

# The Future

# THE EPISCOPAL NEW YORKER

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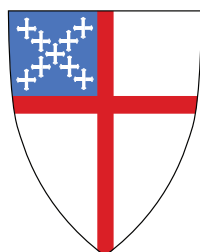
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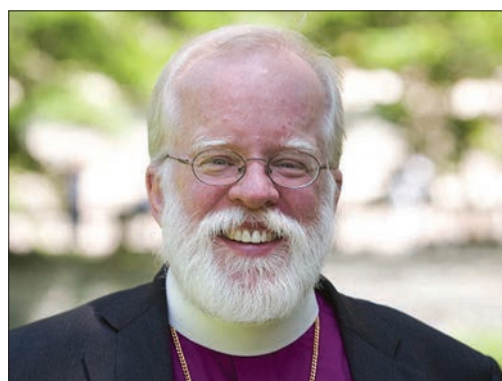
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# Forward Together

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

I think we are up to something. I write this essay in the midst of the pre-convention caucus meetings in the diocese, which are taking place to introduce and talk about the strategic plan which will come to this November's diocesan convention in the form of specific resolutions. The first meetings, in Westchester County / Region Two, and in the Mid-Hudson Region, have both taken place, and the meeting in Manhattan will occur before the end of the month. Both meetings were well attended, and both had a good spirit throughout the day. I have said at each of those gatherings, and say again, that the Diocese of New York, and I personally, owe a tremendous debt of gratitude to our facilitators, Gay Jennings and Steve Smith, and very much to the three priests of our diocese who chaired the task forces of the strategic plan advisory group: Brad Dyche, Claire Woodley, and Matthew Mead. Their leadership of the three teams, and their presentation of the resulting product, have been exemplary, and I have seen their thoughtful, pastoral gifts in helping people to understand what this is about and why we are doing it.

One of the things that I have been talking about, and will say much more about at convention, is that the work done so far, and which we will receive formally in November, is really what I am calling the "First Phase" of the strategic plan. Or perhaps it is the second, with a third to come.

We began this work with the diocesan-wide Indaba conversations, which we ultimately offered three times in 2013-2015, and in which fully half of our congregations have taken part. My hope at the start was that we might, through crossing the cultures and divides of our diocese in open-hearted, open-minded conversations and exploration, begin to give shape to what I called "a shared understanding of our common life." It was my conviction that that shared understanding would be essential to our engaging in the strategic plan with real generosity of spirit for one another. That work has paid off in a big way: Relationships have been formed across the diocese, among Episcopalians who live and move and worship in so many different ways; and many of those who participated have talked about how transformational this endeavor was. Indeed, the successes of the Indaba led to a provision in the strategic plan that we should continue Indaba conversations in the diocese on an on-going basis, in each triennium. In a very real way, then, the Indaba was the first phase of the strategic plan.

Over the last year an extraordinary amount of work has been done in three areas of our diocesan life: governance and structure; congregational life and viability; and finance. The economic collapse of 2008 had not only immediate catastrophic consequences for congregations and our common life as a diocese, but longer-term consequences that will continue for years to come. Not the least of these was the decline, and ultimately the sunseting, of the Congregational Support Plan. The report which has now been published (available at [www.diocesenyny.org](http://www.diocesenyny.org)), and which will come before the convention in the form of resolutions, is in many ways a reformation of our bodies of governance, and of our funding strategies, to create a foundation for our mission and ministry in a dramatically changing context and culture. The report also defines tools and helps for every congregation to assess the health—the viability and vitality—of parishes in every place.

The report is long and complex. It would be tempting to begin to take it apart into its very many constituent parts and debate them all, but I have asked the people attending the pre-convention meetings to consider the strategic plan as a coherent whole, in which all of the pieces work together to promote transparency and accountability and competent governance for me and my staff, for the diocesan leadership bodies, and for all of our parishes. Opportunities to offer amendment to the plan will be offered prior to the convention and at the convention, and we welcome your thoughts and participation. But if there is anything I would ask of the clergy and leaders of our churches, and of delegates to our convention, it is that this is an hour in which it has never been more important that we look beyond the demands of local or parochial self-interest to the integrity of our common life as a whole church and to the ways in which each parish has an obligation to support ministry in every place. Five years ago, when I was a candidate for bishop coadjutor, the most frequent questions I was asked were about our support of ministry in small or struggling communities and in poor communities, and of how we might develop ways of acting creatively and seriously in places of long systemic decline. I was asked how we might as a diocese manage diminishing resources while remaining true to our calling. This report is the first part of the answer to those questions. We believe this strategic plan charts a way forward for all of us together, as one people of God, to consider and address just these very things.

But there is a third phase of the strategic plan to come. I have begun conversations with Gay Jennings and Steve Smith to continue on with us for another year, though in a reduced capacity. I hope that they will be able to facilitate a broad conversation across our diocese, returning to Indaba partnerships and conversations, in which we may as a whole people begin to set a course toward a renewed sense of ministry and mission, while asking together the critical questions for our near and longer-term future: Where are we underserving, where overserving? What would a reasoned, considered plan for new church starts look like in our day and our place? How might we encourage, support and nurture new and alternative ministries, not necessarily parochial, and give them a seat at the table of counsel and governance? How can this diocese commit to the multi-cultural communities and opportunities right in front of us, not only in expanding Latino ministry but in making new starts in Asian, African and Indian missions across our regions? What responsibilities do we have to campus and military chaplaincies, and how can we build and support good work outside parish structures?

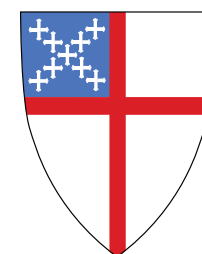
What is God calling us to do and to be? Where do we want the diocese to be five years from now? Ten? Twenty? The answers to these questions will be the strategic plan, and the work of this year, and of this coming convention, are the strong foundation for it. May God continue to make us brave and strong and faithful for the work we are given to do. And always grateful.

*+ Andy*



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## Juntos Adelante

Por el Revdmo. Obispo Andrew M.L. Dietsche

Creo que estamos haciendo algo. Escribo este ensayo en medio de los conclave pre-convención en la diócesis, que se están realizando para presentar y hablar sobre el plan estratégico, el cual aparecerá ante la convención diocesana de este mes de noviembre en forma de resoluciones específicas. Las primeras reuniones, en el condado de Westchester / Región Dos y en la Región de Mid-Hudson, ambas ya han tenido lugar, y la reunión en Manhattan se realizará antes del final del mes. Ambas reuniones fueron muy concurridas, y en ambas hubo un buen espíritu durante todo el día. He dicho en cada una de esas reuniones, y lo digo una vez más, que la Diócesis de Nueva York, y yo personalmente, tenemos una tremenda deuda de gratitud con nuestros facilitadores, Gay Jennings y Steve Smith, y muy agradecidos a Brad Dyche, Claire Woodley, y Matthew Mead, los tres sacerdotes de nuestra diócesis que presidieron los grupos de trabajo del grupo asesor del plan estratégico: Ha sido ejemplar, su liderazgo de los tres equipos, y su presentación del producto final, y he visto sus considerados dones pastorales para ayudar a la gente a entender de qué se trata y por qué lo estamos haciendo.

Una de las cosas sobre las que he estado hablando, y hablaré mucho más aún en la convención, es que el trabajo realizado hasta ahora, y que vamos a recibir formalmente en noviembre, es realmente lo que yo llamo la “Primera Fase” del plan estratégico. O tal vez es la segunda, con una tercera por venir.

Empezamos este trabajo con las conversaciones Indaba en toda la diócesis, que en definitiva ofrecimos tres veces en 2013-2015, y en las que absolutamente la mitad de nuestras congregaciones han participado. Mi esperanza al principio era que, cruzando las culturas y las divisiones de nuestra diócesis, mediante conversaciones y un proceso exploratorio a corazón abierto, con una mente abierta, podríamos comenzar a dar forma a lo que se llama “un entendimiento compartido de nuestra vida en común”.

Estaba convencido de que esa comprensión compartida sería esencial para nuestra participación en el plan estratégico con verdadera generosidad de espíritu el uno por el otro. Ese trabajo ha dado sus frutos a lo grande: Se han desarrollado relaciones a través de la diócesis, entre episcopales que viven y se mueven y celebran el culto en tantas maneras diferentes; y muchos de los que participaron han dicho cuan transformador ha sido este esfuerzo.

De hecho, los éxitos de Indaba llevaron a una disposición en el plan estratégico que dice, debemos seguir las conversaciones Indaba en la diócesis en bases continuas, en cada trienio. De una manera muy real, entonces, Indaba fue la primera fase del plan estratégico. En el último año, se ha realizado una

cantidad extraordinaria de trabajo en tres áreas de nuestra vida diocesana: gobernabilidad y estructura; vida y viabilidad congregacional; y finanzas.

El colapso económico del 2008 tuvo consecuencias catastróficas para las congregaciones y nuestra vida común como diócesis, no sólo en lo inmediato, sino que también a largo plazo y que continuarán en los años por venir. Sin ser la menor de éstas, fue el deterioro y en última instancia, el fin del Plan de Apoyo Congregacional (CSP por su sigla en inglés). El informe que ahora ha sido publicado (disponible en [www.diocesenyn.org](http://www.diocesenyn.org)), y que vendrá ante la convención en forma de resoluciones, es en muchos aspectos una reforma de nuestros órganos de gobierno, y de nuestras estrategias de financiación, para crear una base para nuestra misión y ministerio en un contexto y una cultura dramáticamente cambiantes. El informe también define las herramientas y las ayudas para cada congregación para evaluar la salud—la viabilidad y vitalidad—de las parroquias en cada lugar.

El informe es largo y complejo. Sería tentador comenzar a desmontarlo en sus muchas partes constituyentes y debatirlas todas, pero le he pedido a las personas que asisten a los conclave previos a la convención que consideren el plan estratégico como un todo coherente, en el que todas las piezas trabajan juntas para promover la transparencia y la responsabilidad y gobernabilidad competente para mí y mi personal, para los órganos de dirección diocesanos, y para todas nuestras parroquias. Se ofrecerán oportunidades para hacer enmiendas al plan antes de la convención y en la convención, y agradecemos tus ideas y tu participación. Pero, si hay algo que yo le pediría al clero y a los líderes de nuestras iglesias y a los delegados a la convención, por tratarse de una hora que nunca ha sido tan importante, que más allá de las exigencias de auto-interés local o parroquial miremos a la totalidad de nuestra vida en común como iglesia en su conjunto y las formas en que cada parroquia tiene la obligación de apoyar el ministerio en cada lugar. Hace cinco años, cuando fui candidato a obispo coadjutor, las preguntas más frecuentes que me hicieron eran acerca de nuestro apoyo del ministerio en comunidades pequeñas o esforzadas y en las comunidades pobres, y cómo podemos desarrollar maneras de actuar de forma creativa y seria en lugares con prolongada decadencia sistémica. Me preguntaron cómo podríamos gestionar como diócesis los recursos decrecientes sin dejar de ser fieles a nuestra vocación. Este informe es la primera parte de la respuesta a estas preguntas. Creemos que este plan estratégico es el mapa de un camino a seguir por todos nosotros juntos, como un solo pueblo de Dios, para considerar y tratar precisamente estas cosas.

Pero hay una tercera fase del plan estratégico por venir. He comenzado conversaciones con Gay Jennings y Steve Smith para que sigan con nosotros un año más, aunque en una capacidad reducida. Espero que ellos puedan facilitar una amplia conversación en nuestra diócesis, regresando a las grupos y conversaciones de Indaba, en las que podemos como todo un pueblo comenzar a establecer una senda que lleve hacia un sentido renovado del ministerio y de la misión, al mismo tiempo juntos hacer las preguntas críticas para nuestro futuro inmediato y a más largo plazo: ¿Dónde estamos desatendiendo, donde estamos sirviendo de más? ¿Cuál sería un plan coherente, cuidadosamente pensado para el inicio de nuevas iglesias en nuestro tiempo y lugar? ¿Cómo podemos alentar, apoyar y nutrir ministerios nuevos y alternativos, no necesariamente parroquiales, y darles un lugar en la mesa del consejo y gobernabilidad? ¿Cómo puede esta diócesis comprometerse con las comunidades y las oportunidades multiculturales justo en frente de nosotros, no sólo en la expansión del ministerio latino, sino en la creación de nuevas aperturas en las misiones de Asia, África y la India a través de nuestras regiones? ¿Qué responsabilidades tenemos con las capellanías militares y de campus universitario, y cómo podemos construir y apoyar el buen trabajo fuera de las estructuras parroquiales?

¿Qué nos está llamando Dios a hacer y ser? ¿Dónde queremos que esté la diócesis en cinco años a partir de ahora? ¿En diez? ¿En veinte? Las respuestas a estas preguntas serán el plan estratégico, y el trabajo de este año y de esta próxima convención son la base sólida para ello. Que Dios siga haciéndonos valientes y fuertes y fieles a la obra que se nos ha dado para hacer. Y siempre agradecido.



Traducido por Sara Saavedra

## Preparing for a New Beginning

By the Rt. Rev. Allen K. Shin

Since last fall, the Diocese of New York has been engaged in a strategic planning process, facilitated by the consulting firm, Human Synergistics. This process has fostered important and much-needed conversation across the diocese on various challenges we are facing in local ministries and in our common life. The seven objectives of the Strategic Planning Process point toward a greater focus on mission in the changing environment, and the measured changes proposed in the report will help us carry out God's mission with greater transparency and effectiveness.

On some level there are no surprises in the report. The issues that it identifies and the changes that it proposes are things that the members of the Bishop's staff had already identified and been working on. The Congregational Development Committee, for instance, has been offering resources for congregational renewal and stewardship; the Diocesan Council has been searching for ways to clarify its role in the oversight of the programs of the diocese. The report of the Strategic Planning Process helps to clarify and point the way forward with many things that are taking shape already.



But this is merely a beginning. In fact, it is more a *preparation* for a new beginning for the common life and mission of the diocese. The passage of the report's proposed canonical changes will create a stronger foundation for us to build relationships for a deeper sense of communion and to work together for the common mission to which God has called the good people of this diocese.

This work is timely, as the new liturgical season of Advent is just around the corner. Advent invites us to an adventure, a spiritual pilgrimage with the ancient prophets, with John the Baptist in the wilderness and with the expecting young maiden, Mary. Advent calls us to live in faith while preparing and waiting in hope for the coming of the Messiah. The biblical figures of Advent represent the seeds of faith and hope, sown and blossomed in the hearts and lives of many believers.

God is not a doctrine or an idea or a script, but the Word made flesh revealed in the person of Jesus. I pray that the same Word made flesh is embodied, alive and glimpsed in the life of every congregation and in every member of our diocesan community. What are your hopes and dreams for your diocese, for your church, for your personal life?

+ Allen

## Preparación para un Nuevo Comienzo

Por el Revdmo. Obispo Allen K. Shin

Desde el otoño pasado, la Diócesis de Nueva York se ha comprometido en un proceso de planificación estratégica, facilitado por la empresa de consultoría, Human Synergistics.

Este proceso ha fomentado una conversación importante y muy necesaria en toda la diócesis sobre varios retos que enfrentamos en los ministerios locales y en nuestra vida común. Los siete objetivos del Proceso de Planificación Estratégica apuntan hacia un mayor enfoque en la misión en un entorno cambiante, y los cambios exhaustivamente estudiados y propuestos en el informe nos ayudarán a llevar a cabo la misión de Dios con una mayor transparencia y eficacia.

En cierto nivel no hay sorpresas en el informe. Los temas que identifica y los cambios que propone son las cosas que los miembros del personal del Obispo ya habían identificado y han estado trabajando. El Comité de Desarrollo Congregacional, por ejemplo, ha estado ofreciendo recursos para la renovación de la congregación y la mayordomía; el Consejo Diocesano ha estado buscando la manera de aclarar su papel en la supervisión de los programas de la diócesis.

El informe del proceso de planificación estratégica ayuda a clarificar y señalar el camino a seguir con muchas cosas que ya están tomando forma.

Pero, esto no es más que un comienzo. De hecho, es más una *preparación* para un nuevo comienzo de la vida y misión común de la diócesis. Si los cambios

canónicos propuestos en el informe pasan, esto creará una base más sólida para que nosotros construyamos relaciones con un sentido más profundo de la comunión y trabajemos juntos para la misión común a la que Dios ha llamado al buen pueblo de esta diócesis.

Este trabajo es oportuno, ya que el nuevo tiempo litúrgico de Adviento está a la vuelta de la esquina. El Adviento nos invita a una aventura, una peregrinación espiritual con los antiguos profetas con San Juan Bautista en el desierto y con María, la joven doncella en estado. El Adviento nos llama a vivir en la fe, en preparación y expectativa en la esperanza de la venida del Mesías. Las figuras bíblicas de Adviento representan las semillas de fe y esperanza, sembradas y prosperadas en los corazones y en las vidas de muchos creyentes.

Dios no es una doctrina o una idea o un guión, sino la Palabra hecha carne revelada en la persona de Jesús. Oro para que la misma Palabra hecha carne se materialice, viva y se vislumbre en la vida de cada congregación y en cada miembro de nuestra comunidad diocesana.

¿Cuáles son sus esperanzas y sus sueños para su diócesis, para su iglesia, para su vida personal?

Traducido por Sara Saavedra

+ Allen





## The Inconceivable Future

By the Rt. Rev. Mary D. Glasspool

**T**he Past, the Present, and the Future walk into a bar. It was tense. A friend of mine owns a tee shirt with this on it, and I laugh every time I see it. I also wonder about how skilled or not skilled we human beings are at imagining the future. Each day that I am on the Cathedral Close, I walk by this (see photograph): It's not exactly "this" - because the picture is of the original sculpture in Wárwick, NY, at *Pacem in Terris* crafted by the late Frederick Franck, and inspired by the Great Law of the Six Nation Iroquois Confederacy that "In all our deliberations we must be mindful of the impact of our decisions on the seven generations to follow ours." But it does make me think: *Are we mindful even of the next generation?*

We are approaching that wonderful time in the church's liturgical year when we will celebrate the *Communion of Saints*—and we're pretty adept at singing the praises of famous people (see Ecclesiasticus 44:1-10) who have gone before. Yet I wonder how practiced we are at imagining the *Communion of Saints* yet to come? It can definitely change our perspective from being at the end of the line to being somewhere in the middle!

The person who helped me the most as I worked at the theology of all time and all space being in the hands of the God I worship was



Herbert O'Driscoll, who pointed out to a clergy conference I attended that church vocabulary in the Middle Ages had two different Latin words for the future: *futurus* and *adventus*. The word *futurus* denoted what lay up ahead according to what we humans could learn from the past and thus predict into the future—weather forecasting, for example. The word *adventus*, on the other hand, denoted something up ahead that was coming toward us, not necessarily based upon past events, but something new. This future was an invasion up front, as it were; from what had not yet happened. Small wonder that the early Christian community claimed *adventus* as the word for their future in the light of the Good News. What they had once expected of God was not what actually came! It was an entirely new thing. Ed Schroeder of the *Crossings Community*, Chesterfield, Missouri, wrote this in 1999:

*One Apostolic advertisement for adventus goes like this: "What no eye has seen, nor ear heard, nor human heart even conceived, that what God has coming from the future toward those who trust him" (I Cor. 2:9). But can anything so unconceivable be described at all, if it is so radically brand new? Paul answers yes. it is grounded in the Jesus story.*

I wonder what this Advent will bring to us?

## El Futuro Inconcebible

Por la Revdma. Obispa Mary D. Glasspool

**E**l Pasado, el Presente y el Futuro entran a un bar. Fue tenso. Un amigo mío tiene una camiseta que dice esto, y me río cada vez que lo veo. También me pregunto acerca de cuan calificados o no calificados, estamos nosotros, los seres humanos para imaginar el futuro.

Cada día que estoy en el complejo de la catedral, paso cerca de esto: No es exactamente "esto"- porque la imagen es de la escultura original en Wárwick, Nueva York, de *Pacem in Terris* creada por el difunto Frederick Franck, e inspirada por la Gran Ley de la Confederación de la Sexta Nación Iroqués que dice "En todas nuestras deliberaciones debemos tener en cuenta el impacto de nuestras decisiones sobre las siete generaciones que seguirán a la nuestra". Pero sí me hace pensar: *¿Somos conscientes tan siquiera de la próxima generación?*

Nos estamos acercando a ese momento maravilloso en el año litúrgico de la iglesia cuando vamos a celebrar la Comunión de los Santos—y somos bastante expertos en cantar las alabanzas de personajes famosos (ver Eclesiástico 44:1-10) que se han ido antes. ¿Sin embargo, me pregunto cuan expertos somos en imaginarnos la Comunión de los Santos que está por venir?

¿Puede cambiar definitivamente nuestra perspectiva de estar al final de la línea para estar en un lugar en el medio!

La persona que me ayudó más, a medida que trabajaba en la teología de todos los tiempos y todos los espacios de estar en las manos del Dios, que yo celebro fue Herbert O'Driscoll,



quien señaló, en una conferencia de clérigos a la cual asistí, que el vocabulario de la iglesia en la Edad Media tenía dos palabras latinas diferentes para el futuro: *futurus* and *adventus*. La palabra *futurus* denotaba lo que había más adelante de acuerdo a lo que los humanos podríamos aprender del pasado y por lo tanto predecir en el futuro—predicción del tiempo, por ejemplo. La palabra *adventus*, por el contrario, denotaba algo más adelante que venía hacia nosotros, no necesariamente basada en sucesos pasados, pero algo nuevo. Este futuro era una invasión desde el principio, por así decirlo; de lo que aún no había sucedido.

No es de extrañar que la primera comunidad cristiana reivindica *adventus* como la palabra para su futuro a la luz de las Buenas Nuevas. ¡Lo que una vez habían esperado de Dios no fue lo que vino en realidad! Fue algo totalmente nuevo. Ed Schroeder de Crossings Community (Los Cruces en la Comunidad), Chesterfield, Missouri, escribió esto en 1999:

*Un anuncio apostólico de adventus es el siguiente: "Lo que ni el ojo vio, ni el oído oyó, ni el corazón humano siquiera concibió, eso que Dios está trayendo desde el futuro hacia los que confían en él" (I Cor. 2:9). Pero, ¿puede algo tan inconcebible describirse en lo absoluto, si es tan radicalmente nuevo?*

Pablo responde que sí. Que se basa en la historia de Jesús.

Me pregunto ¿qué nos traerá este Adviento?

Traducido por Sara Saavedra

## Why Being a “Church Person” Is No Longer Enough

By the Rev. Dr. Garwain F. de Leeuw

It looks dire.

The statistics read “decline.” Attendance overall is diminishing, and articles report that the “dones” are never coming back. Pundits offer explanations: the diminishment of all social institutions; liberalism; divorced parents; technology; women priests; poor leadership; capitalism. Clergy spin their wheels with sparsely attended programs, and although we open our communion table and declare ourselves all-inclusive, the outside world shrugs its shoulders. Perhaps if we said more progressive words, or became more conservative, people would begin to flock into our churches at 10 a.m. on Sunday morning.

Some argue we’re just becoming more spiritual, the church being revealed as a physical and organizational albatross on its rapid way out. A few cathedrals will linger as museum pieces, or well-endowed churches that allow the pageantry to be perpetuated for a few more generations. God bless those places.

Others argue the church will be unrecognizable in other ways. We’ll be meeting in homes or bars and dance clubs, small communities gathering for song and fellowship, telling the story in different ways.

To talk of decline, however, reduces us to passive agents in the greater culture. Certainly our work will have to include translating our central story in a way that reveals the power of a changed life in Jesus Christ—for the greater culture may indeed understand Christianity as an artifact of a more oppressive time. But this merely shifts the nature of our work.

Our previous models of church cannot cover the range of possibilities for the future. Clergy are poor psychotherapists; our churches are not equipped to provide extensive social services; and our ability to challenge politicians is limited by our small constituencies. And yet, the analogies of church as an ark in the storm, as a hospital for the sick, a table in the wilderness, a school for life, each have their place.

The underlying approach of nearly every church is to see congregants as consumers: The priest and church provide an enchanting, transcending product in exchange for, and in support of which, the people who attend pay it money.

But let’s reframe it. What if those same people are not consumers but skilled, faithful servant leaders in their community? In that case, our role as the church becomes fundamentally different. We’re not merely trying to bring people in with products that don’t authentically describe what the church does. We’re sending out leaders to change any institution they encounter.

This does not mean the church itself is irrelevant. The process of learning to listen, to be with others, and to be open to transformation rarely happens in an instant. Nobody can be shamed into social justice, and rarely does reading an entire syllabus of critical theory cause enlightenment. Instead, the best of the tradition creates a space where people are fed so they can be disciples in the world. In my own context, I think of the defense attorneys, the motorcyclist who assists older members of his club, the prosecutor who uncovered police corruption, and the many others who live their faith by being the steady, resilient, attentive and conscientious people that church is supposed to form. We do this through creating spaces of prayer and attention; safe territory for the broken, an ark within the flood; but also a table in the wilderness. It is a school of life.

Then there’s another way to understand our future. Perhaps we’re starting out from a different place than we think we are. A recent study from Georgetown University

estimated that the impact of faith-based organizations runs from more than \$378 billion to \$4.8 trillion depending upon how faith is counted. Maybe we are invited into a sense of gratitude for what we have.

The future of the church does not mean flushing our resources, like Esau, for the temporary feeling of a single righteous act. Instead, we could align what we have in such a way that can more deeply engage our communities. We have resources that can allow us to participate in our public culture that is responsive to the needs around us, in a fashion that is truly effective. We can march for affordable housing, but why not study what it means to partner with other agencies and do the work ourselves? We can complain about racism, but what does it mean to allocate resources to create jobs in our urban centers?

We need not inculcate leaders in the way that corporate environments do, but the spiritual tools we offer train attention, to have moments of stillness and silence, spaces for reflection; times for connection. The Trinitarian pattern of a life can deeply inform the consciousness of those who seek it: it can yield an acknowledgment that to live such a life means that we are relating – within ourselves, in our important relationships, and to the public, the strangers with whom we share space.

Churches are not simply houses of prayer; nor are they social clubs; nor are they political movements. Other institutions do this work far better. But there is a way to engage the world that can be framed by the gospel, our sacraments, and the regular habits of Christians.

The future of the church depends on this combination of traditional insights and modern creativity. Without the fundamental skill of listening, which is at the center of personal prayer; without the “common” in our common worship, our efforts will simply be like cymbals clanging. Then perhaps we will not be misdirected into making ourselves into mediocre psychotherapists, exhausted social workers, and irritating prophets, but recognize instead that we have the resources to build leaders in the world, and an institution that can help in rebuilding the world.

Let’s be clear: shifting ourselves away from the consumerist model is deeply counter-cultural. And it shifts the emphasis of how clergy will work, as well as how individual congregants will participate in church life.

Martin Thornton noted that being a proficient, regular Christian requires learning. It is that kind of person who learns the value of personal care, of listening to others, and of sharing one’s table, who provides the glue that make up much of what is possible in our culture. Without learning the skills of generosity and reconciliation, we can’t even begin the deeper conversations on race and sex that people so desperately crave.

Instead of shaming people into righteousness, we form people to be truly present, thoughtful, and open to transformation.

We are usually in the habit of thinking institutionally, trying to encourage people to become church people. Instead, if our work is to enable people to be stronger servant leaders in the world, then the practices of the church become aligned differently. Instead of always trying to bring people into the church, we work first on asking, how are we sending people out?

On any given Sunday I may see 50 people in my congregation. I used to think of it as tiny, only 50 people who are here to listen to some excellent music and a pretty good homily. But now I see 50 people who are bringing meaningful relationships into the world, and lifting them up to God in worship. We do not merely have a future. We will make it.



Instead of encouraging people to become “church people,” let’s enable them to be stronger servant leaders in the world.

The author is the rector of St. Bartholomew’s Church, White Plains.



# Towards a Better World

By Kathi Watts Grossman

**I**n the beginning was the Word, and the Word was with God, and the Word was God.” This is a passage that the Global Mission Commission is committed to putting into all that we do to share our work with the Diocese of New York and the developing world.

The Global Mission Fair, to be held on October 22, 2016, begins with sharing the WORD...the many words of experience of missionaries, priests and laity, working to bring sustainability to mission projects beyond the borders of the USA; the word of grace that allows us to listen to and walk with others instead of dictating that we, as Americans, know best; the word of host countries thanking us for caring and listening and understanding what they need from us; the words of love and understanding and grace that demonstrate, as we love Christ we must see and share his love with those in need.

Workshops and booths and panel discussions will be sharing the word on...

- how sustainability extends past funding to include strong long-term solutions and the need for strong local leadership
- the need for a parish to understand the importance of listening and walking with when planning a mission project
- how Asset-Based Community Development builds and strengthens relationships inside and outside the church
- what human trafficking really is and how and why we can and must make a difference
- YASC...what is it and why it is important
- Global Women's Fund showing how lives of women and their communities in the developing world are changed through higher education
- How to get started...mission 101

Sharing these words will be a gift to the people in our diocese who are working towards building lasting relationships and change in the developing world. Many who come to listen, learn, and share will find new knowledge and inspiration. People from other dioceses and other denominations who have already registered and will be attending demonstrate that global mission belongs to all of God's people, regardless of where and how they worship.

The Global Mission Commission is deeply grateful to Bishop Dietsche for his support and to Bishop Mary Glasspool for being our moderator and commission angel in all that we do. We appreciate the Rev. Jesse Zink for agreeing to come from England to New York City to deliver our keynote address. His hands-on knowledge, from a very young age, has given him new ways to understand global mission. And to the Rt. Rev. Ogé Beauvoir for traveling from Haiti to tell us of the part the host country plays in global mission. We have been blessed with a new beginning of what the focus of mission in the Diocese of New York needs to be.

The first annual Sustainable Development Goals (SDGs) grant recipients will also be announced at the fair. This is the beginning of the Diocese of New York putting into practice the General Convention resolution calling for .07% of the diocesan budget to be allocated to the SDGs.

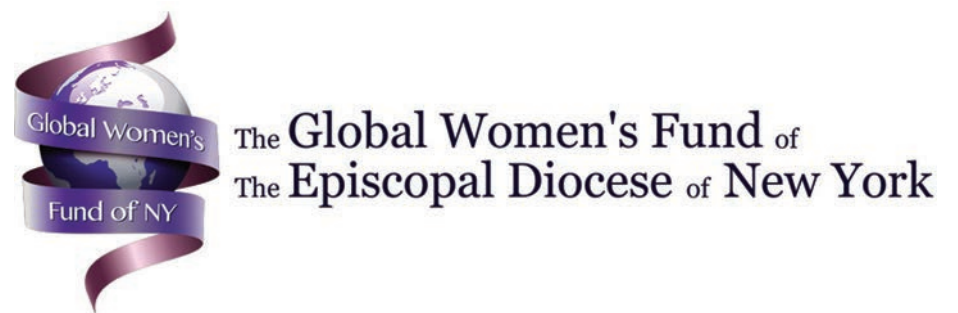
The Global Mission Commission plans to make this mission fair an annual event, with a different focus each year. If you attend, we would welcome your feedback. Plans for 2017 are already in the works. New beginnings can become cherished traditions.

*The author is chair of the diocese's Global Mission Commission.*

## Diocese's Global Women's Fund Focuses on Quality Education and Gender Equality

*The Global Women's Fund was established to empower women in the developing world to effect positive change by educating Anglican women for transformation of their families, communities and the world.*

**H**aving already declared its overall support for the Sustainable Development Goals (SDGs) approved at General Convention 2015, the Global Women's Fund of the Diocese of New York (GWF) this year formally dedicated itself to the pursuit of two of those goals, Quality Education (SDG #4) and Gender Equality (SDG #5), at a parallel event to the UN Commission on the Status of Women meeting titled "Sticking



*to our Goals: Scholars and donors as agents of women's empowerment and sustainable development."*

This formal dedication was, in truth, a re-dedication to what the GWF has always done since its foundation 11 years ago. Each year the fund raises money to fulfill its mission of educating women in the developing world by providing tuition scholarships to individuals and by funding seminars for groups of Anglican women and girls in the developing world. In 2016 GWF awarded individual scholarships in Kenya, the Philippines and Swaziland. Seminars were funded in Brazil, Eastern Himalaya, Kenya, the Philippines and Tanzania. We encourage you to visit the GWF pages on the diocesan website at [www.diocesenyc.org/gwf](http://www.diocesenyc.org/gwf) and join us in providing an opportunity to many more women and girls to attain gender equality and quality education in countries where many are denied the privileges that we enjoy.



SATURDAY, NOVEMBER 12, 2016 ANNUAL RETREAT DAY 9:30 - 4:00 PM

*"In Everything Mercy: Thomas Merton and Pope Francis on the Merciful Heart of God"*

Featuring **Christopher Pramuk, Ph.D.**, professor of Theology and Spiritual Studies at Xavier University, Cincinnati, OH

**Location:** Corpus Christi Church, 529 West 121st Street just off Broadway, NYC

**Cost:** Free for Patron, Sponsor, and Friend Members, \$20 for Annual and Contributing Members, \$10 for Students, and \$35 for Non-Members

Advance Purchase, RSVP, or Pre-Registration Required. To register, visit [www.thomasmertonnyc.org/events](http://www.thomasmertonnyc.org/events)





# To Battle Climate Change, The World Will Increasingly Need the Church

By *Jeremy Sierra*

**M**y daughter was born in the middle of what will likely be the hottest year in recorded history. I think about this—about climate change—occasionally after she has woken me at 2 a.m. and I am trying to get back to sleep. What kind of future will she have? Will human ingenuity (and a bit of grace) prevent the disaster we are heading for? What can I do now to make her life better?

This question—what can I do?—is also one I ask when she is crying inconsolably, as she sometimes does when she is tired or frustrated or for other mysterious reasons. We feed her, burp her, change her diaper, and ultimately hold her close if those things don't work. I can't always make her stop crying but it is my daily efforts that matter, even if it may not be enough in the moment to quiet her.

This lesson is not so different than the lesson my religion teaches me: that I am as powerless as Job before the tornado or Jonah thrown about by the sea, but this does not make my actions meaningless. I must still give my coat to the stranger, feed the hungry, care for creation. The totality of our actions matter tremendously, even if from one day to the next we will get it wrong and most of our deeds will be forgotten.

I am neither a world leader nor the CEO of a large company, so what I can do about

climate change is relatively minor. I conserve energy. I attend rallies. I vote and I speak out whenever I can.

We are all agents in this world though we are not ultimately in control. Although the task of combatting climate change is daunting, we cannot cease to act, just as we should not cease praying in hard times or consoling a crying child. Our collective voice crying out for justice and change is more important than ever.

My daughter will need me in the future. I will not be able to fix every problem but perhaps I can comfort her when she is sad and stand beside her when life is difficult or frightening. Likewise, this world will need the church as we grapple with the effects of climate change, which will cause human suffering, particularly among the poor and the vulnerable, due to increased drought and flooding and conflict. And this world will need to be reminded that even though we may feel small before the threat of rising tides and roaring winds, we are still called to act and to speak and to pray, in the hope that, with God's help, our daily efforts will lead to change.

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*The author is managing editor in the communications and marketing office at Trinity Wall Street.*

## See the Best of Ireland and Northern Ireland

in the Company of Bishop Mary D. Glasspool and Canon James Newman

12 Days: June 12–23, 2017

Visiting

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There is something incredibly powerful about traveling the paths of Irish saints (and some sinners) as one travels around the island containing both the Republic of Ireland and Northern Ireland (a constituent country of the United Kingdom of Great Britain & Northern Ireland). We will explore the varieties of Christianities – Celtic, Roman and Anglican; the inspiration for Joyce, Yeats, Shaw, Beckett & Wilde; the waters that produce Guinness, Bushmills & Jameson; the piety of Patrick, Brigid, Aidan; the vision that produces the *Titanic* and her sister ships. Join Bishop Glasspool and Canon Newman in this pilgrimage of prayer, discovery, and wonder in the sights, the sounds, the smells and the tastes of the Emerald Isle. We are looking forward to sharing this journey of a lifetime with you. Space is limited, so it will be necessary for you to send in your reservation form and deposit as soon as possible. The trip will depart from Los Angeles and New York on Monday, June 12, 2017, and return on Friday, June 23 – a twelve-day tour.

Cost Including Airfare from New York: \$3,429  
(\$3,089 + \$340 in government taxes & airline fuel surcharges).

For more information contact Bishop Mary Glasspool at: (212) 316-7442 or [Bpglasspool@dioceseny.org](mailto:Bpglasspool@dioceseny.org).  
Detailed brochure and booking form at [www.dioceseny.org/Ireland17](http://www.dioceseny.org/Ireland17)





Michael Pollack, right, explains components of a new UV water filtration system to Bishop Dietsche at Iglesia Episcopal San Pablo in Bolondrón, Cuba. Photo: Leah Reddy/Trinity Wall Street



Group photo in the now-fallow garden of Iglesia Episcopal San Pablo in Bolondrón, Cuba. The Rev. Andreis Díaz Dorta, rector of San Pablo, is to the right of Bishop Dietsche. Photo: Leah Reddy/Trinity Wall Street



Bishop Dietsche with Bishop Griselda Delgado del Carpio, Cuba's first female diocesan bishop. Photo: The Rev. Yamily Bass-Choate

# How the Diocese is Helping Cuba Clean Up Its Water

By Robert Owens Scott

Halfway through a ten-day visit to Cuba last summer with a delegation from the Diocese of New York, I figured out that if I saw a statue but did not know whom it honored, a safe guess would be revolutionary hero José Martí. I also learned that even though this nineteenth century poet, essayist, and political activist was an atheist, he provides a vital link between the spirit of the country and the ministry of the Episcopal Church in Cuba today.

Bishop Griselda Delgado del Carpio, Cuba's first female diocesan bishop, explained to New York Bishop Andrew Dietsche and his group that Martí visited various churches when he lived in exile in New York. He admired the sermons he heard in Episcopal churches, because they always addressed the lives of the people. That is precisely what the resurgent *Iglesia Episcopal de Cuba* does today.

The work that brought Bishop Dietsche's group to Cuba makes a case in point. Lack of access to clean, safe water has prompted a crisis in Cuba that was only worsened when Hurricane Sandy stirred up the island's shallow water table. Bishop Delgado and her staff have coordinated with groups from the Episcopal Church in the United States to bring in equipment and expertise to install water filters in churches throughout Cuba. Those sites become sources of safe drinking water for neighborhoods and entire villages, leading to a decrease in water-borne disease.

"In the Diocese of New York we have a number of people who have been making annual or more than annual visits here to support Bishop Griselda and her

work," Bishop Dietsche said while taking a break from digging a ditch for the water system being installed in St. Paul's Church in Bolondron. "A member of one of our churches, Michael Pollack, has been here many times and has done this work, so he really was our leader this week in effecting that project."

With the church in Cuba seeking to rejoin the U.S. Episcopal Church, Bishop Dietsche noted many commonalities. "In some ways the challenges that Bishop Griselda faces in Cuba are not unlike those that we face in the United States," he observed. "And in other ways, the daunting challenges for this church, especially in a dramatically changing political and economic time of transition, are right now at a period of transition that will change the way the church functions in Cuba for generations to come. I think that Bishop Griselda is doing a masterful job of leading this diocese and addressing these challenges and questions. I see good heart, humor, commitment to the gospel of Jesus Christ, a love of people, and a desire for justice that pervades everything that's happening here."

Given recent history, the question is not whether the New York Diocese and the Church in Cuba can work together, but what more they can do. "I do know that in some specific and tangible ways we can be a good partner to Cuba," Bishop Dietsche observed.

No doubt José Martí would agree.

*The author is Director of Faith Formation & Education at Trinity Wall Street.*



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## The Future Isn't What It Used to Be

*By the Rev. Canon Deborah Tammearu*

**T**his article's title is a quote that sounds as if it came straight from the brain of Yogi Berra, but it didn't. It was uttered by the French poet Paul Valéry, and it reflected the despair felt by intellectuals in Europe in the 1920s, following World War I. Europe was both physically and morally crushed; optimism seemed remote and pessimism was in the air. Nothing would ever be the same.

We might sometimes have similar feelings about the Church as we face the future. The last two decades have witnessed an accelerating volatility in our culture and in many ways, the Church has mirrored this. We have more priests retiring from ministry than being ordained into it. Worship attendance is down. Many of the parishes in the Diocese of New York can no longer support a full-time priest; indeed, many can no longer support the maintenance required by aging buildings. Feeling a little desperate would be understandable.

Yet, we are people of hope and we need not despair about what the Church of the future might look like, even though I am sure we feel some bewilderment and uncertainty. It is fair to say that whatever the Church of the future is, it won't be the same as it is now. For sure, it won't be more of the same, and I believe that is a good thing.

The Church is what we make it. Our individual parishes reflect that truth: It is easy for a visitor to tell which congregations are not only welcoming but also joinable and which are not; which congregations serve their local communities and which ones are self-serving Sunday morning chapels. It is easy to see where scripture is valued and disciples are formed, and where tradition does not mean rigidity.

We are already catching glimpses of the future. In Sullivan County, we have four congregations being served by two priests. In eastern Dutchess County, the Harlem Valley Area Ministry is taking shape among three congregations who will be served by one priest. This is also a bilingual, bicultural partnership, something we will be seeing more and more.

Shared ministries and area pastorates are not limited to rural or more lightly populated areas. In Ossining, St. Paul's on the Hill, located in a residential part of the city, is in partnership with Trinity Church, located downtown and right on Route 9. These churches share a priest, but more than that, they support one another spiritually, prayerfully and personally. They continue to explore ministries which neither could do alone, but which are possible when undertaken together.

I am convinced that we will see shared ministries in every part of the diocese as we move into the future. Be assured this is not somehow a failure on anyone's part. Much of what we are doing is good stewardship of resources, both human and financial. Much of what we are doing supports and enhances congregations by connecting them to each other rather than insisting they be stand-alone operations.

The Church of the future will be what we make it, and it cannot be simply more of the same. We would do well to be like the scribe in Matthew (6:52) and be trained for the kingdom of God. Like that scribe, we will be like masters of households who bring out of our treasures what is new and what is old.

What do we value that is "old?" What do we want to keep? Each parish will have to discern that for themselves, but a sure sign of holding onto something old that is truly of value will be a joyful, thriving congregation regardless of its size. Small or large, tiny or corporate, a thriving congregation will be about the business of proclaiming the Gospel in both word and deed. Small or large, a thriving congregation will be one that empowers the faithful to live their lives bathed in the knowledge that they are, each and every one of them, beloved of God.

What is "old" that can be let go as we look for the new? Again, each parish will have to discern that for themselves, but there are a few things I can suggest. Let go of passively waiting for people to show up to worship services, and get actively out into your communities. Let go of gathering to worship only on Sunday mornings. That worked back in the day when shops and stores were closed on Sunday and most people weren't working. We all know that's no longer how it is, and we can either lament what used to be, or work with what is in front of us now. Every congregation has members whose jobs call them into work on Sunday—what alternate day is offered for their spiritual refreshment and renewal? How do we use technology to get the Good News out into the world? There are many more questions than I can include here, to be sure, but I know the answers will be found as we work together to seek them.

No, the future isn't what it used to be. It is—it always has been—a challenge, and there is no doubt we are up to it, knowing that ultimately this is God's doing. To that end, some parting words from Walter Brueggemann: The Church which you have known is being taken away, by the grace of God.

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*The author is the diocese's Canon for Transition Ministry.*



## Strategic Plan Proposals to Come Before Convention

**A**fter nearly a year of hard work by consultants the Rev. Gay Jennings and Mr. Steve Smith and by three task forces (on Governance and Diocesan Structures, Congregations, and Financial Matters) that drew on input from hundreds of people from across the diocese, a draft Strategic Plan report and proposed canonical changes were published in August 2016, with an open call for comments. The final report and proposed canonical changes were published in September, and may be read by following the link prominently displayed at [www.diocesen.org](http://www.diocesen.org).

Three pre-convention caucuses, in the Mid-Hudson region, Region II, and New York City, were scheduled to provide an opportunity for discussion and explanation of the quite extensive proposed canonical changes—many of which come in the category of “housekeeping,” but some of which will make significant changes to the way that the diocese operates. The regional caucuses were held in late

September and early October, and were both well-attended; the New York City caucus will be held on Saturday, October 29 at the Church of the Intercession, 550 West 155th Street (at Broadway). All are welcome—attendance is free, but please register in advance at [www.diocesen.org/ednyevent/precon16c/](http://www.diocesen.org/ednyevent/precon16c/).

Read the Strategic Plan Report and Proposals at [www.diocesen.org](http://www.diocesen.org)

Sign up to attend the final Pre-Convention Caucus Saturday October 29 Church of the Intercession 550 West 155th Street, Manhattan

Please go to: [www.diocesen.org/ednyevent/precon16c/](http://www.diocesen.org/ednyevent/precon16c/)

View a Video of the Complete October 8 Poughkeepsie Pre-Convention Caucus Meeting at <https://youtu.be/BN1S4tAlFbQ>



Video courtesy of the Rev. Fred Cartier



### PRAYER AND WITNESS

#### DIOCESAN YOUTH MINISTRY TRAINING DAY

NOVEMBER 5, 2016

In conjunction with the 240th Convention of the Episcopal Diocese of New York the training day will be held at the Westchester Marriott, Tarrytown on Saturday, November 5, 2016. The cost is \$50

Register at [www.episcopaldiocesen.org](http://www.episcopaldiocesen.org)

#### SCHEDULE OF EVENTS:

**8:30-9:30**

Check In/Registration

**9:30**

Bishop Dietsche's Address to the convention

**10:15-11:00**

Opening plenary session: "Engaging a Child's Imagination"

Melina Smith, Calvary-St. George's

**11:00-12:00**

Eucharist with all participants of the convention

**12:00-1:00**

Lunch

Break out groups/table talk with other churches in your region

**1:00-1:30**

Session 1 - Track 1 Focus: "Faith formation and evangelization of the young child and their family" Rhonda Sarrazin

Track 2 Focus: "Spiritual Formation of the Adolescent" Patrick Bergquist

**1:30-1:45**

Make it real/Make a plan

**1:45-2:00**

Break

**2:00-2:30**

Session 2 - Track 1 Focus: "Starting A Youth Program In Small Church"

Track 2 Focus: "Starting A Family Ministry from Scratch" Jackie Jones

**2:30-2:45**

Make it real/Make a plan

**2:45-3:00**

Break

**3:00-3:30**

"Where do we go from here?" Facilitated conversation with participants to connect them with each other. What are the next steps?

**3:30-4:00**

Closing Word.



# The Proposed 2017 Diocesan Budget

*By the Budget and Finance Committee of the Diocesan Council*

**T**he Budget Committee proposes a 2017 Budget of \$11,047,500. 90% of that Budget is paid for by Apportioned Shares, commonly called Assessments, that are collected from the nearly 200 congregations of the Diocese of New York. Some of these Apportioned Shares are very large, some are very small, some are in the middle. Some congregations pay their entire apportioned share on time, others are late, some are adjusted by the Adjustment Board, and some pay part or none at all of their Apportioned Share.

It is a common question asked in every congregation: “Where do the dollars from our Apportioned Share go?” or more bluntly, “Why do we pay an Assessment to the diocese?” The answer is that our Apportioned Shares ensure that the Episcopal Church has a lively and effective presence in the Catskills, on Staten Island, in Times Square, in the South

Bronx, in Sullivan County, in the many cities in our Diocese that are not part of New York City, on both sides of the Hudson, in Harlem, in our colleges, on Wall Street, in all of our suburbs and exurbs, and everywhere in between. That lively and active presence ensures that the Gospel of our Lord Jesus Christ is being proclaimed and lived out across the entire Diocese of New York rather than just small pockets here or there. Our Apportioned Shares pay for our Bishops and for our diocese’s contribution and participation in the Episcopal Church and the Anglican Communion. Our Apportioned Shares pay for Bishop’s Staff members who coordinate everything from payroll, to the ordination process, to clergy transitions, to our web presence, to helping put new roofs on our buildings, and everything in between. Our Apportioned Shares pay for programs and grants and for campus chaplains to introduce the next generation to the Episcopal Church. Our Ap-

## Convention of the Diocese of New York of the Protestant Episcopal Church 2017 Proposed Budget

Description		Budget 2015	Actual 2015	Budget 2016	Estimated 2016	Variance between 2016 Estimates & 2016 Budget
<b>INCOME</b>						
001a	Gross Calculated Apportioned Shares				\$ 11,565,471	\$ 11,565,471
001b	Total Adjustments due to 12.5 Cap & Adjustment Board				\$ (1,504,785)	
001c	CSP Transition Apportioned Share Reductions					
001d	Billed Apportioned Shares (less all Adjustments & Reductions)	\$ 9,369,000	\$ 9,503,922	\$ 10,252,800	\$ 10,060,686	\$ (192,114)
001e	Projected Unpaid Apportioned Shares	\$ (1,873,800)	\$ (1,209,498)	\$ (1,886,500)	\$ (933,789)	\$ 952,711
001	<b>Net Apportioned Shares</b>	<b>\$ 7,495,200</b>	<b>\$ 8,294,424</b>	<b>\$ 8,366,300</b>	<b>\$ 9,126,897</b>	<b>\$ 760,597</b>
002a	Gross Congregation Support Plan Contributions	\$ 532,000	\$ 514,404	\$ 494,500	\$ 480,323	\$ (14,177)
002b	Projected Unpaid CSP Contributions	\$ (170,000)	\$ (33,279)	\$ (100,000)	\$ (202,017)	\$ (102,017)
002	<b>Net CSP Contributions</b>	<b>\$ 362,000</b>	<b>\$ 481,125</b>	<b>\$ 394,500</b>	<b>\$ 278,306</b>	<b>\$ (116,194)</b>
003	Allocation from the General Endowment	\$ 1,175,000	\$ 694,979	\$ 1,250,000	\$ 710,144	\$ (539,856)
004	Contribution to General Endowment (25% Cap)	\$ -	\$ -	\$ (368,000)	\$ (190,351)	\$ 177,649
005	Trust Income	\$ 150,000	\$ 106,300	\$ 175,000	\$ 106,484	\$ (68,516)
006	Fee Income	\$ 100,000	\$ 154,196	\$ 125,000	\$ 93,060	\$ (31,940)
007	Diocesan Convention Fee Income					
008	Trinity Grant in Support of Multi-Cultural Ministry Development		\$ 165,375		\$ -	\$ -
009	Matching Transfer of Trinity Grant (from other funds available to the Bishop)		\$ -		\$ 165,375	\$ 165,375
010	Transfers from Reserves	\$ 273,950	\$ 273,950	\$ 283,700	\$ -	\$ (283,700)
011	<b>Total Income</b>	<b>\$ 9,556,150</b>	<b>\$ 10,170,349</b>	<b>\$ 10,226,500</b>	<b>\$ 10,289,915</b>	<b>\$ 63,415</b>
<b>DISBURSEMENTS</b>						
100	Canonical Requirements of a Diocese in the Episcopal Church	\$ 905,200	\$ 900,797	\$ 901,000	\$ 900,082	\$ (918)
200	The Episcopate and Support	\$ 1,285,740	\$ 1,410,767	\$ 1,598,400	\$ 1,629,247	\$ 30,847
300	Staff & Support for Ministries & Congregations	\$ 1,267,560	\$ 1,448,493	\$ 1,383,000	\$ 1,361,258	\$ (21,742)
400	Total Funding for Clergy in Strategic Settings	\$ 2,463,750	\$ 2,405,996	\$ 2,461,500	\$ 2,320,286	\$ (141,214)
500	Grants & Programs for Congregations	\$ 500,000	\$ 561,399	\$ 535,000	\$ 558,940	\$ 23,940
600	Diocesan Ministry & Outreach Programs	\$ 345,500	\$ 316,640	\$ 366,500	\$ 356,603	\$ (9,897)
700	Diocesan Administration	\$ 2,330,400	\$ 2,473,918	\$ 2,397,900	\$ 2,602,495	\$ 204,595
800	Communications & Archives	\$ 344,900	\$ 368,038	\$ 370,700	\$ 397,733	\$ 27,033
900	Diocesan Convention Costs and Meetings	\$ 35,100	\$ 51,064	\$ 127,500	\$ 111,953	\$ (15,547)
1000	Provision for Medical Insurance Increase	\$ 78,000	\$ -	\$ 85,000	\$ -	\$ (85,000)
1001	Provision for Salary & Benefit Increase	\$ -	\$ -	\$ -	\$ -	\$ -
2000	<b>Total Disbursements</b>	<b>\$ 9,556,150</b>	<b>\$ 9,937,112</b>	<b>\$ 10,226,500</b>	<b>\$ 10,238,596</b>	<b>\$ 12,096</b>
3000	<b>SURPLUS (DEFICIT)</b>	<b>\$ -</b>	<b>\$ 233,237</b>	<b>\$ -</b>	<b>\$ 51,319</b>	<b>\$ 51,319</b>



**For the complete Narrative Budget please go to [www.diocesenyny.org/Narrative-2017](http://www.diocesenyny.org/Narrative-2017)  
For complete Budget Summary and Detail please go to [www.diocesenyny.org/Budget-2017](http://www.diocesenyny.org/Budget-2017)**

portioned Shares pay to ensure that scores of congregations that cannot afford one are provided with a priest who can preach the Gospel of Jesus Christ in a language that the people understand, can offer the Eucharist each week (or at least once every few weeks), and can baptize, marry, and bury the faithful. By paying its Apportioned Share every congregation ensures that together we are building up the Kingdom of God in communities that most of us are not able to serve in, sharing the Gospel to peoples who speak

many different languages, and doing myriad forms of ministry that no single congregations could do alone.

As noted, about 90% of our diocesan budget is funded by Apportioned Shares. The 2017 budget features six areas of substantial change from prior budgets. These changes are in large part linked to the recommendations of the Strategic Plan Advisory Committee. The changes also reflect the new budget request process that began in 2016 which allowed members of the Budget Committee to work directly with Commission/Committee chairpersons, the Bishop's Staff, and the Bishops to define in the clearest possible terms what a given ministry's priorities were, what money was absolutely essential, and what money was requested for new initiatives. The six major changes are detailed below.

First, due to changes in the Finance and Operations office we were able to transition from estimating income from Apportioned Shares, Investments, Trusts, and Fees, to combining through exact numbers and individual accounts. As a result, we are confident that we can predict income for the coming year with far greater accuracy. For added transparency, Income lines are broken out in greater detail than past years.

Second, most of the clergy serving in a variety of settings around the diocese (Congregational Support Plan, Congregations in Strategic Settings, Pastorates, Hispanic Compensation, Harlem Initiative, etc.) have been paid at the diocesan minimum compensation level without any cost of living increase since that current minimum level was established in 2014. We have budgeted to give all of those priests a 4% stipend increase. We have also created a new line "Provision for Salary & Benefit Increases" to ensure that these priests receive an appropriate cost of living increase in future years. All other personnel whose compensation is funded by the budget will receive a 2% cost of living increase.

Third, of the many recommendations made by the Strategic Plan Advisory Committee and supported by the feedback from Listening Sessions, perhaps the most urgent were the need for a Director of Human Resources and a Controller who, like the new Director of HR, would be able to assist congregations in addition to his or her obligations in the Finance Office. Market-level compensation was required to ensure that the most qualified candidates for those positions could be considered, and that has increased the bottom line.

Fourth, when the loss of Congregational Support Plan income is included, this budget increases by about half a million dollars the overall financial support provided to strategic regions and congregations (Schedule 400). This change leaves behind the Congregational Support Plan model of funding a priest while taking back half of a given congregation's Normal Operating Income. Now, the diocese will fund clergy in Congregations in Strategic Settings and in Regional Pastorates while requiring a given congregation to pay its standard Apportioned Share, an amount which will be more like 10-15%, rather than 50% of Normal Operating Income.

Fifth, this budget increases financial support for Campus Ministry by over 50% from the 2016 budget. The bulk of this increase is creating a Canterbury Uptown Chaplaincy to serve campuses in northern Manhattan and the Bronx.

Sixth, this budget ensures that nearly every line (see Schedules 500 and 600) that provides grants and programs for our congregations and around our diocese has been increased in the last two years. Many of these lines were cut in 2009 and had not received an increase at all since then.

We believe these are exciting, strategic changes that will allow us to fund and support in greater and more targeted ways the ministry and mission that the people around the entire Diocese of New York are doing in our congregations, in our neighborhoods, and on our campuses.

CALCULATED (Income) REQUESTED (Disbursements) 2017	Proposed Budget 2017	Variance between 2016 Estimated & 2017 Proposed Budget
\$ 12,203,659	\$ 12,204,000	\$ 638,529
\$ (1,446,720)	\$ (1,447,000)	\$ 57,785
\$ (56,902)	\$ (57,000)	\$ (57,000)
\$ 10,700,037	\$ 10,700,000	\$ 639,314
\$ (933,789)	\$ (934,000)	\$ (211)
\$ 9,766,248	\$ 9,766,000	\$ 639,103
\$ -	\$ -	\$ (480,323)
\$ -	\$ -	\$ 202,017
\$ -	\$ -	\$ (278,306)
\$ 724,348	\$ 725,000	\$ 14,856
\$ (64,997)	\$ (138,000)	\$ 52,351
\$ 106,697	\$ 106,700	\$ 216
\$ 97,713	\$ 97,700	\$ 4,640
\$ 75,000	\$ 75,000	\$ 75,000
\$ 82,687	\$ 82,700	\$ 82,700
\$ 82,687	\$ 82,800	\$ (82,575)
\$ -	\$ 249,600	\$ 249,600
\$ 10,870,383	\$ 11,047,500	\$ 757,585
\$ 942,082	\$ 917,500	\$ 17,418
\$ 1,726,973	\$ 1,727,500	\$ 98,253
\$ 1,268,281	\$ 1,261,500	\$ (99,758)
\$ 2,711,392	\$ 2,601,500	\$ 281,214
\$ 585,000	\$ 564,000	\$ 5,060
\$ 569,500	\$ 435,500	\$ 78,897
\$ 2,798,447	\$ 2,801,000	\$ 198,505
\$ 385,337	\$ 386,000	\$ (11,733)
\$ 178,000	\$ 178,000	\$ 66,047
\$ -	\$ -	\$ -
\$ 175,000	\$ 175,000	\$ 175,000
\$ 11,340,012	\$ 11,047,500	\$ 808,904
\$ (469,630)	\$ -	\$ (51,319)



## Investing in the Future

By Rachel Crosby

**E**piscopal Charities creates opportunities for the next generation through academic enrichment, arts education, summer recreation and other programs for children. Last month, we traveled to each region in the diocese and visited four parishes with youth outreach programs that we support: St. Andrew's in the Bronx, St. Peter's in Port Chester, the Church of Our Savior in Manhattan, and St. George's in Newburgh. We took pictures of the students we met and asked them to share their dreams for the future. We hope you'll enjoy getting to know them as much as we did.



Third grader Annaya R. goes to St. Andrew's After School Program and would like to be a designer.



Fourth grader Jonathan Mendieta attends the Learning Center at St. Peter's along with little sister, Jocelin Mendieta, a kindergartener. When asked, Jonathan says he's never thought about what he wants to be when he grows up. "Part of the military...in the Army," he decides. Joselin is more certain. She wants to be a butterfly.



Sixth grader Natale Robles loves ballet and wants to be a dancer. She attends Newburgh Girl Power at St. George's.



Good friends, Alina Lam, left, and Chu Yung Pan, right, are both in fifth grade and participate in the Jubilee Enrichment Program at the Church of Our Savior. Both are also driven by a desire to help people. Alina wants to be a pediatrician when she grows up, and Chi Yung a doctor and a teacher.

Through our Youth Opportunity Grants, Episcopal Charities invests in the future of more than 3,500 children across the Diocese of New York. We believe that it is in our youth programs where our mission to transform lives is most easily seen. Thank you for your support of us—and for your support of these children's dreams.

To see more pictures, and read more interviews, check out [ecny.org/investing-in-the-future](http://ecny.org/investing-in-the-future)

The author is the program intern at Episcopal Charities and a member of the New York Intern Program based at St. Mary's Church in Harlem.





Kindergartener Sariah Fermaint likes to play and wants to be a police officer. She attends St. Andrew's After School Program.



Second grader Zury Chavarria's favorite subject is math, because "it's fun!" The 7-year-old aspires to be a teacher and attends the Learning Center at St. Peter's.



Johanna Vicente, of St. Andrew's After School Program, loves social studies and history and is in the fifth grade. She would like to be a lawyer or a psychologist and feels like "the world depends on the next generation."



Linette Xie is in fifth grade and wants to be a school guard to protect kids and teachers. Linette participates in the Jubilee Enrichment Program at the Church of Our Savior.



Ruben Gudino wants to be a veterinarian because he likes animals. His younger sister Kaley likes writing "stories that are realistic" and wishes to one day teach reading and writing. Ruben is eleven-years-old and in sixth grade and Kaley is eight-years-old and in third grade. Both participate in the Learning Center at St. Peter's.



Sarah Roach, right, and Khalia Soloman, left, of Newburgh Girl Power program at St. George's have big dreams. Sarah, a seventh grader, wants to be a cook with her own cooking show and Khalia, a ninth grader, wants to be famous in the field of lyrical dance.



Mackenzie Robles, a ninth grader, says, "I know I want to go to NYU for college. I want to major in business management and take over my dad's job. He's a building manager in the city." She participates in Newburgh Girl Power.



Eighth-grader Amir R. goes to St. Andrew's After School Program, and his favorite subject is science. Good thing, too - as his ambition is to be a rocket scientist.



## Finding Constantine's Walls

By the Rev. Thomas Ferguson, Ph.D.

**W**hen the Emperor Constantine laid out his new city, Constantinople, he personally marked out where he wanted the new city's walls, which were a significant expansion of the old fishing village of Byzantium, on whose foundation it would be built. Similarly, in his classic poem "The Bronze Horseman," Russian poet Alexander Pushkin imagines Czar Peter the Great surveying the dismal, swampy area and declaring it would be the place for his new, great, city of St. Petersburg. In both these instances, cities were founded as an anticipation of an imagined future that did not yet exist.

I think it is important to keep in mind almost all of the seminaries of The Episcopal Church were founded in a similar way. The University of the South, listing its founding as 1858, had its cornerstone blown to bits by Union troops and did not really come into being in any recognizable form until decades later. The General Theological Seminary's very name implies its founder's dream that it would become the single, primary seminary of the church at a time when there were only a handful of seminaries of any kind, and no Episcopal seminaries. Bexley Hall Seminary was founded on the frontier, in what was then wilderness. We could go on. None of the seminaries of the church were founded solely to reflect contemporary need; they were established looking ahead to a future they hoped to shape.

This reminder of the need of institutions to look forward, and not just contemporaneously (let alone not backwards!), is helpful when we think about the future of theological education in The Episcopal Church. It would be an understatement to say that we are in a period of intense change and upheaval in theological education. We also, however, need to keep in mind how theological education stands at the intersection of two profound sets of changes in American society. On the one hand, there are the changes sweeping over higher education. Online learning, developing understandings of residency, and increased emphasis on practical application and student-based pedagogy are profoundly reshaping higher education, including theological education. Other fields from mortuary training to law schools are also being forced to take these and other factors into account. However, in addition to these changes, seminaries also have one foot in the church, and are impacted by waves of change in North American Christianity: the impact of globalization, an increasingly diverse society, and changing patterns of religious affinity and identity, among others. One of the reasons things are difficult for Episcopal seminaries right now is, in part, because they stand at this nexus of change. Just dealing with one or the other would have been difficult enough; but instead, Episcopal seminaries are dealing with both sets of systemic, broader change, in addition to those that may be local and particular to their contexts.

So what is the future of Episcopal theological education, given both current challenges and the need to look into the future, and shape our insti-

tutions for the church that is coming into being, not the church as it is or as it was?

First, we must keep in mind how our seminaries are already, in many different ways, living into this new future. A number have thoroughly revamped curricula to take into account online learning, low residency options, and increased emphases on practical training. All too often, I think, many in the church seem to imagine their seminaries as they were, not as they currently are.

Second, seminaries will continue to imagine themselves as hubs, not destinations, reflecting a society that is increasingly networked. For well over a thousand years people were raised up in one place, went to another place for training and formation, then sent to a third place to engage in ministry—an essentially monastic model, albeit with some significant tweaks and adaptations. If we are truly to live into a ministry of all the baptized, then this model can no longer be viable. The church will continue to be more and more collaborative, and seminaries will need to work closely with dioceses and various networks (like Forma for Christian Educators, Young Adult Service Corps, etc.).

Third, we will need to continue to develop theological education that is collaborative, and not transactional. The 20th century saw increasing formalization of a whole range of professions—one could once become a lawyer by self-study, for instance; now graduation from an approved law school is the standard. It was not until the post-World War II period that a majority of clergy

received a seminary degree. This trend, combined with the establishment of the General Ordination Exam in the 1970s, has led, in the past 50 years, to a sense that preparation of ministry involves mastery of a body of knowledge and skills which are acquired through attending an institution. In fact, though, theological education has always been competency-based in the Episcopal Church. There has never been a formal degree requirement—and theological education will need to continue to develop competency-based, collaborative models.

How will we get here? This brings us back to the beginning of this essay. We do not have an emperor or a czar who can command things like Constantinople or St. Petersburg into being. The Episcopal Church is extraordinarily decentralized: most Presbyterian, Methodist, and Lutheran expressions in the USA are more centrally organized. We will need to take advantage of that decentralization, and truly adapt to become more of a web of networks than an array of ordered institutions, which, coincidentally, was how much of 19th century American Christianity was organized. By looking to the future, we may be reclaiming aspects of our past.



The Emperor Constantine—a type of top dog our church does not have.

*The author is rector of St. John's Church in Sandwich, MA, in the diocese of Massachusetts, and former academic dean of Bexley Hall Seabury Western Seminary Federation.*





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## Four Priests Ordained October 15

Front row left to right: The Rev. Tami Louise Burks, The Rev. Elise Ashley Hanley, The Rev. Deacon Kenton J. Curtis, The Rt. Rev. Andrew ML Dietsche, The Rev. Deacon Catherine A. Lawrence, The Rev. Robert Morgan Pennoyer II, and The Rev. Anne Bowie Snodgrass; Back row left to right: The Rt. Rev. Allen K. Shin, The Rt. Rev. Mary D. Glasspool, and The Rev. Canon Charles W. Simmons. Photo: Alito Orsini

# Old Priests Never Die, They Just Do Supply

By the Rev. Edwin Cromey

**O**ld priests never die, they just do supply. Too bad! There is so much more they could do.

Years ago, sometime in the 1980s, I attended a conference regarding retirement. The Rt. Rev. Gerald F. Burrill, retired bishop of Chicago (1954-1971), was the featured speaker. I remember him suggesting that retired clergy should attach themselves to poor or struggling parishes and help them out. Now the time is really right.

As I understand it and see it in the Diocese of New York, there is a shortage of full-time priests in parishes. One reason is that fewer people are studying for the priesthood and another reason is cost.

When I graduated from seminary in 1962, there were 50 of us receiving the Master of Divinity degree and most of us were moving into parishes as curates. This past May only four in my seminary received the same degree.

In the Diocese of New York, the cost of a full-time cleric with a family and under three years of experience is about \$106,000. This figure includes salary, housing and social security allowances, pension assessment, medical coverage and a sum for continuing education.

Under these circumstances, more parishes rely on part-time clergy. Some are older like me, or much younger with another part-time or full-time job. Members of the congregation strive to keep things going, struggle to produce income, and don't have time or people power to offer much more. Retired clergy could be the rescuing cavalry.

A full parish ministry contains many ingredients: Sunday worship; visitations

to homes, hospitals, and newcomers; education for adults, young people, and children in the subjects of bible, prayer, history, ethics; sacraments; preparation for Baptism, Confirmation, Reaffirmation; local and global outreach, etc. Any one or more of these subjects could be handled by assisting retired clergy. I am also sure there are clergy who could help immensely in other areas such as administration, finance, stewardship, fundraising, grant writing, use and maintenance of buildings and grounds, computer and communication skills, or church growth.

Here are my thoughts about guidelines:

- Locate retired clergy and find out if they would help parishes close to their home or within a reasonable distance. For example, in my case Good Shepherd, Greenwood Lake, Grace, Monroe, and Trinity, Garnerville are not more than twenty miles from my home in Tuxedo Park.
- Find out which struggling parishes would welcome such assistance and what their needs are. Assign retired clergy who are strong to meet those needs.
- Compensate at some level, certainly for transportation expenses. Parishes would not be responsible for benefits.
- The agreement should be between the priest and the parish without any hard bargaining but all done to promote, proclaim the ministry and mission of our Lord's way of life through his Church. I have always believed priesthood is not a job. It is a ministry. It is a life.

*The author is a retired priest in the diocese.*



## Is the Episcopal Church Destined for Extinction?

By Donald V. Romanik

**W**e all have seen the numbers and they are sobering. Active membership throughout the domestic Episcopal Church declined by 2.1 percent from 2014 to 2015 with a 19 percent drop over a ten-year period. Even more alarming, Average Sunday Worship Attendance (ASA) declined 3.4 percent in one year and 26 percent over the past decade. In the Diocese of New York, membership dropped by 9.6 percent and ASA by 6.3 percent in just one year. Some say that the Episcopal Church is in a death spiral and that unless circumstances change dramatically we will eventually cease to exist. Others argue that it's not about numbers and that the vitality of the Church should be based on mission and not membership or worship attendance. Both points of view are valid. If the mission of the Church, according to the Book of Common Prayer, is to restore all people to God and each other in Christ, we do need a critical mass of faithful and active Episcopalians to carry on this important work of discipleship.

While numbers are important, trends are much more significant because they give us important clues about what we need to do now in order to ensure the Church of the future. One key trend is the decline in the percentage of U.S. adults who describe themselves as Christian and the jump in the percentage of Americans who are religiously unaffiliated – categorizing themselves as atheist, agnostic or nothing in particular. How can the Episcopal Church reach out to this critical category known as “nones”? There are also internal trends worth noting, including a growing number of congregations with part-time, bi-vocational or non-stipendiary clergy. Only 55% of priests in the domestic church are classified as serving full-time in one church. Clergy formation and training are also changing with more individuals choosing alternatives to the traditional three-year residential seminary. Demographic trends indicate an increasingly aging white membership with glimmers of growth in the Latino and Asian-American communities. Finally, dioceses, parishes and some of our most beloved and historic Episcopal institutions continue to face financial challenges that threaten their viability and sustainability.

So what does this mean for the Episcopal Church of the future? In short, we need to address these numbers and trends realistically and focus on mission and discipleship with clarity and consistency—a strategy that can lead to stabilization if not growth. We need to create innovative and flexible systems and structures that will help us transition to a very different church in a very different world. We need to maintain the rich traditions of the Anglican/Episcopal Church while addressing the spiritual longing and the sacramental needs of a very different constituency. And drawing on the leadership of Presiding Bishop Michael Curry, I believe we need to operationalize what it means to be the Episcopal branch of the Jesus Movement.

I firmly believe that the Episcopal Church is not going to die, because we provide a profound, unique and much needed expression of Christianity in a deeply fragmented and broken world. I also believe that our incarnational theology and our inherent spirit of resilience will enable us to face the challenges of what it means to be church with confidence and grace. That being said, the Episcopal Church of the future will look very different than what we experience today. With God's help,

we can create a mission-focused and Christ-centered network that is nimble, contextual, relevant and responsive. And while it will be smaller, the impact of this new Episcopal Church may be even greater. On the other hand, if we dismiss the numbers, ignore the trends and conduct business as usual, the Episcopal Church is doomed for extinction or, even worse, irrelevance.

I have the great privilege and opportunity to meet lay and clergy leaders from all over the country who share their dreams and frustrations about the state of our beloved Church. Based on these conversations and other interactions and observations, here are some of my hopes for the Episcopal Church of the future:

- **The Episcopal Church will actively empower our constituents to become disciples, make disciples, and engage in God's mission in the world.** We will also embrace the growing diversity of the country and enhance our commitment to social justice.
- **There will be fewer but better-resourced traditional parishes (i.e., a building with a full time priest).** These congregations will be structured to support a variety of smaller faith communities including groups that meet in homes, pubs and other places or who are involved in specific ministries or activities such as feeding programs or school-based supports. These Episcopal and sometimes ecumenical networks will be facilitated by a collaborative leadership team of both lay and clergy, paid and volunteer professionals with expertise in various areas including worship, Christian formation, pastoral care outreach and administration. While historic and architecturally-significant buildings may be restored and maintained, most church properties will be flexible, multi-purposed spaces serving a wide variety of community needs.
- **Dioceses will be restructured and reorganized for maximum scope and efficiency** using evolving technology to connect with local constituencies. While we will still have bishops, they will be fewer in number with clearly delineated roles as chief pastors and spiritual leaders rather than administrators and disciplinarians. These other tasks will be delegated to people with specialized expertise in these areas. The process for allocating financial and human resources at both the diocesan and congregational levels will be based on measurable impacts and not just filling holes in the budget.
- **The Episcopal Church will be in “full communion” with many more denominations** and will utilize these ecumenical partnerships for enhanced mission opportunities and shared resources.
- **Our current governance structures will be streamlined** to meet the missional, strategic and financial needs of this new model of church. The new generation of stewards and philanthropists will support impactful programs and not overhead.

This new model of church will not come into being by happenstance. Our greatest enemy is inertia. We need a greater sense of urgency. There is a lot of work to do and we are running out of time. The future is now. Let us embrace it with faith, hope, and joy.

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*The author is president of the Episcopal Church Foundation (ECF).*



# Loving Those Who Will Come Next

By Margaret Diehl

*I learn by going where I have to go.*

Theodore Roethke (1908-1963) was inducted into the Cathedral American Poets Corner in 1998.

It's in the nature of things that almost every year, one feels the country, the world, humanity itself on the brink of great changes, good or bad. Presidential elections sharpen this feeling, but it can be triggered by any significant event and increases as one grows older. The Cathedral is over a century old, more or less as old as the oldest human, which is to say very young in historical terms. It was founded as an institution that believed in the future—the one that was taken for granted by the established men and women of late 19th century New York: a future where bold American ideals of liberty and equality would be ascendant.

There are now many perspectives on this vision: a fantasy papering over a multitude of sins, a beloved work in progress, a chance we can't afford to give up on (as much of the rest of the world feels).

The Cathedral takes a view slightly different than all of these. Without ignoring the many deficiencies in our country and culture, rather by actively exploring them, we feel abiding hope for what is and can be. We support the lovers of peace, the advocates of justice, the warriors for the environment, the artists and musicians, and

those who come to experience the presence of the sacred in this astonishing space.

The dangers that face us—illuminated by the recent art exhibitions *The Value of Water* and *The Value of Food* and by our overall focus on climate change and human dignity—are great and have momentum. Human beings live, if not for the moment only, for the short term on a geological scale; we don't even know many civilizations have flourished and died since man first walked the earth.

So what can we promise the future? To build a foundation that will remain, to be a repository of knowledge, to provide a blueprint for our visitors and congregants on how to best contribute? We can't promise any of that. We can look around us and see what is in motion, including the slow, systemic events, like climate change, while remaining cognizant of the overall environment, human nature. We can attempt to work within these constraints.

Barring great catastrophe, there is not one future. For any given year, who you are, where you live, and what you care about will determine what the world looks like. Factors like wealth, race, ethnicity, and place of birth matter now and will likely still matter in tens or hundreds of years, even if the parameters change. The human tendency to rank others as important, less important, not important at all, or people to be actively rejected appears to have genetic underpinnings and evolutionary logic—"trust but verify" is easiest with those you know or whose language you speak.

Recently there has been a lot of talk, particularly in regard to climate change, about the human ability to adapt. These conversations tend to conflate two timescales: the sweep of history, in which adaptation is obvious and brings gifts: new cultures, new countries, new ideas and technology; and the one in which we live, where it is experienced as bad or good luck, divine favor or disfavor. One the one hand, the refugee who makes it to safety and builds a life where her children are the first in their family to go to college; on the other, the farmer who abandons farming because the rains stop, and thereby experiences financial and emotional devastation.

We can all imagine the winners, the losers, and the multitudes in between, those who don't know whether certain changes will be good or bad, who have to choose daily how to interpret their lives, whether and when to give up hope for one thing in order to make room for something else. Faith, beliefs and principles carry us only as far as we let them; in the end, it is in the privacy of your heart that you decide whether your life and actions make sense.

This is where the Cathedral finds its resolve. Whatever happens, it is always up to us, the living, to make, find, strengthen and communicate meaning. We do it by learning from the past, by taking action in the present, and by steadily loving—in the dark—those who will come next, the generations who will reap what we sow, including what we sow by accident or carelessly or in moments of grace. We remember that imagining the (distant) future is said to be something only humans, of all the animals, can do. Who can know for sure, but if this is the case, it is a burden, certainly, a responsibility, but also a gift.

*The author is editor of the Cathedral of St. John the Divine's newsletter.*

## The Vestry of St. Mark's Church in-the-Bowery

131 E. 10th Street, New York, NY  
office@stmarksbowery.org

Invites the Vestries of the Episcopal churches  
in the Diocese of New York to join us in adding  
the following sentence to the Announcement section  
of each Sunday bulletin:

*Please assure the any guns in your  
home are locked and secured against  
use by children or those suffering  
agonizing despair.*

Please let us know if your Vestry is able to join  
us in this effort and/or wishes to know of our  
other work in the area of gun violence.



## Our “Quo Vadis?” Moment

By George Thurston

**W**e are at a turning point regarding climate change. Just as, according to tradition, St. Peter faced a crossroads when leaving Rome in the late 60s AD, we must now face up to our responsibilities as people of faith.

While I was at a recent scientific meeting in Rome, I visited a small church just outside the city, along the Appian Way, called the “Church of Domine Quo Vadis.” It is on the spot where, during the persecution of Christians in Rome, the Apocrypha’s Book of St. Peter says that, as he was leaving the city to avoid crucifixion, St. Peter was confronted by Jesus travelling into the city. Peter asked him, “*Domine, quo vadis?*” which means “Lord, where are you going?” Jesus replied, “*Eo Romam iterum crucifigi,*” meaning “I am going to Rome to be crucified again.” Peter suddenly realized that he was about to make, once again, the same mistake he made in a courtyard in Jerusalem: failing Jesus and the church in a moment of danger. At this realization, he turned around and joined Jesus on his way to Rome to face the emperor’s persecution.

The climate threat to our planet is, as people of faith, our own “Quo Vadis? Moment.” How will we answer? Will we keep going on the easy path, away from action, or turn and fight for what our faith, and scientific knowledge, tells us is right?

I’m a scientist, but also a parent and a Christian. All three of the “identities” that I carry with me each day are very concerned about the future of our planet, and I feel strongly that each of my respective peer groups has something to gain, and an important role to play, in meeting the challenge that global climate change now presents to everyone on God’s good Earth.

At that scientific meeting in Rome, I called upon my fellow public health experts to fulfill the call of the 2015 Lancet Commission on Health and Climate Change<sup>1</sup> to step up and educate the public that addressing climate change is the “greatest public health opportunity of the 21st century”—just as addressing the challenges of smoking and public sanitation were in earlier times.

I believe that achieving progress on climate is indeed possible, because the things we need to do to control the human-caused component of climate change will also be good for our own individual health. For example, my lifetime research has involved assessing the human health impacts of air pollution, which causes millions of premature deaths around the world each year<sup>2</sup>. I’ve spent decades studying the impacts of various types of particles in the air—I even teach a graduate course that spends an entire semester on just one topic: the sources, nature, and effects of the particles that we breathe. In my research, I’ve found that burning coal emits particles that are far more toxic to our cardiovascular health than particles from any of today’s other fuel options<sup>3</sup>. In addition to reducing climate-changing carbon dioxide pollution, therefore, switching from coal-burning to other energy sources will lower our individual risk of cardiovascular disease, locally and immediately. What’s



Annibale Carracci, *Domine quo vadis?* (1602). Oil on panel. National Gallery, London.

more, it will also reduce the number of coal mining accidents and black lung disease cases among miners, which have recently been on the rise. While job loss is a real concern, studies indicate that the number of “green” jobs created by the change will be greater than the number of coal jobs lost.

Changing our diet is another important way to save our health, while also saving the planet. Meat production is both a major source of methane gas from cows and a significant source of land and water pollution: in many places—the Chesapeake Bay is an example—waste from the massive “Concentrated Animal Feeding Operations” (CAFOs) used to fatten up cattle (in conditions where little regard is paid to animal welfare) results in water body “dead zones.” But we also know that reducing our meat consumption will reduce our risk of cardiovascular disease—so that here too, acting to reduce pollution from meat production is also a way to improve our personal health.

Like other parents, I am concerned about not passing a burden to future generations. Just as we don’t want our children to be burdened with college debts, I do not want to bequeath to them the burden of helping the victims of the climate change that we are already starting to see. It is our duty as parents, pure and simple, to do this.

Finally, as a person of faith, I feel I must be a vector of change to fulfill that prayer we say each week in church “For the good earth which God has given us, and for the wisdom and will to conserve it.” My mother often said to us that “God helps those who help themselves.” Our planet’s climate change challenge is a classic example where that is applicable: it requires us, as people of faith, to act.

Meeting the challenge of climate change is also the greatest opportunity of the 21st century for people of faith. Today, too often, religion has been used and portrayed as a force for evil actions, including terrorism. But the goal of preserving God’s great gift, the Earth, is consistently shared by all faiths—and acting together to avoid climate change and its adverse consequences therefore offers a chance to join hands with other people of faith to show our detractors that religion can be, and is, a unifying force for good in our world.

Bishop Dietche recently led the way by signing onto the Anglican declaration “The World Is Our Host: A Call to Urgent Action for Climate Justice” that included a pledge to “work to strengthen our ecumenical and inter-faith partnerships globally and in our own jurisdictions, standing in solidarity with all people of goodwill in response to the climate crisis.” I’m “all in” with him on this. Will you, in this, our collective “Quo Vadis? Moment,” turn to face this challenge in your life, too?

*The author, a member of St. Mary’s Church, Tuxedo Park, is Professor of Environmental Medicine and Population Health and Director, Program in Human Exposures and Health Effects at the NYU School of Medicine, Nelson Institute of Environmental Medicine.*

<sup>1</sup>(<https://www.youtube.com/watch?v=d4YCPqz8NQU>)

<sup>2</sup>World Health Organization’s *Global Burden of Disease Report*

<sup>3</sup>[https://www.washingtonpost.com/national/health-science/coal-is-king-among-pollution-that-causes-heart-disease-study-says/2015/12/01/3fb88194-9840-11e5-8917-653b65c809eb\\_story.html](https://www.washingtonpost.com/national/health-science/coal-is-king-among-pollution-that-causes-heart-disease-study-says/2015/12/01/3fb88194-9840-11e5-8917-653b65c809eb_story.html)



## Hoping for a Future Not Our Own

By Scott MacDougall

In large part, Americans are an optimistic bunch. Despite the troubling turn our political life has taken, even faced with horrible reminders of social, political, and economic inequalities in our nation, and regardless of the warnings of ecological catastrophe, we mostly continue to believe that this nation was founded on the ideal of providing a better life for those who come to its shores, that science, technology, and the wealth generated by American-style capitalism make life better for more and more people, and that each generation will enjoy a better standard of living than the generation before. Or, at least, that it could and will do so, once we fix what's wrong with government, business, financial policy, and all we believe stands in the way of true social and ethical progress. Americans tend to think all of this is possible if we work hard enough. The future is ours to make. Any politician, educator, technologist, or activist will tell you that. Optimism is the American way.

Optimism, though, does not seem to be a gospel virtue. This isn't to say the scriptures encourage pessimism! Instead, the Bible is full of stories that are realistic about both the wonderful possibilities and tragic limitations of human endeavor. We are shown to be creatures constantly striving to better ourselves and our world, and yet always falling short in doing so. The scriptures continually remind us that, while the work we do is highly valued by God (see Matthew 25, for example), establishment of the perfect peace for which we long is ultimately not ours to bring about. All creation aches to be delivered from the condition of sin and death that binds it (Romans 8:22). Human effort alone will never accomplish that. We cannot perfect ourselves, let alone the entire cosmos! This is why we need a savior. And this is why perfect peace and harmony (Isaiah 11:2–9) come only with God's creation of a new heaven and new earth (Revelation 21:1).

American-style optimism is, then, somewhat out of place in the context of Christian discipleship. Optimism is an attitude underwritten by evidence that things are improving or will improve. Neither scripture nor history provide this. We have no good, publicly demonstrable *reasons* for believing that an entirely new reality is coming. Instead, Christians have *hope* in the promises of God for a future in which God's purposes for a peaceful, just, and harmonious creation are fulfilled. The proper biblical attitude toward the future is not optimism, but hope.

This is also the case because optimism requires us to be able to say what it is, exactly, that we are optimistic *about*. But we can't specify God's future that way. It's not a condition we can imagine and anticipate in the way that optimism requires.

It doesn't make any sense, for example, to say that Jesus' disciples had reason to be optimistic that God would raise Jesus from the dead following the crucifixion. (And they even had Jesus' words to this effect that they might have relied on in doing so!) But it makes perfect sense to claim that it would have been right for them to remain hopeful that God had more in store, despite what then reasonably seemed to be the violent end of Jesus' ministry.

The future we hope for is like that. It comes in unexpected forms and at strange, if not downright inconvenient, times (Luke 17:35–36; 1 Thessalonians 5:2). It breaks in and upsets our plans and expectations. It does have some continuity with what came before. Jesus was recognizably Jesus to those to whom he appeared after his resurrection, after all. But there is also a tremendous discontinuity. For example, the post-resurrection Jesus is depicted as being able to walk through walls, a new power. If there were no discontinuity, the future wouldn't really bring in the *new thing* that is promised by God. It would just be more of what there is now, even if improved. But that's not the biblical promise, the one pointed to in Jesus' resurrection from the dead and guaranteed by God's commitment to the establishment of a new order for creation, a new order Jesus made the centerpiece of his preaching and practice and that he referred to as the Kingdom or Reign of God.

The future for which we hope, the Kingdom of God, is therefore not ours to make or build. It belongs to God. And God will establish it in ways that we cannot imagine or anticipate. But this does not mean we don't *participate* in its coming, that we don't commit to working diligently and passionately to infuse into our lives, our communities, and our world the qualities of peace, justice, harmony, mercy, and love that we understand to characterize the Kingdom, even while knowing that the work we do doesn't bring the Kingdom itself into being. That is God's alone to do.

And that's a good thing—because if it were solely up to human beings, the result could only be more of what we already have and are. Our hope in God's future is precisely for the new reality that accomplishes what we ourselves never could: the perfection of all things.

As we pray and work our way through our lives of discipleship, we confidently and ardently hope for this future, a future not of our own making but in which we participate.

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*The author is Visiting Assistant Professor of Theology at the Church Divinity School of the Pacific and a member of the Church of St. Luke in the Fields.*



## How Good and Pleasant It Is When Kindred Dwell in Unity (Psalm 133:1)

By Helen Goodkin

A year ago, I traveled with some friends around England to study the poetry of John Donne and George Herbert. I hadn't anticipated that the backdrop for the entire trip was the English Civil War, during which two Christian communities (siblings), each so sure and so certain that their theology and liturgy represented the only truth, sought to destroy each other through physical force. At the same time, the news of sibling warfare in the Middle East was dire: Jews, Christians, various groups of Muslims, all children of Abraham, were equally intent on wreaking havoc on one another.

I took an afternoon apart to reread the sibling stories in Genesis. To my surprise, they were not always as I remembered them—and they offered more hope for the future than I would have expected.

How do you remember the story of Abraham and his sons? In a nutshell, God promises Abram and Sarai a homeland and descendants as plentiful as the stars. However, as they age, they have no children. Sarai, impatient, takes matters into her own hands, suggesting to Abram that he take her maidservant, Hagar, as his “wife.” Hagar bears Ishmael whom Abraham loves deeply. Then Sarah becomes pregnant with Isaac, and God establishes his covenant with Abraham through Isaac's descendants, promising at the same time, to “bless [Ishmael] and make him fruitful... he shall be the father of twelve princes, and I will make him a great nation.” (Genesis 17:20. See also 16:9-10, 21:12-13, and 21:17-20, where God reiterates this promise.)

On Isaac's first birthday, Sarah sees the two boys playing, perhaps teasing each other—the Hebrew root is laughter—and she realizes that Ishmael represents a threat to Isaac's future. She demands that Abraham send the mother and child to the wilderness where they both nearly die from exposure. Then an angel appears, providing a well and assurance that even though Isaac will inherit the covenant, God will not aban-

don Ishmael. The Bible has little more about Ishmael until Abraham's death, when the brothers come together in peace and harmony to bury the father who loved them both.

And what of Isaac's twins, Jacob and Esau? Rivals in the womb, they were rivals in life. First, Jacob convinces Esau to sell his birthright, and then masquerades as Esau to get Isaac's blessing for the first born. Esau is rightly enraged and threatens to kill his brother. Their mother Rebecca sends Jacob to her father to protect him from his twin's wrath. The story of Jacob, his wives, mistresses, and children continues until Jacob decides to return back home. To do so, he must travel through Esau's land, and he is terrified. Certain that Esau remains furious because of his mistreatment, Jacob sends messengers to warn him that he is coming, and then he sets up his traveling party so that he is located safely in the middle of the long procession of family, servants, animals, and flocks.

When they meet, Jacob bows and calls Esau “my lord.” Imagine his surprise when Esau runs to meet him “and embraces him, and falls on his neck and kisses him,” (Genesis 33:4) Esau inquires about Jacob's large family, who also bow down. Jacob offers his gift, but Esau answers, “I have enough [material wealth], my brother; keep what you have for yourself.” (33:9) Esau has not harbored a grudge; he retains no animosity. He is loving and forgiving. Delighted that Jacob has been so successful, he offers to see him safely on his way. We don't know if the twins stayed in touch after this, but, they too come together in harmony to bury their father.

Several later Biblical authors contend that God “hated” Esau (e.g., Malachi 1:2), but I don't see that. God simply had different plans for Esau. Indeed, in Deuteronomy 2:4-9, God instructs Moses not to invade the land on Mount Seir, where Esau's descendants live, because Esau's land is protected by God.

From rereading these stories, I have two thoughts: First, God supported and blessed each of the boys. Isaac and Jacob may have been chosen to carry on the covenant, but God did not abandon Ishmael and Esau, who were blessed to fulfill other roles. God's love and mercy extends to all people.

Second, these siblings may not have been best friends or bosom buddies, but both pairs seem to understand that the greater good is getting along, in mutual respect, in living their lives and caring for their families, without envy, jealousy, or hatred of the other.

Alas, throughout history animosity and hatred have prevailed between the three Abrahamic religions, as well as between differing groups in each faith. The future I pray for is one where we all begin to honor and emulate the forgiveness demonstrated by Esau, putting aside past perceived injustices, hurts, wrongs, and jealousies, to come together to build a future in which we honor all people recognizing that God's love and blessing extends to all—a future in which we truly love our siblings as ourselves.

*Note: In several churches this fall, we will be talking about these stories, using the following texts: Genesis 16-18:15, 21:1-21, 25, 27-28, 32-33, and 35:27-29.*

*The author is a member of the Church of the Epiphany, Manhattan.*



Rembrandt Harmensz. van Rijn, *The Reconciliation of Jacob and Esau*. Pen drawing, c. 1655. Staatlichen Museen, Berlin.



# Working As One to Bring Refugees to Westchester

By Mary Refling



Interfaith community in action: members of the Westchester Refugee Task Force with the refugee family mentioned in the text at their new home in Stamford, CT. Photo: Westchester Refugee Taskforce

Last fall, when Bishop Dietsche called a meeting at Diocesan House to discuss the refugee crisis, a group of us from Westchester were dismayed to learn that there would be no new homes for refugees in our county, because none of the State Department-approved resettlement agencies were placing them there. But that didn't stop us.

Within four months, we had become the Westchester Refugee Task Force, an *ad hoc* coalition of faith communities, civic groups, and advocacy organizations who were determined to do *something* about the horrid consequences of the civil war in Syria. For our first project (originally, we were mostly Episcopalian), we collected about 40 backpacks filled with school supplies for refugee children, which we brought to the Manhattan office of the International Rescue Committee (IRC), one of the nine refugee resettlement agencies that work closely with the State Department. The IRC delivered our backpacks to refugee families in the five boroughs and New Jersey.

At our next meeting we voted to look at what was happening across the border in Connecticut. There the state's largest refugee resettlement agency, the Integrated Refugee and Immigrant Services (IRIS), had made news when it settled a Syrian family stranded at the airport following the governor of Indiana's announcement that his state would no longer accept refugees from Syria. Since communities in western Connecticut have demographics similar to Westchester's, we wondered whether their "co-sponsorship model"—a partnership between the agency and local community groups to settle refugees—would work in New York. During our visit at their headquarters in New Haven, an IRIS staff member mentioned that one such committee had recently formed in Stamford. This was a perfect opportunity for us: Stamford is within easy driving distance from Westchester, and we really liked the folks we met at their meetings.

The co-sponsors in Stamford, according to the terms of their agreement with IRIS, had to establish subcommittees to take charge of a range of pre-settlement activities, such as finding a home for the family and furnishing it. We were their furniture team. St. John's Episcopal in Pleasantville collected kitchen furniture, dishes, and utensils;

the American Muslim Women's Association (AMWA), St. Barnabas Episcopal in Irvington and Trinity/St. Paul's in New Rochelle collected furniture, toys, and bedding for the children's bedrooms; folks at my church, St. Mary the Virgin in Chappaqua, collected furniture for the living room; St. Bartholomew's in White Plains collected supplies for the bathroom; the Quakers in Purchase contributed a DVD player and new mattresses for the children's bedrooms; and Pleasantville Community Synagogue collected furniture for the master bedroom. Friends from the Bruderhof community upstate offered to drive to Pleasantville, load the furniture onto one of their trucks, and take it to Stamford. Then, a few days before the family arrived in Stamford, folks from a mosque in Yonkers and AMWA transferred the furniture to the refugee family's new home. When the move was finished, as we sat for a group picture in the living room, someone summed up how we were feeling: "This is the best thing that has ever happened to us. We're all from different faith communities, and look at how we're working together!"

Then in July, after we had delivered three more truckloads of furniture to refugee families in Connecticut, we learned that not one but *two* refugee resettlement agencies had changed their minds about Westchester. Both the Hebrew Immigrant Aid Society (HIAS), and Catholic Charities Community Services of New York (CCCS), were applying to the State Department for permission to resettle refugee families in the county. We were ecstatic.

This sudden reversal in fortune was due in large part to the determined lobbying of two interfaith coalitions: our own, and the Hudson Valley Call to Action. The latter group had circulated a petition, signed by over 70 area faith communities and civic groups, demanding that the leaders of area refugee resettlement agencies take a second look at the enormous resources that Westchester County could bring to the work of refugee resettlement. While it's true that Westchester is wealthy and suburban, it's not ethnically homogeneous. And even more important, our communities have a long tradition of working together to support immigrants and other newcomers. We have an amazing network of social services, good public transportation, pockets of affordable housing, and ESL classes so widely scattered throughout the county, they could almost rival Starbucks. If IRIS is settling refugees in Greenwich, we argued, we can certainly find homes for refugees in White Plains.

As we wait for Catholic Charities and HIAS to launch operations in Westchester, our major initiatives will be educational. We are still collecting furniture for refugee families in western Connecticut, but our first task is to share what we have learned about the resettlement process with folks in our own communities. There are naturally a lot of questions, both about the vetting process that each refugee family goes through in the State Department before they arrive, as well as how to properly integrate these new arrivals into our communities and help them become self-sufficient as quickly as possible. But most of all, we want to tell everyone not to feel helpless in the face of this terrible humanitarian crisis. Even the smallest gesture, such as delivering a house-warming gift to a newly arrived refugee family, can make a difference. In Leviticus, God commanded the Israelites: "The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt." And in the New Testament, our Lord reminded us that if we give even a cup of cold water to someone in his name, we shall not lose our reward.

*The author is a member of St. Mary the Virgin, Chappaqua and the Westchester Refugee Task Force.*



# Deal with the Past to Build a Better Future

By Richard Gatjens

**W**hen Barack Obama was elected in 2008, a lot of white people assumed this meant that “Racism” was dead in America. Unfortunately, they have been proved wrong by recent events, particularly the ever-growing number of police shootings and other examples of interracial violence that have occurred over the last few years. Yet most minorities are painfully aware that racism is not just expressed in violence. Over a period of hundreds of years an omnipresent and pernicious structure of white privilege was constructed by those attempting to justify slavery. Sadly, this structure has persisted and grown ever more difficult to overcome. Whites receive benefits unavailable to minorities simply by being a part of this society. I have heard friends say many times, “But I don’t *feel* privileged!” That is part of the evil of white privilege; most of us don’t even realize we are benefiting from it.

I have been a member of the Anti-Racism Committee of the diocese for a number of years and as a white male I have been able to hear stories of discriminatory behavior from my fellow committee members that I would never have known otherwise. I have read articles, selected by the ever-vigilant eyes of member Vivian Evans, that demonstrate again and again all the ways blacks and other minorities are still discriminated against when applying for jobs, trying to buy homes, attempting to adopt children, and on and on. I believe that merely being well-intentioned only enables the discrimination to persist. We need to reach out to different racial, ethnic, and economic classes and share our stories and work together for justice. That’s why we’re called the “Anti-Racism Committee”; we believe you have to be proactive and work to bring down the privilege structure. It’s not enough to be unbiased in your own dealings with others, we must all act together to help those suffering from injustice and discrimination.

I don’t believe that in my lifetime we will see an end to racism and white privilege. But the good news is that there is so much to be gained for both whites and minorities by engaging in the struggle against them. The Committee offers training for clergy and lay leaders throughout the diocese, which receives overwhelmingly positive ratings from those who take it. I do see in some attendees’ faces a wish that the training would go quickly with as little required of their participation as possible. Perhaps they fear that the purpose of the training is to make them feel guilty for being white. I have at times felt overwhelmed by how I could persuade them otherwise, but at the Committee’s recent retreat one member, Roberta Todd, opened my eyes by referring to the training as a “gift” as opposed to an “obligation.” It certainly was a gift for me, and I hope and pray that it is for all who attend. The title of our training is “Seeing the Face of God in Each Other.” If trainers and trainees come to the sessions with the attitude that they are about to receive the gift of knowledge of each other, there is so much more that can be gained from the training.

As I look to the future of our diocese in this regard, I see more than training ahead for us. There are opportunities to make progress toward Martin Luther King’s “Beloved Community” in many different ways. I suggest we begin by listening to each other. Many of us have heard that the most segregated place in the U.S. is inside the church on Sunday. Good-intentioned whites have for years wondered how to attract minorities to their churches, but I don’t think that’s the answer. Jennifer Harvey in her book *Dear White Christians* says that many minorities are used to a different style of worship than can be found in most white churches, and they also may feel uncomfortable being surrounded by pews full of white people. Ms. Harvey suggests that if white people want to have a multiracial experience on Sunday,

they should go to a church which has a black or other racial group as the majority of the congregation. I have done this on a number of occasions, and I can promise you that you will be welcomed.

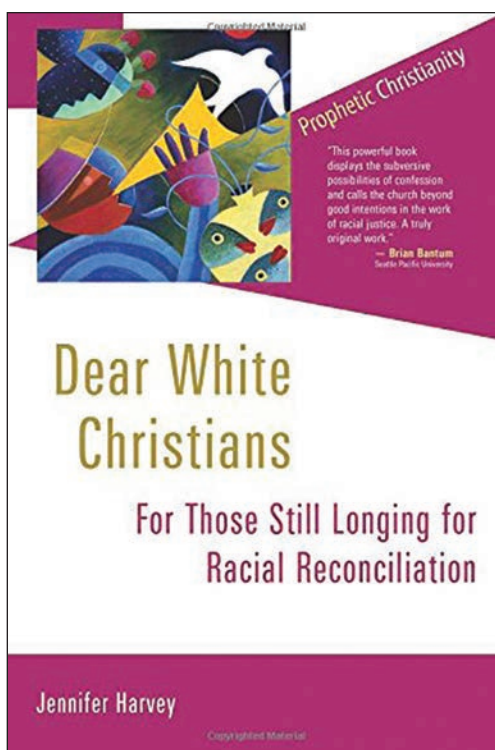
If our majority white parishes would reach out to minority churches in their neighborhoods to find opportunities for working together on community issues, that would be more effective than simply trying to add variety to the pews. Bishop Dietsche has said that rather than becoming fixated on how to fill the pews (racially mixed or not), churches should instead concentrate on being of service to their communities. Getting together with other organizations and listening to each other is a great way to learn about what is really going on in the neighborhood.

This is already beginning to happen in our diocese: A number of Episcopal churches in Westchester have formed a group called “REPAIR” (Rivertowns Episcopal Parishes Action on Inclusion and Race), which meets regularly. The churches have been energized by all the activities and events REPAIR has initiated. In the Bronx, the Interparish Council sponsors a Martin Luther King Day celebration every year at one of the Episcopal churches, which raises money for scholarships for first-year college students in King’s name. There’s always a lunch afterwards where people can interact and learn about what the various parishes are up to. There are many more examples that could be added to the list.

An easy way to begin to reach out is simply by inviting other groups to your special celebrations. How about a potluck where we can all share our pride in our traditional foods? Make a point of inviting other nearby churches/religious groups, and don’t limit the list to other Episcopalians. I look forward to a time when all the churches in the diocese have connections to other Protestant and Catholic churches as well as Jewish synagogues and Muslim mosques.

Some years ago, someone broke into my car. The front driver’s side window was smashed and my GPS device was stolen from the trunk. I called my insurance company, which directed me to an auto glass repair company in the south Bronx. The owner was a former NYPD officer of Hispanic background who left the force because of the indignities and threats he received from other officers. He was quite the raconteur, and we had a fascinating conversation. I particularly remember when he said to me, “The real question is: What is wrong with our society that would make this person so desperate that he or she would break into your car to make a few dollars?”

Now I don’t know the race or economic class of the person who broke into my car, and I’m not saying that people can blame all their crimes and misfortunes on society, yet I think white people take for granted that everyone is treated the same. By really listening to each other, we will discover that many of our neighbors are operating at a severe disadvantage because of structures created hundreds of years ago and are updated and preserved without our direct participation. We have an obligation to learn what those barriers are and work to bring them down. Let me personally invite you to the struggle! It can be rewarding for all of us, and I look forward to seeing the face of God shining from within you.



**If white people want to have a multiracial experience on Sunday, they should go to a church which has a black or other racial group as the majority of the congregation, says Jennifer Harvey in *Dear White Christians*.**

*The author works in the donor care department of Maryknoll Lay Missioners.*



## Manhattan Churches Partner to Test Digital Evangelism

By the Rev. Jake Dell



Now it's not just Zappos that will follow you around on the web...

Can we leverage digital media to build the Kingdom of God?" asked Jesse Lawrence, founder and CEO of TicketIQ, the ticket market search engine and aggregator, and member of Manhattan's Grace Church, at a meeting of would-be "digital evangelists" on September 6.

Lawrence's hope is to get "butts in seats," and he plans to use his experience as a tech entrepreneur—and his company's resources—to prove it can be done.

"The Episcopal Church in New York City is doing some cool stuff and creating a lot of great content while they're at it, whether it's Habitat for Humanity or Rescue Mission work," Lawrence said, adding that awareness is a critical first step to driving engagement.

Lawrence and an ad-hoc team that included communications staff and clergy from Grace, Heavenly Rest, and Holy Trinity, Inwood met after hours at TicketIQ's midtown west headquarters to hash out the idea and put it to the test.

### Retargeting

Ever wonder why the same pair of shoes from Zappos or the dress you browsed from Anthropologie seems to follow you wherever you go around the web? That's because of something called "retargeting," and Lawrence thinks this basic marketing technology can benefit churches.

Lawrence sees this as a first step towards getting people to open the door of a church. "Retargeting can drive actions that indicate interest in the church, at many levels," Lawrence said. CTAs, or calls-to-action, such as clicking a "Donate Now" but-

ton, are an essential building-block of any digital marketing campaign.

### A simple test

Lawrence's team will repurpose the same technology TicketIQ already uses to drive its secondary-market ticketing platform to conduct a three-month test campaign. Tracking "pixels" will be placed on participating parish websites. So far, Heavenly Rest, Grace, and Holy Trinity Inwood have signed up. Other churches are welcome.

Each parish website is a data pool of people who have engaged with its content, so Lawrence wants to know, "What content sells? Is it the 'Big God questions?' Or is it outreach programs like Habitat, theaters, and preschools?"

"Did you click on the Habitat page on the Grace church website? Then I want to follow you for a few days and see if I can get you to engage," Lawrence said. "Maybe it's a donation. Maybe I capture your email. Then I say, 'Here's great content so you know what's happening here, here, and here.'"

### Cross-parish engagement

And the benefits don't just apply to one parish. Lawrence envisions a mechanism for driving new member acquisition campaigns across a pool of churches, eventually even the whole diocese.

In fact, the more parishes participate, the better. One congregation's website might get 3,000 visitors a month while another might get 10,000. Still another might only get 500.

By aggregating traffic across many websites we can reach more people and increase our chance of conversion—which in this case means getting a visitor to perform the desired action, be it clicking on a link, making a donation, or entering their email address.

### Does it work?

Lawrence said his company and other church members will cover the cost of a test campaign to see how it works. "We want to know if this is a workable model. Does it scale? Are the sample sizes big enough? Do people care about the content?"

The campaign starts on October 1 with a video from Grace Church featuring its work for Habitat for Humanity and runs through December 31.

*The author is the interim pastor at Holy Trinity Church Inwood and former manager of digital marketing for the Episcopal Church.*



## What's the Largest "Religious Group" in the U.S.? Those 25% of Americans Who Claim No Religious Identity.

By Cecile S. Holmes

In our post-Christian world, scholars of religion find more and more Americans identifying as “nones”—people who claim no religious affiliation whatsoever.

According to a report this year from the Washington-based Public Religion Research Institute (PRRI), some 25 percent of today's Americans claim no religious identity. That makes them the single largest “religious group” in the nation.

These religiously unaffiliated Americans, the report states, are not only distinct from religious Americans, but are very diverse among themselves. The report divides them into three subgroups: “rejectionists,” “apatheists” (sic), and “unattached” (i.e., unattached believers). By far the largest of these is the rejectionists subgroup (58 percent), who say religion is not personally important in their lives, and who are most likely to report doubts about whether God exists.

Meanwhile, although a high percentage of the unattached continue to see a link between a person's religious belief and membership and that individual's ability to have good morals and values, the report says that they are nevertheless unlikely to return to a specific religious identity. They see themselves as neither religious nor spiritual.

Back in the 1990s, as the nation neared the year 2000 and the third millennium, “being spiritual” appeared to be on the rise. A few hardy souls waited near Jerusalem for Jesus to return; New Age enthusiasts, meanwhile, gathered in Sedona, Arizona, and other spiritually-evocative sites to raise their consciousness and their connection to each other and to the Divine.

Some Americans continue that seeking, even amid so much religious violence. In many countries around the world, religious extremism now rules, marginalizing and even exterminating other faiths and those who disagree. Countless numbers have died because of what they believe (Christians, Jews, Muslims, Hindus and others)—and extremists have killed in the name of religion even in the United States, including those of American Christians.

What might this mean for Jesus' followers who not only profess the faith but also practice ecumenism and interfaith dialogue?

My hope is that Christians of that kind will not diminish in numbers and influence as rapidly here in the United States as have Christians in the Middle East, where war, repression, and even genocide continue to drive them from the very region in which the faith was born and once prospered.

I often ask myself if I can believe as I do—in universal salvation and in a God still active in history—and still commend the faith traditions of my Jewish, Christian, Muslim, Buddhist and Hindu brothers and sisters. I suspect many will dub me naïve for doing so, but I don't see the conflict. I have learned too much about God and belief from other faiths and traditions. I have gained insight into my own spiritual journey by writing about and investigating different faiths, reli-

gious rituals and belief systems.

Twenty years ago, I stepped down as president of an organization of journalists who covered religion for the secular media. Part of my departure ritual was the presentation of the requisite trophy-like item commemorating my service, which a close friend insisted should be a handmade Kachina (a spirit being among the Hopi and the Zuni) emblazoned with my name and term of office.

This was in recognition of a fascination with Kachinas and other Native American spirituality that began even before my marriage to a man who was part Cherokee. Once I knew him, my interest simply deepened. There was something about Native American creation myths, the Four Directions and, yes, the Kachina's role among the Hopi and the Zuni of the Southwestern United States that drew me in and made me yearn to understand. A Kachina, whether in the form of masked Kachina dancers at religious ceremonies or Kachina dolls carved as gifts for children, represents the supernatural being and its incarnation.

Appreciating, even marveling at Kachinas did not make me guilty of syncretism—then or now. Instead, I believe I was honoring a way of acknowledging and celebrating the Divine Spirit that predates Christianity, the faith in which I was reared and the one I still practice as an Episcopalian.

I learned from Native Americans' holistic world view. It made sense to me to offer thanks for the sun, the moon, the stars, plants and animals. I didn't want to forsake what I already knew, but to appreciate another path.

In applying that methodology to my searching, I unknowingly forged an odd bond with spiritual seekers and with the “nones” of the PRRI report. Overall, the Christian share of the U.S. population is declining, while the number of U.S. adults who do not identify with any organized religion is growing. Some research show that, amidst all the changes in the nation's religious landscape, the drop in Christian affiliation among young adult Americans is especially significant.

These changes are, moreover, taking place across the religious landscape, affecting all regions of the country and many demographic groups. The same trends are seen among whites, blacks and Latinos; among both college graduates and adults with a high school education; and among women as well as men.

To be sure, the United States remains home to more Christians than any other country in the world, and a majority of Americans continue to identify with some branch of the faith. But just how deep that identity runs and just how long it will sustain them remains a major question.

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*The author, a University of South Carolina journalism professor, is a longtime religion writer.*



## Fabrics of Faith and Beauty: The Textiles Collection of Jill Lasersohn

By Pamela Lewis

**T**his one is my favorite,” said Jill Lasersohn, smiling as she ran her fingers over the surface of a gold brocaded velvet Italian dalmatic (tunic) dating from around the 1400s. The cloth’s pattern of sinuous branches from the *Sempervivum* plant (Latin for “live forever”) with thistle-like blooms was a frequently used motif during the Renaissance. Adding to the garment’s splendor are scarlet satin “apparels” (rectangular panels) that incorporate silver appliqué and a “stumpwork” (raised) technique that is stuffed with cotton batting.

The dalmatic is among the approximately 3,000 museum-quality ecclesiastical vestments and textiles (including about 600 books for reference) comprising her collection. She considers every piece a rare and precious creation that has survived centuries of Europe’s turbulent history.

Lasersohn, originally from Cass City, Mich., now lives in East Hampton, N.Y., with her husband Jack. She studied textiles and design in college and worked for four years at *Town & Country* magazine in New York. Her husband’s work occasioned frequent trips to Paris, where she spent her free time exploring the city’s flea markets for “Old Master” fabrics from the 18th century. Top dealers in San Francisco, as well as those at Cora Ginsberg (a foremost authority in this field) in New York, helped Lasersohn train her eye and become more discerning in her textile choices.

Lasersohn is convinced that she was destined to work in textiles, as both her paternal family name, Seuryneck, Flemish for “embroiderer,” and her maternal family name, Fournier, a French name referring to the silk weavers of London, seemed to hint at what would become her life’s work, she said.

A self-described “museum rat,” Lasersohn spends lots of time visiting the collections of places such as the Metropolitan Museum of Art and the Cloisters in New York. Flea markets and out-of-print booksellers also hold hidden treasures.

Part of Lasersohn’s collection, which she began 25 years ago with her first purchase of an 18th-century fragment of silk brocade at a Paris flea market, was on view for the first time in an exhibit at St. Luke’s Episcopal Church in East Hampton from May 5-30, 2016. Titled “Sacred Threads,” the exhibition’s proceeds benefited various local charities and parish ministries.

“Four years ago, the East Hampton Historical Society told me to see this collection,” said the Very Rev. Denis C. Brunelle, rector of St. Luke’s. “I took a big breath of air and decided to have an exhibition in the church. It goes back to the secular use of medieval buildings, and sacred objects paired with images. The chapels worked very well for displaying the objects. This became a history lesson for the people, and there was lots of enthusiasm and fun for the attendees to see it after the service.”

Painstaking work was necessary to make clothing in the Renaissance, which involved months of weaving and dyeing, Lasersohn said. Dyes were imported and often cost more than the actual garments.

“Even the wealthiest people, like the Medicis, had only five or six gowns; when you look at paintings from the period, you’ll see that sleeves are pinned or laced on. They



Jill Lasersohn shows off a floral motif and rococo-style chasuble using ten colors of silk thread and silver, and worked in four different embroidery techniques. French, c. 1730-1740. Photo: Pamela Lewis

could be removed,” she said.

Ecclesiastical garments posed different challenges, due to inclusion of biblical figures and Christian symbolism (such as the pomegranate, symbol of the Resurrection) on the fabrics. This served to instruct the largely unlettered church attendees about scriptural lore and teachings.

Nuns and monks repaired damaged garments. When towns were under siege or pillaged, garments were hidden to protect them from having gold or gilded threads stolen and melted down to retrieve the valuable metal. As clergy were often buried in their vestments, their rare survival makes these objects more valuable.

Lasersohn’s collection includes Turkish textiles, but Italian, French, English and Spanish work predominates. Needlepoint, embroidery and spidery lacework are delicate contrasts to the rich brocades, sensuous dark-red and deep-green velvets, silks and damasks. Items range from a rare, French 1700s pontifical mitre-and-glove set to a cope from the 1400s. The floral fabric of what had once been a sumptuous 18th-century gown received a second life as a chasuble.

In the exhibition, each object was labeled with its possible place of origin, who might have worn it and its approximate age. For many, the details introduce a new vocabulary, such as *orphrey* (a decorated band on the edge of a vestment) and *horror*

*vacui* (“fear of empty space”), where every part of a fabric’s surface is filled in with details.

Similar to museums that rarely put their fragile textiles on public view, Lasersohn takes great care of her delicate objects. She handles them with white gloves and stores them in boxes with acid-free tissue paper.

Although the Internet has made collecting textiles easier than it was 25 years ago, it also has increased the competition. “Years ago at auctions, you’d get your paddle, everybody knew who you were, you knew the dealers, the auctioneer, and you’d raise your paddle,” Lasersohn said. “Now it’s not only telephone calls and pre-bidders, it’s also the computer. I’ve got somebody in Tokyo who collects Renaissance velvets bidding against me.”

The inclusion of reproductions of paintings, where similar garments or textile patterns are visible, enhances the esthetic depth to the collection. A set of Venetian buttons, called “Campanoni d’Ori” (“big golden bells”), for example, is paired with those seen on the Doge’s garment in Giovanni Bellini’s portrait of the nobleman.

Lasersohn’s criterion for collecting is simple: to acquire what she doesn’t already have. At the moment, she is on the lookout for items from the 1200s and 1300s, especially pearls and gems. She is also seeking other venues, such as the fashion community, to share her trove.

For Lasersohn, collecting has been the proverbial labor of love. “I love the hunt for rare textiles. I also love doing my research. My library is nearly as important as the cloths themselves,” she said.

*The author is a member of St. Thomas Church, Fifth Avenue.*



# Restoring the Rector's Cope

By Leah Reddy



Detail of the board from the Rector's Cope



Leavitt at work in Trinity's sacristy

Photo: Leah Reddy/Trinity Wall Street

**W**hat do you do when your parish's frontals and vestments begin to show signs of wear and tear? They can be replaced—or repaired.

When it came to Trinity Wall Street's Rector's Cope, it was an easy decision for Head Sacristan Scott Smith. "It's absolutely one of the most magnificent things we have. It's the definitive version of the Trinity seal."

A cope is a large cape worn by clergy for formal, ceremonial occasions.

Smith had long wondered about a photograph of an intricate version of the seal of Trinity Church hanging in the parish offices. One day, while sorting through a drawer of liturgical paraphernalia, he realized the photograph was of a board—a back piece from a cope—sitting in that drawer. With help from Assistant Sacristan Maria Moller, Smith matched it to what is known as the Rector's Cope. Though the cope and board were beautiful, both were badly in need of repair.

Enter Steven Leavitt, sole proprietor of Transfiguration Vestments. After his thirty-plus year career in the fashion industry slowed down, Leavitt offered to repair a worn frontal from his parish, the Church of the Transfiguration, and his company was born.

Leavitt is currently in the process of restoring and repairing a number of vestments and frontals for Trinity, including the Rector's Cope, which dates to the 1930s. It's one of the oldest pieces Leavitt has worked on. The only piece that may be older is a ciborium veil, a four-sided cover for the consecrated host, from the Church of St. Luke in the Fields.

"I had no idea what this thing was when my contact at St. Luke's showed it to me. I'm guessing it's somewhere between seventy-five, maybe over one hundred years old. But it's a rather unusual piece, and it's amazing because the embroidery was so spectacularly beautiful," Leavitt said.

"The head sacristan at St. Luke's said, I really want to be able to use this piece

again. It's a historic piece. It's one of the few pieces that survived the fire," Leavitt said, referencing the 1981 fire that burned St. Luke's 160-year-old building to the ground.

"That's what I'm finding a lot of the time—what I'm doing is preserving, restoring, repairing pieces that have some kind of significance, whether it's a sentimental significance or a historic significance. The parish does not want to replace them."

*The author is a multimedia producer at Trinity Wall Street.*

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# Recognizing Untold Histories

By Isadora Wilkenfeld

**A**s a house of worship and a cultural monument, the Cathedral of St. John the Divine is perhaps unique in the city of New York. Certainly there are other magnificent churches (though few with the Cathedral's fascinating mixture of architectural styles), and museums and art galleries abound here (though none that combine the sacredness of creation with the sanctity of welcoming all comers, as has been the Cathedral's founding mission), but the Cathedral in many ways represents the best impulses of the 19th century, when construction of this still-unfinished site first began. The unification of the church and civic uplift, embodied in the Cathedral's charter, has an unmis-

takable capital-P Progressive slant, seeking to combine reverence for the Spirit with recognition of the human work that went into the building of this city.

In practice, this unique combination has taken many forms. The Chapels of the Tongues were built as physical connections to the originating countries of emigrants whose immense numbers turned New York into a wholly new city in the years from 1880–1930, the journey and the destination combined in majestic architectural terms. The Pilgrim's Pavement, charting paths emblazoned with the seals of dozens of famed European landing-places, also locates, in this American cathedral, havens for spiritual awakening or rebirth.



Artist in Residence Eiko Otake performing at the opening of *The Christa Project: Manifesting Divine Bodies* Oct 6. She will be performing on various dates throughout the duration of the exhibition.

Photo: Helena Kubicka de Bragança



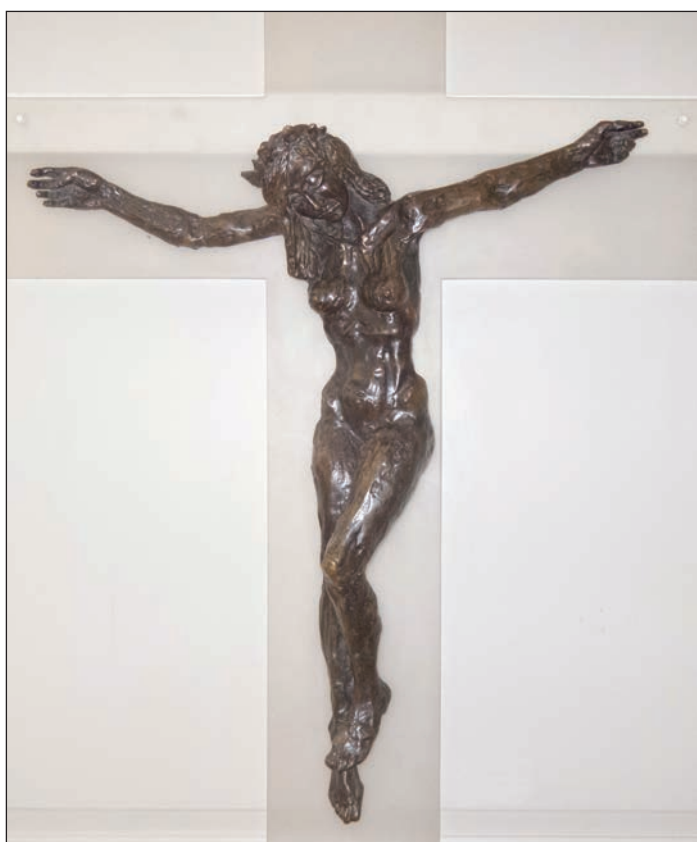
Pilgrimage is voluntary, the act of a person in search of transformative spiritual experience. Involuntary human migration, however, is one of the Cathedral's underpinnings. Made physical in the Chapels of the Tongues, the struggles of European immigrants to the United States were one reason for the Cathedral's founding. Running silently through the ornate stained glass and marble carvings here, though, the histories of other bodies of people, brought unwillingly to these shores, are often relegated to subtext: the bondage of millions of Africans, and the chattel slavery of their Black American descendants, was not to be honored with a chapel or stained glass panel, despite the necessity of their literally back-breaking, soul-breaking labor to build this city, nation, and church.

*The Christa Project: Manifesting Divine Bodies* is an exhibit about the physicality of the spirit. Edwina Sandys' *Christa* astounded its first viewers by reminding them that the Incarnation is a radically political concept, inseparable from the politics of the human body. The body of Christ is one of the materials from which

the Christian Church is created, and the invisibility of certain bodies (usually all but white, male bodies) reduplicates and codifies the invisibility of their stories, their journeys, and their influence on the founding of this church and its mission.

Through the work of the artists brought together in the Christa Project, the vital importance of these otherwise unseen and unmemorialized bodies becomes clear. Not only are Black, female, queer, poor, Latin@, transgender, maimed, scarred, oppressed, triumphant bodies essential to the completion of the physical structure of this church—they are essential to its spiritual wholeness as well. By honoring the histories of these bodies, all bodies, the Cathedral adds a new layer to its founding mission, extending the meaning of prayer and of personhood to all the pilgrims at our doors.

*The author is Manager of Programming & Communications at the Cathedral of St. John the Divine, and has worked on art exhibitions and related programs since 2012.*



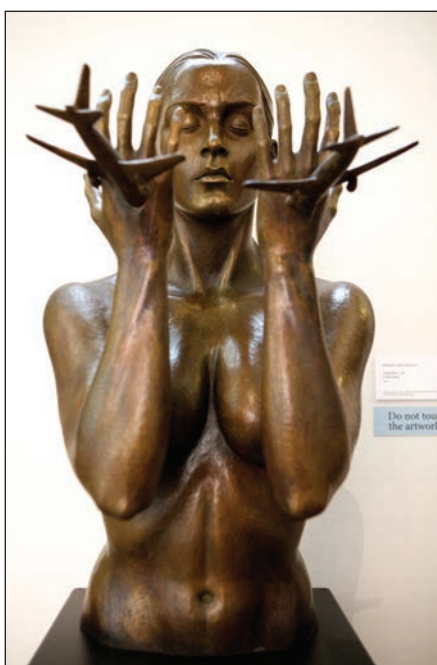
Edwina Sandys  
*Christa*, 1975. Bronze on Lucite cross.



Holly Trostle Brigham  
*Hildegard's Box*, 2013. Mixed media.



Heidi Loening  
*Mary and Jesus*, 2013. Oil on canvas.



Meredith Bergmann  
*September 11th: A Memorial*, 2012. Bronze, steel, glass, fragments from the rubble of the World Trade Center. Collection of the Cathedral of St. John the Divine.



Gabriel García Román  
*Carlos & Fernando* from the series *Queer Icons*. Polymer photogravure prints with chine-collé and silkscreen, 2015.



Kiki Smith  
*Ice Man*, 1995. Polyester resin and fiberglass. Collection of Pace Gallery.



## “With the World in My Bloodstream:” Thomas Merton’s Mission of Peace and Social Justice

By Kathy Cecala

The spiritual writer Thomas Merton was not only a Trappist monk, but a practitioner of that most extreme form of monasticism: He lived for some time as a hermit, though on the grounds of his abbey, Gethsemani in Kentucky. Yet the splendid paradox of his life was that even while he was cloistered away in that humble hut in the rural Kentucky hills, he was still making his presence known in the world at large, sharing the fruits of his lonely intellectual labor through a prolific output of books and thousands of letters. He became a kind of literary missionary, sharing profoundly thought-out works which revealed concerns closest to his own heart, concerns startlingly relevant some fifty years later in 2016. It’s as if Merton foresaw an America that would continue to be torn with debates over racism, equality, civil rights, and the efficacy of war and violence in solving international problems. For him, only peace was compatible with spirituality, sound wisdom for even today’s chaotic times.

Merton’s earlier, pre-monastic and more cosmopolitan life prepared him to tackle these subjects in his spiritual seclusion later on. Born in France, raised partly there, in England and in the US—specifically, Douglaston, Queens in New York City—he witnessed the aftermath of both World Wars I and II, and the gritty realities of urban life and existence in the post-war era. Attending Cambridge and then Columbia University would give him the intellectual foundation to argue with literary eloquence against injustice, meaningless wars and racial discrimination. His spiritual dimension was born in New York City with his initial awakening to God, but blossomed within the walls of Gethsemani and his little hermitage on a nearby hillside. In his secluded life as monk and hermit, it all came together for him: his education, his experience, his vast reading, his spirituality, conscience, his compulsive need to write, and his need to connect with others. All this helped him to address the harshness and suffering of an outside world he had pulled away from, though not completely, and not out of hatred or disdain. His greatest theme has always been that of love, connection, charity—and out of that grew his anger against what he saw as a terrible and wasteful war in Vietnam, which seemed to do little but take lives; worry over the increasingly violent nature of American society; and fury at the unjust treatment of black and minority Americans in the early years of the Civil Rights Movement.

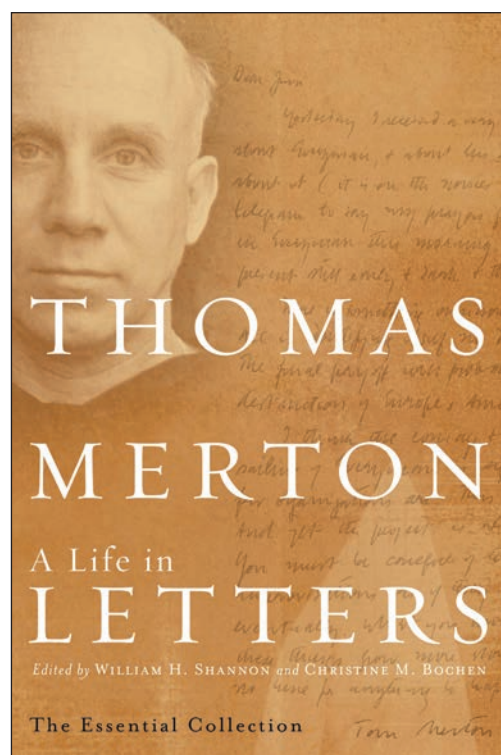
Concrete evidence of Merton’s mission for peace appears in his books, particularly *Seeds of Destruction* (1964), *Faith and Violence* (1968), *Conjectures of a Guilty Bystander* (1966). He wrote tirelessly of the immorality and destruction of war in

those harrowing days of the Cold-War 1960s, and nuclear war in particular, citing the horrors of Nagasaki and Hiroshima, and his words contain a startling urgency which might not be expected from a cloistered monk safely behind the walls of his abbey. But perhaps the most poignant and passionate part of his mission lies in the hundreds, perhaps thousands of letters he wrote and sent throughout his lifetime, letters to persons both lofty and humble. He wrote to friends, to strangers, to theologians and other writers, to celebrities and schoolteachers, to other Christians, Buddhists and non-believers; and to people he hoped could make a difference in the world. This extreme correspondence became his “apostolate of friendship,” but also, in a sense, his ministry. He expresses in intimate terms to his correspondents his deepest thoughts and feelings on the crucial world and national issues of the day, as in this missive to [an unidentified] friend: “I am against war, against violence, against violent revolution, for the peaceful settlement of differences, for non-violent but nevertheless radical change.” His mission also emerges strongly in *who* he chose to write to: James Baldwin (in which he calls racism “one of the great realities of our time”), Coretta Scott King, Dorothy Day, Boris Pasternak, Czeslaw Milosz, Rachel Carson, Paul Tillich, Daniel Berrigan, Ernesto Cardenal, and others. He was not a celebrity hunter, looking to promote himself or boost his own ego, but he sought instead to connect with essential people of the

world and urge them to be part of the solution: “I believe in a Providence which will bring out of suffering the victory of mercy; but this does not absolve us from the necessity of courage...”

The letters I cite in this piece come from a compilation, *Thomas Merton: A Life in Letters*, edited by William Shannon and Christine Bochen (HarperOne, 2008), and I think the chapter titles aptly sum up Merton’s sense of mission: *Networking for Peace*; *Keeping Faith in Times of Change*; *Seeking Unity Beyond Difference*. Though his words were written half a century ago, they retain an unsettling relevance for our own times, especially during this unexpectedly violent and tumultuous summer in the United States. He challenges us to seek humane and non-violent solutions to the problems which plague us still, and to connect with each other in meaningful ways, to achieve peace, and mutual union with our Creator.

The author is a member of the New York Chapter of the Thomas Merton Society.





## House of Redeemer Looks Forward to Second Century

This coming January, the building at 7 East 95th Street, which we now know as the House of the Redeemer, will be one hundred years old. Built as a private residence for Edith and Ernesto Fabbri, it was a grand home for its first thirty-two years. On January 5, 1917, the Fabbri welcomed 300 people to a debutante ball honoring their daughter, Teresa. During the ensuing years, the mansion would be the site of parties, balls, and wedding receptions for Mrs. Fabbri's granddaughter and grandniece.

Since 1949, when Edith Fabbri donated her home for a retreat facility affiliated with the Diocese of New York, the focus of hospitality has been very different. Debutantes in flowing gowns and long white gloves gave way to nuns in starched habits. People attending weekend retreats did so in silence, even at mealtimes. As retreats became less popular, (and the nuns departed) the House broadened its outreach to welcome one and all for quiet days, concerts, lectures, meetings, Bible study, meditation—and simply as a place of refuge for contemplation and spiritual refreshment. More than one parish has made use of the House during its discernment process.

Today, the House's 17-member board of trustees includes people associated with six different parishes. Bishop Dietsche is also a member. A lay staff oversees day-to-day operations, and a rotating group of priests-in-residence provide a pastoral presence. Services in the House's chapel are held daily, Monday through Friday.

Although secular activities inevitably occupy some of the calendar, upwards of 2,000 people annually avail themselves of the House's ministries, thereby fulfilling Mrs. Fabbri's goal of creating "a place apart."



On January 26, 2017 the House will celebrate its centennial with a party (with tickets starting at \$100) inviting all to move about and enjoy the elegance of the beautiful rooms, delicious food, music and a number of displays which will convey a sense of how life at 7 East 95th Street has changed over the past century. Please plan to be there! For additional information about the House, please visit the website: [www.houseoftheredeemer.org](http://www.houseoftheredeemer.org).

### HOUSE OF THE REDEEMER 7 East 95th Street, New York, NY 10128

#### UPCOMING EVENTS-ALL ARE WELCOME!



**The Fabbri Chamber Concert Series** will open with Louise Schulman, viola; Bill Zito, guitar and Barry Crawford, flute, performing the works of Beethoven, Kreutzer, Ravel and Piazzolla. A reception with the artists will follow. **Season subscriptions are \$100 per person. Tickets will be \$45 at the door. Advance tickets are \$40 (\$25 for students with a valid ID). Please call for tickets and subscriptions. Friday, November 4, 7:30 pm.**

**Remembrance Service** Eucharist in memory of friends and supporters of the House over the years. Anyone wishing to memorialize a family member or friend is invited to contact the House office at [info@houseoftheredeemer.org](mailto:info@houseoftheredeemer.org) or (212) 289-0399. **Tuesday, November 15, 5:30 pm.**

**Preparing For a Successful Mission Trip: Some Do's and Don'ts**, The Rev'd. Cn. Dr. Sandy McCann, November Priest-in-Residence, and Dr. Martin McCann will provide tips for short-term mission trips that can help lead to a successful and sustainable effort. **Free of charge. Thursday, November 17, 6:30 pm.**

**The Annual Advent Retreat** will be held in conjunction with Church of the Heavenly Rest. Dr. Janet K. Ruffing, RSM, Professor of the Practice of Spirituality and Ministerial Leadership at Yale Divinity School, will lead this retreat. **Lunch provided. Reservations required as space is limited. Fee: \$25. Saturday, December 10, 10:00 am-3:00 pm.**

**Annual Holiday Party**, Anthony Newfield, Broadway performer and artistic director of I Fabbri, will continue the House tradition of a holiday reading followed by caroling and a festive reception. **Suggested donation: \$20. Monday, December 12, 6:30 pm.**

**Exploring Episcopal Hymnals From 1913-1918**, The Rev'd. Tom Damrosch, January 3-13 Priest-in-Residence, will explore highlights of the offerings of these books, with musical illustrations and optional participation. **Free of Charge. Tuesday, January 10, 6:30 pm.**

**Seasonal Traditions and Customs of the Anglican Church**, The Rev'd. Cn. Lesley Hay will travel through a visual and oral history of the rituals and celebrations of the Anglican Church. **Free of charge. Thursday, January 19, 6:30 pm.**

**Centennial Celebration** Come celebrate the first 100 years of the building at 7 East 95th Street (and welcome the next)! For further information, and to add your name to the invitation list, contact the House office. **Thursday, January 26, 6:30 pm-9:00 pm.**

#### ONGOING PROGRAMS

**Morning and Evening Prayer Monday-Friday 7:30 am and 5:30 pm.**  
**Eucharist Tuesday evening and Thursday morning (September-June)**

**Wednesday Bible Study, 3:30-5:00 pm**  
**Thursday Meditation Group, noon**

For more information about these events or about the House, please visit us at [www.houseoftheredeemer.org](http://www.houseoftheredeemer.org) or call (212) 289-0399

2016



## Dalit Rights Pamphlet Published



A Dalit House.

Photo: Vipingoyal

In accordance with the Dalit Rights resolution passed at the 2015 Diocesan Convention, the diocese's India Network has prepared and published a pamphlet describing the plight of "Untouchables" in India and in the Indian diaspora. The convention resolution and the pamphlet can be downloaded or read online on the web (where it includes links to video content) by going to [www.diocesen.org/IndiaNet](http://www.diocesen.org/IndiaNet).

## The Laymen's Club Donates \$116,000 for the Repair of Cathedral Grand Staircase



A Big Check.

Photo: The Laymen's Club

After 90 years of New York's rapid freeze/thaw cycles and millions of pilgrims' footsteps, the Grand Staircase on the Cathedral of St. John the Divine's West Front was in serious need of repair and cleaning.

Funded by The Laymen's Club's generous donation, over the summer contractors cleaned the steps, reset stones which had shifted position, and cleaned and caulked the riser and tread joints. Along with the restoration, new steps were added to extend the Grand Staircase around the north side to allow easy access to the cloister between the Cathedral and the recently finished new apartment building, The Enclave.

The Grand Staircase restoration is just the latest project funded by The Laymen's Club. Founded in 1908, it has a long history of financial support for the Cathedral, maintaining a general fund which makes regular contributions to capital projects on the Close. The Club also sponsors lectures on subjects relating to the construction, mission, and the role of cathedrals, and provides opportunities for fellowship for its members. For more information on The Laymen's Club, go to [www.thelaymensclub.org](http://www.thelaymensclub.org) or contact Chris Johnson, President at [president@thelaymensclub.org](mailto:president@thelaymensclub.org).

## Area Pastorate Launched in Harlem Valley

By Valerie DeBenedette

Late summer saw the launch of the Harlem Valley Ministry, an area pastorate that is a collaboration of St. Andrew's in Brewster, Holy Trinity in Pawling, and La MESA (Misión Episcopal Santiago Apóstol /St. James's Episcopal Mission) in Dover Plains.

The priest-in-charge of the new area pastorate, the Rev. José Martínez, will celebrate Holy Eucharist on alternate Sunday mornings at St. Andrew's and Holy Trinity, and hold services at La MESA on Sunday afternoons. He will be available to each parish for pastoral care.

The goal of the Harlem Valley Ministry is to bring together two small parishes and a mission to better serve the diverse needs of the people in the area, said the Rev. Canon Deborah Tammearu, Canon for Transitional Ministry. Similar shared pastorates have been created in other dioceses, she noted; she herself led a shared pastorate in Dutchess County in the 1980s and 1990s.

"This is the way the church is going to look," Tammearu said. "What I hope happens with this is that the priest is not the only resource that is shared. It is a much smarter use of office space and bookkeeping and can help reduce overhead." There can be communication and cross pollination of ideas between the parishes and which can help their ministries flourish."

Father Martínez was first called in 2012 to serve as vicar to MESA—the mission that is part of the Harlem Valley Ministry—to help to continue the development of the Spanish language ministry of the diocese. "I am blessed to be called to also serve at two more wonderful churches: St. Andrew's in Brewster and Holy Trinity in Pawling," he said.

The author is a member of St. Andrew's Church, Brewster.



From top to bottom: Holy Trinity, Pawling; La MESA, Dover Plains; St. Andrew's, Brewster. Photo: Diocese of New York



# The Church Club of New York Welcomes Clergy to Its Membership

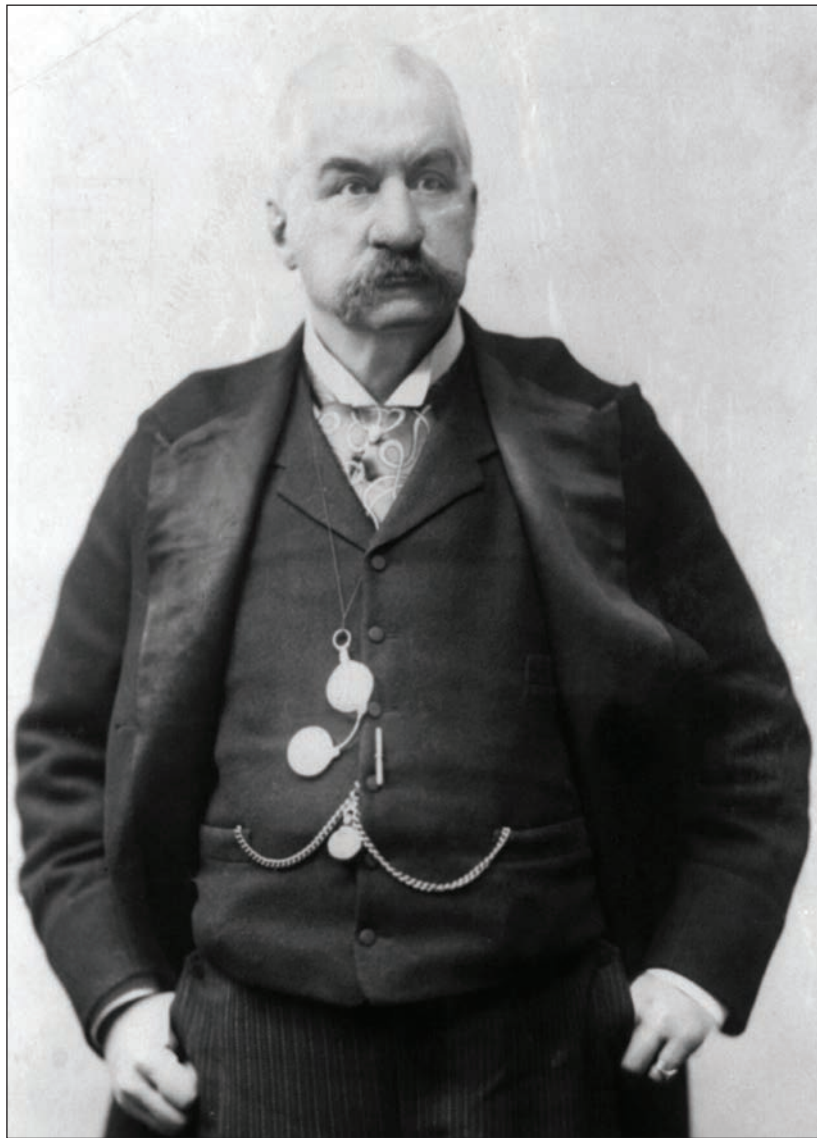
By Susan Ridgeway

**O**n July 6, 1887, a group of eight men gathered at 149 Broadway in New York City for the first meeting of what would come to be known as the Church Club of New York. At the time, diocesan bishop Henry C. Potter was urging Episcopalians to study Christian faith. Bishop Potter was supportive of laity knowing “what the truth is, intelligently and dispassionately.” He did not believe that only clergy should be privy to theological and intellectual aspects of the faith, leaving laity to do the work of teaching Sunday School and performing acts of charity.

Attendees at that first meeting agreed to form, as Bleecker Miller put it, “a society for the purpose of increasing the knowledge of the history and doctrines of the Church, of opposing errors of other religious faiths and in atheism, and of furthering the general interests of the Church in this vicinity.” The founders, as well as Bishop Potter, also believed religion and morality had a role to play in politics and economics.

However, those were also the golden days of men’s clubs so, accordingly, Church Club members were exclusively male and Episcopalian. Women, clergy, and laity of other faiths were not eligible for membership.

Looking ahead nearly 130 years into the future, could any of those eight Episcopal churchmen have imagined, back in 1887, that the membership of the organization that they



**Things change.** In Church Club founder J.P. Morgan’s day, the Club was strictly lay, strictly male, and strictly Episcopalian. Women were admitted in 1975, non-Episcopalians in 2011, and clergy this year.

founded would swell from a few dozen to more than 270 today, including women. Or, that one day, the Church Club’s President of the Board of Trustees would be a woman, as it is today. Women were admitted as members beginning in 1975, and in 2011 the Church Club also began welcoming non-Episcopal laity.

As times continue to change, the Church Club, determined to flourish and stay relevant, to attract and sustain members, and to remain true to its purpose and mission, understands, that it, too, must change with the times.

To that end, Church Club members recently voted to change the organization’s Constitution and Bylaws to allow Episcopal clergy to become members. At the September 13, 2016, meeting of the Board of Trustees, history was made with the Rev. Gerardo Ramirez of Good Shepherd, on Roosevelt Island, becoming the first clergy member of the club.

Today, with a robust membership, a high quality of programs and events, a mission of fellowship, education, and service, and an eye towards the future, the Church Club of New York, looks forward to continuing the legacy that began nearly 130 years ago.

*The author is a member of Church of the Incarnation in Manhattan and serves as interim Executive Director of the Church Club of New York.*



Diocese of New York participants in the annual Jonathan Daniels Pilgrimage in Lowndes County Courthouse Square, Hayneville, AL, Aug. 13, hold up photographs of civil rights martyrs. Daniels, an Episcopal seminarian in Alabama working to register black voters, was shot to death in Hayneville Aug. 20, 1965, when he stepped in front of a shotgun blast aimed at black teenager Ruby Sales. For the past several years, the Anti-Racism Committee of the Diocese of New York has organized youth trips to participate in the pilgrimage.

Photo: Carla Burns



## The Church Club of New York

Organized 1887 / Incorporated 1893  
Fellowship, Education, Service

**Now approaching its 130th year,  
The Church Club of New York  
is pleased to welcome  
Episcopal Clergy to its  
Membership.**

For Membership information, visit our Website at [www.churchclubny.org](http://www.churchclubny.org). You may also reach us by phone at (212) 828-7418 or by email at [churchclubny@gmail.com](mailto:churchclubny@gmail.com).



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## BISHOPS' VISITATION SCHEDULE

### OCTOBER 23 (23 PENTECOST)

**Bishop Dietsche:**  
St. Luke in the Fields, Manhattan

**Bishop Shin:** Trinity, Ossining

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

### OCTOBER 29 (SATURDAY)

**Bishop Dietsche:**  
Our Saviour, Manhattan

### OCTOBER 30 (24 PENTECOST)

**Bishop Dietsche:** All Souls, Manhattan  
(a.m.); St. Peter's, Chelsea (p.m.)

**Bishop Shin:**  
SS John, Paul & Clement, Mount Vernon

**Bishop Glasspool:**  
Regeneration, Pine Plains (a.m.);  
La MESA, Dover Plains (6 p.m.)

### NOVEMBER 6 (ALL SAINTS)

**Bishop Shin:** St. Philip's, Garrison

**Bishop Glasspool:**  
All Saints', Manhattan

### NOVEMBER 13 (26 PENTECOST)

**Bishop Dietsche:**  
Christ Church, Poughkeepsie

**Bishop Glasspool:**  
All Saints', Valley Cottage

### NOVEMBER 19 (SATURDAY)

**Bishop St. John:**  
St. Alban's, Staten Island

### NOVEMBER 20 (CHRIST THE KING)

**Bishop Shin:** St. Mary's, Chappaqua

**Bishop Glasspool:** St. Andrew's, Beacon

### NOVEMBER 27 (1 ADVENT)

**Bishop Shin:** St. Andrew's, New Paltz

**Bishop Glasspool:** Trinity, Fishkill

### DECEMBER 4 (2 ADVENT)

**Bishop Shin:** St. James', Hyde Park

**Bishop Glasspool:**  
Good Shepherd/Buen Pastor, Newburgh

### DECEMBER 8 (FEAST OF THE IMMACULATE CONCEPTION)

**Bishop Dietsche:**  
St. Mary the Virgin, Manhattan

**Bishop Glasspool:**  
Virgen de Guadalupe, Poughkeepsie

### DECEMBER 11 (3 ADVENT)

**Bishop Dietsche:** St. Luke's, Katonah

**Bishop Glasspool:**  
Christ Church, Marlboro

### DECEMBER 18 (4 ADVENT)

**Bishop Dietsche:** Zion, Dobbs Ferry

**Bishop Shin:**  
St. John's in the Village, Manhattan

**Bishop Glasspool:**  
St. Matthew & St. Timothy, Manhattan

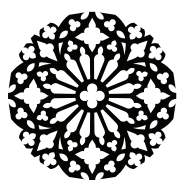
## CLERGY CHANGES

	FROM	TO	DATE
<b>The Rev. Frank Hakoola</b>	Cathedral of the Holy Cross, Lusaka, Zambia	Program Officer for Africa, Trinity Wall Street, Manhattan	February 1, 2016
<b>The Rev. Elizabeth Blunt</b>	Associate Rector, Christ of the Ascension, Paradise Valley, AZ	Priest for Congregational Life and the Arts, Trinity Wall Street, Manhattan	July 1, 2016
<b>The Rev. Dr. Peter W. Sipple</b>	Supply	Interim Pastor, St. Nicholas-on-the-Hudson, New Hamburg	August 21, 2016
<b>The Rev. Martha Koriemek</b>	Associate Rector, St. Paul's, Burlingame, CA	Associate Rector, Grace, Manhattan	September 1, 2016
<b>The Rev. Alejandra Trillos</b>	Vicar, Christ Church, Brentwood, NY and Mission Developer in Western Suffolk County	Priest-in-Charge, Iglesia San Andres, Yonkers	September 1, 2016
<b>The Rev. Robert J. Fitzpatrick</b>	Vicar, St. Anne's, Washingtonville	Rector, St. Peter's, Clarksboro, NJ	September 5, 2016
<b>The Rev. Deacon Ella Roundtree-Davis</b>	Deacon, Christ Church, Bronxville	Deacon, Christ Church Riverdale, Bronx	September 11, 2016
<b>The Rev. José Martinez</b>	Priest-in-Charge, La MESA, Dover Plains	Priest-in-Charge, Harlem Valley Ministry (St. Andrew's, Brewster, Holy Trinity, Pawling, and La MESA, Dover Plains)	September 15, 2016
<b>The Rev. Gwyneth M. Murphy</b>	Interim Pastor, Good Shepherd, Granite Springs	Interim Pastor, St. John's in the Village, Manhattan	September 27, 2016
<b>The Rev. Matthew J. Opredek</b>	Priest-in-Charge, Christ Church, Garden City, NY	Interim Priest-in-Charge, St. James' (Fordham), Bronx	October 1, 2016
<b>The Rev. Ada Wong Nagata</b>	Associate Rector, Our Savior, San Gabriel, CA	Priest-in-Charge, Our Savior, Manhattan	October 11, 2016



# Cathedral Calendar

## OCTOBER-DECEMBER 2016



### The Cathedral Church of Saint John the Divine

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

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

#### 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

## DECEMBER

**NIGHTWATCH CROSSROADS: CHRISTIAN**  
Friday, December 2, 6:30 PM  
Please see details for October 21.

**THE CATHEDRAL IN CONTEXT:  
SPOTLIGHT ON MORNINGSIDE HEIGHTS**  
Sunday, December 4, 1 PM

The Cathedral spurred the growth of Morningside Heights into becoming one of Manhattan's most unique neighborhoods. Go back in time on an illustrated walking tour of the neighborhood and its historic architecture and institutions, and learn about its development into the "Acropolis of Manhattan." The tour begins at the Cathedral and ends at Riverside Church. Led by Cathedral Guide Bill Schneberger. Must be 12 years of age or older. This tour requires extensive outdoor walking and use of stairs. Bottle of water recommended.

**GREAT ORGAN: ERIK SUTER**  
Tuesday, December 6, 7:30 PM

Erik Wm. Suter performs the final concert in his year-long, critically acclaimed national 12-concert series commemorating the life and work of composer Maurice Duruflé. The prize-winning former Washington National Cathedral Organist performs Duruflé's complete works for organ. Visit [stjohndivine.org](http://stjohndivine.org) for tickets and more information.

**CATHEDRAL CHRISTMAS CONCERT**  
Saturday, December 10, 7 PM

Poulenc, Charpentier, favorite Christmas carols, selections by Wilcocks, Britten, Rutter and Fraser, accompanied by harp. Visit [stjohndivine.org](http://stjohndivine.org) for tickets and more information.

**EARLY MUSIC NEW YORK:  
RENAISSANCE CHRISTMAS**  
Sunday, December 11, 2 PM, Chapel of St. James

A series of holiday concerts featuring carols, noels and motets from European sacred and secular rituals. Also on December 18 at 2 PM and December 25 at 2 and 7:30 PM.

**PAUL WINTER'S 37TH ANNUAL WINTER SOLSTICE CELEBRATION**

Thursday, December 15, 8 PM  
This year's Winter Solstice Celebration, "Icarus," is a tribute to the late Sir George Martin, featuring the Paul Winter Consort accompanied by the 25 dancers and drummers of the Forces of Nature Dance Theatre, led by Artistic Director Abdel Salaam. Also on December 16 at 8 PM and December 17 at 2 and 7:30 PM.

**CHRISTMAS EVE LESSONS AND CAROLS**  
Saturday, December 24, 4 pm

The Cathedral Choristers are joined by members of the Cathedral Choir in this family-friendly service, featuring readings, carols and larger-than-life puppets to tell the Christmas story. Music by Warlock, Britten, Barber, and Gregg Smith, as well as Cathedral Choral Associate Bryan Zaros. No passes are needed to attend!

**CHRISTMAS EVE FESTAL EUCHARIST**  
Saturday, December 24, 10:30 pm

Prelude music (Charpentier's "In Nativitate Domini canticum") begins at 10 pm with carols sung by the Cathedral Choristers under the direction of Cathedral Choral Associate Bryan Zaros. The Bishop of New York celebrates the Eucharist and preaches. The combined Cathedral Choirs and Cathedral Orchestra perform classic holiday songs as well. This beloved service is open to all, but please note that seating is first-come, first-seated.

**CHRISTMAS DAY CHORAL EUCHARIST**  
Sunday, December 25, 10:30 am

The Dean preaches and the Cathedral Choir sings. This special service will be the only liturgy of the day.

#### TICKETS AND RESERVATIONS

Please check for ticket prices and reservations at [www.stjohndivine.org](http://www.stjohndivine.org). Tickets for all performances other than free or "suggested contribution" events may be purchased directly from the Cathedral's website, [stjohndivine.org](http://stjohndivine.org), or by calling (866) 811-4111.

#### ONGOING PROGRAMS, TOURS, WORKSHOPS

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

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

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

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

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: \$12 per person, \$10 per student/senior. Vertical Tours: \$20 per person, \$18 per student/senior. Spotlight Tours: \$15 per person, \$12 per student/senior. For more information about Highlights Tours, Vertical Tours, Spotlight Tours and Medieval Birthday Parties visit [www.stjohndivine.org](http://www.stjohndivine.org).

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

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

#### CATHEDRAL COMMUNITY CARES (CCC)

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

#### SELECTED PROGRAMS AND SERVICES

### OCTOBER

#### THE CRISTA PROJECT

**On view until March 2017**  
The Cathedral was founded on principles of inclusion, diversity and celebration of cultural difference, and the history and future of New York City depend upon recognizing that vision. This exhibition, arising from Edwina Sandys' sculpture of a feminine Christ figure first exhibited at the Cathedral in 1984, explores the language, symbol, art and ritual associated with the Christ image and the human body, and the ways the Divine is manifested in every person, of every gender, race, ethnicity and sexual orientation.

#### NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, October 21, 6:30 pm  
This Christian-oriented evening for middle and high school students focuses on the wisdom teachings of Jesus, giving kids and their chaperones the opportunity to unplug from the distractions and stresses of daily life and connect with God and one another in the sacred space of the Cathedral. Visit [stjohndivine.org](http://stjohndivine.org) for more information and to register.

#### DIOCESAN ACOLYTE FESTIVAL

Saturday, October 22  
Visit [dioceseny.org](http://dioceseny.org) for more information

#### GREAT CHOIR: THE GLORY OF CONSTANTINOPLE

Tuesday, October 25, 7:30 pm  
The Cathedral Choir and world music ensemble Rose of the Compass explore the glories of Constantinople, now Istanbul. For tickets and more information, visit [stjohndivine.org](http://stjohndivine.org).

#### ANNUAL HALLOWEEN EXTRAVAGANZA AND PROCESSION OF THE GHOULS

Friday, October 28, 7 and 10 pm  
The Cathedral's annual Halloween celebration.

### NOVEMBER

**THE LAYMEN'S CLUB ANNUAL ALL SAINTS MEMORIAL SERVICE AND SUPPER**  
Wednesday, November 2, 6 PM  
Visit [thelaymensclub.org](http://thelaymensclub.org) for more information and to RSVP.

#### THE CRISTA PROJECT: EIKO OTAKE PERFORMANCE

Thursday, November 3, 7:30 PM  
Please visit [stjohndivine.org](http://stjohndivine.org) for more information on this performance and all programming related to *The Crista Project: Manifesting Divine Bodies*.

#### NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, November 4, 6:30 PM  
This Christian-oriented evening for middle and high school students focuses on the wisdom teachings of Jesus, giving kids and their chaperones the opportunity to unplug from the distractions and stresses of daily life and connect with God and one another in the sacred space of the Cathedral. Visit [stjohndivine.org](http://stjohndivine.org) for more information and to register. \$15/adult, \$10/student or senior.

#### CHILDREN'S ART WORKSHOP: COLOR

Saturday, November 5, 10 AM  
Using the Cathedral as inspiration, children and their families will explore this incredible building while learning about a basic element of art: color. This workshop will focus on different colors can be blended together to create new colors, as well as how different hues impact our feelings and moods in the artwork displayed on the walls. Children will create inspired works of art through painting, collage, and drawing. Recommended for children ages 4–8 years old. \$10 per child with accompanying adult. Check in at Visitor Center upon arrival.

#### WITH ANGELS AND ARCHANGELS: SPOTLIGHT ON ANGELIC IMAGES

Saturday, November 5, 10:30 AM  
Discover images of angels in the Cathedral's glass and stone. Learn about the role of angels in the Hebrew, Christian and Islamic scriptures, the angelic hierarchy and how to identify angels by their field marks. The tour concludes with an ascent to the triforium for a birds-eye view of the breathtaking Archangels Window. Led by Senior Cathedral Guide Tom Fedorek.

#### THEOLOGY AND HEALTH PASTORAL DIALOGUE

Saturday, November 5, 1 PM, Cathedral House Conference Room  
Join Deacon Kent Curtis and leaders from Mount Sinai's Center for Spirituality and Health for a workshop on the topic of HIV/AIDS. Dr. Apolinary Ngirwa will address the theological and spiritual components regarding the needs of patients and communities living with HIV/AIDS. A light lunch will be provided and contributions are welcome. For more information, contact Chanmi Byun at [cbyun@stjohndivine.org](mailto:cbyun@stjohndivine.org) or 212.316.7483.

#### NIGHTWATCH CROSSROADS: INTERSPIRITUAL

Friday, November 11, 6:30 PM  
This edition of the Cathedral's popular Friday evening and overnight youth program explores spirituality from a global, multicultural and interfaith perspective. Visit [stjohndivine.org](http://stjohndivine.org) for more information and to register.

#### THE AMERICAN POETS CORNER: INDUCTION OF EUGENE O'NEILL

Sunday, November 13, 4 PM and Monday, November 14, 7:30 PM  
Playwright Eugene O'Neill will be the latest author inducted in the American Poets Corner. Join us for a special Evensong service on 13 November, followed by a full program with performances of selections from O'Neill's plays on Monday, 14 November.

#### GREAT CHOIR: EINOJUHANI RAUTAVAARA'S VIGILIA

Tuesday, November 15, 7:30 PM  
Great Music in a Great Space proudly presents the U.S. premiere of this stunning work for a cappella choir and soloists by Finland's laureate composer. A transcendent setting of the Finnish Orthodox service, this unique piece is presented in partnership with the Erkkö Foundation. For tickets and more information, visit [stjohndivine.org](http://stjohndivine.org).

#### THE CRISTA PROJECT: SACRED SISTERS

Thursday, November 17, 7 PM  
Please visit [stjohndivine.org](http://stjohndivine.org) for more information on this performance and all programming related to *The Crista Project: Manifesting Divine Bodies*.

#### THANKSGIVING DAY EUCHARIST

Thursday, November 24, 10:30 AM  
Please note, this special Thanksgiving Eucharist will be the only service of the day.



# Nothing Is Lost

By the Rev. Barbara Crafton

**Y**ou know that some of the stars you see in the sky aren't there anymore. Weren't there when you were looking right at them. Light shines from a star and travels toward us. It hits our eyes and we behold—a star! Except that the star we see now is not the star in its current form—the light that hits our eyes today left that star years ago, millennia ago. It took that long for the light to reach us. Who knows what that star really is now, at the moment you are seeing it? It might still be burning, but a lot of time has passed. That star could have done whatever it is that stars do when they end it all. It might not be there now.

You are seeing that star's past—in your present.

This fact provides a hint of what time is like in that existence which contains our existence. Linear time is earthly, and it is relative to the one experiencing it. Linear time exists in proportion to spatial existence: it's about getting from one place to another, from one state to another. Linear time measures change.

But say you are God, and hold the whole of the universe's history? What if you author existence itself? You, God, can experience no loss with passage of time, for there can be no moment from which you are absent. Everything for you must be now. What we know as *duration* is the stringing out of what is actually a moment. This is the only way humans can hold what actually is: one moment at a time. We can't experience it all at once, so we hold it in bite-sized pieces.

Time is what we have so that everything doesn't happen all at once, Einstein said. But the truth is, everything *does* happen all at once. God can experience this. Tethered as we are to the earth, we cannot.

So? Is this approach to time of any use, or is it merely interesting? It is more than merely interesting for me. The elasticity of time is profoundly comforting.

Here is why: we see everything in terms of our experience. My hearing a sound is part of the sound, my seeing participates in the existence of what I see. All things behave as electricity behaves: no power until the circuit completes and then, there it is.

We can imagine the faraway star's experience, if our perspectives were reversed. We can imagine a race superior to our own, on one of the planets in that star's solar system, a race whose telescopes are far more advanced than any we have—able to see the planets move around our sun, able to see our planet Earth, to pick out our location on it, so powerful that they could even see me. They would look and there I would be, sitting in my living room, writing on my iPad.

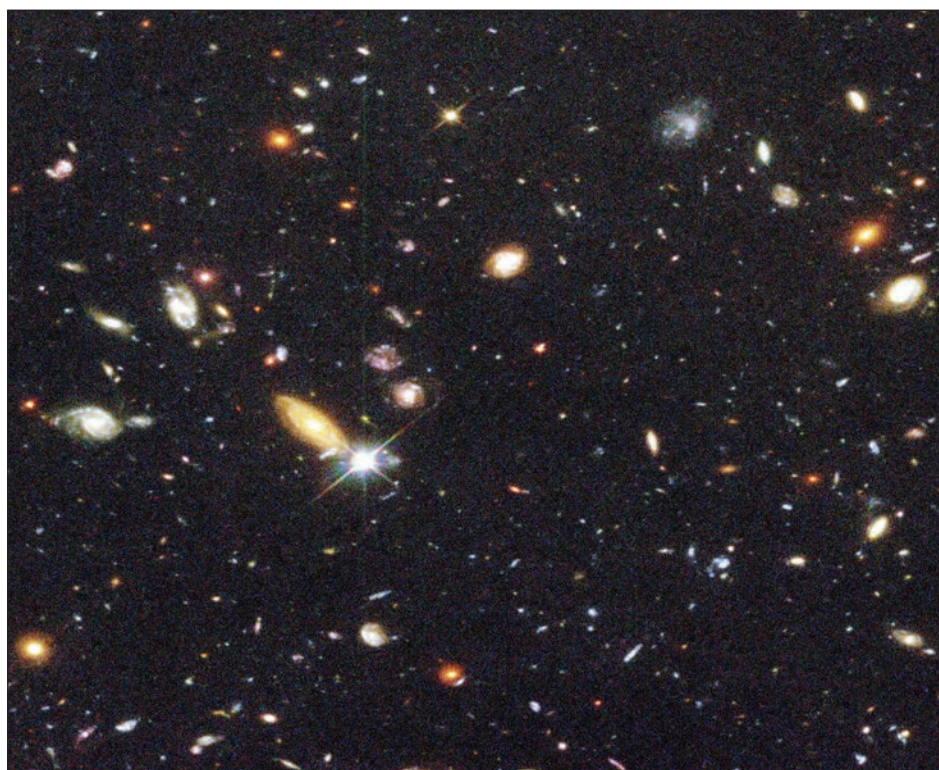
Except that by the time they saw me, I would have been dead for thousands of years. Our house, long gone. This town—no more. The earth, too, probably. They would be seeing my past in their present, looking into history and seeing it live: a woman of ancient times, living and moving right before their eyes.

Comforting, yes—because what is our greatest sorrow? That everything slides

inexorably into the past. And our greatest dread? Sliding there ourselves, we and everything we adore—every person, every dog and cat and bird, every building and every city, all slipping away from us. No matter how we try, we can hold onto none of it. Our very measuring of it is painful. Each day brings us closer to the end.

So think of it: somebody, somewhere, somebody far away, with the right kind

of telescope somebody could see us still! The light reflecting from us hurtles into space, crosses light-years, light-centuries, light-millennia—and reaches someone. Somebody sees you, when you are four and your mother is combing your hair. Somebody sees your parents meet for the first time. Sees your *grandparents* meet. Somewhere, William Shakespeare finishes *The Winter's Tale* and puts down his pen. The images of our past shoot through space until they are perceived. Yes, they are images. Reflected light. But we don't just reflect energy in the form of light; we also emanate energy. Not a lot—we are not very big. But we are composed of energy, the frantic motion of our constituent molecules and the motion of their constituent atoms invisible to the naked eye but very real. Energy holds us together, and energy is never destroyed. It may change form, but it does not disappear.



Deep space, where not everything we see is still there.

Photo: NASA.

It can be detected, however faintly, forever.

But I don't want it to change form! I want it to stay in the same form!

No you don't, for you will have changed form yourself. You would not be here to perceive your universe, even if it did remain in its current form. You would have moved on. Move on! Everything you have ever loved and ever will love is waiting for you. It is all in the Now of God.

The dead are all there. You are there, too, though you do not yet perceive it: the you of now and the you of the past are there. The you of the future is there, too. Our existence is born in the imagination of God, that great well of possibility that dwarfs our own imagining. What falls short of it, in the sad linearity of the world we know, need not do so in the more generous and immediate simultaneity of God. The good news—do you see it yet? What this means is that nothing is lost.

This is resurrection. It is not the resuscitation of only one small strand of your life.

It is the realization of all of it.

And not yours only, or mine only. It is the fulfillment of all of us who have ever lived.

There is no past. There is no future. It is all now.

World without end.

And let all creation say, Amen.

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*The writer is a priest in the diocese and an author. This essay is taken from her new book, The Also Life, just out from Church Publishing.*