

Merry Christmas!

THE EPISCOPAL NEW YORKER

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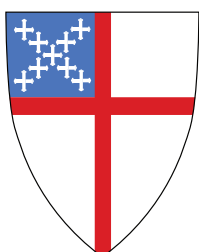
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A nativity set in the Salvadorian style, made by Mario Salinas, lay pastoral assistant for Hispanic Ministry at Christ Church & San Marcos, Tarrytown, and on display in the church. Photo: David Copley

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The Rt. Rev. Andrew M.L. Dietsche

That All Might Be One

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

The scriptures for the last gasp of Pentecost and the beginning of Advent were images of apocalyptic foreboding. “There will be wars and rumors of wars ... Nation will rise against nation and kingdom against kingdom ... Distress among nations confused by the roaring of the sea and the waves ... People will faint from fear and foreboding of what is coming upon the world ... This is the beginning of the birth pangs ... So stand up and raise your heads, because your redemption is drawing near.”

We are given these images as descriptions of the signs that will accompany the coming of Christ in glory and the inauguration of the reign of the Messiah. Thus, we read them as intimations of a far-away future. But in our own days, all of these things are all over the front page of the daily newspaper. And it occurs to me that these apocalyptic descriptions are really just descriptions of what it means to live in history, at almost any time. Certainly for all of us in the world now, our whole lives have been marked by wars and rumors of wars, from World War II and Korea to Iraq and Afghanistan. Nations rising against nations. And in these very days, fainting from fear, and foreboding of what is coming, is the daily bread of people from Syria to Beirut to Paris to San Bernardino and your house and mine. Borders are flooded with refugees, institutional racial violence is breaking down the social order of our cities, terrorism is a renewed constant worry. But in truth it must be said, in different forms it has ever been so.

Perhaps Jesus is calling us not to look to a distant time-to-come resolution of history, but to lift our heads right now and see our redemption. Always drawing near.

Jesus of Nazareth was born in the midst of the great Pax Romana, that cessation of hostility created by Caesar Augustus, in which for two centuries there was no war in all the earth. Jesus lived his whole earthly life in a time when every sword had been turned for a little while into plowshare, and still he proclaimed peace. “Peace I give to you, my own peace I leave with you; Not as the world gives peace do I give peace.” Not as Caesar gives peace do I give peace.

We are watching as politicians and would-be leaders are insisting in what could pass for apocalyptic times that that desired peace can only be found by filling more prisons; by demonizing Muslims and every immigrant; by building higher walls behind which to hide; by fearing and shunning the stranger at the gate, even the naked hungry refugee; and by making more and more war. My God. Not as these false prophets give peace does Jesus give peace.

Rather: there was one time the falling of night and the rising of stars, and the coming upon everything of a holy silence. Then, rich and poor, native and stranger, shepherd and king, angels and beasts, those who were far off and those who were near, were drawn by a God who loves everyone — called and beckoned by that God in ways mysterious and unknown to us — to a stable and a cradle to look upon the coming among us of a newborn child. Somewhere Paul Tillich called that child “The New Possibility,” and by-and-by when the child grew up he said to his friends, “I came that all might be one, as the Father and I are one.”

We still celebrate that coming, as we will do again this month. Perhaps this Christmas we might in the Name of that Jesus of a Different Peace turn away from the false idol of Safety-Safety-Safety to take the risk of connection and communion and going deeper and trying out what it might mean to all-be-one-as-Christ-and-the-Father-are-one. Just weeks ago I cradled in my arms my newborn granddaughter. In ways deeply personal to me that nativity is my own New Possibility. My deeper connection. My greater love. But I look upon her sleeping face of peace and I wonder if maybe the birth of every child recapitulates the miracle of Bethlehem; if every new life is a recommitment by God to this human adventure, and the dawning all over again of holy hope with the coming among us of all these sons and daughters of the living God — even you and even me. Maybe that birth of hope — that God is not done with us — is the New Possibility. And is the Peace of Jesus. I hope so.

It came upon the midnight clear, that glorious song of old; from angels bending near the earth to touch their harps of gold. Peace on the earth, good will to men from heaven's all-gracious king. The world in solemn stillness lay to hear the angels sing.

Que Todos Seamos Uno

Por el Revdmo. Obispo Andrew M.L. Dietsche

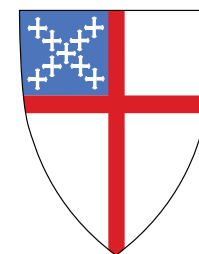
Las escrituras en el último aliento de Pentecostés y el comienzo del Adviento eran imágenes de una premonición apocalíptica. “Habrà guerras y rumores de guerras... Se levantará nación contra nación y reino contra reino... Angustia entre las naciones confundidas por el bramido del mar y de las olas... La gente se va a desmayar de temor y preocupación por las cosas que sobrevendrán en el mundo... Este es el comienzo de los dolores de parto... Así es que ponte de pie y levanta la cabeza, porque vuestra redención está cerca”.

Se nos han dado estas imágenes como descripción de las señales que acompañarán a la venida de Cristo en gloria y la inauguración del reinado del Mesías. Por lo tanto, las leemos como indicios de un futuro lejano. Pero en nuestros días, todas estas cosas están en la primera plana del periódico. Y se me ocurre que estas descripciones apocalípticas son en *(continuado en la paginacion 26)*



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The Blessed Virgin Mary, Anglicanism, and Us

By the Rev. Rhonda J. Rubinson

Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The prayer above is the “Hail Mary”—very familiar to Roman Catholics, but one which most Anglicans don’t pray much, if at all. But whether or not we pray it, we can realize that it has an important message for us—proclaiming Mary’s role as the human bridge between Jesus’ mortality and divinity.

In stark contrast to the Roman Catholic and Eastern Orthodox churches, which have highly developed Mariologies—as demonstrated by daily prayers to Mary, rosaries, many masses and feast days and multiple carved and painted images in churches (most with kneelers in front of them so that the faithful can pray to her)—many Protestant churches have no images of Mary at all; and while Anglican churches may have a few, they are not venerated in the same way.

Why not?

When the continental and English reformations took place, much of the worship of Mary was thrown out along with many other practices viewed by the reformers as accretions, or even superstitions, that hindered our access to Jesus. At that time, all Protestants, even we Anglicans (who retained much of the form of the Roman Catholic liturgy), erased many signs of Mary not only from our worship, but from our consciousness.

This had lasting consequences: One was the loss of the awareness of Jesus’ Jewish heritage, as practiced and embodied by his mother; another was the probably unintended suppression of deep evidence that Jesus was indeed God with us: a human being, despite his paternity. And although the 19th century Oxford Movement sought to restore some traditions and practices related to the Virgin Mary, confusion and discomfort persist amongst many Anglicans as to what her role should be in our worship and our faith. Fortunately, however, Anglican lack of doctrinal direction on the subject gives Episcopalians quite a bit of freedom to choose how we honor her. To help us find the place of the Blessed Virgin Mary in the worship spectrum—between near invisibility on the one hand and adoration as *mediatrix* between humanity and Jesus on the other—I offer this short and incomplete study of who she is and how she might deepen and enrich our Anglican faith.

We begin by asking: What is Mary’s place in salvation history? Of course, she is *Theotokos*, the God-bearer. But she also stands as the first and arguably the primary example of discipleship in the Kingdom of Heaven that her son brought to earth. In the gospels of both Matthew and Luke, Jesus speaks of John the Baptizer saying, “I tell you, among those born of women, no one is greater than John, yet the least in the kingdom of God is greater than he”—and Jesus’ own mother is the very first to get the chance to be a citizen in that kingdom. In fact, she obtains her passport even before her son is born, during the Annunciation. Not only does she agree to partner with the Holy Spirit in the Incarnation, but she also says, “yes” to what Jesus’ ministry will accomplish—and all before she has any sign of her pregnancy. As preachers for the last two millennia have told us, we who have come after her have been trying to live up to her faithfulness to God’s vision for humanity ever since.

From our knowledge of the culture at the time, we can deduce that Mary was likely a young girl, probably around 13 or 14 years old, when she was betrothed to Joseph, who was almost certainly an older man. Was she a virgin? In the Hebrew scriptures, the word *almab*, present in the verse that Matthew quotes from Isaiah (“Behold, a virgin shall conceive. . .”) means “young unmarried woman”—not necessarily “virgin.” On the other hand, *almab* in that verse was indeed rendered as



The Virgin Mary, Stained Glass, ca. 1340. Ely Cathedral, England.

“virgin” by the rabbis who translated it into the Greek Septuagint.

In any event, there is no question that Mary was fully human, and it is crucially important that Mary carried Jesus through a full-term pregnancy, and that he was born of a human mother. Some of the earliest heresies of the Christian church said that Jesus wasn’t really human—how could he be, they asked, if he was the Son of God? These heresies were ultimately dismissed, permanently and irrefutably, partly through pointing at Mary.

We know that Mary finds out that she has been chosen to bear this special child when the Angel Gabriel visits her. This is far from the only time in Holy Scripture that an angel announces the impending arrival of a special baby: The first mother-to-be to receive angelic news is Sarai, the elderly and barren wife of the aged and impotent Abram.

But Mary does not exactly fit the usual pattern of angelic birth announcements. She's not elderly and there is no reason to believe that she is barren. Seemingly aware of this discrepancy, she wants confirmation. "How can this be," she asks, "since I have no husband?"

Gabriel's response is exactly what would convince Mary that the message is from God. He tells her that her elderly, barren relative Elizabeth is also now with child—a fact so important to Mary that she undertakes what under any circumstances would be a long and arduous journey, and is surely made harder by her pregnancy. But Mary needed to be with Elizabeth, both for the confirming evidence of the older woman's pregnancy and for her example of "the way of women," since Elizabeth delivers her baby first. While with her, Mary receives one last affirmation of Gabriel's word when John—the child in Elisabeth's womb—leaps for joy when Mary arrives carrying Jesus, the Lord whom John will later proclaim.

In response to this leap, Mary sings the *Magnificat*, which not only extols her joy at her miraculous pregnancy, but also foretells the history-changing ministry of her son as though it had already been accomplished:

He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts.
He has brought down the powerful from their thrones,
and lifted up the lowly;
he has filled the hungry with good things,
and sent the rich away empty.

Many Christians don't realize that the *Magnificat* is sure evidence of Mary's Jewish roots: Those familiar with the Hebrew scriptures instantly recognize the echo between it and the *Song of Hannah*, which, with nearly identical language, was sung by the formerly barren Hannah when she became pregnant with the prophet Samuel roughly a millennium earlier.

Many would also be surprised to learn that Mary's name is really the English ver-

sion of Miriam—then a common name for Jewish women, being the name of Moses' sister and so considered blessed. Indeed, the baby Jesus' life will have many parallels with that of Moses; but most poignant among those parallels for Mary is the slaughter by Herod of the first-born sons of other women because of a prophecy that a leader of the Jews was about to be born, just as Pharaoh had slaughtered the first-born sons in Moses' day. In both cases, God preserved his chosen newborn; but there is no denying that the cost of each of their births was unbearably terrible for other mothers of innocent babies.

Mary herself would later know the pain of losing a child to murder when her adult son dies on the cross. As any devoted mother would, she stays by her son's side as he is crucified and dies an excruciating, terrible death. Because she is Jesus' human mother, Mary's share in his Passion is our share of the Passion too. We truly meet Mary at the foot of the cross.

Mary's own suffering is where I find that she is most accessible to me. When I was diagnosed with cancer in 2008, one of my close friends, a former Roman Catholic, surprised me by asking if I ever prayed to Mary. As an Episcopalian, that thought had never occurred to me. But then he explained that since Mary was the mother of God, we could all claim her as our mother. He advised me to try to get to know her, to pray the rosary, to pray the *Magnificat*. He told me that Mary, though a vessel for God, was not without a mind or a personality of her own; in fact that she was quite a revolutionary, and had quite a backbone. After all, she had the nerve to question Gabriel when he appeared to her; I'm not sure how many of us would have the guts to do that. I did what my friend said: I began praying rosaries, and I pay special attention to praying the *Magnificat* at the morning office. I can tell you that getting to know Mary is indeed life changing, at least for this Episcopalian.

Hail Mary, full of grace.

The author is priest-in-charge at the Church of the Intercession, Manhattan.

Advertisement for Incarnation Camp. The background is a scenic view of a lake with several sailboats and a person in a red canoe in the foreground. The camp's logo, a circular emblem with a cross and the text "INCARNATION CAMP EST. 1886 Celebrating 130 Years", is prominently displayed in the center. Text boxes provide information about the camp's history, programs, rates, and activities.


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How Do You Like Them Apples?

By Margaret Diehl

*“There were ten thousand thousand fruit to touch,
Cherish in hand, lift down, and not let fall.”—After Apple Picking.*

Robert Frost (1874-1963), who was inducted into The Cathedral’s American Poets Corner in 1986.

There were many special events at the Cathedral in 2015; a lot of them were part of *The Value of Food*. But one event will be with us long after the exhibition comes down: the seven apple trees that were planted by the artist duo Fallen Fruit (a Los Angeles-based collaborative consisting of the artists David Burns and Austin Young) and a handful of volunteers. On a day in late September, the artists and their helpers dug holes for the saplings, rooted them in Cathedral ground, gave them a long drink of water—that they might grow and flour-

ish to offer their fruit to staff and clergy, ACT and Cathedral School kids, visitors, and whatever future Newton may pause to sit awhile beneath their laden branches.

Planting trees has become a staple of the environmental movement because of the work trees do to soak up excess carbon from the atmosphere as well as gripping the soil and preventing erosion. The idea behind Fallen Fruit is different: that the ancient human occupation of foraging, while no longer necessary for most of us, is an act that connects us to the earth and each other, reminding us of how things were (and are) without the noise of industry, packaging, advertising. “We believe that fruit planted on the border of private and public property is an opportunity for new kinds of social interactions as well as a site for asking new questions about property, community, the city and the environment,” the artists said. The duo has created “fruit maps” of different cities, as well as a number of other fruit-related site-specific art works.

You have only to watch children at play in country settings at the right time of year to see that finding food—out there, available, belonging to no one—is deeply satisfying. It signifies a kind of abundance and self-sufficiency that was once taken for granted (as was its opposite: the barren tree, the stripped field), and now, for the very modern urban dweller, seems almost like a fairy tale. The artists of Fallen Fruit have documented that much of the fruit on trees in public spaces goes unpicked because people assume that it must be private property. Yet not everyone assumes that, and more and more people are not only harvesting the fruit but planting trees and gardens on public lands.

At Christmas and other holidays we show our love by being generous with food, whether that means making a feast, giving food gifts, or donating to the Cathedral’s Sunday Soup Kitchen or other nonprofit organizations. But as enjoyable as it is to anticipate the holiday spread or making some else happy, it’s delightful in a different way to come upon a bearing fruit tree on a walk through an urban neighborhood. The eye zooms in; the man-made world with its snarls, stresses and ever-more-urgent demands retreats, becoming for a moment insubstantial. If you have lived for a long time in a very dense city like New York it can seem almost miraculous.

But it’s not only a question of the pleasure of serendipity and free food. In 2013, *Mother Jones* (a Cathedral *The Value of Food* partner) published an article about forgotten strains of apples. Rowan Jacobsen wrote, “In the mid-1800s, there were thousands of unique varieties of apples in the United States, some of the most astounding diversity ever developed in a food crop. Then industrial agriculture crushed that world. The apple industry settled on a handful of varieties to promote worldwide, and the rest were forgotten.” The Cathedral apple trees are not a long-lost strain; nor do we anticipate getting into the heirloom apple business. But just as the rituals of liturgy and celebration work as aids to memory on matters spiritual and historical, the apple tree growing, not in a commercial orchard but an urban churchyard, reminds us of a vanished America that still has much to teach us about food, sustainability, neighborliness, and diversity.

We hope that among those who stop to sample a piece of fruit in the years ahead will be some who ask questions: what kind of apple is this? Why is it growing here? How many kinds of apple are there, anyway?

Thousands.



The apple has a long history...Lucas Cranach the Elder. *Adam and Eve*. 1508-1512. Oil and tempera on panel.

Photo: National Museum in Warsaw

The author is editor of the Cathedral’s newsletter.

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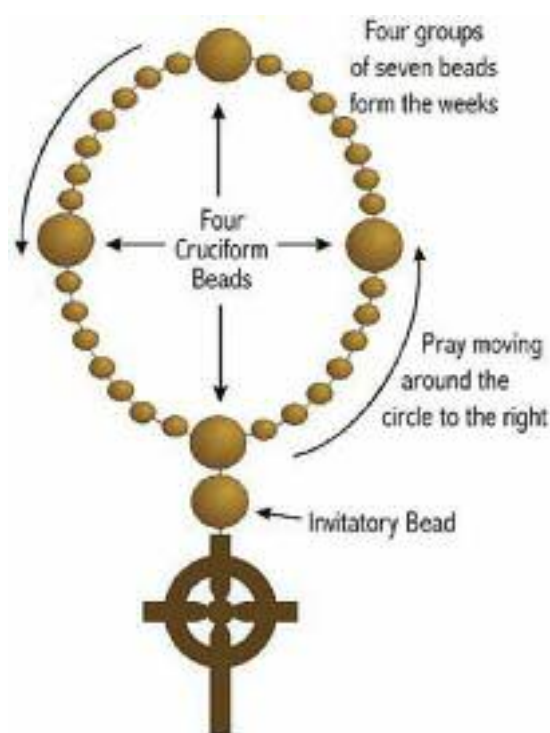
Praying the Anglican Rosary

By the Rev. Deacon Luis Antonio Rivera-Rivera

I have always been surrounded by people who pray the rosary in one or more of its forms: The Dominican Rosary, the Franciscan Crown Rosary and the Anglican Rosary are examples of the use of beads or knots to enhance prayer and meditation. I grew up with beads as an integral part of my prayer life. Praying with beads is an ancient tradition shared by many religions, and most Christian denominations. Hindu prayer beads predate Christianity by many centuries. The Dominican Rosary was established in its current form by the 8th century and became widely used among the church. Until fairly recently, it was not common to Anglican prayer life and there are still many Anglicans who are strangers to its practice, the main reason being the “Marian” nature of the Dominican Rosary.

Praying with beads in the Anglican tradition stemmed from the practice of using beads as an aid for contemplative prayer. There have been many forms, but here we will be referring to the one developed in Texas within a prayer group in The Episcopal Church lead by the Rev. Lynn Bauman in the 1980s. It has since been integrated into the practice of piety for many faithful members of the Episcopal Church.

The Anglican Rosary does not have specific directions for its practice, making it adaptable to each person’s own spiritual path, becoming a tool in their journey. To use it in prayer we need a disposition of conversion, concentration, and attentiveness. The form of the Anglican Rosary is filled with symbolism.



One cross, reminding us of the saving power of God, and 33 beads remind us of the years in the life of Jesus. Next to the cross is the invitatory bead, which remind us to “pray without ceasing.” This bead is followed by 4 cruciform beads marking a cross in a circle and telling us, among other things, of the centrality of Christ in our life. There are four sets of seven beads between each of the cruciform beads. These stand for the days in the week, the time of creation, as well as the liturgical seasons, and our connectedness to God.

I have developed different ways to pray the Anglican Rosary depending on my own personal needs. I usually use it at noon prayer with the Angelus prayed on the cruciform bead, but it can be easily adapted for group prayer. I usually choose my theme according to where I feel that I am spiritually on that day, and what my goal or direction is, be it petition, thanksgiving, adoration, or contemplation. I divide it into one prayer or meditation for each of the cruciform beads. I choose one related psalm and meditate on its content. I follow that through each of the four weeks. After finishing the weeks I go to the Invitatory prayer for some meditation and end by spending time at the cross.

Although I have modified the way I pray the rosary according to my spiritual needs, I have always found it to be a highly uplifting exercise. The beads can always be at hand and available and with their help the practitioner can reach that emotional-spiritual space with little effort.

The website of the Third Order of the Society of St. Francis and the Forward Movement Publication, “Praying the Anglican Rosary” by Sr. Diana Dorothea are two excellent sources to become comfortable with the practice of saying the Anglican Rosary as part of your devotional life. They have been used in preparation for this short article.

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The author is deacon on staff at the Church of the Intercession, Manhattan.

Take-out

By Shelley Yeates Crook

Take, eat he said
Please, have your fill
This bread is free
But here’s the bill:
You raise a glass
as I make this toast?
Then, implicitly
you’ll later host
and when you eat,
you vow to feed
whomever has
the greatest need.
Not one like you,
No, feed the “other”
The most despised one
is your brother
Black or Muslim,
sick, disabled
If you won’t host *her*,
leave my table
and take a taste
of yourself, my love
You’re barely risen
tasteless, tough
and yet: I love you
without doubt
Now pass *that* bread -
it’s grace, take-out.

The author is a member of St. Thomas’ Church, Mamaroneck.

100
THOMAS MERTON
1915-2015

CLOSING THE YEAR OF 'MERTON @ 100'
Saturday, January 30, 2016
2:00 - 7:00 p.m.

Day Includes: KEYNOTE - PANEL DISCUSSION - MASS (5:00 p.m.) & GALA RECEPTION

Daniel P. Horan, OFM, *Keynote Speaker:*
"Incarnational Mysteries - The Christ of Thomas Merton to John of Norwich"

Paul Dmitry (St. Ignace College) on St. Thomas Lee/John SDS
Cynthia Doherty (Madness House, Washington DC) on Corbin de Hardi Delery

Presented by The Thomas Merton Society-NYC / Corpus Christi Chapter
Members Free - Non-members \$10
Corpus Christi Church, 529 West 121 Street, NY, NY 10027
www.thomasmertonsociety-nyc.org

New Consecration Sunday

Stewardship Success in New Rochelle

By the Stewardship Team of the Church of St. Simon the Cyrenian

Our plan for 2016 pledging at the Church of St. Simon the Cyrenian in New Rochelle started at the conclusion of the diocesan Stewardship Workshop, "Three Ways to Sunday," that three members of our team attended in May. We had a tentative agreement with the speaker for our kickoff event by the end of that day, although we had not yet decided on a format for the campaign.

In September we started formal monthly meetings, and decided to use the New Consecration Sunday format. Although we'd been cautioned at the conference, "don't change Herb's plan," we decided nevertheless to alter the letters and outline to meet the comfort level of our church family; our church is considered "family size" since regular attendance averages 60 persons. At that meeting we decided on the program's leader, the guest preacher, on the design for the format of the kickoff event, and to eliminate all personal testimonies.

The Rev. Carla Roland Guzmán repeated the presentation she gave at the Stewardship Workshop. She had attendees consider what it is that they place on the plate at each service... a gift, an offering or a pledge. Although only a small portion of the congregation attended, her message was received.

A member of the team addressed the congregation when the program was announced; a personalized letter was mailed to each family to acknowledge pledging or regular giving of time, talent and treasures over the years; the estimate of giving card and luncheon reservation card were distributed two weeks before

Consecration Sunday. Then the week before Consecration Sunday, a member of the team addressed the congregation at our monthly parish meeting, emphasizing a need to commit to giving at an amount that can be met each week or month and that for those willing to take a step up, it could be a dollar amount or a percentage of income.

Our guest preacher, the Rev. Evette Austin, was brilliant. She began her sermon by calling down the Holy Spirit, then quoted the hymn: "All things bright and beautiful, All creatures great and small, All things wise and wonderful: The Lord God made them all." She expounded on our God the provider of all we have, being present in time of want and times of plenty. Her message resonated with the congregation. Changes were made to estimate of giving cards that were already prepared. The congregation responded well to her call to bring their estimate of giving cards to the altar.

For New Consecration Sunday, our attendance increased by 40% and pledging was 56.5% greater than the previous year.

We continued to tweak the guidelines of the program and distributed our thank you letters while our church family enjoyed the catered lunch. We are grateful for our congregation's response to helping St. Simon's mission for 2016.



The Rev. Evette Austin preaching at St. Simon the Cyrenian's Consecration Sunday.

Photo: Church of St. Simon the Cyrenian.

Stewardship Team: R. Francis; S. Husbands; L. Lewis; A. Rawlins; M. Skeete.

For more information on Three Ways to Sunday, please study the documents at <http://bit.ly/1NToEjf>

Bishop's Advent Appeal 2015

This year, 94 community-based programs funded by Episcopal Charities reached more than 900,000 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. Here are some examples:

- \$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.



Interfaith Collects

As we approach the New Year, the diocese's Ecumenical and Interfaith Commission encourages congregations to remember our Jewish and Muslim sisters and brothers in prayer. Certain hymns and passages from the New Testament can mislead Christians into believing that the Church has replaced Judaism. And Islam, on the other hand, may arouse fear. These responses are not in line with church teaching. To highlight this truth, a collect for important Jewish and Islamic holy days is provided below in two separate lists. Along with each collect, a brief explanation has been provided, which may be read prior to the reading of the collect. These collects may be included in the Prayers of the People.

To view these prayers on a webpage from which you can cut and paste them, please go to <http://www.episcopalny.com/?p=9796>

PRAYERS FOR JEWISH HOLY DAYS

March 20, 2016 In the festival of Purim, Jews commemorate their salvation from a Persian plot "to destroy, kill and annihilate all the Jews, young and old, infants and women, in a single day" (Esther 3:13).

PRAYER: *O God, who rescued your people from the hand of the Persians, bless this holy festival of Purim and all who observe it. Teach us to trust in your faithfulness, for you do not forget those who put their trust in you. Amen.*

April 24, 2016 In the eight-day festival of Passover, the emancipation of the Israelites from slavery in ancient Egypt is celebrated.

PRAYER: *Gracious God, fill with your joy and hope those who keep the feast of Passover. May all who turn to you for liberation likewise show forth your redeeming love. Amen.*

June 12, 2016 Every year on the holiday of Shavuot, which means "oaths," Jews commemorate God's gift of the Torah and renew their acceptance of God's teaching. On this day God swore eternal devotion to them, and they in turn pledged everlasting loyalty.

PRAYER: *Ever-faithful God, we bless your holy name for the Prophet Moses, through whom the Law was given. Free, defend, and nurture those who trust in your everlasting covenant; make them ever faithful to your commandments. Amen.*

October 2, 2016 The festival of Rosh Hashanah, meaning, "Head of the Year," celebrates the creation of Adam and Eve and the special relationship between God and humanity.

PRAYER: *O God of all creation, this festival of Rosh Hashanah, when Jews lift up their praise to you for the gift of the New Year. May all creation come to glorify you, our creator and sustainer. Amen.*

October 9, 2016 Yom Kippur is the holiest day of the Jewish year; it is the Day of Atonement, for as it says in Leviticus 16:30, "For on this day He will forgive you, to purify you, that you be cleansed from all your sins before God".

PRAYER: *God of Abraham, Isaac, and Jacob, bear the prayers of your people who come before you in fasting and repentance. May their offerings this Day of Atonement be pleasing in your sight. Instill in our hearts true repentance and amendment of life that we, too, may show forth your saving love. Amen.*

December 25, 2016 The eight-day festival of Chanukah celebrates the triumph of light over darkness. It commemorates the re-dedication of the Temple in Jerusalem after a group of Jewish warriors defeated the occupying Greek armies.

PRAYER: *Bless those, O God, who keep this Festival of Lights. May all who live by faith show forth your light in the world and, by your grace, triumph over sin and darkness. Amen.*

PRAYERS FOR MUSLIM HOLY DAYS

June 5, 2016 In Ramadan, Muslims take on the discipline of fasting for a month.

PRAYER: *O God of abundance, bless those who keep the fast of Ramadan and all holy fasts that they may learn to put their trust in your abundant mercy and providence. Amen.*

June 26, 2016 In Laylat al-Qadr, the Night of Power, Muslims commemorate the night in which the Qur'an was first revealed to the Prophet Muhammad. Layla alQadr falls on Saturday, July 2nd this year.

PRAYER: *O God of Wisdom, may all who read and revere your holy word be filled with your wisdom and compassion to your honor and glory. Amen.*

July 3, 2016 Eid Al Fitr, the end of Ramadan, marks the end of the month-long fast. Muslims, therefore, thank God for sustaining them through the season of self-denial.

PRAYER: *Eternal God, who through the mouth of prophets has revealed wisdom to all peoples, we praise you for your many revelations. May those who celebrate the giving of sacred writings, who observe the fasts and offer you their prayers, be filled with your wisdom and peace. Amen.*

September 11, 2016 Eid Al Adha, also known as the Feast of Sacrifice, commemorates Abraham's willingness to sacrifice his son to God. This festival also marks the end of the Hajj, the annual pilgrimage to Mecca.

PRAYER: *Faithful God, in whose providence Abraham trusted even beyond his own understanding, may all who celebrate his faithfulness come to know your saving mercy. Amen.*

October 2, 2016 Hijra. As Muslims welcome the New Year of their calendar they also commemorate the migration of Mohammad and his followers from Mecca to Medina.

PRAYER: *O Almighty God, by whose will the world turns and seasons and years come in their time, as Muslims welcome the New Year and remember the journey of the faithful to Medina, make us all mindful that you do not fail to provide for those whom you call. Amen.*

December 11, 2016 Eid Milad un Nabi; Tomorrow Muslims will celebrate the Birthday of the Prophet Muhammad.

PRAYER: *O God, whose glory the speechless skies proclaim and whose wisdom we discern in the words of the prophets, bless all faithful Muslims as they celebrate the birth of Muhammad. Grant us grace so to bear your voice at all times and in all places and teach us to follow its promptings. Amen.*

Ministries in the Diocese

Jesus in the Choir Room: The Beginning of Warriors of the Dream at St. Philip's Harlem

By the Rev. Stephen C. Holton, STM



Sacred balance at St. Philip's, Harlem.

Photo: Warriors of the Dream

We are elders and youth, teaching and learning, together building positive, healing community. We are one of 38 Mission Enterprise Zones of The Episcopal Church, supported by a national grant and by local churches.

Our entire process has developed organically, yet it returns again and again to the sacred balance found in communities of all religions and regions. This very Anglican balance—of shared food, silence, music, and dialogue—builds community. Such communities have outlasted the rise and fall of empires for centuries.

We continue in Harlem.

The development of Warriors of the Dream deliberately follows the Christmas story, when the Word was made flesh.

It began in the rector, Keith Johnson's, office after an interfaith service. I shared the Word on my heart. I was deeply aware of the dynamics of a white, senior diocesan priest meeting a newly arrived African American priest. It would be so easy for me to fall into unconscious attempts to shape the conversation, push the idea, and sculpt the execution. It would be equally easy for him to assume this was my intent.

It was near Christmas, so I looked to the story of Mary—the young woman who was to shape the incarnation of God's Word into the form most appropriate for her neighborhood. So like the angel, I simply spoke the Word—the Dream on my heart—and waited as Keith “pondered in his heart what sort of greeting this might be.” The angel is no great being; just the servant of the Word while others lead. For a year and a half until his death, this was our pattern. I offered an idea. He shaped it for the neighborhood.

In Epiphany, we met in the choir room one night in the busy church. I saw Keith was now in the role of innkeeper in Bethlehem, finding room for all the guests. There were three Magi: Jeannine Otis, our blessed artistic director, from St. Mark's in-the-Bowery; David Alston, expert in East African drums and culture; and Akil Rose, a dedicated neighborhood leader. Our members were Jesus, with their own sacred Word.

Two years later we are young parents, artists, the formerly incarcerated, students, a priest. We help our larger community, but we need to restore our souls. We do it here, in this sacred setting, by the altar now. The people of St. Philip's are always the other inn guests, helping the “Holy Family” in every way they can.

The author is director of Warriors of the Dream and a priest in the diocese.

Conversations That Matter at the Church of St. Luke in The Fields

By Lynn Brewster

This fall, The Church of St. Luke in the Fields began a new program and speaking series, *Conversations that Matter*, which takes on issues that are important to all of us as a community. We seek to provide a safe space where diverse perspectives will be represented at each conversation.

Our hope is to strengthen local communities through respectful listening and dialogue; to build bridges of understanding between people of diverse experiences; and to discover our common hopes and dreams.

The first *Conversation* in the series in September, “Far From the Finish Line for Racial Equality,” was with renowned author and *Newsweek* columnist Ellis Cose. Cose is the author of books on issues of racial injustice, including the best-selling *The Rage of a Privileged Class* and *The End of Anger*. Cose and the audience discussed hot-button issues around recent national incidents, racial profiling and racial inequality.

The second *Conversation*, “Income Inequality (101),” focused on the systemic issues surrounding affordable housing and the vast income disparity between the rich and poor. The audience-participated discussion was led by Rabbi Michael E. Feinberg, the executive director of the Greater New York Labor-Religion Coalition and Maya Bhadwaj, an Economic Dignity Organizer for Faith in New York.

The Church of St. Luke in the Fields welcomes all to attend the third *Conversation* on Thursday, January 14, 2016 at 7 p.m.: “One Body: Towards Full Trans Inclusion in Faith Communities” with a panel of guests including Michael Roberson and Paisley Currah. The panel will discuss what it means to be transgender; the challenges faced by the transgender community; improvements in society; and what we as a faith community can do to continue working toward full inclusion and acceptance. If you wish to attend please register online at: <http://bit.ly/1IXAvUg>.

The author is communications manager for the Church of St. Luke in the Fields.



Rabbi Michael Feinberg gives an overview on Economics imbalance.

Photo: Church of St. Luke in the Fields.

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The Church Club of New York: Celebrating 129 Years

By Barbara Hayward

What is the Church Club, and why does it exist? As we enter 2016, The Church Club of New York celebrates its 129th anniversary. Neither a church, nor solely a social club, the Church Club is a non-profit organization for lay Episcopalians and laity of other faiths, which offers interchurch fellowship and educational programs, and which supports theological education and service ministries conducted by young adults. Currently, the Church Club has approximately 270 members, representing over eighty parishes in twelve states across the country. (Prospective members are nominated by current members.)

Organized in 1887, the Church Club was started by a group of dedicated laymen in New York City who joined together to discuss the Church's ecclesiastical and social beliefs and purposes of the day. Indeed, back in of the nineteenth century, members were exclusively male and exclusively Episcopalian. But fast-forward to the twentieth century, and both ladies and gentlemen began to appear on the membership roster; and, in the twenty-first century, lay members of all faiths are welcome to join the Church Club. (Lay Episcopalian women were admitted starting in 1975; lay non-Episcopalians were admitted starting in 2011.)

ANNUAL DINNERS

The high point of each Church Club year, as noted in *The Church Club of New York: The First Hundred Years* written by James Elliott Lindsley and published in 1994, was the Annual Dinner. "These occasions were taken very seriously."

As Father Lindsley indicates, the "occasions" during the first 100 years of its long life were the backbone of the Church Club. This is still true today, as we continue the tradition of honoring a distinguished guest speaker at each Annual Dinner. Undeniably, the evenings create a platform for an eminent clergy or lay member of the Church to address members and guests of the Church Club. They are also a festive black-tie social and major fund-raising event for the organization.

For 2016, we are extremely pleased to announce that our newly-installed presiding bishop and primate, the Most Rev. Michael B. Curry, will be guest of honor and speaker at our 129th Annual Dinner on Wednesday, May 4.

ANNUAL BISHOP'S FORUM AND OTHER PROGRAMS

Over the past several years, the Annual Bishop's Forum has evolved as another serious platform for discussion of the Church's ecclesiastical and social beliefs and purposes.

The Bishop's Forum provides an opportunity for a prominent bishop to speak on matters pertinent to the current affairs and concerns of The Episcopal Church nationally and internationally, as well as matters of concern to local dioceses. Recent participants have included bishops from the dioceses of New York and Connecticut.

Other membership programs are offered each fall and spring, which include various church tours, receptions, educational lectures, book signings, and a holiday party and toy drive. At the Church Club's annual meeting, usually held in June, the program year traditionally ends with an outdoor barbeque.

YOUNG ADULT OF THE YEAR SERVICE RECOGNITION AWARD

The most important new Church Club initiative recently introduced is the Young Adult of the Year Service Recognition Award.

The award, initiated in 2014, is an annual competitive program that provides recognition to an outstanding young adult (in his or her 20s or 30s), or group of young adults, for exceptional voluntary mission-related and/or community out-



Enjoying the cocktail reception at the Yale Club before a recent Church Club Annual Dinner. Photo: Mark Manley

reach service within a congregation. The award is accompanied by an honorarium in the amount of \$1,000 (\$500 for the young adult and \$500 for the young adult's church or designated community outreach ministry), presented at the Church Club's annual meeting.

Originally open to ministry work conducted within the Episcopal Diocese of New York, due to the positive response in 2015 to the second annual Young Adult of the Year Service Recognition Award, the program is expanding in 2016 to include accepting applications and nominations from young adults performing volunteer ministry work throughout the Episcopal Dioceses of Connecticut, Long Island, Newark and New Jersey, in addition to New York, making it a regional competitive award program.

What, then, is The Church Club of New York, and why does it exist?

For 129 years, the Church Club has created and continues to sustain an interconnection between all New York-area parishes, in order to promote a community of fellowship and spirited inquiry for its members, helping to enrich their spiritual lives.

For further information or to join, please visit our website at www.churchclub-ny.org or call the Church Club office at (212) 828-7418.

The author is a member of St. James' Church in Manhattan, a former member of the Board of Trustees of The Church Club of New York and, since 2013, has served as its executive director.

Will You Pray With Me?

By Kathy Bozzuti-Jones

“When the soul wishes to experience something she throws an image of the experience out before her and enters into her own image.” (Meister Eckhart)

About two years ago, I was asked to join the healing prayer team at Trinity Church, to stay on after the Thursday noon service and pray with visitors seeking healing. *Me? No... I couldn't do that. I wouldn't know what to say. Other people do that kind of thing; I wasn't raised in a tradition that does that...* and so on. But I was persuaded to give it a try; I am, after all, trained as a spiritual director. (Not the same role, but at least related.) All I had to do was be present to the people who entered the small chapel, ask their first names and offer mine, listen to the presenting need each came to express before God, and pray alongside them, holding their hands if they offer. At first I was pretty self-conscious, thinking more about what I might say than listening closely. So I began to focus on my breathing, instead, praying only for the grace to be fully present to another human being.

Over time, I began to experience a kind of de-centering of self. A sense that I had moved out of the way, somewhat. A sense that it was not me but the presence of Spirit giving me an ease and ability to articulate words of comfort and affirmation, to offer some peace and hope for renewed strength. Often, I would sense a palpable relief in the space between us, before the person turned to leave—and gratitude.

This ministry has become a meaningful spiritual practice of my own; no matter what suffering is expressed, or how heavy, I experience a lightness afterwards. The very peace and comfort I pray for on the other's behalf seems to become mine as well. It's remarkable and profound for me to experience the healing power of Presence and to play a role in holding a vision of people as “whole,” even when they are feeling broken.

Last week, after two years, and for reasons unknown to me at the time, I was moved to jot down some notes about the details of the needs expressed by the day's healing prayer visitors. When I later reviewed my jottings, I made a discovery: In the encounters, there was more to what people shared than their needs and their suffering alone. A six year old, who came with her mother to pray after losing her great aunt, she hoped she would always remember the love they shared. A grown man, who had lost his parents, hoped his angry siblings would try to come to reconcile. A woman looking to join a community board wanted to use the position to open doors for other minority women. Then, it hit me: Each person expressing a need also carried with them a hope for the future and trust in the Spirit to restore them to wholeness. That's why they'd come—to be witnessed in their faithful relationship and their certain hope during difficult times. This must be why I feel lighter afterwards. Being in the presence of Spirit and great faith is enlivening and encouraging.

“When the soul wishes to experience something she throws an image of the experience out before her and enters into her own image,” wrote Meister Eckhart, the medieval German theologian and mystic. I see it now: This is what took place when I found myself agreeing to take on the role of healing prayer minister, in spite of my hesitation. And this is what I witness each week in both the struggles and the hopes of my prayer partners: Holding hands, we enter, together, into an image of healing and wholeness thrown by the knowing soul. *Will you pray with me,* the soul asks. *I am here,* Spirit responds, *enter into Me.*

The author is associate director of faith formation and education at Trinity Wall Street.

O Come, O Come

By the Rev. James L. Burns

A lovely
light

*s
n*
*o
w*
*f
a*
*l
l*

covers
the ground and
bare branches
with a clean white mantle.
A kind of simple purity,
not of human making.
Given
to adorn
a sullied world.

There is a stillness to it,
a kind of holy breathing,
calm and rhythmic.
A soft sleep
before the world awakens
to rush off
to whatever waits
to claim the day.

Advent.
Preparation
for an unexpected
Coming.

How do you prepare
for the unexpected?
By planning,
doing?
Or
by forsaking illusions of control.
Breathing,
waiting,
like a peaceful night
for a new snow.
A mantle,
pure and simple,
not of human making.

The author is a priest in the diocese and former rector of the Church of the Heavenly Rest.

Coming to Church in Tomkins Cove

By *Lauren McMahon*

My name is Lauren McMahon. I am twenty years old and have just been baptized in the Episcopal Church.

From a very young age, I knew I was spiritual. I was raised without being associated with any religion—my father was raised Catholic and my mother was not affiliated with religion. I lost my mother to breast cancer when I was nine, and I feel this was when my spiritual journey began. I began praying for the first time in my life, and felt a deep sense of comfort in doing so. I had gone to various churches growing up and felt the need for something more after each service; on a spiritual level, I was never satisfied. Knowing my story, my best friend's mother suggested I try the Chapel of St. John the Divine, Tomkins Cove—and finally I had found what I'd been looking for. The first thing I felt in the church was a great sense of comfort. I found myself captivated during the service, and took the lessons Father Dearman spoke during

church and began using them to correct myself as an individual. I felt fulfilled, and much more complete—not just because the service was what I had been searching for, but because of the kindness of the people in it, who were extraordinarily accepting and warm. I was baptized November 8, 2015 in the Chapel of St. John the Divine. It was one of the best days of my life, and I will remember the overwhelming feeling of love I received then for many years to come. I felt my mother with me that day, and I feel incredibly thankful to have gone through this experience the way that I had. I know I was meant to grow up the way I had, and go through my experiences in order to find my calling, and I have found it in this church. I will be getting confirmed December 6, 2015.

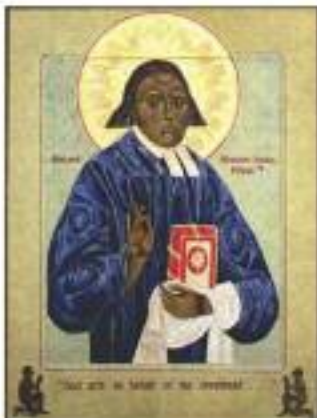
The author is a member of the congregation at the Chapel of St. John the Divine, Tomkins Cove.

Blessed Absalom Jones

Saturday, February 13, 2016
Eucharist at 10:30 a.m.
Cathedral of St. John the Divine

Celebrant
The Rt. Rev. Andrew M. L. Dietsche
Bishop of New York

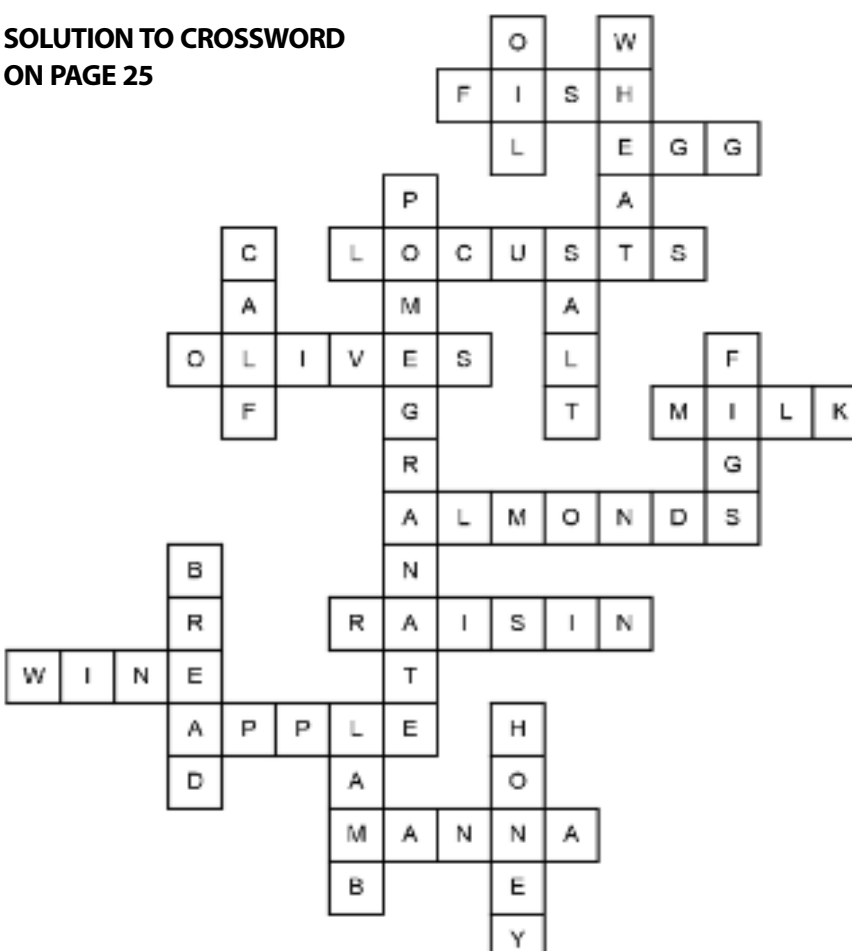
Sermon
The Rev. Canon Stephanie Spellers



Join in!

Congregational participation made the celebration great last year. Save the date and let's begin planning this year's celebration. If you would like to help plan the 2016 celebration, let us know at the email address below. If your congregation will participate, please go to <http://www.episcopalny.com/events/absalom-jones-celebration-2/>.
ednyabsalomjones@gmail.com

**SOLUTION TO CROSSWORD
ON PAGE 25**



Clericus as Spiritual Community

By the Rev. Mabel Burke Lewis



The Rev. Mabel Burke Lewis (right), recovering from surgery, joins Bible study by video conference with the Rev. Suzanne Toro and the Rev. Dustin Trowbridge (on screen).
Photo: The Rev. Mabel Burke Lewis

the first one ever?) They even took my daughter and me out for dinner afterwards at nearby V&T Pizza, a long-time favorite of ours going back to our days at Union Seminary!

I began chemotherapy in January 2014. When the oncologist who was supervising my chemotherapy found out I was driving myself from home in Newburgh to the treatments in New York City, he told me I couldn't do that any more! The members of the clericus came up with a program dubbed "Driving Miss Mabel" in which each member took a turn to drive me to the weekly treatments. That involved almost an entire day out of their lives, because we'd leave my house in Newburgh around 9a.m. We'd get to the hospital, I'd have a blood test, then see the oncologist, who would prescribe the proper chemo IV "cocktail," after which we'd go up to the treatment floor and wait for a chair and nurse to become available so I could get my treatment. It was often after 3 o'clock when we would leave for home. I couldn't have gotten through all the treatments without the support of the clericus.

Each of the churches had me on their prayer list as well. I can testify that on Sundays between 9 a.m. and 11 a.m., whether I was in the hospital, the nursing home, Hope Lodge where I had several weeks of radiation treatment, or at home in Newburgh, I could palpably feel the wave of prayers supporting me.

Clericus, the regular gathering of local priests and deacons, has been an anchor for me since 2003—both when I was an active, parish-based cleric serving two parishes, and later in my retirement and supply work.

The clericus meets weekly, reading together the lectionary texts for the upcoming Sunday and sharing what emerges from the texts in reference to our own lives in everyday work or our spiritual lives. We have been both supportive and challenging with each other, sharing burdens and joys. Often we also share a meal following the meetings.

When I retired in 2009, I resigned from clericus, because I felt that whoever became the incumbent in either parish I had served would not want or need their predecessor there [Duh!]. However, we came to an agreement that I would stay until the first of the two the vacancies was filled. Later, the first new incumbent felt that I needn't leave since I promised not to interfere. The second new incumbent also found it not a problem if I continued as part of the group. Clericus continued to be an important part of my life, keeping me connected to colleagues, our diocese and the Church, and keeping me growing spiritually.

The clericus became even more crucial to me when I was diagnosed with breast cancer in June 2013. About a month after my lumpectomy, I needed shoulder surgery. Then somehow, between the two surgeries, I was infected with MRSA. During all this, I spent part of my treatment and recovery time at Amsterdam House, a nursing home right across from the Cathedral of St. John the Divine. The members of the clericus knew I was distressed about missing our Bible study and check-in, so two of them rigged up a computer tablet, speaker and internet connection that connected the three of us in the nursing home by video conference with the members meeting in Newburgh! Such love and understanding, so that I could participate in a digital clericus meeting! (Is that

I have been a priest for over 30 years. I have served in two dioceses and have been in five clericuses, as well as having been dean of two. Never have I experienced a clericus like ours—no competition, no grandstanding, no sheep-stealing, no backbiting, and completely confidential discussions. This clericus, for me, is the place where Jesus is among us when we meet. Even if we meet digitally!

The author is a priest in the diocese and a member of the Hudson Valley clericus.



The Church Club of New York
Organized 1887 / Incorporated 1893
Fellowship, Education, Service

SAVE THE DATE
129th ANNUAL DINNER
Wednesday, May 4, 2016

Honoring:
The Most Rev. Michael B. Curry
Presiding Bishop and Primate

Making a Difference, One Person at a Time

By Joanne Bartosik

We invite you to take another look at our outreach programs at St. Luke's in the Fields where we have made some exciting changes.

Art and Acceptance, our Saturday evening drop-in program for Lesbian, Gay, Bisexual, Transgender, Questioning/Queer youth and their Allies (LGBTQA) is under new leadership. Giorgio Handman, LMSW, leads a strong staff of experienced social workers and youth advocates, providing crisis intervention, mental health counseling, and referrals, in addition to myriad performing and visual arts activities. Through a new partnership with Project STAY (a joint venture with New York-Presbyterian Hospital, Harlem Health Promotion Center, and Columbia University Mailman School of Public Health), a multidisciplinary team of healthcare professionals offers comprehensive



Outreach at St. Luke's volunteers.

Photo: Church of St. Luke in the Fields.

health services, including HIV testing and cutting edge preventive measures. (The National Coalition for the Homeless estimates that the rate of HIV infection is 3% to 20% higher among homeless youth.) Attorneys from the LGBT Bar Association of Greater New York are always available for confidential legal counseling.

To better understand the evolving needs of our *People Living with AIDS (PLWA)* program participants, we are collaborating with the Latino Commission on AIDS on a needs assessment to identify other services we may be able to offer this group while continuing to serve high quality meals. To keep food costs manageable, we work with local restaurants, caterers, and other food vendors. We are extremely heartened that many businesses are happy to help provide a wide variety of fresh, delicious, and affordable meals.

Beginning January 9, 2016 our collaboration with the *GO Project* officially kicks off. Through this partnership, we will expand the scope of our existing tutoring program. By offering our current students and their families additional year-round services, we will be equipping them with the confidence and skills needed to succeed at school, at home, and in life. For our inaugural year, St. Luke's is hosting five classrooms of kindergartners, with 10-12 students in each class. As our students advance, we will add additional grades.

The author is outreach development and program manager at St. Luke's Church. For additional information about Outreach at Saint Luke's, please contact her at tel. 212.414.7442 or email: jbartosik@stlukeinthefields.org.

NY Parishes Fund Day Care Center in Baghdad

Working with its sister parish, the Church of the Epiphany in Doha Qatar, the Church of the Epiphany in Manhattan has spearheaded a drive among New York parishes to raise the seed money for the creation of a day care at the refugee camp in Baghdad. At present, there are about 130 families, 630 people, who have fled ISIL and are living in a settlement of 140 prefab units. Each of the units has two rooms with toilet facilities and minimal kitchen equipment.

There are jobs available for the women in Baghdad, but childcare is lacking. Working with St. George's Anglican Church there, which under the oversight of its vicar, Father Faiz Jerjes, already runs a kindergarten on the church property, NY parishes have raised over \$7000 as seed money to buy two pre-fab units to house the center, plus tables and chairs, crayons, paper, and other toys for the children, and to provide initial funds for salaries for the teachers and staff. It is anticipated that once the center is up and running it will be self-supporting, with tuition payments covering expenses.

According to Archdeacon Bill Schwartz of the Diocese of Cyprus and the Gulf, "There appears to be enough food and clothing available, but only employment will help people find a way 'out' and back to a normal life, with dignity and self-sufficiency."

Contributing parishes and their individual members include, in Manhattan: Ascension, Epiphany, Heavenly Rest, St. James', St. John's in the Village, St. Mark's in-the-Bowery, St. Michael's, the Diocesan 20s/30s group, and Trinity, Wall Street. North of New York City, funds were contributed by St. Mary's, Mohegan Lake; Christ Church, Tarrytown; St. James', Hyde Park; as well as several individual members of the clergy.

These refugees are Christian, having fled to Baghdad because the churches are located there. It was Baghdad's inter-church council that built the camp to help their fellow Christians, in an area with little NGO support. "How wonderful that churches in New York are responding in such a generous way to people in need," says Epiphany's rector, the Rev. Jennifer Reddall. "It is a blessing of our relationships across the Anglican Communion that we are able to reach out directly to fellow Christians."

The Epiphany website will have periodic updates on the process of the day-care center and life at the refugee settlement, www.epiphanynyc.org, or for more information, contact the Rev. Jennifer Reddall at Epiphany to be put on the project's email list.



Archdeacon Bill Schwartz and Father Faiz Jerjes meet with a family at the refugee camp in Baghdad.

Photo: St. George's Anglican Church, Baghdad.

Touring the East Coast with the Bishop of Cuba: A Tale of Community Under Construction

By the Rev. Canon Albert J. Ogle



At the Cuban Embassy in Washington, DC: The Rt. Rev. Griselda Del Carpio Delgado with, from left, the author, Marilyn Peterson, Co-chair of the Cuba Committee, Diocese of Florida, and Cuban diplomat, Jesus Perez Calderon.

Not many of us can say we actually quadrupled the size of our congregations in a few years, but this is the amazing story of the current Episcopal Bishop of Cuba, the Rt. Rev. Griselda Del Carpio Delgado. Born in Bolivia of indigenous decent, Bishop Griselda escaped the ravages of war and civil unrest 35 years ago to become, five years ago, the only woman bishop in South America and the Caribbean. We were honored to have her in New York in November as relations between our two countries improve.

The bishop's intense two weeks began at General Theological Seminary with Bishop Andrew Dietsche presiding at the Eucharist. Wednesday was spent with the staff of The Episcopal Church's headquarters, where a three-year process has begun to explore the inclusion within The Episcopal Church of the Diocese of Cuba. The bishop also met with Union Theological Seminary staff, faculty and board members at a lunch given by its president, Dr. Serene Jones, who will herself visit Cuba in January to witness the challenges of living in a communist society where religious education is rarely available.

Carol Nixon, the Riverside Church's peace and justice director, organized a breakfast for the bishop to meet an inter-faith group of leaders, which included our own the Rev. Yamily Bass-Choate, the diocese's Latino/Hispanic missionary. About 20 people shared stories of decades of linkages with Cuba. "Fidel spoke here for four and a half hours, without stopping!" recalled Ruby Sprott, who leads the Cuban connection at Riverside. Gayle Walker shared stories of her father, the Rev. Lucius Walker, who defied the embargo to send little caravans of clergy and laity to Cuba from the USA, Canada and Mexico to deliver school buses filled with humanitarian aid. We build now upon his courageous work.

Bishop Griselda was a parish priest during those harsh times, supported and inspired by her Cuban husband and family. Over 30 years, she watched her national church decline from 20,000 members to 2,000. Today there are 10,000 Episcopalian Cubans in a church under reconstruction. Back then, pastors were impoverished and lost almost all support from outside Cuba, while some were imprisoned and others fled for their lives.

Five years ago, having won the hearts and confidence of the Cuban and international communities, Griselda found herself appointed bishop. She then began to apply her sustainable development model throughout her diocese's 47 churches, many of which have been rebuilt under her leadership. A diocesan strategic plan has been instituted, and she plans to develop 15 acres of land given by the last American bishop of Cuba and named after him as "Camp Blankenship." Half the camp is already a working farm and they are ready to break grounds on dormitories and a chapel.

After being generously hosted by St. Peter's, Lithgow parishioners T and Lynn Nolan and Rocky and Pat Stenstrud, the bishop left for Washington DC, where she attended the installation of the new presiding bishop, visited the State Department, met with a senior Cuban diplomat, and then met with the rector of St. John's, Lafayette Square, the Rev. Luis Leon, a native of Cuba with a long history of building bridges and connections between the two countries.

One way that the faith community can create sustainable development projects is to welcome international visitors to experience Cuba's amazing UNESCO World Heritage Sites, which include some of the most beautiful places in the Americas.

If you are interested in visiting Cuba with a small group, perhaps in April/May 2016 and to learn more about the work of the Episcopalian and faith community and UNESCO in creating sustainable development and reconciliation, please email the author at vicar@stpeterslithgow.org.

The author is vicar of St. Peter's Church in Lithgow, Millbrook and president of the St. Paul's Foundation for International Reconciliation.



If you love 'Twas the Night Before Christmas, you can help us restore Clement Clarke Moore's Church.

It has been our privilege to serve Chelsea since 1831. Clement Clarke Moore gave the land for St. Peter's, Chelsea and served on the Vestry for 44 years. Now his buildings need work. We raised enough to replace the original roof and are actively raising an additional \$5 million to address the next set of critical needs. We have an extremely generous donor who will match any gift up to a total of \$500,000 through December 31.

We invite you to help restore our beautiful and historic buildings that are a direct link to Clement Clarke Moore's Chelsea. Your contribution will help us meet Chelsea's current worship, community, social action, and cultural needs. To make a contribution to our Restoration Campaign, please visit www.stpeterschelsea.org

St. Peter's Church 346 West 20th Street • 212-929-2390 www.stpeterschelsea.org

Tribute Dinner Outdoes Itself

By Episcopal Charities Staff



Edgar Palacios speaks about his experience with St. Ann's afterschool and summer programs. Photo: Kara Flannery



Young at Arts performs during the Tribute Dinner. Photo: Kara Flannery

Nearly 700 guests gathered at the Cathedral of St. John the Divine on Wednesday, December 2 for Episcopal Charities' annual Tribute Dinner. The event has raised almost \$1.2 million, surpassing all previous revenue records. This year's event honored Jeffrey M. Peek, Executive Vice Chairman of Global Corporate and Investment Banking at Bank of America Merrill Lynch, and Anthony J. Walton of Standard Chartered Bank. Proceeds from the event will be distributed to outreach programs affiliated with churches around the diocese.

Members of churches from as far north as Dutchess County came to the Cathedral to celebrate. "One aspect of the dinner that we are very pleased with is that parishes or groups of parishioners are coming together to buy tables," said Executive Director Mary Beth Sasso.

In his address, Jeff Peek offered thanks to everyone who attended and supported the dinner, as well as warm praise for the outreach programs which will benefit from money raised. "I want to thank each and every one of you for your support," he said, "and ask that each of us keeps in mind the powerful impact we could have by helping others."

The evening also featured a talk by an alumnus of the afterschool and summer program funded by Episcopal Charities and affiliated with St. Ann's Church of Morrisania in Mott Haven, Bronx. Edgar Palacio stressed the importance of the hope St. Ann's provides to children growing up in a neighborhood "plagued by drugs, crime, violence, and poverty." He also credited the program with teaching him "that New York City is bigger than my neighborhood," and providing him with the support he needed to earn a college degree and begin a career in social work.

Singers from Young at Arts, a children's arts program affiliated with Christ Church, Bronxville and working with children from Mt. Vernon and Eastchester, entertained guests with a medley of songs echoing the themes of hope and the importance of cross-cultural understanding in a world divided by intolerance and fear. This program has been supported by Episcopal Charities since Young at Arts



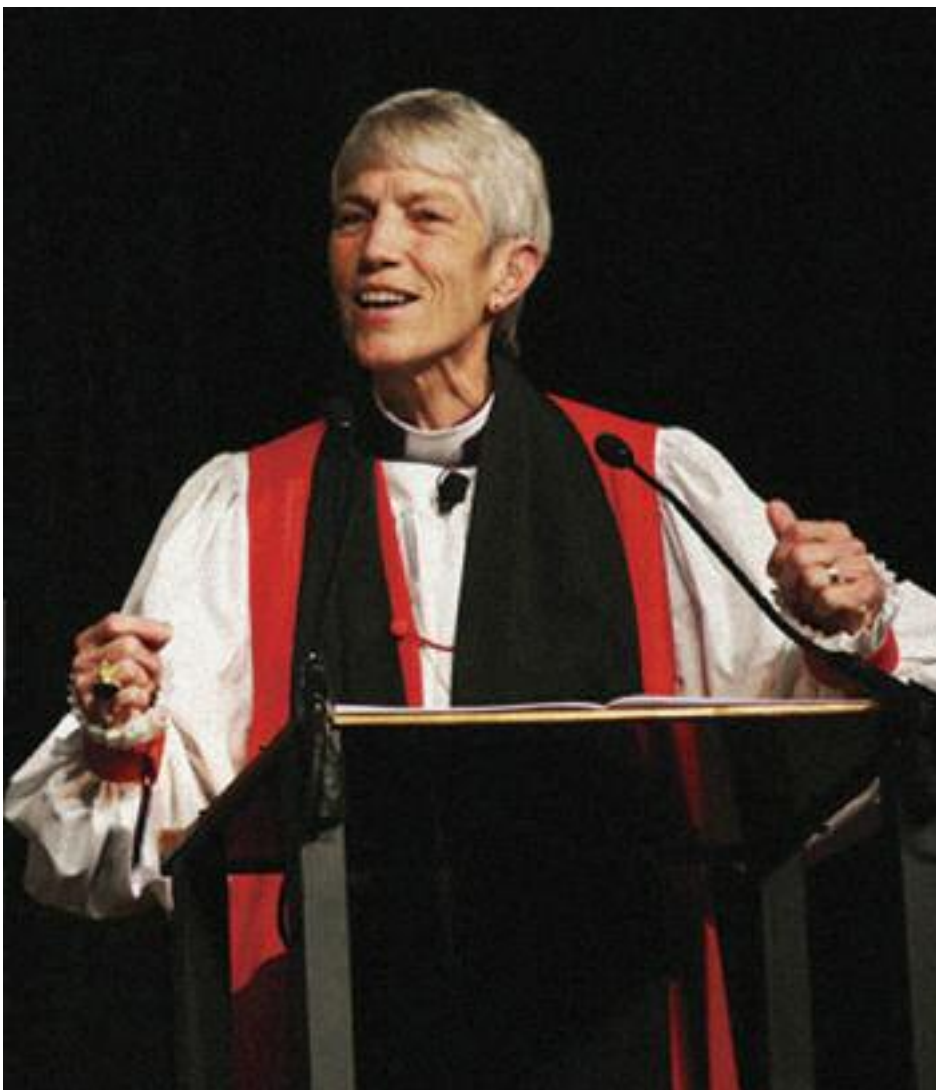
Honoree Jeffrey M. Peek, Episcopal Charities Board President John Talty, Honoree Anthony J. Walton, Bishop Dietsche. Photo: Kara Flannery

was founded.

John Talty, President of Episcopal Charities' Board of Directors, reminded everyone of the evening's purpose, "In the end it is all about providing more help for those in need."

Episcopal Charities funds 94 outreach programs which touch the lives of more than 900,000 people of all faiths and beliefs by fighting hunger, strengthening communities, protecting the most vulnerable, and creating opportunities for the next generation. For more information on how to apply for a grant or get involved, contact Executive Director Mary Beth Sasso at mbsasso@dioceseny.org.

The Rt. Rev. Mary Glasspool to Join Diocese as Assistant Bishop



The Rt. Rev. Mary Douglas Glasspool

Photo: Janet Kawamoto.

Bishop Dietsche announced at the November 14 Diocesan Convention that Bishop Mary Glasspool, currently Suffragan Bishop in the Diocese of Los Angeles, will join the Diocese of New York as assistant bishop commencing on April 1, 2016.

“Mary is a person of extraordinary ability and deep faith, a true friend, and a seasoned bishop,” Bishop Dietsche told the assembled delegates. “She will bless us in myriad ways, and it is such a personal joy to make this announcement!”

Bishop Glasspool (b. Feb 23, 1954) was elected Suffragan Bishop of Los Angeles on December 4, 2009, and was consecrated on May 15, 2010 in Long Beach, California. She was the 17th woman to be elected a bishop in The Episcopal Church, and the first openly lesbian woman to become a bishop in the Anglican Communion. Raised in Goshen, NY, where her father, Douglas Murray Glasspool, served as rector of St. James’ Church until his death in 1989, she graduated Bachelor of Arts magna cum laude from Dickinson College, Carlisle, PA in 1976; earned her Master of Divinity from Episcopal Divinity School, Cambridge, MA in 1981; was ordained a deacon in June 1981 by Bishop Paul Moore, Jr. of New York; and in March 1982 was ordained a priest by Bishop Lyman Ogilby of Pennsylvania. From 1981 to 1984, she served as assistant to the rector, and later interim priest-in-charge, of St. Paul’s Church, Philadelphia, moving from there to be rector of St. Luke’s and St. Margaret’s Church, Boston, where she remained until 1992. She then moved to the Diocese of Maryland, first as rector of St. Margaret’s Church in Annapolis (1992-2001) and then, until her election in 2009 as suffragan bishop of Los Angeles, as Canon to the Bishops in the diocese.

Esslie W. Hughes Appointed Diocesan Chief of Finance and Operations

The appointment was announced December 10 of Esslie W. Hughes to be the diocese’s new Chief of Finance and Operations, effective Wednesday, January 13, 2016. Hughes, who since 2013 has served as Chief Administrative Officer of St. Bartholomew’s Church in Manhattan, will replace interim Chief of Finance and Operations Canon Michael McPherson.



Esslie W. Hughes

“I am convinced that Esslie will bring grace and blessing to this office,” said Bishop Dietsche, “and I am certain

that those who will work with her on my staff, as well as the parishes, people and clergy of the diocese who depend on the services of this financial office, will find in her a colleague, a partner in ministry, and a consummate professional. I could not be more grateful for the work of Mr. Doug Mercer and the task force he headed in completing the work they were given with such an excellence result. I very much look forward to working with Esslie in the management of this diocese over the years to come.”

Ms. Hughes’ appointment followed a comprehensive search process, beginning in early October, that sought a candidate who would “fully embrace the mission of the diocese and enthusiastically work in harmony with multiple stakeholders within the distinctive culture of the church,” and who would, “in addition to strong general management and technical financial skills...be a collaborative leader with a compassionate, empathetic and patient nature.”

Prior to joining St. Bart’s, where she has been responsible for all of the church’s operations and revenue generating departments and is one of two senior members of the Rector’s management team, Ms. Hughes most recently held positions as Director for Philanthropy at Odyssey Networks and New York Director of The Public Company Accounting Oversight Board. This followed a successful and progressive 20-year career in the banking industry culminating in the position of Division Head for Domestic Private Banking at The Bank of New York. Ms. Hughes has also served on the National Advisory Council of the Berkeley Seminary at Yale, the Board of New York Theological Seminary, the Stewardship Committee and Board of Marble Collegiate Church, and the Board of the New York Junior League. She graduated from Wesleyan University with a Bachelor’s degree in Mathematics and Economics in 1979 and from the University of Chicago Booth Graduate School of Business with an MBA in 1981. She has also completed several courses towards a Master of Divinity degree at New York Theological Seminary.

Bishop's Crosses and an Honorary Canon

At the Diocesan Convention on November 14, Bishop Dietsche presented Bishop's Crosses to the Rev. Stephen Harding and Mr. Darrell Hayes in recognition of their service in response to the devastation caused by Hurricane Sandy on Staten Island in 2012, and to Wolcott B. "Dick" Dunham, Jr., in recognition of a lifetime of continuing service to the Church and the community. The Rev. Allen Ford, priest-in-charge of St. Margaret's Church, Staatsburg, was awarded the "Perpetual Honor of Canon of the Diocese of New York" in recognition of "His Noble Servanthood...on the occasion of the fiftieth anniversary of His Ordination to the Sacred Priesthood."

To read the citations for these awards, please go to <http://bit.ly/1P44kHq>

2016 Anti-Racism Workshops

January 29-30: The Church of St. Luke in the Fields, Manhattan

May 6-7: All Saints' Church, Briarcliff

October 1 and 8: St. George's Church, Newburgh

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

Dialog is the foundation of the two-day workshop (9:00 -4:00). We use group exercises and examine scientific and historical evidence concerning the origins of the concept of race and its legacy. Coffee and lunch are served and there is no cost to register and attend for members of our diocese. There is a \$25.00 registration fee for members of the Episcopal Diocese of Newark and a \$50.00 fee for all others.

Of the hundreds of workshop participants, more than 85% have found the workshop to be "very useful" or "extremely useful" in their work and daily lives.

To register for one of the workshops, please go to www.episcopalny.com.



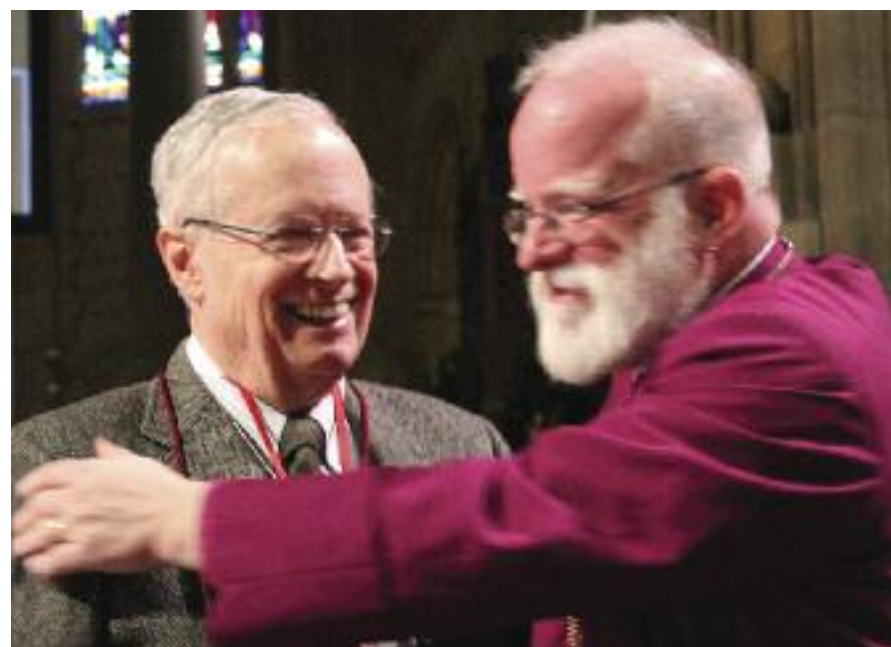
The Rev. Allen Ford was made a Canon of the Diocese of New York.

Photo: Nicholas Richardson



From left to right: The Rev. Roy Cole, the Rev. Stephen Harding, Mr. Darrell Hayes, Bishop Dietsche.

Photo: Nicholas Richardson



Wolcott B. "Dick" Dunham receives his Bishop's Cross from the Bishop

Photo: Nicholas Richardson

Views and Reviews

ARTS AND LITERATURE

EXHIBITION REVIEW: **LET MY PEOPLE GO** BY AARON DOUGLAS THE METROPOLITAN MUSEUM OF ART, GALLERY 90

Reviewed by Pamela A. Lewis

Before it acquired its loftier name, The Harlem Renaissance—the cultural, social, and artistic flowering that spanned from about 1918 until the mid-1930s—was known as the “New Negro Movement,” named after the 1925 anthology by Alain Locke (1885-1954), the African-American writer, philosopher, educator, and patron of the arts who was considered its “dean.” The Movement also included the new African-American cultural expressions that emerged across the Northeastern and Midwestern urban areas that had been affected by the Great Migration (the exodus of African-Americans from the rural South to large Northern cities), of which Harlem was the largest and most significant. Included also were many francophone black writers and artists from African and Caribbean colonies who lived in Paris and were influenced by the Movement’s ideas and activities. The apogee of this period was the five years between 1924 and 1929, when the stock market crashed and the Great Depression began.

Although ostensibly a literary movement, the Harlem Renaissance produced a number of notable artists, such as Jacob Lawrence, Augusta Savage, Romare Bearden, Richmond Barthé, and Aaron Douglas (1878-1979), whose distinctive aesthetic would make his paintings immediately recognizable.

Born in Topeka, Kansas to parents who had participated in the Great Migration, Douglas earned an art degree at the University of Nebraska and went on to teaching in Kansas City, Missouri. Drawn by its vibrant cultural life and artistic developments, Douglas came to New York City, where he rapidly distinguished himself as one of the most gifted artists of the Harlem Renaissance, first through illustrating journals and books, where his individual graphic style, which synthesized contemporary design and ancient Egyptian sources, emerged. Eventually, Douglas

became best known for his murals representing the untold saga of African-American history—the most famous example of which, *Aspects of Negro Life*, graces the walls of the reading room at the Schomburg Center for Research in Black Culture in the Malcolm X Boulevard branch of the New York Public Library.

In 2014, the Metropolitan Museum of Art acquired *Let My People Go* (1934-1939), a rare example of an easel painting by Douglas, and one of a series of eight compositions based on smaller designs for a 1927 collaborative project with the author James Wheldon Johnson titled *God’s Trombones: Seven Negro Sermons in Verse*, which is considered one of the Harlem Renaissance’s greatest literary achievements. (The Met’s Thomas J. Watson Library acquired a 1929 edition of this work for its special collections.)

Executed in the artist’s typically flat, silhouetted style with lavender and yellow-gold hues, *Let My People Go* depicts the Old Testament scene of God’s order to Moses to lead the Israelites out of captivity in Egypt. Light beaming from the upper left of the painting, symbolizing both God’s command and

enlightenment, envelops the kneeling figure of Moses, whose upturned face engages with the powerful shaft, while pyramids in the background and the headdresses worn by figures surrounding Moses suggest the Egyptian context. Despite the limited palette, this is a dynamic composition in which the light, spears, and gesturing figures thrust into the scene from all corners, imparting a pronounced angularity.

From the nineteenth century to the Civil Rights era, clergy, abolitionists, and politicians related the story of Moses and the Israelites to the story of the persecution of African-Americans, who were neither seen as, nor even saw themselves as part of the god-head. With its central figure of Moses presented as a black man, *Let My People Go* was understood, therefore, as a powerful allegory of liberation and of the struggle for freedom against the pharaoh of oppression and unjust laws, and as a work that simultaneously told an oppressed people that they were part of God’s creation and refuted the claims of bigotry. In conceiving and developing his version of modernism, Douglas intentionally looked to the great empires of

Africa, linking their art with that of Egypt, and simplifying forms to their essential outlines. Inasmuch as the painting’s frame of reference is primarily Egyptian, it relates as well to the Negro spiritual of the same name, the lyrics of which speak of defiance in the face of injustice. And while it is in no regard a devotional painting, its figures and atmosphere exude a deep soulfulness.

The Met has given *Let My People Go* a pride of place, displaying it on the wall which visitors meet head-on when entering Gallery 900. It shares the same rarefied space with works by Georgia O’Keeffe, Edward Hopper, and Grant Wood, contemporaries of Douglas, yet whose interpretations of the American experience diverged markedly from his own. The Met is to be commended, however, for adding this painting to its American Art collection, filling in what some critics have seen as a lack of works by African-American artists. At the same time, the inclusion of *Let My People Go* asserts that art by African-Americans is also American art, whose content, themes, and subjects are informed by and also reflect the ethos and events of this nation. In that regard, *Let My People Go* is right where it belongs.

The author is a member of St. Thomas Church, Fifth Avenue.



Another Day Lost at Trinity Wall Street, Dec. 13-Jan. 5



Photos: Leah Reddy/Trinity Wall Street

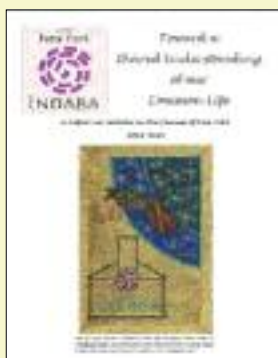
Issam Kourbaj's *Another Day Lost* can be seen in the churchyard at Trinity and in the Parish Center at 2 Rector Street.

The installation is inspired by aerial views of Syrian refugee camps in Jordan. Since the Arab Spring of 2011 and the resulting conflict in Syria, it is reported that more than 11 million Syrians have been displaced, more than 4 million of those have fled Syria. It can be difficult to connect with the humanity of that scale of suffering.

Kourbaj's work in burnt matches and waste paper invokes the fragility of human bodies in flimsy shelters against the elements. You can see two tents in the Trinity yard, or walk among the matches and small boxes representing tents on the walls in the Parish Center.

Trinity asks that you consider becoming an advocate for refugees, who—like the matches and paper on display—are being treated like waste. The exhibit is a great teaching tool, and links to the project and ways to get involved in supporting refugees can be found on Trinity's website.

Diocesan Indaba Report now available: *Toward a Shared Understanding of Our Common Life*



In 2011-2012, the Diocese of New York participated in the Anglican Communion's Continuing Indaba process of a series of international conversations, through which we were linked with the Dioceses of Derby (England) and Mumbai (India).

Out of this was born the idea of a New York Indaba designed to bring people together from different congregations and as individuals, and so to deepen our understanding of one another within the diocese, and our appreciation of our own rich diversity.

The first Diocesan Indaba took place in 2013-2014, bringing together teams from 54 congregations. A second Indaba in 2014 brought together groups of individuals, and a third Indaba in 2015 again brought together congregational teams. All were a great success, with 93 congregations participating, together with Rural & Migrant Ministry, non-parochial and retired clergy and diocesan staff.

A report on the New York experience of Indaba, titled *Toward a Shared Understanding of Our Common Life*, is now available. To view it online or download it, please go to <http://www.episcopalny.com/administration/for-parishes/diocesan-indaba/indaba-report/>.

Epiphany Makes a RACKET

Epiphany, Manhattan vestry member Caroline Angell, whose first novel is coming out in July of 2016, and her friend Margo Seibert, an actress, best known for co-starring in Broadway's *Rocky*, regularly volunteer at the church's Wednesday Dinner Program for the Homeless. As they got to know our guests, they became concerned about the problems homeless women experience while coping with their periods. So, this fall, they teamed up to create RACKET, an initiative formed to help provide feminine hygiene products to Epiphany's guests and others at shelters around the city. Interestingly, feminine hygiene products are not considered "essential" under the food stamp program and are often not provided to women in shelters.



RACKET packaging event, November 2015.
Photo: Emma Pratte for Interval.

For ten days this November, RACKET asked members of Epiphany, the organization Broadway Serves, the casts and crews of over 12 Broadway shows, and several other businesses and non-profits to collect feminine hygiene products to be distributed by the New York Rescue Mission to women who need them. Over 10,000 feminine hygiene products were collected and packaged in 260 "kits" to take care of monthly needs.

Margo and Caroline were surprised by the overwhelming response and delighted by the number of men who participated, not just by buying supplies, but also helping at the "packaging event" held at the Church of the Epiphany in November. (See photo.) For more information, check out Twitter @weracket, www.epiphanync.org, or email Caroline and Margo at weracket@gmail.com.

Resources for Seniors at the Church of the Incarnation

Twice yearly, the Church of the Incarnation in Manhattan holds "Senior Resource Day," when parishioners offer one-on-one tech assistance to help seniors in the neighborhood navigate the Internet and email, video chat, Facebook, smartphones, and more. One of the first attendees asked to get connected to Twitter so she could stay in touch with her granddaughter. An 84-year-old set up a profile at a dating site. Others have learned how to use new APPS. Incarnation's most recent Senior Resource Day also included a presentation on preventing falls by a local physical therapist and parishioner. Senior Resource Day is a meaningful experience for seniors and volunteers alike. To quote one volunteer, "I got a hug from one of the seniors, as she was so happy with what we were able to do for her. The presence of the Holy Spirit was evident. We get so much from helping our neighbors as Christ taught us."



Senior Resource Day at the Church of the Incarnation, November, 2015. Photo: Tanya Chystyakova.

239th Diocesan Convention

For a complete report on the 239th Diocesan Convention held at the Cathedral Church of Saint John the Divine on Saturday, November 14, including

- Bishop Dietsche's address
- Bishop Shin's report
- Resolutions passed
- Results of elections

please go to <http://www.episcopalny.com/the-diocese/diocesan-convention/the-2015-diocesan-convention/>



The Rev. Stephen Harding beneath scaffolding to restore and replace the original tin roof of St. Peter's, Chelsea.

St. Peter's, Chelsea Launches Capital Campaign

St. Peter's Church on West 20th Street in Manhattan has initiated a \$15 million capital campaign to restore and maintain both its 1836-1838 church building and its 1831 rectory. "In addition to being historic to both the city and the diocese," said the Rev. Stephen Harding, the church's interim pastor, "these buildings provide vital meeting and worship space to the neighborhood." The initial \$1.8 million repair was funded mostly through a generous contribution from philanthropists Robert and Deborah Bennett. "We visited the Church last year during Christmas and saw the building was in desperate need, so we decided to make a contribution to commemorate our 30th anniversary," Mr. Bennett said. The Bennetts, who were married at St. Peter's and now live in Colorado, will also be matching individual pledges 1:1 up to \$500,000 through December 31, 2015, to help fund additional badly needed fixes. Anyone interested in making a contribution to the Restoration Campaign for St. Peter's can visit www.stpeterschelsea.org for further information.

Diocesan Credit Union

Start-up Capital Pledges Secured

The Diocese of New York Credit Union Task Force is pleased to announce that it has been awarded a matching grant of \$250,000 from Trinity Church Wall Street for the creation of a diocesan credit union. Bishop Dietsche matched that grant, as was announced at Diocesan Convention. These two gifts are the necessary start-up capital of \$500,000 to begin the chartering process. We are extremely grateful for the leadership of Trinity Church Wall Street, Bishop Dietsche and the Diocese of New York for their generosity in securing these funds. The Credit Union Task Force saw acquiring these funds as the primary challenge, and we are delighted to report that this hurdle has been passed.

It takes about 14 months to charter a credit union, and you can find updates on that process on the diocesan website at <http://www.episcopalny.com/the-diocese/diocesan-credit-union/>. After the charter is complete and approved, we can begin receiving deposits. If you have expertise in banking that you think would be of use to the committee, please contact the task force (the Rev. Jennifer Reddall reddall@epiphany.org) to request a committee assignment.

When our credit union is up and running, we will be able to provide accessible banking services to all the people who come through our doors as part of our ministry, including the up to 30% of New Yorkers who are unbanked. In addition to providing access to banking services for those who are currently priced out of the banking system by high fees and balance requirements, we will be able to help transform the lives of individuals who seek credit, so that they may better realize their human and financial capital.

Carpenter's Kids Update, Proposals and Goals Published

In early December, a report was published to update the diocese on the Carpenter's Kids program and the diocese's ongoing relationship with the Diocese of Central Tanganyika (DCT) in Tanzania. The extremely successful Carpenter's Kids program, which has helped educate over 7,000 of the poorest children in villages in DCT, has now been in place for over a decade and is in the process of drawing to its conclusion. The report, which is available for reading and download at <http://bit.ly/1RmXVVue>, includes a range of proposals for both secular and theological education of Carpenter's Kids graduates and DCT clergy.

House of the Redeemer Annual Benefit Dinner



Guests at the House of the Redeemer Benefit Dinner.

Photo: House of the Redeemer

On October 7, the House of the Redeemer held its annual benefit dinner and this year honored the former presiding bishop, the Most Rev. Dr. Katharine Jefferts Schori. Dinner was served in the Library and was attended by more than 80 guests. The proceeds go toward the interior restoration of the House.

Alpine Camping at Agape

By Xan Faber



A view from the Agape camp.

Photo: Xan Faber

Preface by the Rev. Dr. Richard Sloan, Columbia chaplain

The Columbia Canterbury Club sent a different student in each of the past two summers to a camp called Agape located in the Italian Alps. Each session lasted for one week. Below is Xan's description of the 2015 camp. Getting to and from the camp is the first and last struggle. When my wife and I visited last summer, we hitchhiked the 15 miles each way between Prali and Perosa Argentina because of the bus schedule!

The city of Turin oozed an ancient atmosphere that contrasted sharply with the bustle of industrial, fashionable Milan. My only foray into the town, however, would be the block from the train to the bus station. I was waiting to take a bus to the Alpine village of Prali, where Agape, an ecumenical center, hosts a week-long camp on interfaith dialogue. When a friend from the Columbia Canterbury Club tried to explain Agape, I couldn't fully comprehend its mission. Some students work and others participate in workshops; but they all communally enjoy the Italian Alps in the full heat of summer.

I felt that full heat seep into my bones as I waited at the bus stop, nervously checking the timetable again and again. I ended up waiting three hours for a bus to take me to a halfway point. With my Italian limited to "grazie," I hadn't understood that every schedule in Italy stops during the month of August. Italians (like the Agape participants) head into the mountains or down to the sea to beat the oppressive summer heat.

Eventually, I too escaped to the green valley of Prali. Agape began slowly with participants arriving over a 24-hour period. We drank wine, ate lasagna, and introduced ourselves in rounds. The pattern of wine, food, and conversation defined the week at Agape. The main discussion of interfaith dialogue was often scattered and morphed into a roundtable of stories from participants' home countries. Occasionally that was broken up by a workshop surrounding a specific theme. Forgiveness was one of the most successful. Isabel from Chiapas led us through a series of physical and emotional exercises to open our eyes to types of interfaith forgiveness.

Being in the Alps, we also enjoyed a day of intense hiking. We hiked up a mountain for several hours to a clear, cold lake. The scenery was breathtaking, and the physical exhaustion complemented the spiritual exercises. Unfortunately, rain prevented us from doing more hiking.

Agape is operated by the Waldensian Church, the largest Protestant denomination in Italy. The World Student Christian Federation sponsors three one-week camp sessions: theological, political, and work. Most participants are affiliated in some way with either the WSCF or the Waldensians. Volunteers from Korea to

Kosovo maintain the site by cooking, cleaning, and making furniture. The mix of interests serves the discussion well, but the international character of the group really elevates the exchange of ideas.

After the week was over and I was driven down the mountains to Turin by an Italian also going home, I reflected most often on the more casual interchange of stories that often took place during or after a meal. Agape succeeded in being a truly international, ecumenical model.

The author is a student at Columbia College.

Grace Church Christmas Fair



Grace Church Christmas Fair exhibitor Susan Soler

Photo: Grace Church

Grace Church in New York's Annual Christmas Fair took place again this year to kick off the holiday season. Each year the Episcopal Church Women (ECW) gather 20+ vendors showcasing a variety of art, jewelry, soaps and handmade items. Parishioners and the community are invited to the affair to shop and enjoy fellowship. The ECW uses all money raised to fund various activities and opportunities to improve the church throughout the year.

The Grace Christmas Fair is a labor of love put together strictly by the ECW volunteering their time. This year, we asked the ECW "What the Fair means to them," and some of the answers will surprise you!

"The fair is a great way to bring the church community together with the surrounding community. Many people haven't see Grace Church, so it's exciting to showcase talents of community artists, while showing off our beautiful church."

—Margaret Lee

"The Fair is a lot of work! But it's fun to help, especially knowing it all is charity and to help others!"

—Sondra Bowman

"To me, the fair is all about community building. As it is a lot of hard work, the fair committee starts planning in August. Every year we pull it together for the sake of the community, and for the whole church and neighborhood."

—Mary Ann Owens

"The fair is an exciting social event in the parish that everyone looks forward to each year."

—Mary Jenkins

"I love the little children who came to the fair each year! They are so adorable and so capable of being excited for some special gifts. I also admire the unflagging support and enthusiasm so many of you wonderful women who make the fair happen."

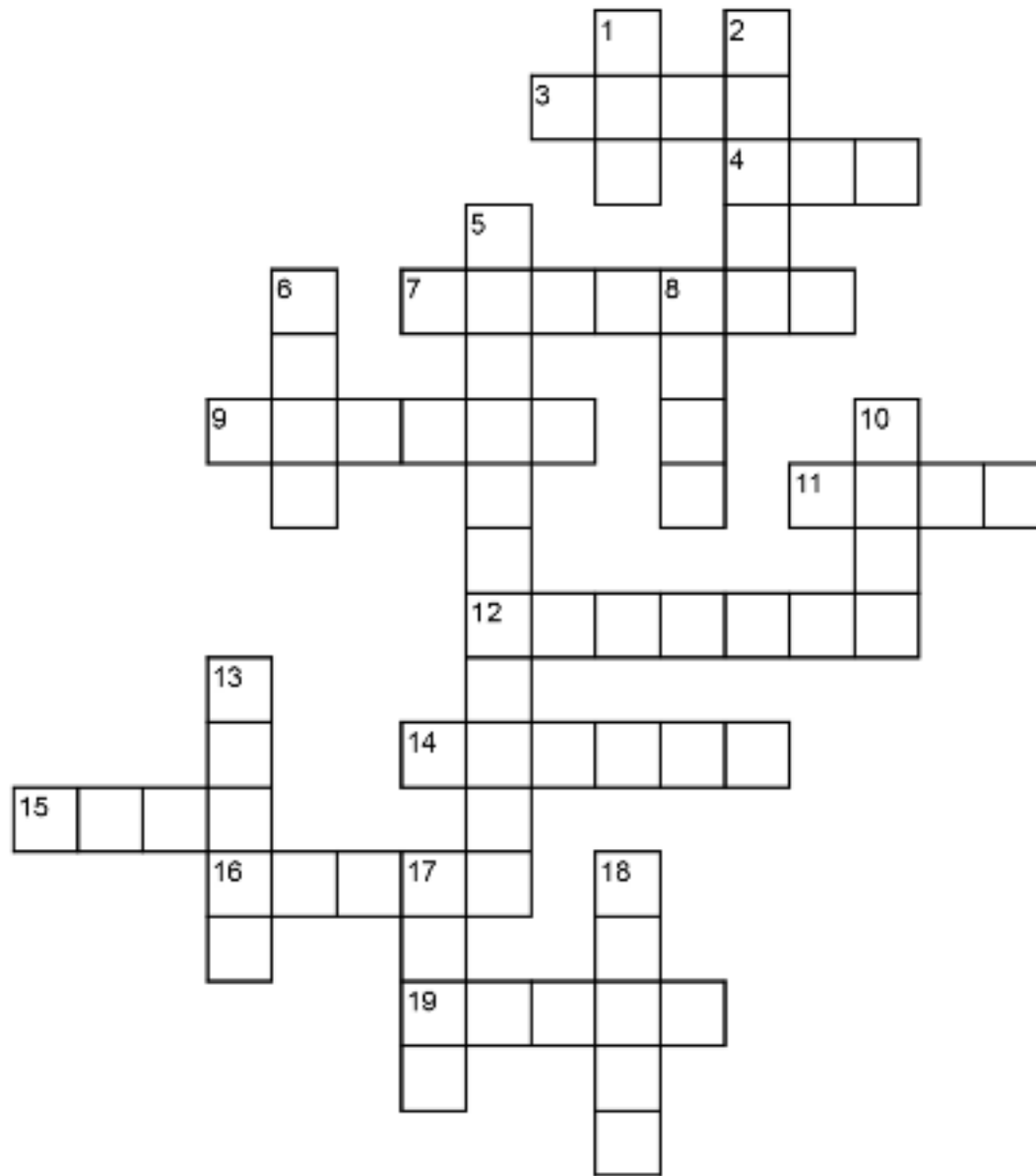
—Betty Graber

"Being part of the Christmas Fair and ECW helped me connect with my history and build so many wonderful memories at Grace. The team work among us was evident as it was in many past years."

—Susan Soler

Bon appétit!

Foods in the Bible



Across

- 3 Jesus gave these out with the loaves.
- 4 'Or if he shall ask an..., will he offer him a scorpion? (Luke 11:12)
- 7 John the Baptist was sustained by this in the desert.
- 9 The Mount of ...
- 11 This liquid is udderly wholesome.
- 12 The rod of Aaron brought forth this nut, according to Numbers 17:8
- 14 Desiccated fruit of the vine
- 15 The fruit of the vine in liquid form.
- 16 What Eve offered to Adam to munch.
- 19 Not cake, but angel food from heaven.

Down

- 1 Used for anointing and on salads
- 2 Usually golden and waves in an open field.
- 5 Apple-like with ruby-red seeds inside
- 6 Must be fatted prior to sacrifice
- 8 'You are the ... of the earth.'
- 10 Abigail used this fruit to make cakes.
- 13 If you need it, you have to knead it.
- 17 A baby sheep
- 18 The buzz is that this food is made by bees.

Created by Pamela Lewis
SOLUTION TO CROSSWORD ON PAGE 14

EL MENSAJE DEL OBISPO (continuo de la paginación 3)

realidad descripciones de lo que significa vivir en la historia, en casi cualquier momento. Ciertamente, para todos nosotros en el mundo ahora, nuestras vidas han estado marcadas por guerras y rumores de guerras, desde la Segunda Guerra Mundial y la de Corea, hasta la de Irak y Afganistán. Naciones levantándose contra naciones. Y en estos mismos días, desmayando de temor y aprehensión por lo que puede suceder, es el pan de cada día de la gente desde Siria a Beirut a París a San Bernardino y tu casa y la mía. Las fronteras se inundan con los refugiados, la violencia racial institucional está rompiendo el orden social de nuestras ciudades, el terrorismo es una nueva preocupación constante. Pero, en verdad, hay que decir, que ha sido siempre así en diferentes formas.

Tal vez Jesús nos está llamando a no ver una resolución de la historia en un tiempo lejano, sino a levantar nuestras cabezas en este momento y ver nuestra propia redención. Siempre acercándose.

Jesús de Nazaret nació en medio de la gran Pax Romana, ese cese de hostilidad creado por César Augusto, durante el cual no hubo guerra en toda la tierra por dos siglos. Jesús vivió toda su vida terrenal en un momento en que cada espada, por un rato, se había convertido en un arado, y él proclamó la paz. “La paz os doy, mi paz os dejo; yo doy la paz no como el mundo la da”. Yo doy la paz no como el César la da.

Estamos viendo como los políticos y los aspirantes a líderes insisten en lo que podría pasar como tiempos apocalípticos, que esa paz tan deseada sólo se puede encontrar llenando más las cárceles; demonizando a los musulmanes y a todos los inmigrantes; mediante la construcción de muros cada vez más altos para ocultarse detrás de ellos; temiéndole y evitando al extraño en la puerta, incluso al refugiado hambriento y desnudo; y haciendo más y más guerra. Dios mío. Jesús concede la paz, no como la paz que dan esos falsos profetas.

Más bien: hubo una vez la caída de la noche y la salida de las estrellas, y la llegada

de un silencio sagrado sobre todas las cosas, entonces ricos y pobres, nativo y extranjero, pastor y rey, ángeles y bestias, los que estaban lejos, y los que estaban cerca, fueron atraídos por un Dios quien les ama a todos — llamados y guiados por ese Dios en formas misteriosas y desconocidas para nosotros — a un establo y a una cuna para ver la venida entre nosotros de un niño recién nacido. En algún lugar Tillich llama ese niño la Nueva Posibilidad, y luego cuando ese niño creció, él mismo les dijo a sus amigos, “Yo he venido para que todos sean uno, como el Padre y yo somos uno.”

Todavía celebramos esa venida, como lo haremos de nuevo este mes. Tal vez esta Navidad podríamos en el Nombre de Jesús de una Paz Diferente alejarnos del falso ídolo de la Seguridad-Seguridad-Seguridad para asumir el riesgo de la conexión y la comunión y yendo más profundo y probar lo que podría significar que todos-seamos-uno-como-Cristo-y-el-Padre-son uno. Hace sólo unas semanas acuné en mis brazos a mi nieta recién nacida. En maneras muy personales para mí esa natividad es mi propia Nueva Posibilidad. Mi conexión más profunda. Mi amor más grande. Pero miro su rostro dormido de paz y me pregunto si tal vez el nacimiento de cada niño recapitula el milagro de Belén; si cada vida nueva es un nuevo compromiso de Dios con esta aventura humana, y el amanecer de nuevo de la santa esperanza con la venida entre nosotros de todos estos hijos e hijas del Dios vivo — incluso tú y yo. Tal vez ese nacimiento de la esperanza — de que Dios no ha terminado con nosotros — es la Nueva Posibilidad. Y es la Paz de Jesús. Eso espero.

Vino sobre el claro de la medianoche ese glorioso viejo canto; de los ángeles inclinándose cerca de la tierra para tocar sus arpas de oro. Paz en la tierra, buena voluntad a los hombres de parte del rey lleno de gracia del cielo. El mundo en una quietud solemne se sienta a oír cantar a los ángeles.

Traducido por Sara Saavedra



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.

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

Non-profit display rates (figures 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

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Ad size	1 ad	2 ads
Full Page	\$2200	\$2000/insert
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1/8 Page (5" x 2.5")	\$300	\$270/insert

Sheet and envelope insertions available for an additional fee.

2016 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.dioceseny.org > News & Publications > Online News.

BISHOPS' VISITATION SCHEDULE

JANUARY 10 (1 EPIPHANY)

Bishop Dietsche:

Good Shepherd, Roosevelt Island

Bishop Shin:

St. Mary's Ghanaian, Bronx

JANUARY 17 (2 EPIPHANY)

Bishop Dietsche:

St. Paul's, Spring Valley (a.m.);

St. Andrew's, Poughkeepsie (p.m.)

Bishop Shin:

Good Shepherd, Manhattan

JANUARY 24 (3 EPIPHANY)

Bishop Dietsche: St. Peter's, Chelsea

Bishop Shin: St. David's, Bronx

JANUARY 31 (4 EPIPHANY)

Bishop Dietsche:

Transfiguration, Manhattan

Bishop Shin:

St. Mark's in the Bowery, Manhattan

FEBRUARY 7 (LAST EPIPHANY)

Bishop Dietsche:

St. Ignatius of Antioch, Manhattan

Bishop Shin: St. Mary's, Castleton

FEBRUARY 14 (1 LENT)

Bishop Dietsche: St. Luke's,

Eastchester

Bishop Shin: Zion, Wappingers Falls

FEBRUARY 21 (2 LENT)

Bishop Dietsche:

St. Andrew's, Staten Island

Bishop Shin: St. Mary's, Tuxedo Park

FEBRUARY 28 (3 LENT)

Bishop Dietsche:

All Saints', Staten Island

Bishop Shin: Epiphany, Manhattan

MARCH 6 (4 LENT)

Bishop Dietsche: All Saints', Harrison

Bishop Shin: La MESA, Dover Plains

MARCH 20 (PALM SUNDAY)

Bishop Shin:

Trinity Wall Street, Manhattan

MARCH 25 (GOOD FRIDAY)

Bishop Shin: St. John's, Tuckahoe

MARCH 26 (EASTER VIGIL)

Bishop Shin: St. Paul's, Poughkeepsie

MARCH 27 (EASTER DAY)

Bishop Shin:

Trinity St. Paul, New Rochelle

APRIL 3 (2 EASTER)

Bishop Dietsche: St. John's, Kingston

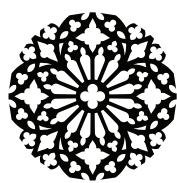
Bishop Shin: Grace, Hastings

CLERGY CHANGES

	FROM	TO	DATE
The Rev. William A. Doubleday	Priest-in-Charge, St. Mark's, Mount Kisco	Rector, St. Mark's, Mount Kisco	November 1, 2015
The Rev. Elizabeth S. McWhorter	Rector, St. Mary's, Tuxedo Park	Retirement	November 1, 2015
The Rev. Stephen C. Holton	Supply	Priest-in-Residence, St. James', North Salem	November 16, 2015
The Rev. Rebecca A. Barnes	Vicar, Holy Trinity (Inwood), Manhattan	Priest-in-Charge, St. Luke's, Scranton, PA	November 17, 2015
The Rev. Jacob W. Dell	Priest Assistant, St. Bartholomew's, Manhattan	Vicar, Holy Trinity (Inwood), Manhattan	December 1, 2015
The Rev. Dr. Kristina D. Lewis	Rector, Trinity Church, Seymour, CT	Priest-in-Charge, St. Luke's, Katonah	December 1, 2015
The Rev. Deacon Luis Rivera-Rivera	Ordained Deacon May 16 (Diocese of NY)	Deacon, Intercession, Manhattan	December 8, 2015
The Rev. John Warfel	Rector, Grace Church, Middletown	Retirement	December 31, 2015
The Rev. Benjamin Nnaji	Supply+, St. Edmund's, Bronx	Priest-in-Charge, St. Edmund's, Bronx	January 1, 2016
The Rev. Canon Bruce W. Woodcock	Vicar, St. Matthew's, Paramus, NJ	Interim Pastor, St. Mary's, Tuxedo Park	January 3, 2016

Cathedral Calendar

WINTER 2015-2016



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

TICKETS AND RESERVATIONS

Please check for ticket prices and reservations at www.stjohndivine.org. Tickets for all performances other than free or “suggested contribution” events may be purchased directly from the Cathedral’s website, stjohndivine.org, or by calling (866) 811-4111.

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.

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.

DECEMBER

NEW YEAR’S EVE CONCERT FOR PEACE

Wednesday, December 31, 7 pm

Founded by Leonard Bernstein in 1984, the annual New Year’s Eve Concert for Peace is a signature Cathedral event.

NEW YEAR’S EVE WATCHNIGHT SERVICE

Wednesday, December 31, 11 pm

Join the Cathedral community in ringing in the New Year with this special late-night service.

JANUARY

NEW YEAR’S DAY EUCHARIST

Thursday, January 1, 10:30 AM

Please note, this will be the only service of the day.

WITH ANGELS AND ARCHANGELS: SPOTLIGHT ON ANGELIC IMAGES

Saturday, January 2, 10:30-noon

Discover images of angels in the Cathedral’s glass and stone. Learn about the role of angels in the Hebrew, Christian and Islamic scriptures, the angelic hierarchy and how to identify angels by their field marks. The tour concludes with an ascent to the triforium for a birds-eye view of the breathtaking Archangels Window.

FOOD FOR THOUGHT: SPOTLIGHT ON VALUE OF FOOD

Saturday, January 2, 3 pm,
and select Saturdays through March

The Value of Food: Sustaining a Green Planet engages the greater Cathedral community in exploring one of the most important aspects of life. Over 30 con-

temporary art pieces showcase food social justice issues through various media like painting, natural installations, video, and sculpture. Visitors will explore topics such as food security, traditions, and sustainability.

NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, January 8, 6:30 pm

A Friday evening and overnight spiritual retreat for middle and high school age students, youth groups and their adult chaperones. The Christian-oriented evening will focus primarily on the wisdom teachings of Jesus. For more information call (212) 316-7518 or email nightwatch@stjohndivine.org.

CAMELS AND KINGS: A GIFT GIVING WORKSHOP

Saturday, January 9, 10 am

Children 4-8 and their families gather to explore the story surrounding the famous journey of the three wise men, celebrated around the world. The two-hour workshop begins with a story and then children make gift boxes, costumes and sparkling crowns.

MEDIEVAL 2.0: SPOTLIGHT ON TRADITIONS TRANSFORMED

Saturday, January 9, 10:30 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? A tour of architecture and stained glass.

FOOD AND CULTURE: SPOTLIGHT ON MORNINGSIDE HEIGHTS

Saturday, January 9, 11 am

Explore the Cathedral and its place within the culture heritage of Morningside Heights.

VISUAL THINKING STRATEGIES SALON

Thursday, January 13, 6 pm

In this evening of deep inquiry and conversation, guests will consider the Visual Thinking Strategies (VTS) model and together explore new ways in which it can be applied.

MARTIN LUTHER KING, JR. SUNDAY

Sunday, January 17, 11 am

WATER WORKS CHILDREN’S WORKSHOP

Saturday, January 23, 10 am

Children 4-8 are invited to join a special program exploring the interaction between people, water, and the food we eat through stories and close looking at how water is depicted in the exhibition *The Value of Food*.

THE ART OF THE PIZZA BOX

Saturday, January 23, 12 pm

Scott Wiener, founder and owner of Scott’s Pizza Tours and the Guinness Book of World Records record-holder for the largest collection of unique pizza box art in the world, encourages you to look at these boxes in a new way. Then craft your own design for the top of a pizza box.

DIOCESAN CHORAL FESTIVAL

Saturday, January 23, 5 pm

TEXTILE TREASURES TOUR

Friday, January 29, 2 pm

Includes a behind-the-scenes visit to the Cathedral’s world-renowned Textile Conservation Lab, which conserves tapestries, needlepoint, upholstery, costumes, and other textiles.

NIGHTWATCH CROSSROADS: INTERSPIRITUAL

Friday, January 29, 6:30 pm

An inclusive program created for youth of all faiths, exploring the music, spiritual disciplines, stories and wisdom from a variety of the world’s religious traditions, including Buddhism, Hinduism, Judaism and

Christianity.

SECRETS OF ST. JOHN THE DIVINE: SPOTLIGHT ON HIDDEN IMAGES

Saturday, January 30, 10:30 am

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.

DIOCESAN TREBLE CHOIR FESTIVAL EVENSONG

Saturday, January 30, 5 pm

FEBRUARY

NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, February 5, 6:30 pm

Please see listing for January 8.

WITHIN THE WALLS: EXPLORING HIDDEN SPACES

Saturday, February 6, 10:30 am & 1 pm

This extended vertical tour features “behind-the-scenes” climbs in both the eastern and western ends of the Cathedral. Must be 12 years of age or older. Flashlight and bottle of water recommended.

WASTE NOT CHILDREN’S WORKSHOP

Saturday, February 6, 10 am

Learn about ways artists conserve resources and think about what we throw away in the current exhibitions *The Value of Food*. Recommended for children ages 4-8 years old.

CATHEDRAL EXPLORERS: A RAINBOW OF FLAVORS

Saturday, February 6, 2 pm

Children 7-12 will investigate the colorful side of fresh foods and view the natural rainbow of food hues on display in artwork in *The Value of Food*.

ASH WEDNESDAY

Wednesday, February 10

7:30 & 8:30 am

Spoken Eucharist and Imposition of Ashes

12:15 & 7 pm

Choral Eucharist and Imposition of Ashes

ABSALOM JONES EUCHARIST & CELEBRATION

Saturday, February 13, 10:30 am

Celebrate the life and work of Blessed Absalom Jones who, born a slave in Delaware in 1746, was the first African-American ordained as a priest in the Episcopal Church.

STORIES IN THE SOIL CHILDREN’S WORKSHOP

Saturday, February 20, 10 am

With spring just around the corner, learn about how taking care of the soil can help grow healthy, nutritious food. Recommended for children ages 4-8 years old.

FOOD FOR THOUGHT: SPOTLIGHT ON VALUE OF FOOD

Saturday, February 20, 3 pm,
and select Saturdays through March

The Value of Food: Sustaining a Green Planet engages the greater Cathedral community in exploring one of the most important aspects of life. Over 30 contemporary art pieces showcase food social justice issues through various media like painting, natural installations, video, and sculpture. Visitors will explore topics such as food security, traditions, and sustainability.

GREAT CHOIR: GUSTAV MAHLER’S SYMPHONY NO. 8

Thursday, February 25, 7:30 pm

Featuring the Manhattan School of Music Symphonic Chorus, the Oratorio Society of New York, the Cathedral Choristers, and the Manhattan School of Music

Symphony, conducted by Kent Tritle, Director of Cathedral Music. Visit stjohndivine.org for tickets and more information.

TEXTILE TREASURES TOUR

Friday, February 26, 2 pm

Please see listing for January 29.

NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, February 26, 6:30 pm

Please see listing for January 8.

THE CATHEDRAL IN CONTEXT: SPOTLIGHT ON MORNINGSIDE HEIGHTS

Sunday, February 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.” All participants must be 12 years of age or older and reservations are recommended. This tour requires extensive outdoor walking and use of stairs.

MARCH

ORDINATION OF TRANSITIONAL DEACONS

Saturday, March 4, 10:30 am

For information, please visit diocenesny.org.

VALUE OF FOOD: FRED BAHNSON

Thursday, March 10, 7 pm

A far-reaching discussion of the intersections between food, spirituality, and ecology, with Fred Bahnsen, director of the Food, Faith, & Religious Leadership Initiative at Wake Forest University School of Divinity.

GREAT CHOIR: BACH, VIVALDI, SCHÜTZ

Tuesday, March 15, 7:30 pm

Heinrich Schütz’s *Musikalische Exequien*, Antonio Vivaldi’s *Stabat Mater*, and J. S. Bach’s *Christ lag in Todesbanden*.

VALUE OF FOOD: CATHERINE FLOWERS

Thursday, March 17, 7 pm

How does your waste impact our planet? Expanding on the meaning of “waste,” activist Catherine Coleman Flowers, in conversation with Karenna Gore, will touch upon the intersection of morality, climate, environmental and social justice.

NIGHTWATCH CROSSROADS: INTERSPIRITUAL

Friday, March 18, 6:30 pm

Please see listing for January 29.

OBSERVING THE SEASON: HOLY WEEK SERVICES

PALM SUNDAY, MARCH 20

11 am Eucharist

HOLY MONDAY, MARCH 21

7 pm Eucharist

HOLY TUESDAY, MARCH 22

10:30 am Chrism & Collegiality Eucharist

(with Diocese of New York)

7 pm Eucharist

HOLY WEDNESDAY, MARCH 23

7 pm Eucharist

MAUNDY THURSDAY, MARCH 24

7 pm Eucharist

9 pm *The Reading of Dante’s Inferno*

Poets, translators and critics present an all-night reading from Dante’s legendary journey.

10 pm All Night Vigil with the Congregation of Saint Saviour

GOOD FRIDAY, MARCH 25

12 pm Liturgy with Choir

2 pm Stations of the Cross

7 pm Choral Laments with Music

HOLY SATURDAY, MARCH 26

7 pm Easter Vigil

EASTER DAY, MARCH 27

8 am Holy Eucharist

11 am Festival Eucharist

4 pm Evensong

VALUE OF FOOD: EVENING OF WITNESS

Thursday, March 31, 7 pm

Join us for the closing of *The Value of Food: Sustaining a Green Planet!* Curated by Anna Lappé, the Cathedral will host an evening of authors, artists, activists, and musicians, as we celebrate the exhibition and reaffirm our commitment to food justice.

The Incarnation and the Dignity of Difference

By the Rt. Rev. Allen K. Shin

The story of the Incarnation begins with God's whisper to Mary in the still of the night. God initiates the conversation and invites Mary to a bodily participation in a divine act of reconciliation. Her faithful and confident response of "Yes" leads her to a life-changing experience and journey of life. As the Word of God is made flesh in her womb, the flesh of her body is transformed into the Body of Christ. She is an active participant in this reconciling union and a partaker of God's self-emptying love. In this bodily union of the divine and the human natures, Jesus' humanity is neither unidentifiably comingled with, nor subsumed by, God's divinity. Rather, the fullness of his humanity reveals the hidden grace of God's divinity. He is both fully human and fully divine. What unites the two natures in Jesus is the mutual, self-giving love that honors the dignity of difference in both natures. This bodily union also preserves and honors the dignity of Mary's own humanity. She is not a bystander or a secondary instrument of this sacramental act, but an active participant in and a partaker of this mutual, self-giving love. The incarnational paradigm gives us the insight that a true and lasting reconciliation requires honoring the dignity of difference of the participants and the sharing of mutual trust and compassion.

In his book, *The Dignity of Difference*, Jonathan Sacks proposes an intriguing insight into holiness and difference. "To sanctify" in Hebrew literally means "to set aside" or "to separate out." So, "to be sanctified" is "to be made different." Sanctification is not a meaningless and benign act of differentiation but an intentional act of blessing which witnesses to the holiness of life and creation. Difference, therefore, is the essence of holiness. Since God's creation encompasses an impressive array of diversity, including the human race, of which God said, "it is good," difference—not sameness or similarity—is the essence of holiness of God's creation and life. So, true holiness and true reconciliation with one another can only be achieved, Sacks proposes, when we learn to honor and respect the dignity of difference.

What Jonathan Sacks proposes is the incarnational paradigm of active conversation, which, I believe, is the best antidote to the tyranny of fundamentalism and extremism and to the tyranny of majority. We have often, unawares, built a systemic tyranny of majority in the name of unity, which unintentionally leads to a tyranny of unity. This understanding of holiness grounded in the dignity of difference and mutual love expands our theolog-

ical and doctrinal boundaries and stops us from being doctrinaire and from institutionalizing holiness. Jesus' own incarnational paradigm of life paved the way of holiness by his self-giving and self-sacrificing love on the Cross. This is a radical act of respecting and loving the dignity of difference that ultimately reconciles and unites our human differences into a loving union with the One God and with one another.

As I write this article, I am still in shock from the terrorist violence in Paris and Beirut and elsewhere. As the Christmas lights were being lit on Champs-

Élysées and the Christmas tree was being erected at Grand Place in Brussels, people wondered what kind of Christmas they would have this year. In the US, the fear of terrorism has sharply divided us and our political leaders over our response to the Syrian refugee crisis. This nation continues to top the gun violence chart among the advanced nations, and many people both here and around the world are still in denial of the global environmental crisis we are facing from climate change. Dark clouds of fear and violence have been cast over the Christmas spirit. Yet, Christmas will come, and the Word of God will break through the barriers we put up to find a dwelling place in the hearts of the Christians all around the world and to be made flesh in this world again and again. The chal-

lenge for us is how to begin and sustain the incarnational conversations that respect the dignity of difference with mutual trust and compassion—the conversations that invite everyone into a bodily participation of reconciliation and communion.

Augustine of Hippo said in his baptismal sermon, "You are the body of Christ; that is to say in you and through you the method and work of the incarnation must go forward. You are to be taken, you are to be consecrated, broken and distributed that you may become the means of grace and vehicles of the eternal charity." Thus, the fullness of humanity revealed in the Incarnation has the pattern of embodiment, consecration, fraction and distribution. We are the partakers of and the participants in God's self-giving love that through us God's love may become incarnate in this world. Augustine also said, "As you receive the Body and the Blood of Christ, you are the body of Christ. So, rather than saying 'Amen' you should say 'I am.'"



Maurice Denis, *The Annunciation*, 1913, Oil on canvas, 248,9 x 315 cm, Museum of Fine Arts, Tourcoing

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