

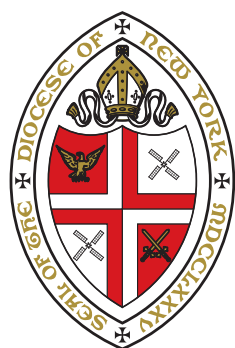
NURTURE ISSUE



THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

FALL 2010



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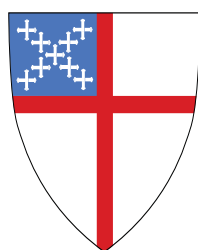
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“ . . . and who is my neighbor?”

A Call for Episcopalians to Witness to Truth in the Face of Misinformation and Intolerance.

By the Rev. Masud Ibn Syedullah, TSSF

The ancient commandment, “Thou shalt not bear false witness against thy neighbor” represents one of the core values of the Biblical tradition. It is the responsibility of the People of God to speak truthfully about others. To fail to do so compromises our own integrity and moral authority, and does violence to those we misrepresent.

Recently, there have been growing expressions of mistrust and suspicion towards Muslims in this country. Increased, openly public, negative statements and hostile actions suggest that many Americans are wary of the intentions and motives of the Muslims among us, many of whom are also American citizens. There seems to be a growing tendency to use broad brush strokes to color *(continued on page 5)*

THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE
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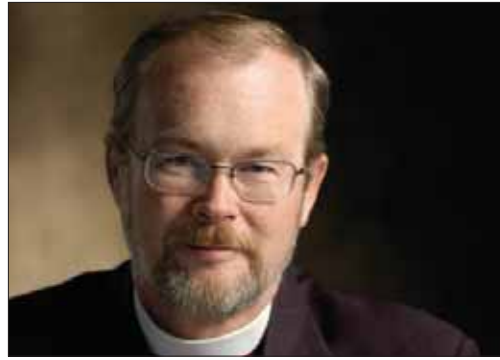
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Nurture Takes Focus

By the Rt. Rev. Mark S. Sisk



The Rt. Rev. Mark S. Sisk

For the past 12 years I have taken virtually every opportunity afforded me to reiterate that at the core of every healthy parish there are just three crucial elements: the worship of God, the nurture of the faithful, and the bearing of witness by word and deed to God's abiding love for us and for all. Though these three may adopt dramatically different expressions, from parish to parish and over time, they remain the bedrock, and though they may be complex in their particular expression, in themselves they are not complicated.

This issue of the *Episcopal New Yorker* is devoted to exploring the second of this triumvirate: just what does such "nurturing of the faithful" entail?

My answer to that question is that it simply means the day-to-day, year-to-year care for those who are already members of the community of faith. It is our attention to ourselves, and the nurture of our own souls, within the life of the believing community. It is the care we give to others, as well as the care we receive from others, as we support one another in the great journey that each of us follows through the seasons of our lives. It is, in short, the careful attention to the ordinary of our days as believers: the good days and the bad, "in sickness and in health," it is in the birthing and in the dying, it is the triumphs and the defeats, the joys and the disappointments. "Nurturing the faithful" has to do with learning to live with ourselves and others. It is coming to grips with the reality of our lives in all their myriad complexities. An important part of doing all this is the deepening of our understanding of the faith that we profess through study and conversation with those who share our journey.

The basis of all such nurturing is that God takes us seriously. Our lives matter enormously. What's more, the Church in general, and any parish in particular, is, or ought to be dedicated to helping its members, each of us, take our lives seriously. Every twist and turn, every up and down, is important. Nothing should be glossed over. Sugar coating will never do. Platitudes are an affront.

When the Church is nurturing, it not only takes the life of its members seriously, it also asks us, and offers to us, the opportunity to reflect on that life with the eyes of faith. It asks us to consider our lives in the light of God's abiding love for us. It offers us the promise that we are not alone on our journey. We are accompanied by a great cloud of witnesses who have gone before and are walking with us yet. It assures us, above all, that whatever life throws at us, God is with us. The all-embracing Holy Spirit of God is nearer to us than our very breath. However, precisely because God is so close we may not realize the Divine presence. The purpose of the Church is to help us recognize, celebrate and share that discovery.

This nurturing is, or should be, part of the very heart of every congregation's life. It is the work of a lifetime. It doesn't just happen. It takes focus. This is far more difficult than it sounds. We live in a culture of independence in which there is a strong tendency to deny the need for nurturing. Apart from times of dramatic personal or communal crisis the role of nurturing, as important as it actually is, is likely to be ignored. It takes an enormous amount of sustained drive to fight against that current. Therefore, central to every parish priest's vocation is the development of a parish culture in which healthy nurture is freely offered and freely received. Without that dedicated leadership, over time, the nurture of the faithful will shrivel to a faint shadow of itself. This work is just one instance of why I have said so often of the ordained that it is worth the service of a lifetime.

I am pleased to say that the atrophy of nurture is relatively rare. The stories in this issue of the *Episcopal New Yorker* will give a few examples in which that nurture is vibrant.

Cultivar Demanda Dedicación

Por la Reverendísimo Obispo Mark S. Sisk

En los últimos doce años he aceptado casi todas las oportunidades que se me han presentado para reiterar que en el centro de toda parroquia sana hay precisamente tres elementos cruciales: el culto a Dios, el cultivo de los fieles y la relación del testimonio de palabra y obra con el perdurable amor de Dios para todos nosotros. Aunque estos tres pueden asumir, con el tiempo y de parroquia a parroquia, dramáticamente diferentes expresiones, continúan siendo la base, y a pesar de que ellos pueden ser complejos en su expresión particular, por sí mismos no son complicados.

Esta edición del *Episcopal New Yorker* está dedicada a explorar el segundo de este triunvirato: básicamente ¿Qué implica el "cultivo de los fieles" como tal?

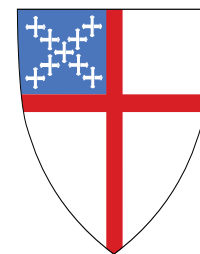
Mi respuesta a esta pregunta es que eso sencillamente significa el cuidado día a día, año tras año, de todos aquellos que ya son miembros de nuestra comunidad de fe. Es la atención a nosotros mismos y el cultivo de nuestras propias almas dentro de la comunidad creyente. Es el cuidado que damos a otros así como también el cuidado que recibimos de los otros cuando nos apoyamos mutuamente en la gran jornada que cada uno lleva a cabo durante los ciclos de nuestras vidas. En pocas palabras, es la atención cuidadosa a lo ordinario de nuestros días como creyentes: los días buenos y los días malos; "en la enfermedad y en la salud"; está en el nacimiento y en la muerte; son los triunfos y las derrotas; las alegrías y las desilusiones. "Cultivar a los feligreses" tiene que ver con el aprender a vivir con nosotros mismos y con los otros. Es llegar a enfrentarse con la realidad de nuestras vidas con toda su innumerable complejidad. Lo importante al hacer todo esto es la profundización de nuestro entendimiento de la fe que profesamos, mediante el estudio y la conversación con aquellos con quienes compartimos nuestra jornada.

(continuado en la paginacion 4)



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Lay Participation To Avoid Clergy Burnout

From the Rev. Stephen J. Chinlund

There was a recent article on the front page of the *New York Times* (August 8, 2010) about clergy burnout. The problem is real. I would have burned out too if I had stayed in the parish ministry. I would like to propose a partial solution.

It is current parish practice for clergy to be on duty six days a week. The day off is never possible on Saturday or Sunday. So it does not coincide with the time that a spouse/partner is off on a secular job. That leads to separation, divorce, alcoholism, drugs, etc. The following plan is intended to correct that, with side benefits for lay people:

1. Establish a training program, with Diocesan approval and oversight, for lay people in a particular parish to lead Sunday morning worship. The program could be either parish-based or diocesan. The training would be ongoing with a certain minimum for some sort of certification. A committee would be necessary to screen applicants and provide counsel for those who would like to lead, but for some reason are not yet deemed ready. The course would follow the same curriculum as that followed by Education for Ministry.
2. Create a schedule in which lay people would lead the Sunday services. Ideally it would follow the secular calendar for "Mondays off." Exceptions would obviously be Christmas and Thanksgiving. This would allow a married couple to have time alone or as a family with their children.
3. Get feedback from the committee on how each Sunday went so that there could be ongoing fine-tuning.

The people most opposing this plan are, in my experience, the clergy. They want to maintain their status as "special." They are understandably concerned that there might be lay people who might appear as better in the leadership role.

However, there is a crying need for some way of providing relief in our fast-paced world. Gone are the days when kindly old Father Smith would be expected to take his mornings in quiet reading and reflection in his study, undisturbed by calls from parishioners, or friends of parishioners, who need his help to plan for the Christmas Bazaar, the every member canvass, the meetings about leaks in the roof, the concern about my neighbor and what to do about her unwanted pregnancy, the death of my cousin, the noise in the neighborhood, the committee on peace in the Middle East, the committee about health care for all, etc. Even the most adroit administrator can feel overwhelmed and in need of a real break, like people in the secular world who also have high pressure jobs.

Those who would benefit the most might be the lay people who would find out how difficult it is to lead worship and respond to the feedback. It is inspiring to lead worship, to feel the congregation all together in singing hymns, in praying and in giving attention to a good sermon. It is also a challenge, and there might be new appreciation for those who do it week after week. They also would greatly advance their own gifts for ministry as they struggle with the texts for the day and offer their best commentary.

The congregation would benefit too, as they see a pregnant woman or a person with a new diagnosis of terminal illness leading worship for the first time. "This is my Body which is given for you" would definitely take on new meaning. To be "in the place of Christ" at the altar has wonderful richness through the ordination of women. This would advance that widening and deepening process.

Chinlund is a priest in the diocese and a former executive director of Episcopal Social Services.

More on Hampton

From the Rev. G. Gerald Fargo

Not to dismiss Calvin Hampton's liturgical creativity but to clarify, Calvin did not have "his choir walk about the chancel, chairs held high over their heads." ("Calvin Hampton's Vision of Worship," *The Episcopal New Yorker*, Summer 2010.)

What is referred to is part of Theo

Barnes' choreography for Hampton's musical/choral setting of biblical text from Revelation. In the performance of "Alpha and Omega" actors from Barnes' resident theater company, Theater Practice, lifted seven chairs overhead representing the seven churches (cathedra=chair) addressed in the scripture.



Theater Practice performing Calvin Hampton's *Alpha and Omega* at Calvary Church

EL MENSAJE DEL OBISPO (continuo de la paginacion 3)

La base de aquel crecimiento es que Dios nos toma en serio. Nuestras vidas importan enormemente. Es más, la Iglesia en general y cada parroquia en particular, está, o debería estar, dedicada al apoyo de sus miembros, cada uno de nosotros, a tomar nuestras vidas seriamente. Las vueltas que da la vida y a su vez, todo altibajo es importante. Nada debería ser encubierto. Dorar la píldora nunca lo logra. Lo trivial es una ofensa.

Cuando la Iglesia está cultivando, ella no solo toma en serio a sus miembros, también nos pregunta y nos ofrece la oportunidad de reflexionar en esa vida con los ojos de la fe. Nos propone que consideremos nuestras vidas a la luz del perdurable amor de Dios para nosotros. Nos ofrece la promesa de que no estamos solos en nuestra jornada. Estamos acompañados por una gran cantidad de testigos que nos han precedido y caminan con nosotros. Sobre todo nos promete que pase lo que pase en nuestras vidas, Dios está con nosotros. El omnipotente Espíritu Santo de Dios está tan cerca de nosotros como nuestro propio aliento.

Este desarrollo es, o debería ser parte del propio corazón de la vida de toda congregación. Es trabajo de toda una vida. Este simplemente no sucede. Demanda dedicación. Esto es a la larga, más difícil de lo que parece. Vivimos en una cultura de independencia en la cual hay una fuerte tendencia a negar la necesidad del crecimiento. Fuera de los períodos dramáticos de crisis personal o comunitaria, el papel del crecimiento, tan importante como él es, es probable que sea ignorado. Demanda una enorme cantidad de energía continua para luchar contra esa corriente. Por lo tanto, lo fundamental en la vocación de todo clérigo de una parroquia es el desarrollo de una cultura parroquial en la cual el sano crecimiento sea libremente ofrecido y libremente recibido. Con el tiempo el crecimiento de los fieles, sin ese liderazgo dedicado, se debilitará hasta convertirse en una débil sombra de sí mismo. Este trabajo es tan solo un ejemplo del por qué tan a menudo les he dicho a los ordenados que: vale la pena el servicio de toda una vida.

Me siento complacido al decir que la atrofia del crecimiento es relativamente rara. Las historias en esta edición del *Episcopal New Yorker* les darán unos cuantos ejemplos en los que el crecimiento es impactante.

+ Mark

Traducido por Lila Botero

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Putting on the Ritz

By the Rt. Rev. Catherine S. Roskam

I thought the House of Bishops meeting recently in Phoenix should not stay at the Ritz Carlton. It looked bad. “Bishops demonstrate at the border for poor immigrants, then relax in lap of luxury...” I could imagine the tabloid account.

But I was wrong on two counts.

First and unbelievably, the Ritz gave us the very best price. True, regular temperatures of well over 100 degrees make this the off season. Still, accepting their offer truly was good stewardship.

Second and most important, I learned what radical welcome feels like. The hotel itself is not glitzy, ostentatious or slick as some I have seen. (Think Trump and Helmsley.) Its charm is old-world and rests on the qual-

ity of its service. “Ladies and gentlemen serving ladies and gentlemen” is their motto and indeed their practice.

When you arrive you are greeted by name. When you make a request, the answer is always yes. Your needs are anticipated. And the prevailing attitude seems genuinely positive, as if every member of the staff understands and lives to the best of their ability into their shared mission.

Part of the welcome was to make feedback easy. In an email to the general manager I said that if our churches regularly extended the same kind of welcome, ours would be the fastest growing denomination in the country.



The good news of our Diocese is that one third of our churches are growing, some of them by leaps and bounds. What our growing parishes have in common is this kind of service-driven radical welcome based not on good business model but on the radical welcome of the Gospel. Christian practice eventually gave rise to hospices, hospitals and yes, hotels. It is time to reclaim our roots and put on the Ritz in the service of God's mission.

Roskam is Bishop Suffragan of the diocese.

“... and who is my neighbor?”

(continued from the cover)

a whole people because of the actions of a few.

The reality is that many Muslims in our community are hardworking, positive contributors to our society. Particularly in this diocese, there are teachers, healthcare professionals, and many others who contribute greatly to our quality of life.

How can it be that even some Christians in America, tutored in the Way of Jesus, and living in a society that takes great pride in valuing the individual, find themselves swept along in a torrent of vicious verbal, and even physical, attacks against an entire segment of the society? Well, I suppose that tendency is as old as human nature itself.

When the question was put to Jesus, “who is my neighbor?” that was to ask, “to whom am I obliged to be in relationship, to befriend, to share resources, to accept and relate to as a full member of my community?” Jesus responds with the parable of *The Good Samaritan* (Luke 10: 29-37), a story that emphasizes the importance of evaluating the character of *individuals*, rather than presupposing (pre-judging) the moral uprightness of persons based merely on their religious and social affiliations. This familiar parable makes clear the error of belying someone without knowing the facts. Those to whom Jesus told the story must surely have connected their attitudes of prejudice with the scriptural injunction forbidding them to “bear false witness.”

Jesus' parable is also a way to respond to the question: what does it mean to love? It takes interest, time,

and dedication, to learn about another—the truth about the other. That, in itself, is part of what it means to love—to be concerned enough to discover the truth about the other, rather than to maintain (and broadcast) a false image. Fear, however, can influence us in contrary ways. Fear, supported by misinformation and the tendency to generalize, often blocks the way to making an accurate and fair evaluation of persons we do not know.

This seems to be the case in the current feelings and expressions of suspicion and mistrust regarding Muslims across our nation. There have indeed been increased reports throughout the country of hateful rhetoric and defiant actions concerning the perceived greater presence of Muslims among us. If I were a Muslim, being the recipient of the kinds of negative attitudes being expressed, I think the lines of Rudyard Kipling's poem, *If*, would seem to make a lot of sense:

“If you can keep your head when all about you
Are losing theirs and blaming it on you . . .
. . . you'll be a Man, [a mature person] my son!”

It seems to me that both Jesus and Kipling are pointing us towards mature ways to evaluate and relate to other people. It takes little maturity to make evaluations based on suspicion, mistrust, and fear. Greater maturity demands taking the time and making the effort to learn the facts about persons.

Few, if any of us, appreciate being evaluated according to the group associated with us. Being a people who

pride ourselves in the value of the individual, we say that we abhor the idea of adjudicating another's character based on their size, gender, ethnicity, color, etc. Yet, currently there are clear indications that exactly this is being done to judge the character and motives of Muslims in this country. As Christians, committed to the Way of Jesus—the Way of love, truth, and healthy community—I urge us all to take the time and to make the effort to seek the truth about our neighbors and to encourage our friends and associates to do the same.

What resources are available to us followers of Jesus to make a more accurate evaluation of our Muslim neighbors? In his parable, Jesus goes beyond the mere generalization of the person—of referring to him as a Samaritan—and gives his audience details: facts about the actions of *that particular Samaritan*. Jesus describes how the Samaritan responded to the man who had been brutally attacked: He dressed his wounds, and provided for his keep. Such facts helped move Jesus' audience beyond generalized assumptions about the Samaritan, to understanding the facts about him.

Let us be so committed to love our Muslim neighbors, that we demonstrate it by being actively interested in who they are, and take the time and make the effort to learn the truth about them and spread it for God's sake, and for the sake of our common life.

Syedullah is chair of the diocese's Episcopal-Muslim Relations Committee and pastor of the Church of the Atonement in the Bronx.

Bishop Sisk's Letter Regarding The Proposed Islamic Center

On August the 24th the Bishop issued a letter to the people of the diocese regarding the controversy surrounding the proposed Islamic Center in Lower Manhattan. The text of the letter was as follows:

Dear Sisters and Brothers in the Diocese of New York

I am writing to tell you that I wholeheartedly join other religious and civic leaders in calling on all parties involved in the dispute over the planned lower Manhattan Islamic community center and mosque to convert a situation that has sadly become ever more divisive into, as Archbishop Timothy Dolan recently stated, "an opportunity for a civil, rational, loving, respectful discussion."

The plan to build this center is, without doubt, an emotionally highly-charged issue. But as a nation with tolerance and religious freedom at its very foundation, we must not let our emotions lead us into the error of persecuting or condemning an entire religion for the sins of its most misguided adherents.

The worldwide Islamic community is no more inclined to violence than any other. Within it, however, a struggle is going on – between the majority who seek to follow a moderate, loving religion and the few who would transform it into an intolerant theocracy intent on persecuting anyone, Muslim or otherwise, with whom they disagree. We should all, as Christians, reach out in friendship and love to the peaceful Islamic majority and do all in our power to build and strengthen bridges between our faiths. We should also all remember that the violence and hateful behavior of the extremist are not confined to any one religion. Over the centuries we Christians have numbered more than a few among us who have perpetrated unspeakable atrocities in Christ's name.

I must admit that I also have a more personal connection with this issue. At the Episcopal Diocese of New York we know the leaders of this project, Imam Feisal Abdul Rauf and his wife Daisy Khan. We know that they are loving, gentle people, who epitomize Islamic moderation. We know that as Sufis, they are members of an Islamic sect that teaches a universal belief in man's relationship to God that is not dissimilar from mystic elements in certain strains of Judaism and Christianity. Feisal Abdul Rauf and Daisy Khan are, without question, people to whom Christians of good will should reach out with the hand of hospitality and friendship, as they reach out to us. I understand and support their desire to build an Islamic center, intended in part to promote understanding and tolerance among different religions.

For these reasons I applaud the positions taken by Governor Paterson, Mayor Bloomberg and others and look forward to furthering the efforts to resolve this issue. I am convinced, aided and guided by the One God who is creator of all, that people of goodwill can find a solution that will strengthen, rather than divide, the human condition,



The Right Reverend Mark S. Sisk

DIOCESAN WORKSHOP: UNDERSTANDING SHARIA FROM A WESTERN PERSPECTIVE

In observance of Al-Hijra, the Islamic New Year, the Episcopal Diocese of New York will offer *Understanding Sharia from a Western Perspective*, a Saturday workshop examining the sacred law of Islam, on December 11, 2010, from 10:00 A.M. to 2:00 P.M., in the 2nd floor conference room, Cathedral House.

Presented by Dr. Mark David Welton, Professor of International and Comparative Law at the United States Military Academy and a member of the diocese's Episcopal-Muslim Relations Committee, the workshop will examine developments in the Islamic world from a perspective that focuses on understanding the Sharia as a concept that is both essentially

Islamic and also fully compatible with the western tradition of the rule of law. Although there are important differences between Islamic and Western history and culture, according to Dr. Welton, similarities, centered on the rule of law, can form a foundation for common understanding and future dialogue.

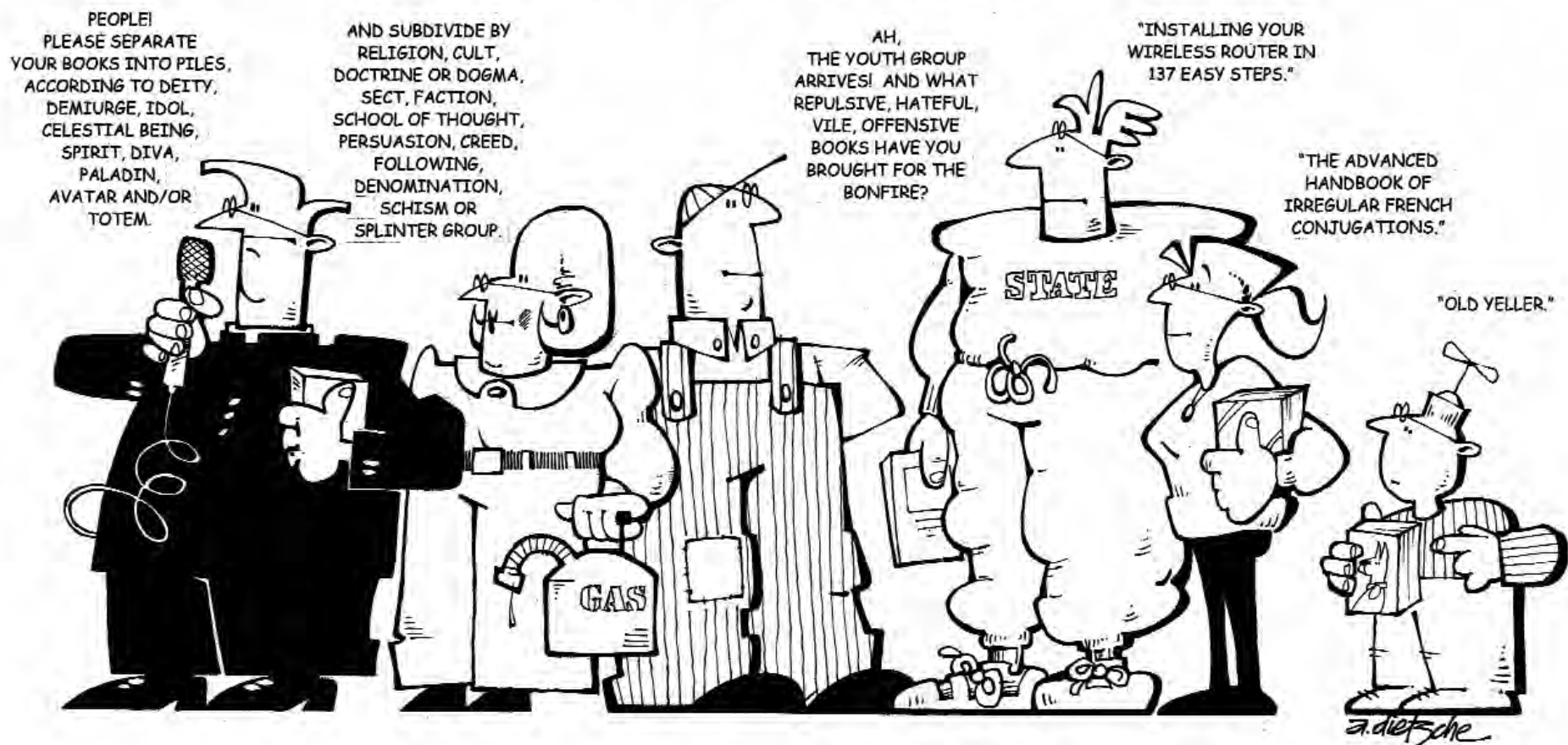
Falling this year on December 7, 2010, Al-Hijra marks the Hijra (or Hegira) in 622 CE when the Prophet Muhammad moved from Mecca to Medina and established the first Islamic state, the beginning of Islam as a community. Over time, the Muslim community developed the Sharia, with interpretations of the sacred law varying according to theological per-

spective and local context.

The workshop is expected to draw an interfaith audience. A fee of \$15 will cover the cost of lunch. For those who wish to stay until 3:00 P.M., the event will include a tour of the Cathedral of St. John the Divine.

Dr. Welton is author of *Islamic Law: A Primer*, and has presented papers and lectured on Islamic law in numerous venues. He is a member of the Middle East Institute and the Middle East Studies Association of North America, and contributes book reviews for *The Middle East Journal* and the *International Journal of Middle East Studies*.

FIRST ANNUAL PARISH BOOK BURNING AND SPRING DANCE!



Shared Roots, Shared Responsibilities

By *Imam Shamsi Ali*

It has seemed for some time that there has been a steady rise in tensions across the country due to the expansion of Islam within its borders. Indeed, this is somewhat understandable in an election year; when a misunderstood Islamic Cultural Center was proposed in proximity to the fallen World Trade Center towers that was unacceptable to many who lived through 9/11; when casualties in Iraq and Afghanistan have not ceased; when Israeli-Iranian tensions have been on full display during the General Assembly of the United Nations; and for a host of other less concretized reasons. Despite all this, it strikes me that the principal reason people are hesitant or even afraid of the growth of Islam in the U.S. is a lack of identification with it. They see Islam as a completely foreign entity, a foreign faith, a strange and exotic “Other” that is neither compatible with, nor similar to, their own spiritual traditions.

Taking the basis of this country to be Judeo-Christian, it strikes me that this fear need not exist; for Islam is but a continuation of the Judeo-Christian traditions that came before it.

We revere the same prophets; share the same principles of monotheism; and have benefitted from the same God’s infinite mercy in sending us guidance and scripture as have our Jewish and Christian brothers before us.

In fact, when talking to my brothers and sisters in faith, it is always comforting to find that we all agree that our traditions seek to bring goodness, mercy, and compassion to all humanity. Within our Abrahamic faiths, Islam is characterized as ‘Rahmatan lil-alamin’ (Mercy to all humanity), and the Prophet Muhammad (pbuh)[1] was commanded by God to be as kind to others as God Himself had been kind unto him. In this sense, he was much like his antecedent, Jesus Christ. He was also commanded to share the guidance that God had given him among his people.[2] We therefore do not see as many differences when looking at the Abrahamic faiths as some people claim, and so would seek to dispel the uncertainties that cause tensions, with truths.

Though it is unfortunate, there is no denying that there are people who claim to be adherents of a religion who fail to represent the very ideals of their faith. There are times in our collective histories when each of our traditions has fallen prey to this. When the Jews failed to retain Moses’ teaching, they built a golden calf to worship, although they had been instructed not to worship any, but God. There were also times when Christians failed to represent Christ’s teaching, as when purported “Christians” of the Nazi regime failed to “love their neighbor as themselves” when it came to our Jewish brothers. And this is the case of the Muslims as well, such as those that have called themselves “Muslim” and then proceed to cause mass bloodshed, such as what occurred on September 11.

This failure to follow the true teachings of our religions may not necessarily be due to a weakness of faith in any of these cases. More often than not it is rather caused by ignorance and misunderstandings about the theological teachings. Outside factors such as political, economic, and social circumstances, also heavily influence where these abysmal failures in our traditions’ righteous applications have happened. In our increasingly globalized world, there are many more external forces exerting pressure on our communities and informing people’s actions; and so equally, our efforts to redirect religious discourse into helpful dialogues walking their true paths, must become a shared responsibility. In order to do our part to affect the positive changes that we all desire, there are some important actions that we in the religious community, should undertake.



The Islamic Cultural Center on East 96th Street
Photo: Jim Henderson

First, we must recognize the importance of taking up the challenge to come up with new interpretations of religious texts that tend to be misunderstood and/or misused by some, for wrongful purposes. In the case of Muslims for example, the meaning of jihad must be explained clearly as a non-violent concept. [3]

Second, we must stress the importance of re-reading our history. Many followers of all three religions tend to read the dark side of one another’s history, and fail to read the shining parts of them. This tendency has created misunderstanding and suspicion, and even hatred and animosity between religious followers.

Third, we cannot overestimate the importance of dealing with current social and economic justice. Injustices around the world have caused bitter tensions between peoples. But when populations of different religious affiliations are involved, these socioeconomic issues tend to be overlooked and the religions themselves are blamed. Without considering social and economic issues of justice and/or fairness, the contributions of religious

people to the process of peace in the Middle East are marginalized, and the tough conversations that are necessary on the path to peace are severely truncated.

Fourth, we must recognize the importance of the media’s role in the process of education. The media are in an incredible position of access and, often, authority over our communities. Unfortunately for commercial reasons (selling more papers or advertising) they tend at times to sensationalize their stories and report only the “bad side” of our communities. While all communities have good things, most of what we have seen have been the negative images, the stereotypes, and the horror stories. We must all unite to urge the media to play their important role in our society by educating themselves, being balanced in reporting, researching with an open mind, and only then, engaging in educating our communities.

Fifth, politicians must desist from politicizing religion. As anti-Semitism has been a useful tool for those of virulent political persuasions, so Islamophobia has been to a great extent caused by politicians who attack the religion for their own political purposes.

The rising anger we Muslims have felt against us is difficult to diffuse with so many misconceptions about what those who practice Islam truly desire (it is not for example, to impose Shari’a law on the U.S., as some politicians have claimed). What we most desire is to live in peace and harmony with all those whom God has seen fit to place on this Earth with us to share it. Expansion or retraction of any faith should not be met with fear but with knowledge. In sharing our Abrahamic faith, the basis for that knowledge is already there.

We need to increase the educative dialogue among our faiths. It is our shared duty to create what God has instructed for all of us: friendship and love, of each other, and of Him.

[1] “Pbuh” is commonly used when mentioning Prophet Muhammad, and the designation indicates “peace be upon him.” This blessing is often used with other prophets as well, such as Prophet Isa (Jesus).

[2] In Arabic, the language of the Holy Qur’an, the translation for the word “God” is “Allah.” Allah is not, as some have claimed, the “Arabic” nor the “Islamic” God, He is simply “God.”

[3] For clarification, when we say Jihad, which means “struggle”, we refer in the larger sense to the “Greater Jihad”, which is the struggle we all face within ourselves, and in our quotidian lives. The struggle to be honest, be faithful, not covet, give charity, refrain from vanity, and the like; the millions of things that we as humans tend to fail at, at one time or another in our lives, and that we should strive to conquer in order to become better people. The “Lesser Jihad” is that of any armed conflict, which is meant to be undertaken in defense only and has been co-opted as a negative term by people who misunderstand it. We are currently exploring these topics among others in an upcoming book tentatively titled “We Can Trust These people,” which I am writing with Rabbi Marc Schneider.

Imam Shamsi Ali is the head of the 96th Street Mosque in Manhattan.

What the Priests Think

Edited by Nicholas Richardson

In mid-September, the ENY invited four parish priests to gather at Diocesan House for a discussion of what nurture means for them in their parish ministries. It was moderated by the Rev. Claudia M. Wilson, Canon for Congregational Development and priest-in-charge at Holy Communion, Mahopac. One of the priests, the Rev. José R. Gándara-Perea, was unfortunately prevented from attending at the last moment. Those who did take part were the Rev. Gwyneth Mackenzie Murphy, vicar of St. Andrew's, New Paltz and Episcopal Campus Minister; SUNY at New Paltz; the Rev. Charles W. Simmons, priest-in-charge of St. Andrew's in the Bronx; and the Rev. Canon Susan C. Harris, rector of Christ's Church, Rye.

To get the ball rolling, the ENY presented the participants with copies of Bishop Sisk's message, printed on page 3 of this issue. The following is an edited transcript of a conversation that stretched over nearly two hours.

SIMMONS: I agree fundamentally with the Bishop's emphasis on daily care. I'm daily trying to shape myself and the faithful to become the people capable of keeping the promises we make at Baptism. I'm always asking myself, "are we being formed or shaped into people capable of keeping those promises" ... if we see signs of it, then I think nurture is going well, not so much by the things we do as by God's presence in the community.

MURPHY: [Daily care is very important] because it's easy for two things to happen: One is people get so focused on taking care of others, on outreach and welcome of newcomers [that they forget to take care of] themselves. I often remind people that the golden rule is *love thy neighbor as thyself* not just love thy neighbor. The other is people get so involved in just running the parish that they don't always have time to nurture their spirit.

HARRISS: One component of this is from the pulpit, especially when the numbers get to be larger. Sometimes, I think my best shot at reaching folks is Sunday morning—because they're *there*. In the fall of 2008 when the economy was so bad, when a lot of people in my congregation were very worried, I did a sermon on the Jesus Prayer. Normally I'd have done that in a small group context, but I did it on Sunday morning because I knew they'd *be* there...

MURPHY: Yes. Church is the one place where the spirit can be nurtured, where the journey to faith can be nurtured, and we can talk about God. And Sunday is when people can be there—it's a time to help them make sense of their lives.

SIMMONS: The Sunday sermon gives us this wonderful opportunity to show that everything we do as a community is really about the nurturing of the faithful, and that the whole structure of worship is really about caring for the soul. You cannot assume that people even know the details of the Christian story—and it's the story itself that nurtures.

*God loves you...and you...
and you...and you...*

MURPHY: Often people have gotten from Christianity the perverted message that we're inherently sinful beings. So sometimes nurturing is just a matter of conveying the very basic message that we're all loved.

But it doesn't work just to say "God loves you." You need to bring it into preaching, into pastoral visits and adult education to really help people know it. In my congregation [for example] we now have three lesbian couples with three new babies among them. When I went to visit, one of the mothers said "Thank you for accepting us in the fam-

ily" and I said "Of course." But then I realized, for her it *isn't* "of course."

SIMMONS: I spend a considerable amount of time welcoming newcomers ...there's a reason, I believe, why God has brought them to our community. On the other hand I have a lot of parishioners who've been with us 30 or 40 years, some even 50. Nurture for some of them means "you do things my way." [But] sometimes you nurture someone by breaking that mold—that's where you challenge them to grow, by saying "Ok, we can't always do things your way...it doesn't mean we don't care about you..."

Changing of the guard

HARRISS: People get into an assumption that they're always going to do something, and it makes other people reluctant to step in. It's tricky, because people like to feel valuable and they think maybe they haven't done as good a job if you recruit new people. I remember an instance when an older woman, in the process of setting up for an event that she'd done for years, made one of the new young eager ones cry—she was just so hard about how it needed to be done.

SIMMONS: I think one of the most nurturing things about being in a community is to say we are all part of the story, and to transcend the generations. In the parishes I've served, the tendency is to reduce everything to the present. So I go into the archives and I find the names of people who started something, I try to tell their story, how they contributed, how they later moved on... I do it to restore the parish's sense of movement through time, how we've inherited something valuable not for ourselves but to pass on, which in itself is very nurturing.

The broader church

HARRISS: I also enjoy getting Christ's Church people down to the cathedral for some diocesan event so that they see themselves as part of that broader spectrum. When experienced leaders need to step down, ideally they'll get involved with the diocese on some level and experience the church more broadly. I think that's incredibly nurturing—to be here say for an acolytes festival or St. Francis Day or some big Sunday, to see themselves as part of this broader church is really exciting.

SIMMONS: One of the wonderful things about being an Episcopalian is that you have these traditions that are themselves nurturing, which are a way of connecting people with memories and projecting them forward. The diocesan identity is central. I'm always trying to connect people into the faith as lived by Episcopalians. You want to strengthen that sense of identity...some of our most committed are the people who feel most strongly about being Episcopalian or belonging to this larger body.

CONVERSATION TURNED TO NURTURE WITHIN THE CONGREGATION...

HARRISS: When a visitor comes because a [housebound] person needs them, because they're doing it as part of their role in the church—there's a little insult embedded in that. So what we've been trying to do at Christ's Church is strengthen the fabric of natural relationships. But it's harder than I thought it would be. When one of my most physically vital and alert older people went into the last phase of his life, he would have objected to any kind of structured visiting—it was fine for me to drop in but he didn't want any "care." But one of the older men said, "Fine, he's not getting the New York Times, so I'm going to take it to him every day." So this man just went every day and took the paper and that became the reason for the visit. You have to be very clever and smart about it.

SIMMONS: Being able to accept care is important. I try to talk about what it means to age, what it means to die, what it means to love, what it means to be friends. This is all part and parcel of how we nurture each other, of what it means to accept care after you've done so much stuff. It's a very difficult transition for those who have given most ...because they consistently believe that their position is to give, not to receive.

WILSON: What about clergy accepting care ourselves?

HARRISS: Clergy in general, we think we're being selfish when we stop. But we have to realize that we are not stronger than other people—though I think we sometimes think other people are stronger than we are. You see your lay people working a 12 or 14 hour day then showing up for vestry meeting ... I see that and then I want to work harder ... and it's not a helpful comparison.

MURPHY: But nobody should be working 12 hours a day. This is part of our role as spiritual guides, teaching people how to live a balanced life. At the end of the day, Jesus would go off. The Gospel says he'd go off to pray, but I think he also would go off to have fun and hang out with his friends...

WILSON: And when you say to people "Here are the things that need to get done" you're nurturing people's gifts. On Sunday I realized that we needed child care for the youngest children and I [thought it was all up to me and] said to the warden "How are we going to afford it?" And he said "why not just ask the mothers to take turns?" I realized all I really need to do is say to people "we need your help," and if it's important to them they will step up to do it. In some respects it's demeaning to the congregation for me to assume that I have to do everything.

Food, glorious food

HARRISS: One of the things that the laity are most comfortable with in terms of nurturing one another is food. Even the people who think "No thank you, I don't need anything" are comforted by the call. When we're literally feeding each other, there's something very sustaining about that.

WILSON: Food is so basic. People feel competent to do it, and they're not being asked to offer comfort in the sense of "Can I tell you a theological story of why you should love God?" It's definitely less threatening.

MURPHY: At church potluck suppers people sit down and eat a meal together. At coffee hour people stand around and talk to people they know. But if there's a potluck, I always say "please sit with someone you don't know." Some of the people will do it and the result is amazing—the worst part is I have to interrupt. At Christ Church, Poughkeepsie they have breakfast once a month between the two services to address the perennial problem of how to get the people from the two services to ever have any kind of connection. The people from the later service cook the meal, and the people from the earlier service clean it up.

WILSON: That's brilliant!

SIMMONS: Coffee hour at St. Andrew's is a big meal almost every Sunday—in fact I look forward to a coffee hour that's just cookies and a piece of cake! We have breakfast at least once a month for the 8 o'clock congregation. On that Sunday, attendance goes from 20 up to 40. When I started to talk about not having so much food, parishioners came to me and said to me, "Father, there are some people in our congregation who come *for* the food, not as choice but as need. This meal is a way that someone can come without having to say "I don't have anything to eat." I realized that in the crisis we're in at the moment economically how we feed our own people is really part of nurture.

MURPHY: In what you just described you're nurturing the congregation by being willing to listen to them disagree with you.



Canonesses Harriss and Wilson.

Photo: Nicholas Richardson



Participants Murphy and Harris.

Photo: Nicholas Richardson



Participants Simmons and Murphy.

Photo: Nicholas Richardson

SIMMONS: When I was a deacon I said "I'm not sure" about something and a lady came up to me and said "It's the priest's job to be sure." But I'm open about it, I say "I'm only human. I don't have all the answers...you might know that these things work better than I do." It puts us more in the role of a community that's learning through time ...we might not know now, but if we tackle something, we've gained that experience, we've nurtured ourselves through doing.

Ministers' Progress: One Group's Experience with EfM

By Peter A. Young

On September 19, 2006, twelve adults, from 40 to 70 years of age, gathered around a conference table in the Guild Room at Christ's Church, in Rye, N.Y.—Bruce, Brian, Ann, D'Arcy, Dottie, Tom, Larry, Laura, Nancy, Kathy, Coralie, and I. The occasion was the first of many Tuesday nights devoted to the study of the Old and New Testaments, the history of the church, and the many forms of the contemporary Christian journey. Known as Education for Ministry, or EfM, the four-year program was set up in 1975 by the Episcopal School of Theology of the University of the South in Sewanee, Tennessee. Its aim is to deepen our understanding of the Christian calling and to provide, as D'Arcy likes to put it, “a lens with a wider aperture through which I would have a clearer view of my faith, and that gives me greater comfort in my quest for answers to some rather awesome questions.” When the course ended this past June, I asked group members to reflect on their four-year experience, how it had met their expectations (if it had), and how it had enhanced their ongoing spiritual journeys. I recalled the words of a fellow parishioner who had encouraged me to join the program back in 2006. He had just completed it and said: “If anything, I think I got a bit closer to God.” At the time, I didn't know what he was talking about. Now, I think I do.

In their responses, group members noted a number of surprises encountered along the way. For Kathy, discussions went “far beyond what we were reading, and the readings became less important than the discussions they sparked. I was amazed at the questions that were raised: Was Jesus really the son of God? What does son of God mean? Was he human or divine, or both? How are we created in the image of God? And how can we possibly make sense of the Nicene Creed? Some of our conversations bothered me so much I felt my faith was being undermined...thankfully, it actually grew and prospered.”



The writer's EfM group.

Photo: Thomas Hearne

Kathy's husband Bill, who joined us mid-course, came to understand “how our collective questioning and searching could produce surprising results,” how “the simple answers I was seeking at the outset were not to be found in this form of religious encounter. Instead, new sets of questions would suddenly emerge, becoming the basis for our discussions and the fuel for our growth.”

Bill and Kathy's remarks called to mind a passage from Rilke's Letters to a Young Poet: *Be patient toward all that is unresolved in your heart . . . Try to love the questions themselves. . . Do not now seek the answers, which cannot be given because you would not be able to live them now—and the point is to live everything. Live the questions now. Perhaps you will then gradually live along some distant day into the answers.*”

In matters of team building and group dynamics, Bruce compared his EfM experience to that of fellow sailors competing in the 2002 Newport-Bermuda sailboat race:

Lousy weather at the start with four crew members sporting anti-nausea patches. Seriously wondered if everyone could contribute to a successful voyage.

Like EfM, nobody quite knew what they were getting into; and would the starters in the program stick with it? How many of us would really engage?

Another choppy leg getting through the Gulf Stream and the squalls. No turning back, but uneasy times. Everyone got their sea legs and did their job.

The EfM crew worked hard to understand each other and knit as a team as we focused on the New Testament—the heart of our belief system. This was not so easy but always interesting. Someone in the group usually offered a “show stopper” of a question that got us all to dig deeper into ourselves like “isn't God ultimately unknowable?”

We sailed out of the challenging weather and water of the first half of the race. Much warmer temperatures and winds lighter: take off the heavy weather gear and enjoy the sun and really engage with the other crew members.

The EfM team achieved a much deeper understanding of one another; and while the readings were historically refreshing, we were so much more a family; our personal lives were at least as important as the topics we studied.

The finish line is close. The sun and beaches of Bermuda are near: another couple of watches and we're there. But this leg was so pleasant; nobody wanted the race to end.

Our EfM meetings had been so stimulating that we too didn't want them to stop. When you set out to sea or on an EfM journey, you just never know where it might lead you.

D'Arcy picked up on the idea of team building.

“We wrestled with the meaning of metaphors, terms like exegesis,

For more information on the history of EfM as well as how to find a course nearest you, please consult the Rev. Betsy Roadman, EfM Coordinator for the Diocese of New York (914-923-3571) or by email at RoadmanBJ@aol.com. The EfM website is www.sewanee.edu/EfM/index.htm.

paradigm, doctrine, and the first cut at a matrix to create our own theology," he recalls. "In the process we became more familiar with each other, learning to accept others' positions (those willing to express them), questions, and idiosyncrasies. Each person began contributing in his or her own way, from archaeology as it pertains to Bible stories to faith in the context of a Caribbean lifestyle. A family was being formed."

D'Arcy was surprised at how close the dozen participants had become over time. Course members represented multiple faith backgrounds and beliefs, differing geographic, cultural, marital, and economic histories. By the fourth year, he recalls, "we were consistently listening and ministering to our colleagues around the table, as well as to their families and friends, people struggling with difficulties encountered in their life journeys (death in the family, job and home loss). I know I prayed daily for each class member in need of prayer and I am sure the others did as well. We also joined each other in prison ministries and weekend retreats, partied together on several occasions, and made plans to meet monthly in a fifth year, as well as to assist the clergy with adult education programs. I truly looked forward to each Tuesday evening. A spiritual collective had evolved, defined not by similarity in theological belief, but by acceptance and mutual support regardless of differences in approach to the journey in faith."

D'Arcy pursued "lens clarity" in his spiritual journey, reading theological works related to subjects under discussion. Clarity, however, came in a different form. "Rather than deriving personal comfort from being 'right' on any faith-based issue," he reflects, "I became more receptive to differing positions and their credibility. Some of these issues included metaphor versus historicity, exclusivism and the Trinity, literalism and the doctrinal creeds, the importance or not of a specific set of

beliefs, and the infallibility of the Bible. The thirst for answers led to greater comfort in the less knowable or even the previously implausible. My Christ-centric faith continues to require structure, but I am now able to rejoice in a lens with a wider aperture. As the Catholic priest said during a sermon, 'The Bible is true, and some of it happened.' Among the many other lessons I've learned during the course is that the journey, not the end game, is where life's commitments and opportunities lie."

While our group temporarily disbanded in June, that didn't keep it from staying within email range on matters of continued mutual interest:

A well known film director once said, "All I want out of life is a clear horizon." I do not think God has the right to hold his creation hostage to unnecessary doubt and fear. At the moment I am trying to discern whether God is benevolent, malevolent, or neither. As God made human beings in his image as co-creators, what does that entail, and what is my mission? Anyone have any advice? Best, Brian

I have come to the conclusion in my journey that we never get clarity when we want it and the questions out-number the answers by a multiple. So we will be forever frustrated if we expect timely answers: our own or divine ones. With hope. Bruce

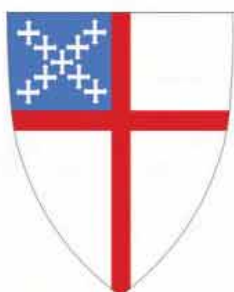
I agree with Bruce. We never have clarity when we want it. For years I unconsciously assumed the world was benign – that humanity created all meaning, if any. When the trials of life led me to the realization that I could make a different choice, I decided to try benevolent. This was my core leap of faith – the jumping off place. I don't look back – this leap has born too much fruit. With love, Tom

Thanks Brian for breaking up the summer hiatus with a journey to the soul. It is refreshing to know we are not alone when we go there. Regards, Bill

Young is a member of Christ's Church, Rye.

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Christian Community!

By Sheba Delaney

Christian Community! For two thousand years the idea has shimmered like a beautiful mirage—a vision of human community that transcends kinship, race, and nationality—a community where human beings treat each other with compassion and respect, and work together peacefully for the common good. *Love one another as I have loved you.*

The reality, of course, has not been so pretty. Those early Christians may have been pooling their resources and living in the heady excitement of an endangered secret society but it wasn't long before they were brawling in the streets over theology. Augustine was the first church father to use violence to impose his theological ideas on other Christians. The Reformation ripped the church right down the middle and five hundred years later the fragments are still subdividing into a million little pieces. Apparently it doesn't take much for Christians to decide they can't stand each other. In fact, as the critics of Christianity love to point out, one would be hard pressed to know whether Christians throughout history have done more damage to non-Christians or to each other.

What is Christian community anyway? Anthropologist Maurice Bloch would call it a perfect example of what he calls the "transcendent social." Bloch believes that at the time of the Upper Paleolithic Revolution, about 50,000 years ago, we developed the neural architecture for imagination. Primitive tools suddenly became sophisticated, art appeared on cave walls and funeral rituals began to include the burial of artifacts with the dead, meaning humans were thinking of an afterlife. We had developed the ability to imagine forwards and backwards in time. Our social networks could transcend those people physically and materially around us and expand to include ancestors and gods. We had evolved into beings who could experience community, in its deepest sense, as the living, the dead and the yet to be born.

That's good news. We were ready to conceptualize and experience the Body of Christ, the communion of saints, and first and foremost, a personal relationship with Jesus the Christ. When we say Jesus is our friend, we mean it.

Our relationship with Jesus is the foundational experience for, and our entry point into, Christian community. Relationship with the son draws us into the reality of the Holy Trinity. In spite of Chesterton's well turned phrase—"it is not good for God to be alone"—the Trinity has nothing to do with the essential nature of God (we really are monotheists) and everything to do with the way specific creatures (us) on a specific planet (Earth) are able to experience the reality of God. It is a theological formula for the existential reality of being human.

Once we're solid with Jesus and firmly grounded in the reality of the Trinity, we're drawn to and ready to take our place in Christian community. We walk into a church and dad gum it!—if that's not where the trouble starts! Why? *Because*

human beings are difficult. The beautiful certainties of "personal religion" (which actually is an oxymoron) fly apart in the face of Actual Human Beings.

It can feel like high school. The pretty and the rich sparkle and shine, the worker bees do all the work, the controlling find things to control, the crabby criticize, the lazy go along for the ride, the ones who think too much cogitate and stew (that would be me) and the poor and the difficult feel left out of everything. There are "in" groups, animosities and cliques, and people who get mad, pick up and leave. Nobody can agree on anything, from the divinity of Christ to whether or not the church should put in a new lighting system. God forbid anyone should

mention politics or social issues. And in the midst of all this the clergy are hunkered down trying rather desperately to take care of all the people who should really be taking care of each other.

It can be hard, particularly in large urban churches, to forge a sense of real connection. We get exhausted and frustrated. And yet we yearn for it to work. There are no easy answers, but it may help to keep a few points in mind.

First, we are in church because we need to be. We have chosen the same God and are sustained by the same rituals, which are experienced in community. We come together to acknowledge and reinforce our relationship to God, and our identity as Christians.

That identity is grounded in our core humanity, where we experience our deepest emotions. We try to acknowledge each other on that level, not as our professions or our looks or our bank accounts. If you come to church with your game face on and waving your resume or your accomplishments in front of you, don't be surprised if you have a hard time connecting on a deeper level.

It takes a certain amount of work to keep a church going. Do some of it. You have something to give and if you choose what suits you best you may meet some like-minded people.

Try actually talking about your religious experience once in a while. It won't kill you. And we're not a cookie cutter religion. Anglicanism was structured from the beginning to be tolerant of different ways of engaging with the faith. Sharing our feelings about this essential part of our lives can bring us closer together.

Don't give up. Failure is not an option. For those of us who have chosen Jesus, put our hand to the plow, and are not looking back, we must find our place in Christian community. Be creative. Be willing to work for it.

When all is said and done, it's probably best to come to church the way we come to Jesus—humble and with an open heart. We are meant to seek and serve Christ in all persons. That means that at church we should find people who want to seek and serve the Christ in us as well. Let down your defenses and let it happen. God never meant for us to be alone.



St. Augustine: the first church father to use violence to impose his theological ideas on other Christians. Tiffany window in the Lightner Museum, St. Augustine, Fl. Photo: Dadero

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

Nurture Through Community

On Nurture

By Steven Ogden

MYSTERY

In April, I was sitting on a bench in Madison Square with a freshly brewed coffee in one hand and a newspaper in the other. It was a magnificent day; warm, bright and golden. The trees and the tulips were in full blossom. There were people everywhere ambling, jogging, walking dogs, eating hot dogs, pushing strollers, talking, laughing or sitting in solitude.

A young father with his beautiful little boy sat next to me. The boy was about three years old. The father was reading a newspaper and sipping coffee. But every now and then he looked up from his paper to gaze at the child, responding to his questions as though the boy was a great philosopher. All this—my experience of solitude, the beauty of the day and the sheer joy of being among people—were together more than merely comforting, they were nurturing. Yes, it was a feeding of the soul.

I want to explore what it means to be nurtured. In particular, what place does the local parish play in nurturing people? I will not idealize the local parish: The Church is a human organization. It exhibits the full spectrum of human behavior. From political machinations to failure and hypocrisy, it's all there. What is surprising, though, are the many compassionate and magnanimous gestures that constantly emerge from the life of the Church. It's as if to say, "Yes, we are all too human, but out of the depths of our shared humanity something else, something wonderful, something life-giving keeps bubbling to the surface renewing lives and communities."

AN EXPRESSION OF LOVE

On one level, nurture means meeting physical needs. But it can be more than that: It can also be an expression of love. When love is present, a parish can be a place that feeds the soul, embraces difference and works for justice. Nurture may not necessarily begin with love—it may begin with duty—but it is in love that it reaches its full meaning and potential. Such love is a sign of the presence of the reign of God. In fact, an encounter with the mystery of the reign of God means that we are irresistibly swept up by and into the mystery of love. All this lies at the heart of the Jesus tradition.

The Jesus tradition refers to Jesus, Mary Magdalene and that motley crew from Galilee, who came proclaiming the reign of God with a message of irrepressible love. In this tradition, love creates community. In this movement, love is a gift of divine encounter that is experienced in the world, in and through relationships. It incorporates a value commitment to the well-being of others, which is expressed in extravagant acts of love.

Let me draw out some of the implications.

First, the Jesus tradition presents an example of a life lived to the full, under the horizon of love. But you don't have to be a Christian or remotely religious to find in Jesus, as exemplar, an alternative way of living.

Second, for a Christian, Jesus is more than a mere example; he is an icon or sacrament of the mystery of God in the world.

Third, if God is love, then love is God. Wherever there is love, whether it is romantic, familial, friendly or neighborly, there is a divine synergy that is more than the sum of the parts. I am not claiming that God can be reduced solely to human love; rather I am elevating the status of human love, on the premise that the divine comes to life in our relationships and our parishes. We are the incarnated presence of the Spirit in the world. Love is our true vocation.

IN FAITH A COMMUNITY

If all this seems too good to be true, let me assure you that it is not based on mere theory.

I left the Church in adolescence, only to return in my twenties. One reason for this return was that I was worn out. I had gone to college without a sense of purpose—it just seemed the thing to do. As a result I'd been more interested in my social life than in intellectual pursuits. My exhaustion, however, turned out to be a good thing, because it led me to the big questions. And while I was fashionably skeptical about the value of institutions, I still admired the counter-cultural Jesus. What's more, I had heard that the local priest was a warm and open person. I started to go to church, although I certainly did not want to become too involved in parish life;

I just wanted to take a passing look, no questions asked.

To my surprise, the local priest became both friend and mentor. The bigger surprise, however, was my response to the parish itself. In those days, everyone at church seemed very old. What on earth would we have in common? But this was a remarkable warm and loving faith community: Before I knew it, I was being nurtured and encouraged. In those days I was a little rough around the edges, but those good people responded not by knocking off those edges, but by loving me into a full life.

The fact is, we are social creatures. We need to belong. The term community embodies this idea of belonging, but it is a two-edged sword. First, the word communion can mean common functions or duties—a community, in the best sense of the word, is a shared life. This is its strength. Second, though, the word communion can also be interpreted in terms of common defenses or fortifications. If love is gone, and a willingness to be open has dissipated, then a community can develop an impenetrable boundary. This is its weakness. It is also a reminder that the presence of love does not mean perfection—love is a gift that can depart.

A PLACE OF DEEP NURTURE

So how can we ensure that our parishes will remain open, inclusive faith communities?

Our Church does not own love, but we are part of a wonderful, feisty and creative tradition of love that harks back to the first century, which prospered among Celtic communities, medieval mystics, seventeenth century divines and people like Evelyn Underhill and Desmond Tutu. The best of our tradition is a quirky comprehensiveness that coheres in tension and in love, a rainbow-like array of opinions, people and cultures. From the outside, we look a muddled institution, but historically that messiness has expressed a passionate commitment to the counter-cultural Jesus, who holds all things together in love. A parish that has flexible boundaries, therefore, fosters the development of relationships in an inclusive manner, so that people are valued regardless of their differences. Differences, in fact, are honored.

For a parish to be a place of nurture, there needs to be a heart-felt commitment to building up the body of Christ; this covers everything from worshipping, praying, studying and celebrating together to welcoming newcomers, resourcing lay leaders, establishing a range of groups where people can find a niche, and working together on projects of compassion and justice. Above all, it entails a passionate commitment to living the way of love, honored and renewed in our shared Eucharistic life.

Over the centuries, millions of Christians of all persuasions have kept on returning to love. They've known intuitively that love is the only thing that matters. Continually good people have allowed themselves to be swept up by its vision. They have had the freedom, wisdom and grace to love deeply and live boldly. Certainly there have been a few tyrants, but the majority of ordinary Christians are profoundly committed to love. In fact, they



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have survived and thrived because of love. In the process, they have helped create vibrant, compassionate and nurturing faith communities.

Winter will soon be upon us. There will be no flowers or blossom to please the eye or warm the soul. But there are faithful parishes, which are places of deep nurture, places where people are embraced, fed and empowered to live the way of love. And in keeping

with the Jesus tradition, the lost, the marginal and the lonely will be seen and heard, loved and nurtured.

Steven Ogden is Principal of St Francis Theological College Brisbane, Australia and author of *I Met God in Bermuda: Faith in the 21st Century*.

You and the Formation of Your Faith

By Tim Scorer

As a leader in adult faith formation I'm always alert to where people are in their becoming. Only by being so do I know how to accompany them in the events, experiences, courses and programs of learning that I offer. You, therefore, will be the starting point in this brief overview of adult faith formation. In it, I'll imagine ten places where you might be on your faith-forming journey, and suggest for each one of these places some opportunities you might seek out or create in your own parish.

1. You are ready for the Bible to have more presence in your life. But it must be in a way that brings it to life and to relevance in the complexity of your 21st century living.

- Get a quick review of the fullness and diversity of the Bible by participating in an overview program based on a book like Marcus Borg's *Reading the Bible Again for the First Time*.
- If contemplation is what you desire, look for an introduction to *Lectio Divina*, an ancient way of praying the scripture that involves listening for God's word for you, meditating on that word, being present to God through that word, and resting in a sense of holy Presence that comes through the *Lectio* practice.
- If you are attracted to the richness of group process and are stimulated by the insights others brings to community reading and discussion, join a group that meets for an hour before worship, hearing the texts of the week and learning more about the context in which those passages were written.

2. You have all kinds of questions about what it means to be a Christian today. How do you study something about which you know so little?

- Sign up for a program such as the recently published five-session DVD-based *Embracing An Adult Faith*. Each session provides a grounding in one of five key aspects of Christianity: God, Jesus, Salvation, Practice, and Community.
- Look around for a course in Christian faith basics that makes no assumptions about background and that profoundly respects your lack of knowledge and experience in Christianity.
- Risk knowing Jesus more fully: Jewish mystic, Hebrew prophet, Spirit-centered healer, radical teacher, political strategist, and movement initiator. Gather a group of people who are ready to know more of this remarkable human being by studying together a book like Borg's *Jesus: Uncovering the Life, Teaching and Relevance of a Religious Revolutionary*.

3. You are ready to go further in living out the implications of faith in your community, your world.

- Find a program that offers a learning experience something like one that, based on the passage below, sets out to explore and discover what it means for us today to take seriously Jesus' challenge to bring out the God-flavors and God-colors in the world.
Jesus said "You're here to be salt-seasoning that brings out the God-flavors of this earth...You're here to be light, bringing out the God-colors in the world. God is not a secret to be kept. We're going public with this, as public as a city on a hill." (Matt. 5:13-16 selected verses)
- Propose that your congregation offer a series called Conversations that Matter, which will provide an opportunity for members of your congregation to get to know Spirit-centered leaders in your community who are living out their faith in ways that are a source of hope for all.


4. The questions you are currently living are more about the meaning of your life than they are about your faith, but you still like the idea of exploring them in the context of a faith community.

Look for books that open up an aspect of human experience and meaning and that could be used as the basis for small group studies. The following are four around which I've planned programs in the last few years:

- In *A Whole Life's Work: Living Passionately, Growing Spiritually*, Lewis Richmond, a Buddhist, defines eight modes of work along with their corresponding modes of inner work.
- In *Storycatcher: Making Sense of Our Lives through the Power and Practice of Story*, Christina Baldwin inspires us to remember and practice our vocation as story-makers.
- In *The Life of Meaning: Reflections on Faith, Doubt, and Repairing the World*, Bob Abernethy and William Bole offer a diverse selection of great writing by at least fifty highly articulate meaning-makers of our time.
- In *Let Your Life Speak: Listening for the Voice of Vocation*, Parker J. Palmer offers profound wisdom grounded in his Quaker tradition about how to be attuned to the truths and values of our inner lives.

5. You hear people talking about spiritual practice and the way its discipline is both accessible and transformative. Now you want to know more about something you associate more with a monastery than with the day-to-day ordinariness of your life.

- Read Barbara Brown Taylor's latest book, *An Altar in the World: A Geography of Faith*, and discover a visionary preacher (and Episcopal priest) who uncovers concrete ways for connecting with the sacred in ordinary things. Go



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to her website for interviews and recordings. Look for or initiate a study group based on *An Altar in the World*.

- Explore the connection between your spirituality and whatever creative expression is in your life, no matter how unformed or nascent. Look for a group that sounds something like: *Holy Imagination! Spiritual Growth through Expressions of Creativity*.

6. You are really attracted to film as a medium for spiritual and religious exploration.

- Look ahead to Lent 2011, and begin to imagine a weekly series, *Lens on Lent: film and conversation for this reflective and penitential season*. Draw on titles such as *Babette's Feast; Jesus of Montreal; Spring, Summer, Autumn, Winter and Spring...; The Station Agent; Rabbit Proof Fence; The Sweet Hereafter; Me and You and Everyone We Know; Whale Rider; The Straight Story; Talk to Her; You Can Count on Me*.

7. Until now you've been immersed almost exclusively in your own tradition. But now you're ready to see your religious path in relation to the wisdom, practice, and revealed truths of other faiths.

- Invite others to join you on an interfaith pilgrimage. Visit mosques, temples, synagogues, and sanctuaries of other faiths, experiencing worship, engaging in conversation, and then sharing feelings, thoughts and insights.
- Do a Google search to discover all kinds of opportunities in the diocese to learn about other religions, to compare them to the insights and practices of your own faith, and to engage in open dialogue.
- Initiate a program such as 'Exploration in World Religions' in your own congregation—or make it an initiative of several Episcopal congregations in your area.

8. Every time you see a photo of a starry constellation, a galaxy, or an ocean of stars in deep space you are enthralled. When you stop to sink into the reality of the evolving story of a 14.6 billion year-old universe you are breathless with wonder.

- Look for an opportunity to take a course like *Experiencing Ecological Christianity*, a ten-session study based on Bruce Sanguin's book, *Darwin, Divinity, and the Dance of the Cosmos: An Ecological Christianity*.
- Talk with a spiritual companion about how to trust more fully the wonder and awe you feel about life in this universe. Develop the heart of your response into something like a spiritual practice.

9. You see yourself as an elder in your life journey. You are ready to address more intentionally the things that call for attention at this time of life.

- Invite a group of elder friends to read a book on spiritual eldering such as Rabbi Zalman Schachter-Shalomi's *From Age-ing to Sage-ing*. Discuss the way the issues it presents speak to your life.
- Understanding the importance of accompanying elders in the telling of their life stories, initiate a Spiritual Companions Program based on Terry Dance-Bennink's *Stories United: Harvesting Elders' Wisdom*.

10. You feel restless for a pilgrimage, a retreat, a journey to respond to the needs of others, a spiritually-focused study tour, or some other kind of movement out from where you are.

- Search your area for labyrinth paths and get guid-

ance in ways to walk the labyrinth. Incorporating it into your regular spiritual practice. If you have limited mobility, acquire a wooden finger labyrinth that you can use in the same way.

- Research places of retreat that will respond to your desire for more silence in your life. Sample a few, then settle on one for your annual time away in silence.
- Be open to connections with people in or from other countries. Stay open to a specific opportunity to travel somewhere, to be guided in a way that is profoundly respectful of that culture and those who are living there.
- In conjunction with a study of the Epistles of Paul, initiate a pilgrimage to the countries around the Mediterranean where Paul is known to have established and supported churches.

I hope this sampling gives you a taste of the fullness of what is meant by "Adult Faith Formation." The old term "Christian Education" just isn't adequate to describe the ministry that a parish or a diocese must shape to accompany individual pilgrims in their constant unfolding of meaning, discipleship, and vocation. What I have offered here is but a brief opening into the rich possibilities that await you and your community. If you would like more information about any of the ideas offered in this article, feel free to contact me at tims scorer@gmail.com. Blessings on the Way.

Scorer is a spiritual director, educator and facilitator, and half-time minister of Adult Faith Formation at St. Andrew's-Wesley United Church in Vancouver, Canada.

HOUSE OF THE REDEEMER

7 East 95th Street, New York, NY 10128

UPCOMING EVENTS-ALL ARE WELCOME!



Thursday, September 23, 6:00 pm, Following Our Dreams with Diligence, Resourcefulness and Commitment. The Rev'd. Canon Cecil A. Scantlebury, September Priest-in-Residence, will use illustrations of successful individuals who, despite many challenges or obstacles, never doubted the realization of their dreams or goals. **Free of charge.**

Thursdays, September 30, October 7, 14, 21, 10:30 am-12:00 pm, Reading the Gospel of John; Through the Eyes of Believers. Helen Goodkin, former director of the MA Program at General Theological Seminary, will discuss some of the stories found in the Gospel of John and how they might relate to our own spiritual journeys. **Free of charge.**

Tuesday, October 5, 6:00 pm, It's On-You're On, Friends (Listen to the Story). The Rev'd. Dr. John Rice, October Priest-in-Residence and certified LEAD consultant, will explore learning and using the skill of listening (as a gift we can offer one another in various relationships). **Free of charge.**

Tuesdays, October 19, 26 and November 2, 9, 16, 10:00 am-11:00 am, Reiki Classes. Reiki is a gentle hands-on healing method which taps into universal life energy. It benefits people of any age and state of health by promoting healing and relaxation and can alleviate pain and stress. Classes are sponsored by Health Advocates for Older People and will be lead by Health Advocates instructor Wendy Wade. **Free of charge.**

Thursday, November 11, 7:30 pm, Fabbri Chamber Concert. The 2010-2011 season will begin with an evening of sonatas for violin and piano (Paul Rosenthal, violin and Kazuko Hayami, piano) featuring works by Bach, Taneyev, and Beethoven. **Tickets are \$35 at the door; \$30 for advance ticket sales (\$15 for students).**

Saturday, November 20, 8:30 am-4:00 pm, Praying with Icons. The Rev'd. Ralph Smith, November Priest-in-Residence, has gathered some of the leading experts on iconology to provide a day long workshop. Speakers will include The Rev'd. Dr. Canon J. Robert Wright of General Theological Seminary, Caroline Bacon, Margaret German and Margarita Nikitina. **Lunch will be provided. Fee: \$25.**

Saturday, December 4, 8:45 am-3:00 pm, Annual Advent Retreat. Brother Andrew Colquhoun, OHC will lead this year's Advent Retreat based on the Psalms as the voice of God's people. **Lunch will be provided. Fee: \$25.**

Monday, December 6, 6:00 pm, 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 in the Refectory. **Suggested donation: \$20.**

Thursday, December 9, 6:00 pm, A Meditation on the 23rd Psalm. The Rev'd. John F. Smith, December Priest-in Residence will lead a quiet meditative participatory program based on the 23rd Psalm. **Free of charge.**

January, Day and Time TBA, Doctors Without Borders. A Doctors Without Borders representative will present a lecture in mid-January hosted by The Rev'd Sandy Zabriskie, Priest-in-Residence for the month of January. **Free of charge.**

ONGOING PROGRAMS

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

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

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2010

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

Summer in the Diocese



Sofia Hayden and Eva Forson enjoying Good Shepherd, Manhattan's Asian American Dinner.

Photo: Jeffrey Grambs



Bell ringing at Staatsburg Spirit Day.

Photo: Thomas MacNamara



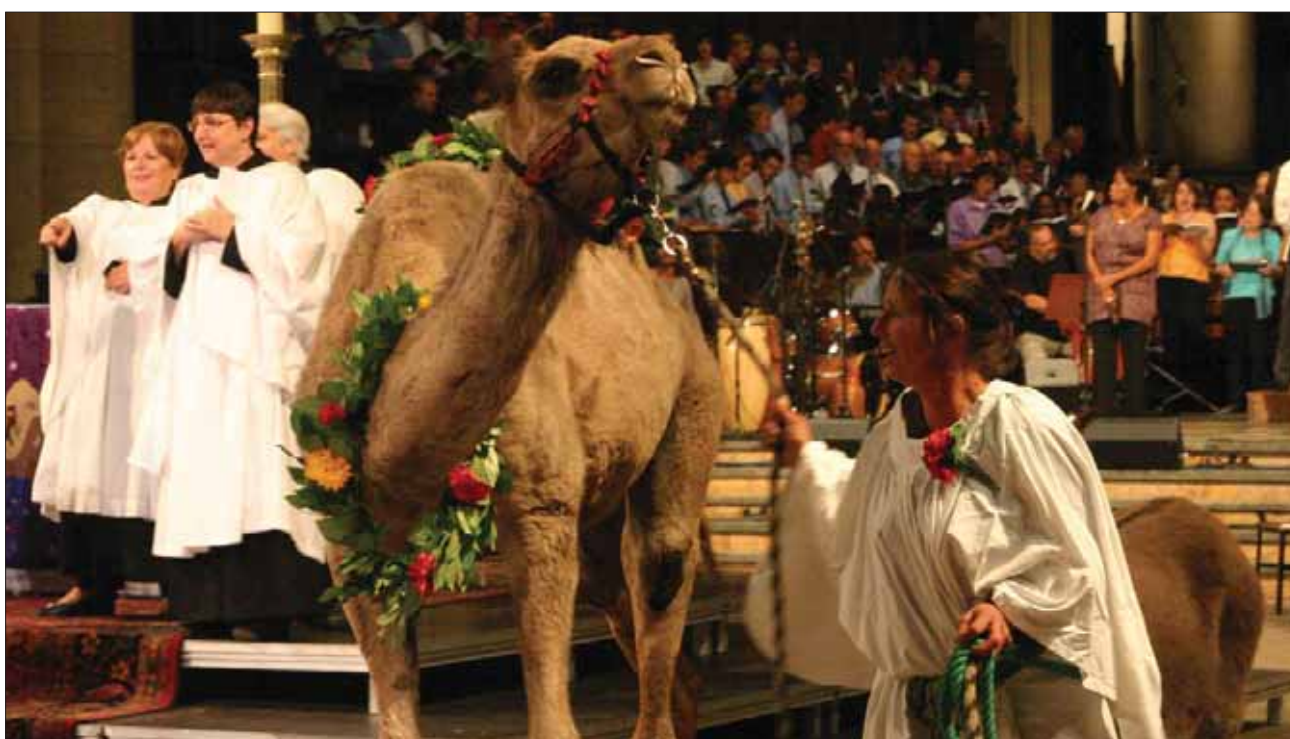
Gregorian Friars showing their loyalties at their Annual Convocation, July 26-31.

Photo: Brotherhood of St. Gregory



The Rev. Gawain de Leeuw at the St. Barthomew's, White Plains Blessing of the Bikes.

Photo: Karin Almquist
www.dioceseny.org



St. Francis Day, Cathedral of St. John the Divine.

Photo: Nicholas Richardson



The diocesan float at the 2010 Pride parade.

Photo: LGBT Committee



Transport new and old, small and large at Staatsburg Spirit Day.

Photo: Thomas MacNamara



Spencer and Nancy Chou of Columbia Canterbury Club manning the club's table at Columbia Activities Day.

Photo: Richard Sloane



Shofar Blower Charles Sedacca at Rosh Hashanah at St. Bartholomew's, Manhattan.

Photo: Millard Cook



Blessing the Backpacks, Grace Church, Middletown.

Photo: Kathryn Parker



The choristers of Holy Trinity, Manhattan, posing at Christ Church, Poughkeepsie

Photo: Lara Simone



Fresh summer produce for the St. Bart's food pantry.

Photo: Millard Cook



Seeing to the essentials of summer at Good Shepherd, Manhattan

Photo: Jeffrey Grambs

Summer Fellowship and Growth

By the Rev. Canon Peter Larom

One hundred and twenty five years ago, the vestry of Church of the Incarnation in Manhattan established a camp in the countryside so that the Lower East Side's young and aged poor could have a respite from the city's heat and squalor. In the 1950s, Incarnation grew in order to serve the children of the suburban population as well as city families. Over 40,000 children have passed through the camp's "tents" over the years, and today Incarnation Camp, America's oldest camp and conference center, continues to provide a physically and spiritually sustaining experience to many children in the Diocese.

The essence of camp ministry remains the same over the years: a nurturing environment and outdoor skills and adventure. Owen Anastas, whose family are members of Christ the Redeemer in Pelham (a sponsoring parish of the camp) spent this summer with new-found friends in "Reservation," the camp's unit for 9 and 10 year old boys. Like so many campers at Incarnation, Owen's mother Margaret was also a camper. For Owen, like most campers, the primary sources of nurture at Incarnation are the friendships formed there. The campfires, evening swims, tennis, sailing and so much more provide a setting in which camper-to-camper fellowship grows and thrives.

But equally important is the support provided by the 90 carefully selected and well-trained counselors, whose chief responsibility is to provide a safe environment for every child. In orientation at Incarnation we talk of the two zones: "the comfort zone" for the familiar joys of good food, great facilities, and enthusiastic staff; and "the growth zone," in which the child is urged to branch out and try new things. This is nurture through engagement.

Finally, for a church-founded camp an important part of nurture is that of the spirit. Although Incarnation has children of diverse faiths and backgrounds, we feel that "living the Gospel" and emphasizing values in all things helps to anchor children emotionally. Each chapel service uses skits, readings and music to highlight values such as trust, leadership, and commitment. Youngsters are then invited to the option of the Lord's Supper, and a large portion of campers and counselors take part. Gathering around the Lord's Table at dusk by Incarnation's beautiful lake provides a unique way in which summer camp can truly nurture body and soul for hundreds of youngsters from the Diocese and beyond.

For more information see www.incarnationcamp.org.

Larom is the executive director of Incarnation Center.



Friendships in formation, Incarnation, 2010



Working together to move things along, Incarnation Camp, 2010



On target at Incarnation, Summer 2010

Photos: Incarnation Camp

Nurture Through Mission

Nurturing Our Youth and Young Adults

By the Rev. Duncan Burns and the Rev. Alison Quin

It is in following Jesus that we learn to love him; it is in participating in the mission of God that God changes us into disciples....” writes Kenda Creasy Dean in the *Christian Century*. “The single most important thing the church can do to cultivate missional imagination in young people,” she continues, “is to develop one as a church, reclaiming our call to follow Christ into the world as envoys of God’s self-giving love.” One way of effectively nurturing the youth in our church is, then, through a mission experience. By providing an experience with the living God, we can lead our young people into a more authentic faith—one that sends them into the world to be the light of Christ and to be the leaven that transforms the world around them.

This year, Hudson Valley parishes have for the second time joined together to sponsor a mission trip for youth and adults. The first trip, in 2008, was to Navajoland in Arizona, Colorado, and Utah, where we led a vacation bible school with guitar and drum lessons. In 2010, our second trip was to a rural community in the heart of Appalachia.

Christ the King in Stone Ridge, St. John’s in Kingston, and St. Andrew’s in New Paltz came together to raise the money for the trip, which was also supported by a grant from the Diocese’s Mid-Hudson Executive Committee. This last summer, a group of 20 youth and adults from Christ the King, St. John’s and local non-Episcopal churches drove 750 miles to St. Timothy’s Outreach Center in Irvine, Kentucky. There they worked on four homes in the area: doing roof repairs, building a porch, pouring a concrete foundation, and installing siding. They also painted, did roof repairs and built bunk beds at St. Timothy’s Center itself. Each day they held morning and evening devotions, and they ended the week with a Eucharist, at which each person reflected on his or her experience. Many among them remarked on how transformative it was for them to meet people who were so materially poor, yet so spiritually rich and welcoming. The group also experienced the blessing of being able to serve others in a way that would make a difference in their lives. They enjoyed the camaraderie, both with each other and with the folks we met there. And their faith was strengthened by joining with other Christians to serve, by reflecting on God’s call for us to serve, and by the way in which God opened doors for us from beginning to end. They were blessed by the generosity of all who enabled the trip to happen.

Mission trips are, without a doubt, an invaluable way for people to deepen their faith through service, fellowship and worship. Young people in particular are watching closely to see if we as Christians are walking the walk, as well as talking the talk. If we can bring our youth to an experience with the living God, by the grace of God they will know Christ first hand, and will then often decide to go into the world themselves to spread God’s self-giving love.

This year three young people from St. John’s did exactly that, going out into the world to be the light of Christ. Sara Hutton traveled to Tanzania to visit the Carpenter’s Kids in the Nala village. Like many in the Diocese of New York, our parish has been supporting 70 AIDS orphans with a hot meal each day, books, socks, soap, shoes and a uniform, which enables them to go to school.

“My experiences far surpassed my expectations,” Sara recalls. “On this trip, I learned

a lot about what really matters in life. Because of my pilgrimage, I look at life differently. My priorities have changed. When I arrived in Nala, I was met with drumming, dancing, and singing. Everyone there was so happy that I was in the village. We went through a whole procedure that included songs of blessing, gift presenting, and food. I got to visit the Nala primary school, and got to teach the kids the Hokey Pokey! Before we left, the communications coordinator presented me with a letter of thanks and appreciation. The people at Nala are so grateful...here, education is the greatest gift that one can receive, and we are presenting 70 children with that gift.”

Andy Burns traveled to the Philippines in August for one year with the Young Adult Service Corp. He writes, “I found myself in Baguio City where 300 families were displaced last year in a deadly typhoon. I attended [what was] only the third meeting to try to find a way to house the people who have been living in the “tent city” for the last year. At the meeting was the local government, the GK (a sort of Filipino Habitat for Humanity) and the Episcopal Church. I am now one of the Episcopal Church’s representatives to the technical team, ...[which] is in charge of putting the victims into low cost housing on safe land. I work at the diocesan center [in Santiago City] in the development office. My duties...have ranged from teaching AutoCAD, constructing a solar powered water tank, counting goats for Heifer International in mountain villages, and researching a more cost-effective way to roast coffee beans. My biggest job is still just trying to learn the language (Ilokano) and the culture. Once I have done that, the real work can begin.” You can follow Andy’s adventure through his blog at: theandyburnsblog.blogspot.com

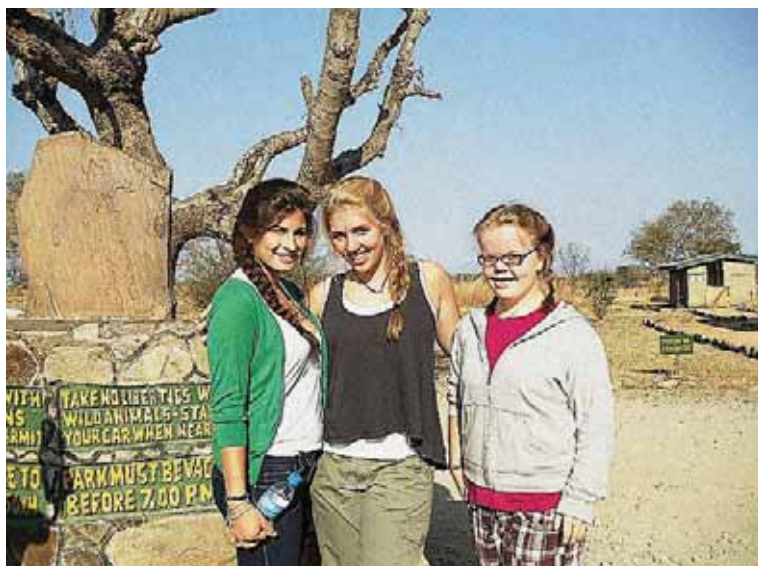
Jocelyn Siuta, who grew up at St. John’s, Kingston and is a New York certified teacher, is currently serving as a US Peace Corps Volunteer in Armenia. She believes that education is the key to success and wants to promote quality education and train local teachers in the use of interactive teaching methods. Assigned to two impoverished villages, Khndzoresk and Nerkin Khndzoresk, she is teaching children English and training local teachers. She has written several grants to help purchase much needed educational supplies for her school, and is also providing after-school English extracurricular activities as well as several health and fitness programs. Jocelyn also helped to design and implement an eight-day overnight camp



Andy Burns of St. John’s, Kingston in the Philippines with the Young Adult Service Corp.

Photo: Andy Burns

Nurture Through Pilgrimage



Sara Hutton, Katherine DeBease and Alyson Verenazi on Pilgrimage in Tanzania.

Photo: St. John's, Kingston

for young teen girls, which focused on developing self-esteem, health and fitness, and leadership and career building skills.

When Bishop Sisk first asked our parish to get involved in both a local and a global ministry, we were skeptical that we could come up with the funds and support. When Bishop Roskam first brought the idea of global mission to our youth at St. John's, they were excited, but skeptical that they would ever get to go to Tanzania. Just five years later, the ministry that our diocese has done in Carpenter's Kids has changed thousands of lives forever (both in Tanzania and New York). Local parishes are working together to provide mission trips and youth ministry. We urge every parish to live the Gospel by supporting the Carpenter's Kids program, organizing local and global



Jocelyn Siuta teaching children in Armenia.

Photo: Leah Siuta

outreach and mission programs that will nurture our youth through a direct experience of sharing God's love and by the grace of God, bring them to the full stature of Christ.

Burns is the rector of St. John's Church, Kingston.

Quin is the rector of Christ the King Church, Stone Ridge.

Pilgrimage — To Change the Heart

The Jerusalem Cross, sometimes known as the Pilgrim's Cross, perfectly represents Christ (the larger cross) at the center of every pilgrimage, leading the pilgrims—the four smaller crosses in each corner—into a journey of spiritual discovery. An equally valuable interpretation is the central cross as the pilgrim going forth with Christ and the four smaller crosses representing the faith community that supports the pilgrim with prayer, and then welcomes the pilgrim home.



This connection between the individual pilgrim and his/her parish can be potentially profound. That relationship begins with the intentionality of the pilgrimage. Far more than being tourists, however rewarding that may be, pilgrims seek out people, places and things that affect their spiritual core. So often the pilgrims return home with a sense of being transformed in some remarkable way through their engagement with holy sites and with people they have met. We want to share some experiences from two different pilgrimages—the first was in April to the Holy Land and the second in July to Tanzania—while offering some ways in which a parish might benefit from those experiences.

The Diocese of Jerusalem in the Holy Land

By the Rev. Deborah Dresser

The Holy Land is the cradle of our faith. Pilgrims often return with a sense

of connecting with our Lord as they move through the desert, the Jordan River, the city of Jerusalem—literally the landscape of his life. Many report feeling the spiritual energy of accumulated prayers offered by pilgrims from past centuries. Others are touched by the people who live in Israel/Palestine and the struggle that is a part of their daily lives. Pilgrimages such as ours, planned with the American Friends of the Episcopal Diocese of Jerusalem, also have the opportunity to engage with the Episcopal Church and its rich history with Palestinian Christians. Pilgrims return home with their eyes and their hearts opened.

One such eye-opening experience happened to me as I stood in the physical therapy ward at the Princess Basma Center for Disabled Children in East Jerusalem. The Center is administered by the Episcopal Diocese of Jerusalem and is under the direction of Betty Majaj, a Lebanese Christian and former warden of St. George's Cathedral. Her deputy director, Maha Yasmineh, who is Muslim, was conducting the tour for our pilgrim group that day, giving us a picture of the contemporary reality of this holy land. She spoke of the needs of so many children with disabilities and of their parents who struggle in small villages in the West Bank. She spoke too of the dedication of doctors and therapists working together, Palestinian Christians and Muslims and, yes, Israelis as well. Her passion to live out a vision of shared community in this difficult environment renewed my hope for a just peace. Her presence sticks to my heart and I find that when I am confronted with cynicism in my home ground and hear slick stereotypes, I allow the Basma Center story to bear witness to a higher vision. More than the pictures we bring home, the soul-shifting stories we tell can have a stunning affect on those who hear and see in their imagination. The best is when they are inspired to make the Holy Land pilgrimage and see for themselves.



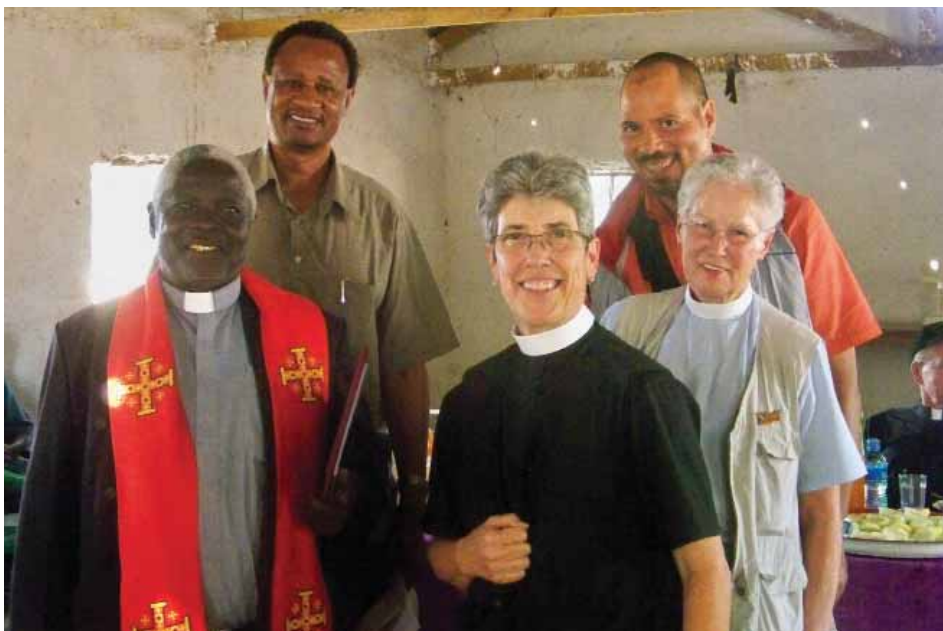
Boys, Holy land.

Photo: Deborah Dresser

The Rev. John Warfel of Grace Church, Middletown, shares one of his experiences on the April pilgrimage. “I was deeply moved by some natural settings, places that probably look a lot like they did in the first century, settings that Jesus would have known intimately. Early one morning, our group trudged up a hill (not knowing what we would see once we reached the top) and we were stunned by a breathtaking vista of the Judean Desert (Wadi Qelt.) When Jesus was led by the Spirit into the wilderness for forty days, this is what he saw. We spent about a half an hour in meditative silence. This may have been the holiest moment of my pilgrimage.”

The Diocese of Central Tanganyika, Tanzania

By the Rev. Deborah Tammearu



Hombolu Makulu—St. Thomas Pilgrims with Pastor Noah and Canon Lubeleje, wearing a Jerusalem Cross stole brought to him from Bethlehem by the Rev. Deborah Tammearu.

Photo: Deborah Tammearu

Msalaba ya Yerusalemu is Jerusalem Cross in Swahili. It is, indeed, the pilgrim’s cross, one that I carried with me from a cooperative in the town of Bethlehem, Israel to the village of Hombolo Makulu, Tanzania. It was embroidered by Palestinian women as part of the design on a priest’s stole given as a gift to Canon Daniel Lubeleje, my colleague and counterpart in the Carpenter’s Kids Program.

In July, 15 of us went on pilgrimage to the Diocese of Central Tanganyika. We visited schools and wells, met with village kids and village elders, and went on some long, bumpy rides in Range Rovers. Most of all, though, we deepened our relationship with our partners and link villages in this hopeful and hope-filled program. The Carpenter’s Kids, vulnerable children who have lost one or both parents, now number about 6,000. They are in school, wearing uniforms, using supplies and eating a nutritious breakfast every school day thanks to the generosity of our Diocese of New York linked parishes.

These children’s lives have been changed, but so have ours. The Jerusalem Cross, *Msalaba ya Yerusalemu*, is the Pilgrim’s Cross: To follow it means our lives will be touched and transformed in ways we cannot imagine. My faith

has been strengthened and my ministry enhanced by experiences that I am still processing and assimilating. The parish I serve has been changed, too, as parishioners have joined me on these journeys. Our eyes, and the eyes of our souls, have been opened: We will never see the world in the same way as we did before, thank God.

If Jerusalem is the cradle of our faith, then Tanzania is the cradle of our creation. Olduvai Gorge, in northern Tanzania, is the place where evidence has been found of our oldest ancestors, the mothers and fathers of us all. In so many ways, the Holy Land and Tanzania couldn’t be more different, and they are certainly worlds apart economically. But in other ways, they are very much alike. The children of the Holy Land and the children of Tanzania share the common desire for a future of peace, not just the absence of strife or war, but the peace that comes with justice and fairness, with hope and promise for all.

Peace. Salaam. Amani. Shalom. No matter what the language, the hope is the same for all.

Dresser is priest-in-charge of St. George’s Church, Newburgh.

Tammearu is rector of St. Thomas’ Church, Mamaroneck.

WAYS FOR PILGRIMS TO ENGAGE THE SUPPORT OF THEIR PARISH

Preparation

1. If you need financial support ask your outreach committee or vestry for funding or ask for a Sunday offering.
2. Lead a discussion during coffee hour sharing information about the site of the pilgrimage and the time frame. Share why you are making the pilgrimage and talk about expectations.
3. Ask that your names be put on the parish intercession list and/or with a prayer group at least one week before you depart and during your time away.
4. If you are going to a place where you will interact with churches and/or diocesan institutions ask before the pilgrimage what they would like you to bring, such as books, school materials, clothing. Then ask your parish to help supply those items. Bring them with you in your luggage.
5. Consider bringing with you a good camera, a small tape recorder, writing materials, and, even, a Flip video camera for gathering stories.

The Return

1. If you have gone in a group, find a time and place to gather to share stories about your experience, and ideas of how to tell the stories to a wider audience.
2. Write up your pilgrimage experience for your parish and/or diocesan region. If you took items with you that were distributed, make that known. And, include words of appreciation for whatever material support was given and for the prayers, as well. Most importantly, let people know how this pilgrimage affected you.
3. Put together a PowerPoint presentation for your parish or region. Offer particular foods and music that has been a part of your experience. Invite your audience to consider making a similar pilgrimage. If your church has a website, post the presentation for wider distribution.
4. Investigate doing a project that will connect the parish or region with the people and/or institutions that have been central to your pilgrimage. The American Friends of the Episcopal Diocese of Jerusalem is the conduit for the Diocese of Jerusalem and Deborah Dresser, deborahdresser@gmail.com, is the contact person. Carpenters Kids Program is the conduit for the Diocese of Tanganyika and Lauren Salminen, laurenckny@msn.com is the contact person.

Discovering Our Talents, Nurturing Our Faith

By Maura Hooper

Several years ago, I was sipping a cup of coffee with my mother and the Rev. Delle McCormick when I had an awakening. McCormick is the executive director of BorderLinks, an organization in Tucson that focuses on immigration education. When I told her of my love for documentary theater, she suggested I come to Tucson to write social justice plays. I laughed at first, and then I realized she was serious. But I thought to myself, “Oh, I could never manage that.”

Later, however, a question lingered in my mind: why *not* bring good theater into a faith community? Bible stories may be timeless, but they always need to be retold in innovative ways to remain relevant. Perhaps theater is the tool our church communities need in order to better understand God’s love for us and our love for each other.

And since that conversation with McCormick, I’ve witnessed myself how drama in a children’s ministry program not only promotes a deeper understanding of scripture, but is a tool for building a stronger community of faith.

In 2008 I became coordinator of children’s ministries at Lakeview Presbyterian Church in New Orleans. Lakeview, a neighborhood on the edge of Lake Pontchartrain that received roughly eight feet of water during Hurricane Katrina. This reduced the church’s congregation by half and required serious renovations of the church facilities. It was here that my love of children’s ministries was born. As the Sunday school year began, it occurred to me that I might have to work beyond my job description to be effective there. These people had been through such an ordeal—one I could barely comprehend. What could I bring to them? Though I’d never yet attempted it, I decided to write a children’s play.

That play, *According to Luke*, told the story of Christmas through the eyes of a modern-day six-year-old boy, Luke. It is a story that we all know and that we annually seek a new way to retell. I was, though, unsure whether the kids would be interested in a production with a six-week rehearsal schedule, or if they’d find my shepherd jokes funny. I held auditions one October afternoon and prayed children would show up. Then kids began filing through the door: kids from the

church, from the surrounding neighborhood, and even from the Baptist church up the street. The church had twelve children registered in the Sunday school program, and by the end of the audition we had a total of twenty-two children and youth in the cast. As we rehearsed and eventually put up the show, I saw how much those kids needed an expressive outlet—and in fact how much their parents needed it too. I saw a community come together to build *papier maché* rocks, to organize costumes, and to lead improvised dance parties to distract the children while Miss Maura set up microphones. Suddenly, church was becoming pretty cool.

Today, I work as the director of youth & family ministry at Grace Church in New York. We are a neighborhood congregation with a vibrant Sunday school program of intelligent, funny, and inquisitive kids.

Each year, we proudly mount a Christmas pageant that has been integral to the community for over ten years. It rivals any production on Broadway, with seventy-five youths donning angel and animal costumes to tell the story of the Nativity. Although the needs of an urban city parish may differ from those of a battered New Orleans congregation, nurturing the spirit of children and families remains vital. Children need opportunities to find a voice within the church. At Grace, parents and staff shape that need through established and emerging church traditions. The Christmas pageant, Sunday school, the Halloween carnival, vacation Bible school—all are means to support our families and help families nurture faith.

Creative expression is powerful. Children need the opportunity to perform and to explore their talents. And there is no more appropriate place to discover your God-given gifts than within a church community. Incorporating aspects of art and drama into your children’s ministry may just be the boost that your program needs. Whether it’s painting set pieces or singing a solo in a cow suit for the first time, it’s moments of expression like these that help children realize their rightful place in our church.

Hooper is director of youth & family ministry at Grace Church in New York.



Ian as a cow.

Photo: Grace Church, Manhattan

Nurture Through Mentoring

Nurturing Faith — A Partnership for the Journey

By Marge Bliss

It was certainly fun at the time,” said Angela of her and husband John’s sponsorship of confirmation candidates Aimee and Matt, “but it was only in retrospect that John and I realized what a truly rewarding and remarkable experience it was, both for us and for them.” Angela and John were talking about the confirmation mentoring program at Christ Church, Poughkeepsie, in which they were recent participants. This unique program has been running since 1998, when it was created by Amity Currie, Marge Bliss, and Bob Sherer under the tutelage of the then rector, the Rev. Michael A. Phillips. Under the program, each candidate for confirmation at Christ Church has a sponsor who works with him or her for at least a year—sometimes more—both during and outside of class, to help in preparation and discernment. The adults act as mentors and friends while sharing their own faith journeys with the candidates. They become a vital part of the confirmation class itself, participating and adding their life experiences to the mix. Often, sponsors and candidates form lasting relationships as a result of their shared time.

One major project that the sponsors and youth work on together is a scrapbook keyed to the curriculum, which is itself focused on the questions and affirmations of the Baptismal Covenant. Each candidate creates either a digital or hard copy book demonstrating his or her faith journey to date, and exploring what those questions mean to him or her. The candidates and their sponsors work on this together throughout the year. Anthony, for example, created a hard copy book with all graphite line drawings. His drawing for resisting evil was of himself standing, facing a tank with his hand held out stopping it. Doing this work together with his sponsor Sean was “really fun,” he said. Meanwhile Jim’s sponsor Paul, who is crazy about computers, declared it fun too, even though they were both seriously challenged by scanning in baby pictures. Everyone was proud when Bishop Sisk spent lots of time reviewing their books.

Because the Christ Church program is a partnership of youth with adults who are not parents or teachers, it has special possibilities. Sponsees relate that they “could talk to their sponsors about things,” that they were “a lot closer”; Sean said of Anthony that they had “similar personalities” and that “he reminded me of myself at that age.” Anthony, too, said that they had “the same mindset.” Others confessed that “they became partners in something that was sometimes a struggle to master and to fit into a planned routine,” and that because the adults did not have a parental role, they were able to work with the candidates free of those kinds of responsibilities. Mentor Mary Lou, for example, said that she “never felt that it was a burden for [her mentoree] Brian ...and that he was more receptive than her own children.”

The groups meet for class activities such as game nights, trips to St. John the Divine, mealtogether, overnight discernment retreats, shopping trips to IKEA for furniture for their classroom, films, and volunteering at the local animal shelter. Individual pairs have worked on class projects such as stained glass depictions of Bible stories, walking the Crop Walk for Hunger, and filling bags decorated by the Sunday school with Christmas gifts for the Homeless Shelter. Some sponsors took their



At the computer with Angela.

Photo: Christ Church, Poughkeepsie

youth on trips to museums in NYC, camping near Boston, and even to a youth event at Taizé in France.

Whether they stayed close at home or traveled, everybody benefited from each other’s talents, experience, and values. Computer skills were a mystery to many adults, while some of the young people were interested to learn that the Bible need not be taken literally, and that even long-time believers could have doubts. The young people were grateful for their sponsors’ “being pretty cool,” “being a really nice guy who was very tolerant,” “being understanding and loving no matter what stupid things I do,” and generally just being respectful and supportive. Many of the adults expressed gratitude and amazement at how receptive the candidates were, at their creativity and sophistication, at their faith, at their courage and perseverance, and at their willingness to try new things. They admired their honesty and their fierce loyalty to their friends. Above all, they all seemed to have a zest for life and a curiosity that will serve them well in the future.

Both adults and youth speak enthusiastically of their time together, and many past participants say that their relationships have continued. Some have become parts of extended families: Emogene is like a grandmother to Johanna, while Paul and Karalyn attend Easter dinners with Jim and Marge and family. Others keep track of one another and “catch up” at holiday times in church or by email. To quote one sponsor, “I think the biggest benefits have been that they—the youth and adults—all have one more person who knows and cares about them.” And that is always a good thing.

Bliss is a member of Christ Church, Poughkeepsie.

Nurturing the Youngest

Godly Play: Getting Ready, Wondering, Working

By Tami Burks

If you were to ask about the people who nurtured me as a Christian educator or indeed as a Christian in general, one of the first I would name would be Mrs. Newman. Marjorie Newman was my first Sunday school teacher some 40 years ago: she introduced me to the stories of our faith. I cannot hear the story of Zachaeus without picturing Mrs. Newman's willowy teen-age daughter posing as the tree, her long hair flipped over like great hanging branches as I clambered up her shoulders to "spy the Lord as he passed by." Nor do I tell the parable of the Good Samaritan without thinking of "Good Sam"—the name that Mrs. Newman gave him. I remember thrilling to the story she told of Jesus calming the sea, and imagining the animals crammed in the ark for forty days and forty nights of rain.

Marjorie Newman knew how to tell a story: I think of her often as I tell them to my own children and to the children of Christ's Church, Rye. A good story awakens the senses and excites the imagination. It stays with its hearers, working its way in, becoming part of them. When a great story is retold it may change slightly, reflecting the nature of the teller, but its truth remains. A story can inspire change, challenge long-held beliefs, create a community, or simply bring joy to the hearer.

Here at Christ's Church we use Godly Play to share the stories of our faith with our children. Born out of the Montessori tradition, Godly Play approaches Christian education with an understanding that children already exist in relationship with God. Our role as teachers is not to tell them what they need to know or believe; it's to share the stories and liturgical actions of our faith and to give them the time, space and language to explore them with us.

Children gather with two teachers and begin their time together by forming a circle on the floor. They "get ready" by quieting themselves and entering a space set aside for learning about God. I often tell the children that this space is different from any other they might find themselves in. When the circle is ready, the storyteller tells the story for the week. Godly Play storytelling focuses on the story itself—it is not of the kind where the teller takes center stage. The storyteller "enters into" the story with the children, using well-crafted wooden or felt pieces to bring the tales of the Old and New Testament to life. Colored wooden cards mark the days of creation; Abraham and Sarah travel slowly through the desert box, leaving tiny footprints in the vast sand; the invisible mustard seed unfolds into a bright green shrub big enough for birds to nest in.

Liturgical actions also reveal themselves. Children hear the waters of baptism poured into a glass bowl and watch as the people of the world gather around the table of the Good Shepherd. The liturgical seasons become part of their language as they hear about the "great, green, growing seasons" or see the "hot" red block of Pentecost dropped onto the floor by the storyteller. Whatever the story, it is presented quietly, deliberately and with great love and attention.

What I find amazing about Godly Play is the way in which the children

themselves often slow down and become entranced. In an age of electronics and immediate gratification, seeing five and six year olds watch intently as the Good Shepherd lead wooden sheep to the green pastures becomes holy time indeed.

A Godly Play session mirrors the worship service itself, with children gathering, listening to the Word, responding to the Word, participating in a feast and sharing a blessing and a dismissal. After the story is told, teachers and children "wonder" about it together. This "wondering time" is not a time for the teacher to quiz the students about what they "learned." Instead, it's one for theological wondering—when the questions, which at first glance may seem simple, are actually the blueprint for deep theological work. I've used them with teenagers and adults; indeed, I find myself drawn to them in my own biblical reading. The wondering questions range from the personal, "I wonder which part of this story you like the best?" to the playful, "I wonder if these sheep have names?" to the theologically complex, "I wonder if we could remove any of this story and still have all the story we need?" Beneath them all, however, is the awareness that no one has "the" answer

when it comes to theological matters, and that we can all learn from one another. I truly wonder along with the children, and often find myself musing on their comments much later. When one astute six year old suggested that we could simply leave the snake out of the Garden of Eden and then "we all could be in the garden forever," I found myself pondering the reality of evil for days afterwards.

After the wondering, the children are dismissed from the circle to "do their work." Carefully chosen and neatly placed art supplies beckon, but not for a craft designed by a teacher. Children are encouraged to respond to the story in whatever way

appeals to them. This might mean drawing, creating with clay, gluing mosaic pieces together or working with one of the stories, alone or with a friend. It's a time for spiritual work; the teachers are there to provide materials and a quiet space. Afterwards, the children gather again in a circle, share a feast which is a simple snack, and are dismissed to their parents with an individual goodbye from the teacher as they re-enter the world.

About a year ago, our curate, the Rev. Matthew Moretz, posted a video of me telling the story of Abraham and Sarah on YouTube as part of his series "Father Matthew Presents." I was amused by some of the comments. One in particular struck me: it accused me and all Christian educators of putting "uncritical trash" into the minds of young children, "deliberately mis-educating them." This is a view I have heard reflected in various ways, basically saying that Christian education is one big brain-washing exercise. I suppose such programs exist, but not in getting ready, deep wondering and earnest reflection—and certainly not in hearing a Good Story.

Burks is director of children's Christian education at Christ's Church, Rye.



Sharing the story.

Photo: Christ's Church, Rye

Nurture on Campus

Bringing Community to Columbia

By Peter D. Thompson

At the start of the 2009-10 academic year, when Episcopal students at Columbia were without a chaplain, the Canterbury Club attempted to maintain an active presence on campus by joining with the Lutheran community for Sunday services and holding social events. In practice, though, the absence of a chaplain meant that most Episcopalians stopped attending campus events and opted instead either for services at the Cathedral or for no Church-related activities at all.

In November 2009, the Rev. Dr. Richard Sloan, who is coordinator of the CSP and stewardship officer for the diocese, volunteered to add the Columbia chaplaincy to his duties. He began to rebuild the Episcopal community, re-instating Sunday services in the choir of St. Paul's Chapel and attending weekly dinners with the Episcopal/Lutheran community. Then, at the start of the second semester, a Wednesday mid-day service and lunch were added to the schedule to provide further opportunity for reflection and fellowship. Two excellently attended vertical tours of the Cathedral were also organized for the Columbia community, giving about 150 undergraduate and graduate students exposure to the Episcopal Campus Ministry, and a snappy and creative Episcopal advertising campaign was begun in the university newspaper. In April, Bishop Sisk visited Columbia to meet participating students and confirm one of them. Sloan now spends several hours a week attending and planning events, meeting with and staying in touch with students.

The result has been a stronger, richer community that clearly speaks to the need on campuses for energetic, approachable and appropriate leadership. "It's important at a school," says Emma Spencer, president of the Canterbury Club, "especially a larger one like Columbia, to have others that care for your well-being and make sure everyone feels valued and supported." Food, which Sloan has made sure is amply available, has played a particularly important part in building this nurturing



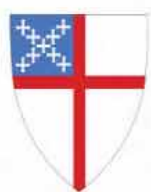
Some of the 92 who showed up for a vertical tour of the Cathedral organized by the Episcopal chaplaincy for Columbia orientation

Photo: Daphne Chen

environment—as undergraduate Blount Stewart observes, meals not only provide the sustenance that college students practically need, but also an opportunity to spend time in fellowship with others.

The pace picked up as the new school year began. A vertical tour of the Cathedral, sponsored by the chaplaincy, was an official Columbia orientation event. Planned for 40 students, it attracted 92 and none was turned away. Among the planned fellowship events—notable for their “un-churchy” feel—for the upcoming months are a beach trip, a fishing trip, and shooting at a NYC range. On the worship front, a new evening weekday service will be held, with a view to including graduate students and faculty members who live off-campus and may not be able to attend weekend services and events.

Thompson is a junior at Columbia University.



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The Diocesan Budget: Stress and Strength

By Allen Barnett

As the third year of the economic crisis approaches, there are some hopeful signs of recovery. Reflecting this, the financial position of the Diocese and parishes shows stress, but also evidence of true strength. I will discuss here both the stress and the strength by referring to three aspects of diocesan financial activity:

- The 2011 diocesan budget, reflecting cumulative reductions of \$3 million since 2009
- The 2011 assessment, reflecting a reduction by the Trustees, the third such in as many years
- A summary of the actions of The Adjustment Board.

The Diocesan Operating Budget

In November 2008, at the very height of the financial crisis, the Diocesan Convention approved the 2009 budget, containing expenses of \$12.8 million, with the commitment by Bishop Sisk that, working with the Trustees, the budget would in fact be significantly reduced. This reduction was subsequently carried out. The actual audited 2009 operating expenses were \$10.8 million; projected 2010 expenses are \$9.8 million; and the operating expenses in the 2011 budget to be submitted to this year's Convention are \$9.6 million. This represents a cumulative three year reduction of \$3.2 million, or 25 per cent.

The larger chart compares in detail the operating expenses approved for 2010 by last year's Convention with the projected 2010 results and the proposed 2011 budget. The smaller chart on this page summarizes that information by major revenue and expense category, and compares it with the 2009 Budget and actual 2009 results. Please refer to that chart for this discussion.

The Diocese reported a loss of \$1.4 million for 2009, due primarily to the fact that we increased the reserves for unpaid assessments by \$1.7 million because many parishes with unpaid assessment balances were unable to pay them. The reduction in 2009 operating expenses by approximately \$2

million (from the \$12.8 million approved by the Convention to an actual \$10.8 million) affected virtually all areas of diocesan activity. This reduction has continued into 2010: While the budget for this year showed expenses of \$10 million, actual expenses should be around \$9.8 million—potentially providing us with a small surplus. In the 2011 proposed budget, diocesan expenses have been reduced by an additional \$200,000 to \$9.6 million.

We should not, however, focus just on expense reductions, as necessary as they have been. Throughout this process we have emphasized two things. First, we have sought to minimize cuts in programs that are vital to the hardest pressed parishes, at a time when these programs are most needed. We are now in the process of cautiously restoring, within the budget, some of the programs that were reduced. This includes the appointment of a new Archdeacon for Mission, who will focus in particular on congregations in poor communities.

Second, we have worked to become more efficient. Administratively, we have introduced a new accounting and computer system, and we are working with several parishes in an effort to help them reduce their operating expenses. Our major goal for 2011 is to expand this effort into the Diocese as a whole.

The Reduction in Diocesan Assessments

In response to the financial crisis, parish assessments have been reduced. In July 2009, the Trustees reduced that year's assessment by 20 per cent. In November 2009, the Convention, on the recommendation of the Special Committee on the Budget and Assessments, reduced the assessment rates with effect from 2010 onwards by approximately 25 per cent.

In his October 4th, 2010 letter to the Diocese, Bishop Sisk announced the action of the Trustees in further reducing 2011 assessments. The impact of this will vary depending into which of the following three categories parishes fit:

- The majority of parishes are paying their full 2010 assessment, which is calculated by applying the assessment rates to the average of their net operating income of 2007 and 2008. For these parishes, the action of the

Trustees will reduce their 2011 assessment to 90 per cent of their 2010 assessment (i.e., these parishes will pay 10 per cent less in 2011 than they have in 2010).

- To date, during 2010, twenty parishes have sought and received reductions from the Adjustment Board for their 2010 assessments. For these twenty parishes, their 2011 assessment will remain unchanged from the amount the Board approved for 2010.

- There are a few parishes whose assessment is determined under the 12.5 per cent "cap" provision. Due to very technical reasons these parishes could have their 2011 assessment increased even with the 10% reduc-

	2009 CONVENTION BUDGET	2009 ACTUAL RESULTS	2010 CONVENTION BUDGET	2010 PROJECTED RESULTS	2011 PROPOSED BUDGET
RECEIPTS					
Assessments	10,794,000	8,545,147	8,115,000	8,050,000	7,800,000
Congregation Support Plan Contributions	1,748,828	1,639,864	1,200,000	1,100,000	1,050,000
Investment and Rental Income	1,071,316	852,566	1,000,000	900,000	950,000
Increase in Reserves for Unpaid Assessments	(550,000)	(1,733,892)	(300,000)	(250,000)	(200,000)
Total Receipts	13,064,144	9,303,685	10,015,000	9,800,000	9,600,000
DISBURSEMENTS					
Missions and Programs Beyond Diocese	1,884,627	1,499,866	1,110,935	1,060,185	886,000
Direct Support Provided to Congregations	4,071,768	3,498,623	3,198,500	3,348,500	3,302,500
Missions and Programs Within Diocese	2,649,788	2,164,496	2,249,985	2,045,228	2,165,691
The Episcopate and its Support	1,181,599	1,009,084	1,022,518	921,654	922,642
Diocesan Administration and General Expenses	2,133,592	1,958,436	1,735,862	1,792,036	1,681,167
Cathedral Cost Sharing	494,270	493,796	500,000	500,000	525,000
Convention Costs and Reserves	102,200	91,821	97,200	110,500	112,000
Provision for Compensation Increases	246,300		100,000		
Depreciation		3,560		5,000	5,000
Total Disbursements	12,764,144	10,719,682	10,015,000	9,783,103	9,600,000
Surplus		(1,415,997)		16,897	

tion provision discussed above. In these cases their 2011 assessment will remain unchanged from their 2010 assessment.

In summary, the 2011 assessments for most parishes will be 10 per cent less than their 2010 assessment. For approximately 25 parishes, their 2011 assessment will be unchanged from 2010.

Summary of Actions of the Adjustment Board

The Adjustment Board was reconstituted last year by the joint actions of the Trustees and the Convention in large part to respond to conditions created by the financial crisis. One of the most significant changes was that it was given the power to make adjustments to current year assessments rather than being limited, as was the previous board, to making adjustments only for prior year unpaid balances. This was done because there were parishes, even some with seemingly strong financial positions, that were facing serious issues that needed to be immediately addressed.

Thirty parishes have been before to the Adjustment Board to date during 2010. Ten of these parishes sought relief only of the unpaid balance of prior year assessments and made no appeal with regard to their 2010 assessment. As indicated above, twenty parishes sought reductions in their 2010 assessments as well as for unpaid prior year balances. Prior to Convention, the Adjustment Board will release a report on its activity.

There were also two important non-financial goals in the reconstitution of The Adjustment Board. The first was to ensure that all parishes are paying their fair share of the assessment. I am pleased to be able to report that this is being accomplished. Parishes with problems are coming before the Board, presenting their appeals, and abiding with the decisions. There is now substantial compliance with the assessment throughout the Diocese. The second goal was to give the Board the opportunity to identify problems and then work with parishes to address them. This effort is just beginning in earnest, but it has the potential for achieving real results. Our "poster parish" is one that came to the Board in January projecting an \$80,000 deficit. The Board reduced its assessment to \$1,000 on condition that the parish must work with the diocesan staff to improve its financial management and identify ways to grow. The parish is now in a breakeven financial position and is expanding its programs.

Barnett is chief of finance and operations of the diocese.

	2010 CONVENTION BUDGET	2010 PROJECTED	2011 BUDGET
MISSIONS & PROGRAMS OUTSIDE DIOCESE			
SUPPORT FOR NATIONAL CHURCH	925,000	900,000	700,000
COUNCIL OF CHURCHES	10,500	10,500	10,500
PROVINCIAL SYNOD ASSESSMENT	12,685	12,685	12,500
	948,185	923,185	723,000
SOCIAL CONCERNS	53,000	40,000	53,000
CONGREGATIONAL LIFE AND MISSIONS	48,000	40,000	48,000
CHRISTIAN FORMATION	19,750	15,000	20,000
RURAL & MIGRANT MINISTRY	42,000	42,000	42,000
Total Mission & Programs Beyond Diocese	162,750	137,000	163,000
	1,110,935	1,060,185	886,000
DIRECT SUPPORT PROVIDED TO CONGREGATIONS			
ASSISTANCE PROVIDED TO CSP CONGREGATIONS	2,800,000	2,950,000	2,904,000
Other Support Provided to Congregations			
MISSION INITIATIVES	84,000	84,000	84,000
FIRST STEP GRANT	20,000	20,000	20,000
NEXT STEP GRANT	30,000	30,000	30,000
HISPANIC MINISTRIES	264,500	264,500	264,500
Total Direct Support Provided Congregations	398,500	398,500	398,500
	3,198,500	3,348,500	3,302,500
MISSIONS & PROGRAMS TO DIOCESE			
PROPERTY SUPPORT GRANTS	350,000	400,000	350,000
EPISCOPAL CHARITIES	110,000	110,000	110,000
Compensation & Expenses of Diocesan Clergy & Personnel			
Directly Supporting Parishes			
CSP COORDINATOR	159,299	153,048	143,542
CONGREGATION DEVELOPMENT	246,240	155,466	187,271
CAMPUS MINISTRY	179,635	166,641	213,179
CANON FOR CHRISTIAN FORMATION	142,597	142,162	141,473
ARCHDEACON FOR MISSION	156,452	34,205	149,410
DEPLOYMENT OFFICER	170,657	178,798	181,317
	1,054,880	830,321	1,016,192
Supporting Diocesan Clergy			
CANON FOR MINISTRY	179,681	169,490	174,585
CANON FOR PASTORAL CARE	150,384	159,616	160,603
	330,065	329,105	335,188
Other Direct Support			
MID HUDSON	134,705	118,534	115,623
REGION II	130,523	128,369	109,722
PROPERTY SUPPORT CO-COORDINATOR	139,812	128,898	128,967
	405,040	375,802	354,312
Total Missions & Programs to Diocese	2,249,985	2,045,228	2,165,691
THE EPISCOPATE & SUPPORT			
Episcopate			
BISHOP SISK	259,057	260,000	262,997
BISHOP ROSKAM	183,553	175,000	180,594
ASSISTANT BISHOP	59,214	-	50,000
SHARED TRAVEL	100,000	75,000	75,000
	601,824	510,000	568,591
Episcopate Support (Compensation & Office Expenses)			
BISHOP SISK'S OFFICE	206,416	206,416	185,000
ASSISTANT BISHOP'S OFFICE	44,725	35,974	-
CANON TO THE ORDINARY	169,553	169,264	169,051
	420,694	411,654	354,051
Total Episcopate & Support	1,022,518	921,654	922,642
DIOCESAN ADMINISTRATION (COMPENSATION)			
OFFICE SERVICES	256,105	274,576	289,693
ADMINISTRATION	699,485	800,972	640,900
MANAGER OF IT	-	-	-
PUBLIC AFFAIRS (3)	226,190	224,488	233,074
EPISCOPAL NEW YORKER	-	-	-
	1,181,780	1,300,036	1,163,667
General Administration & Expenses			
IT EXPENSES	100,000	75,000	75,000
ADMINISTRATION EXPENSES	159,082	160,000	140,000
OFFICE SERVICE	10,000	10,000	50,000
OVERHEAD AND FIXED OBLIGATIONS	140,000	125,000	125,000
WEB MANAGEMENT	30,000	5,000	10,000
ARCHIVES	15,000	15,000	15,000
PUBLIC AFFAIRS EXPENSES	20,000	20,000	20,000
EPISCOPAL NEW YORKER	80,000	80,000	80,000
PUBLIC VOICE INITIATIVE	-	2,000	2,500
	554,082	492,000	517,500
Total Diocesan Administration	1,735,862	1,792,036	1,681,167
Cathedral Cost Sharing	500,000	500,000	525,000
CONVENTION & MEETINGS			
DELEGATES TO PROVINCIAL SYNOD	2,500	2,500	2,500
DIOCESAN CONVENTION	29,000	50,000	50,000
DOING CHURCH	5,000	5,000	5,000
COUNCIL/CONVENTION MEETING	10,000	5,000	5,000
COMMISSIONS OF CONVENTION	8,700	6,000	7,500
Total Convention and Meetings	55,200	68,500	70,000
Provision for Salaries Increases	100,000		
OPERATING BUDGET			
DISCRETIONARY FUND-HOSPITALITY	26,000	26,000	26,000
DEPUTIES TO GENERAL CONVENTION	15,000	10,000	10,000
RESERVE FOR FUTURE EPISCOPAL ELECTIONS	3,000	3,000	3,000
RESERVE FOR LAMBETH	3,000	3,000	3,000
Transfers to Reserves	42,000	42,000	42,000
Total Budget	10,015,000	9,724,108	9,595,000
Depreciation		5,000	5,000
Total Disbursements	10,015,000	9,729,108	9,600,000

Views & Reviews

ARTS AND LITERATURE

GOOD NIGHT AND GOD BLESS: A GUIDE TO CONVENT AND MONASTERY ACCOMMODATION IN EUROPE.

BY TRISH CLARK

TWO VOLUMES. HIDDEN SPRING PRESS

264 PAGES AND 352 PAGES.

Reviewed by Ann Nelson

Vacations seem to get more hectic all the time. Travelers depart laden with luggage, guide books, and a lengthy to-do list, and it is all too easy to return home needing a rest from the vacation.

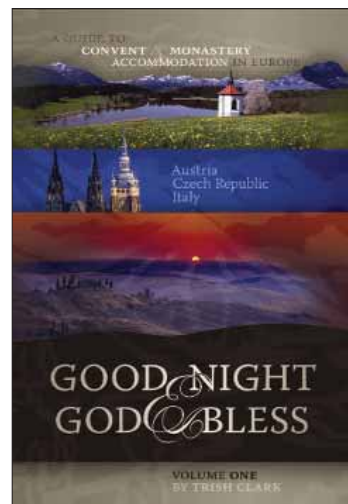
Australian writer Trish Clark has found an antidote for this modern problem. Her new two-volume guide, *Good Night & God Bless*, (Hidden Spring Press) is a lovely compendium of convents and monasteries across Europe and the British Isles that offer accommodations for weary pilgrims.

The first of Clark's user-friendly guides covers Austria, the Czech Republic, and Italy; the second covers France, the United Kingdom, and Ireland. Her writing is cheerful and relentlessly practical, informed by the curious eye of a good travel writer. Clark ex-

plains that the reason that this bounty of reasonably-priced accommodation exists is that the numbers of nuns and priests has fallen off, and they seek to make good use of their extraordinary historical buildings. The traveler who insists on an ample wine list and a Jacuzzi may not find much of interest here. But for others, there are amazing possibilities.

Clark's entries on the individual sites includes history, literature, and engaging descriptions of the art on-site, as well as more practical matters, such as availability of en suite bathrooms and dining facilities and local tourist attractions. But she truly distinguishes herself with arcane lore. (How else would one know, for example, that the Maison de la Mission just outside Paris has a historical connection to the Abbey of Regina Laudis in Connecticut, whose current prioress, Mother Dolores Hart, co-starred with Elvis Presley in "Where the Boys Are"?)

Clark is careful to distinguish which institutions offer open houses and which hold spiritual retreats.



Open houses function in a simple "atmosphere of cordial hospitality," while spiritual retreats invite those who seek meditation or another religious dimension to their stay. Both are amply available, but the host institutions have different requirements for booking stays. She lists which spots are child-friendly and equipped for the handicapped, which are recently renovated, and which are more spartan.

The guides are beautifully produced, with color illustrations and maps. They offer a soothing short journey in themselves. If one can't make it to Italy this month, choose a rainy day and leaf through these pages, savoring the descriptions of Tuscan landscapes, Roman gelato, and friars singing at Vespers. Then take a deep breath, and turn to Glendalough, then Provence, then Salzburg. The serenity just might be contagious.

Nelson is an author, playwright, and a member of the ENY advisory board.

DISABILITY AND CHRISTIAN THEOLOGY, EMBODIED LIMITS AND CONSTRUCTIVE POSSIBILITIES,

BY DEBORAH BETH CREAMER,

OXFORD UNIVERSITY PRESS, 2009. 168 PAGES.

Reviewed by Helen F. Goodkin

Sick and disabled persons don't fare too well in most Biblical stories; they are usually shunned because their sins or the sins of their parents were thought to have caused their illness. While Jesus urges mercy and offers healing, and the early church provided care and rudimentary treatment, disabled folks were hardly welcomed into society as a whole and were often viewed as objects of pity and "opportunities" for good works.

As the disability rights movement has raised awareness, and legislatures have enacted laws which demanded accessibility and mainstreaming, attitudes have changed, churches have become more accessible, and those with physical or mental disabilities have more opportunities to participate in all aspects of life. With few exceptions, theologians, however, have been slow to take up engagement with issues of disability, yet it is really at the core of incarnational Christianity and any conversation about embodiment.

For Deborah Creamer, Assistant Professor at Iliff School of Theology, one of the characteristics of created embodiment is that it has limits. "Limits are common and unsurprising," she writes; they form an intrinsic part of our humanity, part of the plan

of creation. Thus, one must ask, what is "normal?" At varying times and places in our lives, we all experience limits in one way or another. There really is no such thing as a "normal" body, a "normal" existence, a "normal" life

Our interpretation of these limits, our own and other people's, reflects the ethical and moral valuations by which we live and by which society functions. If we think of them as "deficits," as lack of value or worth, we separate ourselves from God. If we view them as unique experiences of diverse individuals, we can move beyond labels, old assumptions, and barriers to inclusion, towards a theology that takes into account the rich diversity of the body of Christ, a host of bodies, each different, each unique.

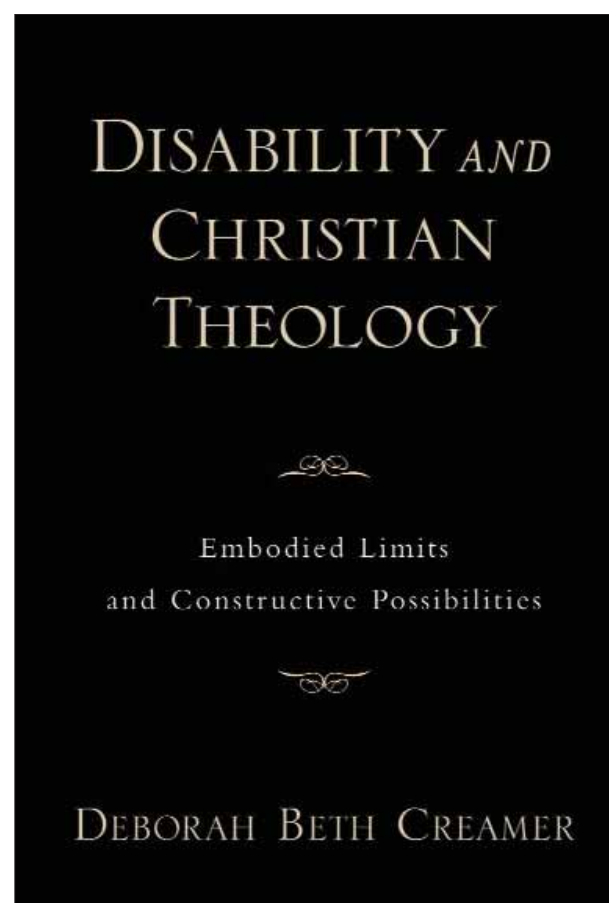
Creamer builds on the theological work of Sallie McFague and supports it with a grounding in disability studies. She has experience with deaf culture and a concern for the developmentally disabled which she uses to good advantage. What is

perhaps most interesting and appealing is her caution that we must recognize that each person experiences disability in her own way. Someone disabled from birth has a different life experience from someone paralyzed in a skiing accident. Both have different cares and concerns than someone temporarily incapacitated by a broken leg or arm. Each will have their own view of disability and its affects on

life. Yet, we, society, the church, place them all in the same category of "disabled," or worse yet "handicapped," ignoring their differing life experiences and expecting to treat them all alike.

While Deborah Creamer is the first one to say that she does not have all the answers, she has put the questions in an informative and positive light, and the book is an interesting addition to conversations about disability.

Goodkin is a member of the Church of the Epiphany in Manhattan, and a former director of the master's program at GTS.



FREUD'S LAST SESSION BY MARK ST. GERMAIN

SUGGESTED BY THE QUESTION OF GOD
BY DR. ARMAND M. NICHOLI, JR.

THE MARJORIE S. DEANE LITTLE THEATER, WEST SIDE Y

Reviewed by Nicholas Richardson

I can't apologize for taking issue with your worldview," says C.S. Lewis to Sigmund Freud early in *Freud's Last Session*, "when it completely contradicts my own." The ensuing 75 minute single-act argument about the existence of God would, in and of itself, hardly be guaranteed to wow theatergoers. It's the kind of thing that needs a little leavening—which in this instance it certainly gets, in skillfully modulated and dryly entertaining doses.

The action of Mark St. Germain's two-man play consists of a hypothetical meeting between the 40-year-old ex-atheist Christian convert C.S. Lewis (played with a convincing English accent by Mark H. Dold) and the dying and still resolutely God-denying 83-year-old Sigmund Freud (Martin Rayner), who has terminal cancer and an excruciatingly painful prosthetic upper jaw (the result of an excessive fondness for cigars and an opportunity for the inclusion during the course of the play of Freud's famous riposte "Sometimes a cigar is just a cigar.") It takes place in Freud's London study-in-exile on September 3, 1939—the day on which Hitler invaded Poland and Britain declared war on Germany. By way of background, Lewis had recently published *Pilgrims Regress*, in which he satirized Freud. Freud himself had published his last book, *Moses and Monotheism*, in which he argued

that Moses was an Egyptian not a Jew, and that the Israelites killed him either for his "imperious dogma or his insistence that all men be circumcised," earlier that year.

This fictional meeting is not entirely plucked out of thin air: an Oxford academic *did* visit Freud that day, although there is no evidence that it was Lewis. But that hardly matters: carried along by the wit and humor of an excellent and plausible script, we watch and listen as the two range across the broad field of battle between



Martin Rayner as Sigmund Freud and Mark H. Dold as C.S. Lewis in *Freud's Last Session* Photo: Kevin Sprague

Lewis' contention that "a man doesn't have to be an imbecile to believe in God," and Freud's that such belief is no better than childish fantasy.

The two men thrust and parry on a set that convincingly suggests Freud's final study, scoring points equally, neither ultimately carrying the day—as neither could hope to do. They touch on the problem of human suffering and free will, the origins and nature of morality, the desirability of a sense of shame (roundly denounced, of course, by Freud), whether or not craving for something unknown is evidence that the thing unknown exists, the

bullying nature of the God of the Bible, the gap between the Jewish and the Anglo-Saxon sense of humor. "We speak different languages," says Freud 45 minutes or so in. "You believe in revelation. I believe in science, the dictatorship of reason. There is no common ground." Maybe so, but the discussion continues—never less than engagingly—interrupted as they listen to BBC radio bulletins and the address of King George VI to the nation, as they react in near-panic to an air raid siren which turns out to be a false alarm, and above all by Freud's agonized reduction to incoherence and near suffocation by his prosthetic palate, which Lewis ultimately, in a mildly harrowing scene, plucks forcibly from his mouth. Freud's cancer and the increasing debilitation and pain that it caused him are naturally the jumping off point for a discussion of suicide. The analyst admits to Lewis that he plans it (he carried out his plan a few weeks later), an admission to which Lewis reacts with orthodox Christian horror.

Weighty topics, indeed: But *Freud's Last Session* carries the burden well. To hypercritical English ears there are, it's true, occasional very minor off-notes in accents and terminology (the radio—or, rather, "wireless"—announcements don't quite get it right, and Oxford doesn't have a campus), but none that would impair the pleasure of any but the most unforgiving in an admirably-paced entertainment, in which many of the big questions are debated, sometimes passionately—even occasionally angrily—but always with a light touch and without the slightest hint of preaching.

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

EXHIBITION REVIEW: THE HISPANIC SOCIETY OF AMERICA AUDUBON TERRACE AT BROADWAY BETWEEN 155TH AND 156TH STREETS

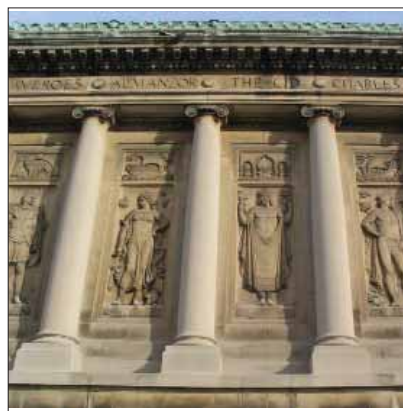
By Pamela A. Lewis

The last time I visited The Hispanic Society of America, a few years ago, it was like being in the presence of someone who had seen better days. Much of the renowned collection, founded in 1904 by scholar and philanthropist Archer Milton Huntington, was so somberly lit that only up-close viewing enabled one to appreciate it. The Society's most popular work in the permanent collection, Joaquín Sorolla's magnificent fourteen-canvas *Vision of Spain*, a panorama of hilltop towns, peasants, religious processions, bullfighters, and fishermen, was obscured by dowdy file cabinets and outdated counters. No wonder that Goya's already stern-faced *Countess of Alba* seemed more dour.

Thanks, however, to a \$6 million makeover, largely funded by Bancaja, a Valencia savings bank, and Spain's cultural ministry, this is all an unhappy memory.

With the Sorolla murals off on a three-year exhibition tour of Spain, in 2007 the Hispanic Society took the opportunity to renovate long-neglected areas of the museum; a new roof, skylights, and improved lighting (goodbye, somber!) were installed, and the Sorolla Gallery itself received an additional entrance.

While the Society's extensive collection comprises some of the finest secular works of Spain, Portugal, and Latin America, visitors with an interest in religious-themed paintings, liturgical vessels, and ecclesiastical furniture will not be disappointed. On the main level is a large display case containing various liturgical objects and vessels, including a 16th-century cross to which gold had been generously added—an object for earthly use that seems nonetheless to have been fashioned by celestial hands. Within the same case and from the same period is an imposing processional monstrance (a liturgical vessel used to display the consecrated Eucharistic host) of silver and gilding plus a good measure of lapis lazuli. The better lighting and positioning of these and the other works within the case



seemed to bestow them with new life and to rejuvenate their beauty.

A polychromed wood *Blessing Christ Child* attributed to Francisco de Ribas is unusual not only for its full frontal nudity, but also for depicting Christ unaccompanied by his mother Mary.

Pedro de Mena's polychromed wood *Bust of Saint Aciscus* (around 1680) is creepy yet exquisitely carved: As there were no gallery notes (one of the renovated museum's few shortcomings), my own research revealed that Aciscus is the patron saint of Córdoba, martyred along with his sister Victoria under the emperor Diocletian. Both were arrested, tortured, and executed—Victoria by arrows, Aciscus beheaded. This explained the bust's symbolic and very visible throat slash that contrasts with its direct, glass-eyed stare.

Another remarkable polychrome figure is a boyishly handsome and majestically attired early 18th century *Saint Michael* by an unknown Ecuadorian artist, with his sword eternally raised to give a deep-red devil (who looks more like an angry baby) a death-blow (or is it a spanking?). The bawling Satan, toes in the air and posterior exposed, makes this work evoke more laughter than trembling.

The Society's superb religious works on canvas—El Greco's *Pieta* and *Head of Saint Francis*; Ribera's *Saint Paul*, in red cloak and carrying a staff; Zurbarán's monumental *Saint Lucy*, carrying her eyes on a silver tray; Murillo's *Prodigal Son Among the Swine*—are displayed together on the gallery's second floor. Bathed by rays from the skylight, they are like one, great holy family whose timeless faces we want to look upon again and again.

Finally, of course, Sorolla's *Vision of Spain* has come home from its travels: Although not, in the strictest sense, a "devotional" work, it can nonetheless stand as one in which the artist's deep love and respect for Spain's land and people is nothing short of reverential. Now reinstalled in a gallery of its own, and hung lower than previously, the mural invites the visitor not only to view but to step into the world and time which Sorolla so splendidly and lovingly committed to canvas. Be they secular or religious, the collections of the Hispanic Society beckon us to come, see, and be moved.

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

Views & Reviews

ARTS AND LITERATURE

**TRANSITIONAL MINISTRY:
A TIME OF OPPORTUNITY**
EDITED BY MOLLY DALE SMITH.
CHURCH PUBLISHING. 194 PAGES

Reviewed by the Rev. Canon Thomas Orso

More than thirty years ago, equipped with a seminary education and familiarity with Elizabeth Kubler-Ross' stages of grief, I thought I was prepared to be a rector.

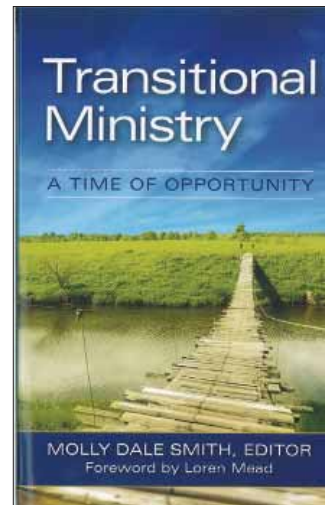
I accepted a call to a small parish where the previous rector had served for more than twenty years, left abruptly for reasons no one could articulate, and was called to another church in the next valley. He was still close by and he maintained regular contact with his former parishioners, including presiding at their baptisms, weddings, and funerals even though I was now their rector. In fact, the day I moved into the rectory, the former rector and his wife were in the church installing kneeling pads they had needle pointed.

In between the time of his leaving and my arriving, the parish did nothing to come to terms with his leaving (apparently neither did he), to prepare for the coming of a new rector, or to create a vision for new ministry. Roles were muddled. Boundaries were porous. The parish was riddled with anxiety, anger, conflict, deep pastoral issues, and confusion about who they were and where they were heading.

I was in over my head. I resigned after two years, battered, bruised and convinced I did not have a calling to parish ministry. I wish I had known then what I know now about parishes and clergy in transition.

Over the past thirty years, the church has benefitted from the experience and wisdom of clergy and congregation in transition. Managing a transition in a volunteer organization like a church is both an art and a science. Interim or transition ministry is a calling. Like other vocations, there are gifts, skills, better practices, disciplines and tools.

Molly Dale Smith has edited a book called *Transitional Ministry: A Time of Opportunity*. (Disclosure: I know Molly. She served as an Interim Pastor in the Diocese of New York. I like her and respect her work.) This book is a collection of writings about the current state of transition ministry in the church. (Another disclosure: I know a number of the contributors, some for many years. I have worked closely with them and I like them, too.) This collection of writings tells how interim ministry has evolved into transition ministry and transcended the grief model and psychoanalytic foundations that informed most of our early thinking about parishes in transition.



The authors rely heavily on the work of William Bridges, who has written *Managing Transitions: Making the Most of Change* and *Transitions: Making Sense of Life's Changes*. (My last disclosure: I do not know William Bridges but have read his books and I highly recommend them.) He writes with depth, sensitivity, balance, clarity, and insight. If you are experiencing personal or organizational transition, he will give you a road map to the emotional and spiritual landscape of your experience and help you

make sense out of the internal confusion, uncertainty and anxiety of making a transition. His work is significant for anyone in transition, pastors and managers.

Transitional Ministry: A Time of Opportunity is a worthwhile contribution to the current thinking in the field. It is a good overview of the tools, best practices, and experiences of transition ministry. The resource section is especially up to date and valuable. I would recommend this book for clergy considering a call to ministering in congregations in transition or for lay leaders who anticipate managing a transition in their local congregation.

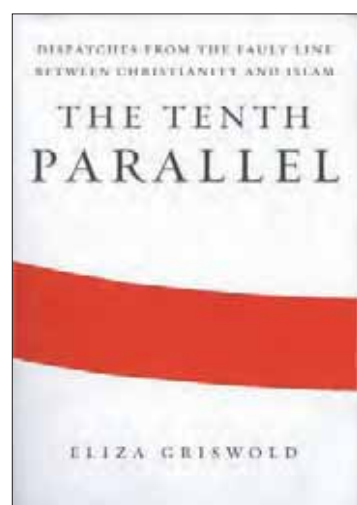
Orso is canon for deployment of the diocese.

THE TENTH PARALLEL
BY ELIZA GRISWOLD
FARRAR, STRAUSS & GIROUX. 317 PAGES.

Reviewed by Allen Barnett

Every once in a while an author introduces a phrase to our language that in its simplicity captures the essence of a concept, and in the process changes forever how one thinks about an issue. Winston Churchill's "The Iron Curtain," Ralph Ellison's "The Invisible Man," and Rachel Carson's "Silent Spring" come to mind. It is not a stretch to state that Eliza Griswold's "The Tenth Parallel" could well become such a phrase.

The thesis of Ms. Griswold's book is that the tenth parallel—the line of latitude seven hundred miles north of the equator that runs through Nigeria, Sudan, Somalia, Indonesia and the Philippines—is the geographical and ideological front line where Christianity and Islam collide. Along it, in both Africa and Asia, lives half of the world's total Christian population of 2 billion and 60 percent of the world's 1.3 billion Muslims. In an extraordinary book, Ms. Griswold, who traveled that line for seven years, describes the continuous, brutal and violent conflict that is going on along this line and examines its many and complex causes, which include, but transcend, the clash of religions. In the process, she provides many remarkable



insights into the reasons the conflict; I would like to mention three.

The quest for resources. In Africa, the resources are water and grazing land. Global warming is causing the Sahara Desert to expand steadily southwards, consuming farms and grazing land. This is causing the Muslims nomads, who live north of the parallel, to push into the land to its south now occupied by Christian subsistence farmers. The result is a struggle for survival. In Asia, on the other hand, particularly the Philippines, where the Christians live north of the parallel, the resources are the oil and rubber located in the southern islands of the archipelago where the Muslims live.

The legacy of colonial rule. Ms. Griswold quotes the statement, "Trace a modern conflict to its source, and there lies the British Empire." As an example she discusses the history of the Sudan. In 1898, the British regained control of the Sudan, suppressing a fundamentalist Islamic regime. After this they were anxious to avoid doing anything that would inflame Muslim passions. Christian missionaries were eager to become active in the Sudan, but the British drew a line along the tenth parallel, refusing to allow missionary activity north of it. They were quite happy, however, to see Christianity expand in the non-Muslim south, and allowed Catholic, Anglican, and Presbyterian missionaries into the area. In the process the British effectively set the Christians against each other—which is the primary reason why the

Christian south never became as cohesive as the Muslim north. As a result when the British left the Sudan in 1956, power went to the Muslim north. We see the implications still in southern Sudan and Darfur.

An unforeseen implication of evangelical Christian activity. Ms. Griswold points out that until the middle of the twentieth century, missionaries, and not foreign service officers or aid workers, led the bulk of the world's relief and development efforts. As these missionaries expanded into Muslim areas that had previously been part of the Ottoman Empire, Muslims saw a threat to their religion, particularly in the missionary emphasis on educating children. Muslims in the Middle East began to organize to resist this, in the process founding the Muslim Brotherhood in 1928. From the Muslim Brotherhood there is a direct line to Al Qaeda.

In addition to being a very insight writer, Ms. Griswold is one courageous woman. She took seven years to write the book and in conducting her research, she visited some of the most dangerous places in the world to meet with some of its most wanted and violent men. As she recounts interviews in the villages of Nigeria, Sudan and Somalia, the jungles of Indonesia and the Philippines, and the slums of Jakarta and Mogadishu, you can only marvel at her sheer audacity. Sometimes, the book reads like an adventure story.

Last, but to readers of the *Episcopal New Yorker*, certainly not least, Eliza Griswold, the daughter of the former Presiding Bishop, is one of us. And we should be very proud.

Barnett is chief of finance and operations of the diocese.

**EMBRACING AN ADULT FAITH:
MARCUS BORG ON WHAT IT
MEANS TO BE CHRISTIAN**
BY MARCUS BORG WITH TIM SCORER
MOREHOUSE EDUCATION RESOURCES.
61 PAGES PLUS DVD

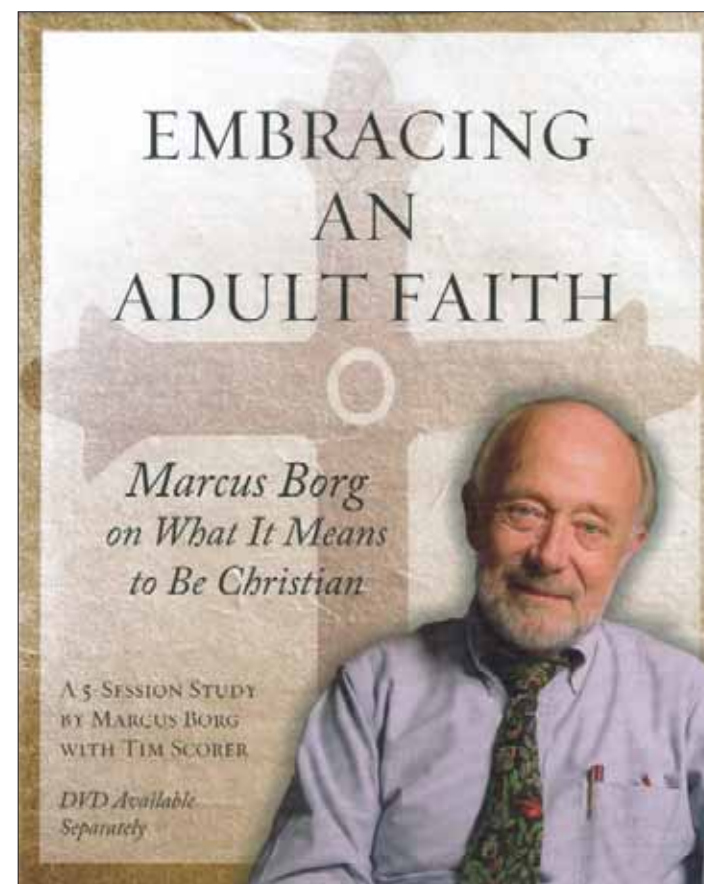
*Reviewed by the Rev. Canon
Patricia S. Mitchell*

Adult formation often takes a back seat in parish life when the focus is on providing for Sunday school and youth ministry. In the process the weekly sermon may end up bearing the total burden for theological and biblical teaching and reflection. Yet providing opportunities for intentional lifelong formation is crucial for a vibrant, growing congregation: Many adult parishioners seek actively to engage and reflect on their faith in a space that encourages honesty, exploration and sharing.

In *Embracing an Adult Faith*, theologian Marcus Borg provides that space as he leads a small group discussion addressing five key areas of Christian life and belief: *God, Jesus, Salvation, Practice, Community*. In this

five part DVD study, Borg introduces each session with a brief teaching, woven through with historical, theological and biblical references. Along the way he shares parts of his own faith journey as well as his theological perspective on each topic. Each of the introductions becomes the catalyst for discussion and sharing among the members of the small group on the DVD. Structured yet flexible, the video and accompanying handbook provide an accessible, user-friendly framework for provoking discussion. The material is organized in a manner that encourages rotating leadership and every session offers four or more “options” for approaching the topic. With provocative titles such as “*How a Jewish Mystic Became a Christian Lord*,” “*Getting Rid of Salvation Baggage*” or “*What God is Like*” these options provide many enticing entry points for raising questions, sharing personal faith stories and sparking lively conversations that can take many directions.

Mitchell is the diocese’s canon for Christian Formation.



Please join us as we honor:

John L. Townsend III | Trinity Wall Street | George & Wendy Wade

ANNUAL TRIBUTE DINNER MONDAY • NOVEMBER 15 • 2010

6:30 PM | CATHEDRAL OF ST. JOHN THE DIVINE | NEW YORK CITY



Episcopal Charities
A Commitment to Caring

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

Episcopal Charities, the outreach arm of the Diocese of New York, provides funding and support to parish-based programs serving children and adults in need on a non-sectarian basis.

Episcopal Charities Revamps its Sustainability Workshops

Episcopal Charities announced enhancements to its Sustainability Institute Program. These workshops were created to provide technical and operational support to their 80 parish-based programs. This year Episcopal Charities narrowed the scope of two of the quarterly workshops to focus on issues of specific interest to feeding and youth programs. In addition, they are partnering with other organizations to raise the workshops' level of expertise and to broaden the audience.

Episcopal Charities and the Diocesan Committee on the Environment will co-sponsor the next workshop "Greening Your Program," offered on October 23 in Manhattan, and October 30 in Wappingers Falls. Participants will learn simple ways to be more "eco-friendly, save energy and lower costs. Participants will also discuss ways to educate individuals about reducing their carbon footprint.

Members of every parish are welcome and encouraged to attend any workshop. For further information or to register visit the calendar section of the Diocesan website: <http://www.diocesen.org/>.

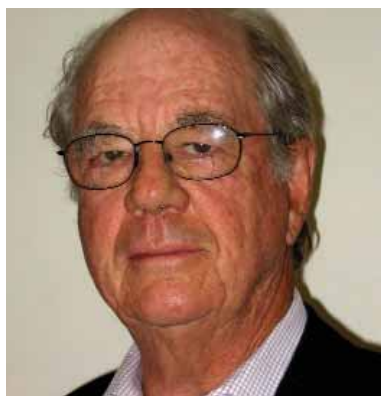
National Interfaith Summit Condemns anti-Muslim Bigotry

On September 7 Bishop Sisk traveled to Washington, D.C. to participate as the representative of the Episcopal Church in a national interfaith summit sponsored by the Islamic Society of North America. After the summit he joined with a broadly representative group of Islamic, Christian and Jewish leaders at a nationally-broadcast press conference to "denounce categorically the derision, misinformation and outright bigotry being directed against America's Muslim community." Full text of the statement is available at www.diocesen.org/News & Publications/News.



Bishop Sisk at the September 7 interfaith summit

Photo: Nicholas Richardson



Greenfaith Fellow Named

Diocesan Environment Committee member Harold (Had) Talbot has been named as a member of the 2011 Class of the *Greenfaith Fellowship Program*, the only comprehensive US education and training program to prepare lay and ordained leaders from diverse religious traditions for environmental leadership. Had will join a class of 25 Fellows from diverse religious backgrounds to receive education and training in eco-theology, "greening" the operation of institutions, environmental advocacy, and environmental justice. Fellows work in a wide variety of settings, including congregations, universities, campus ministries, NGO's, and denominational organizations.

New Archdeacon Appointed

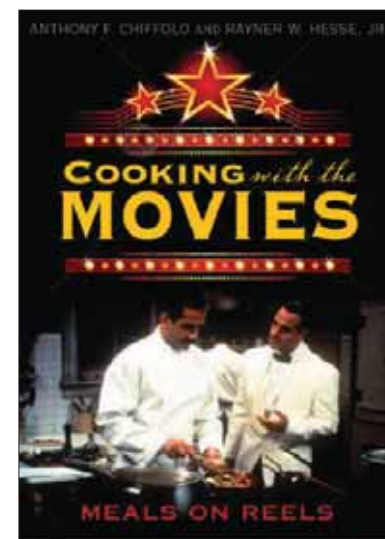
The appointment was announced in September of a new Archdeacon for mission. The Rev. William Clay Parnell will take up his duties on November 1. In announcing the appointment of Fr. Parnell, the Bishop wrote that "he will carry out vital mission work within the Diocese—work that has suffered from the lack of one person's focused attention and leadership since the retirement of Archdeacon Kendall in 2008, and has only become more critical as the effects of the economic downturn have made themselves felt," and that "in accordance with the Diocese of New York's longstanding mission priority of effective church presence in poor communities, a major part of his responsibilities will be to focus on congregations in those communities, as well as others that face particular challenges to their witness and ministry." Father Parnell comes to the Diocese of New York from the Diocese of Newark where, since 1994, he has served as Rector of Christ Church in Hackensack, a multicultural congregation with members from over twenty countries on five continents; at Christ Church he founded and ran the Christ Church Community Development Corporation, which for the past fifteen years has provided comprehensive support to the homeless, run counseling centers and promulgated supportive housing initiatives.



New archdeacon:
The Rev. William Clay Parnell

New Cookbook From New Rochelle

Co-authors of *Cooking with the Bible* the Rev. Rayner W. (Rusty) Hesse and Anthony Chiffollo have just authored another cookbook, *Cooking with the Movies: Meals on Reels*. This time they have both recreated dishes featured in their chosen movies (examples include *Babette's Feast*, *Mostly Martha*, *Like Water for Chocolate*, *Once Upon a Time...When We Were Colored*, *Gosford Park*, *What's Cooking?*) and provided background information on the meals at which they were cinematically eaten. *Cooking with the Movies* is available from Amazon.com, price \$55. Hesse is the pastor of St. John's (Wilmot), New Rochelle.



CHECK THE WEBSITE FOR THE LATEST NEWS For current diocesan news, don't forget to check our website. Go to www.diocesen.org. You will find the latest news headlines at the lower center of the home page—click on "More News" for older items.

September Ordinations

Seven new priests were ordained by Bishop Sisk September 25 in the Cathedral Church of Saint John the Divine.



Back row left to right: The Rt. Rev. Catherine S. Roskam, Deacon Robert Jacobs, The Rt. Rev. Mark S. Sisk, Deacon Hyacinth Lee, Canon Constance C. Coles, and Deacon George Diaz

New priests left to right: Stephanie McDyre Johnson, Luis Enrique Gómez Cajamarca, Kathleen Hawkins Berkowe, Suzanne Frances Rosemary Toro, Julia Elizabeth Whitworth, Alexander Henderson Webb II, Shelley Dee McDade.

Photo: Alito Orsini

The Rev. Kathleen Hawkins Berkowe was sponsored for ordination by St. John's Church, South Salem, and received her Masters of Divinity degree from the General Theological Seminary. She is the assistant rector of St. John's Church, Stamford, Connecticut.

The Rev. Luis Enrique Gómez Cajamarca was sponsored by the Church of St. Matthew and St. Timothy, Manhattan, and received his Masters of Divinity degree from the General Theological Seminary. He is continuing his training in the Clinical Pastoral Education program at Calvary Hospice in the Bronx.

The Rev. Stephanie McDyre Johnson was sponsored by St. Peter's Church, Peekskill, and received her Master of Divinity degree from Yale Divinity School and a Diploma in Anglican Studies from Berkeley Divinity School in New Haven, Connecticut. Stephanie is continuing her studies for the STM degree from Yale Divinity School and the Yale School of Forestry and serves as interim Youth minister at St. Ann's Church, Old Lyme, Connecticut.

The Rev. Shelley Dee McDade was sponsored for ordination by the Church of the Heavenly Rest and received her Masters of Divinity degree from the General Theological Seminary. She is the associate rector at the Church of the Ascension, Manhattan.

The Rev. Suzanne Frances Rosemary Toro was sponsored for ordination by Christ & St. Stephen's Church, Manhattan, and received her Masters of Divinity from the General Theological Seminary. She is serving as associate priest at the Church of the Holy Apostles, Manhattan.

The Rev. Alexander Henderson Webb II, known to all as "Sandy," was sponsored for ordination by the Church of the Incarnation, Manhattan, and received his Master in Divinity degree from Virginia Theological Seminary. He is serving as curate at St. John's Church, Roanoke, Virginia.

The Rev. Julia Elizabeth Whitworth was sponsored for ordination by St. Bartholomew's Church, Manhattan, and received her Master of Divinity degree from Union Theological Seminary in New York City. She is now serving as assistant rector of St. James's Church, West Hartford, Connecticut.

Seeger Concert Success

Soon after the April dedication of the most recent "EpiscoBuild," a half-dozen Episcopalians began talking about how to raise money for their house. Initial plans for a genteel afternoon of socializing on the lawn with other Episcopalians quickly morphed into a professionally staged July 3rd concert promoted by Habitat for Humanity of Greater Newburgh with Pete Seeger as the headliner—pulled together in about eight weeks.

Billed as "If I Had a Hammer: A Concert for a House," the event took in \$30,000. The next "EpiscoBuild" will benefit from the proceeds.



Diocesan Priest Puts House in Motion

The Rev. Doug Fisher of Grace Millbrook was guest chaplain of the House of Representatives on September 22. From left to right: Father Doug Fisher and his wife Betsy (center) with U.S. House of Representatives Chaplain the Rev. Daniel P. Coughlin (left) and Congressman Scott Murphy, NY-20 (right) in the Speaker's Ceremonial Office at the U.S. House of Representatives.



Photo: U.S. House of Representatives

Over 100 Attend Marlboro Bible School

The "Galactic Blast" vacation bible school at Christ Church, Marlboro, organized in conjunction with the local Presbyterian church, attracted an attendance that would put a spring in the step of churches in far larger communities. For the duration of the school, Christ Church was converted into a "spaceship," from which "cadets" "spacewalked" on daily missions to provide new perspectives on planet Earth, on being "green," and developing a personal relationship with God through Christ. "Our theme in this predominantly Roman Catholic community was to 'offer the gifts of God to the people of God, with no strings attached,'" said Father Jerry Brooks, the vicar of Christ Church. "We didn't ask parents for any contributions." Parents contributed nonetheless, to the tune of more than \$700. "The only other VBS offered is by a fundamentalist spinoff 'Bible church,'" said Brooks, "This was an alternative." The secret to their success: Almost a year of preparation, and lots of publicity, via press releases, roadside signage and email.

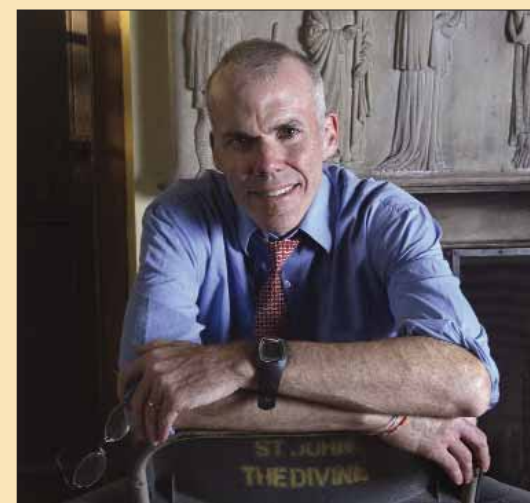


Blasting Off at Christ Church Marlboro

Photo: Jerry Brooks

McKibben at The Cathedral

Bill McKibben, author of *The End of Nature* and *Earth*, was the featured speaker at the Cathedral of St. John the Divine on September 18, when he took part in SUSTAIN, an Interfaith Evening for the Climate.



Bill McKibben

Photo: George Potanovic, Jr.

Bishops on The Border

During the September House of Bishops meeting in Phoenix, Az about 40 bishops and spouses made a two day trip to the Mexico border to learn more about the people and places affected by U.S. immigration laws. In Douglas, Az, on September 14, they walked along the Pan American Highway, laying a total of 300 white crosses at the curbside to commemorate those who had died crossing the border.



Bishop Sisk in Douglas, Az.

Photo: Lynette Wilson

Episcopal Relief and Development Network Meeting

In May, the Rev. Deacons Gail S. Ganter-Toback and Geraldine A. Swanson, ER&D Mid-Hudson Region and New York City and Staten Island coordinators, traveled to Belize City to participate in the first ever international ER&D network meeting, which concentrated on site visits that highlight ER&D's partnerships, in this case with the Anglican Diocese of Belize. On separate days they looked at the two areas on which ER&D concentrates in Belize: HIV/AIDS education, and a micro-loan program. "An HIV/AIDS education pilot program was begun in 2006-07 in six schools with all Anglican schools participating the following year," they reported afterwards in a letter to Bishop Sisk. "Trying to teach HIV/AIDS is challenging, but the Anglican Church forges ahead. Because Belize is basically a conservative area, sex education discussions are difficult to have. There are only twenty Anglican schools while the Roman Catholic Church has 125. Although both have classes in HIV/AIDS, the Anglican schools include sex education and condoms in their education while the Roman Catholic schools do not." On their visit to the micro-loan program, they "had the honor of visiting some of the recipients," including a wood carver, and organic farmer, and a woman who had used her loan to expand her small grocery shop. "They also delivered donations of school supplies for distribution among the Anglican schools of Belize.

CLERGY CHANGES

The Rev. Michael Spurlock, Vicar, All Saints, Smyrna, TN, to Curate, St. Thomas Church, Manhattan, June 1.

The Rev. David Carletta, Seminarian, General Theological Seminary, to Assistant, St. Matthew and St. Timothy, Manhattan July 1.

The Rev. Ryan Fleenor, Seminarian, Berkeley Divinity School at Yale, to Lilly Fellow, St. James, Manhattan, July 1.

The Rev. R. C. Laird, Seminarian, General Theological Seminary, to Lilly Fellow, Holy Trinity, Manhattan, July 1.

The Rev. Kathleen Hawkins Berkowe, Seminarian, General Theological Seminary, to Assistant, St. John's, Stamford CT, July 7.

The Rev. Jeanne Person, Assistant, Holy Trinity, Manhattan, to Director of the Center for Christian Spirituality, GTS, July 18.

The Rev. Lindsay Lunnum, Assistant, St. Martin's, Providence, RI, to Assistant, St. Barnabas, Irvington, July 18.

The Rev. Mark Cyr, Priest in Charge, Grace, Mount Vernon, MD, to Interim Pastor, St. Martha's, Bethany Beach, DE, June 1.

The Rev. Dennis Winslow, Rector, St. Peter's, Chelsea, to retirement, Aug 1.

The Rev. Jeanette Tweedy, Canon for Ministry Development, Diocese of Vermont, to Vicar, Trinity, Saugerties, Aug 1.

The Rev. Joade Dauer-Cardasis, Priest in Charge, St. Peter's, Westchester Sq., The Bronx, to Rector, St. Peter's, Westchester Sq., The Bronx, Aug 1.

The Rev. Stephen Harding, Interim Chaplain, New York University, Aug 9.

The Rev. John Merz, Chaplain, New York University, to Missioner, Ascension, Brooklyn, Aug 13.

The Rev. Shelley McDade, Seminarian, General Theological Seminary, to Associate Rector, Ascension, Manhattan, Sept 1.

The Rev. Yejide Peters, Associate, St. Stephen's, Richmond, VA to Rector, All Saints, Briarcliff Manor, Sept 15.

The Rev. William Kevin Fisher, Rector, Good Shepherd, Barre, VT, to Rector, St. Mary's, Castleton, Staten Island, Oct 1.

The Rev. Richard Kunz, Executive Director, El Hogar Projects, Tegucigalpa, Honduras, to Rector, Grace Church, White Plains, Nov 1.

The Rev. William Parnell, Rector, Christ Church, Hackensack, NJ, to Archdeacon for Mission, Diocese of New York, Nov 1.

BISHOPS' VISITATION SCHEDULE

OCTOBER 17 (21 PENTECOST)

Bishop Sisk: St. Matthew's, Bedford

Bishop Roskam :

St. Ignatius of Antioch, Manhattan

Bishop Donovan: Trinity, Mount Vernon

OCTOBER 24 (22 PENTECOST)

Bishop Roskam: St. Andrew's, Brewster

Bishop Donovan: St. John's, Tuckahoe

OCTOBER 31 (23 PENTECOST)

Bishop Sisk: St. John's, Ellenville

Bishop Roskam: Zion, Dobbs Ferry

Bishop Donovan:

Holy Communion, Mahopac

NOVEMBER 6 (SATURDAY)

Bishop Sisk: St. Mark's, Chelsea

NOVEMBER 7 (ALL SAINTS DAY)

Bishop Sisk: St. George's, Newburgh

Bishop Roskam:

All Saints', Manhattan

Bishop Donovan:

Good Shepherd, 31st St, Manhattan

NOVEMBER 14 (25 PENTECOST)

Bishop Roskam:

Morning: St. Mary's, Staten Island

Afternoon: St. Simon's, State Island

NOVEMBER 21 (LAST PENTECOST)

Bishop Sisk:

Morning: Messiah, Rhinebeck

Afternoon: St. Margaret's, Staatsburg

Bishop Roskam:

St. Mary's, Tuxedo Park

Bishop Donovan:

Christ's Church, Marlboro

NOVEMBER 28 (1 ADVENT)

Bishop Sisk: St. James', Fordham

Bishop Roskam: St. John's, Kingston

DECEMBER 5 (2 ADVENT)

Bishop Sisk: St. James', Hyde Park

Bishop Roskam:

All Saints', Staten Island

DECEMBER 12 (3 ADVENT)

Bishop Sisk:

Grace Church, White Plains

Bishop Roskam:

Divine Love, Montrose

Bishop Donovan:

Zion, Wappinger Falls

DECEMBER 19 (4 ADVENT)

Bishop Sisk: St. Paul's, Spring Valley

Bishop Roskam:

Morning: St. Stephen's, Pearl River

Afternoon: Trinity, Garnerville

Bishop Donovan:

St. Francis & St. Martha's,

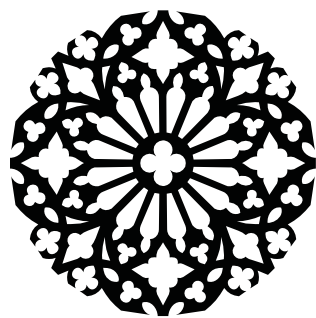
White Plains

DECEMBER 24 CHRISTMAS EVE

All at the Cathedral.

Cathedral Calendar

FALL 2010



The Cathedral Church of Saint John the Divine

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

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

SUNDAY SERVICES

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

DAILY SERVICES

Monday-Saturday

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

TICKETS AND RESERVATIONS

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

Interfaith Concert of Remembrance

Saturday, October 16, 8 pm
Honoring Celeste Holm
The Brooklyn Philharmonic and Guest Violinist Shir Levy Arkady Leytush, Maurice Edwards, Roman Simovic, Julia Zilberquit. Featuring Auschwitz by Orlando Jacinto Garcia. General Seating is free on a first come, first serve basis; for reserved seating and additional information please call 212 629 6060.

The Great Organ: It's Sunday

Sunday, October 24, 5:15 pm
Stephen Tharp, Artist in Residence at Grace Church, NYC performs the complete works of Jeanne Demessieux in a series of three Sunday recitals.

Annual Halloween Extravaganza and Procession of the Ghouls

Film: The Cabinet of Dr. Caligari
Friday, October 29, 7pm and 10 pm
Tickets: \$20

Young Regents Halloween Reception

Friday, October 29, 8:30 pm - 10:30 pm (immediately following 7:00 pm performance)
For more details contact Marie Miranda at 212.316.7498/ email mmiranda@stjohndivine.org

CHILDREN'S WORKSHOP

Morning of the Gargoyles: A Children's Halloween Workshop

Saturday, October 30, 10 am - noon
The morning begins with a reading of Eve Bunting's Night of the Gargoyles, then down to the workshop to assemble gurgling, grimacing clay gargoyles, skeleton creatures, and paper gargoyle masks. \$8 per child, with accompanying adult.

Crypt Crawl: a tour

Saturday, October 30
Shake your spirits loose this Halloween! Creep into the Cathedral's crypt, hear the stories of the entombed, and learn the origins of Halloween as a Celtic New Year celebration and later its transformation into All Hallows Eve. Space is limited and reservations are required; please call (212) 932 7347 for further information and reservations. Tours are \$12 per person, \$10 for students/seniors.

The Great Organ: It's Sunday

Sunday, October 31, 5:15 pm
Daniel Beckwith, New York City, NY

NOVEMBER

POETS' CORNER: A WEEK OF CELEBRATION

An Evening to Commemorate Sylvia Plath
Thursday, November 4, 7 pm
Distinguished thespians, authors, and other luminaries will come together to celebrate the writing, vibrancy, and darker mysteries of Sylvia Plath.

Choral Evensong:

Induction of Sylvia Plath into the Poets' Corner
Sunday, November 7, 4pm

Early Music New York, Frederick Renz, Director

Medieval Mosaic, Martyrs, Meccas, Motets & Muses

Saturday, November 6, 8 pm
Sunday, November 7, 2 pm

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 embarks on a musical pilgrimage to major European religious and cultural destinations- cathedrals, monasteries & abbeys of Paris, Compostela, Canterbury, Limoges, Monserrat, Assisi- stopping at major centers of learning where ungodly vagabond goliards commingle with pious & learned monks. A legacy of illuminated manuscripts - Carmina Burana, Llibre Vermell, conducti from the scriptoriae of Notre Dame & St. Martial, devotional laude of lay singing societies inspired by the teachings of St. Francis, along with foot stomping istanpittas (dances) - are brought to light and life in Gotham's own glorious, gothic Cathedral.

CHILDREN'S WORKSHOP

Medieval Arts Children's Workshop

Saturday, November 6, 10 am - noon
In this signature workshop, children carve a block of limestone, create medieval illuminated letters, design gargoyles, weave, and more! \$6 per child, with accompanying adult.

SPOTLIGHT TOUR

Brilliant Walls of Light: Spotlight on Cathedral Windows
Sunday, November 7, 1 pm - 2 pm
Each window contains a unique style of stained glass. Explore the beautiful narrative and geometric windows by English and American firms, and view the memorial to a stained glass artist. Binoculars are suggested. Led by Senior Cathedral Guide John Simko.

The Great Organ: It's Sunday

Sunday, November 7, 5:15 pm
James Kennerley, Organist & Music Director, St. Mary the Virgin, Times Square, NYC

SPOTLIGHT TOUR

Secrets of St. John the Divine
Sunday, November 14, 1 pm - 2 pm
What are a stripper and the signs of the zodiac doing in our stained glass windows? Find out on this tour that puts the spotlight on surprising images in glass and stone. Led by Senior Cathedral Guide Tom Fedorek.

The Great Organ: It's Sunday

Sunday, November 14, 5:15 pm
Ted Bickish, Organist, Christ Church (Episcopal), Ridley Park, PA

It's Your Cathedral: Treble Choir Festival

The Diocese at The Cathedral
Saturday, November 20th
9:30 a.m. to 6:00 p.m.
Evensong with the Treble Choristers
5:00 p.m.

All treble choristers Grade 4 through High School are invited to participate in the 2010 Diocesan Treble Choir Festival at the Cathedral. The day promises to be great fun, to offer many adventures and the opportunity to meet choristers from throughout our Diocese.

Rehearsal is under the direction of Gerre Hancock, Organist and Master of Choristers Emeritus, at St. Thomas Church, NYC. Highlight Tours of the Cathedral and lunch will be offered.

The day will culminate in a 5:00 Evensong Service. All are invited.

As of press time, details are still being finalized. Please contact Amanda Sidebottom, Coordinator for Liturgy & Music (asidebottom@stjohndivine.org / 212 316-7541) for information, participation fee and to sign up.

CHILDREN'S WORKSHOP

A Season of Thanks: A Children's Holiday Workshop

Saturday, November 20, 10 am - noon
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. Recommended for ages 4 and up. \$8 per child, with accompanying adult.

SPOTLIGHT TOUR

Signs and Symbols: Spotlight on Symbolism
Sunday, November 21, 1 pm - 2 pm
Explore ancient signs and symbols in the Cathedral. Discover the unique attributes that characterize saints, martyrs, and angels. See these symbols in paintings, glass, and stone, and learn how the legends have inspired artists through the centuries. Led by Senior Cathedral Guide Becca Earley.

The Great Organ: It's Sunday

Sunday, November 21, 5:15 pm
Karen Christianson, Newtown Square, PA

SAVE THE DATES:

Cathedral Crafts Fair
Friday, December 3, 5 pm - 8 pm
Saturday, December 4, 11 am - 6 pm
Sunday, December 5, 11 am - 5 pm
www.craftsatthecathedral.org

Early Music New York, Frederick Renz, Director

Christmas Quilt: Colonial Fuguing Tunes, Jigs & Reels

Saturday, December 4 at 8 PM
Sunday, December 5 at 2 PM
Sunday, December 19 at 2 PM
Saturday, December 25 at 2 PM
Sunday, December 26 at 2 PM
This season, Frederick Renz presents stirring 18th-century, New England shape-note anthems and hymns heartily sung by his men's vocal ensemble, generously spiked with English country dance tunes played by a lively band of fiddle, flute, bass and baroque.

A Cathedral Christmas

Saturday, December 11, 7:30 pm
The Cathedral Choir of Girls, Boys and Adults under Bruce Neswick, Director of Cathedral Music present Part One of G.F. Handel's Messiah with baroque orchestra and Benjamin Britten's *Ceremony of Carols*.

Paul Winter and Consort: Winter Solstice

Thursday, Friday, Saturday, December 16, 17 & 18

New Year's Eve Concert for Peace

Thursday, December 31, 7:00 pm

ONGOING PROGRAMS, TOURS, WORKSHOPS:

The Great Organ: It's Sunday
The Great Organ: It's Sunday invites established and emerging organists from across the U.S. and around the world to take their turn at the Great Organ and present a free 5:15 pm concert. Please visit www.stjohndivine.org for updates to the schedule.

The Great Organ: Midday Monday

Cathedral organists provide a 30-minute break for mind,

body and spirit at 1:00 pm with an entertaining and informative demonstration of the Cathedral's unparalleled Great Organ. The Great Organ: It's Sunday and The Great Organ: Midday Monday are made possible, in part, by funding from the New York City Department of Cultural Affairs.

Nightwatch

The Cathedral's popular Nightwatch program continues to host youth groups for overnights at the Cathedral. For information and registration, please visit www.stjohndivine.org, call (212) 579-6210, or e-mail nightwatch@stjohndivine.org.

Public Education & Visitor Services Tours and Children's Workshops

The Public Education & Visitor Services Department offers Cathedral Highlights, Vertical, and Spotlight Tours as well as Children's Workshops. For more information please call (212) 932-7347. All tours and workshops meet for registration at the Visitor Center inside the Cathedral entrance, at 112th Street and Amsterdam Avenue. Highlights Tours: \$6 per person, \$5 per student/senior. Vertical Tours: \$15 per person, \$12 per student/senior. Spotlight Tours: \$10 per person, \$8 per student/senior. Children's Workshops: \$10, \$8, or \$6 per child, depending on the workshop.

Highlights Tours

Tuesdays - Saturdays, 11 am - Noon & 1 pm - 2 pm (Saturdays, September 11 and October 9: 11 a.m. only) Select Sundays 2 pm - 3 pm (September 5, 19, 26, October 3, 17, 24, 31, and November 28)

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, Noon - 1 pm & 2 pm - 3 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. For reservations, visit the Cathedral website or call 866 811-4111. Bring a flashlight.

Spotlight Tours

Select Saturdays at 1 pm - 2 pm and select Sundays at 2 pm - 3 pm (September 11, 12, October 9, 10, and November 7, 14, 21)
Spotlight Tours are especially created by Cathedral Guides to give visitors a closer look at some of the many wonderful, unique aspects of the Cathedral's extraordinary architecture, art, and history. Please see individual descriptions listed each month for more information.

Children's Workshops

Select Saturdays, 10 am (October 2, October 30, November 6 & November 20)

These workshops offer children and their adult caregivers hands-on engagement with the Cathedral and multiple points of entry to its architecture, art, stories, and seasonal celebrations. Most workshops are recommended for ages 4 and up. Please see individual descriptions listed each month for detailed information. All workshops are two hours long.

The Cathedral: An Engine for Nurture

By Margaret Diehl

"The heart that gives, gathers."

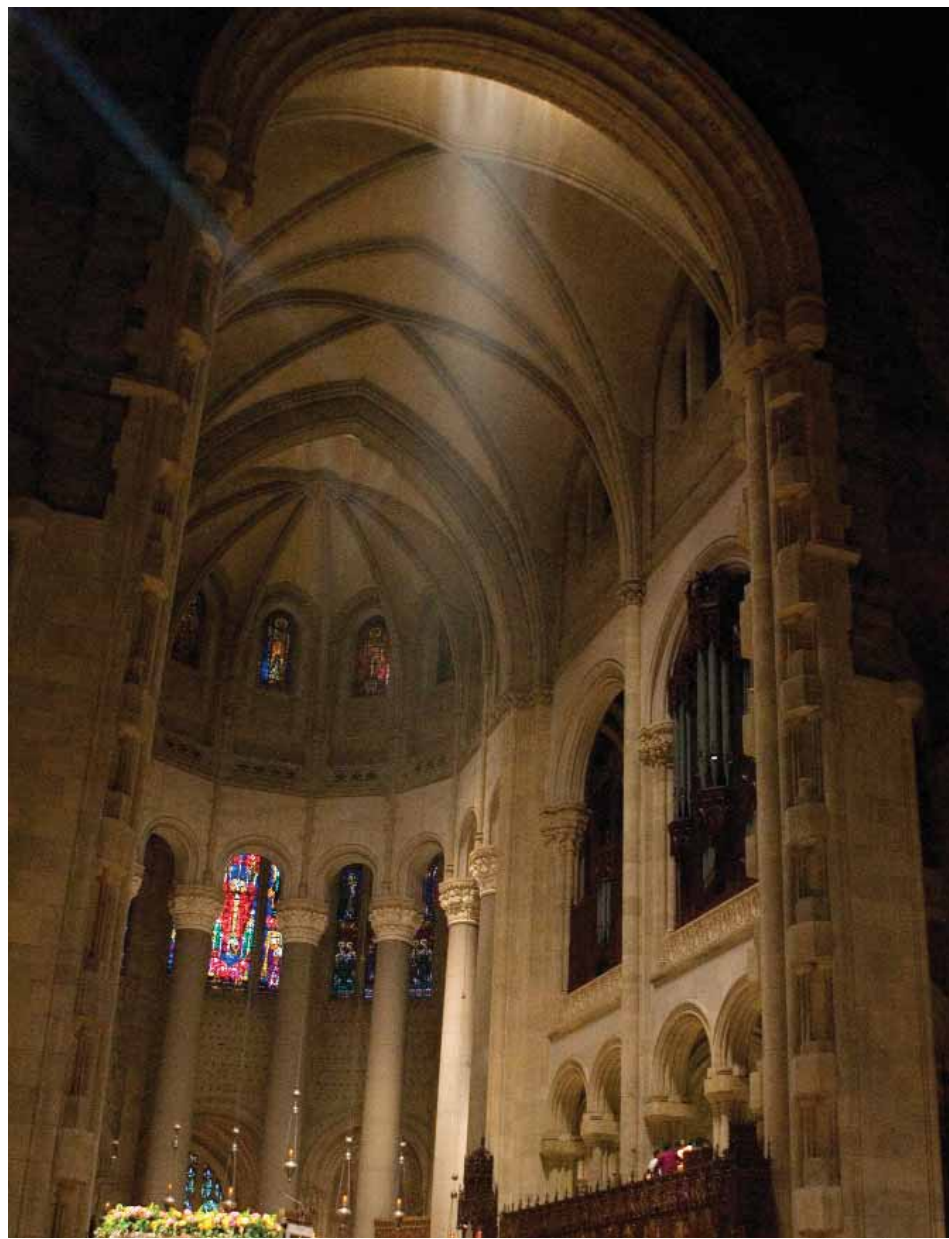
— Marianne Moore (1887-1972);
inducted into Cathedral's American Poets'
Corner 1991

What nourishes us? After you give the obvious responses, people will answer quite differently. The love and support of family; immersion in nature; prayer and church fellowship; the challenge of work; the opportunity to give; all of the above. What nurtures is not the same as what sustains, though they overlap. Nurture is not about preservation but growth. You nurture what you care about, and survival or stasis is the baseline. Anything you put your heart or your back into, you want to prosper.

For the very young or the very vulnerable, nurture may have to provide almost everything. But nurture also means cultivating the hearts and souls of capable adults, which is not always a gentle task. At the Cathedral, we think of nurture as including a call to action, which must necessarily be made new, made often, and presented inventively. "The question," said The Very Rev. Dr. James A Kowalski, Dean of the Cathedral Church of Saint John the Divine, in a recent interview, "is how to nurture an expectation that people will be surprised by God? You know the attitude—I go to church because it's the one thing in my life that doesn't change.' No! Nurture requires that after church you go out and do."

The Dean went on to say that people have the power not to be nurtured. They don't have to listen. They don't have to accept that love desires the beloved to always seek to be more. The artist or speaker who brings news of those suffering from poverty, war or injustice, who attempts to open your eyes to the profound inequality in the world is nurturing your spirit, whether you like it or not. "God is found in unexpected places," said the Dean. "That's why the Cathedral has always resisted labeling things as sacred or secular."

The Cathedral does everything a parish church does: celebrates Mass and high holidays, offers spiritual counseling, blesses marriages and holds funeral rites. But none of that requires the Cathedral's vast space, built from the labor of generations. The Cathedral is a focal point, drawing attention to what needs to be seen and heard. All churches pay attention to the needs of individuals and communities; the Cathedral is able to put an emphasis on large community events, while remembering that each of us is the member of many overlapping communities. Indeed, one of the great pleasures of city life is in learning how many communities one is a part of. University students, audiences drawn



Nurture machine: The Cathedral of St. John the Divine

to particular events, tourists and other one-time visitors: these, as well as neighborhood residents, are our congregation. With what shall we nurture them? With ideas, with art, with poetry, with music, with that invigorating feeling of having one's mind changed.

The arts nurture us with beauty, with what we recognize as being like something precious in ourselves that we may have had no words or images for, and with the compelling mystery of other minds. They nurture with paradox, without which the intellect cannot move forward. Often they nurture by stimulating fear, disgust or anger. Art is not safe. Christianity is not safe. This fall we will be celebrating St. Francis with our annual fair and Blessing of the Animals; we will also hear Bill McKibben speak about the climate, and remember that the nature St. Francis so loved is not safe. We will hold our annual Interfaith Concert of Remembrance, in honor of the victims of the holocaust, that great evil that none of us can fully apprehend. In November we will celebrate Sylvia Plath,

our newest addition to The Poet's Corner, with an evening of her fierce and disturbing poetry as well as a formal induction at Sunday Evensong. Churches have always used art to move people, sometimes to a specific end. The Cathedral has no desire to use art, but rather be used by it, to give room to voices that will change us in unknowable ways.

The Cathedral's great hall and activist clergy and staff provide a forum for the conversations that challenge and motivate, pushing us to do more, be more, care more. Its architectural and spiritual lineage reminds us that this has been the task of Christians for 2,000 years. The Incarnation brought God to earth not to take on our sins as one carries the bags of an infirm traveler, but to show us that how we treat each other matters. When you take Communion, you are taking in Christ's relentless love for humanity. If, as a non-believer, you find the words of the Gospel powerful and morally true, you agree that by virtue of our life on earth, we have responsibilities beyond our self-interest and beyond our circle of family and friends. "To whomsoever much is given, of him shall much be required." What we should be most grateful for is that nurturing others is so often the cause of indescribable delight.

Diehl is acting editor of the Cathedral's quarterly newsletter