

Choosing A Bishop

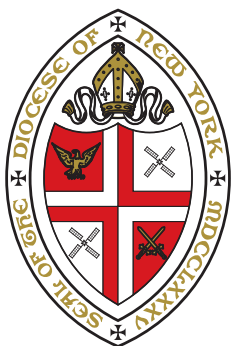
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THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

FALL 2011



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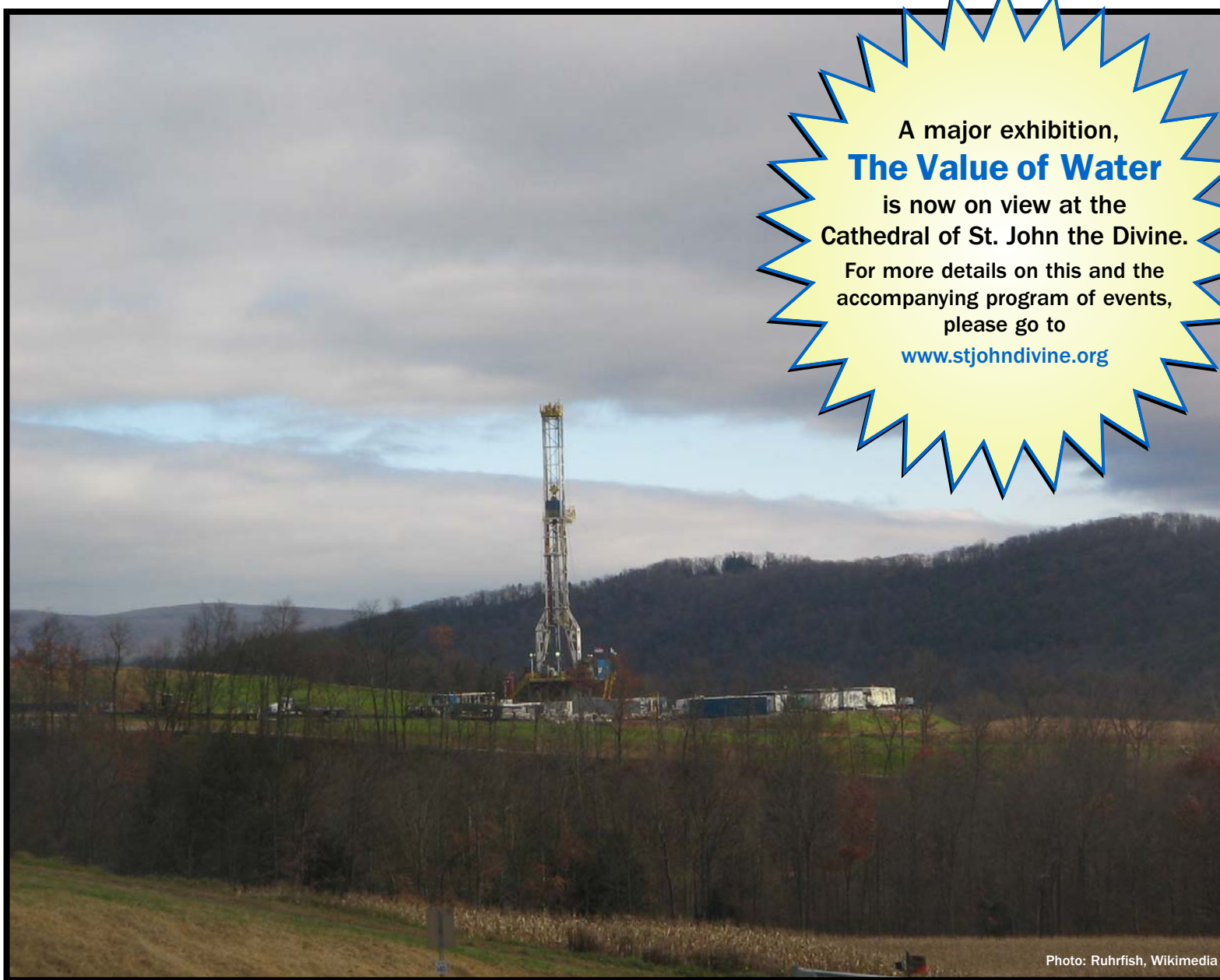
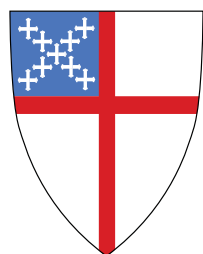
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A major exhibition,
The Value of Water
is now on view at the
Cathedral of St. John the Divine.
For more details on this and the
accompanying program of events,
please go to
www.stjohndivine.org

Photo: Ruhrfish, Wikimedia

Would Jesus Frack?

By Stewart Pinkerton

Would Jesus approve of hydraulic fracking? That's a theological question perhaps best left to others, but we suspect the answer is probably not. "We pray for your beautiful creation as it suffers the effects of greed and carelessness. Help us to see a drop of water as life-giving." So went one of the Prayers for the People at the August 7, 2011 serv-

ice at Holy Cross Church in Kingston, NY.

The prayer was the inspiration of Deacon Gail Ganter-Toback, a stealth environmentalist of sorts who lives in the college town of New Paltz and makes it a point of always trying to sneak something about saving the planet into the weekly prayers. But outside of church, she's anything but subtle when it comes to the issue (*continued on page 18*)

THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE
EPISCOPAL DIOCESE OF NEW YORK
www.diocesny.org

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

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The Episcopal New Yorker reaches over 31,000 households in the metropolitan New York City area. To request an advertising rate sheet and insertion order, please call (212) 316-7520, or via e-mail to eny@diocesny.org. Rates are available for profit and non-profit organizations. We reserve the right to refuse any advertising.

SUBSCRIPTIONS

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

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www.diocesny.org

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THE BISHOP'S MESSAGE

Justice: The Way to the Peace That Has Its Heart in God

By the Rt. Rev. Mark S. Sisk



The Rt. Rev. Mark S. Sisk

A diversity does not create character, it reveals it.

What we saw on September 11, 2001, and what we have seen since then has been enormously revealing. On that day, and in the days and months following, we saw men and women, young and old, showing a level of courage and a depth of character that, rightfully, has become almost iconic. We saw countless examples of strangers risking their lives for strangers. And, as we have been reminded so powerfully, 417 of those first responders gave up their very lives in the attempt to help those "others" in their time of greatest need.

I was, and am, so proud of the Episcopal Church, and for the witness members of our Church made on that terrible day. Exactly how many of our community of faith exhibited deathless courage that day we will never know. But we have been privileged to recognize at least a few: Liam Carroll and Battalion Chief Jay Jones, each of whom risked their lives to lead others to safety, and Wells Crowther who gave up his life in that same noble effort.

What's more, in the days and months that followed there was no waning of that effort. Countless volunteers from our community gathered with those from all across the nation to support and assist rescue workers in their hard and dangerous work. And it was leaders from our own community of faith that led the 24/7 months long vigil to care reverently for the remains of the dead.

The character of this Church was tested and revealed to be what God's grace truly is: strong and deeply committed to the welfare of the other.

The years following those first days of crisis have revealed a great deal about the character of New Yorkers. There has been a steely determination to return to life as normal despite the looming dangers that we all know threatens us still. The inescapable magnitude of the attack we suffered has, of course, created in us a new normal. It is that new normal that reveals the depth of character of the people of this community. There has been a determination to see the danger clearly yet without being panicked by it. There has been a determination to confront that danger without being paralyzed by it. All across this metropolis—the city, and the surrounding communities that comprise it—there have been steady and persistent efforts to resist the temptation to find scape-goats, or to see traitors behind every bush. Even the controversy over the Park 52 mosque (happily much calmed down) was promoted largely by non-New Yorkers: people who seemed to want to impose their own xenophobic agenda on us.

However, I am less happy with what these ten years have revealed about the nation. While our national leaders are quite rightly concerned to take strong measures to assure the public's safety, it is difficult to reflect on these last years and not discern something of a spirit of revenge. Further, a reasonable person could be convinced that the understandable outrage over the attacks of September 11 was used to justify the attempt to achieve other objectives.

Shortly after those attacks, now more than ten years ago, I wrote to the Diocese urging that, "We can pray that amidst the grief we can truly grieve. We can pray that the enormous passions, the hurt, the rage, the grief, the fear, can be transfigured into a passion for justice, justice so pure and true, that it cannot and will not degenerate into its cheap and easy imitator, revenge."

That still seems the way forward. That still seems the way toward that peace which passes understanding, the peace that has its heart in God.

La Justicia: El Camino a la Paz que Tiene su Inspiración en Dios

Por la Reverendísimo Obispo Mark S. Sisk

La adversidad no forma el carácter, lo manifiesta.

Lo que vimos el 11 de septiembre del 2001 y lo que hemos visto desde entonces, ha sido extremadamente revelador. En aquel día y en los días; y meses que siguieron, vimos hombres y mujeres; jóvenes y adultos, mostrar un grado de valentía y una profundidad de carácter que, ciertamente se ha convertido en algo casi simbólico. Vimos innumerables ejemplos de extraños arriesgando su vida por extraños. Y, como nos ha sido recordado tan intensamente, 417 de esos primeros socorristas, dieron sus vidas en un intento por ayudar a aquellos "otros", cuando más lo necesitaron.

Yo estuve, y estoy, tan orgulloso de la Iglesia Episcopal y del testimonio que los miembros de nuestra Iglesia dieron en ese terrible día. Nunca sabremos exactamente cuántos de nuestra comunidad de fe, mostraron ese día incansable coraje. Pero hemos tenido el privilegio de reconocer por lo menos, algunos pocos: Liam Carroll y el Jefe de Batallón, Jay Jones, quienes arriesgaron sus vidas para poner a otros a salvo; y Wells Crowther quien dio su vida en ese mismo noble esfuerzo.

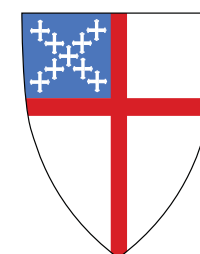
Además, en los días y meses que siguieron, ese esfuerzo no se vio disminuido. Numerosos voluntarios de nuestra comunidad se unieron a aquellos de otras partes de la nación, para apoyar y asistir a los trabajadores de rescate en su duro y peligroso trabajo. Y hubo dirigentes de nuestra propia comunidad de fe que lideraron la larga vig- (continuado en la paginacion 31)

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Coadjutor Election: Nominees

Committee to Elect a Bishop Nominates Five; Two Floor Nominees Makes Total of Seven

THE COMMITTEE'S NOMINEES

The Committee to Elect a Bishop delivered its Report (available in full at www.nybishopsearch2011.org) on August 29, nominating the following as candidates for election as bishop coadjutor:

- **The Very Rev. Peter Eaton**, Dean of St. John's Cathedral in Denver, Colo.
- **The Rev. Cathy Hagstrom George**, Priest-in-Charge at St. Mary's in Dorchester, Mass.
- **The Rev. Canon John T. W. Harmon**, Rector at Trinity Episcopal Church in Washington, D.C.
- **The Very Rev. Tracey Lind**, Dean of Trinity Cathedral in Cleveland, Ohio.
- **The Rt. Rev. Pierre Whalon**, Bishop-in-Charge of the Convocation of Episcopal Churches in Europe, based in Paris, France.

THE FLOOR NOMINEES

Two further candidates have submitted floor nominations:

- **The Rev. Canon Andrew W. Dietsche**, Canon for Pastoral Care, Diocese of New York
- **The Rev. Canon Petero A. N. Sabune**, TEC's Global Partnership Officer for Africa and the Middle East

Printed below are the biographical statements of each nominee. For reasons of space, however, we are not printing here the entire contents of the Committee's report, or full details of the floor nominees. These are all available at www.nybishopsearch2011.org.

Meeting the Nominees – "Walkabouts"

Seven meetings are being offered for Convention delegates and others to get acquainted with the seven nominees:

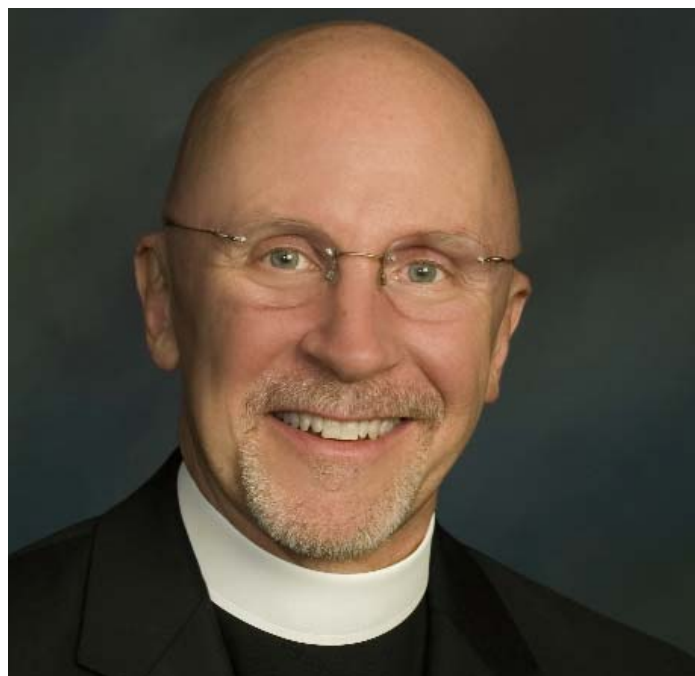
- **Tuesday, October 11, 1:00 p.m.**, Christ Church, Poughkeepsie
- **Tuesday, October 11, 7:00 p.m.**, St. James', Goshen
- **Wednesday, October 12, 1:00 p.m.**, St. Thomas, Mamaroneck
- **Wednesday, October 12, 7:00 p.m.**, Grace, Nyack
- **Thursday, October 13, 12:00 p.m.**, St. Mary's, Castleton, Staten Island
- **Thursday, October 13, 7:00 p.m.**, St. Peter's, Westchester Sq., Bronx
- **Friday, October 14, 1:00 p.m.**, St. James', Madison Avenue

For addresses of these locations please go to www.nybishopsearch2011.org/walkabouts/.

These seven regional meetings are designed to allow Convention delegates (and anyone else who is interested) to meet the nominees in person. At each venue, the format for the meeting will be the same. Convention delegates and other attendees will be placed among a number of rooms. Each of the seven nominees will move from room to room every 20 minutes, visiting, one at a time, with the assembled group of attendees. Every effort will be made to keep each meeting to no more than three hours.

Nominees of the Committee

The Very Rev. Peter Eaton



PETER EATON comes to us from Denver, Colorado where he is the Dean of St. John's Cathedral. He is 53 years old and is married to Kate Eaton. Peter is a talented and gifted pastor, teacher, scholar, administrator, preacher and theologian. A basic tenet of his spiritual life is that one must go to the well regularly and often to be refreshed and ready to serve others in the name of Christ. In his 10 years as Dean of St. John's Cathedral, Peter has moved the Cathedral from a deficit financial position to a balanced budget and financial transparency. He is a proven strong administrator. Peter has built strong relationships around the Anglican Communion, among Christians of other Churches, and among those of other faiths. He has also built bridges to many civic organizations in the greater Denver area. Peter has overseen successful capital campaigns, revamped sagging stewardship programs, and managed multi-staff environments. He has led the Cathedral in taking strong stances for ecumenism and against hate speech. Peter is also an innovator. In 2007, he launched a creative alternative Sunday evening liturgy that has given birth to a thriving congregation, most of whom are new to the Church or are finding their way back to Christian faith after a long absence. Prior to becoming Dean, Peter had 15 years of parish experience as Rector of St. James' Church, Lancaster, PA for 6 years; Associate Rector of St. Paul's Church, Salt Lake City, UT for 4 years as well as Canon Theologian for the Diocese of Utah; Fellows' Chaplain at Magdalen College, Oxford, UK for 2 years; and Curate at All Saints Church, Maidstone, Kent, UK for 3 years. Peter Eaton is inspiring because he is simply and at all times an example of faith and courage in ministry, and at his very core, he represents all that is best in the Anglican tradition.

The Rev. Cathy Hagstrom George



CATHY HAGSTROM GEORGE comes to us from Dorchester, MA. She is 55 years old, married to Michael George, and they have two children Evangelyn and Samuel. Cathy brings many of the gifts that New York needs in a Bishop. She is a skilled administrator and faithful spiritual leader; she is a teacher, pastor, visionary and a prophetic voice for our times. Cathy serves as Priest-in-Charge at St. Mary's in Dorchester, MA where she has assisted this inner city parish to revive its congregation and ministries to meet more of the needs of the surrounding community. Previously, at St. Anne's in-the-Fields in Lincoln, MA where she served as Rector for 12 years, she doubled the pledged income of the parish, oversaw a large building project, and increased lay leadership in every aspect of parish life including preaching, teaching, pastoral care and stewardship. During her 25 years of ordained ministry, Cathy has faithfully lived the Good News of Jesus by word and example: she has been a leader in the Massachusetts Diocese and in the national Church; she has authored several published pieces including *Advent Meditations 2011* (Church Publishing). Cathy is a superb preacher and she has an entrepreneurial spirit. She is adept at working, not only with fellow clergy and diocesan staff but with the greater community at large. Cathy's experience provides her with a unique understanding of and appreciation for a variety of parishes, including large corporate, small rural, and struggling city parishes. She is blessed with a passion for embracing all the promise that this new century holds for our Church despite the challenges we face. Cathy George is a leader's leader and has the skills, energy and vision necessary to lead our Diocese faithfully into the 21st century.

The Rev. Canon John T. W. Harmon



JOHN T. W. HARMON comes to us from Washington, DC. He is 47 years old, married to Keeva Harmon, and they have three children Joshua, Jarena, and Justin. John is blessed with a spectrum of gifts that he will bring to the Office of Bishop. He possesses a well-articulated and balanced "life in the Spirit" that provides the moral compass for his whole life. John first heard God's call as a young boy in his birthplace of Liberia. Since immigrating to the United States as a youth, he has paved a remarkable ministerial road that has included 20 years of service to parishes beginning at Grace Episcopal Church, Norfolk, VA; he was Rector of St. Stephen's in Petersburg, VA for 8 years; and for the past 11 years, Rector at Trinity Episcopal Church in Washington, DC. While serving at Trinity, John has organized a ministry offering young adults the opportunity to serve the poor and marginalized while living in intentional Christian community. He has also founded a youth ministry that provides exposure and instruction in the arts and academics; and the Trinity Development Corp. which provides assistance with HIV/AIDS prevention and education in underserved areas throughout Washington, DC that involves over 40 churches. Each of these ministries has required substantial financial support from state, local and private sources. His extensive experience in the national and international arenas will keep our Diocese at the forefront of the important conversations in our Church. John Harmon has the gift of bringing people together and galvanizing them for a common cause, making good on God's call to "feed my sheep."

Nominees of the Committee

The Very Rev. Tracey Lind



TRACY LIND comes to us from Cleveland, Ohio where she is the Dean of Trinity Cathedral. She is 57 years old and is married to Emily Ingalls. Tracey is a true priest, mentor, administrator, leader, and preacher. She is a visionary and creative thinker. Tracey sees possibilities for the Church and for the world, and she implements them. Her theology and style of leadership are grounded in the biblical principles of vision, change, collegiality, stewardship, and servanthood. At Trinity Cathedral, Tracey oversaw the \$10 million redevelopment of the cathedral and diocesan campus, which played an integral part in the revitalization of downtown Cleveland. With her leadership, the greater Cleveland community collectively was inspired to promote the rebuilding of a just and sustainable civic landscape. In a city that has suffered tremendously in these hard economic times, Tracey has doubled the size of the Cathedral congregation. Before she was the Dean, Tracey was the Rector of St. Paul's, Paterson, New Jersey for 12 years where she founded and led the parish's community development corporation. She also served as the Associate Rector at Christ Church, Ridgewood, New Jersey for 3 years; and the Director of Community Ministry, Bronx Youth Ministry, here in our diocese for 2 years. Tracey is a unifier and has the gift of bringing people together. Her dedication to Greater Cleveland Congregations has resulted in Evangelicals, Roman Catholics, Mainline Protestants, Jews, and Muslims joining together for the greater common good. Tracey is also a strategic planner. She led the Cathedral through a realignment of its governance structure, a consolidation of finances, and a reorganization of staff — all of which was done by working with others to identify the strengths and weaknesses of the systems in place and exploring best practices of other cathedrals. Tracey Lind will articulate a vision for this diocese after having listened to the people, but most importantly she will keep our core values.

The Rt. Rev. Pierre Whalon



PIERRE WHALON comes to us from Paris, France where he is Bishop-in-charge of the Convocation of Episcopal Churches in Europe. He is 58 years old, married to Melinda Whalon, and they have one child Marie-Noelle. Pierre is a suffragan to the Presiding Bishop, a theologian, administrator, writer, musician/composer, and linguist. Pierre inherited a group of far-flung European outposts, sharing a common feeling of isolation but each with different legal systems, local languages and traditions, whose relationships with each other or with the Convocation was barely developed. Under his leadership the Convocation has completed 2 strategic plans, and the 18 isolated foreign parishes and missions, many poorly funded, have been united into a missionary jurisdiction that functions as a real diocese. He did this by empowering and raising up both lay and clergy leaders and by dint of hard work, trial and error. Prior to becoming bishop, Pierre had 16 years of parish experience as Rector of All Souls, North Versailles, PA for 6 years; Rector of St. Paul's, Elkins Park, PA for 2 years; and Rector of St. Andrew's Church and School, Fort Pierce, Florida for 8 years. Pierre's vision is international and inclusive, overseeing the creation of bilingual Prayer Books as part of the strategic plan to attract new members, to include Spanish, French, Italian, and German speakers. He is presently integrating into the Convocation several ethnic communities, including refugees from Ecuador, from Rwanda, and at the request of the Old Catholic Church, two of their congregations in Italy. He persuaded the French government to give sanctuary to 1300 Iraqi Christians and others who were being persecuted and killed for reasons of faith. He has visited Haiti twice to assist in relief efforts after the earthquakes, at the request of the Presiding Bishop. Pierre is conversant in several languages, including Spanish and French, and is a regular columnist for Anglicans OnLine and the Huffington Post. He has a popular blog addressing a wide range of current issues and is frequently invited on radio and television programs to comment on religious and human rights concerns. Pierre's strong belief is that we always have enough resources to do the work we have been given to do. This is part of his theology, and Pierre Whalon lives it.

The Questions

As part of its selection process the Committee asked all who wished to be considered as nominees to answer the following questions. Each of the final selection's answers, together with those of the floor nominees, can be read at www.nybishopsearch2011.org.

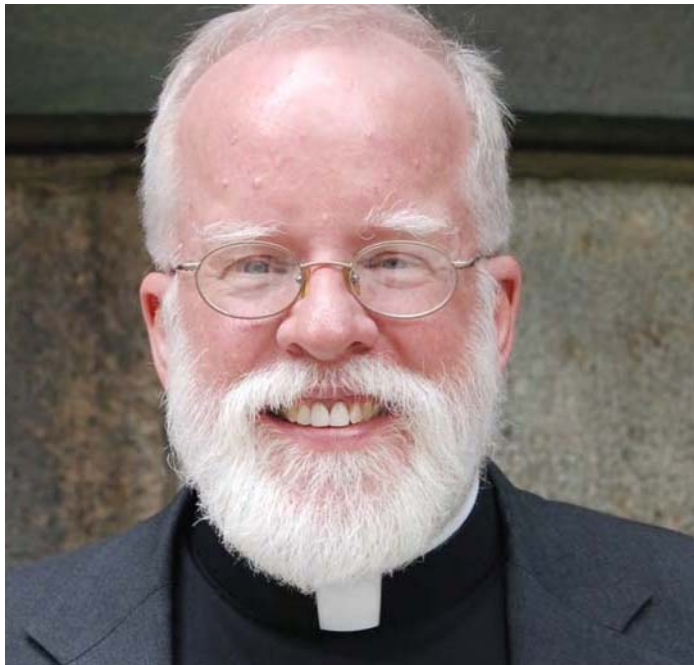
1. Our Diocese is looking for a person with a robust and articulated spiritual life. Describe for us your personal spirituality and prayer life. What practices do you follow regularly? What experiences have most profoundly contributed to your spiritual life? What or who has most influenced you; how have those influences changed over time? How have you articulated your spiritual vision to others?

2. Describe your leadership style. Where do you range on the spectrum between "big picture", leaving execution to others, and "hands on", giving your personal attention to details? Please give examples. How would you go about developing a strategic vision for the Diocese? The Diocese of New York is large and complex; its parts have varied strengths and problems. What sorts of tasks would you hold to yourself; what sorts of tasks would you feel comfortable delegating to others? What qualities would you look for in hiring Diocesan staff? How would you deal with disagreement, discord or disaffection within the Diocese?

3. A Diocesan Ordinary is at once Chief Pastor to the Diocese, especially its clergy, and Chief Executive Officer of the Diocese. What connection do you see between

Floor Nominees

The Rev. Canon Andrew M.L. Dietsche



ANDREW DIETSCH serves the Diocese of New York already as Canon for Pastoral Care. He is married to Margaret Mahoney Dietsche and they have two grown daughters. He has been ordained for twenty-four years, divided between fourteen years of parish ministry and his service to this diocese for ten, beginning in the first days after the attack on the World Trade Center.

Andy's pastoral work has taken him over and over into every parish in our diocese, and he has worshipped on Sunday morning in all but two. Working with clergy and vestries in so many of our churches, his commitment is always to good clerical and congregational health. The gifts and passions he brings to that work flow directly from his experience in parish ministry.

The biggest piece of Andy's years in parish work were spent turning around a mid-sized, largely working-class church which had fallen into critical decline, and returning it to vibrancy and health. He knows well the frustrations and challenges which face the leadership of every congregation, as well as the incomparable rewards that are the fruit of a life lived faithfully among the people of God. It is that experience and that knowledge which he has brought to a decade of service to the parish clergy and churches of our diocese. Holding a particular conviction that the parish is the essential institution of the Christian life, his respect for the diversity of ways and places in which ministry happens has instilled in him a life-long admiration and affection for all, lay and ordained, who have answered the call to give their lives to the service of the gospel. That passion has informed his ministry of pastoral care and equipped him for the leadership of the church.

The Rev. Canon Petero A.N. Sabune



PETERO SABUNE is currently the Africa Partnership officer for the Episcopal Church, a position he has held since May 17, 2010. Born in Uganda and the son of a priest, Sabune came to the United States through the American Field Service exchange program in 1969. He returned to Uganda in 1970 and, fleeing Dictator Idi Amin, came back as a freshman at Rutgers University in 1972, where he joined his brother who was then attending Rutgers Law School. Sabune has said that Amin killed his brother in 1976 and his sister was killed by one of Amin's men in 1977. Another brother died in Nairobi, Kenya, after a narrow escape from Amin's men.

From Rutgers, Sabune transferred to Vassar College in Poughkeepsie, New York, where he earned a Bachelor of Arts degree. He graduated from Union Theological Seminary with a Master of Divinity degree, and was ordained in May 1981. He currently serves as a trustee of Union Theological Seminary.

As a parish priest, Sabune served churches in two Episcopal dioceses: four in the Diocese of New York — Grace, White Plains; Saints John, Paul and Clement, Mt. Vernon; Trinity Parish and St. James (both in New York City) — and two in the Diocese of Newark: Incarnation, Jersey City; and Trinity and St. Philip's Cathedral in Newark, where he served as dean.

He has visited 28 African countries and 10 of the 12 Anglican Provinces on the African continent. As dean of the Newark cathedral, he hosted Anglican leaders from Africa for a symposium on Islam in Africa, including the primates of Nigeria, Uganda and Sudan and Archbishop Desmond Tutu of South Africa.

Additionally, for the Diocese of New York, he was the dean of Institutional Clergy and chair of both the Immigration Network and the Commission on Congregational Life and Mission. He also served as a member of diocesan council.

the two roles of the Bishop? How do you deal with errors or misjudgments of those under your supervision? How have you juggled pastoral and administrative roles in your prior and present positions? Do you think you are better qualified for one or the other?

4. New York is one of the nation's and the world's major economic, political, and cultural centers. Historically Bishops of New York have played leadership roles in the National church and the Anglican Communion. How does that tradition fit with your vision of the Bishop of New York? What role should the Bishop of New York play in the House of Bishops? How should the Bishop of New York deal with other religious or secular communities in the City, in the Nation? How active should

the Bishop be with respect to issues of economic or social justice? How would you go about creating that role for yourself? Which activities have you been involved in, which have particularly interested you; which are those you think you are particularly qualified for?

5. By entering our process, you have indicated that you are open to the possibility that God might be calling you to this important and challenging ministry. Tell us why you think you are open to that call. After reviewing the material in our information packet, which of your professional and personal experiences would equip you to meet the perceived needs of our Diocese? Which of your gifts and qualities?

Coadjutor Election

Bishop Election: How Does it Work?

What's the difference between a nominee recommended by the Committee to Elect a Bishop and a Floor nominee?

The Committee's nominees are those individuals who entered the process whom the Committee judged, after thorough and exhaustive investigation and discussion, to be the most highly qualified to lead the Diocese of New York in the years to come. Floor Nominees are individuals who have been proposed by a minimum of 25 clergy or lay members of the diocese who are eligible to vote in the election convention.

There was a deadline given for floor nominations of September 15, and two floor nominees have met that deadline. Does that mean that nobody else can be nominated from the floor?

Individuals can be nominated from the floor at any time up to the final round of balloting in the election. September 15 was the last date on which floor nominations could be received by the Committee in time to carry out all background checks before the election. Were a floor nominee who had not previously had a background check to be elected, his or her election could not be confirmed until the check had been carried out, which would delay the date of consecration.

Who presides over the election convention?

The Bishop of the diocese—Bishop Sisk.

What is the order of business?

In accordance with the national Canons, the Bishop must stipulate before the election what the responsibilities or jurisdiction of the elected bishop coadjutor will be. The Committee to Elect a Bishop then formally presents its report to the Convention, placing its slate of candidates in nomination. The floor is then opened for other nominations. Following this, the convention hears seconding speeches for the Committee's nominees (their nominating speeches being contained in the Committee's report), and both nominating and seconding speeches for the floor nominees. Once the speeches are concluded, voting begins.

Who has a vote?

Clergy who are "canonically resident and ministering within the diocese" and up to 5 lay delegates from each parish, in proportion to the number of its members. (For most parishes, this means one or two delegates).

How does the voting work?

Each voter votes for a single nominee in each ballot. Voting continues through as

many ballots as are necessary for one nominee to achieve a majority in each house. Between each round of voting, the supporters of each nominee caucus separately to consider the appropriate next step.

How does a nominee win?

By winning a majority of the votes cast both by the clergy and laity (i.e., a majority in both houses).

Are the nominees with the least votes removed from the next ballot?

No. Nominees are removed from the ballot only when they withdraw (or their supporters withdraw them). There can be multiple ballots. Bishop Sisk, for example, was elected on the 7th ballot and his predecessor, Bishop Grein on the 10th ballot.

What happens after the election?

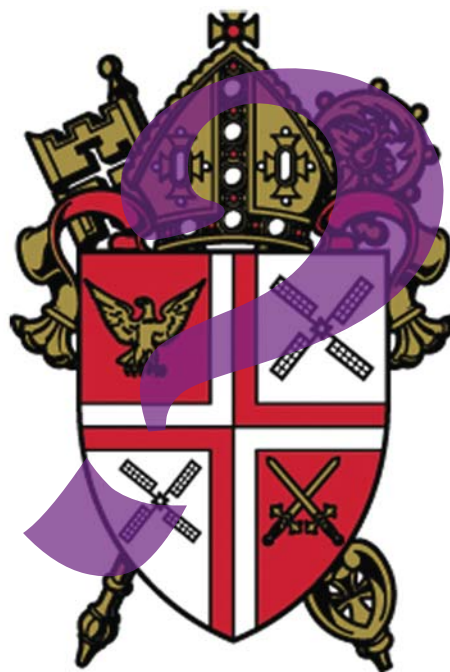
The bishop-elect has to receive, within 120 days, the consent both of a majority of the diocesan bishops (or bishops "exercising jurisdiction") of The Episcopal Church, and of a majority of the diocesan standing committees.

What happens if the winner does not receive the consent of the bishops and the standing committees?

The Presiding Bishop declares the election null and void.

Assuming the consents are received, what then?

The bishop elect is consecrated. The consecration of our new Bishop Coadjutor is scheduled for March 10, 2012.



Full Details of the Committee's Recommended Nominees

For reasons of space, we are not printing the entire contents of the Committee's report here. They are available, including full résumés and answers to the Committee's questions printed below, at www.nybishopsearch2011.org, where you can also download a pdf version of the printed report that has been distributed to all those eligible to vote in the election convention.

9/11 Then and Now

That Day on Dey Street

By the Rev. Mark R. Collins

It was as if someone pressed the fast forward button on a video of a normal Tuesday morning commute.

When the Port Authority cop began to shout, “Run, run! Run for your life!” no one was surprised or perplexed. No one questioned him. This was the World Trade Center. This was a proven terrorist target. If the guy you expect to say, “Walk quietly to the nearest exit” is, in fact, shouting, “Run for your life!” that’s what you do. Those of us stepping off the wide bank of escalators leading up from the PATH trains didn’t stop to look around, or exchange a weary commuter’s eye-roll and a “Now what?” We picked up our feet and ran.

When I exited the North Tower at street level near the Border’s Bookstore, I looked to my right as I made to cut across the plaza between the two towers—my usual weekday route. A Port Authority police officer with a blond ponytail immediately stopped me. She commanded me, “No! Move away from the tower and across the street!” I did so.

I crossed Church Street to the Millennium Hotel and looked up. It was a perfect Indian Summer day. Clear blue sky, no humidity, the sun bright. But the sky was clogged with paper. Thousands of sheets of office paper floated gently down from the blue sky—lightly, softly drifting to earth on the breezeless air. And through the sheets of paper, I could see the north tower of the World Trade Center on fire.

Angry orange flames poured out between the steel spines that climbed the outside of the building. Dense black smoke rose from these flames nearly obscuring the familiar antenna atop the tower. Incredulous, I thought of the burner on a gas stove, with flames pouring out of the little windows in the silver metal circle. Something struck my left shoulder. I looked down and saw a palm size piece of metal. I reached down for it on the ground where it had fallen. It was scalding hot, it seared my fingers. I reached for my handkerchief and picked up the hot silver sliver of metal. I was transfixed by it, cooling in my white handkerchief. What was it?

“Move back! Move farther back!” came the latest instructions from the Port Authority cops. I made for Dey Street, my usual route to the Fulton Street subway stop. Many more did the same. We walked backwards up the incline of Dey, looking up at the tower, amazed. I remember the incredulous conversations. “A plane hit the World Trade Center!” “No, it can’t be! It’s a perfectly clear day! How could that happen?”

I reached for my cellphone to call home. My partner and I lived in the shadow of the twin towers in downtown Jersey City. He was working from home then, and was, at that very moment, probably out walking our dog. He could see what was going on. Better call and let him know that I was OK. I dialed and redialed. The call wouldn’t go through. I looked for a payphone and saw one, trailing a long, anxious line of would-be callers. Cellphones must not be working. I looked up at the north tower’s antenna shrouded in black smoke. No wonder.

Then human figures began to join the office paper floating in the air. But they did not drift gently down. Rather, they plummeted to the earth, reaching a horrible, literally terminal, velocity before thudding to the ground. The people on the street would scream; their voices reaching a crescendo as the bodies sped up in their descent. Then, after they reached the earth, a shocked silence ensued—finally broken by the first sounds of sirens.

Earlier that year, I had visited Rwanda and Tanzania with the refugee relief agency I worked for. All travelers to such areas were given security briefings in advance of the trip. I remembered being told, “If something happens, gunfire, fighting, if any trouble breaks out, get out of there. Don’t try to help—you’ll be in over your head. Don’t try to find out what’s going on. Just get away.” My security training kicked in with the sound of the sirens. It was time to get out of there. I had to make my way to my office so that I could—and this had become my immediate obsession—call

home and let my partner know I was alright.

I turned and ran up Dey Street toward the subway and, from out of the paper-littered, body-plummeting blue came a thought, an instantaneous insight. “You’re not going to make it through this, this and its aftermath, without prayer. And that ‘when-you-remember-to, when-you-want-something, only-on-Sunday’ prayer life of yours isn’t going to cut it this time. You should get serious, study up on prayer. You should get a book about how to pray. That’ll help.”


Streaming through my mind as I dashed up Dey Street, another thought came. “What exactly is a *Book of Common Prayer*? Can it help me pray my way through this?”

I ran into the Fulton Street station at the Dey Street entrance, which led directly onto the Lexington Avenue Express platform. I went to the tollbooth and asked the attendant “Are the trains still running?!” “Yeah,” he shrugged, “why wouldn’t they be?” I jammed my Metrocard into the slot and slammed through the turnstile. I looked down the tunnel. A train was coming. If it would just come on I could get on it and get to my office and a landline and call home.

As I looked down the tunnel, the dull roar of an explosion sounded. The ceiling of the tunnel shook with such force that decades of dust was loosed and began to cloud the dimness. Good God, was the tunnel going to collapse?

I turned quickly and started back through the turnstile, headed for the exit up to the street, only to see a horde of people running down the subway stairs. “Go back, go back!” they shouted. Just then, the train pulled into the station, and the horde crowded on, some telling those exiting, “Get back on the train! We’ve got to get out of here!” The train doors closed, and the train pulled out of the station, as if this were just another Tuesday morning rush hour.


A collective sigh of relief filled the car, and then a burly, six-foot Wall Streeter, in requisite khakis and blue button-down, began to come unwound. He shouted to us,



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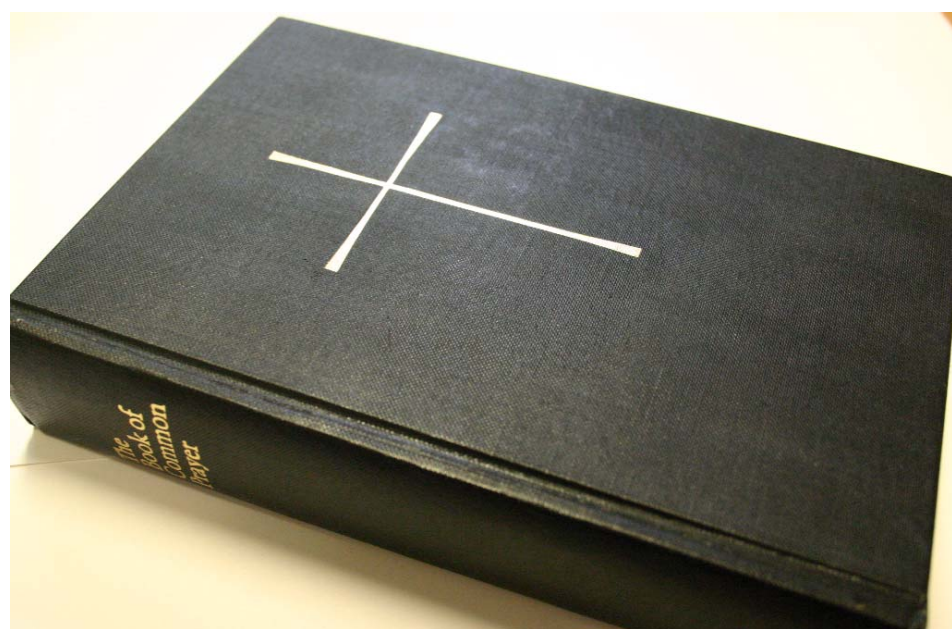
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9/11 Then and Now



“What exactly is a Book of Common Prayer? Can it help me pray my way through this?”

Photo: Nicholas Richardson

“A plane hit the World Trade Center!” “We know,” came the reply. “No!” he shouted all the louder, “Another one! Another one! Another plane hit the other tower!” I couldn’t believe it, but others on the train were too well aware. It had been the searing heat of the second plane exploding that had instinctually driven them underground and on to what must have been one of the last trains out of downtown Manhattan that morning.

On Thursday, we were allowed back into parts of the city. I dutifully showed up for work—using a much more circuitous route. But I proved not to have much of a spirit for it. In the late afternoon, I left the office early and headed to nearby St. Bart’s Church. I was trying to heed the insight that had come to me as I ran up Dey Street just two days before. I was in search of a Book of Common Prayer. I called,

and St. Bart’s confirmed that its small book shop was indeed open.

I dropped by to find one of those stealth guerillas for God—a sweet, little old lady—working behind the gift shop counter. I told her I was in search of a Book of Common Prayer. She showed me the selection and suggested a particular edition. “This one is a bit more expensive, but it’s got a nicer cover, and it will lay flat when you’re using it for prayer.” I was sold. “Is this your first Book of Common Prayer?” she asked. Yes, I assured her. She made another suggestion. “Why don’t you get this as well? It’s called Opening the Prayer Book. It’ll tell you about the history and use of the Prayer Book.” I was sold again.

As she handed me a small sack with my purchases, she made an invitation. “You know,” she said, “Evening Prayer is beginning in just a few moments in our chapel. Why don’t you join us?” I was sold yet again.

And on that Thursday, September 13, 2001, in the late afternoon, I prayed the prayers of one of our most beloved liturgies for the first time. I prayed alongside fellow New Yorkers. We were hurt and scared. We were shaken to our core. We were seeking some solace, some reassurance, from our God. We were gathered together to pray our way through this.

A few weeks later, I found myself at the Church of the Ascension in Greenwich Village. It was there that I was received into the Episcopal Church, on Ascension Day, 2002. During my instruction, another guerilla for God, the curate at Ascension, asked me a question. “Mark, is God calling you to be an Episcopalian? Or is God calling you to be an Episcopal priest?” I stammered and stuttered in response, not sure what to say. She gave me a year’s reprieve. By the end of that year, I found myself in the rector’s office confessing that, yes; I had come to believe that God was calling me to be a priest.

I had prayed my way through. I had prayed my way through to restoration and redemption. I had prayed my way into a future that I could not have imagined that terrible day on Dey Street.

Collins is assistant to the rector at Christ & St. Stephen’s Church, Manhattan, and a member of the ENY editorial advisory board.



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Out of the Shadow

By *Marybeth Diss*

Until September 11, 2001, Trinity Preschool—located a few short blocks from the World Trade Center—was literally in the shadows of the Twin Towers. And then everything changed.

Leigh Delaney, the preschool's current assistant director, was working there that day. "We had about 60 children there, she explained, "when things were unfolding"—speaking of the time when people were feeling the ground move, and initial reports of the events were circulating.

Shortly thereafter, Trinity Security came to the preschool and suggested that the students and staff move to the building's sub-basement, as it would be safer. This didn't seem too unusual for the kids, Delaney explained, because that area was used as a playroom in the afternoons.

As the situation became more grave, however, Trinity Security—which was in close contact with the Mayor's Office—announced that the entire area was being evacuated. Outside, the air was filled with dust, but as there wasn't a lot of debris falling that could be harmful, it was decided that the preschool staff and children, with the help of other Trinity employees, would walk to nearby Battery Park, where city buses would be waiting to take them to shelter.

"We were very lucky that we had so many volunteers" from the Trinity staff, Delaney explained.

"The children knew something was up," she continued, but "as long as they felt safe they were OK. As long as they were in somebody's arms, they weathered it well." At the same time, helping the children made the situation more bearable for the adults. "It made the process very easy to focus on the children and get them to a safe spot," said Delaney.

Once at Battery Park, the children were divided and placed on two buses. Delaney's group headed to a child care center in the Lower East Side, and the others went to the First Evangelical Free Church in Bay Ridge, Brooklyn. The child care center staff knew of the group's arrival and had refreshments waiting, welcoming them with open arms.

From these temporary shelters, Trinity staff contacted all the children's parents to let them know their children were safe and could be picked up from those locations. All the students in Delaney's group were collected by 4 p.m. that day, and all the children in Bay Ridge by that evening. Fortunately, none of the preschoolers' parents or immediate family were harmed in the day's events.

With the immediate dangers averted, the long-term obstacles came to the fore. As the preschool's building was in the restricted area around Ground Zero, it relocated temporarily to St. Margaret's House, Trinity's senior apartment community on nearby Fulton Street. After several weeks of preparation, it reopened there with four classrooms, remaining until it returned to its original location in March 2002. Of the original 130 students, only 60 joined the relocated Trinity Preschool: some families had had to move from their homes downtown, others were reluctant to have their children in Lower Manhattan, among other reasons. In the years since then, however, enrollment has steadily risen, so that numbers are back to where they were.

At the same time, a new sense of community has also formed. When talking about the changes since 9/11, Delaney said, "Community is the key word. There is much more of a community feel. After an experience like that, you look at things differently. You want to be in a community, where you can find support."

Delaney also credits the boom in the area's residential population—and with it, the increase in nearby parks and family activities—for the greater sense of community. "There's much more of a neighborhood feel. It's a nice transformation. And Trinity certainly has helped forge that with programs and open gates and open doors. It's a place you can come with your family at whatever level [of involvement] you want."

Delaney still hears from some preschoolers who experienced that harrowing day 10 years ago. They remember the events, maybe more from their parents' recollections rather than their own, but they don't seem to be negatively impacted by the ordeal. And the 69 members of the Trinity staff and preschool staff who

helped evacuate the students that day were honored by the state of New York for their bravery and dedication.

Diss is a freelance writer and graphic designer, and a former editor of the ENY.

September Midday Mass

By *the Rev. Br. Tobias S. Haller, BSG*

The tall old priest entered the half-lit sacristy, fresh from his usual Tuesday morning studies. The fair-haired acolyte with the bad complexion was ready, vested, standing in the dimness quietly. The old priest noticed he was sniffing and his eyes were red. A failed romance, he thought; but keeping his own rule on chit-chat in the sacristy, vested silently. The old familiar motions and the prayers displaced whatever thoughts he might have had; the only dialogue to break the stillness was the rote exchange of formal preparation.

Then, in one motion as he slipped his hand beneath the pale green veil, the other hand upon the burse, he lifted vested vessels, turned and followed in the sniffing server's wake. Eyes lowered to the holy burden in his hand, he failed to notice that the chapel for this midday feria — on other days like this with one or two at most — was full of worshippers; until he raised his eyes, and saw the pews were filled — but undeterred began the liturgy: the lessons and the gospel from last Sunday, his sermon brief, but pointed, on the texts.

It wasn't till the acolyte began the people's prayers, and choked out words of planes that brought a city's towers down, and crashed into the Pentagon, and plowed a field in Pennsylvania, that the old priest knew this was no ordinary Tuesday in September — not ordinary time at all, that day he missed the towers' fall.

March 8, 2008

Haller is vicar of St. James' Church, Fordham.

9/11 Then and Now

Make Compassion the Legacy

By the Rev. Stephen R. Harding

I went back to the Trade Center site on July 19 for the first time since it closed in June, 2002. The site is still sacred, still profoundly moving, still...as if it had happened last week. The felt experiences are still embedded in my body; dust and construction are still constant—although this time work didn't stop for prayer. I was emotionally open and alert in a way that I haven't been for nine and a half years. I still had the same voice, raised over machinery, praying for all who were killed and for all EMS personnel who responded, as an ambulance, crushed on that day, was lowered into the museum.

As I write this in August, 2011, we are preparing to remember those who were killed on September 11, 2001, and almost ten years have passed. I remember the dust, the city coming together, and the enormity of the Trade Center's collapse, which still seems unthinkable. The response from the city saw us at our best: caring, concerned, dedicated, and putting others before ourselves.

To write about the tenth anniversary is to be immersed once more in my life ten years ago. Reading my journal from the days after September 11 is a look back at who I was, and at my search for the connection and intimacy that I needed over the nine months that I served as a chaplain in the recovery effort at Ground Zero.

I happened to be the chaplain on-duty for Beth Israel Medical Center on September 11, 2001 and spent the morning in the emergency room, calling the families of our patients to let them know they were ok. I spent the next days at the family assistance centers, asking "who's missing?" and then asking if I could pray for them. I still have the cards that I wrote their names on and a box of things from that time. I served at the family assistance centers, the respite centers, and finally, the temporary morgue at Ground Zero, doing, like so many other clergy, an eight hour shift per week until the site closed.

For nine months, I was involved. I held wives and husbands as they grieved for their lost, ate meals with the recovery workers and blessed human remains, both on the site and in the morgue, standing next to the medical examiner as he or she identified what had been recovered. I had the privilege of meeting firefighters, police officers, EMS personnel, medical examiners, and others who were there to help. The temporary morgue was one of the most sacred places I have ever been.

Initially, my focus was on those who were killed, that they might be blessed and prayed for. At the same time my concern was for those who were working to recover their bodies. Before each shift, I would go to the base of the iron cross at the site and pray for the safety of everyone on the site and thank God for their determination and compassion. For those nine months, my focus was on the immediate needs and tasks before me—finding bodies, blessing them, and supporting those who were doing the finding. I belonged there.

Among the things that made the morgue at Ground Zero one of the most sacred places I've been was the reverence for any human remains that were found. Each part that was found was brought to the morgue, identified as human, and then blessed by the chaplain on duty. There were usually no identifying features and there was no discrimination. Each part was recognized as a fellow human being, and each part was valued, blessed, and reverently recovered.

After the site closed, working with the FDNY-EMS Manhattan borough commander, Chief Joel Friedman, I set up a volunteer chaplaincy for FDNY-



Looking up Broadway, Sept 12, 2001, with St. Paul's Chapel on the left. Bishop Sisk is to the right with his back to the camera. Photo: Debra Wagner

EMS in Manhattan, which led to my being appointed as the protestant chaplain for the Fire Department of the City of New York in October, 2003. As Fire Department Chaplain for the last eight years, the enormity of the loss of those killed on September 11 reveals more of itself to me each year.

Each September 11, I go to the Firefighter's Monument at West 100th Street and Riverside Drive to participate in the 18th Battalion's ceremony to honor the 343 firefighters who were killed that day. The ceremony is simple, and it's beautiful.

Every year, I have more of a connection with the members we lost. I have married their daughters; I have met their moms, their dads, their children, their families, and their companies. I am aware of the ever-widening hole of absence in their families' lives—of these men not being there for holidays, graduations, children's weddings, anniversaries—and the cumulative impact of what that absence means over time to those who are left.

As I think about the firefighters, EMT, paramedics, police officers, Port Authority police officers, court officers, and all the people who were killed that day, I wonder about the legacy of 9/11. The time immediately afterward was a time when we could acknowledge our grief, a time when we were compassionate, a time when the needs of others came before our own—a time, in fact, of purpose, when life seemed to have more meaning. But now as a nation, we seem to be more intolerant. We are uninformed about Islam, and seem headed more surely towards rejection of anything that differs from our individual perception of the Deity. If this trend continues, the legacy of 9/11 will be one of religious intolerance and hatred—two of the guiding principles of the hijackers who flew the planes.

On this tenth anniversary of September 11, let us be wiser. Let us remember the time when we were at our best. Let us work to fight ignorance and intolerance. Let us work to have the legacy of 9/11 be one of compassion, and of determination to live into the best values of our country. And, above all, let us remember those who were killed that day, their families, and those who love them.

Harding is the protestant chaplain of the FDNY.

Remember to Love

By *Marybeth Diss*

Amidst the chaos, destruction, and hopelessness of September 11, 2001, St. Paul's Chapel stood mightily as a beacon of safety, hope and love. Now 10 years later, Trinity Wall Street—which comprises Trinity Church and St. Paul's Chapel—still acts as that beacon and urges everyone to “Remember to Love.”

“Remember to Love” is Trinity's theme for the 10th anniversary of 9/11—the message the organizers of the observances felt needed to be delivered. “That is what propels us forward. That is our mission,” said the Rev. Canon Anne Mallonee, Vicar of Trinity Wall Street, who was instrumental in organizing the anniversary program.

“Remembering is important,” she emphasized, and this includes remembering not only those who died that day but also the rescue workers, many of whom continue to suffer from work-related health problems. “But there is a second verb—‘to love.’ And that is an important part, too.”

Love is especially important for Trinity Wall Street because it is one of the only places in which love can be talked about openly, Canon Mallonee explained. “We have the call to talk about love. It is our own clarion call to ourselves.”

The “Remember to Love” observances, held September 4–12 and featuring a mix of liturgy, music and memorial events, seemed to offer the spiritual comfort sought by the public, much like the relief services at St. Paul's Chapel 10 years ago did for the rescue workers.

During the week-long observances, Trinity Church and St. Paul's Chapel stayed open to the public for extended hours, providing a “sense of God's presence” in a busy city, as Canon Mallonee described. And since the anniversary, “we have received many emails and notes from people, saying, ‘I found that coming into your churches feeds my soul,’ “ she shared.

For the anniversary, the parish held liturgical services that included the Sunday evening Compline—a candlelit service featuring chants, new music and prayers based on monastic tradition—and Bach at One, both now additions to Trinity's regular offerings. There were also special Services of Remembrance honoring the 9/11 volunteers and workers.

Music, always a hallmark of Trinity Wall Street, played an important role in the observances. Numerous performances—including hourly choir concerts on Friday, September 9—were given by the Trinity Choir, the Trinity Youth Chorus, the Young People's Chorus of New York City, the Bach Choir of Bethlehem, and the Washington Chorus, among many others. The *New York Times* put it best, writing, “If there is such a thing as a musical blessing Trinity Church conferred it on a neighborhood and a city still in need of one.”

Among the “Remember to Love” events was “Tie a Ribbon of Remembrance.” During the week leading up to September 11, the public was invited to tie white ribbons on the fence at St. Paul's Chapel. The ribbons read, “Remember to Love,” and people were encouraged to add names and prayers to them. All told, nearly 30,000 ribbons were tied.

Another event, held on September 11, was the “Interfaith Ringing of the Bell of Hope.” The Rev. Dr. James H. Cooper, rector of Trinity Wall Street, Rabbi Peter J. Rubinstein, Senior Rabbi of Central Synagogue, and Imam Al-Hajj Talib ‘Abdur-Rashid of The Mosque of Islamic Brotherhood rang the Bell of Hope in memory of those killed on 9/11.

Also, St. Paul's Chapel hosted a public symposium, co-produced by American Public Media's *On Being* and Trinity Institute. The conversation, which was broadcast on the public radio program, was led by the host and producer of *On Being*, Krista Tippett, and featured Hendrik Hertzberg of *The New Yorker*, author Pankaj Mishra, and President of Union Theological Seminary, the Rev. Dr.

Serene Jones. The symposium offered diverse perspectives on what 9/11 meant, how it changed us, and who we want to be for the next decade.

These events embody the spirit of peace and reconciliation Trinity Wall Street strives to provide to members of its parish, city, country, and world. As Trinity's Rector, the Rev. Dr. Cooper said, “Let us remember and honor those who perished by generating a post-anniversary community committed to reconciliation and peace.”

The experience “reaffirmed our ability to make [that kind of serious dialogue] happen,” Canon Mallonee said. “Trinity/St. Paul's enables people to have those conversations, including about how to live in a diverse community.”

Canon Mallonee said that the positive feedback about the anniversary observances has been “affirming.” Instead of needing a course correction or a new calling, she explained, the parish knows to continue its efforts as a “vital presence in Lower Manhattan, where people can connect in their souls and express their faith.”

“As years go by, 9/11 will always be a part of the history of the parish,” Canon Mallonee said, and its role will always be as the bearer of the message for reconciliation and peace.

Beginning on September 12, 2001, Trinity Wall Street accepted its “stewardship of geography,” as Canon Mallonee calls it. By virtue of St. Paul's location directly across from Ground Zero and its lack of damage from 9/11, the chapel immediately became a place of respite for rescue workers. Quickly, it turned into an around-the-clock ministry, providing the workers with physical, mental, and spiritual relief and sustenance.

Trinity Wall Street has “a vocation as an institution because of its location,” Canon Mallonee said. And its “stewardship of geography” continues. Now that the 9/11 Memorial has officially opened, St. Paul's might no longer be the sole memorial in New York, but it does still serve as a place where faith plays a vital role in the discussion.

“Trinity's history did not begin on 9/11,” Canon Mallonee emphasized, but rather has been deeply connected to the nation's history since Trinity's founding over 300 years ago.

“We have been wanting to be good stewards of the past,” she continued, “but we are also looking ahead, to another 300 years of being stewards in the city and the world.”

Diss is a freelance writer and graphic designer, and a former editor of the ENY.



Ribbons on the railings of St. Paul's, September, 2011.

Photo: Leah Reddy, Trinity Wall St.

9/11 Then and Now

What I learned from 'The Guys'

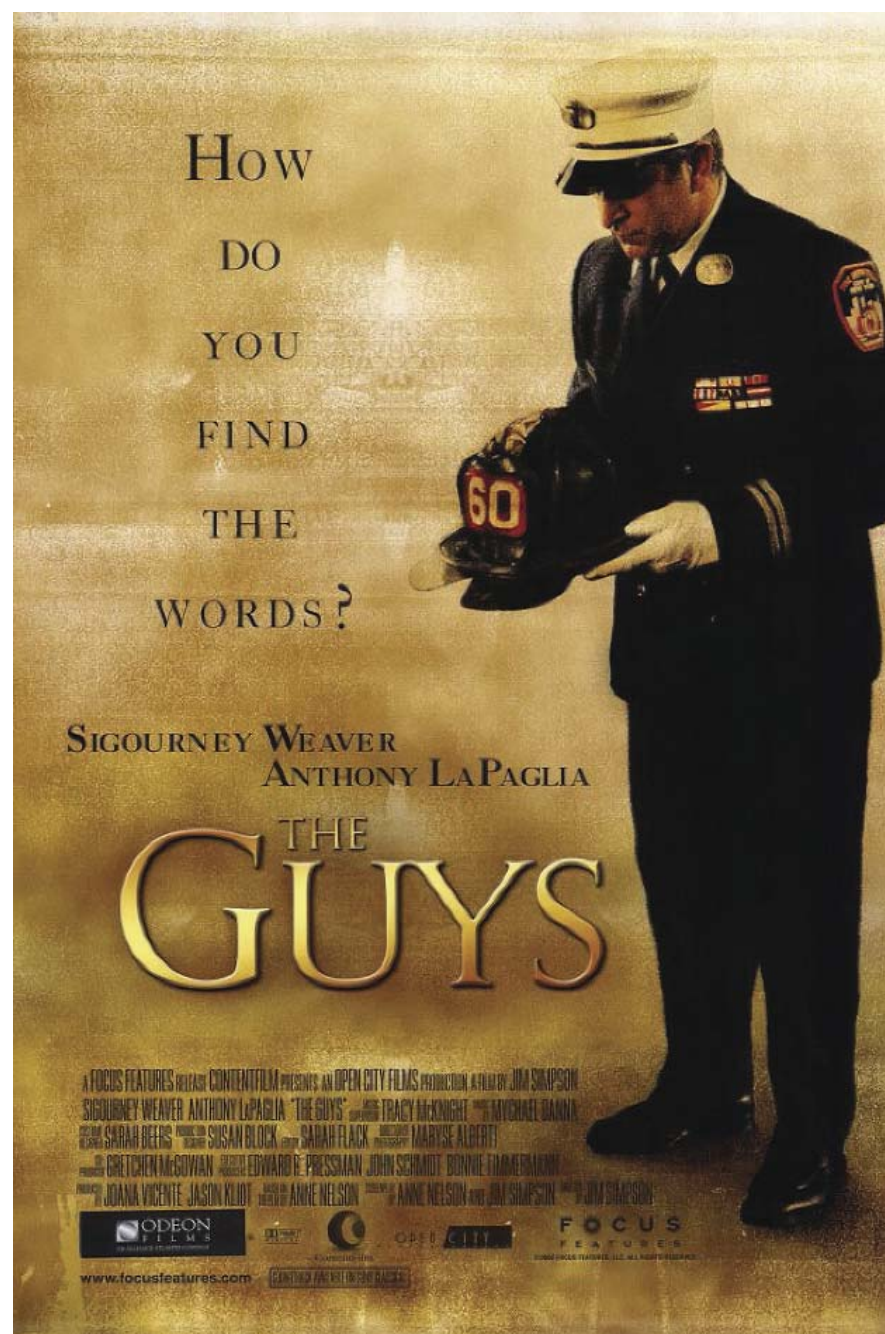
By Anne Nelson

I've told the story many times: how, like most New Yorkers, I felt shocked, powerless, and uncomprehending in the aftermath of the September 11 attacks, which shook my very faith in human nature. A chance visit to my sister's home in Brooklyn led to a meeting with a New York fire captain who had lost eight men in the towers. I volunteered to help him write eulogies for them, and was so moved by the experience that I wrote a play about it as an act of testimony, with little sense that it would ever be produced.

This September, there are more than 75 productions of "The Guys" scheduled across America. They will take place in professional theaters and church basements, most of them benefits for causes ranging from the Burn Care Everywhere Foundation (Nyack, New York) to hospice (Orlando, Florida). Some New Yorkers recall that the play opened 12 weeks after 9/11 at the tiny Flea Theater in lower Manhattan with Sigourney Weaver and Bill Murray in the two roles. Few of them realize that it has been running almost continuously ever since, in all 50 states and at least 15 foreign countries.

People were puzzled by "The Guys" from the start, since I earned my living teaching journalism at Columbia, and hadn't pursued a connection with theater since my student days at Yale more than two decades earlier. But that question is resolved by the very nature of the play: it was a story I needed to tell, and journalism wasn't the right approach. I could see that the captain—who quickly became a friend—was struggling with the intrusive nature of mass media in this country. He and his friends in the firehouse were besieged by cameras and interviewers, when they were still experiencing the throes of fresh grief. It would be wrong to add to that distress, but another chance meeting, this time with a theater director, suggested that theater could offer another approach. I could change the names and details but tell the story, thus sacrificing the facts in order to serve the truth.

One of my motivations to write the play was to counter the bellicose noise in our media environment. The administration in Washington rushed into war and postures of revenge. Television blared the music of brass bands and shows of mil-



itary force. What I saw around me in New York was quite different—a dream-like landscape of kindness and grace. I remember that it was difficult to stand for very long on a bus, because people were always offering their seats to each other. Strangers spoke to each other, and offered consolation. We wept, publicly. I was determined that this reality should be recorded too, and that posterity should know that we weren't all marching to the same drumbeat. Some of us—especially in New York—moved in a very different direction. I was glad that the play and the feature film version of "The Guys" at the very least recorded that reality.

People have asked me how writing the play affected me. It will take a long time to answer that question. It propelled me, unexpectedly, into the world of first responders, a great-hearted blue-collar crowd that doesn't usually team with Ivy League academics. I've learned a lot from them, and many of them have become my friends. At a time when I was despairing of my writing, I had my inborn need to write confirmed, and I was shown that the more the impulse to write came from the gut, the more important it was to realize. The experience drove me to the Middle East to intellectually explore the origins of this conflict. My experiences in the Arab world have shown me the great confusion and conflicts lying beneath

the current upheaval—but also the beauties of an ancient culture and the profound poetry of the Koran.

What I learned from "The Guys" is that writing is our bridge to memory. What I learned from the guys is that altruism lies deep in the human spirit, in all its flawed magnificence. Together, they are our only proven antidotes to despair.

Nelson is a member of the ENY advisory board and a member of St. Ignatius of Antioch in Manhattan. The Guys is currently in print, published in paperback by Random House accompanied by two essays by the author.

This article was previously published in early September by Episcopal News Service.

What Makes Religion Violent?

By Sheba Ross Delaney

Here's a question for you. Does religion make people crazy or do people make religion crazy?

On July 22 a Norwegian man, Anders Breivik, blew up two buildings and then spent a couple of hours walking around an island shooting teenagers. Death toll? Sixty-nine. Reason? To preserve Christian Europe. Christians around the world who are not inclined to violence shifted uncomfortably in their seats and muttered *that's not what Christianity is about*. We now have a better idea of how it feels to be a Muslim who is not inclined to violence watching in anguish as fellow Muslims blow people up and cut heads off in the name of Islam.

I agree of course that Christianity is not about slaughtering people, but what exactly is it? Is it a divine story with living characters? Is it a tribal religious leader who performs fantastic feats, like a comic book hero who can leap tall buildings in a single bound? Is it a broken man dying on a cross? Is it prayer? Is it ritual? Is it the things that are done in the name of Jesus? Is it theologians, Paul, Augustine, Luther, Calvin, Schliermacher, Bonhoeffer, Tillich and hundreds of others? Is it Mother Theresa? Is it the National Liberation Front of Tripura, in Northern India, which forcibly converts tribal villagers to Christianity and is listed as one of the ten most active terrorist groups in the world? What Christianity is seems to depend very much on who you are, and where you are, and when you are.

We tend to either whitewash or compartmentalize our own history. Yes, we know about the religious wars, Christians persecuting other Christians, slaughtering Muslims in the Crusades, the Inquisition, the witch burning—but those people were different from us, ignorant primitives in other times. We whitewash events closer to us, too. We celebrate those quaint pilgrims in their buckle shoes and funny hats, forgetting that they were the Christian Taliban, moving grimly in their black clothes through a dark world ruled by a harsh God, intent on stamping out every vestige of joy, color and expression of natural human life. And if you think the bad old days of Christianity are over, take a look at the documentary *Jesus Camp*, if you can bear it, and watch adults shouting at small, weeping children, asking them if they are ready to die for Jesus. This is happening now, in America.

But Jesus taught compassion and peace, one might protest. Only those manifestations of Christianity that reflect those values are valid. Except that Jesus also kicked over moneylenders' tables and said he came with a sword. If some Christians prefer to embrace those aspects of his story, who is to say who is right and who is wrong?

Atheism says we should solve the problem by getting rid of the whole mess. To paraphrase Stalin, *no religion, no problem...*

We are, however, hard-wired for religion. We live in an orderly cosmos and in order for us to function, our consciousness must be orderly as well. Religion is a way of organizing consciousness into a hierarchy of values, with what we call God as the highest value. When we have a clear hierarchy of values we are able to prioritize our actions and structure our lives. I've never met anyone who wasn't religious. People may shun organized, or "major" religions, but everyone has a hierarchy of values with one entity—whether it's money, science, reason, art or family loyalty—in which they place their trust.

Religion, like fire, is a useful tool that humans, in unity with the incarnate God, have devised for themselves. Like fire, it can be used for good

or evil. Like fire, it can save or destroy us. Religion is part of the evolution of man. Instead of trying to abolish it, it would be far wiser to work towards an understanding of the factors that cause it to become beneficial or dangerous.

I believe that the key to ensuring that religion trends towards peace, tolerance and compassion lies in the culture of infancy and childhood. Our image of God, our relationship to God and our idea of what is acceptable or required in the service of God, is shaped by the internalization of the authority figures of infancy, as well as by the cultural climate in which a child forms his or her impressions of the world. Infants and children who suffer emotional or physical neglect, harsh or painful disciplinary or cultural practices, or are traumatized by a frightening world grow into fearful adults. Fearful adults are vulnerable to rigid religious systems that come with a harsh God, and are able to easily dehumanize those who threaten their religious world view.

Those of us who are faithful to Jesus have been specifically instructed to be mindful of the fears, the sorrows and the pains of children. All religions, however, teach compassion to the helpless, and all of us, all children of the same God, need to begin thinking carefully about the relationship between culturally accepted violence towards the little ones in our midst and the religious violence between adults that threatens us all.

Nature, God's natural world, has given us a hierarchy of values as well. Survival is at the top of the list. Religious violence now threatens the survival not only of human beings, but, given the military technology at our disposal, of all life on this planet. Will we use our God given intelligence to save ourselves? Or will Earth, our island home, become a charred lump of rock floating through space, haunted by the ghost of Paradise? There's hope, but there is no time to waste.

Delaney is a member of the Church of the Heavenly Rest in Manhattan.



The Pilgrims: Christian Taliban? From the cover of a 1960s children's book.

Photo: Marxchivist, Flickr

9/11 Then and Now

Holy Trinity 'Three Faiths Walk' Continues Parish's Dedication to Social Justice

By Jay Akasie

Serena Rhineland could have spent the last decades of her life as any other socialite in late 19th century New York, removed from the pressing urban issues of the day and wrapped up in a routine of leisure and upper crust apathy.

But the scion of one of the city's most prominent families decided instead to focus her efforts on building a memorial church to her grandfather on farmland she had inherited on Manhattan's Upper East Side.

In so doing, she created a legacy of service and evangelization that is as potent today as it was in the 1890s. The parish she built—the Church of the Holy Trinity—has ministered to immigrants and the disenfranchised on East 88th Street for more than a century; and just as the civic-minded members of Holy Trinity did in the late 19th century, so today's parishioners are using Serena Rhineland's charge to them to make a difference in their community.

One area in which today's Holy Trinity parishioners particularly strive to do this is in the promotion of interfaith understanding—not by staging bland, predictable interfaith services, but by viewing it as a continuing process, rooted in community activism, as well as through prayerful discernment.

That's why Holy Trinity's decades-old Saturday evening soup kitchen is now an interfaith effort about one Saturday a month, where Episcopal parishioners work side by side with members of the Muslim Consultative Network to prepare and serve meals to 125 people; and it is also why Holy Trinity sponsored an interfaith viewing of the "Three Abrahamic Faiths" exhibition at the Metropolitan Museum of Art earlier this year, and encouraged its members to have a discussion afterwards with Jewish and Muslim guests.

It was in that spirit, too, that parishioners of Holy Trinity organized the latest in the parish's ongoing efforts to foster understanding between the children of Abraham, its Three Faiths Walk on the afternoon of Sunday, July 17th.

The idea of the Walk was that spending time learning about the Jewish and Muslim traditions would help foster more understanding between different facets of society. Indeed, with the 10th anniversary of the attacks of Sept. 11 upon us, bad memories—along with feelings of anger against "the other"—are being dredged up wherever we look, some Walk participants said.

More than 50 people—Episcopalians, Muslim, and Jews—gathered that day at Holy Trinity to explore each others' faiths and engage in genuine dialogue. They began on the East 88th Street campus, where the Rev. Michael Phillips, the church's rector, pointed out that Romans 12:19—"Vengeance is mine ... saith the Lord"—is misinterpreted almost as often as it's quoted. "God is saying 'I'm the only one who is allowed to carry out revenge. The rest of you need to work things out among yourselves,'" said Phillips over lunch in the church's basement. "Justice is about restoring and healing the broken fabric of society."

The group left Holy Trinity for East 96th Street, site of the Islamic Cultural Center, where they toured the mosque and heard a short presentation from the center's new imam, Omar Abu Namous. The women in the group covered their heads with traditional hijabs before entering the mosque.

"To establish justice for one hour is to pray to God for one year," said Imam Abu Namous, who reminded adherents to all three Abrahamic faiths that justice can prevent bloodshed and warfare. "On the basis of justice, peace prevails. In Islam, of the 99 names for God, one is justice and one is peace."

Imam Abu Namous told the group that with the Muslim holy month of Ramadan approaching, Muslims were obligated to fulfill the Zakat; that is, to give 2.5 percent of their savings to the poor during the month of fasting and prayer.



Participants in the "Three Faiths Walk" included (on left) John Hatheway and (center) Jay Akasie with Muslims and Jews from the local community. Photo: Paul Feuerstein

Then the group walked across Central Park together to the Congregation B'nai Jeshurun, a beautiful and historic synagogue on the Upper West Side.

The temple's assistant executive director, Belinda Lasky, said it was founded in 1825 on the Lower East Side and revitalized by Rabbi Marshall Meyer in the 1980s. The Reformed synagogue now boasts 4,000 members who focus on social justice work, including a women's shelter and soup kitchen in their Upper West Side neighborhood.

A member of the synagogue's congregation, Joe Antenson, told the group that because metal is an instrument of war, it has never touched the scrolls of the Torah kept at B'nai Jeshurun. "God made the world imperfect so that he could work with man to make it perfect. It's an unending process," he said of the synagogue's dedication to social justice.

A member of Holy Trinity who helped organize the Three Faiths Walk, Patsy Weille, said she especially enjoyed talking with a young Muslim boy and his mother as they walked to the Islamic Cultural Center from Holy Trinity.

"The purpose of the event was to ask questions and talk with each other," said Rev. Phillips afterwards, looking back on a successful afternoon. "The media loves to talk about conflicts and animosity. So it's important to talk about what we have in common."

Akasie is a member of the Church of the Holy Trinity, E. 88th St., Manhattan.

Afghan Update

By the Rev. Chloe Breyer

Close on the heels of the 10th anniversary of the attacks of September 11, 2001 comes another sobering anniversary. For some New Yorkers in the Episcopal Church, rebuilding Afghanistan was one enduring concern that followed the attacks on the Pentagon and World Trade Center. Indeed, in November 2001 our Diocese set into motion an interfaith reconstruction effort with the Hazrat-I-Abu-Bakr Mosque in Flushing, NY. Together, we raised enough money to rebuild a bombed mosque north of Kabul as a gesture of interfaith solidarity in a time of war. Over the past decade, support for health and reconstruction in Afghanistan has come from the wider church as well: Episcopal Relief and Development has helped fund a health clinic and school in Wardak Province, and the Diocese of New York's Children's Advocacy Committee contributed almost \$5,000 to girl's education in 2005. What difference have these efforts made?

My first visit to Afghanistan was in 2003, as a member of the Episcopal-Muslim Relations Committee. At that time, the carcasses of Ariana Airlines commercial airbuses and military helicopters still littered either side of the runway at Kabul airport, and the western part of the city looked like Dresden at the end of World War II. I had come about a dispute between the mosque leadership and a construction company that had had a temporarily chilling effect on our building efforts. In addition, as a member of a diverse U.S. delegation, I met with NGOs, visited government offices, saw struggling girls' catch-up schools, and entered a hospital in which disabled veterans of the country's mine-infested countryside made prostheses for other men, women, and children who had lost limbs to war and disease. I encountered women and men survivors of the Soviets and the civil wars who had endured beatings and imprisonment for trying to teach children under the Taliban. I returned to New York with strong memories of hundreds of children gathered in the rubble of partially collapsed government school buildings, attending class under blue UNICEF tents. After that first visit, I wanted to go back again, and worked to connect Episcopal Relief and Development with Afghans4Tomorrow, an Afghan American NGO committed to improving health, agriculture, and education in Afghanistan.

This past June—two weeks before the bombing of the Inter Continental Hotel—I returned to Kabul for the sixth time in almost as many years. Physically, the change is striking. The rubble is gone. Dubai-style wedding halls have sprung up around the city, along with shopping malls, ice cream stores, and grand mosques that begin to fill back in the contours of a once beautiful city. Over the last ten years, electricity has crept up the houses that cling to the hills around Kabul valley and power and light now last through the night. Traffic jams plague a city that has seen its population increase from 700,000 in 2001 to an estimated 3.2 million now. Most



The sign at the site of the Quarabagh mosque, February 2003.

Photo: Episcopal-Muslim Relations Committee

striking of all, in the western part of the city where I was staying, the roads closed at noon to accommodate the hundreds of primary school students—girls and boys—emptying out onto the streets as classes were dismissed. Two million children went to primary school in 2002. More than 8 million are enrolled today.

Returning this time as a board member of Afghans4Tomorrow, I observed changes at the microcosmic level of our specific development projects. At one school in Kabul, there are now two full time English teachers and a playground with swings. The computer lab has seven machines and a printer—and all of them work. The girls who peered up at me from under their white uniform headscarves when I met them in 2003 as first graders are now in eighth grade. One of them was the proud winner of the first elementary school science fair in 30 years—a competition recognized and judged by members of the Ministry of Education. Twelve of the young women who had been beneficiaries of the original “catch-up” approach of completing two grades in a year's time are all caught up and attending University. (When I visited, it was Afghan Mother's day and the whole school came out to the playground courtyard to sing, dance, and participate in art and poetry contests about mothers and motherhood).

Breyer is executive director of The Interfaith Center of New York and associate minister at St. Mary's Church, Manhattanville.

Want to gain a better understanding or the Muslim World?

Attend Prof. Mark Welton's presentation *Islam, Sharia, and Reformation: Understanding the Current Revolution in the Muslim World* on October 22 at Grace Church, Nyack.

The Muslim world is undergoing significant, sometimes violent change. Some have argued that there is an irreconcilable clash of civilizations between the West and the Islamic world, and that the two worlds are incompatible and destined to engage in conflict. Others have suggested that the Muslim world is undergoing an internal “reformation” with significant parallels to the European Reformation that, after years of violent struggle, eventually led to democracy, individual liberty, and the rule of law. Which perspective is right – either, both, or neither? Or is something else going on?

Dr. Welton is Professor of International and Comparative Law at the United States Military Academy at West Point, where he is Program Director for the Department of Law's major in International and Comparative Legal Studies.

Grace Episcopal Church, 130 First Avenue, Nyack, Saturday, October 22; 9:30-2, \$10 including coffee and light lunch. Register by e-mail: parishoffice@gracechurchnyack.org or call 845-358-1297.

Water

Would Jesus Frack?

By Stewart Pinkerton

(continued from the cover)

of protecting New York's aquifers from fracking, the controversial natural gas extraction method expected to be coming soon to a water table near you.

A member of the New Paltz Climate Action Coalition, the deacon is part of a growing crusade to get Gov. Andrew Cuomo to postpone the introduction of the process. "This is what it's all about," she says, pulling from her purse a small laboratory sample jar of water. If fracking goes ahead in New York State, she says, "you won't know what's in this. Diesel fuel, toxins, other bad stuff?" Over iced tea at the New Paltz Starbucks, she gives a reporter some pamphlets, handouts and bumper stickers, one of which says "No Frackin' Way! Gas Drilling Poisons Ground Water."

Precisely the view of Stuart Auchincloss, Senior Warden at St. Gregory's in Woodstock, NY, who is on the executive committee of the Atlantic Chapter of the Sierra Club. The group is pressing Albany hard for a moratorium on fracking, "until it can be shown that it can be done safely," says Auchincloss.

So what exactly is all the fuss about? Fracking—properly called "hydraulic fracturing"—involves a high-pressure injection of millions of gallons of water, sand and a toxic soup of chemicals into vertical and horizontal wells drilled miles into the earth, to create what amounts to a series of mini-earthquakes to fracture rock that's been entrapping huge stores of natural gas. Proponents say it's environmentally correct, will create thousands of jobs in the region, produce new sources of revenues for landowners and economically depressed towns, and provide badly needed domestic gas reserves.

A tempting lure for recession-stressed upstate residents is the prospect of collecting a hefty upfront payment for mineral rights on their land (it's as much as \$5,000 per acre in states where fracking is already underway) plus a typical 12.5% royalty on the gas once it starts flowing. For a beleaguered upstate farmer eager to hit the restart button, that's attractive.

The gas resides in something called the Marcellus Shale, a formation of rock more than a mile underground that runs from Albany, Greene, Ulster and Sullivan counties in the east to Erie and Chautauqua counties in the west, spilling over into Pennsylvania, which is already into major fracking, along with 33 other states. The Marcellus Shale could contain as much as 516 trillion cubic feet of gas¹, or about 20 times the current annual U.S. consumption. Alternative energy enthusiasts cite fracking as a big factor in lessening U.S. dependence on foreign oil.

To opponents, known in some circles as "facktivists,"



Calling All Fractivists: Stuart Auchincloss, Senior Warden at St. Gregory's in Woodstock NY and a Sierra Club Member, is helping push for an Albany ban on hydraulic fracking.



Unholy Water? Deacon Gail Ganter-Toback worries that fracking could permanently contaminate the upstate aquifers.

the prospect of widespread usage in New York is roughly equivalent to the idea of letting BP run a pipeline of sludge from the Gulf Oil Spill right into the Finger Lakes. They foresee an Armageddon of multiple horrors: well explosions, seepage of natural gas into kitchen faucet water so you can actually light it with a match, plus bodily absorption of various carcinogens and neurotoxins that could cause headaches, blackouts, and loss of vision. The main reservoirs for New York City are right in the middle of Delaware, Greene and Ulster counties. Yikes.

Not surprisingly, gas companies claim there's no connection between fracking and anecdotal evidence reported in the media, including a rallying-cry film called "Gasland," which documents animals losing weight and hair, water contaminated by heavy metals like barium, cadmium and mercury, and people with things like benzene and toluene in their blood.

"It's a real communications breakdown," Auchincloss says. "The industry says there's no problem with fracking during the process itself. But when asked about things that go wrong later, it's 'Oh, that's not the fracking, that's something else.'"

Just trust us, they say. Everything will be just swell. Pay no attention to the constant noise, truck traffic and other 24/7 industrial commotion on your land. Oh, and that nearby "fracking pond," where contaminated waste water from the well is stored won't leak at all. Unless, of course, the liner breaks. It's a little like the line from the movie "Dracula" when the heroine is told, "you'll be perfectly safe here," only to be confronted moments later by the thirsty Undead One himself.

Where things stand now is that Gov. Cuomo is expected to green-light fracking—with some important caveats—sometime in the next few months after a period of public comment that fracking opponents are trying to get extended to 180 days from 60. The recommendation to proceed was contained in a 900-page scientific and engineering report released in July by the state Department of Environmental Conservation (DEC).

Interestingly, the report recommended a ban on drilling in the watershed area that serves New York City. Which begs the question: if fracking is so safe, why ban it near the city's water supply? And then there's the issue of fairness. City tap water may not be affected, but watersheds of other New Yorkers certainly could be. Cynical but logical explanation: Cuomo really doesn't need a lot of upstate voters to be re-elected.

The report also calls for the DEC to strictly regulate

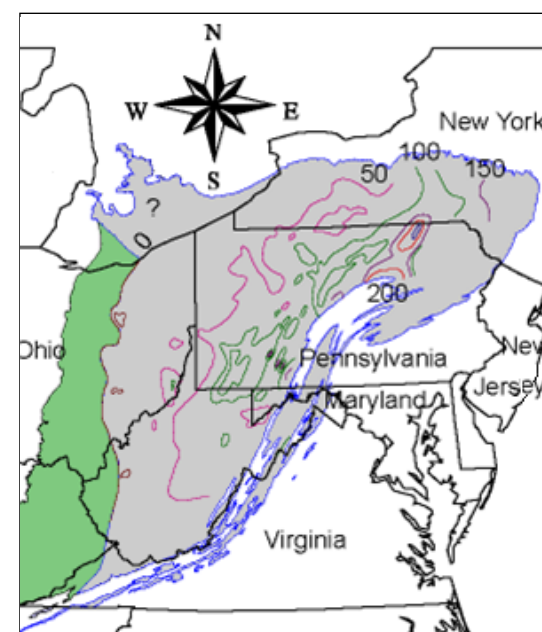
¹ Editor's note: On August 23, 2011, the U.S. Geological Survey issued a report titled "Assessment of Undiscovered Oil and Gas Resources of the Devonian Marcellus Shale of the Appalachian Basin Province," assessing the gas resources of the Marcellus Shale at a much lower 84 trillion cubic feet. According to *The New York Times* ("Geologists Sharply Cut Estimate of Shale Gas," August 24), the federal Energy Information Administration has consequently reduced its estimate for the Marcellus Shale by nearly 80%.



Why is My Tap Water Burning?

If you're concerned about your kitchen faucet becoming a small flame-thrower, here are the names and web-sites of some state-wide and national organizations active in the fracking issue. They can provide more information and opportunities for involvement:

- Environmental Advocates of New York: www.eany.org.
- Sierra Club Atlantic Chapter: newyork.sierraclub.org
- NY Public Interest Research Group: www.nypirg.org
- Damascus Citizens: damascuscitizens.org
- Environmental Defense Fund: www.edf.org
- Natural Resource Defense Fund: www.nrdc.org
- Friends of the Earth: foe.org
- Investor's Environmental Health Network: lehn.org



The extent of the Marcellus Shale. image: :USGS

the entire process. That, of course, isn't enough for some activists. Howie Hawkins, last year's Green Party candidate for governor, said during the campaign that the "DEC is understaffed and underfunded. It cannot even effectively monitor the low level of current drilling in New York State."

As the nation faces the prospect of a "double dip" recession, Gov. Cuomo is embracing economic development in a troubled region, while trying to assure the fretful that the state will control the drilling process through vigilant regulation.

Which the Albany gas lobbyists will no doubt do their best to dilute, so the ultimate

regulations will sound right but leave a lot of room for confusion and interpretation. Sort of like "lead us not into Penn Station." Says Deacon Ganter-Toback: "It's ultimately a moral issue. We just want people to realize their water supplies could be contaminated permanently."

If that happens, she asks, "Then what's Plan B?"

Pinkerton is the chair of the ENY's editorial advisory board and former managing editor of Forbes Magazine.

CATHEDRAL EXHIBITION

The Value of Water

By *Nicolas Richardson*

The vital importance of water in all our lives, and in the life of our entire planet, is the focus of a major art exhibition and ongoing series of programs at the Cathedral of St. John the Divine. Guest curated by participating artist Fredericka Foster, *The Value of Water* explores how artists respond to water as subject matter. It includes works by over 40 leading contemporary artists plus a bonus group of three acrylics on paper by Mark Rothko, in a diverse range of media and with an equally diverse aesthetic. In most of the works on display, water is either directly depicted, strongly suggested, or physically present. In others, perhaps most tellingly in an exhibition with this one's agenda, it is evoked by its absence. There are some significant works by major artists here; but the great strength of the exhibition lies, perhaps, more in its enormous variety, and in the creativity with which the works have been installed throughout the many large and small spaces of the cathedral and its chapels, at multiple levels and with multiple sightlines.

Richardson is editor of the ENY and communications officer of the diocese.



April Gornik, *Halang Bay*, 2001, Oil on Linen, 20" X 34 1/2"

Photo: Cathedral of St. John The Divine



Winn Rea, *Fountain*, 2011, Plastic strips hanging down.

Photo: Cathedral of St. John The Divine



Water

Water is a Christian Issue

By the Rev. E. Suzanne Wille

Those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life. (John 4:14)

Jesus speaks these words to a Samaritan woman whose life is dry and hopeless: Her relationships have failed and she is treated like a pariah by her neighbors. She has trudged to the village well in the hot noonday sun, hoping to pull up a bucket of water to meet her household's daily needs for cooking, drinking, and washing. When she meets Jesus sitting in the town square, her skirts are covered with the dust of the street and her mind is filled with regrets over her barren life. Then this stranger tells her that he can offer much more than water that will merely quench her thirst for a day. He offers the surprised Samaritan woman *living* water, a spring rising up within that will quench all her thirsts, forever.

That image of Jesus as living water is one of the most profound in the Bible, but it's not the only water imagery in our scriptures. Water appears on the first pages of Genesis at creation and on the last pages of Revelation in the image of the river of the water of life in Paradise. Water is one of our primary sacramental symbols, used in baptisms, and then to remind us of our baptism when we are sprinkled with holy water on Easter.

Water fills our scriptures and our liturgy; yet those of us who live in the currently water-logged northeast might find it all too easy to miss what a powerful symbol it is—of new life and resurrection, of cleansing and purification, and of hope in a dry land, whether that be the desert geography of the Holy Land or the desert of our sinful, broken lives. As Christians, we are called to care for all of the Earth, all that God created and called good, but water holds a special place in our theological imaginations.

Powerful arguments based on environmental science can be—and have been—made about the need to protect our endangered water resources, but Christians have strong moral, biblical, and theological reasons to do so. The six-month exhibit *The Value of Water* at the Cathedral Church of St. John the Divine captures this concern, exhibiting work by painters, sculptors, and media artists throughout the entire Cathedral space and hosting a series of conversations and lectures about the topic of water.

Water runs throughout our scriptures. We begin in water at creation: God's spirit moved over the waters, and God commanded that water "bring forth swarms of living creatures"—a creation story, written thousands of years ago, that squares with what we now know scientifically. Water is our birthplace; often in the Bible it is the instrument of our salvation. God refreshes his people with water from the rock in the desert during the Exodus and with the living water of Jesus. Water acts as the passageway to the freedom of God, as Moses leads the Israelites to literal freedom from the Egyptians through the Red Sea, and John the Baptist initiates followers into the freedom of new life following God through baptism in the Jordan River.



Rembrandt van Rijn. *Christ and the Woman of Samaria: an Arched Print. Etching, 1657.* Jesus offered the woman living water to quench her thirst forever.

Water not only courses through our biblical story, but is a wellspring for our sacramental lives. Water is the outward and visible sign of our primary sacrament of baptism; in baptism we are buried and then raised with Christ into new life—the water that washes down our faces or into which we are plunged symbolizes that we have been washed clean of any stain or sin. Many churches place the font at the door of the church so that we never forget that it is through the waters of baptism that we entered life in Christ and the Christian community. For too long and too often, however, Christians have ignored, even derided, environmental issues, allowing the scientific and activist community to do the heavy lifting in shaping the arguments. Christians, perhaps especially Episcopalians who emphasize the incarnational and grace-filled nature of our faith, must turn their attention to protecting God's good creation in general and water in particular. Living water, sign of new life, refreshment, and cleansing: If this is to have any biblical, sacramental, spiritual, or theological significance to Christians, then we must care about, and protect, water.

Wille is interim pastor of Christ Church, Warwick and a member of the ENY advisory board.

Report from the World Water Conference in Stockholm, August, 23, 2011

By the Rev. Canon Jeffrey Golliber

I've attended many UN conferences in the last twenty years, and I've been to this one before. I returned this year for two reasons. The first is that water shortages are severe worldwide, especially in parts of Africa, and those shortages are clearly linked to climate change.

The second reason relates to the centrality of water in the sacramental life of the Church. Based on what I've seen and heard in Stockholm this week, most of the world is searching for an "ethic of water," and we in the Church could and should contribute to the dialogue that's developing. We are in a unique position to do so. Think of the rite of Baptism. The words point to a universal symbol and a common thread that links together every dimension of human existence. We need to explore and develop that meaning in our teachings. Water is not only a symbol of spiritual rebirth, but also a necessity of life on which the survival of all living creatures depends.

But let's be more specific. What would it mean if we used polluted water in the baptismal font? We may tell ourselves that this would make no difference with regard to the spiritual meaning of the sacrament, which would be true in an important sense. Nothing can separate us from the love of God, including the degradation and destruction of the environment. But what would we be telling ourselves about ourselves? That what we do in the here and now makes no difference to God? That what we're doing is okay, because God loves us anyway?

And what if we were to buy that water in the baptismal font from private industry? That's not a far-fetched question. In some parts of the world, clean water is so scarce that no one would think of drinking or using anything but bottled water. What would it mean if the water we drink or use in baptism must be bought from a global corporation? Whose water is it? Better yet, whose font is it? Whose font is it—really?

Bringing this close to home in a different way, I can't help but remember that over half of the world's peoples now live in cities, and that figure is rapidly increasing. Where will the water to support these new mega-cities come from? And where will the water to support the needed agriculture for food and sustenance come from? Cities are beginning to compete with farmers for water everywhere, including the United States. Just down the road from where I live, along Route 209 between Kingston and Ellenville, you can see innumerable farms and small signs in the frontyards of people asking difficult, angry, pointed questions to the NY Department of Environmental Protection. Giant sinkholes appear around their homes; their basements are filled with water and harmful mold. They need help. Why? They're having these problems because the massive underground pipes that deliver freshwater to the City of New York from the reservoirs where they live are old and in need of repair. This system of reservoirs is an engineering achievement, but it must be maintained. Otherwise, the people who live near them suffer—not to mention the millions of gallons of precious water that is wasted each and everyday. How many people in cities anywhere really know where their water comes from? As large as the City of New York is, and as impressive as its reservoir system is, it's a relatively small microcosm of the very same issues found anywhere in the world. Water is an exceedingly sacred resource. From an ecological point of view, it makes us one peo-

ple. Without it, we would not exist.

I've always believed that the Church, ultimately, is God's creation in a process of renewal. St. Paul seemed to have thought that the whole creation was involved, and I can't think of anything that would make Mother Earth groan more deeply than what we've done to her water. We need to think about that prayerfully, joining together with our Cathedral of St. John the Divine, where the meaning of water is being brought to the forefront of our attention. Nothing could be more timely.

Golliber is program officer for the environment in the Anglican UN Office and vicar, St. John's Church, Ellenville.

HOUSE OF THE REDEEMER

7 East 95th Street, New York, NY 10128

UPCOMING EVENTS-ALL ARE WELCOME!



Thursday, September 29, 7:30 pm, An Evening at the Opera, Arias and ensembles from *Carmen*, *The Queen of Spades* and *Porgy and Bess* will be performed. **Free of charge. Please call for reservations. Seating is limited.**

Tuesday, October 4, 6:30 pm, A Different Kind of Jesus, What was it that inspired those first followers of Jesus? Join October Priest-in-Residence, The Rev'd. Dr. John Rice, as he explores "the way." **Free of Charge.**

Thursdays, October 13 & 20, 6:00 pm, Rabbi Jesus' Spiritual Activism, Professor and author, Rev'd. Dr. Bruce Chilton, will lead a class on Jesus' prophetic powers. **Fee: \$15 per class or \$25 for both.**

Tuesdays, October 18, 25 November 1, 8, 15, 10:30 am-11:30 am, Reiki Classes, Health Advocates for Older People will continue a five-part series of Reiki classes with Wendy Wade and Yvette Nakhla. **Free of charge.**

Friday, November 4, 7:30 pm, Fabbri Chamber Concert, An Evening of Piano Trios by Beethoven, Turina and Schubert with Mayuki Fukuhara, violin, Myron Lutzke, violin and Kazuko Hayami, piano. **Tickets are \$35 at the door. Advance tickets are \$30 (\$15 for students). Please call to reserve.**

Monday, November 7, 6:00 pm, Footsteps in Faith, The Rev'd. Sandra McCann, MD will present a glimpse of daily mission life and faith in Tanzania. **Reservations are required. Free of Charge.**

Wednesday, November 9, House of the Redeemer Winter Benefit, Reception: 6:30 pm Dinner: 7:30 pm, This year we are proud to honor The Rt. Rev'd. and Mrs. Mark Sisk. Call the House office for further information.

Wednesday, November 16, 6:30 pm, Konovets Evensong, An Evensong will be offered in memory of those who have supported the House over the years and are no longer with us. The Konevets Singers will offer sacred music and a special service will be conducted in lieu of our usual Evening Prayer.

Monday, December 5, 6:00 pm, House Christmas Party, Anthony Newfield, will continue the House tradition of a Christmas reading with caroling and a reception to follow in the Refectory. **Suggested donation: \$20.**

Saturday, December 10, 8:45 am-3:00 pm, Advent Call of the Prophets: Wait on the Lord! For our Advent Quiet Day Brother James Michael Dowd, OHC will explore the lives and teachings of some of the great Prophets of the Advent season, from Isaiah to John the Baptist. **Lunch Provided. Fee: \$25. Please call for reservations.**

Saturday, February 4, 8:45 am-3:00 pm, Religious Pluralism: How to Live with People of Diverse Religions, Sister Eleanor Francis, CSJB, will lead a day retreat based on her 15 years of life experiences as a Vedanta nun before she became a Christian priest. **Lunch Provided. Fee: \$25. Please call for reservations.**

ONGOING PROGRAMS

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

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

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

Photo by Kara Flannery

For Reservations/Costs/Information call (212) 289-0399 or info@redeem.org.

2011

You may also visit us online at www.HouseoftheRedeemer.org

Water

... Nor Any Drop

By Margaret Diehl

Hurricane Irene came at a time when the Cathedral was preparing for the opening of its art exhibition, *The Value of Water*, (Sept 23 through March 25), which explores the nexus of art, of water in all its forms and meanings, and of sacred ground (represented by the Cathedral as exhibition space). Like everyone else, Cathedral staffers were affected by storm fears and preparations, and there was work scheduled for that weekend that ended up being crammed into a few hours Sunday evening. Cathedral trees lost limbs, and the grounds of the Close were as littered with leaves as on a day in late October.

We witnessed the power of water, the danger of water, the beauty and terror and inhumanity of water. Water may not be alive, yet it is life and death to us, and that makes it mysterious. Certain places are considered sacred, and certain water sources—the Nile, the Ganges, the spring at Lourdes—are thought of as sacred, too. “Sacred ground” can also refer to structures, like churches and cathedrals, which offer political as well as spiritual sanctuary, and to lands that are protected against commercial or private interests. The feelings associated with the sacred—awe, respect, devotion—and the desire to treat certain places differently than others, are universal. But nature does not always respect the way we divide up the earth.

As Irene aimed for New York City, the idea of a force big enough to disrupt a metropolis that bests so many had its own appeal. It helped that the destruction was not aimed with intent. Bodies were free to respond with fear and thrill to wild winds, imaginations to the transgressive image of water leaping walls and swirling through the streets.

At the same time, we suspect that there is, if not exactly intent, human agency somehow involved: if not in this hurricane, than in the next, in the aggregate. We have to consider what it would mean if such storms became as common in the Northeast as they are in South Florida; if droughts and flooding are this century’s dry days and seasonal showers. There may be no one natural climate, yet the shortness of human life makes sacred the climate we, our parents and grandparents grew up with, the patterns that enable us to plan, and therefore not spend all our time merely surviving. Extreme weather brings this into vivid relief. Yet even after an event such as Hurricane Irene, it doesn’t take long before daily activities take precedence over thinking about global climate change. Human society has become a vast shield, even against what is directly experienced.

We know, however, that art can penetrate that social shield. Art is of both worlds: it is human intelligence fed directly from the wild. When it reaches us, we are rooted to the present moment; we are joyfully—though sometimes also painfully—aware. Yet artists are also affected by current conditions. They, too, make choices about how much to risk feeling. This is especially so now, when the always-possible ecstatic experience of nature is tempered with the fear of loss, of damage, and of guilt. How do artists deal with this? And what more can art do?

The work of 41 contemporary visual artists—work focused on depicting, reflecting and engaging with water—as well as works by Mark Rothko, the exhibition’s spiritual ancestor and the only artist included who is no longer living, are now installed in every part of the Cathedral, from the great crossing to the nave, the chapels, bays and other intimate areas.

Throughout the fall and winter, there will be many special programs related to water, including evenings with activists and writers, storytelling nights and afternoon workshops. The Cathedral will also work with artist-in-residence Paul Winter and the evolving Great Rift Valley Orchestra to premiere *Flyways*, a musical celebration of the great bird migration (affected by changes in weather) between Africa and Eurasia. Our new Director of Music, Kent Tritle, will be particularly



A visitor to the Sept 22 opening of the *Value of Water* exhibition at the Cathedral tries out Nobuho Nagasawa’s *Bodywaves*, 2011.

Photo: Helena Kubicka de Braganca

involved in the closing event, *An Evening of Witness*: a response to all the water disasters of the last decade. Our plans as of August 26th included witnesses to the Japan earthquake/tsunami, Hurricane Katrina, the Deepwater Horizon oil spill, the 2010 earthquake in Haiti, and the droughts and floods in across the South and Midwest.

Now, though, we have another participant. Irene, still ravaging New York and neighboring states as of this writing, has brought wild nature to our doorstep, and it’s only luck that the city didn’t suffer as much as communities upstate, in New Jersey, Connecticut and Vermont, and all along the eastern seaboard. Our poet in residence, Marilyn Nelson, recently wondered why people think God speaks through storms and not through sunny days. “What happened to the still, small voice?” she asked. Over the next six months at the Cathedral, we’re trying to listen to that voice, to the voices of the artists we’re exhibiting, as well as to Irene and her many siblings.

Diehl is acting editor of the quarterly newsletter of the Cathedral of St. John the Divine.

Where Seeing Rain Means Seeing Food

by *Martin McCann*

You make springs gush forth in the valleys; they flow between the hills, giving drink to every wild animal; the wild asses quench their thirst. By the streams the birds of the air have their habitation; they sing among their branches. From your lofty abode you water the mountains; the earth is satisfied with the fruit of your work. You cause the grass to grow for the cattle, and plants for the people to use. (Psalm 104: 10-14)

One morning the school chaplain was at our home when it began to rain. He looked out the window and exclaimed: "God is so good! When we see rain, we see food."

Tanzanians, like the Hebrews of the Old Testament, have a special respect for God's provision of water. Primarily subsistence farmers and herders working in a hot, dry climate, they know the importance of rain. Here in Dodoma there is only one rainy season per year running from December through March.

While abundant rain does prevent famine, rain does not prevent water-related diseases. Malaria and dengue fever spring from excess standing water. Cholera spreads from fecal contamination of water where cattle and people use the same water.

Sanitary engineering systems to provide clean municipal water were put in place in the U.S. in the early part of the last century. This water treatment led to a major improvement in public health. In developing countries, where these measures are yet to take place, childhood mortality from mosquito-borne and diarrheal diseases is still significant.

The eastern United States is blessed with abundant lakes and rivers. Water does literally gush down from the mountains. Evaporation returns water to the clouds in a year-round water cycle. Damp soil nurtures heavy vegetation with roots to hold precious topsoil.

Here in Africa, due to the high cost of petroleum-based fuels, trees and brush are sacrificed for charcoal. Deforestation dries up the water cycle and leads to erosion during the heavy rains. In *Collapse: How Societies Choose to Fail or Survive* by Jared Diamond demonstrates how environmental damage can lead to the demise of whole societies. Other factors, such as global warming, are seen in the shrinking of the ice cap on Mount Kilimanjaro.

Natives here can point to hillsides saying that only a few years ago that hill was covered with trees and now is bare.

The Millennium Development Goals address environmental issues in Goal #7. The most critical aspects of this goal are lack of access to clean water by two billion people and lack of basic sanitation by 2.5 billion people. The goal is to halve by 2015 the proportion of people without sustainable access to safe drinking water.

The dilemma is real. Are we to respond with cynical chatter, the proverbial shrug



"When we see rain, we see food."

Photo: Filip Lachowski, Flickr

of the shoulders, or are we to contribute? Goal #8, the most important of all, is to create a global partnership for development. Are the nations of the West willing to support the 0.7% to make the other seven goals reachable? Are we willing to advocate for the MDGs?

The Most Rev. Katharine Jefferts Schori writes in the foreword of her book *God's Mission in the World*: "The Millennium Development Goals call us home to a world where the hungry are fed, the ill are healed, the young educated, women and men treated equally, and where all have access to clean water and adequate sanitation, basic health care, and the promise of development that does not endanger the rest of creation."

While most religious people will say they believe in the world that our presiding bishop describes, the real question we might all ponder is: How do my beliefs matter?

McCann is a missionary of the Diocese of Atlanta in the Diocese of Central Tanganyika.

This article is reprinted by kind permission of the author and of the Episcopal Diocese of Atlanta, in whose quarterly journal, Pathways, it first appeared in Summer, 2011.

Diocesan Budget

The Diocesan Budget: Focus on Mission

By Allen Barnett

The basic objective of the Diocesan Assessment Budget remains unchanged from that set in early 2009, which was to achieve a substantial, steady reduction in expenses while avoiding putting at risk the programs that serve those among us who are most in need. The chart on this page, which summarizes diocesan receipts and expenses from the 2009 budget adopted at the November 2008 Convention, clearly shows the trend.

In many respects, the 2009 Convention budget can be viewed as a “high water” mark. It was passed in the midst of the financial crisis but based on historically high parish revenue for 2006 and 2007. When it passed the 2009 budget, the Convention knew that substantial adjustments would be required over the course of the year; such adjustments were, in fact, later made. Therefore, reference to that budget is a useful measure of diocesan responsiveness to the crisis.

Since the crisis began, diocesan revenue and expenses have decreased approximately \$3.4 million (27%), from the budgeted \$12.8 million for 2009 to the \$9.4 million in the proposed 2012 budget. As the chart on this page shows, expense reductions have been “across the board,” affecting virtually every area of diocesan activity. At the same time, however, as the larger chart on the next page (which sets forth diocesan expenses in detail) shows, the diocese’s critical “mission” programs have largely been spared. In the proposed 2012 budget, the allocations to Social Concerns, Global Mission, Christian Formation, Rural & Migrant Ministry and Episcopal Charities total \$325,000, an amount unchanged from the 2009 Convention Budget. The \$400,000 allocation for 2012 to the Hispanic Ministries and First and Second Steps Grant programs is a reduction of only \$50,000 from the 2009 budget, reflecting the diocese’s continuing commitment to this growing ministry. Finally, the \$500,000 allocated in the 2009 budget to Property Support, the diocesan program that assists parishes in the maintenance of their buildings (an area of particular stress during the economic crisis) was reduced to \$400,000 of actual expenditures in 2009 and has been budgeted at \$350,000 since that year.

I turn now to the details in the proposed 2012 budget.

The total diocesan revenue is projected to decrease by approximately \$200,000 to \$9,365,000, requiring an equal reduction in the diocesan expense budget. The notable aspects of that budget are:

There will be no increases in either diocesan staff compensation or the diocesan minimum clergy compensation guidelines which govern CSP compensation. There is a \$75,000 provision for increased medical insurance.

The diocesan contribution to the National Church will be \$600,000, a

| | 2009 Convention Budget | 2009 Actual | 2010 Actual | 2011 Projected Results | 2012 Proposed Budget |
|--|------------------------------|--------------------|------------------|------------------------------|----------------------------|
| RECEIPTS | | | | | |
| Assessments | 10,494,000 | 8,545,147 | 8,300,000 | 7,800,000 | 7,950,000 |
| Congregation Support Plan Contributions | 1,748,828 | 1,639,864 | 1,100,000 | 1,050,000 | 925,000 |
| Investment and Rental Income | 1,071,316 | 852,566 | 1,000,000 | 950,000 | 800,000 |
| Increase in Reserves for Unpaid Assessments | (550,000) | (1,733,892) | (1,000,000) | (300,000) | (400,000) |
| Fee Income | | - | 108,287 | 85,000 | 90,000 |
| Total Receipts | 12,764,144 | 9,303,685 | 9,508,287 | 9,585,000 | 9,365,000 |
| DISBURSEMENTS | | | | | |
| Missions and Programs Beyond Diocese | 1,884,627 | 1,499,866 | 1,066,741 | 877,700 | 825,000 |
| Direct Support Provided to Congregations | 4,071,768 | 3,498,623 | 3,125,922 | 3,125,969 | 2,900,000 |
| Missions and Programs to Diocese | 2,649,788 | 2,164,496 | 2,008,806 | 2,192,256 | 2,140,000 |
| The Episcopate and its Support | 1,181,599 | 1,009,084 | 920,402 | 959,510 | 1,045,000 |
| Diocesan Administration and General Expenses | 2,133,592 | 1,958,436 | 1,726,891 | 1,759,042 | 1,713,000 |
| Cathedral Cost Sharing | 494,270 | 493,796 | 495,007 | 525,000 | 525,000 |
| Convention Costs and Reserves | 102,200 | 91,821 | 148,254 | 126,500 | 142,000 |
| Provision for Compensation Increases | 246,300 | - | | | |
| Provision for Medical Premium Increases | | | | 75,000 | |
| Total Disbursements | 12,764,144 | 10,719,682 | 9,492,023 | 9,565,977 | 9,365,000 |
| Surplus (Deficit) | | (1,415,997) | 16,264 | 19,023 | - |

decrease of \$100,000 from 2011’s contribution. This is a continuation of the decrease from the \$1.7 million assessment in the 2009 budget, due in part to our effort to adjust for having overpaid assessments prior to 2009.

The Missions Initiatives line under “Other Support Provided Congregations” has been closed and the amount transferred to “Hispanic Ministries.” This does not represent a reduction in expenses but rather a consolidation of responsibilities between budget lines.

The Christian Formation line has been increased by \$50,000 to fund a service corps internship program designed to assist young people, interested in the priesthood, in their discernment process. It will provide funds for exploration and offer interns assistance with educational expenses or loan payments.

Finally, it should be noted that while 2011 assessments were reduced by action of the Trustees, 2012 assessments will be based upon applying the rates (as reduced by the November 2009 Convention) to the average of each parish’s normal operating income for 2009 and 2010. This does not mean that the adverse effects of the financial crisis have ended, or that there are no parishes facing severe financial issues. However, the overall financial condition of the Diocese is now such that the normal assessment rules can be applied, particularly in view of the fact that the Adjustment Board is proving to be an effective mechanism for parishes to obtain fair and equitable relief when they face difficulties in paying full assessments.

Barnett is chief of finance and operations of the diocese.

DIOCESAN DISBURSEMENTS

| | 2011 CONVENTION BUDGET | 2011 PROJECTED RESULTS | 201 PROPOSED BUDGET |
|--|------------------------------|------------------------------|---------------------------|
| MISSIONS & PROGRAMS OUTSIDE DIOCESE | | | |
| SUPPORT FOR NATIONAL CHURCH | 700,000 | 700,000 | 600,000 |
| COUNCIL OF CHURCHES | 10,500 | | |
| PROVINCIAL SYNOD ASSESSMENT | 12,500 | 12,700 | 10,000 |
| | 723,000 | 712,700 | 610,000 |
| SOCIAL CONCERNS | 53,000 | 55,000 | 55,000 |
| GENERAL GLOBAL MISSION | 48,000 | 50,000 | 45,000 |
| CHRISTIAN FORMATION | 20,000 | 18,000 | 70,000 |
| RURAL & MIGRANT MINISTRY | 42,000 | 42,000 | 45,000 |
| | 163,000 | 165,000 | 215,000 |
| TOTAL MISSION & PROGRAMS BEYOND DIOCESE | 886,000 | 877,700 | 825,000 |
| DIRECT SUPPORT PROVIDED CONGREGATION | | | |
| ASSISTANCE PROVIDED TO CSP CONGREGATIONS | 2,904,000 | 2,730,523 | 2,500,000 |
| OTHER SUPPORT PROVIDED CONGREGATIONS | | | |
| MISSION INITIATIVES | 84,000 | 87,494 | |
| FIRST STEP GRANT | 20,000 | 20,000 | 20,000 |
| NEXT STEP GRANT | 30,000 | 30,000 | 30,000 |
| HISPANIC MINISTRIES | 264,500 | 257,952 | 350,000 |
| | 398,500 | 395,446 | 400,000 |
| TOTAL DIRECT SUPPORT PROVIDED CONGREGATIONS | 3,302,500 | 3,125,969 | 2,900,000 |
| MISSIONS AND PROGRAMS TO DIOCESE | | | |
| PROPERTY SUPPORT GRANTS | 350,000 | 350,000 | 350,000 |
| EPISCOPAL CHARITIES | 110,000 | 110,000 | 110,000 |
| | 1,262,304 | 937,614 | 1,054,879 |
| COMPENSATION & EXPENSES OF DIOCESAN CANONS SUPPORTING DIOCESAN CLERGY | | | |
| DIRECTLY SUPPORTING PARISHES | | | |
| CSP COORDINATOR | 143,542 | 161,600 | 162,000 |
| CONGREGATION DEVELOPMENT | 187,271 | 157,982 | 160,000 |
| CAMPUS MINISTRY | 213,179 | 182,445 | 185,000 |
| CANON FOR CHRISTIAN FORMATION | 141,473 | 158,985 | 160,000 |
| ARCHDEACON FOR MISSION | 149,410 | 150,000 | 150,000 |
| DEPLOYMENT OFFICER | 181,317 | 182,029 | 184,000 |
| | 1,016,192 | 993,040 | 1,001,000 |
| SUPPORTING DIOCESAN CLERGY | | | |
| CANON FOR MINISTRY | 174,585 | 173,797 | 175,000 |
| CANON FOR PASTORAL CARE | 160,603 | 163,403 | 165,000 |
| | 335,188 | 337,200 | 340,000 |
| OTHER DIRECT SUPPORT | | | |
| MID HUDSON | 115,623 | 130,195 | 132,000 |
| REGION II | 109,722 | 132,720 | 67,000 |
| PROPERTY SUPPORT | 128,967 | 139,100 | 140,000 |
| | 354,312 | 402,016 | 339,000 |
| TOTAL FOR MISSIONS & PROGRAMS TO DIOCESE | 2,165,691 | 2,192,256 | 2,140,000 |
| THE EPISCOPATE & SUPPORT | | | |
| EPISCOPATE | | | |
| BISHOP SISK | 262,997 | 298,435 | 300,000 |
| BISHOP ROSKAM | 180,594 | 197,183 | |
| BISHOP SMITH | 50,000 | 56,000 | 60,000 |
| BISHOP COADJUTOR | | | 180,000 |
| SHARED TRAVEL | 75,000 | 25,000 | 50,000 |
| | 568,591 | 576,618 | 590,000 |
| EPISCOPATE SUPPORT (COMPENSATION & EXPENSES) | | | |
| BISHOP SISK'S OFFICE | 185,000 | 213,190 | 215,000 |
| ASSISTANT BISHOP'S OFFICE | | | 70,000 |
| BISHOP COADJUTOR'S OFFICE | 169,051 | 169,702 | 170,000 |
| CANON TO THE ORDINARY | | | |
| | 354,051 | 382,892 | 455,000 |
| TOTAL EPISCOPATE & SUPPORT | 922,642 | 959,510 | 1,045,000 |
| DIOCESAN ADMINISTRATION (COMPENSATION) | | | |
| OFFICE SERVICES | 289,693 | 319,353 | 270,000 |
| ADMINISTRATION | 640,900 | 696,123 | 700,000 |
| PUBLIC AFFAIRS | 233,074 | 253,255 | 250,000 |
| MANAGER OF IT | | | |
| EPISCOPAL NEW YORKER | | | |
| | 1,163,667 | 1,268,731 | 1,220,000 |
| GENERAL ADMINISTRATION & EXPENSES | | | |
| IT EXPENSES | 75,000 | 75,000 | 75,000 |
| ADMINISTRATION EXPENSES | 140,000 | 135,000 | 175,000 |
| OFFICE SERVICE | 50,000 | 9,200 | 10,000 |
| PUBLIC AFFAIRS EXPENSES | 20,000 | 18,500 | 20,000 |
| EPISCOPAL NEW YORKER | 80,000 | 54,000 | 60,000 |
| OVERHEAD AND FIXED OBLIGATIONS | 125,000 | 172,411 | 125,000 |
| WEB MANAGEMENT | 10,000 | 15,000 | 18,000 |
| ARCHIVES | 15,000 | 10,000 | 10,000 |
| PUBLIC VOICE INITIATIVE | 2,500 | 1,200 | |
| JOURNAL & DIRECTORY | | | |
| | 517,500 | 490,311 | 493,000 |
| TOTAL DIOCESAN ADMINISTRATION | 1,681,167 | 1,759,042 | 1,713,000 |
| CATHEDRAL COST SHARING | 525,000 | 525,000 | 525,000 |
| CONVENTION & MEETINGS | | | |
| DELEGATES TO PROVINCIAL SYNOD | 2,500 | | |
| JOURNAL AND DIRECTORY | | 500 | |
| DIOCESAN CONVENTION | 50,000 | 80,000 | 85,000 |
| DOING CHURCH | 5,000 | | |
| COUNCIL/CONVENTION MEETING | 5,000 | 4,000 | 5,000 |
| COMMISSIONS OF CONVENTION | 7,500 | | 10,000 |
| TOTAL CONVENTION AND MEETINGS | 70,000 | 84,500 | 100,000 |
| PROVISION FOR SALARIES INCREASES | | | 75,000 |
| PROVISION FOR MEDICAL PREMIUM INCREASES | | | |
| OPERATING BUDGET | 9,553,000 | 9,523,977 | 9,323,000 |
| DISCRETIONARY FUND-HOSPITALITY | 26,000 | 26,000 | 26,000 |
| DEPUTIES TO GENERAL CONVENTION | 10,000 | 10,000 | 10,000 |
| RESERVE FOR FUTURE EPISCOPAL ELECTIONS | 3,000 | 3,000 | 3,000 |
| RESERVE FOR LAMBETH | 3,000 | 3,000 | 3,000 |
| TRANSFERS TO RESERVES | 42,000 | 42,000 | 42,000 |
| DIT MTA TAX | | | |
| TOTAL BUDGET | 9,595,000 | 9,565,977 | 9,365,000 |

Spiritual Life

Thomas Merton: A Voice for Our Time

By Esther de Waal

As a young student at Columbia in 1935 Thomas Merton, browsing amongst the open shelves of the library, chanced upon a copy of the Rule of St Benedict. He glanced at it and put it back, thinking “I won’t get much out of this.” Yet, as the underlying theme of his now famous autobiography *Seven Storey Mountain* shows, God’s grace at work in our lives is always in his own good timing. Six years later, in December 1941, Merton entered a Trappist monastery in Kentucky, where the community of Cistercian monks based their lives on that same Rule, which St Benedict had written for his small monastic household in rural Italy around the year 500.

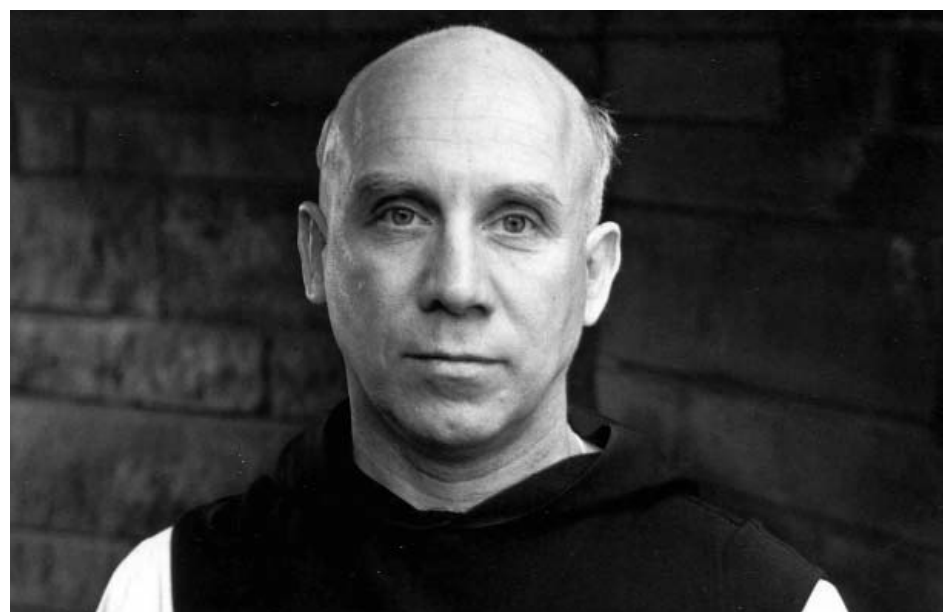
Here Merton found the stability which early years spent moving between Europe and England (including a year at Cambridge) had failed to bring. He lived a life with a structure and rhythm that, while ensuring that prayer lay at its center, gave him the space and the energy to use his gifts with words, written and spoken. He wrote, studied and taught; he did manual work; but above all he prayed—a balance which recognized the importance of body, mind and spirit. He lived under the three vows: these committed him to stability—staying still—while yet moving forward and being open to the new (*conversatio*), and to obedience (the third vow), which means listening to the voice of God rather than to the voice of self will. It was, without doubt, this pattern of life, shaped by these supremely wise values, that allowed him to embark on the real purpose of his life—the interior journey. And he did more than perhaps anyone else to make this life understandable to those outside the monastery—to lay people seeking to live in a more contemplative way in the midst of the daily and the ordinary.

Ten years after Merton’s death (he accidentally electrocuted himself while attending a conference in Bangkok in December 1968), “an increasing number of people [were] interested in his thought and especially in his search,” wrote one of his old friends, “Many seem[ed] to be looking for a way in which their active response to the critical issues of the today can somehow be integrated with a life of faith.”

The very first word of Benedict’s Rule—*Listen*—sets the scene for what is to follow: the art of listening in all its aspects, through words, people, circumstances and events. In his final chapter, when he tells his followers to read widely, St Benedict cites writers from disparate traditions—the desert hermit and the coenobitic. Thus he wants two streams to flow in; he gives worth to two traditions, just as he shows us that in our own selves, each of us must nurture our solitary side, yet also acknowledge our relationships with others. We must be firmly rooted, steadfast, not trying to escape from where we are and who we are; yet we must not become static, complacent, safe. Above all, there is the holding together of the life of contemplation with openness to the concerns of the wider world. Teaching the novices, Merton told them firmly: “There is no ghetto spirit in the Rule.” He loved it for its sanity, its openness. That is how he lived and how he influenced people.

It was this which most impressed the Dalai Lama, who in a *New York Times* OpEd piece (May 24, 2010) recalled meeting Merton in India. “While preserving faith toward one’s own tradition, one can respect, admire, and appreciate other traditions,” he wrote. “An early eye-opener for me was my meeting with the Trappist monk Thomas Merton... [who] told me that he could be perfectly faithful to Christianity, yet learn in depth from other religions...”

When, in the 1960s, Merton was able to fulfill his long held desire to live a more solitary life in the woods close to the abbey, he did not let his hermitage years narrow his horizons. Quite the contrary: It was ironically just because he was now able to spend more time in contemplative prayer, that he was acutely aware of the pain and suffering of the



Thomas Merton

Photo: Used with Permission of the Merton Legacy Trust and the Thomas Merton Center at Bellarmine University.

contemporary world. He remained open—listening to issues of war, social justice and racial discrimination. He wrote a prayer that was read in the House of Representatives on the Wednesday of Holy Week, April 12, 1962, which shows that a contemplative is also a radical, and prophetic:

This nation dedicated to freedom, not to power,
Has obtained, through freedom, a power it did not desire.
And seeking by that power to defend its freedom,
it is enslaved by the processes and policies of power...

Save us then from our obsessions!
Open our eyes, dissipate confusions,
teach us to understand ourselves and our adversary! . . .

Teach us to be long-suffering in anguish and insecurity.
Teach us to wait and trust.
Grant us prudence in proportion to our power,
Wisdom in proportion to our science,
Humaneness in proportion to our wealth and might.

One day in Louisville in March 1958, as he stood on a street corner watching the passers-by, Merton had had an epiphany, a vision of the unity of the whole human race: “It was as if I suddenly saw the secret beauty of their hearts . . . the core of their reality, the person that each one is in God’s eyes.” This was his watershed moment—one that shaped the rest of his life; one that he wished might become universal: He saw with new eyes. “If only everybody could realize this! But it cannot be explained,” he wrote. “There is no way of telling people that they are all walking around shining like the sun.”

But Merton was no escapist romantic. Hell, fear and hatred must be faced; a world lying apart in hatred is a reality. As long as we are lost in the illusion of our separateness, we will be ruled by insecurity, greed and fear, and we shall turn to military power to defend ourselves from one another. As David Carlson wrote in his recent book, *Peace Be with You: Monastic Wisdom for a Terror Filled World* (Thomas Nelson, Nashville), “. . . on 9/11 everyone wanted to talk to someone.” In September this year I guess the same will have been true, and I agree with David Carlson that if I could choose whom to talk to, it would be Thomas Merton. Perhaps we should be listening to the voice of a man who knew compassion and contemplation, but knew also that they require a radical and prophetic response.

de Waal, a Companion of the Order of the Holy Cross, has written widely on the monastic tradition. Her book on Thomas Merton, recently re-issued, shows him as a contemplative photographer as well as a writer.

Upcoming Thomas Merton Society Event

Esther de Waal will be retreat master at “Baptized Into Paradox: The Holding together of Opposites” *The Inner & Outer Worlds of Thomas Merton* On Saturday, November 12, 2011, from 9:30 A.M. to 4:00 P.M. At Corpus Christi Roman Catholic Church, 529 West 121st Street.(212) 666-9350. For more details visit www.corpus-christi-nyc.org/MertonSociety.htm Donation: \$20. A light Lunch will be provided. Registration Required.

From the Cornfields to the Cathedral

By Carole J. Everett



Kent Tritel

Photo: Jennifer Taylor

This position is my calling. I have work to do here,” reflected Kent Tritel, the new Director of Cathedral Music and Organist at the Cathedral of Saint John the Divine, as we sat together in the hot, dusty organ loft of the dimly lit cathedral. Tritel, who started in his job on September 1, has come a long way from his roots in Spirit Lake, Iowa. He grew up in a family that worked as farmers and loved music. Initially thinking that he might be a veterinarian and stay on the farm, he started playing the piano at age five, with his mother as his teacher. “Since I didn’t like the black dots I saw on the page, I rebelled and she let me play by ear,” he says. Eventually, his family invested in a home organ with a rhythm box, and Kent started playing more and more. By the time he heard a recording of famed organist E. Power Biggs, he was hooked. He started to study classical organ in eighth grade, while he also played keyboards in a rock band with his brothers, and church services in his home church, a Methodist Episcopal church in Iowa.

Transferring successively from the University of South Dakota in Vermillion, to the University of Iowa, Iowa City, to Stephens College in Missouri, Tritel ultimately completed his undergraduate education as an organ major at The Juilliard School. At Stephens, he worked first in the summer stock theatre and then in the college as a voice major who also danced and played the piano and organ. His piano teacher, Marilyn Hannah, a Juilliard alumna, came to an organ recital he gave at the college chapel. “You need to get yourself to New York,” she urged. Tritel applied to Juilliard, enduring the rigorous audition process for organists, and was admitted in 1982. His principal teacher there was the renowned organist Leonard Raver, and he studied improvisation with the remarkable Gerre Hancock, the long-time organist and Master of the Choristers at St. Thomas Church on Fifth Avenue. He also worked with Russell Saunders at the Eastman School of Music. When he then applied for a master’s degree at Juilliard under my watch, he was bold to apply for a double-degree—quite unusual at Juilliard—and was admitted for a master’s in organ and choral conducting, where he also studied with conductor Richard Westenburg.

Tritel had been out of Juilliard for a year when he was offered the job of Director of Music Ministries at the Roman Catholic Church of St. Ignatius Loyola on Park Avenue that is famed, among other things, for the funerals of the Kennedys, at which Tritel played and conducted. He served St. Ignatius for 22 years, where in 1989 he founded the *Sacred Music in a Sacred Space* concert series. He grew the program with tremendous support from the clergy and parish, and loved his work there.

And then the call came.

When the Rev. Canon Vicky Sirota wrote to ask if Tritel would consult for the Cathedral of St. John the Divine, he agreed to meet

with her and Dean Kowalski to talk about their needs. Knowing that former director Bruce Neswick had just departed for Indiana University, Tritel assumed that they wanted help thinking through the process of hiring a new organist, and negotiating the musical transition. Then he had an epiphany. “Would you,” he asked, “possibly entertain an application from me for this position?” When they both agreed they would, Tritel said, he “walked across Central Park as if on air. It was the spirit of collaboration in that conversation and the excitement about the cathedral as a beacon that made me think hard about this.” He had not, he says, been seeking a new job, and he loved the community and the continuing possibilities at St. Ignatius Loyola, but he was at a critical juncture in his life. “I’d just turned 50, and kept thinking about what next. Should I stay where I was, or was this another rare opportunity to be a builder again?” The busy schedule of Episcopal Church business meant that the interview process at the cathedral was not swift. This gave Kent time to think things through.

When the cathedral job was offered, Kent Tritel thought it was the work of the Holy Spirit. A deeply spiritual man, the position at St. John the Divine allows him to return to his roots in the Protestant church. “The Episcopal Church has always had a tradition of acceptance,” he reflected, “and the cathedral celebrates diversity. Now I am received at the table and have a sense of personal integration.”

In terms of changes and vision for music at the cathedral, Tritel thinks big. He is eager to work with Marsha Nelson, the head of the Cathedral School and herself trained in music and choral conducting, and with the school’s children, who include choristers who perform regularly at Sunday Eucharist and Evensong. He is also eager to work with the volunteer choir, who will sing on alternate Sundays with the Cathedral School choristers. Meanwhile, “we have already revamped our professional core,” Tritel says, “and they will set a new standard of excellence to which all the program will aspire.” And, just as he initiated and grew the *Sacred Music in a Sacred Space* concert series at St. Ignatius Loyola, so he hopes to increase concert series and offerings at the cathedral. “Since the fire in 2001, this cathedral has undergone a transformation. It is clean and gorgeous, and the neighborhood is safe and stimulating. The cathedral is here for many reasons including worship, community service, outreach, and inspiration. Our music series can serve each of these missions.”

When I asked Kent about the cathedral’s organ, he walked me over to it. What was drastically damaged during the fire has been restored, he said, “pipe by pipe, wire by wire, leather piece by leather piece,” by Quimby Pipe Organs in Missouri. He added that it is a “dream instrument to play in this most amazing setting.” As for favorite hymns, he mentioned *Holy, Holy, Holy*, and *Praise to the Lord*. In terms of repertoire, he loves the Bach Mass in B Minor, the Requiems of Fauré, Duruflé, Mozart, and Verdi, “and whatever repertoire I am working on at the moment.”

Tritel is not working exclusively at the cathedral, however. He is an energetic man, willing to share his abundant gifts with many. He is Director of the Choral Activities at Manhattan School of Music, and also teaches both an oratorio practicum and a course in choral conducting at Juilliard. He is the principal organist for the New York Philharmonic, and this year will be playing with the Philharmonic in the Mahler 2nd Symphony (The Resurrection), the Alpine Symphony, and at opening night with Deborah Voigt as Salome. He is Music Director for the Oratorio Society of New York, Musica Sacra, and also hosts “The Choral Mix with Kent Tritel” a weekly hour-long radio program on New York’s classical music station WQXR.

From the cornfields of Iowa, to Lincoln Center, to the Cathedral, Kent Tritel has found his way with pipe dreams that were bold. He is a humble man who gives generous, embracing bear hugs. May his music at the Cathedral linger in the generous reverberating acoustics so that generations may hear!

Everett is a member of St. Ignatius of Antioch, serves on the editorial advisory board of the Episcopal New Yorker, and is a former Director of Admissions at The Juilliard School.

There are several times you can hear Kent Tritel and his various groups this year. Details can be found at <http://www.kenttritle.com/joomla/index.php/concert-schedule>

Views and Reviews

ARTS AND LITERATURE

IN A NEW LIGHT: GIOVANNI BELLINI'S SAINT FRANCIS IN THE DESERT AN UNEXPECTED KINSHIP A DOSSIER EXHIBITION OF A WORK IN THE PERMANENT COLLECTION THE FRICK COLLECTION

Reviewed by Pamela A. Lewis

This summer, while the Metropolitan Museum of Art's Costume Institute show *Savage Beauty*, was breaking attendance records, the Frick Collection was creating a quieter but no less compelling stir with an exhibition of one of its own works: Giovanni Bellini's *Saint Francis in the Desert* (c. 1480). Considered one of the masterpieces of Western devotional art, Saint Francis is also one of the most familiar and beloved paintings in the Frick Collection, of which it has been a part since 1915 when industrialist and art collector Henry

primary subject: Francesco Bernardone of Assisi (c. 1181/82-1226), the medieval saint who had been born to great earthly wealth and who renounced it to follow Christ, embracing a life of poverty, chastity, and obedience. (Saint Francis also founded the mendicant religious order known in Italy as the *Frati Minori*, or Friars Minor, which still thrives today.) However, the deeper meaning of the painting, as well as answers to how Bellini worked in creating the picture, continued to elude scholars.

In March 2010, the *Saint Francis* was sent to the Metropolitan Museum of Art (an unprecedented occurrence, as it is the Frick's policy that none of its works can leave the collection) to be subjected to infrared reflectography conducted by a team of specialists led by Paintings Conservator Charlotte Hale. The results of this investigation addressed many of the long unanswered questions about the

also opened: Is he responding in awe to the radiance before him, beholding a seraph that may have been included in the image, or is he singing, perhaps even composing, as some have speculated, his famous "Canticle of All Created Things"?

Although a hermit, the saint is not completely alone in this scene. Gentle creatures—a solitary heron; a donkey; a rabbit peeking from its hole; and a kingfisher beneath the waterspout—are also present and seem as transfixed by what is taking place as is their holy neighbor. A shepherd in the distance tending his flock of sheep has stopped his work and looks out towards us. Even a large laurel tree, seen in the upper left of the picture, bends in response to the light. The towers of a stately town can be seen beyond the rocks and field. The entire painting is filled with and exudes serenity, joy, and what the late author Joseph Campbell termed the "sublime."

The infrared process revealed that Bellini had planned and executed his masterpiece with great care, combining a variety of preparatory materials (some of which were applied by hand) prior to painting the actual work. But most fascinating was the discovery of the underdrawing, or preliminary design, of the entire work which Bellini had applied onto the panel's white ground using a brush and black paint. The underdrawing varies depending on the section, and the artist made changes and additions along the way, such as widening the sleeve of the saint's habit or adding the flat shelf to the back of the lectern and the skull and cross that rest on it. It is this underdrawing that takes us into Bellini's mind and makes known his iconographic intentions. Although many elements in the painting were meticulously drawn—especially the donkey and Saint Francis—Bellini's utmost concern was the light and how it should fall on the nature as well as on the saint.

It is believed that in 1224, during a retreat on Mount Alverna in the Apennine Mountains, Saint Francis received the stigmata, or the five wounds of Christ's crucifixion, distinguishing him as an *alter Christus*, or another Christ. Early Franciscan sources and literature drew parallels between Mount Alverna and the desert of the Book of Exodus with its account of Moses' vision and encounter with God on Mount Horeb.

However, the red imprints on Saint Francis' hands and left foot—abraded over time and now barely visible to the naked eye—and all the other pictorial elements strongly support the belief that the painting portrays the life-transforming event of its subject. Bellini's superb handling of the oil medium, his abundantly-detailed landscape, and the numinous quality of the light with which he endowed it, make plain why *Saint Francis* has inspired deep devotion throughout the years.

If you have never seen the *Saint Francis*, go to the Frick and spend time with this beautiful and timeless painting; if you have, visit it again as you would an old friend and embrace its glorious light.

Lewis is a member of St. Thomas Church, Manhattan.



Giovanni Bellini (c. 1430/1435–1516) *St. Francis in the Desert*, c. 1475–78. Oil on poplar panel, 49 x 55 7/8 inches. The Frick Collection, New York. Photo: Michael Bodycomb

Clay Frick (1849-1919) acquired it. From May 22 through August 28 the nearly five-foot long painting—the largest work on panel at the Frick—which normally hangs in the Living Hall and is flanked by other Venetian masterpieces, was placed on view in the Oval Room.

Henry Frick was not a fan of religious art, so it is surprising that the *Saint Francis* came into his collection at all. But he had a good eye (and good advice) and recognized that the Bellini work was one of extraordinary genius and spiritual grandeur.

Despite its long-held place of honor in Western art, *Saint Francis* had been a mystery to art experts as well as to the ordinary viewer. All agree as to the painting's

painting, and it was around those results that *In a New Light* was developed, which included lectures, gallery talks, and seminars.

What is happening in this picture? Saint Francis, who has been meditating on Christ's crucifixion (as evidenced by the skull and reed crucifix at the right of the painting), has stepped out from his shelter into the surrounding wilderness. He wears the simple brown habit of his order. He has left behind his wooden shoes, treading barefoot on the rocky ground. Arms opened and eyes fixed on the rays emanating from clouds in the picture's upper left corner, Francis seems to embrace the light of the dawning day. His mouth is

ALWAYS OPEN: BEING AN ANGLICAN TODAY
BY RICHARD GILES
COWLEY PUBLICATIONS
150 PAGES

Reviewed by Theo Hobson

This is a sharp, lively introduction to Anglicanism by an English priest who has worked on both sides of the Atlantic. His affection for the tradition is balanced by a healthy impatience at its failings. Such honesty is worth far more than the over-defensive tone of most apologists. He seems to believe that this is a Christian tradition on the verge of being better than ever, if only it dares to be a little bolder than hitherto.

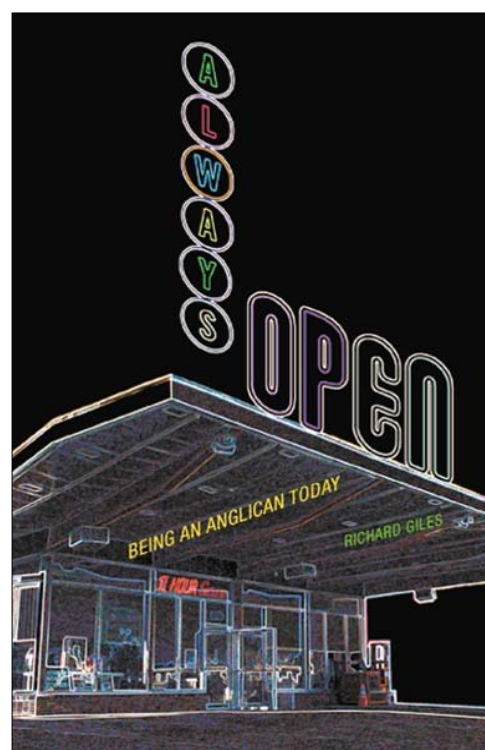
The tone is largely that of the old-fashioned English liberal: understated, humorous, humble, generous. The Communion rejects rigid boundaries: 'No one is turned away who is truthfully engaged in the adventure of seeking God.' Perhaps most importantly for Giles, who is well known as an advocate of liturgical innovation, this tradition is open to change. He repeatedly mentions St Gregory of Nyssa in San Francisco as a model of participatory worship: "It was always likely to be an Anglican community that dared to reverse the normal running order of liturgical spaces in order to throw a party, because that's the way we are."

His discussion of church history stresses continuity with the pre-Reformation English church, but is far from reverential towards Roman Catholicism; it is criticized for its authoritarian streak, its addition of nonscriptural teachings, and its attempt to explain the mystery of the

Eucharist, which is like taking "the petals off the flower in order to understand its beauty." Though Giles is a Catholic Anglican, he is refreshingly proud of Anglicanism's difference from Roman Catholicism.

He is critical of all traditionalism that hampers the Church's mission. This includes the Church of England's establishment: it must break free "from the last vestiges of the State control that has proved such a heavy price to pay for the reforms of the sixteenth century." He is also critical of the habitual traditionalism of the Episcopal Church: "Somewhere along the line the Anglican community in North America decided to major in quaintness, and for many Episcopalians the gothic fantasy seems to define what they are." He returns to the point more vividly: "When its people assemble on the Lord's Day they (nearly) all climb into a time machine and go hurtling backward toward the good old days: a space-age ethic expressed in a stone-age worship." In other respects Giles is more conservative: he berates the "rampant congregationalism" in the Episcopal Church, its name-mocking sidelining of episcopal leadership.

The chapter on the sacraments lacks a certain flair, given that this is so central to his vision: wider reflec-



tion on the power of ritual would be welcome. But it still contains some good insights: "We are certain that the sacrament is more than a mere signpost pointing to a distant destination; it is itself a point of arrival, of encounter."

Naturally in a short introductory book there are gaps. I would like to hear more about the tradition's relationship to political and social liberalism, and about the question of its coherence: can it move towards greater global coherence without compromising its openness? But these are minor quibbles: the point of such a book is to arouse the reader's interest in a huge subject, and it succeeds.

Giles ought to be better known on both sides of the Atlantic: he has a clear reforming vision, which is both authentically Anglican and genuinely edgy. The central ritual, the Eucharist, must be done with fresh force, so that it is a contemporary participatory event; it has innate power that must be unleashed; we must chuck out the stuff that blocks it—what are we waiting for? His pursuit of this vision makes most other Anglican voices seem complacent, distracted, unfocused.

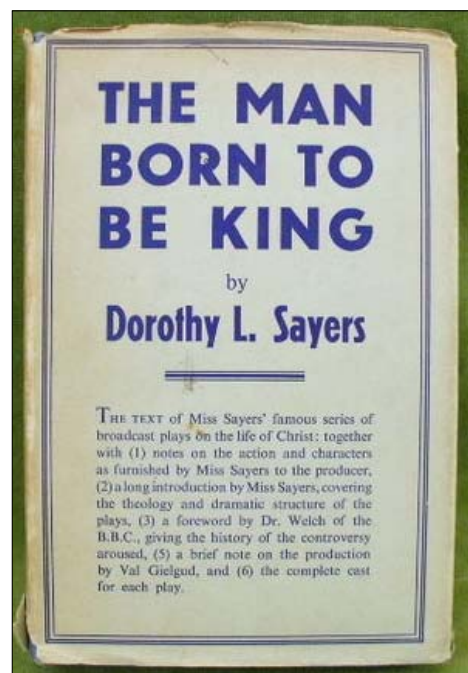
Hobson is a theologian and writer who lives in New York.

THE MAN BORN TO BE KING
BY DOROTHY L. SAYERS

Dusted off by Kate Kavanagh

Dorothy L. Sayers (1893-1957), famous through the 1920s and 1930s for her detective stories, had also written plays on Biblical themes, and on the strength of this was invited by the BBC in London to write a sequence of radio plays on the life of Christ. The twelve plays were broadcast in 1941-2, in the dark days of World War II, scheduled for the early evening *Children's Hour*, but by no means only aimed at young people. Laws enforced by the Lord Chamberlain forbade any presentation of the divinity in a theatre, but this did not apply to radio. Violent controversy was aroused before the plays were heard, followed, once they were, by almost unanimous enthusiasm from the public and all religious denominations. Many had never thought of the figures in the Gospels as human characters who talked like the rest of us.

All this is described in typically trenchant Sayers style in her long preface to the printed plays, which were published in 1943 and have inspired thousands of readers since, of all ages. The book also includes her notes to



the director on the thoughts of the characters—including Jesus—as presented in each episode; these are rewarding reading in themselves. The plays are not just digests of the gospels, but self-contained dramas with story lines contributing to the larger one. Certain figures (Judas, Mary Magdalene, Pilate's wife) are expanded for dramatic effect and others "identified" (the same centurion appears all through, the same Mary of Magdala and Bethany).

Sayers does a marvellous job of compressing and synchronizing the Gospel accounts into grouped themes, with the central episodes focused on key events; the marriage at Cana, feeding the thousands, walking on the water, confrontations in the Temple, the raising of Lazarus. The final plays of the trial and crucifixion move with intense drama and inspired poetic touches, such as the ominous dream of Pilate's wife—her husband's name repeated down the ages—or the reappearance of Balthazar, one of the kings of the Epiphany, at the taking down from the cross. The political background is cleverly conveyed. She varies the narration with reported flashbacks, and seizes humour when it is there in the original (the blind man and his parents... "he's old enough, ask him"... "I've told you that al-

ready"... "all I know is, I was blind and now I can see"). Herod in the first play is a magnificently melodramatic figure, as is Caiaphas at the end. Judas, seen originally as a disciple of John the Baptist, is psychologically convincing: The most intellectual of the disciples, he falls through egoism and pride, thinking he understands Christ's sacrifice but misinterpreting his actions, ultimately unable to escape from himself.

Sayers (like C.S.Lewis) is often mocked for "tweediness" and what was perceived as a hearty and high-brow (not to say middle-class) Anglican attitude. Formidable (though not unfeminine) she was "pugnacious" for some; formidably intelligent, and no mean theologian (her notes to Dante are also rewarding). True, some of the colloquial language is dated ("Oh I say," "terribly keen," "frightfully excited") just as the tones of English actors in 1940 now sound affected. One can rise above this and edit it out, as a modern production would (though the only one I have heard sounded a bit too respectful). Simple, maybe, the plays are: a story told clearly enough for simple minds. But they retain the story's resonance and its grandeur, and leave space for its mystery. This book deserves its place, and more, among the many and varied versions of Christ that have appeared before it and since.

The Man Born to be King is not currently in print, but is available on the second hand market in both the 1943 Gollancz and other later editions, through Abebooks.com and other outlets.

Kavanagh is a writer and reviewer living in England.

Views and Reviews

ARTS AND LITERATURE

TRAUMA AND TRANSFORMATION AT GROUND ZERO: A PASTORAL THEOLOGY BY STORM SWAIN FORTRESS PRESS, 216 PAGES

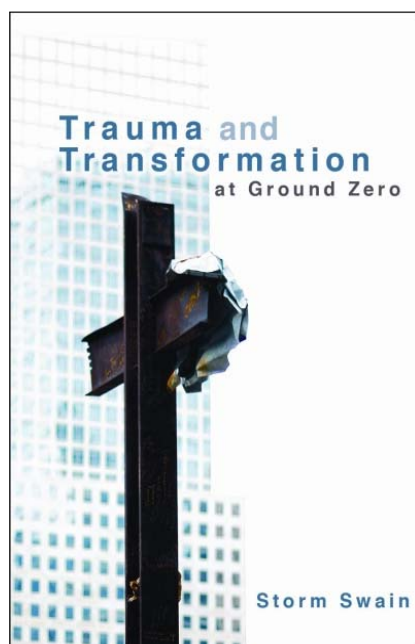
Reviewed by Robert M. Pennoyer

In the nine months following the devastating terror attacks on the World Trade Center, nearly one thousand chaplains volunteered for the American Red Cross in its disaster response. Their work with those closest to the tragedy—quiet and courageous—presents an inspiring model of ministry at its most vital.

They represented various faiths and backgrounds, but each chaplain had to confront the same questions: How do we minister to the traumatized when our own emotions are raw? How do we comfort in the context of such disaster? How can our understanding of God help in our work and our healing?

In her book, *Trauma and Transformation at Ground Zero*, Storm Swain provides an answer to these questions, articulating her belief that “the Trinity offers a threefold model of pastoral engagement that leads from a place of trauma to that of transformation.” Her argument is that, in a world where humans suffer and cause suffering, the “God of love, and the love of God, can be experienced in human life” when our love is a reflection of God’s role in the world.

Inspired by language from a ver-



sion of the Lord’s Prayer found in *A New Zealand Prayer Book* that addresses God as “Earth-maker, Pain-bearer, Life-giver,” Swain gives us a pastoral model in which caregivers engage in earth-making, pain-bearing, and life-giving. She uses the work of the English psychoanalyst and pediatrician D.W. Winnicott to explain what that might mean in practice: creating a “holding space” in which pastoral relationships can form and grow; allowing for “suffering space” as chaplains work with those in pain and bear their own; and allowing for and recognizing a “transformational space” in which the love of God lives and uplifts, even amid sorrow and grief.

As a work of pastoral theology, *Trauma and Transformation* offers a thoughtful, scholarly melding of psychology and religion that should be a helpful resource to professionals who minister to those who are in sorrow, sickness, and need. Its academic diction (or jargon?) might be off-putting to the lay reader, particularly through much of the first chapter, in which Swain spells out her interpretation of the Trinity.

But Swain’s book is more than a work of theology, and in this regard it should find broader appeal.

A professor at the Lutheran Theological Seminary at Philadelphia, Swain is also an Episcopal priest who was one of the many chaplains who responded to the September 11th terrorist attacks. She knows first-hand what it means to minister in times of disaster, and in *Trauma and Transformation* she paints a vivid portrait

of some of her fellow 9/11 chaplains.

Her subjects represent the group of clergy that staffed the Temporary Mortuary at Ground Zero. Serving in a “ministry of presence and prayer,” these “T.Mort.” chaplains were there to bless human remains as they were recovered, and to minister to those involved in the recovery efforts. Swain gracefully weaves their stories throughout her book in anonymous excerpts, skillfully highlighting the ways that the experiences of the chaplains support her model of pastoral theology.

Readers won’t soon forget their stories, like that of the rabbi who encounters a distraught Irish Catholic fireman and accompanies him on his first visit back to the site where he narrowly escaped death—and where the rest of his nine-man team did not. At the rabbi’s invitation to pray, the firefighter bristles with uncertainty, until the rabbi suggests they start with the Lord’s Prayer. A moment of comedy (“You know that prayer?”) precedes the moment of poignancy, when the rabbi returns home a day later and hears the voice of the fireman on his answering machine: “I want to tell you that I came down there that day looking to say goodbye to the world and planning to commit suicide. And thank you for what you did. I think I have the strength to find my way back.”

Trauma and Transformation at Ground Zero is ultimately a book designed to teach us how to help others and ourselves “find the way back.” Swain succeeds thanks in great part to the words of the clergy, which captivate and inspire, give flesh to her theology, and help readers recognize the humanity and heroism of these 9/11 chaplains.

Pennoyer serves on the ENY advisory board and is a member of the Church of the Heavenly Rest in Manhattan

ONE WAS A SOLDIER: A CLARE FERGUSON/RUSS VAN ALSTYNE MYSTERY BY JULIA SPENCER-FLEMING'S MINOTAUR BOOKS, 384 PAGES

Reviewed by the Rev. Mark R. Collins

After six novels, Julia Spencer-Fleming’s series of mysteries featuring an Episcopal priest in upstate New York can now be called mature. Characters are well established, parameters set, on-going plot complications well underway. The challenge now is to keep the series moving forward without ‘jumping the shark’ with unlikely scenarios, and improbable crimes. How can the Rev. Clare Fergusson and chief of police (and Clare’s love interest) Russ Van Alstyne continue to fight crime and solve mysteries while the needed plotlines and character developments remain within the bounds of credulity? A change of locale, the introduction of new characters, or significant changes in the lives of the main characters are a few tried and true devices. Spencer-Fleming makes use of the third of these options in *One Was A Soldier*, her seventh Fergusson/Van Alstyne novel. But in so doing, she comes dangerously close to jumping that shark.

In addition to being a parish priest, Clare Fergusson is a helicopter pilot in the National Guard. This seem-

ingly incongruous vocational mash-up has been well-handled since early in series. Clare was called up to active duty in Iraq at the end of the previous novel and *One Was A Soldier* begins with her return. Her relationship to Chief Van Alstyne is moving toward the conclusion readers have long anticipated. Spencer-Fleming has handled this on-going conflict and its resolution very well over the course of the series as well. In *One Was A Soldier* Clare and Russ make it to bed and the altar—in that order—giving Spencer-Fleming a chance to comment on the spiritual, sexual and sacramental aspects of marriage. She does so in a deft, honest and compelling way; making the novel, in part, an exposition on the theology of marriage, and not a bad one at that.

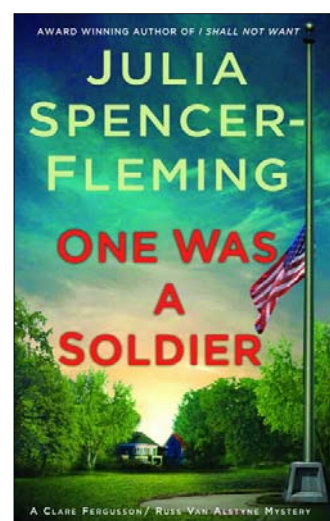
But as an exposition on pastoral theology, the book fails. The novel’s theme is the damage done to fighting men and women and the healing that must take place after their return to civilian life. Clare returns from Iraq with post-traumatic stress disorder and is quickly surrounded by an equally traumatized group of soldiers among whom the novel’s murder will take place. And here the pastoral clichés ensue. The young

veteran who returns with both legs amputated was once (wait for it) ...a high school track star, of course. By the novel’s end, he will find that his second favorite hobby, auto mechanics, can provide him with a fulfilling career alongside (you know what’s coming, don’t you?) a paraplegic Vietnam vet. And so no suffering hero cliché goes unexploited, he gets the girl too.

But the clichés clash with the incredulities. Clare’s PTSD quickly develops into a serious drug and alcohol problem. But Clare Fergusson as an overnight drug addict doesn’t fly. The woman we’ve come to know in these novels just doesn’t fit an addict’s profile. Russ Van Alstyne, himself a recovering alcoholic, is unconvincingly blind to the seriousness of his fiancée’s addiction when, realistically, he’d be the first character to notice.

It’s obvious that Spencer-Fleming cares deeply about the challenges faced by returning service men and women. Too deeply, it seems. She’s sacrificed believability in order to glom these issues on to her main character.

It’s surprising that Spencer-Fleming falls prey to such avoidable genre pitfalls. Elsewhere in (*continued on page 33*)



Diocesan News

Bishop Defines Same Sex Marriage & Blessing Policy

Bishop Sisk sent the following letter to the clergy of the Diocese of New York on June 29, 2011. Referring to the resolution passed at General Convention in 2009 that stipulated in part that bishops “particularly those in dioceses within civil jurisdictions where same-gender marriage, civil unions, or domestic partnerships are legal, may provide generous pastoral response to meet the needs of members of this Church,” he states:

“I do not believe that Resolution C056 empowered bishops to authorize clergy to perform such marriages. Nor do I believe that it is appropriate for clergy to circumvent the vows we have taken by becoming separately licensed by the state to perform such marriages.”

To my sisters and brothers of the Clergy of the Diocese of New York: I send you this letter to address my views on offering a pastoral response to the recent passage of the New York State Marriage Equality Act.

I continue to have confidence and trust in your good pastoral instincts. All of us are being asked to carry out our pastoral ministry in a context that has been affected significantly by the passage of this historic Legislation.

The first and most obvious question is: what is the policy of the Diocese of New York with regard to the marriage of same sex partners?

It is my conviction, as I have expressed on numerous occasions, that the state has acted properly in its sphere of authority. That action, however, does not determine how the Church understands marriage. That, as we all know, is a matter of on-going debate within the life of the Episcopal Church. However, the situation in which we currently find ourselves was anticipated at our General Convention of 2009. During the debate on the blessing of same-sex unions, Resolution C056 was adopted. That resolution said, in part, that “bishops, particularly those in dioceses within civil jurisdictions where same-gender marriage, civil unions, or domestic partnerships are legal, may provide generous pastoral response to meet the needs of members of this Church...”

It is my belief that though this resolution does not supersede the canon that we have all vowed to uphold, it does offer an opening for a generous and grace filled accommodation to local circumstances.

In that light, it seems to me entirely within the spirit of Resolution C056 that clergy who wish to bless a couple who are members of the Church and who have entered into a same-sex civil marriage may feel free to utilize The Blessing of a Civil Marriage (BCP page 433).

I do not believe that Resolution C056 empowered bishops to authorize clergy to perform such marriages. Nor do I believe that it is appropriate for clergy to circumvent the vows we have taken by becoming separately licensed by the state to perform such marriages.

I leave to your good judgment the sometimes difficult balancing of the pastoral needs of the particular individuals, the interests of the parish community, the needs of the larger Church, and specific questions as to the exact logistics of when and where marriages and blessings take place.

Further, in the spirit of the opportunity provided by this new law, it is my expectation that all those who are currently living in committed relationships, will, in due course, have those relationships formalized by the state of New York. This is an especially high priority for clergy who have vowed to “pattern (our) live(s) in accordance with the teachings of Christ, so that (we) may be (a) wholesome example(s) to all people.”

*Faithfully yours,
The Rt. Rev. Mark S. Sisk*

Bishop Sisk Visits Ecuador/Colombia Border



Bishop Sisk with Bishop Wolfe of Kansas in Tulcán. Photo: Lynette Wilson, ENS

While he was at the House of Bishops meeting in Quito, Ecuador from Sept 15 to 20, Bishop Sisk joined other bishops including Bishop Smith in a trip to the border with Colombia, six hours away through the Andes at Tulcán, where they participated in a noon prayer service on the bridge that connects the two countries. Ecuador has an open border policy for asylum seekers: As a result hundreds of thousands of Colombians have fled into Ecuador. A full report of this visit by former ENY editor Lynette Wilson can be read at www.episcopalchurch.org/ens.htm.

Summer Fun



Grace Church, Middleton's youth group (grades 6-12) went camping in July at Little Pond State Park for 5 days, where they hiked, boated, had campfires and played games. Photo: Barbara Pinkall

Eastern Correctional Facility Inmates Donate \$1,000 to Food Pantry

Earlier this summer, the Rev. C. Allen Ford reports, members of the “Jaycees” club at Eastern Correctional Facility donated the impressive sum of \$1,000—raised from their prison jobs—to the food pantry at St. Mary’s Church, Manhattanville, receiving in return from Bishop Roskam certificates of commendation to thank them for their concern for the poor and hungry.

68 Kids at Bible School in Marlboro



Marlboro’s sixth annual vacation bible school, offered by Christ Episcopal and First Presbyterian churches, ran from June 27 to July 1 this summer. 68 kids participated in music, science experiments, recreation, crafts, and stories. The theme was “Shake It Up Cafe,” providing boys and girls an opportunity to explore their faith as “an exciting cookbook” filled with recipes for living.

Diocesan News

Amazing Grace CIRCUS! Welcomes summer campers



Amazing Grace CIRCUS!, based at Grace Church, Nyack and supported by a grant from Episcopal Charities, is the first and only year-round circus arts youth development program in the Tri-state area. The program, developed by teenagers in workshops held in the aftermath of the tragic events of 9/11, serves over 3,000 children per year, providing youth ages five through eighteen a cross cultural and social experience through year round in-school, after-school and summer camp programming.

Central American Bishops Visit Diocese



On Wednesday, September 7, Bishops Sisk and Roskam greeted a delegation of Anglican bishops from Central America. Pictured left to right are the Rt. Rev. Julio Murray, Vice President of IARCA and Bishop of Panama, The Rt. Rev. Martin Barahona, Bishop of El Salvador, The Most Rev. Armando Guerra, Primate of IARCA and Bishop of Guatemala, Bishop Sisk, Bishop Roskam, The Rt. Rev. Hector Monterroso, Provincial Secretary of IARCA and Bishop of Costa Rica. On Friday, September 9, some of the bishops returned to the diocese for a tour of Hispanic outreach ministries with Archdeacon Parnell.

London and New York: The Link Expands

By the Rev. J. Douglas Ousley

Astonishingly worthwhile.” This is how the Bishop of London described the latest development in the link relationship between his diocese and the Diocese of New York. The Rt. Rev. Richard Chartres was speaking to a group of New York clergy who were visiting his diocese last June, and he was referring to an upcoming visit of parishioners from the Church of the Incarnation to our link parish of St. Vedast in the City of London.

Bishop Chartres and his counterpart Bishop Mark Sisk both emphasized to me that they want to keep the program informal. “We need to like each other,” the Bishop of London said, “and we don’t do that over an agenda.”

Our experience at Incarnation has shown the value of this organic growth. We began with initial guest preaching from our respective rectors, followed by informal visits by parishioners. Then, last January, the rector of St. Vedast, the Rev. Dr. Alan McCormack and I exchanged pulpits for two weeks and lived in each other’s rectories. This winter, a group of 12 members of Incarnation will be hosted by St. Vedast parishioners over a long weekend; a similar group from St. Vedast will then be given hospitality by members of our parish sometime after Easter, 2012.

The value of these contacts extends beyond ecclesiastical tourism. In the past two years, I have been encouraged to learn how many clergy and laity in the Church of England value the witness of the Episcopal Church while they struggle with controversial issues of their own, including conflicts over homosexuality.

Many parishes in London wish to establish links with congregations in our diocese. Bishop Sisk has asked me to assist him in the informal coordination of the program, along with the Rev. Canon Andrew Mullins. Any rector or priest-in-charge interested in this program can write to me at ousleyjd@churchoftheincarnation.org.

Ousley is the rector of the Church of the Incarnation, Manhattan.

Are all the households in *your* parish receiving the Episcopal New Yorker?

Every household containing a member/members of a parish in the Diocese of New Yorker is entitled to receive a free copy of the diocesan publication. *Make sure they get it.*

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Additional Science and Technology Resources

A letter to the editor from the Rev. Claire Lofgren

I would like to make a few points that were not included in the recent Science and Technology issue of the Episcopal New Yorker (Summer 2011).

A really valuable resource for Episcopalians that went unmentioned in the issue is *The Episcopal Church Committee and Network for Science, Technology and Faith* (<http://episcopalscience.org>). The Committee for Science, Technology and Faith is a small group that advises General Convention, while the Network is a much larger group of lay and ordained people who are available as a resource to the wider church. Another important resource, written by some expert members of the Network, is the *Catechism of Creation*. Designed for parish use, this is available on the Network website for free download.

ENY readers might also be interested to learn of the existence of *The Society of Ordained Scientists* (SOSc, <http://www.ordainedscientists.org/>), of which your eminent contributor John Polkinghorn was a founder. Its members pledge to build bridges between faith and science in whatever ways their gifts and ministry allow, and to support one another through fellowship and prayer. The North American Province of the Society will be meeting in Arizona in January, 2012.

One gap that I would particularly like to fill is teaching children about science and faith. So many of our children get the idea from friends at school that they must at some point choose between the two, and the simplistic way in which some Biblical stories like Noah's Ark or the story of Creation are often presented doesn't help matters. Our children need to be shown that it is possible to be a Christian and also believe the truth of evolution and other scientific principals as well as the truth of our faith. As part of an "All Our Children" partnership with a local elementary school in Spring Valley, I volunteer as a science resource person and science fair judge. My presence as a clergy person who is there to help with science speaks volumes to the children and their teachers about the compatibility of faith and science without my ever saying a word about it.

Lofgren is vicar of St. Paul's Church, Spring Valley.

Three Priests Ordained September 10



Back row left to right: The Rev. Randy Callender, Lector; The Rt. Rev. Catherine S. Roskam; Deacon Robert Jacobs; The Rt. Rev. Mark S. Sisk; Deacon Ian R. Betts; The Rt. Rev. Andrew D. Smith; Mr. Brent Montgomery, Psalmist.

Front row left to right: the new priests, The Rev. Amanda Ann Akes, The Rev. Hilary Anne Greer and The Rev. Keith Cecil Lane with Canon Constance C. Coles and The Rev. Philbert Kalisa, Lector.

www.dioceseny.org

ONE WAS A SOLDIER (continued from page 30)

the novel, she is able to thwart such pitfalls adroitly. As the traumatized soldiers improbably take on the tasks of sleuths, their counselor protests, "You are not Daphne from Scooby-Doo. We are not going to get into a purple van and ride around town looking for a spooky old house." But of course, that's more or less what they do. The counselor relents, "I guess I'm going to put on an orange turtle-neck and drive the van." With a rather culturally astute riff, Spencer-Fleming acknowledges the hoariness of the mystery genre and circumvents our objections.

At the risk of sounding like her bishop, Clare could stand to spend more time in her parish. As most *Episcopal New Yorker* readers will know, there is enough of life and death, sin and retribution, justice and mercy in the life of a parish to fill a thousand books. But the Fergusson/Van Alstyne novels rarely mine this rich narrative vein. Instead, parishioners are underdeveloped and Clare must go to increasingly bizarre lengths to "get her cop on." By laying Clare's work as parish priest alongside that of Chief of Police Van Alstyne—rather than forcing them to intertwine so incredulously—Spencer-Fleming could achieve the aims of her fiction more readily without flaunting believability.

Longtime devotees of the series will read and, for the most part, enjoy *One Was A Soldier* for the culmination of the romance of the two lead characters at least. And there's a cliff-hanger ending that will guarantee a die-hard audience for the next novel. But Spencer-Fleming can do better with this series and should. She has the talent, and her characters, when more realistically handled by her, provide ample opportunity.

Collins is assistant to the rector at Christ & St. Stephen's Church, Manhattan, and a member of the ENY editorial advisory board.

RICHARD WITT (continued from back page)

spent at RMM's home. I also hope that in the future folks aren't spending so much time trying to raise money to cover basic administrative needs. And among my most cherished dreams is that twenty years from now people will look back and remember the remarkable day when farmworkers achieved equality.

RMM was founded with the encouragement and support of the Diocese of New York, and the Diocese has been its largest contributor, from both Diocesan budget funds and from churches and individuals in the Diocese. What would you like the future of this relationship to look like?

I yearn for the people of the Diocese to see RMM as an exciting opportunity for them to live into their faith. I look forward to stronger and deeper collaborations through adult education, youth ministry outreach and liturgy that bring the many people of RMM and the Diocese together. This is one of the primary goals of our Gala Celebration on October 15. It is an opportunity for the people of the Diocese to experience the many different people and issues of RMM and in turn witness the hope that RMM brings to so many people.

As I look to the future, I pray that the next leaders of RMM will have the hopeful passion, determination and creativity to remind us all of the power and joy of the Gospel that comes through seeking justice; especially in a world that so easily finds ways to ignore or abuse the rural poor.

Shover was the executive director of Episcopal Charities of the Diocese of New York from its founding in 1996 until he retired in 2007.

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2011 ad deadlines:

February 15 for Spring issue; May 15 for Summer issue; August 15 for Autumn issue;

November 15 for Winter issue.

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

BISHOPS' VISITATION SCHEDULE

OCTOBER 2 (16 PENTECOST)

Bishop Sisk: Cathedral

Bishop Roskam: Cathedral

OCTOBER 9 (17 PENTECOST)

Bishop Roskam:

St. Paul's & Trinity, Tivoli

Bishop Smith:

Holy Innocents, Highland Falls

Bishop Donovan: Holyrood, Manhattan

OCTOBER 16 (18 PENTECOST)

Bishop Roskam: St Paul's Chapel

(Trinity Wall St.), Manhattan

OCTOBER 22 (SATURDAY)

Bishop Smith: Our Savior, Manhattan

OCTOBER 23 (19 PENTECOST)

Bishop Sisk:

Morning: Atonement, Bronx

Afternoon: St. Peter's, Port Chester

Bishop Roskam:

St. Luke in the Fields, Manhattan

Bishop Smith: St. Luke's, Somers

OCTOBER 30 (20 PENTECOST)

Bishop Sisk:

Morning: St. Andrew's, Beacon

Afternoon: St James', Hyde Park

Bishop Roskam:

St. Anne's, Washingtonville

NOVEMBER 5 (SATURDAY)

Bishop Sisk: Grace, Nyack

NOVEMBER 6 (21 PENTECOST)

Bishop Sisk:

St. Augustine's, Croton on Hudson

Bishop Roskam: St. Paul's, Chester

Bishop Smith:

St. Edward the Martyr, Manhattan

NOVEMBER 13 (22 PENTECOST)

Bishop Sisk: Ascension & Holy Trinity,

West Park / Highland

Bishop Roskam: St. Gregory's, Woodstock

Bishop Smith:

Holy Trinity, 88th St., Manhattan

NOVEMBER 20 (LAST PENTECOST)

Bishop Roskam: Grace, Monroe

Bishop Smith: St. Mary's, Mohegan Lake

NOVEMBER 27 (1 ADVENT)

Bishop Sisk: St. Joseph's, Elmsford

Bishop Roskam:

St. Francis of Assisi, Montgomery

DECEMBER 4 (2 ADVENT)

Bishop Sisk: Holy Nativity, Bronx

Bishop Roskam: St. Luke's, Eastchester

Bishop Smith: St. Stephen's, Staten Island

DECEMBER 11 (3 ADVENT)

Bishop Sisk: Resurrection, Manhattan

Bishop Roskam: St. John's, Stony Point

DECEMBER 18 (4 ADVENT)

Bishop Sisk:

St. Stephen's, Woodlawn, Bronx

Bishop Roskam: St. Ambrose, Manhattan

Bishop Smith: St. Luke's, Katonah

DECEMBER 24 (CHRISTMAS EVE)

All at the Cathedral

EL MENSAJE DEL OBISPO (continuo de la paginacion 3)

ilia de 24/7 meses, para reverentemente, cuidar de los restos mortales de los fallidos.

El carácter de esta Iglesia fue probado y reveló lo que verdaderamente es la gracia de Dios: un fuerte y profundo compromiso con el bienestar de los demás.

Los años que siguieron a esos primeros días de crisis, han revelado mucho sobre el carácter de los neoyorquinos. Ha habido una férrea determinación para volver a una vida normal, a pesar de los inminentes peligros, que todos sabemos, todavía nos amenazan.

La magnitud del inevitable ataque que sufrimos, indudablemente, ha creado en nosotros una nueva normalidad. Es esa nueva normalidad la que revela la profundidad del carácter de las personas de esta comunidad. Ha habido determinación para ver claramente el peligro y sin embargo, no entrar en pánico por ello. Ha habido determinación para afrontar ese peligro sin ser paralizados por éste. En toda esta metrópolis: la ciudad y las comunidades de los alrededores comprendidas en ella, ha habido persistentes y continuos esfuerzos para resistirse a la tentación de encontrar chivos expiatorios o encontrar traidores detrás de los arbustos. Incluso la controversia sobre la mezquita en Park 52 (felizmente mucho más calmada) fue en gran parte promovida por no-neoyorquinos: gente que parecía querer imponernos su propia agenda xenofóbica.

Sin embargo, yo estoy menos contento con lo que esos diez años han revelado sobre nuestra nación. Aunque nuestros líderes nacionales están con toda razón, preocupados por tomar fuertes medidas para asegurar la seguridad pública, es difícil reflexionar sobre esos últimos años y no percibir algún espíritu de venganza. Además, una persona sensata podría estar convencida de que la comprensible indignación por los ataques del 11 de septiembre, se utilizó para justificar el intento de lograr otros objetivos.

Justo después de esos ataques, ahora hace más de diez años, yo escribí a la Diócesis instándola a que "Podamos orar para que en medio del dolor logremos verdaderamente sentirnos afligidos. Podamos orar para que las enormes pasiones, la pena, la ira, dolor y el miedo, puedan transfigurarse en una pasión por la justicia, una justicia tan pura y verdadera que no pueda; y no se degenera, en su imitación fácil y barata, la venganza".

Ese todavía parece ser el camino a seguir. Ese todavía parece ser el camino hacia esa paz que permite el entendimiento, la paz que tiene su inspiración en Dios.



Traducido por Lila Botero

CLERGY CHANGES

The Rev. Chase Danford, supply, Episcopal Diocese of New York, to Assistant, St. John's, Larchmont, Jul 1.

The Rev. George Kaswarra, from Vicar, St. Frances and St. Martha, White Plains, Jul 30.

The Rev. Simeon Johnson, from Priest in Charge, St Edmund's, The Bronx, Jul 30.

The Rev. Charles Arlin, Interim, Holy Cross, Kingston to Interim, St. John's, New City, Aug 15.

The Rev. Frank Alagna, Interim, St. Andrew's, Beacon to Priest in Charge, Holy Cross, Kingston Sept 1.

The Rev. E. Suzanne Wille, Assistant, Christ Church, Warwick to Interim, Christ Church, NY, Sept 15.

The Rev. Mary Grambsch, Associate, Good Shepherd, Manhattan NYC, to Priest in Charge, Zion, Dobbs Ferry, Oct 1.

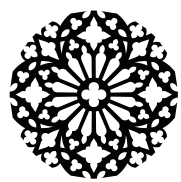
The Rev. Canon Charles Pridemore, Rector, Trinity, Ossining, to retirement, Oct 31.

The Rev. Maria Santiviago, Vicar, St. Ann's for the Deaf, Manhattan, to retirement, Dec 31.

The Rev. Richard Gressle, Rector, Grace Church, Nyack, to retirement, Jan 1, 2012.

Cathedral Calendar

FALL 2011



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.

TICKETS AND RESERVATIONS

Unless otherwise noted events do not require tickets or reservations. Where required, tickets may be purchased at www.stjohndivine.org or by calling (866) 811-4111.

Please visit www.stjohndivine.org or call the Visitor Center (212) 316-7540 for updates and additional event and tour information.

ONGOING PROGRAMS, TOURS, WORKSHOPS:

VALUE OF WATER: SUSTAINING A GREEN PLANET

September 23, 2011 – March 2012

A vast exhibition that includes a range of programs including visual art, multi-media, poetry, music, liturgy, drama, conversations and storytelling.

StoryTelling: An Ocean of Stories

Please see website for more details.

Water, Water, Everywhere:

Spotlight on the Exhibition

Saturdays, October 2011 through March 2012, 2 p.m. – 3 p.m.

Explore *The Value of Water: Sustaining a Green Planet* exhibition. Reflect on the art and discuss what we need to do to raise awareness of the global water crisis, sustainability and stewardship. \$10 per person, \$8 per student/senior. No prior reservation necessary. Meet at Visitor Center.

The Great Organ:

Midday Monday and It's Sunday

A 30-minute demonstration of the Cathedral's Great Organ on Mondays at 1:00 p.m.; established and emerging organists from the U.S. and around the world present free concert on Sundays at 5:15 p.m.

PUBLIC EDUCATION & VISITOR SERVICES TOURS AND CHILDREN'S WORKSHOP

Cathedral Highlights, Vertical, and Spotlight Tours

Schedule at www.stjohndivine.org. Meet for registration at the Visitor Center. Highlights: \$6 per person, \$5 per student/senior. Vertical: \$15 per person, \$12 per student/senior. Spotlight: \$10 per person, \$8 per student/senior.

Medieval Birthday Parties

Saturdays & Sundays, reservation required. Two-hour parties in the Medieval Arts Workshop, where children sculpt gargoyles, weave, make brass rubbings, carve a block of limestone, and much more! 5 & up. 212 932-7347 for info and reservations.

NIGHTWATCH

Nightwatch hosts youth groups for overnights at the Cathedral. For info and registration, www.stjohndivine.org, call (212) 579-6210, or e-mail nightwatch@stjohndivine.org.

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

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

Children's Quest Fund

While any amount will help, \$1,000 enables a child from a low-income family to participate in a premiere summer camp experience. Please send donations to the Cathedral, designated "A.C.T.'s Children's Quest Fund."

Divine Children's Party Packages

Proceeds support A.C.T. Children's Fund. Speak to a party manager for details, (212) 316-7530.

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

CATHEDRAL COMMUNITY CARES (CCC)

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

SELECTED PROGRAMS AND SERVICES:

OCTOBER

St. Francis Day

Sunday, October 2, 11 a.m.

Annual Blessing of the Animals with a festive service and afternoon fair on the Close.

Evensong & Ecology: John Philip Newell

Sunday, October 2, 4 p.m.

The Great Organ: It's Sunday

Sunday, October 2, 5:15 p.m.

Karen Beaumont, St. James' Episcopal Church, Milwaukee, Wisconsin.

CHILDREN'S WORKSHOP

Medieval Arts Children's Workshop

Saturday, October 8, 10 a.m. – 12 Noon

Recommended for ages 4 and up. \$6 per child, with accompanying adult. Meet at Visitor Center.

Signs and Symbols: Spotlight on Symbolism

Sunday, October 9, 1p.m. – 2p.m.

The Great Organ: It's Sunday

Sunday, October 9, 5:15 p.m.

Eugene Lavery, The Reformed Church, Bronxville, New York

CHILDREN'S WORKSHOP

Drip Drop: A Water Workshop

Saturday, October 15, 10 a.m. – 12p.m.

Children are invited to join a special program exploring the interaction between people, water, and the larger environment. Ages 4 and up. \$8 per child, with accompanying adult. Meet at Visitor Center.

Within the Walls: Spotlight on Hidden Spaces

Saturday, October 15, 11 a.m. – 12:30 p.m. and 1 p.m. – 2:30 p.m.

This extended vertical tour features "behind-the-scenes" climbs in both the eastern and western ends of St. John the Divine. Free in partnership with openhousenewyork.com Weekend. Reservations accepted beginning Oct 5; climbs limited to 12 people; please call 212 932 7347. Meet at Visitor Center.

Unfinished Symphony:

Spotlight on Architecture

Saturday, October 15, 1 p.m. – 2 p.m.

The architectural styles within the Cathedral, how it was constructed, who designed it, where it stands within American architectural history, what keeps it standing up, and why it's still not finished. Free in partnership with openhousenewyork.com Weekend. Reservations accepted beginning Oct 5; please call 212 932 7347. Meet at Visitor Center.

Unfinished Symphony:

Spotlight on Architecture

Sunday, October 16, 1 p.m. – 2 p.m.

Please see description from October 15.

The Great Organ: It's Sunday

Sunday, October 16, 5:15 p.m.

Fred Swann, University of Redlands, California.

CHILDREN'S WORKSHOP

Morning of the Gargoyles:

A Children's Halloween Workshop

Saturday, October 22, 10 a.m. – 12 Noon

Begins with a reading of Eve Bunting's *Night of the Gargoyles*, then down to the workshop to assemble gargling, grimacing clay gargoyles, skeleton creatures, and paper gargoyle masks. Ages 4 and up. \$8 per child, with accompanying adult. Meet at Visitor Center.

Interfaith Concert of Remembrance

Saturday, October 22, 8 p.m.

Honoring Jerold D. Jacobson. Brooklyn Philharmonic: Arkady Leytush, Maurice Edwards, Fritz Weaver. Featuring "Symphony of Sorrows," Klezmer Concerto by Ofer Ben Amots & Capprioc Brillante. General Seating free on a first come, first serve basis; for reserved seating and additional information please call 212 629 6060

The Great Organ: It's Sunday

Sunday, October 23, 5:15 p.m.

Richard Sutton, Dulwich College, England

ANNUAL HALLOWEEN EXTRAVAGANZA

AND PROCESSION OF THE GHOULS

Film: Phantom of the Opera

Friday, October 28, 7 p.m. and 10 p.m.

Tickets: \$20

Young Regents Halloween Reception

Friday, October 28, 8:30 p.m. – 11:00 p.m.

(immediately following 7:00 p.m. performance) For more details contact Dee Dee Mozeleski at 212.316.7488/ dmozeleski@stjohndivine.org

Distinguished Visiting Choir Series

Sunday, October 30, Evensong

The Choir of St. Andrew's School, Delaware, with the Cathedral Choir.

The Great Organ: It's Sunday

Sunday, October 30, 5:15 p.m.

Emmanuel Duperré, Notre-Dame de l'Espérance, Villemembre, France.

Crypt Crawl: A Halloween Tour

October 25, 26, 27, 28, 30

Space is limited and reservations are required; please visit www.stjohndivine.org for tour times and tickets. \$20 per person, \$15 for students/seniors.

NOVEMBER

POETS' CORNER: JAMES BALDWIN

An Evening to Commemorate James Baldwin

Thursday, November 3, 7 p.m.

Distinguished thespians, authors, and friends will come together to celebrate the writing and vibrancy of James Baldwin.

Choral Evensong: Induction of James Baldwin

into the Poets' Corner

Sunday, November 6, 4 p.m.

CHILDREN'S WORKSHOP

Medieval Arts Children's Workshop

Saturday, November 5, 10 a.m. – 12 Noon

Ages 4 and up. \$6 per child, with accompanying adult.

Medieval 2.0: Spotlight on Traditions

Transformed

Saturday, November 5, 1 p.m. – 2 p.m.

Focuses on St. John's unique blend of modern New York and medieval Europe. \$10 per person, \$8 for students/seniors.

Early Music New York, Frederick Renz, Director presents Burgundian Renaissance, Sacred

& Salacious Polyphony

Saturday, November 5, 8 p.m. & Sunday, November 6, 2 p.m.

Tickets: \$40, Students (with I.D.): \$20, available at performances, online at www.EarlyMusicNY.org, and by telephone: (212) 280-0330.

The Great Organ: It's Sunday

Sunday, November 6, 5:15 p.m.

Fred Teardo, Associate Organist, Saint Thomas Episcopal Church, New York City.

CHILDREN'S WORKSHOP

A Season of Thanks:

A Children's Holiday Workshop

Saturday, November 12, 10 a.m. – 12 Noon

Ages 4 and up. \$8 per child, with accompanying adult.

Liquid Body

Friday, Saturday, November 11 & 12

Theatrical piece choreographed by Caryn Heilman and friends.

With Angels and Archangels:

Spotlight on Angelic Images

Sunday, November 13, 1 p.m.

Discover images of angels in the Cathedral's glass and stone. Binoculars recommended. \$10 per person, \$8 for students/seniors.

Distinguished Visiting Choir Series

Sunday, November 13, Evensong

The Anglican Singers from New London, Conn.

The Great Organ: It's Sunday

Sunday, November 13, 5:15 p.m.

Ross Wood, Associate Organist-Choirmaster, Church of the Advent, Boston, Mass.

18th Annual St. Nicholas Celebration

Tuesday, November 15, 7:30 p.m.

Enter the Conversation: Maude Barlow

Thursday, November 17, 7 p.m.

Signs and Symbols: Spotlight on Symbolism

Sunday, November 20, 1 p.m. – 2 p.m.

The Great Organ: It's Sunday

Sunday, November 20, 5:15 p.m.

Jonathan Dimmock, Congregation Sherith Israel and St. Ignatius Roman Catholic Church, San Francisco.

DECEMBER

Cathedral Crafts Fair

Friday, December 2, 5 p.m. – 8 p.m.;

Saturday, December 3, 11 a.m. – 6 p.m.;

Sunday, December 4, 11 a.m. – 5 p.m.

www.craftsatthecathedral.org

Early Music New York, Frederick Renz, Director

Medieval & Baroque Treasury

Saturday, December 3, 8 p.m.;

Sunday, December 4, 2 p.m.;

Sunday, December 25, 2 p.m. & 8 p.m.

Medieval procession conducti and dances to early baroque caroles and noels.

Paul Winter and Consort: Winter Solstice

Thursday, Friday, Saturday, December 15, 16 & 17

Celebrating the Season: Christmas at the Cathedral

Christmas celebrations and holiday spirit begin in early December and continue throughout the month.

An Advent Procession

Sunday, December 4, 4 p.m.

The Cathedral Choir of Girls, Boys and Adults leads carols.

A Cathedral Christmas

Saturday, December 10, 7:30 p.m.

The Cathedral Choir of Girls, Boys and Adults under the direction of Kent Trittle, Director of Cathedral Music and Organist, present Vivaldi Gloria and Charpentier Te Deum with orchestra and antiphonal works for double choir by Gabrieli and Schütz. Ticket information found at www.stjohndivine.org.

Christmas Eve

Saturday, December 24

4 p.m. Service of Lessons and Carols
10 p.m. Festival Eucharist of Christmas

Christmas Day Eucharist

Sunday, December 25, 11 a.m.

Peace Tree Dedication

Friday, December 16, 11 a.m.

Rural and Migrant Ministry: Celebrating Its History, Anticipating Its Future

An interview with RMM Executive Director Richard Witt by David Shover.

This year marks the 30th anniversary of the founding of the Rural and Migrant Ministry (RMM) and coincides with the 20th anniversary of its Executive Director and guiding spirit, Richard Witt. David Shover, who has known Richard and the work of RMM for much of the past 15 years, sat with Richard in August to reflect on the work of RMM, its history under Richard's leadership, and on what this work has meant to Richard. On October 15, RMM will mark these simultaneous benchmarks in a gala weekend of activities and celebrations that will highlight its accomplishment and honor Richard's leadership.

Richard, how would you encapsulate the complex and rich work of RMM?

RMM helps rural people who have been marginalized create opportunities for themselves. We do this best when we help people create their own organizations and communities. These "congregations," if you will, provide sanctuary, inspiration, and education to their participants. This is where our motto, Hope, Justice and Empowerment, comes from.

We do this through three primary programs: educational centers, youth empowerment groups and summer camps, and campaigns for farmworker justice. Through all three, our goal is to engage in efforts that enable people to live in hope, empowering themselves and others as they work for justice. As those who are marginalized begin to create their own opportunities, or fight against the injustice of their lives, RMM stands with them. A major concept underpinning all our activities is what we call accompaniment—we stand with rural people, especially farmworkers, as they work to improve their lives and the lives of their community.



Witt at the 2009 Walkathon with graduates of the RMM Youth Arts Group.

Photo: L. Gluck

On this momentous benchmark for both you and for RMM, what stands out as RMM's finest hour in the past 20 years? What was the most exhilarating moment for you personally?

Perhaps there are two moments that capture the exhilaration of RMM for me. The first takes place every year around a campfire as I look at the faces of the children and our staff at our overnight summer camp. I see a diverse array of faces, from many cultural backgrounds, all of them facing tough situations back home, and yet in the glow of the fire, they are filled with possibility and joy. Many years ago, one of the campers said to me: "This is home for me. This is the only place where people go out of their way to make it clear to me that I belong, and I am welcome." When I look around the fire, I know that people feel they belong—that this is their home.

The second moment of exhilaration occurred a few years ago at the end of our march across New York in solidarity with farmworkers who were seeking equality. It had been a long march: a blizzard, someone took a shot at our supply van, and there were scores of bloody feet. As we came into Albany, a Mariachi Band took up the lead, and hundreds joined us, chanting and singing as we marched up the hill to the Capitol. It truly was a liturgical moment, as I felt the power of the Holy Spirit embracing all of us.

As you think about both the history of RMM and your tenure as its leader, how would you characterize the evolution of RMM from then to now? How has its mission changed over the course of those years? Have the challenges confronting RMM changed?

While our basic mission has not changed over the years, we have expanded it. Peo-

ple often assume that RMM's work in advocacy, lobbying and politics is a recent development, but the mission of advocacy for justice and equality within the public sector was a prime part of the vision of its founders.

Our covenant with the Diocese of New York, and the other supporting denominations, gave real solidity to our ministry. This partnership has not only enabled RMM to be effective and grow, but it has also provided the opportunity for hundreds of people of faith to actively participate in real, hands-on activities that enable them to practice their own faith.

However, we have grown and evolved in other ways as well. As people invite us to join them in ministry, or ask us to stand with them as they face an issue or a barrier, we become stronger and more effective. For example, ten years ago we moved from a regional focus in eastern New York to becoming a state-wide organization, at the request of people of faith in western New York where there was nothing like RMM. We have also grown because we made a commitment to bring real change in the issues our people were facing. For example, the campaign to bring about equal-

ity for farmworkers could not succeed with a few volunteers going to Albany once a year. We had to acknowledge the forces against change and organize an effective response. Thus the campaign has become state-wide, involving hundreds of congregations, unions, and student groups, all standing alongside hundreds of farmworkers.

Another key area of our growth has been in our youth empowerment program. We began with an overnight camp. As they became involved our youth told us that they were frustrated by a number of issues: racism in their schools, sweat shops, and lack of economic opportunities. They wanted a year round program that would help them develop their skills to be leaders and to work for change. Thus we helped them create the Youth Arts

Group, and from there nine other programs with a focus on the development of emerging leaders.

As for the challenge, it remains the same—finding ways to overcome the isolation of rural people. Their isolation, combined with their poverty and in many cases their cultural and/or racial background, represent tremendous barriers to full incorporation into society. Our task is to find ways to reach them and together build a network of support and community that leads to opportunity and change.

Another challenge is finding ways to manage our growth and success. The better known our youth development program becomes, the more appeal it has for others that need our help. Each year we turn away scores of children because we lack the staffing and resources to serve them. The same is true of our Rural Women's Conference. We could welcome hundreds more if we had the resources.

And finally, the more effective the Justice for Farmworkers Campaign becomes, the more agri-business seeks to undermine our work. Years ago they didn't pay much attention to us. But in recent years, as the state legislature comes closer to enacting legislation to protect farmworkers, the more they have stepped up their attacks on us.

If you could look forward 20 years what would you like RMM to be then?

RMM needs a new physical home—a sanctuary where the many different people of RMM can call home as they gather to learn and inspire one another. I would hope that 20 years from now people would speak fondly of their time (*continued on page 33*)