

General Convention: What Was Said, What Got Done.

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THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

SEPTEMBER / OCTOBER 2009



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Diocese Responds to Tough Economic Times

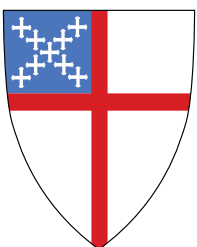
Changes proposed to assessment formula and non-payment penalties

By *Lynette Wilson*

The current global economic recession, which economists say began in 2007, has spread throughout the Diocese of New York affecting some parishes more than others and in some cases making it increasingly difficult for parishes to pay their annual diocesan assessment. In response the diocese decided to rethink its budget

and assessment process.

A recently released draft report based on interviews and a survey by the Special Committee on the Diocesan Budget Process and Assessment recommends immediate relief for parishes struggling as a result of the current economic crisis; a change in the structure and formula *(continued on page 14)*



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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 BISHOP'S MESSAGE

Through Perception to Truth

By the Rt. Rev. Mark S. Sisk



The Rt. Rev. Mark S. Sisk

The debate and subsequent interpretation of this summer's General Convention's action D025: *Commitment and Witness to Anglican Communion* has vividly displayed the power of perception to influence meaning.

Some believe that our action effectively repudiated the purported moratorium, adopted in 2006, on the consecration of a person as bishop who lives in a same-sex relationship. This view is widely held both by strong supporters and by strong opponents of the 2006 moratorium. I am convinced, however, that a clear majority of voting bishops (I cannot speak for the House of Deputies) believed otherwise. Most of us firmly believed that we did nothing at all to address the specifics of the moratorium question; we simply restated who we are as Episcopalians. We left the advisory nature of the 2006 moratorium essentially undisturbed; at the same time we reminded ourselves, and the Communion at large, that by canon law we are a church that does not discriminate in the ordination process on the basis of race, gender, or sexual orientation.

Obviously such an action is open to interpretation. It is clearly unsatisfactory to those who want neat, definite and even absolute answers. But it is the neat or absolute answer—appealing as it may be—that is, in my opinion, contrary to the spirit of Anglicanism. Our church has always been willing to embrace a degree of ambiguity, in the not unreasonable conviction that at this moment, and from our personal perspectives, we do not possess all the understanding or all the truth that may be grasped about a matter. It is altogether too easy to dismiss the views of those who don't see things our way as simply putting "spin" on things. I am convinced that if we are "to respect the dignity of every human being," we must always listen to and consider carefully the views of others, particularly when our inclination is to disagree with them.

This power of perception to affect meaning, if not actually control it, also comes into play in our common diocesan life. Your parish has received, or will soon receive, the report of the Special Committee on the Diocesan Budget and Assessment, which is also available for download on the diocesan website. This report, and its importance for the life of the Diocese, is covered extensively in this issue of the *Episcopal New Yorker*. One thing that it reveals is how little the diocesan budget and the purpose of the assessment are understood. That is not to say that there are no common themes: A congregation that knows itself to be on the receiving end of diocesan services is much more likely to understand that assessments are paid in support of the mission of the Church. A congregation that does not receive diocesan services, or is unaware of doing so, is much more likely to view its assessment payments simply as a crippling tax going to who knows what.

As with the various interpretations of the resolution *Commitment and Witness to Anglican Communion*, so we, as a Diocese, must work to understand the implications of this report for our common life. We need to listen to each other with respect, recognizing that our perspectives differ. I would also hope that we can find in these different perspectives an enhanced opportunity to grasp the promise for our common life that God holds out to us.

Pray that we, in our generation, may have the vision and courage to embrace the opportunity to serve and to witness that, by God's abiding grace, has been set before us.

+ Mark

Por la Percepción a la Verdad

Por el Reverendísimo Obispo Mark S. Sisk

El debate y el subsiguiente análisis de la acción D025 de la Convención General de este verano: *Compromiso y Testimonio para con la Comunidad Anglicana*, ha expuesto claramente el poder de la percepción para influenciar el propósito.

Algunos creen que nuestra acción rechazó eficazmente el presunto moratorio adoptado en el 2006, para la consagración como obispo, de una persona que vive en una relación del mismo sexo. Este punto de vista es ampliamente mantenido tanto por fuertes partidarios como por fuertes oponentes del moratorio del 2006. Sin embargo, yo estoy convencido de que una abierta mayoría de los obispos votantes (no podría hablar por la Cámara de Diputados) creyeron lo contrario. Muchos de nosotros creemos firmemente que no hicimos nada para tratar las especificidades del moratorio en cuestión; nosotros simplemente reafirmamos lo que somos como Episcopales. Dejamos la naturaleza presunta del moratorio del 2006, esencialmente intacta; Al mismo tiempo nos recordamos a nosotros mismos y a la Comunión en general, que por derecho canónico somos una iglesia que en el proceso de ordenación, no discrimina con base en la raza, el género o la orientación sexual.

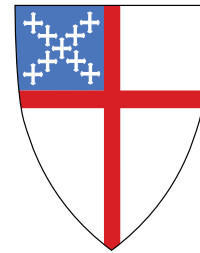
Obviamente este tipo de acción está abierta a la interpretación. Es claramente insatisfactorio para aquellos que quieren respuestas precisas, definitivas y más aun, respuestas absolutas. Pero es la respuesta clara o la respuesta absoluta —tan interesante como ella puede ser— que es, en mi opinión, contraria al espíritu del Anglicanismo. Nuestra iglesia ha estado siempre deseosa de acoger un cierto grado de ambigüedad, con no poca razonable convicción de que en este momento y por nuestra propia perspectiva, no poseemos todo el entendimiento y toda la verdad que pudiésemos captar sobre este asunto. Es por lo tanto demasiado fácil descartar las opiniones de quienes no ven las cosas a nuestra manera simplemente "dándole vueltas" a las cosas. Yo estoy convencido de que si nosotros vamos a "respetar la dignidad de cada ser humano", siempre debemos escuchar y cuidadosamente tener en cuenta las *(continuado en la paginación 4)*

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Church Year

HILDEGARDE OF BINGEN

September 17th, 2009 *By Anne Nelson*

September 17 marks the feast day of Hildegard of Bingen (1098-1179). Hildegard spent her long and productive life in a small area of the German Rhineland. Yet her memory and influence spread far beyond that of others figure of her time. She distinguished herself in an astonishing number of different fields. As a spiritual leader, she founded a religious community, wrote theological tracts, and counseled bishops and heads of state. As a physician, she practiced herbal medicine and published studies of the workings of the human body (including some of the earliest learned descriptions of female sexuality). But perhaps her most lasting achievement was in the arts. Hildegard felt a calling to write, which she long resisted out of a sense of humility. But once she answered the call, it prompted an outpouring of music and poetry that speaks across the centuries.

One of the best places to find Hildegard today is on the Internet – YouTube, to be precise. Type in “Hildegard of Bingen” and you will find a rich offering of her works, offered in a variety of different vocal settings. One place to start is with “O Ecclesia,” a ravishing hymn on the martyrdom of St. Ursula and her virgins. (I favor the pure renditions from the recordings “A Feather on the Breath of God,” by Gothic Voices.) In it, Hildegard’s St. Ursula addresses the Son of God with the words “With the greatest desire I have longed to come unto you and cleave to you in heavenly marriage, hastening to you on this unknown path, like clouds that in the purest air appear to fly in sapphire.” Hildegard wrote music for the sisters in her own convent, and her soprano lines have a sound distinct from other music of the period. She was also an outstanding innovator. Her masterwork, “Ordo Virtutum” (also on YouTube) is believed to be the first morality play set to music by an identified composer – a precursor to many dramatic musical forms to come. The multilingual comments praising the YouTube recordings are evidence that Hildegard has not lost her power with time.

How did this paragon emerge from the “Dark Ages” of Europe? A surprising amount of information about Hildegard’s life has survived. Born the tenth child to a noble family, she was dedicated to God at birth. A frail child, she began having mystical visions at the age of 3. At an early age, she was handed over to the anchoress Jutta. Described as a noblewoman of extraordinary beauty, Jutta lived a life of total seclusion from the world, and the young girl joined her in her enclosure for six years. When she emerged, she was chosen to lead her religious community. Her visions continued throughout her life (modern-day neurologist Oliver Sacks believes that migraine headaches were the sources of her visions, which emitted flashes of light).

It’s hard to imagine how Hildegard had time to create poetry and music, considering the other ground she covered. Besides her extensive correspondence, she wrote a number of works on science, medicine, and practical arts. Her medical opinions reflect the limitations of her time. It is dangerous for someone who is ailing to eat too many herrings, she counsels. Her herbal remedies range from the common sense to the highly inadvisable. She strongly believed in jewel therapy (jewels are recurring images in her hymns and poetry). You can increase your intelligence, she advised, by holding a sapphire in your mouth for a short period when you get up in the morning.

At the same time, she was an astute observer of human psychology, where her notes could be surprisingly modern (even if her prejudices were those of her time).

Hildegard’s epiphany regarding her creative powers broke when she was in ripe middle age – at 42, many of her female contemporaries were already dead of childbirth or infection. She later wrote:

“And it came to pass ... when I was 42 years and 7 months old, that the heav-



Hildegard of Bingen: Universal Man from *Liber divinorum operum*.

ens were opened and a blinding light of exceptional brilliance flowed through my entire brain. And so it kindled my whole heart and breast like a flame, not burning but warming... and suddenly I understood of the meaning of expositions of the books...”

The epiphany didn’t yield instant courage.

“Although I heard and saw these things,” Hildegard recalled, “because of doubt and low opinion of myself and because of diverse sayings of men, I refused for a long time a call to write, not out of stubbornness but out of humility, until weighed down by a scourge of God, I fell onto a bed of sickness.”

She emerged from her illness with pent-up creative powers, and proceeded to produce her extraordinary body of work.

There is now a small army of Hildegard scholars, arguing about attributions and whether she did her own illustrations. (Yes, it may be that Hildegard painted as well.) New Age practitioners and feminists claim her as a forerunner of their movements. But perhaps it is best to approach Hildegard on her own terms. She was, first and foremost, a mystic. Hildegard used her gifts to transport herself to a sense of the Divine, and she

still invites us to join the mystery.

Nelson is an author, playwright and member of the ENY editorial board. Her book, The Story of the Berlin Underground and the Circle of Friends Who Resisted Hitler was published in April by Random House.

EL MENSAJE DEL OBISPO (continuo de la paginacion 3)

opiniones de otros, especialmente cuando tendemos a estar en desacuerdo con ellos.

Este poder de la percepción de influir en el propósito, si no es que realmente lo controla, también entra en juego en nuestra vida común diocesana. Su parroquia ha recibido o pronto recibirá, el informe del Comité Especial para el Presupuesto Diocesano y las Contribuciones, el cual también se encuentra disponible para descargar de la página Web de la diócesis. Este informe y su importancia para la vida de la Diócesis están ampliamente cubiertos en esta edición del *Episcopal New Yorker*. Una de las cosas que este revela, es la poca comprensión que se tiene del presupuesto diocesano y del propósito de las contribuciones. Esto no quiere decir que no haya temas en común: Es mucho más probable que una congregación que sabe que está en el lado del recibir los servicios diocesanos, entienda que el pago de las contribuciones se hace para apoyar la misión de la Iglesia. Para una congregación que no recibe servicios diocesanos o que no es consciente de estos, es mucho más probable que vea el pago de sus contribuciones simplemente como un gravamen agobiante que va a parar quien sabe donde.

En cuanto a las variadas interpretaciones de la resolución *Compromiso y Testimonio para con la Comunión Anglicana*, también nosotros como Diócesis, tenemos que trabajar en el entendimiento de las implicaciones de este reporte en nuestra vida en común. Necesitamos escucharnos con respeto, reconociendo que nuestras perspectivas difieren. Espero también que podamos encontrar en estas diferentes perspectivas, una importante oportunidad para comprender la promesa para nuestra vida en común, de que Dios permanece con nosotros.

Oremos para que nosotros, en nuestra generación, podamos tener la visión y el coraje de acoger la oportunidad de servir y testimoniar que, por la perdurable gracia de Dios, nos ha sido encomendada.

+ Mark

A Few Words With **ESS**

In New York City, far too many children and families are struggling and impoverished; who helps to ass**ESS** their needs and addr**ESS** the issues facing them?

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Celebration

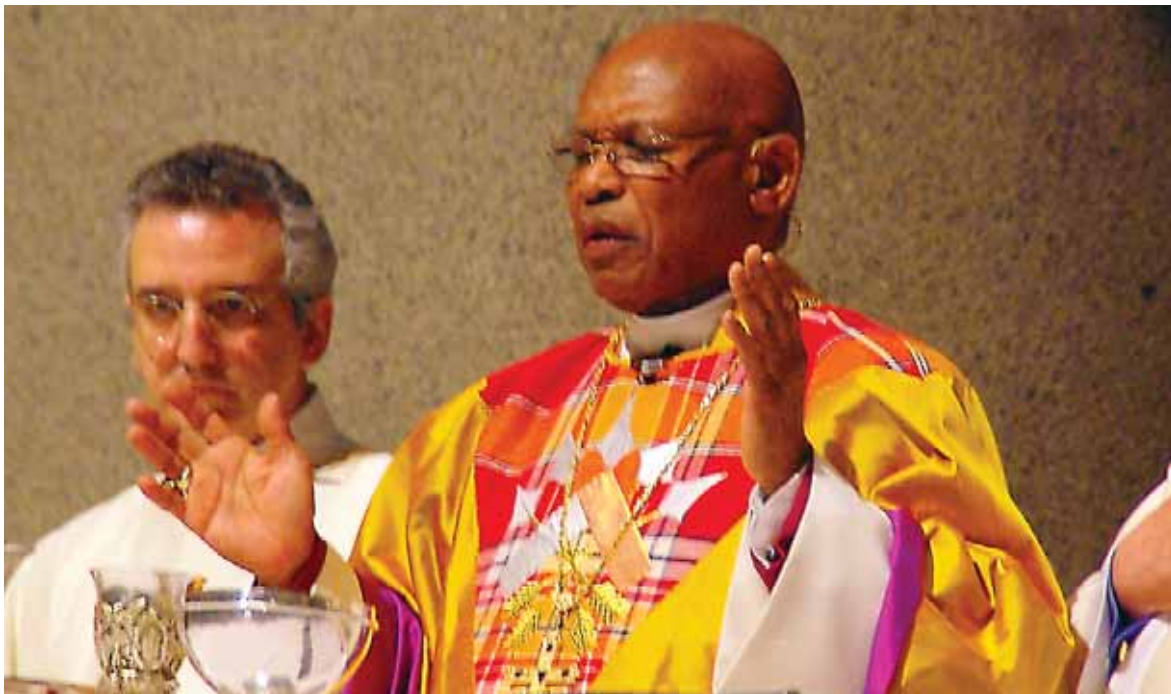
Retirement Mass for Bishop Taylor

The Diocese and the wider New York community bade its formal—and fond—farewell to The Rt. Rev. E. Don Taylor, on May 16th, at a Holy Eucharist in celebration of his Ministry at the Cathedral of St. John the Divine. The preacher was the Rt. Rev. Alfred C. Reid, Bishop of Jamaica and the Cayman Islands.

After the Communion, the Chancellor of the Diocese, George J. Wade, read a statement formally acknowledging Bishop Taylor's retirement as Vicar Bishop, com-

mending him for his "exemplary dedication" and thanking him with "profound and sincere gratitude." The Bishop of New York, the Rt. Rev. Mark S. Sisk, then gave a short address and invited Bishop Taylor to unveil his new portrait. The Choir of Saint Thomas Church, Fifth Avenue, under the direction of John Scott, sang during the service, and the Steel Band and Bell Choir of the Church of the Good Shepherd, Bronx, provided Postlude music.

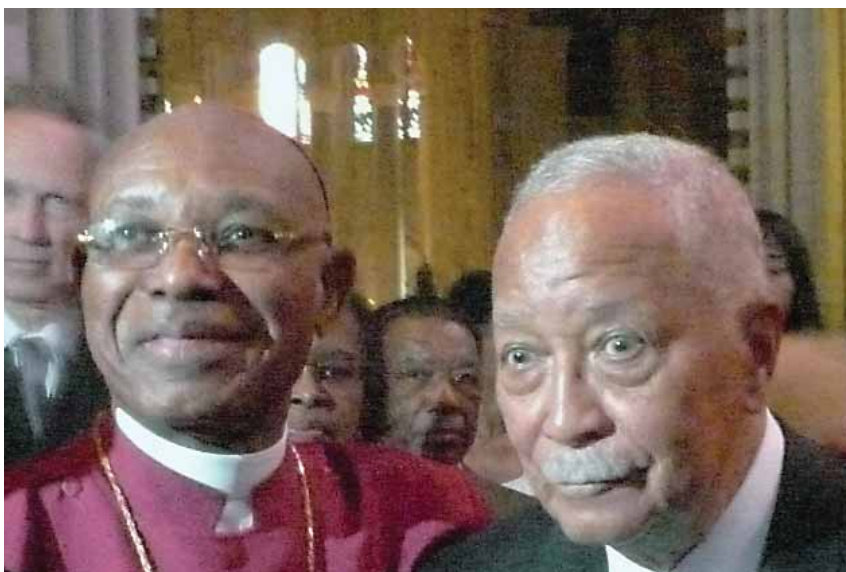
Bishop Taylor's new address is on page 27.



Bishop Taylor celebrates.



Episcopal hilarity: The Rt. Rev. Alfred C. Reid, Bishop of Jamaica and the Cayman Islands shares a joke with the Rt. Rev. Clive O. Abdullah, Bishop of Trinidad and Tobago, retired.



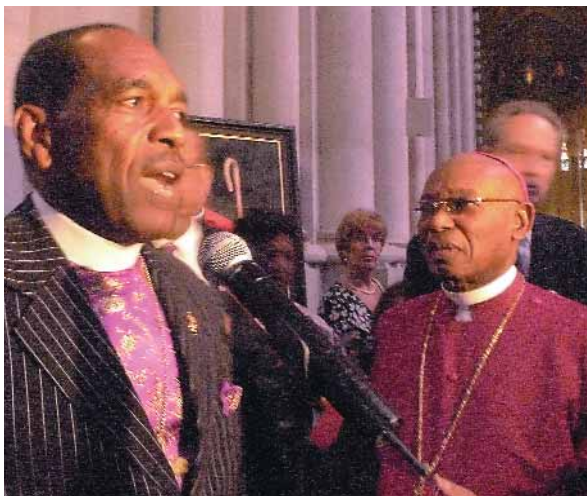
Bishop Taylor and former mayor Dinkins.



Ringling out an era: the Bell Choir from the Church of the Good Shepherd, Bronx.



The Rt. Rev. Alfred C. Reid, Bishop of Jamaica and the Cayman Islands preached.



Bishop Cecil G. Riley, Pastor, Freedom Hall Church of God, Brooklyn with Bishop Taylor.



Permanent record: Bishop Taylor unveils his portrait by Richard Halstead.

Photos by Hal Weiner

Episcopal Charities

A Refuge and Strength on Mount Vernon's South Side

by Audrey Bowman

Last summer a mid-day shooting in Mount Vernon's south side shook the community. That evening, however, when residents turned on their TVs for more news about the crime, they also saw a much more cheerful story about the good work of Trinity Episcopal Church, located two blocks from the scene. They learned about the many ways that this 153-year-old parish makes a positive difference in the lives of its neighbors in Mount Vernon.

The neighborhood around Trinity Church has a high percentage of low income families, a high-school drop-out rate, limited financial resources, and high unemployment. In response to these pressing needs, the parish founded Trinity Place Community Center in 1999. While much has changed through the years, Trinity's ministry of community outreach remains constant and its value is, in fact, heightened by the current economic conditions.

- The Center's first project, the Trinity Food Pantry and Clothes Closet, provides food and clothing at no cost to an average of 150 community families per week.

- The After-School Program, developed in 2004, provides a safe environment for "latchkey" children that is both intellectually and physically engaging and that prepares students for successful transition into adulthood. Sports, creative arts, science, health and fitness, and nutrition activities supplement homework assistance each afternoon. Children receive healthy snacks, a hot dinner, and on Fridays a backpack of nutritious food for the weekend. Parents, many of whom are single mothers, express great appreciation for this cost-free program.

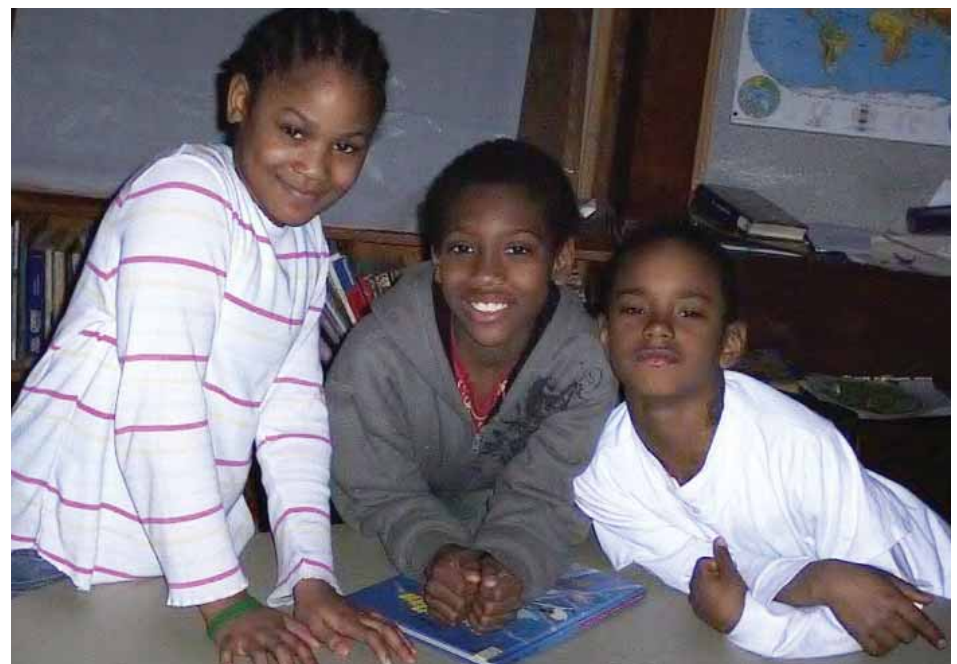
- The Trinity Place Camp was founded in 2006 to provide summertime activities to uplift, educate and keep safe the youth of the community. Currently 40 to 50 children ages 6 to 13 attend. Costs for the six-week program are minimal, and are discounted for families with multiple children.

Annual Tribute Dinner to Honor Leaders from Law and the Church

The Episcopal Charities Annual Tribute Dinner is a celebration of corporate and civic commitment to the needs of less-fortunate New Yorkers. At its 2009 dinner on December 3 at the Cathedral of St. John the Divine, Episcopal Charities will honor H. Rodgin Cohen, Chairman of Sullivan & Cromwell LLP and The Rev. Terence L. Elsberry, Rector of St. Matthew's Church, Bedford for their professional achievements and their lifelong commitments to improving the lives of others.

EPISCOPAL CHARITIES provides funding and support to parish-based human service programs serving disadvantaged children, adults and families on a non-sectarian basis. For the past 13 years, it has had a significant impact on the lives of millions of underserved individuals and families throughout the Diocese of New York area by supporting hundreds of youth opportunity and basic human needs programs. 100% of public donations to Episcopal Charities are used for direct program support.

To learn more about Episcopal Charities, and to make a donation, visit their new website: <http://www.episcopalcharities-newyork.org> or contact Sarah Savage at ssavage@diocesenewyork.org or 212-932-7376.



After-School participants at the Trinity Place Community Center in Mt. Vernon enjoy a safe place to study and play. Photo courtesy Trinity, Mt. Vernon

All of these programs receive funding from Episcopal Charities, and church leaders note that they would not be able to provide them without this financial support. As the economic climate seriously affects the parish, with operating expenses exceeding income, they continue to strive to fulfill their mission of outreach. They are grateful for your gifts to Episcopal Charities that make this commitment to caring possible.

Bowman is the junior warden at Trinity, Mount Vernon.



Episcopal Charities
A Commitment to Caring

Annual Tribute Dinner

Celebrating a Commitment to Caring

Honoring
H. Rodgin Cohen
&

The Rev. Terence L. Elsberry
Jon Scott, Master of Ceremonies

Thursday, December 3, 2009

6:30 p.m. Cocktail Reception

7:30 p.m. Dinner & Program

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New York City

Episcopal Charities is the official outreach arm of the Diocese of New York. All proceeds support a broad range of community-based human service programs throughout the Diocese.

For more information contact ssavage@diocesenewyork.org, call 212-932-7376, or visit our website at www.episcopalcharities-newyork.org

The Episcopal Church Triennial Meeting

General Convention 2009

76th General Convention adopts reduced budget, reaffirms commitment to fighting poverty, makes gains in human sexuality

Compiled from Episcopal News Service staff reports

The Episcopal Church emerged from its 76th General Convention in Anaheim, California, July 8-17, with a renewed focus on mission in a time of dwindling resources, adopting a \$141 million triennial budget that asks for less money from dioceses and cuts churchwide spending by \$23 million.

The convention set via resolution that the budget's mission priorities for 2010-2012 would be "networking the members of the body of Christ, alleviating poverty and injustice, claiming our identity, growing congregations and the next generations of faith, and strengthening governance and foundations for ministry." This budget expects that more mission work will continue or begin to take place at diocesan or congregational levels.

The budget adopted represents a significant curtailment of churchwide ministry efforts and the elimination of more than 25 Church Center staff positions, in recognition of the economic realities of many dioceses and church endowments. In that regard, the formula for asking the 110 dioceses to contribute to the cost of funding the wider church will decrease from its current 21 percent of income annually by 1 percent in 2011 and 2012. And the \$100,000 income exemption will rise to \$120,000, thus leaving more money in dioceses.

The 2010-2012 triennial budget predicts total income of \$141,271,984; expenses are budgeted at \$140,856,531. Those figures compare with the projected bottom line of the current 2007-2009 triennial budget of \$164,863,529 in revenue and \$163,934,334 in expenses.

GENERAL CONVENTION RESOLUTIONS

General Convention passed hundreds of resolutions during its 10 legislative days: resolutions addressing rites for blessing same-gender unions, access to universal health care, developing ecumenical relationships, opening ordination to all people and reversing environmental destruction.

The Episcopal Church's Office of Government Relations (OGR), based in Washington, D.C., lobbies Congress and the president in response to legislation passed at General Convention. The legislation also sets the agenda for the church's Advocacy Center, which includes OGR, the Episcopal Public Policy Network, Native American/Indigenous Ministries and environmental and domestic affairs.

WHAT IS GENERAL CONVENTION?

Held every three years, General Convention is the bicameral governing body of the church and is comprised of the House of Bishops and the House of Deputies, with clergy and lay representatives from the 110 dioceses. This year 1,100 deputies and alternates were in the House of Deputies, and 162 bishops sat in the House of Bishops.



Sunday Eucharist, Anaheim, July 12

Photo Episcopal Life Media

HUMAN SEXUALITY

Actions that drew the most attention both in and outside the church involved issues of human sexuality.

Convention reaffirmed the inclusive nature of the Episcopal Church's ordination process and agreed to spend the next three years developing resources that could be used for blessing same-gender relationships. The moves came in the form of resolutions D025 on the ordination process and C056 on same-gender blessings.

Resolution D025 says that the Episcopal Church is committed to its relationships in the Anglican Communion; recognizes the contributions of both its lay and ordained gay and lesbian members; that many of those members live in committed relationships; that access to the church's discernment and ordination process is open to all baptized members according to the Constitution and Canons; and that members of the church disagree faithfully and conscientiously about issues of human sexuality.

D025 was chosen from among 13 resolutions that proposed some action addressing Resolution B033 from 2006. That resolution, adopted by the 75th General Convention, called for restraint in consenting to the consecration of bishops whose "manner of life" – widely understood to mean homosexuality – would cause concern for other members of the Anglican Communion.

Both bishops and deputies approved the resolution by 2-1 margins.

Resolution C056 calls for the Standing Commission on Liturgy and Music, in conjunction with the House of Bishops, to invite churchwide participation in collecting and developing theological resources and liturgies for blessing same-gender relationships. The commission is to report its efforts to the next General Convention in 2012.

The resolution also says 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."

The bishops approved (by a 3-1 margin) a version of Resolution C056 that was developed by a group of more

than 25 bishops who Presiding Bishop Katharine Jefferts Schori later described as "representing diverse and divergent views" who "gathered informally" and "had thoughtful, loving and candid conversation."

Later the House of Deputies gave its required concurrence in a vote by orders featuring the approval of 78 lay deputations and 74 clergy deputations.

HEALTH CARE

Many workers employed by Episcopal Church entities will have better access to health insurance and pension benefits. Convention agreed to make a health insurance system mandatory for lay and clergy employees working at least 1,500 hours a year. Bishops and deputies also agreed to institute a mandatory pension system for all lay employees annually working at least 1,000 hours. Both systems are to be run by the Church Pension Group (CPG).

Convention also passed several health care-related resolutions in support of universal access to quality, affordable health care in the United States and calling on Congress to pass comprehensive health care reform this year.

ECUMENICAL RELATIONS

Convention took steps, big and small, to reunite Christians in opening, reaffirming and expanding ecumenical dialogues, with the biggest step the proposed full communion with the Moravian Church, which isn't official until the Northern and Southern provinces of the Moravian Church vote to accept the proposed agreement when they meet in 2010.

INTERNATIONAL GUESTS

Archbishop of Canterbury Rowan Williams was among 70 international visitors, including 15 Anglican Communion primates who attended the convention. In his first ever visit to convention Williams made a keynote presentation to more than 2,000 people during a forum, titled "Christian Faithfulness in the Global Economic Crisis," describing the global economic downturn as a "crisis of truthfulness."

(continued on page 27)

Hispanic Ministry

The Hispanic Opportunity

In July, General Convention Passed a Resolution laying out a Strategic Vision for Reaching Latinos/Hispanics

By Nick Richardson

At 38 million, Latinos/Hispanics are the largest and fastest growing minority in the United States. They are a multi-faceted group, with a rich variety of national, cultural and ethnic origins. People who identify themselves as Latino/Hispanic place a markedly greater emphasis than the wider population on religion and spirituality, while almost one in five of them have either changed religious affiliation or ceased to identify with any religion at all. Latinos/Hispanics represent both a challenge and an enormous opportunity for the Episcopal Church.

In recognition of this, in July General Convention passed, with no opposing voices, a resolution (D038) that laid out a strategic vision for reaching Latinos/Hispanics. As passed, this vision called for funding of \$3.5 million and would

- Seek to increase the number of active Latino/Hispanic congregations nationwide to 354, a 15 percent increase from the existing 308.
- Target 100 small, predominantly white churches surrounded by high Latino/Hispanic populations by helping them draw neighboring minorities with a goal of increasing membership by 30 percent.
- Provide the marketing tools and leadership training necessary to create and sustain such growth, which would be overseen by a new ministry team within the Office of Latino/Hispanic Ministries.

Two themes dominated testimony in support of this resolution: the current limitation that Latino/Hispanic ministry faces due to insufficient financial resources, and the amazing opportunity the Episcopal Church has in Latino/Hispanic ministry. Sadly, budgetary constraints ultimately resulted in the funding for the initiative being cut to \$379,470. But its passage remains a major milestone for Hispanic ministry in the Episcopal Church. "I hope we'll stop the nervousness around unfunded mandates," said Bishop Keith Whitmore of Atlanta, commenting in advance on the inevitability of the cut. "We need to



The Rev. Yamily Bass-Choate at General Convention

THE U.S. LATINO/HISPANIC POPULATION

- is the second largest in the world at 38 million, with over 7 million young adults.
- is not homogeneous: there are many ethnic subgroups based on country of origin, such as Mexico, Cuba, Colombia, etc.
- has varying degrees of acculturation: the majority are no longer foreign-born and not all speak, read and/or write Spanish.
- is growing in states previously not identified with its presence, such as Georgia, North Carolina and Washington.
- includes over 3 million in New York State.

RELIGIOUS/SPIRITUAL ATTITUDES

- Latinos/Hispanics typically place greater an emphasis on religion and spirituality than the wider population.
- Almost one in five have either changed religious affiliation or ceased identifying with any religion at all. By far the predominant motive for changed affiliations was the desire for a more direct, personal experience of God.

LATINOS/HISPANICS AND THE EPISCOPAL CHURCH

- Nationwide, 298 Latino/Hispanic congregations fit the desired model for culturally relevant worship in the Episcopal Church.
- 447 Episcopal Churches are in areas with greater than 40% Latino/Hispanics.
- Three key strengths of the Episcopal Church strongly support our ability to reach Latinos/Hispanics (1) our liturgy (2) our openness; and (3) our passion for social outreach.

make a statement to the church about what we think is important."

One of the most powerful passionate advocates for the strategic vision was the Rev. Yamily Bass-Choate, vicar of San Andres in Yonkers, whose personal report is printed here.

Richardson is the editor of the ENY and communications officer at the Diocese

It's Time to Invest in the Hispanic/Latino Community

By the Rev. Yamily Bass-Choate

As an alternate deputy from the Diocese of New York, I stood anxiously before the Committee on Program, Budget and Finance at the 76th General Convention this July, in Anaheim, California. I wanted to speak to the committee about Resolution D038, the strategic vision for reaching Latinos/Hispanics, which would be debated by the committee before being presented to the House of Deputies in one of the earlier sessions of General Convention.

Standing nervously in line to speak on the conference room floor, I gazed out over the massive arena. I quickly was reminded that, in this space, which was filled with deputies from several dioceses in the Episcopal Church, only a small number of these representatives were Hispanic. Immediately the urgency of Resolution D038 became clearer to me. When I became a priest, I realized that my calling was to reach out to all of God's children, specifically those of my own culture, Hispanics. I wanted this resolution to pass because I see it, literally, as a life or death decision for the Episcopal Church. I wished to appropriately address this issue for which I have so

(continued on page 26)

NOT A SINGLE PERSON

stood in opposition to this piece of legislation prior to the vote, and there was a sense of accomplishment—and even delight—when D038 was affirmed by a rousing "Yes!" As a priest from a diocese with so many vibrant and growing Latino/Hispanic congregations, I have confidence this was among the most important actions of our entire convention."

—The Rev. J. Scott Barker,
Rector, Christ Church, Warwick, and Clergy deputy at General Convention.

To read the full text of Resolution D038, go to <http://gc2009.org/ViewLegislation/>

Cathedral

The Living Cathedral: A Bountiful Fall Season *by Karen Kedmey*

This fall the Cathedral is full of theater, music, holiday celebrations, poetry, and reflection.

The Great Organ is front and center. Visitors will have ample opportunity to hear it “talk,” as Emily Dickinson (inducted into the American Poets’ Corner on May 7, 1984) has written:

I’ve heard an Organ talk, sometimes

I’ve heard an Organ talk, sometimes
In a Cathedral Aisle,
And understood no word it said -
Yet held my breath, the while -

And risen up - and gone away,
A more Bernardine Girl -
Yet - know not what was done to me
In that old Chapel Aisle.

The Cathedral is honored to welcome six of the world’s most celebrated organists for a special series of one-of-a-kind concerts: **The Great Organ: Great Artists**. The concerts pair one of the most extraordinary organs in the world with world-renowned organists – three from France and three from the United States. These artists will bring their own interpretations and individual styles to the Great Organ, filling the Cathedral with fresh and varied musical perspectives and building bridges of sound between France and the U.S. The first three concerts are being held in October, the second three in April.

Gerre Hancock opens **The Great Organ: Great Artists** on Tuesday, October 6. Olivier Latory performs on Tuesday, October 13, and Marilyn Keiser caps off this first part of the series on Tuesday, October 20. All three concerts are at 7:30 p.m.

The Cathedral gratefully acknowledges the Florence Gould Foundation, whose generosity has made **The Great Organ: Great Artists** possible.

Every Sunday, after Evensong, the Great Organ will continue “talking” to all who wish to listen. In September, the Cathedral kicked off a new series of concerts - **The Great Organ: It’s Sunday**. A creative mix of established and emerging organists from across the U.S. and England are taking part in this ongoing program.

More highlights from the Cathedral’s dynamic fall programming include the well-loved Saint Francis Day service, on October 4. This is a special year for Saint Francis Day as the entire length of the Cathedral is available again, ready to accommodate all animals and their caretakers, friends, and families.

Following Saint Francis Day in close

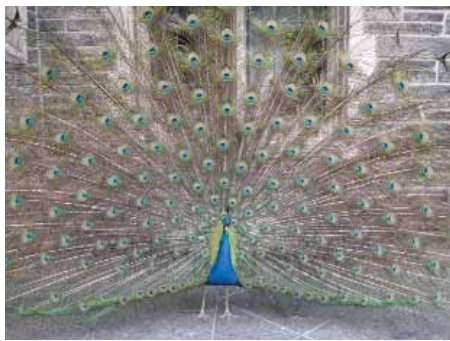
succession are the Interfaith Concert of Remembrance, on October 24, and a benefit performance of Joan Didion’s *The Year of Magical Thinking*, starring Vanessa Redgrave and directed by Sir David Hare, on October 26. Funds raised by the performance of this searing personal narrative of loss and grief will go to programs run by UNICEF, the United Nations Relief and Works Agency (UNRWA), and their partners to help provide much needed help to the children of Gaza and southern Israel.

At the tail end of October, ghosts and ghouls will stir for the Cathedral’s annual Halloween Extravaganza, featuring a screening of *Nosferatu* (1922), followed by Artist-in-Residence Ralph Lee and the Mettawee River Theater Company’s procession of fantastical creatures of the night.

On the heels of October’s spooky end, early November begins with a celebration of poetry. The 2009 inductee into the American Poets’ Corner is Tennessee Williams, who wrote not only iconic American plays but also poetry. On November 5, distinguished thespians, authors, and other luminaries will come together to celebrate Tennessee Williams; and on November 8, the Cathedral will celebrate the induction of this powerful, passionate writer into its American Poets’ Corner, with a special Evensong service and readings from a selection of his works.

Alive with offerings, the Cathedral welcomes everyone to find a connection and make it your own.

Kedmey is a member of the Events, Marketing and Communications team at the Cathedral of St. John the Divine.



If feathers could talk! Cathedral peacocks tell of the coming of the seasons.

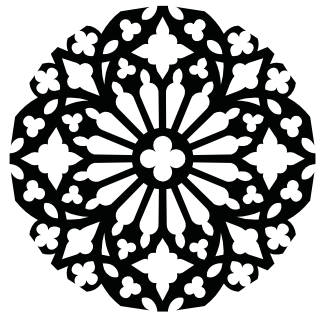


Some of the Great Organ’s numerous pipes.

Photo © Kara Flannery

Cathedral Calendar

OCTOBER & NOVEMBER 2009



The Cathedral Church of Saint John the Divine

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

SUNDAY SERVICES

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

DAILY SERVICES

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

TICKETS AND RESERVATIONS

Unless otherwise noted events do not require tickets or reservations.

Tickets for all performances other than free or "suggested contribution" events may be purchased directly from the Cathedral's website, www.stjohndivine.org or by calling (866) 811-4111.

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

SELECT EVENTS, SERVICES AND TOURS

OCTOBER

Feast of Saint Francis
Sunday, October 4, 11 am

Distinguished Visiting Choir Series
Sunday, October 4, 4 pm Evensong

The Choir of St. Luke's Episcopal Church, Darien, Connecticut, Neal Campbell, Organist and Director of Music and the Choir of St. James's Episcopal Church, West Hartford, Connecticut, Jason Roberts, Organist-Choirmaster.

THE GREAT ORGAN: GREAT ARTISTS

Tickets are \$20 for general admission and \$100 for the series. Patron tickets, including a reception after each recital, are \$50 or \$250 for the series.

Gerre Hancock
Tuesday, October 6, 7:30 pm
Olivier Latry
Tuesday, October 13, 7:30 pm
Marilyn Keiser
Tuesday, October 20, 7:30 pm

Interfaith Concert of Remembrance with the Brooklyn Philharmonic and Guest Violinist Shir Levy
Saturday, October 24, 8 pm

Benefit Performance of *The Year of Magical Thinking* Starring Vanessa Redgrave
A Play by Joan Didion, Directed by Sir David Hare
Monday, October 26, 8 pm
Tickets: \$40, \$90, \$150, Patron Tickets & Sponsorship Packages available at www.stjohndivine.org/MagicalThinking.html.

Annual Halloween Extravaganza and Procession of the Ghouls
Friday, October 30, 7pm and 10 pm
Tickets: \$20.

Crypt Crawl
Saturday, October 31
Shake your spirits loose this Halloween! Creep into the Cathedral's crypt with Cathedral Guides Tom Fedorek and Robert Bleggi. Learn the origins of Halloween as the Celtic New Year celebration and trace its later

transformation into All Hallows' Eve. Space is limited and reservations are required.

NOVEMBER

Early Music New York, Frederick Renz, Director *El Nuevo Mundo Music of 17th and 18th Century Spain and the Colonial Latin Americas*
Saturday, November 7, 8 pm and Sunday, November 8, 2 pm

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

**AMERICAN POETS' CORNER:
A WEEK OF CELEBRATION**

**Choral Evensong:
Poetry of the Divine and the Mystic**
Sunday, November 1, 4 pm

Guest homily offered by Roger Housden, author of many books, including *For Lovers of God Everywhere: Poems of the Christian Mystics*.

**An Evening to Commemorate
Tennessee Williams**
Thursday, November 5, 7 pm

Distinguished thespians, authors, and other luminaries will come together to celebrate the writing, vibrancy, and darker mysteries of Tennessee Williams.

Choral Evensong: Induction of Tennessee Williams into the American Poets' Corner
Sunday, November 8, 4pm

Distinguished Visiting Choir Series
Sunday, November 22, 4 pm Evensong

The Choir of Trinity Episcopal Church, Princeton, New Jersey, Tom Whittemore, Organist-Choirmaster and the Cathedral's own Choir of Girls, Boys, and Adults, Bruce Neswick, Director of Cathedral Music and Organist.

ONGOING TOURS, WORKSHOPS, EVENTS

The Sunday Recital Series at the Cathedral
Sunday, October 11 and 18,
November 15 and 22, 2 pm

The Sunday Recital Series presents and fosters the work of emerging musicians and soloists. Now in its 11th year, it has spotlighted young talent by cultivating and supporting performances of classical and new works to the widest possible audience. Please visit the Cathedral website for information on guest recitalists taking part in the fall 2009 series. Dates are subject to change.

The Sunday Recital Series at the Cathedral is made possible by the generous support of the Baisley Powell Elebash Fund.

The Great Organ: Midday Monday
The Cathedral offers half-hour organ demonstrations – free and open to the public – every Monday at 1 pm. One of the Cathedral's organists speaks briefly and then plays, treating listeners to an introduction to the Great Organ's incredible range of tones.

Public Education & Visitor Services Tours

The Public Education & Visitor Services Department offers Cathedral Highlights, Vertical, and Spotlight Tours for the public. For more information please call (212) 932-7347. All tours meet for registration at the Visitor Center inside the Cathedral entrance. Highlights Tours: \$6 per person, \$5 per student/senior. Vertical Tours: \$15 per person, \$12 per student/senior. Spotlight Tours: \$10 per person, \$8 per student/senior.

Highlights Tours

Tuesdays – Saturdays, 11 am and 1 pm
Select Sundays, 2 pm (October 11 and 18,
November 1 and 29)

Explore the Cathedral's bustling nave and serene chapels. Learn about the art, architecture, and history of this great sacred space from 1892 to the present. No prior reservation necessary.

Vertical Tours

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

CHILDREN'S WORKSHOPS

Recommended for ages 4 and up unless otherwise noted.

Kids Cathedral

Thursdays (October 8, 15, 22, 29),
10:30 am

\$10 per class, with accompanying adult.
A series of programs designed for young ones and their caregivers to explore the shapes, colors and patterns found at the Cathedral. Using hands-on activities, arts and crafts and stories, children observe architecture, stained glass, and art, and then create their own pieces to take home. For ages 2-4. Space is limited to 10 kids per session, and reservations are recommended.

Medieval Arts Children's Workshop

Saturday, October 17 and Saturday,
November 14, 10 am
\$6 per child, with accompanying adult.

In this signature workshop, children carve a block of limestone, create medieval illuminated letters, design gargoyles, weave, and more!

Morning of the Gargoyles:

A Children's Halloween Workshop
Saturday, October 31, 10 am
\$8 per child, with accompanying adult.

The morning 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.

A Season of Thanks:

A Children's Holiday Workshop
Saturday, November 21, 10 am

\$8 per child, with accompanying adult.

Children celebrate the spirit of Thanksgiving in this special workshop as they draw inspiration from a Thanksgiving tale and their own personal experiences to create cornhusk dolls, pinched pots, stylish turkey hats, and more.

SAVE THE DATES

Early Music New York, Frederick Renz, Director
A Renaissance Christmas

Saturday, December 5, 8pm
Sunday, December 20, 2pm
Friday, December 25, 2pm and 8pm
Sunday, December 27, 2pm

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

Early Music New York will present a cornucopia of music from the Renaissance, including *There is no rose of such virtue, Lully Lulla, Es ist ein ros entsprungen, In dulci jubilo, Green grow'th the holly*, alongside rarely heard seasonal gems. Carols, noels, and motets dating from the 15th and 16th centuries emanate from sacred and secular rituals across Europe.

Christmas Concert with the Cathedral Choir of Girls, Boys and Adults, Bruce Neswick, Director of Cathedral Music and Organist
Performing John Rutter, Dancing Day and G.F. Handel, Messiah (Part One)
Saturday, December 12, 7:30 pm

New Year's Eve Concert for Peace
Thursday, December 31, 7:00 pm

Pilgrimage to Israel and Jordan
February 22 – March 4, 2010

Explore the layered, fascinating history of the Middle East on a pilgrimage with The Very Reverend Dr. James A. Kowalski, Dean of the Cathedral, and his wife, The Reverend Anne Brewer, M.D. The journey will encompass the Galilee, Jerusalem, Masada, Petra, Jerash, and Amman.

Airfare, hotels and meals, excluding lunches, are included in the price of \$3,248 per person, double occupancy, plus a \$400 Departure Tax (airport tax and fuel surcharges, which are subject to change) and "tour protection plan" insurance, which is recommended and costs \$249. Tips are not included. Full payment is due by December 15, 2009. Please note that passports should be valid for at least six months following return.

For more information, please visit www.stjohndivine.org. To obtain a flyer and registration form, please contact Susan Cannon at 212-316-7493 or cannon@stjohndivine.org.

Personal Lives

Bob, Once Lost *By the Rev. Susanna Williams*

My brother Bob died of bacterial meningitis November 25, 2008. He was 56 years old.

Bob started drinking at age 15, and drink took him over from the start. A quart of vodka and drunk by midday was eventually his routine. Jobs, girlfriends, friends and acquaintances all exhausted, he sometimes lived with my sister. He sometimes lived on Manhattan's streets. You may have spoken with him and wondered how a good looking, intelligent, charming man could end up sleeping on the subway or the street, learning to shield his head from the kicks and blows of men who would steal the few dollars or Metro Card he had.

In and out of treatment centers many times, he drank immediately after getting out. AA was only good for coffee, warmth and the chance to meet a woman who might take him in, as far as Bob was concerned.

My sister cared for Bob for decades. Finding him sick, hurt, confused, shaking, she would relent from the tough love and acquired wisdom, and take him in. I was raising children, had a personal and by the book education in alcoholism having grown up with alcoholics, and my husband was a recovering alcoholic many years sober. My position was firm: You can live here if you don't drink and go to a recovery program every

day. He rarely accepted. One bitter cold, snowy week, he called from a pay phone, freezing, pleading. "Yes, of course you can come here, but no drinking." He hung up hard. I cried for days. Was he frozen somewhere?

He endured beatings, insults, freezing temperatures, high heat and muggings rather than take shelter anywhere he couldn't drink.

We believed my sister would find him dead on her watch. There were many close calls on the street: a man who allowed him to sleep in his office in exchange for work called us to say he had found Bob unconscious and dialed 911. The times he'd stay gone so long we supposed him dead: his ID stolen and his body buried in Potter's Field. The folks at Holy Apostles Soup Kitchen, and Father Bob Godley from Midnight Run, took his photo and watched out for him. Impossible to help and impossible not to want to help, he broke many hearts.

The morning my sister called to say she'd found him unconscious, his eyes staring and unmoving, I knew he was dying. My heart sank in my chest as my daughter and I drove to Stamford Hospital, where he was in intensive care. He had pneumonia and bacterial meningitis—an immune system depressed by years of alcohol abuse had allowed bacteria to spread to his blood and then his brain.

After he died, Mother Elizabeth Maxwell wrote to tell me that Bob was much more than his addiction, truly comforting words. Going through his things, I found notes from participants in programs thanking him for his wisdom and help. People told him they loved him and that he was a great friend. After decades of alcohol abuse it was hard for me to know Bob. I kept my boundaries and offered help based on his willingness to get sober. But Bob had no willingness to get sober; no apparent bot-



Bob DeWitt

tom. He never admitted he was an alcoholic. I loved him from a distance because it was too hard to get close. Weather forecasts of dropping temperatures left me worried about his survival on the streets, but it was equally as hard to watch him passed out on the sofa, to watch to see if he was still breathing.

The July before he died, my sister found him unable to walk and took him to the emergency room. His blood-alcohol-level was an alarming .35, a level at which death is possible, which the doctor assumed to be his normal level. The ER staff hydrated and discharged him after he refused treatment.

In the last days of his life, my brother returned to my sister's house feeling horrible after a drinking binge and several days on the street. They attributed his flu-like symptoms to the usual period of feeling bad after non-stop drinking—not suspecting meningitis. Bob brusquely declined to go to the hospital.

For me, Bob's life and death raises the question: Does all offered comfort and help "enable" an addict if sobriety isn't a condition? It was clear that Bob wasn't going to get sober; he had lived many more years of his life drunk than not. Was it right or sane to insist on the same unsuccessful treatment plan and conditions? Was Bob as puzzled as we were that nothing could keep him away from the warm, melting, relief that came only, only, only from the end of a bottle?

If alcoholism is a "fatal if left untreated disease" then my sister is both wise and right in her observation that what she was doing for Bob in those last few months was providing hospice care. She didn't expect him to stop drinking; she just hoped he could control it a little. They had an easy and enjoyable companionship when he wasn't drunk: Bob was funny, whimsical, and at times very, very thoughtful.

A month to the day after he died, my sister, son and daughter and I shared Christmas dinner, while Bob's ashes sat in a cherry urn clothed in a fake velvet bag on a small chair in the corner. Did he know we missed his smile, his dry wit and the bad, off-color jokes that would send my grown children into gales of laughter while I tried unsuccessfully to maintain my moral gatekeeper demeanor? For all the tough and soft love, untold second chances, and just giving up, did any of us do right by him? Did he know that behind all of our demands, tears, prayers, frustration and attempts was, after all, love?

Williams is rector of St. John's Church, Tuckahoe, in Yonkers.

A CONFERENCE AT THE DESMOND TUTU CENTER

GIRLS AND GLASS SLIPPERS

BODY IMAGE AND THE IMAGE OF GOD

OCTOBER 12, 2009

What does faith have to say about the nearly unattainable standards of beauty imposed on teenage girls by the media and entertainment industries? Teenage girls (ages 11-14), family and clergy from Jewish and Christian faith traditions are invited to explore the challenges posed by popular culture. Girls will learn strategies for living in a world of negative body images, adults will learn parenting skills and how to discuss body image issues with their daughters, and all will find empowering connections between self, community, and belief systems.

\$200 PER PERSON INCLUDES LUNCH
KOSHER, VEGETARIAN OPTIONS AVAILABLE



PRESENTERS

DR. PHYLLIS TRIBLE
Bible scholar internationally known for explorations of women and gender in scripture.

DR. DAPHNE SHALITA
Israeli-born psychotherapist and an expert in eating disorders and body image issues.

TO REGISTER GO TO
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OR CALL 646-717-9753
FOR MORE INFORMATION.



180 TENTH AVENUE, NEW YORK, NY 10011
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The 2009 Fellows (from left to right):
The Rev. Yamily Bass-Choate and
Wendy Reynoso

Congratulations to the 2009 Trinity Transformational Fellows

Trinity Wall Street Honors Fellows Helping to Raise a Generation of Leaders

This year's Fellows are:

- *The Rev. Yamily Bass-Choate*, priest-in-charge, Iglesia de San Andres, Yonkers, where she oversees a food pantry, after-school program, summer camp, and offers immigration guidance and support. For the Diocese, Mother Bass-Choate serves on the Congregational Life For Mission committee and in the Conference of Deans, representing the Hudson South Clericus.
- *Wendy Reynoso*, executive director, Grace Opportunities (GO Project), Grace Church, Manhattan. The GO Project provides academic assistance and social services to low-income, underperforming elementary school children in Lower Manhattan. GO identifies public school students performing below grade level and helps improve their academic performance, build self-esteem, and develop essential life skills.

Each Fellow receives funding to renew and strengthen their work through a six week self-designed sabbatical fellowship. Recipients are chosen in recognition of their extraordinary commitment to "raise a generation of leaders" in Metropolitan New York.

To find out more about the 2009 Fellows and their work, watch video profiles of each Fellow at trinitywallstreet.org/grants.



Diocese Responds to Tough Economic Times

Changes proposed to assessment formula and non-payment penalties

By Lynette Wilson

COMMITTEE MEMBERS

James Barba, Zion, Wappingers Falls; former Congregational Support Program Committee; Former Diocesan Trustee; Audit Committee

The Rev. Bertram Bennett, St. David's, Bronx

The Rev. James Burns, Heavenly Rest, Manhattan; former Diocesan Trustee; Cathedral Trustee

Wolcott B. Dunham, Jr. (Co-Chair), St. James', Manhattan; Church of the Regeneration, Pine Plains; Diocesan Canons Committee and Ecclesiastical Trial Court; Board Member, Episcopal Charities; former Congregational Support Program Implementation Committee

Sister Faith Margaret, Community of the Holy Spirit, Treasurer of the Diocese

Gary Glynn, St. Mary's, Tuxedo Park; St. Thomas, Manhattan; Diocesan Trustee; Board Member, Episcopal Charities

The Rev. Canon Susan Harriss, (Co-Chair), Christ's Church, Rye; Board Member, Episcopal Charities

William Herrman, Heavenly Rest, Manhattan; Diocesan Trustee and Chair of Investment Committee; Cathedral Trustee

Cate Long, Messiah, Rhinebeck; former Diocesan Council; former Chair, Congregational Development Commission

The Rev. Lesley McCloghrie, Holy Trinity, Pawling

The Rev. Michael Phillips, Holy Trinity, Manhattan; Chair, Budget Committee; Campus Ministry Committee

James Redpath, Christ Church, Bronxville

Thomas Van Wort, Christ Church, Suffern

Allen Barnett, Chief of Finance and Operations, Diocesan staff

REDUCED ASSESSMENT FORMULA FOR 2010 AND BEYOND

The Committee recommends that Diocesan Convention amend the Canons in November to implement the following revised assessment formula to take effect in 2010:

Net Operating Income (NOI)

Present rates and brackets:

5% on NOI from \$1 to \$50,000
 12% on NOI from \$50,000 to \$100,000
 15% on NOI from \$100,000 to \$200,000
 18% on NOI from \$200,000 to \$300,000
 20% on NOI from \$300,000 to \$500,000
 25% on NOI in excess of \$500,000

Proposed rates and brackets:

4% on NOI from \$1 to \$50,000
 10% on NOI from \$50,000 to \$200,000
 15% on NOI from \$200,000 to \$500,000
 20% on NOI in excess of \$500,000

These brackets would be in effect for 2010 and beyond. The Canon would authorize the Trustees to increase the dollar levels which mark the brackets (but not the percentages) to take into account inflation in the cost of the major items making up the budgets of parishes in the Diocese of New York.

(continued from the cover)

for calculating assessments beginning in 2010; and stricter consequences for a parish that does not pay, or make an effort to pay, its assessment.

"There was need for immediate relief in 2009 ... relief from this year's assessment that is based on prior years' parish income," said Wolcott ("Dick") Dunham, co-chair of the Special Committee. "The report recommends reducing the assessment in 2009 by 20 percent, and suggests those that can pay the full amount do so voluntarily."

"Every parish paying an assessment is important to the diocesan budget; if you are going to reduce the assessment every parish needs to pay. It is a matter of fairness."

The Diocesan Trustees approved the 20 percent reduction for 2009 at the end of July. Changes in the adjustment formula and authorizing stricter consequences for parishes "not current" in their assessment will be put to a vote during the November Diocesan Convention because they require a change to the Canons, Dunham said.

In December 2008 Bishop Mark S. Sisk formed the Special Committee, composed of five clergy and six lay representatives from parishes throughout the diocese, and co-chairs Dunham and the Rev. Canon Susan Harriss, rector of Christ's Church in Rye, to examine the diocesan budget and assessment process to determine what fundamental changes might be necessary in response to the global economic recession.

"This is one parish to another, not diocesan employees coming up with a plan," Sisk said. "It's parishes talking to each other."

Early this year the diocese trimmed more than \$1.5 million from the originally approved \$13.3 million budget, with the biggest cuts in the Congregational Support Plan (CSP), which provides assistance to parishes struggling financially, and in program and staff cuts and a salary freeze. The diocese also reflected its decreased income in a reduction in its contribution to The Episcopal Church.

This year, of 148 parishes with assessments, 71 parishes (48 percent) paid their assessment in full through June 30, while another 34 paid reduced amounts. 43 parishes haven't made any contributions at all to the diocesan budget (two parishes refuse to contribute to the diocese in protest of certain actions of The Episcopal Church).

This level of non-payment is placing an unfair burden on those parishes that are paying. It cannot be sustained; it is placing the financial health of the diocese at risk, the draft report says.

"A parish cannot consider itself in full communion with the diocese if it is not working with the diocese in some way," Harriss said. "You have to work it out and stay on the phone."

The committee developed a survey to evaluate parishes' perceptions of the diocese and whether they considered the current assessment and adjustment

board system to be fair and effective. In addition, the questionnaire included several questions concerning the impact of the financial crisis on the parishes' operating budget, endowments and pledging, according to the draft report.

Teams of two committee members, one lay and one clergy, visited 28 parishes from all corners of the diocese, excluding parishes on the CSP, to interview the rector, wardens and treasurer, using the survey as talking points, and matching committee members with parishes similar to their own. The committee also deliberately chose parishes that had prior experience with the Adjustment Board, which can reduce a parish's assessment, and those in arrears for the first time, Harriss said.

An additional 42 parishes completed and submitted the questionnaire to the committee for inclusion in the study.

From the interviews and the questionnaires, Harriss said, it became clear that parishes view the assessment as burdensome in three ways: parishes paying the full assessment were, in some cases, postponing needed building work and repairs; others were cutting back on community outreach, and also expressed disappointment that diocesan outreach wasn't meeting their needs; and some felt that paying the full assessment, with a top bracket rate of 25 percent of parish income, hindered and punished growth.

"We found parishes that were proud to be able to pay the assessment, but unable to pay the full amount, and those who had fallen behind and were trying to dig out," she said, adding that building issues was the common denominator with parishes unable to pay their full assessment.

It also became clear, Harriss said, that if a parish doesn't pay, and doesn't work out a plan with the adjustment board, that some sort of sanction that people are comfortable with, should be implemented.

"We really do need 100 percent participation," she said.

The draft report also recommends making it easier for parishes to work with the Adjustment Board in the current budget year, rather than waiting until the year is closed, to confront the problem as it is happening, drawing on diocesan staff to help the parish to grow in strength. This recommendation, which does not require a change in the diocesan canons, has already been put into effect.

The diocesan canons currently specify that a congregation that fails to pay its full assessment for one year loses its lay vote at Convention; any congregation that fails to pay its full assessment for two years (whether or not consecutive) "shall thereby

To read or download the report of the Special Committee, please visit www.dioceseny.org. Click on "The Diocese" at the left of the top menu. On the following page click on the name of the report in the right hand menu. It is at the bottom of the list under "See Also."

FEATURE: DIOCESAN BUDGET

Toward a Stronger Community

By Allen Barnett

One cannot discuss the diocesan budget without referring to the work of the Special Committee, which Lynette Wilson's cover page article summarizes so well. (The Committee's full draft report is available on the diocesan website; discussion sessions on it are now being held throughout the diocese.) The report makes two essential points: that current economic conditions are placing increasing strain on parishes which are paying their assessments in full, and that too many parishes *are not* paying any assessment at all. It also acknowledged that we have in the past done an imperfect job of establishing what a parish's fair contribution in any particular year truly ought to be; it therefore recommended changes to the adjustment process, already put into effect, that enable the Adjustment Board to react far more rapidly and sensitively to parishes' changing financial circumstances.

In response to the financial crisis, the Diocese has taken two steps: as Bishop Sisk announced in August, to relieve the burden on parishes it reduced the 2009 assessment by 20 percent; and during the year it has reduced its expenses by approximately \$2 million.

The report of the Special Committee states that reducing assessments on parishes that are paying in full is an act of faith. Indeed it is. If parishes that are not carrying their fair share—something that the Adjustment Board is now far better equipped to determine in “real” time—do not now step forward, reducing the 2009 assessment will have accomplished nothing more than to increase the deficit. The 2009 projections and the proposed 2010 budget, as discussed in detail below, therefore assume that, in the words of one priest in reviewing the report, “we are a covenant people, one to another, one congregation to another” and that, as

such, we will all accept the fundamental message of the Special Committee report. That message is that if we are to continue our support of one another we must all bear our fair share of the burden.

The adjacent table is a high level summary of the diocesan financials; the budget set forth on page 16 amplifies the summary with more detail; and the full budget, in the same

format, as in past years is available on the diocesan website.

The 2009 Budget and Projected Results

The 2009 Budget as approved by the 2008 Convention projected diocesan revenue to be \$12.8 million for the year. It is now projected to be \$7.8 million—approximately \$5 million less. This decrease has three reasons. First, as stated above, the Trustees accepted the Special Committee's recommendation to reduce the 2009 assessment by 20 percent. Second, the reserves against doubtful assessment receivables have been increased by \$2.2 million in accordance with the change in accounting policy adopted by the Diocese for the 2008 year. Please note that we are not writing these receivables off; we are simply adopting a more conservative policy toward them. Third, we have assumed that

	2009 CONVENTION BUDGET	2009 PROJECTED RESULTS	2010 PROPOSED BUDGET
RECEIPTS			
Assessments from Congregations	10,494,000	7,575,000	8,115,000
Congregation Support Plan Income	1,748,828	1,500,000	1,200,000
From Investment Funds & Rental Income	1,071,316	925,000	1,000,000
Increase in Reserves for Doubtful Receivables	(550,000)	(2,160,000)	(300,000)
Total Receipts	12,764,144	7,840,000	10,015,000
DISBURSEMENTS			
Missions and Programs Beyond Diocese	1,884,627	1,513,935	1,110,935
Missions and Programs Within Diocese	6,721,555	5,911,184	5,448,488
The Episcopate and its Support	1,181,599	1,045,555	1,022,516
Diocesan Administration and General Expenses	2,133,592	1,827,623	1,735,861
Cathedral Cost Sharing	494,271	494,271	500,000
Convention Costs and Reserves	102,200	80,200	97,200
Provision for Compensation Increases	246,300	-	100,000
Total Disbursements	12,764,144	10,872,768	10,015,000
Surplus (Deficit)	-	(3,032,768)	

the Adjustment Board will reduce the 2009 assessments of some parishes facing fundamental financial difficulties.

The 2008 Convention approved \$12.8 million in diocesan expenses for 2009; we now project expenses to be \$10.9 million—a reduction of \$1.9 million. As shown on page 16, the major reductions were: \$370,000 in The Episcopal Church assessment (due to the Diocese's own decrease in revenue); \$316,000 in the Congregational Support Plan (CSP) program; \$389,000 in the compensation and expenses of personnel engaged in direct support of the parishes (due primarily to the retirement of the archdeacon for mission, departure of the Columbia University chaplain, and expense control); \$136,000 in the cost of the Episcopate (the retirement of the Assis-

tant Bishop): \$306,000 in reductions in the diocesan staff and expenses; and approximately \$175,000 as a result of freezing diocesan staff salaries for the year.

We now project that the Diocese will have a cash deficit of approximately \$750,000 for 2009, while its operating deficit for the year will be \$3.0 million. There are two primary reasons for the difference between these two figures: \$2.2 million of it consists of the increase in reserves discussed above, which is an accounting transaction and not a cash outflow; and \$450,000 consists of prior year receivables that were received by the Diocese during the year, but already accounted for as revenue in the years in which they were first due. The final total surplus or deficit for the year will depend upon non-operating activities, primarily on the return on our investment portfolio.

The Proposed 2010 Budget

The Diocesan Council has approved and recommends the budget summarized in the handout (and available in detail on the diocesan website) for approval by the Annual Convention. This budget is in balance, with projected revenue of \$10 million. This is essentially the same income as we project for 2009: the difference lies in the fact that having fully reserved against overdue receivables to the tune of \$2.2 million in 2009, we anticipate increasing those reserves in 2010 only by \$300,000.

2010's projected expenses represent a decrease of \$858,000 from the 2009 projected expenses. This is primarily made up of a further reduction of approximately \$403,000 in payments to The Episcopal Church; reductions of approximately \$557,000 in CSP payments as twelve parishes leave the program; and of additional \$92,000 of savings in diocesan administrative costs. The only items of significant projected increase in 2010 expenditure are the scheduled additions of an archdeacon for mission at the beginning of the 2nd quarter and of an assistant bishop in September. The filling of these two positions plus any increases in diocesan compensation is being staggered throughout the year to provide us time to ensure that the 2010 revenue projections are in fact being realized before we increase the actual expenses.

Barnett is chief of finance and operations for the diocese.

Important Changes to Diocesan Adjustment Board and Process

Following recommendations contained in the working draft report of the Special Committee on the Diocesan Budget and Assessment, new guidelines have been adopted by the Trustees of the Diocese for the adjustment of parish assessments, and Bishop Sisk has appointed a new Adjustment Board.

These new guidelines are intended to make the adjustment process far more responsive to parishes' changing circumstances. They explain how the new Adjustment Board will work, how a parish should apply for an adjustment, and how the Adjustment Board reaches a decision. They also define the status of being a “Parish Current in Assessments,” and establish a framework of actions that may be taken against a parish that does not satisfy one or other of the necessary criteria for such status.

To be a “Parish Current in Assessments,” a parish which believes that it cannot pay its full quarterly assessment *must* get in touch with the Adjustment Board staff, listed below, to discuss the situation. If it then wishes to apply for an adjustment, it must fill out an application (included at the end of the guidelines) and supply supporting information.

To download the new guidelines and/or the draft report of the Special Committee, go to www.diocesen.org and click on “The Diocese” upper left. On the following page, both documents are in the right hand menu under “See also.”

FEATURE: DIOCESAN BUDGET

	2009 CONVENTION BUDGET	2009 PROJECTED RESULTS	CHANGES '09 PROJECTED TO '09 PROPOSED	2010 PROPOSED BUDGET	CHANGES '10 PROPOSED TO '09 PROJECTED
RECEIPTS					
ASSESSMENTS FROM CONGREGATIONS	10,494,000	7,575,000		8,115,000	
CONGREGATIONAL SUPPORT PLAN INCOME	1,748,828	1,500,000		1,200,000	
FROM INVESTMENT FUNDS & RENTAL INCOME	1,071,316	925,000		1,000,000	
INCREASE IN RESERVE FOR DOUBTFUL RECEIVABLES	(550,000)	(2,160,000)		(300,000)	
TOTAL RECEIPTS	12,764,144	7,840,000	(4,924,144)	10,015,000	2,235,000
DISBURSEMENTS					
MISSIONS & PROGRAMS OUTSIDE DIOCESE					
SUPPORT FOR NATIONAL CHURCH	1,698,692	1,328,000		925,000	
COUNCIL OF CHURCHES	10,500	10,500		10,500	
PROVINCIAL SYNOD ASSESSMENT	12,685	12,685		12,685	
	1,721,877	1,351,185	(370,692)	948,185	(403,000)
SOCIAL CONCERNS	53,000	53,000		53,000	
CONGREGATIONAL LIFE AND MISSIONS	48,000	48,000		48,000	
CHRISTIAN FORMATION	19,750	19,750		19,750	
RURAL & MIGRANT MINISTRY	42,000	42,000		42,000	
	162,750	162,750		162,750	
TOTAL MISSION & PROGRAMS BEYOND DIOCESE	1,884,627	1,513,935		1,110,935	
MISSIONS & PROGRAMS WITHIN DIOCESE					
PROPERTY SUPPORT GRANTS	505,345	400,000	(105,345)	350,000	(50,000)
EPISCOPAL CHARITIES	110,000	110,000		110,000	
CONGREGATIONAL SUPPORT PLAN					
ASSISTANCE PROVIDED TO CSP PARISHES	3,618,268	3,487,000		2,800,000	
CONGREGATIONAL DEVELOPMENT PROGRAMS					
MISSION INITIATIVES	75,000	84,000		84,000	
FIRST STEP GRANT	40,000	20,000		20,000	
NEXT STEP GRANT	74,000	30,000		30,000	
HISPANIC MINISTRIES	264,500	134,500		264,500	
TOTAL CSP & CONGREGATIONAL DEVELOPMENT PROGRAMS	4,071,768	3,755,500	(316,268)	3,198,500	(557,000)
COMPENSATION & EXPENSES OF DIOCESAN CLERGY DIRECTLY SUPPORTING PARISHES					
CSP COORDINATOR	172,481	158,936		159,299	
CONGREGATION DEVELOPMENT	263,762	243,142		246,240	
CAMPUS MINISTRY	297,288	196,830		179,635	
CANON FOR CHRISTIAN FORMATION	156,854	136,447		142,597	
ARCHDEACON FOR MISSION	194,054	34,581		156,452	
DEPLOYMENT OFFICER	177,865	167,679		170,657	
	1,262,304	937,614		1,054,879	
COMPENSATION & EXPENSES OF DIOCESAN CANONS SUPPORTING DIOCESAN CLERGY					
CANON FOR MINISTRY	194,851	172,612		179,681	
CANON FOR PASTORAL CARE	151,773	149,759		150,387	
	346,624	322,371		330,068	
COMPENSATION & EXPENSES OF OTHER DIRECT SUPPORT					
MID HUDSON	147,266	118,551		134,705	
REGION II	137,394	128,653		130,523	
PROPERTY SUPPORT CO-COORDINATOR	140,855	138,495		139,812	
	425,515	385,699		405,040	
TOTAL COMPENSATION & EXPENSES FOR PARISH SUPPORT	2,034,442	1,645,684	(388,759)	1,789,988	144,304
TOTAL MISSIONS & PROGRAMS WITHIN DIOCESE	6,721,555	5,911,184		5,448,488	
THE EPISCOPATE & SUPPORT					
EPISCOPATE					
BISHOP SISK	254,878	255,934		259,057	
BISHOP ROSKAM	180,585	181,624		183,553	
ASSISTANT BISHOP	179,430	136,000		59,212	
SHARED TRAVEL	110,000	75,000		100,000	
	724,893	648,558		601,822	
EPISCOPATE SUPPORT (COMPENSATION & EXPENSES)					
BISHOP SISK'S OFFICE	232,894	179,894		206,416	
ASSISTANT BISHOP'S OFFICE	57,826	49,281		44,725	
CANON TO THE ORDINARY	165,986	167,823		169,553	
	456,706	396,997		420,694	
TOTAL EPISCOPATE & SUPPORT	1,181,599	1,045,555	(136,044)	1,022,516	(23,039)
DIOCESAN ADMINISTRATION (COMPENSATION)					
OFFICE SERVICES	290,355	267,604		256,104	
ADMINISTRATION	756,635	833,810		858,568	
MANAGER OF IT	125,500	126,486		-	
PUBLIC AFFAIRS	345,789	229,003		226,190	
EPISCOPAL NEW YORKER	84,813	30,720		-	
	1,603,092	1,487,623		1,340,862	
GENERAL ADMINISTRATION & EXPENSES					
IT EXPENSES	136,000	70,000		100,000	
OVERHEAD AND FIXED OBLIGATIONS	186,500	150,000		150,000	
WEB MANAGEMENT	10,000	30,000		30,000	
ARCHIVES	20,000	3,000		15,000	
PUBLIC AFFAIRS EXPENSES	50,000	14,000		20,000	
EPISCOPAL NEW YORKER	88,000	70,000		80,000	
PUBLIC VOICE INITIATIVE	40,000	3,000		-	
	530,500	340,000		395,000	
TOTAL DIOCESAN ADMINISTRATION	2,133,592	1,827,623	(305,969)	1,735,862	(91,761)
CATHEDRAL COST SHARING	494,271	494,271		500,000	
CONVENTION & MEETINGS					
IDELEGATES TO PROVINCIAL SYNOD	2,500	2,500		2,500	
DIOCESAN CONVENTION	29,000	29,000		29,000	
DOING CHURCH	5,000	-		5,000	
COUNCIL/CONVENTION MEETING	10,000	10,000		10,000	
COMMISSIONS OF CONVENTION	8,700	8,700		8,700	
TOTAL CONVENTION AND MEETINGS	55,200	50,200		55,200	
PROVISION FOR SALARIES INCREASES	246,300			100,000	
OPERATING BUDGET	12,717,144	10,842,768	(1,874,377)	9,973,000	(869,767)
DISCRETIONARY FUND-HOSPITALITY	26,000	20,000		26,000	
DEPUTIES TO GENERAL CONVENTION	15,000	10,000		10,000	
RESERVE FOR FUTURE EPISCOPAL ELECTIONS	3,000	-		3,000	
RESERVE FOR LAMBETH	3,000	-		3,000	
TRANSFERS TO RESERVES	47,000	30,000		42,000	
TOTAL BUDGET	12,764,144	10,872,768	(1,891,377)	10,015,000	(857,767)
SURPLUS (DEFICIT)		(3,032,768)			

Hacia una Comunidad más Consolidada

Por Allen Barnett

U no no puede hablar del presupuesto diocesano sin referirse al trabajo del Comité Especial, el cual está tan bien resumido en el artículo de la portada por Lynette Wilson. (El texto completo del borrador del informe del Comité está disponible en la página web diocesana; ahora se están realizando reuniones para discutir este informe en toda la diócesis).

El informe apunta a dos asuntos esenciales: que las actuales condiciones económicas están poniendo cada vez más presión sobre las parroquias que están pagando todas sus contribuciones, y que muchas parroquias no están pagando sus contribuciones en absoluto. También reconoce que en el pasado hicimos un trabajo imperfecto respecto a lo que verdaderamente debería ser la contribución razonable establecida para una parroquia en un año en particular. Por lo tanto, recomienda cambios en el proceso de ajustes, el cual ya está en efecto, lo que le permite a la Junta de Ajustes reaccionar

con mayor rapidez y sensibilidad en relación a las cambiantes circunstancias financieras de las parroquias.

La Diócesis en respuesta a la crisis financiera, así como lo anunciara el Obispo Sisk en agosto, ha tomado dos decisiones: reducir el ingreso por concepto de contribuciones en un 20% para el 2009 a fin de aliviar el peso a las parroquias y reducir sus gastos aproximadamente en \$2 millones durante el curso del año.

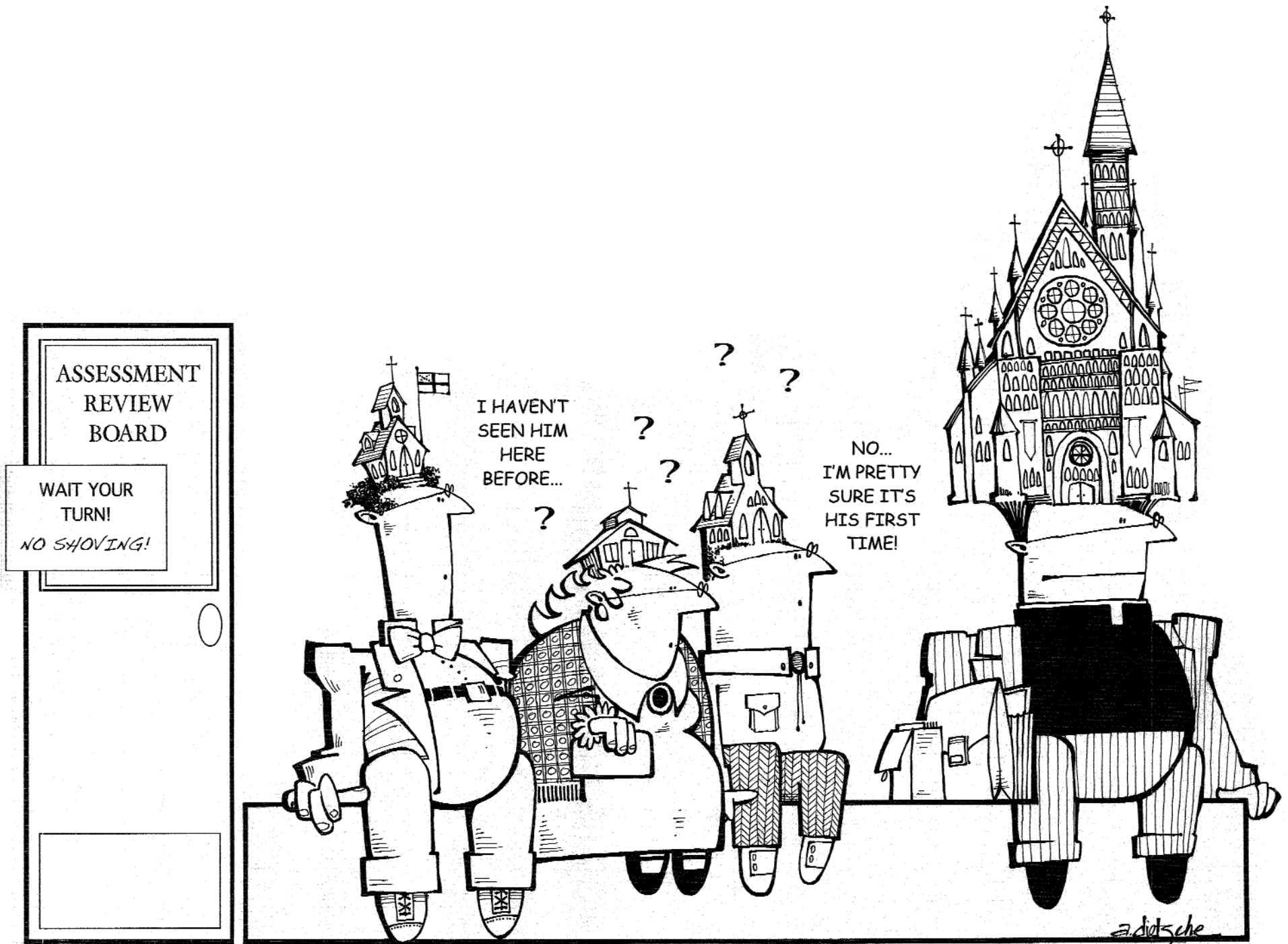
El informe del Comité Especial dice que la reducción de las contribuciones a las parroquias que están pagando completamente es un acto de fe. Y verdaderamente lo es. Si las parroquias que no están contribuyendo su parte justa - la Junta de Ajustes actualmente está mucho mejor equipada para determinar esto en tiempo "real" - no salen adelante ahora, la reducción de la contribución del 2009 solo habría logrado aumentar el déficit. Por lo tanto, las proyecciones del 2009 y el presupuesto propuesto para el 2010, discutidos en detalle más abajo, asumen en las palabras de

un clérigo que revisó el informe, que, "somos una gente de convenio, del uno con el otro, de una congregación con la otra" y que, así mismo, todos aceptaremos el mensaje fundamental del informe del Comité Especial. Ese mensaje es que si vamos a continuar nuestro apoyo del uno al otro, todos debemos asumir nuestra justa parte de la carga.

La gráfica en la página 15, es un resumen de alto nivel de las finanzas diocesanas; el presupuesto en la página 16 amplifica el resumen con más detalles; y el presupuesto completo, en el mismo formato, al igual que en años anteriores está disponible en la página web diocesana.

Presupuesto del 2009 y los Resultados Proyectados

El Presupuesto del 2009 aprobado por la Convención del 2008 proyectaba el ingreso diocesano en \$12.8 millones para el año. *(continuado en la paginacion 21)*



Property Support

Looking Beyond the Diocese

The Diocese is in the forefront among religious organizations trying to keep up their buildings

By Nick Richardson

Although Property Support's annual allocation represents a significant portion of the diocesan budget, few probably realize the return on their investment that congregations receive from it.

Over the last decade, every dollar the Diocese has spent on the Property Support Program has been more than matched by outside groups. Since 1999, private and governmental sources have contributed over \$5 million in grants and an additional \$1.25 million of no-interest and low-interest loan money toward the repair of our churches, parish halls and rectories.

"The Diocese is our best customer," said Peg Breen half jokingly. Breen is the pres-



St. Paul's, Spring Valley. Grants from Property Support and the Bedell Fund funded structural repairs as well as the painting of the church exterior in historically appropriate colors.

ident of the not-for-profit New York Landmarks Conservancy, one of the country's leading preservation organizations and largest funders of religious properties. Merrill Hesch, the grants officer for the New York State Office of Parks, Recreation and Historic Preservation echoed her comments: "Property Support is instrumental in helping parishes identify and prioritize their building needs and ...has been an active partner in helping parishes seek private and governmental grants for critical work. Having worked with staff from Property Support for the last 10 years, I can attest to the success of program."

Property Support's pro-active approach and forward-looking initiatives have been critical to its success. They demonstrate to outsiders that the Diocese is actively addressing vital issues that affect the ability of its congregations to maintain their buildings. It instituted its energy stewardship grants, for example, back in 2001—well before "going green" become a household phrase. Similarly, its innovative roof reserve program shows a commitment to long-term planning.

Some of the most effective and useful grants that Property Support makes are those that enable parishes to hire outside expertise. "Congregations are usually reluctant to spend limited resources on consultants and often their projects are contractor-driven," says Michael Rebic, director of Property Support. "But an independent assessment assures funders that the scope of work is indeed needed and is being undertaken in an appropriate manner."

This comprehensive approach of providing long-term planning, technical know-how and financial commitment to our parishes has placed the Diocese in the forefront among religious organizations trying to keep up their buildings.

Ann Friedman, director of the Conservancy's New York statewide Sacred Sites program, frequently cites the diocese's program as a model when speaking with denominational leaders from other faith traditions. "The Episcopal Diocese of New York has a unique resource in its Property Support Program. Virtually no other denominational group around the state has the ability to incentivize long-term, proactive facility maintenance and cost-effective, high-quality repairs, in the way that the New York diocese can and does."

Not all projects or congregations are able to attract outside funding, and monies for the repair of religious properties are very limited and obtaining them extremely competitive. The Landmark Conservancy's Peg Breen, however, notes: "knowing what we are looking for and the Diocese's ability to make a concrete commitment often gives Episcopal parishes a leg up in our grant selection."

Richardson is the editor of the ENY and communications officer at the Diocese.

BUILDING an ETHICAL ECONOMY
theology & the MARKETPLACE

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Justice for All

No Justice Yet—Logjam in Albany

On behalf of Rural and Migrant Ministry, I want to thank the many individuals and congregations who joined us this spring in the Justice for Farmworkers Campaign to seek passage of The Farmworkers Fair Labor Practices Act and remove the labor law exclusions that for decades have denied farmworkers the same rights as others. All across the state, people in the faith, labor and student communities joined with farmworkers to visit legislators, write letters to editors, hold vigils and travel to Albany.

Late in the spring we got very close to witnessing historic change. The assembly passed the bill, the governor indicated strong support, and in the senate it had 28 sponsors (an unusually high number). However, as you may have read, Albany experienced a bit of an upheaval. For many weeks it was unclear which party controlled the senate, and the farmworker legislation was put on hold. Finally they clarified who was in control, passed some rules reforms, and then decided they needed a break – so they went home for the rest of the summer.

RURAL AND MIGRANT MINISTRY'S Sowing Seeds for Justice Dinner will take place at Riverside Church on November 12. For more information, call (845) 485-8627 or e-mail rmmllecour@optimum.net.

For the latest news on the Justice for Farmworkers campaign, go to <http://www.justiceforfarmworkers.org/>. To join its email list send an email (with your name and address) requesting placement to farmerjustice@gmail.com.

By the Rev. Richard Witt

In the midst of this RMM remains hopeful: The senate rules reforms hold great promise for action on this long-pending issue, which has never so far come to the floor for a debate and vote. Prominent leaders within the senate are committed to it, and there is widespread support across the state for its components: Results of a July 2009 poll show that New Yorkers state-wide overwhelmingly support extending overtime (79%), day of rest (91%), collective bargaining (69%, with only 17% opposed), and disability insurance (85%) protections to farmworkers.

In a letter to the senate Mayor Bloomberg's Director of Legislative Affairs, Michelle Goldstein, wrote "This act would go a long way towards correcting an injustice that has left farm workers without the basic protections...taken for granted by other workers...It is our hope that you will act quickly to ensure [its] passage."

Meanwhile, in a June 21 letter to Governor Paterson, former farmworker and long-time leader in the Justice for Farmworkers Campaign Librada Paz wrote, "The Justice for Farmworkers Campaign has had many years of marching, praying, hoping, and lobbying. Farmworkers should not have to wait any longer." The governor responded by including the bill on his special session proclamation.

Now we wait for the senate to return (perhaps this September) and we will continue to bear witness.

Witt is the director of Rural and Migrant Ministry and associate priest at St. John's, Monticello.



Bearing Witness in Albany Photo by Linda Gluck

Now is the Time to Step Out in Faith and Up in Mission

By the Rt. Rev. Catherine S. Roskam

How we respond in difficult times reveals the depth of our Christianity. Are we still able to trust in God's abundance in the midst of so much belt tightening? Are we still a people of hope, especially when that for which we hope remains yet unseen? Are we still capable of acts of compassion and generosity when our own resources are less than they were before?

The conventional wisdom in times of economic downturn is to hunker down and look to one's own interests, but the Gospel demands something different of us. These are the very times to step out in faith, trust God's abundance and reach out to others. If we who have been blessed with so many resources are suffering from this economic downturn, how much more are those suffering who had so little to begin with?

God's mission has been served throughout the millennia in times far worse than these. And God's mission has never before been dependent on Wall Street; nor should it be now. The greed of a few has led to the suffering of many. We see the effects in our own communities and neighborhoods and perhaps even within our own household. But we must not forget the suffering that we cannot see in places far away that have been affected by these same circumstances. In a global economy, the answer to "Who is my neighbor?" cannot be conceived in terms of geography.

Bishop Mark S. Sisk's exhortation to engage in mission local and mission global is at no time more relevant than now. May we be given the grace to trust in God's abundance and to share what we have with open hearts and open hands, to the glory of God's Holy Name.

Roskam is the Diocese's bishop suffragan.

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theology in community

The Homily as a Dialogue With the Congregation

Sermons at St. John's Church, New Rochelle are anything but monologues

By the Rev. Dr. Rayner W. Hesse

On some Sundays at St. John's Church in New Rochelle, the sermon can go on for forty-five minutes.

That's a lot of pages of writing—except that there are no pages.

And there is more than one speaker during what the bulletin bills as “the homily.”

Every week for the last eight or nine years, I've engaged in a dialogue sermon with the parishioners of St. John's. I can't remember quite how it began, though its origins lie at Union Theological Seminary, where my preaching teachers were William Sloan Coffin and James Forbes, both pastors at Riverside Church. I remember Forbes saying to me, “Mr. Hesse, the day you get rid of your written text, you'll be a good preacher!” That was easy for him to say: a Pentecostal minister, he was an excellent extemporaneous speaker. But for twenty-some years, I still dutifully carried on writing out my sermons word for word, page by page, agonizing over the metaphor, revering the spell-check. As I printed each one out, it always seemed to be the most creative work I had done all week. Finishing was a proud moment, the time when I could finally relax on Saturday night. Then I would tweak it an hour later, cross out a sidebar in the morning, add a joke five minutes before the service. What I had to say would, I hoped, make a difference, and would be memorable.

Fast forward fifteen years. I had been sick all week, and did not feel up to writing a sermon. I looked into the folders I kept, by liturgical seasons, to see if I might recycle an oldie-but-goodie. I found one; it was quite rousing; it would do in a pinch. Off to sleep.

But it so happened that the next day that there were very few people in church. The opening hymn, the collects, the lessons, and still only 10-12 folks. By the time I got to the pulpit with my rousing redux in hand, all that I was about to say seemed silly, pretentious even, haughty.

This was the turning point.

I put down my sermon, walked out of the pulpit, stood in the middle of the aisle and spoke. I taught. I engaged others with my questions. I got personal; I thought on my feet, and I allowed the Spirit of the day to tell me what to say.

I've never stepped back into the pulpit. From what was once a crazy, off-the-cuff idea, born of exhaustion and frustration, I now preach a thoroughly-researched, well-planned, interactive sermon with a congregation that has grown over one-hundred strong. Week after week, the hearing and preaching of the Word has become a major focal point on how we understand ourselves as a congregation, and how we keep our mission and ministry fresh. People travel from all over to have their say—from as far away as Astoria, the Bronx, Cortlandt Manor, Lake Peekskill, Somers, and even Connecticut, because they have found nothing quite like what St. John's offers. One parishioner recently wrote “I do not believe that the Sage of Galilee ever meant for anyone to stand between God and man... I have remained ... because you did not come as a broker...but rather as a fellow seeker ...” Another wrote “I find myself reconsidering my beliefs, attitudes and actions when I hear what others have to say.”

With these and hundreds of other comments that are part of a discussion that extends throughout the week, we have come to believe that no other thing that we have done in the last ten years has helped us grow more as a congregation.

Now, if one should think this is easy fare (“you just get up there and speak, right?”), one does not understand the make-up of St. John's, New Rochelle. First,

**“I put down
my sermon,
walked out of
the pulpit,
stood in the
middle of the
aisle and
spoke”**

neither congregants nor visitors are ever shy about voicing their opinions. Second, they often address each other while I take on the role of moderator. Third, it is an intelligent discussion: folks have done their homework on the text before they get to church! A typical Sunday might include questions such as “what does the original Greek of the text say?” or “how does this Johannine voice differ from the Marcan church?” There are questions about the translation used, and what other translations say. There is always the “so what” question,

usually posed to move us out of a particular rut: “So what difference does this make to those of us sitting in the pews?” or “So why isn't everyone welcome at Episcopal communion services?” At the end, it's okay not to have a clear conclusion. We'll agree, “more next week,” or “to be continued.”

And that's just fine. Sometimes problems are solved, sometimes resolutions are reached. Most times, we are just thankful that we can have an uncluttered, unfettered discussion of what the text really means and how it applies to our lives.

These days, Sundays at St. John's are like a master's class at a university. It is our attempt to have a closer relationship with God; and the knowledge that we can engage the Word that lives and walks among us brings us peace and a participatory satisfaction. It is not so much “just a closer walk with Thee” as “just a closer walk as We.”

Rayner W. Hesse, is pastor at St. John's Episcopal Church in New Rochelle

EL PRESUPUESTO DIOCESANO (continuo de la paginación 17)

Ahora se proyecta que será de \$7.8 millones – aproximadamente \$5 millones menos. Esta caída tiene tres razones. Primero, como dice arriba, los Fiduciarios aceptaron la recomendación del Comité Especial de reducir la contribución del 2009 en un 20%. Segundo, las reservas contra las contribuciones dudosas por cobrar han sido aumentadas en \$2.2 millones según el cambio en la política de contabilidad adoptada por la Diócesis para el año 2008. Favor de notar que no estamos eliminando estas contribuciones por cobrar; simplemente estamos adoptando una medida más conservadora en relación a las mismas. Tercero, hemos asumido que la Junta de Ajustes reducirá las contribuciones del 2009 de algunas parroquias que están enfrentando serias dificultades financieras.

La convención del 2008 aprobó \$12.8 millones en gastos diocesanos para el 2009; ahora proyectamos que los gastos serán de \$10.9 millones – una reducción de \$1.9 millones. Según se muestra en la página 16, las reducciones mayores fueron: \$370,000 en la contribución a la Iglesia Episcopal (debido a la caída de los propios ingresos de la Diócesis); \$316,000 en el programa del Plan de Apoyo a las Congregaciones (CSP); \$389,000 en compensación y gastos del personal encargado del apoyo directo a las parroquias (debido principalmente al retiro del arcediano para misiones, la partida del capellán de la Universidad de Columbia, y el control de gastos); \$136,000 en el costo del Episcopado (el retiro del Obispo Asistente); \$306,000 por reducciones de personal diocesano y de gastos; y aproximadamente \$175,000 como resultado de la congelación de salarios del personal diocesano este año.

Ahora proyectamos que para el año 2009, la Diócesis tendrá un déficit en dinero efectivo de aproximadamente \$750,000 y un déficit operativo de \$3 millones. Hay dos razones principales respecto a la diferencia entre estas dos cifras: \$2.2 millones consisten en el aumento de las reservas discutidas más arriba que son una transacción de contabilidad y no una salida de dinero en efectivo; y \$450,000 consiste en contribuciones por cobrar del año anterior que fueron recibidas por la Diócesis este año, pero que ya han sido contabilizadas como ingresos pertenecientes a las cuentas por cobrar de los años anteriores. La ganancia o déficit para el año dependerá de las actividades no-operativas, principalmente del ingreso por ganancias en nuestro portafolio de inversiones.

Presupuesto Propuesto para el 2010

El Consejo Diocesano ha aprobado y recomendado el presupuesto resumido en el panfleto (y disponible en detalle en la página web diocesana) para aprobación por la Convención Anual. Este es un presupuesto balanceado, con un ingreso proyectado de \$10 millones, este es esencialmente el mismo in-

greso que proyectamos para el 2009: la diferencia yace en el hecho de que hay una reserva contra las contribuciones por cobrar atrasadas cuyo monto es de \$2.2 millones en 2009, anticipamos que el aumento de esas reservas será solo de \$300,000 en el 2010.

Los gastos proyectados para el 2010 representan una disminución de \$858,000 de los gastos proyectados para el 2009. Esto consiste principalmente de una reducción adicional de aproximadamente \$403,000 en pagos a la Iglesia Episcopal; reducciones de aproximadamente \$557,000 en pagos de CSP debido a la salida de doce parroquias de este programa y \$92,000 adicionales por ahorros en costos administrativos dioce-

sanos. Los únicos ítemes de significativo aumento proyectado en gastos para el 2010 son las adiciones programadas de un arcediano para misiones a principios del segundo trimestre y de un obispo asistente en septiembre. El costo de llenar estas dos posiciones, además de cualquier incremento en los salarios diocesanos, se ha distribuido a través del año para darnos tiempo de asegurarnos que las proyecciones de los ingresos para el 2010 están realmente resultando antes de aumentar los gastos definitivos.

Allen Barnett es Jefe de Finanzas y Operaciones de la Diócesis.

HOUSE OF THE REDEEMER

7 East 95th Street, New York, NY 10128

FALL-WINTER EVENTS

Join us for Morning and Evening Prayer (September- June) Monday- Friday 8:00 am and 5:30 pm. Eucharist Tuesday evening and Thursday morning. Bible Study Wednesdays (3:30 pm- tea, 4:00 pm- Bible Study), Christian Meditation Mondays 6:30 pm

Thursday, October 8, 6:00 pm, All The Very Best The Rev'd. John Rice, October Priest-in-Residence, will explore how some people in our society feel their "very best." Free of charge.

Saturday, October 10, 12:00 pm-4:00 pm, Open House New York The House of the Redeemer will participate in the Seventh Annual Open House New York event. Free of charge.

Wednesday, October 21, 6:30 pm, House of the Redeemer 60th Anniversary Party Sixty years ago Edith Shepard Fabbri left this magnificent building to be used as a "place apart." A party is being planned to celebrate her gift. Call for information and ticket prices

Friday, November 6, 6:30 pm, Musically, Culturally, and Socially, 1949! Musically, culturally, and socially, 1949 was a memorable time for New York City as well as the House of the Redeemer. This talk with Suzanne Martinucci, a frequent panelist on the Metropolitan Opera Quiz, will explore the musical milieu of New York in 1949. Suggested donation: \$15.

Tuesday, November 10, 6:30 pm, Out of Solitude: An Evening of Reflections The Rev'd. Ralph Smith, November Priest-in-Residence, will lead an evening of quiet solitude and prayer. Free of charge.

Friday, November 13 8:00 pm Fabbri Chamber Concert this year's series will open with David Whiteside, flute, Myron Lutzke, cello, and artistic director, Kazuko Hayami, piano, with a reception to follow. Tickets are \$35; (\$15 for students).

Monday, December 1, 6:00 pm, Which Gospel Had the Camels? Helen Goodkin, former Director of the Master's Program and Lay Education at General Theological Seminary, will explore these stories and discern the meaning of Jesus' birth. Suggested donation: \$15.

Monday, December 7, 6:00 pm, Christmas Memories: The House Annual Christmas Party Anthony Newfield, Broadway performer and artistic director of the I Fabbri Players, will continue the House tradition of a Christmas presentation with caroling and a reception to follow in the Refectory. Suggested donation: \$20.

Saturday, December 12, 8:45 am-3:00 pm, Great Expectations: A Quiet Day for Advent This year's advent retreat will be led by Brother Robert Sevensky, OHC (Superior of the Order of the Holy Cross). Lunch will be provided. Fee \$25. Please call to reserve space.

Thursday, January 14, 6:30 pm-9:00 pm, Slaves and Our Family: A Mind-blowing Discovery! January Priest-in-Residence, the Rev'd. Sandy Zabriskie, will introduce the Rev'd. Ledlie Laughlin, retired rector of St. Luke's Church in New York City and a descendant of the DeWolfs of Rhode Island. The film, *Traces of the Trade* will be shown and a discussion will follow. Fee \$25. Light supper included.

Tuesday, January 19, 6:30 pm, African-American Mission Chapels of the New York Diocese Jean Ballard Terepka, Archivist at St. Michael's Church, will speak on the African-American mission-chapels of the Episcopal Diocese of New York. Suggested donation: \$15.

Tuesday, February 9, 6:30 pm-10:00 pm, Annual Winter Benefit Mark your calendar for our Annual Winter Benefit, which raises much-needed funds for the restoration of this important historic property. Invitations will be mailed in January 2010.

For Reservations/Costs/Information call (212) 289- 0399 or info@redeem.org.
2009 **You may also visit us online at www.HouseoftheRedeemer.org**

Views & Reviews

ARTS AND LITERATURE VIEWS AND REVIEWS

REASONABLE AND HOLY: ENGAGING SAME-SEXUALITY

BY TOBIAS STANISLAS HALLER, BSG
SEABURY BOOKS, 180 PAGES

Reviewed by the Rev. Garwain de Leeuw

In *Reasonable and Holy: Engaging Same-Sexuality*, the Rev. Tobias Haller has written a theologically grounded, scriptural defense of same-sex marriage.

Initially a series of blog posts, this book addresses the principles that undergird the most quoted credible objections. Haller charitably assumes that objectors do so because there are important conceptual issues at stake.

The defense of same-sex marriage has generally been located in the vocabulary of justice. The argument is, briefly, as follows. As both straight and LGBT people become baptized, it is implicitly wrong to withhold other sacraments from any who are faithful Christians. The rejoinder is that marriage is not a right, but a representation of what matters to the church and God: fidelity to scripture, families, law, holiness.

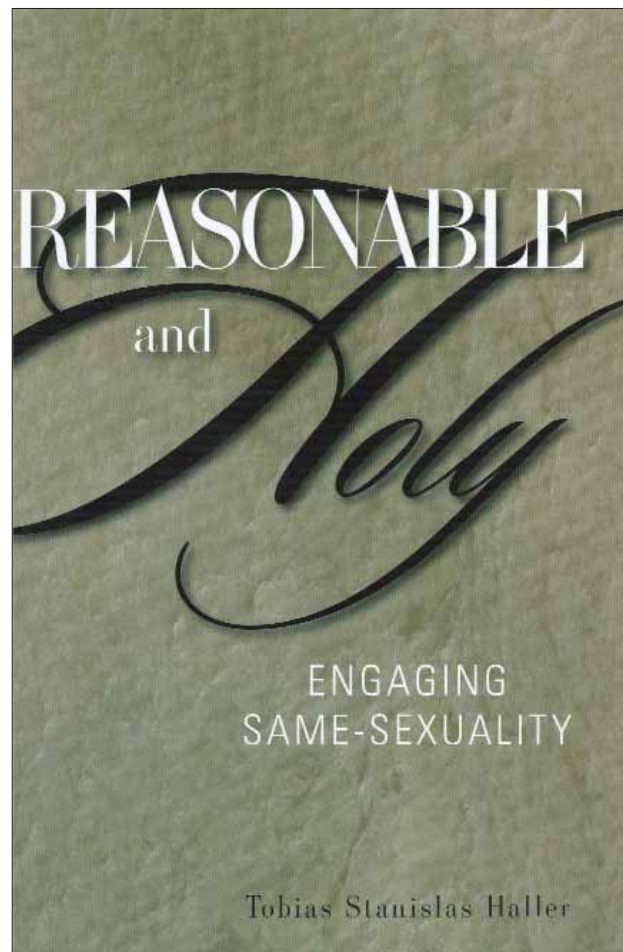
Few scholars are strong in both theology and scripture. Yet armed with powerful philosophical skills and rigorous biblical scholarship, Haller offers a convincing defense for opening Christian marriage to same-sex couples. He investigates the consequences of prioritizing complementarity (the idea that fit between men and women is intrinsic to God's favor of marriage) and the importance of procreation to the traditional description of marriage. He also clarifies how the words "to'evah" (abomination) and "porneia" (sexual immorality) are used, examining the confusing taxonomical issues around their definitions. He explains the conditions by which laws and customs change throughout church history, and

how the presenting issue is similar.

Haller explains, for example, that the Genesis story of sexual differentiation is a story about beginnings, not about purposes. We do not return to the Garden but are marching to the heavenly city. He successfully argues that mutual joy, companionship, and other fruits of the spirit are prior to procreation. He shatters the "prongs and holes" theory explaining that men and women are each individually—and not together as a unit—made in the image of God. It is not, then, our sex that makes us in the image of God, but our agency, our ability to choose.

The book has many useful sidebars that illuminate its arguments, and each chapter ends with questions for discussion. The chapter "WWJD" discusses how Jesus read scripture, while the last chapter comprises an excellent question and answer section. It is suitable for church study groups.

Reasonable and Holy may not convince those who intuitively find the varieties of sexual attraction sinful. It may, however, help individuals who are willing to examine their own conceptual presuppositions. Haller has written a book that honors the Word of God, the faith once delivered, and moves it into our



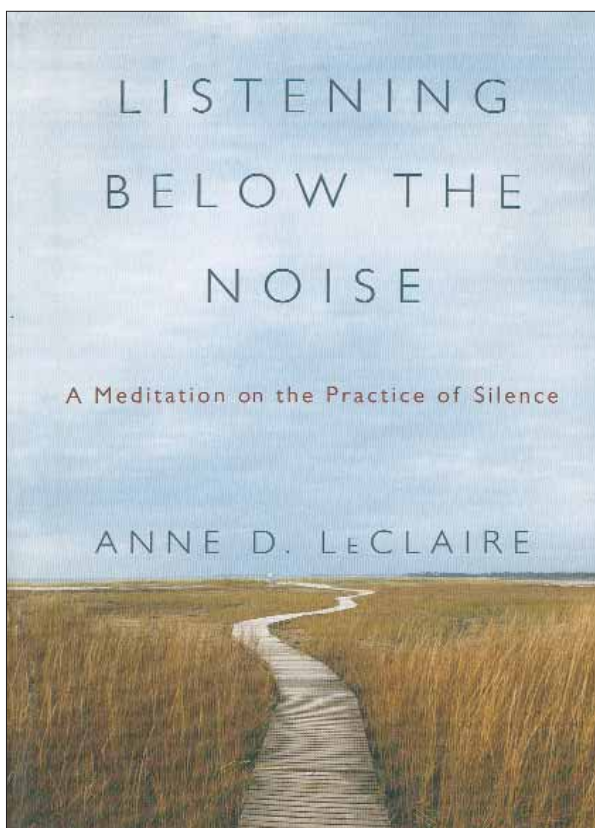
cultural context. He shows how the church can continue to maintain a high standard for faithful relationships. This is no small feat.

Haller does not discuss the relationship between property, sex and imperialism. Homosexuality is sometimes portrayed as a sign of American greed and empire. It becomes linked, for example, to violating third world countries, rather than being bourgeois, Victorian idyll of a pair gardening in the twilight. More work revealing how media and capital have framed the current debate might illuminate how we got here, and how we might move

forward.

Furthermore, that the discussion reached a feverish pitch in cyberspace is, I believe, a relevant element of the issue. Perhaps the problem itself is that we do not always discuss this in person, with real faces and real lives before us, but as disembodied entities, without commitment, in the non-existent location of cyberspace, where actions have few consequences.

de Leeuw is the rector of St. Bartholomew's, White Plains.



LISTENING BELOW THE NOISE: A MEDITATION ON THE PRACTICE OF SILENCE

BY ANNE D. LECLAIRE
HARPERCOLLINS, 226 PAGES

Reviewed by Pamela A. Lewis

Pablo Picasso, not usually known for his thoughts on spiritual matters, recognized silence as an essential condition in the creative process. Yet, as Anne LeClaire observes in this gracefully written and honest book, silence inspires deep fear within us, often signifying isolation and failure. It is this fear that is laced through her husband's question, after he learns of her decision to practice complete silence one day for twenty-four hours, as to whether she is really not going to speak at all. Accidental silence is normal; but *intentional* silence is, as a friend of LeClaire's tells her, "pretty radical."

In the midst of a hectic life not unlike that of many of her contemporaries, LeClaire realized one January afternoon in 1992 that there is a difference between a busy life and a rich one; she came to a stop, choosing the an-

cient practice of silence over what Thomas Merton called "the murderous din of our materialism," to embark on a seventeen-year inward journey on the first and third Mondays of each month.

This part memoir, part philosophical investigation is inspired by the children's classic, *The Secret Garden* by Frances Hodgson Burnett, and by Anne Morrow Lindbergh's *Gift from the Sea*: both works whose subjects seek an inviolable solitude. In it the author walks us through her own garden of stillness, detaching herself from life's non-essential concerns and reaping spiritual wholeness.

But LeClaire also discerns silence's darker face learning that it can be put to the service of political oppression or used to hide unsavory family secrets.

For anyone who wants to carve out silent time in his or her own life, the clear-eyed realism of Ms. LeClaire's suggestions for achieving it is worth the effort and commitment. Silence is the soul's birthright, one which we have only to claim to ensure our survival.

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

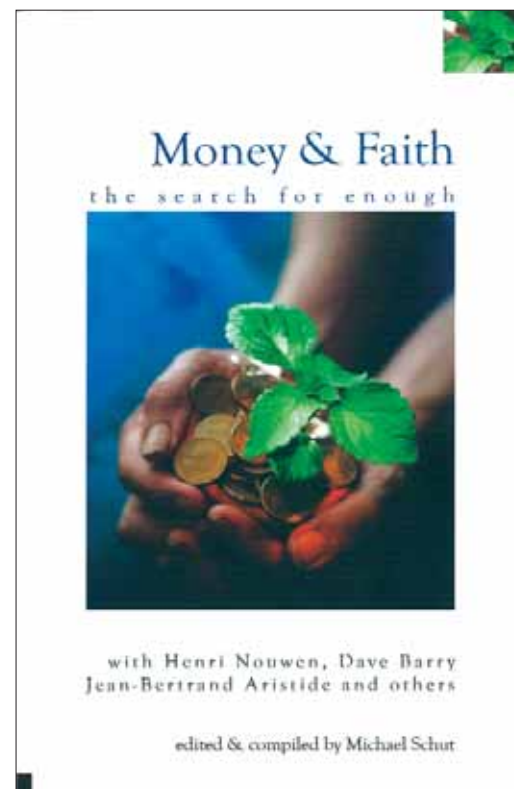
**MONEY AND FAITH:
THE SEARCH FOR ENOUGH**
EDITED AND COMPILED BY MICHAEL SCHUT
MOREHOUSE, 293 PAGES

Reviewed by Matthew Pritchard

Nothing stops conversation among Episcopalians more quickly than talk about money. Yet in the Bible, Jesus talks about money, wealth and poverty more than anything else. In spite of this, it remains, for most Americans and many Christians, the proverbial pink elephant in the middle of the room. Perhaps no more powerful false icon exists among us; it seems that for many now the American Dream is simply more is better. No wonder, then, that like all false idols, money cannot live up to its promise: for many of us it becomes the hardest subject of all to discuss freely, the most hidden from our discourse. *Money and Faith, The Search for Enough* is a compelling collection of thought-provoking essays that urge us, as people of faith, to discuss our attitudes to this false idol in order to probe our relationship with it more deeply, and become more spiritually free of it. It shakes the old attitudes about money which block us from experiencing a more vibrant and compassionate spiritual life.

In addition to the editor, Michael Schut, *Money and Faith's* contributors include humorist, David

Barry, environmentalist, Bill McKibben, Old-Testament scholar, Walter Brueggemann, world-renowned theologian and author, Henri Nouwen, and not least Chad Myer, who argues forcefully that the story of Jesus and the rich man (Mark 10:17-31) demonstrates clearly that the precondition to discipleship as a Christian is economic justice. The book is divided into three sections: the first addresses scarcity and abundance, and how we let these opposing concepts define our relationship with money and the world. The second calls us to question the traditional, linear logic of capitalism – that the goal of all good economics is to satiate human desire – and asks us to perceive a more synchronistic economic model that uses the wealth of nations and individuals as means to a more equitable world. The final part of the book challenges us as Christians to delve deeper into the Jubilee concept of the Old Testament, pushing us to grapple with the difficult question of Jubilee Justice which is, according to Walter Brueggemann, “find-



ing out what belongs to whom and giving it back.”

It's no surprise that there is no simple, tidy resolution. Questioning how we use money to become better Christians is a difficult undertaking: it goes much further than whether or not you tithe or to whom you write your checks. If it were that simple, the young rich man would have followed Jesus without second thoughts. In this world of economic uncertainty, of increasing unemployment, and of limited resources, this book is a timely read. It educates us about the true joy of the spiritual life. The gift of giving that comes from true compassion for our fellow man

teaches us the biggest lesson of our Savior, Jesus Christ, who claims in Matthew 6:26, “Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?”

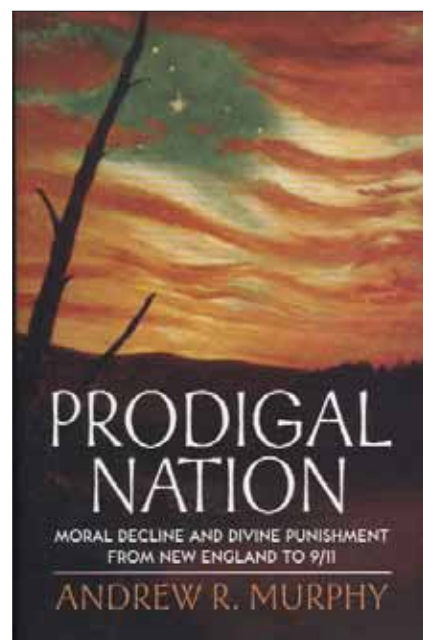
Pritchard is a member of the Cathedral Congregation of St. Saviour.

**PRODIGAL NATION: MORAL DECLINE AND
DIVINE PUNISHMENT FROM NEW ENGLAND
TO 9/11**

BY ANDREW R. MURPHY
OXFORD UNIVERSITY PRESS, 248 PAGES

Reviewed by Gypsy da Silva

If you've read the book of Jeremiah recently, you might have thought “That sounds like some of the complaints I read in the news.” Or, reading today's news, you may have found yourself thinking “That sounds like Jeremiah.” In *Prodigal Nation: Moral Decline and Divine Punishment from New England to 9/11*, Andrew R. Murphy traces the jeremiad in American history: As early as 1674 Increase Mather said that New Englanders' sins included contention, sensuality, drunkenness, pride in appearance, luxurious apparel, covetousness, land speculation, and swearing; in the 20th and 21st centuries, the Jeremiahs Murphy calls “traditionalist” have counted prohibition of prayer in public schools, equal rights for women, legalized abortion, and same-sex unions among the sins for which God will wreak vengeance.



Did He, then, truly “lift the curtain and allow the enemies of America to give us probably what we deserve” on 9/11, as Jerry Falwell suggested on Pat Robertson's *The 700 Club*?

“All jeremiahs,” Murphy observes, “presume a God who...acts in history through the distribution of rewards and punishments, victories and setbacks for communities that (respectively) do or do not follow God's laws.” While pointing to the past as a time of virtue, however, the traditionalist jeremiad generally ignores the issues that might cause one to ask, “Was it really better?” Slavery is surely the obvious example: Abolitionists thought it “an affront to Christian and American ideals of equality”; supporters called it “a trust providentially committed to us.” Whether citing the Bible or the Declaration of Independence, the 19th-century Jeremiah could find passages to support his argument, indeed to “ground slavery . . . in God's direct command.” Pro-slavery preachers presented a powerful and coherent biblical defense that appealed to Americans' widespread sympathy for literalist approaches to Scripture.

Today, traditionalist jeremiahs come from the “Christian Right” – a term that Murphy uses “to de-

note a political alliance of evangelical Protestants and politically like-minded Catholics... [whose] targets...include legalized abortion, the Equal Rights Amendment, the sexual revolution, the increasing acceptance of homosexuality . . . in other words . . . a political, and not a theological [alliance].” He distinguishes the traditional jeremiad from the progressive. The latter, he says, “while lamenting present conditions, looks to the past . . . for fundamental principles lying at the heart of American nationhood... [its] expansive vision . . . involves ever more fully realizing such ideals...” Roosevelt's New Deal and Martin Luther King, Jr.'s vision for civil rights are prime examples.

Emphasizing that the labels “melting pot” and “nation of immigrants” have never been more appropriate than today, Murphy says “We must resist the urge to allow American nationhood to be defined by the demographic, cultural, or religious profile of a previous time...”

“Only a capacious understanding of the American past,” he concludes, “can explain Frederick Douglass's remarkable admission in 1852 that, despite the severe oppression being visited on his people, ‘I do not despair of this country.’ Twenty-first-century Americans could do far worse than to follow [the examples of Lincoln, King, and Douglass] into an uncertain and evolving future.”

da Silva is a member of the Church of St. Mary the Virgin, Manhattan

Diocesan News

Eight Ordained to the Priesthood September 12

One to be ordained in Michigan September 24

Bishop Sisk ordained eight new priests at the Cathedral of St. John the Divine September 12 (see page 2 for photo). The Bishop of Michigan will ordain one more September 24 on Bishop Sisk's behalf.

Here are their brief biographies, and where they are going next.

Jennifer Brown Lanier received her Master of Divinity degree in May from The General Theological Seminary. She is sponsored for ordination by St. Peter's Church, Westchester Square. Jennifer's first cure will be at Christ Church Bronxville, where she has served as a seminarian intern.

JoAnne Crocitto Campo received her Master of Divinity degree with honors from The General Theological Seminary in May. JoAnne was sponsored by St. Bartholomew's Church, White Plains. Her first cure will be at St. John's Church, Getty Square, Yonkers.

Mary Buckbee Gregorius was ordained to the vocational diaconate with the Diocese of New York's class of 1998. After discerning a call to priesthood, she enrolled in The General Theological Seminary and received her Master of Divinity degree in May. Mary has accepted a part-time position with the congregation of St. Margaret of Antioch in Staatsburg, NY.

Cameron Reynolds Hardy received her Master of Divinity degree and Diploma in Anglican Studies from Berkeley Divinity School at Yale in May 2009. Cam is sponsored by St. Peter's Church, Lithgow, Millbrook, where she will serve as Assistant Minister. In addition, she is Chaplain at Millbrook School.

Matthew Foster Heyd is sponsored for ordination by the Church of the Holy Trinity, Manhattan. He has a Master of Arts in Religion degree from Yale Divinity School and in May received a Master of Sacred Theology degree from The General Theolog-

ical Seminary. Matt's first cure will be as Director of Faith in Action for Trinity Church, Wall Street

Susan Elizabeth Hill earned a Master of Divinity degree from Union Theological Seminary in 2008, and the Master of Sacred Theology degree from General Theological Seminary this past May. She has begun a part-time position as an assistant minister at St. Michael's Church, Manhattan, and will continue to pursue clinical pastoral education as well.

Edward Devon (Ted) Pardoe, III, received his Master of Divinity degree from Union Theological Seminary in 2005. Ted has completed his course work in the Master of Sacred Theology program at General Theological Seminary. He is sponsored for ordination by the Eglise Française du Saint-Esprit - The Little French Church - in Manhattan. Ted's initial cure will be to serve as Rector's Assistant at Grace Church.

Sandra Laure Seaborn is sponsored by All Angels' Church, Manhattan, and received her Master of Divinity degree from Virginia Theological Seminary in May. She will be serving as an Honorary Assistant Presbyterian in the Diocese of Madras, Church of South India. She and her family will be relocating to Chennai in late October for a period of two to three years.

James Gary Hamilton received his Master of Divinity degree from Seabury-Western Theological Seminary in 2008. Currently he is assisting at St. John's Church, Royal Oak, Michigan. He is sponsored by St. Michael's Church, Manhattan, and was ordained to the transitional diaconate by Bishop Sisk in March. Jim expects to be ordained to the priesthood in Michigan on September 24 by the Rt. Rev. Wendell Gibbs, Bishop of Michigan, on behalf of Bishop Sisk.

Four Ordained to the Vocational Diaconate May 2nd



The Rev. Deborah G. Tammearu, the Rev. Deacon Hollis Holder Galgano, the Rev. Deacon Sidney Spivey Blake, the Rev. Deacon Ian Randolph Betts, the Rt. Rev. Mark S. Sisk, the Rev. Deacon Robert A. Jacobs, the Rev. Deacon Ann Leslie Douglas, the Rev. Deacon Rebecca Weiner Tompkins, the Rt. Rev. E. Don Taylor, and the Rev. Canon Constance C. Coles.

Photo by Saul Goldberg

Youth Group Works and Learns on Atlanta Mission Trip



Christ Church Bronxville's high school youth group traveled to the Atlanta Georgia area August 9 - 15 on a mission trip. The group included teenagers from Bronxville, Mount Vernon, Tuckahoe and Yonkers. While the issues of the impoverished gang-ridden neighborhoods they visited were foreign to some, for others they closely resembled their home neighborhoods. The trip wasn't just about physical labor—it was about recognizing the ways they can come together and love one another as Christ loved us, every day while at home in New York.

New Performance Space at Epiphany

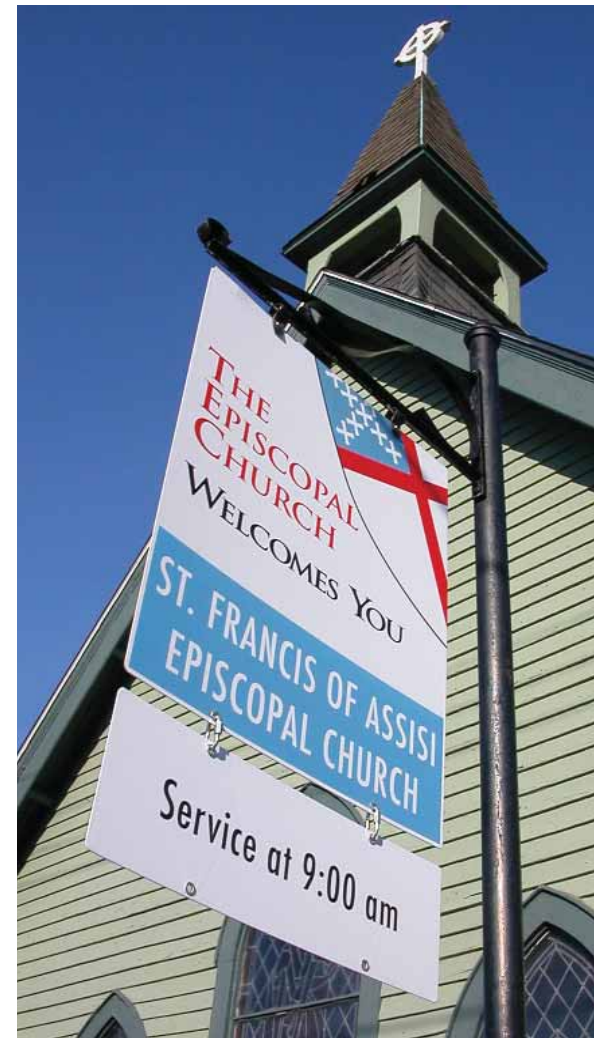


Troubadour composer and co-librettist Bert Draesel, formerly rector at Holy Trinity, has been Epiphany's Artist in Residence for almost three years.

Manhattan's Church of the Epiphany has created a new 99-seat performance space at the west end of its nave, in which it plans to present contemporary musicals that combine religious messages with a high level of entertainment. The first production, opening October 2, will be *Troubadour*, a musical about St. Francis of Assisi. Written by John Martin and the Rev. Herbert Draesel, and produced by Nathan Habib, it will be a full Actors Equity showcase with a 10 member professional cast of singers and dancers.

"Theater offers the opportunity to have the past, present and future combine in a wonderful creative manner that provides insight into our lives," said the Rev. Canon Andrew J. W. Mullins, rector of Epiphany. "What better role model today than Saint Francis?" For more information and tickets call 212 737 2720.

First St. Francis, One Fewer St. Andrew's



As if to demonstrate its agreement with the rector of the Church of the Epiphany (see story at left), 105 year old St. Andrew's Chapel, Montgomery legally changed its name in May to The Church of St. Francis of Assisi, following its rededication by Bishop Taylor in January. With the change in name there are now only 11 parishes in the diocese with Andrew as their patronal saint.

Fundraiser and Tours Mark Phase 1 of Restoration of St. Augustine's Slave Galleries

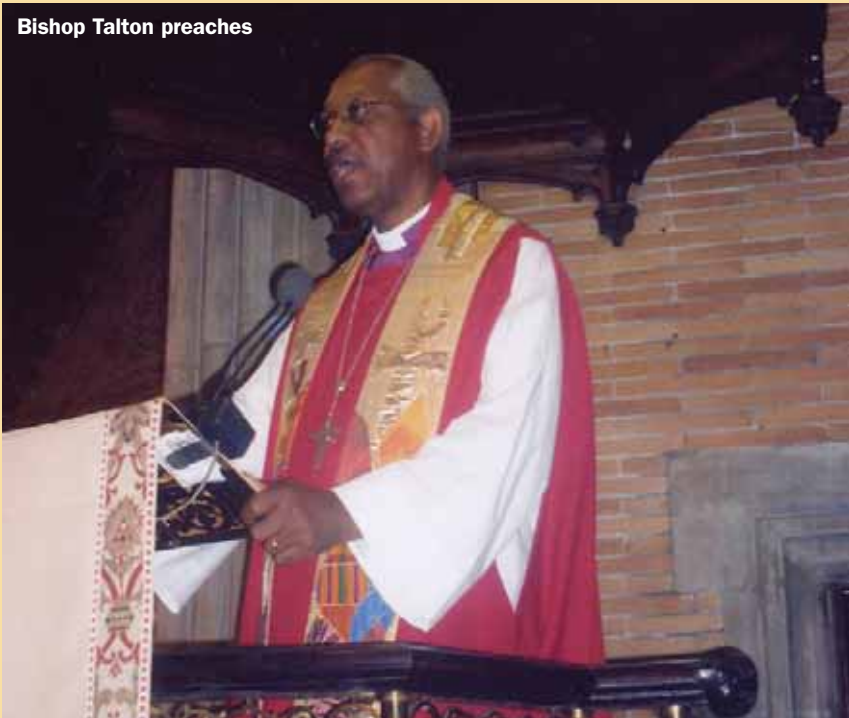
On July 11 St. Augustine's Church on Henry Street in Manhattan celebrated the first phase of the restoration of its historic slave galleries and held a fundraiser for the completion of these powerful spaces, while commemorating the day on which the state's Emancipation Act took effect. Visitors learned about the hidden history of African Americans in early New York, toured the slave galleries, met the experts who developed the restoration plan and led the restoration team, and viewed an exhibition of quilts and dolls by the Quilters of Color Network of New York and the 3-D Doll Club of Mount Vernon.



Diocesan News

St. Philip's in Harlem Reaches 200

Bishop Talton preaches



Photos by Irving Lyons

St. Philip's Church in Harlem celebrated 200 years of service May 2 - 3 with the opening of an exhibition at the Schomburg Center attended by the Rt. Rev. Chester L. Talton, Suffragan Bishop of Los Angeles (and former rector of St. Philip's) and Councilwomen Inez Dickens, an Evensong presided over by Bishops Sisk, Taylor and Talton, and the Second Annual Thurgood Marshall Law Day.

Trinity Fellows Named

In May, the Rev. Dr. James H. Cooper, the rector of Trinity Wall Street, named Ms. Wendy Reynoso and the Rev. Yamily Bass-Choate as Trinity's 2009 Transformational Fellows. Each received a \$25,000 grant to design a six-week sabbatical that will provide her with the opportunity for professional development or other renewal activities.

Reynoso is executive director of Grace Opportunities Project, which serves over 315 low-income, underperforming elementary school children in Lower Manhattan.

Bass-Choate is a priest in the Diocese and Bishop's Vicar for Iglesia San Andres in Yonkers, where she oversees several outreach programs, including the food pantry, after-school programs and summer camp. She also offers immigration services in the form of guidance, translations and advocacy, with referrals to attorneys specializing in immigration law and support groups for immigrants.



The Rev. Yamily Bass-Choate and Wendy Reynoso

Photo Courtesy of Trinity Wall Street

SPECIAL COMMITTEE REPORT (continued from page 14)

forfeit its connection with the Convention and shall no longer have the right to send lay delegates to it, until its unpaid apportioned shares shall have been paid in full." Convention has voted in the past, but not in recent years, to suspend this rule in order to seat lay delegates.

According to the report, in approximately two-thirds of the dioceses in the Episcopal Church the canons provide that a parish that does not pay toward the support of the diocese can, through a multi-step process, be converted to mission status with a priest appointed by the diocesan bishop. The committee is not suggesting this approach. Rather the committee suggests a three-step procedure for a parish that is not current in paying the quarterly installments of its assessment *and* is not working with the Adjustment Board to address the situation:

1. The parish would become ineligible for diocesan support, including property support grants or loans, and other funds.
2. Diocesan Convention, may, with considerable deliberation, be formally informed of the non-current parishes.
3. After formal notification at two consecutive annual Conventions, the diocese and the bishop could possibly initiate action to remove the parish's rector and appoint a vicar to work with the diocese and the Adjustment Board to bring the parish current in its assessments, and eventually, begin the call for a rector.

The economic crisis is affecting the parishes in differing ways. The most heartening finding is that many parishes are holding steady in plate and pledge contributions with the levels of 2007 and 2008. Some parishes have even seen their pledge levels increase. But many parish endowments suffered serious decline in 2008, and rental income and large pledges have decreased, according to the draft report.

"I was impressed by how faithfully these parishes are responding to the current economic situation ... it is painful to cut budgets, lay off staff, impose unpaid furloughs," Dunham said. "At the same time, it's wonderful to see how parishes are with great, good spirit working through these economic issues and supporting their parishioners who may have been laid off; it's an important part of a parish being a Christian community."

Wilson is former ENY editor and currently a staff writer for Episcopal News Service.

THE HISPANIC OPPORTUNITY (continued from page 9)

much passion and concern.

Suddenly, a single word popped into my head: Investment. As I stepped up to the microphone, I identified myself and began promoting our investment. I said that the strategic vision for reaching Latinos/Hispanics should be seen as an investment by the Episcopal Church. If we devote our time, talent and money into this ministry, it won't just benefit the Hispanic community; it will benefit the whole church. Every one will gain from this investment. I said that not every person in this room was an "Hispanic looking girl like me, but those who are like me are outside right now, looking in. They are looking for churches and they are speaking a language just like you speak and all they need is radical hospitality." As the next deputy stepped up to speak in support of their resolution I just plopped down into my seat, exhausted, but hopeful.

The United States of America has the second largest Hispanic/Latino population in the world. In California, alone, the census shows that 32 percent of the population is Hispanic. Hispanics are all around us, part of our culture, and they are desperately searching for faith communities that will be open and inviting to them.

Active evangelism directed towards the Hispanic community is a guaranteed investment for the Episcopal Church. It has proven to be so for other denominations. Ten years ago, I was present when Milwaukee Bishop Roger White addressed a clergy conference. He spent the entire session repeating, over and over, to the clergy in the room, "If you want your church to grow, the clearest, simplest method is to reach out to the Hispanics."

Now, let me repeat it again: "If you want your church to grow, the clearest, simplest method, is to reach out to the Hispanics."

D038 was the culmination of much work and many years of research and study of the Episcopal Church and our Hispanic communities. If you would like to know why this resolution was so passionately embraced by the entire convention, go to <http://drop.io/LatinoStrategicVision> see how clearly and impressively it was presented. Leaving the conference room, after the Program, Budget and Finance meeting, a deputy from the Diocese of New Jersey approached me with a little smirk and said, "Mother Yamily, will you come and help me sell my old car?" It is a flattering thought, but the truth is that this resolution sells itself, beautifully.

For the Episcopal Church's Latino pages, go to www.episcopalchurch.org/latino.

Bass-Choate is vicar of San Andres in Yonkers and a member of the ENY editorial board.

NOTICES

BISHOPS' VISITATION SCHEDULE

OCT 4 (18 PENTECOST):

Bishop Sisk: Cathedral

Bishop Roskam: St. James', Callicoon

Bishop Donovan: Holy Nativity, Bronx

OCT 10, SATURDAY:

Bishop Sisk: Mediator, Bronx

OCT 11 (19 PENTECOST):

Bishop Sisk:

St. Thomas, Amenia Union

Bishop Roskam:

St. David's, Highland Mills

OCT 18 (20 PENTECOST):

Bishop Sisk:

St. Luke in Fields, Manhattan

Bishop Roskam: St. Luke's, Somers

Bishop Packard: St. Augustine's,

Croton-on-Hudson

OCT 25 (21 PENTECOST):

Bishop Roskam:

St. Stephen's, Staten Island

Bishop Donovan:

Holy Trinity, Pawling

NOV 1 (ALL SAINTS DAY):

Bishop Sisk: a.m. St. Paul's Pleasant

Valley; p.m. St. Paul's, Chester

Bishop Roskam: St. Andrew's, Beacon

Bishop Packard: St. Philip's, Manhattan

NOV 8 (23 PENTECOST):

Bishop Sisk: Regeneration, Pine Plains

Bishop Roskam: Ascension & Holy

Trinity, West Park / Highland

Bishop Donovan:

Good Shepherd, Newburgh

Bishop Packard: St. Luke's, Beacon

NOV 15 (24 PENTECOST):

Bishop Sisk: St. Thomas', Mamaroneck

Bishop Roskam:

St. Mary's, Scarborough

Bishop Packard: St. Luke's, Beacon

NOV 22 (LAST PENTECOST):

Bishop Roskam: Christ, Suffern

Bishop Donovan:

St. Margaret's, Staatsburg

NOV 29 (1 ADVENT):

Bishop Sisk: Our Savior, Chinatown

and St. Andrew's, Staten Island

Bishop Roskam: Holy Cross, Yonkers

Bishop Packard:

St. John's, Pleasantville

NOV 30:

Bishop Roskam: St. Andrew's, Bronx

DEC 6 (2 ADVENT):

Bishop Sisk: St. Gregory's, Woodstock

Bishop Roskam: St. John's-in-the-

Wilderness, Stony Point

Bishop Donovan: St. Simeon's, Bronx

& St. Martha's, Bronx

DEC 13 (3 ADVENT):

Bishop Sisk: St. Andrew's, Walden

Bishop Roskam:

St. Peter's, Port Chester

Bishop Packard:

St. Thomas', New Windsor

GENERAL CONVENTION 2009 (continued from page 8)

Williams also spent two days hearing the stories of a cross-section of convention participants. Besides observing the work of the House of Bishops, Williams met with young people, the councils of advice for the Presiding Bishop and House of Deputies president, and a small group of lesbian and gay deputies. He also met with provisional and assisting bishops in the four dioceses—that are reorganizing after most of their members and leadership left the church.

MISSION BEGINS AT HOME

In a Eucharist more serious in tone than opening Eucharist of theatrics and celebration, Jefferts Schori used her final sermon to tell bishops and deputies to share the work—including the 419 resolutions considered—of convention at home.

It is the job of bishops and deputies to convert these directives into “digestible food” to feed the “sheep” in their home pastures, Jefferts Schori said: “The food you have to offer has to be digestible and attractive – it needs to be good news, if you’re going to tend the sheep around you. Going home with a list of complaints, or full of anger about what you wanted that didn’t pass, is only going to generate indigestion. That is not an act of love.”

“Sure, every flock finds a few noxious weeds in the pasture, but healthy sheep learn to how to avoid them,” she said. “Tending the sheep means leading them to good pasture and caring that they might grow. What food will you take?”

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CLERGY CHANGES

Arnulfo Aramulo, Priest in Charge, Virgen de Guadalupe, Poughkeepsie, NY, to retirement, Oct 1.

Roger Baroody, Vicar, Trinity, Garnerville, NY, to retirement, Dec 31.

The Rev. Canon Jane Butterfield, Interim, Grace, White Plains, NY, to Priest in Charge, Grace, White Plains NY, Aug 2.

The Rev. Joshua T. Condon, Priest in Charge, St. Luke's, Eastchester, NY, to Rector, St. Stephen's, Armonk NY, Sept 1.

The Rev. Georgene Conner, Canon, St. Peter's Cathedral, St. Petersburg, FL, to Vicar, St. Gregory's, Woodstock, Sept 7.

The Rev. Dr. Mark Cyr, IT Manager, Episcopal Diocese of New York, to Consultant, The Diocese of Delaware, Sept 1.

The Rev. Shawn Duncan Rector, Trinity, Hamburg, NY, to Interim, All Saints, Briarcliff Manor NY, Sept 1.

The Rev. Amilcar Figueroa, Vicar, Holyhood, Manhattan, NYC, to Priest, Diocese of Puerto Rico, Aug 30.

The Rev. Matthew F. Heyd, Seminarian, General Theological Seminary NYC, to Assistant, Trinity Church, Wall Street, NYC, Aug 18.

The Rev. Jennifer Brown Lanier, Seminarian, General Theological Seminary

NYC, to Assistant, Christ Church, Bronxville, NY, Sept 1.

The Rev. Mabel Burke Lewis, Vicar, St. Thomas, New Windsor and St. Anne's, Washingtonville NY, to retirement, Jul 31.

The Rev. Katherine Malin, Curate, Christ Church, Bronxville NY, to Rector, St. Anne's in the Fields, Lincoln MA, Sept 1.

The Rev. Matthew H. Mead, Curate, St. Mary the Virgin, Manhattan, NYC, to Rector, Good Shepherd, Granite Springs, NY, Sept 14.

The Rev. Erika K. Meyer, Rector, St. Barnabas, Cortez CO, to Rector, Good Shepherd, Manhattan, NY, Sept 15.

The Rev. Jose Roberto Gandara Perea, Assistant, Good Shepherd, Manhattan, NYC, to Pastor, Intercession, NYC, Aug 15.

The Rev. Timothy Schenck, Rector, All Saints, Briarcliff Manor NY, to Rector, St. John the Evangelist, Hingham MA, Jul 19.

The Rev. Lenore K. Smith, Associate, Intercession, Manhattan, NYC, to Rector, St. Barnabas, Irvington, NY, Sept 8.

The Rev. Dn. Suzanne Wille, Student, Yale Divinity School, New Haven CT, to Assistant, Christ Church, Warwick NY, Jun 15.

The Spiritual Journey of a Parent

By the Rev. Bob Flanagan



When my first child was born, church suddenly went from being a sometimes, makes me feel better about life thing, to a central, key aspect of my life. It was not simply the baptism of my daughter that catapulted church in front of sleep, lazing around reading *The Sunday New York Times*, or a quiet, invigorating morning run through town; something deeper stirred in my soul. Church was no longer just for me.

We are spiritual creatures. More than our bodies, more than our minds, we are spirit. As we age, we know this. Our physical agility declines as we grow older and the memories of our minds fade as our years pile upon each other like waves scouring footprints. What remains most alive in us is spirit. As C.S. Lewis so aptly wrote, “You don’t have a soul. You are a Soul. You have a body.” As parents we have the privilege and the God-given task of not simply helping our children become strong, agile, fast, intelligent and educated, but most importantly of helping to grow our children’s souls.

For me, the growth of my daughter’s and then son’s souls went far beyond the Sunday school artwork and the gentle grace learned at nursery school, then repeated around our evening meal. I needed to discover a path for spiritual parenting. However, I soon discovered that there was no one resource to guide me. In fact, I found little written help, and my friends were struggling to find a clear path as well.

Over time, like a Moses wandering the land of Midian, I stumbled across a spiritual parenting path. What began as a journey to help my children, turned into my own spiritual journey. As I began to learn more about private prayers for my chil-

dren, I learned how to pray. As I began to learn more about the facets of worship for my children, I deepened my worship of God. As I began to learn more about the Bible for my children, I discovered the Bible for myself. It was as if the embers of the ever-burning bush fell upon my soul and ignited it.

The effect of my own journey affected my children. Not long after I became more at home in church, I became more involved. I soon became a lay reader and found my way into the procession behind the choir. Each Sunday, when I served as a worship leader, my wife patiently, like a saint, sat in our usual pew with my young son, who would rather sit in church than be in the nursery. When I descended the steps out of the chancel, my son would dart from his seat to walk down the aisle firmly holding my hand. Moreover, like many dads, my children waited up for me when I returned late from work. I would hear my daughter call out to me, “Dad! I need my blessings.” And for many years, well into middle school, I padded up the stairs each night to pray with my children and to bless them.

My spiritual parenting journey was not a solo trek. My wife has been central to my own spiritual growth and that of our children. Like Zipporah’s inherent spiritual understanding and Miriam’s spiritual guidance of her brother and devotion to the Lord of hosts, my wife has journeyed with me, beside me and often ahead of me. And as our spiritual lives have deepened so has our dedication to each other.

Flanagan, a priest in the Diocese and school minister at the Brooks School in Andover, MA, is the author of Growing a Soul, a Practical Guide to Spiritual Intelligence.