

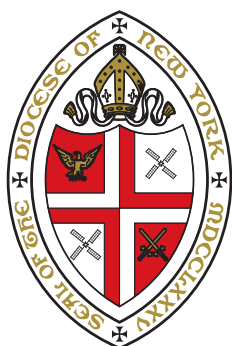
Suffragan Election

Page 10

THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

WINTER 2013



IN THIS ISSUE

Fessenden House
Page 4

Cathedral
Page 6

Environment
Page 8

Suffragan Election
Page 10

Diocesan Convention
Page 11

Parish Websites
Page 15

Diocesan Indaba
Page 19

Nelson Mandela
Page 21

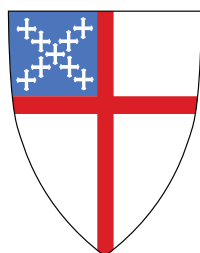


Photo: Cathedral of St. John The Divine

PUBLISHER

The Rt. Rev. Andrew M.L. Dietsche

EDITOR

Nicholas Richardson

Art Director

Charles Brucaliere

EDITORIAL ADVISORY BOARD

Laura Saunders, Chair
Carole Everett

Anne Nelson

The Rev. Yamily Bass-Choate
Mark Risinger

Robert Pennoyer

The Rev. Robert J. Fitzpatrick

The Rev. Rhonda J. Rubinson

Rick Hamlin

The Rev. Michael A. Bird

The Rev. Yejide Peters

The Rev. Masud Ibn Syedulla

STATEMENT OF PURPOSE

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.

SUBMISSIONS POLICY

Letters to the Editor in response to articles in *The Episcopal New Yorker* are welcomed. Unsolicited articles, stories and pictures may also be submitted; however, this does not guarantee publication. We reserve the right to select and edit submissions for publication. All letters must include name, address and phone or e-mail for verification. Letters and columns appearing in *The Episcopal New Yorker* do not necessarily reflect the opinion of *The Episcopal New Yorker* or the Episcopal Diocese of New York.

ADVERTISING

The Episcopal New Yorker reaches over 30,000 households in the metropolitan New York City area. To request an advertising rate sheet and insertion order, please call (212) 316-7520, or via e-mail to eny@diocesenyc.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.

THE EPISCOPAL NEW YORKER

1047 Amsterdam Avenue
New York, NY 10025
(212) 316-7520 (voice)
(212) 316-7404 (fax)
eny@diocesenyc.org

4 | Fessenden House—Providing a Place and Time for Healing

Brother Christopher Jenks on a home in Yonkers for men with substance abuse issues that has achieved remarkable success.

5 | Mary as Mom

The Rev. Rhonda Rubinson examines the evidence for a degree of tension between the young Jesus and his mother.

6 | Christmases at the Cathedral

Cathedral newsletter editor Margaret Diehl on the different ways that the Cathedral of St. John the Divine has marked Christmas over the years.

7 | Annual Parish Meetings

The Rev. Robert Fitzpatrick on an approach to the annual meeting that offers a chance of a sight of the Kingdom.

10 | Suffragan Election

A report on the election on December 7, at which the Rev. Allen K. Shin was elected Bishop Suffragan of the diocese.

11 | Diocesan Convention

A report on the Diocesan Convention held at the Cathedral of St. John the Divine on November 9.

14 | Episcopal Organs of Manhattan, part 2

The completion of Lawrence Trupiano's lightning survey of major pipe organs in the city.

15 | Free (or Almost Free) Parish Websites

Two different ways for smaller parishes to get a good-looking and functional website for little or no outlay.

16 | Views and Reviews

Tweet if you ♥ Jesus: Practicing Church in the Digital Reformation by Elizabeth Drescher and *Click 2 Save: The Digital Ministry Bible* by Elizabeth Drescher and Keith Anderson; *Orange is the New Black* (the book) by Piper Kerman; Sacred Visions Exhibition at the Museum of Biblical Art.

18 | Diocesan News

First Diocesan Indaba weekend; Tree of Life Interfaith Conference on Israel and Palestine; NY Altar Guild workshop to celebrate 110 years; Bishop's letter on death of Nelson Mandela.

CONTRIBUTORS TO THIS ISSUE

The Rev. JoAnne Campo is a priest in the diocese.

Sheba Delaney is a member of the Church of the Heavenly Rest.

Margaret Diehl is editor of the newsletter of the Cathedral of St. John the Divine

The Rev. Robert Fitzpatrick is vicar of St. Ann's, Washingtonville and serves on the *Episcopal New Yorker* editorial advisory board.

The Rev. Canon Jeffrey Golliver, PhD, is chair of the diocese's committee on the environment and vicar of St. John's Memorial Church, Ellenville.

Helen Goodkin is on the vestry of the Church of the Epiphany, Manhattan, and regularly leads Bible studies in the New York area.

Christopher Stephen Jenks, BSG, is a life-professed member of the Brotherhood of St. Gregory and executive director of Fessenden House in Yonkers.

The Rev. Robert C. Lamborn is interim pastor at St. Luke's Church, Katonah.

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

Nicholas Richardson is editor of the *Episcopal New Yorker* and communications director of the diocese.

The Rev. Rhonda Rubinson is priest-in-charge at the Church of the Intercession, Manhattan, and serves on the *Episcopal New Yorker* editorial advisory board.

The Rev. Ajung Sojwal is interim pastor of Grace Church, Millbrook.

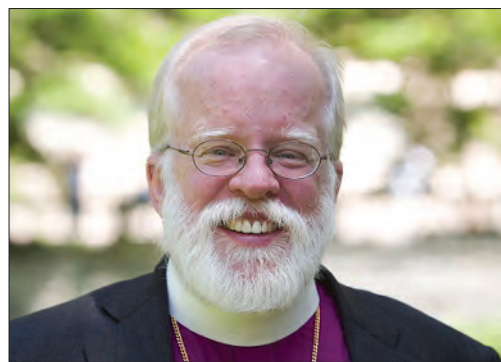
Lawrence Trupiano is a principal in the firm of Mann & Trupiano in Brooklyn, and organ curator of the Church of St. Mary the Virgin in Manhattan.

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

a \$15 subscription fee. However, if you are a parishioner and you would like to help pay for the cost of publishing the *ENY*, please send your donation to Editor, The Episcopal New Yorker, 1047 Amsterdam Ave., New York, NY 10025.

Our Hopes Are True Hopes

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



The Rt. Rev. Andrew M.L. Dietsche

We are in the season of short days and long nights. Advent, with its message of wakeful alert waiting, and its songs of watchmen standing by night and guards upon the ramparts, shepherds us into the gloom and cold of winter, and our long, hope-filled Nightwatch. Then comes the birth of Christ, and the story of Mary and Joseph, angels above and shepherds on the ground, and how they came together in the deep of the long night of God's New Thing. At Easter we will celebrate the explosion of light and life into a dark and troubled world which is the lifting up of Messiah, but first, at the observance of his coming, we wait and watch with the prophets of old and these few Palestinian wanderers, in the quiet, hidden mystery of the night hours.

At night all things are possible. In the darkness the familiar is made unfamiliar, the reasonable gives way to the fantastic, and every imagining is given its time on the stage. The flickering at the corner of our sight turns out to be angels. The young Jewish girl is revealed as Godbearer. The squirming naked newborn child, crying his outrage at the winter cold, is the very Son of Man, and his name is Wonderful Counselor, Everlasting Father, Mighty God, Prince of Peace. It is the night, it is the turning of the wheel, the rolling of the stars, and it is the passage of miracles and wonders. "When the Lord restored the fortunes of Zion, then were we like those who dream."

I write these words with the news of Nelson Mandela's passing in my ears. It is Thursday in the second week of Advent, and through these days we are living with the prophetic vision of the Peaceable Kingdom. In other years these words have seemed pretty poetry, a most charming picture. But now, against that background image of the lion and the calf, and the wolf and the lamb, the world pauses to honor the passing of the great man of hope and peace. After decades of invisible, silent imprisonment, through all that long night, Nelson Mandela waited, alert and watchful, through the travails of his own extended Advent. And when the door to his cell was opened, and he stepped out into the world with no anger and no recrimination and no word of vengeance or vindictiveness, it was the Peaceable Kingdom. And South Africa, and all the world, were not the same again. The lion lay down with the lamb. It was miracle and wonder.

This was Nelson Mandela's witness. That the true hope for which we watched and still watch, and all of the possibilities awakened in us through that child born on Christmas, that beautiful dream, is indeed transforming the world. Our faith is a reasonable faith, our hopes are true hopes. Thank you Brother Nelson for what you showed us. Because we needed to know.

+Andy

Nuestras Esperanzas son Esperanzas Verdaderas

Por el Revdmo. Obispo Andrew M. L. Dietsche

Estamos en la estación de los días cortos y las noches largas. El Adviento, con su mensaje avizor de cuidadosa espera y sus canciones de centinelas nocturnos; y guardias en las murallas; nos llevan a las tinieblas y al frío del invierno; y a nuestra incesante Vigilia nocturna. Luego viene el nacimiento de Cristo y la historia de María y José, ángeles en el firmamento y pastores en la tierra; y cómo se juntaron en lo profundo de la larga noche de la Nueva Obra de Dios. En la Pascua celebraremos la explosión de luz y vida en un mundo problemático; y oscuro que es la glorificación del Mesías, pero primero, en conmemoración de su venida, esperamos y vigilamos con los profetas de antaño y esos pocos palestinos extraviados, en el silencioso, misterio oculto de las horas nocturnas.

En la noche todas las cosas son posibles. En la oscuridad lo conocido se hace extraño; lo razonable da paso a lo fantástico y todo lo imaginado tiene su espacio en el escenario. El parpadeo en el rabillo de nuestros ojos resulta ser ángeles. La jovencita judía es revelada como la Madre de Dios. El inquieto niño recién nacido desnudo, llorando su indignación en el frío invierno, es el mismo Hijo del Hombre y su nombre es Consejero Maravilloso, Padre Eterno, Dios Todopoderoso, Príncipe de la Paz. Es la noche, es un giro del timón, es el titular de las estrellas, y es el pasadizo de milagros y maravillas. "Cuando el Señor cambió la suerte de Sión, nos pareció que estábamos soñando".

Escribo estas palabras con la noticia de la muerte de Nelson Mandela resonándome en mis oídos. Es jueves de la segunda semana de Adviento y durante estos días estamos viviendo con la visión profética del Reino Pacífico. En otras épocas esas palabras han parecido muy poéticas, una imagen muy encantadora. Pero hoy, con esa imagen del león y el becerro; del lobo y el cordero en el trasfondo, el mundo se detiene para honrar la muerte del gran hombre de la paz y de la esperanza. Después de décadas de encarcelamiento silencioso e imperceptible, durante toda esa larga noche, Nelson Mandela, mediante los esfuerzos de su prolongado Adviento, esperó, alertó y vigiló. Y cuando la puerta de su celda fue abierta y él salió al mundo sin ira ni recriminación; y sin una palabra de venganza o resentimiento, el Reino Pacífico se realizó. Y África del Sur; y el mundo entero, nunca más fueron lo mismo. El león reposando con el cordero. Fue milagroso y maravilloso.

Este fue el testimonio de Nelson Mandela. Que la verdadera esperanza por la que velamos y todavía vigilamos; y todas las posibilidades que en nosotros despertaron por ese niño nacido en Navidad, ese hermoso sueño, ciertamente está transformando el mundo. Nuestra fe es una fe racional, nuestras esperanzas son esperanzas verdaderas. Gracias Hermano Nelson por lo que nos revelaste. Porque nosotros necesitábamos entenderlo.

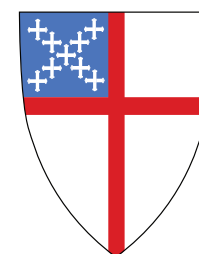
Traducido por Lila Botero

+Andy



IN THE ANGLICAN COMMUNION
A global community of 70 million Anglicans in 64,000 congregations, in 164 countries.
www.anglicancommunion.org

ARCHBISHOP OF CANTERBURY
The Most Rev. and Rt. Hon. Justin P. Welby
Lambeth Palace,
London, England SE1 7JU
www.archbishopofcanterbury.org



IN THE UNITED STATES
A community of 2.4 million members in 113 dioceses in the Americas and abroad.

PRESIDING BISHOP
The Most Rev. Katharine Jefferts Schori
Episcopal Church Center
815 Second Avenue, New York, NY 10017
1-800-334-7626, 212-716-6000
www.episcopalchurch.org



IN THE EPISCOPAL DIOCESE OF NEW YORK
A community of 199 congregations covering 4,739 square miles with approximately 600 priests and 72 deacons, with worship in 12 languages: Akan, American Sign Language, Bontoc, Chinese, Creole, English, French, Igbo, Japanese, Korean, Malayalam and Spanish.

BISHOP OF NEW YORK
The Rt. Rev. Andrew M.L. Dietsche

ASSISTANT BISHOP
The Rt. Rev. Chilton R. Knudsen

ASSISTING BISHOP
The Rt. Rev. Herbert A. Donovan

DIOCESAN OFFICES
1047 Amsterdam Avenue
New York, NY 10025
1-800-346-6995
212-316-7400
212-316-7405 (fax)
www.diocesenyny.org

Providing a Place and the Time for Healing

By Christopher S. Jenks, BSG

Dinner is perhaps the best time to see Fessenden House “in action.” It is the one time every day that we all gather together as a community. On a typical evening, twelve men gather around the long dining-room table. After a short grace, we load up our plates with food and sit down to a hearty meal. The dinner conversation is sometimes serious, as the men talk about their various problems and frustrations. More often the table rings with laughter at bad jokes and gentle teasing (usually at the expense of the staff). Our bonds as a community are continually renewed and strengthened. It is a heavenly banquet just as much as any celebration of the Holy Eucharist.

Fessenden House was founded in 1995 by Richard John Lorino, BSG, with help from other members of the Brotherhood of St. Gregory, as a home for men with HIV/AIDS. In our first few years of operation we discovered that nearly all of the men who came to live here were dealing with issues related to substance abuse, and in most cases the substance abuse was a far more immediate and compelling issue than the HIV infection. In 1998, we changed our focus to deal with substance abuse in a more intentional way, focusing on men who, because of medical or mental health issues, were not suitable candidates for a typical half-way house.

Two qualities distinguish Fessenden House from all other sober living facilities that we know about. First, we have no set time limit for living at Fessenden House. Every resident can live here for as long as he needs the kind of support we offer, provided he complies with the house policies. Some men are ready to move on after a year or so; other men need support for much longer. We have had men live here as long as eight or nine years.

Second, we on staff live here with the residents. This means much more than having 24-hour-a-day staff coverage. Our home is their home and their home is ours. We on staff model how to live with others in intentional community in both easy times and difficult times.

Our approach to recovery is disciplined yet supportive. During their first 90 days in the house, new residents attend daily Alcoholics or Narcotics Anonymous meetings, and at least three meetings a week thereafter. We help new residents enroll in local treatment programs that include counseling and drug screening. We also refer them to appropriate medical and psychiatric care, peer support groups, literacy or GED programs, and job training programs, and we act as advocates for them with the Department of Social Services, the Social Security Administration and the Departments of Probation or Parole.

Our methods achieve remarkable success. In the past five years less than 15 percent of our residents have been discharged due to drug or alcohol use. Of the 11 men who have lived in the house so far this year (November 2013), only one has relapsed. The typical relapse rate for similar residences in New York State is between 75 percent and 90 percent.

None of our residents is “typical,” but their stories are more effective than any list of facts in embodying what Fessenden House is all about. One example is “Hector” (not his real name). Hector grew up in the south Bronx and became involved in gangs and criminal activity when he was eleven or twelve, becoming a drug dealer and user by the time he was 15. In 1991 he received a severe head injury in a gang fight; he lost his vision in his left eye and his hearing in his left ear, and could only speak with great difficulty. Found guilty at trial for a variety of crimes, he was sentenced to a long stint in prison. After 13 years he was paroled. Initially he tried to go back to his old life, even becoming an active heroin addict again, but he soon realized that he would not survive if he stayed on that course. He went to his parole officer and told her what was going on. She sent him to a long-term rehab, and he came to Fessenden House from there.

Hector thrived at Fessenden House. He became very active in local Alcoholics and



Top: Fessenden House in the snow. Below: Christmas at Fessenden House. Photo: A. Campy

Narcotics Anonymous meetings; eventually he started visiting various institutions, including hospitals and prisons, to share his story. In September of 2008 Hector was discharged from parole and in the spring of 2009 he moved out of Fessenden House into his own apartment. With assistance from a New York State program for people with traumatic brain injuries, he is currently receiving speech therapy and learning how to read and write again.

We can't help but look at Hector's life and see his amazing persistence—his triumph over almost insurmountable odds. He did this work himself, and we don't want to take anything away from him. But we know that Fessenden House gave him the time and the emotional and physical security he needed for this healing to take deep root. This is the role we have played for 18 years in the lives of over 200 men—men that many people too easily write off as “beyond help.”

Jenks is a life-professed member of the Brotherhood of St. Gregory and Executive Director of Fessenden House in Yonkers.

MORE INFORMATION about Fessenden House, including how to make a financial donation to support its work, is available at www.fessendenhouse.org.



William Holman Hunt. *The Finding of the Saviour in the Temple*. Oil on canvas. 1860. Birmingham City Art Gallery.

Mother Mary as Mom: Hints in the Gospels on How Mary Parented Jesus

By the Rev. Rhonda J. Rubinson

There are precious few interactions between Jesus and his biological family recorded in the Gospels, and the ones that we do have are generally marked by an odd tinge of hostility. This is true even of Jesus' few recorded exchanges with his mother Mary. Apart from the tender effort that Jesus makes to assure that his mother is cared for after his death as he hangs on the cross (Jn. 19:26-27), the rest of Jesus' interactions with Mary are strange at the least; a few can even be considered harsh.

I've always felt that the harshest was Jesus' comeback to Mary at the wedding at Cana (Jn. 2:1-11). In response to what seems like an innocent remark that Mary makes to Jesus ("They've run out of wine"), Jesus snaps back, "Woman, what concern is that to you and to me? My hour has not yet come." Even taking into account the implication in Mary's statement that their family is somehow responsible for the wedding's wine supply, that's a rather sharp answer, at a public gathering no less. What's more, the sharp tone seems to come from nowhere—that is, unless there's some deep mother-son history here.

There's a strong hint to that history in Luke (2:41-52), where the twelve-year-old Jesus remains in Jerusalem after the Passover festival, and Mary and Joseph unknowingly leave without him. After searching through the crowd and not finding him, they head back to Jerusalem, where three days later they find him teaching in the temple. Mary, as usual, does the talking, chiding him for aggravating his parents ("Child, why have you treated us like this? Look, your father and I have been searching for you with great anxiety"). Jesus makes his case to his parents to be allowed to act as though he were of sufficient age to make his own decisions ("Why are you searching for me? Did you not know that I must be about my father's business?"), rather like any adolescent

boy announcing to his parents that he no longer wanted to live by their rules.

Although clearly an amazingly precocious teacher, Jesus does not prevail against his mother: Luke says that he goes home to Nazareth with his parents and is "obedient to them." His parents—with Mary obviously in the lead—have asserted parental authority, and Jesus submits. Then Luke falls silent on what follows this episode, but it is possible to imagine further dialogue between Jesus and Mary that goes unrecorded as the family heads home, Mary saying to Jesus, "My son, be patient. Your hour has not yet come."

We don't hear another word about what Jesus says or does for another 18 years. During that time, though, we can imagine Jesus trying to "be about his father's business" again and again, and Mary's stock answer becoming a repeated irritant to the eager young Jesus: "My son, be patient. Your hour has not yet come."

When Jesus' hour *does* come he is at the wedding at Cana, and it is Mary who finally gives permission for him to "get about his father's business." As not only the Mother of God, but simply as her son's mom, it was Mary who held Jesus back when he was too young to begin his ministry, and it is she who kicks him out of the nest when he is ready. When Mary challenges Jesus to solve the wine problem at the wedding (that is, perform his first public miracle), Jesus shoots back the answer his mother always gave him—"Woman, what do you want with me? My hour is not yet come."

But now Jesus' hour finally *had* come. And Mary, the Mom of God, knew it, even if her son did not.

And Jesus finally got to get about his father's business.

Rubinson is priest-in-charge at the Church of the Intercession in Manhattan.

Cathedral Christmas Story

By Margaret Diehl

The cornerstone of the Cathedral was laid two days after Christmas 1892 (St. John's Day). The occasion was recalled six years later, at the first service in the Cathedral, in the crypt chapel. Bishop Horatio Potter presided, and the Rev. Morgan Dix, Rector of Trinity Church, gave the sermon.

"Many, or most, of you here present can recall the scene witnessed on this spot, when the corner stone of our cathedral was laid... They who were so fortunate as to witness what occurred will never forget it: the lines of pilgrims ascending from all directions to this place; the procession of priests moving in long order due, from the old Orphan House, forth into the keen and frosty air; fathers of the Church surrounding our chief pastor and rejoicing with him; the plateau, covered with equipages; the spectators, crowding to view; and then the singularly beautiful service..."

It would have been something indeed to witness that service, the beginning of a cathedral that is more than the sum of its bishops, deans, clergy, congregants, stone, statues and altars, more than the music and prayers, advocacy and action. The Cathedral, like Christmas itself, is a mystery in plain sight, kept alive by the love of ordinary and extraordinary people.

Creches, nativity dramas, and caroling were the focus of the weeks and days before Christmas in the early and mid-20th century. In 1938, the WPA performed a Nativity play on the steps of the Cathedral with 64 actors and musicians. There were holiday baskets for the poor, outreach to the young, the old, and newcomers to the city. ("We want all the dates of the Christmas services at your parish in order to advise lonely young women where to go for Christmas..."—a 1939 letter from the Youth Consultation Service of the Church Mission of Help to Cathedral School Director William Hughes.) The Cathedral began broadcasting its Christmas Eve service on the radio in 1922; television broadcasts began in 1953. In 1970, Bishop Horace Donegan presided with the Roman Catholic coadjutor archbishop, the Most Rev. John J. Maguire, at St. Patrick's Cathedral. Carols were sung by the combined choirs of the two cathedrals.

In the 1970s, Frederick Renz and Early Music New York began presenting Christmas programs: over the years, the Cathedral was home to an English Christmas (including fire-juggler and Morris dancers), a Medieval Christmas, a Baroque Christmas, a Renaissance Christmas and more. The Paul Winter Consort's Solstice Concerts began in 1980, with the mandate to bridge ecology and spirituality with music. The contemporary Cathedral Christmas, with carols, Handel's *Messiah*, early music and the spirit of the earth and animals, was born.

On New Year's Eve, 1986, a peace altar carved from a 125-year-old English walnut tree by George Nakashima was dedicated and installed in the nave as a place for interfaith worship and prayers for peace. For several years in the late 1980s and '90s, a Boar's Head and Yule Log Festival featured jesters, wise men, pipes and drums, stilt-walking, the Omega Liturgical Dance Company, the Cathedral Choir and "and a mince pie big enough to serve as a spare tire on a 12-wheeler." (*The New York Times*, 1994.) This year, Crafts at the Cathedral, a place to find exquisite handmade gifts, occurs on the first weekend in December (Friday night, Saturday and Sunday). A Cathedral Christmas Concert, featuring Ottorino Respighi's *Laud to the Nativity* (Dec 14); The Cathedral School Peace Tree Ceremony (Dec 30); The Winter Solstice Concert (Dec 19, 20, 21); Season of



The Cathedral Christmas Tree.

Photo: Cathedral of St. John the Divine

Lights, a Solstice Workshop (a Public Education workshop for children, Dec 21); Early Music's Bohemian Christmas (Dec 15, 22 and 25), the Christmas Eve Festal Eucharist, Christmas Day Choral Eucharist and The New Year's Eve Concert for Peace offer an array of music, worship and thanksgiving.

The bishops of New York and the deans of the Cathedral have spoken out on Christmas both in celebration and sorrow. Below is a sampling of their words on peace, justice and care for the needy.

"On this day, the anniversary of Christ's birth, our fellow men are being mowed down by the scream of the shrapnel and the roar of the cannon... As we see it today, these Christian peoples are killing each other for their nations' pride. Their rulers find no room for Christ this Christmas morning."
—Bishop Greer, 1914

"We may all of us have less money than we thought we had, but if we have more religion in our churches and in our homes we shall be vastly better and vastly happier... Christmas stirs us more strongly than ever to do our part for those who are in need or want through unemployment."
—Bishop Manning, 1932

"Because powerful men long ago thought that their own security was more important than a child's right to live, decent human beings have ever since judged the worthiness of any leader's intentions by his attitude toward the children whom Jesus loves and blesses."
—Bishop Donegan, 1960

"...social movements rise and fall. The role of the church changes accordingly. When there is momentum in the secular world, it is fitting for the church to affirm it... when activity falls off, our obligation is to prayer and study, and when the moment is right, hard work to ignite a movement."
—Bishop Moore, 1986

"It is among those on the margins, the edges, that is to say, the poor, the sick, the homeless, the helpless, the immigrant, the vulnerable, that the presence of God is to be found most vibrantly... in Darfur, the Congo, the Sudan, but also on merchant ships abandoned by their owners, in the forest of India, the streets of Gaza and even the streets of this great city."
—Bishop Sisk, 2008

"The Christmas story stirs up a lot of emotions for many of us, including the notion that this is the season of hope... our imaginations are set on fire and our expectations and hopes are lifted to the world as it could be."
—Dean Kowalski, 2010

"On Christmas we were told again that the light has shined in the darkness and the darkness has not overcome it. Forty days later we light our midwinter candle and are here to say that only the groundhog need fear the shadow, for in Christ we are made confident for the dark, unafraid for the night, brave and strong for the desolate valley."
—Bishop Dietsche, 2013

Diehl is editor of the Cathedral's newsletter.

Prayers in the Peaceable Kingdom

By the Rev. JoAnne C. Campo

There's an important lesson that all clergy need to learn: God leads us where he wants us. Four years ago I would never have guessed that, along with supply work, I would be the chaplain at the Hartsdale Pet Cemetery, which was established in 1896 and is the oldest operating pet cemetery in the United States.

On Sunday, September 8—National Pet Memorial Day—a blessing of the animals was held at the cemetery as a part of the memorial ceremonies. It was open to the public free of charge, and just about every seat under the tent was filled. People brought their pets, or photos of their deceased pets. Some came asking for prayers for a pet that was ill, or that had recently had surgery and was recuperating. A few of the families who came with tears in their eyes, or were openly crying, told me that their pet had just died that past week. The loss, grief, and pain were still acute and new.

But the prayers weren't only for the pets. I was also asked me to pray for people's deceased parents. One woman had recently lost her mother, father, and her pet. She feels the burden of loneliness right now, and needs to know that someone cares for her. I promised to keep her in my personal prayers, and she was so deeply grateful.

When a pet dies it's a painful time. They are a member of your family. They find their way into your heart. I'm a dog mom, so I look at having a pet from that perspective. You talk to them and they listen. They sense when you're upset. They seem to know when you need them just to be there with you. They give us love; they're faithful; they're our companions on life's journey, and when they die the pain and grief are real.

I found a wonderful quote about dogs in a little book by the Monks of New Skete called *Dogs & Devotion*. It says, "Perhaps one of the reasons we are so devoted to our dogs is that they help us become who we're supposed to be." As I said, I'm a dog mom;



The author with a greyhound.

Photo: Hartsdale Pet Cemetery

but I'm sure that those who are cat, or bird, or bunny, or other kinds of pet parents can say the same thing about their pet. They bring out the best in us.

And for the generously given gift of their devotion to us what can we give them in return? The monks say this: "Companionship, a requirement of their social nature; adequate food and water to replenish their bodies and allow them to energetically engage with life; and ample periods for rest and relaxation..." And don't forget lots of petting!

My ministry has taken me in a different and somewhat unique direction. But what I have found there, at the Peaceable Kingdom of Hartsdale Pet Cemetery is that simple human need for pastoral care for those who are grieving;

the need for liturgy as they put their dear pet to rest; and the need for the hope that they will meet that dear friend again. This is where God has led me, and truly, I couldn't be happier. Thank you God!

Campo is a priest in the diocese.

A Reflection on Parish Annual Meetings: Marching in the Light of God

By the Rev. Robert Fitzpatrick

Conventional wisdom has it that parish annual meetings are like magnets. At one extreme they are repellingly dull. At the other pole, they can be all too attractive for conflict and for crazy, acting-out behavior. I know there is evidence for both extremes.

But at our most recent parish meeting, we asked people to bring stories of their ministries back to the group. We asked a mix of old and new members to take turns in leadership roles. Lay and ordained leaders reflected on the past year in terms of goals we set for ourselves and what we did, learned and prayed along the way. We talked about what we did when we met the unexpected. We remembered our dead, and acknowledged the gifts and the gaps they leave us. People talked faithfully about hopes for the future. We discussed uncertainty as an inherent part of looking into the future.

It took two hours. That may seem long. In the moment however, and even now, I see it as a parade—a parade of blessings from God and one another, streaming past to be seen, heard and felt.

It was not all excitement, novelty and finely honed speeches of course. If the ministry reports were written rather than spoken, we might have edited and shortened a few to make them more concise, more efficient.

If we had, I suspect much of the wonder, much of the joy, might have been edited out and left on the cutting room floor.

For me, it was these first person accounts of faith and service that gave the time

meaning—the We and the I finding our best selves by being for You, for the Other, for God.

These personal narratives are faith witnesses. They came from people who might insist they have neither the faith nor the words to stand up and give a faith witness. But there we were.

It took two hours to hear all those stories, to see all these witnesses to our life in Christ, for the parade to pass.

In the Gospel passage that morning, Jesus said that he has come to free the captives and let the blind see. Many of us would think nothing of watching a movie for two hours—or reading a book or surfing the internet. We might even go to an old fashioned parade when we get the chance. Yesterday we saw, and heard and felt, a parade of blessings.

There is a hymn that says, "We are marching in the light of God." We are marching in the light of God. Hear the music, feel the beat. And know that sometimes, we can see the Kingdom.

Fitzpatrick is vicar of St. Anne's Church, Washingtonville and serves on the Episcopal New Yorker editorial advisory board.

For a video of Marching in the Light of God go to <http://youtu.be/-BQOPZSxpY>.

Mission, Conversion and Communion

By the Rev. Allen K. Shin



Mission is commonly understood as a goal or a task. It gives purpose to life and directs the course of our actions and of our decision-making. How we understand and define mission deeply affects how we live out our lives, both individually and collectively: For each of us there is an organic relationship between life's mission and life itself. Each of our lives is a spiritual journey of mission, and nowhere do we more acutely experience the spiritual significance of mission than in the life of the church.

THE VITAL NEED FOR MISSION

Over the centuries mission has been understood in a variety of ways in the church: saving "sinners" from eternal damnation, helping "others" to be like "us," and bringing more "heathens" into the church. Missionary activities focused on such goals have often been patronizing and coercive, and have come to be inextricably connected to western colonialism. It is not surprising, then, that mission and the missionary activities of the church are often viewed, even among Christians themselves, as politically incorrect and inherently negative. But, today more than ever, salvation and growth remain urgent issues for the church, which is challenged to articulate its mission ever more clearly and to find new ways of bringing the Good News of Jesus Christ to the world, without the Messiah complex and without coercion and hypocrisy.

GOD ORIGINATES MISSION

Mission is a gift from God. Rather than something that the church does on its own or in its own right, it is God's activity and attribute, which God then shares with the church. It is God's initiative, and the church is the result of God's missionary movement to His created world. God's essential mission is creation, and it is through His self-giving generosity that the divine Word and the divine Spirit are embodied in all God's creation. The church, then, has mission only in so far as it participates in this life-giving mission of God.

TRINITY AND COMMUNION AS THE FOUNDATION FOR MISSION

The source of this creative self-giving is the Trinity, the union of three Persons in mutual self-giving and love. Trinity reveals the true and perfect communion in which

the Father, the Son and the Holy Spirit simply are. True communion, first of all, allows freedom for each of its members to be who he or she is meant to be, for only out of freedom and wholeness of being is it possible to celebrate life in mutual trust and belonging. True communion liberates and empowers each of its members for mission. The Trinitarian communion of God is, thus, the theological paradigm of the church's mission

CHRIST CRUCIFIED AS THE SOURCE OF THE CHURCH'S MISSION

God has extended such communion to the world through Jesus Christ in his incarnation and in his death and resurrection. In his self-sacrificing love, Christ crucified enters into mutual vulnerability with people in all their pain and suffering and welcomes all into his communion with his Father. Communion, then, is at the heart of what it means to be truly human. If the church is to participate in God's mission of extending his Trinitarian communion to the world, it can only do so by participating in the radical self-giving love of Christ crucified, the only source of its mission.

JESUS' LIFE AS THE PARADIGM FOR THE CHURCH'S MISSION

Jesus began his mission after his baptism, in which he was revealed as God's Beloved Son in communion with the Father and the Holy Spirit. The movement in Jesus' life from baptism (conversion and communion) to mission is also the missionary paradigm for the church. Death and resurrection is the Christian paradigm of life, for baptism renews the church into communion with Jesus Christ, in whose name the church participates in God's mission. Thus, in the person of Jesus Christ, mission, conversion and communion converge and are embodied in an organic and dynamic way.

STEWARDSHIP OF THE DIVINE AUTHORITY FOR MISSION

In the wilderness after baptism, the misuse and abuse of his divine authority and power is at the heart of the devil's temptations of Jesus. Jesus proclaims his mission in Luke 4 and carries out his mission in the Gospel stories with authority of none other than God himself; Jesus himself is the divine authority. Jesus shared the gift of divine authority with his church at Pentecost. The stewardship of this gift is, therefore, of critical importance for the church's mission. The abuse of this gift would mean the death of the church's own soul. The church has no power of its own to exercise this divine authority but only in the name of Jesus Christ and of the triune God, with whom the power resides and remains.

MISSION MUST BE ORGANIC IN THE LIFE OF THE CHURCH

The church is, then, the place of organic convergence of mission, conversion and communion. It is not a mere non-profit charity but a community of genuine conversion and true communion in the love of Christ. Neither should the church be a place of mere ritualistic piety without concrete services to the world in witness to Christ's love. Worship of God and serving our neighbor must go hand in hand; they must be organic in the life of the church. As Jesus says, ministering to the poor and the marginalized in the society is, in fact, ministering to him (Matthew 25).

ENGAGE WITH THE WORLD – LOVE, JUSTICE AND MERCY

The Great Commission of Matthew 28 is not an injunction for proselytizing and coercive evangelization but an invitation to engage with the world where the mission of the triune God is already taking place to establish true communion. Christ crucified calls the church to his own mission, to die and rise with him through continual conversion and in eternal communion with him. The church's mission is to be the sign of God's mission of love, justice and mercy in the midst of the world through its worship of God and its ministry to the poor.

Shin is Bishop Suffragan-elect of the Diocese of New York. This article was originally published in the March, 2010 issue of the Episcopal New Yorker.

The Rev. Allen K. Shin Elected Bishop Suffragan

By *Nicholas Richardson*

At 2.40 p.m. on Saturday, December 7, at the special election convention held at the Cathedral Church of St. John the Divine, the Rev. Allen K. Shin was declared the bishop suffragan-elect of the Episcopal Diocese of New York. The new bishop suffragan will work alongside and under the direction of Bishop Dietsche.

Shin, who is currently rector of St. John's Church, Huntington, LI, NY was elected on the 4th round of balloting by a majority of those present of the active clergy and of delegates from all of the diocese's congregations. The information and answers to questions given by the bishop suffragan-elect (and of the other candidates) during the nomination process is available at www.suffraganny.org.

Shin was one of five candidates nominated in early October by the Committee to Elect a Bishop (the others being the Rev. Kim L. Coleman; the Rev. Canon Susan C. Harriss; the Rev. L. Kathleen Liles; and the Rev. Dr. Mauricio J. Wilson), which began work following the call for the election of a suffragan by Bishop Dietsche's predecessor as diocesan, Bishop Mark S. Sisk, at the diocese's annual convention in November 2012.

In accordance with the national canons of the Episcopal Church, before the election began, Bishop Dietsche specified the responsibilities that would fall to the individual elected. "I will ask the Bishop Suffragan to join me in the regular episcopal functions of my office," he announced, "including the pastoral care of the clergy and diocese, visitations to parishes, and partnership in the administrative functions of my office. In addition I will assign to the Suffragan specific oversight of resources for congregational development, coordination of ministries to young adults and college chaplaincies, and to join me in the development of new parochial and regional structures to support and maintain local ministries. Consistent with my desire to shape a collaborative relationship with the Suffragan, and in light of the varieties of gifts presented by the candidates for this election, the Suffragan and I will work together to define the full scope of the ministry and the assignment of other duties."

The bishop suffragan-elect must now receive the consent of a majority both of the other diocesan bishops of the Episcopal Church and of the standing committees of the Church's dioceses, before being consecrated in the Cathedral of St. John the Divine on Saturday, May 17, 2014.

Richardson is editor of the Episcopal New Yorker and communications director of the diocese



Secretary of Convention James A. Forde, Sr. leads Bishop Suffragan-elect Shin to the dais following the announcement of his election on the 4th ballot. Behind are the Rev. Dr. Mauricio J. Wilson and the Rev. Canon Susan C. Harriss.



Bishop Dietsche with Bishop Suffragan-elect Shin.



Delegates between Ballots.

Photos: Nicholas Richardson



The joint chairs of the Committee to Elect a Bishop, the Rev. W. Blake Rider and the Rev. Nora Smith, as the committee is applauded for a job well done.

237th Diocesan Convention

BISHOP'S ADDRESS - SUMMARY

In an enthusiastically-received address at the Diocesan Convention on November 9, Bishop Dietsche presented the first of two parts of a communication titled "Towards a Strategic Plan" that, he said, he will complete in due course in the form of a letter.

Bishop Dietsche focused on the future of the diocese itself—and his tone was both positive and realistic. "We are going to change the culture of this diocese," he said, in the course of discussing the diocesan Indaba process that saw its successful launch in October. "The challenges of being church in our day require it."

While acknowledging the worldly pressures faced by many congregations, the bishop nevertheless identified an extraordinary level of vitality, and evidence of profound health everywhere in our churches. At the same time he declared the critical importance of creating a vision and a strategy for Latino/Latina ministry. "If you are not on some level reaching out to and inviting in the Hispanic community where you live," he said, "you are probably living on borrowed time."

He also said that congregations must take responsibility for making the churches that have been given into their care places of vibrant mission possibility, and that to do so, they must have the flexibility to adapt to changing circumstances, and be willing to take on "the pastoral, financial and structural responsibilities which undergird their ongoing



Bishop Dietsche Delivering His Address.

Photo: Nicholas Richardson

life"—and that if they could not do so, they should "accept and embrace new structures and forms to live and work collaboratively with the diocese and other churches to make their life possible and sustainable. This diocese," he warned, "can no longer expend our limited financial resources to support the operating budgets of churches which will not take that responsibility." He proceeded to lay out a plan to develop a diocesan approach to "impaired congregations" with real canonical power to act, saying that "no church has the moral right to spend away assets that have been given in trust by earlier generations to serve the mission of the church, in lieu of genuine sacrificial stewardship or engaging, faithful evangelism."

THE BISHOP'S ADDRESS: FULL TEXT AND VIDEO

For the full text and video of Bishop Dietsche's address to the Convention, please go to www.diocesenyny.org > The Diocese > Conventions > The 237th Diocesan Convention and click on the links.

Diocesan Staff Changes

Bishop Dietsche began by announcing or referring to transitions that were in process or shortly to take place. After commending the slate of candidates for bishop suffragan as "very thoughtful and able," he went on to express his appreciation for the support and friendship of Bishop Chilton Knudsen, who will return to her home in Maine in May 2014. "She has," said Bishop Dietsche, "made varied and rich contributions to our common life in the Diocese of New York."

Then, after referring to the recently announced appointments of the Rev. Blake Rider to take over from John Osgood as Canon to the Ordinary, and of the Rev. Jeanne Person to take up the vacant post, previously held by the Bishop himself, of Canon for Pastoral Care, the Bishop turned to other changes that include, he said "a 25% reduction of the canons on diocesan staff." The Rev. Canons Claudia Wilson and Williamson Taylor would both, he announced, retire as Canons for Congregational Development at the end of 2013, to take up full time positions in their parishes, while Patricia Mitchell would retire as Canon for Christian Formation to take up a new position of pastoral leadership. At the same time a search for a replacement for Allen Barnett, the diocese's Chief of Operations and Finance, would begin in early 2014 and be completed by midyear.

In uncertain times ... the temptation is to think small. To embrace austerity. To pull back and cut back ... to whittle away at the life of our churches or the diocese itself to get it down to a manageable size that we can "afford." But I am convinced that the only way forward, certainly the only way in keeping with our call by Jesus is to think big. To do more and to be more.

CONVENTION RESOLUTIONS

For resolutions passed at the Diocesan Convention, please go to www.diocesenyny.org > The Diocese > Conventions > The 237th Diocesan Convention and then click on the links.

The Diocesan Task Force on Human Resource Policy: Increases in Minimum Annual Clergy Stipend and in Supply Clergy Rates

The Diocesan Task Force on Human Resource Policy, which was set up earlier in 2013 under the guidance of Bishop Knudsen, presented its recommendations to the Diocesan Convention under the headings "Compensation," "Part-time Compensation," "Sabbatical Policy," and "Health Insurance." To read these recommendations, please go to www.tfhrp.episcopalny.org and click on "Recommendations" in the menu bar.

The Task Force presented two resolutions regarding clergy compensation from the floor, both of which were passed. These were to raise the minimum annual stipend for clergy by 2.3%, effective January 1, 2014, and to raise the supply clergy rates to

- \$180 for one service, plus travel expenses at the IRS rate
- \$270 for two services, plus travel expenses at the IRS rate
- \$100 for a week-day service

and that "ministry in addition to the Sunday or week-day service be compensated at an additional amount agreed upon by the parish and priest."

Bishop's Crosses

At the Diocesan Convention Bishop Dietsche presented Bishop's Crosses to the Rev. Dr. Paul B. Clayton Jr, Evelyn Schafer, and Kathryn L. Watts Grossman. The full texts of the citations follow.



Photos: Nicholas Richardson



PAUL B. CLAYTON, JR.

Sacred Scripture guides our spiritual life when we are reminded to love the Lord our God with all our heart, soul, strength and mind (St. Luke 10.27). We have been blessed by the presence and ministry of The Reverend Doctor Paul Clayton, Jr. because his life has been a witness to a dedicated life in loving God. He has loved God with his heart, as evidenced in his advocacy of the poor, displayed as early as the 1970s when he was a founding member of the Friends of Darbonne in Haiti, an outreach he continues to support to this day. He has loved God with his soul, demonstrated most prominently in his priestly ministrations for nearly half a century as he provided pastoral care for parishes in Texas and New York. Most significantly, he has devoted his ordained ministry in a stunning life-long effort to build ecumenical and inter-faith bridges, having served as a vital and exemplary member of influence on the Diocesan Ecumenical and Inter-Faith Commission for over forty years, as well as being the Chair of this Commission for over twenty-six years. In this capacity, he has not only been an outstanding reconciling force between differing viewpoints, but also was singularly influential in establishing in our Diocese the historic Concordat with the Lutherans. He has loved God with his strength, most notably when he marched for civil justice in Fort Worth, Texas, in the 1960s with the Southern Christian Leadership Conference, that was established by The Reverend Doctor Martin Luther King. He has loved God with his mind, impressively sustaining an academic career as an Instructor, Assistant Chaplain and Adjunct Professor of Patristics at the General Theological Seminary, as an Instructor in Anglicanism at Union Seminary and as the author of a highly praised book on the Christology of Theodoret of Cyrus. We are enriched and instructed by his example.

Therefore, in recognition and gratitude for his service to his community, his diocese and the larger Church offered to the glory of God, we, on this 17th day of November 2012, in the fifteenth year of our consecration, do award him

THE BISHOP'S CROSS

The Rt. Rev. Andrew Dietsche
Sixteenth Bishop of New York



EVELYN SCHAFER

In our life of prayer, God teaches us to listen with the ear of our heart. Such a contemplative gift is manifested in the soul of a person who is generous, self-less, faithful and graceful. We perceive this charism in the life of Evelyn Schafer who has labored tirelessly as a pillar in the life of St. Ann's Church for the Deaf, Manhattan, for many years. While managing a demanding and impressive career as a textile designer, consultant and art director, after having previously graduated from the Pratt Institute and the Fashion Institute of Technology, she has been the foundation for ministry in her parish. Evelyn has faced severe hardship and overcome formidable obstacles, but her persistence, dedication and compassion have moved her into stunning ministry to, and for, all people but particularly for those who are deaf, hard of hearing, deaf-blind or have multiple disabilities. Evelyn has been a guiding presence of stability at St. Ann's through many years of clergy transitions and the challenges of providing pastoral leadership to a deaf community, and has been singularly instrumental as a central influence in keeping this historic parish continuing and vital, a parish founded by Blessed Thomas Gallaudet in 1852 and the first in the world dedicated to ministry to the deaf. With her exceptional sense of humor and her truly welcoming nature, she hears with her heart and her eyes and enables us, by the teaching that emerges from her daily example, to devote our lives to others in order to display our love for God.

Therefore, in recognition and gratitude for her service to her community, her diocese and the larger Church offered to the glory of God, we, on this 9th day of November 2013, in the second year of our consecration, do award her

THE BISHOP'S CROSS

The Rt. Rev. Andrew Dietsche
Sixteenth Bishop of New York

(continued on next page)



KATHRYN L. WATTS GROSSMAN

The Gospel we proclaim transforms lives. Therefore, whenever we see someone working for equality and empowerment, we see the sacred in our midst. This mystery and majesty we see in Kathryn Watts Grossman, who has been the Chair of the Global Women's Fund of the Diocese since its inception. Her charity, hospitality, leadership and friendship have sparked generosity in others, manifested by the giving to the Fund which has increased greatly under her guidance. Her management of this outreach has seen exceptional results: from the 2 scholarships for women in 2004, there are now 24 women receiving aid for higher education, with additional advocacy workshops that have served over 250 other women, spanning 11 countries in the developing world. She has diversified the areas of study that receive support, expanded its international impact and network, strengthened the Board, and engaged in productive fundraising. Kathi has offered a gracious welcome to women from around the Anglican Communion, opening up her home, particularly during the meetings of the United Nations Commission on the Status of Women. Lasting bonds across the world have been formed that have vastly increased women's economic productivity and their enablement as role models in their communities. She has worked tirelessly to speak for the voiceless and enable the powerless. Kathi is an exceptional illustration of the wondrous truth that whatever we do for our sisters or brothers, we do for Christ.

Therefore, in recognition and gratitude for her service to her community, her diocese and the larger Church offered to the glory of God, we, on this 9th day of November 2013, in the second year of our consecration, do award her

THE BISHOP'S CROSS

The Rt. Rev. Andrew Dietsche
Sixteenth Bishop of New York

Table for a Clan

By the Rev. Ajung Sojwal

*A very peculiar table;
thick aluminum top,
rows of smooth tiny bumps
perfectly lined in squares.
Wrought by my grandfather,
from debris found in the forest,
of a World War II combat aircraft.
"The Japanese came here,"
He said.*

*Silvery, shiny piece of rubble,
hammered onto a wooden frame
for humble meals and feasts.
Remnant of a war, unclaimed;
transformed into furniture
where children dribble and spill.
Shattered and marvelous,
unlike what it was built for.*

*A wreckage no longer,
an epicurean platform instead
etched into our collective memory.
Meal after meal;
forging, repairing, renewing ties.
In the midst of it all hovers with us,
the spirit of one who flew this aircraft,
never to return to his mother's table.*

*A mother, grieving;
not even a body to bury,
wiring flowers to a war cemetery,
in a foreign land where her son lay,
with enemies and friends alike.*

*A table is what has become
of that which carried her son.
'tis our dining table now,
wherein a soldier died.*

Sojwal is interim pastor at Grace Church, Millbrook.

Environment Update: Bringing it Home

By the Rev. Canon Jeff Golliber

Since the 1970s our diocese has been at the forefront of the environmental movement in the church, especially through the leadership of the Cathedral of St. John the Divine. Some of the most influential sermons in science and faith, spirituality and ecology, were given from our cathedral's pulpit—by people like Rene Dubos (who first spoke the words “think globally, act locally” there), Carl Sagan, Robert Kennedy, Jr., Bill McKibben, and many others. But the strength of the environment movement in our diocese has its source not only in the city, but throughout the entire diocese. The Hudson Valley and the Catskills have been crucial places for nurturing ecological vision and activism for just as many years.

Forty years later, we find ourselves farther along the path and in a very different position. Despite good environmental legislation passed back then, the environmental crisis has also gained, and we need to make even better progress. This is true locally and globally, particularly in connection with climate change, water, and food. Today, the Diocesan Committee on the Environment is working closely with Bishop Dietsche to build on the work done in the past, in order to make us better examples of environmental ministry in every congregation within the Diocese of New York. The fact is that we're facing what will probably be a very difficult time of transformation—for the planet, for people, and for the church itself. As the church, we are a fellowship of congregations, and what we do as the church demonstrates not only our history of commitment, to the environment, but to our social concerns and our faithful caring for each other and our planet home. This is the kind of leadership that we are capable of and that we all must show.

TOWARDS A MORE SUSTAINABLE FUTURE

In our diocese, the most pressing question is not so much whether the environmental crisis is real or serious, but how we, the church, can make the transition to a more sustainable future. This will take hard work and we already know that there can be (and must be) more than one way for each of our congregations to demonstrate our shared values and commitment. We must now begin to make the transition in earnest—which is what we mean by “bringing it home.”

Last year, the Committee on the Environment began our organizing process to meet this challenge. We sponsored two very well-attended workshops: one in Manhattan; the second in the Hudson Valley, on energy use and conservation in our church buildings. This is just one of the three areas that will become the foundation for our ministry.

ENERGY, WATER AND FOOD

Our focus is rooted in the sacramental vision of the Episcopal Church—energy, water and food.

Energy—think of the sacred space of our church buildings. Water—think of the water in the font of Holy Baptism; Food—think of the sacred meal that forms the heart of Holy Eucharist.

Workshops on water and food will take place in 2014. We begin with energy because of the urgency of the climate change crisis, hugely important issues around climate justice (and every dimension of environmental justice), and the impact that all this will have on the sustainability of our congregations. On top of that, we need to draw upon



The Committee on the Environment has a new Facebook page: www.facebook.com/EpiscopalEnvironment.

one of the best resources that we already have in our diocese—Michael Rebic, who directs the diocesan program in Property Support. His program involves the best energy audits (through the Interfaith Coalition on Energy) available for congregations, especially for church buildings. To make it even better, he has substantial grants available that can be supplemented by financial assistance that's being organized by our committee, making the cost to each congregation minimal. This is a first, but necessary, step that all of our congregations need to make in the transition to renewable energy. It's what we need to do in the creation of “sacred space.” Now, we're putting together a strategic plan on how we can get the audits done. More on that soon.

TWO IMPORTANT RESOLUTIONS PASSED AT THE 2013 CONVENTION

At the 2013 Diocesan Convention we proposed two resolutions, both of which were passed. One of those resolutions is part of a larger strategy for every congregation in the diocese to complete an energy audit. The other asks the bishop to appoint a task force that will provide a foundation for ethical and responsible investments, which can also include all kinds of community-based and shareholder activism, and other available tools. Legally speaking, no diocesan body can issue directives about how congregations manage their investments. However, we can and will (in collaboration with the Social Concerns Commission, of which we are a part) undertake an educational program in this area, once the Bishop's Task Force has completed its work and provided its recommendations.

Our Diocesan Committee on the Environment is very pleased to have the support of Bishop Dietsche in our effort to both raise awareness and initiate environmentally sustainable policies that will also provide economic benefits for our congregations.

I invite you to join us in support of our effort and take action now by initiating an energy audit for your church, and by sharing your thoughts and ideas with our committee on the environment, so that we can all move forward together in our belief and commitment for a more sustainable, just and sacred world now and in the years ahead.

Golliber is chair of the diocesan Committee on the Environment.

To Every Parish a Website: Two Options

By Nicholas Richardson

In the past few months, two separate and different initiatives have been under way to make it easier for every parish to have a simple but effective online presence. Both of these efforts are targeted at parishes that currently either have no website or a moribund one, and that have minimal resources for creating and maintaining one—and between them they provide solutions that should meet just about any basic requirement.

1. The Free Diocesan Congregational Development/Communications Office Option.

This entirely free option consists of a single-page site that the diocesan communications office will set up for any parish wanting it, hosted free on the diocesan hosting service. It is based on a standard template, but allows for changes in colors and fonts. The communications office will deliver it with photos of the parish, the parish's name at the top, service times, parish personnel, contact information and a Google map showing the church's location. The site is based on Wordpress, and can be expanded virtually without limit by any parish with the (relatively modest) know-how needed to do so. The site can be seen in action (in slightly expanded form) at www.holycommunionmahopac.com, and also at <http://sampleparish.episcopalny.org/sample3>, where additional information is also provided. To find out more or request a website using this template for your parish, contact Nicholas Richardson: nrichardson@diocesenyc.org; 212. 316. 7520.

2. The Low-Cost Option Described Here by the Rev. Cheryl Parris.

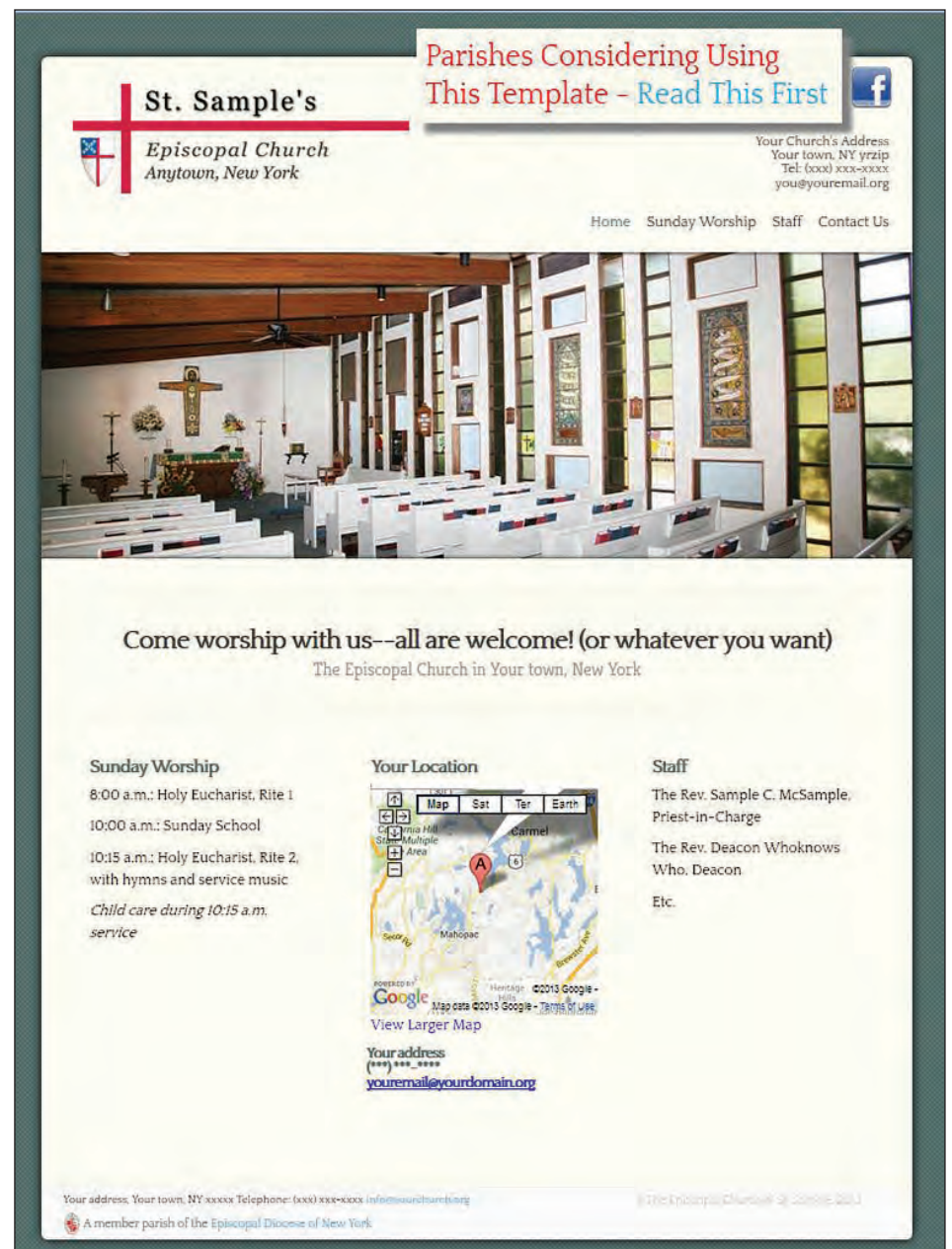
Church websites. The words create a certain response by many churches—usually avoidance, especially if we feel inept or that we lack the staff or resources to make things happen

Not so for the churches in the South Bronx IPC. Thanks to Peter Saros, Director of the Parish Development Institute, this past summer members from various churches began creating their own websites. This workshop is one in a series designed for churches to plan for their futures as individual congregations together. "We have to help churches with limited financial resources have the tools of the Internet for church growth," says Saros. If you are a church with limited resources (and really who isn't?) take advantage of free and low cost resources like Google Apps, Google Voice and web page design sites like Weebly. Every congregation in the diocese can easily be on a par, technology-wise, with any other church.

Only 12-14 people were expected to attend the workshop, held at Grace church, West Farms, but over 50 people participated (overloading Grace's system!). Led by The Rev. Cheryl Parris, most recently from Savannah Georgia, participants reviewed various websites of churches in the Diocese of New York, noting the hits and misses. Various options and add-ons such as on-line contributions and blogging were discussed. Afterwards, participants worked on initial design drafts of their pages. Parris then met with different churches to teach them how to make their pages a reality. Sample pages include St. Edmund's, St. David's and St. Mary's Ghanaian.

Before meeting, churches were encouraged to purchase domain names (youchurch.org), collect a variety of church photos of people engaged in ministry and to fill out information forms on a flash drive or computer so participants could cut and paste materials. The total cost for the domain name and web design is under \$100.00 and can be done in less than three hours (really). It does take preparation but once done the biggest commitment is for someone to update the page at least quarterly with new pictures and event information.

Your church can do this!!! If your IPC is interested in a presentation, contact the Rev. Cheryl Parris at caeparris@aol.com for more information. The hosting church should have wireless connection abilities; church representatives should bring one computer/tablet with wireless capacities. It is important for participants to remember that this is not a personal project but a parish one and as such is the church's intellectual property and the content must meet the approval of the rector/priest-in-charge and or the wardens.



Sample of a simple but expandable Wordpress-based website that is available free, with free hosting, to any parish in the Diocese of New York. For more, go to <http://sampleparish.episcopalny.org/sample3>.

Which Option Is for You?

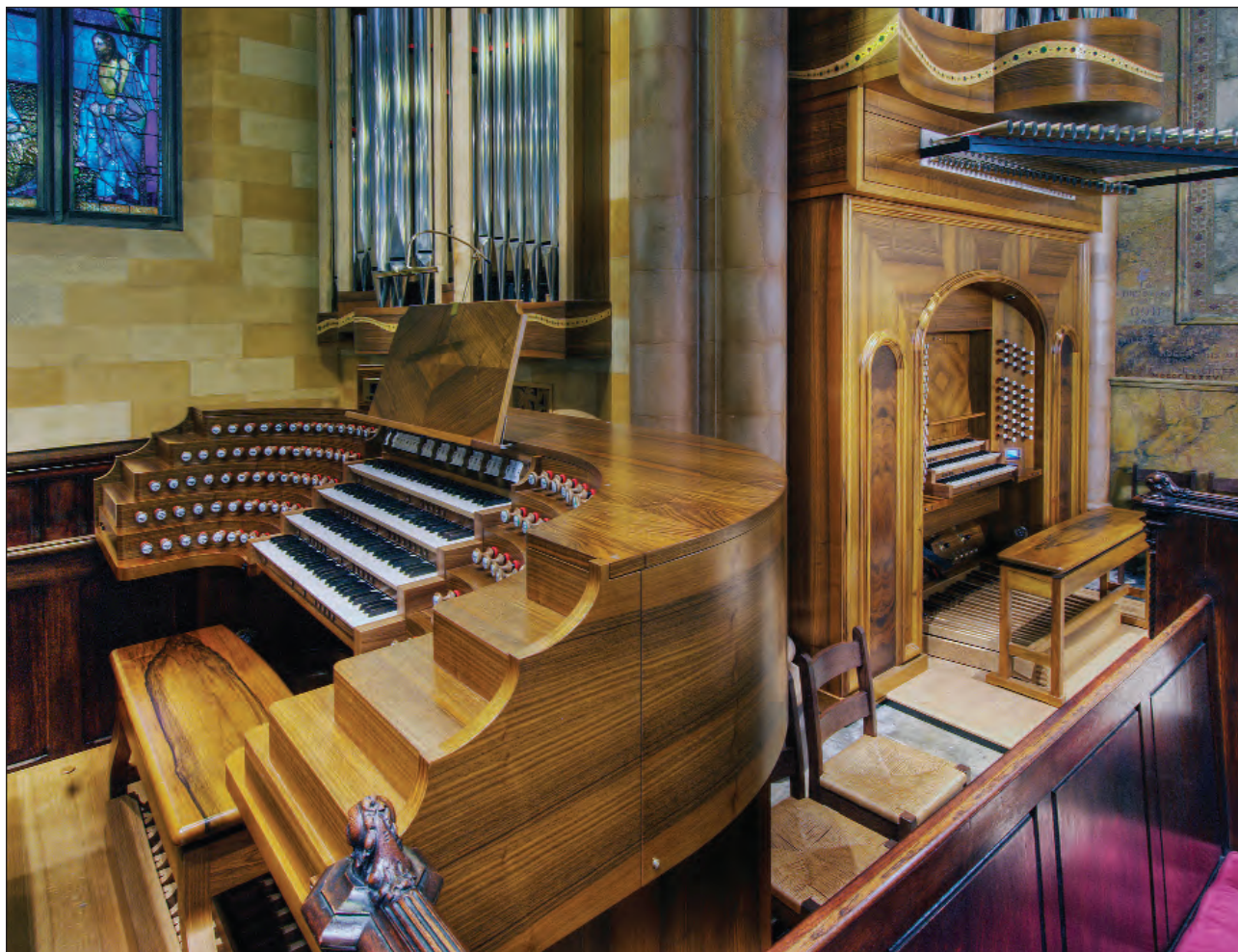
Option 1 will get you up and running without cost and without having to do anything except provide the necessary information. It is also built on a powerful platform, so that if you have the capacity to do so, you can expand or change it virtually at will. The downsides of option 1 are that your parish's site may look quite similar to those of a number of other parishes, and that, because it is built on a more powerful platform, making changes may be a little more complicated, and expanding it will require some technical knowledge.

Option 2 gives you greater initial flexibility in terms of site design, at the cost of a small commitment of money, time and effort. For parishes that want more than a simple one page site, it has the significant advantage that you will be provided with guidance that the diocese does not have the resources to provide for Option 1 (not that you will be abandoned to your fate with Option 1 – but the diocese cannot help you expand it beyond what you get in the first place.) Option 2's two biggest potential downsides are that you will be tied to the hosting service for as long as you keep the site, and that if you get ambitious, you may find yourselves limited in what you can do with it.

Richardson is editor of the Episcopal New Yorker and communications director of the diocese.

A Short History of Episcopal Church Organs in New York City: Part Two

By Lawrence Trupiano



The Console of the Church of the Ascension's Manton Memorial Organ.

Photo: Church of the Ascension.

Continuing our “New York City Episcopal Organ Tour,” we come to the Church of the Ascension at 12 West 11th Street. The present 1841 Richard Upjohn building has housed many noteworthy instruments, of which the most recent, installed in 2010, is the Manton Memorial Organ by the French builder, Pascal Quoirin, with 95 stops, 111 ranks, and 6,183 pipes, which can be played from a three-manual, tracker action console or from an electric action, movable four-manual console. A multi-faceted instrument, curated by Peter Batchelder, this organ gives the finest array of sounds in the city for authentic renderings of the French Classic and Romantic repertoire and is also an admirable venue for the German masters. It also supports the liturgical programs of Ascension, including Voices of Ascension, the renowned choral ensemble founded and directed by Dennis Keene.

The Church of Saint Mary the Virgin on West 46th Street boasts one of the finest acoustical environments in New York City. The present instru-

ment, designed by G. Donald Harrison and built by Æolian-Skinner in 1932, was rebuilt by the parent company in 1942 and restored and enlarged between 1994 and 2002 by Mann & Trupiano. It encompasses 93 stops, 93 ranks and 5,471 pipes. Noted organ architect Emerson Richards coined the term American Classic Organ to describe this instrument's versatile tonal palette. The original 1932 price tag totaled \$28,884.00, a huge financial burden for the congregation during the Great Depression, which precluded the proposed ornate façade of oak. This organ, which is located in the gallery with much of its mechanism and pipes exposed for all to view, is a favored instrument for recitals and recordings.

St. Bartholomew's Church at Park Avenue and East 51st Street originally contained a four-manual 115 rank Ernest M. Skinner organ that incorporated many pipes from the previous building's 1893 George Hutchings instrument. This was enlarged several times by Skinner and Æolian-Skinner—resulting, after the company last renovated it in 1971, in a five-manual console, with 163 stops, 225 ranks and 12,307 pipes, distributed in the chancel, gallery and dome. It is the largest pipe organ in New York City, and the fourth largest church organ on the east coast. The

dome division, the “Celestial Organ,” contains a stately trumpet stop named Cor de Gabriel. A new, movable five-manual console, built by Harris Organs of Whittier, California, was installed in 2006 under the supervision of its curator, Douglass Hunt.

For more than a century, the epicenter for church music in New York City has been St. Thomas Church. The current 1913 building at Fifth Avenue and 53rd Street included Skinner's Opus 205, a four-manual instrument in its original design. With 91 stops and 77 ranks, it cost \$25,000, a massive sum for its time. This instrument remained largely intact until 1956, when it was significantly rebuilt by Æolian-Skinner. Between 1964 (continued on page 21)

FOR MORE INFORMATION about these instruments and many others not mentioned, please go to www.nycago.org/organs/nyc/.

Views and Reviews

ARTS AND LITERATURE

SACRED VISIONS: NINETEENTH-CENTURY BIBLICAL ART FROM THE DAHESH MUSEUM COLLECTION

THROUGH 16 FEBRUARY 2014
MUSEUM OF BIBLICAL ART

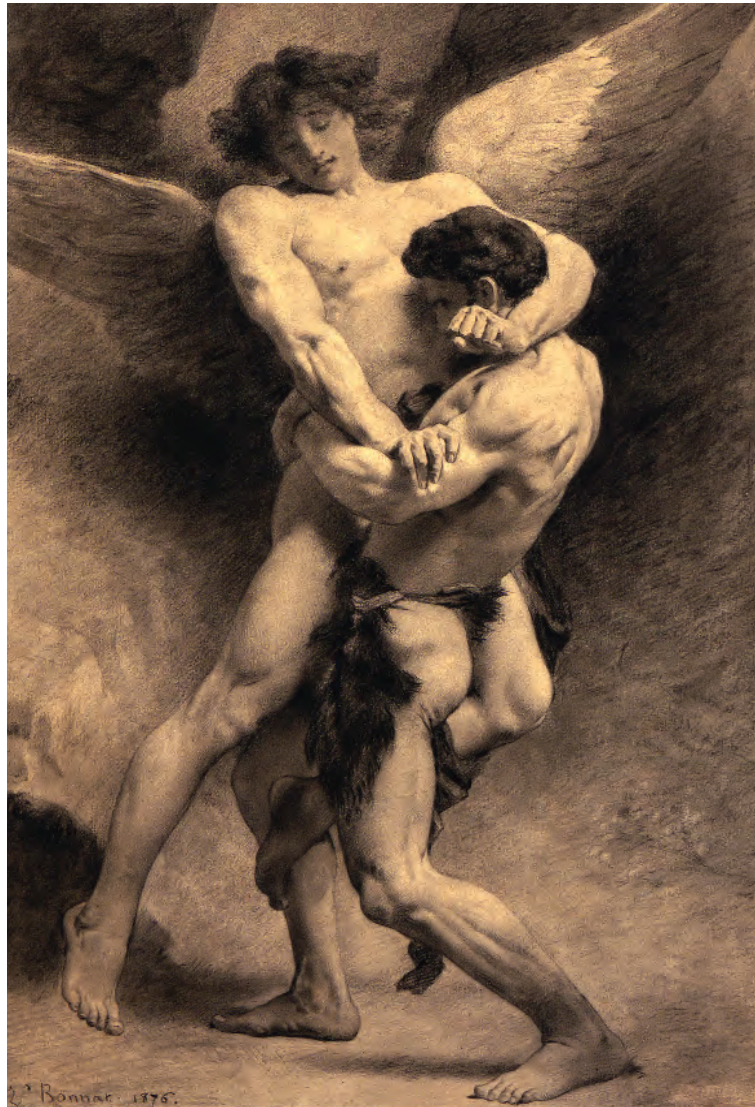
Reviewed by Pamela A. Lewis

Marie Antoinette and her fellow let-them-eat-cake aristocrats were not the only victims of the horrors of the French Revolution and the ensuing Reign of Terror. The Roman Catholic Church, which the revolution overthrew in 1798, had its property confiscated or destroyed outright, and for years was subject to widespread antipathy. In the following century, once the revolution's excesses had finally ceased, the Church began to see periods of rejuvenation, which in turn ushered in a strong demand for art inspired by biblical subjects. Organized around six thematic sections, and spanning one hundred years from Neoclassicism to Realism, the approximately thirty religious paintings, drawings and sculptures from the Dahesh Museum Collection in New York that comprise the current *Sacred Visions* exhibition at the Museum of Biblical Art showcase a rich variety of media executed by an equally diverse set of artists, including Gustav Doré, James Tissot, and Frank Kirchbach. Also on display are volumes of popular nineteenth-century Bibles from the American Bible Society's Rare Bible Collection.

Art production required art training. Despite changing religious attitudes and beliefs and a burgeoning secular art movement during the early years of the nineteenth century, the Bible remained an important source of subject matter and inspiration. Artists competing for the best commissions from traditional patrons such as the Church and State, as well as from wealthy individuals, had to train long and well. Formal academies flourished throughout Europe, but the most famous among them was the *École des Beaux-Arts* in Paris. With the Bible serving as their source material, students spent several hours a day copying old master prints and drawings to master the representation of the human form and complex emotions.

Léon Bonnat's black chalk and pencil drawing *Jacob Wrestling with Angel* (1876) is a powerful example of how drawing, particularly of anatomy, was integral to painting. Here, in one of the exhibition's key works, the well-known Bible story is given full dramatic treatment through the tensed and well-defined musculature of the intertwined male figures (deemed too erotic by some of Bonnat's critics) and the mysterious setting in which their struggle takes place.

Winners of the French Academy's *Prix de Rome*, which provided a three-to-five-year stipend to live and study in Rome, were required each year to send back proof of their artistic progress, called *envois*. The exhibition includes both the preparatory drawing for Alexandre Cabanel's *Death of Moses* and the final, monumental envoi painting of the same title. In what appears to be a mountainous setting, the dying Moses faces God, each upheld by angels with pastel-colored wings; as the sun is setting, the expiring pa-



Léon-Joseph-Florentine Bonnat (French, 1833-1922) *Jacob Wrestling the Angel*, 1876. Pencil and black chalk on paper, 20 3/4 x 14 1/2 inches. Dahesh Museum of Art, New York. 2002.30

triarch, arms outstretched, only glimpses the unreachable Promised Land, which is seen in the distance. Although not a great work, the marriage of realism and emotion, and the artist's meticulous rendering of the painting's figures, distinguish it as a classic example of academic painting. It was a major accomplishment for Cabanel, and it helped to establish his reputation and career.

The same highly-polished surface (which the French called *léché*, or "licked") can be seen in Belgian artist François-Joseph Navez's *The Holy Family With Saint John the Baptist and Saint Elizabeth* (1823). Part family portrait, part propaganda (it was created as an altarpiece for a Roman Catholic church in Amsterdam), *Holy Family* is an outstanding devotional painting, in which the figures exude holiness and an approachable humanity.

Scientific research, archaeology, and travel to countries associated with the Bible added other important sources and references to the skills of the artists who came out of the academies, endowing their work with greater authenticity than could be achieved just by copying old master drawings. James Tissot's trips to the Holy Land in the 1880s inspired his illustrated Bible, and many other artists made frequent visits to Egypt, Jerusalem and Hebron, either choosing to spend considerable time in, or to live in these lands to absorb more fully their ancient ambience, and translate it into more "true" images of a bibli-

cal past. Even Gustave Doré, who chose not to visit the Middle East, achieved such convincing architectural and vestimentary detail in his charcoal, pen, and ink wash drawing *Moses Before Pharaoh* (1878) that it's hard to believe that he had never set foot in Egypt. Meanwhile in Jean-Léon Gérôme's sculpture *Bathsheba* (1895), a rare plaster work of the alluring love-object of King David, we can still make out traces of paint, evoking the ancient practice of painting marble.

Other artists, such as the German Franck Kirchbach, chose to offer a broader representation of the Bible's most important figures. In his grand oil on canvas *Christ and the Children* (1894), he presents Christ as the embodiment of untainted virtue and of a pure humanity in the face of encroaching and corrupting modernity. The vastness of the canvas allows the viewer to enter into its humble setting and join the figures in the painting who are looking at Christ, trying to figure out precisely who he is.

As have past MoBIA exhibitions, *Sacred Visions* moves our spirits and feeds our minds. We come to understand that even as the role of the academies declined and they were replaced by smaller institutions and self-taught artists, the Bible remained an important source of inspiration for conservative and avant-garde

alike. While not the "heavy-hitters" that grace the walls of the Louvre or other great museums, these are deeply satisfying creations, which have much to tell us about beauty and faith.

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

ORANGE IS THE NEW BLACK: MY YEAR IN WOMEN'S PRISON

BY PIPER KERMAN
RANDOM HOUSE 352 PAGES.

Reviewed by Helen Goodkin

A month or so ago a friend invited me to a gathering of the Women's Prison Association to hear Piper Kerman speak. "Piper who?" was my response. I had not heard of her, or her story, but I am surely grateful that I learned. Each of us was given copy of her book, *Orange is the New Black*. I began reading it that night and finished it as dawn was breaking the next morning. I simply couldn't put it down. This is a fascinating tale of resilience and determination to make the best of an impossible situation.

With a college degree and a loving, upper middle-class family, Piper Kerman does not remotely resemble my image of a participant in an international drug ring. Yet, somehow this young woman, who could be anyone's sister, managed to get herself involved just long enough.

TWEET IF YOU ♥ JESUS: PRACTICING CHURCH IN THE DIGITAL REFORMATION

BY ELIZABETH DRESCHER
MOREHOUSE PUBLISHING. 190 PP.

CLICK 2 SAVE: THE DIGITAL MINISTRY BIBLE

BY ELIZABETH DRESCHER AND KEITH ANDERSON.
MOREHOUSE PUBLISHING 180 PP.

Reviewed by the Rev. Robert C. Lamborn

I don't "tweet," I said once during parish announcements several years ago. I have to admit it was with a bit of smugness. What interest could I possibly have in the electronic equivalent of bumper-sticker theology? In the years since, however, I came to see the need for the church to be present on the social media platforms that have become so pervasive in our world, and worked to see that the parishes I have served are represented there.

In November I attended the Paddock Lectures at General Theological Seminary, "Media, Meaning and Ministry in the Digital Reformation," delivered by Elizabeth Drescher, Ph.D., faculty member in the Graduate Program of Pastoral Ministries at Santa Clara University and Scholar-in-Residence at the Episcopal Diocese of El Camino Real. Certain themes in her lectures are developed in two books that are excellent companion volumes in extending Christian ministry forward into this new world, and I bought them eagerly.

Despite the levity of its title, Drescher's, *Tweet if you ♥ Jesus: Practicing Church in the Digital Reformation* is a serious treatment of the profound cultural shift we find ourselves in the middle of. The book establishes a conceptual framework of the role and function of social media in 21st-century life, and suggests opportunities for ministry engagement by mainline churches. Drescher's analysis of cultural practice shows how the era of social media is more like the Middle Ages than the Broadcast Age of mass media.

"We are not *selling something* to the world that will make people like us, believe in our story, join our churches," Drescher writes. "We are trying to *be something* in the world that invites connection and compas-

sion, encourages comfort and healing for those in need, and challenges those in power to use that power in the service of justice and love." While social media may at first seem like another component of church marketing or broadcasting, Drescher contends that it is instead a different way of being and relating in the world. Her approach focuses not on goals of increasing membership or pledging, but on practices that nurture relationships and build community. To this end she calls for churches to practice listening, attentiveness, connection and engagement consistently both in online and face-to-face ministry.

Drescher has co-authored *Click 2 Save: The Digital Ministry Bible* with Lutheran Pastor Keith Anderson, a popular blogger who serves a parish near Boston and has taught at two schools of theology. *Click 2 Save* focuses more on implementation of the principles of digital ministry; each of the chapters includes a section of worksheets at the end to spur the reader to action on the chapter's contents. The page layout includes commentary on related subjects set off with icons to identify the category, screen shots of the websites being discussed, and a six-page glossary of terms to provide basic information to the less than fully-initiated.

The longest chapter in *Click 2 Save* describes different social media platforms: Facebook, Twitter, LinkedIn, blogs, YouTube, and Foursquare. (At press time other platforms like Pinterest and Instagram had not yet reached their current level of popularity and are thus not included. The principles Drescher and Anderson articulated about other platforms can be adapted, however, and *Click 2 Save* is self-updating in a sense via its own Facebook page.) Particularly helpful is how the authors detail how one can use these social media platforms at three different levels of expertise (novice, oblate, and superior) and progress later to greater fluency, thus not having to become experts in order to get started.

The following chapter, "Practicing the Arts of Digital Ministry," demonstrates how to adapt practices of min-



istry to online spaces in accordance with Drescher's model of Listening, Attending, Connecting, and Engaging. Sections on hospitality, pastoral care, formation and preaching, community building, and Christian witness illustrate online ministry practices that enrich and extend in-person Christian community. This chapter also includes a 2-page profile of the Diocese of New York's own Matthew Moretz and his YouTube series, "Father Matthew Presents."

When the church considers the issue of social media, the emphasis often falls on the *media*—what is going on in this dizzying array of websites and apps? How do we figure out how to use them? "Ask a teenager!" is the usual quick answer, but does not address the more fundamental issues of appropriate integration of social media in overall ministry. Drescher and Anderson focus instead on the social aspect of social media—how do people relate to one another in this new landscape? How does it compare and contrast with

the broadcast age that is currently transitioning into the digital age? To Drescher and Anderson, digital ministry is ministry in its own right, and not an add-on to "real" ministry or just a marketing tactic.

Like any venue of ministry, the world of social media has its share of risks, and these two books do not ignore them. The authors provide advice on how to navigate issues of boundaries and privacy, as well as responding suitably to those who post inappropriate or abusive comments. Taking into account the potential pitfalls of digital ministry, Drescher and Anderson make a compelling case for how the positives far outweigh the negatives, and that social media offer the church an opportunity to engage people in a profoundly interactive and collaborative way on their spiritual journeys.

I agree . . . so now I *do* tweet! @Rob_Lamborn

Lamborn is interim pastor at St. Luke's, Katonah.

Ten years later when she had a career in New York and a serious boyfriend, the authorities came calling. She found herself sentenced to fifteen months at the federal women's correctional facility in Danbury, Connecticut, inmate #11187-424—one of millions who disappear into the American penal system.

Images of *Alice's Adventures in Wonderland* kept going through my mind as I read about how she navigated her arrest and strip search, multiple interrogations and the court system, and finally meeting, getting along with, and learning from her "sisters" at Danbury, who came from all walks of life. For the most part, the women were united in trying to make the best of what had befallen them, working within the system and trying to figure out how best to "get along" with the guards and prison authorities. They create holiday



celebrations, cook up little "feasts" in the microwave—often with bits of food taken from the cafeteria—and share what few resources they have.

I laughed. I cried. I marveled at the wisdom and the ingenuity of women, the frustrations, the generosity, and, most of all, the realization that they could make life in prison "better" or worse—the choice was really theirs. One certainly wouldn't wish this experience on anyone, but one can only applaud the amazing way in which in Ms. Kerman managed to navigate the system and to remain "whole" in an unholy environment.

Unlike most of the women, her boyfriend and a real job were waiting for her upon her release, 11 months later, in a government issued pair of men's jeans and plastic shoes. To start her new life, she was given

"a gratuity" of \$28.30 and let out into an alley in Chicago where she had been taken to testify against someone else involved. Since her release, a week or so after Martha Stewart was released from a different facility, Ms. Kerman has been actively involved in helping incarcerated women, serving on the Board of the New York-based Women's Prison Association, working with Families Against Mandatory Minimums, and other groups seeking to improve the justice and prison systems. Her recent op-ed piece in the New York Times spoke against the decision to turn a large part of Danbury into a men's prison and placing the women currently there in other prisons around the country, separating them even more from their children and families. I strongly suggest you read the book, and then go to these websites for more information. www.piperkerman.com and www.wpaonline.org (The Women's Prison Association).

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

LETTERS

IN DEFENSE OF "EARTH AND ALL STARS"

Now before you rally behind Michael Smith (*ENY*, Fall 2013) and banish "Earth and All Stars" from the hymnal, you should know it was the number one favorite hymn of our grade school choristers while my daughter was a member. The planets are plenty loud and rushing when exuberant fourth graders "sing to the Lord." With gusto.

Beverley Sherrid
Christ's Church, Rye

THE SUFFRAGAN SLATE

I read with interest about the finalists for Bishop Suffragan (*ENY*, Fall 2013) and the process by which they were chosen. But the Rev. Nora Smith's final comment marred the otherwise positive tone of the interview. Why can't we just marvel at the slate of obviously highly qualified, diverse candidates and let it stay there? After all, it was just recently that female, non-white, and non-heterosexual candidates would have likely said to themselves, "I ain't got no shot," or their selection would have brought controversy and protest rather than pride and celebration.

Mary Barber,
St George's Church, Newburgh

Editor's note: In fairness to the Rev. Nora Smith, it was the editor who asked the question that elicited her response. The editor believed and continues to believe that the question of whether certain potential candidates (in this case, heterosexual white men) might not have participated in the suffragan election process because they felt that within the context of this particular election they could not be elected was one that, in the interests of openness and truthfulness, was worth addressing—particularly since the alternative to that explanation might be that the committee had deliberately excluded such candidates (which they clearly had not).

American Friends of the Episcopal Diocese of Jerusalem Celebrate 25th Anniversary



The Rev. Dr. Deborah Dresser, Chair of the Board of Trustees of the American Friends of the Episcopal Diocese of Jerusalem, the Rt. Rev. Barry R. Howe, Vice-Chair, and the Rt. Rev. Suheil Dawani, Bishop of Jerusalem, at the Cathedral Church of St. George the Martyr, Jerusalem. Photo: AFEDJ

In the last week of October, the American Friends of the Episcopal Diocese of Jerusalem (AFEDJ) marked its 25th anniversary with a celebration to coincide with a trustees' meeting in Berkeley, CA.

"Countless lives have been touched and changed through this partnership," said the Rev. Dr. Deborah Dresser, Chair of the AFEDJ Board of Trustees and a priest in the Diocese of New York, "But the effect of this alliance has not just impacted those living in the Holy Land. It has also touched the hearts of donors who have, over the years, responded to the needs with active compassion."

Through the efforts of the AFEDJ, hospitals have been repaired and enlarged, schools refitted to meet modern standards, ambulances have been purchased, and scholarships for camps and higher education continue to be realized. Since 1989, over \$20 million of cash grants and other support has been donated via this partnership to the Episcopal Diocese of Jerusalem. To learn more, visit www.afedj.org.



Left to Right: The Rt. Rev. Andrew M.L. Dietsche, Bishop of New York; William H. Donaldson; Wolcott B. Dunham, Jr.; John Talty
Photo: Kara Flannery

Episcopal Charities Dinner Raises More than \$900,000

More than 500 guests gathered at the Cathedral of St. John the Divine on Thursday, November 21, for Episcopal Charities of New York's primary annual fundraising event, which raised more than \$900,000 for the nearly 100 non-sectarian grass-roots programs that Episcopal Charities supports throughout the diocese. The honorees for the evening, William H. Donaldson and Wolcott B. Dunham, Jr., received their awards from Bishop Dietsche and Episcopal Charities' Board President, John Talty. The master of ceremonies—and dinner co-chair with Charles S. Garland—was Martin J. Sullivan. During the evening, at which entertainment was provided by the Whiffenpoofs of Yale, the world's oldest collegiate cappella group, Talty reminded guests that 100% of the proceeds from the event would "go directly to serve those in need"—a need which, he observed, had increased in recent years. "The reality," he said, "is that more and more families go to bed hungry."

Diocesan Indaba: The First Weekend, October 19-20

All of the responses to the first weekend [of the Diocesan Indaba, which took place Oct 19-20] that I have heard have been more than positive, but some of them have been downright astonishing,” Bishop Dietsche told the delegates to the Diocesan Convention. “I have been told by people with tears in their eyes that their life in the church has been changed forever. I have been told by one priest that it was “awesome,” and that their team has decided to come together more often than the program asks. A member of one of our significant Manhattan churches, in partnership with a small church upstate and a congregation in the Bronx, told me that by the end of the weekend everyone was crying. She said that this has changed her life. It has changed her understanding of church.”

Nearly 60 congregations, organized in groups of three, are taking part in the Diocesan Indaba, in which they will take it in turns to host four participants from each of the other two parishes in their group.

Here are some comments from participants in that first weekend.

“Reflecting about the whole experience, i am reassured that we share many concerns and our fervent desires to know one another as brothers and sister of Faith.”

“I cannot tell you how great it was to break-away from my typical routine Manhattan weekend and do things that I would not normally do, along-side some kind, generous, thoughtful and caring Episcopalians.... it was a fantastic, relaxing and inspirational get-a-way weekend!”

“A number of us commented on how we were approaching the first weekend with some trepidation - about spending the night with someone you've only met once before, about concerns for dietary restrictions, about what the entire process was about, etc. - but that all those concerns fell away as we talked about how things are done the same and differently in the 3 parishes.”

[What was most meaningful to you?]

“learned that liturgies vary, which was a growth experience that helped me empathize with someone causing me a problem; coming together as a church family; breaking down stereotypes of the rest of the Diocese; astonished by the range and depth of people; no anxiety at the end of the weekend-feeling like a brother”

“We are so busy, it is good to stand back and see what we really do. Raised the question for me of what I am doing.”

“Brought home how varied mission is—different in different contexts—not right or wrong. We all called into different things.”

“During Holy Eucharist today many affirmed a sense of being one, bound together in the liturgy, a richness of worshipping together. Sense of family of faith, unity, home.”

“The bishop spoke of the need to transform the church, I was transformed this weekend.”

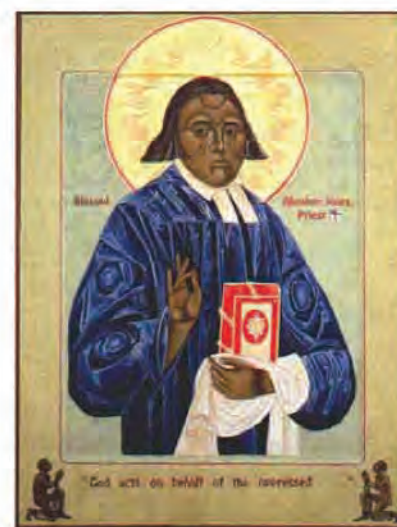
“Wow ... thank you all for such a spirit filled, love filled weekend!”

“I knew the experience would be life-changing—but never imagined how wonderful it would be for all of us.”



For more information on the Diocesan Indaba, please go to www.dioceseny.org >
The Diocese > Diocesan Indaba 2013-2014.

Save the date!
Saturday, February 8, 2014



Blessed Absalom Jones

Eucharist at 10:30 AM

Reception and Entertainment will follow.
Cathedral of St. John the Divine

Congregational participation made the celebration great last year. Save the date and let's begin planning this year's celebration.

Will your congregation participate?
Respond at ednyabsalomjones@gmail.com

St. Michael's, Manhattan Hosts "Tree of Life" Interfaith Conference on Israel and Palestine for the 2nd Year



Jane Sami Hilal, Applied Research Institute of Jerusalem holding a sign from the We Will Not Be Silent Language Project along with other participants at the conclusion of the Fourth New York Interfaith "Tree of Life" Conference on Israel and Palestine, hosted October 19th by St. Michael's Church, Manhattan. Photo: St. Matthew's Church

science from Israel and Palestine. Over 150 participants joined together with seventeen co-sponsors from New York City churches, including ten Episcopal churches, as well as twenty other organizations.

Conference speakers included Miko Peled, a peace activist, born into a Zionist family. His grandfather was a signer of the Israeli Declaration of Independence, and his father was a general in the war of 1967. After his sister's daughter was killed in an attack in 1997, Miko began to examine the role of the Israeli state and to investigate the daily lives of Palestinians. He explained his support of a single democracy with equal rights for Palestinians and Israelis.

Jane Sami Hilal, the Director of the Water and Environmental Research Department at the Applied Research Institute of Jerusalem and instructor of Geography at Bethlehem University then spoke about her research in the field of water and development in the West Bank.

A concert of traditional Palestinian folk music by students of the Edward Said National Conservatory in Bethlehem concluded the day.

On Sunday morning, Rabbi Brian Walt, a founder of Rabbis for Human Rights in North America, spoke from the pulpit of St. Michael's about the need for a new interfaith covenant among Christians, Muslims, and Jews in a shared understanding "that we are bound to the sacred task of working for justice, compassion, and dignity for all people in the Holy Land and in every land."

The Rev. Elizabeth Maxwell, St. Michael's Interim Pastor, said, "Tree of Life has given us the opportunity to hear stories that are often not told about life in occupied Palestine, and brought us a new awareness of our responsibility as Americans and as Christians to work for justice, peace and human rights in the Holy Land."

More information about Tree of Life program, including travel opportunities may be found at www.tolef.org.

For the second time in two years, St. Michael's Church hosted the Tree of Life Conference on Israel and Palestine on October 19. The theme of the conference, We Refuse to be Enemies, reflected voices of con-

New York Altar Guild Celebrates 110 Years with Workshop

How are melted wax stains removed from a fair linen? What is the proper way of disposing of consecrated bread and wine?" These were among the numerous questions posed by the 65 attendees at an Altar Guild Workshop held by the New York Altar Guild November 16 at the House of the Redeemer in Manhattan. Representing 20 churches in the diocese, the group addressed concerns of maintaining and repairing altar linens, vestments, and other altar items, placement of flowers, and ongoing training of guild members. The session, a celebration of the Guild's 110th year of operation, was led by the Rev. Canon James Elliott Lindsley, Barbara Lindsley, and other members of the New York Altar Guild. The Eucharist was celebrated by the Rev. Sandra McCann, November Priest-in-residence at the House of the Redeemer and Communications Director, Msalto Theological College, Tanzania. Because of the enthusiastic response to the workshop, another may well be planned in the future.



The New York Altar Guild's 110th Anniversary Cake.

Photo: New York Altar Guild

Nelson Mandela, 1918-2013

Bishop Dietsche's Letter

On December 6, Bishop Dietsche, wrote as follows:

December 6, 2013

My Sisters and Brothers,

Several years ago I, and others from this diocese, were present when Archbishop Desmond Tutu received an honorary degree from Fordham University. At the event, a chorus of singers from South Africa performed several pieces. As a refrain to one of those songs was the singing/shouting of the name "Mandela! Mandela! Mandela!" over and over and over again. I will never forget the love, the gratitude, the hope, and the profound human longing conveyed by the extended repeated recitation of that name.

In our own day and lives we have seen the extreme subjugation of people and the most vicious racial hatred and violence of South Africa give way to one of the most sublime witnesses to peace and reconciliation, and to the highest aspirations of the human character. The people of that land, rising from oppression, have demonstrated before the world the power of godly reconciliation to overcome hatred and retribution. And that witness has kept hope alive across the globe in places where violence is the daily bread and the divisions among peoples are most intractable. Behind South Africa's transformation, and at the center of those miracles and wonders were and are many remarkable men and women. But few inspired the loyalty of the world, or so kindled the hopes of every heart, as did Nelson Mandela, by the weight of his suffering and the sterling virtues of his faith and character.

Patience in suffering. Courage under oppression. Hope in the darkness. Forgiveness of wrongs. Love of enemies. By these graces Nelson Mandela testified to the reasonableness of a godly hope. Now the great man of peace, the keeper of the faith, has passed, and every heart is troubled. Now it falls to the world and the church, and to all who would honor this man, to guard our own hearts, to recommit ourselves to peace, and to the reconciliation of adversaries, which was the brilliance of his life and martyrdom, and by which is the healing of the world.



Nelson Mandela pictured at the Cathedral, Sept 20, 1998, beside the capital carved in his honor. Photo: Cathedral of St. John the Divine

EPISCOPAL ORGANS *(continued from page 15)*

and 1974, it was systematically rebuilt and revoiced by G.F. Adams Organ Builders, Inc., of New York City. The still extant result, with a decisively French flavor, contains 119 stops, 157 ranks and 8,236 pipes located entirely in the chancel with the exception of the Trompette en Chamade. It has been the venue for many notable recitalists including former organist Gerre Hancock and the present music director, John Scott. As exciting as it sounds, however, the Adams design is diametrically opposed to that of its predecessors, especially in its suitability as an accompaniment to the St. Thomas Choir of Men and Boys, and plans are currently underway to replace it.

The third, Madison Avenue and 71st Street, home of St. James' Church (1885) originally featured an organ by the Roosevelt Organ Works. This was rebuilt and enlarged by Robert Hope-Jones in 1907 in a radical theatre organ style, which was replaced, when the church was reconfigured in 1924, with a four-manual Austin Organ, which in turn gave way in 1956 to M. P. Moller's Opus 8888. In 2008, a phased installation of "The Bicentennial Organ," built by Schoenstein & Company of Benicia, California, began. The gallery organ has a two-manual console that controls 40 stops originating from 18 ranks of pipes. In 2009, the chancel organ was installed, with a four-manual console that commands the resources of both gallery and chancel organ, with 97 stops, 78 ranks and 5,428 pipes. Beside the traditional tonal ensembles contained in most instruments, the St. James' organ has a vast array of color stops—Flügel, Oboe and French Horns and a colorful Tuba chorus, just to mention a few.

When first built, the 1928 Church of the Heavenly Rest at Fifth Avenue and 90th Street featured an Austin Organ, Opus 1586, with four manuals, 92 stops, 75 ranks and 6,919 pipes. This was rebuilt and enlarged by Austin in 1961 and 1972. In 1993, a fire destroyed much of the chancel's wood appointments, including the organ console. All of the instrument's leather action parts had to be replaced, and a custom-built console by the Canadian firm of Guilbault-Thérien was installed. As part of the restoration process existing pipes were re-voiced or replaced with more suitable sounds for the acoustically improved environment of the church. The organ's electrical rehabilitation and tonal enhancements were carried out in 1995 by curator and organ builder James A. Konzelman. The present organ has five manuals, 137 stops, 138 ranks with 8,103 pipes distributed behind the reredos, the chancel, and the gallery organ chambers.

The Cathedral of St. John the Divine contains what many would consider the finest cathedral organ in America. Originally begun by the Skinner Company in 1906 as their Opus 150, it was rebuilt and enlarged by Æolian-Skinner as Opus 150A between 1952-1954, under the direction of G. Donald Harrison. The result contained a four-manual console, 115 stops, 141 ranks, and 8,418 pipes; the famous State Trumpet located at the west end of the Cathedral was also installed at this time. In the 1990s the organ started to suffer from various mechanical issues, and in December 2001 it sustained substantial smoke damage when a fire broke out in the cathedral's north transept. In 2005, it was removed and restored by Quimby Pipe Organs, Inc. of Warrensburg, Missouri; it was reinstalled and rededicated in 2008. The organ, with a new four-manual console, 124 stops, 146 ranks and 8,622 pipes, supports the very active music program of Kent Tritle, Director of Cathedral Music and Organist.

These are just a few of the significant instruments found in the Episcopal Diocese of New York. Other smaller, but notable, instruments are the Rudolph von Beckerath organ at St. Michael's; the Rieger organs of Holy Trinity and St. John's in the Village; the C.B. Fisk organ at the Church of the Transfiguration; the Casavant Frères organs of St. Luke's in the Fields and the Church of the Resurrection; the Æolian-Skinner/Schlicker of Intercession Church; the Schantz organ of St. Andrew's; and the Ernest M. Skinner organ at St. Martin's.

Trupiano is a principal in the firm of Mann & Trupiano in Brooklyn, and Organ Curator at the Church of St. Mary the Virgin in Manhattan.

CLERGY CHANGES

	FROM	TO	DATE
The Rev. Deacon Eugenia Theresa Wilson, SSG	Deacon, Christ Church, Riverdale, Bronx	Deacon, All Saints Church, Las Vegas, Nevada	September 17, 2013
The Rev. Stephen Harding	Sr. Associate, St. Matthew and St. Timothy, Manhattan	Interim Pastor, St. Peter's (Chelsea), Manhattan	October 16, 2013
The Rev. Thomas E. Nicoll	Rector, St. John's (Fountain Square), Larchmont	Retirement	October 28, 2013
The Rev. The Rev. K. Alon White	Interim Pastor, Grace Church, Nyack	Interim Pastor, St. John's (Fountain Square), Larchmont	November 16, 2013
The Rev. Jose Martinez		Vicar, San Juan Bautista, The Bronx and Vicar, La MESA, Dover Plains	November 17, 2013
The Rev. Domingo Shriver	Rector, Resurrection, Hopewell Junction	Rector, Grace Episcopal Church, Ludington, MI and Pastor, Emanuel Evangelical Lutheran Church, Ludington, MI	November 25, 2013
The Rev. Claire Lofgren	Supply	Priest-in-Charge, St. Joseph of Arimathea, Elmsford	December 16, 2013

BISHOPS' VISITATION SCHEDULE

DECEMBER 22 (4 ADVENT)

Bishop Dietsche:

Christ Church, Tarrytown

Bishop Knudsen:

St. Clement's, Manhattan

JANUARY 5 (EPIPHANY EVE)

Bishop Dietsche:

Good Shepherd, Newburgh

JANUARY 12 (1 EPIPHANY)

Bishop Dietsche:

St. John's, Wilmot

Bishop Sauls:

St. Mark's, Nepera Park

JANUARY 18 (SATURDAY)

Bishop Dietsche:

Mediator, Bronx (p.m.)

JANUARY 19 (2 EPIPHANY)

Bishop Dietsche:

St. John's, Getty Square

Bishop Knudsen:

St. Peter's Chelsea, Manhattan

JANUARY 26 (3 EPIPHANY)

Bishop Knudsen:

St. John's, Staten Island

FEBRUARY 2 (4 EPIPHANY)

Bishop Knudsen:

St. Luke's, Eastchester

Bishop Wolf:

St. Paul's, Chester

FEBRUARY 9 (5 EPIPHANY)

Bishop Dietsche:

Good Shepherd, Manhattan

Bishop Knudsen:

St. Paul's, Bronx (a.m.)

Bon Samaritain, Bronx (p.m.)

FEBRUARY 16 (6 EPIPHANY)

Bishop Dietsche:

Trinity, Mount Vernon

Bishop Knudsen:

Epiphany, Manhattan

FEBRUARY 23 (7 EPIPHANY)

Bishop Dietsche:

Grace Church, City Island

Bishop Knudsen:

Holy Cross, Yonkers

MARCH 2 (LAST EPIPHANY)

Bishop Dietsche:

St. David's, Bronx (a.m.)

St. Mary's Ghanaian, Bronx (p.m.)

Bishop Knudsen:

St. Peter's, Lithgow

MARCH 5 (ASH WEDNESDAY)

Bishop Dietsche:

Trinity Wall Street

Bishop Knudsen:

Trinity, Fishkill (7 p.m.)

MARCH 9 (1 LENT)

Bishop Dietsche:

St. Andrew's, South Fallsburgh (a.m.)

St. James, Callicoon (p.m.)

Bishop Knudsen:

Trinity, Garnerville

Bishop Sauls:

St. Mary's, Castleton

Bishop Wolf:

St. Luke's, Bronx

MARCH 16 (2 LENT)

Bishop Dietsche:

Incarnation, Manhattan

Bishop Knudsen:

Grace, Hastings-on-Hudson

Bishop Wolf:

St. Andrew's, Hartsdale

MARCH 30 (4 LENT)

Bishop Dietsche:

Holy Cross/Santa Cruz, Kingston

Bishop Knudsen:

Christ Church, Marlboro

APRIL 6 (5 LENT)

Bishop Dietsche:

Trinity, Ossining

Bishop Knudsen:

St. John's in the Village, Manhattan

Bishop Sauls:

Heavenly Rest, Manhattan

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

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

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

Non-profit display rates (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.

2013 ad deadlines:

February 15 for Spring issue; May 31 for Summer issue; August 31 for Autumn issue;

November 30 for Winter issue.

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

Your housing needs...
are our calling.

corcoran
corcoran group real estate



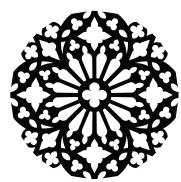
With nearly twenty years of combined real estate expertise, our dedicated team has the special understanding and proven experience needed to serve the unique needs of the Episcopal clergy and laity.

The Corcoran Group is a licensed real estate broker. Owned and operated by NRT LLC.

Bettina Nelson | Vice President, Associate Broker | 212.893.1428 | ban@corcoran.com
George Nelson | Senior Associate, Associate Broker | 212.327.4597 | gan@corcoran.com

Cathedral Calendar

LATE FALL/EARLY WINTER 2013



The Cathedral Church of Saint John the Divine

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

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

TICKETS AND RESERVATIONS

Unless otherwise noted events do not require tickets or reservations. Tickets for all performances other than free or "suggested contribution" events may be purchased directly from the Cathedral's website, stjohndivine.org, or by calling (866) 811-4111.

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

ONGOING PROGRAMS, TOURS, WORKSHOPS

The Great Organ: Midday Monday

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

The Great Organ: It's Sunday

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

PUBLIC EDUCATION AND VISITOR SERVICES TOURS AND CHILDREN'S WORKSHOPS

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

Highlights Tours

Mondays, 11 am - Noon & 2 - 3 pm,
Tuesdays - Saturdays, 11 am - Noon & 1 pm - 2 pm, Select Sundays 1 pm - 2 pm
Explore the many highlights of the Cathedral's history, architecture, and artwork, from the Great Bronze Doors to the seven Chapels of the Tongues. Learn about the Cathedral's services, events, and programs that welcome and inspire visitors from around the world. No prior reservation necessary.

Vertical Tours

Wednesdays, Noon - 1 pm; Saturdays, Noon - 1 pm & 2 pm - 3 pm
On this adventurous, "behind-the-scenes" tour, climb more than 124 feet through spiral staircases to the top of the world's largest cathedral. Learn stories through stained glass windows and sculpture and study the grand architecture of the Cathedral while standing on a buttress. The tour culminates on the roof with a wonderful view of Manhattan. Space is limited to 20 people 12 years of age and older, and reservations are recommended. For reservations, visit the Cathedral website or call 866 811-4111. Bring a flashlight.

Medieval Birthday Parties

Saturdays & Sundays, by availability
Celebrate your child's birthday with a two-hour party in the Medieval Arts Workshop, where children sculpt gargoyles, weave, make brass rubbings, carve a block of limestone, and much more! For children ages 5 & up. Call the Public Education & Visitor Services Department at 212 932-7347 for more information and reservations.

Nightwatch

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

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

To learn about the many nurturing year-round programs for young people offered by A.C.T., please call (212) 316-7530 or visit www.actprograms.org.

CATHEDRAL COMMUNITY CARES (CCC)

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

SELECTED PROGRAMS AND SERVICES:

DECEMBER

EARLY MUSIC NEW YORK

GOOD KING WENCESLAS: A BOHEMIAN CHRISTMAS

Sunday, December 22, 2 pm

Wednesday, December 25, 2 pm & 7:30 pm

The chamber music ensemble of Early Music New York brings listeners holiday gifts from the English Renaissance.

WINTER SOLSTICE CELEBRATION:

BRING HOME THE SUN

Thursday, December 19, 8 pm

Friday, December 20, 8 pm

Saturday, December 21 at 2 pm and 7:30 pm

The Paul Winter Consort, Theresa Thomason, Forces of Nature Dance Theatre, and special guests celebrate the season in their 34th annual concert at the Cathedral.

PEACE TREE DEDICATION

Friday, December 22, 11 am

A Cathedral tradition, the Peace Tree is decorated with a thousand hand-folded origami cranes.

CELEBRATING THE SEASON: SERVICES

CHRISTMAS EVE SERVICE OF

LESSONS AND CAROLS

Tuesday, December 24, 4 pm

CHRISTMAS EVE FESTIVAL

EUCARIST OF CHRISTMAS

Tuesday, December 24, 10:30 pm

CHRISTMAS DAY CHORAL EUCARIST

Wednesday, December 25, 10:30 am

(only service of the day)

NEW YEAR'S EVE WATCHNIGHT SERVICE

Tuesday, December 31, 11 pm

NEW YEAR'S DAY

Wednesday, January 1, 10:30 am

(only service of the day)

JANUARY

CAMELS AND KINGS: A GIFT GIVING WORKSHOP

Saturday, January 4, 10 am - Noon

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

WITHIN THE WALLS: EXPLORING HIDDEN SPACES

Saturday, January 4, 10:30 am - Noon

This extended tour features "behind-the-scenes" climbs in both the eastern and western ends of St. John the Divine. In the East, descend into the unfinished crypt and then ascend Rafael Guastavino's beautiful spiral staircase to incredible views high above the altar. The western climb presents an amazing view down the entire length of the world's largest cathedral. Led by Senior Cathedral Guide Tom Fedorek. \$20 per person, \$15 per student/senior. All participants must be 12 years of age and older and reservations are recommended.

THE CATHEDRAL IN CONTEXT:

SPOTLIGHT ON MORNINGSIDE HEIGHTS

Saturday, January 4, 2 pm - 4 pm

The Cathedral spurred the growth of Morningside Heights into becoming one of Manhattan's most unique neighborhoods. Go back in time on an illustrated walk-

SUNDAY SERVICES

8 a.m. Morning Prayer & Holy Eucharist

9 a.m. Holy Eucharist

11 a.m. Choral Eucharist

4 p.m. Choral Evensong

DAILY SERVICES

Monday-Saturday

8 a.m. Morning Prayer

8:30 a.m. Holy Eucharist (Tuesday & Thursday only)

12:15 p.m. Holy Eucharist

5 p.m. Evening Prayer

ing tour of the neighborhood and its historic architecture and institutions, and learn about its development into the "Acropolis of Manhattan." The tour begins at the Cathedral and ends at Riverside Church. Led by Cathedral Guide Bill Schneberger. \$15 per adult, \$12 per student/senior. All participants must be 12 years of age or older and reservations are recommended. This tour requires extensive outdoor walking and use of stairs.

SIGNS AND SYMBOLS:

SPOTLIGHT ON SYMBOLISM

Sunday, January 5, 1 pm - 2:30 pm

Explore the signs and symbols in the Cathedral and discover the unique attributes that characterize saints. Learn what role animals and Greek letters play in the iconography of the paintings, glass and stone, and how these legends have inspired artists through the centuries. Led by Senior Cathedral Guide Becca Earley.

NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, January 10, 6 pm

This Friday evening and overnight experience for high schoolers and their chaperones explores Christian faith traditions. Visit stjohndivine.org for more information and to register.

MEDIEVAL ARTS CHILDREN'S WORKSHOP

Saturday, January 11, 10 am - Noon

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

UNFINISHED SYMPHONY:

SPOTLIGHT ON ARCHITECTURE

Saturday, January 11, 2 pm - 3 pm

Learn about the architectural styles within the Cathedral, how it was constructed, who designed it, where it stands within American architectural history, what keeps it standing up, and why it's still not finished. Led by Senior Cathedral Guide Tom Fedorek.

CATHEDRAL SCHOOL

KWANZAA CELEBRATION

Friday, January 17, 9 am

Visit cathedralnyc.org for information.

WITHIN THE WALLS:

EXPLORING HIDDEN SPACES

Saturday, January 18, 10 am - 11:30 am

Please see description for January 4. Led by Senior Cathedral Guide John Simko.

SIGNS AND SYMBOLS:

SPOTLIGHT ON SYMBOLISM

Sunday, January 19, 1 pm - 2:30 pm

Please see description for January 5. Led by Senior Cathedral Guide Becca Earley.

NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, January 24, 6 pm

Please see description for January 10.

WITH ANGELS AND ARCHANGELS:

SPOTLIGHT ON ANGELIC IMAGES

Saturday, January 25, 2 pm - 3 pm

Please see description for December 28. Led by Senior Cathedral Guide Tom Fedorek.

PHOENIX RISING:

XU BING AT THE CATHEDRAL

Thursday, January 30 and Friday, January 31

Xu Bing's monumental phoenix sculptures, complex symbols of Chinese and international legend, will be on view through 2014. Visit stjohndivine.org for more information.

FEBRUARY

WEAVING STORIES: A TEXTILE WORKSHOP

Saturday, February 1, 10 am - Noon

Exploring the Cathedral's tapestries and the stories they tell, children will learn about the Medieval craft of weaving. Families will then weave on looms they

have crafted from cardboard and paper before taking home their own textile creations. Recommended for ages 4 and up. \$8 per child, with accompanying adult. Meet at Visitor Center.

NIGHTWATCH CROSSROADS:

INTERSPIRITUAL

Friday, February 7, 6 pm

This Friday evening and overnight experience for high-schoolers and their chaperones explores practices and beliefs from many spiritual traditions. Visit stjohndivine.org for more information and to register.

ABSALOM JONES FESTIVAL EUCARIST

Saturday, February 8, 10:30 am

The entire Diocese of New York is invited to gather for a Festival Eucharist at 10:30 am commemorating the life and witness of Absalom Jones, the first African American ordained as a priest in the Episcopal Church.

SIGNS AND SYMBOLS: SPOTLIGHT ON SYMBOLISM

Sunday, February 9, 1 pm - 2:30 pm

Please see description for January 5. Led by Senior Cathedral Guide Becca Earley.

GREAT MUSIC IN A GREAT SPACE: ORNAMENT OF THE WORLD

Wednesday, February 19, 7 and 9 pm

Continuing the exploration of music from around the world, The Cathedral Choir and Rose of the Compass, an instrumental ensemble featuring recorder virtuoso Nina Stern, present music from the Spanish Renaissance. Stern and Rose of the Compass have been described by The New York Times as having "...impeccable early and world-music credentials." This concert will be performed in one of the Cathedral's seven Chapels of the Tongues: the Chapel of Saint James, patron of Spain. Visit stjohndivine.org for tickets.

MEDIEVAL 2.0: SPOTLIGHT ON TRADITIONS TRANSFORMED

Saturday, February 22, 10 am - 11:30 am

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

UNFINISHED SYMPHONY: SPOTLIGHT ON ARCHITECTURE

Saturday, February 22, 2 pm - 3 pm

Please see description for January 11. Led by Senior Cathedral Guide Tom Fedorek.

THE CATHEDRAL IN CONTEXT: SPOTLIGHT ON MORNINGSIDE HEIGHTS

Sunday, February 23, 1 pm - 3 pm

Please see description for January 4. Led by Cathedral Guide Bill Schneberger.

MEDIEVAL ARTS CHILDREN'S WORKSHOP

Saturday, February 22, 10 am - Noon

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

NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, February 28, 6 pm

Please see description for January 10.

MARCH

ASH WEDNESDAY SERVICES

Wednesday, March 5

Please visit stjohndivine.org for the times and locations of the Imposition of Ashes and Holy Eucharist services.

NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, March 7, 6 pm

Please see description for January 10.

NIGHTWATCH DUSK & DAWN

Friday, March 14 - Saturday, March 15

This two-part series for adults seeking soul renewal and spiritual direction offers a Friday evening of meditation, chanting and a teaching from a spiritual leader, followed by a half-day retreat on Saturday in a workshop-style setting, led by a guest facilitator. Participants will have time to learn and practice the tools of meditation, chant and relaxation, as well as group reflection, question and answer, and private prayer. Visit stjohndivine.org to register.

A.C.T. VACATION CAMP

Monday, March 17

Adults and Children in Trust is open for trips and themed activities during school spring break from March 17th - 28th. For more information, visit actprograms.org.

Nightwatch Crossroads: Interspiritual

Friday, March 28, 6 pm

Please see description for February 7.

Joy to the World

By Sheba Delaney

Who can map the landscape of consciousness? What features should be drawn, and in what proportion? A random, incomplete list: awareness; solitude and presence; hunger, craving; satiation; fear, panic; revulsion; curiosity, fascination; boredom; pain, pleasure; happiness, joy; sadness, despair; trust, distrust; malice, goodwill; anger, rage; amusement, hilarity; silliness, humor; patience, frustration; foreboding; love, hate; courage, cunning... How are we supposed to manage all this?

To be human is to live in a tumult of emotion, sensation and impulse. Our minds should be orderly—but life can knock them out of balance. Perception becomes skewed, emotions and reactions become disproportionate and disconnected from reality. Rather than a refuge, our minds become a torment to us.

Religion is a tool that human beings devised in order to manage their consciousness. The panoply of pre-Christian gods was a projection of our emotions and an acknowledgment that they have power over us. Christianity, meanwhile, calls us to one God—the unifying principle of the universe that is the genesis of all that is, will be, or ever has been. We are meant to be connected to God, but what is that supposed to feel like?

In other words, what is the proper Christian state of mind?

The church has always been contradictory about how we're supposed to feel. It offers sweet assurances about peace, love, joy, angels and everlasting life, and at the same time poisons us with shame, fear, sorrow and guilt. Think about it: God sends Jesus to explain His view of the world, then tortures him to death to show us he can bring people back to life. Poor Jesus—but yay! no more fear of death. No, wait! You might live after death, but you could also go to hell, which is even scarier than just dying; and God can send you there, so God is starting to look pretty scary too. But what if you're just an ordinary human being? Surely you needn't fear hell? Sorry—original sin! You're bad and you're damned just because you're human. The only escape is to be really, really good. Every minute. And God is always watching. Are we having fun yet? This is a not a theology designed to produce balance of mind.

What, then, is the answer?

Here are a couple of thoughts from a born-again post-Enlightenment Christian who is muddling along in a pretty contented relationship with my religion and my God.

First, stop believing stuff. Or, stop believing stuff because you think you're supposed to. For religion to have any power at all it has to engage with the truth. Alan Watts wrote "Faith...is an unreserved opening of the mind to the truth whatever it may turn out to be...Belief clings, but faith lets go." If we offer what is real and true in ourselves to religion, we open ourselves to receive what is real and true



Eric Gill. *Nativity with Midwife*. Wood engraving. 1913.

in religion. Religion is a state of mind—an attitude towards, and relationship with, life.

Second, I would like to suggest that the proper state of mind, if religion is working for you, is joy. Not fear, not submission of mind or spirit, not hope for a nifty afterlife, not shame or guilt, not piety, and certainly not the grim sobriety of the Puritans. Jesus didn't die on the cross to turn the human race into a glum horde of po-faced sad sacks. He died so we could live. And why joy? Because when the bad stuff is cleared away and the house of mind is tidy, joy is what lives there. It is the natural accompaniment to being fully human and fully alive in a beautiful world.

Consciousness as like an ecosystem. When a natural ecosystem is uncontaminated and has everything it needs, it lives and perpetuates life. Human consciousness lives as well; and because we are self-aware we can sense life in our minds—energized, exuberant, unstoppable life. On the other hand, minds clouded by trauma and the resulting fortress of defense

mechanisms lose awareness of this part of consciousness. The ability to feel the presence of life in our inner world is, I believe, what we call feeling connected to God. It doesn't mean feeling happy all the time—one feels mad, bad and sad in proper response to life. But for a healthy human being joy should be our default position, our home page.

Think of Harold and the Purple Crayon. Harold sets out on an adventure in a world entirely created by his purple crayon and his imagination. He wanders from the path, has adventures, meets dangers and falls into the void. He always manages to save himself, but becomes tired and wants to return home. He cannot find his way because he can only imagine his home from the outside. It's when he remember what he sees through the window from his little bed—the moon—that he is able to find his way back, put down his crayon and rest.

Harold personifies the human condition. The intricacies of mind have enabled us to do wonderful things, but have also caused us to wander from ourselves and become lost in artificial ideologies and world views. We become strangers to ourselves and aliens in our own world, and suffer terribly from problems of our own making. When we return to our rightful state of mind, consciousness is a window through which we naturally see God and a landscape illuminated by joy. Here we can live in harmony with ourselves and each other, with the natural world and with mystery.

It is the season of Christmas, a time of wonder at the return of life, the waxing of the year and the nascent power of new beginnings. For those of us who, with God's help, have found our way home, there is also profound gratitude for a world that offers everyone a second chance at being human. Joy to the world indeed!

Delaney is a member of the Church of the Heavenly Rest in Manhattan.