



Merry Christmas Christ Is Born

THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

NOVEMBER/DECEMBER 2008



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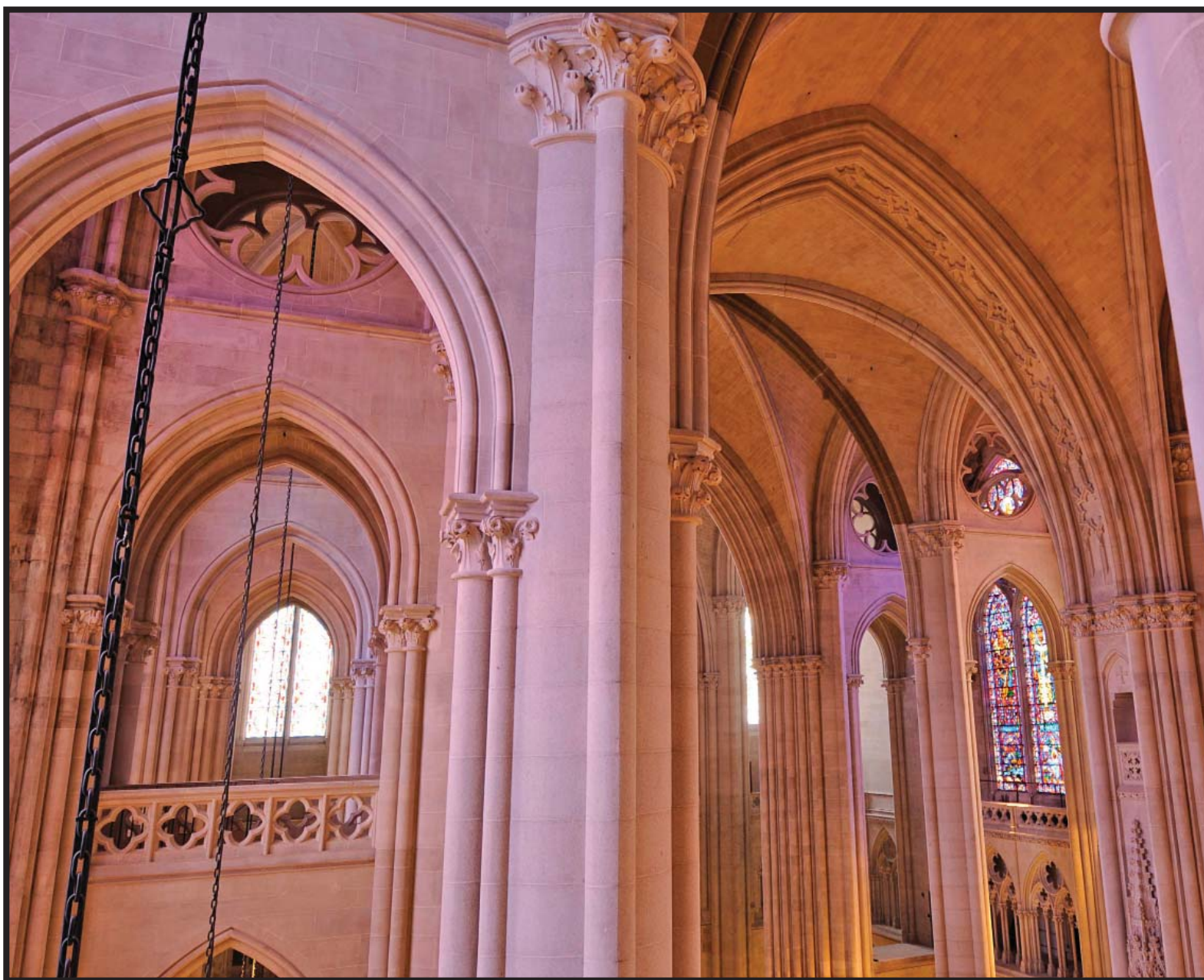


Photo by Stephen Aviano

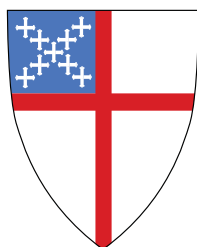
Come Inside

It's Your Cathedral! *By Gene Roman*

The Cathedral Church of Saint John the Divine leaves an impression on most everyone who walks through its bronze doors. It is a New York City destination for more than 300,000 tourists each year from all corners of the world and every U.S. state: every day they come to pray, to take photos, walk the grounds and to marvel in its history and architecture.

But it is more than a majestic limestone building, with soaring arches, an expansive interior, international chapels and beautiful stained-glass windows. More than 100 years of ecumenical discussion, liturgical and artistic celebration and civic protests have made it a "house of prayer for all people," and a national treasure.

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THE EPISCOPAL NEW YORKER

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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.

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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.

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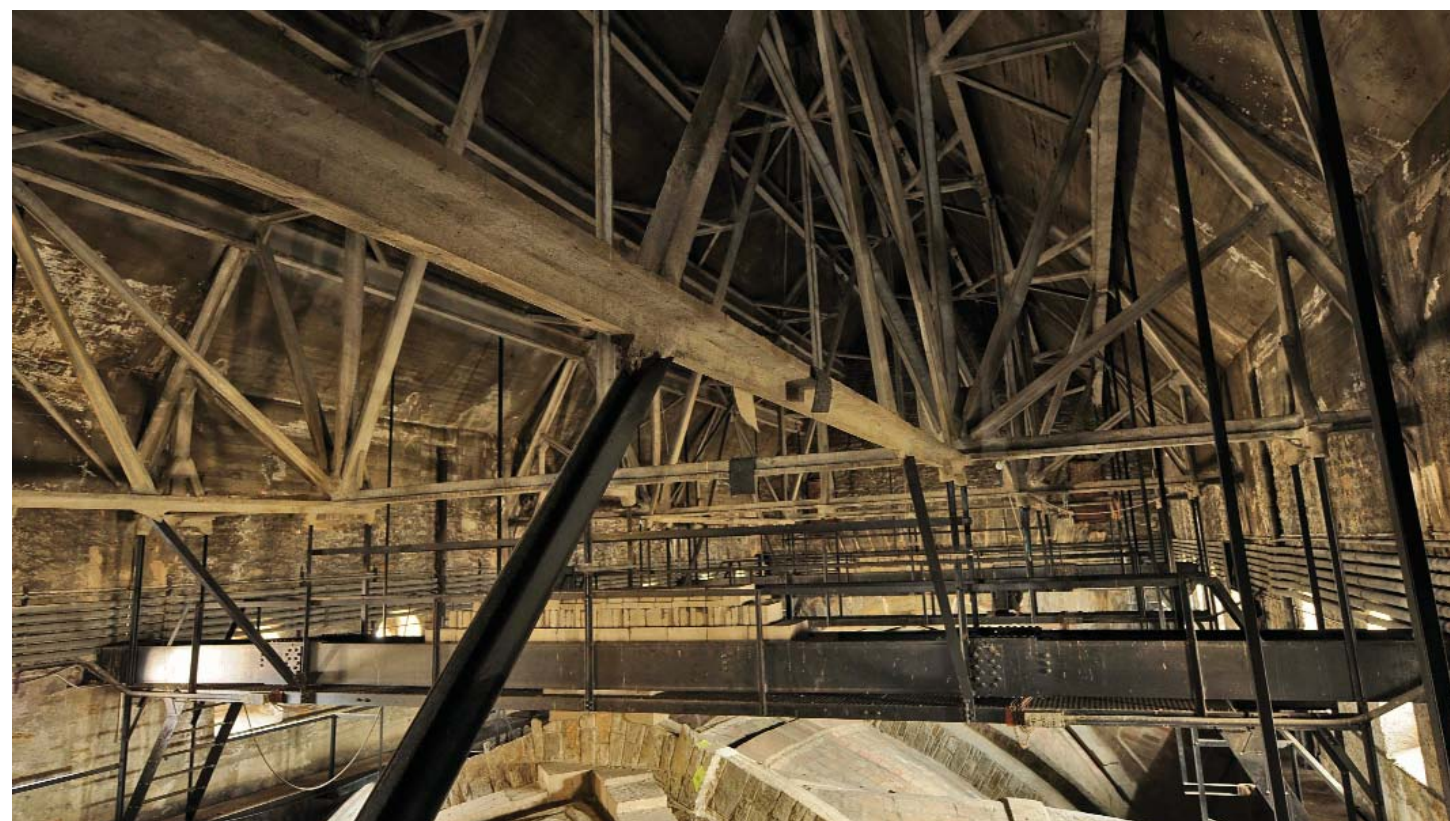
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Did you know there is roof over the Cathedral Church of Saint John the Divine's vaulted ceiling? The roof is there to protect the vaulting from the elements—rain, snow, ice. The roof is the last stop on the Vertical Tour and worth the 124-foot climb it takes to get there. The above photo was taken by photographer Stephen Aviano. Throughout this issue you will see beautiful architectural photos of the Cathedral taken by Aviano.

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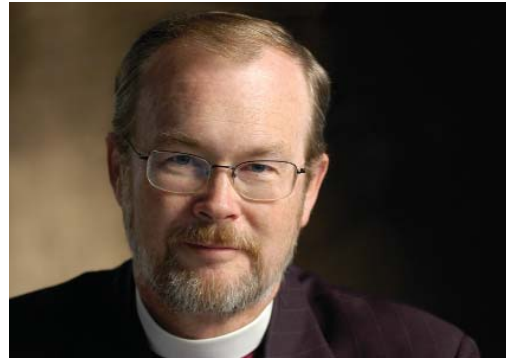
CORRECTION:

The Bishop of Newark, the Rt. Rev. Mark M. Beckwith's name was misspelled in a photo outline in the September/October issue.

THE BISHOP'S MESSAGE

Cathedral Rededication

By the Rt. Rev. Mark S. Sisk



The Rt. Rev. Mark S. Sisk

This diocese is blessed in so many ways. But without a doubt its greatest blessing is the wonderful people who have been members of this community of faith through the generations. We count among our number, now and in the past, people of truly outstanding courage, vision and dedication. Foremost among that company of saints must surely be those who in the middle of the 19th century were bold enough to dream the dream of a great Cathedral Church soaring atop the city's highest hill—a Cathedral that would stand as a grand beacon of hope in and for that surging city which, in their view, anchored the hope of a nation that was itself the promise of a new world.

These leaders had clearly taken to heart Goethe's famous advice, "Dream no small dreams for they have no power to move the hearts of men." It should, then, come as no surprise that in keeping with virtually all great visions theirs awaits its final completion. Even so, as all who have experienced it know, its grandeur has a scope and reach that draws people to it and yet points beyond. But more than anything, I believe, it is those earlier leaders' great and enduring idea itself that we have made our own—that draws us on, just as it once did them.

We now, in our generation, have the opportunity to celebrate, as only a few generations have, a new phase in the life of this, our great Cathedral Church of St. John the Divine.

But our magnificent and beautiful Cathedral—the product of the work, the generosity and the dreams of so many—offers us far more than the opportunity for momentary celebration. It gives us, the people of the Diocese of New York, the chance to show the world, now and always, just a hint of the awesome grandeur and incalculable magnificence of God's love, as it gathers us and all creation into the Divine embrace.

Faithfully,

Reinauguración de la Catedral

Por el Reverendísimo Obispo Mark S. Sisk

La diócesis ha sido bendecida de muchas maneras. Pero sin lugar a dudas la más grande sus bendiciones es la gente maravillosa que por generaciones, ha sido miembro de esta comunidad de fe. Contamos entre ellos, en el presente y en el pasado, con personas de coraje excepcional, visión y dedicación. Entre los primeros de esa comunidad de santos seguramente deben estar aquellos que a mitad del siglo diez y nueve fueron lo suficientemente audaces para soñar el sueño de una de una gran Iglesia Catedral, erigida en la cima de la colina mas alta de la ciudad —una catedral que se mantuviese como un gran faro de esperanza en y para la emergente ciudad, la cual desde su punto de vista, albergaba la esperanza de una nación que por si misma era la promesa de un nuevo mundo.

Estos líderes obviamente, habían tomado en serio el famoso consejo de Goethe, "No sueñen sueños pequeños porque ellos no tienen el poder de conmover el corazón de los hombres". Entonces, no es ninguna sorpresa que de acuerdo con casi todas las grandes visiones, la suya espere por su terminación final. Sin embargo, como es bien sabido por quienes lo han vivido, su esplendor tiene una trascendencia y un alcance que atrae a la gente hacia ella y también influye más allá. Pero más que todo, pienso yo, es por la misma grandiosa y persistente idea de esos primeros líderes, que nosotros hemos hecho lo propio —que nos atrae, como una vez lo hizo con ellos.

Ahora nosotros, en nuestra generación, tenemos la oportunidad de celebrar, como muy pocas generaciones la tienen, una nueva etapa en la vida de esta nuestra gran Iglesia Catedral de San Juan el Divino.

Pero nuestra magnífica y hermosa Catedral —producto del trabajo, la generosidad y los sueños de muchos —nos ofrece mucho más que la momentánea oportunidad de celebrar. Ella nos da, a las personas de la Diócesis de Nueva York, la posibilidad de mostrarle al mundo ahora y por siempre, tan solo una muestra de la imponente magnificencia e incalculable grandeza del amor de Dios, ya que nos acoge a nosotros y a toda la creación en su Divino regazo.

Fielmente,

Traducido por Lila Botero

THE EPISCOPAL CHURCH

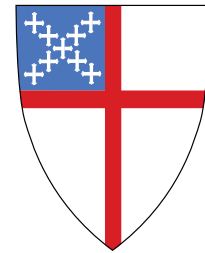


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Church Year

AN ADVENT REFLECTION

My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior; for he has looked with favor on his lowly servant. From this day all generations will call me blessed. - Luke 1:46-48

On the Soul

By the Rev. Jonathan Eden

The soul is an expression of agape, a perfect gift from God; an untarnished piece of God within us. During Advent we hear Mary sing, “My soul proclaims the greatness of the Lord.” In this moment, her awareness of this piece of God within her is clear, God and child cry out to each other. In this moment she shares her soul with the One that would become the soul of the world.

About five years ago, my sister was pregnant with her first child and living on the West Coast, far from the Midwestern home where we had grown up. For her the situation was simple, she wanted to be a mother; for my parents though, the situation was complicated, they weren’t ready for their daughter to be pregnant. It was complicated because she was still in college, complicated because she was unmarried and unclear about her relationship with the father and complicated because they weren’t ready for their daughter to be a grown-up. My mother in particular couldn’t get beyond her anxiety and unexpressed anger, could not move into the love and support that my sister would so clearly need. In the midst of all this, I was the “cool brother,” the one she told first and the one she consulted with as to how to tell our parents. My sister’s pregnancy created a heavy tension within the corpus of my family, but by her New Year’s Day due date, she was prepared to give birth and I was ready to fall in love with a niece or nephew.

I eagerly awaited news as December 31 approached and passed. The day the baby was born a call came to say that the birth was difficult; the next day we were told that the baby was not healthy; and on the third day, she was given less than a year to live. Trisomy-13 is a genetic disorder that sometimes just happens. It can cause profound mental



The Holy Family as sculpted over the Cathedral of St. John the Divine’s South Tower Portal. The sculpture was a gift of the Layman’s Church Club and sculpted by John Angel. Photo from the archives

CLICK HERE FOR HOPE

a day-by-day Advent Calendar online

30	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24			

Everyday people are finding hope in unexpected places...

Visit trinitywallstreet.org/advent starting November 30 for *The Light Shines in the Darkness* – an online Advent Calendar of music, video, photography, scripture, poetry, and more.



where do you find hope?

retardation, a cleft palate and poorly formed heart and lungs. My sister’s baby had all of these, and as I heard the news, the thought, the unspoken prayer that reverberated through me was, “She is a perfect angel, she is a perfect angel, let her be a perfect angel.” The next day I learned that my sister and the father had decided to name their newborn daughter, Angel.

Angel was born into the arms of a family ailing from untended resentment and an often-neglected heart. (Not long after her birth, we would discover that a combination of alcoholism and early onset Alzheimer’s had nurtured my mother’s uncharacteristic struggle to support my sister.) In the few short weeks that she lived, Angel lived a life that was full of meaning; she was perfectly who and what she needed, *we needed her*, to be. I know this because we fully and perfectly loved Angel. And as my father held her broken body, he said that he could not help but fall in love with her. In this way she restored, she became, she is, our soul. Just as her perfect soul rested in her defeated body and eventually returned to God, her blessing stayed upon us and reminds us how to love.

Now, I am not calling my sister Mary, nor her child the messiah. My family is broken and messy, as is the world we live in, as is each of us within it, but since then my experience of Advent, of preparing for God to be born into the world, is wholly different. Seeing a mother love a child who was sure to die and the love that child inspired in each of us, was a pure and holy mystery. Living in and through this mystery during Advent helps me to embody the knowledge that God’s love, God’s Word is upon us and among us and cannot be taken from us.

Eden is a Lilly Fellow at St. James’ in Manhattan.

Episcopal Charities

CCC Goes Beyond Hunger and Homelessness

And addresses the root cause

By *Madeline Serena*

Record numbers of New Yorkers are filing unemployment claims and an untold number more are expected to lose their jobs as corporations and manufacturers predict further layoffs into next year. Some New Yorkers are losing their homes. And the state's 2009 budget faces a record \$12.5 billion shortfall. Any one of these factors could mean an increase in demand for social services; combined they'll put an even greater strain on organizations like Cathedral Community Cares (CCC).

"We are seeing more people lining up for the soup kitchen on Sunday, and the demographics in our men's shelter are changing," said Victor Carrera, CCC program coordinator, adding that the shelter is seeing more men who have recently lost their homes seeking shelter.

And as state and federal funding for food-based programs continues to dwindle, organizations like CCC increasingly depend on grant money from charitable organization like Episcopal Charities. Episcopal Charities supports soup kitchens and food pantries throughout the diocese. The mission is simple: put food into empty stomachs. CCC is

one program Episcopal Charities supports that goes beyond hunger pangs to address the root causes of poverty.

Founded in 1982 and housed at the Cathedral of St. John the Divine, CCC's mission is to alleviate poverty by addressing homelessness and hunger through outreach and community organizing: CCC advocates for its clients' rights while addressing their short- and long-term needs.

CCC's Sunday Soup Kitchen served more than 24,000 meals in 2007. It also offers onsite counseling and referral services, including prescreening for food stamp eligibility and health care referrals. CCC provides such services on Sundays as an extension of its Crisis Intervention and Counseling Center, which operates Monday through Friday mornings that provides walk-in outreach and poverty prevention services—including individual counseling and referrals for follow-up care for drug and alcohol treatment programs, shelter and feeding programs, HIV/AIDS prevention and immigration issues.

CCC takes on homelessness through its New Hope Men's Shelter, which is a full-time residency program that houses up to eight homeless men for up to six months. The goal is to help the men find permanent housing and employment by the end of their stay. The services they receive range from résumé writing and job interview workshops, to help obtaining General Education Degrees and enrollment in English as a Second Language classes, to computer training and more. Case workers and social workers provide mental health support, individual counseling and group support to help prepare the men for independence—counseling services may continue after the men have moved out of the shelter.

CCC case and social workers also collaborate with other local social service agencies to provide help and support to neighboring homeless shelters and senior citizen homes, focused on homelessness, domestic violence, HIV/AIDS counseling, substance abuse, unemployment, aging and mental and physical health issues.

CCC truly goes beyond the soup kitchen by supplying the community with access to counseling, job training, food and clothing as well as countless other resources. Episcopal Charities proudly supports CCC in all of its great work.

Serena is an AmeriCorps/VISTA volunteer working with Episcopal Charities.



Bishop's Advent Appeal 2008
Episcopal Charities
A Commitment to Caring

In the past 12 months, 83 community-based programs funded by Episcopal Charities reached more than 200,000 individuals throughout the Diocese. Programs included:

Food Pantries & Soup Kitchens • Housing & Homelessness • Elder Care • HIV/AIDS
Domestic Violence Assistance • ESL/Literacy • Job Readiness • Immigrant Services • Prison Release & Family Support
Teen Mentoring • After School/Saturday Curriculum • Youth Art, Drama & Music Workshops

Your contribution will make a difference—100% will go directly to grassroots, community-driven programs to help people in need. A contribution of:

- \$ 50 Pays for a weekly brown-bag meal for someone for a year
- \$100 Buys 25 blankets for the homeless
- \$150 Funds a year of ESL classes & textbooks
- \$250 Pays for parenting and life skills classes for a low-income teen parent
- \$500 Funds a month's utility costs for a soup kitchen feeding low-income seniors, day laborers and families

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



Education

Segregation, Inequality

Bishop's Public Education Conference launches plan to improve schools

By Lynette Wilson

Jonathan Kozol doesn't pull punches. After more than 40 years as an educator, writer and child advocate working in and visiting some of the poorest public schools in many of America's poorest neighborhoods, he makes no apologies.

He believes the federal No Child Left Behind Act is a nuisance to suburban schools and has unleashed a "reign of terror" on urban school systems. Standardized testing and teaching to the test have no use, don't develop cognitive thinking skills, and "penalize, humiliate and soften the ground for vouchers," he said.

Kozol, the National Book Award winning author of *Death at an Early Age* and *Amazing Grace*, which featured the Rev. Martha Overall's after-school program at St. Ann's in the Bronx, and an inspiration to many teachers, was the keynote speaker at the Bishop's Conference on Public Education held November 1 at the Cathedral School.

More than 100 people attended the conference sponsored by the Bishop and Trinity Wall Street. In addition to Kozol, speakers included Dennis M. Walcott, New York City Deputy Mayor for Education and Community Development, Leslie Ford, Superintendent of Onteora Central School District, Bishop Catherine S. Roskam, and Don Cowles, a public school mentor and member of historic St. Paul's Episcopal Church in Richmond, Va.

"This is not about furthering religious interests; it's about strengthening and supporting the school, the students and the teachers. Education is fundamental to living life fully," said Bishop Mark S. Sisk, acknowledging the irony of meeting in a private school to discuss public education.

The conference also served as the official launch of the "All Our Children" education initiative, which seeks to improve education by encouraging parishes to join forces with public schools.

Schools today more closely resemble the racially segregated schools upheld by the Supreme Court in *Plessy v. Ferguson*, which in 1896 established "separate but equal," rather than those fought for in *Brown v. The Board of Education*, which in 1954 overturned *Plessy*. It's not the schools in the Deep South, but those in New York, California and Michigan that are the most segregated with black and Hispanic students suffering the most, Kozol said.

At times, the discussion grew somewhat uncomfortable for Walcott, the deputy mayor, who showed polite restraint, pointing to recent achievements made in New York City schools, and defending No Child Left Behind on the grounds that it "allowed us to have dialogue around the achievement gap."

Walcott said: "We have a long way to go. We have not succeeded, but we have had successes."

Also Walcott expressed the city's interest in developing the most effective, vital and successful partnership with Episcopal churches.

Relationships are not built over night. It takes time to build trust between volunteers, faculty and parents. Cowles, a mentor with 10 years of experience with the Micah Initiative—an education partnership between Richmond, Va., faith communities and pub-



Jonathan Kozol, writer, educator and child advocate, and Bishop Mark S. Sisk at the Bishop's Conference on Public Education held November 1. Kozol, the author of *Amazing Grace*, and other books exploring educational inequalities, was the conference's keynote speaker.

lic schools started by St. Paul's Church—advised volunteers to only promise what they reasonably can do, and not to stretch beyond their capacity.

"Developing relationships is critical; each school has its own needs," he said. "Relationship turns you into an advocate."

Edie Duncan, a K-7 music teacher in Wallkill, was surprised to learn that upstate schools and city schools face very similar challenges.

Both Duncan and MaryAnn Lis-Simmons, a teacher from New Paltz Middle School, expressed appreciation for outside interest in public schools.

"A lot of good comes to communities when everyone gets together," Lis-Simmons said, adding that the conference was re-energizing.

Wilson is ENY editor.

"ALL OUR CHILDREN," is a public education initiative sponsored by the diocese and Trinity Wall Street in response to a resolution passed at the 2007 Diocesan Convention that encouraged Episcopal parishes to connect with public schools. The Rt. Rev. Catherine S. Roskam, Bishop Suffragan, and Joyce Coppin Mondesire, who is on the faculty of the City College of New York and a member of Trinity Wall Street's vestry, lead the program.

All Our Children asks that parishes make a five-year commitment in support of education by committing 40 hours per year to public education by providing tutors, advocates, etc. Some pilot parishes are already making a difference in partnership with local public schools. They are:

- **Christ Church** in Bronxville is working with schools in Yonkers and Mt. Vernon to provide arts programs to elementary school students.
- **Grace Church** in Nyack works with their middle school to provide a circus arts curriculum to enhance the student's learning process in the classroom and their life.
- **Trinity Wall Street** is tutoring Leadership High School students in global studies and earth sciences.
- **St. Ann's** in the Bronx runs an after-school program.

The diocese and Trinity are helping parishes with funding and other resources. For more information contact Anita Chan at allourchildren@trinitywallstreet.org.

St. James' Manhattan Seeks History Materials

For a history of its first 200 years, 1810-2010, St. James' Church, Madison Ave. and 71st St., New York City, would appreciate hearing from anyone with letters, sermons, diaries, photographs, printed materials or other memorabilia relating to the history of St. James'. Of particular interest would be items relating to The Rev. Dr. Cornelius Bishop Smith (Rector 1869-1895); The Rev. John Dowdney (Rector 1842-1847); The St. James' Lessons (a series of Sunday school texts introduced in 1942); parish fairs at the Plaza Hotel (1930s, 1940s); the Haitian art exhibit, 1957; and mission outreach throughout the church's history. Please e-mail bicentennial@stjames.org or call Rosa Gentile in the Rector's office at 212.774-4251.

'Twas the Night Before Christmas

A Holiday Reading with Omar Minaya

Omar Minaya, general manager of the New York Mets, leads a New York holiday tradition—the 97th annual reading of Clement Clarke Moore’s *'Twas the Night Before Christmas* at the historic Church of the Intercession Sunday, December 21, at 4 p.m.

Clement Clarke Moore (1779-1863), the author of the cherished Christmas story, is buried in Trinity Cemetery across from the church. Following the reading, a lantern procession to his grave and a wreath ceremony will take place, along with a reception.

Clement Clarke Moore wrote the poem that would become *'Twas the Night Before Christmas* for his six children as a Christmas present.

This is one of the oldest, continuous community Christmas observances in New York City. Two things happened in the early part of the 20th century that created this tradition: The Church of the Intercession, a freestanding parish for 60 years, became a Chapel of Trinity Church. Around the same time, the grave of Clement Clarke Moore, son of Benjamin Moore, the second Bishop of New York, was moved from the Trinity churchyard downtown to the uptown Trinity cemetery.

Past readers include jazz legend Wynton Marsalis, Joyce Dinkins, Isaiah Thomas, disc jockey G. Keith Alexander and Avery Brooks.

The Church of the Intercession is located at 550 West 155 St. (on Broadway). Admission is free.



Omar Minaya



At the grave of Clement Clarke Moore in 1967.

Photo from the archives

A Visit from St. Nicholas

*'Twas the night before Christmas, when all through the house
Not a creature was stirring, not even a mouse;
The stockings were hung by the chimney with care,
In hopes that St. Nicholas soon would be there;
The children were nestled all snug in their beds,
While visions of sugar-plums danced in their heads;*

Courtesy of The Churchman

From Clement Clarke Moore's Manuscript

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for the SEASON

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Guardian Angel decorative art tile

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M-Sat 10am-4:45pm
Sunday 9am-3pm

Both shops are open until 8pm on Thursdays in December.



Hobart Lecture

Presiding Bishop Delivers Hobart Lecture

Interview by Lynette Wilson

Presiding Bishop Katharine Jefferts Schori sat down with The Episcopal New Yorker for a one-on-one interview prior to giving the eighth annual Hobart Lecture delivered Tuesday, Sept. 30 to more than 150 clergy gathered at the diocese.

ENY: What is pastoral theology?

JEFFERTS SCHORI: It's caring for the pasture as well as the flock. It's paying attention to all of the different parts, not overlooking anything and encouraging productivity; people are created to be productive. When we talk about pastoral theology we tend to focus on one part: caring for the sick and dying. At our best we do it in a broader sense.

ENY: Can you be more specific?

JEFFERTS SCHORI: It's about how you reach an individual. That's the larger framework of pastoral ministry. How do we build a healthy community and aid and care for each other?

ENY: What does pastoral theology tell us about God and how does it work on an individual level?

JEFFERTS SCHORI: God wills the best for every part of creation. In the individual, we encourage vocation to the fullest given the gifts we have been given.

ENY: How is pastoral theology carried out at the presiding bishop level?

JEFFERTS SCHORI: My first duty is to be chief pastor. I'm a relationship broker, providing direction and guidance. I visit the individual diocese and learn about their pastures; connecting them and helping to keep the whole thing moving... we haven't quite yet arrived at the fullness of the grace of God. We still have a lot of work to do.

ENY: What are the mechanics of pastoral theology?

JEFFERTS SCHORI: It's a process of reflecting on what we learn from scripture and putting that into a framework.

ENY: How does a priest get good at expressing this?

JEFFERTS SCHORI: By loving the flock: the people they have been charged to take

care of in their brokenness and pain and loving them to a new place.

ENY: Are there things that get in the way?

JEFFERTS SCHORI: Fences; the kinds of boundaries that we build. We need tools not barriers to keep people moving. Moving people in small ways produces results. If you manage the pasture by moving the flock every couple of days, it's more productive than turning it out to pasture. People stay healthy when they are kept moving.



Presiding Bishop Katharine Jefferts Schori

Wilson is ENY editor.

“PASTURES ARE WHERE PASTORS LABOR, pastures support the life of the sheep themselves, and among most people who live away from the land, pastures are usually ignored or forgotten. When we think about pastoral care, our attention usually moves quickly to the sheep, without enough attention to the environment that sustains them. Paul Newman's obituary in the *New York Times* this weekend ended with some pertinent words. He said, 'We are such spendthrifts with our lives. The trick of living is to slip on and off the planet with the least fuss you can muster. I'm not running for sainthood. I just happen to think that in life we need to be a little like the farmer, who puts back into the soil what he takes out.'”

– The Most Rev. Katharine Jefferts Schori, presiding bishop, from the eighth annual Hobart Lecture

Read the full lecture at: www.episcopalchurch.org/documents/Hobart_lecture_2008.pdf.

THE HOBART LECTURE is an annual address presented to acknowledge and encourage the pastoral ministry of the church. It is named for Bishop John Henry Hobart, the third bishop of New York (1816-1830). Bishop Hobart is remembered and cited for his unfailing energy, his personal integrity and his dedication to ministry. The hallmark of his episcopate was pastoral ministry, and while serving this diocese he increased the number of clergy and established missions and churches into the far reaches of the state. Commitment to education formed Hobart's legacy: he was one of the founders of The General Theological Seminary and revived Geneva College, now named Hobart College.

Past lecturers have included Rowan Williams, the then-Archbishop of Wales, Archbishop Michael Peers of Canada, Bishop Suffragan for Chaplaincies George Packard, Bishop of London Richard Chartres, Archbishop Njongonkulu Ndungane of Cape Town and former-Presiding Bishop Frank Griswold.

The Primate of Wales, Archbishop Barry Morgan, has accepted an invitation from Bishop Sisk to give the Hobart Lecture in 2009.

Christmas

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FEATURE: CATHEDRAL REDEDICATION

Come Inside

It's Your Cathedral! *By Gene Roman*

(continued from the cover)

"The Cathedral is like a vast ecumenical mother goose that gathers in her wings everyone in sight no matter the color of their skin, preferences about God, presidential candidates or level of income," said Dr. Stephen Nicholas, 55, a Cathedral trustee and director of the international family AIDS Program at the Columbia University Medical Center and professor of pediatrics and family health at the College of Physicians and Surgeons.

"This respectful inclusivity results in reciprocal love and tolerance. This is where we worship, celebrate, converse, debate and mourn in big ways. One of its important missions is to encourage large-scale good in New York and the world."

The Rt. Rev. Mark S. Sisk will rededicate the Cathedral to the city, the nation and the world on Nov. 30. For the last seven years the Cathedral has been undergoing restorations as a result of the 2001 fire. Yet all the while it has continued in mission.

The impact of the Cathedral's staff, programs, landscape and services extends through generations of families and beyond the boundaries of Morningside Heights. The social service and educational programs sponsored by and at the Cathedral include Cathedral Community Cares, which operates a Sunday soup kitchen, and several other direct outreach programs and advocacy campaigns aimed at alleviating poverty; The Cathedral School, an independent, Episcopal K-8 day school for children of all faiths; and the Adults and Children in Trust program (ACT), which provides socially enriching play and education activities through after-school and early childhood development programs and summer camps.

Jose Vicente Torres, 56, the programs director since 1982, said that ACT offers people an opportunity to participate in high-quality programs at a reasonable cost.

"Our niche population is low-income working and middle-class families," he said. "We offer a real alternative to other market-rate programs serving a diverse constituency."

Torres illustrated ACT's impact by recalling a visit from Christian Robles, a former participant.

Torres invited Robles to speak at a staff orientation session last summer. The staff

was brought to tears as Robles described what the ACT program meant to him.

"The program helped him gain confidence, a sense of stability and introduced him to a world outside of his immediate neighborhood at 109th Street and Amsterdam Avenue," Torres said.

The parents who enroll their children in ACT want their kids interacting with a population representing diverse religious, ethnic and social backgrounds, Torres said.

"Without the Cathedral's in-kind contributions of things like security, maintenance and office support, we couldn't serve the niche population that we do," Torres said. "We could charge market rates like Bank Street and still be full, but we couldn't continue to serve the ethnic, economic and religious diversity that we presently do. That's what keeps me working here."

Ann McIver, executive director of the Morningside Area Alliance, expressed appreciation to the Cathedral's Department of Public Education and Visitor Services for developing the Gothic Gotham program.

"It offered the program to local schools at a discounted rate that allowed many students and families a wonderful opportunity to visit the Cathedral and learn new things using the Cathedral as its focus," she said.

Vivian Davidson Hewitt and Sally Gallatin promote and maintain the Cathedral in two different ways. Hewitt leads visitors through the Cathedral as a volunteer tour guide. Gallatin helps maintain the grounds (aka the Close) and landscape of the Cathedral as president of the Guild of Cathedral Gardeners.

Hewitt, 88, celebrated her 25th year as a tour guide this past September.

"As a volunteer, I find being a tour guide spiritually satisfying and fulfilling," she said. "I've met people from all over the world because the Cathedral is an international tourist destination."

Gallatin, 84, leads a group of 21 active members, whose major responsibilities include the upkeep of the Bishop's Garden, Biblical Garden and the Pulpit Green Garden.

"The gardens are the source of my community service," she said. "They provide a green space for the people of the neighborhood. The children, adults, mothers and babies rely on the gardens as a park and a place of peace and beauty."

The Cathedral is even good for business.

"We get a lot of customers coming to our shop after they have finished touring the Cathedral and its grounds," said Peter Binioris, owner of the Hungarian Pastry Shop. "This impacts our business in a big way."

Peter Binioris' and his wife Wendy's appreciation for the Cathedral goes way beyond money.

"We have a great affection toward the Cathedral and all the wonderful people who live and work there," she said. "It's great being their neighbor."

Roman is a journalist.

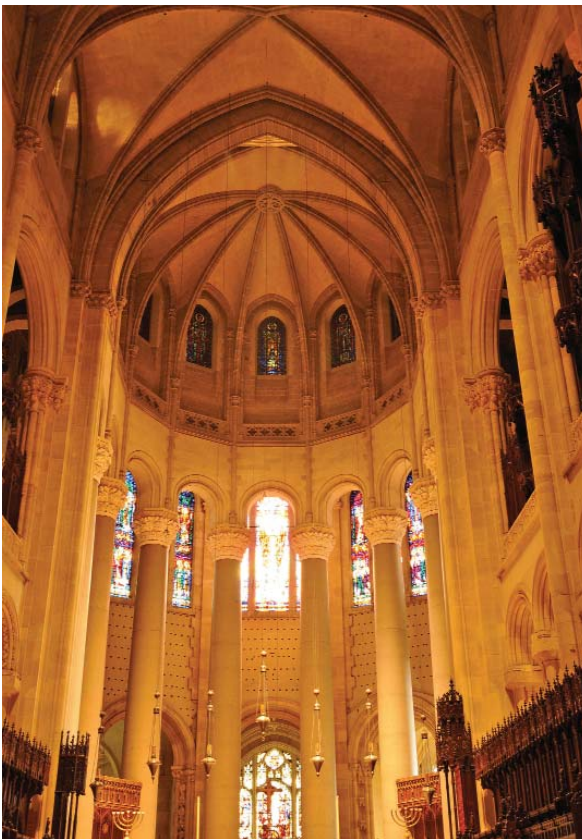


Photo by Stephen Aviano

Tune In Big things to come

By Margaret Diehl

The Cathedral of St. John the Divine is poised to make a spectacular re-emergence into the New York cultural and civic scene. There are several great institutions in the city—our renowned museums, universities and churches—that anchor thousands of diverse and ever-changing artistic and intellectual venues and organizations. The Cathedral has historically been of this stature, hosting many of the most significant cultural events of the 20th century. After the fire in 2001, the Cathedral's focus was on the restoration. In the coming years large audiences will return, drawn by international conferences featuring some of the world's most eloquent speakers and brilliant minds; a broad range of traditional and cutting-edge music, theater, dance, and poetry; and stunning new examples of the one-of-a-kind events the Cathedral is famous for.

Beginning with the Full Day Festival on Dec. 6, the Launch Year (through 2009) will herald what is to come while offering time to admire the restoration of the buildings and enjoy the annual *Paul Winter Solstice Concerts*, *The New Year's Eve Cathedral Concert For Peace*, *The Jessye Norman Sacred Ellington Concert* and *The New York Philharmonic Memorial Day Free Concert*, among other events. There will be many reasons to visit, including—thanks to the Florence Gould Foundation—three concerts featuring the Great Organ, and a monthly program "Close Reading: Spotlight on Cathedral Arts."

And by 2010, the Cathedral's new initiatives will have taken hold. Friends of the Cathedral have always had an insatiable appetite for the best of things. Calendars will again soon be filled with not to be missed programs in the arts and civic engagement exemplifying the conversations of our times. Subscribe to the Cathedral newsletter (www.stjohnthedivine.org) for advance notice of the "must see" events of the next decade.

Diehl is a writer, novelist and a longtime friend of the Cathedral.

FEATURE: CATHEDRAL REDEDICATION

The House the Lord Built

“Unless the LORD builds the house, They labor in vain who build it.” — Psalm 127:1

For nearly seven years it has been my privilege to serve this diocese as dean of the Cathedral Church of Saint John the Divine. My interview began just before 9/11. My election occurred the month before the devastating fire. The city, the nation—the world—have all changed dramatically in the past few years. In the process of restoration, we have become stronger—repositioned and ready for a second century of service.

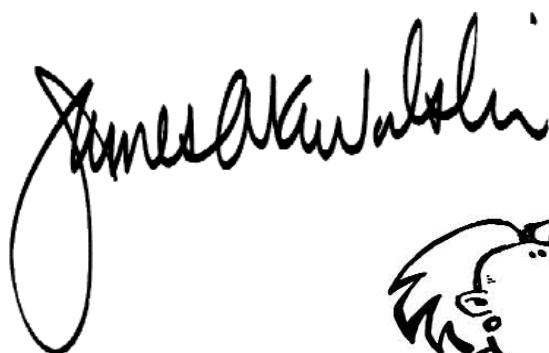
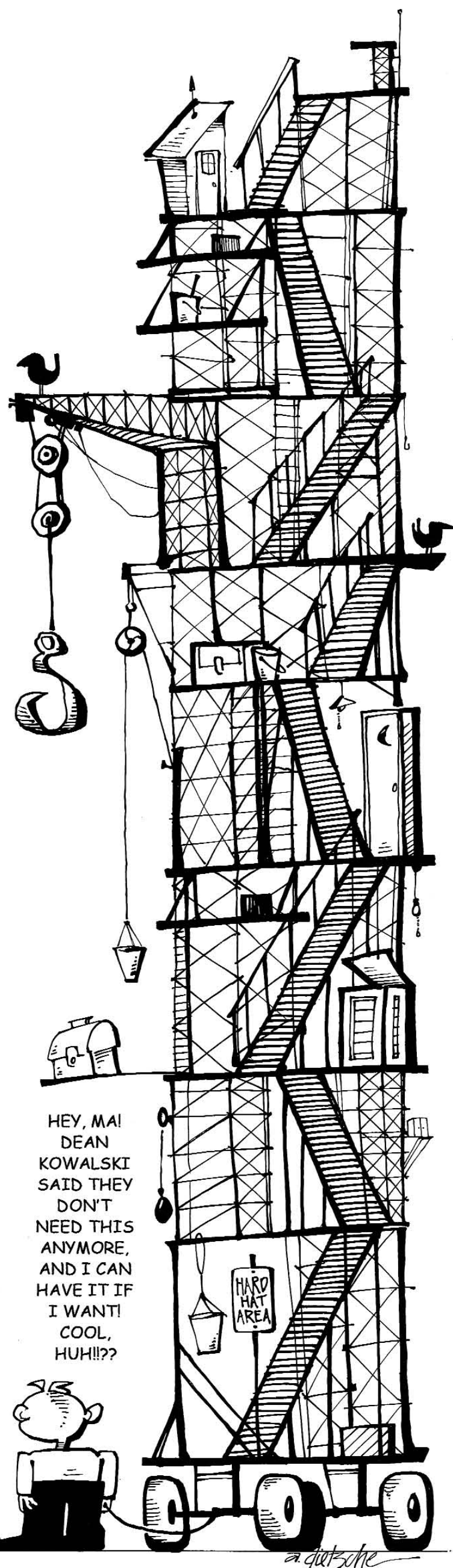
What has endured for me is a sense of the enormous generosity that inspired the diocese to imagine the Cathedral and then to begin construction in 1892. You were generous to build a Cathedral much bigger than what the diocese would need for denominational worship space. This has been the city’s Cathedral—and it has hosted worship, concerts and forums that empower us to reach out expansively with God’s love. Under the great roof of this Cathedral, you have generously placed the great conversations of this past century. You have invited people across faiths traditions and cultures to enter the Cathedral, and to enter the conversation.

You were generous to give voice to the poor in tenements and to call this country out of isolationism and into the war against Hitler. You have been generous to risk conflict—when voices of disagreement regarding complex issues such as the environment, race, poverty and justice caused some to pull away while others came to revere this Cathedral.

Liturgy and art educate our imaginations and give special voice, especially to those who are too often not heard. God has been glorified as people have come together, from various households of faith, to become a people, God’s people. That kind of discourse has led to advocacy that moves us from benevolent intentions to deep calls to action. Our baptismal vows to respect the dignity of every human being have, through this Cathedral, made God’s dream of abundant life for all real to people all over the world. Wherever we have come from, the Cathedral’s great crossing transforms us to be sent into the world.

Thank you for rededicating this Cathedral to that great mission. Only the Lord could construct such a monumentally inviting Cathedral, so big and yet so intimate in how it embraces people and all of God’s creatures with Divine Love. And it is your Cathedral—and I thank God for it and for you—for your support and rededication of it.

Faithfully, the Very Rev. Dr. James A. Kowalski, dean

New Music

Kicks off Cathedral's Rededication

By Matthew Pritchard



Bruce Neswick, director of Cathedral music and organist, conducting the Cathedral School Choir on St. Francis Day. Photo by Kara Flannery

Contemporary American composer Lee Hoiby's new anthem *Jacob's Ladder*, based on verses from *Genesis 28*, will make its world premier during the Rededication Ceremony of the Cathedral Church of Saint John the Divine at 11 AM on the first Sunday in Advent, Nov. 30.

The New Jerusalem, by Dr. Robert Sirota and the Rev. Canon Victoria Sirota, canon pastor and vicar of the Congregation of St. Saviour, will also make its debut.

The Rededication comes after a five-year, \$41 million extensive cleaning and restoration, and coincides with the 67th Anniversary of the dedication of the nave in 1941.

A large fire on Dec. 18, 2001, completely destroyed the Cathedral's gift shop, and caused widespread smoke damage throughout the Cathedral's 601-foot long interior, damaged two 17th-century tapestries and rendered the AEolian-Skinner Organ, the "Great Organ," silent.

During the service, the Great Organ will roar again as internationally acclaimed organist Bruce Neswick, director of Cathedral music and organist, and Cathedral associate organist Tim Brumfield play it publicly for the first time in seven years. The Great Organ, one of five organs in the Cathedral complex, was originally built by the Ernest M. Skinner Company in 1911 as a four-manual and pedal organ of 81 ranks, the firm's Opus 150. (See related story.)

The Cathedral has hired a brass ensemble and has added choristers to its choir for the rededication event. And in addition to Hoiby's premiere, musicians will perform a score written by the English composer Ralph Vaughan Williams.

"Williams wrote this piece to commemorate the original opening of the nave in 1941. The score is based on the poem, 'Pilgrim's Pavement,' written for the same event," Neswick said.

An internationally acclaimed organist, Neswick joined the Cathedral in July, after a six-month international search. He joins a long list of notable organists and musicians to play the Great Organ, including former Cathedral organists Dorothy Papadakos, Paul Halley and Dr. Miles Farrow, and famous musicians Kurt Masur, and Olivier Messiaen.

Neswick is eager to expand the Cathedral's musical offerings and to become an active part of its mission of providing a house of prayer for all people, and of becoming a unifying center of intellectual light and leadership to the world.

"It's a great time to be here. It's a curiously Episcopal conundrum to wonder about: to have gloriously beautiful buildings, wonderful pipe organs, and a beautiful choir when we live right in the midst of such a troubled world," he said. "How does one reconcile the two? I think people need raw, social justice but I also think people need to be inspired by great art. I think both go together or else you wouldn't have great poetry, beautiful music and painting, too. I think the program created here where people who volunteered were trained to work the stones of the Cathedral grounds is a great metaphor for what goes on around here."

Pritchard is a writer and a member of the congregation of St. Saviour.

The Great Organ

By Matthew Pritchard

Organs are remarkably complex machines that blend metalwork and musical skill; the Cathedral's Great Organ is no exception.

"This one instrument combines the very best tonal and mechanical concepts of the two leading American organ builders of the 20th century," said Douglass Hunt, the Cathedral's organ curator since 1991. "We shut the organ down the day of the [December 2001] fire. Running the organ-blowers after that would have forced that smoke through the organ mechanism, doing considerably more damage to it."

Ernest M. Skinner began building the original organ for the Cathedral in 1906. It took four years for Skinner and Company to complete the organ's installation and in 1911 it played for the very first time. In 1951 the AEolian-Skinner Organ Company spent three years rebuilding and enlarging the instrument under the direction of G. Donald Harrison.

In 2003 Hunt supervised the beginning of the organ's restoration and cleaning. With the help of Quimby Pipe Organs, Inc. of Warrensburg, Mo., the organ will be fully reinstalled for the Rededication.

It took five, full truckloads to return the Great Organ to New York from Missouri this summer. At about 30 tons, it contains approximately 8,500 pipes; the largest weighing a ton and standing 32-feet high with a diameter large enough for a man to stand inside. It took eight men a week to re-install the 8,000 pipes that sit in the two organ bays above the Cathedral's choir stalls. The remaining 500 pipes make up the State Trumpet that sits under the Rose Window (and were installed separately).

Added in the 1950s, the State Trumpet's original purpose was to help fill the space with sound when the bishop made his entrance during special occasions, however, the sound was so grand that it quickly became a part of every major occasion.

"It is probably the single most famous organ-stop in the world because its sound is so arresting," Hunt said.

Pritchard is a writer and a member of the congregation of St. Saviour.



Photo by Stephen Aviano

FEATURE: CATHEDRAL REDEDICATION

Cathedral Mission and Programs

The Cathedral Church of Saint John the Divine is the diocese's mother church and the seat of the bishop. In the spirit of Christ, it is chartered as a house of prayer for all people and a unifying center of intellectual light and leadership. The Cathedral serves the many diverse people of our diocese, city, nation and world through an array of liturgical, cultural and civic events; and pastoral, educational and community outreach activities. It also maintains the preservation of the great architectural and historic site that is its legacy.

WORSHIP AND MINISTRY

Life on the Cathedral Close revolves around worship and ministry. Bringing together people of all ages, backgrounds and faiths, the Cathedral hosts daily and festive services throughout the year, including choral evensongs—a service of readings, prayers and music.

Music and Choir

Being “a house of prayer for all people,” the Cathedral’s music reflects wide diversity from high Anglican anthems

rich in tradition to traditional, classical and contemporary music from throughout the world. The Chorister Program, made up of students from the Cathedral School, was established nearly 100 years ago, by the foremost educators of the time, and is today one of the world’s leading children’s choirs.

Congregation of St. Saviour

The Congregation of St. Saviour furthers the spiritual growth and formation of the Cathedral and neighborhood community. The congregation is drawn together by a common mission: To build and nurture and active Christian community; to support the mission of the Cathedral; to offer opportunities for exploring and expressing spirituality, affirming the diversities that exist among us; above all through worship, service and example, to bear witness to Christ’s healing and reconciling love to neighbors, pilgrims and visitors.

ARTS AND TOURISM

Arts and Tourism encourages the development and presentation of historically, culturally and ecologically sustainable programs and services designed to enhance the experience of visitors to the Cathedral.



Photo by Kara Flannery

A Short Timeline of a Young Cathedral

1828 Bishop John Henry Hobart consulted with Mayor Philip Hone about the possibility of building an Episcopal cathedral in New York City.



1872 Bishop Horatio Potter argues that it is time to build an American cathedral to the Episcopal Diocesan Convention. The Convention agrees and one year later the New York State Legislature grants the charter for the Cathedral Church of Saint John the Divine.

1887 Bishop Potter dies and is succeeded by his nephew Henry Codman Potter. An 11.5-acre site is acquired for the Cathedral adjacent to St. Luke’s Hospital and Columbia University.



1891 The international competition to design the Cathedral is concluded with the selection of designs by Heins & Lafarge from among 60 entrants.

1892 The cornerstone is laid for what will be the largest Gothic cathedral in the world. As a “house of prayer for all peoples,” Bishop Potter

decides to build seven Chapels of Tongues, each dedicated to a different group of New York City immigrants.



1894 Financier J. P. Morgan donates \$500,000 to dig the foundation. Bedrock is finally reached at 72 feet.

1905 Sculptor Gustav Borglum (designer of the Mount Rushmore Monument) smashes two statues of angels prepared for the Cathedral after he is criticized for sculpting them as women.



1907 Bishop Potter acts boldly at The Episcopal Church General Convention in Virginia by inviting African-American clergyman and family to dinner. Convention votes against creating a separate church for African-Americans.

1907 Geoge Louis Heins of Heins & Lafarge dies.

1908 Bishop Henry Codman Potter dies and is succeeded by The Rt. Rev. David H. Greer.

1911 Bishop Greer calls a Peace Meeting to dedicate the Cathedral to civic uses.

1911 Ralph Adams Cram of Cram & Ferguson is named the new architect, replacing Heins & Lafarge.



1913 A special service for artists is held, beginning the Cathedral’s tradition of support for arts and artists. “To the Cathedral all are invited

who seek beauty and the service of their fellow men through art...”

1916 Ground is broken for the Nave and the entire foundation is laid.



1921 First interfaith meeting ever in a New York City church brings together Jews, Catholics, Methodists, Congregationalists, and Episcopalians to call for relief for Eastern European Jews.

1921 William T. Manning becomes Bishop of New York.



1925 John D. Rockefeller contributes \$500,000 to new building campaign after mass rally at Madison Square Garden organized by Cathedral trustee Franklin Delano Roosevelt.

1926 At a Cathedral service in sup-

port of Jews facing persecution in eastern Europe, General John G. Pershing said, “No better beginning could have been made here in New York and at this great Cathedral, where men of different faiths met and understood one another and untied to spread a gospel of good will and to minister to suffering millions.”

1929 King of Siam gives two ornate Buddhist prayer cabinets to the Cathedral.



1930 Adolph Ochs of *The New York Times* donates two menorahs to the Cathedral.

1933 Charles J. Connick completes The Great Rose Window. It is the largest in the United

States with more than 10,000 pieces of stained glass.

1937 The Cathedral hosts the first meeting in New York City to call for clearance and rehabilitation of slums. Bishop Manning has a tenement apartment built in the partly finished Nave to demonstrate the deplorable living conditions of many New Yorkers.

1941 The Cathedral opens from one end to the other on November 30. One week later Pearl Harbor is bombed and construction ceases at the Cathedral.

1953 Dean Pike refuses Doctorate

Cathedral Arts and Events

Arts and Events at the Cathedral is a program responsible for producing and presenting performing and visual arts exhibitions.

Textile Conservation

The Textile Conservation Laboratory is a world-renowned institution for the conservation of tapestries and fabrics of antiquity. Although the laboratory primarily treats European tapestries from the Cathedral's collection, it also works on tapestries and fabrics from leading museums and private collections.



COMMUNITY OUTREACH

Community Outreach programs provide enriching opportunities in the areas of education, youth development, social and health services and economic development.

Adults and Children in Trust (ACT)

The ACT program, founded in 1971, offers year-round secular and socially enriching educational programs and special events for toddlers and teens from many faiths, cultures and economic backgrounds, enabling them to gather, to learn, to play and grow.

Cathedral Community Cares (CCC)

CCC currently operates and coordinates several different direct outreach service programs and advocacy campaigns aimed at alleviating poverty by specifically targeting issues of homelessness and hunger.

Nightwatch

The Nightwatch program, founded in 1975, hosts—from May to October—youth groups and people of all ages for overnight sleepovers at the Cathedral.

THE CATHEDRAL SCHOOL The Cathedral School, founded in 1901, is an independent, Episcopal, K-8 day school for girls and boys of all faiths. The school is committed to a rigorous academic program that integrates the arts, athletics and leadership development. Located on the Cathedral's 13-acre Close, the school offers a unique setting for the celebration of the many traditions shared by its families. The school prides itself in being a diverse community in partnership with families who take an active role in their children's intellectual, ethical, social and emotional growth. The Cathedral School offers a stimulating environment in which each child can become an articulate, confident and responsible citizen of the world. Continuing on a century-old relationship, the school draws upon the Cathedral's vast resources and provides its children's choir.



of Divinity from the University of the South, saying there can be no degree in "White Theology."

1954 The Aeolian-Skinner Organ Company expands the Great Organ from its original 5,000 pipes to the present size of approx. 8,500 pipes arranged in 141 ranks.



1956 An interracial, interdenominational service is held at the

Cathedral, sponsored by Urban Priests and Laymen.

1956 Dr. Martin Luther King Jr. preaches at the Cathedral.

1963 Bishop Horace H. Donegan stresses that racial bias is sinful and positions the diocese in support of Civil Rights movement.



1967 Bishop Donegan commits the Cathedral to help in rebuilding the inner city of New York.

1968 Duke Ellington holds a televised concert of sacred music at the Cathedral.

1971 Bishop Donegan ordains two women into the priesthood at the Cathedral.

1972 Bishop Paul Moore, Jr. becomes Bishop of New York and

names James Parks Morton to be Dean of the Cathedral.



1973 Godspell performed at the Cathedral, conceived and written by Cathedral dramaturge John Michael Teblak.

1974 The Cathedral hosts the first-ever conference on urban ecology

1975 Rene Dubos and Muriel Rukeyser become Cathedral Colleagues.



1979 Artist-in-Residence Paul Winter composes Missa Gaia/Earth Mass, performed every year at the Feast of Saint Francis and Blessing of the Animals.

1982 Artist-in-Residence Philippe Petit crosses Amsterdam

Avenue on a high wire. **1984** Leonard Bernstein initiates first annual New Year's Eve Peace Concert at the Cathedral.

1985 The first Feast of Saint Francis and Blessing of the Animals is held at the Cathedral.

1989 Bishop Richard F. Grein installed as 14th Bishop of New York. **1990** Václav Havel, writer, former

political prisoner and newly-elected president of Czechoslovakia, is honored at the Cathedral.

1992 The New York Philharmonic Orchestra performs Benjamin Britten's War Requiem, inaugurating an annual tradition of performing a free Memorial Day concert at the Cathedral.

1994 The Abraham Fund convenes Arab and Jewish leaders at the Cathedral for discussions of peaceful coexistence.

1994 Keith Haring's triptych, The Life of Christ, is installed in St. Saviour's Chapel.



1997 Simon Verity completes the carving of the Portal of Paradise after ten years of work.

2001 Bishop Mark S. Sisk installed as the 15th Bishop of New York. Hundreds spontaneously congregate at the Cathedral within hours of the terrorist attacks on September 11. Fire destroys the north transept and the gift shop within it.

2002 James A. Kowalski is installed as the 9th Dean of the Cathedral. He begins the process of addressing the Cathedral's financial situation.

2004 Cleaning and restoration after the 2001 fire begins; the Cathedral's

Chorus, High Altar and Chapels are closed to the public.

2005 The Cathedral restores the Town Building, the oldest structure in Morningside Heights and an original building from the Leake & Watts Orphanage.

2006 Cleaning and restoration of the Cathedral's East End is completed. The Chorus, High Altar and Chapels are reopened to the public and the Nave is closed.



2007 Madeleine L'Engle, author and Cathedral librarian for many years, passes away and is memorialized in the Cathedral.

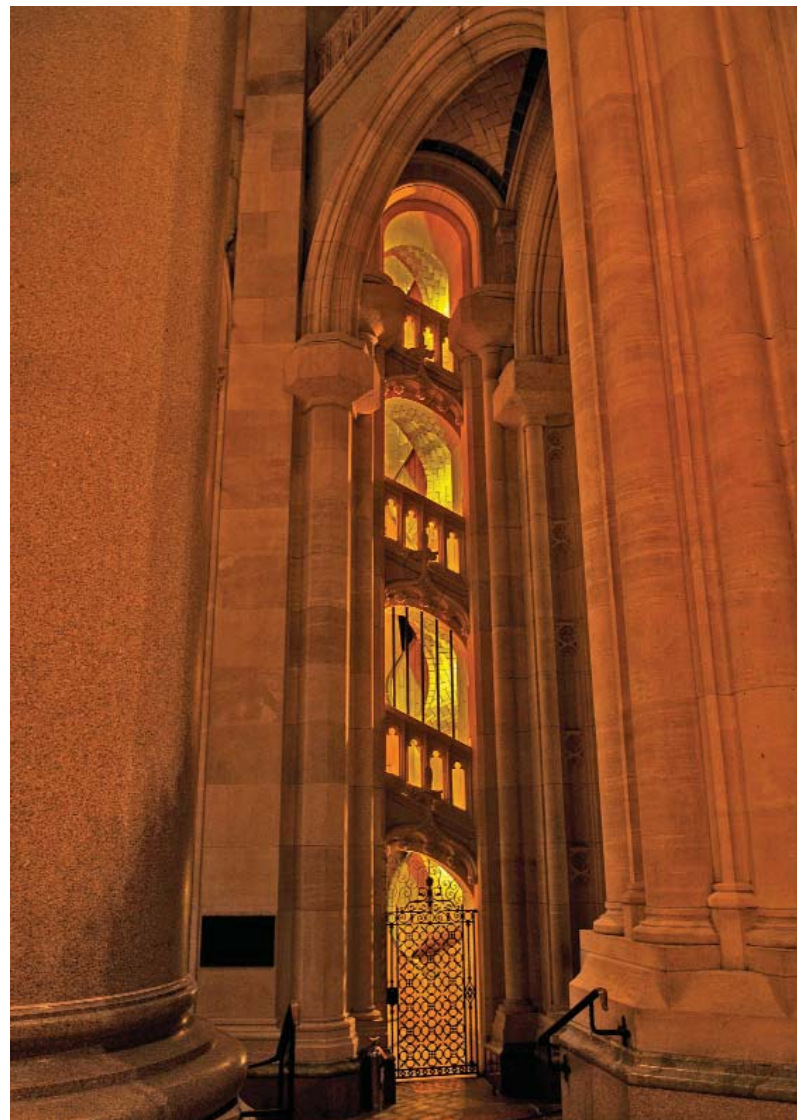
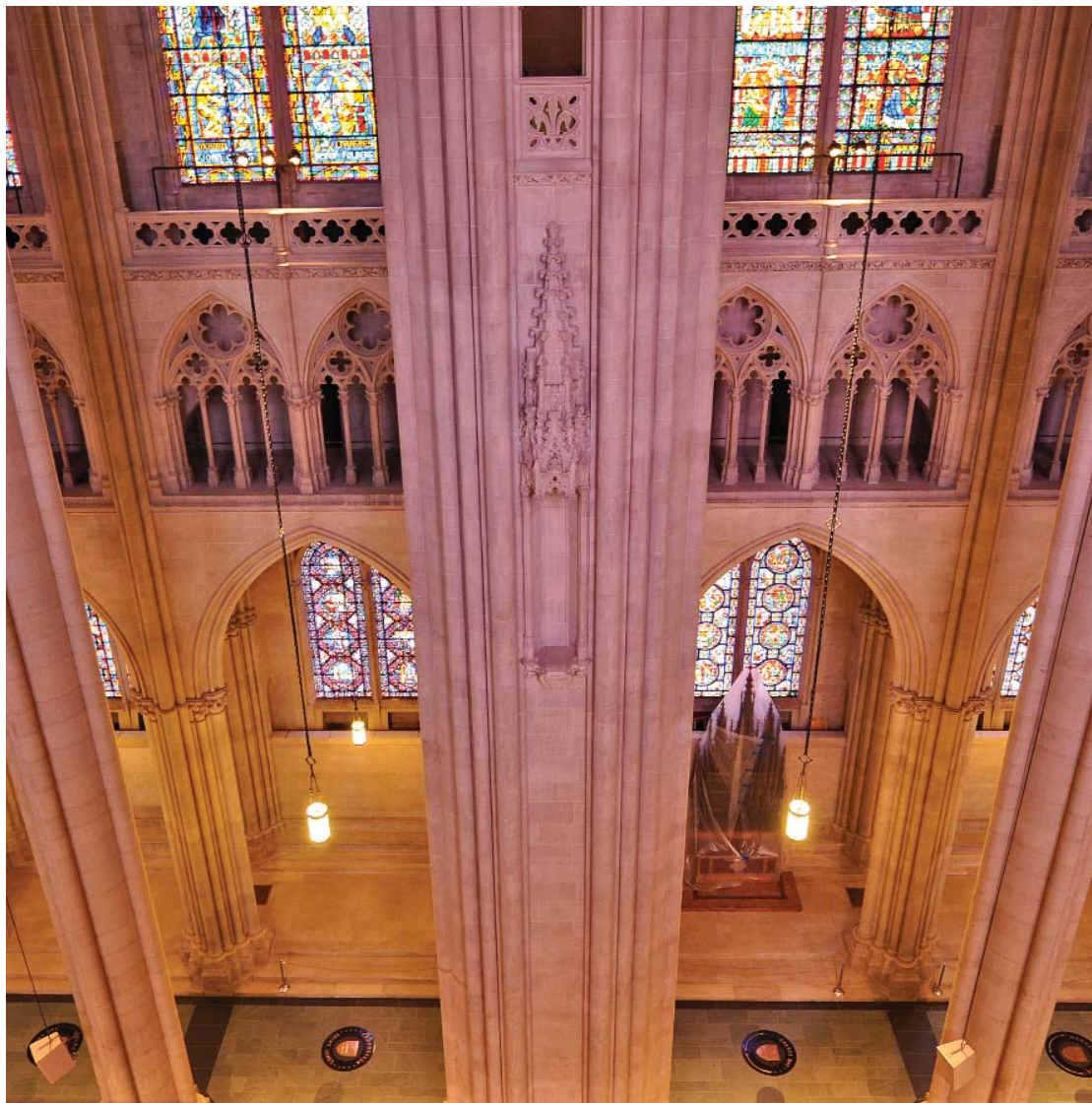
2007 Scaffolding is removed from the Cathedral's south tower, illuminating the additional 50 feet of the tower built by the Stoneworks project in the 1980s and 1990s

2008 The entire interior of the Cathedral of St. John the Divine is reopened to the public and rededicated.



Photo by Stephen Aviano

FEATURE: CATHEDRAL REDEDICATION



Photos by Stephen Aviano

Take a Tour

Public Education and Visitor Services readies for reopening

By Jonathan Korzen

The Cathedral Church of St. John the Divine is vibrantly rich in history and art. Visitors could spend days studying the stories told in its vibrant stained-glass windows and stone.

The Public Education & Visitor Services Department was created in 1991 to help visitors take advantage of this exceptional resource: to provide opportunities for people to encounter, experience and learn about the Cathedral in creative and stimulating ways.

From its Visitor Center in the West End of the Cathedral, the department welcomed more than 300,000 visitors from all over the world in 2007. The department has created fascinating tours tailored around a number of themes of the great sacred space between the Chapel of St. Savior at the Cathedral's east end and the Great Rose Window at the west end.

As of the rededication on Nov. 30, the department will be able to show visitors the entire interior of the Cathedral for the first time since cleaning and restoration began in the spring of 2003. Lola Michael Russell, department director, is excited about having the Cathedral open end-to-end again:

"Visitors will see the grandeur of the immense interior in brilliant and sparkling condition such as has not been seen for decades, let alone since cleaning began. The department's volunteer guides have created a number of Spotlight Tours with the Cathedral's full glory in mind. Those who visit in December and into 2009 will experience a magnificent, sacred space that offers volumes of stories worth sharing," Russell said.

Korzen is communications director for the Cathedral.

EDUCATION STAFF and volunteer guides lead Highlight, Spotlight and Vertical Tours for visitors who come to experience the Cathedral's beauty and history. Some new Spotlight Tours of particular interest are:

- Participants in *Behind the Beauty: Spotlight on Geometry and Numerology* on Sunday, January 18, will discover what a 5'7"-tall man, a lamb, "ROYGBIV," the number 6, a rooster, 8 flower petals and $A=\pi r^2$ all have in common as they look beyond the aesthetic beauty of the Cathedral to find biblical messages revealed in stone, glass and, yes, even math.
- In *I Love New York: Spotlight on the City*, on January 25, visitors are invited to celebrate New York City with a special tour of the Cathedral that focuses on its New York stories featuring George Washington, Samuel Morse, Philippe Petit, and many of New York's immigrants, inventors, and artists who've helped shape the city and the world.
- *Secrets of St. John the Divine* on Sunday, February 8. A stripper in a stained-glass window? A maze of tunnels beneath the crypt? Visitors will explore hidden images as they learn the truth behind urban legends about the Cathedral.

For more information on the Public Education and Visitor Services Department visit: www.stjohndivine.org/departments_education.html. To schedule your visit to the Cathedral call (212) 932-7347. Group tours are also available.

Saint Saviour

The Cathedral's congregational life

By the Rev. Canon Victoria Sirota



The Congregation of Saint Saviour is the faith community at the Cathedral, supporting the Cathedral's mission, exploring and expressing spirituality, affirming diversity, and through worship, service and example witnessing to Christ's healing and reconciling love. Through its various educational and formation opportunities for all ages, as well as pastoral, outreach and nurturing programs, members seek to serve Christ within our community and beyond.

The education programs include a weekly Sunday school program for children called "The Children's Abbey"; Bible study classes between services; confirmation classes for young adults; retreats at Holy Cross Monastery; Saturday workshops; an exploration for ministry course; a book club; and Wednesday evening events. Adult classes for confirmation, reception and reaffirmation entitled "Via Media" are offered during Lent.

The congregation has a vibrant 20s-30s group that has evolved to include people of all ages; fellowship events are scheduled once or twice a month. The congregation also hosts a number of hospitality events throughout the year, including a homecoming luncheon in September, a Christmas party in December and an Easter vigil

party after the service on Easter Sunday. In addition, the congregation hosts a crafts fair in December and a Wild Angels Writers and Poets Group.

In the Pastoral Care Department, members serve as lay Eucharistic visitors bringing communion to those who are hospitalized or unable to attend services, as well as healing ministers on Sundays at the 11 a.m. service. There is also an Internet prayer tree. Anointing with oil for healing is part of the weekly Wednesday 12:15 p.m. Mass.

The commitment of the faithful to social justice is evidenced by the work of the Mission and Outreach Committee, which includes supporting the diocesan Carpenter's Kids Program as well as our member Elizabeth Boe who is in Tanzania this year to support this program and the U.N. Millennium Development Goals. In addition, there are numerous projects in the city, including the development of a new clown ministry that will make its debut at the Cathedral Community Cares' Christmas Party for families of incarcerated people.

Members of the congregation form the large cadre of volunteers needed for the many ministries of the Cathedral. Particular gratitude goes to the many people who offer their gift of time and service in this great place.

THE CONGREGATION OF ST. SAVIOUR always welcomes newcomers! Visit www.saintsaviour.org for more information.

Sirota is canon pastor and vicar of St. Saviour.

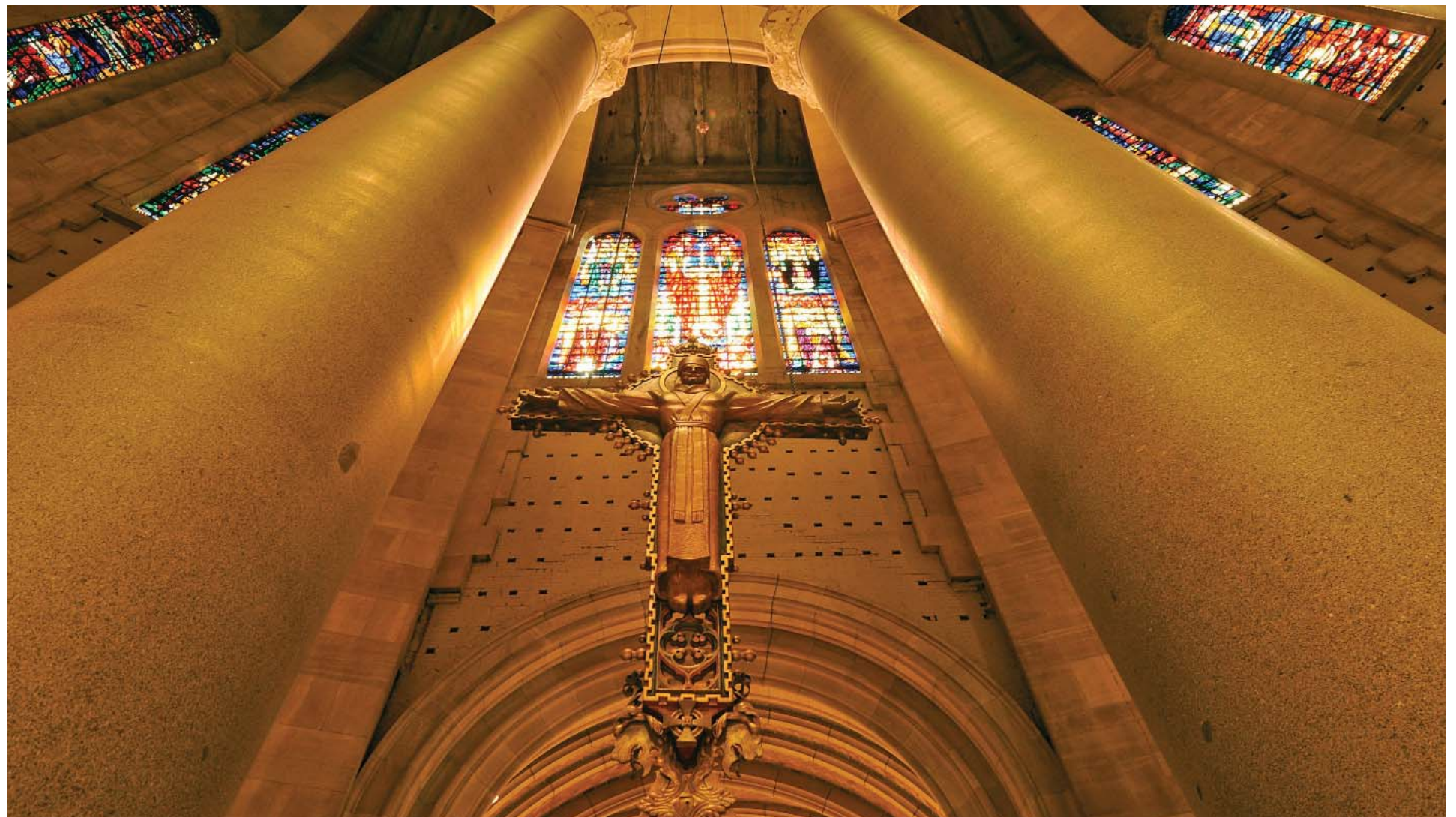


Photo by Stephen Aviano

Cathedral Calendar

DECEMBER 2008-JANUARY 2009



The Cathedral Church of Saint John the Divine

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

Family Fun Day – St. Nicholas Day

Saturday December 6, 9:30 a.m. – 10 p.m.

A Day for Everyone: From bagpipes and African drums to Tibetan horns, street theatre and storytelling to performance art, jazz and comedy to circus mayhem, the day will bring the Cathedral to life with music, words and ideas. More than 100 artists, musicians and performers will take part. Visit www.stjohndivine.org for more information.

Sunday Services

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

Daily Services Monday–Saturday

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

TICKETS AND RESERVATIONS

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

DECEMBER

SPECIAL SERVICES AND EVENTS

Sunday, November 30, 2008

11 a.m. A Service of Rededication: Festival Eucharist with The Very Reverend Dr. James A. Kowalski, Cathedral Dean and The Right Reverend Mark S. Sisk, Bishop of New York

2 p.m. Open House: An Afternoon to Visit

4 p.m. A Service of Choral Evensong: Prayers for the City and Diocese of New York

World Aids Day

Monday, December 1, 7 p.m.
Holy Eucharist

Family Fun Day

Saturday December 6
10 a.m. – 10 p.m.

Storytelling • Exploration • Music • Laughter • Performance • Guided Tours • Dance • Poetry • Excitement • Games • Puppets • Fun • 13th Annual Crafts Fair • Origami USA.

A Baroque Christmas:

Ballads, Carols, Noels & Villancicos

Early Music New York

Tickets available at www.earlymusicny.org.

Saturday, December 6, at 8 PM

Sunday, December 14, at 3 PM

Sunday, December 21, at 3 PM

Thursday, Christmas Day, at 3 PM & 8 PM

Celebrate the holidays with members of EM/NY in this traditional, sold-out event. Recorded on compact disc in association with the Metropolitan Museum of Art, this seasonal program includes anonymous English broadsides along with works by Charpentier, Praetorius, Salazar & Gagliano.

13th Annual Crafts Fair to Benefit the Congregation of St. Saviour Synod Hall

Friday, December 5, 5 – 9 p.m.

Saturday, December 6, 11 a.m. – 6 p.m.

Sunday, December 7, 11 a.m. – 5 p.m.

An extraordinary show of talented crafts people selling their wares – a ‘divine’ holiday shopping opportunity! See a preview of the crafts online at www.craftsatthecathedral.com.

Advent Procession

Sunday December 7, 4 p.m.

Service of Lessons and Carols – The Christmas story for the whole family told through lessons, carols, and puppetry, with music from the Cathedral Choristers.

The Cathedral Christmas Concert

Saturday, December 13, 7:30 p.m.

Tickets available at www.stjohndivine.org or by calling (866) 811-4111

This year’s Cathedral Christmas concert will feature the Choir of Girls, Boys and Adults in holiday favorites (including carols for the audience), as well as two masterpieces of the season: A Ceremony of Carols (with harp) by Benjamin Britten and Fantasy on Christmas Carols (with organ and violoncello) by Ralph Vaughan Williams. Bruce Neswick, conductor and Timothy Brumfield, organist.

Paul Winter’s 29th Annual Solstice Concerts

Thursday, December 18, 8 p.m.

Friday, December 19, 8 p.m.

Saturday December 20, 2 p.m. & 8 p.m.

Tickets available at www.stjohndivine.org or by calling (866) 811-4111

The Paul Winter Consort’s 2008 Winter Solstice Celebration, in its 29th year, is one of the great holiday traditions of New York. Paul Winter, six-time Grammy Award winning saxophonist, created the event to honor the longest night of the year and the return of the sun.

Special guest musicians include: gospel singer Theresa Thomason, Brazilian singer/guitarist Renato Braz and Woodwind Master Paul McCandless. Consort players include cellist Eugene Friesen, pianist Paul Sullivan, bassist Eliot Wadopian, percussionist Bill Cahn and Cathedral organist Tim Brumfield.

Fool’s Mass

Sunday, December 21, 7 p.m.

Fool’s Mass is staged by Dzieci (pronounced “dijeh-chee”), an international experimental theater ensemble based in New York. Midnight Mass is about to begin. The congregants are arriving. Nervous choir members escort people to their seats and wander about anxiously dusting the seats and muttering to themselves. Then one discovers the priest has just died. So begins *Fools’ Mass*.

Christmas Eve Eucharist

Wednesday, December 24, 10:30 p.m.

Celebrant and preacher: The Right Reverend Mark S. Sisk, *Bishop of New York*. Music for choirs, brass and organ.

Christmas Day Eucharist

Thursday, December 25, 10:30 am

Celebrant and preacher: The Very Reverend James A. Kowalski, *Dean of the Cathedral Church*. Please note that this is the only service, and that there will be no tours on Christmas Day.

New Year’s Eve Concert for Peace

Wednesday, December 31, 7:00 p.m.

Free General Admission Seating;

Reserved Seating \$55 on sale shortly

Beginning with interfaith prayers and blessings for peace, the evening’s program will feature a vocal suite from “West Side Story” marking Leonard Bernstein’s centenary. In addition, Lauren Flanigan of the Metropolitan Opera and Amy Burton of the New York City Opera will perform a new work by Artist-in-Residence Glen Cortese.

SPOTLIGHT TOUR

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

The Urban Cathedral: Spotlight on the Middle Ages

Sunday, December 14, 2 p.m. – 3 p.m.

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.

CHILDREN’S WORKSHOP

Saturday, December 20, 10 a.m. – 12 Noon

In this special workshop, children and their families brighten up their winter with a reading of Nancy Luenn’s *Celebrations of Light*. They are then off to the workshop to construct paper lanterns, drums, beeswax candles and more! Recommended for ages 4 and up. \$5 per child, with accompanying adult.

JANUARY

SPECIAL SERVICES AND EVENTS

Cities of Peace

January 7 – February 15

Opening Reception & Symposium

January 7, 6 p.m.

Created at Ellen Frank Illumination Arts Foundation, Inc., the Cities of Peace gold-illuminated paintings honor, through art and inquiry, the history and culture of world cities that have experienced major trauma and strife, transforming anguish into beauty.

SPOTLIGHT TOUR

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

Secrets of St. John the Divine

Sunday, January 11, 2 p.m. – 3 p.m.

A stripper in a stained glass window? A maze of tunnels beneath the crypt? Explore hidden images that visitors almost always overlook as you learn about the Cathedral’s fascinating history and discover the truth behind urban legends about the Cathedral. Led by Senior Guide Tom Fedorek.

CHILDREN’S WORKSHOPS

For more information and reservations please call 212-932-7347. All programs meet for registration at the Visitor Center inside the Cathedral entrance, at 112 Street & Amsterdam Avenue.

Ordinations

Bishop Ordains Six New Priests



From left to right The Rev. Lindsay Lunnum, the Rev. Kathryn Reinhard, the Rev. Canon Constance Coles, the Rev. Stephanie Allen, the Rev. Deacon Robert Jacobs, the Rt. Rev. Mark S. Sisk, the Rt. Rev. E. Don Taylor, the Rev. Deacon Ian Betts, the Rev. Candace Sandfort, the Rev. Mark Collins and the Rev. Arianne Weeks.

The Rt. Rev. Mark S. Sisk, Bishop of New York, ordained six new priests on September 20 during a joyful ceremony at the Cathedral of St. John the Divine:

The Rev. Stephanie Loy Perry Allen was born and raised in western North Carolina. After completing her undergraduate degree in theatre arts at the University of the South in Sewanee, Tenn., Allen left the mountains for the concrete jungle of New York City. In her attempt to find her way into the world of theatre, she discovered instead a call to ordained ministry. Allen is married to Michael Allen, a theatrical set designer who works in theatre, film, television and commercial display. They are parents to Sarah Kate, 6, and Brandt, 4. Allen graduated from The General Theological Seminary in May, and then moved her family back to North Carolina, this time “down east,” to start work as the assistant rector at the Church of the Good Shepherd in Rocky Mount.

The Rev. Mark Robin Collins was awarded a Master of Divinity degree from The General Theological Seminary in May of this year, along with the Bishop of Newark Preaching Prize and the Alumni/ae Prize in Ecclesiastical History. Collins was sponsored for ordination by the Church of the Ascension in Manhattan. In August, Collins became the assistant to the rector at Christ & Saint Stephen’s Church on Manhattan’s Upper West Side.

The Rev. Lindsay Lunnum is serving as assistant rector at St. Martin’s Church in Providence, R.I. She received her Master of Divinity degree and a diploma in Anglican Studies from Berkeley Divinity School at Yale in May. Prior to seminary, Lunnum had an active lay ministry at several parishes in Manhattan including Trinity Church Wall Street, the Church of the Holy Trinity and her sponsoring parish, St. Bartholomew’s. She also served for several years on the Committee for Young Adult Ministry for the Episcopal Church. Lunnum is grateful to God for the gifts of encouragement and support she has received from her husband, her friends and family and the Diocese of New York.

The Rev. Kathryn Louise Reinhard is the curate at Christ Church, New Haven. In addition to her curacy she is pursuing a Master of Sacred Theology at Yale Divinity School. Her focus is on theologies of communion, exploring the relationship between the being of the Church and the being of God. Her sponsoring parish was Grace Church, Manhattan.

The Rev. Candace Christine Bieging Gilmartin Sandfort completed her Master of Sacred Theology degree in Christian Spirituality in May, having received her Master of Divinity degree in 2004. She hopes to be putting her degrees to good use soon in a full- or part-time position in the diocese. In the meantime she continues the work she loves as priest associate at St. George’s Church in Newburgh.

The Rev. Arianne Victoria Rice Weeks and her family have relocated to Durham, N.C., where she was called to serve as the assistant rector at St. Philip’s Church in downtown Durham. She began at St. Philip’s in June and is most grateful for the support and prayers of her congregation, especially those who traveled to New York City to be present at her ordination. Weeks is a native New Yorker, graduate of The General Theological Seminary and the New England Conservatory of Music. She was sponsored for ordination by The Church of the Holy Trinity in Manhattan and is thankful for that congregation’s years of encouragement and support.

Finding God in AIDS

Are you living with HIV? Or love someone who is HIV+?

**Come to a One-Day Workshop on
AIDS & Christian Spirituality at
The Open Door, a safe confidential environment. . .**

“Advent: Journeying to Bethlehem”

SATURDAY, DECEMBER 13, 2008

10am - 3pm



**St. John’s Parish Hall
224 Waverly Place, Manhattan
(between West 11th & Perry Streets)**

LUNCH PROVIDED

**Attendance strictly limited to people living with HIV
OR family members, lovers, care-partners of HIV+ persons.
Admission FREE. All denominations welcome.**

*For more information call 212-243-6192, or visit us at www.stjvny.org
Advance reservations appreciated but not required.*

The Open Door is sponsored by St. John’s in the Village Episcopal Church.

Views & Reviews

ARTS AND LITERATURE VIEWS AND REVIEWS

A DEEPER FAITH: A JOURNEY INTO SPIRITUALITY

BY JEFF GOLLIHER
PENGUIN, 259 PAGES

Reviewed by the Rev. Jerry Brooks

"I like to take a walk early in the morning. The only requirement is that I go outside and put one foot in front of the other. Who would guess that a spiritual practice could be so simple?"

— from *A Deeper Faith* by Jeff Golliher, vicar of St. John's Memorial Church in Ulster County

I've always thought of myself as religious, but not particularly "spiritual." I absolutely love the institutional church, its beautiful liturgies, choirs and pipe organs. Even as a 14-year-old boy, I watched every single bit of the coronation of Queen Elizabeth II, black and white kinescopes flown hour-by-hour across the Atlantic, then fed by cable across the continent to our 12-inch receiver in Seattle. More recently, I've lost count of the number of times I've replayed my DVD of the presiding bishop's installation. It gives me goose bumps every time I see it. Such things, for me, are literally awesome.

Religious, but not particularly spiritual, that's me. The spirituality aisle at Barnes & Noble is not the aisle

I'm drawn to. That being said, *A Deeper Faith*, was written for me, and for others like me, who don't see themselves as particularly spiritual, or spiritual enough.

"One purpose of the spiritual path is to help us awaken to the wisdom we carry in our hearts, so we can weave it into our lives every day," Golliher says; the wisdom within us is revealed by the weaving we are willing to do, by the way we put our faith, knowledge and common sense into practice.

The book is meant to be practical, suggesting a way of putting our faith, knowledge, and common sense into practice. It is composed of a series of letters Golliher writes to a "friend" who is struggling with life and God. The letters represent actual conversations that Golliher has had with many people over the years: men and women, straight and gay, young and old, people of different religions, ethnic backgrounds and cultures.

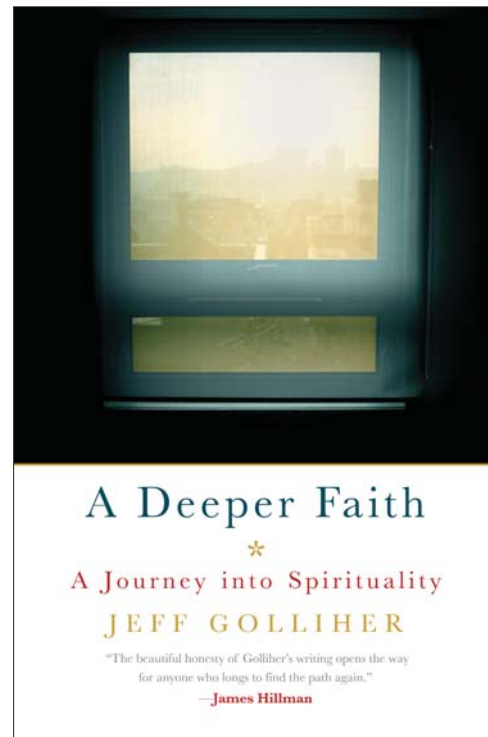
The stories contained in the

letters are true and are organized around the seasons of the church: Advent, Christmas and Epiphany; then Lent, Holy Week, and Easter and then Pentecost. You don't have to read the book from cover to cover; you can pick it up anywhere. I see myself keeping this book close by, a resource for inspiration as I preach my way

through the year. I'm already looking ahead to Advent: "Get to know yourself again, without making judgments. Just observe, listen and reflect. This will help you become aware of the Great Mystery that's been stirring up your soul so much."

Following Golliher's counsel, Jackson-the-dog and I now walk the rail trail near our home for an hour every morning, simply putting one foot in front of the other. I bought Jackson a wool sweater and a raincoat so we can continue our spiritual practice through the changing seasons.

Brooks is vicar of Christ Church in Marlboro.



HOME: A NOVEL

BY MARILYNNE ROBINSON
FARRAR, STRAUS AND GIROUX, 336 PAGES

Reviewed by the Rev. Astrid Storm

Shortly after I started working at Grace Church in Manhattan, a parishioner shoved a volume of Marilynne Robinson's essays into my hands and begged me to read them, as if to say that any priest of hers—and just any good priest—ought to be familiar with Robinson.

I don't know if I'm a good priest now, but I am certainly better off for having, four years later, read all of Robinson's books. Her novels and many of her essays deal in themes familiar to a priest and anyone conversant with the Bible and Christian tradition: our complicated attraction to the prodigal son; the limitations of fathers both visited on and transcended by their children; the tension between wilderness and homeland, exile and the settled life; and the glories as well as the hypocrisies of religious leadership.

Robinson's most recent novel, *Home*, is a companion

novel to *Gilead*, which won the Pulitzer Prize for fiction in 2005. Both novels are set in the town of Gilead, Iowa, and cover the same events.

In *Gilead*, John Ames, a Congregationalist minister and son of a firebrand abolitionist who settled in Iowa in the mid 19th century, is in his 70s and dying of heart failure. Most of the book takes the form of a letter to his young son—he married late in life—whose memories of his father and father's family, but for these letters, might otherwise be lost. Yet, despite his wish to pass on a positive legacy, Ames' adulations on the blessedness of life are disrupted by his complicated feelings toward his best friend's son and Ames' own namesake, Jack Boughton, who has returned to Gilead after 20 years.

In *Home*, many of the same events described by Ames in *Gilead* are now told from the perspective of Glory Boughton, the youngest of seven children who, in her late 30s, has come home in the shadow of some personal disappointments to care for her dying father.

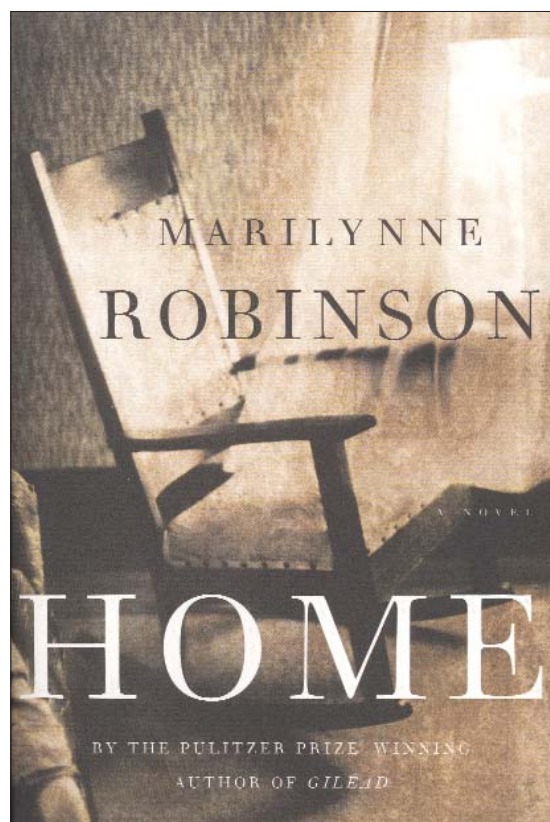
Along with everyone else, Glory is surprised by the re-

turn home of her brother Jack. But Glory offers a different view of Jack. While in *Gilead* he was something of a ruffian and schemer, in *Home*, thanks to Glory's perspective, we get a more complex, complete, and compassionate picture of him—and of Glory, too, whose understanding of Jack owes something to her own, similar struggles. Glory is caught between the more modern, airy home she imagined she would now inhabit, and the musty, old home of her youth. Barred from both the home of her past—"I hate it here because it reminds me of when I was happy," she says—and the idyllic fictional home of her future, she begins to understand Jack's inability to find a home.

I found myself sometimes wishing for Jack and Glory the relative ease and comfort of the fathers' (Ames' and Boughton's) lives. Yet, seeing as how the novel is set in 1950s America at the dawn of the civil rights movement—and that these events eventually wind their way back to old Gilead after all those years—I realized that the novel's hope no longer rests with the fathers, for all their peace, theological prowess, and years in the ministry.

In her memoir, *Reading Lolita in Tebran*, Asar Nafisi said that "The highest form of morality is not to feel at home in your own home." And this may be one of the most important lessons in *Home*, where it is the morality of the children, had at the price of finding a place to call home for themselves, that will create a future home for others long in exile.

Storm is vicar of St. Nicholas-on-the-Hudson in New Hamburg.



A SHORT WORLD HISTORY OF CHRISTIANITY BY ROBERT BRUCE MULLIN

WESTMINSTER JOHN KNOX PRESS, 296 PAGES

Reviewed by the Rev. Mark R. Collins

Great teachers are like benevolent immigration officials. They make their students welcome in the heretofore foreign land that is their area of expertise. When great teachers write books, the whole world becomes the welcome student/traveler, and a perhaps obscure academic discipline becomes a favorite destination. Robert Bruce Mullin is such a teacher, and *A Short World History of Christianity* is his latest invitation to sojourn in the strange land that is church history.

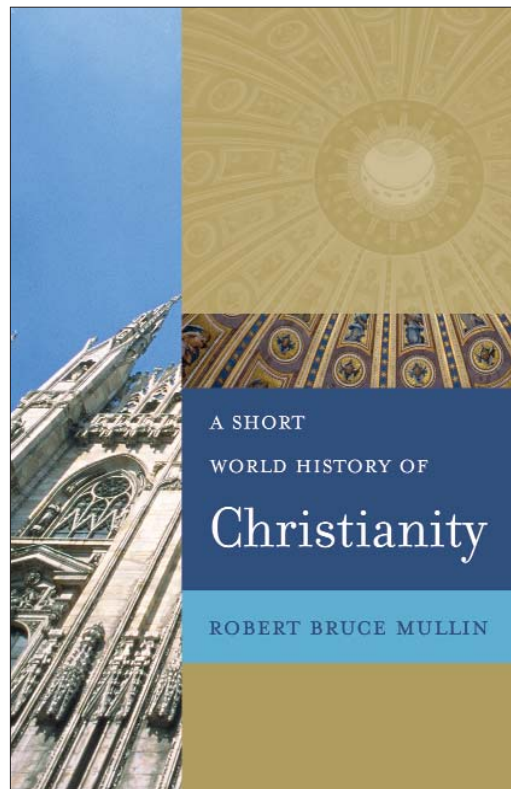
Mullin begins with Jesus himself and then Paul. We see how unconventional these two figures were, and how radical Christianity was in its incarnational claims, and in the way it reordered relations among its adherents. Christianity challenged Roman religion, government and society until Constantine's conversion. Then, in a representatively concise and memorable statement, Mullin summarizes the impact of the sea-change presented by the emperor's new religion: "To profess Christianity now became for some not simply a path for doing good, but for doing well." (p. 59)

Ideas have their own histories. Those histories influenced and were influenced by Christianity's development. From Plato and Aristotle, to Thomas Aquinas and Thomas Jefferson, Mullin shows us of Christianity's interaction with science, philosophy, sociology, ethics, archeology, literature and language.

Mullin makes the hard parts easy. The Christological controversies of the early Christian period, the competition between princes, popes and peoples during the Reformation, and the varied, often contradictory responses of the church to industrialization, modernity and post-modernity all receive Mullin's clear, concise, yet comprehensive treatment.

The book is indeed a world history. Mullin makes good on his pledge to "bring back into the narrative many of the churches that were rejected by the dominant tradition." He relates the early history of the African, Middle-Eastern, Indian and Asian churches from their inceptions and follows them through and beyond the often over-emphasized missionary incursions of the 19th century.

Mullin does for Christianity what so many others have failed to do. He makes the church's history truly memorable. His prose is eminently readable. Nearly every paragraph begins with that welcome, old standby, the topic sentence, followed with facts that are compelling and concisely presented. Throughout the work, personal narratives, anecdotes and quotes illustrate the



author's specific point, while illuminating our understanding of the course of Christian history.

In 300 pages, the book is amazingly comprehensive. Beginning with the first century no major event or idea is neglected. Mullin ends with some predictions about where the story of Christianity is headed. Noting the widening gap between Europe and America and the churches of Asia and Africa, he writes, "Northern and Southern Christians, it may be said, are divided by a common Bible." (p. 279)

Mullin's new history of Christianity is perfect for parish book groups, inquirers' classes, adult education courses and any interested lay person—as well as those clergy who may have dropped a few of the details about Donatism, St. Dominic or the Defenestration of Prague in the years since seminary. At a time when the church is facing so many challenges, *A Short World History of Christianity* offers a welcome reminder that our faith has met many such challenges and has, in some cases, thrived.

Collins is assistant to the rector at Christ and St. Stephen's in Manhattan

COLLISION OF WORLDS: A PRIEST'S LIFE

BY THE REV. CHARLES L. COLWELL
UNIVERSE, 107 PAGES

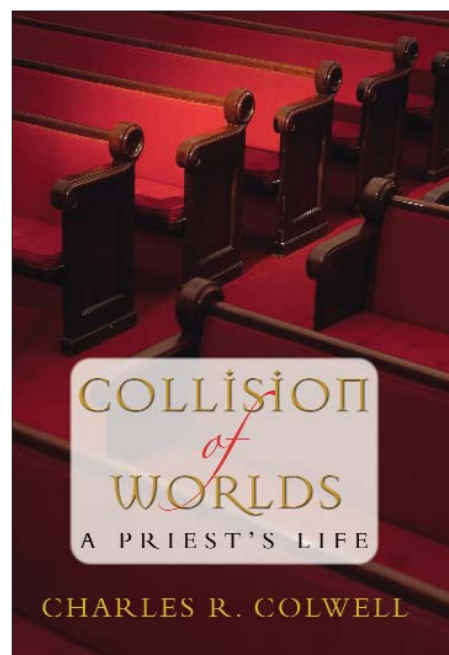
Reviewed by Matthew Heyd

I ran into a member of the Rev. Charlie Colwell's former parish in an elevator last week and we talked a little about the parish's transition since Colwell retired in June. "We're looking for another Charlie Colwell. But it took 40 years of ministry for him to become the Charlie we know," the man said.

In *Collision of Worlds*, Colwell shares the journey of becoming Charlie Colwell.

As I expected, this is no five-keys-to-a-happy-congregation book; it's a fascinating, honest, humble memoir of ordained life. Few parish clergy write about their experiences in-depth, and even fewer talk about "wrestling with God" with as much clarity as Colwell does.

Colwell grew up on an island off the coast of Maine, and after college and seminary, served parishes in the South Bronx and



Manhattan, before spending four decades as rector of St. Barnabas' Church in Irvington. At St. Barnabas' no question was off limits.

His description of parish life is poignant and sobering (especially for me as I navigate the ordination process). In light of parish life, Colwell offers an extended interpretation of Jacob's encounter with God in *Genesis 32*, and how his own wrestling with faith became a sacred and sacramental act. (The example provides good sermon material.) In fact, the whole book could be described as recounting the struggle of real life—addiction, loneliness, depression, death threats, fire alarms going off during ordinations and even ghosts in the rectory—all taking place in situations fraught with ambiguity, yet held in God's love. The difficulties remind us that doubt is alright, struggle is necessary and God loves us no matter what.

I read the theology chapters twice, not because they were dense, but because they offered a lucid understanding of Anglican theology in a pastoral context. Colwell also explains his

own beliefs in an enormously reassuring way. He has reconstructed his own understanding of faith several times over since becoming a priest. I have never heard anyone express their changing faith this way, and it struck me as extraordinarily sane. He has concluded that Christian faith resides in practice and not doctrine. I believe this, too.

I anticipate a second volume: I would like to read more about what it meant for Colwell to preach Good Friday and Easter sermons in the same pulpit for four decades with an ever-changing congregation and with an evolving sense of his own faith. What advice does he have for clergy about vestries, or for vestries about clergy? Through all the struggle and change, *he remained as pastor*. He did not withdraw. I want to hear more about that, too.

For clergy and clergy-to-be, *Collision of Worlds* offers companionship and challenge. For vestries, search committees and lay leaders, it offers insights into the inner struggles of their clergy. For Christian education groups it offers nuanced discussion material. I am sure there will be late nights in years to come, after vestry meetings or before difficult conversations, when I am going to want to read this book again.

Heyd is the associate director of the Trinity Grants Program and a student at The General Theological Seminary.

Diocesan News

Out With a Bang

Archdeacon Kendall packed a punch in farewell sermon

By Lynette Wilson



Archdeacon Michael S. Kendall's family gathered in celebration of more than 30 years of his ministry in October at a reception at the Cathedral of St. John the Divine. Photo by Lynette Wilson

"We live in a time of greed and violence; in the opposite of thanksgiving and joy."
— Archdeacon Michael S. Kendall

Archdeacon Michael S. Kendall didn't use his retirement sermon to tout his accomplishments, instead he asked: What if we decided that ending world hunger was an issue that had to be, had to be solved, in a weekend? If only, he suggested, we approached the Millennium Development Goals with the intensity that Congress approached the \$750 billion Wall Street bailout plan.

Kendall gave his retirement sermon on Oct. 7 in front of more than 100 people during and evening prayer in celebration of his ministry hosted by the Cathedral Church of St. John the Divine. Bishop Mark S. Sisk officiated. Kendall retired on Sept. 1 after

serving 30 years with the diocese.

"I met Michael Kendall more than 40 years ago. The only person in this room I have known longer is my wife Karen," Sisk said. "The remarkable thing about Mike is that he still has the passion... and doesn't he ever."

Beginning as a priest and in the last quarter century as Archdeacon of New York City and latterly Archdeacon for Mission, Kendall has been at the center of diocesan life. And he focused his ministry on the plight of the poor and the oppressed. His passion for social justice took him from town- and city-halls, to state capitals, Washington, D.C. and to many countries including South Africa, India, China and Tanzania.

Kendall has headed and served various diocesan and national church committees, missions and commissions; his leadership and guidance will be missed.

"He has been a great mentor," said Gloria Cruz, organizer of the Bronx Chapter of New Yorkers Against Gun Violence, which operates from St. Ann's in the Bronx. "I have learned so much from him about helping people who cannot help themselves."

The Rev. María Isabel Santiviago, bishop's vicar of San Juan Bautista in the Bronx and vicar of St. Ann's for the Deaf in Manhattan, will miss Kendall's support and easy-going personality.

"He always came to celebrate with us and he always fit it in; whether he vested and participated or just sat in the back," Santiviago said.

In standing up for the poor and oppressed, Kendall served of and for the church.

"He gave voice to the voiceless," said the Rev. Canon Petero Sabune, the chaplain at Sing Sing Correctional Facility. "For me... for many people he was a role model; that's what the church should be. He embodied the church."

Wilson is ENY editor.

Environmental Sail

About 50 adults, children and friends from the Chapel of St. John the Divine, Tomkins Cove, in Rockland Count cruised along Haverstraw Bay for an educational sail on the *Sloop Clearwater* in September. In the TOP PHOTO, children are



steering with the ship's tiller as the *Sloop Clearwater* captain (center) and crewmember, (left) trim the sail and guide their course. In the PHOTO BELOW, children listen to Clearwater educator, Brian Mohan, as he explains how to cast the fishing net. Clearwater educators use small trolling nets to teach children about fish life in the Hudson River and all fish are returned to the water where they are caught. George Potanovic, Jr., a vestry member of St. John's, an active environmentalist and member



of the diocese's Environmental Committee, organized the sail as part of the church's commitment to our environment, education and a sustainable community.

Photos by George Potanovic, Jr.

Do you know a boy who loves to sing?

Saint Thomas Choir School serves the 37 boys in grades three through eight who are the treble choristers of the music program at Saint Thomas Church Fifth Avenue. The school offers a unique and challenging educational opportunity in a boarding setting with a full range of academic, athletic and extracurricular programs.

Third grade students participate in a modified boarding plan, returning home each weekend. Boys from across the country are encouraged to apply to fourth grade, and may be admitted to fifth grade if space is available.



90th anniversary

Ruth S. Cobb, Director of Admissions
Saint Thomas Choir School
202 West 58th Street
New York, NY 10019
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Donovan to Assist Presiding Bishop with Anglican Communion

Presiding Bishop Katharine Jefferts Schori announced the appointment of the Rt. Rev. Herbert A. Donovan, assisting bishop in the diocese, to Deputy to the Presiding Bishop for Anglican Communion Relations.

In this newly developed position, Donovan will serve as the Episcopal Church's liaison to the other 37 Anglican Communion provinces, as well as to international groups, organizations and partners. His work as the interim Anglican Observer to the United Nations and with the Compass Rose Society make Donovan uniquely qualified for this position.

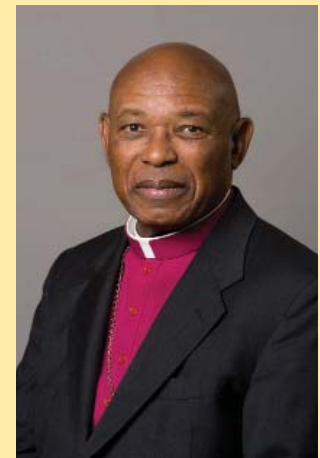
"I am delighted that Bishop Donovan has accepted this call to serve as the deputy for Anglican Communion relations," Jefferts Schori said. "His experience and relationships within the Anglican Communion will be of immense help in this work, though his own manner of leadership is the greatest asset."

Bishop Taylor to Retire

Nov. 1, 2008

Dear Brothers and Sisters,

On September 2, 2009, I will have attained the age of seventy-two years, which is the canonical age at which I must retire from my position as the Vicar Bishop for New York City. Today, in a letter to our Diocesan Bishop, the Right Reverend Mark S. Sisk, I advised him of my desire to retire as of September 1, 2009, and I sought permission to do so. Today, I also wrote to the Presiding Bishop of the Episcopal Church in the USA, the Most Reverend Katharine Jefferts Schori, informing her of my action.



I am now writing to you to inform you of my decision to retire and of the actions which I have taken in this regard.

After serving in this position for fifteen years, I can honestly say that this has been fifteen happy years, and the love and the acceptance of the clergy and people of the Diocese of New York, led by our Bishops, have blessed and enriched my life immensely.

As the time approaches for me to leave office, you will be kept informed of my future plans. Please note however that on Saturday, May 9, 2009, there will be a Special Eucharist at the Cathedral Church of St. John the Divine to mark the close of this part of my ministry. The Service begins at 10:30 a.m. and it is my hope that you and your people will plan to attend. The clergy are requested to be vested in cassock, surplice and white stole.

With my warm personal regards,

Yours in His Service
The Rt. Rev. E. Don Taylor
Vicar Bishop for New York City



From left the Rev. Canon Williamson Taylor, the Rt. Rev. Catherine S. Roskam, Margaret Ackah, the Rt. Rev. Abraham K. Ackah and the Rt. Rev. Mark S. Sisk. Ackah, bishop of the Diocese of Wiaenso in Ghana, met with bishops in the diocese on Nov. 6 to talk about forming a partnership with his diocese. Photo by Lynette Wilson

Diocesan News

The People We are Free to Be

By *Carnelia Garcia*



Bishop Mark S. Sisk and Courtney Cowart. Bishop Charles Jenkins, of the Diocese of Louisiana, is behind Cowart.

Photo by Leah Reddy

Courtney Cowart, a 9/11 survivor and Hurricane Katrina relief worker, introduced *An American Awakening: From Ground Zero to Katrina The People We Are Free to Be* at St. Paul's Chapel, which served as a relief zone at Ground Zero.

"Through these tragic experiences we received a gift," said Cowart, who was evacuated after the North Tower collapsed. "They pointed us towards a common vocation: 'Only people matter,'" a mantra she said that she repeated while volunteering.

Cowart, an adjunct professor at the General Theological Seminary addressed about 150 guests, including Bishop Mark S. Sisk and Bishop Charles Jenkins of the Diocese of Louisiana, at the launch held inside the chapel on Oct. 6.

More than the physical toll and stress of serving during 9/11 and Katrina, Cowart spoke about how these tragedies brought light to the spirit of Anglicanism through volunteer ministry.

After Cowart's volunteer efforts at St. Paul's during 9/11, which included the founding of the non-profit charity, The Nine-Twelve Community, the worldwide relief agency Episcopal Relief & Development agency recruited her to be director of the Office of Disaster Response for Diocese of Louisiana after Hurricane Katrina hit New Orleans.

In conjunction with the book launch, St. Paul's Chapel is hosting an ongoing exhibit, "Unwavering Spirit: Hope & Healing at Ground Zero." Visitors can walk around the sanctuary and view kiosks honoring the victims, survivors and volunteer workers of 9/11.

The Ground Zero Ministry Exhibit is open Monday through Saturday from 10 a.m.-6 p.m. and Sunday from 8 a.m. to 4 p.m.

Garcia is a journalism student at New York University.

Homecoming

The Church of the Intercession celebrated 161 years of mission and ministry during its Homecoming on Sunday, Oct. 5, with a bilingual mass and guest speaker Bonnie Anderson, president of the House of Deputies.

"Homecoming," is a reminder of the deep value of relationships and reminds us to appreciate all we have and that all we have comes from God, Anderson said, adding: "Getting to the kingdom of God is the ultimate homecoming."

From left John Lammar, vestry member, the Rev. Fred S. Johnson, vicar emeritus, Bonnie Anderson, president of the House of Deputies, and the Rev. Gerald W. Keucher, bishop's vicar of the Church of the Intercession.

Also, during the service, the Rev. Gerald W. Keucher blessed the church's new dossal and riddel curtains, which replaced the more than 50-year-old torn and tattered ones.



Photo by Lynette Wilson



UNMDG Service

The Most Hon. Rev. Dr. John Sentamu, Archbishop of York, Ms. Hellen Grace Akwii-Wangusa, the Anglican Observer and Personal Representative of the Archbishop of Canterbury at the United Nations, and Archdeacon Michael S. Kendall at a reception following an Interfaith Service of Recommitment and Witness to the Achievement of the Millennium Development Goals, which was held Sept. 25 at the Cathedral of St. John the Divine. The service was in conjunction with the U.N. General Assembly's annual meeting.

Photo by Lynette Wilson

NOTICES

BISHOPS' VISITATION SCHEDULE

NOVEMBER 30 (1 Advent):

Bishop Sisk: Cathedral rededication
Bishop Roskam: Cathedral rededication
Bishop Taylor: Cathedral rededication

DECEMBER 7 (2 Advent):

Bishop Roskam: Epiphany, Manhattan
Bishop Taylor: Divine Love, Montrose

DECEMBER 14 (3 Advent):

Bishop Sisk: St Stephen's, Pearl River
Bishop Roskam: St Paul's, Spring Valley
Bishop Taylor: St Andrew's, Montgomery

DECEMBER 21 (4 Advent):

Bishop Sisk: St Edmond's, Bronx
Bishop Roskam:

All Saints, Valley Cottage
Bishop Taylor: No visitation

DECEMBER 24 (Christmas Eve):

Bishop Sisk: Cathedral
Bishop Roskam: Cathedral
Bishop Taylor: Cathedral

DECEMBER 28 (1 Christmas):

No Visitations

JANUARY 4 (2 Christmas):

Bishop Sisk: All Souls, Manhattan

JANUARY 6 (Epiphany):

Bishop Roskam:
 Holy Apostles, Manhattan

JANUARY 11 (1 Epiphany):

Bishop Sisk: Grace, Manhattan

Bishop Roskam: In India

Bishop Taylor:
 Good Shepherd, Greenwood Lake

JANUARY 18 (2 Epiphany):

Bishop Sisk: St. Luke's, Katonah
Bishop Roskam: In India

Bishop Taylor:
 Good Shepherd, Greenwood Lake

JANUARY 25 (3 Epiphany):

Bishop Sisk: On sabbatical
Bishop Roskam:

Christ Church, Redhook
Bishop Taylor: Highland Falls

FEBRUARY 1 (4 Epiphany):

Bishop Sisk: On sabbatical
Bishop Roskam: St. John, Tomkins Cove

Bishop Taylor: St. Mary's Manhattanville

FEBRUARY 3

Bishop Sisk: On sabbatical
Bishop Taylor: Trinity-Pawling School

FEBRUARY 8 (5 Epiphany):

Bishop Sisk: On sabbatical
Bishop Roskam: St Joseph, Elmsford

Bishop Taylor: San Juan Bautista, Bronx

FEBRUARY 15 (6 Epiphany) :

Bishop Sisk: On sabbatical
Bishop Roskam:

Grace West Farms, Bronx
Bishop Taylor: St. John, Barrytown

CLERGY CHANGES

The Rev. Jeffrey Turczyn, priest in charge, Trinity, Saugerties, to retirement, Sept. 15.

The Rev. Frank Alagna, supply, to interim, St. Andrew's, Oct. 15.

The Rev. Mark Wood, supply, to interim, Ascension, Staten Island, Nov. 1.

The Rev. Roy Cole, priest in charge, St. Mark's, Nepara Park, Yonkers, to rector, St. John's, Staten Island, Nov. 17.

The Rev. Sharon Clayton, supply, to vicar, St. Paul's Trinity, Tivoli, Jan. 1.

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As the official publication of the Episcopal Diocese of New York, *The Episcopal New Yorker* reaches more than 35,000 households representing every congregation in the diocese. Reaching laypersons and clergy, this newspaper informs, inspires, teaches and promotes understanding among the diverse constituencies in the diocese. Advertisements can be purchased for a single edition or in groups at a discounted rate.

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2008 ad deadlines:

31 December for January/February

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Advent

By Eleanor Priori

*It is the season of wordlessness
 As the bulb sits in the ground
 having fulfilled all of its preparations
 now simply awaiting the coming of the light
 the coming of the Word*

So does my soul sit and wait

Priori is a member of St. John the Evangelist in Barrytown.

LETTER TO THE EDITOR

New Guinea Martyrs

Death on the Beach-the Martyrs of New Guinea in *The Episcopal New Yorker* reminded me of my father-in-law, Bill Sedlar, who was a paratrooper in the 503rd Parachute Infantry. His unit conducted the first U.S. combat drop in WWII. In 1943 & 1944 the 503rd made five combat jumps onto islands near New Guinea. One of the many stories he shared with me was the keenness of the paratroopers to attack Japanese forces on New Guinea because of their brutal treatment of the natives, foreign nationals, and the missionaries. Evidently the Japanese were particularly brutal to Christian Missionaries at that time. The American GIs were well aware of this fact. A description and photographs of my father-in-law's unit in New Guinea are portrayed on a website: <http://thedropzone.org/pacific/default.html>.

My father-in-law was severely wounded during the invasion of an island off New Guinea called Noemfoor. Shipped to Walter Read Army Hospital, he spent the next 2 years regaining the use of his legs. He then was sent back to Michigan where he entered the VA system. He was permanently disabled, but was a person with a lot of grit, and created a very full life for himself marrying in 1946; having 4 children; and building a successful business. He was very active in the Disabled American Veterans organization and represented Michigan in the 30th anniversary services at Pearl Harbor and the National Cemetery in Hawaii where many of his comrades from the New Guinea campaign are buried. He never forgot the stories of the missionaries.

Thank you for recognizing the Missionaries. Your story keeps their memory alive and their commitment is a role model for all of us.

Sincerely,
 Rick Miners
 Church of the Epiphany, Manhattan

Raising Resources for Ministry in Tough Economic Times

By Donald V. Romanik

We all know by now these are serious economic times that will affect everyone. All people in all parts of the country and world will be affected, and the situation in the financial markets will have an especially profound impact on the New York economy. And in this environment congregations beginning their 2009 stewardship campaigns are wondering how they can raise money for ministry now.

Every crisis creates teaching and preaching opportunities. We are reminded of what is really important: God, family, friends and, of course, their local faith community. Every "preaching and teaching moment" can make reference to Christian stewardship, the economic situation, and its impact on the congregation and the nation.

Christian stewardship is a way of life in good and bad times. As we know, Jesus talked more about money than any other subject. In Luke 12 he warns against those who store up treasures for themselves but are not rich toward God. Jesus also tells us not to worry about earthly things but to consider the birds in the air and the lilies in the field. Finally, he reminds us that where our treasure is, our heart will be also.

That being said, parish leaders, especially clergy, need to be aware of the pastoral implications of the current crisis. Parishioners may be laid off, may experience a significant loss in their retirement funds, or even lose their homes. As communities of faith, we have a responsibility to those in need. In addition to those directly impacted, the entire congregation is going to be worried and preoccupied, and they too will need support.

While pastoral care is critical, the parish still has a stewardship ministry and a commitment to its mission. The good news is that historically, even in tough economic times, people tend to continue to support charities and pledge to their local congregations. There has been only one year in the past 27 in which philanthropy has dropped (1987), and that was modest. The caveat is that it can no longer be busi-

ness as usual. A parish cannot expect to make its budget by merely sending out the usual pledge letter. This is the time to go back to the basic best practices of stewardship which include personal contacts, phonathons, small group gatherings or even

bility. We need to give them sound reasons to continue to support the mission and ministry of their church.

The 20 percent of the congregation who generally support 65 percent of the budget may not need

much convincing unless their financial circumstances have changed. Securing pledges for the remaining 35 percent is going to pose the greatest challenge, as well as opportunity. You might try segmenting your pledge drive into four or six month cycles. Individuals may be more apt to make a pledge for a shorter period, e.g. six months, and then make another pledge for the remainder of the year. You also need to remind people that if circumstances changes, they can modify their pledge. Parishes also need to develop creative and pastoral ways of following-up on unpaid or delinquent pledges.

In addition to focusing on the annual stewardship drive, this may be the time to focus

on planned giving. While parishioners may be stressed about their current income which determines their annual pledge, they may be more amenable to leaving a legacy in their will or considering a life income gift that provides them with cash flow and an income tax deduction.

What about capital campaigns? Is it possible to raise money for capital projects in tough economic times? While every situation is unique, it is possible to consider a capital campaign if the goal is reasonable and the cause compelling. This is the time, however, when it is particularly important to focus on a discernment process that involves the entire congregation, and to engage in a comprehensive and professional feasibility study before embarking on any campaign.

Lean economic times provide unique opportunities for communities of faith to talk about stewardship. We must be practical, pastoral, and creative as we seek to raise financial resources for our local ministries.

Romanik is president of the Episcopal Church Foundation.



Tough economic times require churches to respond, and ramp-up their mission. St. Bartholomew's in Manhattan adapted its Explore series to address parishioners' and the public's immediate needs. St. Bart's used postcards, including the one above, to promote the series.

an all-parish pot-luck or other event to emphasize our need to give even in the midst of recession.

You will also need to justify every dollar of your budget and explain what is needed to support the mission and ministry of the church. A line item budget may not be enough. Consider a more meaningful narrative budget which explains the priorities of the parish and how each expenditure supports their advancement. If worship is a priority, the narrative budget explains each financial component including staff salaries for clergy, music director and sextons, heat and electricity, even the costs of printing the bulletin or hosting the coffee hour. Parishioners are going to be making choices about how they spend their money and they expect accounta-

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