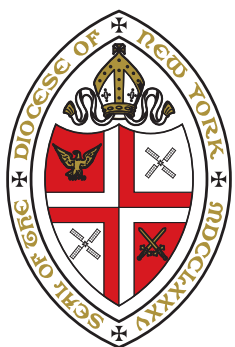


THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

WINTER 2011



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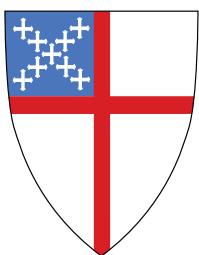


Photos: Nicholas Richardson

Bishops Come... and Go

The end of 2011 sees the departure of Bishop Suffragan Catherine S. Roskam to retirement in California. Meanwhile, the Rev. Canon Andrew Dietsche, the diocese's canon for pastoral care, was elected bishop coadjutor on the third ballot at the November 19 election convention held at the Cathedral of St.

John the Divine. Subject to his election receiving the consent of a majority of diocesan bishops and standing committees, his consecration will take place on Saturday, March 10, 2012. Dietsche was one of two candidates nominated "from the floor" in addition to the slate nominated by the Committee to Elect a Bishop. (Story, page 4)



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

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The True Gift of Christmas

By the Rt. Rev. Catherine S. Roskam



The Rt. Rev. Catherine S. Roskam

I can still remember Christmas morning when I was four years old, coming down the stairs and seeing under the Christmas tree what I was sure was the most beautiful doll house in the entire world. It wasn't fancy by today's standards. It was a simple white colonial, made out of thin board. Its green shutters were painted on, and it came complete with miniature family and furnishings.

I grew up in an era not that far removed from the deprivations of the Great Depression and the Second World War. It was not the practice to overwhelm children with more gifts than they could appreciate or even focus on, even if you could afford it. The doll house was not my only present, but it was "the big one." More important than that, it was my heart's desire.

We have moved away from this simpler practice of giving. Now we try to give whatever we think the recipient might want, or whatever a consumerist culture dictates they should want, or perhaps just anything that in our desperation we can think of to give at the last moment, often to people who already have too much. We see on the news pictures of shoppers trampling each other as store doors open in their determination to get the biggest bargains—shoppers who, even so, find themselves over their heads in debt come the new year. Shopping becomes nothing short of frenzy for some. But this is not Christmas. This is the Feast of the Consumption—and it has little to do with what happened on a quiet star filled night two thousand years ago.

At its best, however, gift giving can be an icon of that first Christmas, when all humanity received a gift it had perhaps not anticipated, but which turned out to be, at the very core of our being, the deepest desire of our hearts—abundant, unconditional, all embracing love.

It was given by the One who did not bother to make a list and check it twice, but rather became incarnate and gave himself for us, even while we were yet sinners.

The surprise and delight of a child on Christmas morning can be a foretaste of the surprise and delight of one's own conversion, the mature recognition of God's all-encompassing gift of love in Christ Jesus, our Savior and Lord. Appropriating this gift opens the eyes to all that we have been given, and turns the heart to gratitude.

As my time as Bishop Suffragan draws to an end, my heart is filled with gratitude for you, and for the ministry we have shared over the past sixteen years. May God bless you and keep you, now and always!

El Verdadero Regalo de Navidad

Por la Reverendísima Obispa Catherine S. Roskam

Todavía recuerdo la mañana de la Navidad cuando yo tenía cuatro años, bajando las escaleras y mirando debajo del árbol de Navidad la casa de muñecas que yo creía, era la más bonita de todo el mundo. Según los estándares actuales no era lujosa.

Era una sencilla casa colonial blanca, fabricada con tablas delgadas. Sus postigos verdes estaban pintados en ella y venía con una familia en miniatura y muebles.

Yo crecí en una época no muy lejana de las privaciones de la Gran Depresión y la Segunda Guerra Mundial. No se acostumbraba saturar a los niños con más regalos de los que ellos pudiesen valorar o incluso, enfocarse en ellos, aun cuando se tuviesen los medios para hacerlo. La casa de muñecas no fue mi único regalo pero fue el "más grande". Más que nada, eso era lo que yo deseaba de todo corazón.

Nos hemos alejado de esta sencilla costumbre de dar. Hoy en día tratamos de dar cualquier cosa que pensamos es lo que, quien la recibe, quiere o cualquier cosa que la cultura consumista dictamine ser lo que ellos quisieran; o quizás tan solo cualquier cosa en la que pensemos a último momento en nuestra desesperación por dar, con frecuencia a personas que ya tienen demasiado. Vemos en las noticias imágenes de compradores que se pisotean unos a otros cuando las puertas de las tiendas se abren, en su afán por conseguir las mejores ofertas—compradores que, haciendo esto, se encuentran en el nuevo año endeudados hasta el cuello. Para algunos el comprar solo se convierte en algo frenético. Pero esto no es Navidad. Esta es la fiesta del consumismo—y tiene muy poco que ver con lo que pasó en una tranquila noche estrellada dos mil años atrás.

Sin embargo, en el mejor de los casos, el dar regalos puede ser un icono de aquella primera Navidad cuando toda la humanidad recibió un regalo que quizás no había esperado pero que resultó ser, en lo más íntimo de nuestro ser, el deseo más profundo de nuestros corazones—amor abundante, incondicional, acogedor. Nos fue dado por Aquel quien no se molestó en hacer una lista y verificarla dos veces pero que más bien, se encarnó y se dio a sí mismo por nosotros, aunque todavía éramos pecadores.

La sorpresa y la alegría de un niño en la mañana de Navidad pueden ser un anticipo a la sorpresa y el deleite de nuestra propia conversión, el juicioso reconocimiento del regalo de Dios para todos—el omnipresente regalo de amor en Jesucristo nuestro Salvador y Señor. El entendimiento de este regalo abre los ojos a todo lo que se nos ha dado y vuelca el corazón hacia la gratitud.

Al acercarse a su fin mi tiempo como Obispa Sufragánea, mi corazón está lleno de gratitud para ustedes y por el ministerio que hemos compartido durante los pasados diez y seis años. ¡Que Dios los bendiga y los proteja ahora y siempre!

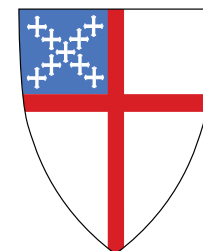
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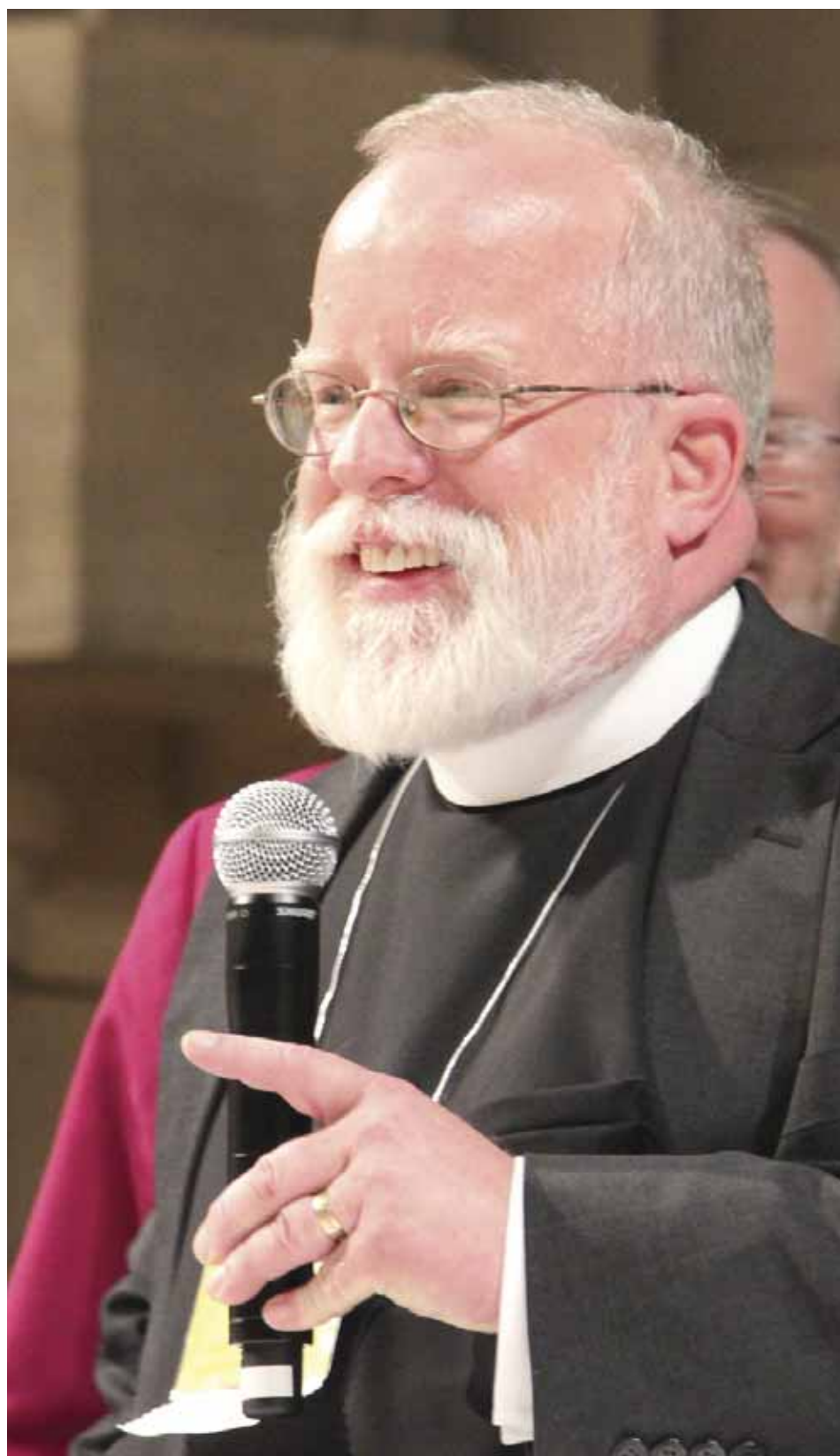
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Dietsche Elected On Third Ballot

By Nicholas Richardson



Bishop Coadjutor-elect Dietsche addresses the Convention.

Photo: Nicholas Richardson

At a special convention postponed for three weeks because of unseasonable snow—postponed, one suspects, with some gnashing of teeth on the part of those responsible, lest the forecasters turn out to be wrong—the active clergy of the diocese and lay representatives of its parishes gathered at last at the Cathedral Church of St. John the Divine on Saturday, November 19 to elect a bishop. (See sidebar for a complete list of the candidates.)

It had been a slightly unreal interval of waiting. In the weeks between the October 11 - 14 “walkabout” meetings and the original October 29 date, the speculative atmosphere had become ever more febrile, at least in Diocesan House. It had been hard for the editor of the *ENY* to get any work done, so often did one head or another pop round his door to ask what he’d heard, or to expound some well-developed and expertly-argued theory as to how it was going to turn out on the day. But with the postponement (fully justified, it turned out, by meteorological events), this election fever had subsided and, on the surface at least, all had been almost eerily quiet.

Now at last the rescheduled day had dawned. The time had come to choose one of the four remaining nominees—all from outside the diocese—proposed by the Committee to Elect a Bishop (one, the Rev. Cathy H. George, had earlier withdrawn), or one of the two nominees from within the diocese who had been proposed “from the

“A Historically Critical Hour”

It is true that bishop coadjutor-elect Dietsche needs little in the way of personal introduction. He has visited every parish in the diocese at least once, and is a familiar figure. But it’s probably also true that not every reader of the *ENY* has read the profile document* that Dietsche published when his floor nomination was submitted in September.

Here is an excerpt from what he wrote:

We are at a historically critical hour in the life of the whole church and our own diocese. I believe that in many ways it is the start of the sixteenth century again. No one, when Martin Luther hammered his theses into the church door at Wittenberg, could have imagined how the Christian life and the institutions of the faith would be reshaped and transformed over the century to come. In the same way, I believe that the larger forces of the world and culture in these first years of a new century no longer allow us to take anything for granted and will require responses by the church which we cannot now foresee, but for which we must prepare. I know that the time to come, indeed our own day, call us to explore new directions and courses of ministry which will often be quite different from that which was required by even the recent past.

*The full text of the profile document is available at www.nybishopsearch2011.org/floor-nominees/Dietsche-2.

Voting

Voters in the election of a bishop in the Episcopal Church cast their votes in two separate “houses” – one comprised of the clergy (consisting of all canonically resident clergy actively ministering in the diocese), and one comprised of lay delegates appointed by the parishes. A candidate must gain more than 50 percent of the votes actually cast in each of the two houses in order to win—that is, he or she must have the support of more than half of the clergy, *and* more than half of the lay delegates. The voting in the election held on November 19 went as shown in the table below.

VOTES CAST VOTES NEEDED TO WIN	BALLOT 1		BALLOT 2		BALLOT 3	
	CLERGY	LAY	CLERGY	LAY	CLERGY	LAY
	264	239	263	242	262	132
	133	120	132	122	233	117
DIETSCHÉ	114	70	140	96	176	131
EATON	38	46	38	47	28	32
HARMON	10	23	0	4	withdrawn	
LIND	50	44	58	54	58	69
SABUNE	37	34	24	36	withdrawn	
WHALON	15	19	3	6	withdrawn	

floor.” (While this designation—“from the floor”—is technically correct, in practice the Rev. Canon Andrew Dietsche and his fellow floor nominee, the Rev. Canon Petero Sabune, were proposed in September, took part in the official walkabouts, and had all their materials posted on the election website at www.nybishopsearch2011.org.)

It was clear some time before the election that in spite of his putatively disadvantaged status as a floor nominee, Canon Dietsche would be a strong contender—after all, 78 people, 53 more than required, had signed the petition to place him on the ballot. This was an impressive number, even if—as seemed possible at the time—some had signed less to support Dietsche himself than to register their dismay at the absence from the committee’s slate of a single priest from the Diocese of New York. To most observers there were two other front runners, both from that slate: the Very Rev. Tracey Lind, dean of Trinity Cathedral in Cleveland, Oh.; and the Very Rev. Peter Eaton, dean of St. John’s Cathedral in Denver, Co. Of these three, two could be said to have strong natural constituencies: Lind, as an outstanding woman priest and, not insignificantly, a married lesbian; and Dietsche as a well-known and popular priest and canon for pastoral care in the diocese.

Bishop Sisk called the convention to order at around 11:30 a.m. and once various procedural matters had been dealt with, informed the convention, as the national canons require, that the responsibilities and jurisdiction of the bishop coadjutor, once elected and consecrated, would include “responsibility for all those who enter the ordination process, as well as the search process for all congregations who begin their search for new clerical leadership” and “over time, and following consultation with the bishop coadjutor, additional duties and areas of jurisdiction.”

Next came the seconding speeches—two for each candidate. Each was eloquent, and none described anything less than what the convention had before it—a candi-

The Candidates

NOMINATED BY THE COMMITTEE TO ELECT A BISHOP

The Very Rev. Peter Eaton, dean of St. John’s Cathedral, Denver, Co.

The Rev. Cathy Hagstrom George (Nomination withdrawn on Oct 23), priest-in-charge at St. Mary’s Church, Dorchester, Ma.

The Rev. Canon John T. W. Harmon, rector at Trinity Episcopal Church, Washington, DC.

The Very Rev. Tracey Lind, dean of Trinity Cathedral, Cleveland, Oh.

The Rt. Rev. Pierre Whalon, bishop-in-charge of the Convocation of Episcopal Churches in Europe.

NOMINATED FROM THE FLOOR

The Rev. Canon Andrew M.L. Dietsche, canon for pastoral care at the Diocese of New York.

The Rev. Canon Petero A.N. Sabune, Africa Partnership officer for the Episcopal Church.

date highly-qualified to be our next bishop. All also being compulsorily short (and politely but firmly cut off if they overshot their allotted time), people listened attentively and with good humor. How much any of the audience were swayed by what they heard, having had the opportunity to appraise the candidates at first hand at the walkabouts, will never be known.

In the first ballot, 264 clergy and 242 laity voted. To win, a candidate would need at least 133 of the first and 120 of the second. (See the “Voting” box for further explanation of how this works.) Soon after 2 p.m., Sanders Davies, the Deputy of Elections, announced the result. Dietsche, with 114 clergy and 70 lay votes was well ahead of the second-place candidate, Lind, who received 50 and 44. Eaton was third, with 38 and 46, and Sabune fourth, with 37 and 34. Harmon and Whalon trailed with votes in the teens.

Dietsche’s impressive strength in the first round of balloting was probably a surprise to all but his keenest supporters. Looking forward, however, it seemed that only a major upset could stop him from gaining votes inexorably, ballot by ballot, until he won the majorities he needed. In the second ballot, reported shortly after 3 p.m., he picked up 26 each of both clergy and lay votes, compared with Lind’s 8 and 10. This gave him 140 votes—and a clear majority—in the house of clergy, and 96 lay votes—still 26 short of what he needed in that house. At this stage, the supporters of Sabune, Harmon and Whalon announced their candidates’ withdrawals. The question now was where their combined second ballot total of 27 clergy and 46 lay votes would end up in the third ballot. At a little after 4 p.m., the answer came. Dietsche, with 176 clergy and 131 lay votes, had achieved the majorities he needed to be declared the winner. (See the table in the “Voting” box for full details.)

The new bishop coadjutor-elect, who as a canonically resident priest was present in the cathedral, then mounted the dais to enthusiastic applause, and delivered an address to the convention which can be viewed as a video on the home page at www.ny-bishopsearch2011.org. Immediately afterwards, he also issued the following statement:

“I am deeply honored and humbled by my election today as Bishop Coadjutor of the

Social Media Comes Into its Own

When the Diocesan communications office announced back in early October its intention to provide real time updates on voting and other events at the election convention via Facebook (www.facebook.com/EpiscopalNY) and Twitter (@EpiscopalNY), it was gratified to see a modest uptick in people signing up as “Friends” or “Followers.” That uptick turned into a small flood on the morning of November 19, as it became clear that people really valued the immediacy of this kind of reporting—and, on Facebook, the ability to comment on what was going on. 145 additional people “Liked” our Facebook page on November 19, bringing our total number of likes to more than 900. Between November 18 and November 24, posts on the page reached a total of 3,209 people, 2,050 of them “virally” – nothing to get excited if we were a “Web 2.0” diocese, maybe, but not too shabby all the same. On November 19 itself, our Facebook page was viewed more than 8,000 times.

Bishop's Cross

Diocese of New York, a diocese I have long ago come to know and love so deeply as Canon for Pastoral Care. I look forward to continuing to serve this community in the years to come in this new role to which I have been called. It has also been a particular pleasure to come to know the other candidates in this election, and I have been blessed to be included in their company. It is a poignant and powerful thing to find that one is the bearer of the hopes of others, and each of us who accepted nomination for this election has had that learning, been lifted up by the love and prayers of many, and felt the weight of that responsibility. I am thankful for each of the candidates with whom I made this journey, and for the faith, courage and grace with which they have adorned our diocese and our election. May God continue to shower them with every blessing."

"I believe that it is especially a privilege to be the church in uncertain times. It is the greatest gift to face challenges which surpass our ability and understanding, for it is only then that we learn what it really means to trust God. We are in a season in which so much of our common life, the life and health of so many churches, and the resources on which our ministries and our mission have depended, can no longer be taken for granted. The particular challenges with which we will contend in this next chapter of our life will test us, but I am certain that, God being our helper, we will prevail over fear and doubt and by the witness of a courageous faith give glory to God. I thank the clergy and people of New York for inviting me to lead them into that wonderful future, and I ask God's blessing on this, our great Diocese of New York."

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

What's Next?

Immediately following the election, formal notice of its outcome was sent to the Presiding Bishop, the Most Rev. Katharine Jefferts Schori. The bishop coadjutor-elect then underwent physical and psychological examinations, following which the Presiding Bishop sent formal notices of the election to the bishops of the Episcopal Church "with jurisdiction" (i.e. diocesan bishops, as distinct from suffragans, assistants, assisting or other kinds of bishops). At the same time, notices from the Diocese of New York's standing committee were sent to all the other standing committees.

For his election to become valid, the bishop coadjutor-elect must now receive within 120 days the consent to his ordination of a majority of the diocesan bishops, together with a majority of the standing committees. If a majority of either is not achieved in that time, the Presiding Bishop must declare the election null and void, and we are back to square one. Fortunately, this does not happen frequently.

Assuming that the consents are in fact received, bishop-elect Dietsche will become an actual bishop at his consecration, which is scheduled for Saturday, March 10, at the Cathedral Church of St. John the Divine.

Johanna Shafer Awarded Bishop's Cross

By Nicholas Richardson

The presentation of the Bishop's Cross to Johanna Shafer was advanced to the election convention on November 19 because Ms Shafer will be overseas when the rescheduled annual diocesan convention takes place this coming January 14. As Bishop's Cross recipients receive no advanced notice of the award, a certain amount of subterfuge is often required to ensure that they are present on the day while still unaware of what is planned. In this instance there was no doubt that the subterfuge worked, as Ms. Shafer was clearly taken by surprise when Archdeacon William Parnell read out the citation (*see right*).



Johanna Shafer addressing the convention after receiving the Bishop's Cross from Bishop Sisk.

Photo: Nicholas Richardson



JOHANNA SHAFER

St. Francis of Assisi reportedly once said, "Always preach the Gospel. Sometimes - use words." We know that the Church benefits immeasurably and most significantly when the Gospel is displayed by behavior. It is clear that Johanna Shafer has spent her life proclaiming the Good News in Christ by the example of her life. Born in Bridgeport, Connecticut, she graduated from Bard College and married The Reverend Michael Shafer in 1967. Together they raised Reuben, their son, and Gail, their daughter, in a home dedicated to their care and that of others. In the early 1970s she revitalized an old and large rectory in order to create a pre-school program that lasted for over a decade, and was subsequently used for a youth ministry center, and ultimately as a half-way house for young adults in need. Johanna's maternal ministry enriched the lives of many. She eventually received a Master's degree in Social Work and worked for the Albany County Mental Health Office, when she created a drop-in center for teens that specialized in suicide prevention. She completed her professional career as the Director of Social Services at the Astor Home for Children in Rhinebeck, New York. She has since then given tirelessly to diocesan work and offered outstanding leadership as a Coordinator for Urban Latino Ministry, as the Chair of the Diocesan linkage with India and as coordinator of the Diocese of New York of the Indaba Project of the Anglican Communion.

Therefore, in recognition and gratitude for her service to her community, her parish, her diocese and the larger Church offered to the glory of God, we, on this 19th day of November 2011, in the fourteenth year of our consecration, do award her

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On Bishop Roskam's Retirement

By the Rt. Rev. Mark S. Sisk

The Diocese of New York has been singularly blessed by Bishop Roskam's episcopal ministry these last fifteen and more years; as I have been blessed to have had the opportunity to work with her as my colleague in episcopal ministry.

Her passion for the Gospel as proclaimed by, and from within the traditions of, the Episcopal Church, has been a gift to us all. These years of ministry have engaged her considerable abilities both in the details of diocesan life and in the larger movements of the Episcopal Church and the Anglican Communion.

Because it is so terribly easy to become so enmeshed in the vitally important work that is immediately in front of us that, we all too often lose sight of the larger world of need and opportunity within which our local work exists. One of the great benefits of being part of the Anglican Communion is that we have ready access to this larger world of mission and ministry with the immediacy of our own sisters and brothers around the world. Bishop Roskam has seen clearly how these two crucially important dimensions of ministry are deeply intertwined. She has worked hard and creatively to bring these latent possibilities to fruition. I think, for example, of her crucially important work with Carpenter's Kids, a program that is so important to so many of our congregations and to those individual children that we support. I think of her work supporting young women who are seeking an education in Africa. I think of her work with our friends in India. All these are connections that build our relationship across the Communion.

But Bishop Roskam's passion for the welfare of children is also local. Her leadership in the founding of the All Our Children initiative here in New York has grown to include,



Bishop Roskam and her husband, Dr. Philip K. Roskam, at the service earlier this year to celebrate her 15th year as Bishop Suffragan.

Photo: Helena de Kubicka

My Bishop

By Lila Botero

It was a cold morning in November 2001 when I first met Bishop Roskam. In spite of my anxiety, when I approached Dobbs Ferry's Zion Church for my job interview, I immediately felt calm and just "at home." And when the meeting started, the more we talked, the more at home I felt. That afternoon, when I told my sister about it, she said to me "It looks to me that you really liked them, didn't you?" – to which my answer was a resounding "yes!" To my delight, I was offered the position, and so began a wonderful decade-long relationship.



Lila Botero

Photo: Nicholas Richardson

The first thing that excited me about the job was that my new boss would be a woman—not any woman, either, but a woman who was a bishop. I said to myself, "wow, this is really cool!" I'd been working for quite some time and this was the first time that my new "commander in chief" would be a woman. It was a quite something to take in for someone coming from a third-world country where the workforce is still dominated by men.

And so Bishop Roskam became *My Bishop!* And as time went by, I discovered that being a woman boss wasn't the only thing about her that I liked. I found she had, among many others qualities, the ability to inspire confidence and to empower others. I witnessed, several times, how she encouraged people, how she offered a word of compassion and understanding. One afternoon, a stranger knocked on the door and asked if he could talk with a priest. He was in real need of some guidance. I informed Bishop Roskam and she immediately came to his aid. When she was done speaking with this person, I saw him leaving the office with a totally different attitude. I really could see that something good had happened to him during that conversation. I could see that he had found hope.

Some of my favorite moments were when we played something to which I was definitely not accustomed "by ear"; this was always like opening a Pandora's box full of surprises. Once we did a bilingual (English-Spanish) Lector's Training. We had everything planned: the training, the materials, the timing, the food, the interpreter. But then the interpreter failed to show up. I was in the kitchen fixing breakfast for the attendees when Bishop Roskam surprised me. "Lila," she said, "come with me, I need you upstairs to interpret." Once upstairs, I became really focused on the interpretation. Then the Bishop suddenly started to sing, giving one of those beautiful high notes of hers. When she finished, she looked at me and said: "Now, Lila, translate that." As you can imagine, I was totally unprepared. I was petrified. My eyes couldn't open wide enough. "Oh no!" I answered. "I only sing in the shower." It was such a light-hearted, innocent moment that the audience laughed. But boy! Talk about improvisation!

The truth is that My Bishop has always encouraged me by her high expectations and clear confidence in me and by assigning me to tasks that she knew I could accomplish. In Physics we studied Archimedes' famous statement "*Give me a place to stand and I will move the earth.*" That's exactly what Bishop Roskam gave me—leverage; she gave me the opportunity to prosper, to grow, to learn and experience things that I've never experience before. For this and much more, I'll always be very grateful. Good bye, My Bishop, and thank you from the bottom of my heart.

Botero is executive assistant to Bishop Roskam.



Bishops Sisk and Roskam at the service earlier this year to celebrate Bishop Roskam's 15th year as Bishop Suffragan. Photo: Helena de Kubicka

through the action of General Convention, the entire Episcopal Church.

Bishop Roskam's leadership will be much missed and not forgotten. Her articulate and indefatigable defense of the vulnerable among us has, in combination with her courage, moved this Church, our entire Communion, and, we pray, the larger society itself, toward a greater awareness of our common humanity before God (I will never forget her courageous address at a very hostile gathering of Bishops at Lambeth 1998.)

Speaking personally I have found Bishop Roskam a colleague without peer. I have found in her a friend. I will miss her when she and her beloved Phil move to California to enjoy a well-deserved retirement.

+Cathy and Phil, in the words of the old Irish blessing, the people of the Diocese of New York pray,

May the road rise to meet you,
May the wind be always at your back.
May the sun shine warm upon your face,
The rains fall soft upon your fields.
And until we meet again,
May God hold you in the palm of his hand.

15 Years of Episcopal Charities

Episcopal Charities Celebrates A Milestone: 15 Years of Caring

In December 1996 Episcopal Charities was incorporated to begin its work as the outreach arm of the Diocese. This month marks the beginning of a year of celebration, both of the organization itself and of the programs it funds. On a rainy day in October, several past and present leaders of Episcopal Charities gathered to remember its beginnings, and contemplate its future.

Participants in the conversation included Bishop Sisk, David Shover (Episcopal Charities' first executive director), Cecil Wray (the first president of its board of directors), C. Douglas Mercer, II (the current board president), Mary Beth Sasso (the current executive director), and the editor of the ENY.

For a complete transcript of the discussion, please go to Episcopal Charities' website: <http://episcopalcharities-newyork.org/>.

ENY: How did Episcopal Charities come about and how did you decide to create it in the form it took?

SHOVER: At the 1992 diocesan convention there was a lot of discussion about changing the assessment formula to relieve some of the financial pressure on parishes. Bishop Grein decided to appoint a committee, which I chaired, to look not only at the assessment, but also to consider larger changes that might affect not only parish performance and support, but also social ministry and outreach programs in the diocese.

The subsequent report had three elements: reformation of the assessment process; establishment of the congregational support plan (CSP); and the creation of Episcopal Charities. These three intertwining elements were together designed to reform the way the diocese did business and related to its parishes, and also how it raised money.

SISK: Basically what happened in '92 was a decision to clarify that parish priests were good to have, and that we would therefore find a way to fund them—which is what the CSP did. Then there were other direct funding programs to support the actual infrastructure of the church. For example, property support grants were to help pay for upkeep of buildings, and didn't need to

be justified as related to some particular programmatic activity. And finally, outreach programs would be given grants separately through Episcopal Charities.

WRAY: There was a predecessor of Episcopal Charities called the Venture Fund, which tried to raise money for mission but, I think, was notably unsuccessful in doing it. And there were also block grants made by the diocese to the regional Interparish Councils, which re-granted funds to outreach programs at various parishes. I think that the leadership saw the creation of Episcopal Charities as a way of relieving the main diocesan budget of that large expense.

SHOVER: There was another undercurrent that wasn't prominent in the discussion at the time, but I think was in play: Under the previous block grant system, Interparish Councils made decisions locally about which parish programs would receive funds. As you can imagine, there was a political element to that, and there were also some accountability and objectivity problems. It was hoped that an independent organization could improve on that.

ENY: When Episcopal Charities started, how many programs was it supporting?

SHOVER: We made grants to 45 programs in our first round of grants in 1997. But they were not the same mix as today. The grants then pretty much reflected the programs that had been previously funded under block grants and the Venture Fund. And we made it clear very early that we relied on congregations to determine the most critical needs in their community—that was not our call. We also began to realize that most parishes operate their programs in a simple manner. We couldn't expect that many parishes would develop, for example, large sophisticated housing or legal services programs, as they'd require much greater resources than most parishes are able to provide.

ENY: What are you most proud of over the last 15 years?

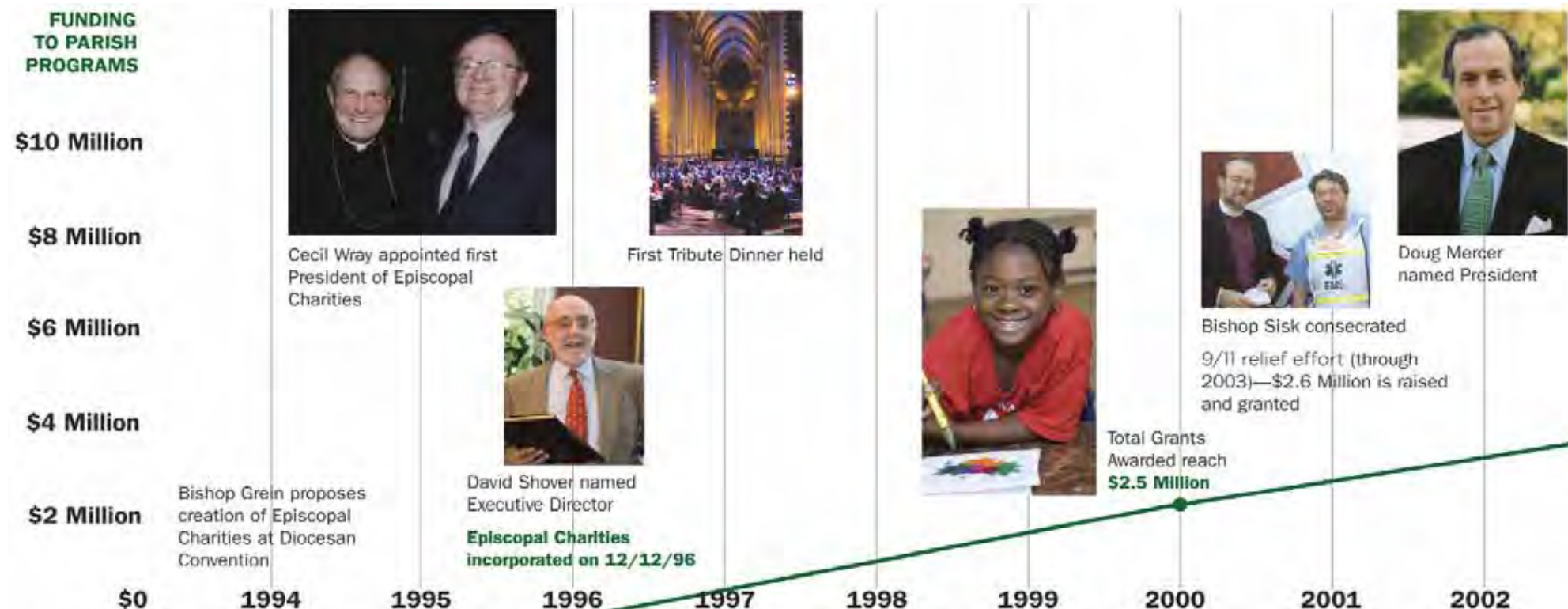
WRAY: The board we've assembled over the years—it's very impressive. These are people who have the capacity to get things done.



Dear Brothers and Sisters in Christ,

As the official outreach arm of the Diocese, Episcopal Charities represents us all, empowering parish programs that bring both help and hope to New Yorkers in need. As the organization celebrates its 15th Anniversary and prepares to enter another year of privileged service, I invite you to join me in offering it our generous support. Together, we can brighten the future for millions of our neighbors, sharing Christ's love and compassion through Episcopal Charities. Thank you!

+Mark



Mission Statement

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

TRANSFORMATION STORIES: 1

Jennifer, a vestry member at **St. Mary's Church in West Harlem** told us about the extraordinary experience of welcoming people they meet through their **Saturday Homeless Street Outreach** to their regular parish movie nights. Only four weeks after they began extending this invitation, one of the men who had already become a regular entered the room and announced, "Honey, I'm home!" Jennifer says that her favorite part of these evenings is the clean up afterward. "Without our asking," she says, "guests help put chairs away, pack up the projector equipment and sweep up the spilled popcorn. Of course we tell them there's no need, but their determination to help clean up really seems like an assertion of community membership as much as it is politeness."



West Side Campaign Against Hunger Chef's Training Program, Manhattan
Photo: Episcopal Charities

"I have had to choose between food and medicine. You are helping me to eat."

Elderly program participant, fed by Grace, Port Jervis



Grace Church Soup Kitchen, Middletown

Photo: Episcopal Charities



St. Peter's Soup Kitchen, Port Chester

Photo: Episcopal Charities

"The programs funded by Episcopal Charities have a far reaching impact on their communities. We see great transformation in the parishes and in the volunteers who are there week after week."

Vivian Evans,
EC advisory committee member,
New Rochelle



Total Grants Awarded reach \$5 Million



Feed the Solution program founded



Collaborative grants awarded to three programs
Program Sustainability Institute founded
Elmo attends Tribute Dinner
Total Grants Awarded reach \$7.5 Million

Mary Beth Sasso named Executive Director



Trinity Wall Street transfers management of All Our Children grants to Episcopal Charities
Total Grants Awarded reach \$10 Million



Archbishop of Canterbury visits Episcopal Charities programs

2003

2004

2005

2006

2007

2008

2009

2010

2011

YEARS

15 Years of Episcopal Charities

MERCER: This is a key point. To really succeed, you need to establish an organization's board in the right way from the beginning. Cecil set a standard that attracted the attention of a lot of people in the diocese. It's been much easier to keep that going than it would have been to try and redo a bad start.

SHOVER: I am most proud that Episcopal Charities has really brought to life the impulse of so many congregations to do outreach work. So many parishes were (and are) struggling, spending all their energy internally to keep things together and get people in the pews and raise money and all the rest. But I think they found that when they reached outside themselves into their community, they not only helped the community, but they helped themselves, and really brought the congregation to life.

Also I think we can't look at the last 15 years and not remember the wonderful response of this church to 9/11—I think we made a significant difference in the lives of many people who would not have been touched if we had not done that. Many secular and religious organizations in the city felt an enormous welling of support from around the world in those days after 9/11. Bishop Sisk received calls from all over the country and all over the world asking, "What can we do to help?" And he said, "Well, Episcopal Charities is the entity in this diocese that does that kind of work. Let's put them in charge." And so we started receiving those funds.

We developed a niche in the days after 9/11: We discovered that there was a large population of service workers in and around the World Trade Center, and that they had nowhere to turn. They'd lost their livelihoods, but many of them couldn't go to the sources of funding that others affected by the tragedy turned to, because they

were undocumented. We became known among that community as the people to turn to. We helped literally thousands of people as a result of the generosity of the church around the country and around the world. About \$2,600,000 passed through Episcopal Charities' hands in that effort, a considerable sum.

SISK: There are a couple of things that I'm proud of in addition to our response in those remarkable times. One that we've alluded to already is the really substantial engagement of a whole community of board directors. The other is that, though the bulk of our programmatic work has always been properly in response to parish initiatives, we've also been able to do a few things that most foundations are not willing or able to do. The first of these is making a limited number of multiple-year commitments to programs, and the second is noting that there are some programs that can be strengthened by collaboration with other congregations or other programs and, again on a very limited basis, making grants to such collaborative efforts.

SASSO: One thing that I'm proud of is the work we've done recently to sustain programs. In 2008 we created a series of workshops called the Program Sustainability Institute. The leaders of our programs come to these workshops, not only for what they learn, but also for the networking opportunities. They meet and interact with others doing similar work—people they would never otherwise have met, whether they are down the road or on the other side of the diocese.

Another thing that I'm proud of is that in the last few years, when programs have really been struggling to keep their heads above water, we've not only been able to keep our funding stable, but have also found ways to offer assistance beyond finan-

TRANSFORMATION STORIES: 2

Clara originally joined the **Open Space Program at St. George's Church, Newburgh** as a participant. Having had her baby at the age of 16, she continued to attend high school while balancing the responsibilities of parenthood. After graduation from high school, Clara received a scholarship to attend Orange County Community College and joined the Open Space program staff as a bilingual assistant. Her own experiences as a teen mom and her unbounded enthusiasm meant she was able to really bond with the other mothers. She helped with community outreach events, the planning and execution of creative programs and became an integral member of staff. Last year Clara left the program for a full-time job elsewhere. She continues to attend the Orange County Community College working towards a degree in Nursing.

"My child has learned more here in a month of Saturdays than he learned all year at school. He is confident now and knows he can do it."

Parent,
GO St. Luke in the
Fields,
Manhattan



Grace Church GO Program, Manhattan

Photo: Episcopal Charities



San Andres After School Program, Yonkers

Photo: Episcopal Charities

TRANSFORMATION STORIES: 3

For the **Jordan family**, participating in the **Brewster Community Food Pantry at St. Andrew's Church** has become not just a regular activity but a family tradition. Like many parents, Amy Jordan was struck by the amount of money spent on gifts for her children's birthdays, often resulting in waste from duplicate or unwanted presents. She and her husband Tim were inspired to make their own children's celebrations a way to benefit their whole community. Since their eldest child Tim was four, the Jordans have organized an annual Halloween-themed party for their sons, friends and family where instead of gifts, guests are requested to donate to the Brewster Community Food Pantry. The first drive was so successful that every year since they have made it a family challenge to try and beat the year before! Through donations of food, cash and grocery vouchers, the pantry has come to rely on the Jordans' annual contribution. Now 10, son Tim also volunteers his time to the pantry. Featured in local media as "Hometown Heroes," the Jordan boys have never known a birthday without a food drive. Amy Jordan says "Tim and I are proud that our boys began learning the value of sacrificing for others at a young age. It will always be an important part of their youth."

cial support—help like consultants to advise on programmatic or managerial matters. So, in addition to meeting their financial needs, we offer programs support that helps make them sustainable, and also enhances their quality. That kind of assistance is not only unusual but also very much needed.

MERCER: The thing that I'm most proud of is that we really do make a difference in the lives of a lot of people. Many of those we serve are either undocumented or fall between the cracks—they're not able to receive much, if any public support. And because our work is parish-based and is offered by the local community, we reach a lot of people who, without our help, would not eat or receive any of the other services that our programs in fact provide. Episcopal Charities shows that faith-based grassroots programs can make a real difference. And we do. God willing, that's what will allow this organization to go forward a long time into the future.

ENY: Are there any things that Episcopal Charities has not yet been able to do, or would like to do going forward?

SISK: Of course, if we asked congregations "What are the programs you'd like to do that you don't have the funds to do?" we'd get a tidal wave of ideas—and raised expectations. I think if we came into a windfall of resources, it would be very exciting to figure out how to tackle those extraordinarily pressing needs, like housing and healthcare, that are not being addressed otherwise. But those are, by their nature, long term kind of commitments.

MERCER: Right from the beginning we've debated, and continue to debate, the number of

programs we should serve. There's one point of view that says we should have many fewer programs—that we should spend our money in a much more concentrated way. But the discussion always comes down to the point that we are the outreach arm of the diocese, and that we're here to serve as many congregations as we possibly can. If we ever move away from being the outreach arm of the diocese, I think we won't be serving either our past or our future.

Today, looking forward, we're trying to raise more money because the need is there, and I think we can do it. We have a new development director and a new plan to raise our total budget to \$1.5 million. A bigger and better Episcopal Charities is what I see in the future.

SASSO: We will also continue our work in capacity-building. We have many programs that are well-run, but what could they do with enhanced resources? We're trying to help programs think strategically about the big picture: What are your long-term goals, what resources do you need to do that work, and how can we help?

MERCER: I don't think we've emphasized enough, looking back and also going forward, the support that we've had from both Bishop Grein and Bishop Sisk—and all the other bishops, for that matter. That support has been critical. Without it we wouldn't be anywhere near where we are today. This is both a thank-you and a comment looking forward.

ENY: Finally, what is your view on the role of the faith community in the work of outreach?

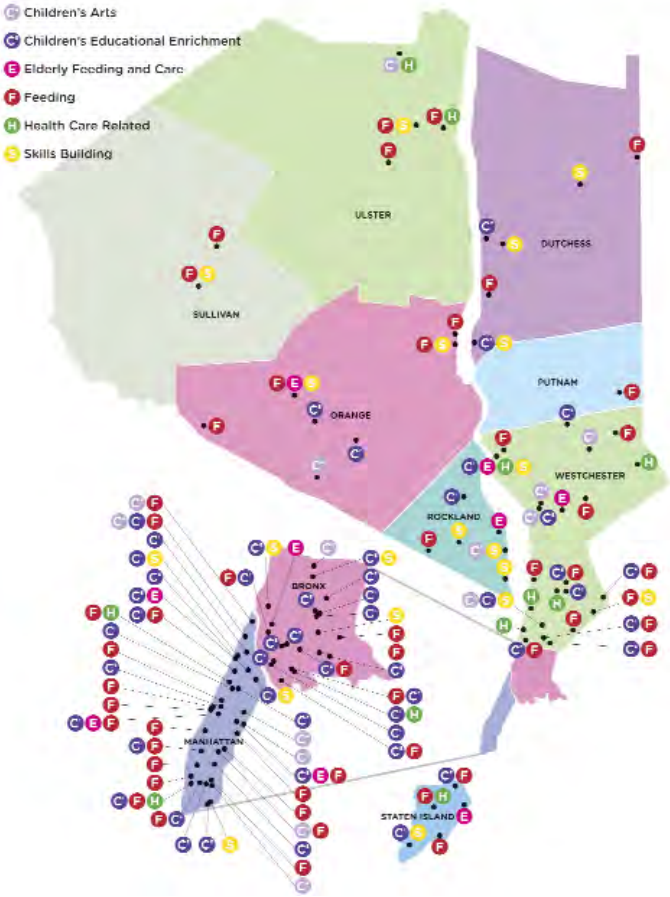
SISK: Faith is what enables people to carry on even when things are very difficult. Faith motivates them to look behind the curtain to see the problems that need *(continued on page 34)*

Episcopal Charities of the Diocese of New York Community Outreach Programs 1996–2011

The Episcopal Diocese of New York covers 10 counties, serving 200 congregations and communities.

MAP KEY

- Children's Arts
- Children's Educational Enrichment
- Elderly Feeding and Care
- Feeding
- Health Care Related
- Skills Building



Grace Church Summer Camp, White Plains Photo: Episcopal Charities

“Through Episcopal Charities we are a part of a vital program of generosity and caring reaching far beyond our small town.”

Joe Porpora,
Zion Church food panty,
Wappingers Falls

TRANSFORMATION STORIES: 4

Julia is a nineteen year old girl with learning disabilities. One of eight children in a family with parents who struggled with drug and alcohol addiction, she and her family have moved in and out of homeless shelters. As one of the older children, Julia often missed school in order to care for her younger siblings. Grace Church Community Center (GCCC) in White Plains invited Julia into their summer camp when she was five, and then into their mentoring program when it began a few years later. With all the cards stacked against her, no one thought Julia would finish high school. With guidance and encouragement from her mentors, Julia took two years to complete the 12th grade, but did it and now is enrolled in a local community college, with a Scholarship from GCCC. Julia hopes to transfer to a four year college and fulfill her dream of becoming a social worker.



Bronx Church of the Mediator Summer Camp, Bronx
Photo: Episcopal Charities

“Without Episcopal Charities, our feeding ministry would be so crippled that we might have to shut it down. Many thanks to everyone in Episcopal Charities for doing God’s work, in so many places and in so many different ways.”

The Rev. Dale L. Cranston,
Christ Church,
Suffern

Christmas in Baghdad

By the Rev. Canon Andrew White

The Western world is already preparing for the great day on December 25. Presents are bought, decorations put up and copious amounts of food will be purchased and consumed in preparation for the festive season.

For us though, here in Baghdad, things could not be more different. Our Christian people certainly know that the Big Eid (celebration) is coming. They know that we are about to celebrate the coming of the Christ Child. But there is no razzmatazz; the only decoration will be the Christmas tree in the church. There are no presents—apart from what we get for the children and the boxes given by Samaritan's Purse. For the children we work at bringing them some joy and fun in other ways. We will dress somebody up as Papa Noel (Santa Claus) as we give them their presents. The reality is that this celebration, here in Baghdad, is totally different from festivities elsewhere in the world.

Here, despite the media no longer showing our existence, we still live amid violence and terrorism. I still move around my parish surrounded by hordes of soldiers and police. Yet we are still happy. For us there is total joy. Christmas for us is first and foremost a time of spiritual celebration. We may have nothing, we may live in total turmoil, but we celebrate this Christmas, like every Christmas, as the coming of the Christ Child. For us Christmas is simply a celebration of God coming to be amongst us in Jesus.

I never forget the day several Christmas's ago when I told the children about Bethlehem, where I used to live, and where Jesus first came. A little boy named Yousif put his hand up and said "Jesus did not first go to Bethlehem, he came first to Iraq." When I asked why, he told me that when Shadrach, Meshach and Abednego were in the flames, there was another person with them—Jesus. Yousif told me that this event occurred just down the road, in Babylon. So I was seriously put in my place! Each time I sing "Oh little town of Bethlehem," I now have to think to myself that Jesus was indeed here, in Iraq, first. And he still is here.

So for us, Christmas is simply about Emmanuel; our Lord amongst us. We celebrate the fact of his incarnation. There is neither food nor parties, but what we do have is a real celebration of faith. Christmas is simply a time of spiritual renewal. At the beginning of every service in Arabic we say the Eucharist "Allah hu ma ana, Baruch ha qudos ma ana athan." For us this sums up the reason we celebrate—"The lord is here and His Spirit is with us."

White is the vicar of St. George's Church, Baghdad, the only Anglican church in Iraq.



Canon White at St. George's Church, Baghdad

Photo: St. George's Church



St. George's Church, Baghdad

Photo: St. George's Church

Who Is the Real Santa Claus?

By the Rev. Deborah Dresser

The true story of Santa Claus begins with a young man named Nicholas who was born in the third century in Patara, a town in what is now Turkey. Raised by devout Christian parents, this Nicholas at an early age heard the voice of Christ, saying “sell what you own and give your money to the poor.” In response, upon his parents’ deaths he used his considerable inheritance to care for the needy and suffering and became, while still a young man, the Bishop of Myra. After his death, his creative and heroic deeds resulted in his becoming the patron saint of children, unmarried women, sailors, pawnbrokers, and prisoners.

All of that happened in what is now Turkey. But St. Nicholas also has a very special connection with the Holy Land: On pilgrimage from 312 to 315 he took up residence in a cave in Beit Jala—directly west of Bethlehem. You can visit the spot today, under the altar in St. Nicholas Orthodox Church. Fr. George Shawan, Beit Jala’s senior Orthodox priest says, “For us St. Nicholas is not ‘Santa Claus’ but like our great great grandfather. We feel we know him personally.” Indeed, when they need help, Beit Jala residents ask for the saint’s intervention. One woman remembers when there was a terrible drought; everyone in the area gathered in the church to pray for rain. Then “before we reached our homes,” she said, “the rains came.” During World Wars I and II, it is said, St.



Bears no resemblance... Photo: AFEDJ

Nicholas stretched out over the village, protecting its people from harm¹. In 2002, as bombs rained down on Bethlehem and vicinity, Beit Jala was spared. Today you can see icons of St. Nicholas holding up the roof of the church, warding off attack. No wonder the Christians of the Holy Land love him.

Here in the U.S.A., we are recovering the sacred meaning of this popular saint—his generosity, courage, hope, and compassion. During his life he had a real impact on the people he touched by bringing the spirit of Christ to desperate situations. He truly turned darkness into God’s light. Today we believe that St. Nicholas calls us to reach out to God’s people. It is precisely his image and stories that can supplant the commercial Santa Claus in our culture here and indeed around the world.

To learn more about St. Nicholas and to find out ways to celebrate our Christmas saint with your parish and/or your family go to www.afedj.org/stnicholas or www.stnicholas-center.org or www.stnicholasociety.com.

Dresser is Vice President of the American Friends of the Episcopal Diocese of Jerusalem and a priest in the Diocese of New York.

¹Carol Meyers, St. Nicholas Center, www.stnicholascenter.org/modernmiracles

Bishop’s Advent Appeal 2011

This year, 90 community-based programs funded by Episcopal Charities reached more than 300,000 individuals throughout the Diocese.

Programs include:

- Food Pantries & Soup Kitchens
- 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.

- \$500** Funds a month’s utility costs for a feeding program
- \$250** Pays for parenting and life-skills classes for a teen parent
- \$150** Enables 30 children to experience a museum field trip
- \$100** Purchases 300 pounds of fresh oranges and other healthy fruit
- \$ 50** Pays for a weekly brown-bag meal for a year

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.



Episcopal Charities
A Commitment to Caring

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



Holy Complexity

By the Rev. Deborah Dresser and Deborah Edmunds

The Holy Land presents a complex picture of sacred scriptures, political and ideological conflict, and cultural and religious diversity. Its history is a palimpsest of violence and oppression, calm and coexistence, prosperity and enlightenment. With rich pastures and terraced olive groves, sea shores and searing deserts, it is strategically positioned at the western, Mediterranean, edge of the "Fertile Crescent" that arches from Babylon to Egypt, on a bustling trading route that for millennia has made it ripe for conquest and taxation.

This land of Jews, Christians and Muslims—all of whom have deep connections and sacred traditions connected with it—was ruled at different times in antiquity by Greeks and Romans. Byzantium claimed it in the fourth century, Seljuk Turks in the 11th, Crusaders in the 12th, the Ottoman Empire in the 15th, and the economically driven powers of Europe and the United States in our own time.

This is the Holy land where Abraham gave birth to a nation and David built his capital, Jerusalem. This is where Jesus was born, ministered, died, and it is the place of his resurrection. This is where Mohammed ascended to heaven in his midnight ride, and where he returned to claim Jerusalem, the third shrine of Islam. Today it is home to about ten million Jews and Arabs, while Christians comprise less than 2% of the population.¹

The destruction of Jerusalem and its temple by the Romans in 70 A.D., and again in 135, devastated Jewish life in the Holy Land. Expelled from their homeland, Jews scattered in the diaspora throughout the Roman Empire. With the rise of Islam in the 7th century, many Arabs in what is today called Israel converted to the new religion. The remaining Christians of Palestine, meanwhile, continued with their lives in the villages and cities, making their contributions in commerce and agriculture.

Although Jews had always continued to be a part of the mosaic of the land, in the late 19th century their role was to change significantly with the rise of the Zionist movement, inspired by the Viennese journalist, Theodor Herzl. The rising tide of nationalism and long standing anti-Semitism in Europe led Herzl to ask why the Jews should not also have their own national identity. Over the ensuing decades a growing number of European Jews migrated into Palestine. The impact of this on the lives of both Muslims and Christian Arabs was displacement—a Palestinian diaspora.

In 1948, in the aftermath of the horrors of World War II, the United Nations voted for the creation of the State of Israel—a Jewish state in which Jews could at last experience the freedom of living as a majority population. But what was a cause for celebration among Jews was a defining moment of tragedy for the Arabs. May 15, which the Israelis call Independence Day, is for Palestinians, Nakba—the Catastrophe. During the ensuing 1948 Palestinian War, an estimated 700,000 Palestinians fled or were expelled. Hundreds of Palestinian villages were depopulated and destroyed. Until 1967, the land was divided into two entities—the State of Israel, and an extension of the Kingdom of Jordan. In the Six Day War of June 1967, Israel pushed Jordan back to its present day borders and took control of the Golan Heights, the Sinai, the West Bank, Gaza and East



Significance for all—the Dome of the Rock, Jerusalem

Photo: Paul Feuerstein

Jerusalem. What is now designated the Palestinian Territories is effectively under the jurisdiction of the State of Israel.

Today as we follow the contentious debate in the United Nations over Palestinian statehood, we should always be aware of the complex dynamics between Israelis and Palestinians, and of their separate and contrasting narratives. The steadily increasing population of both Jews and Arabs inexorably increases the demand for land and vital resources, especially water. The communities have different cultural values, different problem-solving practices, and are further divided ideologically within themselves. Solutions for peace do not come easily.

In the midst of this are the Palestinian Christians. Tracing their heritage back to the Pentecost, they continue through war and through peace to maintain the historic Christian presence in the region. Now, in this time of conflict, it is vital that Christians worldwide should support their Arab brothers and sisters, by investing in the Middle East civil society and by promoting the reconciling message of the Gospel. Working together with mutually-minded Muslims and Jews, Christians in this Holy Land look to forge a shared vision of peace and lasting prosperity for all.

Dresser is vice president of the American Friends of the Episcopal Diocese of Jerusalem and a priest in the Diocese of New York.

Edmunds was administrative assistant to the Rt. Rev. Subeil Dawani, Bishop of Jerusalem from 2008 to 2011, and Volunteer in Mission.

¹ Living within the State of Israel and the Palestinian Territories, Israel Cnt. Bureau Statistics, 2006

Striving for Justice and Peace

Among all people and respecting the dignity of every human being

By the Rev. Cotton Fite

The author introduces readers to the Episcopal Peace Fellowship's Palestine Israel Network, and places its foundation in the context both of his personal experience and of the Israeli Occupation of Palestine.

Most readers of the ENY will recognize the words of this article's title as the promise that we made when we were baptized and celebrated as one of God's beloved children. They are also the words—together with the 2009 *Kairos Palestine* document and the 2005 call of the Palestinian Civil Society—with which the Palestine Israel Network (PIN) of the Episcopal Peace Fellowship was launched nearly a year ago.

In October 2010, Newland Smith (retired librarian at Seabury-Western Seminary) and I called together 18 other Episcopalians who were concerned about the tragedy of the Israeli-Palestinian conflict. I was something of an anomaly among that group. The others were all very familiar with the history of the conflict and of our church's presence in the Holy Land, whereas I, until eight years ago, knew nothing about the Middle East or our church's presence there. Then, in early September 2003, an Israeli ER physician and friend named David Applebaum arrived home in Jerusalem and, with his daughter Nava, went for coffee and a night-before-her-wedding conversation. A suicide bomber struck that night and David and Nava were both killed. Heart-broken, I resolved to learn about the conflict.

Since 2003, I have read widely (both pro-Israeli and pro-Palestinian) and have traveled to Israel and the occupied Palestinian Territories six times. I have talked with Israelis on the right and on the left; I have visited Christians and Muslims and Jews and I have enjoyed the hospitality of both Israelis and Palestinians. And I have come to several conclusions.

The occupation of Palestine serves no one, and it must end. It takes away the human and civil rights of Palestinians; it denies equal rights to Israeli Arabs; and it dehumanizes Israelis. Terrorism has been the instrument of both Palestinians and Israelis—differing types of terrorism, but terrorism none the less. The wall (a controversial barrier built by Israel to control the movement of Palestinians) engenders fear and distrust, and increases the danger to innocents rather than lessens it. Similarly, while U.S. administrations and U.S. foreign policy have never been “even-handed,” this has not, ironically, proved to be in Israel's best interests.

There is, on the one hand, an Israeli narrative that is entirely valid: The Jewish people have been victims in many contexts for centuries. On the other, there is an equally valid Palestinian narrative: The Palestinians have been victimized by colonial powers (including the U.S.), by other Arab states, and by Israel. But most of us—as I did before 2003—know the Israeli narrative far better than we know the Palestinian. For that reason, one of the Palestine Israel Network's first projects was to publish an Episcopal edition of *Steadfast Hope: The Palestinian Quest for Just Peace* (with free DVD). We encourage you to order a copy and to read it carefully. We invite you to visit PIN's website at <http://epfnational.org/PIN> to learn more about us. You may not agree with all our positions, but we hope you will consider them.



If it looks like a prison...part of the wall built by Israel to control the movement of Palestinians
Photo: Flickr, Nagillum

Above all, we hope you will join PIN or take part in some form of advocacy for a just peace that will serve both the Palestinian and Israeli people. Our baptismal vows call for no less.

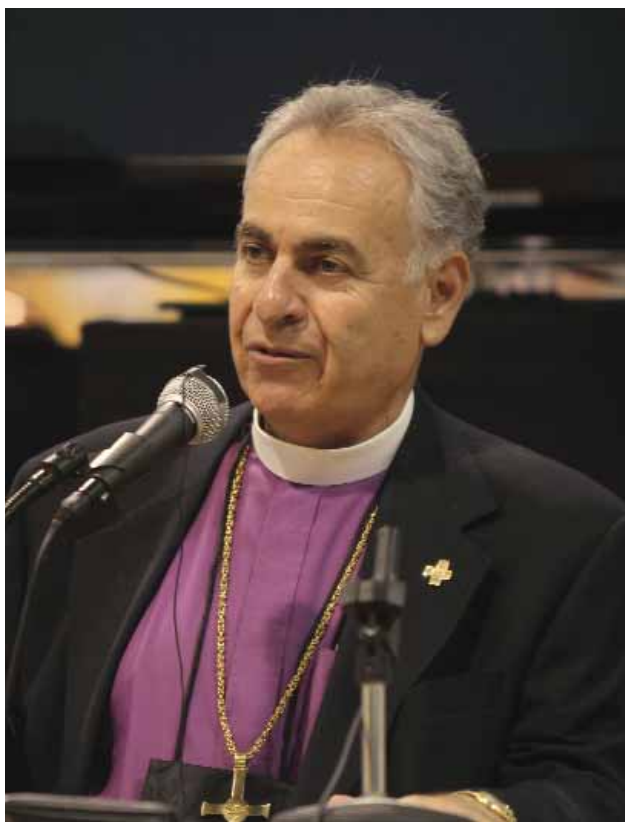
Fite is the founder and convener of Palestine Israel Network Steering and Executive Committee. Fite is a clinical psychologist and priest associate at St Luke's Church, Evanston, IL.

Anglicans in the Holy Land: The Episcopal Diocese of Jerusalem

By Anne Lynn

The Episcopal Diocese of Jerusalem—a diocese, in spite of what its distant location might suggest, of the very same Episcopal Church as the Diocese of New York—spans Israel, Palestine, Jordan, Syria and Lebanon. It has a total area of 119,675 square miles and contains 6,000 Episcopalians*. The first Anglican presence in the city was established in 1833, and the first bishop came from London in 1841. It was not, however, until 1976 that the diocese as we now know it was created, and the first Palestinian bishop consecrated. The 4th Bishop, the Rt. Rev. Suheil Dawani, was consecrated on April 15, 2007. He sees his primary focus as strengthening the Christian presence in the region and working cooperatively with ecumenical and interfaith partners to increase efforts for reconciliation between Israelis and Palestinians. “It is our task,” he says, “to give hope to the hopeless. In our daily lives may we be guided by the star of God’s love.”

While numerically small, the diocese’s mission—27 parishes, 14 schools, 2 full service hospitals, 4 outpatient clinics, 4 institutes for the disabled, elderly homes and guesthouses—serves tens of thousands, Muslims as well as Christians. All these institutions, so vital to the mission of the Gospel, are operated at great cost and are confronted with daily challenge. Our medical facilities operate in the poorest neighborhoods, offering quality care to all those in need. The 14 diocesan



The Bishop of Jerusalem, the Rt. Rev. Suheil Dawani, at the 2009 General Convention. The Diocese of Jerusalem is a part of The Episcopal Church. Photo: AFEDJ

san schools instill respect for differences, and encourage tolerance and conflict resolution. As a result, they are sought out by families of every faith, ethnic and economic background. One Episcopal institution, the Arab Evangelical School, was the first in the country to mainstream disabled students—integrating blind, low vision and sighted children in grades K through 6. What better way to teach respect for differences and tolerance! “The role of the church is not just to pray on Sunday,” says Father Samir Esaid, the school’s founder. “Jesus walked among the people teaching and healing. We need to provide for the social needs of his flock.”

Many in the US are not aware that Christians in the Holy Land are ethnic Palestinians. They are dwindling in number and suffer from a combination of physical needs and emotional isolation. Like all Palestinians, they face travel and employment restrictions, limited educational opportunity, and continuous fear and uncertainty. As Christians tend to be better educated and have family in other parts of the world, many choose to emigrate. Today, less than 2% of the population in the Holy Land is Christian. This is a real threat to a religious balance that has been important to regional stability.

Lynn is the executive director of the American Friends of the Diocese of Jerusalem.

The American Friends of the Episcopal Diocese of Jerusalem

Since 1987, AFEDJ has partnered with the Diocese of Jerusalem to support its work through fundraising and education. AFEDJ focuses on humanitarian aid through the schools, hospitals and institutes for the disabled. This is peacemaking one person at a time.

“In the land where Jesus walked, where the Apostles shared his teachings, where their descendants preserve the sites we respect as holy today,” says Phoebe Griswold, President of the Board of Directors of AFEDJ, “we have an obligation to sustain the root of the tree and sustain these warm and welcoming people.”

AFEDJ connects donors with opportunities to change people’s lives. AFEDJ Trustees and Missioners visit the Diocese of Jerusalem’s institutions to assess needs, bring back infor-

mation and first hand stories from these ordinary people in extraordinary circumstances.

A network of local volunteers in the United States, the New York Missioners, have actively supported a diabetes clinic and scholarships this past year. Their on-

the-ground knowledge of local interests and needs is important to AFEDJ’s ability to respond. The AFEDJ welcomes those who would like to inquire about becoming an AFEDJ Missioner from the New York area and provide resources, tools and lots of information and support.

AFEDJ is a significant resource to the Diocese of Jerusalem and therefore to those it serves. Its needs are many in helping to nurture and maintain the Christian community of its birth. Please consider helping to make the issues and needs better understood in your parish or community. Gifts can be made online at www.afedj.org or inquire by email at aklynn@afedj.org.



Betty Majaj

By Anne Lynn

The Holy Land is fertile ground for contemporary sainthood—and Betty Majaj, Director of the Princess Basma Centre for Disabled Children, has a halo waiting. The Centre is located on the Mount of Olives in East Jerusalem, in a gritty Palestinian neighborhood overlooking the Old City. It was founded in the 1960s to help polio victims, but when that scourge was contained, it turned its attention to other disabilities.

Full as it is of deaf, blind, developmentally delayed and physically disabled children and adults, this could be a depressing place. Instead the Centre is a beehive of activity, and an oasis of peaceful purposefulness in a barbed wire world. At its heart is Betty Majaj: serene, smiling, welcoming to all in her cramped technologically-challenged office right next to the front door. Each of the hundreds of children, parents and staff who pass that door each day is greeted by name, a small comment, a piece of news—something personal.

When Betty became Director in 1983, Palestinian children had limited options for medical assessment and treatment. Now, due to her efforts, the Princess Basma Centre is a recognized regional referral center, providing assessment, rehabilitation, treatment and education for a broad range of physical and mental disabilities—a mission that it approaches with a sophisticated combination of head and heart. 20% of the employees in this diverse, interfaith environment are also



Betty Majaj

Photo: AFEDJ

physically disabled, which gives the children continuous models for success, respect and dignity.

One example of Betty's holistic approach to health is the residential program for mothers of disabled babies. By staying with their children, mothers in the program escape the anxiety of separation, while learning techniques to reduce the stress and physical discomfort their children suffer. A family support network aids these fragile children's rehabilitation and mitigates the social stigma suffered by Palestinian families with a disabled child.

The Centre also operates a school that mainstreams disabled and able-bodied students. At first it was difficult to get able-bodied students to attend a class with blind or deaf children, but now the classrooms are bursting.

Now 84 years old, Betty Majaj has no plans to retire from the Centre, although she has stepped down as warden of St. George's Cathedral parish. She's seen her share of change and a lot of tragedy in the region, but as long as there are needy, neglected children in pain, we know where she'll be. And she'd love to have you visit. You'll find her every Sunday, in the second row, left side at the Arabic service at St. George's Cathedral.

Lynn is the executive director of the American Friends of the Diocese of Jerusalem.

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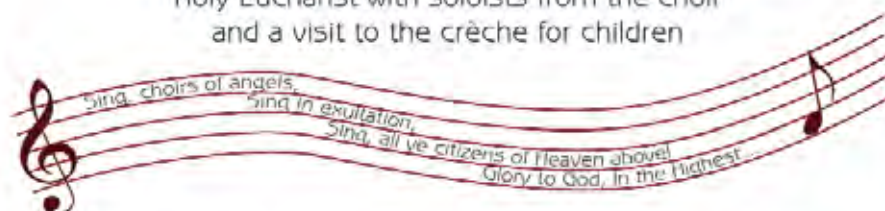
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Festival Eucharist with Choir and Organ
10:30 PM Musical prelude featuring soloists from the choir
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Christmas Day, Sunday, December 25 at 11:00 AM

Holy Eucharist with soloists from the choir
and a visit to the crèche for children



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My Pilgrimage

By Yukihisa Yorker Kageyama



The author collecting water from the Jordan

Photo: Yukihisa Kageyama

TFollowing the loss of a business associate in the 9/11 attacks, the author enrolled in Education for Ministry (EfM) at his church, and while taking that course felt the urge to visit the places where Jesus lived, preached, and suffered. In July this year, he did so, in the company of fourteen other lay people, three priests and a Christian Palestinian guide, on a pilgrimage co-organized by the Episcopal Diocese of New York, the American Friends of the Episcopal Diocese of Jerusalem, and the Episcopal Diocese of Jerusalem. Here are some highlights:

Psalm 122: Our first full day in Jerusalem began with Morning Prayer, which prepared us as pilgrims. I felt that I was at last in the Holy Land—I was glad when they said to me, “Let us go to the house of the Lord.”/ Now our feet are standing/ within your gates, O Jerusalem. ...

Eucharist in Wadi Qelt Desert: Facing the wilderness of the Mount of Temptation, where Jesus spent forty days (Matt 4: 1-11), I recited the Lord’s Prayer as I watched the sun rise. The majestic view and this deeply familiar prayer made me feel closely in touch with the Father—as Jesus must have 2,000 years ago.

Renewal of Baptismal Vows at the Jordan River: Just as Jesus was baptized by John at this place (Mark 1: 9-11), we, too, went to the river. Our leading priest dipped branches of an olive tree into the river and sprinkled the water upon us as we renewed our baptismal vows. Once again, I felt close to Jesus. As mementos, I took a ceremonial branch and collected water from the river in a bottle.

Mount of Beatitudes: On the hill is the cave facing the Sea of Galilee, where Jesus was believed to have delivered his Sermon on the Mount. A fellow pilgrim stood before the cave and read the Beatitudes (Matt 5: 1-11; *Blessed are...*). Even at a distance down the hill, the rest of us were able to hear his reading; one could easily believe that Jesus delivered his sermon to the multitudes gathered here, without a modern-day microphone.

The Palm Sunday Road: We visited the Mount of Olives, following Jesus’ procession to Jerusalem (Mark 11: 1-10), as we walked down a road near the original path

St. George’s College

St. George’s College is an Anglican adult learning center located in East Jerusalem near the Anglican cathedral. It welcomes pilgrims of all denominations and backgrounds to courses ranging from 10 days to three weeks, on which they encounter the Christ in the land where Jesus walked, died and rose from the dead. St. George’s courses emphasize Bible study in context, with field visits forming a large part of the experience. As the College reminds its students again and again, the exact spot where

Biblical events have occurred is not so important, and often ultimately not knowable. What is important is that we as Christians join our antecedents who for centuries have remembered and honored the story and its truths.

Charleston Wang of the Diocese of Southern Ohio attended the College recently with a group from Christ Cathedral in Cincinnati, and has written about it extensively. Reveling in the shops and sights of the old city of Jerusalem, Wang writes: “When one is

in the Holy Land, he or she is quite apt to connect with the Divine Presence in the least assuming of places and at the most unexpected of moments.” His reflections and photos can be found on his blog: www.wangnews.net/jerusalem.html.

Visit www.sgcjerusalem.org for more information, course listings and registration forms, or email the North American executive secretary, Keith Owen with your inquiries at narcstgeorges@sbcglobal.net.

Pilgrimage to the Holy Land



Pilgrims walk on the Mount of Beatitude

Photo: D. Dresser

Pilgrimage is a spiritually moving and enriching way to experience the Holy Land. For Christians walking in the footsteps of Jesus, this ancient tradition gives a deeper dimension to one's faith, even though the way He actually trod may be in another spot. The eyes of faith allow us to see Him preaching on the hills overlooking the Sea of Galilee, and on the cross at the site

that tradition claims is Golgotha. Just to pray on the Mount of Olives where our Lord wept over Jerusalem connects us with the communion of saints who span a 2,000 year history that springs from the birth in Bethlehem and the fire of Pentecost.

The Holy Land has profound spiritual and historical significance for Jews, Muslims, and Christians; this

is their home today. A blessing for any pilgrim is meeting and coming to know the people who live on this holy ground, to hear their stories that are grounded in the heritage of their families, and to listen to their hopes and dreams for the next generation.

Such an experience inevitably creates a different way of thinking about Israel, Palestine, and Jordan.

When they return home from the Holy Land, many pilgrims look for ways to stay connected with the people, schools and medical facilities that they visited. The American Friends of the Episcopal Diocese of Jerusalem offers ways for doing this that are meaningful to both the pilgrim and the people of the Holy Land—www.afedj.org.

For a full resource on pilgrimages including existing pilgrimages that are open to individuals, see www.episcopalpilgrimages.com.

For information about Inter-faith pilgrimages, see MEJDI Tourism Services 1040 N. Quincy Street, Suite 510; Arlington, VA 22201—www.mejdi.net.

The following are three pilgrimages, organized within the Diocese of New York, offer the experience of the Biblical story, the contemporary reality, and the mission work of the Episcopal Church in the Holy Land.

- Women's Pilgrimage; Journeying with the Women of the Bible and Today's Palestinian Christian Women—October 17-30, 2012. Hosted by Rev. Deborah Dresser, deborahdresser@gmail.com
- Pilgrimage, Co-Hosted by Rev. Roy Cole & Rev. Deborah Tammeau. June 11-22, 2013.
- Pilgrimage, Hosted by Matthew Mead, June 28-July 8, 2013.


where Jesus rode the donkey while people welcomed him, spreading their cloaks on the road, waving palm branches, and shouting "Hosanna!"

Palace of Caiaphas: In the basement of the church, now known as St. Peter in Gallicantu ("crowing rooster"), we saw the ruins of a dungeon where Jesus was believed to have been kept overnight. Jesus' sorrow seemed to enfold me as I imagined his being denied three times by his most trusted disciple (Luke 22: 54-62) while he was confined in the gloomy dungeon.

Via Dolorosa: Early in the morning on the last day, we walked through the Ways of the Cross, which mark the fourteen Stations, indicating Jesus' final journey to Golgotha and the Cross. As pilgrims, each of us took a turn carrying a ceremonial wooden cross. We stopped at each Station, where we read relevant parts of Scripture and prayed, following the traditional rites—except for Stations X to XIV which are located inside the Church of the Holy Sepulcher, where we had to maintain silence. Inside the church, the Chapel of the Calvary commemorates Station XII. Under the altar was a silver marker with a hole into which one can insert one's hand and touch the top of the rocky outcrop. On this very spot Jesus' cross was believed to have stood. I knelt down, inserted my hand in the hole, and touched the Calvary—it was an overwhelming feeling.

I was glad that our Via Dolorosa took place on the last day of our pilgrimage, because every experience of pilgrimage came together as one as we walked through the fourteen Stations. My mission was accomplished: I felt the presence of Jesus close to my heart, which was the whole purpose of coming here.


Kageyama is a member of the Church of the Heavenly Rest.



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Across the Continent for Christmas at Sea

By Paige Sato

Last fall, I produced my inaugural newsletter for the Seamen's Church Institute's (SCI) program *Christmas at Sea*, which collects hats and scarves from volunteer knitters and crocheters for distribution to mariners who are away from home at Christmas. In it, paraphrasing Dr. Seuss' "Oh, The Places You'll Go," I commented on how my hobby of knitting had brought such varied experiences to my life, and how I looked forward to the adventure of steering the *Christmas at Sea* program.

Little did I know that "steering" would soon become the operative word, as later that year I would find myself driving a 7-passenger seafarer transportation van from coast to coast across America. The van, which had been temporarily in use at SCI's center in Oakland, needed to return to its home in New Jersey. I volunteered to drive it, planning to visit along the way our knitters, state by state, yarn store by yarn store, recruiting new supporters. An American Studies major in college and huge fan of Jack Kerouac, I relished the thought of a trans-America trip.

This adventure took me, my 13 and 7-year-old daughters and my mother, to many wonderful places, and we met many great people. At every stop along the way, SCI—our mission, and *Christmas at Sea*—captivated knitters and non-knitters alike. At a pit stop in Wyoming, for example, my 13-year-old Emi answered a barrage of questions about SCI, *Christmas at Sea* and New Jersey from a pickup truck full of cowboys. While Emi may not be a paid SCI employee, she must have done a good job: When I returned to the van, the men complimented her knowledge and remarked on the similarities between their jobs and those of the seafarers—often overlooked, isolating, but nonetheless critical.

The journey also pulled together the threads of many earlier phone, email and postal

conversations with knitters all over the country—many of whom have been contributing to *Christmas at Sea* for an impressive portion of its 113 years. Our first stop was in Reno, Nv, where I met Laura Zander, co-owner of Jimmy Beans Wool, an online yarn retailer. Throughout the spring, Laura and I had been discussing how *Christmas at Sea* could partner with Jimmy Beans to offer a yarn discount to *Christmas at Sea* volunteers. What was supposed to be a short visit turned into a long meeting and lunch, with Laura sharing retailing and social networking expertise with me, while I provided some non-profit and program management experiences for her—our common ground being our enthusiasm for knitting and our programs.

At Serendipity Yarn in Muscatine, Ia we met up with *Christmas at Sea* knitter Jo Knox, who had read about my trip on my blog and emailed me, asking if I could pick up her finished knitting. More packages were added to the already stocked-to-the-gills SCI van. Serendipity was a particularly appropriate spot as it sits right on the Mississippi River; while enjoying coffee out on the shop's deck, we were able to watch barges and their crews move by.

Above all, however, even more than the practical errands and excellent conversations, what the trip gave all of us in that van was a tiny bit of insight into what life might be like on board a merchant vessel.

Like seafarers, we four were hurtling along US Route 80 for seven to eight hours a day, with only each other for company. Our van was over-packed, with little space to move around—pretty much like cargo ships, which, while enormous on the outside, are inside often quite compact and cramped. Aside from Sparkle (my 7-year-old's "lovely" rabbit), we had few of the comforts of home. Each night we were in a different motel. Each day, we were stuck with ourselves for entertainment and conversation—and our conversations started repeating themselves in Nevada. *On day two!*

But unlike the crew on a merchant vessel, we could leave the van for pit stops and meals (and let me tell you, we devoured the company of random strangers and waitresses), and we knew that our trip had no contract extensions. Once we hit New Jersey, we were done.

This short 3-week experience made all of us appreciate fully the freedom in our daily lives. As a land-dweller, I can get up and move around, visit with people on a whim, and make my own schedule. When my day is over, I can surround myself with the comforts of my home, and completely relax. The life of a merchant mariner is so different—and I think we got a glimpse of it in that passenger van, cut off from home and security. Now I truly understand the impact of our *Christmas at Sea* gifts—the connection that they symbolize to the outside world. Now I look at the goods made in another country with renewed gratitude for the sacrifices mariners make to deliver them.

To read a day-by-day account of Paige's trip across country, visit her blog at cas.seamenschurch.org and click on the tag: *trip across America*.

To learn more about SCI visit: seamenschurch.org.

Sato is the program manager of the SCI's *Christmas at Sea* program.



Jo Knox delivering her handknits to the SCI van in Muscatine, Ia.

Photo: Paige Sato



Cathedral creche.

SPUG and the Spirit of Christmas

By Margaret Diehl

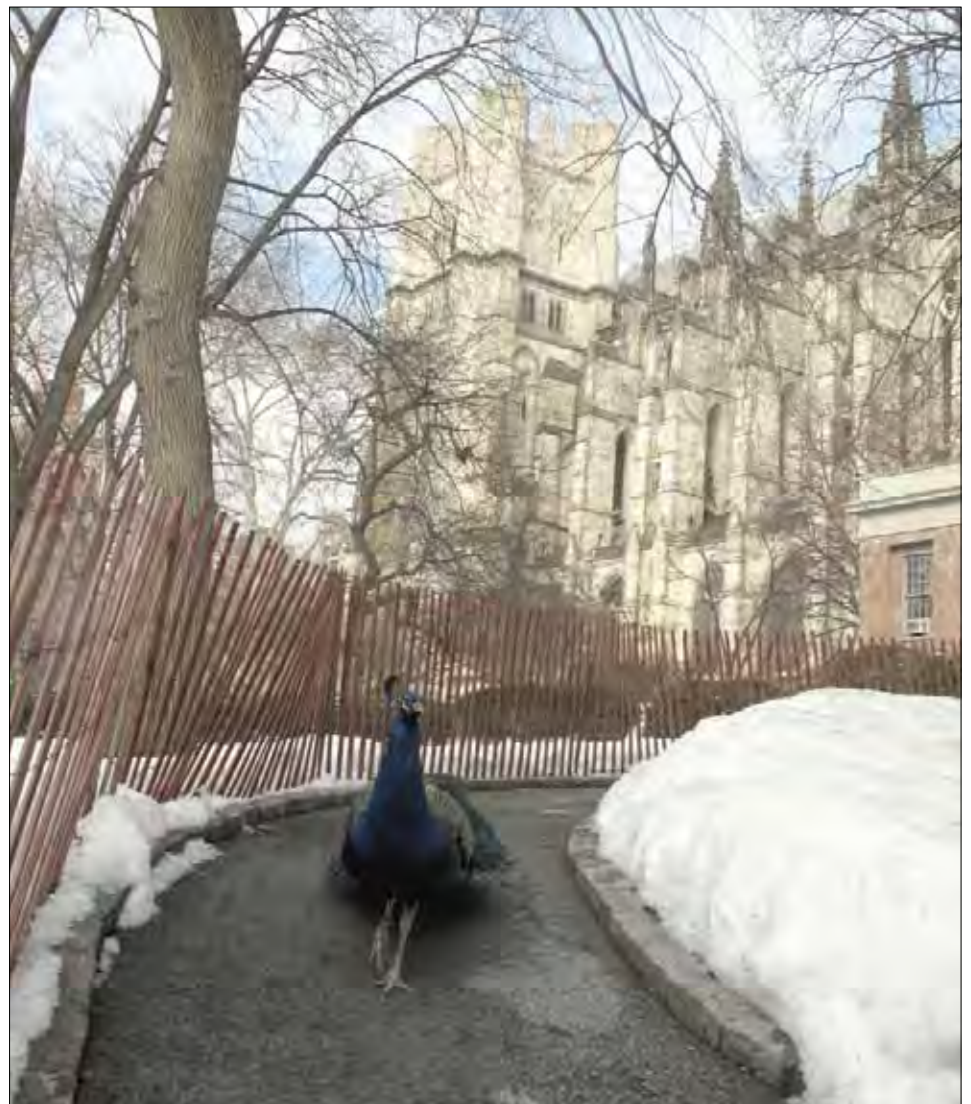
This is the season of giving. It's a time to think about what our dearest ones want or need—what will bring them joy. It's also a time to remember those less fortunate, and feel more deeply the inequalities in our society. The Cathedral has always had a profound interest in calling attention to and easing deprivation. 99 years ago, for example, in his December 22 sermon at the Cathedral, the Rev. George William Douglas praised a new offshoot of the National Civic Federation, called The Society for the Prevention of Useless Giving (SPUG), which had been formed to protect working women from being pressured into contributing toward Christmas gifts for their bosses.

Kicking into the workplace Christmas fund may not seem like much of an issue today (although some might argue that all that has changed is the scale and the method); but the sheer abundance of useless gifts given every Christmas becomes more astonishing every year. SPUG may no longer be with us, but who can doubt that it's more necessary than ever?

And conversely, who can doubt that actively useful gifts remain in short supply?

On behalf of the community that it fosters, the Cathedral seeks and welcomes those useful gifts. While global charities prefer donations of money because shipping material good overseas is inherently wasteful, donations in kind belong closer to home, within the community. If you have something you don't need, it makes more sense to give it to a neighbor, and making that gift is often more satisfying. Part of the Cathedral's mission is to bring people together, in body and spirit. Our Sunday Soup Kitchen and Holiday meals welcome the hungry; we also accept and encourage donations of clothing (they can be dropped off between 9-5 weekdays at the Cathedral Community Cares offices). This Christmas, please think of the Cathedral, the Episcopal Diocese and the people we serve.

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



Appreciating a well-plowed path.



Across the garden to the Chapel of St. James.



The lower drive of the cathedral close.

Photos: Tenzin Dharlo

Thomas Traherne And the Doctrine Of Happiness

By Denise Inge

For over 200 years happiness, or at least the pursuit of it, has been considered a basic human right in the United States. It is second only to life and liberty, according to the framers of the Declaration of Independence who enshrined it in the phrase: “Life, Liberty and the pursuit of Happiness.” We have worked, educated, inoculated, legislated and gone to war in order that this right to happiness might be defended. Still, we are not sure where to find it. Recent studies in happiness focus on positive psychology and cognitive behavior therapy, making a kind of science of well-being; many pay homage to Jeremy Bentham’s adage “the greatest happiness for the greatest number” and go back to ancient philosophers when trying to make a distinction between lasting joys and transient pleasures¹. Precious few of these studies look to theological sources for inspiration. It is as though faith has been written out of the happiness script. It might be tempting to think this is the church’s own fault; a year ago in an interview in *The Episcopal New Yorker*, Princeton Professor Ellen Charry suggested that theology has not been interested in the topic for more than 300 years, that the Reformation killed whatever doctrine of happiness remained from the medieval period². Charry’s proposal is to revive a Christian doctrine of happiness that does not defer happiness to an afterlife³.

I applaud Charry’s proposal, but it is only fair on the Church to note that it has not been silent on the matter of happiness, neither did the topic die out at the Reformation. In fact, it was at the very point at which the Church in England was evolving into what we now recognize as the Anglican Church that one of the most eloquent writers on happiness in the English language was hard at work. This theologian is the late seventeenth-century priest and poet Thomas Traherne.

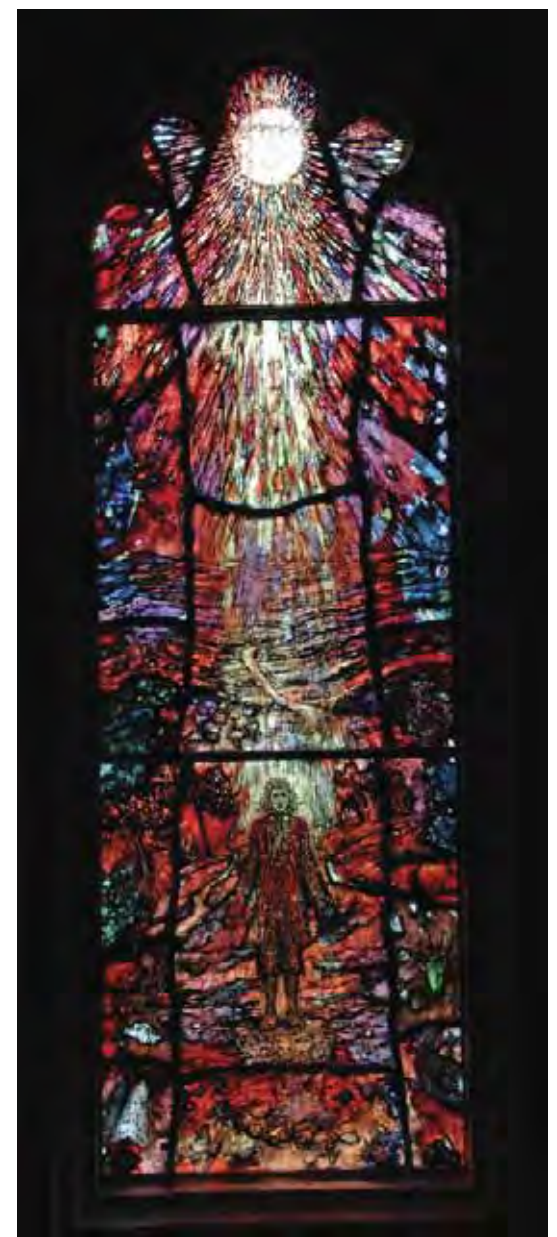
“I came into this World only that I might be Happy” he wrote in his famous *Centuries of Meditations*, “and whatsoever it cost me I will be Happy.” [C. IV. 7]. Like Charry, he was dissatisfied with what he saw as the neglect of happiness, complaining that at Oxford “There was never a Tutor that did professely Teach Felicity” [C. III. 37] and he resolved, upon leaving university, to make the study of happiness his life’s work.

It was a short life. What is astonishing is how much work he packed into it. His early years, which were colored by bloodshed, violence and instability during the English Civil War, gave way to a priestly adulthood devoted to a small country parish, where his infant love of nature developed into a whole theology of interconnectedness. He moved to London to become chaplain to the Lord Keeper of the Seal, but only survived about a year there, dying in 1674 at the age of thirty-seven. In his short

years, Traherne not only wrote poetry but also a variety of prose: doctrinal, philosophical, testimonial, devotional and controversial theology. He wrote about political stability, about freedom of choice, about the latest discoveries of science and even speculations of the possibility of life on other planets. Sometimes called ‘blessedness,’ sometimes ‘felicity,’ the search for happiness runs through all of his varied work. The possibility of happiness is everywhere for Traherne; it is “wholly without us, wholly within us, coming to us, and proceeding from us” [KOG ch 39].

Traherne is best known for his poetry of childhood and innocence, and for his prose *Centuries*, a spiritual classic once described by CS Lewis as “almost the most beautiful book... in English,”⁴ in which happiness is a recurring theme. The story of his manuscripts reads like a novel—lost, discovered, nearly misattributed, rescued from a burning bonfire. Many of them were not discovered until the turn of the twentieth century, some as recently at 1997. The most recent discoveries have given us more of his philosophical, political and doctrinal work and have shown him to be no stranger to controversy; they have shown us a less irenic Traherne. Yet, located in these disputational works appear significant happiness questions—how free are we? What is the place of the human being in the universe? What is the meaning of life? Traherne explores the passionate extremes of Calvinism and Arminianism, the burgeoning sciences, ancient and contemporary philosophy with one aim. This theme is embedded even in the Restoration Church’s fiery efforts to shape itself in a post-reformation world. Where his poetry deals with the happiness of the individual, his controversial, scientific and philosophical writings deal with establishing and maintaining the stability in which that happiness can thrive.

The last book he was preparing for publication before he died was *Christian Ethicks*, a detailed study of the virtues, based on Aristotle’s notion of a ‘good’ life. He states in the introduction that its purpose is “to lead his reader to the life of blessedness.” Its clear aim is happiness, a happiness that is meant to be lived (*continued on page 34*)



Detail of the Traherne window, Hereford Cathedral. Stained glass by Tom Denny, 2007.

Photo: © The Dean and Chapter of Hereford Cathedral

¹See for instance Richard Layard, *Happiness: Lesson from a New Science*, London: Penguin 2005; Richard Schoch, *The Secret of Happiness: Three Thousand Years of Searching for the Good Life*, London: Profile, 2006; Darrin McMahon, *The Pursuit of Happiness: A History from the Greeks to the Present*, London: Allen Lane, 2006; Paul Martin, *Making Happy People*, London: Fourth Estate, 2006.

²“Happiness on Earth: An Interview with Hobart Lecturer Professor Ellen T. Charry” *The Episcopal New Yorker*, Winter 2010, pp 19-20.

³See Ellen T. Charry, *God and the Art of Happiness*, New York, Eerdmans, 2010.

⁴*They Stand Together: The Letters of CS Lewis to Arthur Greeves (1954-1963)*, Collins: London, 1979, p 492.

See Ellen T. Charry, *God and the Art of Happiness*, New York, Eerdmans, 2010.

Back to Fracking

Responses to “Would Jesus Frack?” in the September issue of the *ENY*

Would Jesus frack? None of us knows the answer to that question with any certainty. It will have consequences for millions of people, not just New Yorkers, and deserves a more serious consideration than Stewart Pinkerton implies in his article (*ENY*, September 2011). Deacon Ganter-Töback “worries” that fracking could permanently contaminate the upstate aquifers. But she doesn’t really know, does she? Does she not poison the well of earnest critical thinking with her “stealth” prayers and gimmicky bottle of water? Let’s all take a deep breath here and let the scientists and companies that will be held responsible for the consequences of their decisions do the investigating. Unlike them, Deacon Ganter-Töback bears no personal responsibility in this regard.



Ganter-Töback—not “responsible,” so should have no say?

*Margery M. Davies,
Santa Barbara, Ca*

I’m afraid I must object to the lead article in the latest *ENY* (“*Would Jesus Frack?*”, September 2011).

This is an important public policy issue (and not a religious one) on which conscientious and serious people can differ. I count myself as an “environmentalist,” but I do not feel that I have sufficiently mastered the relevant issues to have reached a conclusive position. This article is so biased and un-objective that it does nothing to edify me.



Fracking—Does religion have anything to say?

*Cecil Wray
New York, NY*

Why I’m Opposed To Fracking

By the Rev. Canon Jeff Golliber

This whole sordid subject of fracking—the deep drilling for natural gas with highly pressurized water and dangerous chemicals—and the impact of groundwater pollution have a long history. But in my own life it’s not a long or complicated story. In fact, it’s not complicated at all. So, I’ll begin with how it all began, and then finish with the present day.

Nearly forty-five years ago, I heard my great-grandfather say something that forever changed the direction of my life. I was a kid then. Regrettably, he would live only a few more years. We were sitting around the dinner table—all four generations of my family—as we did every Sunday after church. That kind of thing doesn’t happen much anymore, but in southern Appalachia, where I was born and raised, it was understood as “tradition.” On that day, I learned that tradition includes a great deal more than eating together. It involves learning what we need to know in order to thrive—and to survive.

I began my first summer job in that year, working in the local chair factory. I was proud to have work. The factory was where most people who could no longer support their families by farming made enough money to put food on the table. They were struggling with what it means to feel proud about themselves and their lives. Sitting there, enjoying my grandmother’s fried chicken and homemade biscuits, I innocently asked some straightforward questions based on what I had seen in the factory: “What happens to the barrels of shellac and varnish after they’re used? What happens to the dirty water after the spraying booths are washed out?”

My great-grandfather—Joel was his name—rarely spoke unless he had something important to say, which, in those days, was the custom for older men in southern Appalachia. To my surprise, and to the surprise of everyone around the table, he spoke quickly and clearly—“Don’t poison the well!” He wasn’t talking to me as much as to everyone there, but especially to my father and grandfather who supervised the factory. From his point of view, they were the younger generation too.

Joel had been around the mountain more times than anyone really knew, and he knew what the implications of my question were. He knew that the barrels and the wastewater were probably buried somewhere in the river valley where we all lived. And he knew that this would result in dangerously polluted drinking water and the poisoning of food that grew in the fertile floodplains. In other words, he knew that

the health of his family—all four generations of us, and generations yet to come—would be threatened. He was incensed and angry—“angry” in the sense of “red in the face.”

Being the descendant of Irish immigrants, he also would have known that in the old days the intentional poisoning of wells was considered an act of war between feuding communities and families. What he was really asking was this: “Do you not realize that you’ve gone to war against your own people?” Jobs, yes—we all need work—but not at the expense of everything that really matters in life. The poisoning of groundwater, whether intentional or unintentional, is not something that any reasonable, ethical, thoughtful person would ever contemplate—not under any conceivable circumstance.

All this happened years before the signing of The Clean Water Act; in fact, it was before all of the environmental legislation that we have today. You have to understand who great-grandpa Joel really was and who he wasn’t. He was both a traditional person, and thoroughly conservative in his outlook on life and in his politics. If he were still with us today, what would have bothered him is not that we need to protect the water, soil, and air through legal means, but that we have to choose but to use legal means. Why? Because we’ve lost our common sense about some very basic knowledge that everyone has always known—if we poison the groundwater, we risk killing our friends and neighbors. Morally speaking, that’s a crime against God and the State, not to mention against our families, friends, and neighbors! Who in their right mind would do that? No one in their right mind!

Joel would have wanted the government out of his life, but he knew, better than most, that “freedom” cannot possibly mean the freedom to do whatever we please—without considering the dangers and threats we might pose to ourselves, our neighbors, and the places where we all live. This is not rocket science, and no amount of high-priced propaganda in the media can change these facts of life, as much as corporate interests might try.

Fracking is dangerous to our health, to our pocketbooks, and to our souls. Large corporate interests very seriously want to frack in our part of New York State. The chemicals are dangerous; the impact on groundwater is like gambling with your life—and its impact on our struggling, but still fertile riverbeds could spell doom for a *(continued on page 34)*

We Must Not Serve Capitalism — We Must Make It Serve Us

By the Rt. Rev. Mark S. Sisk

The article below by Bishop Sisk was originally published electronically in slightly different form on November 15.

On Friday, October 21, I visited Zuccotti Park, the 24/7 site—until it was forcibly cleared on November 15—of the Occupy Wall Street protest. Whatever happens next in Lower Manhattan (and as I write, a disagreement between members of OWS and Trinity Wall Street over the use of a Trinity Church property remains unresolved), there can be no doubt that this protest has struck a chord, and given birth to a movement that appears, in spite of everything—and even after the breaking up by the authorities of the camps in many cities—to be gaining momentum. For some, this chord seems to have sounded like a long awaited trumpet call to action; for others—who have not been shy to express their disdain—it is decidedly discordant.

Back in October, it was not always easy to distinguish those who were “tourists”—people who swung by to see what was going on out of simple curiosity—from those who were active participants in the protest itself. But what *was* clear was that this was not some tiny cell of extremists. Those present represented what was, to me, a surprisingly wide swath of the American people. Some, young and not so young, gave the appearance of being seasoned protesters. Others, again both young and not so young, seemed to be first timers: folks who held their banners and slogans with a slight aura of awkwardness.

It is true that it was not easy at Zuccotti Park to sort out the substance from the theatre. The media have offered little help, with their focus, unsurprisingly, on the most colorful and extreme expressions of protest. They have highlighted slogans that call for the jailing of bankers, while ignoring placards like the one I saw that said “99% + 1% = ONE”—which I interpreted as intending to highlight our common interests and essential unity as a people. Nor, sadly, have those in public leadership often commented helpfully—and they are certainly disingenuous when they point to the protestors’ lack of a plan as evidence of a lack of seriousness, when apparently they have no plan themselves. Indeed, all too often the opposing voices that we hear are shrilly dismissive—their aggressive, trivializing tone hinting, to me, at a deep, largely unconscious, level of anxiety. It cannot be lost on many that all this is taking place with the background noise of the Arab Spring ringing in our ears.

Whatever happens next in Downtown Manhattan, it is terribly important that the core energy behind this protest not be lost behind a blizzard of slogans and rhetoric. The particular motivations of those protesting are, undoubtedly, as mixed as the American people itself. One dominant thread, however, is an (admittedly inchoate) critique of unfettered capitalism.

But the fundamental issue is *not* that the laws of capitalism are flawed; the fundamental issue is that *we* are flawed in our attitude to them.

There can be little doubt that capitalism is a productive way to order economic life. But we need to remember, as the protestors have reminded us, that that is *all* that it is—an economic system based on the entirely reasonable propositions that capital has value, and that supply and demand are the most efficient way to set prices. Capitalism is of no help at all in determining what is morally good—that is something that must instead be determined by the community’s wider values.

And there should be no question that when an economic system fails to reflect those communal values, it should be modified and governed until it does. To say, as some do, that any attempt to control or guide our economic system is neither wise nor possible

is to admit that an economic system has decisive control of our lives. For a Christian, such an admission would be nothing less than to yield to idolatry. (Though I do not claim deep knowledge of other religious traditions, I suspect that this is true for them as well.) God alone is the One, and the only One, to whom we can concede such ultimate authority. For the non-theist to make the argument that the laws of economics are immutable is to concede that we have no power of ourselves to help ourselves. That is the same argument that those in the grip of various kinds of addiction make: “I am not in control, my addiction made me do it.”

As the OWS protestors point out, wealth in our country is increasingly concentrated in the hands of

a few, the real income of the broad middle class has not increased in more than a generation, and the ranks of the poorest among us each year become ever more solidified. These are the facts—and the reality behind them is, quite simply, morally wrong. Ultimately, left unchecked, that reality is deeply dangerous. It is at odds with our vision of ourselves, and as Americans we ignore it at the peril of our most cherished national ideals. As Christians, we ignore it at the peril of our souls.

The way forward is not simple. In spite of what some in the public square would have us think, there are no obvious and easy solutions for complex problems. But what we must strive for is clear. We must—and I believe that this is what lies at the core of the OWS protests—rein in the imbalances that have caused our economic house to careen off course as though it is a self-perpetuating, self-governing good. The solution that we find will not be perfect, just as human beings are not perfect; but to surrender to forces as though we are helpless before them is not an answer, but an excuse.

We can do better. We are not helpless. We can, by working together, build a better, more just, society: a society founded on the American ideal of a nation in which there are “certain unalienable Rights,” including those to “Life, Liberty and the pursuit of Happiness.” We can look to the heart of who we are as a people and draw upon our better lights to seek the common good. That is our challenge as a nation. As followers of Jesus, we know that our calling now and always is to seek the welfare of the people, the children of God.



The Rt. Rev. Mark S. Sisk

Seeking Common Ground

By the Rt. Rev. George Packard



The Rev. María Isabel Santiviago, November 17.

Photo: Lynette Wilson

That day began ordinarily enough; I had loaded my car up with Costco jugs of water (4 gallons to a box—12 boxes) as I'd always done. For me in my retirement, it was reminiscent of the old days of the “Midnight Run,” and of my great fondness for Rev. Joe Gilmore and his ideas of social justice for the homeless. Back then we brought sandwiches, coffee, and old clothes to those huddled on heat grates in NYC. This seemed not that, but close to it. I'd fashioned in my mind “to help these earnest young people.” So I made my usual contacts with “Benedict” (OWS contacts never bother with last names) in the kitchen at Zuccotti Park.

It's always dicey when making a delivery. Zuccotti in those days was a warren of tents and paths between the various issue-oriented communities, the library, the kitchen, and the medical tent. Then there was downtown traffic. I set out thinking I was prepared.

This time, though, while I was in the midst of unloading, a young NYPD officer told me to move on. I replied that I'd unload first. He barked “I mean now!” I said, “Officer, it's just water for these kids—by the time you walk to the end of the block I'll be done.” He said, “If you don't move now, I'll arrest you and impound your vehicle.” I tried to charm him with my military ID and how much his fellow officers meant to me over the days of 9/11—and, I should note I was wearing a clergy collar. He countered, “I'm a member of the NYPD and you'd better move.” I got back in the car and said, “Show me a little humanity here, officer.” He tapped the car hood telling me to move or I would be arrested. Obediently, I sat in the car and looked in the rear view mirror at the three remaining boxes of water. I paused. He demanded “Well?” I got out of the car and told him to call his supervisor. This was “silly,” I said. The officer called his supervisor and seemed stunned. I was stunned too because I was still processing our exchange. Nevertheless, I continued unloading water, feeling like an inmate taking liberties outside his cell. The story continued, until it ended unceremoniously with both of us feeling sheepish.

On the way home, my feelings alternated between empathy for the cop and anger that we could not find a way to relate to each other. I thought about it a lot, even when my wife Brook and I went to Foley Square for the big rally to support OWS on November 17. There, it was the same. We are a military family, so we naturally chat up people in uniform. This time, they turned their backs on us. How has this crisis in our country rubbed us all so raw that we have no way to connect? Is it that so many millions of us feel anger that there has been no justice, fairness, or equity? Has it come down to being pepper sprayed and put in zip handcuffs—or worse, being invisible?

I was primed for the phone call I got from Chris Hedges one Sunday night. Chris and I knew each other from earlier days, when he was a reporter for the *New York Times* and was covering the run up to the Iraq War. Later, he became a Pulitzer Prize winning

journalist and prolific author. He asked me to participate in an Advent service at Zuccotti Park, in order to assist OWS in negotiations with Trinity Church over the use of a vacant lot north of Canal Street. I said “yes,” and he put me in contact with the OWS leadership. After listening to the OWS “ask,” I called the Rev. Jim Cooper, Trinity's rector, whom I already knew from when I was an active bishop, and he had helped me in a pastoral matter. I admired him for his quick and warm response at the time. As a member of the Diocese of New York family, I also began regular updates to Bishop Mark Sisk.

My early OWS conversations were with Zak. Then with Tom and Zak. Then with Tom, Zak, and Amin. I portray it this way, because it did seem awkward, mixed with an intelligent intensity, as they passed the cell phone—while on speaker—around the circle at their end. That first impression filled out for me into the reality of the individuals of Occupy Wall Street. We'd have four or five of these conversations lasting over an hour each time. Beyond their grief over Zuccotti, the request was straightforward: They needed a new home and worried about the movement without one. Two things could bring the movement down: not having a home, and violence. They also noted some “disappointments” in the relationship with Trinity and “Rector Cooper,” and they wanted to open a dialogue.

So I called Jim Cooper again, surprised that he picked up the phone himself. We spoke for over an hour. He sounded like the same smart, reasonable man I knew from our former encounter, but this time he was clearly exasperated as he told me, in considerable detail, how he had been trying to support OWS as much as he could, but that re-arranging a current lease agreement was not something he could possibly do. I went back to OWS with this response. A few back-and-forth phone calls happened next, but then an unexpected offer by Jim Cooper for me to meet with him really changed the dynamic. This was important enough for him—he felt—to clear his schedule for a mid-day meeting. OWS likewise wanted to meet with me that same afternoon. This was beginning to be ad hoc shuttle diplomacy.

The time with Jim and his senior staff gave a fuller account of the history of Trinity's support of the movement. They outlined the embrace they had for OWS “because they are part of our neighborhood.” Further, they said, current ministries, notably Charlotte's Place, had been adapted to support OWS, and OWS planning bodies regularly use parish buildings for meetings. It wasn't until later that I came to realize that this narration of support—though laudable, and the envy of any socially-conscious parish—was not what spoke to OWS. It became clear that on the Trinity side there was not only hurt over the fact that OWS negotiated about Duarte and yet seized the property anyway, but also a lack of understanding of who OWS was—or even who was doing the asking. Looming in the background was Trinity's pride in being honorable with leaseholders, which effectively “takes Duarte off the table” for discussion.

My next stop that day was an even longer meeting with the Occupy Wall Street Direct Action Working Group, in a room at the

(continued on page 33)


GreenFaith
Interfaith Partners in Action for the Earth

**Ground for Hope –
Westchester**

**Interfaith
Environmental
Education & Training
Event**

**Iona College,
New Rochelle, NY**

**Sunday, March 11,
2:00-6:00 pm**

**Register online at
www.greenfaith.org**

Views and Reviews

ARTS AND LITERATURE

**DEAD SEA SCROLLS:
LIFE AND FAITH IN BIBLICAL TIMES**
DISCOVERY TIMES SQUARE
THROUGH APRIL 15, 2012

Reviewed by Pamela A. Lewis

In one of his works, the late Israeli poet Yehuda Amichai (1924-2000) described the air over Jerusalem as “saturated with prayers and dreams,” making it hard to breathe. Visitors to *Dead Sea Scrolls: Life and Faith in Biblical Times* will arrive at a full understanding of what Amichai meant, as they make their way through a powerful and deeply reverential show saturated with the spirit and spirituality of the Holy Land. Created by the Israel Antiquities Authority and drawn from collections of the Israel National Treasures, *Dead Sea Scrolls* brings together more than 500 artifacts dating from the earliest beginnings of ancient Israel, culminating in the display of the famed Dead Sea Scrolls themselves.

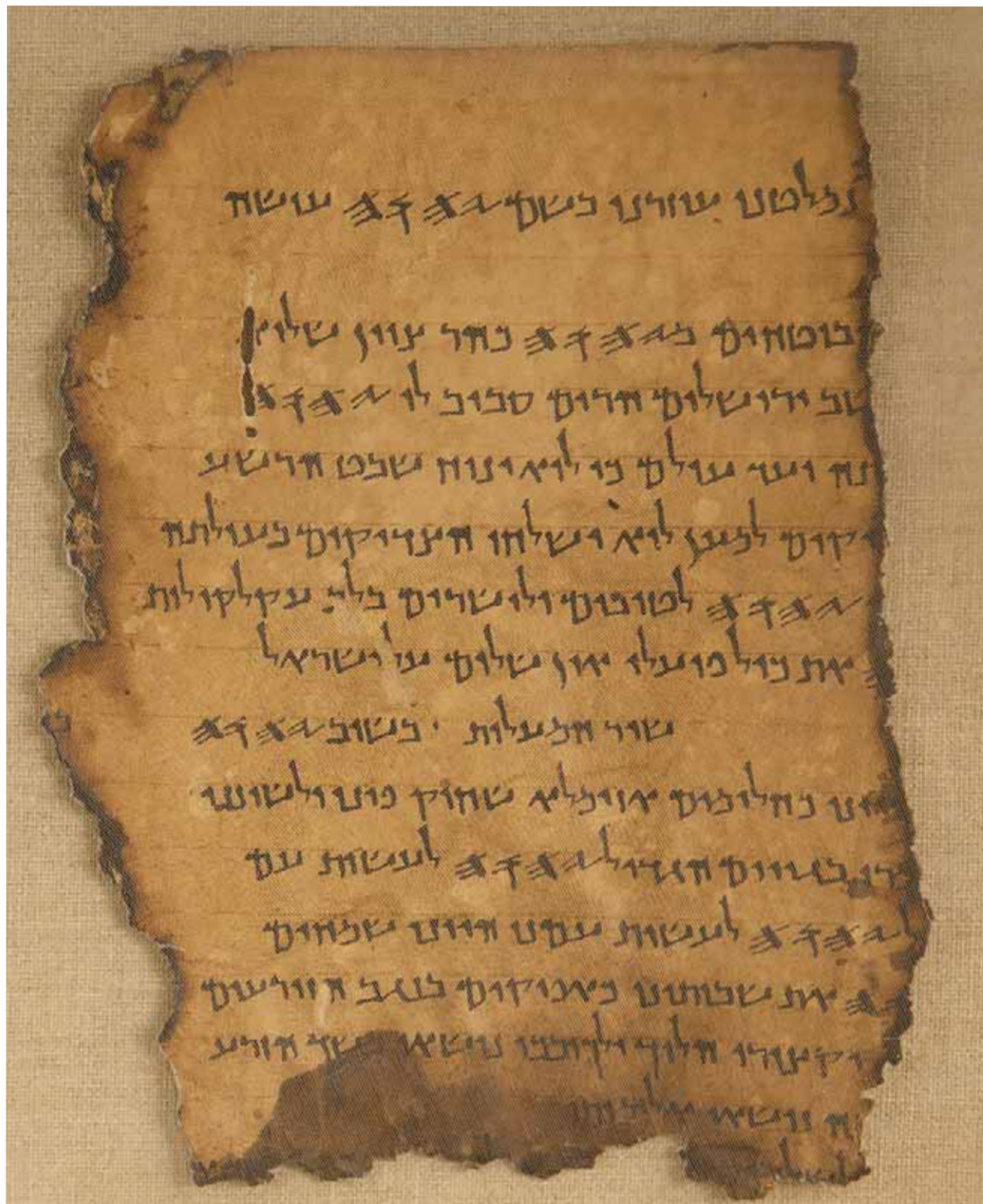
Oversized monitor screens displaying archeological activity join on two levels of the Discovery Times Square space with traditional forms of display to unfurl, through their artifacts, the history of the ancient Israelites, a people who settled the hill country of ancient Canaan beginning around 1200-1000 BC—the period archeologists call “Iron Age I.” It was in this distant era that utilitarian objects such as *pitboi*, or collar-rimmed storage jars, proliferated and then vanished. Several of these terra cotta vessels are to be seen in the exhibition, reassembled like ancient jigsaw puzzles, but with their graceful line and ample shape intact.

Ancient real estate is also represented, by the “Four Room House.” This rectangular structure, with its central courtyard surrounded by three rooms and containing within it the tools, cookware, and pottery vessels of daily life, is typical of the houses inhabited by Israelites throughout the Iron Age.

The exhibition’s second and significant focus of attention is Jerusalem, known as the City of David, after its renowned and beloved king. Pottery fragments, religious objects, seals and coins all point to a prosperous and sophisticated culture—a “golden age”—under the reigns of Solomon and then David—but one in which religious observance assumed a greater place within society, effectively raising Jerusalem’s status to a sacred city.

The stars of the exhibition are, of course, the Dead Sea Scrolls themselves. Hidden for two millennia in eleven remote caves in the Judean desert, their discovery, beginning in 1947, was one of the most extraordinary archeological events of the twentieth century. Written mostly on parchment (some are on leather), and ravaged by insects and the elements, the scrolls nonetheless survived, thanks to the hot, dry climate and the darkness of the caves in which they lay concealed.

The scroll fragments are displayed under glass, in what looks like a large wheel, enabling visitors to view them comfortably in the round. At the center of this “wheel” stands a scroll jar in which some of the text fragments were found. Around this inner wheel runs a larger, circular wall containing smaller artifacts and objects that both represent the development of



Judaism, Christianity, and illustrate the interconnections of the Abrahamic faiths. The wall’s color and texture, suggestive of limestone, add to the physical feel of the ancient desert setting from which the scrolls and accompanying objects emerged.

The Dead Sea Scrolls, we learn as we proceed, show the turbulent history of the region—how Israel split into diverse communities, and how the ritual and practice of biblical (Iron Age) Israel shifted to the Judaism of rabbis and the Christianity of the church fathers.

Above all, we find that among these fragile manuscripts are the oldest existing copies of the Hebrew Bible, written when Judaism and Christianity were both taking form. It is nothing less than thrilling to realize that the 2,000-year-old Hebrew writings on the sheets before one’s eyes were translated to produce some of the most well-known words of the Judeo-Christian tradition: Numbers; Leviticus; the Psalms; the Ten Commandments.

The completeness and size of *Dead Sea Scrolls* demands more than a single visit (especially if, like me,

you want to read everything). But Discovery’s expansive dimensions offer comfortable conditions for viewing, with no risk of collision with other visitors. Labels are informative and comprehensible, and the lighting is excellent. The \$25.00 adult admission fee, it must be admitted, produced a slight shudder of sticker-shock—but for me the pain wore off when I realized that this is one of those proverbial “once-in-a-lifetime” exhibitions.

Dead Sea Scrolls stands among a number of recent shows in New York City (such as *Three Faiths* and *The King James Bible*) devoted to religious or scriptural artifacts and aiming to shed light on unknown histories, or to correct misunderstandings about the origins of the Judeo-Christian faith traditions. Whereas the prevailing view is that these traditions developed independently of each other, *Dead Sea Scrolls* tells us that they all emerged from the same religious impulses. Perhaps that is why the air of Jerusalem is hard—but irresistible—to breathe.

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

“LITTLE TOWN OF BETHLEHEM” 2010

PRODUCED BY MART GREEN;
WRITTEN, DIRECTED AND FILMED BY JIM HANON;
MUSIC PRODUCED BY KIRK WHALUM;
AN EGM FILM (ETHNOGRAPHIC MEDIA)

Reviewed by Myriam Choate

Tf you’ve resigned yourself to the belief that the vicious cycle of violence in the Holy Land has no end in sight, then this film will make you reconsider. Jim Hanon’s 2010 documentary “Little Town of Bethlehem” shares a compelling, rarely seen aspect of the conflict between Palestine and Israel: a grassroots non-violent peace movement. Three men from different sides of the issue tell their stories, shedding light on their common struggle for peace.

Sami Awad is a Palestinian Christian and a leader in the movement for Palestinian independence through peaceful means. He is the founder and executive director of Holy Land Trust, a non-profit organization that promotes Palestinian independence. Ahmad Al’Azzeh is a Palestinian Muslim who heads the nonviolence program at Holy Trust and trains others in peaceful activism. Yonatan Shapira is an Israeli Jew who served as a helicopter pilot in the Israeli Defense Forces until signing a declaration with other soldiers, refusing to participate

in missions that could result in civilian casualties.

Influenced by Mahatma Ghandi and Martin Luther King Jr., these men are committed to a non-violent path to peace and an end to Israel’s occupation of the West Bank. In the film, their struggle is brilliantly paralleled to the Civil Rights era of the 1960s in the United States, not only in interviews but also with smart cinematography. For Americans, the issue loses its “otherness” as images of Dr. Martin Luther King Jr. and civil rights workers are placed alongside eerily similar images of the uprisings and passive resisters in the Palestine-Israel conflict. This imagery is further enhanced by Kirk Whalum’s soundtrack, which fuses the music of an Israeli oud player with beats from Palestinian drum players, mixed and layered with the grooves of Memphis blues musicians recorded in the home of the Civil Rights movement. Because the influence of



ordinary individuals who experience the conflict every day, and whose reactions to it have been, as the film shows us, extraordinary.

Choate is a member of San Andres Church, Yonkers.

MIGUEL DE UNAMUNO: THE TRAGIC SENSE OF LIFE

BY DOROTHY L. SAYERS

Dusted off by Kate Kavanagh

This stunning book—a hundred years old next year—is (or was) well known as a Spanish classic: the masterpiece of Miguel de Unamuno (1864-1936), the fierce and unorthodox Rector of Salamanca university, a towering figure of his time. He was exiled, banned, a sympathizer then challenger of both sides in the civil war—simultaneously philosopher, moralist, poet, rationalist, humanist, agnostic, Christian, Catholic, intensely Spanish and above all “doubly Spanish,” defiantly *Basque*.

Unamuno’s “Tragic Sense” is the human condition: the conflict between the longing in every heart that what each of us uniquely and irreplaceably is may not be lost, but survive forever—against the knowledge that human reason cannot prove this.

This conflict is for him “the very stuff of life,” and the book is nothing if not a personal testament.

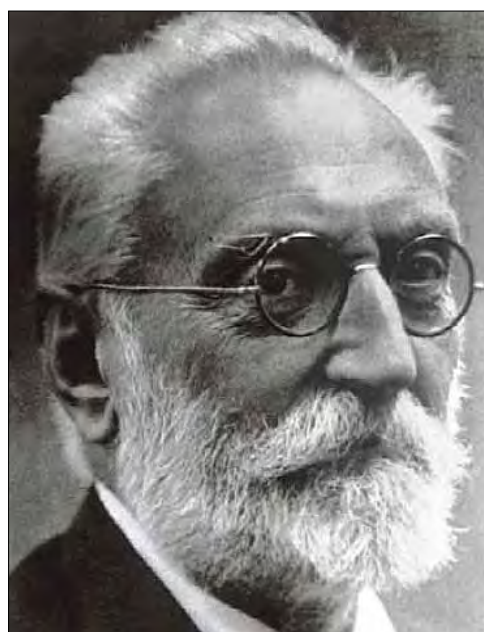
He calls on *the supreme audacity of faith, that of asserting things mutually contradictory*. It is Faith, and Hope, in a universe of Love, that is his battle cry—a crusade against the powers of reason by the no less powerful army of the heart; more powerful for its unreasonableness, perhaps most powerful of all from its lack of power. Quixotic, in a word—and for Unamuno the essentially Spanish figure of Don Quixote stands as an example of absurdity, dignity and honor in a world of mockery and gracelessness; just as he sees Spain, where heart is valued over mind (“let others invent”) as an example of the peripheral countries whose strong values set them apart from what he saw (in

1912) as the deplorable idea of “Europe.”

Unamuno’s voice must be one of the most impassioned and individual ever put onto paper. (The English translation of 1921 conveys the punchy but slightly archaic flavor of the original.) The book is like a rousing and inspiring lecture, dazzling with quotations from literature and theology from over all over the Western world—an artillery of questions and paradoxes, challenging yet personal, dramatic and humorous. Overwhelmed by the speaker’s personality, you long to go back—Eh? Did he really say that? Hold on a minute ... But he is well ahead of you, acknowledging all the excesses of his own “I” and its self-contradictions. Eminently quotable, this is a book that cries out to the reader for notes and queries in the margin.

Life never surrenders ... The impossible is the unthinkable by God ... It is He who in us is continually creating himself ... What we believe to be the motives of our conduct are usually but the pretexts for it ... We must spiritualize everything ... To fall into a habit is to begin to cease to be ... It is ourselves, it is our eternity, that we seek in God ... And as for truth, real truth, independent of ourselves, beyond our logic and our hearts – who knows?

The long chapters worry and question unsparingly the arguments and imaginings of the centuries—about



Miguel de Unamuno (1864-1936)

an after-life, the survival of the soul, and a God of love who has chosen both to enrich and be enriched by humanity. Almost every argument, pagan or Christian, is defeated on appeal to what a human being actually desires; and all imaginings of heaven are colored by the individual soul who imagines it.

Unamuno’s arguments are those of western civilization and of Christendom, but unlike many such questionings written at that time, there is space in this book for the hundred-year expansion in biological knowledge that was to come, “explain-

ing” (potentially) the workings of both head and heart to an (almost) infinite degree. Human beings, with their individual souls, sympathies, solidarities, continue as before, with the unanswered question of what the human mind—or heart—cannot *know*.

How should we act, how avoid despair, with this uncertainty? The motto chosen for the book is taken from the early Romantic writer Sénancour: *Man is perishable. Maybe so. But let us perish resisting this, and if nothingness is to be our fate, let us act to make it an unjust one.*

The Tragic Sense of Life is available free as a Kindle eBook. For those who prefer print, a paperback English edition (228 pages) was published in 2011 by CreateSpace.

Kavanagh is a writer and reviewer living in England.

Views and Reviews

ARTS AND LITERATURE

THE DUTY OF DELIGHT: THE DIARIES OF DOROTHY DAY

EDITED BY ROBERT ELLSBERG
IMAGE BOOKS, 693 PAGES

Reviewed by the Rev. E. Suzanne Wille

Don't call me a saint. I don't want to be dismissed so easily," Dorothy Day once said famously. One of the most famous American converts to Roman Catholicism in the 20th century and a towering figure in progressive Christianity, she began as a journalist after World War I, writing for socialist and communist papers, although she always worried that she should be doing more to help the poor. Drawn to religion throughout her life, Day converted to Catholicism after the birth of her daughter, Tamar; her conversion led to the breakup of her relationship with Forster Batterham, the English botanist with whom she had been living in a common-law marriage. Her newfound faith led her away from communism, although she still felt dedicated to helping change the class structures of society, and believed that the Gospel and Catholic social teachings had a challenge to offer to society that was more than equal to the ideologies of communism and socialism.

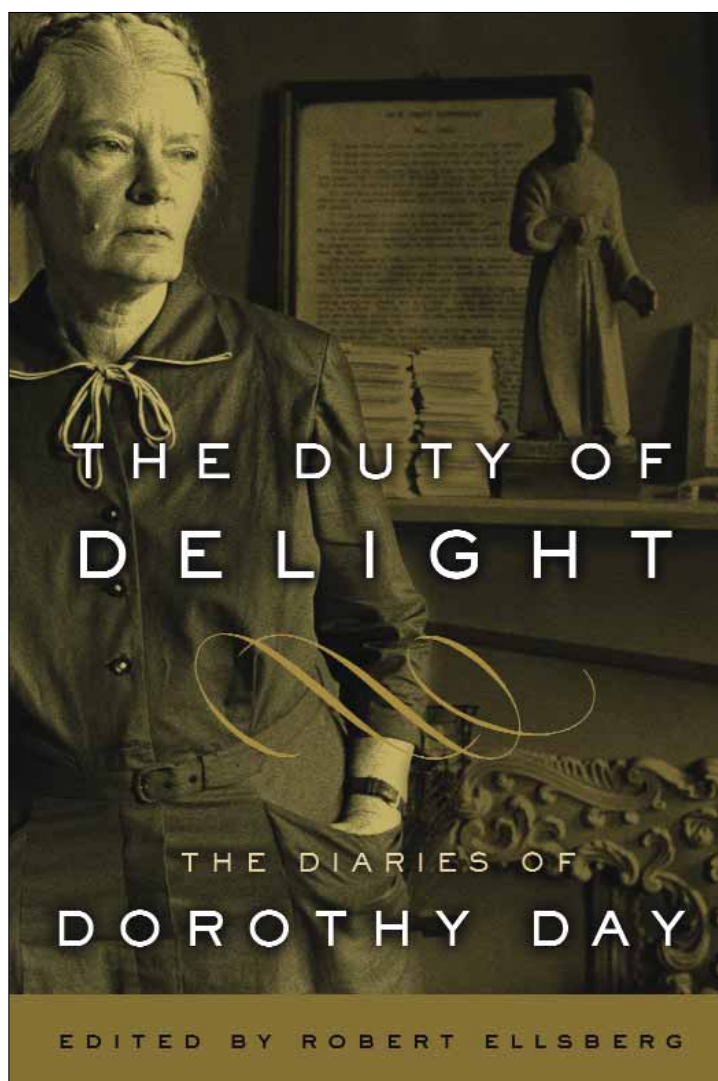
While she remained politically active, agitating for justice for the poor, it was when she met Peter Maurin, a former Christian brother who had embraced poverty as a vocation, that Day's political theory and religious faith were integrated. Together, they decided to offer an alternative to communism as a way to bring about societal change by spreading Catholic social teachings through a new, inexpensive newspaper, *The Catholic Worker*, which Day produced at her kitchen table. A movement soon grew out of the paper as the poor began showing up on Day's doorstep, having found hope in the paper's Gospel message of welcoming the stranger as Christ Himself. From those beginnings sprang the network of houses of hospitality where Catholic Workers still welcome and live in community with the poor.

These Catholic Worker houses, along with the newspaper, rural experiments in communal farming, and an absolute dedication to pacifism based on Jesus' admonishment that "whoever lives by the sword shall perish by the sword," are the hallmarks of Day's life and the Catholic Worker movement. Day often challenged the Catholic hierarchy to live more in line with the Gospel and its own social teachings about justice for the poor and pacifism. She not only wrote about and advocated for the poor, but also lived with them in houses of hospitality until the end of her life, living humbly even as she made visits to Rome to make appeals to the Pope, met with major figures like Mother Theresa, and collaborated with the likes of Joan Baez, Daniel Berrigan SJ, and Flannery O'Connor.

Dorothy Day died in 1980, and three decades later, she is a spiritual and political hero and model for many. Her absolute dedication to justice for the poor and to

pacifism has made her justifiably famous in progressive political circles, while her fierce faith, expressed throughout the arc of her life, has made her a darling of the Roman Catholic Church. Day is now considered a "servant of God," one of the steps towards canonization as a saint, despite her desire not to be dismissed so easily. Still, now that she is gone, it can be easy to regard her as a plaster saint, to be admired but not emulated.

The recent publication of *The Duty of Delight: The Diaries of Dorothy Day*, edited by Robert Ellsberg, who lived and worked with Day in the New York Catholic Worker house in the 1970s, goes a long way to en-



liven and make real this paragon of 20th-century, progressive Roman Catholicism. Ellsberg has gathered all of Day's extant diaries, which begin in the 1930s at the birth of the Catholic Worker paper and movement, and continue until just days before her death in 1980 (Ellsberg's research prompted the discovery in Day's bedside table of a diary of the last days of her life). These diaries do much to flesh out a woman who, like all who have gone before us, is in danger of being tamed by death and memory.

Day utterly reveals herself in her diary, clearly writing just for herself and for God. Here she honestly examines the difficulties of living out her faith and of the work she felt called to by it. She records the frustrations of living in poverty, in the early days without running water or heat, and she anguishes over living in community with those who are not only poor, but often addicted to alcohol or wrestling with mental illness, and how best to love them while holding the

larger community together: "Sometimes it is hard to see Christ in the poor" (January 22, 1940). On August 12, 1942, Day writes from her sickbed, "it is my spirit that is all wrong. I am surrounded by repellent noise, disorder, and people, and have no spirit of inner solitude or poverty." She lived in poverty and in community the rest of her life, listening to the cries of Anna, a sick woman who lived in her house, and finding a cockroach in her cereal days before her death.

Here we see a profoundly faithful woman chastise herself for not being more charitable to others and more faithful in her prayer life and devotions. Day knew that she needed to love first if she was to feel love for those whom she served and lived with: "St. John of the Cross says, 'Where there is no love, put love and you will find love.' The hard work of loving. That is our CW work. Learning to love, exercising love so it grows strong. And exercising our faith too" (May 11, 1960). Throughout her life she writes that she needs to decrease so that others, including God, might increase; even at the age of 76 she writes, "I must learn Holy Silence" (January 7, 1973). In short, this diary helps readers see and understand how Dorothy Day's life was a single, integrated expression of her progressive political activism and her devotion to and trust in God and the Roman Catholic expression of Christianity.

Day has inspired generations of political activists and left-leaning Christians, but these diaries seem particularly relevant in a time of Occupy Wall Street protests, growing numbers of young people entering programs like Episcopal Service Corps that focus on living in an intentional faith community while working for social justice, and the rise of "new monasticism" among young, mainly evangelical Christians. Day and other Catholic Workers have already trodden the difficult path of living in community and learning to love one another, even in close, uncomfortable quarters. She worries in her diaries about attacks from those whom the Catholic Worker served, and from other Catholic Workers who accused her of

travelling too much, being too much in the public eye, and not being attentive enough to the community. Day and *The Catholic Worker* faced criticism and arrest from the government for refusing to take part in mandatory civil defense drills during the 1950s. Even the church hierarchy turned on Day and the workers from time to time, accusing them of straying too close to communism and of being too radical. In the diaries, we see a faithful Catholic, impatient for justice, trying to tame her impatience so that she might be less prideful and more loving, even as she advances the cause of the poor. Any person of faith seeking to follow the Great Commandment of loving God through prayer, worship, and self-abnegation, and of loving neighbor through working for justice and caring for "the least of these" will find inspiration and instruction here.

Wille is interim pastor of Christ Church, Warwick.

Renewing Our Relationship With the Land

In September, Bishop Sisk launched a “Food, Faith, Farming and the Future Committee” to foster a deeper appreciation of the land that nourishes us. Mindful of the gifts entrusted to us by our Creator, for us and for future generations, the program is grounded in the understanding that all of God’s creation is good. The Committee will work with the Bishop to vision and implement projects which encourage the people of the diocese to enter into a renewed relationship with the land and the communities that nourish us. The Committee includes leaders in the diocese who are working on these types of projects and experts from around the nation who are committed to deep relationship with land. Among the types of project under consideration include a Lenten curriculum, a roundtable meeting and keynote address with national thinkers in the field, and diocesan-wide workshops on congregational gardens and farmers markets. The Rev. Stephanie M. Johnson has been brought on a part-time program coordinator. Please contact her with questions or comments at Stephanie.m.johnson@yale.edu

Indian School Block Named for Chair of St. Hilda’s & St. Hugh’s



Chengalpattu children.

Photo: St. Hilda’s & St. Hugh’s

The St. Hilda’s & St. Hugh’s Matriculation School in Chengalpattu, a town south of the southern Indian city of Chennai (formerly Madras), recently renamed a classroom block “The Jay Gordon Block” in honor of the Rev. Canon Jay H. Gordon, the chair of the board of St. Hilda’s & St. Hugh’s School in Manhattan. The New York school forged its companionship with the school in Chengalpattu, which now serving 530 children ages 3-14, in 2006.

St. Mary’s, Tuxedo Park Response To Hurricane Irene Features in ER&D

The outstanding response of the congregation of St. Mary’s, Tuxedo Park, under its rector, the Rev. Elizabeth McWhorter, to the plight of its neighbors following the devastation caused by Hurricane Irene in late August, is the subject of two publications in the ER&D Resource library, available online at <http://www.er-d.org/userfiles/Post-STORY-TuxedoPark.pdf> and <http://www.er-d.org/userfiles/Post-TIPS-TuxedoPark.pdf>. McWhorter tells how she and Father Emmanuel of the local Roman Catholic Church, together with a team of volunteers, cooperated to identify and meet the needs of East Village residents who had been evacuated from their homes following the bursting of a dam further upstream on the Ramapo River. “Volunteers delivered small items by hand and larger items, like furniture and appliances, were delivered that weekend in trucks loaned by the local gas station,” McWhorter writes. “Human pride and dignity were again a focus as each donated item was inspected and accepted only if it was in good shape. We encouraged volunteers to ask, “would this item be acceptable in your home?”



Sister Catherine Grace explaining how maple syrup is made.

Photo: Laymen’s Club

Laymen’s Club Visits Brewster Sisters

About 30 members of The Laymen’s Club of the Cathedral Church of Saint John the Divine traveled in September to Brewster for a tour of the Community of the Holy Spirit’s Bluestone Farm and Living Arts Center, where daily life involves organic farming and monastic spirituality. Today, the Sisters continue to teach however their work is done in the Creator’s own natural classroom. At Bluestone Farm they mix the duties of farm life—maple sugaring, caring for bees, ducks and chickens, and planting, tending, gathering and preserving food—with prayer, music and Eucharistic living. They share their harvest greens and other vegetables, eggs, jellies, and honey with the local food pantry. The Sisters are most gracious in hosting visits, both individuals and small groups, who come to learn from their example.

Episcopal Charities Raises Nearly \$900K for Grassroots Programs



L to r: Dr. Mary Donovan, Bishop Donovan, Mrs. Karen Sisk, Bishop Sisk
Photo: Kara Flannery

A sell-out crowd of more than 550 guests attended the Episcopal Charities Annual Tribute Dinner November 29 in the Cathedral of St. John the Divine. The honorees for the evening, which raised almost \$900,000 to support grassroots outreach programs throughout the diocese, were PriceWaterhouseCoopers chairman Dennis Nally, and the diocese's Assisting Bishop Herbert Donovan and his wife, Dr. Mary Sudman Donovan.

Hikers Return



Shane and Sarah making pizza in Smith's kitchen with their family. Photo: N. Lindstrom

For more than two years the Rev. Nora Smith, rector of the Church of St. Barnabas in Irvington, supported efforts to bring home the American hikers, Shane Bauer, Josh Fattal and Sarah Shourd, who were arrested near the Iran-Iraq border in July 2009. She and her congregation said prayers for them every Sunday, stood outside the U.N. with banners and leaflets, and took part in a rolling hunger strike. Shourd was released in September 2010 after months of solitary confinement. Bauer and Fattal remained in captivity in Tehran until September 2011.

"In the case of Sarah, Shane and Josh," Smith wrote, "I have witnessed only the compassion of a group of Christians willing to pray. We could not visit them, but we lifted them up to God in the Prayers of the People every Sunday (and continue to do so). I know that our prayers have helped to sustain the agonized mothers because they have told me so. I can tell you that our willingness to pray, despite what we may think of the politics or passions of Sarah, Shane and Josh, has given comfort to their frightened and brokenhearted friends."

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Point-and-click translation interface	✓	✓	✓	✓
Credentialed / Volunteer translators	✓	✓	✓	✓
Machine translations	✓	✓	✓	✓

We've been checking out a new service that makes it much easier to go live with a website in another language. It doesn't do the translation (well, it offers machine translation free, but you won't want to use that), but it deals with all the technical stuff and streamlines the process of using volunteer translators—and for small organizations, it's free. www.smartling.com.

Abraham's Table: God Provides in Newburgh

By the Rev. Deacon Ann Douglas

Abraham's Table literally began around a dining room table in late summer, 2010. Two Newburgh pastors, the Rev. Dr. Evelyn McDonald of Grace United Methodist Church and the Rev. Steve Reulke of Calvary Presbyterian Church were sharing a meal and discussing the work of Pastor Rosie of the Northeast Gateway To Freedom Church. Pastor Rosie had spent that summer gathering food donations and recruiting volunteers to prepare and provide lunches for children around Newburgh.

McDonald and Reulke knew that many of Newburgh's 7,000+ children lack sufficient nutrition, because their families' incomes are inadequate. They also knew that summers, without school meals, are particularly difficult. When the question arose of what could be done for them during the summer of 2011, the idea of the interfaith and civic partnership of professionals and volunteers, local farmers, food banks, businesses and other organizations now known as Abraham's Table came quickly to life. Others were invited to join in and a board was formed, including the Rev. Deacon Mavourneen "Vonnie" Hubbard of this diocese, a retired child nutrition program administrator.

A proposal was then developed to provide "a federally-funded Summer Food Service Program for all the children of Newburgh." The path was made straight, and faith was borne out when, in an unheard of 9 days after submitting the paperwork, the IRS granted Abraham's Table, Inc. the not-for-profit 501 (c)(3) status necessary to qualify for the federal funding it needed.

Federal funding would eventually pay for most of the program's costs, but it would not pay for startup. Again, God provided. Just as an insurance payment was due, news came of a grant of \$10,000 from the Methodist Church. This was followed by generous donations from other faith-based entities, including the Episcopal Diocese of New York, from civic organizations such as the New Windsor/Cornwall Rotary, and from many individuals. *And by the Grace of God everything fell into place in just one month.*

The board then engaged the School District to prepare and deliver bag lunches. Abraham's Table recruited four part-time employees and trained them to monitor the sites, and assembled 25 volunteers of all ages and backgrounds to distribute the meals at 14 sites across town. As Newburgh has limited public transportation, multiple sites were vital. Unsurprisingly, the municipal pool and area playgrounds were among the more popular!

The program began on July 5. Over 500 meals were served by the end of day two, and the numbers continued to grow each day as more people heard about the program. Lunches were served until the recreation programs in Newburgh concluded for the summer—approximately 12,500 lunches in all—by a troop of wonderfully committed volunteers and dedicated staff.

The idea of Abraham's Table was born of conscience and proceeded on faith. It seemed that whatever the next step along the way required, was provided. All involved learned much—and most importantly, that when you are in the midst of uncertainty and stress, it is helpful to remember that as God calls, God also provides. Abraham's Table is already making plans for improving the program for next summer. For more information, please visit www.abrahams-table.org.

Douglas is a deacon at St. John's Church, Cornwall.



Students presenting a thank you card to Deacon Vonnie Hubbard. Photo: Abraham's Table

CBS Christmas Eve Lessons and Carols to Come from GTS Chapel

The 2011 CBS Christmas Eve television special which will air nationwide on December 24th at 11:30 P.M. will this year feature a service of lessons and carols recorded in the General Theological Seminary's historic Chapel of the Good Shepherd. Nearly all the network's affiliated stations carry the annual Christmas program and so viewers are expected to number in the many millions. Bishop Catherine Roskam, herself a 1984 graduate of the Seminary, will host the program. The Presiding Bishop, the Rt. Rev. Katharine Jefferts Schori, will deliver the homily and the Rt. Rev. Peter James Lee, Dean of the Seminary, will introduce viewers to the Seminary's mission.

COMMON GROUND (continued from page 27)

Judson Memorial Church on Washington Square. Josh, Amin, Natasha, Zak, Sandra, and Tom described how OWS was organized into 15-20 working groups, with affinity groups attached to each. The working groups could be as varied as kitchen, shipping, media, structure, finance, security, health and safety, etc. Affinity groups clustered around each working group depending on interest and need. The Direct Action group had a distinct purpose, yet all groups of OWS—and this was underscored often in our conversation—were leaderless: Everything was done by consensus—a concept and approach that seemed to be what set up the derailment of earlier talks with Trinity and mystified the church: on the one hand OWS negotiated yet on the other—simultaneously—they trespassed on the property they were negotiating about.

It became plain that these were two different world views—each defensible, but having no idea how to communicate with the other. Trinity, not knowing the distinct personalities asking to use the Duarte property, could not fathom why the time-honored provision of charity was not enough or even appropriate. This frustrated them. The OWS Working Group, on the other hand, thinking that "Rector Cooper" could—with a wave of his hand—allow them to use the parcel of land above Canal Street, was impatient for Trinity to appreciate that this moment in our culture is so vital that old constructs had to yield a new way of thinking. Of course leases can be set aside for a few months, they reasoned. This movement represents an ache for justice in our country, and if not satisfied all will be lost, they say. As one member said naively but with disarming penetration, "our goal is to change the world."

The irony that these conversations were unfolding as the candles of Advent were being lit was not wasted on me. I thought of the film "It's a Wonderful Life." Trinity Church is not mean Mr. Potter, however, and OWS is not George Bailey and the innocent citizens of Bedford Falls. It's too easy to stereotype the players here. Rather, we are all on the edge of a moment in history where, in the words of Isaiah, society must "reclaim the vision that has been lost." It can't become more of an Advent struggle than that, and we certainly yearn for the "Christness" in the moment to arrive. "Come, Lord Jesus!" +gep

Packard is retired Bishop suffragan for Chaplaincies in the Episcopal Church. He blogs at bishopsnotebook.blogspot.com.

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2011 ad deadlines:

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

November 15 for Winter issue.

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

BISHOPS' VISITATION SCHEDULE

JANUARY 5 (EPIPHANY EVE)

Bishop Smith: Holy Apostles, Manhattan

JANUARY 8 (EPIPHANY 1)

Bishop Sisk: St. Andrew's, Beacon

Bishop Caldwell:

St. Paul's, Pleasant Valley

Bishop Smith: S. Juan Bautista, Bronx

JANUARY 15 (EPIPHANY 2)

Bishop Caldwell:

St. Margaret's, Staatsburg

JANUARY 22 (EPIPHANY 3)

Bishop Sisk: All Saints', Staten Island

Bishop Caldwell: St. Andrew's, Hartsdale

JANUARY 29 (EPIPHANY 4)

Bishop Caldwell: St. Paul's, Bronx

FEBRUARY 2 (THURSDAY)

Bishop Sisk:

St. Mary the Virgin, Manhattan

FEBRUARY 5 (EPIPHANY 5)

Bishop Sisk: St. Peter's, Chelsea

Bishop Caldwell: Holy Trinity, Inwood

Bishop Smith:

Good Shepherd, Green Lake

Bishop Donovan:

SS. John, Paul & Clement, Mt. Vernon

FEBRUARY 12 (EPIPHANY 6)

Bishop Sisk:

St. Bartholomew's, White Plains

Bishop Caldwell: Divine Love, Montrose

FEBRUARY 19 (LAST EPIPHANY)

Bishop Sisk: St. John's, Yonkers

Bishop Caldwell: St. Michael's, Manhattan

FEBRUARY 22 (ASH WEDNESDAY)

Bishop Sisk: Trinity Wall Street

Bishop Caldwell: Trinity, Gamerville

FEBRUARY 26 (LENT 1)

Bishop Sisk: St. Andrew's, New Paltz

Bishop Caldwell: St. James', Callicoon

Bishop Smith: St. John's, New Rochelle

MARCH 4 (LENT 2)

Bishop Sisk: St. Mary's, Chappaqua

Bishop Caldwell: St. Andrew's, Brewster

Bishop Donovan: Holy Cross, Yonkers

MARCH 11 (LENT 3)

Bishop Sisk: Incarnation, Manhattan

Bishop Coadjutor:

Good Shepherd, Granite Springs*

Bishop Caldwell: Messiah, Rhinebeck

Bishop Smith: St. Philip's, Garrison

MARCH 25 (LENT 5)

Bishop Sisk: St. David's, Bronx

Bishop Coadjutor:

St. John's, Staten Island*

Bishop Caldwell: St. Philip's, Manhattan

Bishop Donovan:

St. Simon the Cyrenian, New Rochelle

*Subject to receipt of required consents for consecration scheduled for March 10.

EPISCOPAL CHARITIES (continued from page 13)

to be addressed, and it sustains them even when society is frustratingly non-responsive to those issues. I think that the faith community is extraordinarily important, both in identifying issues that need to be thought about by the larger community, and also in addressing those needs. The faith community most often has the commitment, the staying power that other in the community do not always possess.

SASSO: It has been interesting to see the number of programs we're supporting that are inter-faith efforts in their communities. Many programs and parishes understand the power of a collaborative effort with the Methodists, the Lutherans, the Roman Catholics, the Jews and whoever else is in town. It's wonderful to see that our work is not just about what Episcopalians can do in their community. It's really about people of many faiths coming together to serve their neighbors in need.

SHOVER: A faith community would not be a faith community if it wasn't doing this work. It's part of the mandate of being a faith community. We must reach out to others, and if we don't, we're not complete. So this work serves the faith community as much as it serves the larger community.

DOCTRINE OF HAPPINESS (continued from page 24)

here as well as hereafter. Salvation in Traherne's view is not an eye-opening moment, or a single assent to a savior, but a process and a way of life in which we begin living now the life we will live more fully in eternity. In fact, he is quite impatient with those Christians who defer happiness, writing: "There are Christians, that place and desire all their Happiness in another Life, and there is another sort of Christians that desire Happiness in this." He doubts "whether the first sort be Christians indeed" [C. IV. 9]. We are to be people connected to each other and to the natural world, living with open eyes that see the presence of God all around us. And we are to be people who seek to bring the Kingdom of God, that life of heaven, into this life. Right in the infancy of Anglicanism we have this powerful voice proclaiming that happiness and holiness are the same thing.

Inge is honorary senior research fellow at the University of Worcester, England, and a leading authority on Thomas Traherne.

FRACKING (continued from page 25)

whole way of life. Once the process begins, the value of property (homes and land) goes down the drain.

My sometimes mule-headed, uneducated, wrote-the-book-on-the-meaning-of-conservative great-grandfather could have told you all this, but he's not here—

so I'm speaking for him and for me. He was one of the most ethical, open-hearted, and kindest people that I've ever met. Of course, he didn't watch much television. I don't think he thought much of it, and TV propaganda was way before his time. If you don't want to listen to him or to me, just ask the people of Albany, Syracuse, and Saugerties. They've already banned fracking. That sounds like a good idea to me.

Golliber is vicar, St. John's Episcopal Church, Ellenville and Environmental Representative of the worldwide Anglican Communion to the United Nations.

CLERGY CHANGES

The Rev. Maria Servellon, Priest, Mission San Juan Bautista, Bronx, to Vicar, Mission San Juan Bautista, Bronx, Oct 1.

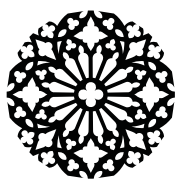
The Rev. Elizabeth G. Maxwell, Supply, Episcopal Diocese of New York, to

Interim Pastor, St. Michael's, Manhattan, Nov 1.

The Rev. Gwyneth MacKenzie Murphy, Resigning as Vicar, St. Andrew's, New Paltz, Jan 15, 2012.

Cathedral Calendar

WINTER 2011/2012



The Cathedral Church of Saint John the Divine

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

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

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

Tuesdays, January 24, 31, February 7, 14, 7:00-8:30 p.m.

Biblical Women of Worth

Dr. Phyllis Tribble
Tuesdays: January 24, 31, February 7, 14, 7:00-8:30 p.m.

Introduction to the Gospels

Professor Deirdre Good
Thursdays: January 26, February 2, 9, 16, 7:00-8:30 p.m.

Introduction to Islam

Dr. Hussein Rashid
Thursdays: January 26, February 9, 16, 7:00-9:00 p.m.

Each course sequence is \$100 and classes are held in the Cathedral House. For more information, please contact office@saintsaviour.org or visit stjohndivine.org

CHILDREN'S WORKSHOP

Medieval Arts Children's Workshop
Saturday, January 28, 10 a.m. – 12 p.m.
Please see description for December 3.

Unfinished Symphony:

Spotlight on Architecture
Sunday, January 29, 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

Signs and Symbols: Spotlight on Symbolism
Saturday, February 4, 1 p.m. – 2 p.m.
Please see description for January 22. Led by Senior Cathedral Guide Becca Earley.

St. James' Chapel Recital Series

Sunday, February 5, 5:15 p.m.
NYC Duo (Jung-yi Hsieh Daugherty, flute/Michael Gilsinan, guitar)

Secrets of St. John the Divine: Spotlight on Hidden Images

Sunday, February 12, 1 p.m. – 2 p.m.
Please see description for January 8. Led by Senior Cathedral Guide Tom Fedorek.

I Love New York: Spotlight on the City

Saturday, February 18, 1 p.m. – 2 p.m.
Celebrate New York City with a special tour of the Cathedral that focuses on its New York stories. What do George Washington, Samuel Morse, and Philippe Petit have to do with New York and its Episcopal Cathedral? Come celebrate New York's immigrants, inventors, and artists who've helped shape the city and the world. Led by Senior Cathedral Guide John Simko.

CHILDREN'S WORKSHOP

Drip Drop: A Water Workshop
Saturday, February 18, 10 a.m. – 12 p.m.
Please see description for January 21.

St. James' Chapel Recital Series

Sunday, February 19, 5:15 p.m.
Carlos Gardels, piano

Ash Wednesday, February 22

7:30 a.m. & 8:30 a.m.
Imposition of Ashes And Holy Eucharist (said service)
12:15 p.m. & 7:00 p.m.
Imposition of Ashes and Holy Eucharist
A vigil to meditate and reflect upon on the essence of water will be held throughout the night of Ash Wednesday. For more information please visit the website.

Medieval Arts Children's Workshop
Saturday, February 25, 10 a.m. – 12 p.m.
Please see description for January 28.

Food and Water Watch: Fracking
Saturday, February 25, TBA
Please visit website for more details

Signs and Symbols: Spotlight on Symbolism
Sunday, February 26, 1 p.m. – 2 p.m.
Please see description for January 22. Led by Senior Cathedral Guide Becca Earley.

St. James' Chapel Recital Series
Sunday, February 26, 5:15 p.m.
Music of the Americas
Sebastien Zubieta, music director

TICKETS AND RESERVATIONS

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

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

ONGOING PROGRAMS, TOURS, WORKSHOPS

VALUE OF WATER: SUSTAINING A GREEN PLANET

Through March 2012

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

Water, Water, Everywhere: Spotlight on the Exhibition

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

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

StoryTelling: An Ocean of Stories

Please see website for more details

The Great Organ: Midday Monday and It's Sunday

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

Distinguished Visiting Choir Series

The Cathedral welcomes distinguished choirs from around the world to perform at Sunday services. The Distinguished Visiting Choir Series gives great voices the opportunity to share this majestic space with the Cathedral's own Choir of Girls, Boys and Adults.

PUBLIC EDUCATION AND VISITOR SERVICES TOURS AND CHILDREN'S WORKSHOPS

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

Medieval Birthday Parties

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

Nightwatch

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

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

To learn about the many nurturing year-round pro-

grams for young people offered by A.C.T., please call (212) 316-7530 or visit www.actprograms.org.

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

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

CATHEDRAL COMMUNITY CARES (CCC)

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

SELECTED PROGRAMS AND SERVICES:

DECEMBER

Celebrating the Season: Services

Christmas Eve

Saturday, December 24
4 p.m. Service of Lessons and Carols
10 p.m. Prelude Music
10:30 p.m. Festival Eucharist of Christmas

Christmas Day Eucharist

Sunday, December 25, 11 a.m. (only service of the day)

New Year's Eve Watchnight service

Saturday, December 31, 11 p.m.

New Year's Day Service

Sunday, January 1, 11 a.m. (only service of the day)

Peace Tree Dedication

Friday, December 16, 11 a.m.

CHILDREN'S WORKSHOP

A Season of Lights: A Winter Solstice Celebration

Saturday, December 17, 10 a.m. – 12 Noon
In this special workshop, children and their families brighten up their winter with a reading of Nancy Luenn's Celebrations of Light, learning about winter festivities from around the world. Activities include rolling beeswax candles; cutting Chinese and Taiwanese paper lanterns; sculpting clay candelabras inspired by Hindu floating lamps, Jewish menorahs, and Kwanzaa kinaras; and more! Recommended for ages 4 and up. \$8 per child, with accompanying adult.

With Angels and Archangels:

Spotlight on Angelic Images

Sunday, December 18, 1 p.m. – 2 p.m.
Discover images of angels in the Cathedral's glass and stone. Learn about the role of angels in the Hebrew, Christian, and Islamic scriptures, and the angelic hierarchy and how to identify angels by their field marks. The tour concludes with an ascent to the triforium for a birds-eye view of the breathtaking Archangels Window. Binoculars recommended. Led by Senior Cathedral Guide Tom Fedorek.

New Year's Eve Concert for Peace

Saturday, December 31, 7 p.m.

JANUARY

CHILDREN'S WORKSHOP

Camels and Kings Workshop:

A Celebration of Gift Giving
Saturday, January 7, 10 a.m. – 12 Noon
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.

St. James' Chapel Recital Series

Sunday, January 8, 5:15 p.m.
Carol Wincenc, flute & Bryan Wagorn, piano

Secrets of St. John the Divine: Spotlight on Hidden Images

Sunday, January 8, 1 p.m. – 2 p.m.
What are a stripper and the signs of the zodiac doing in our stained glass windows? Find out on this tour that puts the spotlight on surprising images in glass and stone. Led by Senior Cathedral Guide Tom Fedorek.

The Cathedral will be closed to the general public on Saturday, January 14 for the Annual Diocesan Convention.

Brilliant Walls of Light:

Spotlight on Stained Glass
Sunday, January 15, 1 p.m. – 2 p.m.
Join Senior Cathedral Guide John Simko in an exploration of the history, making, and meaning of stained glass. Experience these brilliant walls of light as Abbot Suger imagined them more than eight and a half centuries ago and discover such diverse figures as Charlemagne, Pocahontas, and modern steelworkers.

CHILDREN'S WORKSHOP

Drip Drop: A Water Workshop

Saturday, January 21, 10 a.m. – 12 p.m.
In support of the exhibition "The Value of Water," children are invited to join a special program exploring the interaction between people, water, and the larger environment. Through stories and close looking at how water is depicted in the art exhibit, children will learn about the water cycle and the importance of water in their lives. Children will translate their inspiration into their own art including block printing scenes of water, designing accordion books with water stories, painting watercolor Rose Windows, and creating "word waterfalls". Recommended for ages 4 and up. \$8 per child, with accompanying adult. Meet at Visitor Center.

Signs and Symbols: Spotlight on Symbolism

Sunday, January 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.

St. James' Chapel Recital Series

Sunday, January 22, 5:15 p.m.
Victoria Mushkatkol, piano

Interfaith Exploration

Congregation of St. Saviour: Adult Education Offerings

Exploring Genesis

Rabbi Leonard A. Schoolman

Which Gospel Has the Camels?

By Helen F. Goodkin

Many years ago, our daughter came home from kindergarten in tears because at our house, we didn't celebrate SAINT Hanukah's Day. When I explained that Jewish people celebrated Hanukah, and Christians celebrated Christmas, she became inconsolable. "I am not Christian," she wailed, "I am a Sagittarius."

Clearly, we had need of some theological education at our house, but how to begin? That year when I assembled our crèche and placed the shepherds next to the wise men, I realized that the traditional scene created the same type of confusion as St. Hanukah's day. We have been blessed with two different stories of Jesus' birth, each with its own details. I decided then to unpack the Christmas story as I unpacked the crèche, bit by bit, placing different figures out each Sunday in Advent, ending at Epiphany when the Magi finally appear. Recently, I have begun to give a fairly popular Adult Ed talk that encourages everyone to understand how important it is to see these stories separately because they are different!

In both gospels, Jesus' birth occurs during the reign of Herod; Mary is a virgin engaged to Joseph, but in 21st century language, they haven't "slept together," yet Mary is pregnant by the Holy Spirit; Joseph is descended from King David; an angel announces the birth and directs that the baby be called Jesus; the baby is born in Bethlehem, but the family settles in Nazareth.

With this, the agreement ends. The pregnancy is announced to Mary in Luke and Joseph in Matthew. Luke knows nothing of Magi, the massacre of the Jewish babies, or the side trip to Egypt; while Matthew misses out on Elizabeth and Zechariah, the birth of John the Baptist, and the beautiful canticles that we all love. These differences tell us much about the overall agendas of the Gospel writers and the communities for which they wrote.

In Matthew's Gospel, God is the central player who directs the action through dreams, affirmed by Old Testament prophecy, all designed to position the baby within God's plan for Israel. Writing for a community of Jewish Christians, Matthew tells the story within the traditions of Israel.

He does this largely through the experiences of men—Jesus, Joseph, Herod, the male children, the Magi. Mary has no significant role; there are no other women. Joseph is honored as the faithful servant and protector of mother and child, righteously abiding by the law.

The Matthew story hinges upon the differences between the Kingdom of heaven, which Jesus brings, and the kingdom of man—secular kingship, the political turmoil and oppression of the Roman Empire. Compare for a moment King Herod, irrational and insecure in his palace, killing innocent babies, with a frail baby Jesus, tended by two devoted, but seemingly unimportant parents. Yet they are clever and courageous, outsmarting the tyrant by going to Egypt. Compare Herod also with the Magi who recognize that Jesus' birth brings a very different kind of kingdom. Too bad, of course, that what most affects our holiday celebration today are the gifts which have become secular symbols of excess.

For Luke, individuals are important. They have feelings, opinions, fears, and joys; they make decisions. Zechariah protests; Mary appears to have the right to say no to

Gabriel; the shepherds discuss what to do. In this Gospel, women are important. The Annunciation is to Mary, not Joseph. She travels alone to visit her cousin Elizabeth, and she meets Anna in the Temple. With, Elizabeth and Zechariah, and Anna and Simeon, we have the first of many parallel female/male stories in this gospel.

Luke's concern is also with the poor, not the powerful. Angels announce the birth first to poor shepherds, who visit him in a stable, not a house as in Matthew, and Mary sings that God has "lifted up the lowly... filled the hungry with good things."

Luke's birth narrative is framed by travel. Zechariah travels to Elizabeth; Mary travels to see her cousin; Mary and Joseph must travel to Bethlehem; the shepherds travel to the birth place. Though this couple avoids Matthew's trip to Egypt, they travel home to Nazareth. In this Gospel, Jesus' ministry is marked by constant motion from place to place, as Jesus says "foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." (9:58)

From the beginning, Jerusalem is Luke's primary focus, the city of Jesus' destiny. The gospel starts here with Zechariah in prayer, and it ends with Jesus teaching in the Temple at Passover. It is where he ultimately meets his death, and where he directs his disciples to remain to await the promise of Pentecost.

The birth narratives provide the meeting place between Old Testament theology and the message of the Gospel. Matthew provides not only Jesus, as a model for life, but also these human folk who display discipleship and faith as they live out God's plan. Living into the kingdom of God should be about the gentleness of the mother

and child, the wisdom and generosity of the Magi, and the protective servant hood of Joseph.

For Luke, God's people are represented by a larger, more diverse group, including women. While God is certainly involved, humans make decisions, have choices, and express emotion. Pious Jews are attracted to Jesus, but it is the poor shepherds in their fields who first go see the baby. For Luke, discipleship is not about being rich, or powerful, or learned, but about believing, and for Luke, this belief brings salvation for anyone—rich or poor, high or lowly, Jew or Gentile.

In the 21st century, the Christmas story seems like a fairy tale with an evil, villainous king and glamorous alchemists from the exotic east, a faithful servant who protects a beautiful virgin, country shepherds who seem almost like elves, and a baby who never seems to eat or cry. But, make no mistake about it, this baby makes demands on humankind. Some like Joseph, Mary, and the magi, choose to follow him, but the possibility of rejecting him as did King Herod is more real today than ever before.

For the record, there are no camels in the Gospel birth stories. They creep in much later, along with the donkey and the cattle which are lowing. But aren't they fun?



Rogier van der Weyden. *The Annunciation*. Oil on panel, c. 1440. As described in Luke (1:26). In Matthew, the angel appears not to Mary, but to Joseph.

Goodkin is the Co-Warden of the Church of the Epiphany, Manhattan. Email goodkin168@gmail.com if you would like her notes for unpacking the crèche with young children during Advent.