



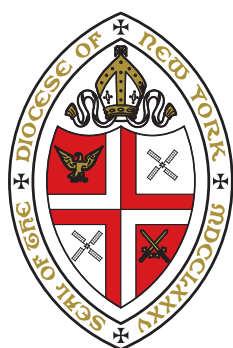
New York bids adieu to Archdeacon Michael S. Kendall.

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THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

JULY/AUGUST 2008



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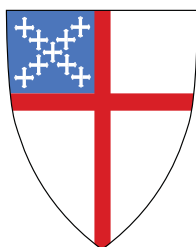
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The damaged tower of a church in Du Jiang Yan. A church member standing behind her damaged home in the earthquake zone. A tent city: the government moved swiftly to create tent villages to house the survivors, and was providing three meals, clean water, showers and bathroom facilities for tens of thousands of people.

Photos courtesy of Elyn MacInnis

China Earthquake

The Rev. Elyn MacInnis shares firsthand testimony

By Lynette Wilson

The Rev. Elyn MacInnis, a priest in the diocese of New York in service in China and based in Shanghai, was 1,000 miles away when the magnitude 7.9 to 8 earthquake struck in China's Sichuan Province on May 12. Five days later, in response to a call for psychologists by regional hospitals and response agencies, she travelled to Chongqing, where many frontline responders gathered. Though not a trained psychologist,

MacInnis is trained in ministry and counseling. She compiled what disaster psychology resources she had collected and translated those documents into a brochure to help train others.

The churches in this section of Sichuan were founded by Anglican missionaries at the turn of the 20th century and after.

ENY: Did it take long to realize what had happened?

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THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE
EPISCOPAL DIOCESE OF NEW YORK

www.diocesenyn.org

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

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The Episcopal New Yorker reaches over 33,000 households in the metropolitan New York City area. To request an advertising rate sheet and insertion order, please call (212) 932-7352, or via e-mail to eny@diocesenyn.org. Rates are available for profit and non-profit organizations. We reserve the right to refuse any advertising.

SUBSCRIPTIONS

The Episcopal New Yorker is sent to all current members of congregations in the diocese. If you are not receiving your copy, please call or email the editor at the contact information listed below. Subscriptions are available for people outside the diocese for \$15 annually. Send checks payable to The Episcopal Diocese of New York at the address listed below.

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www.diocesenyn.org



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Photo by George Potanovic, Jr.

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THE BISHOP'S MESSAGE

Money in a Sacramental Universe

How you spend wields enormous power

By the Rt. Rev. Mark S. Sisk

If you ever doubt that we live in a sacramental universe all you need do is ask someone about money—their money. Even initially casual conversations about money often morph with surprising speed into discussions of one's life's plans, purposes, hopes and fears.

Money holds its remarkable power precisely because it is common to us all. A bill, however great its denomination, has no intrinsic power: in that sense it's just a piece of paper. It holds its place of privilege—its “value”—solely because the entire community agrees that it does, and accepts it as legal tender. (This has its limits: if you tried to buy a Big Mac at McDonald's with a 500 Uzbek Som note you would encounter real difficulty unless you were, in fact, in Uzbekistan—and could find a McDonald's there!)

The point is that money is a product of society. And it is society that gives money its power to reach out to distant places far beyond its owner's reach and there, by transaction, to release that power. Money links us as individuals with society at large. Through it we touch our fellow citizens of the world, close by and far away. When spending it we may intend no particular effect, but somewhere in the world it always makes a difference. When we spend we do good or we do ill; we encourage, consciously or unconsciously, the constructive or the destructive; we make a commitment. There is no such thing as neutral expenditure of money.

And not only does money link each of us with society in this immediate sense: it also links us to the past and to the future. Many a person and institution owes at least some of her, his or its wealth to money received from earlier generations. This possession or lack of inherited wealth directly affects the scale of the money-related good or ill that each of us can do. It follows that we in our generation can have at least some limited effect on future generations by the decisions that we make about the disposal of our own money on our deaths.

Money is a source of enormous power, power that can be exercised for good or ill. It is no wonder then that Jesus talked about people's relationships with their money more than any other single topic. Clearly, the way we understand our relationship with money speaks volumes about and deeply influences our spiritual lives: the way we live as Christian people. This issue of *The Episcopal New Yorker* will explore some of those ways.

Enjoy the Summer.

Faithfully yours,

+ Mark



The Rt. Rev. Mark S. Sisk

THE EPISCOPAL CHURCH

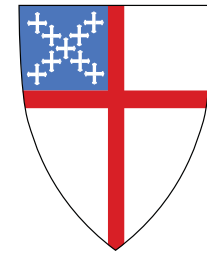


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El dinero en un Universo Sacramental

El cómo se usa tiene un enorme poder

Por el Reverendísimo Obispo Mark S. Sisk

Si alguna vez duda de que vivimos en un universo sacramental todo lo que tiene que hacer es preguntarle a alguien sobre dinero—su dinero. Incluso el principio de conversaciones casuales acerca de dinero a menudo se transforman, con sorprendente velocidad, en discusiones sobre nuestros planes de vida, nuestros propósitos, esperanzas y temores.

El dinero mantiene su extraordinario poder precisamente porque es algo común para todos. Un billete, sin importar que tan grande es su denominación, no tiene poder intrínseco: en ese sentido es solo un pedazo de papel. Este mantiene su lugar privilegiado—su “valor”—solamente porque toda la comunidad acepta que lo tiene y lo acepta como moneda legal. (Esto tiene sus límites: si usted trata de comprar una Big Mac en McDonald's con un billete de 500 Som Uzbecos va a tener verdaderas dificultades a menos que efectivamente, usted esté en Uzbequistán—¿y pueda encontrar allí un McDonald's!)

El hecho es que el dinero es un producto de la sociedad. Y es la sociedad la que le da su poder de alcanzar lugares apartados, mas allá de los que su dueño alcanza y allí mediante una transacción, libera su poder acumulado. El dinero nos vincula como individuos a la sociedad en general. Mediante él nos acercamos a nuestros conciudadanos del mundo, los cercanos y los distantes. Es posible que al gastarlo no pretendamos un efecto en particular pero en alguna parte del mundo siempre hace una diferencia. Cuando gastamos hacemos el bien o hacemos el mal; impulsamos, conciente o inconcientemente, lo constructivo o lo destructivo; nos comprometemos. El gasto de dinero imparcial, como tal no existe.

Y el dinero no solo nos une con la sociedad en el sentido estricto de la palabra: también nos une con el pasado y el futuro. Muchas personas e instituciones deben, por lo menos parte de su riqueza, al dinero recibido de generaciones precedentes. Esta posesión de riqueza heredada o la falta de ella, afectan directamente la escala del dinero—relacionada con lo bueno o lo malo que cada uno de nosotros puede hacer. Se supone que nuestra generación puede tener por lo menos cierto efecto limitado en las generaciones futuras, por las decisiones que se tomen sobre la disposición de nuestro propio dinero a nuestra muerte.

El dinero es una fuente enorme de poder, poder que puede ser ejercido para bien o para mal. No es de extrañarse entonces que Jesús hablase acerca de la relación de la gente con su dinero más que de ningún otro tema. Evidentemente, la manera en que entendemos nuestra relación con el dinero significa mucho e influye profundamente en nuestra vida espiritual: la forma en que vivimos como personas cristianas. Esta entrega del *Episcopal New Yorker* explorará algunas de esas maneras.

Disfruten el verano.

Fielmente suyo

+ Mark

Church Year

FLORENCE NIGHTINGALE

Nurse, healer, disciple

By the Rev. Timothy E. Schenck

*A lady with a lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood.*

The American poet Henry Wadsworth Longfellow wrote these lines in his 1857 poem *Santa Filomena*. The poem helped make Florence Nightingale famous. Yet, Longworth's words stand in contrast to how Florence Nightingale viewed her humble life of public service, as exemplified by her tombstone which she directed to simply read: "F.N. 1820-1910."

Born in Florence, Italy, in 1820 of well-to-do English parents, Florence Nightingale has become the *de facto* patron saint of nurses. She once told a gathering of nurses that "Christ is the author of our profession." But it was her devotion to healing, to God and to medical reform that secured her a place of commemoration on the Episcopal Church's calendar.

Nursing was hardly a natural vocational choice for a woman of her class and education. Indeed her family was horrified when Florence announced, at the age of 30, that she felt called by God to nurse the sick. At the time, nursing was mainly carried out by disabled military veterans or women with no other means of financial support. Unlike today, no formal education or training was required to enter the profession.

Upon her return from a "residency" in Germany, Florence became superintendent of the Institution for the Care of Sick Gentlewomen in Distressed Circumstances in London in 1853, just in time for an outbreak of cholera. She quickly

brought improved care and strong management to bear and became England's leading authority on hospital administration. This led to a request to serve the British Army in its hospital in Turkey across the Black Sea from where the Crimean War was being waged.

When Florence arrived she found the conditions abysmal. The chief cause of death was not injury from war wounds but infection caused by the squalid surroundings. She wrote of her time there, "In the midst of this appalling horror there is good – and I can truly say, like St. Peter, 'It is good for us to be here'—though I doubt whether, if St. Peter had been here, he would have said so." Undeterred, she quickly went to work to remedy the situation. And soon after she arrived she had 3,000 men in her hospital.

It was in this place that a reporter saw her tending to the wounded and wrote, "When silence and darkness have settled upon those miles of prostrate sick, she may be observed alone, with a little lamp in her hand, making the solitary rounds." It was then that she became known as the "lady with the lamp."

Upon her return to England, Florence was hailed a hero. She used this acclaim to lobby Parliament for improved sanitation in British hospitals. She also wrote a manual called *Notes for Nurses* and a set of instructions for training nurses, emphasizing the importance of maintaining a schedule of daily prayer.

Exhausted by her lifetime of ceaseless work, she spent much of her later years as an invalid. On Christmas Day, at the age of 65, she wrote: "Today, O Lord, let me dedicate this crumbling old woman to thee. Behold the handmaid of the Lord. I was thy handmaid as a girl. Since then, I have backslid." She died in 1910 at age 90.

It is no accident that the gospel passage appointed for August 12, the day we commemorate Florence Nightingale, comes from *Matthew 25:31-46*. "... 'Truly I tell you just as you did it to one of the least of these who are members of my family, you did it to me.'"

Few have so embodied Christ's call to welcome the stranger and take care of the sick. This "lady with a lamp" shines brightly as an inspiration to all who seek to illuminate God's grace and love.

Schenck is rector of All Saints' in Briarcliff Manor.



The Florence Nightingale Monument in London.

A BENEDICTINE EXPERIENCE

October 30-November 2, 2008

Bethany Spirituality Center, Highland Mills, NY (near Newburgh). A Benedictine Experience is a time spent in community designed for those who wish to nurture and strengthen their daily lives through prayer and spiritual companionship. Sr. Donald Corcoran, OSB, Cam, Transfiguration Monastery, Windsor, NY, will lead reflections on the theme of "Benedictine Spirituality: A Resource in Challenging Times." For information: The Friends of St. Benedict, St. David's Parish, 5150 Macomb St, NW, Washington, DC 20016, tel:202-363-8061

Email: SaintBenedict@prospect-tech.com.
www.benedictfriend.org.

**FLORENCE NIGHTINGALE'S
FEAST DAY IS TUESDAY, 12 AUGUST.**

COLLECT FOR FLORENCE NIGHTINGALE

Life-giving God, who alone have power over life and death, over health and sickness: Give power, wisdom, and gentleness to those who follow the lead of your servant Florence Nightingale, that they, bearing with them your presence, may not only heal but bless, and shine as lanterns of hope in the darkest hours of pain and fear; through Jesus Christ, the healer of body and soul, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Episcopal Charities

Working Together To Make Things Better

A new funding initiative

By the Rev. Donna Dambrot

Imagine local parish faith communities and community-based organizations joining together to create programs that meet the basic human needs of local residents. How powerful an opportunity would that be?

At its June meeting, Episcopal Charities' board of directors voted to allocate funds to help make this a reality, by providing start-up funding for collaborative outreach programming in the diocese. The board is particularly interested in supporting programs that meet the needs of the hungry, the immigrant, and those released from prison with nowhere to turn. Grant awards would range from \$75,000-\$100,000, disbursed over three years.

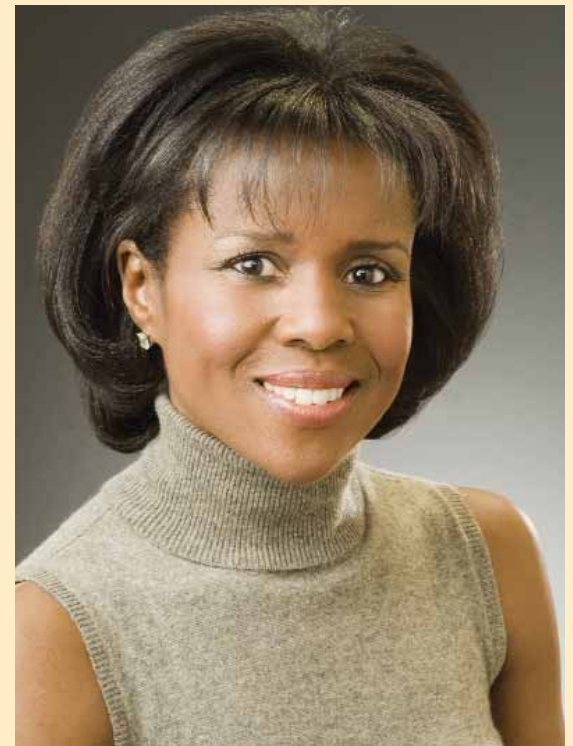
What might a program funded under this initiative look like?

For example, a parish might see a need in the local community for services to immigrants living in the area. The immigrant community needs housing, food and employment. There are language barriers and advocacy is critical to maintain the community's basic human rights, as is the need for English classes. The local clericus feels called to join in addressing these needs, each offering their own gifts towards addressing these needs—one parish develops a food pantry, one begins offering English classes, one offers the space for the community to gather, all contribute to hire and support an advocate for the community.

What if a parish becomes aware that those released from incarceration are not being provided with the social services they need to acclimate themselves back into society. Aside from basic human services such as housing and employment, there is a need for sup-

Roberts Gives to EC

20/20 Correspondent **Deborah Roberts**, Episcopalian and former Episcopal Charities board member from 2002-06, donated \$5,000, her compensation for hosting the 2008 Smart Cookie Awards, to the charity. *Cookie* magazine—Condé Nast's lifestyle magazine for moms—created the Smart Cookie Awards in 2006 to recognize, celebrate, and support mothers who are making a significant difference for women and children in the world. In addition to high-profile honorees from the fields of health, politics, science and social work, the award recognizes an everyday extraordinary mom, who is elected by the visitors of *Cookie*mag.com, as the people's choice. This year's honorees included Julia Louis-Dreyfus, Karenna Gore Schiff and Christie Brinkley in April.



QUICK FACTS:

Collaborative Ministry Programming

- Episcopal Charities is accepting applications now for its newly adopted Collaborative Ministry Programming Initiative.
- Grants of \$75,000-\$100,000 disbursed over a three-year term will be awarded to applicants who demonstrate the commitment of a consortium of parishes to work together in addressing basic human needs in local areas of the diocese not otherwise being addressed.
- Episcopal Charities is particularly interested in funding immigrant, prisoner reentry, and feeding programs in this initiative.
- Applications and directions to submit a proposal are available on Episcopal Charities' website: www.episcopalcharities-newyork.org.
- Fully completed proposals will be accepted through 5p.m. on October 1, 2008.

For more information on this initiative visit www.episcopalcharities-newyork.org, or contact the Rev. Donna Dambrot, associate director for programs, at ddambrot@dioceseny.org or (212) 316-7426.

port from the greater community, perhaps mentoring and an opportunity for peer connections.

Perhaps an extensive geographic region is hard hit by the downturn in the economy, and many in the community are hungry, without the means to purchase adequate food for themselves and their families. The job is a big one, too large for one parish to handle on its own. But if a number of parishes joined together, working as one to create a feeding ministry, many could be fed.

"We recognized that the needs at this time are great, and felt compelled to offer the means for local parishes to be transformative in their communities," says Mary Beth Sasso, executive director of Episcopal Charities. "Thanks to the generosity of our donors, we are able to offer this new model of funding for our parishes which we believe can help to profoundly change people's lives."

Those working in collaborative ministry efforts, or who believe that the time is ripe for the local community to come together to provide needed outreach are invited to contact Episcopal Charities for information and support.

Dambrot is associate director for programs for Episcopal Charities.

Profile

ARCHDEACON MICHAEL S. KENDALL

Diocese Bids Farewell to an Urban Ministry Legend

By Marybeth Diss

For over 25 years, as Archdeacon of New York City and latterly for Mission, Michael Kendall has been at the center of diocesan life. Earlier, he served for many years as a parish priest here and in the diocese of Connecticut, invariably focusing on the plight of the poor and oppressed. For several months, I have worked with him to record his oral history. I have never heard such stories: from outreach work with Marion Tanner, the real Auntie Mame, to his close encounter with a South African elephant, he has seen and done it all, helping an untold number of people in the diocese, the country and the world along the way.

EARLY YEARS

From an early age, Kendall's parents' social and civic action, his Quaker education—he attended Earlham College in Richmond, Indiana—and family ties to the Society of Friends inspired him to dedicate his life to pursuing peace and justice for all people, and, after he had taken religion courses, to choose the priesthood rather than following his father into medicine. This commitment to justice even marked the start of his relationship with his wife Anne, when on their first date they joined a group of other students trying to integrate a Richmond roller rink!

After seminary, back when a diocese assigned a priest to his first job, the Diocese of Connecticut sent the newly ordained Kendall to St. John's Church in Stamford—and it was there, in the city's south end, soon after he arrived, that he happened upon an abandoned inner-city church.

"It was huge, wooden, beautiful, in the middle of the ghetto," he says. "I had a funny feeling it was an Episcopal Church."

He tried the door; it was open. He went inside and called out: no one answered. The eagle and the vestments in the sacristy confirmed his feeling, and next day he shared his discovery with his rector. There was silence, then, "Oh. You found it. You weren't supposed to find that yet... that's why the diocese sent you here. I just wasn't ready to tell you."

The church, St. Luke's, had earlier split from St. John's, and the diocese had later closed it. Now it had sent Kendall to form an urban ministry there. He set to work, and within a few months had enrolled 125 kids in the revived church's summer Bible program and formed a partnership with a local community center.

Kendall went next as curate and later rector of another inner city parish, St. John's Waterbury, where he continued as he had begun: he started the first day care center and the first half-way house for alcoholic women (Kendall House) in the entire state of Connecticut, as well as launching a nutrition program for seniors and working with neighboring churches to advocate for poor people.

MOVE TO NEW YORK

The next call was to St. James the Less in suburban Scarsdale. Kendall stayed on course, leading his well-off parish to become involved in starting a homeless shelter, and forging a companion relationship with inner city Grace Church in White Plains to support Grace's day care center, homeless shelter, after school program and summer camp. Under his guidance, many at St. James the Less also acted as mentors, tutors and camp counselors to people at Grace Church.

ARCHDEACON

In 1984, Kendall became Archdeacon of New York City and immediately put his experience as change maker and advocate to work, spearheading efforts to combat poverty in the city's poorest neighborhoods. He collaborated with the South Bronx Mission Association, which became a Jubilee Center, joined with South Bronx

Churches to create Nehemiah Housing and, as president of the Council of Churches of the City of New York, lead public policy efforts aimed at providing housing and food for the homeless. Kendall has supported immigrant community ministries, including helping to found the Jubilee Ministry Center at Our Savior Church in Chinatown and the Metropolitan Japanese Ministry in Scarsdale. Working with the Hispanic Commission he helped support and increase Hispanic Ministry in the diocese, and chaired the committee that started San Andres in Yonkers. Within the diocese itself, he staffed the Social Concerns Commission, the Congregational Life for Mission Commission and the Reparations Committee

NATIONAL

Working through the National Church, Kendall took his passion for urban ministry to communities and leaders throughout the country.

He chaired the commission that founded Jubilee Ministry, linking theology and ethics; was president of the Episcopal Network for Economic Justice; was president of the Church and City Conference; co-convened the first National Episcopal Urban Caucus; and represented the diocese at General Convention.

ABROAD AS AT HOME

Through his work with immigrant urban communities and the extension of his responsibilities when named the diocese's Archdeacon for Mission in 1994, Kendall found his calling broadening to worldwide ministry. He has worked with and helped form partnerships in South Africa, India, Russia, South Korea, China, Hong Kong, Tanzania, Haiti, the Dominican Republic, Japan and the diocese of London—linking parishes in New York with parishes abroad to provide the assistance needed to make positive changes in their communities, learning from global partners, and raising money for school programs in South Africa and India. He also served as secretary to the Advisory Council to the Anglican Observer to the United Nations.

Looking back on a life in service urban ministry, Kendall had this to say:

"I just hope that the Episcopal Church will not lose its great emphasis and its great legacy of urban ministry. This diocese has had and continues to have a mission priority of effective church presence in poor communities.

"Urban ministry is a parish, a congregation, a church with a building that's right in the heart of the city in the heart of poverty in the heart of homelessness and hunger and takes a stand in its community and becomes an anchor in that community for advocacy, service and systemic change—that's our great legacy I believe."

Diss is the former ENY editor.

INTERESTED IN HEARING ARCHDEACON MICHAEL KENDALL NARRATE HIS STORY?

Contact Wayne Kempton, the diocese's archivist, at archives@diocesenyc.org.

THE VEN. MICHAEL KENDALL will retire on Sept. 1 after serving the diocese for 30 years, 24 of those years as Archdeacon for New York and later Archdeacon for Mission.

MICHAEL S. KENDALL was born Aug. 9, 1940, in Cincinnati. He is married to Anne (Wood) Kendall, between them they have 6 children and 12 grandchildren with the 13th due in July.



Archdeacon Kendall on the way to being arrested in protest of the jury verdict that exonerated four plainclothes New York City Police officers of any wrong doing in the shooting death of Amadou Diallo. Diallo was an unarmed 23-year-old immigrant from Guinea who died on Feb. 4, 1999, in the Bronx after being shot 41 times by the officers.



Archdeacon Kendall on the steps of the New York State capital at a rally in support of migrant workers organized by Rural and Migrant Ministry.



Archdeacon Kendall at a day care center in the Diocese of Matlosane in South Africa.



Archdeacon Michael S. Kendall speaking at a rally in support of César Chávez, co-founder of the National Farm Workers Association, on the steps of City Hall in New York. Behind him is Mayor David Dinkins, Ruth Messinger, Mark Green, and to his left Andy Stein.

Kendall Confronts Pataki

Never scared of speaking truth to power, Kendall was the New York clergyman referred to in a March 1997 *New York Times Sunday Magazine* profile of Governor George Pataki. Kendall publicly scolded Pataki for his proposed welfare cuts, which would have denied food stamps to the state's poor. It happened on a shuttle flight from Washington D.C. to New York. Pataki was trapped in the aisle between two drink carts, and Kendall seized the opportunity to impress on him the importance of supporting the food stamp program. "Twenty-four hours later, Pataki was still brooding about the confrontation," the article said—and signed off on the program not long after it.



Archdeacon Kendall then vice president of the New York City Council of Churches shaking hands with Nelson Mandela at a rally in NYC in support of Mandela's presidential candidacy in the Republic of South Africa.

"Urban ministry involves dealing with major issues of poverty that don't have quick fixes that only long-term commitment and organizing can solve," Kendall said. "The most effective urban ministry involves organizing the community. The challenge is you have to hang in."

— Archdeacon Kendall

Lambeth 2008



What to Expect at Lambeth

From the Rt. Rev. Catharine S. Roskam

We can expect Lambeth 2008 to be different from Lambeth 1998 in both form and content. Working committees and plenary sessions devoted to debate and legislation are replaced in this summer's schedule by small group Bible study and extended groups called *Indaba*, "a Zulu word describing a meeting for purposeful discussion among equals." The purpose of plenary sessions will be presentations on a wide range of topics, including evangelism, mission, gender issues, care of creation, as well as the proposed Anglican Covenant. Unlike the conference

in 1998, there will be no legislative component.

Our hope is that the different format will enable deeper discussions in a context of mutuality and respect in order to foster understanding, rather than to debate and attempt to convince. If this process is followed, our expectation is that it will serve to strengthen the bonds of affection in the Communion.

Once again spouses will be an integral part of the Lambeth Conference. Although spouses have their own schedule of activities, they join with the bishops from time to time and certainly do their part to enable the work of the

conference and to build relationship.

We expect the worship to be rich and diverse, as we participate in services from the Book of Common Prayer as it has been shaped and expressed through so many different cultures and languages.

And though it would be naïve to think that some will not come to Lambeth with agendas of division and retribution, nevertheless, we do not expect those voices to prevail.

Roskam is the suffragan bishop of the diocese.

In a June 4 letter, Presiding Bishop Katharine Jefferts Schori asked for a Day of Prayer on June 22 for the Lambeth Conference. Here is the letter and prayer.

June 4, 2008

To the people of The Episcopal Church:

As we move toward a great gathering of bishops from across the Anglican Communion, I call this whole Church to a Day of Prayer on June 22. The Lambeth Conference represents one important way of building connections and relationships between churches in vastly different contexts, and reminding us of the varied nature of the Body of Christ. I would bid your prayers for openness of spirit, vulnerability of heart, and eagerness of mind, that we might all learn to see the Spirit at work in the other. I bid your prayers for a peaceful spirit, a lessening of tension, and a real willingness to work together for the good of God's whole creation.

As many of you know, the Anglican Communion is one of the largest networks of human connection in the world. Churches are to be found beyond the ends of paved or dirt roads, ministering to and with people in isolated and difficult situations. That far-flung network is the result, in part, of seeds planted by a colonial missionary history. The fruit that has resulted is diverse and local, and indeed, unpalatable to some in other parts of the world. Our task at the Lambeth Conference is to engage that diverse harvest, discover its blessings and challenges, and commit ourselves to the future of this network. We must begin to examine the fruit of our colonial history, in a transparent way and with great humility, if we are ever going to heal the wounds of the past, which continue into the present. With God's help, that is possible. I ask your prayers. I can think of no better starting place than the prayer for the Church (BCP p 515):

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

I remain
Your servant in Christ,
+Katharine Jefferts Schori



LAMBETH CONFERENCE COVERAGE

For ongoing coverage of the 2008 Lambeth Conference July 13-Aug. 3 in Canterbury, England, refer to Episcopal Life Online at www.episcopalchurch.org/episcopal_life.htm or the Anglican Communion News Service at www.anglicancommunion.org, the link can be found under Resources. The diocese will also post updates on its website www.diocesenys.org. Also, expect coverage in the mainstream, international media.

Liturgy Corner

*with the Rev. Shane Scott-Hamblen
Rector of St. Mary-in-the-Highlands*

"They Shall Not Be Forgotten"

Perhaps it is a kindness that when a loved one dies we have no choice but to be distracted by a myriad of immediate "practical" things. Suddenly, within a few days, we find that the funeral is over and we were too deep in grief to hear much of what was said. Grieving, obviously, takes time.

A yearly "Remembrance Service" can be a great pastoral comfort to those who grieve. Invitations can be sent to all the families for whom the parish has held funerals during the year asking them to lend the parish a photograph of their loved ones. Those photos can either be placed around the church or scanned and shown as a kind of slide show (think of the Academy Awards "in memoriam" presentation) during the singing of the Nunc dimittis or an anthem.

A Sunday Eucharist is one possibility but an Evensong or Compline service might be better in order to open the service to our ecumenical brothers and sisters. The service should not be morbid but a celebration of life. (Don't let Charles Addams design this liturgy.)

The great message of hope that was delivered at the funeral may have been missed when the family was still too numb to listen. An All Saints or All Souls Remembrance Service might give them a chance to hear that message again after a bit of time has passed.

Scott-Hamblen is chair of the diocese's Liturgical Commission. If you have a question please email him at frshane@optonline.net.

News

Midwest Floods

Episcopal Relief & Development Responds
An agency report

Episcopal Relief & Development (ERD) is providing emergency assistance to communities devastated by ongoing flooding across the Midwest. So far, the flood waters are responsible for killing 24 people, injuring 148 and displacing tens of thousands of others.

The damage to infrastructure and the agricultural sector is severe. In some areas, entire towns are completely inundated, their past existence confirmed only by a lone church steeple poking above the waterline. Hundreds of thousands of acres of crops have been destroyed. The floods have inflicted up to \$1.5 billion in damage to Iowa's agricultural sector alone. This number will increase dramatically as loss is assessed in other states.

The crisis is far from over. Rising waters have breached 20 levees across the region and officials fear that more flooding will occur as river levels climb in Missouri and Illinois.

ERD is responding to the needs of flood victims in the Dioceses of Iowa, Milwaukee, Fond du Lac and Indianapolis. The organization is standing by to provide assistance in Quincy, Missouri, and other dioceses as the need arises.

In Iowa, ERD is working with the Diocese of Iowa to provide support to people who have been displaced from their homes. Mental health services will also be offered as the need arises.



A flooded street in Cedar Rapids, Iowa.

Photo by Don Becker

In Milwaukee, the agency will partner with the diocese to assist people in rural counties. In northeastern Wisconsin, ERD is working in Fond du Lac to restock the food pantry at the cathedral and provide temporary rental assistance to families as they clean up their flooded homes.

In Indianapolis, ERD will work with the diocese to provide rental assistance, food and water aid to families in communities that have no potable water.

"We hold in prayer all who are impacted by the flooding, all who are working tirelessly to prevent further flooding, and all who stand together to care for these people and communities as the waters recede," says Abigail Nelson, senior vice president for ERD programs.

WANT TO HELP?

Make a donation to Episcopal Relief & Development's "Midwest Flood Fund" online at www.er-d.org, or call 1-800-334-7626, ext. 5129. Gifts can be mailed to: Episcopal Relief & Development "Midwest Flood Fund" P.O. Box 7058, Merrifield, VA 22116-7058. ERD is the international relief and development agency of the Episcopal Church.

A Letter from Peshawar

1 July 2008

Diocese of New York,

Grace and Peace. We are grateful for the concern you have shown about our latest law and order situation in this turbulent border region of Pakistan. The incident which really took us beyond measure took place on the evening of Saturday 21 June. A group of Christians were worshipping in an outskirt area of Peshawar. As they were doing so, they were invaded by some armed members of Lashkar-e-Islam, the most powerful militant religious group in the area. They bundled and loaded at random sixteen of them and vanished into neighboring tribal area. I heard about it at about midnight and dashed to the scene and thus began the longest night of my entire life.

The worst feeling about it was that only once before Christians in Pakistan had ever been attacked while worshipping. The first time was in the immediate aftermath of 9/11 when eighteen Christians were martyred while worshipping in the city of Bahawalpur. The Peshawar incident was in relatively peaceful times without any apparent agitation or need for their vengeance on Christians.

Anyhow, the greatest joy was that within just about

twenty-four hours the whole episode ended miraculously when all the abductees returned safely to their families without one of them being tortured or harmed. We really thank God for this great escape. The government of Pakistan and law enforcement authorities did every thing within their power to make it happen. But it did raise the issue as to why our marginalized and almost insignificant Christian community gets victimized and especially that even their worship time is no more considered sacred and safe.

In addition to this of course for the last few days Peshawar City and its neighborhood is on red alert as military operation is going on all around us to challenge and contain the militants. There is lot of fear, insecurity and uncertainty in the air for the whole population and of course our small Christian community feels even more threatened and insecure.

Please pray for peace and harmony in this region and especially for your Christian sisters and brothers



who constantly find themselves vulnerable and insecure. We value your friendship and relationship and hope you will continue to remember us.

With prayers and good wishes.

+ Mano Rumlalshah,
Bishop of Peshawar

BISHOP MANO RUMALSHAH

works in an area of high terrorist activity near the Afghan border at the gateway to the popularly traveled Khyber Pass. The Diocese of Peshawar, formed in 1980, covers the entire Northwest Frontier and is one of the largest of the Church of Pakistan's eight dioceses. It operates six sectors: education, health care, community development, mission and ministry, property and finance.

For more information on the Diocese of Peshawar, Church of Pakistan visit www.peshawardiocese.org, or email: info@peshawardiocese.org. You may also write or call: Diocese of Peshawar – Church of Pakistan 1-Sir Syed Road, Peshawar 25000, NWFP, Pakistan. Phone: +92-91-5276519 / 5271839

FEATURE: COVER STORY

China Earthquake

(continued from the cover)

MACINNIS: They all had faced real catastrophe. Some lost family, some lost limbs and many lost their homes. For many survivors life had come to a kind of end. Some were in total despair, some were trying to regain equilibrium and some were happy to be alive. In the wards there were also the many little heroes and heroines. You might expect adults to go out of their way and do something heroic during a catastrophe, but there were many children who did the same. There was one little girl who had rescued her teacher and some classmates from the rubble. I worked with a boy who'd dug his teacher out; and another who had picked up a girl classmate who'd passed out, set her down next to their teacher and ran back inside the school to save another classmate. He was injured by a falling cement slab on his way out.

And then there was the story of the 4-year-old boy who became known as the "salute baby." A day or so after the earthquake, when rescuers pulled him out from under a building, he said something like, "I don't know how to thank you uncles, so all I can think of to do is to salute you!" He saluted his rescuers while he was being carried away. It was very touching, not just for the rescuers but also for the whole country.

ENY: Did you witness anything remarkable?

MACINNIS : For me one of the most interesting things was the use of the word "love." Before the earthquake nobody in China used the word "love." You might use it to express your patriotism, or love of country, something formal, but it wasn't used to express love between individuals. If you loved someone, you would say you "like them." The Chinese are very modest; to talk about love would make you blush. NOW the word is everywhere, on posters, billboards. It's the love that is broadcast out of you... like a radio wave. In Chinese you would say, "*Bo Ai*," it means universal love.

ENY: Are you sensing a cultural shift?

MACINNIS: There's a real cultural shift happening. China is becoming more open, more transparent. In the past it was the custom that when disaster happened, you didn't talk about it because culturally it might be considered an embarrassment. When the Tang Shan earthquake hit in 1976, the government covered it up and didn't even share news with the nation. With Mao's death and the end of

the Cultural Revolution, this began to change rapidly. Now things are very different.

ENY: It has been said that it could take five to eight years for China to recover from the earthquake. How might the recovery effort impact China's rapidly growing economy?

MACINNIS: I am not an economist, but I have heard it said that recovery and rebuilding will have a big effect on slowing economic growth. There are a large number of people who need to be taken care of and homes need to be rebuilt. The government is said to be closing some small cities and towns too badly damaged that would be too expensive to rebuild, leaving them as memorials and rebuilding elsewhere.

ENY: Where was God in all of this?

MACINNIS: Some fundamentalist preachers wandered through the cities telling everyone that the end of the world had come and that everyone should repent. This had a very negative effect on the people there. When I talked to the pastors, I shared a story about London during World War II. There was a church that had suffered extensive bombing, and a statue of Jesus with his arms extended had his hands blown off. The church couldn't decide what to do about the statue. Eventually, they decided not to fix the statue and instead hung a plaque that said, "God has no hands in the world except ours." Earthquakes don't have any intentions. They are a natural occurrence. When we use our hands to help people in a loving way, in kindness, understanding, generosity and encouragement, we are God's hands in the world and the kingdom of heaven is here. So where is God in all of this? God is where we find love, kindness, generosity, forgiveness, understanding, patience and perseverance.

MacInnis further illustrated God's presence in a story: We went to visit Dujiang Yan, a town that was completely devastated, and it so happened that one of the people who went with us knew a retired government official, of the status of a state representative, and he gave us a tour of the town. He'd lost his home and his son had almost died, yet he

remained cheerful. He was living in tent city. He showed us the canteen where he ate three meals a day, the temporary showers, the bathtubs, and then he took us down a long row of blue tents. I don't know how he knew which tent was his. When we got there I could see that all he had was a thin sleeping pad, a quilt, and two red plastic basins, one for toiletries and one with milk and a few packs of cookies. This was all he had left after the earthquake. But he insisted we share his food. It was like a communion. When you share all of what you have with others you feel a deep bond in love. The milk was strawberry milk for school-children, and the cookies were very sweet, but we ate it together, and God was there.

Wilson is ENY editor.

Photos courtesy of Elyn MacInnis



A damaged building in Du Jiang Yan, near the center of the earthquake.



The boy was one of the children who helped rescue his teacher from a collapsed school. The teacher lived. The boy's skull was fractured by falling debris when the school collapsed. MacInnis was helping the boy recover the ability to speak.



A woman unloading a supply truck deep in the countryside, the first truck to arrive in two weeks. It took time to get everything organized for the disaster area because it covered such a huge area—all along the Dragon Gate mountain range, a three to four hour car ride on a high-speed highway. The cities were addressed first, and then the countryside.

Read the Rev. Elyn MacInnis' China journal online at www.elynsjournal.com. Contact MacInnis at elynmacinnis@gmail.com.

DONATIONS

To send a donation for the churches in the earthquake zone make your check payable to The Congregation of the Good Shepherd and mail to:

Snyder
PO Box 130459
The Woodlands, TX 77393-0459

FEATURE: ST. ANN'S

College Bound

Mentorship formed at St. Ann's helps shape a life

By Lynette Wilson

Do you know what it's like to be hungry? Not just for food, for a better life, for knowledge? Or know what it's like to grow up poor, and then make the difficult decision to turn down a full-ride, \$37,000 a year scholarship to a prestigious Northeast private university?

Tawana Nicholas, 17, knows.

Tawana moved to Brooklyn from Trinidad when she was 8 years old to live with her older sister because her father, a pastor, died and her mother couldn't care for her. When her sister turned verbally and physically abusive and social workers decided to remove her from the home, her mother immigrated to the United States.

For more than a year Tawana commuted 90 minutes one way to school in East Flatbush, one of the poorest sections of Brooklyn, from a battered women's shelter where she lived with her mother in the South Bronx. Mother and daughter slept in bunk beds in a cramped one room and cooked on a hot plate, when there was food.

Living in the South Bronx wasn't easy.

"It was hard to transition from Brooklyn to the Bronx, there were more Puerto Ricans," said Tawana, meaning she felt more comfortable with the Caribbean crowd in Brooklyn. Her peers in the South Bronx mocked her accent and her clothes.

It was while she was living in the South Bronx that Tawana found her way to Sunday services at St. Ann's. And refusing to take no for an answer, she started working in St. Ann's soup kitchen, doing chores typically done by adults, after services.

"Everybody just knew there was something unique about this child," said Carol Cushman, a friend and mentor from St. Ann's.

Mother and daughter eventually left the South Bronx for section 8 housing in Brooklyn, but Tawana didn't abandon St. Ann's and Cushman continued to be her mentor. Tawana is working at St. Ann's this summer as a Freedom School youth leader.

She graduated from World Academy for Total Community Health, a New Vision high school in Brooklyn, at the top of her class (No matter how poor they were, Tawana's mother always made sure Tawana kept up with her homework, she said.) and was accepted to 11 of the 15 colleges she applied to.

It was Cushman who pushed Tawana toward college and played an important role in navigating the application process.

She turned down a full scholarship to the Northeast university to attend Agnes Scott College, a small, private, liberal arts school for women, near Atlanta. (Agnes Scott also offered Tawana a scholarship, but not quite a full ride.) Tawana found the atmosphere in the Northeast to be cold, and had witnessed a conversation between a black student and a white student that disturbed her, so she followed her instinct and decided to go to college in Georgia.

Tawana also preferred the smaller classes Agnes Scott offers, but after growing up poor and working a part-time job after school and on the weekends to help make ends meet—Tawana's mother works as a home health aid and made \$17,000 in 2007—turning down a full scholarship just because it didn't feel right, was no easy decision.

"My sisters and brothers didn't get this opportunity," she said.

Wilson is ENY editor.

IN TAWANA'S UNEDITED, OWN WORDS...

an excerpt from a college scholarship essay she wrote.

I pride myself on my perseverance. There is a lot that I don't know, a great deal that I want to learn and nothing has ever stopped me. I think that I am smart and I know that I will always work as hard as I can to get the outcome I want. I have always been spiritually inclined, coming from my household where my father was a pastor; this has affected my life dramatically.

Here is my story:

I was the child of a poor single parent from Trinidad and college was not discussed in my household. My mother and I have been on our own since my father past away. I came to New York alone to live with my sister because my mother was financially unable to take care of me. A year and a half later my sister began to, both physically and verbally abuse me. As a result my mother came from Trinidad and the Administration for Children's Services (ACS), placed me with my mother in a shelter for battered women in the South Bronx. We stayed at the shelter for over a year. I commuted to my junior high school every day for approximately 90 minutes each way. In 2003 my mother underwent hernia surgery, which prevented her from working for a year and subsequently she became clinically depressed.

The average thirteen year old could not imagine the responsibilities I undertook at that time. Upon turning fourteen I started working and since then I have never stopped, contributing the majority of my earnings towards our rent, groceries and other daily necessities. I currently work at the Museum of Jewish Heritage for a minimum of twenty hours a week. I have never resented my situation or the things I had no power to change. In fact, they have reinforced my belief that I can overcome all odds.



Tawana Nicholas standing in St. Ann's sanctuary.

Photo by Lynette Wilson

FEATURE: MONEY

"Better is a little that the righteous person has than the abundance of many wicked." - Psalm 37:16

WITH THE PRICE of gas at more than \$4 a gallon and food riots breaking out around the world, it's no wonder talk of money inevitably leads to talk of the poor. Or maybe it's always been that way in religious circles. In preparing this issue of the *ENY*, I asked more than one person to write an essay about defending personal wealth, and each time I got the response: "I'm not touching that with a 10-foot pole." As if saying it's OK to be rich would—even in the nation's financial capital—somehow be wrong. But Jesus mentions money more than 2,000 times in the Bible, more often than heaven and hell combined, and most times, the quotation includes a reference to the poor, so perhaps I was wrong in the asking.

— Lynette Wilson

Here are just a few examples:

"What good will it be for a man if he gains the whole world, yet forfeits his soul?" - Matthew 16:26

"So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well." - Matthew 6:31-33

"For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains. But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance and gentleness." - I Timothy 6:10-11

A Re-Call for a Preferential Option for the Poor

By the Rev. Mark Francisco Bozzuti-Jones

Church discussions about poverty frequently get sidetracked by someone who quotes Jesus in *Matthew 26:11* "The poor you will always have with you." While I believe we always will have the poor with us, I doubt that Jesus had the billion poor people living in today's world—not just the developing world—in mind.

At least in Jesus' day you could see them. The deliberate effort to make the poor invisible rivals the increasing gap between rich and poor: the wider the gap the more difficult poverty is to see and the easier it is to deny its consequences.

We are not segregated from the rest of the world: poverty will have an increasingly detrimental impact on all of us. Poverty breeds anger, violence, sickness, disease, poor education, loss and violation of human rights, environmental destruction and war. Be not be fooled: poverty will generate an increasing amount of world conflict.

Poverty studies need to include an honest examination of greed, corruption, spread democracy and economic priorities. Colonial debt and greedy international and local loan agencies have wreaked havoc in the lives of the world's poor.

The rich live in la-la land if they don't realize that much of their riches are made by exploiting the poor in China, Latin America and other parts of the world. A commitment to help alleviate hunger, poverty, poor—often nonexistent—health care, should accompany this realization.

What role do we all have in trying to right the wrong that exists for billions of our world's poor?

"When I give food to the poor, people call me a saint. When I ask why the poor have no food, they call me a communist." These are the words of Dom Hélder Câmara,

the former Roman Catholic archbishop of Recife, Brazil.

Dom Hélder, as he was affectionately called, saw firsthand the suffering of millions of Brazilians, who had nothing to eat and who were dying before their time—dying in one of the richest countries in the world. Religious leaders and organizations who work with the poor see daily what Dom Hélder saw in Brazil.

Those working with the poor are often confronted with many questions, but two in particular come to mind:

Why are there so many who are dying before their time because of poverty (at least 30,000 a day)? And, don't we human beings have the resources to make a difference?

Care for the poor and the weak is central to the belief system of Christians, Jews and Muslims. Love of God and love of neighbor stand inextricably joined—you can't have one without the other.

However, it was Liberation Theology that brought "the poor" to the center of religious

and theological debate. In the mid-sixties a group of theologians—primarily clergy but including many lay women and men—began to redefine theology, seeing it as a critical reflection on praxis, how the Gospel of Jesus is to be lived in the world.

Using the Bible, theologians—lay men and women and clergy—began to seek an understanding of the plight of the poor.

Liberation theologians have long described the need for theology to be both orthodoxy (faith) and orthopraxis (action). On one level one could redefine theology as faith seeking action, because we love God, we pay special attention to those most in need. Two passages from the Bible might help us focus: "Blessed are you who are poor, for yours is the kingdom of God" (*Luke 6:20*) and "Whatever you do to the least, you do to me" (*Matthew 25:*

31-46). Not to mention the passages in which Jesus describes his ministry as bringing Good News to the poor.

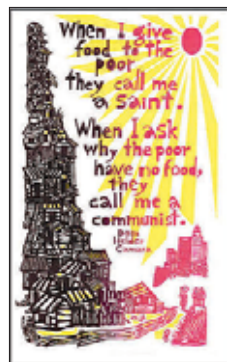
Going back to the words of Dom Hélder: Why do the poor have no food? Gustavo Gutiérrez, the Peruvian Roman Catholic priest considered the founder of Liberation Theology, in 1971 wrote the seminal book on this new movement, *A Theology of Liberation*. This opened the door for a more engaged conversation on the issues of poverty and religion. All the theologians who paid attention to this new way of theology made it very clear that the poor had to be the "subject" of theology and not its "object."

The reality of poverty is with us.

Liberation Theology might be relegated to the history books, but now more than ever, we need to liberate ourselves from greed, selfishness and a desire to be rich, by asking why the poor are poor, living more generous lives, working with the poor and holding ourselves and our government and churches responsible so that we can make the world a more just place.

After all if the good news of God in Christ is not good news for the poor then what in God's name is it?

Bozzuti-Jones is priest for pastoral care and nurture at Trinity Church-St. Paul's Chapel in Manhattan.



ACCORDING TO the most recent World Bank statistics, an estimated 1.1 billion people live on less than \$1 a day and 2.7 billion live on less than \$2 a day. The World Bank measures global poverty based on the varying purchasing power of a single dollar. For more information visit the World Bank online at www.worldbank.org.

Mean Green

By the Rev. Kathleen Liles

Most of us are ambivalent about money. At least, we think we are. Maybe we just have a complicated relationship. Is money good or bad, does it make us happy or sad? Well, it depends.

When it comes to money we are surrounded by mixed signals. The Apostle Paul tells us “the love of money is the root of all evil,” while *Ecclesiastes* says, “money answereth all things.” The lyrics of *Money* by the English rock group Pink Floyd may express the prevailing view: “Money, get away. Get a good job with good pay and you’re okay.”

If only it were that simple.

We have heard that money can do a lot of good when used correctly, but others warn against its powers of seduction. Most of us would agree with Woody Allen who said, “Money is better than poverty, if only for financial reasons.” But when it comes to counting our monetary blessings we aren’t always sure

whether to rejoice or to take cover.

In a famous advertising campaign from the 1980s, E.F. Hutton spoke and people listened—entire rooms of talking people froze like wax figures to hear what E.F. Hutton had to say about the financial markets. They strained for the latest stock tip with worried facial expressions, since everyone knows that talking about money goes against the grain of acceptable party conversation. And why is that? Well, uh, it’s our ambivalence.

Those who have a lot of money worry that others will take it away, while those who don’t think they have enough (and that’s most of us) worry that others have more than they do.

Either way, money produces fear and guilt. Wherever one is located on the spectrum of “haves and have-nots,” money is sure to result in conflict—between couples, among city council members and even



Photo by Tracy Olson.

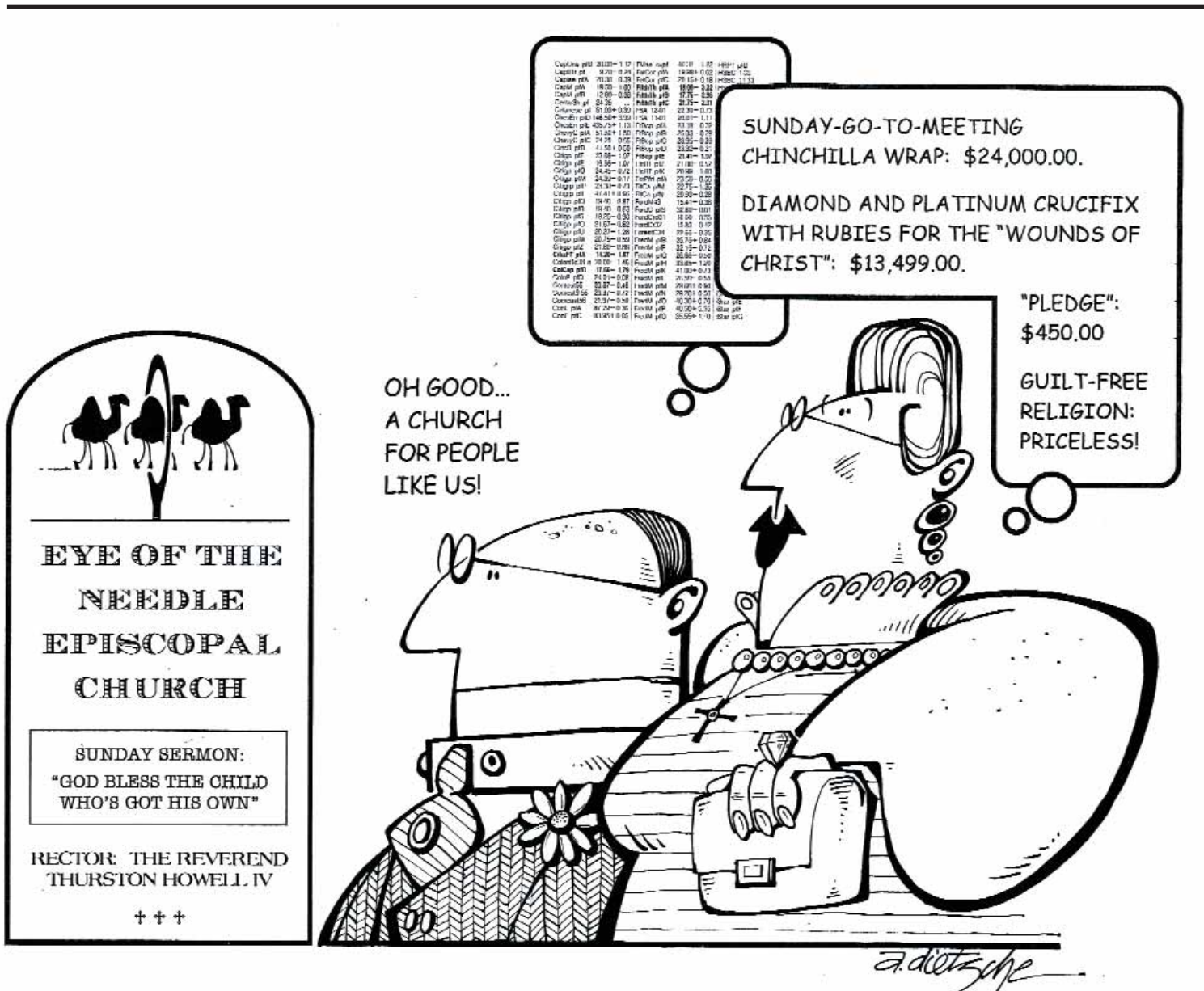
parish vestries. In a Cuisinart mixture of conflicting feelings, we worry that our *self-worth* is equated with our *net worth*. And, if that isn’t enough, when we consider the inequities that exist in the distribution of

wealth, we feel we should give more away even while we want desperately to hold on to what we have. To paraphrase the Apostle, wretched souls that we are, who can save us?

Our culture perpetuates the ubiquitous message that what we have equals who we are. Advertisers tell us a new T.V. can save us from a meaningless life. And a gym membership is more than fitness, “It’s life.” When we equate life with money and membership, it is no wonder we dash past the poor on our way to the marketplace of self-fulfillment. Many of us want to do better, but not just yet. Again, Pink Floyd, “Money, it’s a crime. Share it fairly, but don’t take a slice of my pie.”

The writer Jacques Ellul, in his book *Money and Power*, once suggested the only way to loosen the grip money has on us is to give it away. To that Pink Floyd sings: “Money, get back. I’m alright Jack, keep your hands off of my stack.” But like I said, it’s a complicated relationship.

Liles is rector of Christ & St. Stephen’s in Manhattan.



Open Your Wallet

Open your heart

By the Rev. Richard Witt

Not long ago, I overheard someone say: “It seems like Richard Witt is always asking for money.”

I am. Raising money is a big part of my job as executive director for Rural and Migrant Ministry (RMM). Asking for money in support of social justice isn’t easy: people have complicated personal relationships with money.

A few years ago RMM hired a consultant to work with the board of directors on fundraising. “How many of you like asking for money?” the consultant asked. One person out of 25 raised their hand. Clearly our fundraising efforts were in trouble.

Asking for money and being asked for money puts many of us ill at ease. The reasons board members gave for not feeling comfortable asking for money varied:

- Because I don’t want to be rejected.
- I don’t want to ruin a relationship.
- Because money is a private thing and I don’t want to interject.
- Dealing with money is dirty.
- I am no good at it.

But there’s another reason people balk when asked to give money in support of social justice: we don’t want to change or upset the status quo. It may be easier to contribute to charities and institutions that improve our own lives—hospitals, universities, etc.—or perhaps to support organizations that treat the symptoms of an unjust world—feeding programs, homeless shelters. But it’s more difficult to support organizations that work to change firmly rooted government policies and deeply held societal beliefs. Exchanges can sometimes border on the absurd, as witnessed in a conversation between a farmworker and a suburban woman: the farmworker asked for support in changing the labor laws that deny him the right to a day of rest. The woman offered him a turkey for Thanksgiving.

As a white man with a privileged, affluent upbringing, I am comfortable with money and interacting with the people who have it. I also have been blessed with access to institutions and networks that distribute capital. The people I serve don’t share my experience. I

For more information about Rural and Migrant Ministry visit www.ruralmigrantministry.org.



An unidentified farmworker in the field upstate.

Photo taken by Joanne Giganti for Rural and Migrant Ministry.

serve a rural, isolated parish without walls: Poor people, mostly of color, who don’t speak much English; people who work the fields and in the processing plants seven days a week without a break, and without access to public transportation. Their voice needs to be heard; I am their voice.

I ask because it is the right and just thing to do. Our rural brothers and sisters work hard to feed us and to strengthen our economy, and their only hope is to create a better world and future for their families. Finally, I believe that by asking I am helping to build precious bridges. We become invested when we part with that which is precious and dear to us, and in giving money to help others we enter into a partnership. Working with people whose lives, experiences

and insights differ from our own, opens our minds and hearts to the Holy. Spirit lives in these partnerships. And to be in partnership is what Jesus asks of us.

I am committed to this partnership and to the power of transformation that comes when we reach out to love God and our neighbor. In keeping this focus, my mission becomes not only clear, but joyous; I know that I am helping to use my place in life to build the Community of God.

Next time you see me coming, I pray that you will give thanks for the opportunity to join me.

Witt is a priest in the diocese and executive director of Rural and Migrant Ministry.

FEATURE: MONEY



What was left of St. Mark's Episcopal Church in Gulfport, Miss., after Hurricane Katrina, a category 5 storm, hit the Gulf Coast in August 2005.



The new St. Mark's re-built, in part, by a grant from the Bedell Fund. Photos courtesy of the Bedell Fund.

Giving Money Away Is Easy

Giving money away well is hard

By Ellen Conrad and Kirk Ferguson

In 1995, St. Matthew's in Bedford received a generous bequest from parishioner Hope Bedell, which over time has become two gifts. The first allowed for the creation of the Bedell Fund, a large, income generating charitable fund. And the second, the impact that administering the fund has had on parishioners. For many in the St. Matthew's community the fund has changed the way we think about how we help other churches, other people, and in turn, ourselves.

The Bedell fund is managed by the Bedell Committee under the basic guideline: "Most grants should be large grants to aid and promote Episcopal churches and their programs and clergy in the Diocese of New York, with priority for those in Region II. Grants should be for one time capital projects and/or seed money."

Over the years, Bedell has funded projects as diverse as handicap ramps, stained glass window restorations, roof repairs, sanctuary painting and rectory renovations. The committee has attempted not only to give grants to address an immediate need, but to make grants that contribute to the long-term growth and health of the recipient church. It looks for churches that may not have other means of support, and to be a force of change within the parish.

With experience comes wisdom. We've discovered that

giving money away is easy; giving it away well is more difficult. We strive to maximize the benefit to the recipient and to ensure that the funds are used properly.

The committee does extensive research and performs due diligence in considering possible recipients, and then continues to monitor progress until the project is completed. Over the years parishioners have rotated on-and-off of the committee giving many an opportunity to experience this responsibility.

Two recent grants illustrate the Bedell Fund's extraordinary impact. Last year we decided to assist our neighbor, Antioch Baptist Church, in the expansion and renovation of their parish house. A \$50,000 grant seeded a relationship between our two churches that culminated in a community-wide fundraising effort called "Raise the Roof." Parishioners from both churches worked together, forming friendships, and raising \$190,000.

And we expanded our reach way beyond Region II to the Gulf Coast where we saw special needs. The Bedell Fund made significant grants to rebuild two Gulf Coast Episcopal churches destroyed by Hurricane Katrina: St. Mark's in Gulfport, Miss., and St.-Mary's-by-the-Sea in Coden, Ala. We selected these churches because their leadership was strong and their future growth was promising. As St. Matthew's Associate Min-

ister Robert Flanagan stated, "The rebuilding of their churches would serve as a beacon to all those in their community who need help. Armed with the knowledge that they could overcome all that Katrina unleashed on them, they would know that with God's help and love they could accomplish anything."

In mid-June, a group representing St. Matthew's visited the region for a joyful first service at the newly completed St. Mark's and the groundbreaking at St. Mary's. One St. Mark's parishioner stated that the Bedell grants were not only a gift of money, but a tremendous gift of hope, because at the time, they all felt so lost. They had stopped believing in themselves. She continued to say that this grant, the reaching out by a church located in New York, demonstrated that outsiders had faith in them when they had lost all faith in themselves. The grant restored their hope and convinced them that they could successfully rebuild. In a similar way, the response of these communities has empowered many people at St. Matthew's with a new sense of energy and commitment to continue this vital work to help others improve their lives.

Conrad and Ferguson serve on the Bedell Fund Committee.

Should Parishes Have Endowments?

Not a simple yes or no

By the Rev. Jerry Keucher

Some congregations believe that each successive generation of parishioners should support the mission of the church and that endowments are not a good thing. Others are only too glad to have Mrs. X's bequest fund a large chunk of the operating budget so they don't have to.

The most useful approach to managing endowments lies somewhere in between.

Endowments, or long-term investments, can be very beneficial to a parish as long as it's prepared to receive and handle them carefully. Several congregations have been greatly harmed when they received large bequests that they were not prepared for. This may seem counterintuitive, but if your annual pledge appeal has always stressed the needs of the budget, a large gift can cause a dramatic drop in pledging.

Total return investing

Investments are best handled on a "total return" basis, meaning that the funds are allocated between stocks and bonds for both income and capital growth, with all the dividends reinvested. The amount you take out each year (the drawdown, or the draw) is then normally 4 percent or 5 percent of a three-year moving average of the balance in the funds.

Endow your buildings

Most of our parish buildings are old, and many are of architectural and historical merit. These buildings are gifts of past generations and I think it is appropriate to use financial gifts to endow these buildings; the annual drawdown from long-term investments can fund the preservation and maintenance of your buildings.

Don't endow your operating budget

It is not a good idea, however, to have the operating budget depend too heavily on the endowment. As a general rule, if the gifts and contributions of individuals account for less than 75 percent or so of the operating budget, the budget may be too dependent on investment returns or other sources of income. This can signal a vitality problem. Many parishes, large and small, have been unable to refrain from overspending their investments once the operating budget has come

to depend too much on the draw.

Have a bequest policy

Treat every bequest as a principal contribution to your building endowment unless the donor directs that it be spent otherwise. Make sure the parish knows that this is your policy with bequests, and, every time you receive a bequest, announce that you have received it and added it to the long-term investments. Keeping parishioners informed encourages additional bequests.

Invest wisely

Make prudent investment decisions. Consider consulting the Diocesan Investment Trust's Parish Endowment Management Service. And above, all don't overspend your investments. Treat the drawdown from the in-

vestments as a limited stream of income. Otherwise, you will deplete the investments, leaving nothing for future generations.

Keucher is chief of finance and operations for the diocese.

ASK FOR HELP

If you are...

- using 100% of your investment draw to help fund your operating budget
- using principal to pay for capital improvements, or
- overdrawing your investments

Please think carefully about the long-term implications of these actions, and consult with Carol O'Neale, the diocese controller, at (212) 316-7457 or coneale@dioceseny.org, or the Rev. Jerry Keucher at (212) 316-7536 or jkeucher@dioceseny.org.

Socially Responsible Investing

The Episcopal Church encourages churches and institutions to support the socially responsible investment mission of the church by adopting socially responsible investment practices and making socially responsible investment decisions.

An effective, no-cost way to join with The Episcopal Church is to have your shares voted with the Church through ProxyEdge®. Sign up at www.episcopalinvestments.org/proxy (the Episcopal Investments website).

The Episcopal Investments website is a joint project of the Episcopal Church and the Church Pension Fund (CPF). It assists church investors in making socially responsible investment decisions and provides socially responsible investment guidelines and policies of the Church. Dioceses and parishes are encouraged to take advantage of these resources.

- Using ProxyEdge®, dioceses, parishes, and Church institutions can sign up to:
- Have their shares voted with the Church's policies on issues such as environmental justice, human rights, anti-violence/militarization of society, corporate governance as it relates to discrimination or pay disparities
 - Get proxy voting reports for their accounts from a secure website

There is no cost to dioceses or parishes in joining with the Church via ProxyEdge®. Register now, at www.episcopalinvestments.org.

FEATURE: MONEY

Teaching Children To be Good Stewards

Begins with teaching about the Kingdom of God

By Dr. Kathy Bozzuti-Jones

In my experience as a preschool and family chaplain, children as young as three or four can begin to internalize what “stewardship” means by learning about the Kingdom of God. While I don’t especially go for “kingdom” language, children love imagery about kings and castles of brick—and they hear Jesus’ words during Lent about being a king of a different sort than people expected.

There are three ways to understand the Kingdom of God:

- As a vision
- As a mission
- As a way of life

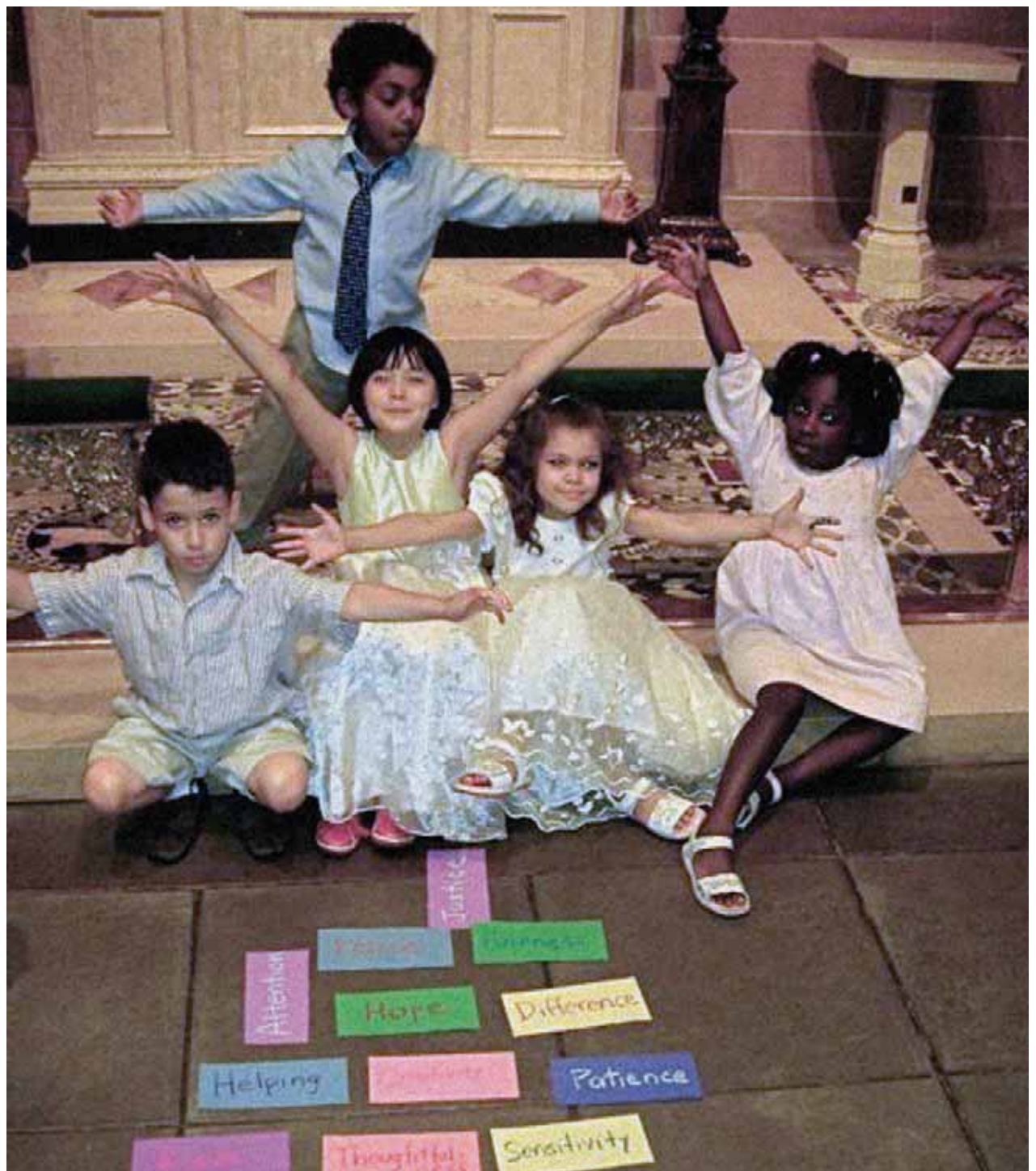
Using pictures to capture a child’s imagination—binoculars, eyes, maps, hearts, and a castle made of brick, for example, a teacher might talk about the continuing call of Jesus to build up the Kingdom on earth. One can lean against the wall and ask whether Jesus wants them to hang around and wait or be active Christians. He wants us to be active Christians; to understand, accept and *become* the Kingdom of God on earth. As Christians, (and children love to repeat a simple refrain) we are called to build God’s Kingdom “brick-by-brick.”

How is the Kingdom of God a vision for Christians?

It was Jesus’ vision, his way of seeing the world, what he talked about over and over again in his stories, i.e., “The Good Samaritan” and the “Prodigal Son.” It was his way of seeing the world in teachings about having two coats, the sacrifice of the good shepherd and about our responsibility to “the least of these.” (*Matthew 25:33-40*) This is the heart of our faith and calling, young and old.

How is the Kingdom of God a mission? There is a question that even children can ask themselves each morning—what can *I* do to help bring the Good News of God to the poor? How can *I* help to bring the Good News of love, justice and forgiveness envisioned by Jesus into my world *this day*? How can I share more, love more, be more fair (justice as fairness speaks to a young child’s experience.) How can I, even at my age, begin my mission as a Christian and be active in my faith?

How is the Kingdom of God a way of life? A strange thing happens when we practice love, justice, forgiveness and special concern for the poor. (Children learn the method in preschool in a familiar mantra: “Practice. Practice. Practice.”) It is the first principle of growing in virtue, and young children have experienced it every day since learning to walk. It may take two years to master tying shoelaces, but with practice, children usually do it. Without calling it by name, children, by analogy,



Here, (left to right) Luca, Mark Anthony, Grace, Nicki and Donna present a “structure” made of bricks, to illustrate some ways in which we can all take part in building God’s “Kingdom.”

Photo by Kathy Bozzuti-Jones

can learn about growing in virtue, too: When you practice mercy, you *manifest* God’s mercy; when you practice justice, you *embody* God’s justice; when you practice loving, you are *transformed* into God’s love—you literally *become* the Kingdom of God on earth. And you have built it brick-by-brick,” over the course of your life.

This is the Good News! We can grow into stewards of the Kingdom of God. We can *be* the vision and mission of Jesus *this very day*. We can be stewards of each other, our neighbors, here and far away. Yes, it involves some sacrifice, as incarnated by Jesus so pas-

sionately, and this is a learned habit, too, however multicultural.

Along with the charity enjoyed by children skipping up the chapel aisle with their offering envelopes, teaching stewardship begins with connecting this joy to their important Christian roles as God’s agents of the Good News to “the least of these.”

Bozzuti-Jones directs Children, Youth and Family Ministries at St. Bartholomew’s Church in Manhattan and is chaplain to the preschool.

Diocesan News

Acolytes Light up the Cathedral

By the Rev. Canon Patricia S. Mitchell

Question: What do you get when you combine a beautiful spring morning, a great Cathedral and more than 325 enthusiastic youth and adults who serve at the altars of the churches of the diocese?

Answer: The 2008 Diocese of New York Acolyte Festival held May 17.

The festival theme, Unidos=Together, honored the various ministries of all those who serve at God's altar. Acolytes of all ages from every region of the diocese gathered at The Cathedral Church of St. John the Divine for a morning of fellowship, learning and worship. After being welcomed by Canon Alan Dennis, sub-dean of the Cathedral, some participants dispersed to workshop sessions

led by lay leaders and clergy from around the diocese. Workshop topics ranged from the fine art of swinging a thurible to the basics of being an acolyte (such as be sure your shoe laces are tied!) Other attendees took tours led by Cathedral guides and had the unique opportunity to learn the history and explore the beauty of the largest Cathedral in the world. Next, it was time for acolytes and clergy to vest for the Eucharist and form a grand procession to the accompaniment of a bagpiper to the Great Choir. Bishop E. Don Taylor celebrated the service, which included an acolyte rededication and an inspirational homily about the importance of the acolyte's ministry to the Church. The morning ended with in a group photo taken on the steps of the Cathedral much to the delight of passersby who had the privilege and excitement of seeing a glorious array of acolytes, parish banners, clergy and bishops standing proudly before the mother church of the diocese.

Many remarked on the gifts of that day: the opportunity to visit the Cathedral and/or learn about it for the first time; the chance to meet others who share this ministry; and time to reflect upon and celebrate the sacred vocation of serving the Lord with gladness.

Mitchell is canon for Christian formation in the diocese.



Acolytes, clergy and bishops gathered on the steps of The Cathedral of St. John the Divine for the 2008 Diocese of New York Acolyte Festival.



Bishop E. Don Taylor standing with an acolyte on the steps of the Cathedral.

Photos by Kara Flannery

Servant of Justice

Bishop Mark S. Sisk and Judge Laura Taylor Swain, U.S. District Court, Manhattan, following the 10th annual Law Day Choral Evensong at St. Paul's Chapel in May. Swain received the Servant of Justice Award, which honors excellence in the legal profession, public service and commitment to the church during the service. She is a member of both Grace Church in Manhattan and Church of the Messiah in Rhinebeck.



Photo by Lynette Wilson



GAY PRIDE

Top: Hundreds of people representing parishes from throughout the diocese of New York walked in the 39th annual march.

The Most Rev. Carlos Touché-Porter, the presiding bishop of the Anglican Church of Mexico, celebrating the Eucharist on 53rd Street between Fifth and Madison Avenues before the June 29 Gay Pride March. He was assisted by the Rev. Mary Foulke, senior associate for Christian formation at St. Luke in the Fields.

Photos by Lynette Wilson



Bless This Boat

By Ann Vitale

On Saturday, May 17, a beautiful sunny day, Fr. William Dearman, the vicar of The Chapel of St. John the Divine in Tomkins Cove, performed a “Blessing of the Fleet” at the Haverstraw Marina. The blessing is an old tradition relating to the feast of St. Peter, the patron saint of fishermen. The blessing ceremony asks for “divine protection” for those who risk their lives harvesting the sea. Sailing out of the Haverstraw Marina on the Hudson River, boaters may not be making their living harvesting the sea, but there are some 1,000 boats sailing the waters. And they too need a blessing to come back safely.

Fr. Dearman first laid a wreath out on the river in memoriam of those lost at sea, and then blessed the parade of boats passing by the wharf on their way to the river. It was such a windy day that several boats could not make it out to the far, so Fr. Dearman walked the wharves blessing those that were moored.

“I just wanted to tell everyone at St. John the Divine that I am so thankful you all helped us out on Saturday. I am truly lucky to have found such a wonderful parish and such a fantastic Father for our service,” said Krystal Cerna, the office manger at Haverstraw Marina, in a thank you note to Fr. Dearman.

It was a touching and meaningful ceremony. It is God’s blessing that all boats return safely from the waters and it is God’s blessing for a bountiful harvest.

Vitale is warden of the Chapel of St. John the Divine in Tomkins Cove.



Fr. William Dearman, vicar of The Chapel of St. John the Divine in Tomkins Cove, blessing the fleet at Haverstraw Marina on the Hudson River. The blessing asks for the boaters’ safe return home from sea.

Photo by Joanne Potanovic



The Rt. Rev. Catherine S. Roskam, suffragan bishop, blessing a parade of working vessels in New York’s harbor before the 31st Annual Silver Bell Awards Dinner on June 12 at Chelsea Piers in Manhattan. From left, Rev. Megan Sanders, Rev. Marjorie Lindstrom, Roskam, Rev. James Kollin and Rev. Deacon Jacques Girard. The dinner raised \$900,000 in support of the programs of the Seamen’s Church Institute (SCI). Founded in 1834 and affiliated with the Episcopal Church, The Seamen’s Church Institute of New York and New Jersey is the largest, most comprehensive mariners’ agency in North America. Annually, its chaplains visit more than 3,400 vessels in the Port of New York and New Jersey and along 2,200 miles of America’s inland waterways.

Photo courtesy of SCI.

Youth Awards

On June 3 the Rockland InterParish Council held their annual dinner at St. Stephen’s Episcopal Church in Pearl River. Youth Recognition Awards were awarded to eight high school seniors who are active in their churches and communities. They each wrote essays interpreting the Baptismal vow: “Will you seek and serve Christ in all persons, loving your neighbor as your self?”



Back row from left: Connor Coyle, St. John’s in New City; Sebastian Baere, Grace Church; Erin McCorry, St. John’s in New City; Brian Baker, St. Stephen’s in Pearl River; From row from left: Laura Goldstein, St. Paul’s Spring Valley; Kimberly Harvey, Trinity in Garnerville; Kimberlyn Frost, St. John’s in New City; Blair Perlman, St. Stephen’s, Pearl River.

Views & Reviews

ARTS AND LITERATURE VIEWS AND REVIEWS

IN THE EYE OF THE STORM: SWEEPED TO THE CENTER BY GOD

BY GENE ROBINSON

SEABURY BOOKS, 192 PAGES

Reviewed by Nick Richardson

Looking back at historical injustices it can be salutary to ask where one would have stood in the struggle to end them. Where justice lay in the past can seem so obvious now: slavery was—was it not?—so clearly just plain bad. But would one, living in the South and white, a beneficiary of oppression, really have beaten the odds to recognize that what the majority claimed to be God-sanctioned was the opposite?

It is, after all, so quintessentially normal to be blind to injustice; and it is equally normal that once the vanguard has overcome it, the conservative and the moderate conciliator will look on and say “How obvious! We always agreed!”

The day I finished reading *In the Eye of the Storm* by Gene Robinson, the openly gay Bishop of New Hampshire, these truths were driven home with the publication in *The New York Times* (6/5/08) of a paid two-pager from The American Society for the Defense of Tradition, Family and Property (TFP), a Roman Catholic group, which equated advocates of gay marriage with Nazis and communists and argued that its legalization was “Religious Persecution in the Mak-

ing.” An extreme view, perhaps, but in stating elsewhere that “the acceptance of same-sex ‘Marriage’ is incompatible with Christianity,” TFP undoubtedly represents traditional Christian doctrine. Indeed, as Robinson writes, homosexuality is a state of being of which “at least in Western culture, God’s condemnation ... is assumed”; and, he argues, a complete transformation of attitudes toward lesbian, gay, bisexual, transgender (LGBT) people is impossible in America unless Christianity itself reexamines and changes its teachings.

At the core of Robinson’s argument for making this change lie his views of the pre-eminence of what Jesus said and taught over the Law of the Old Testament on the one hand, and on the other of the continuing role of the Holy Spirit as the deliverer of new truths about God’s will—truths that over the centuries have changed many interpretations of di-

vinely inspired but humanly flawed scripture and tradition.

Citing Jesus’ words to his disciples the night before he died—“*I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth*” (John 16:12-13a)—he asks “*Did God complete his self-revelation in holy scripture?*” and answers himself with a resounding **NO!**; then he asks “Does God continue to reveal God’s self, throughout history and even today?” which he answers with an equally resounding **YES!** “The changes ... in our understanding of scripture,” he

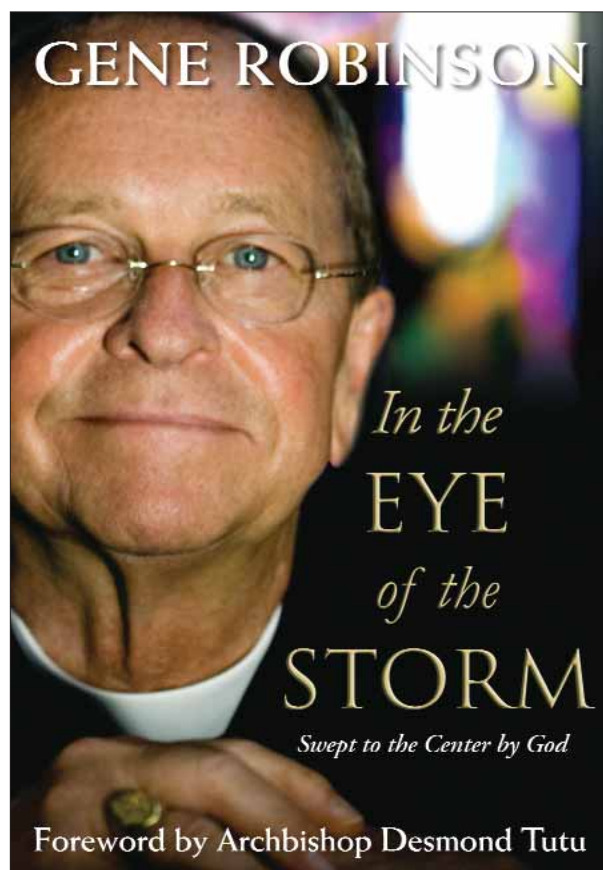
writes, “...have happened through the guidance of the Holy Spirit...things that seemed simply the way of the world – like slavery, polygamy, and the lower status of women—in retrospect seem like examples of humankind’s flawed, limited, and mistaken understanding of God’s will.”

While, then, the battle for homosexual emancipation flows as a current through this book, it is also a starting point for a wider discussion of advancing Christian understanding of justice in general. Being gay, Robinson argues, puts him in a better place than most white, male, educated Americans to understand at least some of the nature of oppression—and the importance of doing something about it rather than being merely sympathetic.

While all of this may make Bishop Robinson’s book sound pretty dry, it is not. Nor is it the single-issue harangue of a man at bay. Robinson well knows that his enemies are eager to destroy him: but in this very personal book he displays not rancor, but awe; not heat, but gentle warmth; not panic, but quiet determination; not arrogance, but inspiring humility. He faces up to the hard questions and to his mistakes, answering the former and explaining the latter with an honesty and sincerity that should be apparent even to those who disagree.

This book will not change those who elevate immutable scripture and frozen tradition above all else. No book will do that: Bible thumpers will thump no other book, and those who cleave to tradition will not concede that those who made it were, like all of us, flawed. But it may well convince moderates who previously believed that while his cause is just, Robinson’s actions were ill-timed. For the bishop makes a convincing case: what homosexuals endure is oppression; there is no time when justice can be served and its opponents mollified; there is no way to move to justice by degrees; and the risks to an institution—even a church—can *never* justify stepping back from the pursuit of what is right.

Richardson is communications officer for the diocese.



THE SCANDALOUS GOSPEL OF JESUS: WHAT'S SO GOOD ABOUT THE GOOD NEWS?

BY PETER J. GOMES

HARPERONE, 272 PAGES

Reviewed by Robert Pennoyer

For those who have never encountered Peter Gomes before, his latest book, *The Scandalous Gospel of Jesus: What's So Good About the Good News?* provides a worthwhile opportunity. Those familiar with Gomes’s earlier, less provocatively titled works: *The Good Book: Read-*

ing the Bible with Mind and Heart and *The Good Life: Truths That Last in Times of Need*, will be eager to hear his fresh and thoughtful take on the good news of the Gospels.

As Harvard University’s Plummer Professor of Christian Morals, Gomes teaches both Divinity School students and undergraduates, and he serves as the Pusey Minister in The Memorial Church. He is a frequent lecturer, has received more than 35 honorary degrees, and his distinctive voice is oft-imitated by his students for its timbre and appreciated by his listeners and readers for its wis-

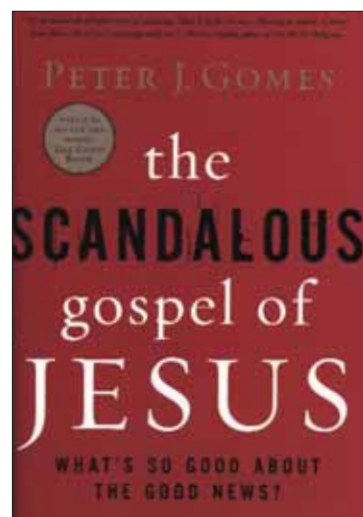
dom. I studied with Gomes as an undergrad and worked in his church.

Gomes begins *The Scandalous Gospel of Jesus* with the terms “good news” and “the Gospels.” Too often the two are conflated, he writes, and we focus on Jesus’ life at the expense of his message. Gomes makes “the radical suggestion that we use the Bible to go beyond the Bible and embrace that to which it points: the gospel, or the good news.”

Gomes emphasizes this idea: “Jesus, who came preaching, became the preached... and in our zeal to crown him as the content of our preaching, most

of us have failed to give due deference to the content of his preaching.”

Jesus’ preaching challenged the status quo and infuriated those who heard him. Gomes reminds us that Jesus proclaimed and exemplified a radical nonconformity with the conventional wisdom of his day. He spoke of a reordering and redistribution of society in which, “The last will be first, and the first will be last.” Unwelcome news, no doubt, to those perfectly content with their



present position.

“What seemed to give the greatest offense,” Gomes writes, “was the notion that God was bigger than their conception of him, more generous than they were, and that this fact was at the heart of their own scriptures.”

Gomes asks us to listen openly and honestly to Jesus’ preaching and then consider, not “What would Jesus do?” but rather “What would Jesus have me do?” Through convincing analysis of

scripture and sensitive readings of common and unfamiliar hymns, Gomes offers an answer: we should proclaim and live by an inclusive, social gospel that looks to the future not with fear, but with hope.

Gomes’ offers the Episcopal Church guidance. During these times of vituperative intra-denominational disputes, his message—that we should move beyond chapter and verse arguments and wrestle with Jesus’ radical and inclusive gospel—deserves to be thoughtfully and prayerfully considered.

Pennoyer is a parishioner at Heavenly Rest.

CONFIDENCE GAMES: MONEY AND MARKETS IN A WORLD WITHOUT REDEMPTION

BY MARK C. TAYLOR

UNIVERSITY OF CHICAGO PRESS, 416 PAGES

DEEP ECONOMY: THE WEALTH OF COMMUNITIES AND THE DURABLE FUTURE

BY BILL MCKIBBEN

HOLT, 272 PAGES

Reviewed by the Rev. Garwain F. de Leeuw

Where is God in the financial markets? Does he care about credit, futures, debt bonds, hedges? Can He be found in our virtual economy? In *Confidence Games: Money and Markets in a World without Redemption*, Mark C. Taylor offers an eagle-eyed view of the relationship between money and religion, beginning with an examination of the history of money and its relation to religion, art and financial institutions. It is a brilliant exploration into the heart of Mammon and market economics.

Taylor doesn’t make moral claims about economic systems; instead he uses theological and religious tools to examine what makes institutions and systems work. Taylor explores the idea that “a world in which the only redemptive power is money is a world without redemption.”

Taylor traces how religion was displaced but not replaced by art, and how finance eventually displaced art. He examines how society has lost confidence in economic and social institutions, including the house of cards that props our economy up. He uses the case of Jonathan Lebed, the 15-year-old who promoted stocks on Yahoo! finance message boards from his suburban New Jersey bedroom, sending the stock market into a tizzy 11 times in 1999-2000, to illustrate the market’s vulnerability.

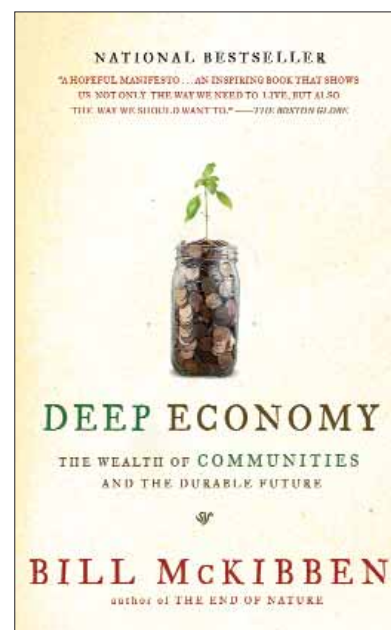
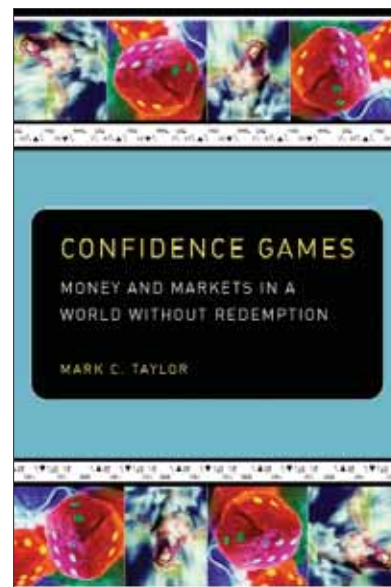
In *Confidence Games*, Taylor talks to economists and management school deans, deciphers complex networks

and symbols, and uses cash and people, navigating many twists and turns along the way to illustrate how disruption, risk and insecurity are central to market faith. “For the canny player, life is not a crapshoot, but a game of poker,” Taylor says. This book is great reading for those who want to think about the spectral nature of high finance, and its analogy to a virtual, spectral, God.

Although Taylor avoids the moral issues associated with the market economy, *Confidence Games* is an exciting, refreshing examination of the relationship between markets and religion.

Bill McKibben’s book *Deep Economy: The Wealth of Communities and the Durable Future*, is both analysis and a call to reject the individualism that is personally dissatisfying and environmentally devastating. McKibben examines some challenges to “autistic economics,” traditional economic thought that doesn’t count environmental or human costs (such as happiness), while examining different ways communities organize their wealth.

In one chapter, McKibben shares his personal experience eating only locally grown food, popularly termed “locavorism,” and in the process getting to know his neighboring Vermont farmers. The cost of eating locally, he says, is convenience. Consumers may benefit from convenience, but in the end it destroys communities. Individuals investing in communities ultimately end up with less “stuff,” living healthier, happier lives, he says. He ar-



gues that Americans’ increasing “prosperity” correlates with having less time and less security. McKibben spends that last part of his book examining the economics of “neighborliness,” concluding that local economies equal community, which should be an appealing rather than a scary notion.

Mark Taylor’s book is exciting. It explains high finance in a way that religious people can appreciate. It acknowledges that capitalism has allowed for the most sophisticated form of human cooperation and trust that the world has seen, all while being based upon a spectral system of trust. There is, however, little discussion of the poor or the environment.

McKibben’s, on the other hand, teaches us that by focusing on our local economies that we might save the world. If churches can connect people with each other, with the land, and the concrete incarnate God rather than the virtual God, perhaps we will then be offering the redemption that Taylor finds elusive. For Taylor, redemption doesn’t truly exist. For McKibben, redemption must, and it must be found in reengaging one another.

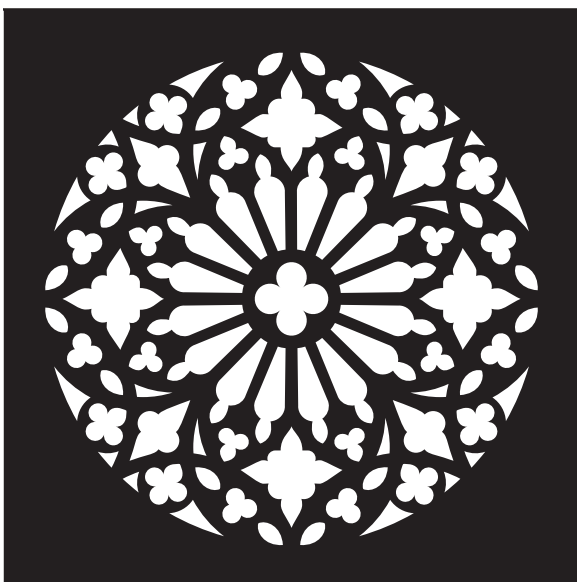
After reading *Confidence Games*,

I’m more likely to use poker metaphors to make a point about tenacity, resilience and courage. But I’ll want my church to build the community Bill McKibben envisions in *Deep Economy*.

de Leeuw is rector of St. Bartholomew’s in White Plains.

Cathedral Calendar

JUNE-JULY 2008



The Cathedral Church of Saint John the Divine

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

www.stjohndivine.org

The Cathedral is in the midst of an ambitious and comprehensive cleaning and restoration after the 2001 fire. The Cathedral will remain open, but public access will be limited in some areas. We appreciate the cooperation and support of those worshipping and visiting the Cathedral during this exciting time of renewal. Please check the Cathedral's website, www.stjohndivine.org, or call the Visitor Center, (212) 316-7540, for additional information.

Sunday Services

8 a.m. Morning Prayer & Holy Eucharist
9 a.m. Holy Eucharist
11 a.m. Sermon & Choral Eucharist
1 p.m. La Santa Eucaristía en Español
6 p.m. Choral Evensong

Daily Services Monday-Saturday

7:15 a.m. Holy Eucharist (Thursday only)
8 a.m. Morning Prayer
8:30 a.m. Holy Eucharist
12:15 p.m. Holy Eucharist
5:30 p.m. Evening Prayer

AUGUST

SPOTLIGHT TOURS

For more information and reservations please call 212 932-7347. Register at the Visitor Center inside the Cathedral entrance at 112th Street and Amsterdam Avenue. Spotlight Tours are \$10 per person, \$8 for students/seniors.

Brilliant Walls of Light: Spotlight on Nave Windows II - History

Sunday, August 3, 2 p.m.-3 p.m.

Join Senior Cathedral Guide John Simko in this second session of a new series of tours focused on the history, creation, and meaning of stained glass, as explored through the Cathedral's magnificent windows. This tour will be an in-depth look at the lustrously re-

stored Nave windows in the History, Armed Forces and Crusaders bays. Experience these brilliant walls of light as Abbot Suger imagined them more than 850 years ago. Follow their stylistic development through the centuries and discover the fascinating historical and biblical figures and stories they portray. Register at the Visitor Center inside the Cathedral entrance, at 112th Street & Amsterdam Avenue. \$10 per person, \$8 for students and seniors.

Signs and Symbols:

Spotlight on Symbolism

Sunday, August 24, 2 p.m.-3 p.m.

Explore the signs and symbols in the Cathedral and discover them in paintings, glass and stone. Learn how the legends have inspired artists through the centuries. Led by Cathed-

ral Guide, Becca Earley. Register at the Visitor Center inside the Cathedral entrance, at 112th Street & Amsterdam Avenue. \$10 per person, \$8 for students and seniors.

JULY

Broadway Blessing

Monday, September 8, 7-9 p.m., Free

Join Broadway luminaries at an interfaith service that brings together the New York theater community to bless the upcoming season.

*Nanabozho

September 5,6,7,12,13, &14, 7:30 p.m.

Outdoors on the Bishop's Green

The Mettawee River Theatre Company will present its new outdoor production NANABOZHO in the garden of the Cathedral of St. John the Di-

vine. NANABOZHO is drawn from Winnebago creation tales that describe how elements of the natural world emerged out of chaos and achieved their present form. Adults - \$10, Children & Seniors - \$5. There are no advance reservations.

Children's Workshop Open House

Saturday, Sept. 27, 10 a.m.-3 p.m.

FREE! The Medieval Arts Workshop reopens with an all-day Open House. Drop in to experience hands-on medieval art activities. Carve a block of limestone, create medieval illuminated letters, sculpt clay gargoyles, weave on a loom, make stained glass collages, talk about architecture, build a model of the Cathedral, and more! Short tours of the Cathedral and storytelling offered on the hour to participants. Recommended for ages 4 and up with accompanying adult.

Cathedral Hires Director of Program Planning and Implementation, Arts and Civic Engagement

By Jonathan Korzen

The Cathedral has hired Lisa Schubert in a newly created position designed to develop and facilitate in spiritual affairs programs, civic affairs and the arts. Schubert will advance an important priority of the strategic plan as the Cathedral nears completion of its seven-year post-fire restoration.

Schubert is charged with creating an institutional framework for funding, staffing and implementing a multi-disciplinary arts program and an ongoing menu of events and projects of civic engagement in the humanities. She will collaborate with the Cathedral team on a series of special launch-year events and programs.

Schubert comes to the Cathedral from the Rubin Museum of Art (RMA) where she served for most of the past decade, most recently as director of external affairs and communications and previously as director of the Museum Project. Schubert has also worked

at the Museum of Modern Art, the Sony Corporation, the Museum of Television & Radio and with academy award winning documentary film director Malcolm Clarke.

"Lisa Schubert has been credited by the founders of New York's important Rubin Museum of Art with their success. She now brings to the Cathedral her skillful experience in arts programming and her enthusiasm for the mission and renewed potential of the Cathedral as a world-class arts destination," said the Very Rev. Dr. James A. Kowalski, Cathedral dean.

Schubert is active in volunteer work including housing, inner-city youth, and health organizations. She is a board member of the Nina Winthrop Dance Company and Wings World Quest.

Korzen is communications director for the Cathedral of St. John the Divine.



NOTICES

BISHOPS' VISITATION SCHEDULE

SEPTEMBER 7 (17 Pentecost)

Bishop Sisk: St Matthew & St Timothy, Manhattan
Bishop Roskam: Trinity, Garnerville
Bishop Taylor: St John's, Staten Island

SEPTEMBER 14 (18 Pentecost)

Bishop Sisk: St Peter's, Lithgow
Bishop Roskam: St John's, Monticello
Bishop Taylor: San Pablo, Manhattan

SEPTEMBER 21 (19 Pentecost)

Bishop Sisk: St. Matthew's and St. Timothy's, Manhattan
Bishop Roskam: Trinity Wall Street, Manhattan
Bishop Taylor: St Paul's, Chester

SEPTEMBER 28 (20 Pentecost)

Bishop Sisk: St Paul's, Ossining
Bishop Roskam: St James Fordham, Bronx
Bishop Taylor: Ascension, Staten Island

OCTOBER 5 (21 Pentecost)

Bishop Sisk: Cathedral
Bishop Taylor: St Alban's, Staten Island

OCTOBER 12 (22 Pentecost)

Bishop Sisk: St John's, Tuckahoe
Bishop Roskam: St Philip's, Manhattan
Bishop Taylor: St John's, South Salem

OCTOBER 19 (23 Pentecost)

Bishop Sisk: Holy Trinity 88th St, Manhattan
Bishop Roskam: Trinity, Mount Vernon
Bishop Taylor: St Anne's, Washingtonville

OCTOBER 26 (24 Pentecost)

Bishop Roskam: Holy Communion, Mahopac
Bishop Taylor: St Paul's, Pleasant Valley

CLASSIFIEDS

NEED HELP WITH YOUR ENGLISH?

Professional, published, award-winning author with over 20 years of academic/corporate experience plus and M.A. in English as a Second Language training will tutor you and your children, relatives, friends. Will travel to your of-
fice/residence. Contact J. Ramirez, ESL, Specialist, call (201) 856-6522 or email, Writerjr1044@gmail.com.

LETTERS TO THE EDITOR

VOLUNTEERS QUIT CATHERDRAL

It is a shame that *The Episcopal New Yorker* has not covered the sad and disturbing developments at our mother church, The Cathedral of St. John the Divine. All Episcopalians, indeed all people of faith need to know that the dean, the Very Rev. Jim Kowalski, and the Cathedral Board have demanded all volunteers submit to a criminal background check. That, we are told, will reduce risk and insurance premiums. Volunteers want to protect children too, and to save the church money. We suggested many effective and less-invasive ways of doing that, which were ignored.

Dean Kowalski has done much good for the Cathedral, and the policy is well-intentioned, but our stand on principle comes to this:

- Insurance companies should not be making rules for a house of worship. Christ said "you cannot serve both God and wealth." He called all, not a select, vetted few.
- The consent form specifically absolved the Cathedral of any liability. What prudent person would provide birthday, Social Security Number, authorize a background check, and then sign away any legal protection for that information?
- The background check was imposed by fiat, never discussed with lay leaders.
- The deadline for compliance was the end of June: submit or be barred from serving.

A handful of people signed, but the vast majority of us have been forced out, heart-broken. Many of us have decades of service. Literally, centuries of collective experience as ushers, vergers, acolytes and other guilds have been banished.

We all we wanted to stay and serve as we are called by God to do. But as free-thinking, self-respecting Episcopalians we see this for what it is: a sell out to the insurance companies, our love and loyalty for 30 pieces of silver.

On the eve of Lambeth it is hard to expose another self-inflicted wound in the Episcopal Church. But sunlight is the best antiseptic. This issue needs to be debated publicly, not imposed at board meetings. Ways must be found to protect the vulnerable without resorting to an Inquisition. Policies need to be discussed, not decreed.

Sincerely,
Gregory DL Morris
former chair of acolytes
Cathedral of St. John the Divine

CLERGY CHANGES

The Rev. Eileen Weglars, rector, St. John's, Essex, to rector St. Mark's, Mount Kisco, June 1.

The Rev. John Merz, to priest-in-charge, St. Mark's in the Bowery, July 1.

The Rev. Will Fisher, priest-in-charge, St. Luke's, Eastchester, to associate rector, St. Andrew the Apostle, Encinitas, Calif, July 13.

The Rev. Joshua Condon, assistant, Christ & St. Stephen's, Manhattan, to priest-in-charge, St. Luke's, Eastchester, August 18.

The Rev. Charlie Dupree, vicar, St. Gregory's, Woodstock, to rector, Trinity, Bloomington, Ind., Aug. 25.

The Rev. Robert D. Flanagan, assistant, St. Matthew's, Bedford, to school minister, Brooks School, North Andover, Mass., Sept. 1.

The Rev. Harry Abernathy, rector, St. Stephen's, Armonk, to retirement, Sept. 30.

The Rev. Brad H. Pfaff, priest-in-charge, Holy Nativity, Bronx, to retirement, Oct. 31.

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 35,000 households representing every congregation in the diocese. Reaching laypersons and clergy, this newspaper informs, inspires, teaches and promotes understanding among the diverse constituencies in the diocese. Advertisements can be purchased for a single edition or in groups at a discounted rate.

Non-profit display rates (figure are per insertion)

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

For-profit display rates (figure are per insertion)

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

Classified ads \$35

Sheet and envelope insertions available for an additional fee.

2008 ad deadlines: 8 August for September/October;
5 October for November/December

To submit an ad or to receive more information, contact the editor of *The Episcopal New Yorker* at:
address: 1047 Amsterdam Ave., New York, NY 10025 Tel: 212-932-7352 e-mail: eny@dioceseny.org.

The India Network invites you to join our third trip to Diocese of Madras from January 29th until February 12th

You are needed to visit and work with members of the Diocese of Madras, a part of the non-denominational Church of South India. The diocese focuses on ministry to the Dalits, the "untouchables." To quote Archdeacon Michael Kendall: "To share in the ministry of the Diocese of Madras is to walk with Jesus as we know him in the New Testament. The Diocese of Madras is an integral and leading part in the Dalit struggle for justice and human rights. There are many models for ministry and mission in the Diocese of Madras that we in the church in United States can learn from."

The goals of our mission are to learn more about the Church of South India, to deepen our relationship with our brothers and sisters in India and to engage in service projects for the diocese. We will spend four days touring cultural sites and diocesan programs, four days doing specialized projects and four days painting. We are hoping one of our projects will be to paint the women's shelter.

We will be staying at a middle class Hindu hotel near the cathedral. We will breakfast at the hotel and share our other meals with diocesan members. The approximate cost for the trip will be around \$2,500 including air fare. (A \$200 deposit is required.)

If you have any questions about the trip please contact Johanna Shaffer at (845) 266-4338 or Anne Gorrissen at (212) 533-6003.

Our next meeting is Sept. 8. Starting in October meetings will have an educational component. Please join us for the meetings and the trip in January!

Love Thy Neighbor

Seek and serve Christ in everyone

By Dr. Lucinda Mosher

Because of my experience serving as the former chairperson of the diocese's Muslim Relations Committee and my involvement with Anglican Communion Network of Inter Faith Concerns, I have been asked to address a story that's been playing out somewhat quietly in the mainstream, secular media. It concerns a growing and organized movement to keep Muslims—Muslim Americans—from participating in American public life.

First, a story that's been playing out in Brooklyn: The Khalil Gibran International Academy, a New York City public school where Arabic language and cultural study is integral to the curriculum, has completed its first year of operation—but without Debbie Almontaser, its champion and founding principal. As explained in an April, 28, 2008, article in *The New York Times*: "The conflict [which cost Ms Almontaser her position] tapped into a well of post-9/11 anxieties."

I have counted Debbie Almontaser, a devout Muslim, as a member of my multifaith network for many years. In an essay for the journal *Interreligious Insight*, I applauded her effort to assuage fear—her own as well as that of her neighbors. During the first weeks after the attacks on the World Trade Center, Almontaser hosted a picnic on her front lawn for the entire congregation of the church nearest her Brooklyn home, and any other neighbors who cared to drop by, whatever their religion.

"Ms. Almontaser's downfall was not merely the result of a spontaneous outcry by concerned parents and neighborhood activists," the *Times* article continued. "It was also the work of a growing and organized movement to stop Muslim citizens who are seeking an expanded role in American public life. The fight against the school, participants in the effort say, was only an early skirmish in a broader, national struggle."

Is it true that there is a concerted effort to keep American Muslims out of public life?

I am convinced that there is. This trend is not broad, say my Muslim sources, but it is a virulent one in certain circles. As the spokesman for one human rights organization puts it, "There is in America a cottage industry of Muslim-bashers who make it their life's work to marginalize and strategize against anything having to do with Islam." We have, for example, the Daniel Pipes website, and last October's Islamo-Fascism Awareness Week (a Terrorist Awareness Project initiative on college campuses).

Making Muslims feel unwelcome in the public

square takes many forms. Mosque-building proposals routinely encounter fierce resistance. Where churches are often used as polling places, the suggestion that a mosque be put to similar use generates indignation. American Muslims who seek or are appointed to public office too often find their religion being touted as a character flaw, or are opposed on the basis that "America is a Judeo-Christian nation." For example, a Pennsylvania state legislator recently derailed a resolution acknowledging an annual Muslim convention, because "Muslims do not recognize Jesus as God." When Minnesota elected Keith Ellison (a Muslim) to the House of Representatives, demands were issued that he not be seated since a member of Congress must swear allegiance to the Constitution "in the name of God"—whereas Ellison "worships Allah." Vociferous protestations of the 2002 appointment of Attorney Omar Mohammedi to the New York City Human Rights Commission alleged that he had "links to terrorist groups." Voices of support were louder, however; the appointment stood, and even after receiving death threats in 2007, Mr. Mohammedi continues to serve.

Some of this fear-mongering and defamation is the work of well-orchestrated, well-funded coalitions. However, much of it is accomplished on the cheap. Attacks and innuendos gain energy in the echo chamber of the Internet. A present example is the persistent rumor that Senator Barack Obama is "really a Muslim"—which Mayor Michael Bloomberg has denounced as "wedge politics at its worst." An anti-Muslim blog can be maintained for little or no money. Joining the chain of online respondents to a mainstream media article costs only time, and is often done anonymously. A sense that vilifying Muslims is acceptable behavior is unity this effort. Even some members of Congress make a habit of anti-Muslim rhetoric. A Muslim friend asks, "Where is justice when elected officials can spew hate with impunity?"

Bigotry relies on the notion that any particular Muslim is somehow responsible for the behavior of every other Muslim. It relies on the presumption that all Muslims hold identical beliefs; and that any Muslim, given access to the public square, will be as dangerous as the particular Muslims who attacked the United States in 2001. Yet it has been estimated that one out of every five persons worldwide is a Muslim. Muslims differ among themselves in ethnicity, culture, socio-economic status, and ed-

ucation, and among them, Arabs are the minority. It is nonsensical to assert that all Muslims understand or practice Islam identically, or to assume that they all see eye-to-eye on anything else.

America's own Muslim population is itself incredibly diverse, according to research. Immigrant Muslims hail from nearly 90 countries. Add to this our indigenous Muslims: African-Americans, Caucasians, Hispanics and the American-born children and grandchildren of immigrants.

Research further indicates that America's Muslims (not unlike Christians) vary broadly in the extent to which they actually practice their religion. Sweeping generalizations about "them" will always be flawed. Fear-mongering is propelled by the refusal to accept this reality, by the unwillingness to acknowledge the complexity and variety of America's Muslim population, by believing only the very worst of our Muslim neighbors and by refusing to see anything positive in them or their religion.

Take another example, in September 2006, a Northern Florida private day school invited a Muslim professor to address the student body on "The Golden Rule in Islam." The invitation provoked an uproar in the wider community. Among the unsigned letters published by the local newspaper was one expressing outrage that "all [the professor] had to do was speak at a chapel service and everybody believed everything he said about Islam." The implication? Positive information coming from a Muslim could only be a lie.

As Christians, we live under mandate *not* to bear false witness against our neighbor. This then requires that we be certain that our information about our neighbor's religion is accurate and takes account of its internal diversity; it requires care, lest we paint with too broad a brush when speaking of the behavior of members of our neighbor's religious community. Through our Baptismal Covenant, we promise to seek and serve Christ in all persons. That given, our fellow American citizens who happen to be Muslim should be able to expect from us—not suspicion, fear, or antagonism—but with open-hearted neighbor-love.

Such is the concerted effort I advocate.

Mosher is a consultant, author and educator on interreligious matters. A past chairperson of the diocese's Episcopal-Muslim Relations Committee, she currently assists the staff of the Anglican Communion Network of Inter Faith Concerns.