

CONVENTION

Bishops Set Course
for Changes at Top. Page 5



THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

WINTER 2010



Merry Christmas!

Angel, St. Hilda's & St. Hugh's Christmas pageant.

Photo: Chris Taggart

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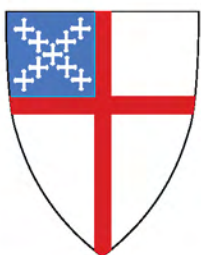
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*For to you is born this day in the city of
David a Savior, which is Christ the Lord.*

THE EPISCOPAL NEW YORKER

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

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

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Please email eny@diocesenyny.org or call (212) 316-7520 with address changes or if you are receiving duplicate copies of the *ENY*. All parishioners of Diocese of New York churches are entitled to a free subscription of the *ENY*, and non-members are asked to pay a \$15 subscription

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Hi there. Bishop Drew Smith here.

By the Rt. Rev. Andrew Smith



The Rt. Rev. Andrew Smith

It's a surprise for me (as learning about it may have been for you too) to be serving the Diocese of New York as Assistant Bishop. I'm thrilled to be here. And I really mean that.

Here's a little more of my story. Up until now, my life in the Church had "Connecticut" written all over it. I was ordained in that diocese (in 1968), and stayed, serving four parishes there. Then in 1995 I was elected Bishop Suffragan, and in 1999 as Diocesan Bishop. At the end of January 2010, I resigned as Bishop (and began "retirement"). That's almost forty-two years serving in just one diocese.

My wife Kate and I now live in Bloomfield, Connecticut, just north of Hartford. Our two children are grown and well launched into their careers, Rachel as a research biologist just about to join the faculty of the University of Illinois and Rebecca as a teacher at Westtown School in Pennsylvania. Rachel and her husband Larry have two children, whom Kate and I see as often as we can.

Earlier this year, Bishop Sisk made an indirect inquiry about the possibility of my serving with him and Bishop Roskam in the Diocese of New York. It was an honor to be asked! And at first it was just fun to think about. Bishop Sisk said, "Let's talk further," and as he and Bishop Roskam and I did talk further, I was drawn in by the opportunity to join the significant episcopal ministry in this diocese—and, yes, I was drawn in by the gracious opportunity to serve with your two bishops.

We agreed that the ministry would be one-quarter time. It means that I will be in the diocese (normally) twice a month, from Thursday through Sunday, staying over at Diocesan House. After approval by the Church Pension Fund, Bishop Sisk made the appointment, and the diocese's Standing Committee ratified it, as required by church canon (church "law"). That's the story.

New York, your welcome has been a blessing! I have begun parish episcopal visitations, which now are scheduled through December 2011. I have begun to meet with local clergy groups (please do call!) and have a deep interest in encouraging parish leadership, mission (both local and international) and stewardship (please do call!). Also, please pray for this our new ministry together, that it may be a blessing to God, to the diocese, and for the world. Thanks.

And I pray every blessing for you in this Advent season which so quickly will fold into the twelve days of Christmas celebration. Christ is the gift to us, and our greatest gift to one another—and to the world!

Bishop Drew Smith
bpsmith@nydiocese.org
212-316-7465

¡Hola, que tal! Soy el Obispo Drew Smith.

Por el Reverendísimo Obispo Drew Smith

Ha sido una sorpresa para mí (como lo ha sido también para ustedes cuando se enteraron) estar sirviendo en la Diócesis de Nueva York como Obispo Asistente. Estoy encantado de estar aquí. Y lo digo con sinceridad.

Permítanme contarles un poquito más sobre mí. Hasta ahora, mi vida en la Iglesia tenía escrito "Connecticut" en toda ella. Fui ordenado en esa diócesis (en 1968) y permanecí en ella sirviendo en cuatro parroquias. Luego en 1995 fue electo Obispo Sufragáneo y en 1999 fui electo Obispo Diocesano. A finales de enero del 2010 renuncié como Obispo (y empecé el "retiro"). Eso es como cuarenta y dos años de servicio en tan solo una diócesis.

Mi esposa Kate y yo vivimos ahora en Bloomfield, Connecticut, justo al norte de Hartford. Nuestras hijas han crecido y están bien establecidas en sus carreras; Rachel como bióloga de investigación a punto de vincularse a la Universidad de Illinois y Rebecca una maestra en la Escuela Westtown en Pensilvania. Rachel y su esposo Larry tienen dos hijos a los que Kate y yo vemos tantas veces como nos es posible.

A principio de este año, el Obispo Sisk hizo una indagación indirecta acerca de la posibilidad de que yo sirviera en la Diócesis de Nueva York con él y la Obispo Roskam. ¡Me sentí honrado de que me lo preguntaran! Y al principio fue divertido pensar en lo que el Obispo Sisk dijo, "Hablemos más"; y a medida que él y la Obispo Roskam, y yo, hablábamos más, me sentí atraído por la oportunidad de unirme al importante ministerio episcopal en esta diócesis —y sí, me sentí atraído por la encantadora oportunidad de servir con sus dos obispos.

Acordamos que el ministerio podría ser una cuarta parte del tiempo. Esto quiere decir que yo estaría en la diócesis (normalmente) dos veces por mes, de jueves a domingo, hospedándome en la Casa Diocesana. Luego de la aprobación del Fondo de Pensiones/Church Pension Fund, el Obispo Sisk hizo el nombramiento y el Comité Permanente/Standing Committee de la diócesis lo ratificó, como es requerido por los cánones de la iglesia ("leyes" de la iglesia). Esa es la historia.

Nueva York, ¡su bienvenida ha sido una bendición! He empezado las visitas Episcopales a las parroquias, las cuales ya están programadas para todo el 2011. He comenzado a reunirme con los grupos locales de clérigos (¡llamen por favor!) y estoy profundamente interesado en fomentar el liderazgo parroquial, la misión (tanto local como internacionalmente); y la mayordomía (¡llamen por favor!). Les pido además que oren por este nuestro mutuo ministerio, que sea una bendición para Dios, para la diócesis y para el mundo. Gracias.

Y pido bendiciones para ustedes en este tiempo de Adviento que tan rápidamente se torna en los doce días de celebración de la Navidad. Cristo es nuestro regalo y el mejor regalo del uno para el otro — y para todo el mundo!

Obispo Drew Smith
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212-316-7465

Traducido por Lila Botero



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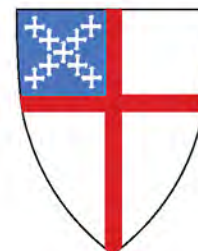
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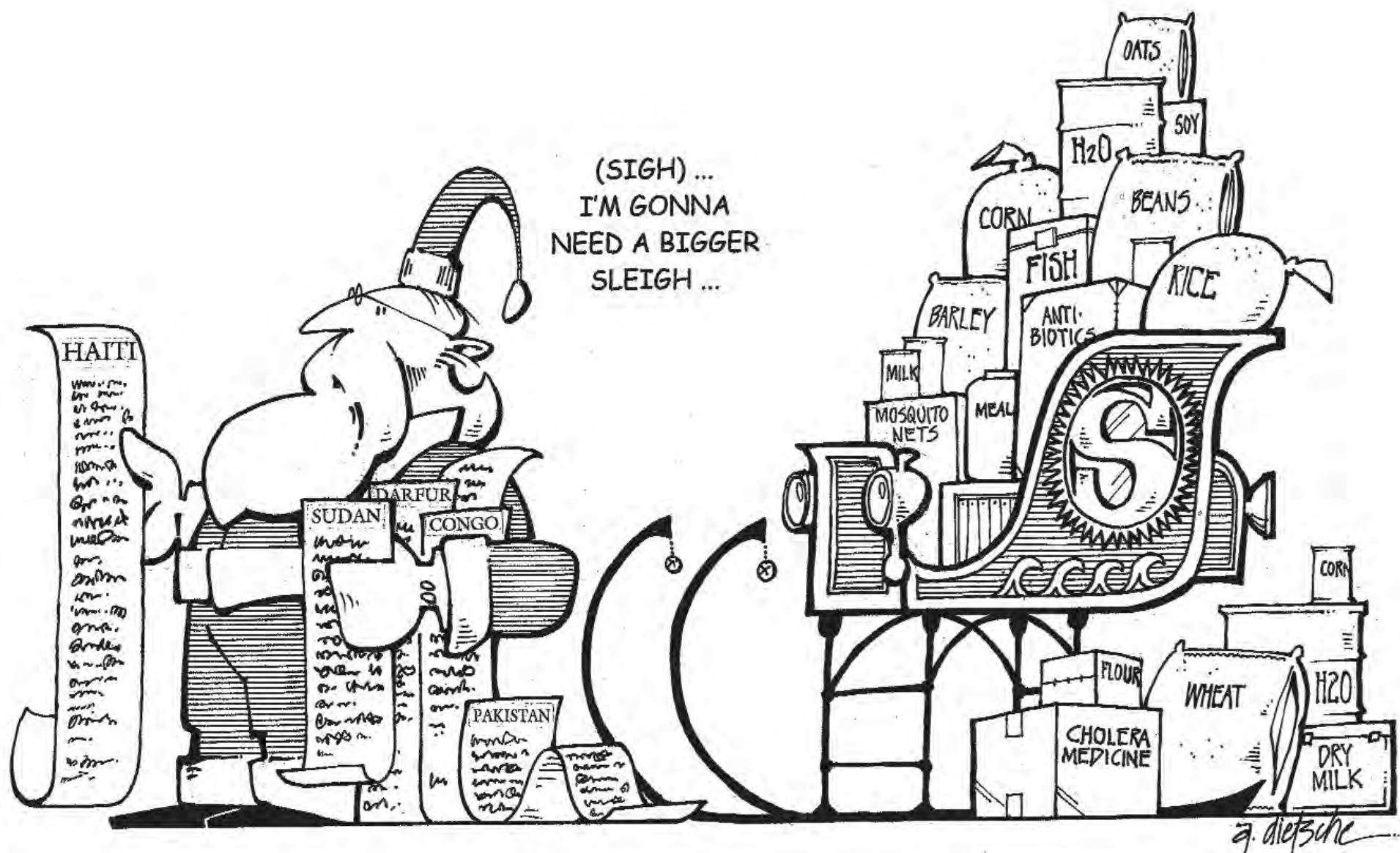
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Bishop's Advent Appeal 2010

This year, 80 community-based programs funded by Episcopal Charities reached more than 200,000 individuals throughout the Diocese.

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- Housing & Homelessness
- Elder Care
- ESL, Literacy & Job Training
- After School Curriculum & Tutoring
- Teen Conflict Resolution & Mentoring

Your contribution will make a difference—100% will go directly to support parish-based programs to help those in need.

- \$ 50** Pays for a weekly brown bag meal for a year
- \$ 100** Purchases 300 pounds of fresh oranges and other healthy fruit
- \$ 150** Funds a year of ESL classes and textbooks
- \$ 250** Pays for parenting and life skills classes for a teen parent
- \$ 500** Funds month's utility costs for a feeding program

To learn more about the programs of Episcopal Charities, please visit our website at www.episcopalcharities-newyork.org. You can also make a donation online.



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Please use the enclosed envelope and be as generous as you possibly can.



Bishops Signal Changes at Top

Sisk calls for Fall 2011 coadjutor election, Roskam to retire end of 2011

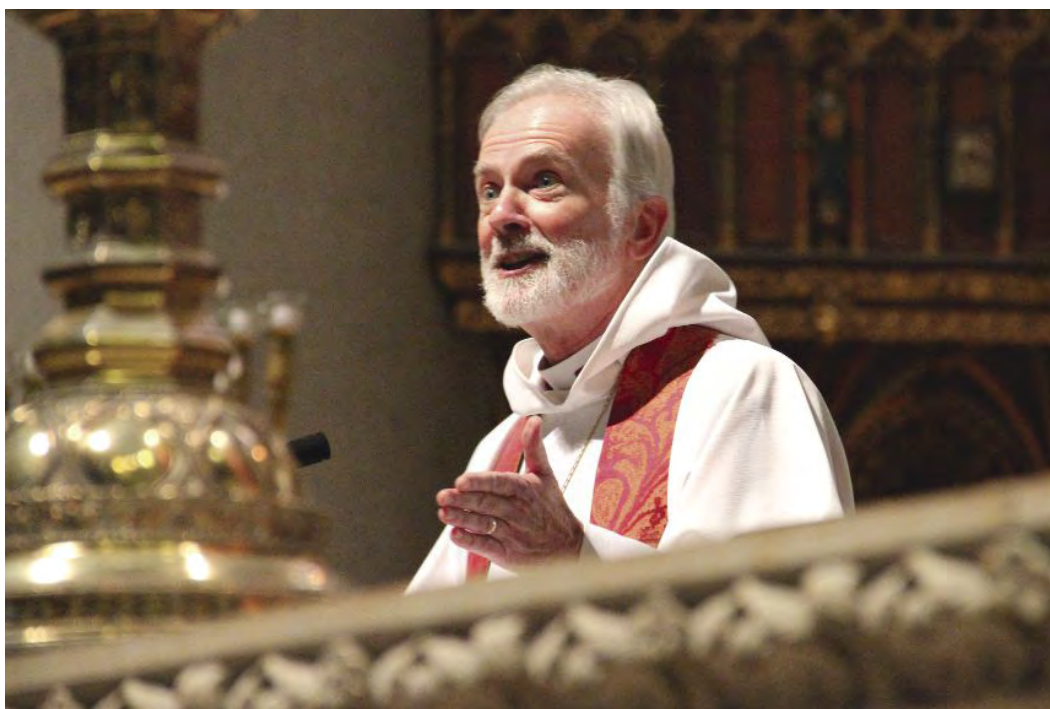
By Nicholas Richardson

Delegates to the 234th diocesan convention at the Cathedral of St. John the Divine Nov. 13 heard Bishop Sisk call for the election on Oct. 29, 2011 of a bishop coadjutor to be his eventual replacement, and Bishop Roskam announce that she would retire effective Jan 1, 2012.

Towards the end of a wide-ranging address (printed in full on page 8, and available as video on the diocesan website), Bishop Sisk expressed the belief “that the time has come in the life of the diocese to look further along the journey that stretches so promisingly before us, further than I can travel with you.” At the same time he observed that for now “he is not going anywhere,” as the election cycle of a bishop coadjutor takes several years to complete.

In her own lively address later in the day, the Rt. Rev. Catherine S. Roskam announced that she would be retiring as Bishop Suffragan of the diocese at the end of 2011, following the election of the coadjutor. When she was consecrated bishop in 1996, Bishop Roskam was the first female bishop in the Diocese of New York and only the fourth female Episcopal bishop in the entire United States. She will celebrate the 15th anniversary of her consecration in 2011. As Bishop Suffragan she has oversight of the 66 Episcopal congregations of Westchester, Rockland and Putnam counties.

A highlight of the convention was an address (printed in full on page 10, available as video on the diocesan website*) given by Imam Mohamad Bashar Arafat,



Assistant Bishop Drew Smith preaching at the pre-convention Eucharist.

Photo: Nicholas Richardson



Bishop Roskam delivering her address, in which she announced her retirement at the end of 2011.

Photo: Nicholas Richardson



Bishop Sisk called for the election of a bishop coadjutor.

Photo: Nicholas Richardson

“Not going anywhere yet,” says Bishop Sisk

* To view video of the convention addresses, go to www.diocesenyn.org > The Diocese > The Diocesan Convention > The 234th Diocesan Convention.

Diocesan Convention

ELECTIONS OF BISHOPS

In the Episcopal Church, diocesan bishops are elected by the clergy and laity of the diocese. Under normal circumstances, the changeover from one bishop to his or her successor is effected by the election of a “bishop coadjutor” who serves alongside the current diocesan bishop for a period of time, at the end of which the current bishop retires and the coadjutor becomes the new diocesan bishop. The Rt. Rev. Mark S. Sisk (b.1942) was himself elected bishop coadjutor in 1998; he subsequently replaced the previous diocesan bishop, the Rt. Rev. Richard F. Grein at his installation on September 29, 2001. The mandatory retirement age for Episcopal clergy is 72.

The election process begins with the diocesan convention fixing a date for the election convention itself, and allocating resources to the “Committee to Elect a Bishop,” which carries out the formal search process. In this case, the date was October 29, 2011, the place the Cathedral of St. John the Divine, and the amount allocated \$250,000 (this sum comes from money set aside annually to fund the process, and not out of current diocesan income).

WHO IS ON THE COMMITTEE TO ELECT A BISHOP?

- one clerical and one lay member appointed by the Ecclesiastical Authority
- one clerical member and one lay member appointed by the Standing Committee
- two clerical members appointed by the Council of the diocese
- one clerical member and one lay member elected each year by the Convention
- either the Chancellor or a Vice-Chancellor of the diocese.

HOW DOES THE COMMITTEE OPERATE?

- It sets its own rules so long as they don't contradict the diocesan canons
- It calls for and receives names of prospective candidates
- It may itself propose names of prospective candidates
- It conducts thorough background checks on all prospective candidates, so that if elected they can be immediately certified by the Secretary and the Standing Committee
- It puts forward up to 5 qualified candidates for election and prepares a report on them with biographical and other details.

HOW ARE CANDIDATES NOMINATED AT THE ELECTING CONVENTION?

- All those named in the report of the Committee to Elect a Bishop are nominated when the report is presented to the electing convention as the first order of business.
- Nominations may also be made from the floor of the electing convention at any time after the presentation of the report of the Committee, right up until the close of the convention or the election of a bishop.

an eminent Muslim cleric trained in Syria under the Grand Mufti and now living in Baltimore, where he founded the Civilizations Exchange & Cooperation Foundation. His presence at the convention was exceptional not only for the words that he spoke but for its occurring at all—contributions to conventions by people from outside the diocese, whether Episcopalians or of other denominations or religions, being rare. In the course of his address, which received a standing ovation from the assembled clergy and laity, the Imam said that Muslim teachers in America needed to adapt their teaching from what it would be in other lands. “A problem occurs,” he said, “when Imams, who live and remain in America, do not themselves change.” It is not the teachings of the Qur'an, he continued, that should change with the changes of the time and circumstances “but the Shari'ah – Law and Customs – which are not Divine.” Speaking of, Christians and Jews as “People of the Book,”



Imam Mohamad Bashar Arafat addressing the convention.

Photo: Nicholas Richardson

he said that we “must make every effort to come together for the common good and betterment of humanity.” He also emphasized the central role in Islam of Rahmah (Compassion). “The compassion I am speaking about knows no color, no race, no region and no religion,” he said. “It is a compassion for the entire creation of The Almighty.”

RESOLUTIONS

In addition to the usual elections of members of the Standing Committee, Trustees, Diocesan Council and other bodies, the delegates passed the proposed 2011 budget of \$9.6 million on a show of hands with little or no opposition, and dealt similarly with a resolution to change the disciplinary procedure for clergy (Diocesan Canon 32), an alteration in the diocesan canons made necessary by a

change in the Canons of General Convention adopted in 2009. Resolutions not printed in the order of business included a vote approving the date of October 29, 2011 for the electing convention for a bishop coadjutor, and the allocation of \$250,000 to pay for the election process. Other resolutions, all passed, called for the diocese to call on the General Convention to authorize the creation of a “joint task force on religious freedom” in response to the activities of the Institute on Religion and Democracy; for the diocese to recognize the importance of prison ministry and to “actively recruit clergy and seminarians, particularly minorities, to consider prison ministry as a vocation”; for each parish in the diocese to be called on to designate an environmental liaison charged with helping to bring environmental issues and resources to the parish; for the diocese to urge all congregations to “place the environmental crisis at the heart of their prayers, worship and mission” and to commend “Resources for Environmental Liturgy”; and for the diocese to commend its partner Diocese of Madras and its people for their commitment to social justice for all who are oppressed “and especially for their active program of ministry to people of transgender experience,” and to encourage programs here and throughout the Anglican Communion that address “hate and discrimination against people who represent alternative sexual orientations or gender identities.”

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

The full texts of the resolutions passed at the 234th Diocesan Convention are available online at www.dioceseny.org >The Diocese >The Diocesan Convention > The 234th Diocesan Convention.



Secretary of Convention James A. Forde, Sr. speaking at his final convention.

Photo: Nicholas Richardson

Bishop's Crosses

Bishop's Crosses were awarded at the diocesan convention on Nov 13. to the Rev. John J. Lloyd, the Rev. Susanna E. Williams and Mrs. Beatrice Price.

Father Lloyd, who was born in Japan, first served in the Diocese of Kyoto, where he helped found the Bishop Williams Seminary, served in a number of parishes, particularly as rector of St. Mary's Church, Okazaki, and developed an outreach initiative called the All-Purpose Center in the port city of Yokkaichi. On his return to the United States, he served and supported the Metropolitan Japanese Ministry for nearly a quarter of a century.

The Rev. Susanna Williams has served as rector of St. John's Church, Tuckahoe since 1991. In the words of the citation "she has distinguished herself in her exemplary pastoral care, giving selflessly and compassionately to her parish and her neighbors...in the face of adversity and infirmity, contending with extensive weakness and yet maintaining a profound dedication to her pastoral and sacramental responsibilities, she has taught by example that there is abundant life in the Paschal Mystery. Her life and witness give strength to the whole Church."

Mrs. Beatrice ("Bea") Price has served on the staffs both of the Cathedral of St. John the Divine and for many years until her retirement at the end of 2009, for the diocese. She provided invaluable support to four bishops and one archdeacon, most recently to Bishop Taylor, and was respected and loved



The Rev. John J. Lloyd receiving the Bishop's Cross.



Mrs. Bea Price receiving the Bishop's Cross.



The Rev. Susanna Williams receiving the Bishop's Cross. Photos: Nicholas Richardson

by all for her sagacity, calmness under pressure and her quiet but well-developed sense of humor. As the citation says, "she continues to be a pillar of her home parish, St. David's Church, and is a devoted leader for the South Bronx Inter-Parish Council and for the Bronx Council of Churches, where she is respected for her dependability, quiet strength and wise counsel. Her grace, humility and integrity make her a counselor and confidant to both clergy and laypersons."



JOHN J. LLOYD

When the Epistle to the Hebrews reminds us that "we are surrounded by a great cloud of witnesses" it is referring primarily to the prophetic and saintly examples of sacrificial living that have gone before us and provide the Church with models of dedication, faithfulness and perseverance. Yet we enjoy that same privilege of fellowship now as we share our communal life with many who offer their lives to the benefit of others and whose record reminds us that their presence is granted to us as a gift of living prayer. The Reverend John J. Lloyd, priest of the Church, husband, father and grandfather is such an example. Born in Wakayama, Japan, his early years were nurtured in the fold of the Christian Faith while experiencing global events at a deeply personal level. This engendered a broad outlook and an inclusive perspective as he devoted his life to sacred ministry. John, together with his wife, Elisabeth, contributed significantly to the life of the Diocese of Kyoto, where he helped establish and operate the Bishop Williams Seminary, in addition to serving in a number of parishes, most notably as Rector of St. Mary's Church, Okazaki. With the support of United Thank Offering funds, he built an imaginative outreach initiative in the All-Purpose Center in the port City of Yokkaichi. When he brought his family back to the United States he offered distinguished priestly work in Massachusetts, Pennsylvania, New Jersey and New York. His singular and most memorable contribution resides in the Metropolitan Japanese Ministry he supported and served faithfully for nearly a quarter of a century.

Therefore, in recognition and gratitude for his service to his community, his parish, his diocese and the larger Church offered to the glory of God, we, on this 13th day of November 2010, in the thirteenth year of our consecration, do award him

THE BISHOP'S CROSS

The Rt. Rev. Mark S. Sisk
Fifteenth Bishop of New York



SUSANNA E. WILLIAMS

The First Epistle of Peter reminds the Church that "...the God of all grace, who has called you to his eternal glory in Christ, will...restore, support, strengthen, and establish you." This truth is clearly evident in the life and ministry of The Reverend Susanna Williams, Rector of St. John's Church, Tuckahoe, where she has served since 1991, having come to this diocese after three years as an Assistant priest at Christ Church, New Brunswick, New Jersey. She received her Bachelor's Degree from the State University of New York and a Masters in Divinity Degree from the General Theological Seminary. She has distinguished herself in her exemplary pastoral care, giving selflessly and compassionately to her parish and her neighbors. It is an expectation of those in ordained ministry that they will strive at all times to model in their behavior what they proclaim from the pulpit; in this most telling of witnesses, Susanna has preached eloquently. In the face of adversity and infirmity, contending with extensive weakness and yet maintaining a profound dedication to her pastoral and sacramental responsibilities, she has taught by example that there is abundant life in the Paschal Mystery. Her life and witness give strength to the whole Church.

Therefore, in recognition and gratitude for her service to her community, her parish, and her diocese offered to the glory of God, we, on this 13th day of November 2010, in the thirteenth year of our consecration, do award her

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The Rt. Rev. Mark S. Sisk
Fifteenth Bishop of New York



BEATRICE PRICE

We are taught by the Book of Proverbs that, "...glory shall uphold the humble of spirit" (29.23b). In the daily work, the dedicated ministry and the exemplary life of Beatrice Price we are also taught that the humble of spirit uphold the glory of God. Beatrice was born in Harlem to Barbadian parents, her father a physician and her mother an educator, and after Baptism at the Church of the Crucifixion, Harlem, was formed in the Faith at St. David's Church, Melrose Bronx. She went on to earn her Bachelor's and Master's Degrees from Columbia University. Her career in working for the Church began on the staff of the Cathedral of St. John the Divine, from which she joined the staff of the Diocese, working for many years of dedicated service under four Bishops and one Archdeacon. Self-effacing, modest and unassuming in her labor, she provided essential support and assistance to the Church and its leaders in the midst of constant change and unending pressure. In addition to her former Diocesan staff responsibilities, she continues to be a pillar of her home parish, St. David's Church, and is a devoted leader for the South Bronx Inter-Parish Council and for the Bronx Council of Churches, where she is respected for her dependability, quiet strength and wise counsel. Her grace, humility and integrity make her a counselor and confidant to both clergy and laypersons.

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The Rt. Rev. Mark S. Sisk
Fifteenth Bishop of New York

Bishop Sisk's Address to the 234th Diocesan Convention

The Cathedral Church of St. John the Divine, Nov. 13

Good morning. I am delighted to welcome you at this 234th Convention of the Diocese of New York.

As in years past, I want to recall to our attention the fundamental truth that grounds everything we do. "Nothing will happen here today that is not of interest to Christ."

Again, as has been my custom, I want to open these remarks by offering a word of thanks to those who have worked so hard to make certain that these hours together in Convention are as fruitful as possible. In particular I want to highlight the contribution and efforts of our Secretary of Convention, James Forde, the Assistant Secretaries of Convention and the members of the Convention Planning Committee. In addition, I offer special thanks to Sara Saavedra for her care and attention in organizing this large and complicated event.

Happily the number of folks we have had to say "Goodbye" to this year is much reduced from 2009. Nevertheless this year like every year brings both departures and arrivals. Earlier in the year John Merz resigned as Chaplain at NYU to pursue parish ministry. Later this fall Carol O'Neale will leave her position as Controller to explore other opportunities. Though, as Executive Director of Episcopal Social Services, Robert Guthel is not on the Diocesan staff, yet his retirement from that important work matters to us all. I am happy to say that a fine new Executive Director in the person of Elizabeth McCarthy will begin her duties December 15th.

However, as is almost always the case, the sadness of these goodbyes is somewhat mitigated by the opportunity to welcome new faces. I am very pleased to welcome Paul Ainslie as the new chairman of the Diocesan Investment Trust, who succeeds David Wilmot. The work of our Chancellor George Wade has been strengthened by the addition of Raymond Vandenberg, who joins Alice Yurke as Vice-Chancellor in shouldering that important and demanding role in our common life.

In addition to these extraordinarily important volunteer positions I am pleased to say that we have been able to fill two other crucial staff positions. First I am delighted to say that William Parnell has joined our staff as Archdeacon. Archdeacon Parnell comes to us after serving for many years in a highly imaginative ministry in Christ Church, Hackensack, New Jersey. And very happily indeed, with the permission of the Standing Committee I was able to persuade Bishop Drew Smith, retired Bishop of Connecticut, to join us as part-time Assistant Bishop. He will serve the diocese at approximately 1/4 time; visiting parishes on weekends and assisting in our ministry wherever needed.

Let us welcome Archdeacon Parnell and Bishop Smith.

As we all know so well, this has been a year of extremely tight fiscal constraints all around. The budget you will shortly consider reflects a very careful and thorough look at what we are doing, and how well we are doing it. I have no doubt that every parish in the diocese has taken much the same view as they have developed their own budgets. This is certainly a time to husband our resources to work together with

an ever deeper sense of our collaboration in mission.

In the midst of all of our anxieties around budget issues, as we rightly consider ways in which we can do things more effectively and efficiently, and while we treasure the absolutely crucial contribution that volunteers make to the life of the church, yet let us never lose sight of the sacrifice made by those clergy and lay-people who serve the church professionally. This is as true for the staff of the parishes of this diocese as it has been for the diocesan staff who serves you so faithfully. As St. Paul says, "I give thanks for you daily."

It is terribly important that we not allow difficult economic times to cloud our vision as to the many good things that are going on in the diocese. For example Episcopal Charities continues its wonderful work. Through it all they have been able to maintain their giving level to support the ministry of congregations of this diocese. This year, they have supported 80 programs for a total of \$700,000. This is a grand total of \$9.2 million since their founding just 14 years ago.

Annual giving to congregations has increased. Over the last ten years total pledging has increased 41% and average pledges 50%. For the last five years, reflecting the high point in the economy to the present, pledging has still increased by 10%.

Since our last convention, our congregations have made many important transitions. 17 congregations have completed calls to clergy as rectors, priests in charge, or vicars. Interims have been called in two parishes and assistants or associates have been called in nine congregations. 82 people are currently at various stages in our ordination process. Over half our congregations have mission partners of one sort or the other. There was a pilgrimage to Tanzania this past year, one of nearly a dozen such trips to Tanzania, South Africa and India, over the past decade or so.

We have four missionaries serving fulltime in various over-seas programs. I am pleased to say that two of them, Elizabeth Boe and Ogé Beauvoir are with us today. Elizabeth has served a two year term in the Diocese of Central Tanganyika working exclusively with the Carpenters' Kids Program. As so many of you will know this is a remarkable program involving 91 of our congregations and supporting 4,675 children in Tanzania through this highly effective ministry. Ogé has served, and continues to serve, as Dean of the Seminary in Haiti, since 2005. Thank you Elizabeth and Ogé, for all that you do, and have done.

And closer to home, the All Our Children program, an initiative in support of public education through direct service, advocacy and teacher support, which we adopted at our convention in 2007, has resulted in 21 church and school partnerships involving hundreds of children and many adult volunteers. This is, of course, in addition to the many children's programs supported with the help of Episcopal Charities. What's more, the All Our Children initiative has received national endorsement by General Convention in 2009 and by the Union of Black Episcopalians. This is an initiative whose influence continues to spread.



Convention delegates listening to Bishop Sisk's address.

Photo: Nicholas Richardson

All of this in addition to the nearly 20,000 people who gather Sunday by Sunday, in the congregations of this diocese, to worship Almighty God. Now that my friends is an awful lot of good news!

As it ought, this vitality pushes us outward, it opens us to the other; that openness is widely recognized, and with that recognition comes responsibility.

We addressed one dimension of that openness to larger issues at last spring's priests' conference. We considered, yet once again, how we might properly exercise our responsibility in the care of God's creation. Happily this diocese has a long tradition of facing into environmental concerns and helping people learn how to do something more than wring their hands in anxiety. I am pleased to say that the Cathedral has had a particularly sharp focus on this issue. Even now we are in the midst of a multi-year series on water. I hope that in the year to come we will be able to expand and sharpen this important focus.

A further consequence of our diocese's openness to larger concerns was the invitation that we received from the Anglican Consultative Council to participate in what is called the Continuing Indaba Process. We are one of 18 dioceses across the Communion, one of only three from the United States, chosen to participate in continuing conversations based upon the pattern developed at the Lambeth Conference of 2008. Joanna Schafer is organizing that program for the diocese, and it is coming along nicely. We can expect that in 2011 our eight person delegation will spend two weeks getting to know the people and work of the dioceses of Derby in England as well as Delhi and Mumbai in India. We are pleased and looking forward to a week-long visit from representatives of those dioceses here on our own home turf. I should note that all expenses associated with this program are being paid from a generous grant that was made to the Anglican Consultative Council.

We are privileged to have this work going on while, at the same time, we as a diocese engage in a careful and prayer examination of the proposed Anglican Covenant. To further that effort I plan to draw together a Covenant Study Task Force to work with the congregations of the diocese to do at least two things: first, to figure out how best to utilize the materials that have been presented to help us understand what the Covenant proposes; and second, to design a useful way to gather the results of our reflection in a form that will be accessible to the Anglican Consultative Council, the Executive Council and, most especially, the deputations that will go to General Convention in 2012.

An important part of this reaching out is, in a very real sense, reaching in. We are called to be mindful of our brothers and sisters in Haiti. The earthquake that struck Haiti with such devastating power has consequences that are still very much with us. Though progress has been made, it has been painfully slow. With no intention of completely exonerating the government of Haiti of any responsibility for this delay, there can be little doubt that the primary culprit has been the nearly complete destruction of the nation's infrastructure. At the time of the earthquake, the people of this diocese reached out with typical generosity. As you will have noted the collection from this morning's offering will go to Haiti, but more is needed. The Executive Council of the National Church has committed to raising \$10 million to help rebuild the Diocese of Haiti, with a special focus on their cathedral. I plan to appoint a Task Force to help think through, and plan through, the best way to engage the Diocese of New York in that national effort.

Thinking of Haiti naturally enough brings to mind the whole matter of immigration. I hope that you have all had a chance to read the statement that the House of Bishop issued at its September meeting in Arizona. It was, I thought, a good and balanced statement. On a somewhat more personal note I took the opportunity provided by the Diocese of Arizona to spend several days on the border itself. As our letter made clear the situation is complex, and simple answers will not suffice. However, the "on-the-ground" picture one comes away



The Rt. Rev. Mark S. Sisk.

Photo: Nicholas Richardson

with is one of stark disbelief. I am convinced that this situation, and the complex of policies that have fostered it will, one day, cause the American people to look back on this episode in our history with the revulsion and horror that we now feel when we consider chattel slavery, the exploitation of Chinese labor to build our railroads, or the incarceration of Japanese Americans in concentrations camps during World War II. Ironically enough some of those camps were in those very same Arizona deserts where men, women and children died by the thousands.

Thoughts of the Arizona desert inevitably brings to mind other deserts half a world away where men and women continue to sacrifice and die in a series of wars of such duration and so hidden from sight that they have become, simply, part of the daily noise we all become so accustomed to. This is so much the case that the recent political campaigns seemed to find little reason even to mention them.

But we, however, must never forget. We must never forget the men and women who have made such sacrifice. Above all we must never forget those who have returned from that conflict wounded in body and mind. We must always work for and pray for that peace for which all people of good will yearn so deeply.

Though we may not spend much time consciously thinking about that war, I have no doubt that it has found its way into the American psyche. How could it not but foster a deep seated anxiety. It so easily gives rise to xenophobia. It probably plays into our irrational response to immigrants across our borders, and it contributes to an irrational fear of Islam.

Nothing could symbolize that irrational fear more than the choreographed uproar that was generated around the proposed Islamic Center at Park 51. I found it fascinating that among the most outspoken critics, few were actually New Yorkers. Though we New Yorkers are rarely of one mind on anything, the view is pretty widely held that it is the pluralism of New York that makes it the great state and city that it is. It was in that spirit that I was asked to represent the Diocese of New York, and indeed the Episcopal Church, as a part of an interfaith consultation that met in Washington, D.C., in early September.

In that spirit of dialogue and inquiry, I have asked Imam Mohamad Bashar Arafat to address us later in the day in order to help us understand more clearly some of the insights and values that Islam and Christianity hold in common.

All in all, this has been an eventful year. One important but unanticipated outcome of the financial crisis has struck especially close to home. The General Theological Seminary, one of the most venerable Episcopal Church institutions in this diocese, an institution of broad importance to the entire Episcopal Church, has come perilously close to bankruptcy. A new interim president and an interim dean have been recruited to address crucially important and nearly overwhelming financial challenges. As a part of that general turn-around effort, I was asked to serve as chairman of the board. Though that is not something I ever anticipated, nevertheless I felt I could not ignore such a request at a pivotal moment in the life of the seminary to which I personally, and so many others, owe so very much.

This leads me to speak of other transitions. I believe that the time has come in the life of the Diocese to look further along the journey that stretches so promisingly before us, further than I can travel with you. Therefore, I am formally calling for a special convention to be held in this Cathedral Church on October 29, 2011 to elect a person to serve a Bishop CoAdjutor of New York: that person, upon my retirement, to serve as the 16th Bishop of New York. Note carefully, I said, "upon my retirement." In the meanwhile I am not going anywhere. If, as the canon requires, you adopt a budget for the search committee, the process can begin. But remember, these election cycles take several years to complete. I have every intention of being your bishop and serving with all the energy and wisdom and faithfulness that, by God's grace, I can muster.

Let us now turn to the work that God has given us to do.

Address to the Diocesan Convention by Imam Mohamad Bashir Arafat

Your Excellency, the Right Reverend Mark Sisk, Bishop of New York, and my dear respected Episcopal clergy and lay representatives, I greet you with the greeting of Peace (Salam) and I thank you for your heartfelt invitation to speak at your annual convention.

It is an honor for me to stand here today among my brothers and sisters of faith and humanity, members of the house of Abraham, to share with you my understanding of reading the Qur'an in America.

Just before I left Syria to come to the U.S., my teacher, the late Grand Mufti of Syria, Sheikh Ahmed Kuftaro, said to me, "Your studies in Shari'ah [Islamic Law] in the Seminary and your understanding of it here in Syria will be different when you are in America, so keep that in mind when you face new situations."

I thank Almighty Allah day and night for such a teacher because after living in Baltimore for a few years, I realized that Muslim clergy in the U.S. needed to be freed from the "cultural" pressure that most immigrant Muslims bring with them. Many immigrant Muslims still expect the Imams to minister to them as if they were still in Asia, the Middle East or Africa, not realizing that America is unlike any other country in the world. Change happens at a much faster pace here and things are constantly in flux.

A problem occurs when Imams who live and remain in America do not themselves change. I do not mean that they should change the teachings of the Qur'an, because the Qur'an is Divine and does not change, but the Shari'ah – Law and Customs – which are not Divine, can change with the changes of the time and circumstances. It is the same principle by which the Supreme Court seeks to make the Constitution a living presence and not just an archival document in the dust bin of history.

The teachings of the Qur'an are divided into three parts:

A large part of the Qur'an concentrates on inviting people to believe in the One, Loving, Merciful God; Allah, the Creator and Sustainer. It also includes teachings surrounding the seal of the prophets, Muhammad, the Son of Abdullah, and the importance of following his path and his example.

The second part of the teachings focuses on the "People of the Book," the Jews and the Christians.

Muslims are supposed to look to Prophet Abraham as a uniting figure and interact with the People of the Book, which is known by you as the Bible, with the utmost level of respect, kindness and solidarity. We must make every effort to come together for the common good and betterment of humanity.

The third part of the teachings emphasize life, in general, and how to interact with people from all religions or no religion at all, by being just and kind and seasoned with ethical and moral values. Common sense and human rights issues are important principles for any society on the surface of the earth, and without social and economic justice, there will be no peace and prosperity.

All three parts that I have just mentioned are founded in Islam on Rahmah (Compassion). Each chapter in the Qur'an starts with this verse "Bismillahir Rahmanir Raheem" (In the name of Allah, Most Compassionate, Most Merciful). The entire teachings of the Qur'an revolve around Rahmah, Compassion, because without Rahmah, there is no credible life.

This Rahmah is the fruit of the love of Almighty Allah. If our daily worship does not produce a genuine love for Almighty Allah, there is something faulty in our worship. And if that love does not produce compassion or lead to compassion, one must question it.

The compassion I am speaking about knows no color, no race, no region and no religion. It is a compassion for the entire creation of The Almighty—for those who are falling victim to human trafficking or addictions, for those who are poor and struggling to break free from the grip of poverty, for those who are oppressed and have been prevented from tasting the sweetness of liberation.

This was the message of Prophet Muhammad (peace be upon Him). This is a message of cooperation, benevolence and mercy for all mankind. Muslims are taught to reach out to their brothers and sisters in faith using the path of common words, which lead to common efforts and this is mentioned in **Chapter 3, Verse 64 of the Qur'an:**

"Say: 'O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah...'

Christianity was never supported by any religion like it was supported by Islam in many of its teachings, which respects Jesus Christ and his mother, the Virgin Mary, (peace be upon them) and relates their lives and their stories in the Qur'an to be recited during our five daily prayers by more than 1.5 billion Muslims around the world. The second largest chapter in the Qur'an is called Al-Imran (The Family of Jesus) and mentions many of the miracles performed through Jesus and his mother, Mary, Zachariah and John the Baptist.

There is another chapter in the Qur'an that honors Christ's mother and is called Maryam. The name of Jesus is also repeated throughout the Qur'an along with other great prophets and messengers such as Noah, Abraham, David, Joseph and Moses. All of that and more has been overlooked by some of the media, who constantly re-tell the tragic event of the Twin Towers in New York that fell as an act of murderers, it was not the act of one who follows the true teachings of Islam. I wish that we had media that constantly reminds us also of the more than 95 per cent of what we have in common and brings us together.

If we don't have love for others as much as we have it for ourselves, then, we are not true believers. Just as Allah created Adam in His image, so does Allah like to see our actions in His image regardless of whether we call ourselves Muslim, Christian, Jew, Hindu, Buddhist or something else.

From the bottom of my heart, I thank you for this generous invitation. It tells me that people around the world are now looking for something different from America. People are looking for something that has nothing to do with armies and military. People are looking for something that is greater than armies and the military. What is greater? The love of Allah, of God, is greater than the might of armies and military. Why? Because the love of Allah is what saves, is what heals, is what teaches peace. It makes bad things right. It makes bad people good. That is what has warmed the heart of Bishop Tutu. That is what warms the hearts of you and me. It is what makes us truly brothers and sisters and people of faith. It is the kind of Godly love that delivers hope to all. This is what people are looking for. This is how joint missions of Muslim and Christian clergy and lay people show the world that we, as Americans are united against all forms of aggression and occupation.

We see it in the fact that America does not have only Tomahawk missiles and intercontinental weapons, but it also has skilled, dedicated clergy, who are sincere about their interfaith efforts and can penetrate ignorance and hate and change it into enlightenment, love and compassion, especially toward those affected by the social ills of the world.

America is very rich with the blessings of religious and cultural diversity, but what we need today is a St. Francis of the 21st century and a Rumi of the 21st century, who come from America, hand-in-hand, showing the world that the Abrahamic House in America is intact and ready to share the love of God with everyone.

We do have hope that together in the 21st century, we will continue to work in concert with our eyes and hearts focused on the Divine Interests and we will let the



Bishop Sisk thanks Imam Bashar at the conclusion of the Imam's address.

Photo: Nicholas Richardson

inbound and outbound. I am truly thankful for those programs, but we can still do much, much, more.

We will be giving our young generation a different kind of memory and example to follow rather than letting them see someone who wants to burn the Qur'an, or someone who tells his Muslim neighbors that you cannot build a mosque in one state or another, or someone who kills the Christians in Baghdad and tries to blow up airplanes and calls that Islam. The teachings of Almighty God clearly reject all of that regardless of what someone calls themselves. He wants us to actively demonstrate our solidarity, and engage in joint efforts and programs to benefit humanity and reveal the fruit of our compassion and mercy toward one another as we read in the **Qur'an in chapter 49, verse 13:**

"O mankind! We created you from a single (pair) of a male and a female, And made you into nations and tribes, that you may know each other (Not that you may despise each other), Verily the most honored of you in the sight of God is (he, who is) the most righteous of you, and God has full knowledge and is well acquainted (with all things)."

As we strive to build upon our common heritage and work together as one body, these efforts will be supported by the prayers and goodwill of all believers here in the U.S. and around the world.

I ask the Almighty Loving Lord to bless your work and efforts, and to help me and all Muslims to be ready to work beside you to promote God's love for all.

May God bless you, bless America, and bless the family of Adam and Eve.

Imam Bashar is the founder of the Civilizations Exchange & Cooperation Foundation

Video of Imam Bashar's address can be viewed at the diocesan website. www.diocesen.org >The Diocese >The Diocesan Convention> The 234th Diocesan Convention.

December 28: The Holy Innocents

By Helen F. Goodkin

On a cold and very windy December 28, in 1993, I was part of an ecumenical group that was gathering to commemorate Holy Innocents at the cathedral in Chicago. While church tradition on this day remembers the male children under two who were slaughtered by King Herod to prevent the baby born to be “king of the Jews” from reaching maturity, we were remembering the 61 children under the age of 15 who had been murdered in the city that year. These children would never reach maturity either.

Bishop Griswold preached, a Presbyterian pastor offered prayers, and a Roman Catholic priest read the story from Matthew of the Wise Men and Herod. The name of each child was read by a Baptist preacher, and for each child the bell of the cathedral was rung. All the shoppers engaged in holiday returns on nearby Michigan Avenue could not miss the somber *dong, dong, dong*, 61 times, as we remembered each young life cut short.

Starting at the beginning of that year, a Chicago newspaper had run banner headlines counting out the death of each murdered child—some as a result of neighborhood violence, others from abuse. A group at the cathedral, led by Mrs. Griswold, had gathered weekly to

sit in silence for an hour to remember these children and their families and to pray for the violence to cease. This service marked the end of that year as well as the hope for a better future.

Though I am now a New Yorker, every December 28 I remember those children and their families as I remember children everywhere who are caught in the violence of war, deprivation, or poverty. The Collect for the day prays that God “receive into the arms of his mercy all innocent victims” and that he “frustrate the designs of evil tyrants... [by establishing] justice, love, and peace.” And, this I pray as well.

Despite the joys of Christmas, the church asks us to remember that we are called to witness to the truth of the Gospel, to love one another as God loves us, to stand firm against violence, especially violence against children. Throughout God’s creation, the needs of children are greater than ever before. How can we not respond?

Goodkin is co-warden of the Church of the Epiphany, Manhattan, and is a frequent Bible study and conference leader.



Domenico Ghirlandaio *Massacre of the Innocents*. Fresco in the Cappella Tornabuoni, Church of Santa Maria Novella, Florence. 1486-90.

“No Room” at the Anglican Inn?

A Christmas reflection on the proposed Anglican Covenant.

By Bishop Christopher Senyonjo

As the Anglican Communion reflects on the future of its international relationships, Bishop Christopher Senyonjo urges the Anglican Church to speak out on human rights abuses.

For 24 years, I served the Anglican Church of Uganda as the bishop of West Buganda. We built the great cathedral of St. Paul as the spiritual heart of a diocese of one million souls. When I retired, I decided to serve as counselor to anyone who needed me, without discrimination. My new community came from the most marginalized sections of our society, the lesbian, gay, bisexual and transgender (LGBT) community.

I made it clear to my church that LGBT people should be respected and listened to without intimidation or condemnation. After a decade of work, my mother Anglican Church of Uganda still has no place for LGBT people or myself.

From being a bishop of a great diocese with its marvelous cathedral for a million souls, I now pray and break bread with the most despised and rejected ones. In my retirement years, I am rediscovering the Christmas message that God continues to come among us to reveal his love for all human beings. Jesus Christ is Love incarnate.

The Church of Uganda has stripped me of my pension and rights to exercise my ministry as a bishop, but I have found comfort in remaining a faithful member of my home parish of St. Andrew's, Bukato.

I am there because I believe the seed of inclusiveness in the church will grow from within and not from without. I have not given up on the church that has rejected me in the same way many LGBT people have not given up on the good news of Jesus Christ and his inclusive love. It is difficult for them to come to our parishes where the messages against homosexuality still ring out from our pulpits. So where are they to go?

I remember one young man named Thomas. We were looking for a place to accommodate the programs of St. Paul's Reconciliation and Equality Center in Kampala and he saw a big garage and suggested that it should be well used for our prayer services that he had been deprived of by his mother church.

Thomas said, “The church has made hell of our lives. We need to find a sanctuary to worship God from.”

I was very moved by what I heard from him and took in what he said. He was a Christmas angel to me. I still have a ministry. It is good news to me. It was a Christmas message of joy! Because of Thomas and others, that garage will soon become a sanctuary. We can certainly start using it this Christmas. My church has forced us out of the churches and cathedrals but we will worship God in a garage. From this humble place, many who are in hiding for fear of their lives will pray for strength and an end to their persecution by the state and the church.

This year, we ask all faithful Christians who receive the new born king in churches and cathedrals this Christmas to remember us as we remember you. This is what it means to be the Anglican Communion. We are together.

Sadly, many who have to worship in garages do so because they are LGBT or they are battered women trying to find a way to save their own lives and spirits. Some will worship there because they are just poor. All of them are unwanted by the bishops and today's potentates.

All faithful Christians will read the same story of our beginnings as Christians. The story in Luke's gospel is of a family that had nowhere to go but the stable because they were unwanted. There was no room for them to stay in the inn. In our case, there is no room in the beautiful churches or soaring cathedrals, only the garage is open.

Behind the scenes of Jesus' birth were kings who were frightened by this child and plotted to kill him. Today, in Uganda, tabloids incite hatred and mob actions against LGBT people by publishing names and photos of me, a straight man, and LGBT people with “Hang the Homos” as a headline. Months later, I still am waiting to hear my Anglican Church speak on the side of the poor, the captives, and the oppressed. But they have been very busy with drafting the “Anglican Covenant.”

The proposed Anglican Covenant emerged from the threats of schism following the ordination of Bishop Gene Robinson, an openly gay man. Although it is cast as the last hope for unity, it was written specifically to humiliate and disempower LGBT people and their supporters by creating a lower level of participation for those bodies. Even though my brothers and sisters in the USA have never been part of the British Commonwealth (and even Ireland left it many years ago to escape imperial authority) they are now excluded from the inner circle of a sadly misnamed “Anglican Covenant.” This document establishes a new elite power structure and reads more like a model for British Commonwealth rule than a religious covenant.

Tragically, church officials from Uganda, Rwanda, Tanzania, Nigeria, Kenya, Australia and Anglican North America announced that the statement did not go far enough to exclude and condemn any support for LGBT people.

All of the African countries listed above imprison LGBT people because of who they are. As a bishop in the midst of those countries, I am now a shepherd caring

for the lost sheep who are persecuted by the church and prosecuted by the state. I preach the new covenant of Jesus Christ sealed in love as we read in John 15:12. This is the heart of the Gospel—the Good News. This sacrifice of love is mocked when sister churches tolerate or promote the violation of basic human rights. Life and liberty are at risk and we must hold each other accountable. A loving Anglican Communion should not keep quiet when a paper openly supports the “hanging of the homos,” including a fellow bishop! Is there no archbishop for the outcast and persecuted minorities in my congregation? Silence has the power to kill.

The churches failed to protect minority communities in Europe during World War II when people were sent to the gas chambers and concentration camps. Many religious people in Europe emerged from that experience to help create the Declaration of Human Rights. We now have sixty years of building an internationally recognized framework for the protection of human rights in every country. If Anglicans in one country dehumanize, persecute and imprison minorities we must be true to the Gospel and challenge such assaults on basic human rights.

African Anglicans have a rich and powerful history of speaking out on human rights in the most difficult of situations. Bishop Colenso worked with Zulus to establish an indigenous church while being fought by his fellow English bishops. Bishops Trevor Huddleston, John Taylor and Desmond Tutu resisted Apartheid. We must not demean our great tradition by oppressing LGBT minorities under the guise of an “Anglican



Bishop Senyonjo in his old (now disused) cathedral.

Photo: Albert Ogle

Covenant.” The proposed Covenant speaks more from a Lambeth palace than from a Bethlehem stable. If we are to heal our bloody imperial past as Anglican Christians, we must not default to a 19th Century model of superiority. If we are to proclaim the blood of Jesus Christ is shed for all and be in solidarity with the marginalized, we need a Gospel framework.

If exclusionary forces prevail, the Episcopal Church and others may find themselves aban-

doned. But just as my ministry is continuing without the support of my beloved Church of Uganda, the ministry of the Episcopal Church and other churches may also be in exile. Nevertheless, exile can lead us to a new journey towards wholeness and holiness. I have found a new calling in my 78th year on this beautiful earth and remain a faithful Anglican, even if the larger church rejects me and my people. We rejoice from the garages and stables for we are in good company with the one who came 2,000 years ago!

A Visit with the Earth Charter and the Church of North India

By Harold Talbot

The joys of being an Episcopalian! In November, during a week-long visit to Ahmedabad, India, I had the remarkable opportunity to attend an important Earth Charter initiative and to visit with, and be welcomed by, the Church of North India, a church with which we Episcopalians are in full communion.

The Episcopal Church endorsed the Earth Charter at General Convention (Resolution C064) in July, 2009. At the Ahmedabad conference, which was titled “Ethical Framework for a Sustainable World” (see www.earthcharterplus10.org), I participated in a series of workshops titled “Religions and Spirituality.” We Episcopalians are one of more than 500 spiritual and religious organizations (the largest single denomination, I think) to have formally supported the Earth Charter; at the conference we shared experiences and aspirations based on the principles of the Earth Charter with around 25 representatives of other faith traditions.

The seven plenary sessions were attended by some 400 people from many countries, including a youth element of about 75. Speakers included nine members of the 21-member Earth Charter International Council, representing eight countries. A particularly poignant plenary was held at the Gandhi Ashram, where Gandhi spun his cotton while organizing the peaceful overthrow of the British Raj. The rest of the conference took place at the Centre for Environment Education, a 16-acre campus in the city of Ahmedabad, complete with an urban forest including a great variety of birds and a few monkeys that occasionally used the roof of the plenary tent as a trampoline!

After the conference, I visited with the Rt. Rev. Vinodkumar Mathushellah Malaviya, Bishop of the Diocese of Gujarat. Gujarat is a state in northwest India about the size of England, with a population of more than 50 million, of which about 235,000 are

Christian, including 65,000 (growing!) members of the Church of North India in 365 parishes. The Church of North India is the result of a merger in India in 1970 of three churches: the Church of India, Pakistan, Burma and Ceylon (Anglican), the Irish Presbyterian Church and the Church of the Brethren, which is based in Chicago. (There is also a larger Church of South India, with whom we are also in Full Communion.)

Bishop Malaviya has been Bishop of Gujarat for about 15 years. He is full of energy, and the diocese shows it: it has a growing membership; new/renewed church buildings (26 since 2007!); constantly diversifying pastoral, outreach and educational initiatives; and substantial financial self-reliance.



Youth Conference Prayers, Arath, Gujarat.

Photo: Church of North India

and the diocese shows it: it has a growing membership; new/renewed church buildings (26 since 2007!); constantly diversifying pastoral, outreach and educational initiatives; and substantial financial self-reliance. Bishop Malaviya took me with him to the kick-off of a three day Youth Conference for area congregations in a nearby village. About 150 young men and women were there to hear the speakers, and all, including I, received gorgeous garlands. All spoke Gujarati, including the Bishop who later explained that he focused on the fact that “Our Lord is greater than all our problems” and that he encouraged all to evangelize and bring their friends to church! His words in Gujarati were punctuated regularly with the English

words “Praise the Lord!” to which all gathered responded “Allelujah!!” I was asked to say a few words and offered “Greetings and best wishes” from the Diocese of New York of The Episcopal Church.

What an amazing week, demonstrating that while it is wonderful to be an Episcopalian, whatever our specific faith tradition, we are all one!

Talbot is a member of St. Matthews, Bedford and of the 2011 class of the Greenfaith Fellowship Program.

Sticking to the Basics

The writer reflects on the lessons to be learned from a summer vacation pulpit swap.

By the Rev. Dr. Andrew C. Blume

Over the past few years, our church leaders have been writing and talking about communion: what it is that ought to keep us in communion and what it is that stops us from being in it. The conversation has not been about Baptism or the Eucharist—our two sacramental markers of initiation and sustenance. Rather, most of it has centered on whether we agree about the interpretation of this or that passage from Scripture, or whether we have the same notion of who is qualified to enter into Holy Orders. In many respects it has centered on figuring who is in and who is out, both on an individual and instructional level.

Shortly after Pentecost this year I spent two weeks “doing communion.” While the Rev. Matthew Woodward, vicar of the Church of Saint Saviour, Pimlico in London took the services at Saint Ignatius of Antioch in Manhattan, I celebrated and preached at Saint Saviour. Our parishes were “twinned” in 2009 as part of a scheme promoted by Bishop Sisk and the Bishop of London; now Father Woodward and I sought to make our partnership live beyond simply mentioning each other in the weekly intercessions. By swapping pulpits during our summer vacations, each of our congregations could begin to learn about the other and we could pave the way for more connections, encouraging our own travelling members to make their own visits.

By every measure, it was a great success!

In practice, I found that being in communion with each other is really as simple as being open to sharing in each other’s sacraments and in the hearing and preaching of the Gospel that calls us all to be one. In my sermon for my first Sunday at Saint Saviour, I said, “Jesus calls us all to be one as he and the Father are one. We are to be at one with God and each other as ... a sign and expression into the world of the love of God. I am with you... and Father Matthew will be with the people of Saint Ignatius ... as an outward and visible sign that we are all connected by a common faith... that calls us all into deeper and deeper relationship with God, calls us to show forth the love and compassion of God into the world.” The response I got was just perfect: “I wish more people would say what you just said.” Members of Saint Ignatius in turn welcomed Father Woodward and received his very similar message.

Our communion was seamless. It showed how well we can receive the life and ministry of the stranger and extend our hospitality; how we are one in the Sacrament of the altar, although we may have somewhat different liturgies; and that we are united in those instruments of unity on which Anglican leaders agreed almost 125 years ago at the 1888 Lambeth Conference.

At that time they agreed that “a basis on which approach may be by God’s blessing made towards Home Reunion” would consist of affirming four things:

- that the Holy Scriptures contain “all things necessary to salvation”
- that the two ancient creeds—Apostles and Nicene—would serve as “the Baptismal Symbol” and “the sufficient statement of the Christian faith”
- the necessity of the Sacraments of Baptism and Eucharist
- the importance of “the Historic Episcopate, locally adapted in the methods of its administration to the varying needs of ... nations and peoples.”

Nothing was said about being of one mind about anything else.

While we may disagree about this or that, on those two Sunday mornings we shared visible Communion, we heard and responded to the Word of God, affirmed the faith of the Church in the Nicene Creed, celebrated the Eucharist, all the while affirming each other’s Holy Orders by our sharing of clergy. Communion is something that we do because God calls us to do it.

The Lambeth Quadrilateral—these four elements that we shared—is a model for how



The Blume family with the churchwardens of Saint Saviour, Pimlico London, Jonna Biddle and Fiona Andrews.

Photo: St. Saviour’s Church

all Christians might be one in spite of their differences. It says that what we have in common—these essentials of our faith—are what matters.

Whether we Anglicans agree or disagree on matters of human sexuality, politics, churchmanship, or even the application of moral theology, should not keep us from being connected with each other in the sacraments and in the ordering of the Church. They should not keep us from jointly proclaiming the ancient faith of the Church in the Creeds. Nor should they prevent us from gathering to hear and respond to the Gospel that calls us to be one with God in Christ.

On the ground, communion is happening all the time. It is real and powerful. It has the ability to teach us all how meeting together to hear the word of God and celebrate the sacraments, to meet for further fellowship, conversation and exchange, can itself be transformative and show the way forward to a place where God changes us all in new and unexpected ways.

We are called to be one with Christ and with each other. We are not called to be the same. One of my heroes, the Rev’d Canon Percy Dearmer, writing in the wake of the Lambeth statement, put it this way: “The passion for Uniformity has driven men asunder, and prevented Unity. For uniformity is outward and temporal, unity is inward and spiritual And indeed in the days when the Church was undivided there was no uniformity at all; nor did the desire for it grow up till schism has come with the Middle Ages. Christendom ought to have learnt its lesson by now; though alas! We shall never get Uniformity; for it is against nature. But we shall recover Unity.”¹

In our small way, the people of Saint Ignatius and Saint Saviour discovered how we can be united without being exactly the same. By sharing out liturgical and sacramental heritage, preaching the Gospel, confessing the creeds, sharing clergy, we learnt that unity is something that happens across cultures and oceans, across different liturgical styles and local concerns, and is something that needs to be practiced more than discussed.

Blume is the rector of the Church of St. Ignatius of Antioch, Manhattan.

Christmas Gallery

O Tannenbaum

by Bo Niles



crossed
& furred with
nature's inferred
concern: O sweet fir
O kindly *tannenbaum*

how is it that you came to be
sacrificed to such vainglorious
victorian conceit, to lady apples,
sweetmeats & candles clamped to
your O so benign branches, & then
years later submitted to such ersatz
ecstasies as slithery tinsel & ornaments
cast in ways as mannered as man's own
shaping of a tree? O what is it about taming
such a fir, pruning it & lopping it at the root &
letting it O so slowly die: O what is it about all this
calculated cultivation that causes so many to opine
what a pine or balsam really means? O will you argue
for a Christmas tree this year or sue for an anonymous
holiday green? O one may well ask what all this hoopla is
about but for hubris, that one thing that separates us
from our bestial brethren,

so stop now
stop and
think
on him
who
walked
a desert
he knew

no pagan pine of northern clime
he never gave a thought to ornament.

*Niles is a member of the Church of the Heavenly
Rest in Manhattan.*



St. Hilda's & St. Hugh's Christmas Pageant: The Holy Family. The pageant, which was originally written by Madeleine L'Engle, involves every student from nursery classes up through eighth grade.

Photo: Chris Taggart



Choir at Christmas, St. Bartholomew's, Park Avenue.

Photo: Millard Cook



Outdoor Chapel at Incarnation Camp.

Photo: Incarnation Camp



A young decorator creates her own masterpiece in the annual "Gingerbread House Making" event at St. Matthew's, Bedford.

Photo: Bob Blacker



Little angels on the stairs to the pulpit at St. Matthew's, Bedford.

Photo: Bob Blacker



St. Nicholas paying a visit to the children of St. Thomas' Mamaroneck.

Photo: Ann Hunt



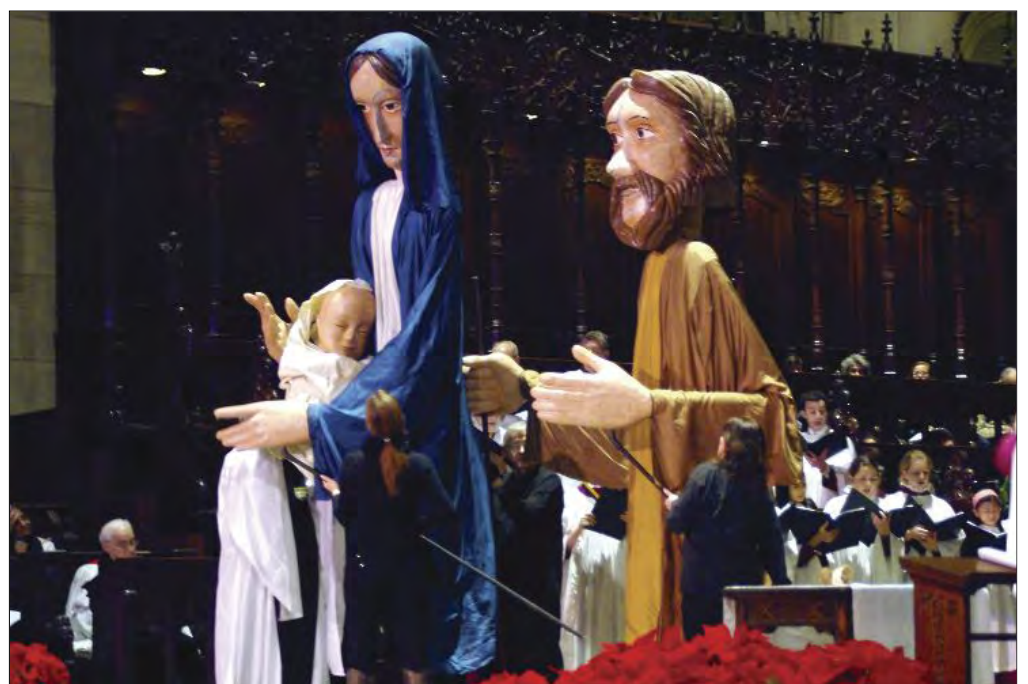
Tree in the Cathedral of St. John the Divine.

Photo: Tenzin Dhano



St. Barthomew's, Park Avenue

Photo: Millard Cook



The Holy Family at the Cathedral of St. John the Divine

Photo: Hal Weiner

“The Word” in a Play: Chancel Dramas Give Voice to Scripture

By Elizabeth Harrington

Once a month at Christ Church, Tarrytown Susan Copley, the rector, does not rise to give a sermon. Instead, parishioner Howard Lipson steps up to introduce that Sunday’s chancel drama.

Chancel dramas have been a tradition at Christ Church for over 10 years. Howard writes, casts, and directs the dramas, which are staged readings based on that Sunday’s scripture lessons. About a third of the congregation has taken part in one play or another, including both adults and children.

I recently interviewed Howard to learn more. We discussed the role and purpose of chancel dramas, and why other parishes may want to consider them as well.

CHANCEL DRAMA—SERMON OR THEATER?

Elizabeth: For those who aren’t familiar with chancel dramas, how would you describe them?

Howard: Chancel dramas are theatrical sermons. They vary widely in style. They are never without some humor. Some are outright funny, others satiric, others are fantastical. The chancel drama is always diligently faithful in its expression of the scriptures for that given Sunday. The vast majority of the time, I choose to dramatize the gospel lesson.

Elizabeth: Chancel dramas occupy the space between sheer entertainment and the means of conveying a spiritual message. How are your plays the same, or different, from a Sunday sermon?

Howard: They’re both intended to have the same result. I believe that theater’s vivid images and emotional charge can uniquely capture the gospel’s spirit and messages to make them powerful and memorable.

ACTORS ARE MEMBERS OF THE CONGREGATION

Elizabeth: I understand that anyone—both children and adults—who wants to take part may do so. How do you choose who will participate?

Howard: I’m glad to say that almost everyone wants to participate. It is rare for someone to refuse. It helps that I reassure and nurture everyone along the way and that the congregation is accepting and appreciative. It’s also a great way to acquaint newcomers with our parish community. At coffee hour, newcomers (as well as all who participate) are warmly thanked and complimented on their work.

FROM BIBLE STUDY TO PRODUCTION

Elizabeth: You write, rehearse, and oversee each drama in the space of a month. How do you manage that?

Howard: I research other sermons, commentaries and reflections. Ideas marinate as I begin to see the world through the prism of the gospel message. The

HOWARD LIPSON is kindly offering his scripts to all parishes in the diocese until they develop their own writers. Four of them (“Invisible Fingerprints,” “The Great Divide,” “The Third Miracle,” and “Was Blind But Now I See”) can be found at www.lazybeescripts.co.uk.



Adam Hinge, Chris Atkinson and Chris Murray in ‘Tee Off,’ based on The Parable of the Shrewd Manager (Luke 16: 1-13). Photo: Howard Lipson

setting, plot and characters become clearer. Finally, the play materializes, often in a few hours. Then, I apply the theatrical skills I developed through the years as an actor, director, producer, playwright and teacher. I’m spiritually driven to make the gospel fresh, relevant and meaningful for today’s challenges. Before Sunday’s performance, it’s rehearsed just once.

SOME EXAMPLES

Elizabeth: How do you gauge the success of your productions?

Howard: Unsurprisingly, the coffee hour is enlivened with comments about the plays. Obviously, the more controversial plays garner more responses. Recently, two have elicited strong reactions. For the gospel lesson about the battle of Jesus and Satan in the desert (Luke 4:1-13), I wrote “Invisible Fingerprints.” In it, a talented reborn pop culture screenwriter is pitted against a determined and crafty film producer. The producer wins and gets everything he wants from the writer, who caves—despite being full of his new found spirit. At the end, the producer reveals himself boldly as Satan as he gloats over his conquest. Many were disturbed that Satan was the victor. I told them, “We are not Jesus, try as we might—we are flawed and fall short.”

Another recent play, “Johnny or Joanna,” was created for Luke 12:49-56. In the scripture, Jesus passionately says he did not come to earth to bring peace but fire—and that fire will result in family division. The script dramatizes how the transgender issue can divide a family. I based the play on a true story told to me by a parishioner, who spoke to us afterward about her experience with this when she worked as a counselor in a safe house for runaways. The congregation was challenged with a provocative topic presented in a personal and emotional way—and true to the gospel message.

ADVICE TO OTHER PARISHES: YOU CAN DO IT, TOO!

Elizabeth: If someone were interested in doing chancel dramas at their church, what advice would you give?

Howard: Like the Nike tagline—*Just do it!* If you build it they will come. Chancel dramas are enlightening and rewarding for the participants and the congregation. They’re a creative way to challenge and unify the parish community in what truly matters—the powerful gospel of our Lord Jesus.

Harrington is a member of Christ Church, Tarrytown.

Happiness on Earth

An interview with Hobart Lecturer Professor Ellen T. Charry

By Nicholas Richardson

On October 28 Professor Ellen T. Charry, the Margaret W. Harmon Professor of Theology at Princeton Theological Seminary, delivered the annual Hobart Lecture at Synod House, discussing themes that she addresses at greater length and much greater depth in her then unpublished book, *God and the Art of Happiness*¹, in which she develops a groundbreaking Christian theology of happiness in this world. Before the lecture, she met with the editor of the ENY.

ENY: One pre-publication review of *God and the Art of Happiness* talked about your entering the “now tired” cultural conversation about happiness. How do you react to that, considering that your book addresses happiness from a specifically Christian and theological point of view?

Charry: The conversation is not tired *theologically* speaking. Theology for the most part has not been interested in the topic for more than 300 years. There’s been one book, written about 12 years ago by a Baptist Calvinist minister to an Evangelical Calvinist audience.

ENY: That would be coming from a completely different angle.

Charry: *Completely* different. And it’s not a constructive theological proposal. It’s taking Calvinism to say why Calvinists should be happy people. But I’m taking this from a completely different point of view. I’m [treating the subject] from the perspective of classic Christian theology. So the criticism doesn’t really bother me.

ENY: So why did Christians’ interest in happiness die out in the late 17th century?

Charry: It actually died out before that. When I went into this I thought that there *was* a robust Christian doctrine of happiness and that it was killed by the modern, secular understanding of happiness—that Christians became embarrassed to use the word in the face of mercantile capitalism. But that turned out not to be the case. In fact what had happened was that there were pieces of a doctrine of happiness all along the way, the clearest being in Thomas Aquinas. But Thomas didn’t develop it fully and after that it went underground. Then the reformation killed it.

After that I found that the one person who picked it up was our very own Joseph Butler². But even he didn’t fit it in the trajectory of what had come before, and he did not develop it theologically. So I found these “stubs” of a Christian doctrine of happiness. I took them [as a foundation] and have constructed a proposal for reviving a Christian doctrine of happiness that is what I call a “realizing eschatology”—a doctrine of salvation that is not a single event but a process of moving into a happy life in this world, because that’s what was missing. Normally the doctrine [is one] of happiness in the next world.

ENY: People are very confused about what happiness means, and what you mean is not the same as what secular society means by it.

Charry: What I’m suggesting is a way of life, not a mild state of emotional eupho-

ria. It’s not a human state, it’s a judgment on the quality of one’s life. And I would argue that it can increase over time with what I would call “intentional Godly living.” I think of it in Christian theological terms but I believe that it could be translated into other theological and cultural settings. The human dynamic is comparable, but we Christians will be doing it [specifically] out of the Christian Biblical narrative.

ENY: So Buddhists...

Charry: They would find their own way. I’m constructing it from the theistic perspective, so the people who would do what I propose most easily would be Jews, who share the same biblical heritage as us, and Muslims, who don’t have our scriptures but are worshipping the same God. Buddhists will have their own way of doing it, but it won’t be the theistic way. So they might utilize some of the same dynamics but they would start from a different foundation.

ENY: But in either case not based purely on material things.

Charry: Correct. That’s the fundamental point. But I’m not discounting material things—I’m just saying they’re not the goal. I believe they’re a necessary means for creating a stable life from which the moral life can flourish.

ENY: You have talked in the past about how Jesus paid attention to people’s physical wellbeing to equip them to follow him, but not necessarily to follow him—that it wasn’t a quid pro quo.

Charry: No, it wasn’t a quid pro quo, but I believe that in order for people to attend to the quality of their lives, the quality of their

interactions, and the quality of their effect on the world—which is what I’m interested in—they need to have basic needs met. Otherwise one is so distracted by the need for food and shelter and clothing and so on that the more intentional way of living is unattainable.

ENY: I think that quite a lot of secular people might say “Well, here’s a person who’s simply trying to reposition the opium...” How would you respond to that? What would you say if someone said “Well, you’re just trying to give people sops in the face of an unfair world?”

Charry: The proof is in the pudding. Ultimately, one will have to read *God and the Art of Happiness* to determine that. What I’m doing is offering a goad to people to think about their spiritual life not simply as their inner life and their personal life with God. In contemporary ecclesial culture, in the United States at any rate, there’s been a distinction made between the spiritual inner life and social responsibility. So the churches are all into justice ministry. A spirituality theme has popped up again over the last 30 years, but more and more often it is held apart. What I’m saying is that [that holding apart] is impossible, and that it’s only from a foundation in the tradition—for us in the Prayer Book, in public worship, and at the altar—that we can begin to understand who we are and how we are to



Ellen T. Charry delivering the 2010 Hobart Lecture.

Photo: Nicholas Richardson

¹Ellen T. Charry, *God and the Art of Happiness*, Wm. B. Eerdmans Publishing Company, 2010.

²The Rt. Rev. Joseph Butler (1692-1752), Bishop of Durham.

Local History

affect the world we live in. Justice issues can't be understood apart from the community of faith and the place that one has within that community of faith...apart from how the community of faith and the faith itself—the creed for me—nourish the individual. I offer a goad to people to think about that from a different standpoint. I think a lot of people are not going to like the view of happiness that I'm offering.

ENY: Any interpretation of the word is going to be disagreed with...

Charry: Right. There are Christians who begged me, "please don't use the word *happiness*. Couldn't I use the word *joy* instead?" Those people were mostly Protestants. Catholics don't have a problem with the word happiness. Anglicans and Presbyterians have problems with it because happiness to them is a transient thing that you grasp like smoke.

But I don't want to cede the word happiness, because it is the word of the tradition. *Beatitudo* is the word of the Vulgate.

ENY: Happiness is also the word used by secular society...

Charry: ...and that's the society to which I'm speaking. What I want to do is empower people from their own wellbeing and goad them into moving on from

thinking "I'll wait and happiness will come to me somehow." I want people to say "No, there are ways that I can think through my life, orient my life, and intentionalize my actions so that I can live a productive and satisfying life in obedience to God."

ENY: Do you think it's possible for a secular non-religious person to achieve the type of happiness that you are talking about?

Charry: Secular people often have a theology of sorts: that is, they have some frame of reference, some value system, something in their life that's important. We in the theistic world articulate that in certain ways. It gives us a large framework within which to locate ourselves, a great narrative through which to find our ways and our identities. It's probable that secular people also have some kind of framework, some kind of narrative. They also have some kind of value system and they also could probably navigate themselves through that. But it's on a very different foundation, and *that* foundation is not strong and clear enough for me. It leaves me too much floundering in the dark. In the biblical perspective that I'm talking about, there's more clarity—without being oppressive, in my judgment.

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

One Hundred Years and Counting...

By the Rev. Bill Beckles and James Powell

The foundation of St. Clement's Church in Mount Vernon dates back to a time when churches saw no shame in refusing entrance to people of color. Now combined with two other congregations as the parish of SS John, Paul & Clement, it continues to thrive as a community of worship and vital outreach.

Incredible as it may seem today, with a black president in the White House, there was a time in Mount Vernon's history when blacks were not allowed to worship in white churches.

The beginnings of St. Clement's Church occurred in late 1910 when four black families gathered at the home of Mr. and Mrs. Charles Smith on Bronx River Road for a prayer service. As other families joined it quickly became evident that a larger and more permanent place for worship was needed, and in 1911 the new congregation moved to a storefront at 9 North Bond St., on the west side of Mount Vernon. When this new group of worshipers came to the attention of the Diocesan Bishop, he commissioned the Archdeacon of Westchester to investigate their needs; that same year the group became a mission of the diocese and a priest-in-charge was appointed. During the coming years all local negro Episcopalians were directed to this newly formed congregation. (Between 1912 and 1914 two other Episcopal Mission churches were started under the same circumstances that existed for St. Clement's. These were St. Simon the Cyrenian in New Rochelle, and All Saints in Williamsbridge, Bronx (re-established in 1921 as St. Luke's)).

After two subsequent moves, St. Clement's finally made its home at 126 South 9th Avenue where it stands today. At first, some of the ladies of the church were incensed with the slipshod construction of the church building, and its lack of a basement. They protested vigorously to the diocese—so effectively that because of this small band of negro women, the church frame was raised and an undercroft was constructed.

In December 1954, St. Clement's was incorporated under the Religious Incorporation Laws of New York and the canons of the diocese of New York, and was received as an independent congregation of the Diocesan Convention in May 1955.

Today, the official name of the church is Saints John, Paul & Clement. This is the result of the amalgamation of St. Clement's with two other Episcopal churches in Mt. Vernon. St. Paul's Church dates back to 1665; its building was deeded to the Department



An early confirmation class at St. Clement's.

Photo: The Church of SS John, Paul & Clement.

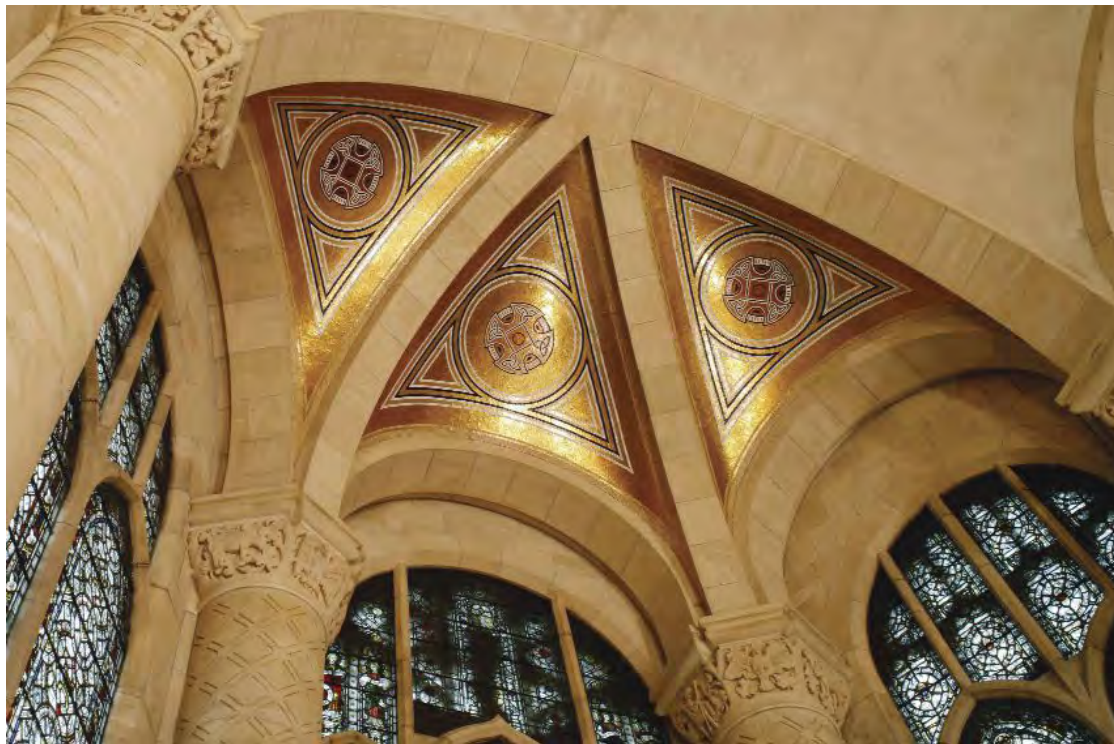
of the Interior in 1980 and now operates as a National Historic Site. St. Johns Church was destroyed by fire in 1987 and the members were relocated to St. Clement's.

The Church of SS John, Paul & Clement is one of three Episcopal churches in Mount Vernon. The congregation includes African-American, African-Caribbean, and, ironically, white parishioners. Its members continue to hear God's Word and put it into practice. Its commitment to social action in the name of Jesus has caused it to help the needy with a food pantry that caters to more than 100 people per week, a five-week vacation bible school that provides community youth with a summer of fun, recreation and a place to hone their academic skills in a safe environment. The church has also been instrumental, with help from the Episcopal Housing Corporation, in providing 20 one-bedroom units for senior citizens with limited income—a \$3.7 million project that in 2003 led the local newspaper, the *Journal News*, to applaud the church's efforts "to tackle a social malady like the lack of housing."

Beckles is priest-in-charge and Powell is a member of SS John, Paul & Clement.

The Cathedral: An Ancient Future

By Margaret Diehl



The restored ceiling of the Cathedral's St. Columba Chapel.

Photo: Whitney Cox

Earlier this month the Cathedral hosted Dr. Wangari Maathai, 2004 Nobel Peace Prize Laureate and author most recently of *Replenishing The Earth: Spiritual Values for Healing Ourselves and the World*, who spoke with Dean Kowalksi about the need to reacquaint ourselves both with the earth as a whole system and with our local piece of it. Too many of us, he suggested, traveling the sea of information, have lost sight of just where we are and what we're doing. In the coming year, the Cathedral will host many conversations about effective responses to climate change, as well as celebrating the continuing goodness of life. In both cases we will be doing our best to keep in view the big picture and our own home place.

In the Middle Ages, cathedrals were the only buildings big enough to host large social gatherings and celebrations. They were, perhaps, the most important cultural expressions of their era. The building of a cathedral was a means of glorifying God with all the architectural skill, art and craftsmanship available. In 21st century New York, cathedrals no longer dominate the geographical or cultural landscape. Yet as the days grow cold and dark, the celebration of the solstice, the pageantry of Christmas, and the candle flames of hope at the New Year's Eve Concert for Peace remind us of what links us to this place and to its history and purpose, and of why we need this link. Faith lives in the soul, yet as the Rt. Rev. Henry C. Potter, Bishop from 1887 to his death in 1908, put it, "So long as you or I are here in this world of material things, great ideas, whether spiritual, moral or social, must have great expression, or sooner or later they will dwindle and die."

All churches, temples and mosques are considered sacred ground. But the centuries of work put into cathedrals speaks of a profound desire to communicate sacredness through art, fashioning from stone and glass what our ancestors found, and many find today, in the majestic places of the wild. Cathedrals, being human productions, need effort to retain their sacred quality; but that effort is not stinted. Once the building is used as a focus and a map of spiritual meaning, its sacredness accretes with each generation. The memory of what was said, done and felt within its walls remains. Every gathering, every liturgical and artistic event, leaves traces in our changed minds, in our subtly or dramatically shifted lives, in how we support and love each other and our cathedral.

What does it mean to say, "our cathedral?" The Cathedral's charter, as we know,

insists on inclusiveness. Clergy and staff keep this in mind whenever they make decisions. Yet inclusiveness has no meaning without exclusiveness. Believing in the unity of man, nature or the cosmos doesn't exempt you from living in a world of distinctions and categories. The Cathedral is a house of God, and it is like that other kind of old-fashioned house, the one lived in continuously by one family. Such a building is simultaneously the creation of particular hands and minds; the very definition of "home" to people born and raised there; a different kind of home to those who marry in it; and something else entirely to guests invited to dinner. Think of the sentiment: "My door is always open to you." As long as it is "my" door this remains in doubt. The Cathedral—like most cathedrals—strives not to be "mine" but to be "yours"; but there's always a tension in that striving. Yet if that tension weren't there, the meaning of the sentiment would be lost: the Cathedral would be as anonymous as a subway station. Even wild "sacred spaces" are understood to be protected, not available to all for just any purpose.

As in nature, the key lies in *knowing one's place*. What is our place as individuals within the Cathedral? What is the Cathedral's place in religious and civic life? It's easy to be intoxicated by all that the Cathedral can be and do—by how much falls within its domain. Almost any kind of artistic performance, social event or intellectual discussion can happen within these walls without violating the Cathedral's charter. But this says nothing about what *should* happen. We discover this by doing, by making choices and seeing where they take us.

But it's also important literally to know one's place, to know the walls and doors, the vaulted ceiling, the Chapels of the Tongues, the Poets' Corner, and the view from the clerestory. To know how it feels when the building is empty, during Sunday services, on high holidays, or after shocking national events like 9/11. To know it intimately. Cathedral Artist-in-Residence Abdel R. Salaam had this to say, "Coming in, one has a very clear picture of what it must have been like to walk into the Egyptian temples, the temples of ancient Greece or the Vatican when it was first built. You know, that BANG! And at the same time, it's so 'now.' And yet you get that ancient feeling. I don't know, it's almost an ancient future."

The "ancient future" is an image of timelessness that sustains us as we face the joys and travails of days, seasons and years. Winter brings us indoors, closer to each other. Winter is a good time for thought. Spring will welcome us outside again, and the flowers and peacocks will speak of all that is right with the earth.

Diehl is the editor of the Cathedral's newsletter.

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The Diocesan Assessment: Not Such a Terrible Thing

By Peter Keller

For most of the 203 parishes in the diocese late fall is budget time. Finance staffs and vestries are planning their 2011 budgets even as they seek to close out the books on what has been another financially challenging year.

At St. Matthew's, Bedford, as at so many other churches in the Diocese of New York, we are facing very real budget concerns. Pledge income, which accounts for approximately 75% of total revenue, has stalled as our families deal with a persistently weak economy. Endowment income (for St. Matthew's and those other churches fortunate enough to have endowments) is down, reflecting both a reduction in assets and lower interest and dividend income. Other income is also down, as nursery the school and music program that rented space in our parish hall have experienced reduced enrollments. The past two years have required a lot of juggling and creativity as we sought to balance our budget while funding the programs that our members say are so important to them—including outreach activities that are particularly critical in these tough economic times.

For St. Matthew's, our assessment is the second largest expense line item in our budget—behind only staff compensation and benefits. Over the past several years, our assessment has averaged approximately 20 per cent of our “normal operating income.” All of us involved in church finances look carefully at the big items to see where we can find savings. The finance staff at the diocese is well aware of the strains on parish finances and, in the wake of the 2008 financial crash, the diocese has worked closely with churches to find ways to cut diocesan expenses so that assessments could be reduced. Last year, a special committee reviewed the diocesan budget process and the assessment. The result was significant cuts that allowed for meaningful reductions in the progressive rates used to determine assessments. At St. Matthew's, our assessment this year will be down significantly from the peak we reached in 2008; very welcome relief.

I am very impressed by all of the budget cutting the diocese has done over the past 14 months. Very few large organizations could reduce expenses as dramatically and as quickly as the diocese has done.

Tough economic times require us all to be more efficient and to ask hard questions about the necessity of certain expenditures. However, we all need to recognize that **there is a point when cuts impact essential services and run totally counter to all that the Church stands for.** Assessment income represents approximately 85 per cent of diocesan income and is critical to the activities of the diocese. This income funds the salaries of our bishops (perhaps the most visible symbol of our diocese), their staff and travel; it funds diocesan clergy directly supporting our parishes; and it funds mission and outreach activities and our support of the National Church.

Perhaps most importantly in these challenging times, almost **14 per cent of diocesan income goes to support churches that are part of the Congregational Support Plan (CSP).** The CSP helps congregations carry out their mission and ministry by paying clergy compensation of churches in the plan. It is funded, in roughly equal measure, by a combination of contributions from the congregations in the Plan and the assessment budget of the diocese. The CSP uses the financial and human resources of the Diocese of New York to give local congregations a hand up, and to help them develop into vital churches. In 2008 (the last year for which full data is available), **56 of the 200 churches in the diocese were operating under the CSP. Those churches touch many, many lives** with a combined membership of 9,417 (18% of the diocesan total) and average Sunday attendance of 3,379 (20%). In some of the smaller towns in the far reaches of the diocese the local Episcopal church is the only mainstream Protestant church in the vicinity. **Our mission at St. Matthew's Bedford and in the wider Church is “To know Christ and to make Him known.” Absent the CSP many churches would be shutting their doors—an action that runs totally counter to our mission.**

Particularly in these times I am well aware of how very fortunate we at St. Matthew's are. We have a wonderful and caring clergy, an incredible music program, a beautiful church and grounds and a strong Christian community. St. Matthew's also has the ninth highest “normal operating income” of any church in the diocese. We are fortunate to be part of the small minority of parishes with a meaningful endowment. We face budget concerns and need to

manage expenses carefully; but I am also aware of how critically important our support is to the work of our bishops and of so many others in our diocese. I have no problem whatsoever defending our assessment to parishioners who ask about our stewardship of St. Matthew's resources. I am colored by the lines I heard from my parents and grandparents—that those who are blessed have a Christian obligation to help others. Isn't that the fundamental concept of our Christian faith?

St. Matthew's does not exist in isolation. We are one of 203 parishes of the Episcopal Diocese of New York, one of 100 dioceses in the Episcopal Church in the United States and among 77 million members of the worldwide Anglican Communion. We, collectively, are a church, not a business, and we must not balance our parish budgets on the backs of organizations far less fortunate than us. The endowed parishes are among the lucky few and if we do not support the diocese and various community organizations (that are even more critical in these economic times) who will?

Keller is a member of the vestry and assistant treasurer of St. Matthew's Bedford. These comments are those of the author and do not necessarily reflect the views of St. Matthew's and/or the vestry of St. Matthew's.



Photo: Liz West

Mission Brings Growth at St. Thomas'

Episcopal Charities support was the vital starting point for a thriving feeding program that has brought new life and spirit to a rural congregation.

By Ann Vance

On a Friday afternoon in mid-November, a line of people formed outside a tiny parish hall at a quiet crossroad near the New York/Connecticut. Inside, in a whirlwind of cheerful bilingual activity, volunteers at the pantry “Food of Life/Comida de Vida” took and filled orders, gave children toys and books, passed along gently used clothing, and laughed at a lot of jokes. By the end of the afternoon, food for more than 1,800 meals had been distributed.

In the process of providing food for the hungry, the life of St. Thomas’ Church, Amenia Union, has been transformed from a position just a few years ago where a lot of people thought the church was closed, and the congregation shrunk to fewer than a dozen, to one where all through the area know who they are, and most Sundays, the pews are crowded.”

While many things prompted this change—a dedicated core of parishioners, an energetic, inspiring priest, a beautiful historic building—the most important was the call to a new “feeding” mission. And in the process of growing, the congregation has successfully made the transition from a Congregation Support Plan parish to one that is financially self-sufficient.

Parishioners date the change to 2006, a transitional year when the parish faced dwindling numbers and money worries, and was searching for a new priest. Those involved remember it as a time of soul searching and discouragement. Things began to change when the Rev. Betsy Fisher, a potential candidate and sometime visiting priest, asked the vestry a crucial question: what is the church’s mission?

“Sometimes parishes get caught up in an endless cycle of fundraising to make the budget and keep the doors open, just to do more fundraising, like a hamster on a wheel,” says Fisher, St. Thomas’ full-time vicar since 2007. “It has to be about more than that.”

The parish took a leap of faith, doubled its pledge commitments, and called Fisher to lead them in a new mission of providing food for the hungry. With very small numbers and very few resources, St. Thomas’ relied on ingenuity and collaboration with outside funders and the community to begin its work. A grant from Trinity Wall Street enabled the parish to build three raised beds on the church grounds for growing fresh vegetables, which are often expensive and hard to obtain even in rural areas. Church members took the produce to a food pantry in nearby Connecticut for distribution, and soon saw a way to multiply donations by inviting other gardeners in the community to bring their excess vegetables for inclusion in the weekly drop-off.

A turning point came in the second year with a suggestion from the Connecticut food pantry: many of the people they served came from New York. Why didn’t St. Thomas’ start a new, much-needed pantry closer to those in need?

St. Thomas’ had neither the money nor the manpower to take on a venture of this size, but again, the answer turned out to be collaboration. In October 2008, when Episcopal Charities announced a new grant program offering larger sums for combined ventures, St. Thomas’ joined with Grace Church, Millbrook, to apply successfully for a three-year grant of \$84,737



St. Thomas’ Church, Amenia Union: a congregation transformed and re-enlivened by mission funded by Episcopal Charities.

Photo: Daniel Case

to support a new food pantry and Grace’s on-going Latino outreach as a combined program.

“Food of Life/Comida de Vida” opened in March 2009. By August, it was thriving. Individuals and community groups were quick to join an effort that aimed to relieve the growing problem of hunger.

Schools, scout troops and the local Rotary all held food drives. Local charities were also generous with grants, including the Jewish Communal Foundation and the Berkshire Taconic Community Foundation. Once the pantry had been up and running for six months, it was eligible for state money, too: in addition to providing free and purchased food for as little as 16 cents a pound, the New York State Food Bank donated funds to buy a refrigerator and freezer, and a grant for \$14,000 of food purchases. Sharon House Garden Project, Inc. a 52 raised-bed organic vegetable garden, contributed its entire output in 2010, donating over \$20,000 worth of fresh produce. None of these donations, of course, would have been possible if Episcopal Charities, Food of Life/Comida de Vida’s largest funder, had not first made its generous contribution.

Now, every Friday between 3 and 5 p.m., dozens of people find their way to the parish hall’s doors, often car-pooling, cadging rides with friends, or making the decision to use their own precious, and increasingly expensive, gas. Guests at the pantry receive three days’ worth of food (nine meals) for each family member or resident in a household. This fall, as cold weather hit and jobs in construction and landscaping dried up, need soared: the number of meals distributed in recent weeks has doubled over those given out in September.

The remarkable thing, Fisher notes, is that church growth, too, has soared, but not precisely as expected. While the number of people sitting in the pews has tripled over a few years ago, new members have not come only from among the food pantry volunteers or people who have found the church through seeking help.

“What we see is that people who are looking for some kind of deeper meaning in their lives—a place to practice faith—hear about what we are doing and think, “This is the kind of place where I want to belong;” Fisher says. Many new members become involved in outreach efforts after they join; but it seems it is the faith-based nature of the program, rather than the program itself, that has prompted them to join. Moreover, new church members have become involved in church life across a broad base: becoming altar guild members, working on church beautification, taking part in study groups and prayer groups, while also supporting the outreach efforts that may have been their first contact with St. Thomas’.

“It is as basic as the passage in Matthew 25: ‘When I was hungry, you fed me, when I was naked, you clothed me, when I was in prison, you visited me,’” she says. “The basic lessons Jesus gave us about how to be a Christian still speak to people.”

Vance is senior warden of St. Thomas’ Church, Amenia Union

Coming Closer to the Rhythm of Drums

By Nicholas Richardson



A member of Drumming in Harmony performing Oct 19 at St. Paul's, Spring Valley.

Photo: Eroll Holness

When the vicar and vestry of St. Paul's, Spring Valley met with Canon for Congregational Development the Rev. Claudia Wilson to discuss a possible application for a First Steps grant from the diocese, they at first talked about using it for all the usual predictable things like signage.

"I could see Canon Wilson's eyes glazing over," said the Rev. Claire Lofgren. "But as soon as the talk turned to the idea of a children's drumming group, her face lit up."

The parish had already conducted a survey of its member families about the proposed project before the grant application process began. They had lists of interested parents and children in hand, eager to get started. With encouragement from Wilson and the help of grantwriter Linda Hope, parishioners Eroll Holness and Janet Brown-Friday put together a successful application for a First Steps Grant to buy drums, hire a drumming teacher and launch "Drumming in Harmony."

Grant in hand, St. Paul's then acquired the services of drummer and drum teacher Arthur Lorde, who arranged to buy on their behalf a new set of 20 djembe drums, fresh from Ghana. (When the drums arrived, they were placed in Lofgren's office. "Now I have a drum room with a small space to work in," she says. "The first day after they came I had to work elsewhere, because the smell from the new goat skins on the drums was too strong.") Lorde doesn't just teach drumming, observe Holness and Brown-Friday,

but also the culture of drumming and where it came from. "He is exceptionally good with the children, and knows when to be serious and when to be light."

Fifteen boys and girls aged five to thirteen, nearly all from parish families, take part in the group, says Holness. At least one who was a rare church attender in the past has become much more a part of the parish community as a result of his participation. The children first performed in public at an October 31 service, which was, says Lofgren, "packed," and again on December 19, which Bishop Sisk made his Episcopal Visitation to St. Paul's.

One of the things that distinguishes the Drumming in Harmony program, says Lofgren, is that it is not detached from the worship life of the church: it is not just another educational outreach program that takes part in a state of semi-detachment from the parish community itself; instead the drumming lessons and practice culminate in a performance during a service, strengthening the bonds that tie people together as a community of Christians. That said, there are plans afoot to take the idea out into the wider community as well: this year St. Paul's is applying for an All Our Children grant from Trinity Wall Street so that 20 children from a local elementary school, which like so many has seen its music program curtailed in recent years, can also come and take part in Drumming in Harmony classes.

Richardson is the editor of the ENY and communications offi-

Putting Aside Divisions on Staten Island

By Nicholas Richardson

For the past several years the Episcopal parish of St. John's, Staten Island and the nearby St. Mary's Roman Catholic Church have enjoyed a relationship which perfectly demonstrates how activity on the ground can transcend the things that divide us. Through shared liturgical and social events, they have between them created a communal life that goes well beyond token efforts at cooperation, while maintaining their own traditions.

"We have three shared liturgical events every year," said the Rev. Roy A. Cole, the rector of St. John's, "of which the largest is the Liturgy of the Palms on Palm Sunday." This past Palm Sunday the two congregations assembled in the park next to St. John's Church, from where they processed together to and then around the inside of St. John's. The pastor of St. Mary's, the Rev. Victor Bubendorf, then said a prayer for Christian unity, after which the Roman Catholic congregation processed onward to St. Mary's. The two parishes also come together for afternoon prayers at Epiphany and in Lent.

But "prayers is only part of it," says Cole. "10 years

ago, when the St. John's parish house was in serious disrepair, and then when it was demolished to make way for our new housing facility for seniors, Canterbury House, St. Mary's generously opened up its elementary school cafeteria for us to use." And once Canterbury House was completed, many of its new residents, parishioners of St. Mary's, also became active participants in the social life of St. John's, knitting the two congregations more tightly together into what Cole describes as a "wonderful shared life both liturgically and as a community."

So ingrained has their relationship with St. Mary's become, so much a part of the fabric of the place, that when they were conducting the search that led to Cole being called as rector, parishioners questioned him closely on his attitude to it, and "wanted to be absolutely sure that the new rector would maintain and, indeed, strengthen the relationship," says Cole.

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



Episcopalians and Roman Catholics sharing the Liturgy of the Palms: The Rev. Roy A. Cole (left), a RC Deacon, Fr. Victor Bubendorf, and St. John's Sub-deacons Dr. John Abraham and Ms. Vivian Murray.

Photo: St. John's Church, Staten Island

ARTS AND LITERATURE

THREE FAITHS: JUDAISM, CHRISTIANITY, ISLAM

THE NEW YORK PUBLIC LIBRARY – D. SAMUEL AND JEANE H. GOTTESMAN EXHIBITION HALL THROUGH FEBRUARY 27, 2011

Reviewed by Pamela A. Lewis

Upon entering the New York Public Library's current exhibition, *Three Faiths: Judaism, Christianity, Islam*, visitors immediately find themselves in front of display cases containing the Tanakh (Hebrew Bible), dating from 1294 CE, the Harkness Gospels, produced in a Brittany abbey prior to its sacking by Vikings in 917, and a Qur'an dating from 734 (1333 CE). Despite the collective advanced ages of these texts, they are presented like newly-born triplets who are admired and cooed over, the offspring of a great parent.

They are, of course, exactly that, and the father of them all is Abraham, the first patriarch of ancient Israel: Abraham, the itinerant herdsman whose unprecedented embrace and promulgation of belief in one unseen and unseeable God flew in the face of a pagan world dominated by myriad deities made of wood, clay, or stone; Abraham, whose faith and obedience would earn God's pledge to make Abraham's descendants "as numerous as the stars of the heaven, and as the sand on the seashore" (Gen. 22:17). As the exhibition's subtitle suggests, Jews, Christians, and Muslims trace their lineage back to Abraham, all spawned from the extraordinary covenantal relationship between God and this ancestor of the "Children of Israel," all bound by similar beliefs, practices, and traditions. Some four billion people of the world's population are adherents of the Abrahamic faiths, regarding themselves as Abraham's "physical heirs and spiritual descendants." Through over 200 objects drawn entirely from its deep and wide collection of rare books and manuscripts, the NYPL's *Three Faiths* focuses on the commonalities of monotheism, revelation, and scriptures, as well as on other significant aspects of these religions, such as private prayer, public worship, and the strategies devised for disseminating God's word.

To exemplify each of these areas of commonality, the library has placed on view some of its most splendid ancient texts that underscore how important it became to the Abrahamic faiths to commit to written form the divine nature of the patriarch's God, as well as preserving a people's sacred history. Notable among these is a *Généalogie de la Bible*, recorded on a 40-foot scroll and which, for the

purposes of this exhibition, shows key moments in the life of Abraham. Similarly, an Arabic-Latin version of the life of Abraham of 1655 depicts a circumcision, the oldest continuously-practiced rite in the Jewish faith and its most defining covenantal sign.

As for revelation, the show makes plain that Abraham was but a single example: He would be succeeded over time by others—Muhammad and Jesus, most importantly—who would contribute to the growth and diversification of the three faiths. In a particularly striking Qur'an of 1580, the artist shows Moses presented with the Torah, embellishing the scene with details such as a flaming halo for Moses, and the astonished looks of male and female spectators who witness the event.

Thanks to "polyglots," the multi-columned sacred texts written in more than one language, the spreading of the Word was able to move beyond the confines of the small geographical areas in which the Abrahamic religions first appeared. An elegantly calligraphed example of this, the *Genoa Psalter*, delights the eye even as it is meant to serve the serious business of evangelization.

Prayer books and breviaries are given as much at-

tention as are their larger, heftier texts. The diminutive "Minhath Ketanah" ("Small Offering") would have been given as a parting gift to any one of the thousands of Jewish travelers fleeing religious and social persecution in Europe; and the delicate but "not beautiful" red leather-bound *Psalms for the New England Puritans* of 1640 would have given comfort to any of its solemn users as they made the long crossing to the New World.

The *Biblia Latina*, a.k.a. the Gutenberg Bible, opened to a page from the Book of Job, is here, the ultimate symbol of what mechanization of printing came to mean for spreading the Word in Christian Western Europe. Around a corner from this is a *megilab* (scroll) from Amsterdam that unfurls the Story of Esther in image and text.

The importance of sacred places to the Abrahamic faiths is supported by color photographs showing worshippers at sites such as the mosque Al-Aqsa, Jerusalem's Western Wall, and the Church of the Holy Sepulchre.

The scope and scholarly reach of "*Three Faiths*" is outstanding and stresses the similarities between Judaism, Christianity and Islam, particularly as they relate to private and public worship practices. The objects selected are spectacular, and they are well-chosen for educating a public to whom those objects are unfamiliar or long-forgotten. As the majority of them are sacred texts (and in very fragile condition), they have been presented with the utmost respect and care without compromising the viewing experience. A large show, "*Three Faiths*" requires patience (and perhaps subsequent visits), and deserves attention and reflection, regardless of the faith tradition of the viewer. At a time in our culture where religion has again taken center stage, and Islam in particular has been a topic of (not always reasoned) debate, it would be disingenuous to believe that this or any show of this kind has the power to change the often shrill tenor of those debates. However, this is an exhibition that can be a point of departure—another room, as it were, wherein those debates can take place. And I speak for many, I believe, in saying that this show was as much an occasion to learn about my own faith tradition as about Judaism and Islam, which is reason enough for hope and something of which Abraham himself would have approved.



The Harkness Gospel: Symbols of the Four Evangelists, and Christ

Photo: NYPL

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

Views & Reviews

ARTS AND LITERATURE

THE DIVINE SISTER
BY CHARLES BUSCH
SOHO PLAYHOUSE, 15 VANDAM STREET

Reviewed by the Rev. Mark R. Collins

When a friend called with last minute tickets to a preview of *The Divine Sister*, I didn't have time to change out of clericals before rushing down to Soho to see the show. There I sat in the audience in my collar when the show's lighting designer, who happens to be a parishioner, leaned over my shoulder and said in a low voice, "Now... I hope you won't be offended by any of this..."

I replied, "Well, I hope that *I am* offended. That's what I came for!"

I also came to laugh and I wasn't disappointed in that regard. Playwright and actor Charles Busch and his troupe are (in)famous for satirical drag theater confections that have poked fun at the serious and silly alike. *The Divine Sister* takes on almost every nun movie you've ever seen—from *The Singing Nun* to *The Bells of St. Mary's* to *The Song of Bernadette*—with a little *DaVinci Code* thrown in for good measure.

You'll know you're in for an evening of unserious burlesque when you take your seat in the curtainless theatre. There before you are the gates of St. Veronica's complete with gargoyles. The thing is, the gargoyles' ears are rubber gloves, stuck on with no attempt at disguise. Behind the gates shine the stained glass windows with panes of brightly colored kitchen sponges.

The Divine Sister is a proud follower of the camp satire on a shoestring tradition. No one and no thing is safe from ridicule. It's not, however, the church that's being mocked here, but rather the Hollywood version of a church that never really existed. One in which all the nuns are guitar-plucking, bike-riding, unthreatening caricatures and the life/school/convent-saving miracle comes right on schedule in the third reel.

In the 60s and 70s, there was trouble on campus and

in the streets, but Hollywood was incongruously putting out *The Trouble with Angels*. Busch sets his satire right at the crux of these two cultural forces. St. Veronica's Mother Superior calls it like she sees it. "My dear, we are living in a time of great social change. We must do everything in our power to stop it!"

As well as *The Divine Sister's* author, Charles Busch is the star of the show, playing the role of Mother Superior in inspired—and revelatory—drag. (You'll never look at Loretta Young the same way again.) He is supported by a crew of off-Broadway and downtown veterans and longtime collaborators, most notably Julie Halston who does a star turn as Sister Acacius, the inevitable wise-cracking sidekick with the Brooklyn accent. All the characters are overdrawn and the actors go for broke in turning in over-the-top performances that suit the camp satire genre perfectly.

Likewise, Busch goes for broke as playwright, stealing lines of dialogue as well as plot lines from a large catalog of Hollywood nun movies and other entertainments. At my preview, I sat in front of an aficionado who would mutter the name of the original being sent up throughout the evening, "*Song of Bernadette... Trouble with Angels... Agnes of God... Suddenly, Last Summer... Oh my God, The DaVinci Code!*"

No plot device, secret identity ploy, holy vision or German villain from the entire Hollywood canon was left unexploited. Such catholicity doesn't make for plot coherence, but it does make for unremitting laughs. Even if you don't get all the references (I didn't) you'll know



that there are skilled comic actors making the most of them on the stage—and that is thrilling to see.

There is plenty of bad language and sexual innuendo in *The Divine Sister*, but it's all in service of the satire, and it doesn't feel offensive. Not nearly as offensive as the movies being skewered here—every woman religious I know resents those simplistic, subservient sisters from Hollywood's rather patronizing imagination. It's gratifying to see Tinseltown get a little tarnished by the withering wit of *The Divine Sister*—and it's great, great fun too.

The Divine Sister is playing at the Soho Playhouse, 15 Vandam Street (b/w 6th Ave. & Varick). Visit: divinesisteronstage.com or call 212-352-3101 for tickets.

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

BIBLE:
THE STORY OF THE KING JAMES VERSION,
1611-2011

BY GORDON CAMPBELL
OXFORD UNIVERSITY PRESS, 354 PAGES.

Reviewed by Nicholas Richardson

As the full title of this interesting and accessible book suggests, the reason for its appearance now is the 500th anniversary of the Bible translation that remains for many English-speaking believers the preeminent, if not the only acceptable, version of the Holy Scriptures in our language.

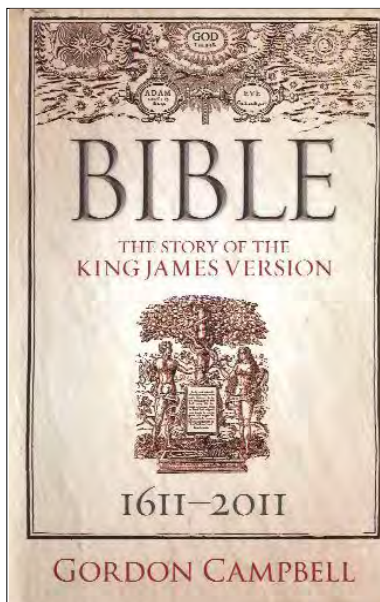
Gordon Campbell, Professor of Renaissance Studies at the University of Leicester in England, presents a concise history of the textual life of the King James Version from its commissioning—intended to satisfy as broad a spectrum of English believers as possible—

and initial translation/adaptation from earlier translations, via the various early editions (such as the "Wicked Bible" of 1631, which prints Exodus 20:14 as "Thou shalt commit adultery"), to the revisions of the 19th and 20th centuries in both Britain and the United States.

Campbell also considers the changing attitudes to the KJV: from early disagreements and grumbling, to general acceptance, on through its elevation to iconic status as a masterpiece of English literature, to the belief, among some Christians today, that it is a divinely inspired text in and of itself, rather than a translation of one. He takes issue with the idea that the KJV has been extensively influential in English literature, how-

ever magnificent its rhythmic prose—designed for reading aloud—might be. Its importance, he says "lies rather in its long history at the centre of the religious culture of the English-speaking world...The KJV has proved to be the most enduring embodiment of Scripture in the English language...Indeed [it] is the fountainhead of Bible translation into English and, although the finest modern translations are models of good scholarly practice, they are admired rather than loved...the King James Version is the Bible of the heart."

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



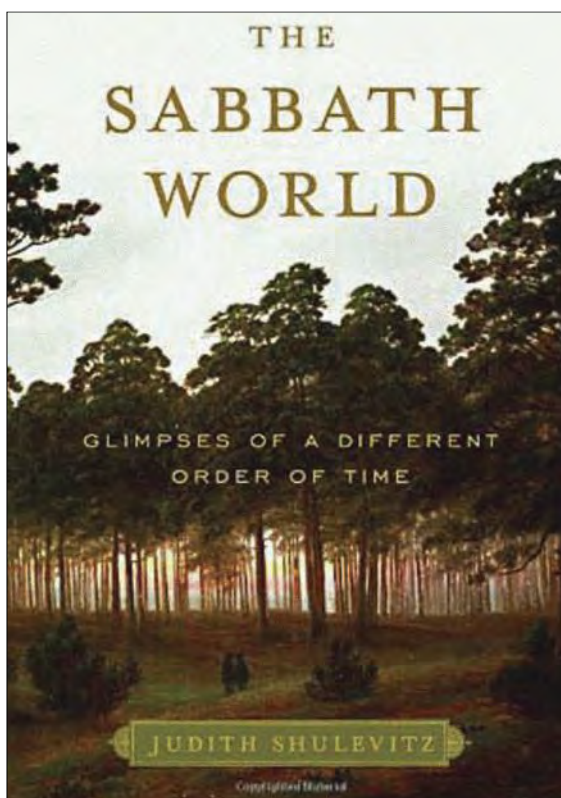
**THE SABBATH WORLD:
GLIMPSSES OF A DIFFERENT ORDER OF TIME
BY JUDITH SHULEVITZ
RANDOM HOUSE, 245 PAGES**

Reviewed by the Rev. Mark R. Collins

Like so many of us, Judith Shulevitz spends too much time working and keeping pace with modern life. She spends too little time in rest, reflection and relationship with those she loves. But Shulevitz has some memory of what she calls a different order of time. And it is through these memories that she attempts to find a way to reconfigure the way she and her family order their time today.

Shulevitz was raised by a mother who lit Shabbat candles on Fridays and insisted her children attend services on high holy days. Shulevitz's father was more ambivalent about religious observance. And his work relocated the family often, sometimes to locales that were less conducive to observant Judaism. It's hard to observe the Sabbath as a young Jewish girl living in Puerto Rico when the sun-drenched beach beckons on a Saturday afternoon.

Shulevitz comes into adulthood with a somewhat ambivalent relationship to the faith as well. *The Sabbath World* is, in one respect,



about its author's search for a faith that works for her. And perhaps it is not really a faith that Shulevitz is in search of, but rather a faith-derived practice that can have an ameliorative impact on her life.

After some discussion of the scientific and philosophical aspects of time, Shulevitz begins her search in earnest with research into the origins of the Sabbath. She documents the religious, social, legal, cultural and political realities of the Sabbath. Looking at the legal aspects of Sabbath observance, Shulevitz finds beneath the rules and regulations that she so resented as a child, moral and spiritual values that she can adopt and adapt for her use today.

She looks at the development of the Sabbath in the post-Temple period. This section of the book, dealing with the development of rabbinic Judaism, is excellent. Shulevitz notes that "after the Romans burned and looted the Jewish people's most sacred space, [the rabbis] erect the Sabbath in its place." (69).

Shulevitz gives a thorough history of the development of the Christian Sabbath as well. She details the development and later fall of the Blue Laws, even noting why they are called 'blue' laws. She looks at the Christian Sabatarian sects and their amalgam of 'authentic' Sabbath customs with surprise, but without resentment, at their

(mis)appropriation of Jewish practices. She draws some interesting parallels between Christian and Jewish legalisms about Sabbath observance, especially from early America, while honoring the intent of each tradition.

Ultimately, Shulevitz finds for herself, and recommends for her readers, a Sabbath practice that can foster reconnection to self and family, and can help build a bulwark against the relentless pace of modern life. Her journey though, is not a search for spirituality, but rather a search for spiritual wellbeing. She seeks from the Jewish Sabbath what many people seek from yoga—all the physical, mental and spiritual benefits of the practice of certain aspects of a spirituality without the actual adoption of that spirituality, its belief system and its worship.

In fact, if there is a gaping hole in *The Sabbath World*, it is the absence of any consideration of Sabbath worship. Shulevitz ignores Jewish and Christian Sabbath worship entirely. It's as if she has begun her journey having already ruled out one particular destination. She has decided before beginning that her journey will not lead her into regular attendance at Friday evening services.

For secular folk in search of some of the benefits of religion without a more-than-passing belief, Shulevitz offers a thorough exposition and justification of Sabbath observances. She details a pathway into a kind of secular Sabbath that can be of great benefit to harried, hurried, heartsick citizens of the 21st century.

For people of faith, it may seem that Shulevitz has missed the point entirely.

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

**WIRED FOR GOD?
THE BIOLOGY OF SPIRITUAL EXPERIENCE
BY CHARLES FOSTER
HODDER & STOUGHTON, 352 PAGES**

Reviewed by Peter A. Young

The premise for writing this informative and at times light-hearted exploration of the neural basis of religious experience stems from the author's "complete bafflement" at the experiences he has had, as well as the "inaccessibly odd" spiritual transports of Himalayan yogis, Sufis, levitators, speakers-in-tongues, Peruvian shamans, epileptics, takers of peyote, and Presbyterian clergymen, many of whose visions and altered states of consciousness are examined in the pages of this book.

While acknowledging that "all religious experiences are, arguably, steps along the road to the realization of Absolute Unitary Being," and that brain chemistry and the electrical environment of the brain affects our ability to feel religious things, Foster, Associate Fellow of Green Templeton College, University of Oxford, remains perplexed by the neurology of religious experi-

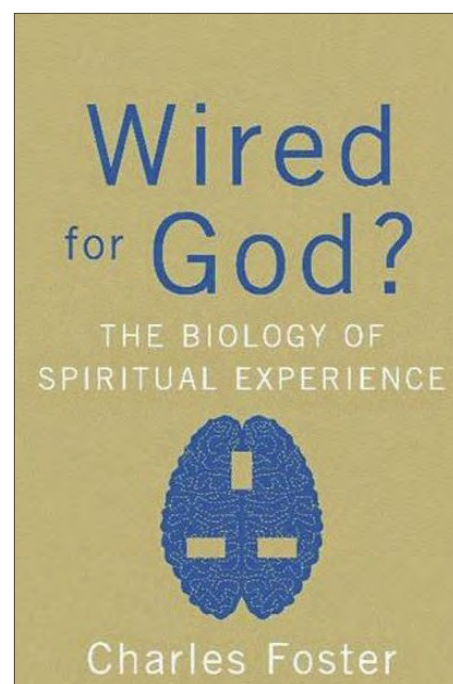
ence, a fairly new field of study within which "there are few certainties," he confides. Do feelings of blissful tranquility reflect an imbalance between the sympathetic and parasympathetic nervous systems? Does a disturbed thalamus give a sense of reality to visions seen by epileptics? More importantly, according to Foster, "There is at the moment no way of saying with any scientific coherence that "God" is the creature of the electrical tempests in our heads, rather than their creator." Put another way, "are these experiences self-generated or is the brain actually experiencing something other than itself?" One thing is certain, the author informs us: there is neither a God-spot in the brain nor a God-gene in our DNA. Both theories have been trashed in favor of whole brain involvement in such matters and

complex interactions between lots and lots of genes.

What then is religious ecstasy? "Everyone knows the feeling of well-being that you get when you come back from strenuous exercise," writes Foster. "Serotonin and dopamine have credibly been given the credit for that. Perhaps religious ecstasy is just what you get from your jog, mediated by serotonin but multiplied twenty times and translated into Latin, Hebrew, cloud visions, orgasm, or any other religious language of your choice."

You may be as mystified as the author after reading this book. But the journey through its pages is time well spent, not to mention quite a bit of fun.

Young is former editor of Archaeology Magazine and a member of Christ's Church, Rye.



Bp. Sisk condemns anti-LGBT prejudice

Writes to diocese calling faithful to “answer cruelty and intolerance with loving compassion.”

In a letter issued October 8 in the wake of the recent suicide of Rutgers student Tyler Clementi, the Rt. Rev. Mark S. Sisk, Episcopal Bishop of New York, called on Episcopalians to condemn intolerance and aggression aimed at young people. The full text of his letter is printed below.

Dear Sisters and Brothers in the Diocese of New York
No doubt you are aware of the recent widely reported incidences of bullying and invasion of privacy that resulted in the suicides of five young people in California, Indiana, New Jersey, Rhode Island and Texas. The tragic story of Tyler Clementi, the Rutgers University student who jumped to his death from the George Washington Bridge last week, may have struck closest to home. But each of these deaths strikes at the body of Christ, and calls us as Christ's disciples to answer cruelty and intolerance with loving compassion.

The Episcopal Church has long affirmed the dignity, equality and inclusion of all people, regardless of sexual orientation or gender identity. That these latest deaths should occur so near to the anniversary of Matthew Shepard's murder in Wyoming 12 years ago (Oct. 12, 1998) reminds us that there is much work yet to do to instill these values in the communities we serve.

Last month, New York Gov. David Paterson signed the Dignity for All Students Act, which bans harassment and discrimination against students based on their sexual orientation, gender identity and expression, race, religion, disability and other characteristics, and requires the state's school districts to adopt anti-bullying policies.

I urge all institutions to be responsive to calls for help and relief by any and all who are threatened and treated with contempt.

Our faith communities must also do our part to uphold our young people, particularly those most vulnerable to intimidation and threats of violence in their schools and neighborhoods. We can begin by condemning the attitudes of intolerance and acts of aggression that deliver too many youth into despair.

I urge you to remember lesbian, gay, bisexual and transgender (LGBT) youth in your prayers. May Christ comfort and heal the hearts of those most affected by these recent tragedies. And may their memories inspire us to more vocal expressions of justice, compassion and love.



+Mark

The Rt. Rev. Mark S. Sisk
Bishop of New York

Committee to Elect a Bishop Not yet Accepting Nominations

Following Bishop Sisk's call for the election of a coadjutor at the diocesan convention Nov. 13, the members of the Committee to Elect a Bishop were announced in early December. They are:

The Rev. Carlye J. Hughes, co-chair
Michael J. McPherson, co-chair
The Rev. Terence L. Elsberry
The Rev. Judith Ferguson
The Rev. Matthew Mead
Margaret L. Shields
Dr. Philip Blake Spivey
The Rev. Thomas N. Synan
George J. Wade

The Committee held its first meeting Dec. 16. In early 2011 it will announce a specific period of several weeks during which it will accept nominations. At this stage the Committee does not have an office and is **not yet accepting nominations**.

Bishop Sisk a “Reason to Love New York”

In a New York Magazine article published December 13, Bishop Sisk was named together with Central Synagogue's Rabbi Peter J. Rubinstein; Rabbi Eric Yoffie of the Union for Reform Judaism; Pastor Amandus J. Derr of St. Peter's Lutheran Church; Father Mark Arey of Greek Orthodox Archdiocese and Rabbi Burton L. Visotzky of the Jewish Theological Seminary as the magazine's 2010 No.1 Reason to Love New York because they all “unambiguously defended the [Park51 Muslim community center and mosque] project.” “I think it's an extremely dangerous thing to create divisions between people,” Bishop Sisk is quoted as saying.



The Rt. Rev. Andrew Smith Appointed Assistant Bishop

On November 1, the diocese welcomed Bishop Andrew D. (Drew) Smith as Assistant Bishop on a ¼ time basis. Until this year, he served first as Suffragan Bishop, and from 1999 as Diocesan Bishop, of the Diocese of Connecticut. In his announcement of Bishop Smith's appointment, Bishop Sisk wrote that it had been his “intention ever since the retirement of Bishop Taylor to appoint an Assistant Bishop to share the episcopal duties of the diocese with Bishop Roskam and myself. This appointment was delayed, inevitably, by the financial uncertainty in

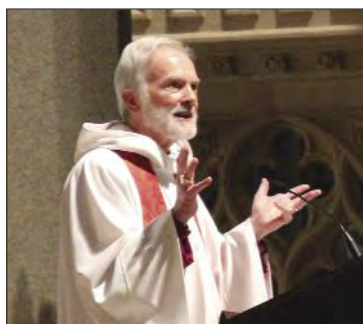


Photo: Nicholas Richardson

which we have recently found ourselves. The need did not diminish, however, and now we feel that the time has come when we can safely, if cautiously, proceed. I have known Bishop Smith as a colleague in the House of Bishops and as a near diocesan neighbor for many years,” Bishop Sisk continued. “I can confidently say that his joining us is as much a reason for joyful celebration for the Diocese of New York as a whole as it is, for myself, a source of personal delight.” For Bishop Smith's self-introduction to the diocese, see the Bishop's Message on page 3 of this issue.

Guidance Issued Regarding the Involvement of Non-Christians in the Rite of Baptism

On October 26, Bishop Sisk circulated a notice to all clergy in the diocese regarding the participation in the rite of Baptism of those who have not themselves been baptized. In his notice he endorsed a recommendation by the Liturgical Commission of the diocese, which reads as follows:

Baptism is the Rite of Christian Initiation therefore all Godparents and Sponsors (the terms are interchangeable and synonymous) should be, as the Book of Common Prayer states (page 298), and for the reasons outlined, baptized Christians.

When parents or candidates desire to have family members or friends who are un-churched, or of another faith, participate in their child's or their own baptism, they may do so utilizing the designation "Witness."

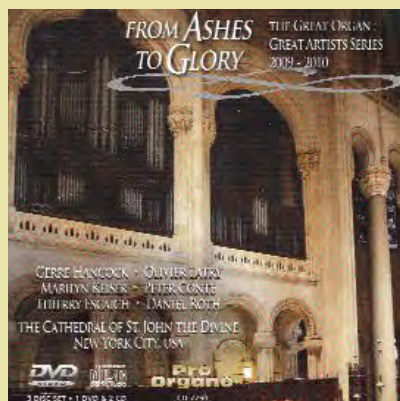
A Witness would stand with the Baptismal party during the Presentation and Examination of Candidates, at the Baptism and the welcoming of the newly baptized.

A Witness has no speaking part in the liturgy, but might well be recognized at any following social celebration.

*If it is the custom to give certificates to godparents/sponsors, officiating clergy may also wish to give a locally produced certificate to each "Witness" stating his or her presence and function (witnessing) at the baptism.**

This text is also available on the diocesan website. Go to www.diocesen.org > For Clergy>Liturgical and Other Resources>Liturgical Commission>Concerning Baptism>2010 Statement on Baptism

DVD/CD Package Issued of Great Organists Playing Cathedral's Great Organ



Following the Cathedral fire at the end of 2001, which left it covered in ash, the Cathedral's famous Great Organ—originally dating back to 1910—was gloriously restored by Quimby Pipe Organs of Warrensburg, Missouri. It was first heard for worship again in November, 2008.

In celebration of the Great Organ's return, along with generous support of the Florence Gould Foundation, the Cathedral held a series of six evening organ concerts in the 2009-2010 season, featuring three American concert organists, each with ties to the Episcopal Church, and three famous organists from Paris, each known for brilliant improvisations. These six special concerts were recorded both in stereo and 5.1 surround-sound, and as high-definition video. A new 3-disc set, *From Ashes to Glory*, documents this very special and happy time in the musical life of the Cathedral. The 87-minute DVD presents highlights from each concert in the series, with close-up detail of Gerre Hancock, Olivier Latry, Marilyn Keiser, Peter Conte, Thierry Escaich and Daniel Roth at the console. Artist comments and special remarks from the Cathedral's own Bruce Neswick round out the program. Two CD audio discs and a 32-page booklet are packaged with the DVD, with even more highlights from the Great Organ: *Great Artists series*. The set is available from ProOrgano.com. ITEM 7250. \$34.98

Episcopal Charities Dinner Raises Nearly \$700,000

Episcopal Charities welcomed 420 guests to its Annual Tribute Dinner at the Cathedral of St. John the Divine on Monday Nov 15. Honorees were George and Wendy Wade, John L. Townsend and Trinity Wall Street. The master of ceremonies for the evening was Jon Scott of Fox News, and the dinner chairs were Gary Giglio and John H. Sargent. The evening raised almost \$700,000 for Episcopal Charities' 80 programs.



Episcopal Charities Chairman C. Douglas Mercer II with honoree George J. Wade, Chancellor of the diocese. Photo: Nicholas Richardson

Hitting the High Notes at the Cathedral

On Saturday November 20, 95 choristers from 11 New York and Connecticut churches gathered at the Cathedral of St. John the Divine to take part in its first Treble Choir festival. The choristers sang a 5pm Festival Evensong service, including George Dysons *Magnificat & Nunc dimittis in C Minor*, Gabriel Fauré's *Tantum ergo, A Song of Wisdom* by C.V. Stanford, and *Mater ora filium* by Harrison Oxley, plus Preces and Responses in a setting by Christopher Jennings. Organists included Bruce Neswick, Ray Nagem (Cathedral Organ Scholar), Stephen Hamilton (Holy Trinity, Manhattan), and Paolo Bordignon (St. Bartholomew's, Manhattan). Dr. Gerre Hancock, Professor of Organ and Sacred Music at The University of Texas at Austin, and Organist and Master of Choristers Emeritus, St. Thomas' Church, Fifth Avenue, was the guest conductor.



Choristers at the Treble Choir Festival, Cathedral of St. John the Divine, Nov 20.

Photo: Louise Bozorth

Upcoming Anti-Racism Training Dates

January 21 and 22
St. Michael's Church, Manhattan

May 20 and 21
Church of the Mediator, Bronx

September 17 and 24
Diocesan House

The purpose of the Diocesan antiracism training is to help us become aware of how the sin of racism impacts all of our lives, and how we all unconsciously and consciously participate in racist systems. It is required for clergy and highly recommended for lay leadership.

Dialog is the foundation of the two-day workshop (9:00a.m.-4:00p.m.). We use group exercises and examine scientific and historical evidence (video format) concerning the origins of the concept of race and its legacy. Coffee and lunch are served. The workshops are free to those serving in parishes of this diocese, or lay people who are congregants of the diocese, or diocesan/Cathedral staff (cost for those from outside the diocese is \$50).

Of the hundreds of workshop participants over the past four years, more than 75 percent have found the workshop to be "very useful" or "extremely useful" in their work and daily lives.

Register and pay online at www.diocesen.org. Click on the calendar lower right and then click through to the appropriate month. Alternatively, contact Arlene Bullard: Email: Abullard@diocesen.org. Phone: 212-932-7363

WANT TO PLACE AN AD IN THE EPISCOPAL NEW YORKER?

As the official publication of the Episcopal Diocese of New York, *The Episcopal New Yorker* reaches more than 32,000 households representing every congregation in the diocese. Reaching laypersons and clergy, this newspaper informs, inspires, teaches and promotes understanding among the diverse constituencies in the diocese.

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

Non-profit display rates (figure are per insertion)

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

For-profit display rates (figure are per insertion)

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

Classified ads \$35

Sheet and envelope insertions available for an additional fee.

2010 ad deadlines:

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

November 15 for Winter 2011 issue.

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

BISHOPS' VISITATION SCHEDULE

JANUARY 2 (2 CHRISTMAS)

Bishop Sisk: All Saints, Valley Cottage

JANUARY 6 (EPIPHANY)

Bishop Roskam:

Holy Apostles, Manhattan

JANUARY 9 (1 EPIPHANY)

Bishop Roskam:

St. Paul's, Pleasant Valley

Bishop Smith: Santa Cruz, Kingston

Bishop Donovan: All Souls, Manhattan

JANUARY 16 (2 EPIPHANY)

Bishop Sisk: Holy Cross, Kingston

Bishop Roskam: Trinity, Bronx

JANUARY 23 (3 EPIPHANY)

Bishop Sisk: Christ Church, Red Hook

Bishop Roskam:

St. Thomas', New Windsor

Bishop Smith: The Church of the

Crucifixion, Manhattan

JANUARY 30 (4 EPIPHANY)

Bishop Sisk: St. Esprit, Manhattan

Bishop Roskam:

Calvary/St. George's, Manhattan

FEBRUARY 1 (TUESDAY)

Bishop Sisk: Trinity Pawling School

FEBRUARY 6 (5 EPIPHANY)

Bishop Sisk: St. Mary's, Manhattanville

Bishop Roskam:

St. Francis & St. Martha's, White Plains

FEBRUARY 13 (6 EPIPHANY)

Bishop Roskam:

St. George's, Manhattan

FEBRUARY 20 (7 EPIPHANY)

Bishop Sisk: San Andres, Yonkers

Bishop Roskam:

St. Andrew's, Manhattan

Bishop Smith: St. John's in the Village,

Manhattan

FEBRUARY 27 (8 EPIPHANY)

Bishop Sisk: St. Mary-in-the-

Highlands, Cold Spring

Bishop Roskam: St. Edmund's, Bronx

Bishop Smith:

Holy Trinity, 88th St, Manhattan

Bishop Donovan: All Harlem Service

MARCH 6 (LAST EPIPHANY)

Bishop Sisk:

Christ Church, New Brighton

Bishop Roskam: St. Ann's Church

for the Deaf, Manhattan

MARCH 9 (ASH WEDNESDAY)

Bishop Sisk: Trinity Wall Street

MARCH 13 (1 LENT)

Bishop Sisk:

Christ the King, Stone Ridge

Bishop Roskam: St. Simeon, Bronx, and

St. Martha, Bronx

Bishop Smith: St. Andrew's, Walden

Bishop Donovan: Christ Church,

Riverdale

MARCH 20 (2 LENT)

Bishop Sisk:

St. John the Evangelist, Barrytown

Bishop Roskam: St. James', Goshen

Bishop Smith: St. Philip's, Manhattan

Bishop Donovan: The Church of the

Resurrection, Hopewell Junction

CLERGY CHANGES

The Rev. Suzanne Toro, Seminarian, General Theological Seminary, Manhattan, to associate, Holy Apostles, Manhattan, NYC, Sept 1.

The Rev. Patrick Ward, supply, Episcopal Diocese of New York, to interim, St. Mark's, West Hampton Beach, NY, Sept 28.

The Rev. Richard Jeske, American Bible Society, to Priest in Charge, Trinity, Garnerville, NY, Oct 24.

The Rev. Laurence LeSuere, Priest in charge, St. Stephen's, Woodlawn, NYC, to retirement, Oct 31.

The Rev. Alan Dennis, Sub-Dean, Cathedral of St. John the Divine, to Priest in Charge, St. Peter's, Chelsea, Nov 1.

The Rev. Robert Fitzpatrick, Associate, St. John's, Little Silver, NJ, to vicar, St. Anne's, Washingtonville, Nov 8.

The Rev. Frank Alagna Interim, St. Andrew's, Beacon, resigning, Dec. 5.

The Rev. Katherine Flexer, Associate, St. Michael's, Manhattan, to rector, Episcopal Church in Almaden, San Jose, CA, Dec 12.

The Rev. B. John Edward, Rector, St. John's, Pleasantville, resigning, Dec 25.

The Rev. Jean Baptiste Kenol Rock, Vicar, Holy Nativity, The Bronx, resigning, Dec 31.

The Rev. Lynn Harrington, Rector, St. John's and St. Paul's Chapel, South Salem, to retirement, Mar 6 2011.

SUBSCRIBE TO ONLINE NEWS

Approximately every two weeks, the diocese sends out an email containing listings of events such as lectures, seminars, special services, fundraisers and musical performances, job listings and other notices. If you would like to subscribe to these emails, please go to www.diocesen.org > News and Publications > Online News, click on "Sign up for Online News" and follow the instructions.

Cathedral Calendar

WINTER 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.

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

Don't forget to become a fan of the Cathedral on Facebook, where previews and recaps of events are posted, and the adventures of resident peacocks Phil, Jim, and Harry, can be followed in detail!

SELECTED PROGRAMS AND SERVICES:

DECEMBER

Celebrating the Season: Christmas at the Cathedral

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

Christmas Eve

Friday, December 24th
4 p.m., Service of Lessons and Carols
10:30 p.m., Festival Eucharist of Christmas

Christmas Day Eucharist

Saturday, December 25, 10:30 a.m.

A Ceremony of Carols:

A Sequence of Music and Readings for Christmas

Sunday, January 2, 4 p.m.
The Cathedral Choir of Girls, Boys and Adults, joined by harpist Grace Cloutier, offers a liturgy centered on the Christmas story, featuring Benjamin Britten's beloved work for treble voices *A Ceremony of Carols*.

Early Music New York: A Christmas Quilt

Saturday, December 25, 2 p.m.
Sunday, December 26, 2 p.m.

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

New Year's Eve Concert for Peace

Friday, December 31, 7 p.m.

New Year's Eve Watchnight service

Friday, December 31, 11 p.m.

JANUARY

CHILDREN'S WORKSHOP

Kids Cathedral
Thursdays, January 6, 13, 20, 27,
11 a.m. - 12 p.m.

A series of one-hour programs designed for

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

CHILDREN'S WORKSHOP

Camels and Kings Workshop:

A Celebration of Gift Giving

Saturday, January 8, 10 a.m. - 12 p.m.
Children and their families gather to explore the story surrounding the famous journey of the three wise men, celebrated around the world. The two-hour workshop begins with a story and then children make gift boxes, costumes and sparkling crowns. Recommended for ages 4 and up. \$8 per child, with accompanying adult.

SPOTLIGHT TOUR

Signs and Symbols: Spotlight on Symbolism

Saturdays, January 8 and 22, 1 p.m. - 2 p.m.
Explore the signs and symbols in the Cathedral and discover the unique attributes that characterize saints, martyrs, and angels. See these ancient symbols in paintings, glass and stone, and learn how the legends have inspired artists through the centuries. Led by Senior Cathedral Guide Becca Earley.

SPOTLIGHT TOUR

Brilliant Walls of Light:

Spotlight on Cathedral Windows
Sunday, January 16, 1 p.m. - 2 p.m.
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.

CHILDREN'S WORKSHOP

Medieval Arts Children's Workshop

Saturday, January 22, 10 a.m. - 12 p.m.
In this signature two-hour workshop, children carve a block of limestone; create medieval illuminated letters; design gargoyles; weave and more! Recommended for ages 4 and up. \$6 per child, with accompanying adult.

SPOTLIGHT TOUR

Unfinished Symphony:

Spotlight on Architecture
Sunday, January 30, 1 p.m. - 2 p.m.
Learn about the architectural styles within the Cathedral, how it was constructed, who designed it, where it stands within American architectural history, what keeps it standing up, and why it's still not finished. Led by Senior Cathedral Guide Tom Fedorek.

FEBRUARY

CHILDREN'S WORKSHOP

Kids Cathedral
Thursdays, February 3, 10, 17, 24, 11 a.m. - 12 p.m.

See January for details.

SPOTLIGHT TOUR

Signs and Symbols: Spotlight on Symbolism

Saturdays, February 5 and 26, 1 p.m. - 2 p.m.

See January for details.

CHILDREN'S WORKSHOP

Fantastical Creatures:

A Children's Animal Workshop

Saturday, February 5, 10 a.m. - 12 p.m.
Children and their families explore the role of animals, both real and mythological, in both their lives and the Cathedral. In this two-hour workshop, families are invited to make their own animals with clay, mask-making, and sock puppets. Recommended for ages 4 and up. \$8 per child, with accompanying adult.

SPOTLIGHT TOUR

The Urban Cathedral:

Spotlight on the Middle Ages

Saturday, February 19, 1 p.m. - 2 p.m.
What does New York's Cathedral of St. John the Divine share with the great medieval cathedrals of Europe? How does it depart from that tradition? Join Senior Cathedral Guide John Simko for a tour of architecture and stained glass that focuses on St. John's unique blend of modern New York and medieval Europe.

CHILDREN'S WORKSHOP

Medieval Arts Children's Workshop

Saturday, February 26, 10 a.m. - 12 p.m.

See January 22 for details.

SPOTLIGHT TOUR

Close Readings: Spotlight on Cathedral Arts

Sunday, February 27, 1 p.m. - 2 p.m.

See January 30 for details.

SAVE THE DATE:

The Great Organ: It's Sunday

Stations of the Cross: Gregory Botts
February 24 - April 29, 2011
(dates to be confirmed)

Annual Reading of Dante Alighieri's Inferno

Thursday, April 21, 9 p.m.

Blessing of the Bicycles

Saturday, April 9, 9:30 a.m.

ONGOING PROGRAMS, TOURS, WORKSHOPS:

The Great Organ: It's Sunday

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

The Great Organ: Midday Monday

The Cathedral offers half-hour organ demonstrations—free and open to the public—every Monday at 1 p.m.. One of the Cathedral's organists speaks briefly and then plays, treating listeners to an introduction to the Great Organ's

incredible range of tones.

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 a.m. - Noon & 1 p.m. - 2 p.m. (Saturdays, January 8, 22, and February 5, 19, 26; 11 a.m. only)
Select Sundays 1 p.m. - 2 p.m. (December 5, 19, 26, January 2, 9, 23, and February 6, 13, 20)

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 p.m. & 2 p.m. - 3 p.m.
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 and Sundays at 1 p.m. - 2 p.m. (December 12, January 8, 16, 22, 30, and February 5, 19, 26, 27)

See calendar for details of January and February tours.

Children's Workshops

Select Thursdays & Saturdays, 10 a.m. (December 4, December 18, January 6, 8, 13, 20, 27, February 3, 5, 10, 17, 24 & 26)
See calendar for details of January and February workshops.

My Anglican Conundrum

By Theo Hobson

I am a British theologian who has recently moved to New York. One of my reasons for moving is my difficulty with, indeed aversion towards, the English Anglicanism in which I was raised. Perhaps I need to get away from this fraught relationship in order to think clearly about church in general, and Anglicanism in particular.

As soon as I started thinking seriously about theology (as an undergraduate), my loyalty to the Church of England was somewhat strained: could the radical vision of the kingdom of God really be mediated by this grand old imperial institution, with the dear old Queen at its head? I managed to repress the quibble, and be a fairly loyal, if slightly detached, Anglican: I struggled to find a style of church that worked for me, but I kept looking. Then, almost ten years ago, I felt the need to clarify my position on the relationship between church and state. I was prompted to do so by the debates about religion's place in society that followed 9/11. I found that I believed the explicit separation of church and state to be a good thing, not just for the sake of healthy politics, but also for the communication of the gospel.

An established church was a terrible mistake, I now felt: reform was centuries overdue. Was the case for urgent reform not obvious to everyone? Apparently not. It is difficult to describe what the average member of the Church of England feels about this issue. He knows that establishment is a strange anachronism, that the aura of privilege is rather a burden, and difficult to justify theologically. But he feels a loyalty to this tradition that is both religious and political. And he senses that disestablishment would throw it all into question (it might also lead to the final divorce of the Protestant and Catholic sides of the Church). So he opts for a stance of defiance: let us be proud of this much-maligned Church rather than always apologising for it! Let us not be ashamed of establishment, but accentuate the positive: the idea that the Church exists to serve the entire national community is surely a noble one.

But it seemed to me that British Christianity should articulate its relationship to liberalism with new clarity, and affirm the separation of church and state. Otherwise Christianity has a nostalgic air, as if it hankers for the pre-modern situation: this repels the liberals we should be attracting. Of course I soon realized that the Church utterly lacked the will to rethink its constitutional basis, and so my sense of allegiance began to wane. I was not attracted to any other denomination, so I became increasingly detached from organized religion. Why did I not opt for a non-established church? The strange fact is that the Church of England is, in parts, more liberal than other churches, despite this gaping deficiency—so it is difficult for a liberal to leave it (except in the usual way, by giving up religion).

While I was obsessing about disestablishment, almost everyone else was focused on the issue of homosexuality—for reasons that hardly need to be explained here. Though a liberal on the issue, I rather resented the way in which it defined 'lib-



Henry VIII: at the root of the establishment issue (Drawing, workshop of Hans Holbein the Younger, State Graphics Collection, Munich.)

eral Anglicanism.' In my view, this was just one aspect of liberalism, and was less theologically fundamental than the establishment issue. Declaring themselves bravely "inclusive" was a rather convenient way for vicars to claim to be daringly "liberal," while dodging the larger issue of church and state.

What did I think of the rest of the Anglican Communion? Of course it was mainly in the context of the gay issue that I was conscious of it. After the Windsor Report, and with plans for a Covenant underway, it seemed clear that the wider communion was an illiberal influence: it was halting reform that the English church would, if left to its own devices, almost certainly have pursued, though more cautiously than in the US. (For, as an established Church, it generally has to adapt to the changing norms of liberal culture, sooner or later.)

On the other hand, I had cause to look more favourably on international Anglicanism. For here was evidence that establishment was not a necessary part of Anglican identity. Almost all of Anglicanism takes disestablishment for granted. But in practice this does not spur the English Church towards reform. Rather the opposite: it contributes to the complacency and double-think. For it enables English Anglicans to claim that establishment is not something that limits them, that their real identity transcends any national arrangement.

This brief sketch shows the rather paradoxical position I find myself in: I reject Anglicanism in its original, imperial form, but am sympathetic to its (historically) secondary forms. I can only feel positive about my national religion outside of my nation! On the other hand, international Anglicanism is seemingly dominated by Evangelical legalism. What a muddle!

In a sense I agree with those who say that Anglicanism needs more definition. Let it begin with the fundamental question of its attitude to political liberalism. For perhaps the most important question for a church is whether it seeks political power on the old Christendom model, or renounces the possibility of such power, by fully affirming the secular liberal ideal. A united approach to this issue would require the mother-church to reject its lingering imperial spirit and finally adapt to political liberalism. The American church should respond to calls for a Covenant by putting church-state relations on the table. It should say: 'OK, if we are at last defining common norms, to be followed by all provinces, why should sexuality eclipse all else? Let us begin by agreeing that establishment belongs to a past historical era, that it is now a hindrance to the gospel.' Canterbury would be given pause for thought, and a more fruitful debate about Anglican identity would ensue. That is my modest proposal for how Anglicanism may be rescued from its imperial history.

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