's quarry and native plantings as specified and designed by Bob Kuchta, naturalist, of Madison, who donated his original site design and specs. Tom Stevens, of Thomas A. Stevens Surveyors and Engineers in Madison donated the site engineering services.

We are grateful to Duo Dickinson, Architect, Board Member and Alum for his tireless dedication to this project. The result speaks for itself. Campers, alums and visitors have all marveled at the scope and magnitude of this project. They love how the structure frames the beautiful setting and have already enjoyed countless hours of celebrations of community and worship in their new Chapel.



Benches are in and the topper roof is framed.

The fixed seating is designed more as bleachers than pews, getting maximum capacity in minimum space—especially appropriate for campers. The density of this approach allows for a generous altar/stage space for performances. The addition of

a moveable altar being designed and fabricated by camp alumnus John Staack will allow for the space to be completely open for performances.

The result is a vibrantly expressive wood-wrought celebration of the site, camp and the Holy Spirit. The trusses are yellow pine field-ganged rot-proof stock dimensional lumber, and thus have the raw and rough-hewn sensibility of a barn. The angled shrouds that protect interior steel columns from the weather are wrought of the same material left to weather.



Alumni after the first chapel service.

For more information about Incarnation Camp, go to www.incarnationcamp.org.

Working Outdoors

By Harry Kirn and Henry Enright

Near the northern boundary of the Diocese of New York, on the eastern edge of the Catskills, something very special is happening. Eight years in planning and construction, the Horticultural Therapy Garden at St. Gregory's in Woodstock is nearing completion. Designed to serve individuals with special needs including children on the autism spectrum, its raised beds and planting selections will allow users to experience the garden's sights, scents and textures in a comfortable and accessible setting.

"For over a century, Woodstock has been known as a colony of the arts with a socially motivated population," said St. Gregory's Vicar, the Rev. Georgene Conner. "It makes sense that the parishioners at St. Gregory's would look for a very creative way to serve and welcome members of the greater community."

St. Gregory's church building is situated near the center of four acres of level, sunlit and fertile land, which are nestled against a hillside, creating a beautiful, pastoral setting. A first garden at St. Gregory's was built twelve years ago. Known as the Memorial Garden, it was intended to be a place where church members could enjoy worship services and other special occasions. The garden quickly became a magnet for the broader community, who use the space for unexpectedly diverse purposes—Buddhist meditations, kids' exercise classes or a quiet oasis where local workers can eat their lunches.



The Memorial Garden at St. Gregory's.

Photo: Harry Kirn



The St. Gregory's Horticultural Therapy Garden under construction.

Photo: Harry Kirn

In 2004, struck by the success of the original garden, church members took measure of their own assets. Clearly, these included creativity, horticultural know-how, a willingness to dig in, and land. How could these assets be put to use? A vision of the Horticultural Therapy Garden took root and (led by Jim Dinsmore, a parishioner who happened to be a talented landscape designer) a plan for the Therapy Garden was drawn.

Horticultural therapy utilizes gardening and other nature-related activities to enhance human health and wellbeing. St. Gregory's Therapy Garden takes the idea a step farther, as it is designed for those with special needs, both physical and sensory. A carefully selected mix of flowers, herbs and vegetables will encourage hands-on interaction. Raised beds will enable those whose senses are challenged to experience every sight and scent at their level. Wide stone paths will allow wheelchairs to navigate easily.

Although the Horticultural Therapy Garden is not yet complete, it began hosting visitors in mid-2011. In the first two seasons the garden played host to groups of children on the autism spectrum, as a certified horticultural therapist helped them to make a vital connection with the natural world.

Early financial support for the Horticultural Therapy Garden came solely from within St. Gregory's. Later, the project caught the eye of a wide scope of institutional resources, including Episcopal Charities and the Episcopal Diocese of New York. Mary Beth Sasso, Executive Director of Episcopal Charities remarked, "We were excited by this program as soon as we learned of it. It was clear that members of St. Gregory's understood the needs of the underserved members of their community and had the vision and passion to build this amazing garden."

Other support was forthcoming from the Thrivent Financial for Lutherans Foundation and the Burpee Foundation. Sometimes help came from unexpected sources—fences, for example, were installed by members of the Ulster County Prisoners Work Program.

The Therapy Garden's final phase calls for the construction of a covered education pavilion, which will complete the project's hardscape. Landscaping will incorporate existing perennials with seasonal annuals to be planted each year. This will culminate years of effort and the Therapy Garden will host its first full season in 2013. When it does, it will be available to the general public year-round while also welcoming a variety of groups with special health and accessibility needs.

But St. Gregory's use of outdoor space in welcoming others will not stop there. Plans have been made to rebuild the parish's existing field stone and mulch labyrinth so that it too can be ADA-compliant and complement the Horticultural Therapy Garden and Memorial Garden. The design calls for a classic, seven-circuit labyrinth of various colored stone with landscaping, offering users a site for meditation and spiritual reflection. As labyrinths also have been shown to be beneficial to some individuals on the autism spectrum, St. Gregory's considers the labyrinth re-creation project to be a natural extension of its efforts to make its outdoor spaces beneficial and accessible to all. Episcopal Charities and St. Gregory's are currently working in concert to secure the required funding.

Also envisioned is the creation of a community food garden whose raised-bed "allotments" will be available for parishioner and public subscription, with a portion of all crops to be donated to the local Food Pantry or a similar cause.

Said Mother Conner, "With relatively little program space inside our church building, we've been blessed to have an abundance of land for outdoor programming. But I'm convinced that even a little outdoor space can be made special so that community members can be welcomed, and feel welcomed, before they have ever set foot inside the church itself."

Kirn is a member of the vestry of St. Gregory's Church, Woodstock; Enright is Director of Development at Episcopal Charities.

Pew-free Real Estate

The Case for Space

By Theo Hobson

What are the essential things that a church should have in it? Seating is obviously important. And, in our tradition, a table, or altar.

What else? A lectern, to read from. An organ, though not liturgically essential, will probably make the list.

That's about it.

But there's something else that many consider essential to good worship, and it's something that most churches lack. And it's far more problematic to introduce than a new sound-system. I'm talking about space, and flexibility in the use of space. The traditional church is certainly large enough—but it is very prescriptive about where the central action should occur: in the chancel (and maybe also in the aisle between the pews). There is no scope for re-arranging things, and moving the focus to the center of the room, due to fixed pews.

Many will reply that the traditional structure affords plenty of space—there is room at the front for the lectern, the altar, the organ, and perhaps also for a choir to sit. As long as there is space for people to come forward and receive the Eucharist, what's the problem?

The problem is summed up in that Latin phrase, *lex orandi lex credendi*; the law of worship is the law of belief—or: how we worship defines us. The traditionally structured church suggests that worshippers are more spectators and audience than participants. And it makes it hard to avoid a deeply conservative approach to ritual; it implies that ritual must be kept within this structure, inherited from a previous era. It suggests a fear of ritual creativity, as if ritual is only safe when it resembles a traditional duty, and is cut off from contemporary cultural expression.

But of course removing pews is a fraught issue. It's a potential cause of friction between priest and congregation, many of whom are likely to defend the traditional character of the building. Sometimes an 'act of God' clears the way for change. St Mark's in the Bowery, on the Lower East Side, has been pewless since a fire gutted the building in 1978. As a result, services at the city's second oldest church have an open feel: the congregation sits in two opposing arcs of seats, and stands in an oval for communion. "I like the fact that the table is the focus, and people can get close to it," says the rector, Winnie Varghese. "In most nineteenth-century churches the pulpit is the focus, and the altar might be pretty far away—there might be a choir in between. That model is now widely discredited, in theory—but it's hard for practice to catch up." Varghese started her priestly life in the diocese of Los Angeles, where she says an innovative approach to church design is far more widespread than in relatively old-world New York.

Fire is not a necessary bringer of change. It might simply be the ageing of the pews that prompts their replacement with chairs. St Bartholomew's on Park Avenue took the plunge last year. The rector, Buddy Stallings, tells me that it was a long process. The previous rector, Bill Tully, had argued for the change for well over a decade, and faced plenty of opposition from those who feared the church would become a less sacred space, more geared to secular functions than worship. The disrepair of the pews finally prompted action. "The removal of the pews was only part of the design," says Stallings. "We also installed a 23' by 23' platform centered under the dome, making it possible to place chairs in 3 sections—all facing the altar. The desired result was greater intimacy in the worship space, putting people in view of one another, and en-



A pew—the author is, on the whole, not for them

suring that the sacramental action at the altar is literally in the midst of the people." The new arrangement has not won every heart at St Bart's, but skeptics have been kept on board by the fact that the platform is removable, and seating often takes its traditional form, with seats in place of pews. But the new flexibility is widely felt to be a huge step forward for St Bart's. The acoustics have even improved.

Another potential problem with fixed pews is that, in many churches, half of them may be empty. This sends out a message of decline, disappointment: there's a vague sense of, "If only the place was as full as it used to be then we might have a more successful worship-experience." This was the motivation for change at another St. Bartholomew's church, in Westchester, in 2009. The Rev. Gawain de Leeuw convinced his parishioners that fewer pews, rearranged around a more central worship space, would change the dynamic. The church now feels more welcoming, according to many locals, and more suited to contemporary reality: it has dispelled its old aura of failing to live up to its builders' numerical expectations. It has also been opened to new community uses, raising its profile and creating income.

Richard Giles, the former dean of Philadelphia Cathedral, has been one of the foremost recent advocates of pew-removal, or to put it more positively, space-creation. He puts it thus (in his book *Uncommon Worship*): "Once you have open space in a church building, anything can happen, and all sorts of unstoppable forces can be unleashed." This sentiment will confirm many in their conservatism: why risk such an unleashing? But others will feel that this is the sort of risk that the gospel encourages us to take, that an infusion of ritual energy and creativity is nothing to be feared. OK, so Jesus said nothing about the design of churches. But a more general expression of shockingly radical innovation might be applied. If part of your body impedes your divine purpose, rip it out.

Hobson is an English theologian and writer currently living in Brooklyn.

Restored Real Estate

An Accurate Restoration

St. Stephens United Methodist Church, Marble Hill

By *James Malloch Taylor*

In September 2008, anyone looking closely at St. Stephen's United Methodist Church would have taken in a discouraging sight. The front doors of the church were locked, but its walls were open to pigeons and squirrels. The bell had not rung in years. A small and vigorous tree had established itself in the gutter between the tower and the north gable. This had once been a handsome wood-shingled church, built close to the crown of Marble Hill, in what was at one time the far northern tip of Manhattan. Close to fifty years of deferred maintenance had worn the shine off its paint and was steadily unpicking the decorative patterns in its shingle courses.

The congregation established a restoration committee and started gathering advice. After some false starts (including a builder who insisted that vinyl siding was the perfect solution), the committee hired Anik Pearson Architect, P.C. to assess the building and develop a plan for its repair. Pearson's team had prior experience with shingled buildings, and they quickly recognized the significance of St. Stephen's. A telephone call to the Sacred Sites program at the New York Landmarks Conservancy confirmed that this was one of the last churches in the five boroughs of New York City not to have contacted the Conservancy at any time in its history, and it was now one of only two wood-shingled churches still standing.

At Columbia University's Avery Architectural & Fine Arts Library, the architect and restoration committee found dozens of original drawings, a tax photograph, and a watercolor rendering by the building's architect in 1898, Alexander McMillan Welch. The design drawings were detailed enough to discern his notes, details of the facade, and even the dimensions of the framing layout. It became apparent that several important details had been removed during a re-shingling project in 1955, and that the re-painting at that time had obscured the original polychrome trim with uniform white paint. The tax photograph confirmed that the details had been built according to the design drawings. The rendering showed Welch's idea for the paint scheme, with colors labeled on the elevations.

The restoration committee agreed that Anik Pearson's firm should draw up a restoration project to match the church as-built in 1898, rather than the post-1955 condition.

The Survey

Pearson hired ECS Group of New Jersey to make an optically corrected laser survey of the four elevations of the church. The survey was used to determine approximate heights of facade elements and to help determine the average height of a typical shingle course. Her team then reconstructed the Welch drawings in CAD, referring to his written dimensions, and cross-checked with detailed measurements taken at the church. By combining the heights determined by ECS with molding profiles from the field, Pearson's team was able to redraw the shingle patterns on all four elevations. Each shingle course and molding was given a system of labels and numbers that would allow carpenters to place them accurately on the building. Pearson wrote specifications tailored to a restoration project, requiring the builder to salvage enough original material from the trim so that the new profiles could be compared with the original design.

The Restoration

After an exhaustive interviews and proposals (though not including a bid from the vinyl siding enthusiast), Vince Lepre's firm 'Fifty Three Restorations' was awarded the project to restore the church exterior. Vince and his subcontractors meticulously documented and removed the shingles from the North and West sides of the building. The stained glass panels were removed from the rose windows and sent for specialist restoration and cleaning. The rose window frames were restored in situ. A little over half of the facade trim proved to be salvageable. The hung aluminum gutters were replaced entirely with



St. Stephen's Church after Restoration.

Photo: Hobo Matt, Flickr

lead coated copper. The cast-iron internal drains were unblocked, cleaned, and repaired.

All three porch gables turned out to have their half-timbering completely intact behind a layer of beaded board that had been added in the 1955 restoration. Though the balconies themselves were long gone, the carpenters found the miter joints where the balcony moldings had been removed and straight trim substituted. This enabled Vince to confirm the dimensions extrapolated by Pearson from the Welch drawings and the laser survey.

The bell carriage beams had rotted through, and were replaced—as was the floor and hatch in the ceiling below. The bell is now functioning for the first time in memory.

Finally, new paint colors were tested based on research by Pearson's team, and a scheme was approved that follows as closely as possible to the original Welch scheme. No evidence was found of original paint, all having been lost in the 1955 work.

A Narrow Escape from Disaster

With the construction work ending close to the original budget and within days of the projected schedule, the restoration is considered a great success. But the relative ease of the project disguises how narrowly the building avoided disaster. Wood shingled buildings tend to weather gradually—up to a point—and then suddenly fall off a cliff of deterioration that's hard to recover from. The congregation at St. Stephen's was alert to the building's condition, and caught it shortly before the point of no return. In doing so, they were able to take advantage of the flip side of this tendency, which is that shingles and wood trim are relatively easy to reconstruct—as long as there are detailed and accurate drawings to work from.

No less important is the decision by the restoration committee to make an academically accurate restoration. St. Stephen's is not in a landmarked district. A renovation could easily have been done without researching the original design, and with a focus only on effecting a quick re-siding of the building, in vinyl or worse. It is, one hopes, to the lasting benefit of the church and its neighborhood that the parties involved recognized the architectural rarity of the building, and chose to respond accordingly.

Taylor is an architect with Peter Penmoyer Architects in New York City.

Japanese Real Estate

The Rebuilding of Sei-Ai Kindergarten in Fukushima, Japan

By Shoji Mizumoto

On July 5 this year, I visited Wakamatsu Seiai Kindergarten in the city of Aizu-Wakamatsu in Fukushima, Japan. The kindergarten is affiliated with All Saint's Church of Sei-ko-kai (Anglican Church in Japan). One of the purposes of my visit was to see the progress on the rebuilding effort of the school's 100-year-old wooden building, which sustained extensive damage during the great Tohoku-region earthquake on March 11, 2011. There were cracks in the walls great enough to allow radiation-contaminated air to enter directly from the outside, which forced the school to decide either to close or to rebuild. With commitment of some funding from overseas, Sei-ko-kai has granted the school a loan so they can opt for the latter.

Meanwhile, while the rebuilding work goes on, the school has moved to a temporarily location a little to the southwest, in an annex to the Catholic Church school nearby, where the administrators have graciously extended welcoming hands saying, "After all, aren't we supposed to help our brother in times of need?"

While I was in Aizu-Wakamatsu, I had a chance to visit the vacated old building being readied to be torn down, and I saw the words of farewell that the children have bestowed on their beloved classroom. The rebuilding project is expected to be completed by February of 2013, so that the older students can return just in time for graduation in March.



All Saint's Church Aizu-Wakamatsu in Fukushima, Japan.
Photo: Shoji Mizumoto

also shared with them the upcoming fund-raising auction/concerts we were planning for the Seiai Kindergarten in November and in February, 2013.

(We are currently organizing the Auction/Concert program to be held at St. James the Less church in Scarsdale NY on November 10th (Sat). Please visit www.mjmn.org for more information.)

On the way back to the train station, Fr. Koshiyama, the chaplain of the kindergarten and the rector of All Saints, told me of the story of the word, "Bokko." Bokko can mean different things in different regions of Japan, but in Aizu-Wakamatsu it is the word to mean "packed" snow. The powdery snow in Aizu-Wakamatsu is difficult to pack, but once a firm Bokko is made, it can easily be rolled, and all the snow around sticks so that it becomes

a ball large enough to make a beautiful snowman. In the same way, once a Bokko of Christian spirit is made, he believes that the people around will be drawn in to it. This is what the Rev. W.F. Madeley of the Episcopal Church did over one hundred years ago, when he went to Japan as a missionary, and together with his wife founded the Seiai Kindergarten as well as a parish in this predominantly Buddhist community. Fr. Koshiyama seemed to say, "why not now?"¹

When I visited, the children were hard at work and play. I am looking forward to next time, when I will see the children playing and learning in a new and safe Seiai Youchien building.



Children attending a service, December 2011. Photo: All Saint's Church, Aizu-Wakamatsu



The author, top left, Fr. Koshiyama top right and all the kindergarteners in the temporary classroom. Photo: Shoji Mizumoto



Taking down the cross. Photo: All Saint's Church, Aizu-Wakamatsu

(As of the end of August, I was told the old property has been completely razed. Looking at the photos of the deconstruction work, it is sad to see the 100-year-old relic being torn down, but the children's safety comes first.)

The other purpose of my visit was to bring personally to everyone at the kindergarten and church the news about the fund raising effort in New York and the amount Metropolitan Japanese Ministry (MJM) has so far raised in the one-year campaign started in March of this year to assist the rebuilding of the kindergarten. At the time of the meeting, we were able to announce \$30,947.27 in total donations received from individuals and parishes within and beyond the Diocese of New York. I

We at MJM would like to thank parishes that have contributed for this cause, especially Trinity Church, Wall Street; St. James the Less, Scarsdale; Order of St. Helena, Augusta, GA; St. Barnabas, Irvington; St. Paul's on the Hill, Ossining; L'Eglise du Saint Esprit; Grace Church, Port Jervis; Christ Church, Tarrytown; and Congregation of St. Saviour at the Cathedral Church of St. John the Divine for their generous contributions. Also, we want to thank all individual donors thus far for opening their hearts to this effort.

Mizumoto is treasurer of Metropolitan Japanese Ministries.

¹See <http://anglicanhistory.org/asia/jp/hobart1912/>



Yoko Furukawa, principal; the author; Mari Muroi and Madoka Kuriki, teachers. Photo: Shoji Mizumoto

Maintaining It

Building Restoration Program Development Tools

By William Stivale

A church building committee typically first contacts me with a list of problems that they have identified with their building/s, and asks me to provide them with a proposal for the repairs needed to remedy those specific problems. My typical response is to tell them that the only way I can provide them with the solutions to their apparent damage is to look at the entire building in order to get a sense of "the bigger picture"—of the overall conditions that are either directly or indirectly contributing to and/or associated with the problems that they have identified. At the same time, the well-meaning committee members are naturally focused only on those building areas/elements that can be seen from easily accessible parts of the building—and are often "in the dark" regarding the condition of the parts that are hard to reach, such as attic spaces, tower spaces, floor area crawl spaces, etc.

I find the saddest instances to be when the church has just recently invested funds in installing a roof—and there is still water pouring into the building; or when the stained glass windows were just recently restored and are already buckling. In some cases, it may indeed be the fault of the contractor who did "only the scope of work" they contracted for. But, in my experience, it is more often because no one representing the church was looking at the bigger picture, and therefore, as in the case of the new roof, they did not include the repair of the parapets; and in the case of the stained glass windows, they did not include the repair/restoration of the window frames and tracery.

Building Restoration Conditions Survey and Planning Analysis

Whatever the precise circumstances, I almost inevitably tell the committee members that the best service I can provide them is a comprehensive "Conditions Survey & Analysis Report."

The first part of such a report should cover all the building envelope and structural elements while not only identifying/enumerating the multiple problems, but—more importantly—identifying the sources and interrelationships associated with the problems. This would, for example, not merely consist of "mapping-out" every crack in a plaster or masonry wall and transposing those crack locations onto enlarged glossy grids, but would

identify both the pattern of these multiple cracks and the true source of these conditions.

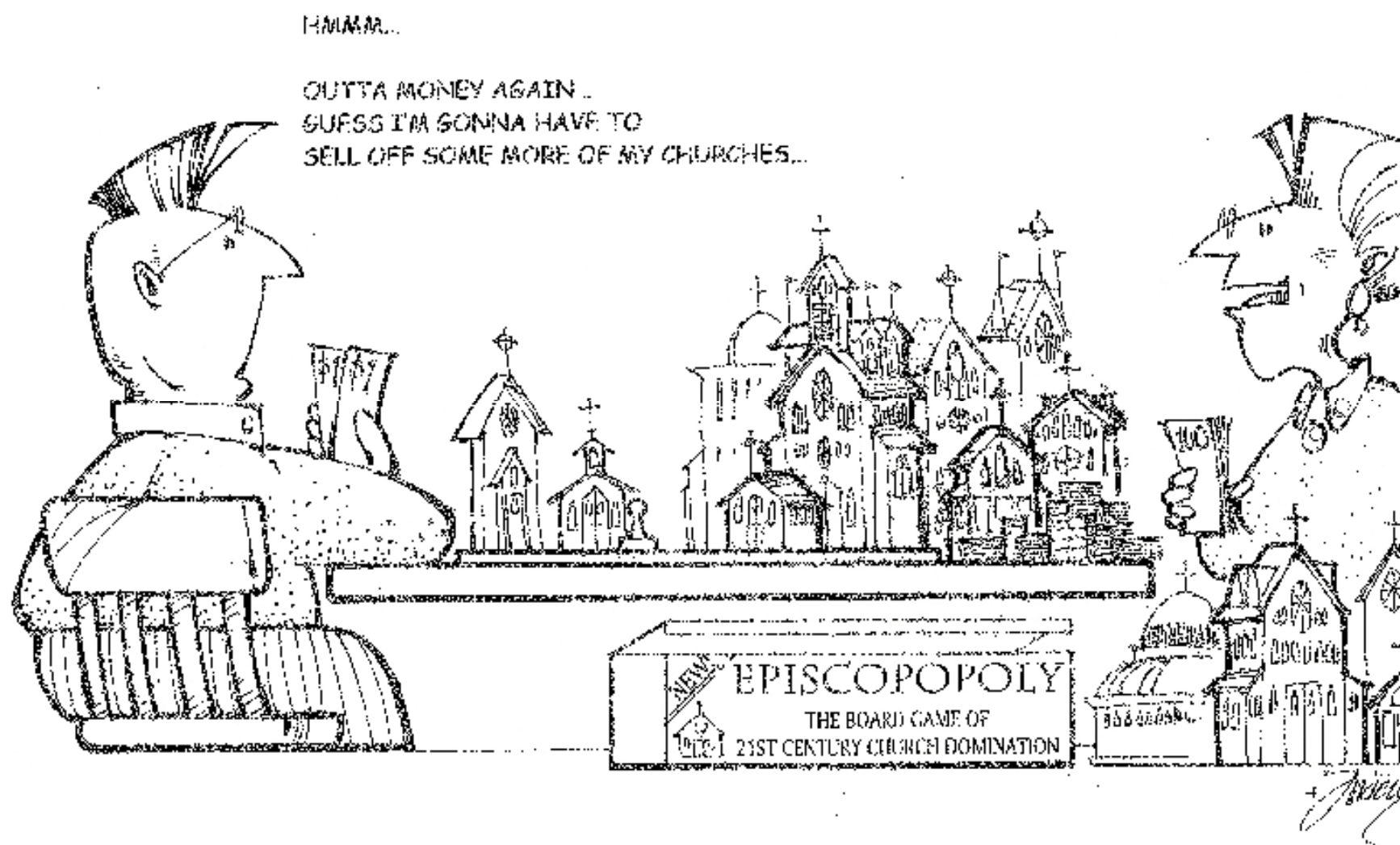
The second component of this report should include a definition of the overall scopes of work and general recommendations based on the surveys. Rather than detailed drawings, a cost effective and technically preferred way to describe the scope is to key-in the conditions and recommendations with extensive photo documentation. Depending on the complexity of the building site, these photos can also be keyed-in to basic plan/elevation background drawings. Photographs are also very important in terms of creating general enthusiasm for the work among the congregation, since most of its members will never have climbed the roof, entered the tower, etc., and will need some means of seeing for themselves the conditions requiring funding. The same need for extensive photographic evidence also applies when the church is seeking funding outside the congregation.

The third component of the report consists of setting the standards for the recommended work. This is critical, as in many instances very specific materials must be used. It is, for example, vital to identify the correct hardness of mortar when either re-pointing or re-building a wall, depending on whether it is of brick, brownstone, limestone etc., since the wrong type of mortar will often do more damage than good. Similar scenarios also apply to metal flashings, stained glass windows, woodwork, paints, etc. Most potential funding sources will, indeed, insist on seeing "to what level of standards" the work will be performed before they take a church's application seriously. For example, when restoring wooden elements, will someone just apply a generic coat of paint over what is already there, or will they properly strip the existing paint and then use the appropriate primers and top-coats?

The following, then, is a summary of the essential components of a Conditions Survey & Analysis Report:

1. Identify, photo document, and categorize the multiple existing conditions while also discerning the cause and inter-relationships of the existing problems
2. Define general scopes of work and recommendations for the repair, restoration, or conservation of the existing building conditions
3. Develop a consistent set of work standards for each category of work.

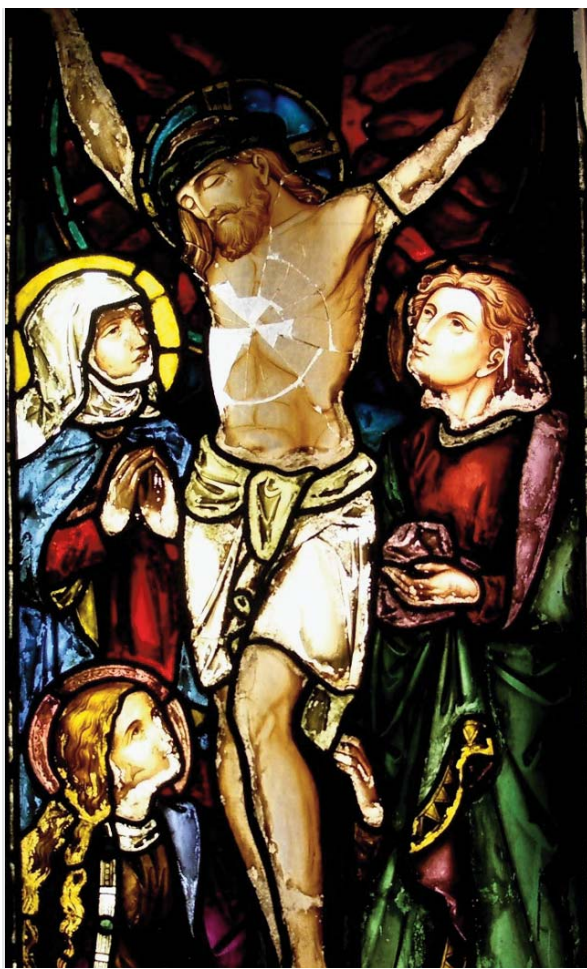
(continued on page 22)



Maintaining It

What is Wrong with My Windows?

By Arthur J. Femenella



A window before and after restoration.

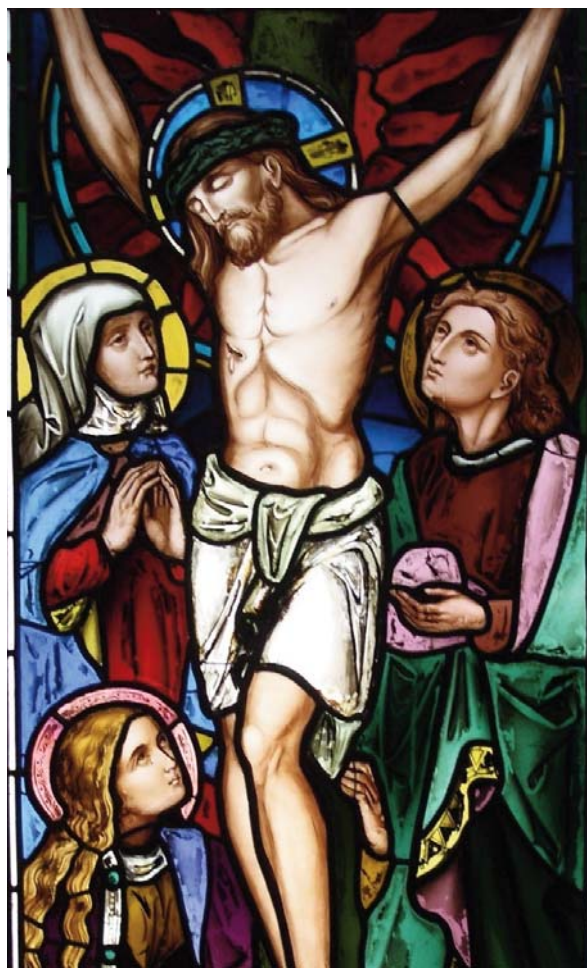


Photo: Femenella and Associates.

The American Industrial Revolution, beginning in the late 18th century, yielded a level of prosperity for American entrepreneurs that rivaled the riches of European royalty. By the mid to late 19th century, the *nouveau riche* railroad barons, industrialists and prosperous merchants were spending millions of dollars building sumptuous mansions, classical public buildings and monumental churches. To further embellish these buildings, over one-hundred thousand beautiful windows were produced, many of them of very high quality.

Stained glass is a building material that many stewards of buildings are unfamiliar with. Glass is magical, it is precious and it can be a daunting task for building owners to determine if their stained glass is in good condition. The matrix that holds the individual pieces of glass can be made from a variety of materials, but lead is the most common. There are leaded windows that are 400 years old and still in good condition and there are leaded windows that are 50 years old and in very poor condition; age alone is not the determinant factor. Owners can often be convinced to pay for repairs that are unnecessary. How do building stewards determine if a window is in bad shape? If there are problems, how serious are they? Does the level of deterioration warrant removal of the window, or can the problems be addressed in place? How can an owner or project manager navigate the proper course of conservation when the waters are muddied with myriad opinions of what is wrong and what is the proper solution? If conservation funds are limited, what is the best way to spend the money available?

Due to a combination of factors, such as the inherent limitations of the materials used, the damaging effects of sun and weather, and the well-intentioned but often ill-informed actions of owners and craftsmen, thousands of windows are imperiled and

at risk of being permanently lost or damaged. Horror stories abound: In New York City, the screws that attached the frame of a ventilator from a clerestory window to the masonry surround had rusted away to nothing. The ventilator, with its stained glass panel intact, fell 50 feet crashing onto the stone floor of the sanctuary and nearly struck the sexton of the church.

In every community, scores of windows can be seen that have deflected from the original design plane, bowing and bending to the point where they look more like free-form sculptures than windows. As the deflection worsens, glass breaks and falls out from the retaining lead matrix. A church in Connecticut housed a beautiful Tiffany figure window in need of repair. The condition of the window was serious enough to warrant removal to a proper studio for conservation. The church was convinced by a studio that the window could be restored without removal to the studio, thereby appearing to save the church money. The workers proceeded to smear the windows with silicone, in an attempt to glue a support bar to the lead comes and to cover cracks in the glass. Original broken Tiffany glass was discarded and replaced by poorly matched modern glass. Broken solder joints were also "glued" together with silicone. The church wasted hard to acquire funds and the window was permanently damaged.

The relative strength and condition of a stained glass window is determined by the condition of different elements or systems that interrelate to form the whole window. These systems are: the glass-retaining matrix; the glass; the weatherproofing (often referred to as *cement*); the support system; and the

method of installation. When present, the condition of the protective glazing system is a contributing factor. The breakdown of one or more of these systems tends to hasten the breakdown of the remaining systems and thereby, may ultimately result in the complete failure of the window. Unfortunately for the untrained eye, the failure of a stained glass window occurs over time; stained glass windows can look beautiful and be the picture of good health until the moment glass starts to fall out onto the sidewalk. It is not unlike the long distance runner suffering a massive heart attack one hundred yards from the finish line. It is important to understand what can go wrong, how to look beyond the surface beauty and be able to see the early signs of failure.

Our great American stained glass heritage is at risk of being damaged or lost. This may be the result of the typical forces of deterioration, a catastrophic event or the inadvertent damage by well-meaning but misinformed craftsmen. Magnificent jewels of light, line and color could be rendered into lumps of putty, lead dust, and glass shards. This article is intended to shed some light on the problem; these are complex issues. For window stewards looking for more information, we are providing two white papers, "What's Wrong with my Windows?" and "Minimizing Loss to Stained Glass Windows due to Catastrophic Events." These white papers explore the questions posed above, and offer information to assist decision makers to understand the possible problems with their windows, the appropriate conservation solutions and how to protect against catastrophes.

Femenella is a stained glass consultant and conservator with 38 years of experience. Contact information for the specialists who have contributed to this issue of the ENY is available at <http://episcopalnewyorker.com/wp/recontacts/>

My Prayer for Profane Space

By Andrew Rudin

There are two types of spaces inside a house of worship. The more apparent space is sacred. The nave, chancel, ark, vestibule, classrooms and even offices are sacred spaces. The other type of space is profane and includes the basement, roof, bell tower and attic. Most big problems for congregations originate in profane space because almost all the time, profane space goes unnoticed.

When the congregation hires professionals to examine their building, profane space is of great interest. They may find the bell tower has severe cracks, or evidence of minor flooding in the basement, or that the rain gutters have been clogged for years, allowing water to get into the walls.

Profane space fascinates me. I don't wear my Sunday-best clothes there. If I did, they would end up looking like I just experienced a minor bomb blast. I also "wear" my survey tools because I lose fewer of them inside profane space when they are strapped to my hips. I look for the brightest flashlight I can find because profane space is usually dimly lit. The new flashlights with powerful light emitting diodes are bright enough to spotlight any dead rat.



Profane space—where most big problems begin.

Photo: Andrew Rudin.

One time, I was looking at an old church just outside New York City. The members of the congregation who followed me into the basement profane area were shocked to find their furnaces sitting in water. It is tricky to test the combustion effi-

ciency of furnaces with your feet in a puddle. It could be a shocking experience. On this particular day, I set my test kit bag on the muddy sand. On my way back to Philadelphia, I forgot about this until I pulled the bag out of the overhead luggage rack and covered a guy's laptop with crud. I never saw a suit move so fast.

One member of the Advisory Board of the Interfaith Coalition on Energy (www.interfaithenergy.com) for which I work in Philadelphia once said that heating systems have two states of existence. For 99.9% of the time, they do not exist. Then, maybe on Christmas Eve, the systems enter the other state of existence—absolute disaster—when they completely refuse to operate.

This makes some congregations hold their heating systems in contempt. One congregation named it "the monster." My favorite boiler name is "Chernobyl."

Think about this. A table in the narthex, a floor in a restroom, and a carpet under a desk are all regularly cleaned, even though they don't cost a congregation anything beyond the purchase cost. Now think about the boiler or furnace. It is stuck down in profane space with inadequate light. Even though it may be responsible for tens of thousands of dollars of fuel expense per heating season, it is **never** cleaned, **ever**.

So, when your congregation is thinking about getting an energy audit, make sure that the auditor does not just walk through sacred space counting light bulbs. Ask that they analyze the systems in profane space as well—heating, cooling, ventilation, insulation. Otherwise, you may not get your money's worth.

Rudin is Project Manager of the Interfaith Coalition on Energy in Philadelphia.

Contact information is available at <http://episcopalnewyorker.com/wp/recontacts/>.

Three Churches in the Diocese Receive New York Landmark Conservancy Sacred Sites Grants

In July this year, the New York Landmarks Conservancy awarded Sacred Sites Grants to three Episcopal Churches in our diocese: \$1,000 to Christ Church, Sparkill, towards architectural fees for planned slate-roof replacement; \$2,500 to the Church of the Transfiguration in Manhattan towards the restoration of the church's iconic lych-gate; and \$4,000 to St. Augustine's Church, Cro-

ton-on-Hudson towards façade masonry restoration and foundation and drainage upgrades.

For more information about the New York Landmarks Conservancy, please visit www.nylandmarks.org.



Christ Church, Sparkill

Christ Church, Sparkill, the oldest Episcopal congregation in Rockland County, was built in 1864-1865 and was recently listed on the New York State and National Register of Historic Places as an architecturally significant example of Gothic Revival style ecclesiastical design.



The Church of the Transfiguration

Frederick Clarke Withers' English-inspired lych-gate at the Church of the Transfiguration makes the church and its surroundings one of the most picturesque and charming in New York City. The lych-gate, through which people enter the garden, is believed to be one of the only 22 remaining in the United States.



St. Augustine's Church, Croton-on-Hudson

St. Augustine's Church was built in 1857 in the hamlet of Croton-on-Hudson by Tarrytown builder Seth Bird. Its simple Gothic Revival design shows the regional influence of architect Richard Upjohn, who popularized designs patterned on modest English Gothic parish churches. The gable-fronted church is notable as one of the few surviving buildings in Croton-on-Hudson with load bearing walls of locally produced brick.

Unlocking Its Value

Property Rich and Cash Poor

By Paul G. Wolf

In fifteen years of consulting for nonprofits, including many Episcopal Churches, we are usually contacted by a church when it is desperate for cash and realizes that it underutilizes its facilities. Whether the problem is too few parishioners for the size of the facility or that churches were not designed for current demands, many churches do not fully utilize their facilities. Real estate, though potentially quite valuable, is also illiquid. The question becomes how to unlock the value of this asset in the best way for the congregation. The solution seems so obvious to some: simply rent out some of the space during the times they don't use it. The reality is far more complicated and hazardous.

Stories abound of churches that end up competing with their nonprofit tenants (usually arts groups) for space, or sell land to a developer only to have the developer make far more money from the transaction than they ever indicated to the church. Striking a sustainable balance among generating income, pursuing one's core mission, and protecting one's long-term best interests requires the church to fully understand what it needs, and to acknowledge the limitations of its capacity. Real estate decisions should not be made in times of crisis—the church should have the time to plan.

I counsel against making these decisions out of desperation—yet that is, of course, the time when churches are most susceptible to the lure of real estate riches.

The opportunity: Undercrofts are often only used after services on Sundays. Parish houses and rectories awkwardly accommodate offices or similar uses and periodically see part-time rentals. Residential buildings and school buildings may house mission-complementary uses, but they may not be paying a fair market rent, and they require effort and resources to maintain. The sanctuary may be used Sundays and holidays, but not at other times. Even though there is a strong desire within the congregation to use these underused spaces to expand its own mission-critical programs (“one day we want to open our own preschool”), there simply isn't the revenue to support expanding operations.

The market: There seems to be endless demand for space from social services groups, daycare centers, other religious groups, artists looking for rehearsal and production space, and even location scouts looking for movie shoots. Brokers and developers call with offers to purchase your parish house or your “air rights,” or to build on the church grounds.

The reality: A rental arrangement requires (i) a willing and capable tenant, (ii) a willing and capable landlord, and (iii) space that can be legally and safely used for the contemplated use. Just having an interest in renting space does not qualify a tenant—the proposed tenant must produce evidence that they can pay the rent, carry appropriate insurance, and be prepared to sign an agreement that clearly articulates its obligations and responsibilities. Nor does just having space qualify a church to be a landlord—the church must have the administrative capacity to manage tenant(s) and leases, the resources to fix problems as they arise (just saying “I know the bathroom is broken, but

so is our boiler and that is more important” won't work), and be prepared to sign an agreement that clearly articulates its obligations and responsibilities. In addition, the space that is being rented must be (and should be) legal and safe—conditions that often don't exist in, for example, the basements of 100-year old structures.

As someone at the Cathedral of St. John the Divine once said, the Church does not have a 20-year or even 50-year time horizon...it has a 1,000 year time horizon. Given that perspective, there is often a preference not to sell real property but rather to consider a long lease, as long as 99 years, if appropriate. Any sale or lease in excess of 5 years requires approval from the Diocese and the State of New York (and often the Attorney General). This paternalistic approach towards religious institutions and their real estate compels the church to undertake a more thoughtful process before alienating any of its property. This process may be viewed as bureaucratic, but it genuinely does provide a level of protection.

The money: Most churches pursue a real estate project for the money and what the money can do. Therefore, plan for the income. Whether it is a one-time windfall or a small monthly check, plan for and clearly articulate what happens to the money. Decide in advance what it goes towards: general operating, new programs, deferred maintenance, additional clergy, new facilities, an operating or facility endowment, etc. Without a plan, the funds will simply get spent and the church may once again be in the position of having to give up something else important in order to raise money.

Recommendations:

- 1. Plan.** Real estate is complicated and consequences of decisions often last for many years. Know and clearly articulate what is important to you (economics, compatible users, stability, low tolerance for risk, etc.) and what you expect in term of money (rent, shared operating costs, etc.), operations (access, hours, noise, etc.) and term (months or years of arrangement).
- 2. Get help.** Hire a lawyer with real estate expertise. If the situation is complicated enough, hire a real estate expert. Talk with the Diocese – they have lots of experience and can also make recommendations of consultants that other churches have used.
- 3. Be honest about your own abilities and capacity.** It is very difficult to manage a real estate business depending largely on volunteers with varying skills who rotate on and off the vestry.
- 4. Establish regular communications with your tenant(s) or partner(s).** Many problems can be avoided through a consistent and formalized dialogue.

A final word of caution: If a church cannot prepare itself properly for the challenges of being a landlord per the list above, it should probably pursue a different avenue to raise capital.

Wolf is a Principal of Denham Wolf Real Estate Services, Inc.

Contact information is available at <http://episcopalnewyorker.com/wp/recontacts/>.

Legal Matters

Church Property and the Law

By Alice Yurke

"I knew, as every peasant does, that land can never be truly owned. We are the keepers of the soil, the curators of trees." — Lisa St Aubin de Terán, *The Palace the Palace*

Real estate is a hot topic these days, and it's not going out of style any time soon.

Real estate represents the largest asset of most parishes, and not surprisingly its use and preservation pose some significant legal challenges. Although this article does not cover all of the legal issues arising from a parish's oversight of its real estate, it does address matters commonly faced by parishes located in the Diocese of New York.

First, a few basics: as with other legal matters affecting their church, parishes need to consider both canon (i.e., church) and secular law, as well as diocesan guidelines that shed light on legal requirements, when making decisions affecting their real estate. The constitution and canons of The General Convention of The Episcopal Church (commonly, albeit incorrectly, referred to as the "National Church"), a diocese's constitution and canons and federal, state and local law may all impact everyday real estate issues: property oversight, ownership, use, sale, lease, or mortgage. Moreover, in New York, the applicability of both the Religious Corporations Law (the "RCL") and the Not-for-Profit Corporation Law (the "NFPCL"), which are non-canonical New York state laws, presents a prime example of why finding the answers in one legal source may not be the end of the story.

Second, the topics covered below pertain to parishes located within the Episcopal Diocese of New York. Although parishes outside of the Episcopal Diocese of New York will have similar real estate concerns, their diocesan and secular laws may be very different, which means that the application of the laws in another jurisdiction and their interpretation by a court in a litigation proceeding might produce a very different result. In this article, when I use the term "Diocese" or "Diocesan," I am referring to the Episcopal Diocese of New York, and when I use "Parish," I mean a parish located in the Diocese. "TEC" refers to The Episcopal Church, and "State" means New York.

1. Who Oversees the Property of a Parish? TEC Canon I.14.2¹ states in relevant part that, except as provided by the law of the State or of the Diocese, the Vestry shall be agents and legal representatives of the Parish in all matters concerning its corporate property. There is nothing in State or Diocesan law that would alter the rule stated in TEC Canon I.14.2², so the rule stands. As fiduciaries of the Parish, Vestry members have to exercise a high standard of care and accountability with respect to Parish property and can be held liable for a breach of their duties.

2. Who owns the Property of a Parish? This is a complicated question, the subject of which has been a point of contention with breakaway parishes in other dioceses. TEC Canon I.7.4³ states that the real estate of a parish, mission or congregation is held in trust for TEC and the diocese in which such parish, mission or congregation is located. Holding property in trust means that while a Parish might hold legal title to its real estate, the Parish is actually holding the property for other beneficiaries, in this case TEC and the Diocese. However, Canon I.7.4 further provides that the trust concept does not limit the power and authority of a parish, mission or congregation otherwise existing over such property for so long as the parish, mission or congregation remains a part of, and subject to, TEC and its constitution and canons. This position has been upheld by most courts around the country, thereby preventing breakaway parishes from taking church property with them to form new

or join existing organizations. The RCL repeats the notion that property of a Parish is held in trust for TEC and the diocese in which a parish, mission or congregation is located.⁴

3. What Law Governs the Use of Church Property? TEC and Diocesan canons do not address the issue of property use. Nor does the NFPCL or RCL, except, in the case of the RCL, in very limited cases involving cemetery use and maintenance. A Parish would look to Federal, state and local laws and regulations dealing with, among other matters, nuisance, environmental concerns, historic preservation, sanitation, occupational safety and health. Moreover, if a Parish leases part of its real estate to another organization, many laws will hold the Parish, as landlord, accountable for the acts of its tenants. In addition, there may be potential tax implications to leasing church property. It is always advisable for a Parish to consult with an attorney as to land use, taxation and landlord/tenant concerns that may be applicable based on where a parish is located, as the laws may vary among political subdivisions.

4. What about Sales, Leases or Mortgages of Church Property? If you're wondering why I lumped "sales," "leases" and "mortgages" under one heading, the answer will soon become apparent. Under TEC Canon I.7.3⁵, no vestry can "encumber or alienate" all or any part of the real estate of a parish, mission, congregation or institution without the consent of the bishop and the standing committee of the diocese in which the parish, mission, congregation or institution is located. The words "encumber or alienate" cover not only outright sales or other transfers of real estate but also transfers of a security interest in real estate, which is what a mortgage is.

Section 12 of the RCL goes a few steps further than the TEC canon. Under the RCL:

- i. No vestry of an incorporated Protestant Episcopal church can vote to sell, mortgage or lease any of its real property unless the rector, if the church has a rector, is present at the vote⁶;
- ii. Sales, mortgages and leases of real property exceeding five years⁷ require approval of the applicable diocesan bishop and standing committee⁸ before any application to a court (see iii) to sell, mortgage or lease (for a term exceeding five years) such real property. This broadens the rule set forth in TEC Canon I.7.3 by extending it to cover leases whose terms exceed five years; and
- iii. Sales, mortgages and leases of real property for a term exceeding five years require court approval under Section 511 of the NFPCL, except, in the case of Episcopal churches and those of certain other denominations, no notice of the petition for court approval is required to be given to the State attorney general.⁹

As for the proceeds of a sale or mortgage foreclosure, the bishop and standing committee of the Diocese have discretion to determine how the proceeds are distributed after payment of statutorily required obligations (e.g., discharge of liens, payment of any penalties or taxes) of a Parish.

The foregoing information is only a general overview of certain legal issues affecting real estate; each Parish should undertake its own in-depth analysis of its particular circumstances to determine which legal concerns should be addressed by such Parish and its counsel. This article is for general informational purposes only and should not be regarded as legal advice. The views set forth herein are the personal views of the author and do not necessarily reflect those of the law firm with which she is associated.

Yurke is Vice-chancellor of the diocese and a partner in the law firm of Jones Day.

¹The TEC canons are divided by title, canon and section. Thus, a reference to TEC Canon I.14.2 means Title I (Organization and Administration), Canon 14 (Of Parish Vestries), Section 2.

²In fact, Section 42-a of the RCL provides that "the trustees of every incorporated governing body of the Protestant Episcopal Church and each diocese are authorized to administer the temporalities and property, real and personal, belonging to the corporation, for the support and maintenance of the corporation," thereby underscoring the rule contained in TEC Canon I.14.2.

³TEC Canon I.7.4 is commonly referred to as the "Dennis Canon," named for its drafter and former Suffragan Bishop of New York, Walter Dennis. It was passed at the 66th General Convention in 1979. Adoption of the canon codified the widely held view of the trust exercised by a parish, mission or congregation over its property in favor of the applicable diocese and The Episcopal Church. TEC Canon II.6.4 repeats the trusteeship principle with respect to consecrated churches and chapels.

⁴Section 42-a of the RCL states (emphasis supplied):

"Notwithstanding and in addition to the provisions of section five of this chapter, and subject always to the trust in which all real and personal property is held for the Protestant Episcopal Church and the Diocese thereof in which the parish, mission or congregation is located, the vestry or trustees of any incorporated Protestant Episcopal parish or church, the trustees of every incorporated governing body of the Protestant Episcopal Church and each diocese are authorized to administer the temporalities and property, real and personal, belonging to

the corporation, for the support and maintenance of the corporation and, provided it is in accordance with the discipline, rules and usages of the Protestant Episcopal Church and with the provisions of law relating thereto, for the support and maintenance of other religious, charitable, benevolent or educational objects whether or not conducted by the corporation or in connection with it or with the Protestant Episcopal Church."

⁵In addition, TEC Canon II.6.3 prohibits, among other actions, disposing of a dedicated and consecrated church or chapel for any worldly or common use without the previous consent of the Standing Committee of the applicable diocese.

⁶RCL Section 12 (2). Note that there is no lease term criterion for requiring the rector, if any, to be present at the vote.

⁷This includes leases for fewer than five years with renewal terms that extend the lease beyond five years. See "Guidelines of the Standing Committee of the Episcopal Diocese of New York Regarding the Sale, Long-Term Lease or Mortgage by Congregations of Parish Real Property", adopted by the Standing Committee of the Diocese on February 3, 2011 (the "Real Estate Guidelines") (http://www.diocesen.org/system/doc/file_name/production/907/2011_Guidelines_of_the_SC_for_Sale_Long_Term_Lease_Mortgage_of_Parish_Real_Estate.pdf).

⁸Please refer to the Real Estate Guidelines for important and detailed information regarding the sale, mortgage or lease of real property in the Diocese.

⁹RCL Section 12 (1).

After Sandy



Superstorm Sandy

Updated information following the storm continues to be posted as the need arises on the Diocesan website. Please go to <http://www.diocesenyn.org/pages/513-storm-sandy-info-and-resources>

Looking to Midtown from Downtown Manhattan, November 30.

Photo: David Shankbone, Flickr.

FIVE DAYS AFTER — NOVEMBER 4, 2012

By the Rev. Stephen Harding

The newly-appointed diocesan Disaster Response Coordinator wrote the following report at the end of the week of the storm.

What a week! I am amazed at how quickly parts of the city have been cleaned up—and very concerned about those with no power and the temperature dropping. The following is a beginning of an explanation of the diocese's approach to disaster response in the wake of Hurricane Sandy.

Bishop Dietsche and I had met in October to go over our initial thoughts and to begin to make a plan to respond if the diocese had a natural disaster. Our purpose as a diocese is to support the Episcopal congregations of the diocese first, and then to expand our efforts to serve the wider community. The algorithm that we sent the clergy was to

- Make sure that you and your family are ok
- Make sure your church property is secure
- Make sure that your parishioners are safe and that they have a plan to be safe if they aren't
- Serve your wider community.

The other piece of this approach is to remember that the clergy of the diocese are not first responders who go to the scene to help; they are not secondary responders who support the first responders; they might be tertiary responders who support the families of our communities. The two biggest assets that we as a diocese have to offer in a disaster are our people and our parish halls, which can be used by relief agencies or as temporary shelters if needed.

These considerations shaped our response to hurricane Sandy. Accurate information, as is normal in any large disaster, was hard to come by. Daily communication and updates as to what's happening do much to share information and to reduce anxiety, which is why we put out daily updates as the situation changed.

Part of our response is drawn from the New York City Fire Department; part of our response is drawn from the Church being a hierarchical organization, in terms of order and in this case, of geography. We took advantage of the existing broad areas of the diocese—New York City, Region II, and Mid-Hudson—and provided a coordinator for each area: myself in New York City, the Rev. Alon White in Region II, and Ms Val Stelcen in Mid-Hudson.

The Fire Department subdivides large incidents into smaller and smaller sectors so that each Chief has a discrete portion, or sector, of the incident to manage, rather than try to deal with the entirety at once. This sectoring process, combined with our geographically distinct deaneries within each of the three areas above made it possible for us to create a Staten Island sector, with the dean of the Richmond clericus, the Rev. Charles Howell, responsible for coordinating the response effort (on our part) in Staten Island. By focusing on the needs of the Staten Island sector, rather than those of the diocese as a whole, we were able to identify their needs and provide for them as best we can.

Another area considered a sector is Region II, specifically Rockland County, which, as I write six days after the Hurricane, is still mostly without power. Identifying the county as an area of concern similarly allowed us to focus on its needs and try to meet them as best we could.

Identifying two areas with particular needs—water, food, food restoration, candles, flashlights, clothing, socks, underwear, and blankets—allowed us to ask the rest of the diocese to contribute toward meeting these needs. We were able to take advantage

of the Mid-Hudson's not having been severely affected to ask them to collect items for Region II. In the same way, we asked the Bronx and Manhattan parishes to collect items for Staten Island, with the result that we had two flows of donated items from north to south to meet the specific needs of areas that were hit harder by the storm.

We put two forms on the website: one to report needs by parish and the other to sign up as a volunteer. As I write, approximately 70 people have signed up to volunteer in this way. We have also asked a separate volunteer coordinator, Ms Kari Morris, to take on the responsibility of coordinating our volunteers, and have created a new Facebook page, EDNY Volunteer Opportunities, to post opportunities for volunteering by locality and for volunteers to respond to them.

As I write, Staten Island and Rockland, together with Putnam and parts of Westchester counties, are still in the aftermath stage of the hurricane. Other parts of the diocese are in the short term recovery stage. Long-term needs will emerge over time—our plan is to continue to provide support to members of our congregations and to those who have lost family members, friends, or property. We intend to support our wider communities, and in future we intend to do it better than we have this time on the fly.

I am profoundly grateful to the people and the clergy of the diocese because it is you that has made this effort work. I am very grateful to Katie Mears of Episcopal Relief and Development for her ongoing cheerfulness, advice, help, and wisdom shared freely. I am profoundly moved when I call someone I don't know or don't know well and ask "can you do this." The answer has been an unhesitating "tell me what you need and how I can help." Thank you all for making our effort a successful one.

We are not out of the woods yet. People still have no power, and it's cold. We, as the diocese, cannot fix major systems or infrastructure: we can't put the power back on, and we can't provide gasoline. We can, though, care for each other and for our neighbors. As we move toward the longer-term recovery stage, let us continue as we have begun

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

A Pastoral Letter to the People of the Diocese of New York written by Bishop Dietsche on behalf of Bishop Sisk, Bishop Smith and himself.

Sunday, November 11, 2012

To our Brothers and Sisters Throughout the Diocese of New York,

I write this on behalf of Bishop Sisk, Bishop Smith and myself as our communities regather on the second Sunday following the devastation of Hurricane Sandy. Two weeks later there are still substantial pockets of our diocese that remain without electric light and heat, even as a second storm has visited upon us a plunge into cold weather and the first snow of the winter. For some, food and water continue to be daily challenges, and many remain without phone, cell or internet service. Recovery in parts of our diocese has been painfully slow. And while we are confident that most of our diocese will eventually emerge from this storm with our churches, infrastructure and lives intact, we still have profound pastoral responsibilities to meet for members of our own parishes and for the larger communities we serve.

Yet, even as many are returning to their routines, we know that this will not be true for our ten congregations on Staten Island. Though few of our churches there suffered damage, and none had catastrophic loss, the communities served by our parishes on the island have been irrevocably changed. Whole neighborhoods have been utterly destroyed, countless homes washed away, hundreds of people displaced, and Staten Island counts almost half of the fatalities which this storm visited upon our whole state. Bishop Sisk and I have made separate trips to Staten Island, and between us have witnessed ourselves the anguish of those who have lost so much, and whose lives have been permanently compromised and rendered forever fragile. Standing on Staten Island one cannot help but see the full weight of the human suffering exacted by this historic and powerful storm. Great sopping piles of the treasured possessions and cherished mementos collected through lives lived among beloved family and friends and in safe and familiar homes now line the curbs as discarded trash against the backdrop of broken or collapsed houses. In some neighborhoods nothing is left but the foundations of structures which two weeks ago were warm homes. For most of us, to lose everything we have would be a heartbreak impossible to imagine. But for some among us it is now their lived reality.

Yet we have also seen the community and churches of Staten Island, and the larger community of our diocese, rise up as soon as the winds died to minister to people and families who had been suddenly cast into the most profound need. This has been the work and ministry of hundreds, but we want to hold before you a few people who have brought leadership to this effort. The Reverend Stephen Harding has coordinated our effort as our new Disaster Response Coordinator. He has exceeded every expectation. The quality of his attention and care, the careful gathering of resources and building of networks, and the excellence of his daily communications to the diocese I believe have brought clarity and order to a vast effort waged on many fronts. The Reverends Charles Howell on Staten Island and Alon White in Nyack have worked with Father Harding to coordinate our regional efforts. In addition, Christ Church on Staten Island, Saint Mark's in-the-Bowery in Lower Manhattan, Saint Stephen's in Pearl River, Saint Luke's in Somers, and Saint Peter's in Peekskill have become regional centers for the distribution of resources and for outreach to people in need in the hardest-hit parts of our diocese. Countless other churches have contributed food, volunteers and other resources to those regional efforts and to their own local ministries. In addition, some of our parishes and individuals have made substantial and generous grants and gifts to provide funding for the work that lies ahead. To all of these and to all who have given of themselves to further the witness of our church in this crisis, and to all those whose selfless relief work is unknown to us, we give our humble and sincere thanks.

We invite you to monitor the diocesan website, where we will continue to give information on how everyone in our diocese may help in the ongoing relief work of our church, and provide a means to make your own needs known to us. It is also a place where donations to this effort may be made. In the days to come we will be communicating a structure for our work as we move from the early days of emergency response to the longer process of sustaining our churches and communities through the rebuilding of lives to come.

Finally, we call our churches back to our primary ministry as people of prayer:

Almighty God, our ever-present help in time of trouble, we raise up before you the many of your children who have suffered the loss of property or life in these days. Protect the endangered, strengthen the weak, give hope to the frightened, heal the injured, comfort the lonely, shelter the vulnerable, and give blessed repose to the souls of the departed. Grace the clergy and people of your churches with wisdom, faith and courage that we may see and know the work of loving care and relief before us in the communities you have given us to serve, and equip us for that work. Gather us in your Name that those who have suffered loss and those working for recovery and relief may together know you as the God of Creation and of Resurrection, and see your miracles and wonders among us and around us. Finally, bless, we pray, our neighboring dioceses of Long Island, New Jersey and Newark as they engage their own recovery and reach out to their own communities. And we ask these graces and blessings for the sake of your Name. Amen.

Please know that we, your bishops, remain personally available to you through this critical season in the life of our diocese. It is our greatest privilege to serve you and the Diocese of New York.

+Andrew

The Rt. Rev. Andrew M.L. Dietsche
Bishop Coadjutor of the Diocese of New York

After Sandy

MANHATTAN REPORT

By the Rev. Winnie Varghese

At church on the Sunday before Hurricane Sandy an acolyte and usher left quickly as they read on their phones that their neighborhoods were being evacuated. On Tuesday the power went out both at my home and at the church. On the Friday after the storm, we walked the mile to church and opened the doors with not much to offer and a call out on Facebook to our friends around the diocese to come and help, and you did. Epiphany, Calvary/St. George's, Holy Trinity, Trinity Wall Street and St. Matthew/St. Timothy came to St. Mark's bringing volunteers and food, water and toiletries. We bagged them up and sent volunteers into dark buildings to find residents stranded in their apart-



Bishop Dietsche after cycling down from Morningside Heights to St. Mark's in the Bowery on the Saturday after the storm. Photo: Tomás Reimer



Brother Hal Weiner and the United Sikhs Aid Team at St. Mark's.

Photo: Br. Hal Weiner, J.D., O.U.M.

ments because the elevators were not running.

We did it again Saturday. We thought the worst of it was over on Sunday and sent our donations to Staten Island, only to learn on Monday that many of the buildings on the Lower East Side were still cold and/or dark. This week we have walked through dark, wet and/or cold co-ops and housing projects near St. Mark's. We are a mixed income neighborhood, and it is striking to see which of us can recover somewhat easily from a week without power and heat, and who is still without basic services and devastated by the loss of a week's groceries and income. We have been receiving, purchasing and distributing donations all week.

I hope we can take this moment in time as a reminder of how things really are all the time. I hope we can imagine getting resources to those who live invisibly on the margins in our cities. I hope we can imagine leveraging our relationships and resources towards development and resiliency. I am originally from the Diocese of Los Angeles, where the Episcopal Community Credit Union is one way we support one another by providing banking services and microloans for those who are otherwise without access to capital, and ethical banking for those with more resources.

It's rather like opening the doors to a cold dark building with not much to give, putting out the tables, and waiting for our friends to arrive. We could, if we chose to, act as though we believe we have what we need among us to serve the people of God—and if we did, I believe it would be so.

Varghese is the rector of St. Mark's in the Bowery, Manhattan.

STATEN ISLAND REPORT

By the Rev. Charles H. Howell

In the immediate aftermath of Hurricane Sandy, the first task of Staten Island Episcopalians was to ensure the safety of their families, neighbors, and fellow parishioners. Disruptions in telephone service, both land line and mobile, and widespread electrical failures made communication difficult, so many took to their cars or their feet, dodging fallen branches and power lines, to check on others. Many Episcopalians took in friends and neighbors whose homes had been damaged or who were without power. Thanks be to God, no one from the Episcopal community on Staten Island was killed, but many suffered significant property damage. St. John's Church, Rosebank, was the most severely damaged church in the diocese; the 140 year-old steeple suffered damage to the cladding and wooden substructure.

In the hours following the storm, attention focused on Canterbury House, an 84-unit affordable housing complex for senior citizens owned and operated by St. John's Church. The 6-storey complex was without power for 26 hours; residents were isolated on their floors and those with mobility issues were unable to negotiate the darkened stairways. Food spoilage was a concern and residents were unable to shop or eat out since the entire neighborhood was without power. The cemetery at St. Andrew's Church, Richmond-

town, was flooded and the roof of St. Paul's Church was damaged. Christ Church New Brighton never lost electrical service and so opened its doors to the neighborhood as a place people could warm themselves, charge cell phones and computers, use wifi, or get a hot cup of coffee. After power was restored, St. Mary's Church opened as a warming center.

Council member Debi Rose asked the Episcopal parishes of Staten Island to act as collection sites for non-perishable food items, and donations have been flooding in to all our parishes. Richmond Senior Services, under the direction of Deacon Beverly Neuhaus, was a collection and distribution site for clothing. Overflow clothing was sent to neighboring Episcopal parishes for later distribution.

On All Saints' Sunday, City Harvest distributed 40 skids of ready-to-eat meals, bananas, and water from the Christ Church, New Brighton parking lot. This distribution was made possible by volunteers from The Church of the Ascension, Christ Church, New Brighton, St. John's Church, St. Andrew' Church, St. Mary's Church, and St. Paul's Church. Clothing was received and sorted, and blankets, winter coats, socks, underwear, and personal care items were sent for immediate distribution to the Armory and to St.

Christopher's Roman Catholic Church, located in one of the hardest hit areas. The parishes of Staten Island were greatly assisted by members of the West Side Jewish Community Center, who brought more than 50 car-loads worth of clothes, food, and cleaning supplies to Christ Church New Brighton. Many remained on the Island and took several trips to the Armory and St. Christopher's.

On the afternoon of All Saints' Sunday, Bishop Mark Sisk came to St. John's Church to inspect the hurricane damage and went on to visit the damaged or destroyed homes of parishioners. While touring the neighborhood, Bishop Sisk met and prayed with members of the community. The same afternoon, Bishop Andrew Dietsche called at Christ Church to participate in the distribution of food and clothing. He also visited a St. John's family whose home had been flooded. Bp. Dietsche saw many scenes of devastation along the east and south shores of Staten Island, and ended his day with Mother Loyda Morales at St. Stephen's Church, Tottenville, one of the areas most affected by the storm.

The parishes of Staten Island are grateful for the generosity and prayers of our fellow Episcopalians, and all people of good will, as we minister to our neighbors in the aftermath of Hurricane Sandy.

Howell is rector of Christ Church, New Brighton.



The Spire of St. John's Church, Staten Island, after the storm.
Photo: St. John's Church.

ROCKLAND REPORT — NOVEMBER 5

By the Rev. Susan Fortunato

On Tuesday morning, when I had my first chance to survey the damage, I found that the woods that had separated the church campus from the neighborhood had been virtually wiped out. The trees had all fallen into the church's property, and mercifully away from our neighbor's houses—any one of which they would have crushed. Our large parking lot was covered, and only a small lane, wide enough for a single car, existed around the rectory yard. Otherwise the damage was pretty minor—the rectory's fence was crushed and the awning had blown off, a few gutters were mangled, several doors of the church had blown open, shingles had fallen from the roof—all things that could be pretty easily repaired.

But the parking lot was a problem. Our building is used by many groups throughout the week, not only because we have space but because, crucially, we have room to park—and without it, our groups would not be able to meet. So I called the wardens: We agreed that clearing the parking lot was our primary concern, and that our next priority was finding a way to distribute supplies to the almost fifty families who depend on our food cupboard.

Because neither we nor most people in town had working phones, I then drove to check on nearby sites to which it would be easy to direct people. A local bank, two blocks away, miraculously had power, and agreed to let us use its well-lit parking lot after bank hours. The directors of our food cupboard made arrangements with volunteers to move the food to the bank, and to direct cars from our church to it. The bank manager and her daughter came to help distribute food.

Meanwhile, the AA meetings in the area had almost all lost their meeting spaces and were gathering in people's homes—fine for those in the know, but not helpful for those new to the program. A quick call to the Pearl River United Methodist church and the addition of some signs around our church easily moved our AA meetings to downtown Pearl River. The Methodist church had power, and when they learned of our situation the pastor also offered me office space and support.



St. Stephen's Food Cupboard relocates to Key Bank on Middletown Road for distribution.
Photo: St. Stephen's, Pearl River

Next, I talked with Bishop Dietsche and the Rev. Stephen Harding. In response to their questions, I made a list of things that we needed and, in a totally frivolous moment, added what I myself would appreciate most—a free load of laundry. Fr. Harding (much to my delight) approved money for laundry, in addition to promising that other supplies would be on the way. The local laundromat owner was eager to help and 150 vouchers, each good for a small load of laundry, were soon passed out at the local library, pizza parlor, and delis.

Fortunato is rector of St. Stephen's Church, Pearl River.

Episcopal Charities Sandy Relief Fund

The Board of Episcopal Charities has created a fund for Sandy-related costs to provide grants to outreach programs in the Diocese of New York. This funding, seeded by \$50,000 committed by the board and augmented by a most generous grant from Saint Thomas Church Fifth Avenue, is for established outreach programs of parishes within the Diocese (whether or not they are currently funded by Episcopal Charities).

Recovery grants will cover any storm-related losses for outreach programs, as well as any increased demand for services that may be attributed to the effects of the storm (including, but not limited to, extra food costs, costs for supplies to be given away, etc.). An expedited funding process will assure that applications will be processed quickly (within a week of receipt). Ongoing parish-based outreach programs are uniquely suited to support their communities in times of crisis because of the relationships they have established and the expertise they have acquired through regular service to those

in need. Support for these programs (which include soup kitchens, food pantries, homeless shelters, after school programs, prisoner reentry programs, and more) to cover costs related to the storm will ensure that they can serve the extraordinary needs of their neighbors now as well as ongoing needs in the future.

Episcopal Charities is committed to keeping each of its programs strong in the year ahead, and has decided that all 2012 contributions in excess of those needed to support ongoing programs will be devoted to helping communities that bore the brunt of Sandy's wrath.

Parishes wishing to apply for funding should contact Episcopal Charities' Director of Programs, The Rev. Sam Smith at 212-316-7426 or ssmith@diocesenyc.org. You may also visit the Episcopal Charities website: <http://episcopalcharities-newyork.org>.

RESTORATION *(continued from page 17)*

Restoration Program Master Plan and Budget Analysis

The next step is to develop a long range plan based on the grouping and prioritizing of the information provided in the Conditions Survey & Analysis Report. This should provide an overall "road map," while taking into account the most critical tasks, and properly combining them with any other tasks that should logically be performed simultaneously. As an example, if the plaster from a vaulted ceiling is starting to fall, the first things often required are to repair or replace the roofing, repair the roof/ceiling framing, and re-point the roof line masonry. At the same time, since this roofing and/or parapet work might require extensive scaffolding, the master plan sequence might also entail restoring all the window openings that are accessible from this scaffolding so as to avoid redundant set-up costs over the long term restoration program.

The master plan grouping of construction contracts should be based on making certain that the scopes of work within any one contract protect the church from conflicting guarantee/warranty and associated insurance claim issues. In the roofing example above, therefore, the contractor who replaces the roof should also restore/flash/rebuild any roof line masonry as part of the same contract. Otherwise the first time the roof area leaks no one entity can be held responsible.

This planning document will serve as a check list for the building restoration program annual "cash flow" needs, and as a valuable tool for fundraising and general program development. By following it, all the building's areas and elements will be brought up to the same standards, resulting in the building only requiring predictable and regular annual costs. In essence, it will become the "Restoration Program Manual," establishing a defined beginning and end.

The following is a (4) point summary of the elements of a Program Master Plan & Budget Analysis:

1. A detailed work budget analysis based on each building section and work category
2. The logical grouping and prioritizing of the combined work needs of the building into identifiable and sequenced construction contracts
3. The categorizing of contracts and tasks into annual work phases while establishing a defined beginning and end to the building program
4. Summary sheets based on both the overall budgeting and scheduling aspects of the program.

Identifying the Right Professionals

In general, it is best for the church to employ the same professionals that provide it with the above two reports to carry out the actual formal construction phase planning and the administration of the projects that the reports outline. Regardless of whether the preparer of the reports is a professional building restoration project planner or an architect it is essential that they

- Be highly experienced in the restoration of the specific materials and existing conditions associated with the building's elements
- Include the services of a licensed structural engineer in their proposal
- Be capable of providing the church with the final specifications and drawings (construction documents) needed to actually perform the recommended work
- Carry the proper insurance coverage to "see you through" the program from beginning to end, since the last thing a church wants to do is to "change horses in mid-stream."

Stivale is the Building Conservator of Restoration Project Planning & Administration

Proposed Diocesan Budget

The budget shown here is the proposed budget as presented at the Diocesan Convention on November 17, 2012 and previously published electronically on the diocesan website at www.diocesen.org/290-diocesan-budget. A narrative budget is also available at the same address.

	2012 Convention Budget	2012 Projected Results	2013 Convention Budget
RECEIPTS			
Assessments	7,950,000	7,900,000	8,000,000
Congregation Support Plan Contributions	925,000	967,000	800,000
Increase in CSP bad debt		(133,000)	(125,000)
Increase in Reserves for Unpaid Assessments	(400,000)	(300,000)	(300,000)
Allocation from Investment Income	300,000	400,000	400,000
Rental Income	500,000	500,000	500,000
Other income			
Fee Income	50,000	75,000	90,000
Total Receipts	9,325,000	9,409,000	9,365,000
DISBURSEMENTS			
Missions and Programs Beyond Diocese	835,500	845,500	997,500
Direct Support Provided to Congregations	2,900,000	2,750,000	2,675,000
Missions and Programs to Diocese	2,140,000	2,085,000	1,933,000
The Episcopate and its Support	1,045,000	1,134,000	1,023,000
Diocesan Administration and General Expenses	1,702,500	2,021,500	1,966,000
Cathedral Cost Sharing & Rent	525,000	600,000	600,000
Convention Costs and Reserves	102,000	99,000	80,500
Provision for Compensation Increases (Health Ins 2010-2013)	75,000	-	90,000
Depreciation			
Total Disbursements	9,325,000	9,535,000	9,365,000
Surplus (Deficit)		(126,000)	

	2012 CONVENTION BUDGET	2012 PROJECTED RESULTS	2013 PROPOSED BUDGET
MISSIONS & PROGRAMS OUTSIDE DIOCESE			
SUPPORT FOR NATIONAL CHURCH	600,000	600,000	750,000
COUNCIL OF CHURCHES	10,500	10,500	10,500
PROVINCIAL SYNOD ASSESSMENT	10,000	20,700	22,000
	620,500	630,500	782,500
SOCIAL CONCERNS	55,000	55,000	55,000
GENERAL GLOBAL MISSION	45,000	45,000	45,000
CHRISTIAN FORMATION	70,000	70,000	70,000
RURAL & MIGRANT MINISTRY	45,000	45,000	45,000
	215,000	215,000	215,000
TOTAL MISSION & PROGRAMS BEYOND DIOCESE	835,500	845,500	997,500
DIRECT SUPPORT PROVIDED CONGREGATION			
ASSISTANCE PROVIDED TO CSP CONGREGATIONS	2,500,000	2,300,000	2,100,000
OTHER SUPPORT PROVIDED CONGREGATIONS			
MISSION INITIATIVES			
FIRST STEP GRANT	20,000	20,000	20,000
NEXT STEP GRANT	30,000	30,000	30,000
HISPANIC MINISTRIES	350,000	400,000	350,000
HISPANIC COMPENSATION			350,000
HISPANIC GRANTS			75,000
GROWTH TRANSITIONAL GRANTS			100,000
	400,000	450,000	575,000
TOTAL DIRECT SUPPORT PROVIDED CONGREGATIONS	2,900,000	2,750,000	2,675,000
MISSIONS AND PROGRAMS TO DIOCESE			
PROPERTY SUPPORT GRANTS	350,000	350,000	350,000
EPISCOPAL CHARITIES	110,000	110,000	110,000
COMPENSATION & OFFICE EXPENSES OF DIOCESAN CLERGY			
DIRECTLY SUPPORTING PARISHES			
CSP COORDINATOR	162,000	150,000	180,000
CONGREGATION DEVELOPMENT	160,000	160,000	145,000
CAMPUS MINISTRY	185,000	210,000	175,000
CANON FOR CHRISTIAN FORMATION	160,000	141,000	145,000
ARCHDEACON FOR MISSION	150,000	204,000	175,000
DEPLOYMENT OFFICER	184,000	182,000	190,000
	1,001,000	1,047,000	1,010,000
SUPPORTING DIOCESAN CLERGY			
CANON FOR MINISTRY	175,000	195,000	188,000
CANON FOR PASTORAL CARE	165,000	25,000	—
	335,188	337,200	340,000
OTHER DIRECT SUPPORT			
MID HUDSON	132,000	125,000	130,000
REGION II	67,000	88,000	—
PROPERTY SUPPORT	140,000	145,000	145,000
	339,000	358,000	275,000
TOTAL FOR MISSIONS & PROGRAMS TO DIOCESE	2,140,000	2,085,000	1,933,000
THE EPISCOPATE & SUPPORT			
EPISCOPATE			
BISHOP SISK (COMBINED FOR 2013 IN DIOCESAN)	300,000	302,000	40,000
BISHOP DIETSCH (COMBINED FOR 2013 IN DIOCESAN)	180,000	205,000	280,000
BISHOP ROSKAM			
ASSISTANT BISHOP (BISHOP SMITH)	60,000	79,000	80,000
ASSISTANT BISHOP (BISHOP CALDWELL)		38,000	180,000
ASSISTANT BISHOP (NEW FULL TIME)			150,000
SHARED TRAVEL	50,000	78,000	60,000
	590,000	702,000	610,000
EPISCOPATE SUPPORT (COMPENSATION & EXPENSES)			
BISHOP SISK'S OFFICE	215,000	247,000	232,000
ASSISTANT BISHOP'S OFFICE	70,000		70,000
BISHOP COADJUTOR'S OFFICE	170,000	185,000	181,000
CANON TO THE ORDINARY			
	455,000	432,000	413,000
TOTAL EPISCOPATE & SUPPORT	1,045,000	1,134,000	1,023,000
DIOCESAN ADMINISTRATION (COMPENSATION)			
OFFICE SERVICES	270,000	223,000	228,000
ADMINISTRATION	700,000	820,000	830,000
COMMUNICATIONS, ARCHIVES & PUBLIC AFFAIRS	250,000	231,000	235,000
MANAGER OF IT			
EPISCOPAL NEW YORKER			
	1,220,000	1,274,000	1,293,000
GENERAL ADMINISTRATION & EXPENSES			
IT EXPENSES	75,000	77,000	100,000
ADMINISTRATION EXPENSES	164,500	212,000	125,000
OFFICE SERVICE	10,000	25,000	30,000
PUBLIC AFFAIRS EXPENSES	20,000	6,000	10,000
EPISCOPAL NEW YORKER	60,000	85,000	90,000
OVERHEAD AND FIXED OBLIGATIONS	125,000	320,000	312,000
WEB MANAGEMENT (MOVED TO IT FOR 2013)	18,000	15,000	—
ARCHIVES	10,000	7,500	6,000
PUBLIC VOICE INITIATIVE			
	482,500	747,500	673,000
TOTAL DIOCESAN ADMINISTRATION	1,702,500	2,021,500	1,966,000
CATHEDRAL COST SHARING	525,000	525,000	525,000
RENT		75,000	75,000
PROVISION FOR MEDICAL INSURANCE INCREASES	75,000		90,000
CONVENTION & MEETINGS			
DELEGATES TO PROVINCIAL SYNOD		3,000	3,500
JOURNAL AND DIRECTORY		2,000	2,000
DIOCESAN CONVENTION	85,000	134,000	92,000
DIOCESAN CONVENTION (FEE INCOME)	(40,000)	(100,000)	(74,000)
DOING CHURCH			
COUNCIL/CONVENTION MEETING	5,000	6,000	5,000
COMMISSIONS OF CONVENTION	10,000	12,000	2,500
EUCEMENICAL & INTERFAITH			7,500
FUTURE ELECTIONS			
TOTAL CONVENTION AND MEETINGS	60,000	57,000	38,500
OPERATING BUDGET	9,283,000	9,493,000	9,323,000
DISCRETIONARY FUND-HOSPITALITY	26,000	26,000	26,000
DEPUTIES TO GENERAL CONVENTION	10,000	10,000	10,000
RESERVE FOR FUTURE EPISCOPAL ELECTIONS	3,000	3,000	3,000
RESERVE FOR LAMBETH	3,000	3,000	3,000
TRANSFERS TO RESERVES	42,000	42,000	42,000
DEPRECIATION			
TOTAL BUDGET	9,325,000	9,535,000	9,365,000

TRINITY CHURCH *(continued from page 7)*

appropriate resolutions to the vestry as a whole to vote on. At a typical meeting, committee members look at new leases, potential lessees' level of financial security, and at the cost to capitalize the work that would need to be done in the building and in their space before they could move in.

Trinity has a wonderful vestry of 22 people, with expertise in a range of specialized areas. Since real estate has extensive capital needs, both the resource committee and the budget finance committee examine ways to finance those needs and, when appropriate, consider whether to borrow money against a given lease to cover any necessary capital outlays on a longer-term basis. Borrowing is always an issue on which people hold strong opinions. On the one hand, without it we may be unable to do a lease, which would ultimately be detrimental to program funding; on the other hand, if we take the money away from program to meet real estate related capital needs, we don't any longer have the program. So program and leases are actually tied together, and borrowing to finance real estate projects creates the income for the program to continue to function. The resource is, in the final analysis, being applied to program.

Decisions – Trinity Conference Center

Recently, a decision was made to close the Trinity Conference Center in West Cornwall, Connecticut. The vestry and parish leadership really wrestled with the decision and all its implications. The first part was to have conversation centered on a key question: is operating a conference center a core ministry for Trinity Church? The answer we came to was no—conferences, such as those offered by Trinity Institute, are a core aspect of Trinity's ministry, but running a conference center is not.

The second question was whether or not the Conference Center is a financial asset. The center had for years been losing significant amounts of money. The net support for it had become substantial. Rather than continuing to subsidize that, we chose to save the operational money, with the exception of what it would cost to determine what future use for that property there would be. We may keep the property for generations, or sell it to a not-for-profit that has a wholesome purpose, or sell it at market rate at some point. But by suspending operations, we now have additional funds that could be used in grants, homeless services, or other mission purposes.

These decisions are very slow and painful to make. I heard from a vestryman who had been on the vestry ten years ago, and he said they were working on the conference center question back then, and should have closed it then, but didn't. In my time we had roughly two years of really looking at the issue.

Decisions – Duarte Square

Some decisions take a long time, but others come very quickly. Such was the case when the parish was pressured to provide Duarte Square as a second encampment space for the Occupy movement.

Trinity had witnessed what occurred in the encampment at Zuccotti Park. It started out in a nice, pleasant sort of way, and then went downhill, not only becoming less sanitary, but involving considerable emotional and physical abuse. It reminded me, in fact, of some of the desperate places that I have visited over the years—Haiti, and New Orleans, and parts of South Africa and Kenya—places where there were desperate encampments and those same kind of things were occurring. So to say, "Okay, let's take that somewhat predictable outcome and put it into a piece of property in a business district" would have been healthy neither for those who would be in the encampment, nor for those who would be coming and going to work in the surrounding buildings. Senior staff and vestry were unanimous on the matter.

These—the Conference Center and Duarte Square—are, admittedly, two extreme examples of decision making regarding property. I think that the universal touch point, though, for all churches regardless of size, is how the decisions made will either enhance or diminish our roles as pastor, community leader, and steward. When determining priorities or a major point of action, a good exercise is to ask whether the church in question is best suited to run whatever it is they are running, or are considering running. Whether it's a soup kitchen, a music program, a daycare center, a preschool, an elementary school, or an organic garden, is this community best suited to focus on that and be successful? Where churches can get trapped is by trying to do all things rather than a focused, intense ministry of excellence.

Cooper is the rector of Trinity Wall Street.

THE CATHEDRAL *(continued from page 6)*

projects include: reconstruction of the massive 110th Street retaining wall after its collapse; completion of the restoration of the Ithiel Town Building, originally the Leake & Watts Orphan House, the original tenant of the land and the oldest structure in Morningside Heights; removal of the South Tower scaffolding, which had stood abandoned for 19 years; construction of a wonderful playground used by Cathedral School students, ACT program participants, and the general public; creation of a new flower garden along the South Drive; and installation of new copper roof systems for the apse, St. James and St. Ansgar Chapels, and the Baptistry.

With the ground lease in hand for the southeast site, the Cathedral is now in conversation with a potential developer and has exciting designs in process. The plan would likely include two residential buildings separated by an open plaza on 113th Street, leading into a restored North Transept, which was damaged by the 2001 fire and awaits rebuilding. The plan also includes a new cloister area between the nave and the residential building, which will open onto Amsterdam Avenue, providing a major new landscaped area for the public that will also accommodate disabled access to the Cathedral. Overall, this construction and landscaping will bind the Cathedral campus and the homes of our neighbors. The Cathedral expects a distinct gain—in grounds keeping, neighborliness, financial relief, and the value of the property left to future generations—from this plan.

Ennead, the Cathedral's architects, developed a preservation and site improvement plan in 1998, and is now working on a longer-term master plan that includes the rebuilding of the North Transept and the construction of a connecting structure that links the Ithiel Town building to the Cathedral, providing proper access to the nave, ambulatory, undercroft and the apse crypt. An arts center, accommo-

dating music and art rooms for the Cathedral School, is planned for the apse crypt. Additionally, the Cathedral School is in the process of completing a thorough upgrade of the school building, including a new kindergarten, science rooms and kitchen. Work on the school has been made possible with special capital funds raised among the school's families.

These projects will preserve the Cathedral's historic architecture while extending its reach, as its buildings are made increasingly accessible and multi-purposeful. The Cathedral is paying particular attention to the issue of sustainability, which, as it becomes clearer every year, is of paramount importance. The Cathedral's Fabric Committee has created a design committee, which, together with its architectural consultant, continues to carefully consider what can be done within the constraints of the site and existing structures.

The Cathedral stands today as a world-revered treasure, not only for its grand façade and lofty spaces, but also for its history of stewardship and its nurture of the wider community. From its welcoming of European immigrants to its support for Civil Rights to its care of AIDS patients and the environment, the Cathedral has always been at the forefront of new struggles. The challenge before us is to extend this proud history—to do more and to do better, to forge ahead while adhering to our mission and conserving what is precious. Management of its real estate is one of the many responsibilities of the Cathedral trustees. The physical integrity of the Cathedral is a sacred trust, to which the trustees made a commitment 120 years ago when workers first cut and placed the cornerstone.

Diehl is the editor of the Cathedral of St. John the Divine's newsletter.

NEW CHURCH (continued from page 11)

The Cross: Redeemer wanted a space that is reverent without placing a cross-as-object at the center. The design solution was to have the shape of a cross pressed into the plaster wall behind the "stage." Only when illuminated from above is the impression of the cross, with highlights and shadows, visible to the congregation.

Acoustics: The amphitheater shape of the plan, angles of walls, ceilings and stage canopy were carefully manipulated for their acoustical impact so that music and speech would be heard clearly and intimately. The challenge of integrating state of the art audio-visual technology with the spatial design was achieved through working closely with specialist consultants and exploring all available options.

Third Space: One of the primary goals of the Redeemer Presbyterian project was to connect in a very direct way with its community—both Redeemer congregants and their neighbors. The idea of a "third space" was presented to us by Pastor Tim Keller and comes out of the belief that everyone may benefit from having a welcoming, comfortable, and enriching space beyond their home ("First Space"), or workplace ("Second Space"). The "Third Space" is a gathering space, a meeting space, or a space to be alone. It is to be directly tied to the life of the street, a place to have a cup of coffee, to sit, to contemplate one's life, to talk with friends and neighbors. It was important that it feel welcoming to the non-believer. It is an urban room that says to the neighborhood—"... this is not just our place: it is also your place."

Architecturally, we linked the "Third Space" with the lobby of the building and created a café with tables, separated from the street by a 2-story high glass window wall. The main circulation spine of the building is directly off of the "Third Space," which links it to all of the functions that define Redeemer's mission.

Classrooms: In order to retain and grow the congregation, on-site child care is critical to allow young families to attend services. The children's classrooms are set up for a range of children, with an emphasis on controlled access. A particular New York issue was how to accommodate large numbers of strollers.

Adult classrooms provide for different styles of instruction and meetings for groups of up to 100.

Fellowship Hall: On the new top floor of the building is a loft-like 4,000 square foot space with a planted roof terrace with rooftop views over the neighborhood. This multipurpose room is used primarily for gatherings after services, with secondary uses as a lecture room for 275 with full audio-visual capability and, to accommodate weddings, as a dining hall

for 230. A full commercial kitchen is set up to cater three-course dinners.

In conclusion, Redeemer's new building, with its quiet façade facing the street and its calm auditorium within, not only provides a nurturing spiritual home—with all the essential ancillary facilities—to a congregation that continues to grow, but also very successfully fills the role of a welcoming community center for the wider neighborhood and the city beyond.

Eckersley is a Project Architect at Gertler and Wentz Architects.

HOUSE OF THE REDEEMER

7 East 95th Street, New York, NY 10128

UPCOMING EVENTS-ALL ARE WELCOME!

Tuesdays, October 16, 23, 30, November 6 and 13, 10:30 am-11:30 am, Reiki Classes Health Advocates for Older People will continue a series of Reiki classes with instructor, Wendy Wade. **Free of Charge.**

Thursday, October 25, 6:30 pm, Islam and Democracy: Do They Clash? Amedee (Pat) Turner will discuss the "forecast of the inherent clash of civilizations" between Islam and the West. **Suggested donation: \$15.**

Friday, October 26, 7:30 pm, The Fabbri Concert Series will open with Sivan Magen, harp and Susanna Phillips, soprano performing the works of Faure, Ravel, Schumann and Strauss. **Tickets are \$40 at the door. Advance tickets are \$35, (\$20 for students). Please call for tickets and series subscriptions.**

Wednesday, November 7, Reception: 6:30 pm Dinner: 7:30 pm, Winter Benefit This year we are proud to honor The Rev. & Mrs. James L. Burns. Please call for more information.



Saturday, November 10, 10:00 am-4:30 pm, From the Mountain: A Quiet Day The Rt. Rev'd. Michael Marshall, Interim Rector at Church of the Heavenly Rest, will lead a day on centering/contemplative prayer reflecting on the transfiguration of Christ in the Gospels. **Lunch Provided. Fee: \$25. Advance reservations are required by November 3 as space is limited.**

Thursday, November 15, 6:30 pm, Africa: What You Don't Hear on the News or Africa: Another Point of View The Rev'd. McCann will present a fresh point of view on her personal experiences in Africa by discussing the topic of "toxic charity." **Free of Charge.**

Monday, December 3, 6:30 pm, House Christmas Party Anthony Newfield Broadway performer and artistic director of the I Fabbri Players, will continue the House tradition of a Christmas reading with caroling and a reception to follow. **Suggested donation: \$20.**

Saturday, December 8, 8:45 am-3:00 pm, The Missing O-Antiphon: What has become of Our Lady? Brother Roy Parker, OHC will lead the House's annual Advent retreat. Brother Parker will investigate Elizabeth Johnson's reevaluation of St. Mary's historical character. **Lunch Provided. Fee: \$25. Please call for reservations.**

Thursday, January 24, 6:30 pm, Reading the Late-Medieval 'Christ-Book' Marlene Villalobos Hennessy, scholar in Medieval Manuscripts and Medieval Religion at Hunter College will present a lecture on the trope of Christ's body as a book and how it became widespread by the late Middle Ages. **Suggested donation: \$15.**

ONGOING PROGRAMS

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

Wednesday Bible Study with The Rev'd. Edward Johnston, 3:30-5:00 pm (September-June).

Mondays, 6:30 pm, Worldwide Christian Meditation Group (year round). 2012

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

Views and Reviews

ARTS AND LITERATURE

CROSSING BORDERS: MANUSCRIPTS FROM THE BODLEIAN LIBRARIES

THE JEWISH MUSEUM

1109 FIFTH AVENUE AT 92ND STREET

SEPTEMBER 14, 2012 – FEBRUARY 3, 2013

Reviewed by Pamela A. Lewis

Revolutions do not always begin as large and loud events. History has shown that they can be born as small and soft-spoken movements that grow to become something mightier. As in politics or religion, this has been true for secular as well as for religious art.

The codex, ancient forbear of the book, was an example in point when it first appeared in the late first century. Compared with its Greco-Roman predecessor, the scroll (or the Hebrew *rotulus*), the codex had a lot going for it: separate and turnable pages; text presented in an organized and coherent manner on both sides of those pages; a sturdier and more portable form. Like the wheel, the codex was a revolutionary invention, and by the 4th century it had completely supplanted the scroll.

Yet, interestingly, there were no early Jewish codices (only rolls, such as the Dead Sea Scrolls), and few Hebrew texts in any form survive between the second and late 9th to early 10th centuries—their scarcity no doubt attributable to greater reliance on oral transmission, to historical circumstances or to wear and tear of heavy use. By the 12th century, however, Hebrew codex production began to pick up speed in the three main regions where Jews had long settled: Italy, Ashkenaz (Germany and parts of France and England), and Sepharad (Spain and Portugal).

The study of Hebrew texts brought Jews and Christians together, and Jewish scholars often assisted Chris-

tian Hebraists in the systematic comparisons of the Vulgate (Latin Bible) and the Hebrew Bible. In their turn, Jewish scribes commissioned Christian artists to illuminate elaborate Hebrew manuscripts.

The Bodleian Library, named for Sir Thomas Bodley, the Hebraist and humanist who re-established it in 1602, is Oxford University's main research library and one of the oldest in Europe. Bodley's eclectic interests inspired the acquisition of unusual manuscripts from such far-flung lands as Turkey and China. Today, the library's extraordinary collection of Hebrew, Latin, and Arabic manuscripts, of which sixty works are currently on view at The Jewish Museum (with many shown in the United States for the first time), attests as much to the rich exchanges among Christians, Jews, and Muslims in the fields of religion, art, science, and literature as it does to late 16th century Protestant England's particular interest in the study and collection of Hebrew texts.

As the exhibition title suggests, *Crossing Borders* is concerned with what was produced by these three distinct groups when they crossed the literal and figurative borders separating their religions and cultures. By way of these various and unique manuscripts we are let in on a three-way conversation that stretched across millennia and was set down, with stunning beauty and intricacy, on papyrus, vellum or parchment. Some works are commentaries on others, such as a 12th century legal manuscript in Arabic by the Jewish scholar Maimonides; in some cases scripts imitate each other; in others, medieval mythology and Christian narratives commingle, as in a touching 15th century representation of the Virgin Mary and the baby Jesus riding a unicorn.

There is a 13th century Hebrew psalter with annotations in Latin and French, and there are a number of manuscripts in which distinctive Islamic decoration left its mark on illuminations of New Testament and Hebrew texts.

Without question, the star of *Crossing Borders* is the Kennicott Bible. Commissioned by Isaac, son of Solomon di Braga, and executed by the artist Moses Ibn Hayyim in Corunna, Spain in 1476 (less than twenty years before the expulsion of the Jews), this 922-page Hebrew Bible is "the most lavishly illuminated" of its kind to sur-



Kennicott Bible, scribe: Moses ibn Zabara, artist: Joseph ibn Hayyim, commissioner: Isaac, son of Solomon di Braga, Corunna, Spain, 1476. Bodleian Libraries, University of Oxford, MS. Kennicott 1, fol. 7b

vive from medieval Spain. Benjamin Kennicott (1718-1789), a Hebraist, acquired the Bible while serving as librarian at Oxford's Radcliffe Library. "Lavish" is an apt description, incorporating as it does Islamic, Christian and folk decorative styles, almost to the point of rendering its sacred content secondary. The entire text of the Kennicott has been scanned and put online by the Jewish Museum at www.kennicottbible.org, and each of its pages is available for viewing on a series of mounted iPads.

This show, curated by Claudia Nahson, reflects steady organization, with most of the codices and other manuscripts presented in vitrines and lit with LEDs. The galleries' low lighting sets a reverential ambiance (which is why the magnifying glasses provided by the museum will come in handy), and labeling is thorough and layman-friendly.

Despite the exhibition's obvious esthetic appeal and exceptional treatment of its subject, it does somewhat skirt thornier questions as to how deep the "intellectual exchange" (as expressed by the exhibition) actually went. Did changing artistic styles also change beliefs or even practice of beliefs? Why did Protestant England embrace the study of Hebrew texts? What did it mean for a Muslim to decorate a Hebrew Bible?

But these unanswered questions do not in any way minimize the exceptional quality and power of these printed texts, the silent yet eternal words of which are still worth hearing. Go, look, and listen.

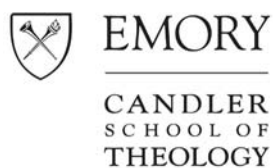
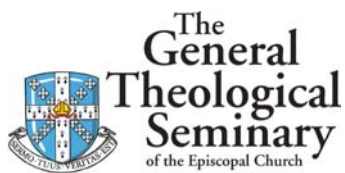
Lewis is a member of St. Thomas Church, Fifth Avenue.

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INCORRECT BYLINE IN SUMMER ISSUE

The review of the Rylands Haggadah exhibit at the Metropolitan Museum that was published in the Summer issue of the ENY was given an incorrect byline. It was in fact by Pamela A. Lewis. We apologize for any confusion.

WHEN I WAS A CHILD I READ BOOKS
BY MARILYNNE ROBINSON.
FARRAR, STRAUS AND GIROUX, 224 PAGES.

Reviewed by Robert Pennoyer

One of the advantages of writing a review for a periodical like this one is that the readership shares certain attributes that allow a writer to cut to the chase. Let me do so: *When I Was a Child I Read Books*, Marilynne Robinson's new collection of essays, is the sort of book could easily become a treasured resource for Episcopalians in our diocese.

In her preface, Robinson laments, "the language of public life has lost the character of generosity, and the largeness of spirit that has created and supported the best of our institutions and brought reform to the worst of them has been erased out of historical memory." Are you nodding? That charity is absent from the language of public discourse is hardly a startlingly observation, however profound and poisonous the consequences of its absence may be. What is fresh, powerful, and persuasive about the essays that follow is the support Robinson offers for the second part of her claim: that our nation's institutions—church and state—once articulated a generous understanding of humanity, one we need not reinvent, merely rediscover.

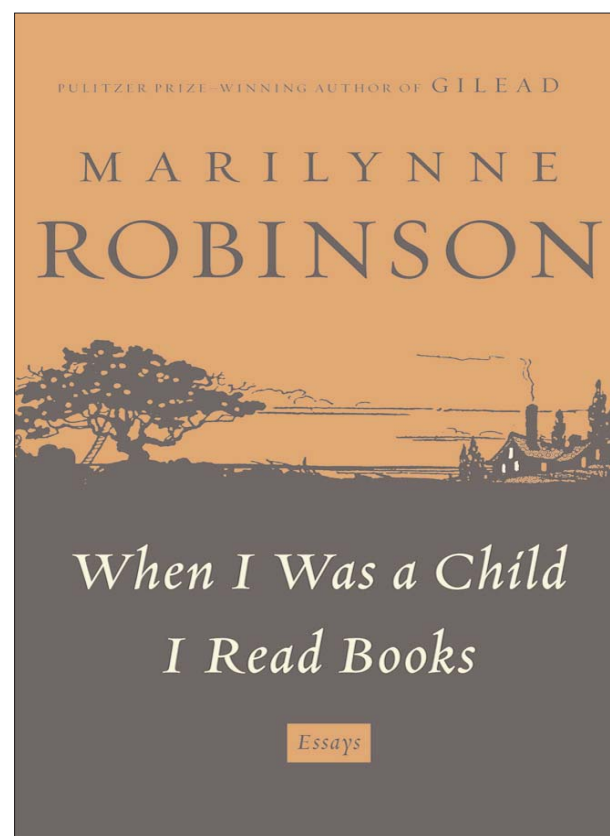
Robinson tackles the widely held notion that the Old Testament is "rigid, benighted, greatly inferior to the Gospels . . . a tribal compendium of strange laws and fierce prohibitions Jesus of Nazareth put aside when he established the dominion of grace." Offering sensitive readings of several laws from Deuteronomy and even "Cranky old Leviticus," she

shows that such wholesale dismissiveness ignores laws that are frequently both charitable and "startlingly gentle." She shows how "the laws of Moses establish a highly coherent system for minimizing and alleviating poverty, a brilliant economics based in a religious ethic marked by nothing more strongly than by an anxious solicitude for the well-being of the needy and the vulnerable."

Essay after essay urges readers to develop the sort of "anxious solicitude" for others that Robinson finds lacking in today's culture of self-interest, but which her intellectual faith seems to demand. To some "intellectual faith" may seem an oxymoron, but Robinson's statements of belief read as well-reasoned arguments. There are delicious take-downs of authors whom she excoriates for treating their subjects ignorantly or, worse, disingenuously (fans of Bishop John Shelby Spong, beware!), and there are thoughtful meditations on the limits of science, the societal value of imagination, and the legacy of texts and characters no longer on the typical undergraduate syllabus.

Robinson won the Pulitzer Prize for her novel *Gilead*, and admirers of her fiction will appreciate the chance to watch a masterful author engage in the close reading of scripture and old hymns, and they'll relish the anecdotes from her writing classes. These essays, superbly written, place Robinson among the great tradition of novelist-theologians, who help us to see the world more clearly and gratefully.

Those who read these sorts of books with pen in hand will finish it with stars, checks, and lines scribbled in the margins. Phrases, sentences, and whole paragraphs jump out, demanding to be preserved and



passed on. (Here's a freebie: "wisdom, which is almost always another name for humility, lies in accepting one's own inevitable share in human fallibility.") Like the best work of Frederick Buechner, that other great novelist-theologian, *When I Was a Child I Read Books* provides more than bite-sized aphorisms. In language of uncommon precision and beauty, it offers wisdom and an expression of faith that is both reasonable and reverent.

Pennoyer is a postulant for the priesthood in the diocese, and a member of the ENY's editorial advisory board.

STRANGERS & PILGRIMS:
A CENTENNIAL HISTORY OF THE
LAYMEN'S CLUB OF THE CATHEDRAL
CHURCH OF SAINT JOHN THE DIVINE
BY FRANCIS J. SYPHER, JR.
THE LAYMEN'S CLUB OF THE CATHEDRAL CHURCH
OF SAINT JOHN THE DIVINE. 169 PAGES.

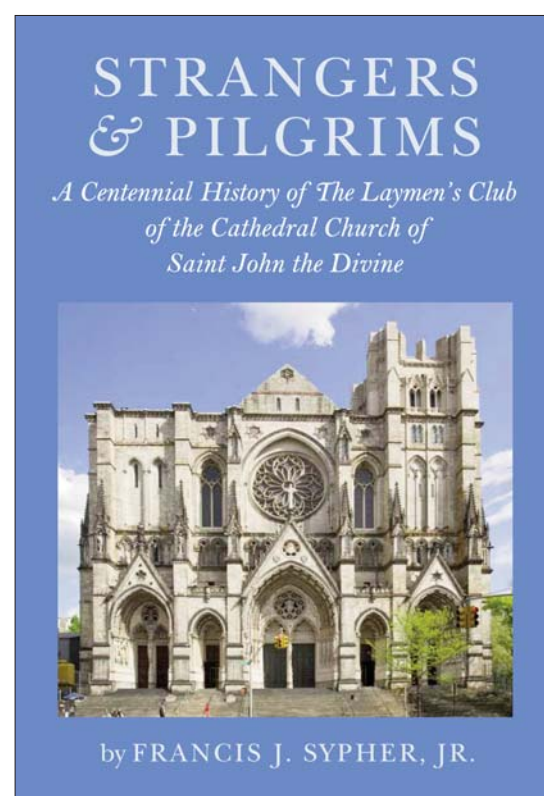
Reviewed by Susan L. Chute

To walk into the Cathedral as stranger, pilgrim, penitent or congregant, and gaze upon the stained glass, the soaring vaults, the sculptural scope of our spiritual heritage, is to experience a place with "memory infrastructure." This term was often on the tongues of two early presidents of the Laymen's Club, George F. Kunz and Edward Hagaman Hall, who ranked among New York City's first preservationists. Since its founding on March 23, 1908 in the Tiffany Chapel that once occupied the crypt, the Laymen's Club has shored the Cathedral's memory infrastructure, by means both poetic and prosaic.

Four years after its centennial, the Laymen's Club has published its compelling story, penned by the wonderful writer and scholar Francis J. Sypher Jr., supplemented with crisp illustrations, meticulous notes, a bibliography, and two poems, one set to music by Ralph Vaughan

Williams and the other an epic tale of the Cathedral's rise by the aforementioned Mr. Hall, who also authored 16 editions of a guidebook (another of the Club's publishing efforts).

During a decade as a Cathedral Guide, I spent many happy hours in the diocesan archives, so I was curious how much "Stuff I Didn't Know" that the book could tell me. It told me plenty. For instance, on January 1, 1892, the first services on Cathedral grounds were held in the Ithiel Town Building, the building south of the Great Crossing, which later housed the Laymen's Club headquarters, an exhibition hall run by the Laymen's Club, and the first gift shop, where visitors received engraved "pilgrim's tokens" upon completing their "pilgrimage" or tour. Donations for the tokens provided funds for the Pilgrims' Pavement, bronze



medallions inset in the aisles of the nave, with iconography of the geography of Christ and the Episcopal Church.

Such were the activities of the Laymen's Club—and that's in just one building! The catalog of Laymen accomplishments (with frequent help and occasional hindrance from the bishops) permeates the Cathedral, from service as ushers, to a pilgrim's frieze on the Western portal, to lecture series, to toolsets for apprentice stonecarvers, to a shelter for homeless men, to a jeweled cross for the most elaborate processions. The steadfast pilgrims passing through these pages keep the memory of the Cathedral's layered life.

Chute is a librarian, a former Cathedral Guide, and a newly minted member of the Laymen's Club.

Views and Reviews

ARTS AND LITERATURE

TOXIC CHARITY: HOW CHURCHES AND CHARITIES HURT THOSE THEY HELP (AND HOW TO REVERSE IT),

BY ROBERT D. LUPTON.

NEW YORK: HARPERCOLLINS, 2011.

Reviewed by the Rev. Samuel J. Smith

The vicar of one of our inner-city parishes tells a revealing story about visitors to her Hispanic congregation several years ago. "A youth group from a wealthy town in our diocese came to fix a meal with our children," she says. "But when they arrived, they mostly stood together, whispering to one another, and never talked to any of us. I know they were uncomfortable. But their uneasiness made all of us uncomfortable; what could have been a great opportunity for two different groups to get to know one another and find the things that make us the same became an awkward standoff. In the end they did more harm than good. I hope they don't ask to come back."

How did a gesture with such good intentions go wrong? Perhaps the problem was not simply the attitude of the teens, or their lack of self-awareness, but instead was the act itself.

In *Toxic Charity*, Robert D. Lupton, an urban missionary from inner-city Atlanta, examines our traditional

models of church-based mission and outreach and suggests that these very systems are often destructive to the very people they hope to help. Through wisdom gathered over almost 40 years of first-hand experience, he illustrates ways that our efforts often do more harm than good.

"We mean well, our motives are good, but we have neglected to conduct care-full due diligence to determine emotional, economic, and cultural outcomes on the receiving end of our charity," says Lupton. "Why do we miss this crucial aspect in evaluating our charitable work? Because, as compassionate people, we have been evaluating our charity by the rewards we receive through service, rather than the benefits received by the served."

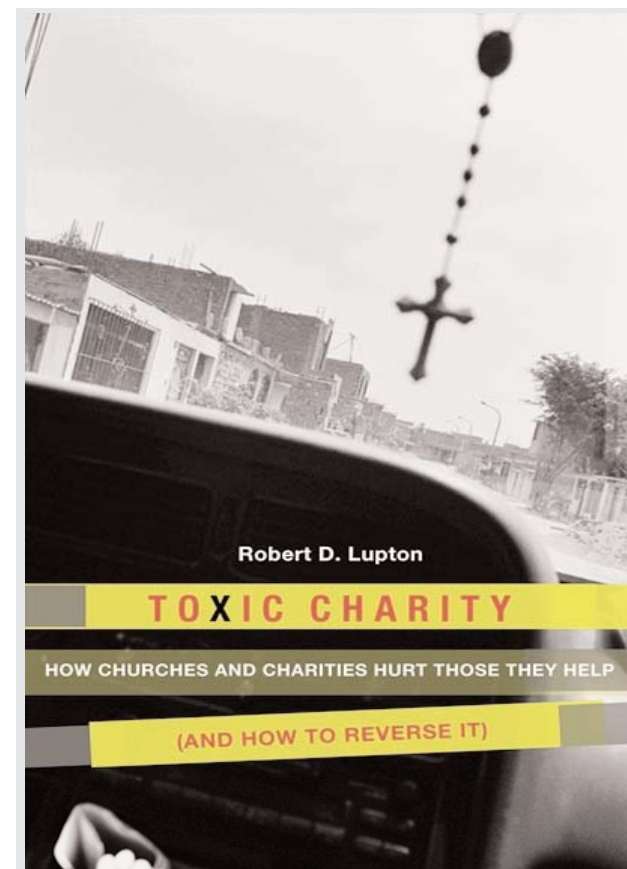
The author goes on to illustrate how our self-centered view of outreach has led to simple programs that imply that there are easy solutions to the plagues of poverty and economic injustice. But in focusing on programs that hand out food and other consumables, we not only provide only temporary solutions, but often destroy personal initiative, instead creating dependency and entitlement.

This easy-to-read book has been the subject of study in our own diocese. The book was not only the catalyst for Episcopal Charities' Sustainability Institute workshops in September, it was also read and discussed at the most-recent meeting of the diocese's Global Mission Commission. These conversations have compelled the leaders of our outreach programs both here and abroad to reexamine the work we are doing, particularly the ways that we may not be as helpful as we hope.

In these compelling discussions, program leaders were challenged to identify the "hard truths" of their work. Feeding programs talked about how one-sided their programs are, often creating "haves" and "have-nots"; international mission programs talked about the deep cultural differences that inhibit genuine communication.

Our outreach must not only provide for those who are in need, but must do so in just ways that, above all else, respect the humanity and worth of those we serve. Lupton speaks persuasively about this connection between mercy and justice.

"Mercy is a door, an opening, an invitation to touch a life, to make a dif-



ference. But it is not a destination. . . . Mercy that doesn't move intentionally in the direction of development (justice) will end up doing more harm than good—to both giver and recipient."

Can we change the ways we serve those in need, so that justice is served in equal parts to our mercy? That is the real challenge before us. We have a deep emotional, logistical, and financial investment in our current modes of charity. Yet, if we accept Lupton's conclusions even in part, we must address these concerns for the sake of our own integrity (at the very least). How do we move forward?

Lupton suggests an "Oath for Compassionate Service," much like the medical profession's Hippocratic Oath. In evaluating our mission work we should be sure to:

- Never do for the poor what they have (or could have) the capacity to do for themselves.
- Limit one-way giving to emergency situations.
- Strive to empower the poor through employment, lending, and investing, using grants sparingly to reinforce achievements.
- Subordinate self-interests to the needs of those being served.
- Listen closely to those you seek to help, especially to what is not being said—unspoken feelings may contain essential clues to effective service.
- Above all, do no harm.

Of course, telling our hard-working outreach volunteers that what they are doing is harmful and must change overnight would be foolish, and certainly detrimental to our congregations. But we must continue to challenge our own assumptions, and the ways that we reach out and connect with others, both in our own communities and around the world. Reading Lupton's book is a simple way to begin that process.

Smith is Director of Programs of Episcopal Charities and interim pastor at Holy Trinity Church, Inwood.

SAVE THE DATES:

**Celebration of the Episcopate
of
The Right Reverend Mark Sean Sisk
Fifteenth Bishop of New York**

**Saturday, January 5, 2013
at 10:30 a.m.**

**+
The Holy Eucharist
The Cathedral Church of Saint John the Divine**

**Reception
Synod Hall**

**The Installation of
The Right Reverend Andrew Marion Lenow Dietsche
as
Sixteenth Bishop of New York**

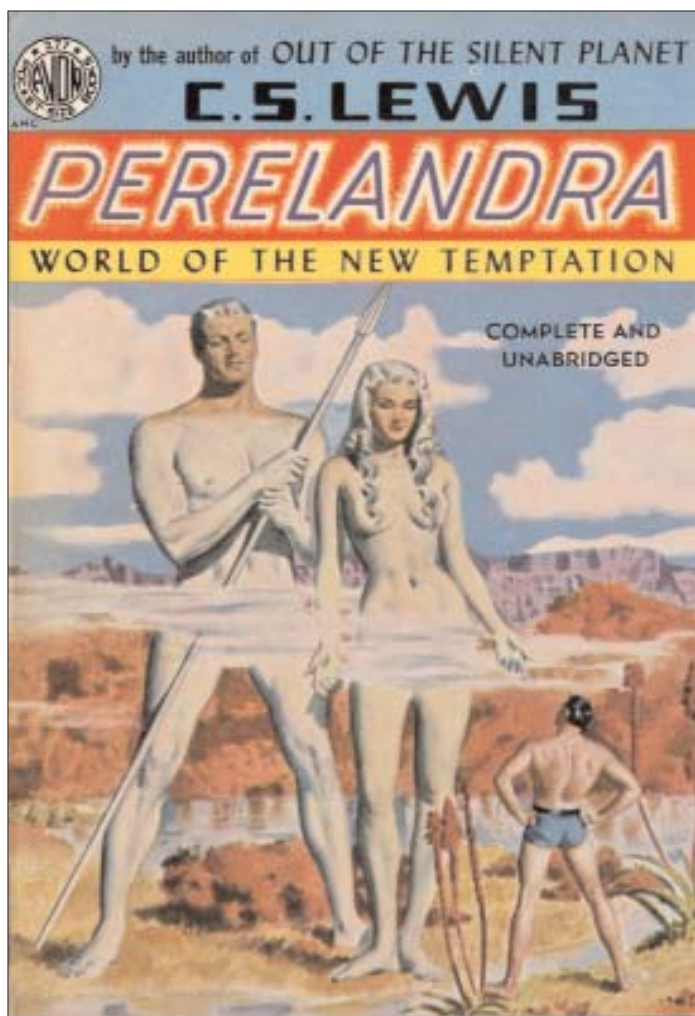
**Saturday, February 2, 2013
at 10:30 a.m.**

**+
The Holy Eucharist
The Cathedral Church of Saint John the Divine**

**Reception
Synod Hall**

Perelandra: Voyage to Venus (1943) by C.S. Lewis

Dusted off by Kate Kavanagh



The cover of the 1951 Avon edition.

C.S. Lewis, academic and Christian, wrote his “cosmic trilogy” around the time of World War II, and the character of the hero—English pipe-smoking scholar from a male university world, modest yet good at swimming and rock-climbing, acquainted with fear yet able to summon courage—is also very much of its time.

Perelandra, the central and best part of the trilogy, is an ingenious and captivating tale, but the heart of the book is moral and theological, extending to a vision of the entire universe and divine plans for humanity. Fantasy fiction often contains serious messages, but this must be the most openly Christian of any.

...So it is with the Great Dance. Set your eyes on one movement and it will lead you through all patterns and it will seem to you the master movement. But the seeming will be true... There seems no plan because it is all plan: there seems no centre because it is all centre...

Thus explains a guardian angel at the climax of the book. (There are echoes of Dante’s Paradise throughout. “His will is our peace...”)

In the trilogy, Dr Elwin Ransom, a Cambridge philologist (voice of human sanity), and Professor Weston (increasingly evil physicist) do battle for the souls of other worlds. After pre-human Mars, inhabited by wise and peaceful creatures whom Weston planned to destroy, the two professors find themselves on Venus, an unknown planet concealed by light. (The third volume deals with good versus evil in an English university.)

Venus is a paradisaal planet, of floating islands bear-

ing trees of delicious fruit, wonderful scents, friendly animals; its sole apparent human inhabitant the Lady, its Queen. It is borne in on Ransom and the reader that this is a new world in a state of innocence, Eden before the Fall; and this second Eve is duly threatened by the arrival of Weston, soon revealed to be possessed by the Evil One himself.

A duel of minds and bodies ensues, with the demon in Weston’s body alternately persuasive and taunting, while the old Weston in his lucid moments holds forth, academic-fashion, on his perverted ideas for human progress; and later, an anguished zombie, on his terrible certainty of the anti-world of the dead that fills the globe once we have passed through its thin crust of civilization and religion. Ransom responds as best he can, pointing out the devilish illogicalities, but is powerless against demonic half-truths and tormenting imbecility.

Against the clash of minds are Ransom’s descriptions of the strange planet and its effects on him, in memorable detail: the unexpected colors, miraculous trees sprouting refreshing bubbles, playfully invented animals (miniature horses, singing elephants resembling giant puppies, people-carrying fish the size of ponies). The surface of Venus is almost all water; the shining atmosphere around it, seen from below, forms a

soft golden sky, patterned with reflections. The floating islands change contours according to the waves beneath them: hills one moment, valleys the next (they require re-learned walking). He describes his doubts about his mission and his reassurance from inner voices, with the physical sensation of feeling the close presence of Deity (“darkness packed full”).

He also analyzes the morality of Paradise, and of his mission. A perfect world invites a different resistance to excess: of not wanting to have more of a totally satisfying fruit, not from the puritanical idea of pleasure being sinful (Lewis came from protestant Northern Ireland—his friend Tolkien said that with him one could never discount the “Ulterior motive”), but like not asking to hear the same symphony twice in a day. There are many words the Lady does not understand: home, alone, keep, dead—since her world is perfect, it leaves nothing to be desired or regretted, even the husband she is temporarily apart from. Ransom helplessly watches the Father of Lies infiltrating the mind of the Lady, and finally realizes with horror that what he is being told to do is physically kill the remains of the possessed body of Weston—the Un-man from which the old Weston still briefly surfaces, appallingly. Ransom is able to do it by “finding a use for hatred.” After many an ordeal, he emerges into a new Paradise.

In the extraordinary *tour de force* at the end of the book, the King and Queen, supported by angels, take responsibility for their new world, present and future. It is a new and different order of human existence (God does-

n’t repeat himself): the first to be created since that turning-point in dark demon-haunted Earth, when the Creator took human form.

Kavanagh is a writer and reviewer living in England. She is the editor of the Powys Society Newsletter (www.powys-society.org).

Repose

By Ajung Sojwal

Sun intruding through colored panes,
eerily celestial on this day of mortality.
Somber faces, black dresses, dark suits.
Life outside, buzzing, harried.
Inside, they file on slowly
like in concrete shoes.
Loved ones, neighbors,
all known to her, except me;
still, they come calling me, *Mother*.
A sheep come as corpse to me;
nestled in her white, satin-lined abode.
Smooth, waxy face;
laughter, sadness, erased together.
Eyebrows, hair, like charcoal strokes of an artist.
Folded hands, cross pendant, French lace blouse.
What must she think of me?
I, for whom she is the first,
poised to aid her well-lived body,
onto its’ passage home.
Eyes like flooding brown marbles,
sorrow condensed in them;
my hand she holds unto,
like one who missed a step.
A sister? A daughter?
Death come unannounced yet again;
Church bell proclaiming the repose.
Thurifer and Crucifer I follow;
Casket behind me, a last procession.
Silence shatter in the sanctuary
with words of piercing hope;
I am Resurrection,
I am life.
I panic for want of belief.
Incense dissipates like freed spirits;
Flowers, candles, high altar crowded,
soon to be replaced by the guild.
Pipe organ, shamelessly exuberant,
willfully teasing out grief.
Alone I stand, moved by the dead,
deep loss for a life unknown.
Like for the Almighty they seek me,
mostly to mark life’s notches.
Dare I stand? For
the Immortal, forever the Other.

Diocesan News

September Ordinations to the Priesthood

Seven new priests, shown in the front row of the photograph below, were ordained at the Cathedral of St. John the Divine on September 29.



Back two rows left to right: The Rt. Rev. Andrew M. L. Dietsche, The Rev. Deacon Ian R. Betts, The Rt. Rev. Mark S. Sisk, The Rev. Deacon Robert A. Jacobs, The Rt. Rev. Andrew D. Smith, The Rev. Canon Constance C. Coles, The Rev. Deacon Paul S. Kahn, and The Rev. Dr. Mitties McDonald DeChamplain.

Front row left to right: The Rev. Sarah Jennifer Kooperkamp, The Rev. Christine Kim Lee, The Rev. Rebecca Anne Barnes, The Rev. Diane Reiners, The Rev. Jennifer Marie Owen, The Rev. Alison Waddell Lutz, and The Rev. Sharon Janine Manning-Lew.

Photo: Alito Orsini

Columbia University Canterbury Club Meets Presiding Bishop



The Presiding Bishop, the Most Rev. Katharine Jefferts Schori, was at the Cathedral of St. John the Divine for the St. Francis Day Service on Sunday, Oct 7 and afterwards met members of the Columbia University Canterbury Club.

Photo: The Rev. Richard Sloan

New Bell Tower for Holy Cross, Kingston

In September, the Church of the Holy Cross in Kingston was the recipient of a new bell-tower to replace its late 19th century original, which was severely damaged by Hurricane Irene. The restoration, to the original 1895 design, included the repair of the original bell, made by Meneely & Co. of West Troy, NY.



Out of a Blue Sky: Lifting the New Holy Cross Tower into Place.

Photo: Holy Cross, Kingston

First Spanish Language Cursillo

This September 27-30, the Diocese of New York witnessed its first ever Cursillo conducted entirely in Spanish, with Jude Hayo as Lay Rector and Janet Hager as Observing Lay Rector. Cursillo is a "movement" designed to recruit and train the laity of our church to work for the Christianization of the environments in which they live, work, and play. More information is available at www.nycursilloepiscopal.com. The next Cursillo will take place April 25-28, 2013.

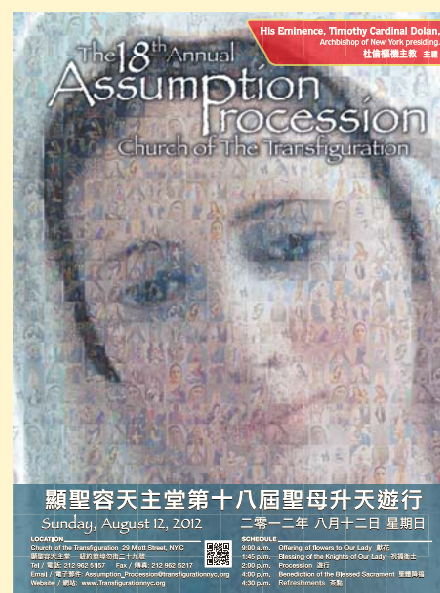


Participants in Cursillo 97 pose with Bishop Dietsche.

Church of Our Savior Joins Chinatown Roman Catholic Neighbors for Feast of Assumption

The Church of Our Savior in Chinatown has always maintained a close relationship with the Roman Catholic Church of the Transfiguration on Mott Street. Our Savior was involved in Transfiguration's 2001 celebration of its 200th anniversary, and several years ago Transfiguration's priest, Father Raymond Nobiletti, was a recipient of Our Savior's Partner-in-Mission Award. The two parishes used to collaborate in organizing health fairs for the Chinatown community along with St. Vincent's Hospital and also, for a couple of years, held joint Advent Festivals of Lessons and Carols.

This year, Father Nobiletti extended a formal invitation to Our Savior to participate in Transfiguration's 2012 Assumption Procession on Sunday, August 12. A dozen parishioners from Our Savior were given honored front-row seats at the service of Benediction of the Sacrament at the conclusion of the Procession, at which His Eminence, Timothy Cardinal Dolan, the Archbishop of New York, was the officiant.



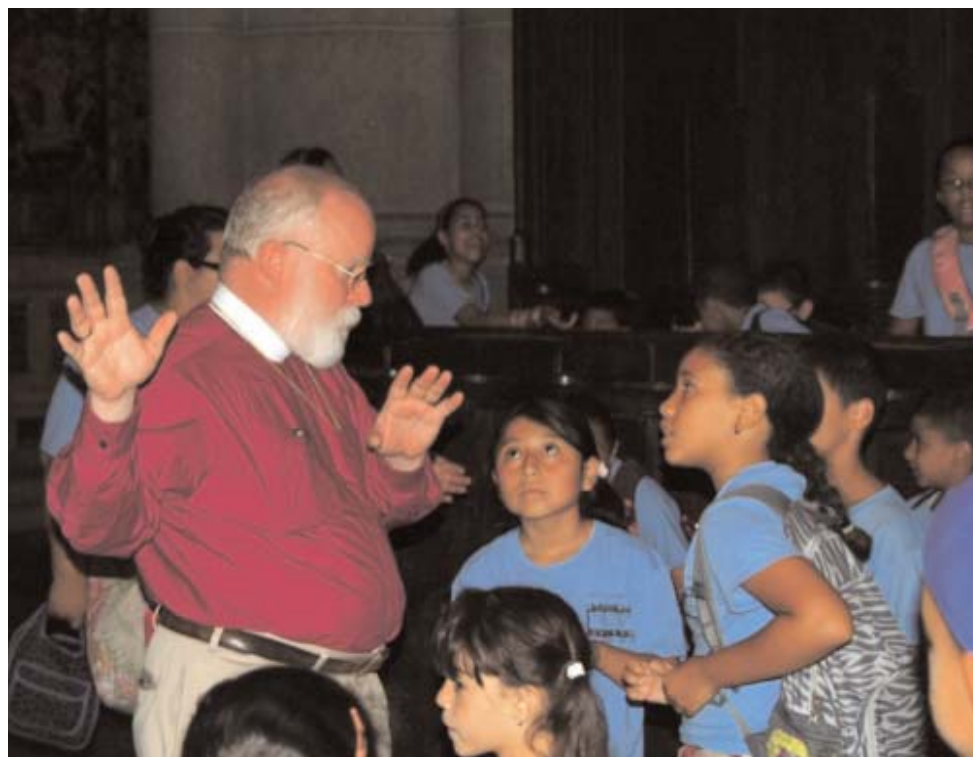
Bell of Hope Rung for Victims of Aurora, Colorado Movie Theater Shootings



The Rev. Dr. James H. Cooper, Rector of Trinity Wall Street, Rings the Bell of Hope at St. Paul's Chapel on July 26, following the mass shooting at the Century movie theater in Aurora, Colorado on July 20.

Photo: Leah Reddy

Church of the Mediator Summer Campers Visit Cathedral



Bishop Dietsche with Church of the Mediator Summer Campers at the Cathedral.

Photo: Church of the Mediator

Altar Guild Announces New Grants Program

In 2013, the New York Altar Guild, Inc., will have been in existence 120 years, continuously fulfilling its mission: to help provide for the altar needs in the Diocese of New York and throughout the Anglican Communion, so that all persons can worship in dignity and beauty. The Guild does this by maintaining a Reserve Closet that serves as a clearinghouse for receiving and distributing vestments, altar linens and other worship-related furnishings to the Cathedral, parishes, chapels, missions and related institutions. In addition, when parishes request items that are not available in the Reserve Closet, the Guild arranges for their purchase.

During the past several years, the Guild has greatly expanded its activities, in particular to ministries in Iraq, Africa and the Caribbean, often taking advantage of kind offers of volunteer couriers who have been able to assure safe delivery of requested items.

Now, after careful consideration of several recent requests for items beyond the scope of previous activities, the Guild is initiating a Grants Program for the purpose of assisting parishes with larger projects that they may be considering. Grants will be awarded for projects in keeping with the mission of the Guild; such projects might include refurbishing an organ, new cabinetry in a sacristy, repair of stained glass.

Please contact Grants Committee Chair Miss Jean Grainger, 215 East 79th Street, Apartment 14A, New York, New York 10075-0854 or jcgrainger@aol.com for additional information, Guidelines and a Grant Application. The deadline for receipt of applications for an award in 2013 is February 1; grant award(s) will be announced following the Guild's April Board Meeting.

Diocesan News

Multi-ethnic, Multi-cultural Vacation Bible School in Valley Cottage



Twenty eight children and ten adults attended this year's Vacation Bible School at All Saints Church, Valley Cottage from July 13 to 15, for which the theme was the "Abundant Life Garden Project" prepared by Episcopal Relief and Development. Programs included singing, litany of thanksgiving, classes, crafts, gardening, games, snacks and lunch, and lessons were taught in close association with stories from the Bible. The program ended with a worship service on July 15 assisted by VBS children and their presentations of VBS songs, events slideshow and a brief report; this was followed by a barbeque for all the members of the church and VBS. A special offering was collected in relation to the VBS theme and will be donated for "Gift of Life" through the Episcopal Relief project. A vegetable garden is made and maintained by the parish members as a project of this year's VBS theme.

SCI Reports Seafarers Affected by Piracy

In early October, the Seamen's Church Institute (SCI), in collaboration with New York's Mount Sinai School of Medicine, released a report on the effects of piracy on seafarers. Some of the highlights of the study's findings include:

- Most seafarers interviewed did not think that their job is unduly stressful under normal conditions.
- From 2009 to 2011, overt concern about piracy increased along with anticipatory stress about transiting piracy zones.
- The frequency with which seafarers expressed appeal for armed guards on board ships for protection increased during the study.
- Of those seafarers held captive or attacked by pirates, most experienced clinically significant symptoms afterwards.
- Less than 1/3 of these seafarers felt that they had received adequate follow-up care.
- Seafarers cited concerns about disclosing private medical records and being blacklisted as barriers to receiving medical care.

To read the report in full visit <http://smschur.cb/piracy-report-1>



Please join us as we honor

The Rt. Rev. Mark S. Sisk & Karen L. Sisk
15th Bishop of New York

Duncan L. Niederauer
Chief Executive Officer, NYSE Euronext, Inc.

C. Douglas Mencer II
Partner, Ridgeway Partners LLC

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For more information contact aalu@dioceseny.org, call 212.316.7575, or visit our website at www.episcopalcharities-newyork.org
Episcopal Charities, the outreach arm of the Diocese of New York, provides funding and support to parish-based programs serving children and adults in need on a non-sectarian basis.

Bishops Renew China Links

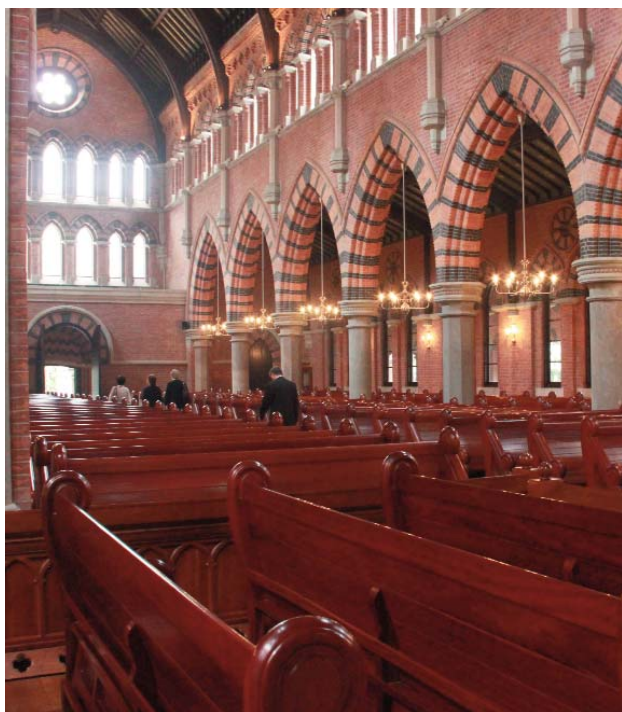
By *Nicholas Richardson*

For a week in the latter part of September, Bishops Sisk and Dietsche traveled with their wives to three major centers in the People's Republic of China —Shanghai, Nanjing and Beijing—and then to Hong Kong. It was a trip that fulfilled multiple roles: cementing and strengthening existing relationships with Chinese and Hong Kong church leaders; an opportunity to bid a final farewell to old friends for Bishop Sisk, for whom this was his third trip to China and who has received many of those whom the party visited at his office here on the Close in New York; a "handing on" of those friendships to his successor, Bishop Dietsche; and an opportunity to learn, if only very fleetingly, something about what it means to be a Christian in China, and about the remarkable work that is being done by many Christians there. More in-depth coverage of the trip will appear in a later issue of the *ENY*.

Richardson is editor of the ENY and director of communications for the diocese.



In Shanghai, the Bishops met with the national leadership of the officially-recognized Protestant Church in China, the Three Self Patriotic Movement (TSPM) and the China Christian Council (CCC), including, pictured here, Elder Fu Xianwei, the TSPM's Chair.



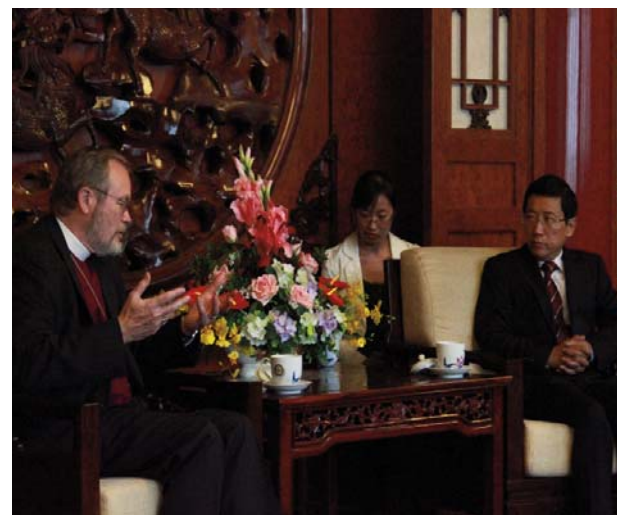
Shanghai's newly-restored Holy Trinity Cathedral was also on the itinerary. Built in 1866-1869, its original design was by Giles Gilbert Scott. Confiscated by the local government during the Cultural Revolution, it was for a time used as a cinema. It was handed back, in fairly dismal shape, to the TSPM in 2005, under whose auspices it has been brought beautifully back to life as a place of worship. The Episcopal Church, Trinity Wall Street and the Diocese of New York have each donated the stained glass for one of three lancets of the window over the altar.



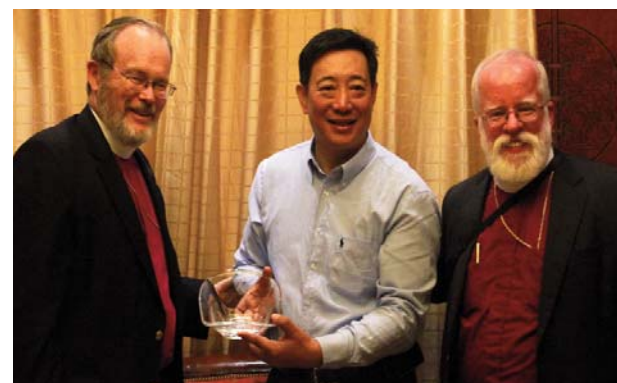
Nanjing was the next stop after Shanghai. Here the Sisks and Dietsches met with the leaders of the Amity Foundation, a Christian voluntary organization, founded in 1985, that does extensive (and impressive) outreach work throughout China. To the right of the picture are: He Wen, Director of Amity's Project Management Center, Qiu Zhonghui, General Secretary of the Amity Foundation, and (far right) She Hongyu, Director of Amity's Research and Development Center. After the meeting, the party visited Amity's state-of-the-art Bible printing facility, which is currently celebrating the production of 100 million Bibles.



Sunday Morning in Nanjing saw the party at a packed Mochou Road Church, where Bishop Sisk delivered greetings to the congregation.



From Nanjing, the party headed for the capital, Beijing, where they met with members of the State Administration for Religious Affairs (SARA). Here Bishop Sisk is shown in conversation with Vice Minister, Jiang Jianyong.



On the second day in Beijing, the Bishops met with leaders of the Beijing Municipal TSPM, whose chair, Cai Kui, is pictured here.



Five days after arriving in Shanghai, an intense schedule brought the party to Hong Kong for two nights and a day. Hong Kong's unique history means that unlike in mainland China, the Anglican Church continues to operate there. The party visited the extremely impressive St. James' Settlement and dined that evening with Archbishop Paul Kwong, Archbishop Emeritus Peter Kwong, and other church leaders. Here the Dietsches and Sisks stand in front of shelves representing a local street map with St. James' Settlement Executive Director, Cynthia K.W. Luk.



Bishop Sisk flexes his muscles in the St. James' Settlement gym.

Notices

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

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

Advertisements can be purchased for a single edition or in groups at a discounted rate.

Non-profit display rates (figure are per insertion)

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

For-profit display rates (figure are per insertion)

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

Classified ads \$35

Sheet and envelope insertions available for an additional fee.

2012 ad deadlines:

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

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

EL MENSAJE DEL OBISPO (continuo de la paginacion 3)

pueblo de Dios. Por ser legados estamos moralmente obligados a tratarlos como tal.

¿Y qué es lo que precisamente implica esa obligación moral?

En primer lugar, implica el mantenimiento de la propiedad de tal manera que refleje el debido honor a Dios y a los hijos de Dios a los cuales está designada a servir. Cuando la propiedad se deja deteriorar al punto de verse desgastada y descuidada, ésta refleja desconsideración tanto para la debida dignidad de Aquel a quien adoramos como para aquellos a quienes servimos en el nombre de Dios. En segundo lugar, lo que tal falta de mantenimiento significa en realidad es que hemos permitido que el activo que hemos recibido para el trabajo de Dios, se estropee. Eso es como si hubiésemos dilapidado un patrimonio.

Al asumir los desafíos que el cuidado de esos maravillosos edificios requiere, es importante recordar que no estamos solos en esto. Necesitamos ayuda. Necesitamos ser capaces de apoyarnos mutuamente mientras nos esforzamos por cumplir con esas obligaciones de la mejor manera posible. Como familia Diocesana, esa es una de las cosas que podemos seguir trabajando.

Sin lugar a dudas: las propiedades de la Iglesia pueden ser un problema, pero es un problema agradable de tener.



Traducido por Lila Botero

BISHOPS' VISITATION SCHEDULE

NOVEMBER 11 (24 PENTECOST)

Bishop Sisk: Grace, Middletown
Bishop Dietsche: St. John's, South Salem

NOVEMBER 18 (25 PENTECOST)

Bishop Sisk: St. Mary's, Tuxedo Park
Bishop Dietsche: St. Mary's, Staten Island
Bishop Smith: Virgen de Guadalupe, Poughkeepsie

NOVEMBER 25 (LAST PENTECOST)

Bishop Sisk: St. James', Hyde Park
Bishop Dietsche: St. Peter's, Peekskill

DECEMBER 2 (ADVENT 1)

Bishop Sisk: St. James', Scarsdale
Bishop Dietsche: St. Margaret's, Bronx
Bishop Smith: St. John's South Salem
Bishop Donovan: La Mesa, Dover Plains

DECEMBER 9 (ADVENT 2)

Bishop Sisk: Grace, City Island
Bishop Dietsche: St. Paul's, Poughkeepsie

DECEMBER 16 (ADVENT 3)

Bishop Sisk: Resurrection, Hopewell
Bishop Dietsche: St. John's, Ellenville
Bishop Smith: St. Stephen's, Pearl River
Bishop Donovan: St. Simon's, Staten Island

DECEMBER 23 (ADVENT 4)

Bishop Sisk: St. John's, Kingston
Bishop Dietsche: St. Matthew & St. Timothy, Manhattan

CLERGY CHANGES

The Rev. Joseph Campo, Priest in Charge, St. Andrew's, Hartsdale, to Rector, St. John's, South Salem, May 1, 2012.

The Rev. Carlye Hughes, Rector, St. Peter's, Peekskill, to Rector, Trinity, Fort Worth, TX, May 15, 2012.

The Rev. Earl Kooperkamp, Rector, St. Mary's, Manhattanville, to Priest, Good Shepherd, Barre, VT, May 20, 2012.

The Rev. Joan LaLiberte, Vicar, St. James', Callicoon, to retirement, May 31, 2012.

The Rev. Keith Johnson, Rector, St. Luke's, New Orleans LA, to Priest in Charge, St. Philip's, Manhattan, June 1, 2012.

The Rev. Patrick Ward, Interim, St. Mark's, Westhampton Beach, NY, to Interim, Christ Church, Riverdale, June 17, 2012.

The Rev. Dr. Howell Sasser, Associate, St. Peter's, Peekskill, to Interim Pastor, St. Peter's, Peekskill, July 1, 2012.

The Rev. Michael Phillips, Rector, Holy Trinity, Manhattan to Vicar, Trinity, Saugerties July 1, 2012.

The Rev. Sam Owen, Student, Yale Divinity School, New Haven CT, to Vicar, Haitian Congregation of the Good Samaritan, Bronx, August 1, 2012.

The Rev. Suzanne Wille, Interim Pastor, Christ Church, Warwick, to Rector, All Saints, Indianapolis IN, Sept. 1, 2012.

The Rev. Dr. Douglas Fisher, Rector, Grace Church, Millbrook, to Bishop, Diocese of Western Massachusetts, Sept. 9, 2012.

The Rev. Greg Morgan, Student, General Theological Seminary, to Assistant, Christ and St. Stephen's, Manhattan, Sept. 9, 2012.

The Rev. Keith Lane, Assisting, St. Luke in the Fields, Manhattan, to Priest in Charge, St. Simon the Cyrenian, New Rochelle, Sept. 16, 2012.

The Rev. Mark Collins, Assistant, Christ and St. Stephen's, Manhattan, to Interim Pastor, Holy Trinity, Manhattan, Sept. 23, 2012.

The Rev. A. Eric Joseph, Rector, Crucifixion, Manhattan, to retirement, Oct. 1, 2012.

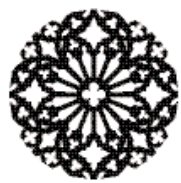
The Rev. Leslie McCloghrie, Resigning, Vicar, Holy Trinity, Pawling, Oct. 31, 2012.

The Rev. James W. Erwin, Assistant, St. Paul's, Riverside CT, to Rector, Christ Church, Warwick, Nov. 30, 2012.

The Rev. Dr. Pierre Andre Duvert, Rector, Resurrection, East Elmhurst, NY, to Rector, St. Luke's, Bronx, Dec. 2, 2012.

Cathedral Calendar

FALL 2012



The Cathedral Church of Saint John the Divine

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

For details of ongoing programs, tours and workshops at the Cathedral please visit www.stjohndivine.org.

SUNDAY SERVICES

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

DAILY SERVICES

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

TICKETS AND RESERVATIONS

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

ONGOING PROGRAMS, TOURS, WORKSHOPS

The Great Organ: Midday Monday

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

The Great Organ: It's Sunday

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

PUBLIC EDUCATION AND VISITOR SERVICES TOURS AND CHILDREN'S WORKSHOPS

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

Highlights Tours

Mondays, 11 am - Noon & 2 - 3 pm,
Tuesdays - Saturdays, 11 am - Noon &
1 pm - 2 pm, Select Sundays 1 pm - 2 pm
No prior reservation necessary. Meet at Visitor Center.

Vertical Tours

Wednesdays, Noon - 1 pm; Saturdays,
Noon - 1 pm & 2 pm - 3 pm
Space is limited to 20 people 12 years of age and older, and reservations are recommended. For reservations, visit the Cathedral website or call 866 811-4111. Bring a flashlight. Meet at Visitor Center.

Textile Treasures

Fridays, October 19, and November 16,
Noon - 1 pm
\$20 per person, \$15 per student/senior. Space is limited to 20 people 12 years of age and older. For reservations, visit the Cathedral's website or call 866 811-4111. Meet at Visitor Center.

Medieval Birthday Parties

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

NIGHTWATCH

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

The Holy Land Program

October 2012 - May 2013
The Holy Land Program has as its focus the centrality of the Holy Land in Judaism, Christianity and Islam. Four different epochs will be explored: The Time of the Hebrew Bible; The Time of the New Testament; the Time of the Crusades and the Golden Age in Spain; and the Contemporary Scene. Each of these four epochs will have multiple layers, including public lectures, courses, music, art, and film. Please visit stjohndivine.org for more information and to purchase tickets. Programs are listed chronologically below.

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

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

Children's Quest Fund:

Help us to invite children from many countries, religions and economic levels under the shadow of the beloved Cathedral. While any amount will help, \$1,000 enables a child from a low-income family to participate in a premiere summer camp experience. Please send donations to the Cathedral, designated "A.C.T.'s Children's Quest Fund."

Divine Children's Party Packages:

Easy for parents, great fun for children. Proceeds support A.C.T. Children's Fund. Reserve party dates now. Speak to a party manager for details (212) 316-7530.

CATHEDRAL COMMUNITY CARES (CCC)

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

SELECTED PROGRAMS AND SERVICES:

NOVEMBER

GREAT MUSIC IN A GREAT SPACE

The Metropolitan Opera Brass: Sacrae Symphoniae

Thursday, November 1, 8 pm
For more information and to purchase tickets, please visit stjohndivine.org.

Medieval Arts Children's Workshop

Saturday, November 3, 10 am - 12 Noon
Recommended for ages 4 and up. \$6 per child with accompanying adult.

Signs and Symbols: Spotlight on Symbolism

Saturday, November 3, 2 pm - 3 pm
Explore the signs and symbols in the Cathedral and discover the unique attributes that characterize saints, martyrs, and angels.

American Poets Corner:

The Induction of Katherine Anne Porter
Sunday, November 4, 4 pm and Monday, November 5, 7:30 pm
For more information, please visit stjohndivine.org.

Early Music New York, Frederick Renz, Director

ISTANPITTA: A Medieval Dance Band
Saturday, November 10, 8 pm & Sunday, November 11, 2 pm
Tickets: \$40, Students (with I.D.): \$20, available at performances, online at EarlyMusicNY.org, and by telephone: (212) 280-0330.

St. Nicholas Celebration

Tuesday, November 13, 7:30 pm
Kent Tritle, Director of Cathedral Music, and a host of musicians and performers come together for a night of community outreach to benefit people of all ages living with HIV/AIDS. Free admission, but please bring unwrapped holiday gifts. For more information please call (646) 468-8022 or (718) 448-2006.

Great Music in a Great Space

Great Organ, Great Artists: Organ Plus!
November 14, 7 pm
Nancianne Parrella, Associate Organist of the Church of St. Ignatius Loyola, will bring her signature Organ Plus! series to the Cathedral, demonstrating the versatility of the organ with various combinations of instruments. Featuring Jorge Ávila, violin, Victoria Drake, harp, and Arthur Fiacco, cello. For more information and to purchase tickets, please visit stjohndivine.org.

Knightwatch Medieval

Friday, November 16
A night of fun and education for children ages 6 to 12 and their adult chaperones. \$135 per person, group discounts available. Please visit stjohndivine.org for tickets and more information.

Cathedral Pilgrims: A Thanksgiving Workshop

Saturday, November 17, 10 am - 12 Noon
Recommended for ages 4 and up. \$8 per child, with accompanying adult.

Within the Walls: Exploring Hidden Spaces

Saturday, November 17, 1:30 pm - 3 pm
Led by Senior Cathedral Guide Becca Earley. \$20 per adult, \$15 per student/senior. Space is limited to 15 people 12 years of age and older, and reservations are recommended.

Revelation Revealed: Spotlight on the Apocalypse

Sunday, November 18, 1 pm - 2 pm
Discover the meaning of mysterious images from the Book of Revelation in the sculpture and stained glass of the Cathedral. The tour includes a climb to the triforium for a close-up view of the Seven Churches Window. Led by Senior Cathedral Guide Tom Fedorek.

Nightwatch Crossroads: Christian-Oriented

Friday, November 30
An evening and overnight spiritual and faith exploration for middle and high school youth groups and their accompanying adult. The Christian-oriented evening will focus primarily on the wisdom teachings of Jesus. \$85 per person. Discounts are available for groups of 15 or more. Please visit stjohndivine.org for registration and more information.

The Cathedral Crafts Fair

Friday, November 30, 5 pm - 8 pm
Saturday, December 1, 11 am - 6 pm
Sunday, December 3, 11am - 5pm
Visit craftsatthecathedral.org for more information

DECEMBER

GREAT MUSIC IN A GREAT SPACE

Great Organ, Great Artists: Raymond Nagem
Wednesday, December 5, 7:30 pm
Romantic masterpieces by Maurice Duruflé, Sigfrid Karg-Elert, Felix Mendelssohn and Herbert Howells, as well as Mr. Nagem's own Variations on a Villancico, composed in 2012. To purchase tickets, please visit stjohndivine.org.

GREAT MUSIC IN A GREAT SPACE

Cathedral Christmas Concert: A Ceremony of Carols
Saturday, December 8, 7:30 pm
The combined Cathedral Choirs join forces for these audience favorites. For more information and to purchase tickets, please visit stjohndivine.org.

Winter Solstice Celebration

Thursday, December 13, 8 pm; Friday, December 14, 8 pm; Saturday, December 15 at 2 pm; Saturday, December 15 at 7:30 pm
The Paul Winter Consort, Theresa Thomason and Forces of Nature Dance Theatre, and special guests celebrate the season in their 33rd annual concert at the Cathedral. For more information and to purchase tickets, please visit stjohndivine.org.

Early Music New York: Tudor Christmas

English Caroles, Motets and Seasonal Pastimes
Sunday, December 16, 2 pm; Saturday, December 22, 8 pm; Sunday, December 23, 2 pm; Tuesday, December 25, 2 pm; Tuesday, December 25, 8 pm
The chamber music ensemble of Early Music New York brings listeners holiday gifts from the English Renaissance. For more information and to purchase tickets, please visit stjohndivine.org.

Peace Tree Dedication

Friday, December 21, 11 am
A Cathedral tradition, the Peace Tree is decorated with a thousand hand-folded origami cranes. For more information, please visit stjohndivine.org.

GREAT MUSIC IN A GREAT SPACE

New Year's Eve Concert for Peace
Saturday, December 31, 7 pm
For more information, please visit stjohndivine.org. discover the unique attributes that characterize saints, martyrs, and angels.

A Bygone Era

By Raymond Bally

The Episcopal Church that I grew up in during the 30s and 40s is a far cry from the Church as we know it today. Somewhat autocratic, rigid, highly formal, very disciplined, and segregated, one would always be genuflecting upon entering or leaving their pew; making the sign of the cross, and even kneeling in the sacristy before taking their turn at the communion rail. And, of course, there was the awful practice of private ownership of pews where no one dared to sit even when those pews were empty. There were chains across the entrance and brass plates naming that particular family. In the early days of the church, ownership of pews was a significant part of one's estate, making sure it was passed on to family members. I'm guessing that the closer ones pew was to the altar probably determined the price of one's pew.

I particularly remember one Christmas Eve service when the church was filled to capacity. My mother used to say the twice-a-year Christians attended. We sat in a pew that was available—my parents, my sister, my brother, and I. Suddenly, there appeared one of the grand dames of the parish. She told my mother in no uncertain terms that we were occupying HER pew, to which my saintly mother replied that there weren't any available pews. Much to her great displeasure, she mumbled something, pushed herself into the pew, and we were squished like sardines.

In my early days at St. James, only young boys ages 7-12, a few high school girls, and a few adults composed the make-up of the choir. We sang at two Sunday services, both morning and evening prayer. Singing for the first time in the choir was awesome and rather frightening for a seven year old, and I was absolutely in awe of the magnificent high altar that was ablaze with many candles, and tiers and tiers of flowers in shiny brass vases nestled among the five and seven branch candelabra in true Anglican tradition. When our voices changed, the choir boys automatically became acolytes, and on any given Sunday, there were always ten of us in attendance—two crucifers, and four torch bearers. The American flag as well as the Episcopal Church flag were carried in the procession. And, of course, two of us assisted the priest at the altar.

Church attendance was compulsory. In fact, if we were away on a particular Sunday, we were obligated to attend Sunday school in another Episcopal Church, and return with a signed statement stating that we had attended church that day. There was never a question of not wanting to go to church or Sunday school. We were awarded pins for perfect attendance, and beauti-

ful gold crosses for being in the choir, which meant never missing a Sunday service or a choir rehearsal for two years.

One of the biggest changes at St. James is the less formal, more casual style in first the altar, and second the very casual dress of most parishioners at worship. Years ago, all female members of the parish wore hats in church. Women were not permitted to appear hatless. There was even a small rack of cubby holes in the church entrance of black velvet beanies which were avail-

able for those who had forgotten to wear a hat, since every female member of the church was required to wear one. My mother and female members of the family always wore dresses, hats and gloves. No female in those days ever dared to wear slacks, and jeans? Perish the thought! Men and boys always wore suits and ties.

Another big change that I have observed is the divergence of the congregation at St. James. In earlier times, the wealthiest and most influential people were the composition of the Episcopal Church. Basically, the WASP class—White Anglo-Saxon Protestant. I don't remember ever seeing black, Hispanic, racially mixed families; same sex couples, or single parents in the congregation. Sadly, the only black people were the domestics accompanying their white aristocratic families. It was most definitely a church of the upper class. I will add that this same aristocracy many times did provide a legacy to the church in their bequests. We rarely see this today. The vestry was generally composed of the wealthiest

and most influential members of the community; they usually served until they retired or passed on. Women were never elected to the vestry. At the end of the year, if there was a deficit in the treasury, the vestry wrote out their personal checks.

Today, our beloved church has come a long way from its earliest times—very conservative to much more liberal. I am very proud of the Episcopal Church's acceptance and commitment to its divergence of ALL PEOPLE, and especially for its far reaching humanitarian outreach programs, and its many worthwhile projects to the needy, homeless, and less fortunate among our fellow man. From the reading of the Gospel of St. John 1 Chapter 1, those who love God must love their brothers and sisters also. How apropos today!

Bally is a member of St. James' Church, Goshen. This article originally appeared in the July/August 2012 edition of his parish newsletter, The Tower Chimes.



St. James' Church, Goshen.

Photo: Episcopal Diocese of New York