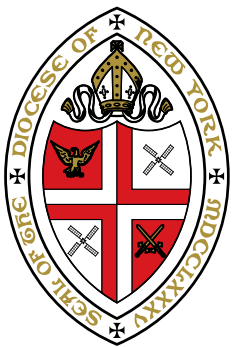


Merry Christmas!

THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

WINTER 2014



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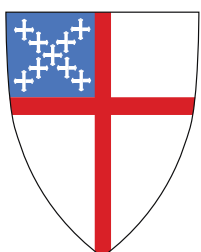
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The Cathedral of St. John the Divine's "Adoration of the Magi" (detail), tapestry from the set *Scenes from the Life of Christ*, Barberini Manufactory, 17th c. Photo: John Bigelow Taylor

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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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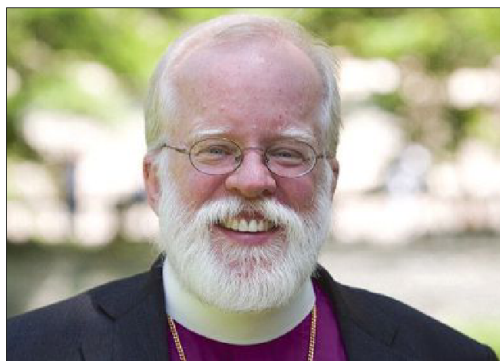
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Under the Stars

By the Rt. Rev. Andrew M.L. Dietsche



The Rt. Rev. Andrew M.L. Dietsche

In October our daughter Meghan gave us our second grandchild, a little boy. His older brother, now two years old, is still not entirely convinced they needed another child; but we are, and couldn't be happier. Our grandchildren are of Indian descent on their father's side, and both have Indian names. So this newest little guy is named *Ashwin*, which in Sanskrit means light. The name derives from that of a Hindu god, but among the ways in which the word *ashwin* has worked its way into language and culture, the one that I find most evocative, is that this word has given the name *Ashwini* to the first star in the evening sky. I like that, and when I say his name, that is what I think about.

We are told that on the first Christmas, when another boy was born, that birth was marked with a star in the sky. When I was a child I thought a lot about that. When I looked at the stars they were all so small and so far away that I couldn't understand how any one of them could be seen as resting exactly above any particular place. The star that appeared to be right over my house also appeared to be right over our neighbor's house, and everyone else on our block as well. That the wise men could follow such a distant pinpoint of light to such a specific spot right here on the ground was more than a mystery to me.

But what wasn't a mystery to me even then was the universal human experience of looking up at the stars in hope. As pretty new residents of Manhattan, Margaret and I are delighting in the very many wonders of the city, but I confess that I totally miss the stars. On the happiest and most tragic nights of my life it has been into the darkness and beneath the stars that I have gone, to put myself and the changes and chances of my life into a deeper perspective. The night my daughter was born. The night my brother died. Those long midnight walks under those ancient and familiar constellations have comforted me in ways so holy and intimate that I hardly have words with which to speak of them, just as they have comforted the thousand thousand generations of those who came before us. Look at the stars, God told Abraham, count them if you can, and know the truth of my promise. And the prophet Amos: "Seek him who made the Pleiades and Orion, and turns deep darkness into the morning, and darkens the day into night ... the Lord is his name."

We approach the shortest day of the year, and then it is Christmas. These are long nights, and cold, and hours ripe for reflection, hope and expectation. The night belongs to Mary and Joseph, it belongs to the shepherds, and to the magi. Easter happens in the bright joy of morning, but Christmas in solemn night, through the long hours of darkness, under the turning majesty of the stars, when the deepest longings of people, and the most fantastic promises of God become one, and all things seem possible. Because they are.

I hold my newborn grandson, the first star of the evening, and in his face I learn that there is no hope or need that I might have that is not already perfectly met in the promises and wonders of God. I go forth in peace, and believe I know something of pondering Mary and searching shepherds and journeying magi, and a world which once a year turns its face toward a cradle and is given to know that all will be well.

+Andy

Bajo las Estrellas

Por el Revdmo. Obispo Andrew M. L. Dietsche

En octubre nuestra hija Meghan dio a luz a nuestro segundo nieto, un pequeño niño. Su hermano mayor, ahora de dos años, todavía no está totalmente convencido de que necesitaban otro niño, pero, estamos y no podíamos estar más felices. Nuestros nietos son de origen indio por parte de su padre, y ambos tienen nombres indios. Así, este nuevo pequeñín se llama *Ashwin*, que en sánscrito significa luz. El nombre proviene de un dios Hindú, pero de entre las formas en las cuales la palabra *ashwin* ha abierto su paso en el idioma y la cultura y la que encuentro más evocativa, es que esta palabra le ha dado el nombre *Ashwini* a la primera estrella en el cielo al anochecer. Me gusta eso, y pienso en eso cuando digo su nombre.

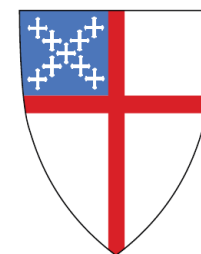
Se nos dice que en la primera Navidad, cuando nació otro niño, ese nacimiento quedó marcado con una estrella en el firmamento. Cuando era niño, yo pensaba mucho sobre eso. Cuando miraba a las estrellas, todas ellas eran tan pequeñas y tan lejanas que no podía entender como cualquiera de ellas podía verse posando exactamente sobre cualquier lugar en particular. La estrella que aparecía justo sobre mi casa también aparecía justo sobre la casa del vecino, y sobre la casa de todos los demás en nuestra cuadra. Era más que un misterio para mí que los reyes magos hayan podido seguir a tal distante punto de luz hasta un lugar tan específico aquí mismo en la tierra.

Pero lo que no era un misterio para mí, incluso en ese entonces, era la experiencia humana universal de mirar a las estrellas con esperanza. Como residentes muy nuevos en Manhattan, Margaret y yo nos deleitamos en las muchas maravillas de la ciudad, pero, confieso que extraño enormemente a las estrellas. En las noches más felices y más trágicas de mi vida ha sido en la oscuridad y bajo las estrellas, que he puesto en una perspectiva más profunda, a mí mismo y también a los cambios y a las oportunidades de mi vida. La noche en que nació mi hija. La noche en que murió mi hermano. Esas largas caminatas a la media noche bajo esas constelaciones antiguas y familiares me han consolado de maneras tan santas e íntimas que casi no tengo palabras para describirlas, como igualmente han consolado a miles de miles de generaciones que vinieron al mundo antes que nosotros. Mira a las estrellas, le dijo Dios a Abraham, cuéntalas si puedes, y conoce la verdad de (continuado en la paginación 29)



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The Spirit Was in the Wind

By James Murphy

I'd like to share a story of incredible transformation and renewal that has taken place at St. Paul's on Staten Island. Over the course of a few years, two perfect storms have visited our parish. One storm tore everything to pieces. The second storm helped blow everything back together in a new way. And the spirit was in the wind.

The first storm came as our longtime rector reached a very distressing point in his life and ministry which found him unable to continue, leaving the rectory in shambles and exposing years of unchecked dysfunction in the parish. It was a confusing mix of anger, guilt, betrayal, fear, and helplessness for everyone involved. Some people left the church in disgust. Those of us who remained were bewildered. Through this unsettling time, we remained faithful and prayerful, believing that God had a plan and that we would all be made whole again. But it was very hard to imagine how. Or when.

Remarkable things began to happen slowly. The wardens and vestry did the triage work, stabilizing the finances and setting in motion small steps that would provide the foundation for growth. Nearly every vote was unanimous as we began to restore health—

one decision, one small project at a time. Flu shots for the community, a new sign out front, church dinners, a new website, paying our assessment, Lessons and Carols, a video...all visible signs of life. We were still here. Through this uncertain time, the Rev. John Walsted, a longtime friend of the parish, kept a steady, loving hand on the tiller as our regular supply priest. He was the most optimistic, generous, fatherly, and uplifting presence we could have hoped for during this process. And we laughed a lot, despite everything. Our beautiful liturgy was carried on with dignity and reverence. Coffee hours remained boisterous and warm. Our family was shaken, but intact.

While much of our work together provided a general sense of short-term stability, looming problems with our buildings weighed heavily on our minds. The rectory sat vacant and ignored, in a dramatic state of uninhabitable disrepair. Our church roof was shot. The influx of water into the church left most of the walls surrounding the sanctuary with large and very visible patches of crumbling masonry. These were significant hurdles, and all-too-visible reminders during worship services, that much was still in need of fixing. We utterly lacked the resources to address these issues, and they were getting worse by the day.

In late October 2012, the second storm hit St. Paul's. Hurricane Sandy came ashore on Staten Island causing devastation, death and displacement. St. Paul's already deteriorated roof was partially destroyed, and water came into the church causing even more damage. *This*, however was a storm that brought transformation in the midst of destruction. All at once, our insurance company agreed to pay for a new roof and a complete interior restoration of the affected areas. This seemed almost unreal. Nearby, many neighbors suffered incalculable losses: personally, materially, and psychologically. As faithful people, our response was, "Thank you, Jesus, for this blessing, and how can we help in this community as a result?" We absolutely felt that we had to pay these blessings forward.

In the aftermath of the hurricane, the Rev. Stephen Harding, the disaster response coordinator for the diocese, and Darrell Hayes, the Staten Island recovery coordinator, began searching for sites among the Episcopal parishes on Staten Island where volunteers could be housed, as our diocese began to respond by helping those who had been affected by the storm. We met and discussed the possibility of using our decrepit rectory to house a new intern service program geared towards disaster recovery and rebuilding here on Staten Island. But it was utterly uninhabitable: no working bathrooms: no kitchen; unfit living spaces. Harding saw the possibilities, our vestry agreed to the idea, and we proceeded



The St. Paul's sanctuary before and after restoration.



Photo: James Murphy

to set the wheels in motion.

It was at this point that a number of very good people and organizations within the church began to respond and lend their support to this effort. This was fertile ground for transformation. And from where I was standing, I can only say that I have never seen God at work in so many people all at once for all the right reasons. This was God's church, firing on all cylinders, and it was thrilling.

By the beginning of the summer of 2013, the insurance settlement had come through for the church, and work was set to begin. The vestry committed money and funding partners signed on. We were poised to restore the interior of our rectory in order to make it ready for our first group of disaster recovery interns, who would work at rebuilding homes here on Staten Island. Work on the church roof, interior and the rectory began simultaneously in August, 2013. All of these projects wrapped up in four short weeks. Let me tell you, it was a whirlwind of activity. For us, this was a staggering, breathtaking change. The church roof was no longer an issue and outwardly showed the community that we were on the rise. The interior of the church was suddenly gleaming. No more falling plaster during mass. A terrific group of committed young adults began to live comfortably in the rectory. St. Paul's had become the center of operations for this first group of five interns (a second group has since moved in) who would go on to host over 2,400 volunteers, work on 73 homes and log over 17,000 total hours of work in this community. And they're still at it! The rectory lights are on again, and the neighborhood has noticed.

Shortly after the work was completed, we had a service of rededication. Everyone involved in these projects was there, including Bishop Dietsche, whose support was instrumental in this entire process. The Rev. Gerry Keucher preached the sermon. His words during that service made it clear that there was much pain in our recent history, and acknowledged that everyone in the room bore some responsibility for the events of the recent past. And they also affirmed that everyone, including many incredible people from around the larger church, had rallied, as we opened ourselves to support the mission of rebuilding in our community. It was a poignant moment of release for all of us. I remember crying hot tears that afternoon as we all openly wept, letting go of the past. I hope you can appreciate just how intense this whole story really was, and still is. And it is far from over. We continue to remain hopeful about the possibilities for the future, for service, and for continued growth. Many of us have become involved in ways we had not been before. We are excited and engaged. Vitality has replaced *(continued on page 29)*

Seeking Good News? Pray for It

By Joanne Bartoli

Our congregation at St. John's Wilmot was very sad to hear that our much-loved priest, the Rev. Rayner W. Hesse, Jr., would retire in September, 2013 after 20 years of faithful service. How would this affect St. John's? He worked closely with the vestry to prepare us for his departure but, as a warden, I was very concerned about the future of our little church during the transition period.

Built in 1959 on a hill in New Rochelle, St. John's Wilmot is surrounded by beautiful gardens. We are a very welcoming congregation, with people of all ethnicities, cultures, sexual identities and orientations, single folks and families, gathering together from all over Westchester County, the Bronx, and Long Island.

The Rev. Deborah Tammearu, our diocese's Canon for Transitional Ministry, guided us through the process that congregations face when seeking a new priest. A search committee was formed. It surveyed all our parishioners' views, goals and concerns, then wrote a parish profile. Canon Tammearu told us not to worry about



St. John's, Wilmot's new priest-in-charge, the Rev. Jennie Talley, at the church's Blessing of the Animals in October. Photo: Stephanie Mandella

how long it might take to find a new priest, but to concentrate on finding the best possible pastor for St. John's. I arranged for supply priests for most Sundays and had parishioners officiate at Morning Prayer services. For several months we had a wonderful interim priest, the Rev. Eileen Weglarz, but I longed for the day when we would have our own priest again.

To help us through this very important search we added a prayer for guidance every Sunday after the Prayers of the People, asking for God's help. We prayed for a faithful pastor to care for our congregation and equip us for our min-

istries—and we finally found one!

On September 10, Chris DiGiorgio and I, as wardens, were very pleased to announce that Bishop Dietsche had approved our calling the Rev. Jennie Talley to be our priest-in-charge. With amazing timing, she was ordained on Saturday, September 27 in the Cathedral of St. John the Divine and officiated at her first Eucharist Service in our church the next day! Within the next two weeks she celebrated a touching Blessing of the Animals in our gardens, which animal shelter dogs attended, performed her first baptism, and made pastoral calls or visits to most of our parishioners.

Since Talley joined us, I have watched her untiring efforts to learn all about St. John's and its parishioners. I notice how enthusiastic our congregation is as we begin discerning together where the Holy Spirit might be calling us into our future. For Advent, we will prayerfully be asking, "What are we being called to give birth to here at St. John's?"

I remember my concern when we started our search for a new priest for St. John's, but I know that our prayers were answered when we chose the Rev. Jennie Talley as our pastor, and that is very good news indeed!

Bartoli is warden of St. John's Church Wilmot.

Following Jesus: in Mark; in Matthew; in the World

By the Rev. JoAnne C. Campo

On Saturday September 20, St. Andrew's in Hartsdale hosted a BYOB (Bring Your Own Bible) retreat day with the theme of Following Jesus. About 65 people from parishes as nearby as Grace Church, White Plains and as far as St. John's in South Salem, along with guests from other faith traditions, came to spend the day with members of St. Andrew's and the day's speaker, Deirdre Good, the professor of New Testament at General Theological Seminary.

"Together with Professor Good we opened our bibles to follow Jesus. We wandered with Him through the gospels of Mark and Matthew, and took a peek into Luke and John as well. What does following Jesus, or not following him, look like in the gospels? After a pause for lunch we were ready to explore how we are to follow Jesus in the world and what it means for us to carry our cross daily. There was some inspired and lively discussion with Professor Good and those present as we explored those questions. The day was a blessing to all, both in our new-found knowledge and in our new-found friends. We ended our spiritually uplifting and challenging day with a celebration of the Eucharist before we set forth to follow Jesus in the world, refreshed,



Deirdre Good and participants at the St. Andrew's, Hartsdale, BYOB retreat day. Photo: Credit: St. Andrew's Church

Campos is interim pastor at St. Andrew's Church, Hartsdale.

Rite of Passage in New City

During worship on Sunday, November 30, the congregation of St. John's, New City celebrated a cornerstone of its Journey to Adulthood program with five young women aged 13 and 14. The Rite 13 Celebration of Manhood and Womanhood is a rite of passage that acknowledges and celebrates the changes that take place in our teenagers. During the service two of the young women served as acolytes, three were lectors, and all of them led the Prayers of the People.



The Rev. Karen Henry with Mannion, Lauren, Joanna, Grace, and Rhen after their Rite 13 Celebration. Credit: St. John's, New City. Photographer: Margaret Gillespie

No Mere Fundraiser

By the Rev. Chuck Kramer

When a fundraiser becomes an inspiration, you know you're onto something. In 2011, St. James', Hyde Park wanted to celebrate its bicentennial with a tour of its graveyard, which contains some people of historic significance.

At first they had a daylight tour with docents. People liked it. Then they tried an evening tour with actors portraying the founders of the parish. Expecting maybe 30 people, the church was overwhelmed when 200 arrived.

So, they tried it again, this time asking for a donation. People still flooded in. Now, after five seasons (two the first year), the St. James' Historic Graveyard Tours are an established part of the Hyde Park scene. Each weekend in October, between 150 and 300 people pay to hear a little church history, walk around a graveyard at night, and see actors tell the stories of past parishioners, young and old, famous and unknown.



A costumed couple delivering authenticity and atmosphere at the daylight graveyard tour at St. James', Hyde Park, October 2014.

Photo: St. James' Church

reminding that life can be short but still be a gift of God, a priest offering a blessing.

And then, just as unexpectedly, guests began writing back. They told how they not only had fun and learned history, but how they were inspired. One even wrote, "I may have to start coming back to church."

The Graveyard Tours are a fundraiser, but they touch the community, bring the Gospel, and teach. Next year, it is planned that they will address the issue of slavery in the church.

For more information on the Graveyard and future tours, see their Facebook page at St. James' Church Historic Graveyard Tours.

Kramer is rector of St. James' Church, Hyde Park.

A Safe Haven at St. Luke's

By St. Luke's Staff

The Church" Art, Acceptance and a Place to be Yourself for Lesbian, Gay, Bisexual, Transgender, Queer/Questioning Youth and their Allies (LGBTQA) provides a safe haven for street youth under the age of 23, who come from all across the New York/metropolitan area seeking acceptance and self-expression. Many are victims of homophobic violence and most are homeless or marginally housed, having been rejected by family members because of their sexual orientation. On Saturday evenings the program offers visual and performing arts programs, yoga, and a "pop up" shop with gently used clothing and sample sized toiletries, as well as a hot, nutritious meal.

Most of the teenagers served by the program do not receive any other regular attention from adults who do not want something in return, or who do not want to harm them in some way. The program offers arts-based activities delivered by caring adults; these activities are designed to be attractive to these youth—and once they cross our threshold, social workers are in position to triage their needs and make referrals for social services and behavioral health care.

This year St. Luke's also initiated a Peer Leadership pilot project for young people aged 22 to 24 who have aged out of youth and/or foster care programs, yet are not being served by adult social services. Eight youth receive vocational training and a guided employment experience working in the program, organizing and running group activities, completing in-take and registration forms, and providing general program support.



Volunteers, staff and peer leaders together at fundraiser for "The Church" Art, Acceptance and a Place to be Yourself LGBTQA Youth.

Nurturing the Love of Learning, One Child at Time

By St. Luke's Staff

For two hours on Saturday mornings from October to April, Go-St. Luke's provides underachieving, but capable, students from public and parochial schools with the undivided attention of a trained volunteer tutor. We differ from other tutoring programs in two distinct ways: Our students come from underperforming schools—and we pair one tutor to one student for the entire duration of the school year.

Enrollment in Go-St. Luke's is limited to between 30 and 35 pupils; in our experience this small size is essential to the program's success. New York City schools are grievously overcrowded; even the ablest of children struggle to learn. For a child who learns differently or is from a household where English is not the first language, or for those children who received poor training in the fundamentals of reading and math, the odds of success are particularly slim. Our objective is to help those children compensate for these disadvantages.

Students enrolled in the program achieve improved test scores, and parents report significant changes in their children's demeanor in terms of self-esteem and confidence. "My child learned more here," said one parent recently, "than he learned all year at school." In recent years, virtually all our students showed measurable improvement in at least one subject area; many showed dramatic improvement. "I cried last night," a parent was recently overheard to say, "because it was the first time my child picked up a book and read to me."



A Go-St. Luke's student and tutor.

Photo: St. Lukes Church

From St. John's in the Village to St. Ann's in the Bronx

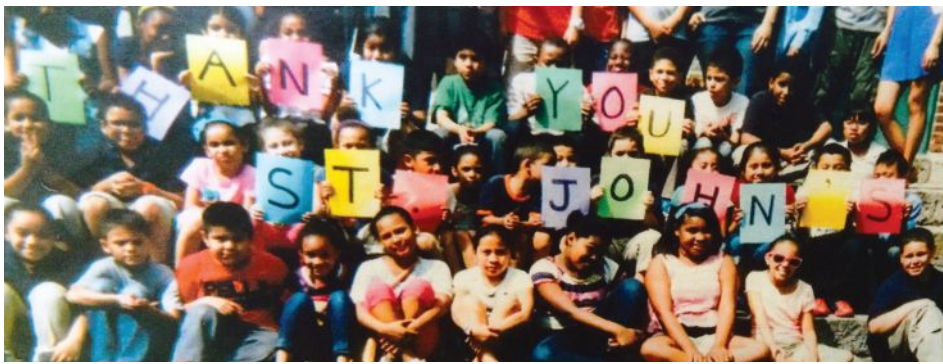
By Richard Lipscomb and Deacon Denise LaVetty

Each year, St. John's Church in the Village embarks on a "Lenten Project." In past years, we've raised money to buy all-terrain wheelchairs for disabled children in Haiti, bicycles for AIDS workers in Zambia and Zimbabwe, a truck to transport much-needed supplies up a mountain to a school in Liberia, and toolkits and sewing kits for young boys and girls to learn skills to support themselves.

In 2014, the Outreach Committee wanted to "go local" and do some good right in our own backyard. At the suggestion of a parishioner, Fred Pattison, we became interested in the after-school program of St. Ann's Church in the Bronx. The thought of directly helping kids in our own city was very appealing, and we knew our congregation would be very enthusiastic about it.

The Rev. Martha Overall, the vicar of St. Ann's, welcomed some of us for a visit to see the program firsthand—and the children, who introduced themselves in a poised and gracious manner, amazed and delighted us with their warm welcome. We became very excited about our project—and as yet we hadn't even seen the pantry or the gymnasium!

As soon as they arrive at St. Ann's from school, the children receive a nutritious



"Thank you, St. John's" from the children of St. Ann's.

Photo: St. Ann's Church.

snack. Later, they are also served a nutritious dinner before being picked up by their parents (the pantry also provides bags of grocery items which feed approximately 5,000 people each month through St. Ann's Feeding Program).

Between the snack and the dinner, the children spend time doing their homework, with assistance from tutors. This is followed by breakout sessions during which special skills are honed, with an emphasis on each individual child's individual needs.

The St. Ann's program aims to change lives by providing a safe place for children to come after school. This is good not only for the children, but also for those who care for them, who may be at work when school lets out. Help with homework, meanwhile, bolsters a sadly overworked and limited public school system. The program's focus is the future, and the children are educated toward these goals: a sense of civic duty; a firm foundation in ethical responsibility; a skill set that gives them a foundation for a good future; and habits that will help them advance in life. The proof of the program's success is that children from St. Ann's are graduating from college and becoming outstanding citizens.

We came away from our field visit with a great feeling about our project, and reported our findings to the rest of the Outreach Committee, with the recommendation that we call our fundraising project "Food for Thought." It costs approximately \$2,000 per academic year for each child to attend the St. Ann's program—and at the time a shortage of funds meant that only 90 children were enrolled, although the program can accommodate up to 100. We therefore made our fundraising goal \$4,000, so that we could sponsor two children for a full academic year, and were delighted when our parishioners' response far exceeded our hopes.

We ultimately raised \$9,000!

Lipscomb is a member of, and LaVetty is deacon on staff at, St. Thomas Church in the Villiage.

New Rural & Migrant Ministry Mission Center in Sullivan County

By Jessie Houff

This past summer, a partnership between Rural & Migrant Ministry (RMM) and the United Methodist Church in Liberty, NY, resulted in the establishment in that church's Main Street parsonage of a mission center—to be known as "SPARK"—at which members of RMM's Youth Economic Group (YEG) will be the principal occupants and caretakers.

YEG, a youth-run program based in Sullivan County, strives for positive economic change as well as fighting for social justice issues. Its teen members, who come from three different school districts, run their own cooperative business called "Basement Bags," where they silk screen their own designs, based on issues they care about, onto bags and t-shirts. Only four years old, the program has undergone tremendous growth, despite struggling to find a long-term home in which to run the business and have weekly meetings.

That long-term home became a reality in August with YEG's move into the Liberty parsonage—a move in which it was assisted by many volunteers from the community who helped with painting, cleaning, and furnishing.

In addition to providing a home for YEG, the new center will serve the community in other ways. One of these will be as a space for meetings for rural workers on farms and in food processing. These meetings will be headed up by Heriberto Gonzales, a former farmworker now serving a fellowship with RMM. He has gathered many workers from the area to participate and they will begin this winter to collaborate and speak of the issues they face every day.

SPARK, which has accommodation for 10 people in four bedrooms, also hopes to welcome congregation groups, youth groups, and other volunteer missions to come and learn about YEG, and volunteer their time for the benefit of their communities.

RMM and YEG are very excited and thankful for the partnership with the United Methodist Church and they look forward to growing and becoming a bigger part of the Sullivan County community.

Houff is RMM's Youth Economic Group Business Coordinator based in Liberty, New York.



Members of RMM's Youth Economic Group at their Summer YEG Fest.

Photo: RMM

Two Churches: One Youth Group Having Fun and Making a Difference

By Deborah Buscema and Nancy Hogan

On a Friday evening in November, over 30 young teens gather together to sort and pack up donated clothes bound for families in Appalachia. Just a few years ago what these kids accomplished in one evening took a small congregation weeks to complete. The difference: an Episcopalian and Presbyterian friendship! Ecumenism “from the ground up”!

In the Hamlet of South Salem, two churches are located a brief walking distance from each other: St John’s Episcopal Church and South Salem Presbyterian Church (SSPC). Members of each congregation are neighbors to one another. They see each other at the post office, swimming at the local lakes, shopping, and at their children’s activities. It was at such a school event that two friends sat together and found support from each other. Each had agreed to spearhead their middle school church youth group. Apprehensive of the task at hand and how to motivate a small number of kids to attend such a group was a concern to both. Yet within literally five minutes they agreed to combine their efforts and join the two groups together (IF their respective pastors would agree)!

The first activity was hosted at the Presbyterian church on a Wednesday night. Eleven middle schoolers participated with a short prayer and singing in the sanctuary, followed by supper. Response was positive from the kids as they spent time with school friends who happen to attend the other congregation. After all, they all went to the same school! By June, the group had grown to 15, and before summer a final mission activity (initiating a used school supply drive for children in Nicaragua) had the kids making signs and enthusiastically placing bins around town for the collection.

Now in their third year together, this group (some of whom are now in high school) has over 40 kids participating. It has grown by friendship and commitment. At any given gathering, you will find Episcopalians, Presbyterians, Roman Catholics and teens whose families are “unchurched.” They are the children of families who are spiritually committed as well as families who may be searching for God.

We have the young people themselves choose what they want to do in terms of mission or any activities. On the way back from a “Trampoline Social,” the *boys* suggested a cooking activity. Ever since then, they have prepared and delivered holiday meals (under supervision). Another evening they gathered to make 40 apple crisps and applesauce including delivering the “cheer” directly to the member or neighbor in need. Experiencing real need in what appears on the surface to be an affluent area seems to have a huge impact on youth. This December, the kids will



Youth group members bake Christmas cookies to deliver to Church members and local neighbors in need of holiday cheer. The kids also hand delivered trays of baked goods to the local Fire Departments and Ambulance Corps. Photo: Debora Buscema.

bake (again) and deliver cookies and cards for Christmas.

Activities are kept local to make it easier on parents (car pools are a necessity in this part of Westchester!), but mission outreach spans both local and global charities. Friday nights seem to work best: there’s no homework and the time does not compete with other youth activities.

To create a “bridge” to the middle school youth group, the elementary and preschool children from St. John’s and SSPC have started to have social events together including a Halloween social and watching a film together over popcorn. The Middle School Youth Group is also leading a congregation-wide friendly competition called “Cans For A Cause” to see which church will bring in the most donated food for the town’s local food pantry leading up to “Souper Bowl” Sunday. To date we have collected over 2,700 lbs. of food for our local food pantry.

Identifying the moments for teaching and prayer are the roles of the two clergy (Rev. Chip Andrus of SSPC and Fr. Joseph Campo of St. John’s). But this is a developing ministry to youth that was born from conversation, inspired by the Spirit, infused with youths’ enthusiasm and responds to the ecumenical challenge of “why not!”

Buscema is a member of South Salem Presbyterian Church; Hogan is a member of St. John’s Episcopal Church, South Salem.

Grace, Garden and Graze: St. Anne’s Washingtonville Vegetable Garden Harvests Food for Local Hungry



Tom Massey, Ruth Ann Pritchard, Colleen Pritchard, Donald Laurencell and Joanne Lanza harvest butternut squash, greens, onions and tomatoes from the parish vegetable garden at St. Anne’s in Washingtonville, Orange County. The food went to Graze on Faith, a local food cooperative that matches local hungry people with local food. St. Anne’s was a co-founder of Graze on Faith with other local churches in 2011. In 2013, under the leadership of newly confirmed member Colleen Pritchard, then age 13, St. Anne’s built and planted the vegetable garden. More than 25 parishioners and neighbors helped clear the land, build and plant the garden. The vegetable garden expanded the ministry from shareholders and volunteers in the food cooperative to food producers.

Pleasantville Garden Brings Fresh Produce to Westchester

By David Juros

Last year, when Pleasantville 7th grader and St. John's Church member Devin Juros discovered how many people in Westchester County—including many kids—were going hungry, he decided to do something about it.

His idea was for a community garden that people of all ages and backgrounds would come together to build and tend, and from which all of the vegetables grown would be donated to area food pantries. In June 2013, he presented this idea to the St. John's vestry and identified an ideal location for the garden on the church's property—and the vestry voted unanimously to approve his plan for what is now the Pleasantville Community Garden.

The Juros family then set out to raise the necessary funds. In early 2014, Episcopal Charities awarded a generous grant of \$5,200; Devin's confirmation class raised another \$750 doing the SNAP Challenge (in which participants experience what it is like to live on low-income Americans' average daily



The Pleasantville Community Garden in August.

Photo: David Juros

allowance of \$4.15); and he also presented his idea to a range of groups and individuals in Pleasantville, including area churches, Boy Scouts, Girl Scouts, the Rotary Club, school groups and the Pleasantville Board of Trustees. In total, nearly \$12,000 was raised, and the list of local supporters grew to over 350, all connected to the garden by email and/or on Facebook, while Devin also developed an additional 125 followers on Instagram—primarily school peers and others in Pleasantville Middle and High Schools.

More than 100 volunteers of all ages came together over two weekends in late spring 2014 to help build the garden—solidly, with cemented posts, metal mesh fencing and an

underlay to keep out burrowing animals—and to plant it with five main crops: tomatoes, green beans, peppers, squash and cucumbers, in a combination of seedlings (to get things growing quickly) and seeds. A computerized drip irrigation system was later added, to control water usage and keep down costs.

To ensure that the garden was properly looked after, *(continued on page 29)*

Bishop's Advent Appeal 2014

This year, 94 community-based programs funded by Episcopal Charities reached more than 850,000 individuals throughout the Diocese.

Programs include:

- Community Kitchens & Food Pantries
- Children's Academic Enrichment
- Children's Arts
- Summer Recreation
- Skills Building
- Health & Wellness

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

- \$1,000** Pays for 550 hot, nutritious meals
- \$ 500** Funds 20 hours of after-school tutoring for 18 students
- \$ 250** Pays for 175 brown-bag lunches
- \$ 100** Buys 175 pounds of oranges and other healthy fruit
- \$ 50** Enables 10 children to experience a museum field trip



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. Thank you.



Spiritual Discernment in Our Parishes

*Jesus said, you did not choose me, but I chose you.
And I appointed you to go and bear fruit, fruit that will last...*
-- John 15:16

Jesus has chosen each and every one of us to go forth and bear fruit. As St. Paul taught, we have each been given special gifts of the Spirit: gifts that we are to share. All who have been baptized are called to minister in Christ's name, to identify their gifts with the help of the Church, and to serve Christ's mission.

How do we identify our gifts and the ministry to which we are called? How do we distinguish the voice of God, urging and prompting us, from all those other voices that seek to influence us? We begin in our home parish, with our rector. When our perceived call is to a ministry that requires ordination to the priesthood or vocational diaconate, our rector assembles a parish discernment committee to help us discover where and how the Spirit of God has been working in us, how our faith journey is unfolding, and in what direction the Spirit seems to be pointing.

It is soulful work. In spiritual discernment we depart from the rational, analytical world of secular deliberation and try to enter into a state of undefended openness to God. As Susan Farnham, founder of Listening Hearts Ministries, writes in their newsletter: "We let our mind ...descend into the cen-



Spiritual Discernment Facilitator Training at Holy Cross Monastery, October 29-30, 2014. From left: Frances Sullinger, The Rev. Deacon Lynn P. Werdal, Susan Heath, The Rev. Lenore Smith, The Rev. Canon Charles Simmons, Michael Wood, The Rev. Deacon George Diaz, The Rev. Matthew H. Mead

ter of our being, there to simply rest in God...This kind of prayer clears the way for God's compassion and truth to flow into us, to come ever more fully alive in us, and ultimately be transmitted to those around us. This is the way of spiritual discernment. This is the way of Listening Hearts."

New Spiritual Discernment Retreat for Parish Discernment Committees

For many years parish discernment committees have used the books *Listening Hearts* and *Grounded in God* as guides to spiritual discernment. Now, to support the continuing education of parish discernment committees, The Rev. Canon Charles Simmons and the Commission on Ministry is initiating a new Spiritual Discernment Retreat designed by Listening Hearts Ministries.

The transformative retreat offers parish discernment committees the opportunity to learn the discipline of spiritual discernment by providing a structure in which its precepts can take root. Through shared experience, participants are drawn closer to God and one another, as they learn how to listen deeply and prayerfully with one another, to perceive the signs of God at work, and to wait with patience for the Spirit to show the way.

Diocesan Spiritual Discernment Facilitators

The Commission on Ministry has just begun to train members of the ministry to serve as diocesan spiritual discernment facilitators for the new retreats. In October, Frances Sullinger of Listening Hearts Ministry facilitated the training of six members of the Commission at Holy Cross Monastery and Mariandale Retreat Center. The time spent there was full of the Holy Spirit, and all of us look forward to supporting parish discernment committees in learning this unique approach to the practice of discernment for all who are listening for God's call in their lives.

The Rev. Deacon George Diaz
Susan Heath
The Rev. Matthew Mead
The Rev. Nora Smith
The Rev. Deacon Lynn Werdal
Michael Wood

Vocations Day

By the Rev. Canon Charles Simmons

On Saturday, November 8, a diverse crowd of roughly 150 gathered in Synod Hall for a conversation with Bishop Dietsche on vocation, discernment, and ministry.

The Rev. Theodora Brooks, chairperson of the Commission on Ministry, opened the proceedings by reassuring aspirants that the Commission's aim is not to crush their dreams. It is, she said, "a very diverse group of people who love what we do, love the Church, and are committed to helping each nominee discern God's call on their lives."

The Bishop followed this by counseling that God is calling the Church, in these opening decades of the 21st century, to new models of ministry, the contours of which are not yet fully apparent. The situation, he said, is similar to that which confronted Martin Luther 500 years ago: Just as Luther had no way of knowing that his actions would culminate in the Protestant Reformation, we today cannot fully comprehend what will become of the seeds we are sowing. Although we cannot be sure what Christianity in America will look like at century's end, meeting the challenges confronting us will, he said, certainly take adaptive leadership, flexibility and the risk of failure.

One thing we can be certain of, Bishop Dietsche continued, is that models of ministry that have served the Church well for decades are becoming increasingly inadequate: With its diminishing number of full time cures, New York is the largest small church diocese in the Episcopal Church. Eyebrows were raised when he went on to note that it is increasingly the case that ministry opportunities within the diocese come without financial compensation.

The bishop concluded that all this implies rethinking what it means to live a vocational life. Every Christian has a call to ministry, he insisted, but not every ministry requires ordination. The Bishop ended by renewing his commitment to helping those on the journey of discernment to determine just what God is calling them to do and to be within the life of the Church. This is not simply a matter of an individual's sense of call, he suggested, but more significantly about the needs of the Church. Those discerning a call to ordination in the Diocese of New York, the Bishop cautioned, should expect to be on a journey that unfolds over several years.

The Bishop's address was followed by a Eucharist celebrating James Theodore Holly, Bishop of Haiti and the Dominican Republic, the first African American to be consecrated a bishop in the Episcopal Church. After a short break for lunch, the day concluded with questions addressed to Bishop Dietsche and members of the Commission on Ministry dealing with a wide range of concerns: from the high cost of seminary education to the ordination of incarcerated people; from pastoral support to those denied ordination, to the training required for bi-vocational ministry. The questions raised were familiar in that they were already part of the dialogue taking place between the Bishop and the Commission on Ministry. This convergence is, I believe, a sign of the Spirit. The most frequent question came at the end. As participants were leaving, a number of them asked "What happens next?" The answer lies partly in the Bishop's insistence that there is a need to continue the conversation and partly in Spirit's nudging.

Simmons is the diocese's Canon for Ministry.

New Camino Equips Parishes for Ministry to “New Generation” Latinos

By the Rev. Canon K. Jeanne Person

The United States is the second largest Latino country in the world, and two-thirds of the nation’s Latinos were born here. The rise of “New Generation” Latinos, or young adults who are English-speaking and bi-cultural, demands a new approach to Latino ministry, according to leaders of *New Camino: Reimagining Latino/Hispanic Ministry in the Diocese of New York in the 21st Century*, a conference held this past November 21-22 at Christ Church in Poughkeepsie.

“The new paradigm for Latino ministry needs to emphasize cultural competency versus Spanish fluency,” said the Rev. Canon Anthony Guillén, Missioner for Latino/Hispanic Ministries of The Episcopal Church and co-leader of the conference.

About 40 diocesan leaders, both clergy and lay, participated in the conference, aimed at helping parishes understand changing demographics and respond to the most promising mission field within many local communities. The conference leaders also included the Rev. Canon Tom Callard, Hispanic Missioner at Christ Church Cathedral in Springfield, Massachusetts, and the Rev. Dixie Junk, Priest-in-Charge of the Church of St. Paul in Kansas City, Kansas, a parish that has successfully built a vibrant Latino ministry despite not having a Spanish-speaking priest.

“You have heard me say that I am certain that any church which is not taking up the opportunities and challenges of ministry to and among the Latino people in our communities is living on borrowed time,” said Bishop Dietsche in his address to the 238th Diocesan Convention. “More and more vestries I sit with see that this is the growth curve for their communities...but do not know how to make the invitation or cross the language divide.” The bishop urged all leaders within the diocese, therefore, to participate in New Camino learning. “Indeed, there may be nothing more important you can do to serve the long-term health of your church.”

By 2050, one in three Americans will claim Latino descent. They will be a mix

of new immigrants and second, third and even fourth generation Latinos. The diocese’s Hispanic ministry must transition, therefore, from one focusing solely on immigrants who are Spanish-speaking to a multi-generational ministry that also welcomes and serves English-speaking, bicultural Latinos who value the traditions of their parents and grandparents yet who have a higher level of acculturation and, therefore, different spiritual needs. In worship, for example, Latinos in college tend to like music and prayers, especially the Eucharistic prayer, in Spanish, but the sermon in English.

Parishes will also need to learn to adapt to the diverse religious customs, and spiritualities, of Latinos from various home countries. Of special significance are the festivals and how different Latino communities celebrate them. “If you do not know the traditions, invite Latinos to teach you,” urged the Rev. Yamily Bass-Choate, the diocese’s new Hispanic Missioner, who joyfully gave the example of the tradition of blessing Baby Jesus dolls on the Día de la Candelaria.

The conference leaders taught a range of approaches for reaching out to Latinos in local communities, from bilingual signage to visiting local Latino establishments. “Visit the bodegas and the neighborhood places and say hello,” advised Fr. Callard. “They value church, do not know anything about us, and will appreciate us.”

An especially effective tool, noted Canon Guillén, is social media. The Latino community is young, with a much lower median age than the Anglo population in the United States. Meanwhile, they are social and value connections to family. This leads them to be the largest users of social media in the nation. To evangelize with Latinos, he suggested, use Facebook, Twitter, and other social media.

The conference in Poughkeepsie was the first of three New Camino events. The next two workshops (Friday evening and Saturday) will be held February 20-21, 2015, in Region 2 and April 24-25, 2015 in New York City.

Person is the diocese’s Canon for Pastoral Care.

San Andres in Yonkers



Yonkers Mayor Mike Spano and his staff visited San Andres on Three Kings' Day to worship together and to discuss community action planning for the Latino community in Yonkers. The mayor was happy to oblige all the children who wanted their picture taken with him.

Photo: Myriam Choate



The Rt. Rev. Griselda Delgado Del Carpio, Bishop of Cuba, receives a warm welcome and a joyful serenade from the parishioners of San Andres upon her first visit to San Andres since the beginning of the shared ministry. Thanks to the partnership between San Andres, Christ Church Bronxville's Youth Ministry, and the Diocese of Cuba, dozens of youth from our churches have had the opportunity to travel to Cuba for mission work and fellowship.

Photo: San Andres Vestry



The campers of the San Andres Summer Camp and the St. Paul's Peace & Justice Programs celebrate their teamwork and creativity in a Newspaper Fashion Show activity on campus at Sarah Lawrence College, where they spent each Wednesday playing outside, thanks to the vital partnership between the parish and the College.

Photo: Lin "Valerie" Pham

Building Bridges Between Hearts and Minds

by Marion Williams

To paint or not to paint a rose window seemed to be an unsolvable problem. The group—regular attendees of the Church of the Holy Apostles soup kitchen in Manhattan, and participants in an art and drumming group that I facilitated there back in 2006—had discussed it; I’d Googled “rose window” and brought in images to copy, drawn templates, made suggestions.

Some of the artists were veering towards giving up: “Maybe we should leave out the rose window after all, it’s just too hard to draw one that looks right.” And then one group member pulled a round and glittery rhinestone pin from her bag: “Look at what I found... it’s perfect!”

The vote was quick and unanimous. Glue was brought out, the pin anchored firmly to the middle of the piece. I was able to quell the anxious thoughts in my head: “This is supposed to be a painted piece. How will the pin attach? Will it fall off? Is this getting out of control? What’s next?”

Mennonite and peace builder Jean Paul Lederach identifies reconciliation as a balance between truth, justice, mercy and peace. It’s not a fixed state—it’s a process, and flexible. In his book *The Moral Imagination*, he writes that “art and finding our way back to our humanity are connected... constructive social change, like art, comes in fits and starts. The greatest movements forward... often germinated from something that collapsed, fell to the ground, and then sprouted something that moved beyond what was then known... to believe in healing is to believe in the creative act.”

That rhinestone pin opened up a flurry of creativity: the artists in the group borrowed a camera to photograph soup kitchen staff, whom they then posed with drums, afterwards collaging the resulting images onto the mural; photos of the rector and assistant priest were glued in place of windows in front of the church; the cross on top of the church was heavily layered with glitter (my anxious mind wondered “Glitter glue on a cross, is that sacrilegious?”).

Reconciliation “gets complicated and compounded when we try to address it purely on an intellectual level,” says peace builder Herm Weaver (quoted by Lederach). “...the reason I like the arts ... is precisely because it has the capacity to build a bridge between the heart and the mind.”

My anxiety gave way to awe at the love and vitality contained in the completed mural. Soon after its completion, the group’s creativity won over a visiting Trinity Church grants officer, and the program was awarded a Reconciliation Grant.

At the time, I was a new student at General Theological Seminary, and also in the CONTACT (Conflict Transformation Across Cultures) program at the School for International Training (SIT); I had attended Trinity’s conference on Reconciliation as part of my SIT coursework. What I did not know then was that at the same time as I was learning to reconcile communities at SIT, I was reconciling my own spiritual and religious life, my heart and my mind, both through my studies at General and through the drumming on Ninth Ave.

Lederach writes that “In healing there is no replacement for honesty”—and, indeed, authenticity in art can be surprisingly healing. With funds to continue the program, the Holy Apostles group began to drum in liturgical services. They exhibited their hand-built masks at the Cathedral, and included personal statements with



Vibrant images of the garden created by members of the Church of the Epiphany Spiritual Direction Arts Group. Photo: Marion Williams.

their art. At one postlude performance of *Bese Me Mucho* at Church of the Holy Apostles, the congregation danced as the drummers processed from the church. Each instance of this journey was life changing for me. I was working closely in creative endeavors with people whose life circumstances were often very harsh; this brought me to the conclusion that I needed further training to do justice to the situation, and to be able offer counseling in addition to an art experience. When the program closed down in 2008, and after graduating from GTS, I entered Fordham to study pastoral counseling. I’ve continued the work of reconciliation through the arts at Church of the Epiphany, where I’ve been facilitating a spiritual direction arts group. This group has formed community and taken its art to surprising places, as can be seen in an exhibit to be displayed later this fall. This is being supported by the Evangelical Education Society of the Episcopal Church, which has also issued a grant to enable me to bring the arts in spiritual direction to a class at General in October.

Being kind, allowing space for the healing of the unhealed in ourselves and our communities, can be fun. “Ironically,” Lederach writes, “the pathway to healing may not lie with becoming more serious. This may explain one reason that people of so many geographies of violence have developed such extraordinary senses of humor and playfulness.”

Williams has developed many arts programs in the New York area and is currently completing an M.A. in Pastoral Counseling at Fordham University. For more information about the series at Epiphany or the trainings at GTS, please contact her at williams.marion2009@gmail.com.

Creative Arts Camp: Not Your Typical Vacation Bible School

By *Melina Luna Smith*

About five years ago, the clergy and a few parishioners at Calvary St. George's in Manhattan gathered to discuss hosting the parish's first vacation bible school (VBS). Inspired and enthusiastic, we scoured the internet to buy a prepackaged program that we could share with the community. We chose "The Prince of Egypt," a program based on the story of Joseph from the book of Genesis, produced by a glitzy suburban mega-church. The team was confident and zealous. We gathered more volunteers, reviewed the materials, canvassed the neighborhood with flyers, and went so far as to dress up as ancient Egyptians and invite random families from Union Square. We were confident that we were on the right track to BIG success... it worked for the suburban mega-church.

The big week came, but unfortunately our dreams of a VBS with lots of kids did not come to fruition. We had more hummus than children, and over 30 discouraged volunteers, many of whom did not come back after Wednesday. At the end of the week, we were forced to ask the question, "what went wrong?" It had appeared we'd done everything right: We were well trained; we'd executed the material, and most importantly, we had prayed.

In 2010, we re-evaluated the entire program and found that despite perfect execution, we had missed the mark in two specific areas. First and foremost, the program was not authentic to who we were as an Episcopal Church. For that week, and for the preceding weeks leading up to the VBS, we had been trying to be something else—and this came across to those who encountered us and even to those who participated. Second, the material was not true to our theology: It was very moralistic, and lacked any grace; the program included a system in which the children earned points for perfect attendance and behavior modification; it focused on how to be like Joseph, and therefore be a better kid.

Over the following years, we developed an authentic program that truly reflected the diversity of an urban church—and we found that as the program became true



Participants in the Calvary/St. George's Creative Arts Camp.

Photo: Melody Moore.

to who we are, it also truly spoke to the children. We changed the name from "Vacation Bible School" to "Creative Arts Camp"; we utilized the gifts of our volunteers, which enabled us to create the various elements of our program in-house, including the crafts, a play, and the music; finally, we focus each year a theology of grace and on the message that God loves the kids, whether they ever become better or not. Not that it is ever about numbers, but the program has increased in attendance each year.

Last summer we decided to give the story of Joseph a second try. This time, inspired by Sally Lloyd Jones' *The Jesus Storybook Bible*, we entitled our camp "The Forgiving Prince." Our intention was not to be something else, but simply that every kid who came into our church would see what we are and what we believe, and that no matter what, God never stops loving them. One of the verses from our camp song was "Though we don't always do what we should do, God is always there for you"—a far cry from "Hey kids, welcome to church...get better." Creative Arts Camp has been a success, but most importantly it has been true to who we are as a church and to what we believe about God's "Never ending love, Never Stopping, Forever Love." (Sally Lloyd-Jones)

Smith is Children's Coordinator at Calvary St. George's Church, Manhattan.

ALL SAINTS' VALLEY COTTAGE THANKSGIVING TALENT EVENING



The Valley Cottage All Saints' Institute for Asian American Concerns (ASIAAC) was initiated by Bishop George Ninan in 2009 to promote the immigrant community's culture and talents, and to share them with the main stream.

The second ASIAAC youth Thanksgiving Talent Evening, for Indian boys and girls up to 20 years of age from different religious and ecumenical backgrounds, was held in Clarkstown, Rockland on November 16. The event, at which 125 participants shared their talents through solos, duets, group songs, dances, instrumental music (piano, guitar, drums, violin), speeches and martial arts, was an enriching and enlightening entertainment. Seeing as participants were greater in number and performances were of higher quality than at the first Thanksgiving Talent event, held in 2013, ASIAAC hopes, God willing, to make this an annual event.

Photo: All Saints', Valley Cottage

DOWNTOWN THANKSGIVING PREPARATION



Coordinated by the Rev. Kristin Miles, an interfaith group of women from Trinity Church, Lower Manhattan Community Church, Tamid Synagogue, and Park 51 Islamic Community Center met to work on hosting a Thanksgiving meal for their communities, in coordination with Trinity's Brown Bag feeding program.

Back Row, L-R: the Rev. Lauren Holder (TWS), Jenn Chinn (TWS), Ellen Andrews (TWS), Salley Whitman (LMCC); Middle Row, L-R: Melissa Hayes (TWS), the Rev. Kristin Miles (TWS), Christina Broussard (Tamid), the Rev. Emily Wachner (TWS), Zai Jawat Ali (Park51), Randa Jones (LMCC). Bottom Left Corner: Hanadi Doleh (Park51), who took the picture.

Volunteers Still Needed!

By Darrell Hayes

The Staten Island Hurricane Sandy Recovery is still going strong. It seems all too often that when I talk to people about the work being done they reply with, “Oh, that’s still going on?”

Yes, it’s still going on!

The further away we get from the day Hurricane Sandy damaged 22,000 homes on Staten Island, the more people believe the reconstruction is done. I can assure you, however, that there is remains much more work ahead. My team and I have just recently begun work on our 73rd home, and we continue to meet homeowners who still need help. It is, indeed, incredibly humbling to meet homeowners who continue to be hopeful of finding that assistance, even two years after their homes were destroyed. When they hear that you can help finish up the repairs on their homes, tears of joy and relief stream down their faces. The Episcopal Diocese of New York is one of the three remaining rebuild groups on Staten Island. Most of the other groups that spent the better part of two years assisting in the rebuild effort here have now moved on, to offer their aid in the aftermath of other disasters around the country. Our services, however continue to be requested by five different Disaster Case Management agencies. We are overwhelmed with the amount of requests for assistance but are working feverishly to meet those needs.

Unfortunately, the volunteer effort has slowed considerably, with numbers decreasing by half from last year to this: As a result we are in great need of volunteers. In September, we welcomed a new group of Episcopal Service Corp interns, who are now hard at work repairing Hurricane Sandy homes. These interns are trained in all aspects of home rebuilding, and are able to get the most out of both skilled and unskilled volunteers. Whether you know how to build a house or have never laid your hand on a hammer, we could still use your help. If you or your parish are interested in coming to Staten Island to assist in the rebuild effort, please email me at sicoord.episcopalny@gmail.com or call 347-



A Staten Island home in the process of being rebuilt recently by Episcopal Service Corps interns and volunteers.
Photo: Diocesan Disaster Recovery.

942-3787. All tools, equipment, and materials are provided. All you need to do is show up and be willing to get a little dirty and tired while helping rebuild a home one day at a time.

Facebook: EDNY Volunteer Opportunities
<http://relief.episcopalny.org/>

Hayes is coordinator of the diocese’s Staten Island Disaster Recovery Program.

Two Years After the Storm

By Dane Miller

October marked the two-year anniversary of Hurricane Sandy’s landfall in New York. At events held across the city, we came together with storm survivors, civic leaders, and other recovery workers to remember losses, but also to look at the situation on the ground today. For most New Yorkers, life has moved on. The storm remains a vivid memory, but the day-to-day has returned to its familiar patterns. On the East Shore of Staten Island, as in other coastal neighborhoods, the reality of the storm and its impact linger in more tangible ways: abandoned, moldering houses dot the landscape; businesses still sit shuttered; areas that once were considered safe from flooding become swampy after prolonged rainfall. According to one measure, over 10,000 families are still in need of rebuild assistance of some kind. These neighborhoods are fighting to survive and to come back better than before.

The Episcopal Diocese of New York has been a presence on Staten Island from the early stages of recovery. In the past year, the diocese’s disaster recovery program, under the direction of Darrell Hayes, has worked on over 70 homes and coordinated hundreds of volunteers who’ve given thousands of vol-

unteer hours. The ten parishes of Staten Island have provided support, both material and moral, to the ongoing recovery effort, hosting volunteers, providing hospitality, and donating new items to restock kitchens being built through a grant from Episcopal Charities. The New York Disaster Recovery Program, an Episcopal Service Corps affiliate jointly funded in its second year by the diocese, Episcopal Relief & Development, and Episcopal Charities—and previously funded by Trinity Wall Street—has brought nine young adult interns to the Island to give a year of service to bolster the rebuild efforts. Volunteers from across the city and the country have also donated their time and energy to make sure no one slips through the cracks. The recovery is far from complete, but thanks to the help of The Episcopal Church and other community organizations, the work continues.

Miller is a second year Episcopal Service Corps intern in the New York Disaster Recovery Program. To inquire about volunteer opportunities please contact Heather Krulewski at regvolcoord@episcopalny.org.

Why Trinity Church and Wal-Mart Went to Federal Court

By the Rev. Dr. James H. Cooper

You may have heard in the news that a Federal court judge has ruled that a shareholder proposal submitted by Trinity in 2014 would be allowed into Wal-Mart shareholder materials for 2015. But why did Trinity take Wal-Mart to court? Why is a church engaged in shareholder activism? This is an appropriate time to provide some background and offer some information on Trinity's role in what we see as an important matter for church communities to consider.

In recent years, The Episcopal Church has reflected on the profusion of mass murders and gun violence in American society. As an Episcopal parish, Trinity is seeking to have an impact in addressing this devastating issue by engaging businesses and fellow investors in dialogue on the serious moral, ethical, and business implications of selling guns equipped with high capacity magazines. We do so recognizing that Trinity's considerable resources give the parish both a responsibility and an opportunity to engage constructively with businesses where there are opportunities to enhance returns for shareholders and increase the safety and well-being of society.

In 2014, Trinity sought to introduce a proposal for inclusion in Wal-Mart's proxy, to be voted on by the company's shareholders at its annual meeting. The Proposal asked that Wal-Mart's board of directors oversee the development of policies to guide management's decision whether or not Wal-Mart should sell products that are 1) especially dangerous to the public, 2) pose a substantial risk to company reputation and 3) would reasonably be considered offensive to the community and family values that Wal-Mart seeks to associate with its brand. For instance, the decision to sell guns equipped with high capacity magazines seems inconsistent to Trinity (and we presume like-minded shareholders), given other merchandising decisions that Wal-Mart has made to protect its reputation and the public.

To be clear: ours was not an "anti-gun" proposal, nor a proposal to end the sale of certain products. We simply asked that shareholders be allowed to consider whether the board has an obligation to assure that the company's standards and values are uniformly considered and applied when the sale of certain products can have momentous consequences.

The Securities and Exchange Commission issued a no-action letter on the matter and the Federal District Court ultimately ruled that Wal-Mart could exclude our proposal from the 2014 proxy statement. Trinity then appealed that decision; our appeal was ruled on favorably on Wednesday, November 26, 2014, the day before Thanksgiving. I was very pleased with the decision. On critical issues such as the sale of products that may threaten the safety or well-being of communities, corporate boards must exercise their oversight role to assure balance among customer, shareholder, and societal interests.

We intend to campaign vigorously for the adoption of our proposal, and we feel it is important to raise the issue of board responsibility and accountability for good corporate citizenship. Trinity is a community of committed Christians who are focused on putting an end to gun violence. The campaign for board governance related to the sale of such products as high-capacity magazines has taken place in courtrooms and in confidential conversations with executives. Yet as I write this, Trinity's congregation is also galvanized to advocate against gun violence across the neighborhoods of New York City at the grassroots level. Now and in the future, Trinity's pastoral mission will maintain its focus on issues that the parish believes are critical to the welfare of communities and society, under the broad umbrella of justice and fairness that our faith represents.

Cooper is the rector of Trinity Wall Street.



A PRACTICAL CONFERENCE
FOR ECONOMIC EQUALITY.

THE ARCHBISHOP OF CANTERBURY AT TRINITY CHURCH



THE MOST REV. JUSTIN WELBY
The Archbishop of Canterbury

THURSDAY, JANUARY 22, 2015
7-9PM, TRINITY CHURCH
BROADWAY AT WALL STREET

TRINITY INSTITUTE'S ANNUAL CONFERENCE (TI2015) welcomes the Most Rev. Justin Welby, Archbishop of Canterbury, as the guest preacher for its opening worship service. The service is followed by a keynote address by Cornel West. This service and keynote address are **free and open to all**.

The full conference *Creating Common Good: A Practical Conference for Economic Equality* (January 22-24) focuses on practical ways to take on economic inequality in our communities. Additional speakers include Cornel West, Barbara Ehrenreich, and Robert Reich.

Anyone can attend the full conference—it's not just for clergy. The sliding scale pricing means you can attend for as little as \$100—and if that's not in your budget, full scholarships are available.

The conference is filling up fast—register today at TI2015.org



INFO & REGISTRATION: TI2015.ORG

Episcopal Charities

Episcopal Charities marks the end of 2014 by highlighting the milestones achieved by the outreach ministries they support throughout the Diocese of New York.



With last year's Episcopal Charities grant, Hudson Link for Higher Education in Prison added three new bachelor's level classes at the Sing Sing Correctional Facility, increasing enrollment by 90 students. Photo: Spicy Indian



This year, the Young Arts program at Christ Church, Bronxville added a satellite program for 240 students from Amani Public Charter School in Mount Vernon. Photo: Christ Church, Bronxville.



The GO Project – affiliated with Grace Church in Manhattan – helped more than 90 fifth graders gain admission into their first choice middle school this year. Photo: GO Project



This year, with the help of Episcopal Charities, Amazing Grace Circus! was able to provide 10 partial and 2 full scholarships to participants of the summer camp. Photo Credits: Grace Church, Nyack.



After ten years of planning, fundraising and construction, the Horticultural Therapy Garden at St. Gregory's in Woodstock was finally complete this Spring with the addition of a unique wheelchair-accessible labyrinth. Photo: St. Gregory's Church, Woodstock.



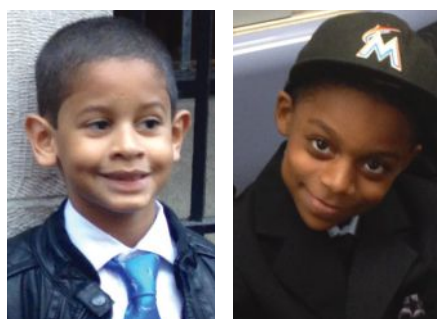
This year, volunteers at St. Mary's Food Pantry in West Harlem served almost 12,000 people. Photo: St. Mary's, Manhattanville.



Volunteers at the Church of St. Matthew and St. Timothy's served up more than 5,000 hot meals this year. Photo: Church of St. Matthew and St. Timothy, Manhattan.



This year the Caring Hands Food Pantry at St. John's church in Monticello distributed almost 100,000 meals. Photo: St. John's, Monticello.



This year, Eduardo and Jeystan, participants of the Washington Heights Choir School at Holyrood Church in Manhattan, were accepted into Saint Thomas Choir School for the 2014-15 school year with scholarships. Photo: Holyrood Church, Manhattan.



This year the Canterbury House Activity Center of St. John's Church on Staten Island gathered more than 60 seniors weekly for social activities, crafts, and exercise. Photo: St. John's, Staten Island.

The Cathedral



Advent Wreath. Photo: Susan Canon



Blessing of the Animals. Photo: Helena Kubicka de Bragança



Cathedral School Medieval Evensong. Photo: Cathedral Archives



Consecration Service. Photo: Kara Flannery.



CCC Soup Kitchen Volunteers.



The biblical garden in the summer.



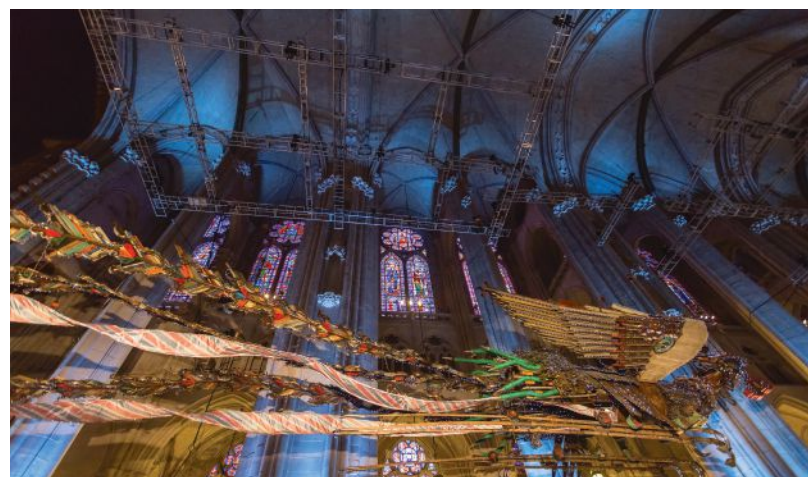
Kent Tritle and the choir. Photo: Helena Kubicka de Bragança



Looking Back: ACT summer. Photo: Isadora Wilkenfeld



Procession of the Ghouls, Mettawee River Theatre.



XuBing: Phoenix at the Cathedral. Photo: Cathedral Archives

In Pictures

The Diocese

These photographs, by various photographers around the diocese, are taken from a slideshow shown during the banquet at Diocesan Convention.



The Rev. Susan Fortunato of St. Stephen's, Pearl River accepts the ALS Ice Bucket Challenge.



Mexican Dancers at Christ Church, Poughkeepsie.



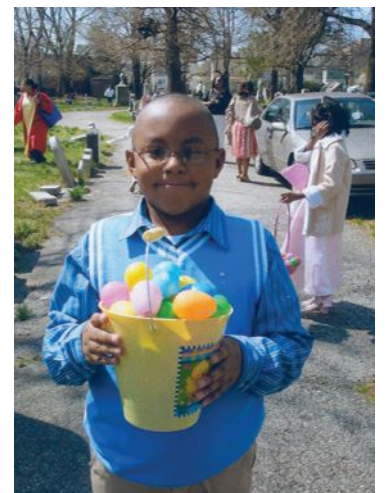
"Twas the Night Before Christmas at the Church of the Intercession.



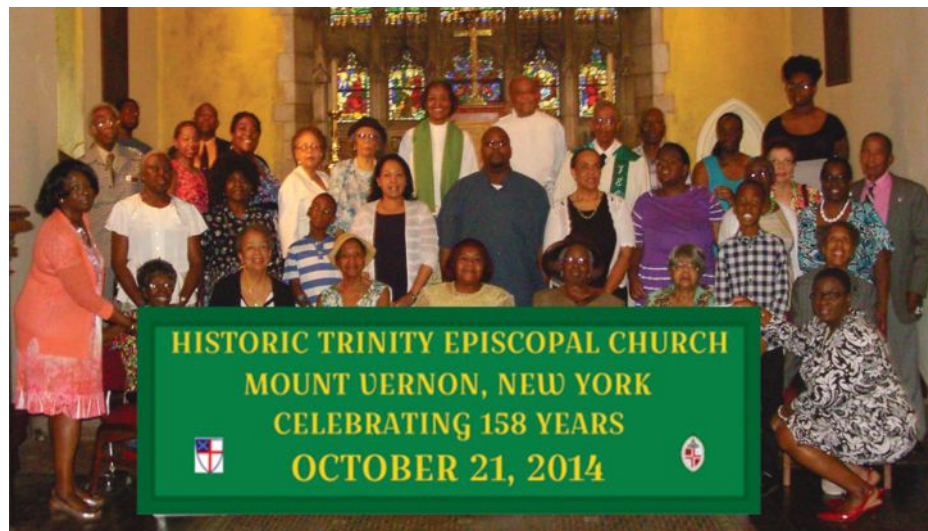
Cadet retreat, Holy Innocents, Highland Falls.



All Bronx Parish Picnic.



Easter egg hunt at St. Peter's, Bronx.



Young adult dinner at St. Philip's, Harlem.



Gardening at Grace Church, Middletown.



Nicholas lends a hand at the St. Anne's, Washingtonville spring clean up.



Gingerbread event for domestic violence, St. Anne's, Washingtonville.

To Honor Dr. King

By James Patterson



Martin Luther King Jr. addresses a crowd from the steps of the Lincoln Memorial where he delivered his famous, "I Have a Dream," speech during the Aug. 28, 1963, march on Washington, D.C.

As I grew up in Alabama during the civil rights struggle, the federal holiday for Dr. Martin Luther King, Jr. has, since its inception, held special meaning for me. Dr. King spent many years in Alabama, as a minister at the Dexter Avenue Baptist Church in Montgomery, and as a civil rights advocate in the mean streets of Birmingham and Selma, at the time perhaps the most racist cities in America. My family lived in a small central Alabama town on the Georgia border.

Alabama's political "leaders" considered Dr. King a criminal. Segregation, which Dr. King vowed to end, was the law in Alabama and across much of the Deep South, demeaning African Americans and condemning them to lives of poverty and second-class citizenship.

At civil rights marches in Alabama, Dr. King was frequently handcuffed, manhandled, and arrested by police. Photographs of him being hauled to jail by white police were in all the Alabama media to highlight the fact he was a criminal, a lawbreaker, a troublemaker, and a Communist. At my segregated elementary school, my teacher held up a copy of a newspaper with a large photograph of him being arrested. "This Negro is nothing but a common criminal," she told my all-white class. I got a different description of Dr. King from the evening network news programs and my interfaith relatives in Boston.

Despite the arrests and the constant threats of violence, Dr. King continued to march. From across the country he found followers, blacks and whites, who were willing to travel to Alabama to march with him.

My late father, a veteran of Korea, served in the Alabama National Guard in the 1960s. In June 1963, President Kennedy federalized the Alabama Guard so two African American students could integrate the University of Alabama in Tuscaloosa. It was a tense situation, my father told me, but Guard presence prevented Klan violence.

In March 1965, President Johnson ordered Secretary of Defense Robert McNamara to mobilize the Alabama Guard to deter "domestic terrorists"—the dreaded Alabama chapter of the Ku Klux Klan—from attacking Dr. King and fellow marchers on the third and successful Selma to Montgomery march. The Klan backed down again.

Before my father went to Selma, racists came to our house and pressured him not to serve at the march. They warned him he would not have a job when he got back. They warned him the house might be burned while he was gone. Our local minister came to our small house and prayed with us as a family. My dad said he

had to serve at Selma, even if it meant he might have to kill someone. It is the courage demonstrated by Dr. King, the marchers, my dad and the other guardsmen that helped me overcome the intense emotions I have over my childhood experiences in Alabama.

Each January 15 on the Dr. Martin Luther King Jr. federal holiday, it is common for people to recall Dr. King and to ask what additional issues he would be fighting for today: more educational opportunities for minorities, for example; better and more affordable housing; justice and equality for the LGBT community. He would not be silent on these.

There are, however, three other issues on which I feel Dr. King would be passionate. First, healthcare inequality: He recognized this was a problem when he was alive, and it remains a huge one today. If a spokesperson of Dr. King's moral stature were calling out the inequities of our current system and the young lives lost because of it, the high-pitched debate over the Affordable Care Act would undoubtedly be more muted and productive.

Second, I firmly believe that Dr. King, though an enthusiast for pickled pig feet and fried foods in his lifetime, would today be a passionate spokesperson for healthier lifestyles and food choices in minority communities. In 2015, Dr. King would have the courage to educate small store owners to carry healthy foods for people.

Finally, Dr. King believed in equality for all, including those who flee injustice in other countries to struggle for better lives in the United States. Immigration reform, I firmly believe, would be on Dr. King's mind, in his heart, and in his speeches.

As we celebrate Martin Luther King, Jr. Day 2015, let's recall the injustices his courage helped our nation begin to overcome. Let us ourselves summon some of that abundant courage to honor him by fighting to overcome the many injustices that continue to face our Christian brothers and sisters in the minority community today.

Patterson is a San Francisco based writer and speaker.

DAUGHTERS OF THE KING MEET IN SPRING VALLEY



On Saturday Nov 1, St. Paul's, Spring Valley hosted the Daughters of the King chapters of the Diocese for their Regional meeting, which was attended by DOK members from Episcopal churches in Manhattan and the Bronx. Photo: Clement Friday Jr.

With by-laws that prohibit the raising of funds, the Daughters of the King is a group of women who have pledged themselves to a lifelong program of Prayer, Service and Evangelism with the mission of extending Christ's Kingdom in our environment—a daughter will serve her King and her service to the King of Kings is only accomplished when she serves in and through the Holy Church. Founded in 1885 in New York City as an Episcopal organization, it has recently come also to include member of both the Lutheran and Roman Catholic Churches. The St. Paul's Spring Valley Chapter—the Chapter of St. Mary the Virgin—was instituted in 2007.

From New York to Aizu-Wakamatsu City: A Kindergarten Rebuilt

by Shoji Mizumoto

When I last reported in the *Episcopal New Yorker* (Fall 2012) about Sei-Ai Kindergarten in Aizu-Wakamatsu City in Fukushima, the diocese's Metropolitan Japanese Ministry (MJM) was in the midst of a one-year fund-raising effort for its rebuilding, along with the wooden church beneath which it was being operated. Both the church, which is affiliated with All Saint's Church of Sei-ko-kai (the Anglican Church in Japan), and the kindergarten had been deemed unsafe ever since the great Tohoku-region earthquake and the accompanying Fukushima nuclear disaster.

The fundraiser started on March 11, 2012—exactly one year after the great earthquake. After the cancellation of a concert for November 10, 2012 in the wake of New York City's own disaster, Hurricane Sandy, MJM ended the effort on March 10, 2013 with a successful Auction / Concert at the Church of St. James the Less in Scarsdale, which raised \$7,398.34. In September 2013, we combined this with all of the funds received at the Diocese of New York since the fateful day in 2011 (thanks to many, many members and parishes that contributed) to remit a total of \$45,834.61 to Sei-Ai Kindergarten.

After the great Kanto (Tokyo)-region earthquake in 1923, the Diocese of New York provided enormous funds for the disaster relief effort. In recognition of this, in 1926, the then Japanese ambassador to the US, Tsuneo Matsudaira, presented two rare vases to the Cathedral of St. John the Divine on behalf of his country. Today those vases adorn the high altar at the Cathedral. It is interesting to note that Ambassador Matsudaira was born in Aizu, the very city where the Sei-Ai Kindergarten is located.

Mizumoto is treasurer of the diocese's Metropolitan Japanese Ministry.



Lunchtime! Photo: Sei-Ai Kindergarten

After the cancellation of a concert for November 10, 2012 in the wake of New York City's own disaster, Hurricane Sandy, MJM ended the effort on March 10, 2013 with a successful Auction / Concert at the Church of St. James the Less in Scarsdale, which raised \$7,398.34. In September 2013, we combined this with all of the funds received at the Diocese of New York since the fateful day in 2011 (thanks to many, many members and parishes that contributed) to remit a total of \$45,834.61 to Sei-Ai Kindergarten.

Global Women's Fund



Grace Malabeto (to left, in the paler clothes) is a Global Women's Fund recipient in Tanzania. Grace is now the head of UWAKI (Mother's Union) in her home Diocese of Ruaha. Photo: Global Women's Fund



The Board of the GWF and the women clergy of the diocese gathered November 4 at Ogilvy House for a Sister to Sister fundraiser and to celebrate raising funds for further scholarships, which will enable more women in the Anglican Community in developing countries to begin the ordination process. Photo: Nicholas Richardson

From Tuxedo to Randfontein

Located in Randfontein, South Africa, Carryou Ministry provides home care for patients with HIV/AIDS, tuberculosis and other chronic illnesses, and care for the orphans they leave behind. St Mary's Church in Tuxedo has had a 13-year relationship with Carryou, and a number of St. Mary's parishioners sponsor individual children there. The parish has also undertaken specific projects to meet Carryou's current needs. The most recent such project involved raising funds to set up two computers and printers in the Carryou offices for the use of high school students and graduates to further their education goals. Most of these children live in "informal settlements" with no electricity or water; for many, therefore, the end of high school can be the end of education and their prospects for jobs that will enable them to achieve a better life. "We are confident," writes St. Mary's parishioner Sue Heywood, who visits Randfontein every year, "that these computers will give the students access to finding out about educational opportunities and enable them to improve their computer skills and written English through some long distance tutoring!"

"This is going to make an enormous difference in the lives of these and future learners," says Carryou Ministry General Manager, the Rev. Lawrence Mabaso. "Our young people now have access to a wonderful facility. "It is a wonderful gift."



Mavis Makope and Martha Come with Cecilia Sefako and Bongani Naholo at the Carryou Ministry computers sponsored by St. Mary's, Tuxedo. Cecilia's family has been sponsored by a family from St. Mary's for the last 7 years; several generations of her family live together in an outhouse of a farm outside Randfontein. She passed a training course in the summer but had had no computer access since then. Photo: Carryou Ministry

Peng Cheng School Celebrates 25th Anniversary

By the Rev. Elyn MacInnis



Students at the Peng Cheng special education school in Xuzhou. Photo: Peng Cheng School.

Twenty five years ago, a retired math teacher, Han Ru Fen, decided to create a school for her grandson, who suffered brain damage at birth and, with an IQ of about 33, had not been accepted at the public special-education schools. “Granny Han” started the Peng Cheng School with her grandson and five other students, in a small ramshackle hut on a rocky hillside at the edge of the city of Xuzhou, China.

Today Peng Cheng is a private, not-for-profit school, with 136 severely mentally challenged students aged 6-18. Because the school has an innovative curriculum and focuses on loving care, it has received many awards. In 2004, with the help of Doreen Chin-Huang from UNESCO, the Rev. Elyn MacInnis, and members of the Congregation of the Good Shepherd in Beijing, several foundations provided funds for a permanent building which was established in the heart of the city.

About 40 per cent of the children need help to pay their school fees, and during the early years, the Daughters of the King provided aid for the poorest (grateful thanks to the DOK for their support in those most difficult years!). Some are street children, orphans, or deserted by parents and left with a grandparent; a number have a history of abuse. Some of their parents have only part-time menial jobs, such as washing or mending clothes, construction work, or washing dishes. The average income of these parents varies from 500 to 1,000 yuan (80 – 160 USD) per month; many are unemployed.

At Peng Cheng, children who once could not talk or wash themselves are learning to read and attain skills for independent living. Many former students have found jobs when they graduated, and can now help support their families.

Granny Han’s team of dedicated teachers receive low salaries (U.S. \$245.00/month) and their work is repetitive and exhausting, but the joy of seeing the progress of each child has been very rewarding. If you would consider sponsoring a child’s tuition or a teacher’s salary, please send an email to elynmacinnis@gmail.com.

MacInnis, a priest in the diocese, is Diocesan Missionary to China, and serves at Trinity Congregation in Shanghai.

St. Bart’s “Tree of Life” Conference on Israel and Palestine Focuses on Children

By Cathy Porter and Richard Bell

The fifth annual interfaith “Tree of Life” conference on Israel and Palestine was held at St. Bartholomew’s Church in Manhattan on Thursday evening, October 23.

This year’s conference, jointly planned by the Episcopal Peace Fellowship chapter at St. Bart’s and the St. Michael’s Task Force on Israel and Palestine, addressed how children of the Israeli-Palestinian conflict are adversely affected by war and violence. Both Palestinian and Israeli youngsters are growing up with the assumption that the world is not safe, that violence is a way of life,

and that their neighbors are their enemies. Too many know the sadness of losing loved ones, homes, and villages in deadly conflicts that can cause life-long trauma.

The conference opened with welcoming remarks by the Rev. Matthew Moretz, Associate Rector at St. Bartholomew’s, followed by the Rev. David Good, founder and chair of the Tree of Life Educational Fund, a not-for-profit organization that provides cross-cultural and transnational travel experiences, interfaith conferences and educational opportunities, helping participants to *(continued on page 29)*



Nadine Shomali and Bridges of Hope from Bethlehem, Palestine, performing at the Tree of Life conference at St. Bart’s.

WAPPINGERS FALLS AND NEW HAMBURG CHILDREN RAISE SCHOLARSHIP FUNDS FOR HAITI



On September 7, Zion Church, Wappingers Falls and St. Nicholas-on-the-Hudson in New Hamburg celebrated the accomplishments of 25 children’s read-a-thon participants who over the summer raised a total of \$2,915, which will enable 10 children in Darbonne, Haiti to attend school. Readers in the picture: Caleb Caballos, Amanda Carlough, Brandon Carlough, Thomas Carlough, Hannah DeStefano, Zachary Fredeman, Matthew Fredeman, Joshua Fredeman, Sofia Gauzza, Aidan Gauzza, Jeniece Smith, Finn VanDerStuyf, Josie VanDerStuyf. Readers not available for the picture: Luca Cantone, Cody Carson, Aidan Cuite, Elizabeth Cuite, Owain Cuite, Oliver Graves-Abe, Matthew Harrington, Isabel Harrington, Livia Johnson, Jalen Little, Isabella Vitulli and Inigo Wood.

Photo: Bob Niles

Not Just a Donor, But a Recipient

By *Nicholas Hudson*

Chance is but the pseudonym of God for those particular cases which He does not choose to subscribe openly with his own sign-manual." – Samuel Taylor Coleridge.

As a junior in college, on a surprisingly cool spring day in Georgia, I made a decision that altered my life's course forever.

I skipped class.

The class was Romantic Literature, and Wordsworth and his pals simply could not compete with an outdoor lunch table of my own. Next to our seating area was a campus blood drive. Filled with a sudden burst of guilt, I donated and felt a little better about my decision to skip class. When it was over and time for apple juice and Oreos, a volunteer asked me if I would like to "swab my cheek and save a life."

It turns out that one of the students had asked Gift of Life Bone Marrow Foundation to hold a donor recruitment drive on campus that afternoon. Unsure of what it entailed, they told me how a simple cheek swab would make me a potential donor for someone with cancer. "It's a one in a thousand shot,"

they assured me.

Two years later, I received a phone call informing me that I was a match for a little boy. He had leukemia and needed a bone marrow transplant in order to survive. I was asked whether I would be willing to donate my bone marrow to save this little boy's life.

I'm not sure who would say no to that. I often think how lucky I was to grow up with a faith strong enough to let me know there was only one answer. Today, that 4 year-old boy, Cameron, is a healthy, soccer-playing, video game-loving 11 year-old. He lives in New England; we talk all the time, periodically hang out at each other houses, and watch Sunday morning cartoons together. I often think of the

pictures his parents showed me when we first emailed one another, a year after the donation. Cameron was photographed at a birthday party wearing a mask to prevent the spread of germs. He was an innocent kid who instead of spending time in pre-school or running around his big backyard, was instead in a hospital room, waiting for his life-saving "hero" to leave a lunch table and swab his cheek.

That one-in-a-thousand chance changed not just a little boy's life, but mine too. From a young man whose life was forever changed by chance to a (slightly older) man who has made it a profession—a vocation—to counsel others on how easy and important something as simple as a cheek swab can be.

For most people, I think, it takes a life time for us to learn what is important in life; to learn empathy, or kindness, or pain; to learn what is merely annoying, compared to what is truly difficult; to learn love. And if we're lucky, or smart, or both, we take those lessons and experiences and transform them into actions of our own.

Like many people, I think I've learned these lessons from family, from friends, and from faith. But I learned them most recently, and most powerfully, from Cameron. Not from a professor, or a book, or a poem, but from a boy who overcame more than anyone could ever imagine at such a young age.

For all these experiences, I was the one being given a gift.

For all these lessons, I was the one learning about life.

For all these reasons, I was not just a donor, but a recipient, and Cameron was a gift to my life.

For all those reading this, I can only hope you have the opportunity to be given such a chance, too.

Hudson is Special Projects Coordinator for the Gift of Life Bone Marrow Foundation.

The Gift of Life *By Stephen Colen*

Just over two years ago, I noticed a small bruise while playing golf that did not seem to heal over the next week or so. Although I felt well in general, just as a precaution I went to see a doctor to make sure that it was nothing serious. I had always enjoyed excellent health, and had never been ill or in a hospital except for surgical procedures and work related to my profession. Although my wife, my daughter and I are all physicians, I had never had to depend upon other doctors, or nurses, or in fact other people in general for my continued life or virtually any small comfort. I am in my mid 60s and until then had never had to take a pill except an aspirin. I was trim and fit and energetic by nature, and my life had been blessed in every manner possible. I loved my profession as a doctor and had extensive other interests. My family is close: I work with my wife and daughter, and my son lives in the same city.

Then I was diagnosed with Leukemia. The only hope for my survival was extensive chemotherapy and after that, if a match could be found, a bone marrow transplantation—possibly donated by a total stranger who had selflessly opted to do something that would most likely make my continued life possible. When we found that my blood family did not offer that a match, we quickly went to work to find such a donor. At first we tried our network of friends and family; then I found an organization called Gift of Life, which organizes drives for "cheek swabs" for possible donors—donors who did it in the chance that they might help a stranger live.

My life as a busy physician was about to undergo a big change. Cancelling pending procedures was my smallest concern as most were elective. What I didn't then understand was that this experience would change my entire view of my role as a physician, and of the different contributions that all kinds of people in the medical community make to the art of healing.

My bone marrow donor was eventually sourced from a swab donated by a student in a recruitment drive at an orthodox synagogue. Leviticus 19:16 states, "You shall not stand by the blood of your fellow." The Talmud derives from this verse that one must do everything in his or her power to save the life of another Jew. I was essentially non-observant, yet now my entire life depended upon someone who had followed his faith. The transplantation was successful. My donor has thus far not opted to meet me as he feels that he only did what any human being would do for another and that he requires no thanks or acknowledgment for living righteously.

I have come through these treatments with the assistance of many individuals, returning to my medical practice with a new understanding that what I can offer patients goes far beyond writing prescriptions and performing surgery. Understanding their fears, their hopes, and their expectations is now a central spiritual element in my treatment of them. The experience of illness, and the fear of suffering and dying, touches the very core of who we are as people, and is one that I am now able to understand more fully. Helping to manage the process by which this will happen most aptly, and dealing with their feelings of mortality, is now on par with the mechanics of what being a physician is all about. The therapeutic role of physicians is one that has slowly diminished with growing evidence-based medicine. However, it is clear to me now that the art of healing and the strength of the doctor-patient relationship play a vital role in improving the well-being of my patients.

I now use some of the financial resources from my practice to "pass it on." By providing funds for processing cheek swabs, there have been 48 further matches and five more transplants to date. One student's selfless contribution saved not only my life but, as a result, five more. It is as healing for me as for those who desperately need a match to make this small gift of life for others.

Colen is Associate Professor of Surgery and Plastic Surgery at New York University Medical Center's Institute of Plastic Surgery and Chairman of the Department of Plastic Surgery at Hackensack University Medical Center.

Evangelism of the Heart, a Blessing Conspiracy

By the Rev. Claire Woodley

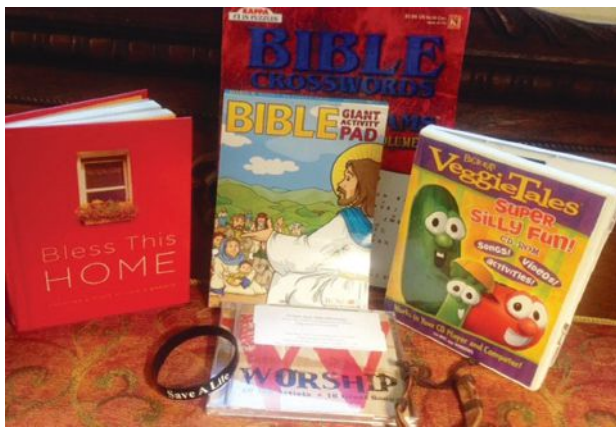
In 1975, back in my days as a “hactress” I was in a *Commedia del Arte* themed production of *Godspell*. Half the cast had a spirited Christian life and the rest of us were your garden-variety casual college atheists, looking to fling our aspersions before any swine that would listen. One of my cast-mates felt I was ripe for conversion. She began a program of what I now know are classic evangelism overtures to me—beginning conversations on God, asking gently provocative questions and giving me her cheerful, kind attention. Being way too cool for that school, I responded with as many heinous religious jokes as I could muster. She was not to be deterred.

One evening as we were preparing to go on stage she presented me with a gift, a beautiful hand-stitched blouse she had made that matched my costume. I was stunned and embarrassed. It was not the response I expected to my coarse and unkind remarks. I said thanks and put it away.

What she did not know was that I was swimming against a tide of guilt and grief, barely keeping my head above water. Six months earlier, I had refused a request of my father to stop by his studio apartment after work when the rest of my family gathered for my niece’s birthday. The next day I found him dead by his own hand. Stunned and numb, I ran through the following months filling every moment with activity. I did anything not to stop, think, or feel.

But Frances’ gift stopped me in my tracks. Having come out of nowhere, for no other reason than her care for me, it got under my defenses in a way nothing else had. I went to sleep that night wearing the blouse, a steady waterfall of bottled grief soaking my pillow and under it all the feeling that, through Frances’ gift, God had clothed me with love. God has seen my pain and had responded through Frances, and for the first time a “personal” God, as in knowing me personally, seemed real.

It was a gift that changed my life—the kind of joyful, unexpected gift in which



“Gifts can open a heart and mind...”

Photo: Claire Woodley

one sees that the heart can be the hand of God drawing near to touch a person and bring the soul closer; to bring new life and liberation. Far from feeling manipulated by my friend, I knew that the best gift she felt she had to give me was my own relationship with God. She had backed her words with action that got through the stone in my chest and drew me out onto the freedom road of life in Christ.

Gifts can open a heart and mind to newness of life. A gift can spark a soul towards God. One day, when in prayer about spreading God’s love to those unacquainted with Jesus, I heard God say, “Always be prepared to give a gift.” It was a “duh! of course”

moment. In Frances’ footsteps, this was easy obedience! And so I have always been prepared to give a gift from then to now. I love to look for small gifts that I can give at any time or special times. Advent, in particular, is a time when I love to give gifts to my congregation and visitors: small gifts of affection that make more gifts. A small seeding gift, like Frances’ gift, that engenders the possibility of so much more...

First Sunday of Advent: St. Nicholas Mite Boxes, Advent Calendars

Second Sunday: Pocket Kleenex for the Blessing Conspiracy. Bless everyone you see who sneezes and give them a tissue!

Third Sunday: Stir ‘Em Up Sunday spoons. Go home and bake someone something.

Fourth Sunday : Candles to help pray for those upon your heart or give to those who need the light of Christ.

And CD’s of Spirit-inspired music for anytime!

Woodley is rector of St. Mary’s Church, Mobegan Lake and chair of the diocese’s congregational development commission.

The Presence of Angels

By Ginny Johnson

I have a disabled daughter named Sarah, and the experiences that come with that are sometimes priceless. They are the kind of experiences that when you tell them to someone else, they look at you like you’re insane. Sarah is going to be 25 this year, and in those 25 years I have seen many things that just make me shake my head in wonder. Things happen around her that make you believe there are angels present in this world. This past Tuesday was just another example of angels.

You see, every Tuesday I take her swimming down at St Bart’s Church on 50th and Park. They have a wonderful program there called Swimworks, where they have a therapist work one-on-one in the pool with Sarah. It is a great experience for Sarah as she loves the water and becomes a totally different person. She goes from sitting in her wheelchair with her head down to moving freely on her own

with her head up and a big smile on her face.

Well, this Tuesday when we left the pool it had just started to rain. I texted our driver that we were heading out to Park Avenue in front of the church and to meet us there. As he was pulling up to the curb, a man walked by pushing an older woman in a wheelchair and holding an umbrella over her head. The woman was obviously a Madison Avenue type. She had on a lovely coat and matching fancy hat, you know the kind with a silk band and flower. So, as our driver pulls up, we start to push Sarah in her wheelchair to the car. The man, stops pushing the fancy lady, leaves her on the sidewalk in the rain and runs to put the umbrella over Sarah’s head. Mind you, Sarah’s hair is still damp from swimming! We turn to the man and say thank you, she’s ok, but he insists on holding the umbrella until she is safely in the car. Meanwhile, the fancy lady is waiting patiently (*continued on page 29*)

Views and Reviews

ARTS AND LITERATURE

THE COLOR OF CHRIST: THE SON OF GOD AND THE SAGA OF RACE IN AMERICA

BY EDWARD J. BLUM AND PAUL HARVEY
THE UNIVERSITY OF NORTH CAROLINA
PRESS, 351 PAGES

Reviewed by Pamela A. Lewis

What did Jesus look like? What color was he? Does it matter?

The New Testament offers no answer to these long-debated questions, yet the abundance of Jesus images in various media (including cinematic film) that comprise much of Western biblical iconography, would appear to have solved the mystery, in which (with some exceptions) Jesus has been typically represented as a tall, handsome, bearded, white, blue-eyed young man with long straight or wavy hair.

In *The Color of Christ*, co-authors Edward J. Blum and Paul Harvey argue that speculation about Jesus' color does matter, and that it has very much mattered throughout American history.

A quick glance into America's churches reveals that the traditional depiction of Jesus, despite the country's dramatic social and religious changes, has stubbornly persisted as his true image. This extremely detailed, yet readable and fascinating, study offers an investigation into the diverse visualizations of the body of Christ throughout American history, dating from the evangelism of this country's early colonists to the Obama presidency, and even the popular animated cartoon South Park. Beginning and ending with the horrendous event of the 1963 Birmingham Sixteenth Street Baptist Church bombing, in which four African American girls were killed and the stained glass (white) face of Jesus Christ was blown out (and later replaced by the image of a black Jesus), *The Color of Christ* confronts various myths about religion in America, and provides readers with the tools to interpret the Christ images they see around them. It is also an account of America's journey from representing Jesus as a sacred figure of light to that of a white figure whose essential role was to uphold the prerogatives of white supremacy.

Blum and Harvey set out to shatter myths, such as the belief that ethnic and racial groups create God or gods in their own image, which they see as failure to account for the "particulars of faith and society." From this myth, the authors pull out larger questions: How and why Jesus was embraced by people defined as "non-white"; how a land colonized by Puritan iconoclasts was transformed into one of the greatest image producers; why Jesus was at certain times a champion of the downtrodden, while at others the hero of the Ku Klux Klan.

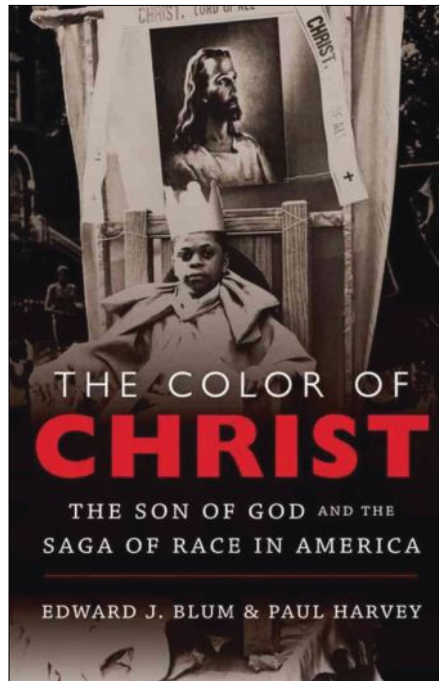
Also repudiated is the myth that America took its Jesus image cues from European artwork and imitated it, which stands contrary to the divergent paths that Jesus imagery took in Europe and America, and which would portray America as an unsophisticated player in a wider Eurocentric Western chauvinism. That Black

Liberation Theology began in the 1960s (they argue it really came into being twenty years later) is also debunked.

But it is the "Publius Lentulus letter," a medieval document considered at various times as fact, then finally dismissed as bogus in the 20th, that is the source of the greatest myth concerning Jesus' race and physical appearance. Written sometime between the 10th and 14th centuries, the fraudulent letter was believed to have come from a governor of Judea during Christ's lifetime. Publius, who himself probably never existed, wrote to a Roman official of a "man of great power," called Jesus Christ. Christ in the letter is described as having "hair the color of the ripe hazel nut," that is "wavy and curled" below the ears, "parted in two on the top of the head, after the pattern of the Nazarenes," and a face that is "embellished by a slightly ruddy complexion." Puritans (whose visions tended to be dominated by demons) and many New World colonists, who were radical iconoclasts and eschewed any visual representations of Christ, rejected the Lentulus letter. These groups experienced Christ in visions as a figure of blinding light; Native Americans saw him as red, bloodied and beaten; and in time, African Americans began reaching out to Christ as a figure of liberty having "auspicious rays" that "shine" (as described by African American poet Phillis Wheatley). It is in the hands of Civil War and post-Civil War white supremacists that the Lentulus letter attains currency, and transforms Jesus into an emblem of racial power. Even after the death of the Lentulus letter itself, the images it inspired remained alive. Christ's whiteness became a psychological certainty to such degree that, according to the authors, it "could be felt without thought and presumed without proof."

The transition from a Christ of light to a white Christ accelerates in the mid- to late 19th century, and some of the most absorbing reading comes from the events of this period. Figures—some controversial—such as Mormon founder Joseph Smith emerge and claim to have visions of a "white, blue-eyed Christ." All racial groups in America accept that Jesus was a white man, and there is a marked uptick of mass-produced images of Christ, which are then sent throughout the growing nation. These images become grafted onto American psyches (particularly of children), establishing the truth of an embodied white Jesus, whose color implied the "beauty of his person and the symmetry of form and feature." However, as a figure of love and compassion on one hand, and yet a cultural icon of white power and white civic standards on the other, Jesus embodied a jarring contradiction for Native and African Americans.

As white Christ imagery progresses into the 20th century, its subject moves onto the silver screen and



achieves movie star status in films such as *The Birth of a Nation* (where he blesses the KKK) and *King of Kings*. Cinema becomes a participant in what the authors term "perpetual spiritual commodification," by expanding the mass production of Christ imagery and underscoring his whiteness, suggestive of his "racial adulthood" and "imperial dominance." But not even the movies could surpass artist Warner Sallman's *Head of Christ*, painted in 1941, which "exploded into national and world consciousness like no other piece of American art": The image of the "manly" and "Nordic" Jesus set a

new and powerful iconographic standard for what Christ should look like.

The final sections, devoted to the Civil Rights movement and Martin Luther King's own struggles with Jesus imagery, to Jesus imagery in the digital age, and to the racial controversies between Barack Obama and the Rev. Jeremiah Wright, all reflect the authors' solid research and analysis.

The Color of Christ will enlighten and infuriate, but will leave no reader indifferent. As America enters again into a "national conversation" about race, this book is an essential aid for understanding the complex intersection of religion, race, and power.

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

LESSONS OF THE SPIRIT: A CHRISTIAN SPIRITUAL COMPANION FOR YOUR BREAST CANCER JOURNEY

BY RHONDA JOY RUBINSON
MIRA DIGITAL PUBLISHING. 132 PAGES.

Reviewed by Rick Hamlin

Rhonda Rubinson's *Lessons of the Spirit* is not long, only 132 pages, but the words are satisfying and they address spiritual needs that will help anyone facing a life challenge, not just breast cancer.

An Episcopal priest (and member of the *Episcopal New Yorker* editorial advisory board), Rhonda got her diagnosis—stage four malignant invasive breast cancer—in the midst of a busy schedule balancing a full-time job at Barnard College and serving as an interim priest at a Harlem parish. Her life would be turned upside down with chemo treatments, surgery and radiation, and yet she refers to the fateful day of her diagnosis, May 8, 2008, as a blessed one. Anyone who would describe such an ordeal as "this intensely difficult yet deeply joyful journey" commands our attention.

ST. AGNES CHAPEL OF THE PARISH OF TRINITY CHURCH IN THE CITY OF NEW YORK 1892-1943

BY FRANCIS J. SYPHER JR.
DISTRIBUTED BY ACADEMIC RESOURCES CORPORATION. 159 PAGES.

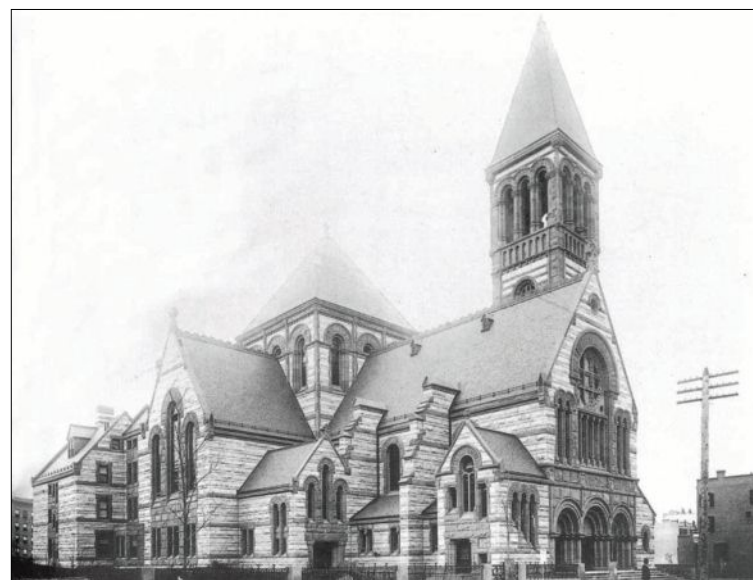
Reviewed by Kevin D. Ramsey

The history of the City of New York is filled with countless stories of lost architectural treasures. A few of those losses are well known—the World Trade Center, Pennsylvania Station, the Cornelius Vanderbilt II House, the Singer Building, and, most recently, the American Folk Art Museum—while the vast majority have been lost to memory and even to the historic record. This is why we are so fortunate to have a historian such as Frank Sypher, who has resurrected St. Agnes Chapel for those of us who were not here during its brief existence. (Full disclosure—I am an employee of the institution that brought about the demolition of the chapel and is also Frank Sypher's alma mater, so I have a personal as well as a professional connection to the story.)

Telling the story of a world leader or of a toiling citizen is relatively easy. There are usually correspondence, public records, and, for modern people, multi-media materials. There is a story to be told by the subject and her or his friends and enemies. Buildings, of course, are unable to tell us their stories—so their histories must be told through the people who built, lived, or worked in them. The challenge is to help the reader experience the building through those accounts. Fortunately, Frank

Sypher is exceptionally adept at bringing the chapel, which was located at 121-147 West 91st Street, to life. The book deftly places it within the context of the burgeoning 19th century development that was taking place on Manhattan's Upper West Side, which was being closely watched by Trinity Parish. By 1887 the movement of large numbers of parishioners to this newly developed part of the city had to be addressed. To ensure that the church would not lose its constituency, a "chapel of convenience" needed to be built. By 1888, the vestry had purchased twenty city-owned lots above the path of the Croton Aqueduct. Using newspaper accounts, letters, historic documents, and personal anecdotes, Mr. Sypher creates an experiential history of the building and of the people who planned and developed it, those who worshiped in it, and those who brought about its destruction in order to make way for a gymnasium. This is a compelling story of the growth of the city and its changing demographics, and the response of the church to that growth and change. It is a story that would likely have remained untold were it not for this book.

The chapel was the work of noted architect William A. Potter, who also designed the Chancellor Green Library at Princeton, (the first of many commissions for that university), buildings at Teachers College of Columbia University, the Church of the Holy Trinity (now St. Martin's Church), and the Universalist Church of the Divine Paternity (now the Universalist Church of New



St. Agnes Chapel: a major work of architecture that was perhaps larger than its name suggests.

York). Profoundly influenced by the style known as Richardsonian Romanesque—most famously expressed by famed architect Henry Hobson Richardson's design of Trinity Church, Boston—Potter's design for St. Agnes Chapel acknowledged his debt to that style in a remarkable square central tower, which rose 100 feet high, as well as in the bell tower, which rose 185 feet into the sky. Both elements are clear references to Richardson designs: the first to Trinity Church, Boston, and the second to the city hall in Albany, New York. Had Richardson not died in 1886, six years before the completion of St. Agnes, he would surely have felt honored by the unmistakable tribute at Trinity's new chapel.

For anyone who has an interest in the history of New York and especially in the history of the Upper West Side of Manhattan, Frank Sypher's book about St. Agnes Chapel is highly recommended reading.

Ramsey is director of communications for Trinity School.

Her advice is practical. For instance, she incorporated her usual spiritual practices into her treatment. Accustomed to praying the daily office, she decided to say morning prayer while in the tube for her MRI, a sort of prayer closet if there ever was one. Her despair is identifiable. Horrified at losing her hair over the Fourth of July weekend, she was askance at the arrival of her housekeeper that Monday morning. She didn't even have the chance to cover her bald head with a hat.

The housekeeper took one look at Rhonda and smiled, "Oh, you look so pretty. What a cute little head!" Angelic intervention at just the right moment.

She describes going to a healing mass at the Cathedral of St. John the Divine one day after a chemo treatment, desperate for solace. What she discovers is that she is the only priest around available to lead the service. There were twenty people already waiting, including a young woman in a wheelchair, so the intrepid Rhonda got vested, kept her water

bottle close at hand, said a prayer for strength and celebrated Mass.

She felt herself grow stronger through the liturgy, comforted as she comforted. The young woman in the wheelchair turned out to be a cancer patient too, and was visibly moved to be ministered to by another cancer patient. "No matter what our condition," Rhonda writes, "we can always be of use to others."

But the biggest lesson for Rhonda came from feeling so broken. "In prayer I became conscious of a kind of wound in my soul," she says, "a place that had been cut open where that had been no breach before. My security in my own exceptionalism at having avoided disease all my life had been blown away in the first few minutes after diagnosis, my illusion of perpetual health was gone, my mortality was now in my face, and the whole mess felt like hell."

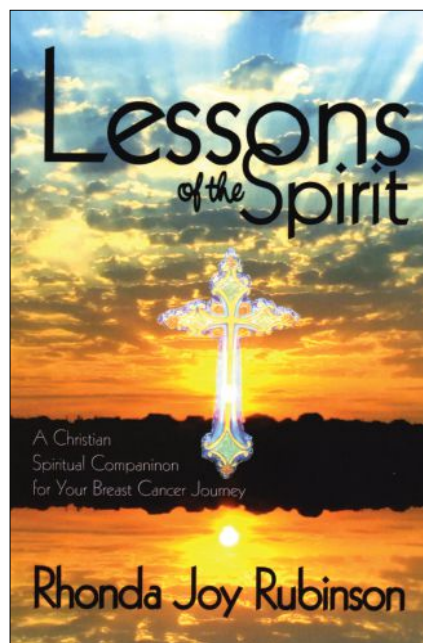
And yet in the midst of this extraordinary loss, "this kind of bleeding in my soul," she became

conscious of God's healing light and the presence of God right beside the pain. Both the wound in her soul and God's constant insistent flow of new light would always be there.

She sounds like the very capable, dynamic woman she is, but this crucible, this period of suffering, offered her the chance to be open to God in a way she had never experienced before and perhaps wouldn't have without sickness. It has taught her to listen more closely and keep silent in prayer rather than issuing directives at God.

Her final advice on spiritual warfare provides anyone, whether in sickness or in health, a good guide to inner healing. Her tips on what to say and what not to say to any friend or loved one going through cancer will prove very useful—in fact, she advises on not even using the "c" word unless it's introduced by the patient. But again, this book will be helpful to anyone whether it's cancer they are facing or not. Her *Lessons of the Spirit* will serve a wide variety of experience and readers. They are for anyone who needs to discover the joyful presence of God in a moment that didn't promise to be joyful at all.

Hamlin is the editor of Guideposts and a member of the Episcopal New Yorker's editorial advisory board.



Prayers to Advance Inter-Religious Relations

Offered by the diocese's Standing Commission on Ecumenical and Inter-Religious Relations.

While certain hymns and a sprinkling of readings from the New Testament may mislead parishioners into believing that the Church has superseded Judaism and that Judaism is not a viable way to salvation, Islam, on the other hand, may arouse fear.

The Standing Commission on Ecumenical and Inter-religious Relations offers these prayers as a gentle correction to these false beliefs. They may be included in the Prayers of the People and may be amended. They are organized Sunday by Sunday, naming the Jewish or Muslim holy days in the week to come, and offering a suitable prayer.

Sunday, 28 December: On January 3rd Muslims will celebrate the Birthday of the Prophet Muhammad.

Prayer: Bless, O God, our Muslim neighbors as they celebrate the birthday of the Prophet Muhammad this Saturday.

Sunday, 1 March: On 4/5 March Jews celebrate the festival of Purim, which commemorates the salvation of the Jewish people in ancient Persia from a plot "to destroy, kill and annihilate all the Jews, young and old, infants and women, in a single day."

Prayer: Oh God, we ask your blessing on our Jewish neighbors who celebrate the festival of Purim on Wednesday and Thursday this week. Purim commemorates the salvation of the Jewish people in ancient Persia from a plot to destroy them. May we come to see all your people of every faith as precious in your sight.

Sunday, 29 March: During the period of 3 - 11 April, the Jews celebrate the eight-day festival of Passover, which commemorates the emancipation of the Israelites from slavery in ancient Egypt.

Prayer: Gracious God, we thank you for our Jewish neighbors who will celebrate the festival of Passover in this coming week; let it remind us that your will for us is always freedom from any form of slavery.

Sunday, 24 May: May 23 - 25 marks God's gift of the Torah to the Jewish people on Mount Sinai more than 3,300 years ago. Every year on the holiday of Shavuot, Jews renew their acceptance of God's gift, and God "re-gives" the Torah. The giving of the Torah touched the Jewish soul for all time. Sages have compared it to a wedding between God and the Jewish people. Shavuot means "oaths," for on this day God swore eternal devotion to them, and they in turn pledged everlasting loyalty to Him.

Prayer: God ever-faithful, we thank you for our roots in the Jewish faith and for the gift of your Commandments, which is being celebrated even now by Jews throughout the world in the festival of Shavuot.

Sunday, 14 June: On Thursday June 18 our neighbors the Muslims will celebrate the start of Ramadan, which is the Muslim month of fasting.

Prayer: O God of abundance, help us to join our spirits with our Muslim sisters and brothers as they begin Ramadan, the month of fasting, that we, too, may realize that life is not measured by what we receive, but by what we give.

Sunday, 12 July: Tomorrow our Muslim neighbors will celebrate *Laylat al-Qadr*, the Night of Power, which marks the night in which the Qur'an was first revealed to the Prophet Muhammad.

And on Friday, 17 July, Muslims celebrate *Eid Al Fitr*, the end of Ramadan, the end of fasting, when they thank God for God's help with their month-long act of self-control.

Prayer: Ever-gracious God, we thank you for our Muslim sisters and brothers who will celebrate *Laylat al-Qadr* tomorrow, remembering the night in which you revealed the Qur'an to the Prophet Muhammad. We also share their joy in the feast of *Eid Al Fitr*, which they will celebrate on Friday, marking the end of their month of fasting.

Sunday, 13 September: Today, tomorrow and Tuesday our Jewish neighbors will celebrate *Rosh Hashanah*. The festival of *Rosh Hashanah*, meaning, Head of the Year, is the anniversary of the creation of Adam and Eve. It emphasizes the special relationship between God and humanity: our dependence upon God as our creator and sustainer, and God's dependence upon us as the ones who make His presence known and felt in His world.

Prayer: Oh Lord, bless our Jewish neighbors as they celebrate the festival of *Rosh Hashanah*, their New Year, this week. Let their festival remind us, as it does them, of the special relationship between God and humankind.

Sunday 20 September: The Jews will celebrate *Yom Kippur* on Tuesday/Wednesday this week. It is the holiest day of the Jewish year, the day Jews are closest to God and to the quintessence of their own souls. It is the Day of Atonement, for as it says in Leviticus, "For on this day He will forgive you, to purify you, that you be cleansed from all your sins before God"

Prayer: We thank you, gracious God, for the faith of the Jews. Bless them this week as they celebrate *Yom Kippur*, the Day of Atonement; and instill in our hearts also true repentance and amendment of life that we, too, may know your unfailing mercy.

Also this week, on Wednesday Muslims will celebrate *Eid Al Adha*, also known as the Feast of Sacrifice. This festival commemorates Ibrahim's (Abraham) willingness to sacrifice his son to God. This festival also marks the end of the Hajj pilgrimage to Mecca.

Prayer: Bless, O God, our Muslim neighbors as they commemorate *Eid Al Adha*, or the Feast of Sacrifice, this week, and remember Abraham's willingness to return all he had to God.

Sunday, 11 October: Wednesday marks the Islamic New Year, and commemorates the migration of the Prophet Mohammad and his followers from Mecca to Medina.

Prayer: We give thanks to you, O God, for your faithful servants, the Muslims, who will celebrate the beginning of a New Year this Wednesday. Help us to remember that in you all people find newness of life.

Chanukah - December 6 - 14: Today marks the beginning of the eight-day festival of Chanukah, the festival of lights that celebrates the triumph of light over darkness. It commemorates the rededication of the Temple in Jerusalem after a group of Jewish warriors defeated the occupying Greek armies.

Prayer: Bless, Oh Lord, our neighbors the Jews this week as they celebrate Chanukah, the Festival of Lights, the triumph of light over darkness. May we all find inspiration in their faith.

Report and Recommendations from the Anglican-Roman Catholic Dialogue in New York

Issued April 30, 2014

The Anglican-Roman Catholic Dialogue in New York has completed a two-year study of *Growing Together in Unity and Mission*, the 2006 agreed statement of the International Anglican-Roman Catholic Commission for Unity and Mission. This agreed statement is a wise and careful accounting of the achievements of more than four decades (now almost five) of ecumenical study at the official levels of our two churches.

In our local dialogue (ARC-NY), we found ourselves particularly energized by the orientation of this statement to moving beyond mere official agreement. The agreement that we have is indeed extensive, on the Triune Identity of God, on the Church, on God's Word, on Baptism and Eucharist, on Ministry and Authority, on Discipleship and Holiness, and on the Blessed Virgin Mary. The statement outlines the breadth of our agreement on these various theological topics, while also carefully noting the places where disagreement is to be found.

But, to repeat, we found ourselves energized by this statement's orientation to going further. In its final section, *Growing Together in Unity and Mission* suggests a plethora of means whereby the unity that we already have in Christ could be harvested concretely.

We have discussed among ourselves, throughout that past two years, what concrete steps we might suggest to our respective churches and particularly to our sponsoring bishops, the Bishop of New York in the Episcopal Church, and the Cardinal Archbishop of New York in the Roman Catholic Church. We have two small steps to suggest. They are small, and thus we believe they are achievable within the near future. Yet they are at the same time significant: they would be concrete signs of hope for the unity of all Christians, that visible unity to which our churches are committed and for which our Lord prayed.

1. Implement a common baptismal certificate for use, on a voluntary basis, at any baptisms done in the Episcopal Diocese or the Roman Catholic Archdiocese of New York. This certificate would be especially suitable for use at baptisms where one parent is an Episcopalian and the other a Roman Catholic, although it could be used at

any baptism. We attach for informational purposes a common baptismal certificate adopted by the Reformed-Roman Catholic Dialogue in the U.S., which bears the date of November 16, 2010, and was approved, *inter alia*, by the United States Conference of Catholic Bishops.

The development of this common baptismal certificate could be assigned, if Bishop Dietsche and Cardinal Dolan agree, to their respective ecumenical officers. Once finalized and approved, it should be made easily available to the clergy of each church.

To be clear: the use of a common baptismal certificate would in no way change either church's requirements or practices regarding baptism. For instance, the baptism would be recorded in the church in which it was performed, and not in the other church as well. This common baptismal certificate is, to repeat, a very small step.

2. Commit to making common, joint social statements whenever possible. Each of our churches responds to social issues as we judge it good and necessary to do so. We make these responses often through our bishops but also at other levels. While there are some social issues on which Episcopalians and Roman Catholics disagree, there are many others on which we agree.

Where we do agree, let us show more and more, as a fruit of our ecumenical progress of the past half-century, that we can also speak together. We hope that our bishops confer with each other frequently, and where they deem it appropriate encourage their faithful to express joint social witness.

We finally suggest that links be made between our websites when we are addressing a social matter on which we agree.

The Rev. Victor Lee Austin, Ph.D., co-chair
Theologian-in-residence, Saint Thomas Church Fifth Avenue, New York City

The Rev. Brian E. McWeeney, D.M in(Prin), co-chair
Director for Ecumenical and Interreligious Affairs, Archdiocese of New York

Do Not Be Afraid

By the Rt. Rev. Allen K. Shin

The Christmas miracle is not of magic or pie in the sky, but a story of love and hope, a story of the Word become flesh in the very chaotic life we live here and now. At the heart of Christmas is a reconciliation of the irreconcilable and a communion of the incommunicable, made possible by the love of God.

It is the story of the triumph of love over all obstacles of life, the love that has the power to transform.

This reconciling love comes to us in the still of the night like a whisper, a quiet wisp that blows away our fears and anxieties and restores us to shalom. God gives us this gift of love, densely wrapped and embodied in the tiny holy child, named Jesus. This love is bigger than the sum of all the wonderful gifts we can ever give or receive. We need only to open our hearts to accept this free but costly love. But, it demands change from each of us.

One of my favorite Christmas carols is *O little town of Bethlehem*. Soon after the assassination of President Abraham Lincoln, Phillips Brookes, the then rector of the Church of the Holy Trinity on Rittenhouse Square in Philadelphia, took a trip to the Holy Land. When he visited Bethlehem in Christmas of 1866, he was so moved by its peacefulness that he penned this famous carol. With so much violence in the Holy Land and around the world, and with the continuing uproar in this nation over the Michael Brown and the Eric Garner grand jury decisions, I can only imagine the poignant irony of singing it this Christmas.

As incarnation is messy and hard, so reconciliation is hard work, a labor of love and

courage. We must stop demonizing the police and hurling pejorative rhetoric at them. The police departments, meanwhile, rather than being defensive, must recognize the errors and the defects in their policing practices and systems, and find ways to correct and improve them as soon as possible. We cannot afford to have our common life spiral down into chaos and hell. It behooves our political leaders to listen to the voice crying out in the margins of our society and to find a way toward transforming reconciliation. We must recognize that we are all—black, brown, and white—common victims of the unjust political and economic system and culture of this nation.

“Do not be afraid,” says the angel Gabriel to Mary. Let us take courage and open our hearts to the reconciling love Christ. Let us trust in his grace and hand ourselves over to his unconditional love, that we may receive all the love that comes to us and give all the love that we can give to others. Let us truly experience the Word become flesh in our common life this Christmas. It just might make the difference we are all yearning for.

O little town of Bethlehem, how still we see thee lie!
Above thy deep and dreamless sleep the silent stars go by.
Yet in thy dark streets shineth the everlasting Light;
The hopes and fears of all the years are met in thee tonight.

Shin is Bishop Suffragan of the diocese.

Convention Roundup

The 238th Convention of the Diocese of New York was held in Tarrytown on Friday and Saturday, November 14 – 15.

The Calendar of Business, full texts and videos of the addresses of both Bishop Dietsche and Bishop Shin, results of elections, and resolutions proposed and passed are available by visiting the diocesan website and clicking on the appropriate links (go to www.diocesenyny.org>The Diocese>Conventions/The 238th Diocesan Convention).

RESOLUTIONS

The text of all resolutions are available by clicking on the appropriate links at <http://diocesenyny.org/pages/551-2014-convention-resolutions>.

- The following resolutions were passed:
- Budget: Resolutions 1, 2 and 3.
- Election of Trustees of Estate and Property: Resolution 4.
- Memorialize the 78th General Convention to promote policies that combat adverse climate change: Resolution 5
- Support a Thanksgiving Sabbath: Resolutions 6 and 7
- Make an Organized Commitment to Combat Sex Trafficking: Resolutions 9, 10 and 11.
- Continue the Study of Reparations for Slavery in the Diocese of New York: Resolutions 15, 16 and 17.
- Urging Congress and the American People to Support Dialogue and Study on Slavery: Resolutions 18 & 19.
- Policing and Public Safety: Resolution 20. Credit Union Mandate.
- Corporate Social Responsibility/Socially Responsible Investing.

THE FOLLOWING RESOLUTIONS WERE TABLED UNTIL THE 239TH DIOCESAN CONVENTION:

- Revised Clergy Compensation Guidelines: Resolutions 12, 13 and 14

BISHOP'S CROSSES

- Bishops' Crosses were awarded to the Rev. Br. Tobias S. Haller, BSG, and to Carla Burns. Please go to www.diocesenyny.org>News and then scroll down for details.



Tobias S. Haller



Carla Burns

CONGREGATIONAL VITALITY

- The Rev. Claire' Woodley's Congregational Vitality Presentation is available by going to www.diocesenyny.org>The Diocese>Conventions/The 238th Diocesan Convention and clicking on the link in the right hand menu.

WHISTLEBLOWER AND CONFLICT OF INTEREST POLICIES

- Sample Whistleblower and Conflict of Interest Policies, as discussed by Vice-Chancellor Yurke, are available by going to www.diocesenyny.org>The Diocese>Conventions/The 238th Diocesan Convention and clicking on the links in the right hand menu.

Bishop's Letter Following the Garner Grand Jury Decision

On December 4 Bishop Dietsche wrote as follows to the people of the Diocese in response to the grand jury decisions regarding the deaths of Eric Garner on Staten Island and Michael Brown in Ferguson, MO.

December 4, 2014

My dear brothers and sisters,

Last week, after months of waiting, the grand jury in Ferguson, Missouri failed or refused to indict the police officer who shot and killed Michael Brown. The days since have seen the shock, anger and heartbreak of millions of Americans given expression across our country. Yesterday, the grand jury on Staten Island failed or refused to indict the police officer who choked Eric Garner and took his life. Again people poured into the streets. Through the night, above our city was heard the sound of helicopters, and everywhere people came together to share their grief and join their voices in outrage.

With no presumption of what verdict might be reached at trial in any particular case, nothing could be clearer than that at a minimum the demands of justice require that any such killings be fully investigated and that everyone involved be held to account. The long and ongoing pattern of refusing to indict police officers who take the lives of people of color, especially black men, continues to communicate to everyone that the lives of these whom we know to be the beloved children of our God do not in fact matter, that they are expendable, that their killings raise no question, and that they can be taken at no cost. What this says to the hearts and spirits of children of color growing up in our cities should break every heart. It breaks mine. And it must be said as well that these non-indictments also cast a shadow across the faithful service of the very many police officers who do their work well and are respectful of the communities they serve. These

have been very, very costly days for our country, and now our own city, and costly for those of us who love Jesus and have been made free and strong by the love of God for every single person which we have come to know through him.

Less than two weeks ago at our diocesan convention we passed a resolution calling on every parish to engage the police in their community in conversation to improve and strengthen the bonds of church and police and citizen, that we may find a way to live better and freer together, and in mutual respect and trust. I ask that every parish review that reasonable resolution and take positive steps toward implementing it where you are.

Eric Garner lived and died on Staten Island. The Diocese of New York has ten churches on the island, and we count among our own members men and women from every community on the island. Among them are faithful police officers. Among them are faithful people of every color. We eat together the bread of heaven. We drink from the same cup. I ask your prayers for the clergy and congregations of Christ Church, the Church of the Ascension, Saint Paul's, Saint Mary's, Saint Andrew's, All Saints, Saint Simon's, Saint John's, Saint Alban's and Saint Stephen's. May God grace them with wisdom and compassion for the days ahead. May God make them brave and strong and faithful for the work of justice-making and healing to come.

A general call has been voiced for people to come today at 5:30 to Foley Square, that we may be together in our frustration, anger and grief. People will gather for different reasons. I will be there to join again in the call for justice, to name before God our brother Eric Garner, and to recommit to the bonds of our shared humanity. Bonds of love. May we, in this hour, be graced to make the witness of our faith, and the love of God, before a city and a world and a people which so desperately needs to reclaim its hope.

+Andy

The Rt. Rev. Andrew M. L. Dietsche

PLEASANTVILLE *(continued from page 9)*

Devin came up with the idea for volunteers to sign up to "own a week"—managing the garden for one week, including any additional watering, weeding, harvesting or other maintenance. Within 10 days, volunteers had come forward for all 16 weeks of the growing season, including three weeks owned by youth volunteers aged 16 and under.

Early in the process, a relationship was created with Hillside Food Outreach, which delivers food to 800 families/2,100 individuals in Westchester who are unable to get to a food pantry, either because of illness, age, or parents who work multiple jobs. Kathleen Purdy, Hillside's founder and executive director, met the offer provide fresh, locally-grown produce with great enthusiasm, and says that the vegetables provided have finally allowed them to have enough fresh produce to give to all of their clients.

The Community Garden made its first delivery to Hillside of 27lbs of squash, cucumbers, and peppers, on July 6. Less than two hours later, Kathy emailed that she had received an emergency call from Family Services in a nearby town to say that a single mother and her six children had no food in the house and needed help. Kathy was able to send much of the fresh produce, along with other packaged foods, to the family that day!

To date, the Pleasantville Community Garden has delivered over 1,100 pounds of fresh produce to Hillside and has covered at least 20% of their produce needs during this period. For 2015, plans are underway to expand into the Pleasantville High School and Middle School Gardens, which are unused during the late spring and summer months.

Juros is a member of St. John's Church, Pleasantville.

TREE OF LIFE *(continued from page 21)*

become better informed and engaged in making this a more just and peaceful world.

Israeli, Palestinian, Armenian and Jewish American speakers talked about the need for solidarity in the international community to champion a better and more peaceful world for all children—a subject that is often ignored by mainstream media. They stressed that it is important to support those Israelis and Palestinians who are actively seeking ways to reduce violence and create conditions for a just peace.

The speakers included Ivan Karakashian, Advocacy Unit Coordinator at Defense for Children International-Palestine, an independent organization dedicated to defending and promoting the rights of children living under Israeli military occupation; Barbara Lubin, founder and Executive Director of Middle East Children's Alliance; Sahar Vardi, coordinator of the Israel program for the American Friends Service Committee, and Danielle Yaor, an active member of Shministim, an organization of young Israelis who refuse compulsory military service.

The event began with a performance by Travis Harden, a native American Indian singer and ended with a concert of Middle Eastern music by Bridges of Hope, featuring Tamer Al-Sahouri, Nadine Shomali, and Alber Basil.

Porter and Bell are members of the St. Bartholomew's Episcopal Peace Fellowship chapter.

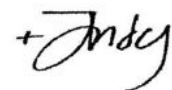
EL MENSAJE DEL OBISPO *(continuo de la paginacion 3)*

mi promesa. Y el profeta Amos: "Busca al que creó las Pléyades y a Orión, y convierte la oscuridad inmensa en mañana, y oscurece el día convirtiéndolo en noche... el Señor es su nombre".

Nos estamos acercando al día más corto del año, y luego es Navidad. Estas son noches largas, y frías, y son horas apropiadas para la reflexión, la esperanza y la expectativa. Las noches les pertenecen a María y a José, les pertenecen a los pastores, y a los magos. La Pascua ocurre en la alegría brillante de la mañana, pero Navidad ocurre en una noche solemne, en esas largas horas de oscuridad, bajo la titilante majestuosidad de las estrellas, cuando las nostalgias más profundas de las gentes y las más fantásticas promesas de Dios se hacen una, y todas las cosas parecen ser posible. Porque lo son.

Sostengo a mi nieto recién nacido, la primera estrella vespertina, y en su rostro aprendo que no hay esperanza o necesidad que yo pueda tener que no se haya cumplido perfectamente en las promesas y maravillas de Dios. Sigo adelante en paz, y creo que sé algo de la María que reflexiona, y de los pastores que buscan y de los magos que viajan, y de un mundo que una vez al año vuelve su rostro hacia una cuna y se le da a conocer que todo estará bien.

Traducido por Sara Saavedra



THE SPIRIT WAS IN THE WIND *(continued from page 4)*

hopelessness.

Over these past few years, I've learned that if we are really interested in transformation, we should not remain idle while our cherished notions of normalcy collapse under the tremendous weight of complacency and neglect. Deferred maintenance is a term we often use when speaking about our church buildings, but it can just as easily be used in the context of our outmoded ways of doing church, our strained relationships within a church family, between the congregation and its priest, and sometimes between a church and the diocese itself. Yet, renewal is always possible, and it is real. My message to other congregations is simple. Confront the difficult things head on, and don't underestimate God. Don't underestimate the power of God working in you. Acknowledge what is broken, and do what you can, one step at a time. Tear it down if you have to. Begin slowly. Use what you have. Do not be afraid. Build up the people. Support your clergy. Pray together. Remain faithful. Remain hopeful. Laugh heartily. Sing loudly. Inspire one another. Open yourselves up to new possibilities and crazy ideas. Think very creatively. And remember that God is very good. Do the hard work of saying yes, try things, and then turn the transformation outward. The world needs us. We can do this. This is kingdom work.

"Glory to God, whose power, working in us, can do infinitely more than we can ask or imagine. Glory to him from generation to generation in the church, and in Christ Jesus for ever and ever. Amen.

Murphy serves on the vestry of St. Paul's Church, Staten Island.

THE PRESENCE OF ANGELS *(continued from page 23)*

for him to return. Now, honestly I don't know why he did this. Maybe she told him to put the umbrella over the child, or maybe he just decided to do it on his own. I'll never know the answer to that question. It's funny though, my husband Keith was with me and he bent his head to Sarah and whispered..."did you call ahead?"..Sarah said nothing.

So, the moral of this story is twofold. Sarah has people, and her people are angels. I hope the fancy lady understands that the man pushing her wheelchair that day was an angel on Park Avenue. I thank all the angels out there that take the time to help those people that are different from them.

WANT TO PLACE AN AD IN *THE EPISCOPAL NEW YORKER*?

As the official publication of the Episcopal Diocese of New York, *The Episcopal New Yorker* reaches more than 31,000 households representing every congregation in the diocese. Reaching laypersons and clergy, this newspaper informs, inspires, teaches and promotes understanding among the diverse constituencies in the diocese.

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Non-profit display rates (figure are per insertion)

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

For-profit display rates (figure are per insertion)

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

Sheet and envelope insertions available for an additional fee.

2014 ad deadlines:

February 15 for Spring issue; May 31 for Summer issue; August 31 for Autumn issue; November 30 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.

Keep Up With Goings-On in the Diocese

Sign up for Online News, the diocesan events and announcements email Go to www.diocesen.org > News & Publications > Online News.

BISHOPS' VISITATION SCHEDULE

JANUARY 2 (2 CHRISTMAS)

Bishop Shin: St. Simon, New Rochelle

JANUARY 11 (1 EPIPHANY)

Bishop Dietsche: St. Clement, Manhattan (a.m.); Epiphany Institution 5 p.m.

Bishop Shin: St. Andrew, Manhattan

JANUARY 18 (2 EPIPHANY)

Bishop Dietsche: St. Paul, Staten Island (a.m.); St. Simon, Staten Island (p.m.)

Bishop Shin: Grace, Monroe

Bishop Wolf: St. Simeon, Bronx

JANUARY 24 (3 EPIPHANY)

Bishop Dietsche: St. Francis & St. Martha, White Plains

Bishop Shin: St. John, Cornwall

FEBRUARY 1 (4 EPIPHANY)

Bishop Dietsche: St. Stephen, Woodlawn

Bishop Shin: Resurrection, Manhattan

Bishop Sauls: Christ Church, Riverdale

FEBRUARY 8 (5 EPIPHANY)

Bishop Dietsche: Holy Trinity, Manhattan

Bishop Wolf: St. Mary, Manhattanville

FEBRUARY 15 (LAST EPIPHANY)

Bishop Dietsche: St. Francis, Montgomery (a.m.); Christ Church, Marlboro (p.m.)

Bishop Shin: St. John, Cornwall

FEBRUARY 18 (ASH WEDNESDAY)

Bishop Dietsche: Trinity Wall Street

FEBRUARY 22 (1 LENT)

Bishop Dietsche: St. Stephen, Armonk

Bishop Shin: Our Savior, Manhattan

MARCH 1 (2 LENT)

Bishop Dietsche: St. Stephen, Pearl River

Bishop Shin: Trinity, Saugerties

MARCH 8 (3 LENT)

Bishop Dietsche: Holy Cross, Yonkers

Bishop Shin: St. Thomas, Amenia Union

Bishop Wolf: Incarnation, Manhattan

MARCH 22 (5 LENT)

Bishop Dietsche: Saint Esprit, Manhattan

Bishop Shin: St. Nicholas, New Hamburg

APRIL 4 (EASTER VIGIL)

Bishop Sauls: St. John, South Salem

APRIL 12 (2 EASTER)

Bishop Dietsche: Holy Nativity, Bronx

Bishop Shin: St. James, Goshen

Bishop Sauls: St. John, Barrytown

APRIL 19 (3 EASTER)

Bishop Dietsche: Calvary/St. George, Manhattan

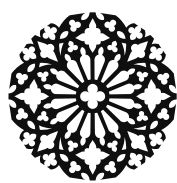
Bishop Shin: St. Anne, Washingtonville

CLERGY CHANGES

	FROM	TO	DATE
The Rev. Karen E.J. Henry	Assisting Priest, Adirondack Mission, Brandt Lake, NY and Priest Associate, St. George's, Clifton Park, NY	Priest-in-Charge, St. John's, New City	October 1, 2014
The Rev. Frances Rose Twiggs	Chaplain, Veterans Administration	Interim Pastor, St. Alban's, Staten Island	October 1, 2014
The Rev. Ajung Sojwal	Calvary / St. George's, Manhattan	Interim Pastor, Divine Love, Montrose	October 15, 2014
The Rev. Cynthia A. Stavers	Assistant to the Rector, St. Paul's, Norwalk, CT	Associate Rector, Heavenly Rest, Manhattan	October 15, 2014
The Rev. Deacon Eliza Davies	Deacon, St. Martha's Church, Bronx	Deacon, Mount Vernon Episcopal Ministry (Ascension, SS John Paul & Clement, and Trinity)	October 29, 2014
The Rev. Audrey V. Bailey	Supply	Assisting Priest, Mount Vernon Episcopal Ministry (Ascension, SS John Paul & Clement, and Trinity)	November 1, 2014
The Rev. Mark R. Wood	Interim Pastor, St. Paul's on-the-Hill, Ossining and Trinity Church, Ossining		November 30, 2014
The Rev. Canon David Lee Carlson	Vicar, Grace, Port Jervis	Canon Missioner, Delaware / Catskill Episcopal Ministry (St. James', Callicoon, St. John's, Monticello, Grace, Port Jervis, St. Andrew's, South Fallsburgh)	December 1, 2014
The Rev. Diana S. Scheide	Ordained Transitional Deacon June 20 (Central PA)	Vicar, St. James', Callicoon, and St. John's, Monticello	December 7, 2014
The Rev. John F. Williams II	Rector, St. James, Midvale, UT	Vicar, St. Andrew's, Beacon	December 15, 2014
The Rev. Yamily Bass-Choate	Vicar, San Andres, Yonkers	Missioner for Latino / Hispanic Ministries, Diocese of New York and Vicar, San Andres, Yonkers	January 1, 2015
The Rev. Elizabeth G. Maxwell	Interim Pastor, St. Michael's, Manhattan	Rector, Ascension, Manhattan	January 12, 2015
The Rev. Nils P. Chittenden	Episcopal Center at Duke University, Durham, NC	Priest-in-Charge, St. Stephen's, Armonk	January 18, 2015
The Rev. Joseph D. Greene III	Rector, Redeemer, Greensboro, GA	Rector, St. John's, Larchmont	January 19, 2015
The Rev. Dr. William Lupfer	Dean, Trinity Cathedral, Portland, OR	Rector, Trinity Wall Street, Manhattan	February 1, 2015
The Rev. Phillip A. Jackson	Christ Church of the Ascension, Paradise Valley, AZ	Vicar, Trinity Wall Street, Manhattan	February 1, 2015
The Rev. Dr. James H. Cooper	Rector, Trinity Wall Street, Manhattan	Retirement	February 28, 2015

Cathedral Calendar

WINTER 2014-2015



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

ONGOING PROGRAMS, TOURS, WORKSHOPS

The Great Organ: Midday Monday
Cathedral organists provide a 30-minute break for mind, body and spirit at 1:00 pm with an entertaining and informative demonstration of the Cathedral's unparalleled Great Organ.

The Great Organ: It's Sunday

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

PUBLIC EDUCATION AND VISITOR SERVICES TOURS AND CHILDREN'S WORKSHOPS

All tours meet for registration at the Visitor Center inside the Cathedral entrance, at 112th Street and Amsterdam Avenue. Highlights Tours: \$6 per person, \$5 per student/senior. Vertical Tours: \$15 per person, \$12 per student/senior. Spotlight Tours: \$10 per person, \$8 per student/senior.

Highlights Tours

Mondays, 11 am - Noon & 2 - 3 pm,
Tuesdays - Saturdays, 11 am - Noon & 1 pm - 2 pm, Select Sundays 1 pm - 2 pm
Explore the many highlights of the Cathedral's history, architecture, and artwork, from the Great Bronze Doors to the seven Chapels of the Tongues.

Vertical Tours

Wednesdays, Noon - 1 pm; Saturdays,
Noon - 1 pm & 2 pm - 3 pm
On this adventurous, "behind-the-scenes" tour, climb more than 124 feet through spiral staircases to the top of the world's largest cathedral. Learn stories through stained glass windows and sculpture and study the grand architecture of the Cathedral while standing on

Spotlight Tours

Select Saturdays and Sundays
Spotlight Tours are specially created by Cathedral Guides to give visitors a closer look at unique aspects of the Cathedral's extraordinary architecture, artwork, and history. \$10 per person, \$8 per student/senior, unless otherwise noted. Space is limited and reservations are recommended.

The Phoenix: Spotlight on the Exhibition

Saturdays, 3 pm - 4 pm
Select Fridays and Sundays
This tour explores the monumental Phoenix, two twelve-ton sculptures suspended in flight from the Cathedral's 124-foot vaulting, and Background Story, a lightbox "painting" crafted from natural debris. \$20 per person, \$15 per student/senior. Space is limited and reservations are recommended. For reservations visit the Cathedral website or call (866) 811-4111.

Textile Treasures

Select Fridays, 2 pm - 4 pm
Explore the Cathedral's magnificent art collection with a special focus on textiles! \$20 per person, \$15 per student/senior. Space is limited to 20 people 12 years of age and older. For the tour schedule and reservations visit the Cathedral's website or call (866) 811-4111.

Medieval Birthday Parties

Saturdays & Sundays, by availability
For children ages 5 & up. Call the Public Education & Visitor Services Department at 212 932-7347 for more information and reservations.

Nightwatch

The Nightwatch program has been updated and expanded with three exciting and innovative offerings: Nightwatch Crossroads, Nightwatch Medieval and Nightwatch Dusk & Dawn. For more information visit stjohndivine.org or contact: (212) 316-5819/ nightwatch@stjohndivine.org.

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

To learn about the many nurturing year-round programs

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

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 SERVICE OF LESSONS AND CAROLS
Wednesday, December 24, 4 pm

CHRISTMAS EVE FESTIVAL EUCHARIST
Wednesday, December 24, 10:30 pm

CHRISTMAS DAY CHORAL EUCHARIST
Thursday, December 25, 10:30 am
(only service of the day)

NEW YEAR'S EVE WATCHNIGHT SERVICE
Wednesday, December 31, 11 pm

NEW YEAR'S DAY
Thursday, January 1, 10:30 am
(only service of the day)

THE CATHEDRAL IN CONTEXT: SPOTLIGHT ON MORNINGSID E HEIGHTS

Sunday December 28, 1 pm
Go back in time on an illustrated walking tour of the neighborhood and its historic architecture and institutions, and learn about its development into the "Acropolis of Manhattan." The tour begins at the Cathedral and ends at Riverside Church. Led by Cathedral Guide Bill Schneberger. \$15 per person, \$12 per student/senior. All participants must be 12 years of age or older and reservations are recommended. This tour requires extensive outdoor walking and use of stairs.

NEW YEAR'S EVE CONCERT FOR PEACE

Wednesday, December 31, 7 pm
Founded by Leonard Bernstein in 1984. Tickets available at stjohndivine.org.

JANUARY

CAMELS AND KINGS: A GIFT-GIVING WORKSHOP
Saturday, January 3, 10 am

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. Meet at Visitor Center.

MEDIAEVAL ARTS CHILDREN'S WORKSHOP
Saturday, January 10, 10 am

In this signature workshop, children carve a block of limestone, create medieval illuminated letters, design gargoyles, weave, and more! Recommended for ages 4 and up. \$6 per child, with accompanying adult. Meet at Visitor Center

SPOTLIGHT TOUR: MEDIAEVAL 2.0

Saturday, January 10, 10 am
What does New York's Cathedral of St. John the Divine share with the great medieval cathedrals of Europe? How does it depart from that tradition? \$10 per person, \$8 per student/senior.

THE CATHEDRAL IN CONTEXT: SPOTLIGHT ON MORNINGSID E HEIGHTS

Sunday, January 11, 1 pm
Please see description for December 28.

VISUAL THINKING STRATEGIES: A SALON

Thursday, January 15, 6 pm
In this informal gathering, guests consider the Visual Thinking Strategies (VTS) discussion model and together

explore new ways in which it can be used to support open and meaningful group conversations. RSVP to education@stjohndivine.org or (212) 932-7347.

SECRETS OF ST. JOHN THE DIVINE: SPOTLIGHT ON HIDDEN IMAGES
Thursdays, October 23 through November 20, 7 pm

In this informal gathering, guests consider the Visual Thinking Strategies (VTS) discussion model and together explore new ways in which it can be used to support open and meaningful group conversations. VTS is utilized in classrooms, museums, hospitals, and boardrooms across the United States to support open and meaningful group discussions. Refreshments will be served. RSVP to education@stjohndivine.org or (212) 932-7347.

MARTIN LUTHER KING, JR. SUNDAY

Sunday, January 18, 11 am
Osagyefo Uhuru Sekou, minister and social activist, will deliver the sermon.

SPOTLIGHT TOUR:

SECRETS OF ST. JOHN THE DIVINE
Sunday, January 18, 1 pm
What are a stripper and the signs of the zodiac doing in our stained glass windows? Find out on this tour that puts the spotlight on surprising images in glass and stone. Led by Senior Cathedral Guide Tom Fedorek. \$10 per person, \$8 per student/senior.

SPIRITUAL SING WITH ALICE PARKER

Sunday, January 18, 2 pm
Join Alice Parker, Artistic Director of Melodious Accord, for this community sing.

NIGHTWATCH CROSSROADS: INTERSPIRITUAL

Friday, January 23, 6:30 pm
The Interspiritual retreat is an inclusive program created for youth of all faiths, exploring music, spiritual disciplines, stories and wisdom from a variety of the world's religious traditions. Visit stjohndivine.org for more information and to register.

DIOCESAN TREBLE CHOIR FESTIVAL EVENSONG

Saturday, January 24, 5 pm
The Cathedral hosts a special Evensong with choristers from all across the Diocese of New York.

THE CATHEDRAL IN CONTEXT: SPOTLIGHT ON MORNINGSID E HEIGHTS

Sunday January 25, 1 pm
Please see description for December 28

NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, January 30, 6:30 pm
The Christian-oriented evening for middle and high school students focuses on the wisdom teachings of Jesus, giving kids and their chaperones the opportunity to unplug from the distractions and stresses of daily life and connect with God and one another in the sacred space of the Cathedral. Visit stjohndivine.org for more information and to register.

FEBRUARY

WEAVING STORIES: A TEXTILE WORKSHOP

Saturday, February 7, 10 am
Exploring the Cathedral's tapestries and the stories they tell, children will learn about the medieval craft of weaving. Families will then weave on looms they have crafted from cardboard and paper before taking home their own textile creations. Recommended for ages 4 and up. \$8 per child, with accompanying adult. Meet at Visitor Center.

ABSALOM JONES EUCHARIST & CELEBRATION

Saturday, February 7, 10:30 am

FLYING PHOENIXES CHILDREN'S WORKSHOP

Saturday, February 14, 10 am
Experience Phoenix: Xu Bing at the Cathedral and get a peek at these majestic sculptures, while learning about traditional Phoenix stories from around the world. Then, participants will use their artistic talents to create their

own phoenix masks, bird collages, calligraphy letters, and more! Recommended for ages 4 and up. \$8 per child with accompanying adult. Meet at Visitor Center.

WITHIN THE WALLS: EXPLORING HIDDEN SPACES

Saturday, February 14, 10 am
This extended tour features "behind-the-scenes" climbs in both the eastern and western ends of St. John the Divine. \$20 per person, \$15 per student/senior. All participants must be 12 years of age and older and reservations are recommended.

THE CATHEDRAL IN CONTEXT: SPOTLIGHT ON MORNINGSID E HEIGHTS

Sunday February 15, 1 pm
Please see description for December 28.

ASH WEDNESDAY

Wednesday, February 18, 7:30 & 8:30 am
Spoken Eucharist and Imposition of Ashes
12:15 & 7 pm
Choral Eucharist and Imposition of Ashes

NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, February 20, 6:30 pm
See description for January 30.

GREAT MUSIC IN A GREAT SPACE: MACHAUT MASS

Tuesday, February 24, 7:30 pm
This program of a cappella choral works explores the transition between the Middle Ages and the Renaissance. Ranging from the powerful, declamatory "Kyrie" to the tender "Agnus Dei," Guillaume de Machaut's Messe de Notre Dame is perhaps the greatest masterpiece of medieval music. Visit stjohndivine.org for tickets and more information.

NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, February 27, 6:30 pm
See description for January 30.

MARCH

TRANSITIONAL DIACONATE SERVICE

Saturday, March 7, 10:30 am
Visit diocesityny.org for information.

THE GREAT ORGAN: IT'S SUNDAY

Sunday, March 8, 5 pm
Renée Anne Louprette presents a three-part series of J.S. Bach's chorales, on March 8, 15 and 22.

CREATING AND CONSTRUCTING CHILDREN'S WORKSHOP

Saturday, March 14, 10 am
Think like an architect in the world's largest cathedral! Consider the roles of structure, utility, and beauty as you explore arches, symbols, and stained glass windows. Use the tools of the trade to sketch model elevations, rose windows, and build your own model to take home. Recommended for ages 4 and up. \$8 per child, with accompanying adult. Meet at Visitor Center.

FLUTES OF HOPE

Thursday, March 19, 7:30 pm
Flutes of Hope, an ensemble and music program established in 2012, pays tribute to the resilience and compassion of the Japanese people following the devastating March 2011 earthquake and tsunami in northern Japan. Flutes of Hope debuted at the Cathedral of St. John the Divine in June 2012.

TCH CROSSROADS: INTERSPIRITUAL

Friday, March 20, 6:30 pm
Please see description for January 23.

GREAT MUSIC IN A GREAT SPACE: VERDI REQUIEM

Thursday, March 26, 7:30 pm
Kent Tritle conducts a splendid cast of soloists, leading this first ever collaboration with the Oratorio Society of New York and the Manhattan School of Music Symphonic Chorus and Orchestra.

OBSERVING THE SEASON: HOLY WEEK SERVICES

PALM SUNDAY, MARCH 29

11 am Eucharist

HOLY MONDAY, MARCH 30

7 pm Eucharist

HOLY TUESDAY, MARCH 31

10:30 am Christ & Collegiality Eucharist (with Diocese of New York), 7 pm Eucharist

HOLY WEDNESDAY, APRIL 1

7 pm Eucharist

GOOD FRIDAY, APRIL 3

12 pm Liturgy with Choir
2 pm Stations of the Cross
7 pm Choral Laments with Music

HOLY SATURDAY, APRIL 4

7 pm Easter Vigil

EASTER DAY, APRIL 5

8 am Holy Eucharist
11 am Festival Eucharist
4 pm Evensong

Downtown Local

By the Rev. Canon Deborah Tammearu

There are several rosaries in my desk, given to me over the years and I often use them when I pray. I don't actually say the rosary, even though I know about the joyful and sorrowful mysteries, I just like touching the beads, feeling them between my fingers. They help me arrive at that paradoxical place of being both empty and full: empty of fullness of the minutiae crying for attention, so that I can be full of emptiness to receive whatever comes. Whatever comes to me in prayer is whatever touching those beads evokes: a person, a sadness, a worry, a memory, a joy, a thanksgiving.

I also have a chaplet, a kind of abbreviated rosary. It has only one decade, 10 beads, instead of the 5, 10 or even 15 decades which can make up the longer ones. I like that it fits in my pocket, it's satisfying. In-between each bead, I pray a *Hail Mary*, and an 11th, larger bead, is where I stop to pray the *Our Father* before starting around again. Not very long into it, a rhythm develops.

Since moving to New York City, I've been given another chaplet, the #1 subway line, making all the local stops. I'm on it every week, so I can get from here, 110th Street, to there, Grand Central Terminal: 10 stops, one decade. The train gives it a particular rhythm and it never fails to bring me to an empty/full place of prayer.

At 110th, Cathedral Parkway, walk two blocks east to arrive at St. John the Divine, the largest gothic cathedral in the world. The Statue of Liberty can be laid down, end-to-end, 3 times, the central aisle is that long, and off her pedestal, can be stood up, the nave is that high, the tour guides have told me. I believe them. I also believe, having stood at the high altar and lifted my eyes to the great rose window over the main doors, Lady Liberty's size notwithstanding, that it is a holy place, vast enough to offer a sense of the Almighty. Pray for this house of God.

Hail, Mary, full of grace

At 103rd, walk up a couple of blocks where Broadway and West End Avenue fork, and there's a pocket park. It's one of those little oases of greenery in this concrete and steel city that offer respite to the weary, or a place to relax and read, perhaps an opportunity to sit and watch the world go by. It's named for Ida and Isador Strauss, who lived nearby on Broadway and died together on the Titanic. Offer thanksgiving for the people who put these parks in so many places in the city; pray for the weary, for those lost at sea, and pray for the world as it goes by.

Hail, Mary, full of grace

The 96th Street station is a place where you can change trains. The one I take is a local, but if you're in a hurry, a mere 10 steps or so will take you across the platform to the #2, skipping all the stops between here and Times Square. A creature of habit, I sit tight, and watch as people rush out and over to the #2, where they board and wait till it leaves. Seems even if you're in a hurry, there's still waiting to be done. Ask for the ability to slow down and savor what is in front of our very eyes.

Hail, Mary, full of grace

If you get out at the 86th Street stop, and then walk down a couple of blocks, you'll discover that 84th Street is also named for Edgar Allan Poe, author of both poetry and prose, but remembered most for his American Gothic stories. He is also remembered for alcoholism and drug addiction, dead at the age of 40, never really knowing success in his lifetime. Between Broadway and West End Avenue, in the days when this part of Manhattan was country, not city, Poe lived for a time in a farmhouse here. Pray for the addicted, for those who die too young, for those who never realize their worth.

Hail, Mary, full of grace

At 79th Street, walk over to Central Park West and you come to the Museum of Natural History, coupled, on its northern end, with the Hayden Planetarium. What

a warehouse! From fossils to dinosaurs to the remotest ends of the universe—with a great blue whale in between—it's all here. Pray with awe to the Creator of both plankton and Pleiades.

Hail, Mary, full of grace

72nd Street is next, where one of my coworkers lives nearby. She shares an apartment, and life, with her mother. Pray for all of us who work in Synod House, pray for parents and children.

Hail, Mary, full of grace

At 66th Street, the artwork on the walls tells you where you are. Ballet dancers, divas and acrobats, all done in mosaics, welcome you to Lincoln Center. The Metropolitan Opera House, that amazing acoustic cathedral, is here. So are various other theaters and venues, where you can indulge your love of dance or opera or jazz, Mahler and Marsalis. All glorious, but it's the Met which anchors them all. Offer thanksgiving for creativity, for joy in movement and music, for performance art to touch our souls.

Hail, Mary, full of grace

Columbus Circle is next, 59th Street, where the Plaza Hotel, now co-ops, stands to one side. Remember Eloise at the Plaza? Pray for children and the joy they have in play. Near it, to balance the opulence, is the home of the American Bible Society and the Museum of Biblical Art. At the ABS, you can find Bibles printed in every language known to humankind. Pray for translators, whose work has sent the Good News to every corner of the world.

Hail, Mary, full of grace

Getting out at the 50th Street station brings you to the heart of the Theatre District. Whimsical artwork with characters from Alice in Wonderland shows you the way out. It's all about drama and comedy, Shakespeare, O'Neil, Lloyd Webber and so many more. Smash hits and flops, they're all here. Make believe or very real, go through the looking glass and you'll find it. Pray for writers, for actors, singers and dancers, and all the nameless souls who work behind the scenes.

Hail, Mary, full of grace

42nd Street, Times Square, is the tenth bead in the decade, and where I get usually get out. Not all that long ago, Times Square was a place to avoid: it was filthy, too many drug deals, too much violence happened here. And there were prostitutes, lots of prostitutes. Now it's all done over in Disney, just a different way to get out of reality. I don't miss the filth, or the drugs, or the violence. I do miss the prostitutes. They've all been pushed over westward and downtown some, marginalized a little more.

No *Hail Mary* at this stop. Pray with the Magdalene in mind, patron saint of these working women.

The large bead, the 11th in this chaplet, is reached by a quick ride on the Shuttle, which does nothing other than go back and forth between Times Square and Grand Central Terminal. Out of the car, up the stairs, and in a few minutes you're standing in the Great Hall. Look at the ceiling with all the symbols of the Zodiac. You're standing in another cathedral, one that celebrates human ingenuity and travel and the machinery of movement.

Now look around you. You are in the midst of every incarnation of humankind you can imagine. The joyful and sorrowful mysteries are gathered here. Every person you prayed for on the ride downtown is here: street people, addicts, playwrights, dancers, divas and dregs of society, all here, and you are part of it.

Pray the *Our Father*. Our Father...

Tammearu is the diocese's Canon for Transition Ministry.

