



THE EPISCOPAL  
DIOCESE OF  
NEW YORK

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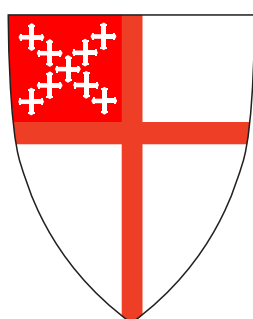
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# The Episcopal New Yorker

July/August 2007



# Turmoil in the Anglican Communion

The Compass Rose is the symbol of the Anglican Communion and the official logo of the Anglican Consultative Council. Designed by Canon Edward West of the Cathedral of St. John the Divine, New York City, for the second international Anglican Congress in 1954, the Compass Rose is now used throughout the communion as a symbol of the unity and common faith heritage shared by Anglicans.



# The Episcopal New Yorker

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## Correction

In the March/April 2007 issue of *The Episcopal New Yorker*, the photo caption on page 18 is incorrect. The caption should read, "Pictured at the service are, from left, Cathedral Dean James Kowalski, Bishop Sisk, Henry King, Bishop E. Don Taylor and Bishop Herbert A. Donovan".

## Want to place an ad in The Episcopal New Yorker?

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## The Bishop's Message      Mensaje del Obispo

This issue of *The Episcopal New Yorker* is filled with articles on the state of, and prospects for, the Anglican Communion.

The presenting question is: Will the Communion survive in its present form or won't it? To state the obvious: No one can answer that question with certainty. My personal guess is that the Communion will emerge from these struggles, changed but recognizable. I say this not because I think that the issues before us will simply drift away like smoke after a fire. I say this because the long history of the Church suggests a strong tendency to adapt to challenging circumstances rather than break apart over them. Following the American Revolution we in The Episcopal Church were left with no bishops and an unwillingness on the part of the Church of England to help us resolve that crisis. Yet, ultimately, a way was found to restore our claim to apostolic orders, and, in due course, we realized that by that act the Anglican Communion had been born.

The deeper question is this: Just exactly what is the problem anyway? Surprising to many people, serious-minded folks give very different answers. For some, perhaps for most, the answer as conceived by them is a simple matter of sexual morality: right or wrong. Others couch this dispute in terms of the authority of Scripture. Still others argue that not only does Scripture not speak with one voice to the actual question that is before us, but also the insights of science and the experience of our faithful gay and lesbian brothers and sisters – integral members of our community – cannot simply be ignored. Yet others see this dispute through the lens of authority: Who has the right to decide? This, in turn, pushes others to state the problem in terms of polity – that is, the way we organize ourselves to make decisions and, at least by inference, obligate others by those decisions. And all this debate takes place within the context of a world of different contexts, a world which seems busily occupied in dividing and re-dividing itself along the countless fissures that are found in the bedrock of the human community.

In my view, it is a mistake to despair at all about this conflict. I am convinced that God works through our struggles to bring us, if we are faithful and charitable in those struggles, ever closer to the Divine Life that unifies all creation. We have no reason to despair. We have nothing to fear. We live in the arms of God's abiding love. God is working in us the Divine will. Through it all, I am convinced that our Episcopal Church has been strengthened, and I have confidence that the larger Anglican Communion, in whatever form it takes, will be strengthened as well.

In the end, if we are faithful, charitable and just, God's will for us and for all creation will be made more evident, more available, more present. What more could we ask or hope for?

God bless and sustain us as we carry out the work and ministry that has been entrusted to us in our generation.



The Rt. Rev. Mark S. Sisk

Este número *Del Episcopal New Yorker* contiene artículos sobre el estado actual y el futuro de la Comunión Anglicana.

La pregunta actual es: ¿Sobrevivirá o no la Comunión en su forma actual? Para decir lo obvio. Nadie puede con certeza responder esa interrogante. Mi opinión personal es que la Comunión saldrá de estas luchas, cambiada, pero reconocible.

Y digo esto, no porque piense que los asuntos ante nosotros desaparecerán como humo luego de un incendio. Digo esto porque la larga historia de la iglesia sugiere una fuerte tendencia a la adaptación bajo circunstancias difíciles en vez de separarse por su causa. Después de la revolución americana, nosotros en la Iglesia Episcopal, nos quedamos sin obispos y la Iglesia de Inglaterra estaba renuente a ayudarnos a resolver esa crisis. Sin embargo, finalmente, se encontró una forma de restaurar nuestro derecho a las órdenes apostólicas, y a su debido tiempo, nos dimos cuenta que por ese hecho había nacido la Comunión Anglicana.

La pregunta más seria es esta: Y bien, ¿cuál es exactamente el problema? Sorprendente para muchos, personas sensatas dan respuestas muy distintas. Para algunos, tal vez para la mayoría, la respuesta según la conciben ellos es un simple asunto de moralidad sexual: bueno o malo. Otros expresan esta disputa en términos de la autoridad de las Escrituras. Todavía otros argumentan, que no sólo las Escrituras carecen de una sola voz ante la situación concreta que enfrentamos, sino también los conocimientos científicos y las experiencias de nuestros fieles hermanos y hermanas homosexuales y lesbianas – miembros integrales de nuestra comunidad – esto no puede simplemente ignorarse. Sin embargo, otros ven esta disputa con la óptica de la autoridad. ¿Quién tiene derecho a decidir? Esto, a su vez, lleva a otros a manejar el asunto en términos de política – es decir, la manera en la cual nos organizamos para tomar decisiones y, al menos por inferencia, obligar a otros por medio de esas decisiones. Y todo este debate se da en el contexto de un mundo de distintos contextos: un mundo que parece estar industriosamente ocupado en dividir y redividirse a lo largo de las innumerables fisuras que se encuentran en la base de la comunidad humana.

Desde mi punto de vista, perder la esperanza en este conflicto es un error. Estoy convencido de que Dios actúa en nuestras luchas para, si tenemos fe y somos piadosos, acercarnos aún más a la Vida Divina que unifica a toda la creación. No hay razón para desesperarnos. Nada tenemos que temer. Vivimos en los brazos del amor eterno de Dios. Dios está moviendo en nosotros la Voluntad Divina. Después de todo, estoy convencido que nuestra Iglesia Episcopal ha sido fortalecida, y tengo confianza que la gran Comunión Anglicana, en cualquier forma que tome, también será fortalecida.

Al final, si tenemos fe y somos piadosos y justos, la voluntad de Dios para nosotros y para toda la creación se hará más evidente, más presente. ¿Qué más podemos esperar o pedir?

Dios nos bendiga y nos sostenga mientras realizamos el trabajo y el ministerio que se nos ha encomendado en nuestra generación.

Traducido por Sara Saavedra

The Rt. Rev. Mark S. Sisk  
XV Bishop of the Episcopal Diocese of New York

## The Episcopal Church



### In The Anglican Communion

A global community of 70 million Anglicans in 64,000 congregations, in 164 countries.

### Archbishop of Canterbury

The Most Rev. and Rt. Hon. Rowan Williams  
Lambeth Palace, London England SE1 7JU



### In The United States

A community of 2.4 million members in 113 dioceses in the Americas and abroad.

### Presiding Bishop

The Most Rev. Katharine Jefferts Schori  
Episcopal Church Center  
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### In The Episcopal Diocese of New York

A community of 203 congregations covering 4,739 square miles with approximately 600 priests and 72 deacons, with worship 14 languages: Akan, American Sign Language, Bontoc, Chinese, Creole, English, French, Igbo, Japanese, Korean, Malayalam, Spanish, Tagalog and Tamil.

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THE EPISCOPAL  
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Each issue of *ENY* will feature an organization or program supported by Episcopal Charities of the Diocese of New York. These articles will highlight the work of Episcopal Charities and offer resources for congregations and individuals to get involved.

## Prison Outreach

By Lynette Wilson

While sitting in a county jail Willie Thomas overheard one of his cell-block mates talk about how he looked forward to going back to Attica, to his job in the laundry and about his prison mates throwing him a welcome back party.

"I was in listening to people who had been upstate two and three times before," Thomas said. "I was in the pits of hell. I felt so out of place. I never wanted that to happen to me. How could anyone look forward to going back to that situation?"

The reality is that two-thirds of the 27,000 men and women released annually from New York State prisons are back behind bars within three years. Limited access to jobs, housing and higher education as well as societal prejudice make it difficult for formerly incarcerated men and women to reenter society. Before prison, many were unemployed and had received substandard educations. Add criminal conviction to that and their situation becomes even more difficult.

The Interfaith Coalition of Advocates for Reentry and Employment (ICARE) seeks to eliminate barriers to reentry. Dismal incarceration and recidivism rates are what inspired Rima Vesely-Flad to start the nonprofit organization in 2004.

"Reentry programs didn't work or exist so much in New York," said Vesely-Flad, the program's director, adding that most incarcerated people are eventually released.

ICARE seeks to organize a religious response to the crisis of recidivism in New York State by advocating to restore the rights of formerly incarcerated people, and thereby remove some of the reentry barriers, and to organize communities of faith to support incarcerated and formerly incarcerated men and women. The coalition includes communities of faith, direct service providers and policy organizations.

Episcopal Charities of the Diocese of New York supported ICARE with a \$10,000 Basic Human Needs grant this year. ICARE's sponsoring parish is St. Mary's, Manhattanville, in Manhattan.

"We wanted to find a way to work with prisoners," said the Rev. Mark Hummell, associate director of Episcopal Charities, adding that the program's advocacy and parish involvement made ICARE a good fit.

The parish of Trinity Church, Manhattan, has supported ICARE from its start, with a \$120,000 grant distributed over three years.

The money has helped support Vesely-Flad's and others' advocacy, which has convinced the state legislature to change sentencing laws to include a provision promoting successful reintegration into society upon release from prison, restore Medicaid benefits to people upon release

and to initiate employment protection for former inmates.

It was Vesely-Flad's ability to make connections and get laws changed in Albany and her grassroots leadership that impressed Trinity, said Matthew Heyd, associate director for Trinity Grants Program.

"Women and men reentering society from prison are our neighbors, and it's part of our biblical mandate to help them come home with dignity. ICARE offers ways for congregations to make a difference in this area," he said.

Congregations and individuals can make a difference by joining ICARE's Circle of Care, a letter writing campaign. So far two Presbyterian churches have formed writing circles.

Meg Harper, a deacon at First Presbyterian Church in the City of New York, is a member of a group of four writing to "Mr. Brown," a prisoner in Marcy Correctional Facility.

"I love writing the letters and am honored to receive his letters," said Harper, 63, of Brooklyn. "It's something I've never had a chance to do before. Slowly, slowly I am getting an idea about what it may be like [for him]."

Harper avoids talking to Mr. Brown about her personal life. Instead the pen pals engage in a lively debate about Scripture and theology.

"Mr. Brown has expressed that he's communicating with people that he wouldn't normally communicate with, sharing frustrations and having open discussions," Harper said. "He is developing friendships. You know, I think one of the most basic human needs is communication and feeling connection. He's now got four people that he's communicating with."

Mr. Brown may be released in 2008. Upon release, Harper's group plans to continue to support Mr. Brown by welcoming him into the church community.

Helping released prisoners find work and housing isn't a part of Circles of Care: ICARE partners with the Fortune Society, another New York City-based reentry program, to help former inmates find work and housing.

Willie Thomas, 52, knows firsthand the importance of community support for incarcerated people. He spent 29 years in New York State prisons on a felony murder charge, and fortunately had support from his family and the church.

"The most fulfilling way that ICARE can help a person who's incarcerated is through a pastoral relationship," he said. "Often a person in jail has no contact with family and friends. And so their road to reentry is filled with doubt.

"This ministry is not designed to provide people with housing and employment, but as a mentoring program where



Antione Doran, a graduate of the Certificate in Ministry and Human Services Program at Sing Sing Prison – a project run by Episcopal and Presbyterian volunteers – celebrates his success on Commencement Day.



William Jamison, a Mercy College student incarcerated at Sing Sing Prison, will return to New York City in 2008 and seeks support from communities of faith.

Photos courtesy of ICARE

### Circles of Care Restorative Justice Ministry

ICARE is training small groups within congregations to write letters to incarcerated persons and to provide community support for them upon release. Volunteers work closely with prison chaplains and other prisoner reentry programs, becoming a vital link in the reentry process. To learn more about Circles of Care or to get involved, visit [www.nycicare.com](http://www.nycicare.com) or call (212) 280-1386.

### The Interfaith Coalition of Advocates for Reentry and Employment works to:

- Educate members of congregations about incarceration and reentry barriers, and assist them in initiating prison and reentry ministries;
- Expand a coalition of faith communities, direct service providers, policy organizations, and regional denominational institutions to develop a closely-knit network of advocates;
- Develop model statutes to remove barriers to reentry;
- Develop a model reentry ministry program to assist formerly incarcerated men and women;
- Organize faith leaders to advocate for the rights of individuals with criminal convictions.

Source: ICARE

people can receive encouragement...that's often missing. You often hear 'I'll see you when you get back.'"

Without a support network and alternatives, prisoners often return to the same environments, social circles and circumstances that led them to prison in the first place.

"It's a self-fulfilling prophecy. People expect you to fail," Thomas said. "What's needed is a transformation that will free you from incarceration."

Upon release from prison, Thomas moved away from his central Harlem neighborhood, choosing instead to live in a working-class neighborhood in the Bronx, but he spends most of his time in his old neighborhood working as a volunteer and trying to help others avoid the prison system.

He doesn't look at the obstacles in his life as barriers.

"Nothing could be more frustrating or stressful than my time in prison," Thomas said. "What I experience out here is just a challenge."

Thomas works with ICARE on outreach. He celebrated a year of freedom on June 28.



# Bonnie Anderson, President of the House of Deputies

Bonnie Anderson has served The Episcopal Church (TEC) in lay ministry for 35 years at the congregational, diocesan, provincial, national and international levels. Anderson was elected vice president of the House of Deputies in 2003 and was elected president of the House of Deputies in 2006.

As president of the House of Deputies, Anderson's canonical responsibilities include presiding over the House of Deputies, working with the presiding bishop, serving on councils and committees and making appointments to TEC committees. She maintains a presence at TEC Center in New York City and serves as *ex-officio* member of all TEC Standing Commissions.

Anderson is from the Diocese of Michigan. She has been an adjunct lecturer at the University of Michigan in the School of Natural Resources and in the Women's Studies Department. Her published works include *Spirituality and the Earth; Exploring Connections, A Citizen's Guidebook to the Great Lakes Ecosystem* and *White Racism: Look Me in the Eye*. Anderson was awarded an honorary doctor of divinity degree from the Episcopal Divinity School and an honorary doctor of canon law degree from Seabury-Western Theological Seminary.

Anderson's commitment to The Episcopal Church and the mission of God is built on her spiritual foundation as a follower of Jesus Christ. Her diverse ministry has touched the hearts, minds and spirits of countless people. Underscoring and celebrating the ministry of all the baptized is key to her ministry and missional focus.

She has been married to Glen Anderson for 41 years. They have three grown children and three grandchildren. The Andersons live in Bloomfield Hills, Mich.

Anderson recently participated in a telephone question and answer interview with the editors of *The Episcopal New Yorker*.

**ENY:** You have been serving the Church as an active layperson for 35 years. What has kept you so involved?

**ANDERSON:** Continuous prodding. I believe that I am called to this ministry and that all I have done in the past has prepared me for this. It has been a continuous bait and switch for 35 years. I'm called to something, resist and keep getting called into it. The work brings a lot of joy and satisfaction; I feel closer to the Holy Spirit.

**ENY:** It's been one year into your three-year term as president of the House of Deputies, and a lot has been going on. Has it been more challenging than you expected?

**ANDERSON:** I didn't really know what to expect; I meet the challenge when it comes up. I've never said "no" to God out of fear. Whatever comes up, I consider it and what I can bring to it. I thought that I would be able to assist.



Bonnie Anderson

## House of Deputies

The House of Deputies is the older of the two Houses of General Convention, the governing body of The Episcopal Church. It has equal numbers of clergy and lay deputies selected by the 110 dioceses and one convocation of congregations. The first session of the first General Convention, held in 1789, consisted only of the House of Deputies. It adopted a constitutional provision establishing a separate House of Bishops, which joined the Convention at its second session in 1789. The bicameral nature of the General Convention continues today. General Convention meets every three years to set The Episcopal Church's mission priorities, budget and policies.

**ENY:** Have you thought about what role you'd like to play after the end of your term in 2009?

**ANDERSON:** I plan to run again. [Presidents are limited to three consecutive terms.]

**ENY:** Is there a particular issue that's dear to you, or a cause, other than sexuality, that you would like to see the Church/Communion focus on?

**ANDERSON:** I focused my initial year on two things: mission and identity. My goal is to assist the Church in developing a public statement about identity and core values. I think we need to have a clear mission – it's clear in the Gospel and the Baptismal Covenant – as we strive for justice and peace and respect for all human beings. That's a tall order and we can't get there until we are clear about our identity.

**ENY:** What is your opinion on The Episcopal Church authorizing a public rite for blessing same-gender relationships?

**ANDERSON:** I think that it's necessary for us as The Episcopal Church to be in pastoral and supportive relations with all the people of the Church. Currently those blessings are exercised as pastoral blessings. It's happening in pastoral need in certain dioceses. It will require a lot of conversation and coming to one mind on how to move forward on it.

**ENY:** Do you agree with the idea of having a covenant that binds together the members of the Anglican Communion?

**ANDERSON:** I agree with having a process to develop a covenant that we participate in. I can't say that I agree with the covenant until I see it. I would refer you and your readers to the Anglican Consultative Council's Covenant for Communion in Mission. If we were going to engage in a covenant around mission based on mutual respect, admiration, care and mission, I would support it. If it tries to encircle us, no.

**ENY:** On the whole, are you optimistic about the future of The Episcopal Church and Anglican Communion?

**ANDERSON:** Absolutely. I just returned from a TEAM [Towards Effective Anglican Mission] conference [held in South Africa in March] where 31 of 38 provinces were present. The focus was on mission, there was never any discussion about sexuality; it was all about our work together in ERD [Episcopal Relief and Development]. When you see that kind of mission work on the ground, you see the mission in the Anglican Communion.

## ANGLICAN CONSULTATIVE COUNCIL COVENANT FOR COMMUNION IN MISSION

Nourished by Scripture and Sacrament, we pledge ourselves to:

1. Recognize Jesus in each other's contexts and lives
2. Support one another in our participation in God's mission
3. Encourage expressions of our new life in Christ
4. Meet to share common purpose and explore differences and disagreements
5. Be willing to change in response to critique and challenge from others
6. Celebrate our strengths and mourn over our failures
7. Share equitably our God-given resources
8. Work together for the sustainability of God's creation
9. Live into the promise of God's reconciliation for ourselves and for the world

We make this covenant in the promise of our mutual responsibility and interdependence in the Body of Christ.

Source: *The Anglican Communion Mission and Evangelism*.



## Faithful Rally Against Torture

By Lynette Wilson

Since the mistreatment and humiliation of Iraqi prisoners at Abu Ghraib came to light in April 2004, torture and whether or not it's ever ethically justified have weighed on the national conscience.

In the faith community, however, there is little debate concerning torture.

"Torture is immoral under every faith construct," said Jeanne Herrick-Stare, deputy director for policy coordination for the National Religious Campaign Against Torture. "Human life is sacred."

Over the past 18 months, faith-based groups and peace advocates have gained steam in organizing an effort to end U.S.-sanctioned torture and to restore human rights and civil liberties to military prisoners, with a focus on closing the prison at Guantánamo Bay, Cuba.

On Tuesday, June 26, more than 150 people gathered at St. Bartholomew's, Manhattan, in recognition of International Day in Support of Victims and Survivors of Torture. Following an interfaith service, hosted by the Rev. Kevin Bean, vicar of St. Bart's, activists wearing orange T-shirts with the words "Shut Down Guantánamo" written in big-block, black letters across the chest marched past Sen. Chuck Schumer's office and on to Sen. Hillary Rodham Clinton's Third Avenue office, where religious leaders, including Archdeacon Michael S. Kendall, held a press conference on the sidewalk.

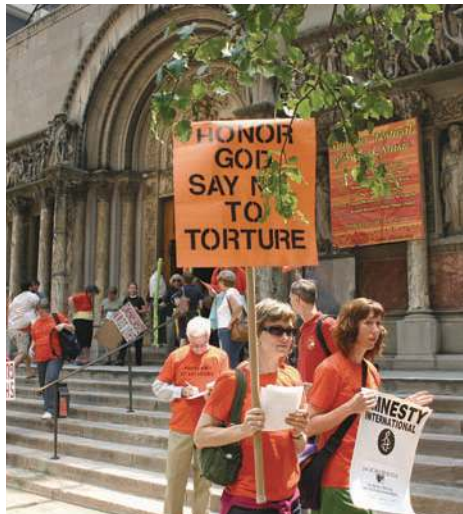
"America hasn't healed or acted responsibly post-9/11, and to consider torture is unbelievable," Kendall said. "How did we ever get here? That's not what we are about; it may be what our government is doing, but not what the people of this nation are about."

Since 2002, the U.S. government has held 784 men and boys at Guantánamo; 92 percent are not "al Qaeda fighters," and 55 percent have not engaged in direct hostilities with the United States, according to government documents researched by the Center for Constitutional Rights, a nonprofit legal and educational organization dedicated to protecting and advancing the human rights guaranteed by the U.S. Constitution.

In 2006, Congress passed the Military Commissions Act (MCA), often referred to as the "torture bill," suspending writ of habeas corpus (the right to know why a person is being held) for people labeled "enemy combatants" and establishing military tribunals that could admit evidence obtained through coercion.

The Bush Administration adopted its own guidelines rather than defer to U.S. military and Geneva Conventions rules for defining and handling prisoners of war, Herrick-Stare said.

Later this year, Congress is expected to consider legislation that would restore habeas corpus. And the Restoring the



Anit-torture activists begin their march to the offices of Sens. Chuck Schumer and Hillary Clinton after an interfaith service at St. Bartholomew's, Manhattan.

Photo by Mary Beth Diss

Constitution Act, introduced in the Senate in February would, essentially, override the MCA.

On the 26th, marchers voiced concerns that America's War on Terror has caused it to lose its international reputation as a country dedicated to preserving human rights and that financing torture with U.S. taxpayer dollars makes all Americans culpable.

"If we fight terror with terror, we become the terrorists," said Sr. Anne Montgomery, a member of Witness Against Torture, a Roman Catholic organization formed to advocate the closing of Guantánamo.

The U.N. General Assembly designated June 26 International Day in Support of Victims and Survivors of Torture. It was on that day in 1987 the Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment went into effect. It's meant as a day of remembrance for all those whose mind, body and spirit have been affected by torture.

On Friday, June 29, the U.S. Supreme Court agreed to hear claims from Guantánamo detainees that they have the right to challenge their detention in American courts. The court is expected to hear the arguments in its next term, perhaps before the end of the year.

The Metro New York Religious Campaign Against Torture and Witness Against Torture sponsored the interfaith prayerful offerings and the rally against torture. For more information or to get involved visit: [www.nyrcat.org](http://www.nyrcat.org) or [www.witnessstorture.org](http://www.witnessstorture.org).

## NATIONAL & INTERNATIONAL NEWS

### Strengthening Black Congregations Focus of Fall Conference

[ENS] Congregational and diocesan leaders and those interested in resources for evangelism and hospitality will gather at the Transformation and Renewal V Conference set for Nov. 11-16 at Kanuga Conferences in Hendersonville, N.C.

Since 1999, these biennial conferences have served as a national resource for strengthening historically black congregations in The Episcopal Church. Participants come from many parts of the country to share knowledge, develop friendships, network and celebrate their Episcopal faith.

According to Kangua's website, this year's gathering, themed "People Get Ready: A Fresh Start in Proclaiming Christ," will prepare participants to throw open their church doors and do the holy work of evangelism, which brings new faces to those doors.

Various workshops – Tell Me Something Good; Highlights and the State of the Black Church; Evangelism and Congregational Development; Radical Welcome; Liturgical Evangelism; Stewardship and Evangelism; Music; and Let's Get Moving – will examine the importance of evangelism and each individual's responsibility for sharing the Good News of Jesus Christ through various types of encounters.

The Rev. Dr. Susan Newman, director of the Washington, D.C., office of the Balm in Gilead, a non-profit, faith-based organization that seeks to improve the health of people of the African diaspora by helping faith communities address life-threatening diseases, especially HIV/AIDS, will deliver the keynote address.

### Monastery Gives Troops a Place to Heal

[Society of Saint John the Evangelist/ENS] Monks of the Society of Saint John the Evangelist (SSJE) are joining forces with a member of the Massachusetts National Guard to help men and women returning from Iraq and Afghanistan find a safe place to heal.

"There is a tremendous need to help these folks," said Capt. Jeffery Cox of the Massachusetts National Guard.

Cox, a clinical social worker with the National Guard, offered his expertise and advice to the brothers of the Society in Cambridge, Mass., to create a time of healing at the monastery specifically for members of the armed services who have spent long stretches away from home in war zones.

Cox has been deployed twice since 2003 and served in a combat stress company in Iraq in 2005-06. He is a postulant for Holy Orders in the Episcopal Diocese of Massachusetts and The Episcopal Church Province 1 Coordinator for Episcopal Relief

and Development. He works full-time as a contractor for the U.S. Army Wounded Warrior Program, supporting seriously injured and wounded soldiers throughout New England.

"The Church has a vital role to play to help these men and women make the long journey back to their lives and families in one piece," said Br. Roy Cockrum, the guesthouse brother at the monastery. "We want to hear their stories and to be with them along the way."

### Bishop Praises "Gospel According to Potter"

[Episcopal News Service] WALES: The Anglican Communion should learn lessons from Harry Potter, the Bishop of St. David's, Carl Cooper, said on the eve of the release of the final book in the long-running series.

Cooper told the Western Mail and Echo newspaper that the Christian virtues of humility, respect and love portrayed in the stories about the teenage wizard should be replicated within the church.

The seventh and final book in the Potter saga — *Harry Potter and the Deathly Hallows* — was released at 12:01 a.m. July 21, with anticipation around the world reaching fever pitch among the character's army of followers.

J.K. Rowling's books are no strangers to controversy among the religious establishment, with previous installments being

burned by Christian groups, and one Roman Catholic Church official last year denouncing Harry Potter as the "devil."

But the Anglican Church has shown an increasing willingness to embrace the popularity of the Hogwarts pupil.

Cooper's suggestion comes in the same week the Church of England published a guide advising youth workers how to use Harry Potter to spread the Christian message.

Cooper said that although the story is cloaked in magic and wizardry, it has strong Christian messages and themes are at its heart.

"The reader is in no doubt that love and friendship need to be acts of the will as well as acts of the heart," he said.

"Not only is this message crucial in families and schools, can you imagine the difference it could make in Israel and Palestine, or between Sunni and Shia Muslims? My own Anglican Communion, with its current internal tensions, might even learn a lesson or two from the Gospel according to Harry Potter."

He said Harry Potter promotes the Christian virtues of "courage, loyalty, love, respect and humility."

Cooper, 46, a father of three grown children, told the newspaper that the stories are reminiscent of biblical tales of Jesus, who triumphed over death and evil.



## San Joaquin Gathering Puts Current Tensions in Context

[ENS] The diverse and sometimes contentious nature of all Christianity and the Episcopal tradition was the subject of a recent gathering sponsored by Remain Episcopal in the Diocese of San Joaquin.

“Common Prayer, Uncommon People: The Episcopal Church,” held June 23 at Holy Family Episcopal Church in Fresno, Calif., explored the 400-year history of Anglicanism in North America from Jamestown to California.

About 90 people attended the second large event Remain Episcopal has offered this year. In February, the group sponsored a day-long gathering with House of Deputies President Bonnie Anderson.

Remain Episcopal is a network of Episcopalians from the Diocese of San Joaquin who don't agree with the diocesan leadership, which is disaffected with The Episcopal Church. Episcopalians from the dioceses of Pittsburgh, Fort Worth and Dallas also attended the gathering, according to a news release from Church Divinity School of the Pacific (CDSP).

The Rev. Dr. Linda Clader, academic dean and professor of homiletics, preached at the Eucharist, quoting from the 16th century Book of Homilies, an authorized collection of officially sanctioned homilies read to congregations by the largely uneducated clergy of the time. Choosing an excerpt from the “Homily Against Strife and Contention” subtitled “A Sermon Against Contention and Brawling,” she quoted, “If one member be pulled from another, where is the body? If the body be drawn from the head, where is the life of the body? We cannot be joined to Christ our head, except we be glued with concord and charity one to another.”

Clader spoke about contention and disagreement in the early Church. “When there were still people walking the streets who had known Jesus face-to-face, the Christian community was arguing,” she said. “They argued over who could share a meal. They argued over whose party represented the ‘real’ church. They argued over whether you were really a Christian if you didn't exhibit certain spiritual gifts.”

Clader said that the “ancient theologians” talked about Jesus' oneness with the Father in terms of movement — “a kind of dance among the Father, the Son and the Holy Spirit.”

“It's just possible that this is what Christian unity looks like,” she said. “A body, as St. Paul said, with many parts, a dance with many dancers, a song with many voices.”

## Court Favors Episcopal Diocese of Los Angeles in Property Cases

[ENS] A California Court of Appeal has ruled in favor of The Episcopal Church and the Diocese of Los Angeles in cases where the majority of members of three Episcopal congregations voted to leave The Episcopal Church for oversight by bishops in another Anglican province.

The decision, which overturns rulings by a lower court, comes in the first of the recent cases brought to recover Episcopal Church property retained by congregations

now calling themselves St. James Anglican Church, Newport Beach; All Saints' Anglican Church, Long Beach; and St. David's Anglican Church, North Hollywood. The congregations voted in August 2004 to amend their articles of incorporation, and maintain that they are now part of the Anglican Province of Uganda.

The trial court had ruled in favor of the departing congregations in August 2005. But the Fourth District Court of Appeal, in an exhaustive 77-page review of U.S. Supreme Court and California appellate decisions as well as a pertinent California statute, held that where a hierarchical church — such as The Episcopal Church — has determined that the real and personal property of subordinate bodies must be used and maintained for the benefit of the larger church, the courts in California must respect and enforce that determination.

## Global South Primates Vow to Continue Violating Episcopal Church Boundaries

[ENS] At the end of a three-day meeting in London, the steering committee of a group of Anglican Communion primates from the Global South has issued a statement warning that they will continue to violate the boundaries of The Episcopal Church and exercise authority over dissident congregations.

In a statement dated July 18, the group claimed they had “no choice” but to exercise oversight for dissident Episcopalians in place of their American bishops, because The Episcopal Church's House of Bishops failed to embrace a “pastoral scheme” that would have provided dissident dioceses with an alternative to Presiding Bishop Katharine Jefferts Schori. The scheme was proposed at the February meeting of the primates in Dar es Salaam.

The Global South Primates Steering Committee consists of archbishops Peter J. Akinola (Nigeria) as president, Emmanuel Kolini (Rwanda), Drexel Gomez (West Indies), Bernard Malango (Central Africa), and Gregory Venables (Southern Cone), and bishops John Chew (Singapore) and Mouneer Anis (Egypt). Archbishop Henry Orombi (Uganda) also participated in the London meeting.

There are a total of 38 primates in the Anglican Communion.

Both the 1988 and 1998 Lambeth Conferences, the 2004 Windsor Report, and the 2005 Primates' Meeting Communiqué from Dromantine all stated that boundary crossings contradict ancient precedent in the Christian Church and are unacceptable behavior in the Anglican Communion, as did the Dar es Salaam statement.

However, the boundary violations have been underway for several years. Rwandan Archbishop Emmanuel Kolini and Moses Tay, the now-retired primate of the province of South East Asia, established what is now called the Anglican Mission in the Americas (AMiA) under their joint jurisdiction in 2000 and consecrated six former Episcopal priests as bishops for the group.

Nigerian Archbishop Peter J. Akinola came to Virginia in May to install former Episcopal priest Martyn Minns as bishop of the Convocation of Anglicans in North America (CANAm), which describes itself as

“an Anglican missionary effort in the US sponsored by the Church of Nigeria (Anglican Communion).” Minns was ordained and consecrated in Nigeria earlier this year, and serves as the associate secretary of the Global South Steering Committee.

Three more such consecrations are planned, including two in Kenya in July and one in Uganda in September. All of the candidates for the episcopate have been longtime critics of The Episcopal Church, working within various organizations, and none plan to exercise Episcopal ministry within their new provinces.

## Religious Leaders Praise Bush for North Korea Agreement

[National Religious Partnership on the Nuclear Weapons/ENS] A group of prominent religious leaders including Presiding Bishop Katharine Jefferts Schori released a statement July 17 congratulating the Bush Administration for successful diplomatic efforts toward the denuclearization of North Korea and urging the administration to apply a similar strategy to the Iranian nuclear standoff.

The statement coincided with the July 16 announcement that North Korea has begun to dismantle its nuclear facilities under international inspection, to fulfill its obligations under the February 2007 denuclearization agreement.

In addition to Jefferts Schori, signatories included the Rev. John L. McCullough, executive director of Church World Service; the Most Rev. Thomas G. Wenski, chair of the Committee on International Policy for the U.S. Conference of Catholic Bishops; and Dr. Sayyid M. Syeed, national director of the Islamic Society of North America.

## Bishop Warns of Consequences for Cultic Practices

NIGERIA: [allAfrica.com/ENS] Nigerian Diocese of Egbu Bishop Emmanuel Iheagwam has warned members of the diocese to distance themselves from secret societies and cults or risk being disciplined.

Iheagwam gave his warning during his presidential address to the 10th Annual Men's Conference at Saint John's Anglican Church, Naze.

While recalling the biblical injunction that “no one can serve two masters” at the same time, the bishop said that there are a lot of people who profess to be Christians but at the same time belong to secret societies and cults.

“Are there not people who profess to be Christians and at the same time belong to secret societies or cults? Are there not people who profess to be Christians and yet go to the shrines of lesser deities to swear or take oaths of allegiance to individuals or political parties?” Iheagwam asked.

He recalled the Okija shrine to which some Nigerians apparently went to have gods adjudicate their disputes. In 2004, police found corpses, decapitated corpses and skulls at the shrine.

Iheagwam criticized people who he said profess to be Christians and yet kill their fellow human beings to make money or achieve political or other social ambitions.

Iheagwam urged individuals and especially leaders of Nigeria to make a fresh commitment and/or renewal by opting to serve the Lord.

“If we all today choose to serve God in righteousness and holiness, then this day would become a significant turning point in our relationship with God. I charge every one of us to declare for God and only God through Jesus Christ our Lord,” he said.

## Archbishop Says “Younger” Anglican Provinces will Reshape Communion

UGANDA: [Anglican Communion News Service] Uganda Archbishop Henry Luke Orombi, writing in the August/September issue of *First Things: The Journal of Religion, Culture, and Public Life*, predicts that “the younger churches of Anglican Christianity will shape what it means to be Anglican” and that “the long season of British hegemony is over.”

He claims that “contemporary Anglicans are in danger of confusing doctrine and discipline,” saying that for 400 years “Anglicanism represented both the theological convictions of the English Reformation, which he categorizes as “doctrine” and the culture of the Christian Church in Britain, which is “discipline.”

“The Anglican churches around the world, however, have ended the assumption that Anglican belief and practice must be clothed in historic British culture,” Orombi writes, saying that in the Church of Uganda, “Anglicanism has been built on three pillars: martyrs, revival and the historic episcopate.”

He also writes that the Anglican Church of the Province of Uganda is “convinced that Scripture must be reasserted as the central authority in our communion.”

“The basis of our commitment to Anglicanism is that it provides a wider forum for holding each other accountable to Scripture, which is the seed of faith and the foundation of the Church in Uganda,” Orombi writes in the essay titled *What is Anglicanism?*

“The Bible cannot appear to us a cadaver, merely to be dissected, analyzed and critiqued, as has been the practice of much modern higher biblical criticism,” he writes. “Certainly we engage in biblical scholarship and criticism, but what is important to us is the power of the Word of God precisely as the Word of God-written to bring transformation in our lives, our families, our communities, and our culture.”

Thus, he writes. “For the Ugandan church to compromise God's call of obedience to the Scriptures would be the undoing of more than 125 years of Christianity through which African life and society have been transformed.”

The full text of Orombi's essay visit [www.firstthings.com/article.php3?id\\_article=6002](http://www.firstthings.com/article.php3?id_article=6002).

For more information on these and other stories, visit these websites:  
[www.episcopalchurch.org/ens](http://www.episcopalchurch.org/ens)  
[www.er-d.org](http://www.er-d.org)  
[www.anglicancommunion.org/acns](http://www.anglicancommunion.org/acns)  
[www.diocesenyo.org](http://www.diocesenyo.org)



# Come, Labor On! A Look at Labor Day

By the Rev. Timothy E. Schenck

No, it's not on the Church calendar. Some years it even conflicts with our commemoration of the Martyrs of New Guinea on Sept. 2. But Labor Day is certainly part of our national consciousness, and if you scratch the surface you'll find spiritual roots in the concept of resting from our labors.

In ecclesiastical circles, Labor Day connotes several things. First, Labor Day weekend generally translates into light Sunday attendance as parishioners flee for one last gasp of summer. This is why I can program the church's "birthing hymn," *Come Labor On*, every year. Either no one gets it, or they don't complain because they're not in church.

Labor Day weekend also means the start of the "Program Year" is imminent. You won't find this designation on the Church calendar either, but Labor Day to Memorial Day is etched into the minds of anyone who schedules church programs. The mere mention of it in late August causes clergy to twitch.

Labor Day itself has been observed in the United States on the first Monday in September since the 1880s. It was originated by labor unions who sought to create a day off for the "working man." In 1909, the Sunday preceding Labor Day was named "Labor Sunday," following a resolution of the American Federation of Labor. The intention was to highlight the spiritual and educational aspects of the labor movement. Obviously it never really took hold.

For Christians the idea of a day of rest is nothing new. In fact, quite the opposite. The ancient concept of Sabbath, or Shabbat in Hebrew, derives from the Book of Genesis where, after creating the world in six days, God "rested on the seventh day from all the work

that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation." This became codified as one of the 10 Commandments: "Remember the Sabbath day and keep it holy."

I'm not sure if Labor Day weekend affected attendance at the Temple in Jesus' day, but his activities on the Sabbath were quite controversial. The Pharisees pointed to Jesus' propensity to heal on the Sabbath as evidence of his blasphemy. On different occasions Jesus healed a blind man, cured a paralytic, restored to wholeness a man with a withered hand and drove out an evil spirit from a possessed woman. Jesus responded to the Pharisees' accusations by teaching that it was right to do good works on the Sabbath, proclaiming that "the Sabbath was made for humankind, and not humankind for the Sabbath; so the Son of Man is lord even of the Sabbath."

In a sense, every Sunday is Labor Day. This weekly Sabbath is a day to take time away from our occupations to worship God in Christ through Word and Sacrament. And while the cares of the world often preclude us from dedicating more than an hour or two of our time on Sunday morning, it does connect us to the ancient practice of keeping Sabbath.

You could question how this all relates to barbecues and fireworks and holiday traffic on the George Washington Bridge. But it does speak of the need for periods of rest in our own lives. It is, after all, from the word Sabbath that we derive "sabbatical." As we hear in the Prayer for the Good Use of Leisure (BCP 825), "O God, in the course of this busy life, give us times of refreshment and peace; and grant that we may so use our leisure to

rebuild our bodies and renew our minds."

Traditionally, wearing white after Labor Day is a grave fashion faux pas. As a Church, we're safe – Labor Day comes during Ordinary Time or the "green season." Of course this style commandment would make the white vestments and hangings we use at Christmas taboo. But in the meantime, enjoy Labor Day as a time to rest from your labors; pray for all who shoulder the tasks of human labor in the marketplace, in factories and in the fields. And then get back to church!

Schenck is rector of All Saints', Briarcliff Manor and chair of the ENY Advisory Board.

## Collect for Labor Day

(Book of Common Prayer, Page 261)

Almighty God, you have so linked our lives one with another that all we do affects, for good or ill, all other lives: So guide us in the work we do that we may do it not for self alone, but for the common good; and, as we seek a proper return for our own labor, make us mindful of the rightful aspirations of other workers, and arouse our concern for those who are out of work; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

# Episco-Build Restores Second House

By Leslie Smith

Habitat for Humanity of Greater Newburgh held its Eighth Annual Walk for Housing through the City of Newburgh on Sunday, April 29. Teams from St. Paul's, Chester; St. James', Goshen; St. John's, Cornwall; St. George's, Newburgh; St. Ann's, Washingtonville; and St. Thomas', New Windsor, walked with the Episco-Build banner to raise funds for the second Episco-Build house. The Episco-Build house is located at 60 Clark Street in Newburgh.

The walkers raised \$5,500 of the \$50,000 needed to completely restore the house, and money is still coming in. Work on the house began in June, with Bishop Mark Sisk working alongside the many other volunteers.

Bishop Sisk spoke to the volunteers briefly during a coffee break and gave his thoughts on human connectedness: "Giving a day to serve is a wonderful expression of the fact that [as discovered during the human genome project] in an absolute literal sense we are all related to one to the other; one human family we are all a part of. Coming out to work is a way we can help some of our most vulnerable cousins to have homes," he said.

And then, before returning to work, Bishop Sisk offered a prayer for Habitat for Humanity of Greater Newburgh:

*Let us Pray*

*Almighty God send your Holy Spirit upon us*

*Bless us, bless our fellowship*

*Bless the communities that we represent and the communities that we serve*

*Strengthen us with the knowledge of our common humanity in You*

*That we are all brothers and sisters – one with the other*

*Bless them, bless us, bless this work*

*That this work and our service, our lives, may be to your goal*

*These things we ask through your Son, our Savior, Jesus Christ*

*Amen*

Episco-Build is a partnership of Episcopal churches in the Hudson Valley with Habitat for Humanity of Greater Newburgh. The first Episco-Build house, 156 Dubois St., was dedicated on July 29, 2006.

Smith is a member of St. Paul's Episcopal Church, Chester, and has been an Episco-Build volunteer since the planning stage of the first build at 156 Dubois St.



At Top: The Episco-Build team began in June with restorations on its second house, this one located at 60 Clark Street in Newburgh.

Above: Volunteers for Episco-Build walk to raise money for their next house renovation. Holding the banner are Bill Lewis, left, and the Rev. Deborah Dresser, Priest in Charge at St. George's, Newburgh.

Right: Bishop Sisk works alongside the volunteers. Photos by Leslie Smith







## An Overview: The Episcopal Church and Anglican Communion



**The controversy playing out in the Anglican Communion has been described widely in the church and the secular media as a “crisis”; with sexuality and power the two main themes.**

**Conservative provinces have expressed a desire for more concentrated, hierarchal authority and are leading movements in the United States to establish Anglican leadership separate from The Episcopal Church.**

**Over the next year, there will be much debate about these points. This special section of the ENY is intended to provide the reader with an overview of the Anglican Communion and a better understanding of current issues.**

By the Rev. Dr. Titus Presler

Today's turmoil in the Anglican Communion is the most serious crisis the worldwide community of Anglican churches has faced in the 150 years or so that it has seen itself as a communion. The phrase “Anglican Communion” was coined in 1847 by an Episcopal missionary bishop, Horatio Southgate, and the Lambeth Conference of Bishops was initiated in 1867. While that first in a series of once-a-decade consultative gatherings was prompted by controversy over biblical interpretations advanced by a bishop in South Africa, John Colenso of Natal, the current turmoil concerns homosexuality and its place in the church. Policies and actions of the Anglican Church of Canada and The Episcopal Church USA have prompted conflict, and especially contentious has been The Episcopal Church's ordination of an openly gay and partnered priest, V. Gene Robinson, as bishop of New Hampshire in 2003.

It's ironic that while The Episcopal Church has always been a member of the Anglican Communion, defined roughly as churches descended from the Church of England and in continuing communion with the Archbishop of Canterbury, many Episcopalians were only dimly aware of their global connection with the other 77 million Anglicans until the current quarrels erupted. Thus many Episcopalians are newly aware of being Anglicans through realizing that others are discussing whether they should any longer be considered Anglicans! That's unfortunate, but it's fairly standard in church history that conversations about what it means to share Christian identity go hand in hand with threats to the very possibility of talking about shared identity.

Located at a global crossroad, Episcopalians in the Diocese of New York have major historic and ongoing engagements with the world Church. Only weeks ago, a team led by Bishop Catherine Roskam traveled to the Diocese of Central Tanganyika in Tanzania, and another is scheduled to go this August. Archdeacon for Mission Michael Kendall has for years been catalyzing diocesan connections with churches as far flung as South India and Southern Africa. With these commitments, it's especially important that Episcopal New Yorkers understand the crisis and some possible ways forward.

### Turmoil's Intensity Unprecedented

The intensity of the current turmoil is unprecedented. Since the 1998 Lambeth Conference rejected homosexual practice

## Anglican Communion in Turmoil: Complex in Causes and Politics



as incompatible with scripture, a number of the 38 Anglican provinces, which are autonomous regional or national churches, have declared that their relationships with the Canadian and U.S. American churches are impaired or broken. Beginning in 2000, some provinces – Rwanda, Southeast Asia, Nigeria, Uganda and now Kenya – have undertaken to ordain bishops to serve on their behalf within the United States, a step that violates both the geographical dimension of Anglican governance and the mutual respect appropriate in mission partnership. The Windsor Report, issued in October 2004, reflected on the meaning of communion and suggested limits to the diversity possible in a fellowship of autonomous but interdependent churches.

The Canadian and U.S. American members of the most broadly representative inter-Anglican body, the Anglican Consultative Council, were not welcome at that group's last meeting in 2005. This February, the Primates' Meeting, which

includes the chief bishop of each of the provinces, requested that Episcopal bishops commit not to authorize rites for same-sex unions or consent to the election as bishop of any candidate living in a same-sex union. The House of Bishops in March and the Church's Executive Council in June declined the primates' requests and their proposed plan for pastoral oversight. The primates also circulated for comment and possible action at the 2008 Lambeth Conference a proposed Anglican covenant that would regulate Communion life and sanction provinces that contravene consensus positions.

### Causes of Sexuality Storm

Why has this controversy become so intense? A number of factors have combined to create the sexuality storm.

One is that the election and consecration of a homosexual priest living openly in a same-sex union brought a long recognized difference of opinion to the level of the episcopate, where it was

seen to affect directly the fellowship of Anglican bishops. Same-sex unions and the ordination of openly homosexual persons as deacons and priests were long known around the world to occur in North American and British dioceses, but the ordination of an openly homosexual person as a bishop was new. It upset many people worldwide who regard bishops as representing the Church's ethos – and it upset many bishops.

Another factor is disagreement about right order in Anglican decision-making. The Episcopal Church made its decision on the basis of its conviction about God's will in its life, but some in the Communion believe there should have been Communion-wide consensus about God's will in such a controversial matter before any one province went forward. Another issue of order concerns the sequence of policy and implementation. The 1976 General Convention's authorization of the ordination of women – another first in the Anglican Communion – was a statement of policy that altered The Episcopal Church's canons, although the so-called irregular ordination of 11 women in Philadelphia in 1974 doubtless helped shift opinion in that direction. The 2003 General Convention's consent to Robinson's election, by contrast, was a decision not about a policy but about a particular person. Many in The Episcopal Church viewed this as an incarnational and thus legitimately Anglican way of making a policy decision. Others in the Communion, however, regarded it as a reversal of right order and maintained that the Church should decide principle and policy before moving to implementation. Also, the issue of homosexuality is seen by some as different from the issue of women in orders. As several Kenyan bishops put it to me, disagreement about women's ordination is about church order, whereas disagreement about homosexuality is about morality and sin.

Most fundamentally and obviously, Anglicans and many other Christians disagree profoundly with one another about the status of homosexuality in the Christian life. Disagreement breaks out at many levels: biblical and theological; ethical, historical and pastoral; cultural, political and economic; psychological, sociological, biological, genetic and human developmental. One polarizing move is that people on various sides feel driven to caricature opposing views as simplistically proceeding from a single fixation. For instance, progressives sometimes reduce





## An Overview: The Episcopal Church and Anglican Communion



### Anglican Communion in Turmoil Continued from page 9

concerns about scriptural authority and cultural context to simple fundamentalism and homophobia. Conversely, traditionalists sometimes reduce concerns about contextual diversity within scripture and about the value of homosexual persons' relationships and ministries to simple relativism and permissiveness. Patient listening, by contrast, suggests that people on virtually all sides are wrestling at depth with multiple considerations.

The dynamic relationship between gospel and culture is prominent in the controversy. Yes, Anglicans in the United States and Canada are influenced by a context where gay marriage and insurance benefits are on the public agenda, but decades of reflection have also highlighted how gay Christian marriage can show forth the gospel values long attributed to heterosexual Christian marriage. Yes, the biblical interpretation of Anglicans in Africa is influenced by the rule-based spirituality of traditional African religions, and today that tendency may be intensified by the effects of the AIDS catastrophe in Africa, so shaped as it is by sexual behavior, and by the pressure of local Islamic legalism. Each side accuses the other of caving to cultural pressure, when what is needed is deeper conversation and understanding between contexts.

Finally, some leaders and groups in the Anglican South – Africa, Asia and Latin America – are flexing their muscle against the Anglican North – Europe and North

America – whom they perceive as controlling by historic entitlement and financial power the discourse about Anglican life. This muscle-flexing burst into the open with Lambeth 1998's sexuality resolution, and North American participants were shocked by the hostile and triumphal tone of some Global South bishops. Not money but membership numbers are on the side of the Global South provinces, where about 60 percent of the world's Anglicans live. The proportion becomes more lopsided in the category of active membership: Whereas Britain counts about 26 million Anglicans, less than 1 million, 4 percent, attend church on an average Sunday; in the world's second-largest Anglican province, Nigeria, with 17 million members, an average Sunday probably finds at least a third of the members in church. Especially considering the vitality that has fueled extraordinary Anglican growth in Africa, some Global South bishops feel entitled to control the discourse. It is also common to hear the unilateral actions of The Episcopal Church compared with the U.S. Government's unilateralism in global politics, especially in Iraq. Indignant resistance is the response to both.

#### What can you do?

What can Episcopalians in the Diocese of New York do in this turmoil? Secular and church media report developments frequently and well, and you can subscribe free to Episcopal Life Online and the

Anglican Communion News Service. It's especially important to track discussion of the Anglican Covenant in the run-up to Lambeth 2008. Parish conversations about events and issues are helpful, and numerous New York-area speakers are available to stimulate discussion. The Anglican Communion has established a Listening Process that is coordinated by Canon Phil Groves, who recently visited General Theological Seminary for two days of conversation with Integrity, and you can track the Listening Process on the Anglican Communion website.

Most important, search out opportunities to get to know personally Anglicans from other parts of the world. Your congregation may have visitors or members with whom conversation about the issues would be illuminating. Explore how you and your parish can participate in the diocese's international programs and missions. Sometimes we Episcopalians are global citizens in our work while remaining very limited in our Church awareness. If your work takes you abroad, make a point before traveling to find out about the Anglican province where you'll be. Begin web-surfing at [www.anglicancommunion.org](http://www.anglicancommunion.org), which can lead you to service times at and directions to parishes in Tokyo, Sao Paulo, Nairobi, Mexico City or wherever. Episcopal missionaries working in the area are especially valuable contacts, and you can find them by checking the missionary roster at [www.episcopalchurch.org](http://www.episcopalchurch.org).



Archbishop of Canterbury Rowan Williams and Tanzania's Archbishop Donald Mtetemela stand with Tanzanian clergy leaders on the Close of Zanzibar's Christ Church Cathedral.

Photo by Bob Williams, ENS

A hurting world needs desperately the kind of global network for companionship in mission that the Anglican Communion historically has provided. Now in the hurt and alienation of our own Communion, each of us can play a part in rebuilding the trust, the companionship and the mission.

*Presler is sub-dean and professor of mission and world Christianity at General Seminary in Manhattan. A researcher for the Global Anglicanism Project, his publications focus on Episcopal and Anglican mission and on African Christianity. For questions and comments about this article, he can be reached at [presler@gts.edu](mailto:presler@gts.edu).*

## Why and How an Anglican Covenant?

By the Rev. Br. Tobias S. Haller BSG

The Anglican Communion has until now been a fellowship of self-governing churches united by a common heritage and enjoying mutual recognition and cooperation, without any central government. However, tension in the Communion has recently reached the breaking point, so much so that some member churches will no longer have anything to do with others.

Recognizing these tensions and seeking to lessen their impact, the Windsor Report recommended developing a covenant – a written constitution to govern affairs which up until now were handled on the basis of custom and affection. A committee appointed by the Archbishop of Canterbury has prepared a draft covenant, but it has not received a particularly warm reception. Why is that?

First of all, many Anglicans inherit the English distrust of written constitutions, preferring the more flexible course of consultation and custom. Others have been calling for more stringent discipline for those who venture beyond the boundaries of consensus. Until recently, there has been no formal process for discerning consensus – in recognition of the fact that if you have to discern it, it probably isn't consensus, and if it is, everyone agrees – by definition.

In addition, many Anglicans are leery of authoritative doctrinal or confessional statements. When the first Lambeth Conference was called, the Archbishop of Canterbury made it completely clear that it was not intended to be a "council," and had no authority to establish doctrine or teaching on any contested matter. And this is how the Lambeth Conferences were seen until, in 1998, people began to refer to its actions – or at least one of them – as "the teaching of the Communion." This leads to the tension between the few who want more doctrinal constraint, and the many who are reluctant to enact it. Some suggest each member church should function as it thinks best within the confines of the Chicago-Lambeth Quadrilateral, but others see that as too open to abuse.

Second, and more importantly, details of the draft covenant have drawn harsh criticism from many quarters. For example, the covenant focuses governing power in the Primates' Meeting, the most recently assembled component of the Instruments of Communion. As the primates are scarcely able to govern themselves – at their last meeting several of them refused to share in the Holy Eucharist with the others – it seems unwise to put them in charge of governing the whole Communion.

More importantly, Anglicanism has generally esteemed participation by laypersons, deacons, and priests, as well as bishops in church government. Some have suggested that the Anglican Consultative Council – which has a written constitution recognized by all of the member churches, and includes all of these ministries in its composition – would be a more effective and efficient starting point for any kind of constitutional structure, and for cooperation in mission and ministry (at least) if we cannot agree on all matters of discipline.

Finally, political reality may soon overtake any constitutional settlement to the disagreements within the Communion, as a number of the primates from the Global South have not only called for even stronger restrictions than those suggested in the Windsor Report, but have violated its recommendations by establishing outposts in the United States for disaffected Episcopalians. Ecclesiastical diplomacy may yet salvage some continuing structure for the Anglican Communion, but it's difficult to be certain what form it will take – except that it will not be as it has been.

*Haller BSG is Vicar of Saint James' Church Fordham, Bronx, NY, and a deputy to General Convention.*

Read Bishop Sisk's response to the draft covenant at [www.diocesen.org](http://www.diocesen.org), third from the top under Announcements.





# An Overview: The Episcopal Church and Anglican Communion



## Viewpoints

### Talking with Bishop Mark Sisk

Tina Donovan and Lynette Wilson

**ENY:** What do you see as the origins of the current controversies in The Episcopal Church and the Anglican Communion?

**BISHOP SISK:** They're complex. The presenting issue is homosexuality and people's sense of their own place in the Communion: how they are or are not respected in the Communion, how they understand scripture, polity and authority. It has its origins in peoples' sense of place in the community.

**ENY:** Sounds like a lot to do with culture?

**BISHOP SISK:** A lot has to do with culture and context. There were seminal moments at the last Lambeth Conference [1988] where bishops from Africa were feeling dismissed because they held contrary views to many [Americans, Canadians, etc]. They're angry because their views are not being respected; they feel traditions need to be honored.

It's a challenge of living in a community in the broadest sense.

**ENY:** What makes the dissidents/conservatives so upset?

**BISHOP SISK:** We shouldn't universalize the dissidents. There are people who think TEC misreads Scripture; there are people who don't make a distinction between promiscuity and orientation; and there are ranges within both sides, conservatives and liberals.

**ENY:** How do you build community when cultures and views are so different?

**BISHOP SISK:** There are so many ways we relate to one another, only some areas where we disagree. There are so many connections. We all have friends with whom we may not agree with on something like politics, but we still have other things in common. [In the Church] we can agree to use different versions of the Nicene Creed, we in The Episcopal Church use the filioque clause, which has to do with the nature of God in the Trinity. If we can agree to disagree on something as fundamental as that, how is it that sex is so important? [There is at least one province in the Anglican Communion that use the original version of the Nicene Creed that doesn't include the filioque clause, which is Latin for "and the son."]

**ENY:** How do you see the controversy playing out at the congregational level?



*Bishop Mark S. Sisk*

**BISHOP SISK:** Some congregations gained; others lost. One thing it does is bring out issues that are important in peoples' lives, and a way to address these issues. I'm sorry for the hurtful things that have happened or been said. I hope that gay and lesbian people have learned that there is one place – The Episcopal Church – where they know they are welcome, where people see that they are valuable, they're God's children. One reason I would like to stay in the Anglican Communion is so that gays and lesbians know that they have a place. I want to stay in the conversation.

**ENY:** The House of Bishops meeting is coming up in September, what do you think will happen?

**BISHOP SISK:** The last meeting was really good, we may be in disagreement about some things, but we are not going to be trampled on. I hope that there is an honest exchange of ideas and points of view with the Archbishop of Canterbury. We would like to have his response to us.

**ENY:** Is this controversy going to be resolved any time soon?

**BISHOP SISK:** "This" controversy [about homosexuality] within the communion could go on for a long time. It could take us 10 to 15 years to agree to disagree. This push for unanimity of views is new in the Communion.

### A Discussion with Bishop Catherine Roskam

Tina Donovan

In July, a few days before she left for a mission trip to Tanzania to visit the Carpenter's Kids, Bishop Roskam and I discussed The Episcopal Church and the Anglican Communion.

**ENY:** What do you see as the origins of the current controversies in The Episcopal Church [TEC] and the Anglican Communion?

**BISHOP ROSKAM:** The tensions have a long history, but the immediate controversy around homosexuality has been driven by the dissidents in this country. The deeper causes have to do with the wealth and power of the United States and the disregard in the past for the voices from the developing world. These causes have been exacerbated by our country's recent aggression in the Middle East. In many places in the world, The Episcopal Church is synonymous with the power of the United States [it provides a huge proportion of the funding for the Anglican Communion]. This is ironic as The Episcopal Church has opposed many of the policies that have alienated us from the rest of the world.

**ENY:** I'd like to follow up on what you said about the dissidents driving this agenda. What's that about?

**BISHOP ROSKAM:** Opposition to the ordination of gay and lesbian people and to the blessing of same sex partnerships is only the most recent chapter in the dissatisfaction of the dissidents. It began more than 30 years ago with the ordination of women. That is when the primates began meeting regularly.

What differentiates these two issues is that women are not in a minority in the Anglican Communion. We may be 50 percent of the human race but we are probably 60 or 70 percent of the Anglican Communion, yet we are represented by only 3 percent in the councils of the Church. The Anglican Consultative Council passed a resolution to move toward 50 percent representation in the councils. I don't think this is likely.

**ENY:** How much is cultural?

**BISHOP ROSKAM:** A lot. The preoccupation with male homosexuality has to do with issues of maleness. So many parts of the Communion have no experience of Christian gays and lesbians in committed relationships. It's too dangerous for gay and lesbian people to come out. In some countries they can be jailed or even executed.



*Bishop Catherine Roskam*

The under girding issue is patriarchy, and also clericalism. The question is: Who decides? Here, we have a highly developed theology of the role of the baptized. We elect our bishops, and many provinces don't do this; bishops are appointed or are elected only by other bishops. Some in the Communion would like to see us more hierarchical rather than less. It used to be said that the controversy was about Scripture but I don't hear that as often: People who read Scripture come to different conclusions.

**ENY:** How do you see the controversy playing out at the congregational level here and abroad?

**BISHOP ROSKAM:** I don't see it so much on the local level. People don't agree on the issue but are more concerned about filling their churches, about the future for their children, the war, making ends meet. I think people are concerned about mission, the Millennium Development Goals, and I think the people in our diocese do extraordinary work here and abroad – sheltering, feeding, running programs for children...

We're a communion, not a church; disaffection by a few does not constitute a schism.

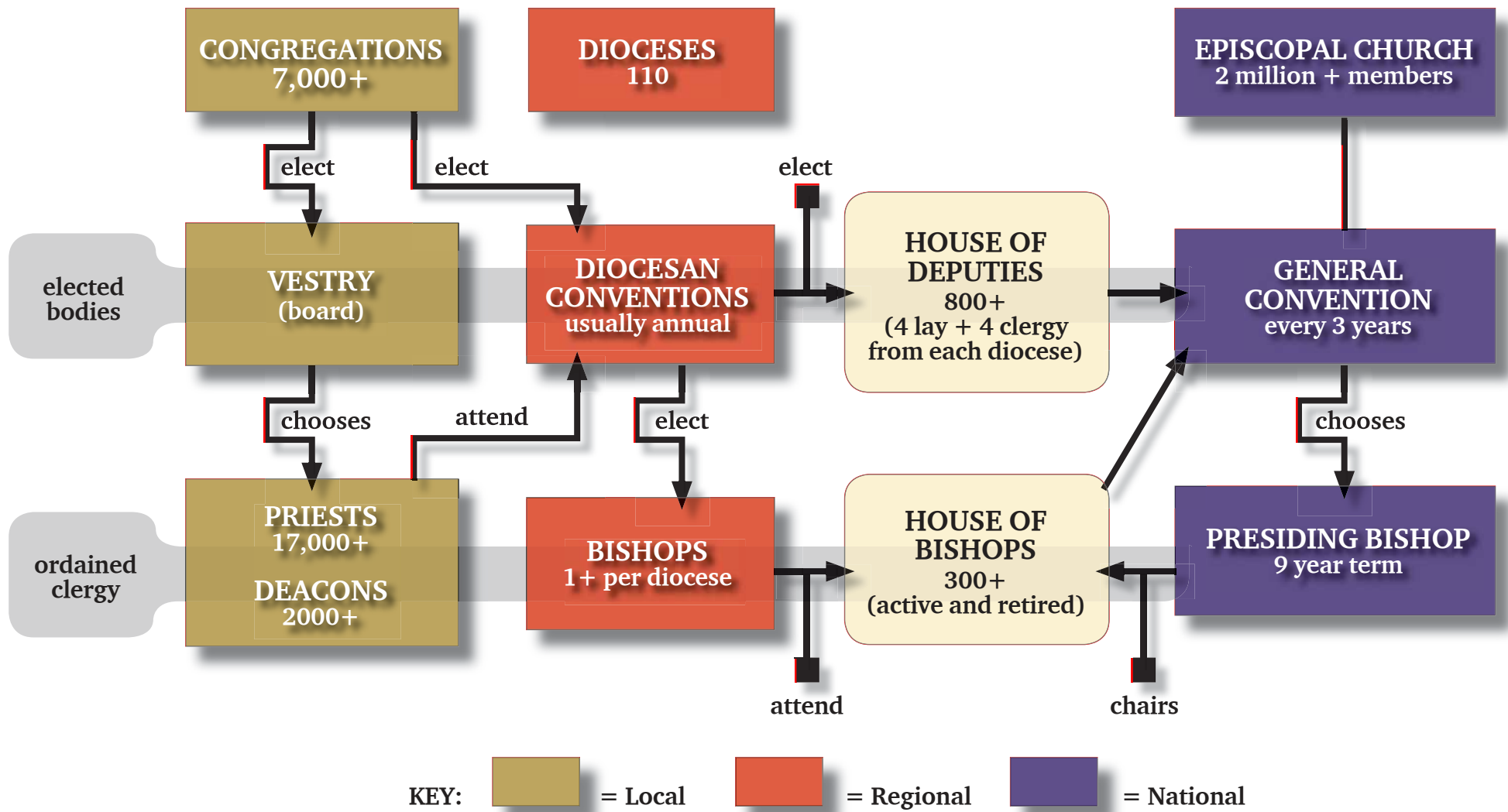




# An Overview: The Episcopal Church and Anglican Communion



## Structure of The Episcopal Church







## An Overview: The Episcopal Church and Anglican Communion



### Becoming a Global Family

By the Rev. Canon James M. Rosenthal II

Well, visiting 60 countries in 12 years isn't bad, or is it? Not at all. For a simple Episcopal Church missionary from the Diocese of Chicago, the past 18 years have opened new windows and doors that never had been tried before and sadly may be closed in the years ahead.

When Archbishop George Carey retired, I, with the help of the Rev. Dr. Dan Matthews, then-rector of Trinity Church, Wall Street, created a tribute book entitled *Becoming a Global Family*. Having lived seven years side-by-side with Lord and Lady Carey at Old Palace in Canterbury, I knew the then-Archbishop was clear that we, as a family, were not quite there yet. By the time Archbishop Rowan Williams came to Canterbury, the reality of "not quite there yet" had taken on added dimensions.

In the last several years, things have surfaced on the journey of "becoming" that are not foreign to any family in any part of the world: the family feud. So what was yet to be uncovered became a new focus. For some, the new horizons caused jubilation, for others insurmountable obstacles for family/communion life to remain, much less flourish.

The World Council of Churches Yearbook tell us that there are 85 million Anglicans worldwide in Communion with the See of Canterbury – the singular nec-

essary criteria to use the term Anglican in an honest manner, though the Anglican Consultative Council (ACC) does have a role in the process. Our small but eager office in London is more circumspect and claims a mere 77 million.

Archbishop Emeritus Desmond Tutu calls the Communion "God's rainbow people," and so we are, like it or not. But what is not to like? Sin? One thing that knows no boundaries is sin. But it is at the heart of attempts to destroy the "becoming" as family – the mutual responsibility and interdependence in the body of Christ. The reality of being as family today is best lived out through mutual sharing of the companion diocese links. As others argue (usually bishops), medical supplies come in by air; evangelists from the south spread their experiences and faith to those in the north; there are student and faculty exchanges; and skills are shared and learned. Many of these links stem from relationships formed at Lambeth Conferences, when bishops gather in Canterbury at 10-year intervals.

The Communion must survive its wave of discontent for the sake of Christ's gospel and the sake of the people so neglected in the slums of Brazil or New Orleans, in Zimbabwe or Pakistan. Some people see in the Archbishop of

Canterbury and the other instruments of the Communion (the Primates Meeting, Lambeth Conference, ACC) a stronghold for advocacy and representation in the power structures of our world. Look at the possibilities of the role of Hellen Wanguisa as Anglican Observer at the United Nations, an office needing more support and finances to be an effective tool for those whose stories need telling.

The Communion, as a family with its myriad blemishes, exists to aid those who see their Anglican Christian identity not only as the way to heaven and life after death, but also as a means of living life fully before death. We can't be less than a church that honors its historic formularies and lives its life based on Scripture, tradition and reason. Like our Orthodox friends, we respect the autonomy of our various churches. There is no Anglican Church, but Anglican churches in 38 provinces in over 160 countries.

I was recently ordained a deacon in St Paul's Cathedral in London and was duly humbled when some 13 bishops from provinces such as Rwanda, Canada, United States, Middle East and Spain came together along with lay friends from Syria, Nigeria, Philippines and elsewhere. Bishop Richard Chartres ordained 45 deacons. Not bad for a supposedly dying Church.

What we need to re-learn is the language of Paul and the body of Christ and the words of Teresa of Avila and others who demand that we use our very being to build up, not destroy, the fragile body we are at present. Some seem to choose some sins – or perceived sins – as more defining than others. We did not learn that in deacons' training.

We can talk, even clamor and banter, because we are able to do so as Anglicans. Some other Christians do not enjoy that freedom. Our witness to our interfaith and ecumenical friends must be one of confidence in what we are and the faith and practice we share.

I suppose the challenge is actually how broad can Anglicanism be. If you think it is wildly broad in the United States, then come to England!

Does Anglicanism have a vocation in the array of so-called Christian options? I say a hearty "yes" because I have seen it, smelled it, lived it, and I know that who we are can be a reconciling force in many ways.

A strange concluding thought might be, if we ceased to be faithful to our Anglican heritage, where would we go, I wonder? I just wonder.

*Rosenthal is the director of communications for the Anglican Communion Office and the editor of the Anglican Episcopal World.*







# An Overview: The Episcopal Church and Anglican Communion



## Explanation of Terms used throughout An Overview: The Episcopal Church and Anglican Communion.

**American Anglican Council (AAC)** A network, incorporated in 1996, of bishops, priests, deacons and laity who affirm biblical authority and Christian orthodoxy and oppose the direction of The Episcopal Church. It is not part of TEC.

**Anglican** As a noun, it refers to members of Churches within the Anglican Communion (see below), such as The Episcopal Church in the United States, the Anglican Church of Canada and others. As an adjective, it describes traditions or teachings associated with those Churches.

**Anglican Communion** Those Churches around the world, including The Episcopal Church, that are in communion with the See of Canterbury (Church of England) and that profess the same faith, order and worship.

**Anglican Consultative Council (ACC)** One of the four Instruments of Communion, established by resolution at the 1968 Lambeth Conference; the council is comprised of bishops, clergy and laity and meets every two or three years in different parts of the world. The Archbishop of Canterbury serves as *ex officio* president of the council. Its secretariat is housed at Saint Andrew's House, London. The council has eight functions, including disseminating information throughout the Communion and developing Anglican policies aligned with the Church's world mission.

**Anglican Covenant** A proposed document recommended in the Windsor Report intended to enhance the unity of the Anglican Communion. The Archbishop of Canterbury Rowan Williams selected 10 people from nominees throughout the provinces to form the Covenant Design Group. The group met over four days in January 2007 to write a report and the draft covenant. Among other points, the draft covenant asks each church to work for the common good of the Communion and to defer disagreements to the Primates' Meeting; it also says that member churches that fall out of the covenant will have to submit to a process of restoration and renewal to reestablish their covenant relationship with other member churches. There is disagreement over whether the Anglican Communion needs a formal covenant or not, and if so, what the covenant should say. On the basis of comments received through the course of this year from around the Communion, the Covenant Design Group will prepare a revised draft to be presented at the Lambeth Conference in 2008, where it may be considered – and probably amended – for dissemination to the Provinces of the Communion.

**Anglican Mission in the Americas (AMiA)** A conservative movement begun in 2000 and led by the Anglican churches in Africa and Asia whose mission is to establish Anglican churches in the United States with leadership outside of The Episcopal Church.

**Bishop** From the Greek word meaning “overseer,” a bishop is one of the three orders of ordained ministers in the Church and is charged with the apostolic work of leading, supervising and uniting the Church. Bishops represent Christ and his Church, and they are called to provide Christian vision and leadership for their dioceses.

**Bishop Coadjutor** A bishop elected to assist and in the event of death, retirement or resignation, succeed the diocesan bishop.

**Bishop, Diocesan** In The Episcopal Church, a bishop elected to preside over a diocese. The diocesan bishop chooses and ordains priests and deacons. The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity and discipline of the whole Church; to proclaim the Word of God; to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's ministry.

**Bishop, Suffragan** A bishop elected to assist the diocesan bishop and to serve under the diocesan's direction.

**Convocation of Anglicans in North America (CANAm)** A conservative missionary effort of Anglican churches underway in the United States sponsored by the Church of Nigeria. Its members are Episcopalians who have left The Episcopal Church.

**Canon** An ecclesiastical rule or law adopted by General Convention or by Diocesan Convention. Also, a member of the clergy or laity on a cathedral's or bishop's staff so appointed; from the Greek word meaning “yardstick.”

**Chicago-Lambeth Quadrilateral** The four points of Anglican identity, comprising the fundamentals of the Communion's doctrine: The Holy Scriptures (as relating to salvation); the Apostles' and Nicene creeds (as sufficient statements of Christian faith); the sacraments of Baptism and Holy Communion; and local adaptation of the historic episcopate, or bishops ordained in apostolic succession. The four points were passed in a resolution in 1886 by the House of Bishops and in 1888 by the third Lambeth Conference.

**Congregation** A parish or a mission. A parish, which supports the diocese financially, has a rector and vestry. A mission, which depends on the diocese for financial support, is normally led pastorally by a vicar appointed by the bishop and has an advisory board instead of vestry.

**Diocese** The basic division within the larger Church, a diocese comprises all congregations within a given geographical area under the authority of the same bishop, and organized in accordance with the canons of the Church.

**Episcopal** An adjective meaning “of or pertaining to bishops.” From the Greek word *episcopoi* (overseers). The “episcopate” is the office of a bishop, the period of time during which he or she holds the office, or all current bishops as a group.

**Episcopalian** A noun referring to members of The Episcopal Church in the United States.

**Executive Council** Carries out programs and policies adopted by the General Convention and oversees the ministry and mission of the Church. The council is composed of 38 members, including bishops, priests, deacons and lay people, 20 of whom are elected by General Convention and 18 by provincial synods.

**General Convention** The primary governing and legislative body of The Episcopal Church, which convenes every three years. It's comprised of the House of Bishops and the House of Deputies. Resolutions must pass both houses for approval.

**Global South** Twenty of the 38 provinces of the Anglican Communion, representing most of the Communion's developing nations.

**House of Bishops** One of two houses in the General Convention, comprised of bishops. The House of Bishops meets independently two times a year. The next meeting will be Sept. 25-28.

**House of Deputies** One of two houses in the General Convention, comprised of clergy and laypersons.

**Instruments of Communion** Refers inclusively to the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates' Meeting.

**Laity** The non-ordained (laypersons) ministers of the church.

**Lambeth Commission on Communion** Established in October 2003 by the Archbishop of Canterbury at the request of the Anglican Primates to study divisions among provinces, dioceses and individual Anglican clergy and laity concerning the decision by the 74th General Convention of

The Episcopal Church USA to elect a priest in a committed same-sex relationship as bishop of the Diocese of New Hampshire, the authorizing by a diocese of the Anglican Church of Canada of a public Rite of Blessing for same sex unions and the involvement in other provinces by bishops without the consent or approval of the incumbent bishop to perform Episcopal functions. The commission presented its findings in the Windsor Report on Sept. 30, 2004.

**Lambeth Conferences** The meeting of Anglican bishops held in Lambeth, England. The first Lambeth Conference met in 1867, marking the occasion when the various churches of the Anglican Communion began to consider themselves as a single family of churches. Conferences are held every 10 years.

**Pastoral Scheme** A plan drawn up by the Anglican primates during their meeting in February 2007 in Dar es Salaam, Tanzania, that would establish a pastoral council and primatial vicar to provide alternate oversight in place of the presiding bishop of TEC for the disaffected Episcopal dioceses that request alternative leadership.

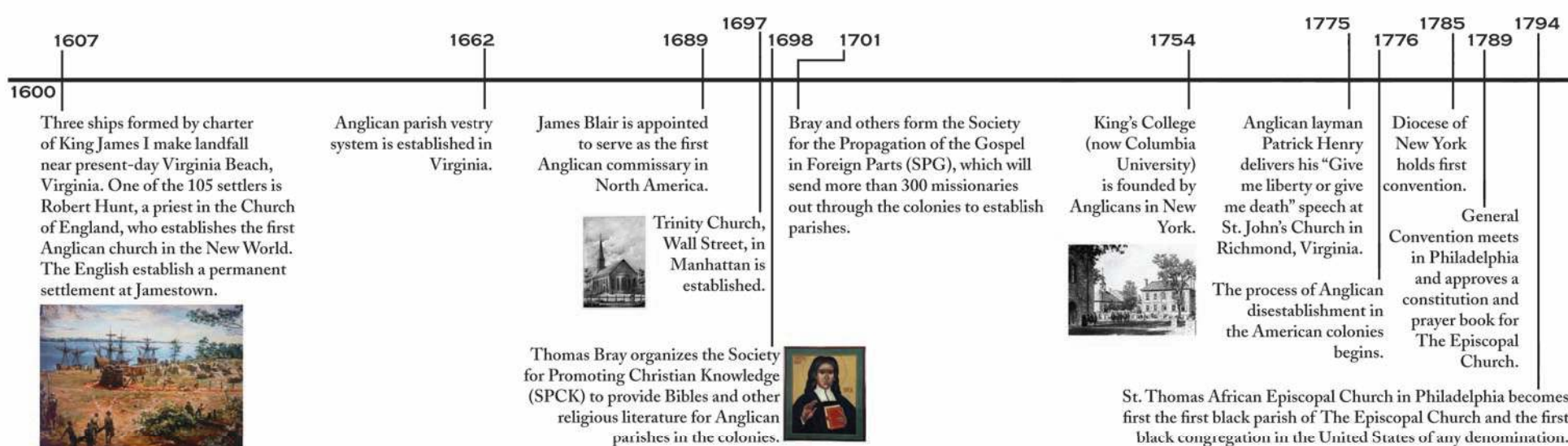
**Presiding Bishop** A bishop elected by The Episcopal Church every nine years to preside over meetings of the bishops, known as the House of Bishops, and over General Convention.

**Priest** An ordained minister in the Episcopal, Roman Catholic or Orthodox tradition.

**Primate** The presiding bishop or archbishop in each of the 38 provinces of the Anglican Communion. A primate is sometimes called a metropolitan, or the presiding bishop in the case of The Episcopal Church, and the Archbishop of Canterbury in the case of the Church of England.

**The Primates' Communiqué** A statement issued on February 19, 2007, by the primates of the Anglican Communion following their meeting in Dar es Salaam, Tanzania. Among other provisions, the communiqué calls for the formation of a “Pastoral Council” that would work in cooperation with The Episcopal Church to negotiate structures to facilitate and encourage healing and reconciliation for those in The Episcopal Church who feel unable to accept the direct ministry of their bishops or of the presiding bishop. In the statement, the primates also request that The Episcopal Church's House of Bishops “make an unequivocal common covenant” that they will not authorize same-gender blessings within their dioceses. They also request confirmation of Resolution B033, passed at the 75th General Convention, that states a candidate

## 400 Years of The Episcopal Church in North America







# An Overview: The Episcopal Church and Anglican Communion

for bishop who is living in a same-gender relationship “shall not receive the necessary consent unless some new consensus on these matters emerges across the Communion.” An answer from the House of Bishops is requested by Sept. 30, 2007.

**Primates’ Meeting** Relatively new regular meeting of the Anglican primates from each of the 38 provinces in the Anglican Communion. It was established in 1978 by then-Archbishop of Canterbury Donald Coggan.

**Province** One of the major organizational divisions of The Episcopal Church and Anglican Communion; in The Episcopal Church, it is a group of dioceses usually under the parliamentary direction of a diocesan bishop who serves as president of the province; in the Anglican Communion it refers to the larger organizations, usually of one country or several countries, of the Church around the world, such as The Episcopal Church.

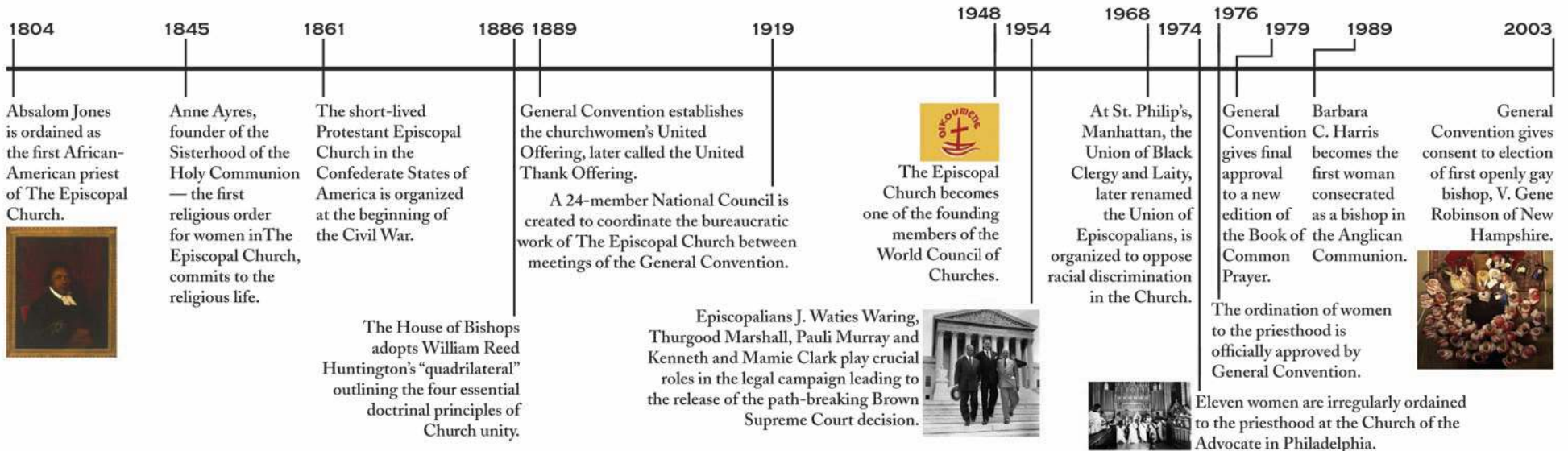
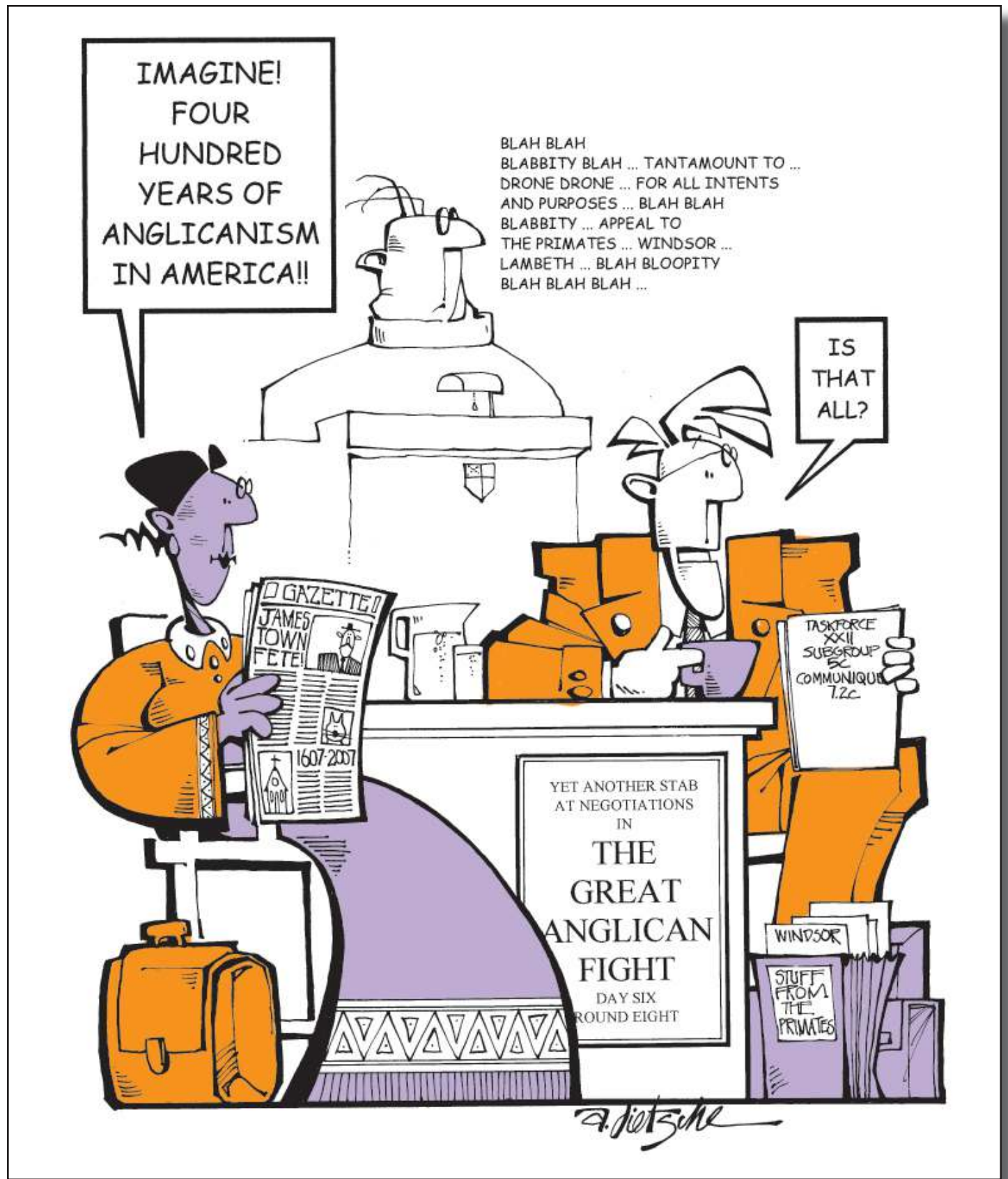
**Rector** The priest (or bishop) who has pastoral authority and sacramental leadership in the local church or parish; the presiding priest of a parish where there is more than one clergy person.

**Standing Committee** A committee, consisting of four elected clerical members and four elected lay members, that serves as a Council of Advice to the bishop. In the case of a bishop’s absence or disability or of a vacancy in the episcopate, the Standing Committee performs the duties of the bishop.

**Vestry** The lay governing board of a local Episcopal church; the vestry usually is legally responsible for basic decisions about church budget, building plans and the like.

**Windsor Report** The document, released on Sept. 30, 2004, that conveys the findings of study by the Lambeth Commission on Communion on challenges to unity in the Anglican Communion. In 2003 at the request of the primates, Archbishop Rowan Williams established the Lambeth Commission on Communion to study divisions on all levels of the Communion that resulted from recent developments: the consecration as bishop of a priest in an open, committed same-sex relationship; the authorization of a public Rite of Blessing for same-sex unions by a diocese of the Anglican Church of Canada; and the issue of bishops performing Episcopal functions in diocese other than their own without permission of the bishop of the diocese.

The report gives a number of recommendations, including establishing an enhanced role for the Archbishop of Canterbury, a Council of Advice for the Archbishop of Canterbury and an Anglican Covenant.







## An Overview: The Episcopal Church and Anglican Communion

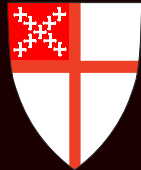


# Episcopal Church Ad in The New York Times

The advertisement, at right, ran in the Opinions/Editorial Section of *The New York Times* on May 12. The ad refers to the Church's heritage and mission that have been present in North America for 400 years. The editors thought it would be appropriate to reprint the ad here.



**THE THEOLOGY COMMITTEE OF THE HOUSE OF BISHOPS** was asked to prepare a study document for use in the diocese of The Episcopal Church in preparation for the interim meeting of the House of Bishops in September. You can access the study guide "Communion Matters: Study Documents for The Episcopal Church" at [www.collegeforbishops.org](http://www.collegeforbishops.org), click on resources. Please send your comments to [ENY@dioceseny.org](mailto:ENY@dioceseny.org) and the editor will forward all comments to the bishop.



## The Episcopal Church Marking a Milestone, Moving Forward

Somewhere near you, there's a blue-and-white sign bearing the familiar slogan: *The Episcopal Church Welcomes You*. It represents some 7,400 congregations that trace their beginnings in North America to a small but hopeful group of English Christians who arrived May 14, 1607 at a place they called Jamestown — the first permanent English settlement in the New World.

You may know us as Washington's monumental National Cathedral, site of historic services and ceremonies, or the Cathedral of St. John the Divine in New York, still unfinished, but already the largest cathedral in the world.

But the Episcopal Church is also Boston's Old North Church, founded in 1723 and made famous by serving as the beacon for Paul Revere's revolution-spurring "midnight ride." And Philadelphia's Christ Church, home parish of 15 signers of the Declaration of Independence, host to the first General Convention of the Episcopal Church in 1785.

It's Trinity Parish on Wall Street in New York, formed in 1698, and St. Paul's Chapel just down the street, frequented by George Washington and the spiritual healing center of Ground Zero since September 11, 2001.

It's also Epiphany Church in Los Angeles, where Cesar Chavez rallied the United Farmworkers. And Emmanuel Episcopal Church in Cumberland, Maryland, whose basement was a major stop on the Underground Railroad to freedom for enslaved African-Americans. And St. John's Church in Greenwich Village, a meeting place for gay and lesbian action following the 1969 Stonewall uprising.

It's a parish in Iowa. A campus ministry in Georgia. A mission in *Dinéétah* — the Navajo Reservation. A cathedral in Utah. Even a house church in Vermont.

Wherever you find us, you'll find the *Book of Common Prayer* and a Christian faith that honors and engages the Bible, the tradition of the Church, and God-given human reason.

Joined in prayer, you'll find people with many points of view — Christians who are progressive, moderate, and conservative — yet who value the diversity of their faith community.

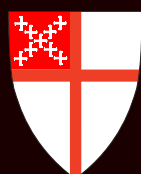
That's a heritage drawn from our deep roots in nearly 2,000 years of English Christianity, and shared by a world-wide Anglican Communion that unites nearly 80 million people in 164 countries through prayer and ministries committed to caring for "the least of these," as Jesus commanded, by reducing poverty, disease, and oppression.

Episcopalians struggle with the same issues that trouble all people of faith: how to interpret an ancient faith for today... how to maintain the integrity of tradition while reaching out to a hurting world... how to disagree and yet love and respect one another.

Occasionally those struggles make the news. People find they can no longer walk with us on their journey, and may be called to a different spiritual home. Some later make their way back, and find they are welcomed with open arms.

Despite the headlines, the Episcopal Church keeps moving forward in mission — in all 50 U.S. states and the District of Columbia, as well as congregations in Belgium, Colombia, the Dominican Republic, Ecuador, France, Germany, Guam, Haiti, Honduras, Italy, Micronesia, Puerto Rico, Switzerland, Taiwan, Venezuela, and the Virgin Islands. We're committed to a transformed world, as Jesus taught: a world of justice, peace, wholeness, and holy living.

We've grown a lot in 400 years, since that 1607 worship service from the *Book of Common Prayer* was held in Jamestown — inside and out. Come see for yourself. Come and visit... come and explore... *come and grow*.



The Episcopal Church welcomes you

[www.episcopalchurch.org](http://www.episcopalchurch.org)  
[www.comeandgrow.org](http://www.comeandgrow.org)



ARTS & LITERATURE  
VIEWS AND REVIEWS

INSTANT KARMA THE AMNESTY INTERNATIONAL  
CAMPAIGN TO SAVE DARFUR  
(THE SONGS OF JOHN LENNON)  
(2CD) RELEASE DATE: 6/12/2007

Reviewed by the Rev. Dr. Mark B. Cyr

“You may say I’m a dreamer, but I’m not the only one. I hope someday you’ll join us and the world will be as one.” — John Lennon from “Imagine,” originally recorded in 1971.

This album represents 23 of the 50-plus musicians who have recorded the music of John Lennon in an effort to support Amnesty International’s work in Darfur and on other human rights crises worldwide.

Well-known veterans such as U2, R.E.M., Jackson Browne and Aerosmith, along with more modern rockers such as Avril Lavigne, the Black Eyed Peas and The Flaming Lips each take their turn at interpreting the music of John Lennon. Actually, if I have one complaint with the album, it’s that most of the musicians don’t take much liberty with the music. Two notable exceptions are Aerosmith’s funkied-up version of “Give Peace a Chance” (with Sierra Leone’s Refugee All Stars) and the hauntingly simple adaptation of “Imagine” by Jack Johnson.

One of my colleagues wishes that it were a live album, like the 1971 “Concert for Bangladesh,” spearheaded by John’s Beatle-mate George Harrison. I understand his desire – music takes on another dimension when it’s live, and the talking between songs reminds you of the concert’s purpose, driving home the devastation that the artists are working toward alleviating. Still, the Amnesty International project is about more than just the songs or the musicians.

The packaging of the double CD set helps to get this message across. The white CD cover with a drawing of John Lennon’s face is simple, yet a powerful reminder

INSTANT KARMA  
THE AMNESTY INTERNATIONAL CAMPAIGN TO  
SAVE DARFUR

*The conflict in Darfur in western Sudan began in 2003 after rebel groups began attacking government targets, saying their communities were being discriminated against in favor of Arabs. The conflict has displaced more than 2 million people and killed between 200,000 and 400,000.*

of what John believed and worked for. The foreword by Yoko Ono begins with the statement “John would have been proud of this album.” Then there is a brief explanation of the crisis in Darfur and what Amnesty International is doing to help relieve some of the pain and suffering of the victims; a few pictures of the victims are included with the description. It’s more subtle than overwhelming – and it works. It ties together John Lennon’s work of “giving peace a chance” with the conflict in Darfur, Sudan, which has led to some of the worst human rights abuses imaginable.

A visit to the Instant Karma website – [www.instantkarma.org](http://www.instantkarma.org) – gives a much better idea of the scope of this campaign, along with practical suggestions for how we all can make a difference and contribute to this cause.

One interesting and little-known side story is the connection that John Lennon had with the Episcopal Diocese of New York. John and Bishop Paul Moore were friends. Bishop Moore wrote several letters in support of John’s attempts to gain U.S. citizenship. John and Yoko also were supporters of Episcopal Social Services and the Cathedral.

Even if you don’t purchase this CD, please take a few minutes to visit the Instant Karma website and add your name to the petition demanding an end to the atrocities in Darfur. While you’re there, check out all the other artists that recorded John’s songs, but weren’t featured on the CD. Some of the individual tracks can be purchased from iTunes and also from the Amnesty International “Make Some Noise” site: <http://noise.amnesty.org>. Proceeds from the sale of this album and singles go to support Amnesty International’s urgent work on Darfur and other human rights crises worldwide.

*Cyr is the information technology manager for the Episcopal Diocese of New York and a huge music lover.*

## The Rationality of Believing

EXTRAORDINARY KNOWING:  
SCIENCE, SKEPTICISM, AND THE INEXPLICABLE  
POWERS OF THE HUMAN MIND  
BY ELIZABETH LLOYD MAYER  
BANTAM, 320 PAGES

GOD IS IN THE DARKNESS: FINDING FAITH  
IN TROUBLED TIMES  
BY CLARKE, K. OLER  
BARTLEBY BOOKS, 164 PAGES

Reviewed by Anne Nelson

Every age poses its own challenges for people of faith. In the current era, it seems that every supermarket check-out stand carries a newsmagazine that “explains” the mysteries of religion from a new scientific perspective. The miracles of the Bible are given a rational basis by a combination of ancient linguistics and archeology. The “reason” we experience the presence of God, they tell us, is because our brain chemistry is configured to give us this sensation.

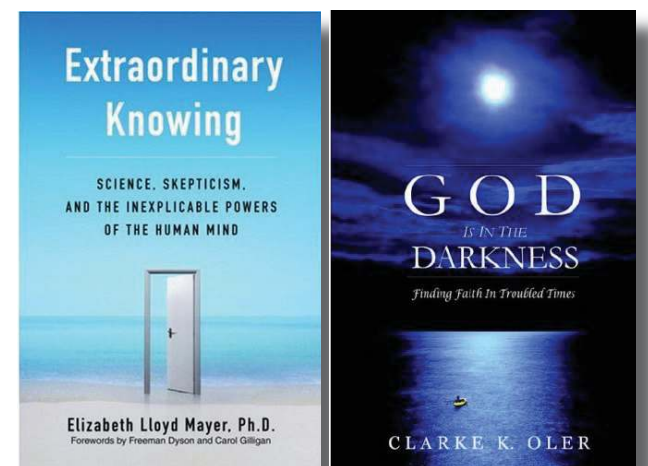
And yet, and yet. Most people, religious or not, will admit under questioning that they, or someone close to them, have had an experience that defies rationality. This is the territory that two new books explore. *Extraordinary Knowing: Science, Skepticism, and the Inexplicable Powers of the Human Mind*, (Bantam Books) was written by the late Elizabeth Lloyd Mayer, a psychoanalyst. *God is in the Darkness: Finding Faith in Troubled Times*, (Bartleby Books) is by Clarke Oler, a California psychotherapist, who is also an Episcopal priest and former rector of Holy Trinity Church in Manhattan.

Together, the two books offer a generous and thought-provoking message: No, it isn’t necessarily

irrational to believe. It may simply be that “rational” science needs to advance in order to engage the dynamics of faith.

Elizabeth Lloyd Mayer begins her quest with the personal story of a precious, irreplaceable object that was stolen. In desperation, she consulted a “dowser” in Arkansas, a member of the folk profession usually associated with finding underground wells. The object was found and returned, through a method that had no rational explanation. The dowser had “seen” the object from a distance of hundreds of miles away, pinpointed to a few yards, in a city he had never visited. Mayer was driven to question why her scientific training had never allowed for the possibility of such a phenomenon.

Her journey leads her in many fascinating avenues and by-ways. She interviews scientists and cites studies from Stanford, Princeton, and Cambridge, finding a wealth of data that has been buried or suppressed. She explores research showing how the rational mind heightens the sense of division between the “self” and the rest of the world. When the brains of contemplative nuns or Buddhist monks are monitored, these areas of the brain quiet their activity. The “self,” drawing on deeper regions of the mind, has the experience of merging with the rest of humanity, and the rest of creation. This, Mayer believes, is the cornerstone of a body of experience we are just beginning to explore. Integrative medicine has been at the forefront of some of this exploration, proving that elements as diverse as prayer, the healing touch, and acupuncture can accomplish results that complement medical technology. Mayer’s literary voice is unfailingly modest and eloquent. She is not trying to sell anyone on what she calls the “woo-woo” aspects of the supernatural. She is simply saying, as a scientist, an artist, and a human



being: “Here is some remarkable information. Let’s be open to it. Let us explore.” Clarke Oler’s book, *God is in the Darkness*, gathers a collection of sermons dealing with the personal trials of faith. He raises the familiar questions of those who struggle with faith. “If there is a God, why did he permit the Holocaust?” Oler explores the crises of faith experienced by the victims of war, disease, and simple day-to-day exhaustion. Oler’s voice is also reassuring, and he offers an approach to Christianity that has room for everyone, including skeptics and atheists. He cites the story of a virtuous man on his deathbed, doubting the existence of God. “Don’t worry,” came the answer. “God believes in you.”

It is not clear whether Elizabeth Lloyd Mayer and Clarke Oler met, but if they ever do, it would be a conversation worth hearing.

*Nelson is an author and playwright. She is currently completing a new book on the German resistance to the Nazi regime, scheduled for publication next year. She lives with her husband and two children in New York. She is a member of the ENY Editorial Advisory Board.*



# Public Education and Visitor Services Department Celebrates 16 Years

By Lola Michael Russell

Founded in 1991, the Cathedral's Public Education and Visitor Services Department welcomes all visitors to the Cathedral Church of St. John the Divine. From its Visitor Center in the west end of the Cathedral, the department provides hospitality by offering information on the Cathedral's history, liturgical services, performances and events.

The department is staffed by professional educators and dedicated volunteers who work with visitors from young children to senior citizens to help them explore the great beauty and living history of the Cathedral and the Close.

Prior to 1991, tours were led informally, usually after the Sunday service by clergy and lay volunteers. It wasn't until the department was founded that there was a specific and consistent recruitment, training and scheduling system in place to serve Cathedral visitors.

The department was established based upon the education principles of the nearby Bank Street College of Education, "...promoting learning and the joy of inquiry...by educating and inspiring people."

The first intern, a student from Bank Street College, began working at the Cathedral in 1992, establishing a long-standing relationship between the Cathedral and school. Two of the department's current full-time education specialists, Marnie Prevost and Christina Ferwerda, have master's degrees in museum education from Bank Street, and the third, Barbara Anderson, is completing her master's program there, as well.

In 1992, the Cathedral started offering daily Highlights Tours and Saturday Vertical Tours for the public, and, in response to school teacher requests, tours on architecture and the Middle



Young students learn to carve stone and weave in the Medieval Arts Workshop.  
Photo Credit: Andrew Strawcutter.

Ages were developed for schools in the tri-state area. Over the years, the department has expanded its range of student programs to include tours that focus on symbols, geometry, comparative religion, community and the arts. All of the department's educational programs are curriculum-based. All programs for schools follow the guidelines of the New York State Learning Standards, and last year some 16,000 students participated in tours and workshops.

A Medieval Arts Workshop was opened in the Cathedral undercroft in 1996, offering hands-on workshops for students, families and adults in arts such as stone carving, bookbinding, weaving and mosaics. The range of student workshops offered has expanded to include architecture, symbols and geometry. With generous funding, the department facilitates an educational outreach program to underserved upper-Manhattan

and Bronx schools.

The department works closely with the tourism community. Since 1993, the Visitor Center has acted as a hospitality center to welcome visitors, collect donations, provide information and check-in tour groups. It is currently staffed by a full-time visitor services specialist, Ladys Cortorreal, with the assistance of part-time weekend staff and a few dedicated volunteers. Last year, more than 250,000 tourists were welcomed to the Cathedral through the Visitor Center, which is temporarily located at the beginning of the narthex construction tunnel.

The internship programs have flourished over the years with participants from The Cloisters Summer Intern Program, 92nd Street Y, City-as-School, De La Salle Academy, New York City Museum School, Union Theological Seminary, Young Women's Leadership Academy (a New York City public school), St. John's

University, Columbia University and Bank Street College of Education.

Visiting choirs and orchestras have performed at the Cathedral under the coordination of the department since 1994.

In its second decade, the Public Education and Visitor Services Department continues to grow and strengthen its outreach. The department honored its volunteer guides and celebrated the conclusion of its 16th rewarding year of service to the Cathedral's hundreds of thousands of visitors at its annual summer picnic on June 23.

*Russell is the director of the Public Education and Visitors Department. She brings to the Cathedral an international background in museums, marketing and communications.*

## Look Toward the Heavens

By Lynette Wilson

Described as Chagall meets Matisse meets Picasso meets the East, 15 prints by artist He Qi are on display at the Cathedral Church of St. John the Divine now through Aug. 26.

The prints are part of a larger traveling exhibit called "Look Toward the Heavens." They are divided into key Old Testament encounters with the divine and significant New Testament scenes. He Qi's work captures biblical scenes in a way that lets the stories tell themselves.

He Qi (pronounced "huh chee") is a professor at the Nanjing Union Theological Seminary and also a Chinese Christian artist who has won wide acclaim. He is one of China's most internationally sought after contemporary Christian artist. He is also a member of the China Art Association and a council member of the Asian Christian Art Association.

The exhibit was organized though the Cathedral's Arts & Liturgy Department, which is headed by Canon Tom Miller. In addition to the prints on display at the Cathedral, eight original He Qi paintings are on display at the Museum of Biblical Art, 1865 Broadway at 61st Street, through Sept. 16.







# August-September 2007

## Important Notice

The Cathedral is in the midst of an ambitious and comprehensive cleaning and restoration after the 2001 fire. The Cathedral will remain open, but public access will be limited in some areas. We appreciate the cooperation and support of those worshipping and visiting the Cathedral at this exciting time of renewal.

For additional information about location of daily services, please check the Cathedral website, [www.stjohndivine.org](http://www.stjohndivine.org); the Visitor Center, 212 316-7540; or call 212 316-7490.

## Daily Services

During the current phase of cleaning and restoration in the Cathedral, Daily Prayer and Eucharists are in the Ambulatory chapels.

## Sunday Services

8 a.m.	Morning Prayer and Holy Communion
9 a.m.	Holy Eucharist with Hymns and Sermon
9:30 a.m.	La Santa Eucaristia
11 a.m.	Sung Eucharist with Hymns and Sermon
6 p.m.	Evensong

## Special Events

**The Mettawee River Theatre Company Presents Aristophanes' Peace\***  
**Fri., Sat. & Sun. Sept. 7, 8 & 9 & 14, 15 & 16, 7:30 p.m., on Bishop's Green.**  
**Tickets\*, Adults: \$10; Children and Seniors: \$5.**

The play celebrates a brief respite from the war that plagued Greece in the 4th century BC. The production, which uses masks, puppets and giant figures, is designed and directed by Ralph Lee, with script by Clarke Jordan, score composed by Neal Kirkwood and costumes designed by Casey Compton.

\*Ticket Information: To purchase tickets for these two events, please visit [www.ticketweb.com](http://www.ticketweb.com) or call 866 468-7619. For more information about the event, please contact the Cathedral's Visitor Services Center at 212 316-7540.

## Highlight Tours

Tues.-Sat. 11 a.m.-noon; Sun. 1-2 p.m.  
 Explore the Cathedral's Great Choir, Crossing and the seven Chapels of the Tongues to learn about the art, architecture and history of this great sacred space from 1892 to the present. No prior reservation necessary. Register at the Visitor Center inside the Cathedral. \$5 per person; \$4 per student/senior.

## Vertical Tours

Sat. Noon and 2 p.m.

Climb 124 feet through spiral staircases to the top of the world's largest cathedral. Get a close look at the magnificent stained glass windows and study the grand architecture while standing on a buttress. The tour culminates on the roof with a wonderful view of the Morningside Heights area of Manhattan. Space limited to 10 people and reservations are recommended. Bring a flashlight. \$15 per person; \$10 per student/senior. For more information, call 212 932-7347.

## Spotlight Tours

Spotlight Tours focus on particular aspects of the Cathedral. The Public Education and Visitor Services Department offers the following Spotlight tours for the public. For more information and reservations please call 212 932-7347. All tours meet for registration at the Visitor Center inside the Cathedral entrance, at 112th Street & Amsterdam Avenue. Spotlight Tours are \$10 per person, \$8 for students and seniors.

## Diversity United: Spotlight on the Chapels of Tongues Sun. Aug. 5, 2 p.m.

The Chapels of Tongues honor the diverse immigrant groups most represented in New York City at the turn of the twentieth century. Although they are built in Norman, Gothic, and Renaissance styles and are the product of two building campaigns and four architectural firms, the seven chapels nevertheless form a beautiful and harmonious whole. Come examine these unique sacred spaces, including the exteriors along Morningside Drive, with Cathedral Guide John Simko.

## Looking Upwards: An Architectural Tour of St. John the Divine Sun. Aug. 12, 2 p.m.

Gaze upwards at ribs and vaults, columns and cornices, buttresses and beasts, prophets and pinnacles in this survey showing how successive styles of architectural history are reflected in the stages of Cathedral construction. This walk travels through portals, sanctuary, choir, ambulatory, chapels and Biblical Garden and grounds. Led by Cathedral Guide Susan Chute. Rain or shine. Bring binoculars.

## Mind, Body, Spirit: The Rise of Morningside Heights Sun. Sept. 2, 2 p.m.

This special tour focuses on the Cathedral's role as a major institution that helped define Morningside Heights. Learn about the development of the neighborhood and the Cathedral's connection to its institutional neighbors, Columbia University and St. Luke's Hospital. Then step outside for a walk through the Cathedral Close featuring the earliest extant building on Morningside Heights. Led by Cathedral Guide John Simko.

## Urban Oasis: Spotlight on the Gardens and Grounds: Sun. Sept. 9, 2 p.m.

Gardens and cloisters offer an enclosed place of protection from the life outside. Explore the beauty and symbolism found in the Cathedral and its gardens while contemplating the unique ecology of urban environments. Learn about the use, history, and architecture of the buildings on the Close. Rain or shine. Led by Cathedral Guide Lee Caron.

## Family Programs

The Public Education and Visitor Services Department offers the following programs for families. 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.

## Medieval Birthday Parties

### Saturdays & Sundays, by availability

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

## Art Exhibition

### Looking Toward the Heavens: The Paintings of He Qi June 25 to August 26

According to Far Eastern Economic Review, Dr. Qi ranks as "arguably China's most internationally sought-after contemporary Christian artist." His artworks have been featured by media organizations such as: The BBC, HK Cable TV, Asian Week, Christianity Today, Upper Room, Augsburg Fortress, Sing Tao Daily News, and The World Daily.

## 11 a.m. Sunday Preachers

**August 5**, The Rev. Canon Alan G. Dennis, Sub-Dean and Vicar

**August 12**, The Rev. Canon Patti Welch, Chaplain, The Cathedral School & Canon for Education

**August 19**, The Rev. Canon Thomas P. Miller, Canon for Liturgy & the Arts

**August 26**, The Reverend Victoria R. Sirota  
**September 2**, The Rev. Canon Alan G. Dennis, Sub-Dean and Vicar

**September 9**, The Very Rev. Dr. James A. Kowalski, Dean of the Cathedral Church

**September 16**, The Right Rev. Mano Ramalshah, Bishop of Peshawar, Pakistan

**September 23**, H.E. Mr. Srgjan Kerim, President of the 62nd Session of the United Nations General Assembly

**September 30**, The Rev. Canon Thomas P. Miller, Canon for Liturgy and the Arts

## ACT

**Help Send A Needy Child to Summer Camp.** A \$50 contribution to the A.C.T.'s Children's Quest Fund CQF pays for one day of camp that includes swimming, exciting trips and unforgettable camp memories. Let us send you a CD that shows why all God's children desire to enjoy the splendor of the Cathedral. For more information, please call 212 316-7530. Please send donations to A.C.T. programs, 1047 Amsterdam Avenue, New York, NY 10025.

**Divine Parties:** Specialized all inclusive, personalized children's service available at reasonable rates. Events offered in spacious gym or on lawn area.

**August Specialty Camp:** Specialized courses, Arts & Sports Camp July 30 – August 10

**August Basketball Camp:** Learn basic fundamentals

and team work through rigorous training and play. July 30-August 10

**August After-Camp:** Single day registration permitted. Program includes Trips and Theme programs. August 13-17

**A.C.T. After-School Program:** Now enrolling for Sept. 2007, School-Age Child Care from 3 p.m.-6 p.m., Mon.-Fri. when schools are open for students in grades K through 3. Escort service provided at selected schools. For additional information on all programs call 212 316-7530 or please visit our Website at [www.actprograms.org](http://www.actprograms.org).

**A.C.T. Parent-toddler classes** (12 mos.-36 mos.), Nursery section (2.5-4 yrs old) and Pre-school Programs (3.5-5 yrs. old): Now registering for multiple sections of early childhood classes for young children for Sept. 2007. Please call for availability and tours.

**A.C.T. Nursery and Preschool** sections are currently closed for Sept. 2007: Partial day and full-day sections offered for children 2.5-5 years old in multiple age groups for 2, 3 and 5 days. Literacy based activities focus around natural science curriculum that includes study of classroom pets, peacocks and the Cathedral environment. Tours begin in Sept. 2007.

**A.C.T. Universal Pre-Kindergarten section:** Sponsored by the New York City Department of Education and the Cathedral of St. John the Divine. Afternoon section will be offered in Sept. 2007, from 12:30 p.m.-3 p.m. Free to any child turning 4 years old by Dec. 31, 2007, and living in New York City.



# Bishops' Visitation Schedule

DATE	PROPER	BP MARK SISK	BP CATHERINE ROSKAM	BP DON TAYLOR
AUGUST		No Regular Visitations	No Regular Visitations	No Regular Visitations
Sep 2	Labor Day Sun	No Visitation	No Visitation	On Sabbatical
Sep 9	15 Pentecost	St Peter Port Chester	St Luke Convent & St Martin NYC	St Mary Staten Island
Sep 16	16 Pentecost	St Andrew Hartsdale	St Paul Tivoli	St Thomas Amenia Union
Sep 23	17 Pentecost	At House of Bishops	At House of Bishops	At House of Bishops
Sep 29	Saturday	No Visitation	Christ Tarrytown	St Mark Chelsea
Sep 30	18 Pentecost	Holy Innocents Highland Falls & St Mark Ft Montgomery	St Andrew Walden	Christ Church Rye

## The Calendar of Intercession

For the following list of intercessions, major Prayer Book feast days have been included with a simple petition that relates in some way to themes of the day. Lesser feasts have been included where the feast day pertains to an issue especially important to the Episcopal Diocese of New York, or when the feast day is for a person who spent a part of his or her ministry in this diocese.

In public prayer the reader may wish to bid the prayers as follows.

**When a church is listed:** *In the Diocesan cycle of prayer we pray for the mission and witness of [church's name].*

**When a committee or institution is listed:** *In the Diocesan cycle of prayer we pray for the work and ministry of [name of the committee or institution].*

### OCTOBER

- The Bishop of New York
- French Church of Saint Esprit, Manhattan
- The Church of the Resurrection, Manhattan
- On the feast day for Francis of Assisi we pray for all who work on behalf of the poor.
- The Church of St. Luke in the Fields, Manhattan
- Christ Church, Riverdale, The Bronx
- The Spirituality Committee of the Diocese
- Christ Church, New Brighton, Staten Island
- The Church of St. Barnabas, Ardsley
- Christ Church, Patterson
- Grace Church, Hastings-on-Hudson
- The Church of St. Simon the Cyrenian, New Rochelle
- St. Luke's Church, Somers
- On the feast day for Samuel Isaac Joseph Schereschewsky, we pray for all whose ministries began in this diocese and were called to other lands.
- St. Paul's Church, Yonkers
- St. Peter's Church, Lithgow, Millbrook
- St. Andrew's Chapel, Montgomery
- On the feast day for Saint Luke the Evangelist, we pray especially for all who are engaged in healing ministries.
- St. Andrew's Mission, South Fallsburg
- The Chaplaincy at the State University of New York, New Paltz
- Episcopal Charities, for its Board and Advisory Committee
- Resurrection Episcopal Day School, Manhattan
- On the feast day for Saint James of Jerusalem, we pray for the courage to maintain our faith in times of crisis.

- St. Paul's Church, Pleasant Valley
- The Council of Deacons
- The Diocesan Investment Trust
- Those who work with ministries of stewardship and planned giving in the diocese
- On the feast day for Saint Simon and Saint Jude, we pray that we might be faithful disciples of Our Lord Jesus Christ.
- St. James' Church, Fordham, The Bronx
- Those involved in healing ministries in the diocese
- All families in the diocese and those who work in family ministries

### NOVEMBER

- We give thanks for All the Saints.
- On the feast day for the Commemoration of All Faithful Departed we pray for all who mourn, and pray that their grief may be turned to joy.
- All deacons of this diocese who have died, may they rest in peace.
- All priests of this diocese who have died, may they rest in peace.
- All bishops of this diocese who have died, may they rest in peace.
- St. Luke's Chapel (St. Martin's Parish), Manhattan
- The Church of the Good Shepherd, The Bronx
- St. Joseph's Church, The Bronx
- St. Alban's Church, Staten Island
- Trinity Church, Garnerville
- St. Stephen's Church, Armonk
- St. Barnabas's Church, Irvington-on-Hudson
- Trinity-St. Paul's Church, New Rochelle

- On the anniversary of the Consecration of Samuel Seabury we pray for all bishops in the Church, especially those who are newly consecrated.
- The work of the Diocesan Convention
- St. Thomas' Church, Armenia Union
- St. Nicholas on the Hudson, New Hamburg
- St. Thomas' Church, New Windsor
- St. John's Memorial Church, Ellenville
- Grace Church, Middletown
- The Church of the Good Shepherd, Manhattan
- St. John's Parish, South Salem
- San Pablo Church, Manhattan
- The Chaplaincy at the United States Military Academy, West Point
- On the feast day for James Otis Sargent Huntington we pray for all who seek to follow a Rule of Life.
- St. Hilda's and St. Hugh's School, Manhattan
- The Diocesan Ecclesiastical Trial Court
- All single persons in the diocese and those who work in singles ministries
- The Mid-Hudson Executive Committee
- On the feast day of Saint Andrew the Apostle we pray for creativity in introducing others to Christ.

### DECEMBER

- On World AIDS Day we pray for the work of the Diocesan Episcopal AIDS Committee and for those around the world who live with HIV or AIDS.
- Good Shepherd, Roosevelt Island
- St. Ambrose's Church, Manhattan
- Grace Church, City Island, The Bronx
- St. Luke's Church, The Bronx
- St. Andrew's Church, Staten Island
- St. John's Church, New City

- The Church of Saint Mary the Virgin, Manhattan
- St. Matthew's Church, Bedford
- St. Luke's Church, Katonah
- St. James' Church, North Salem
- Christ Church, Tarrytown
- St. John the Evangelist, Barrytown
- Holy Trinity Church, Pawling
- The Church of the Good Shepherd, Newburgh
- The Church of the Holy Cross, Kingston
- Grace Church, Monroe
- The Chaplaincy at Vassar College
- The Diocesan Clergy Critical Needs Committee
- St. Luke's School, Manhattan
- On the feast day for Saint Thomas the Apostle we pray for persistence in times of doubt.
- The Cathedral of Saint John the Divine
- The Leadership Development Commission
- The Seamen's Church Institute
- On The Nativity of Our Lord Jesus Christ we give thanks for the Word made Flesh.
- On the feast day for Saint Stephen we pray for all who work on behalf of the poor and the outcast.
- On the feast day for Saint John we pray for the vision of the Diocese.
- On the feast day for The Holy Innocents we pray especially for children at risk or in any kind of danger.
- Children's Ministries of the Diocese
- The Property Support Committee of the Diocese
- All young adults in the diocese and those who work in young adult ministries



## Places Seeking Clergy

### POSITIONS OPEN

#### Interviewing

*Parishes interviewing are not receiving names.*

**St. Ignatius of Antioch, Manhattan**  
**St. Mary's-in-Tuxedo, Tuxedo Park**

#### No Longer Receiving Names

**Christ the King, Stone Ridge**

#### Receiving Names

*Clergy applying may send a resume and CDO Profile directly to the contact person and a copy to Canon Orso at tomorrow@dioceseny.org.*

**None at this time**

#### Self Study

*Clergy applying should not contact these parishes until they are ready to receive names.*

**St. Philip's, Manhattan**  
**Grace Church, White Plains**  
**St. Mark's, Mount Kisco**  
**St. Luke's, Beacon**  
**St. Andrew's, Walden**  
**Grace Church, Port Jervis**

#### In Transition

*Parishes in transition anticipate a change in clergy leadership but have not begun a formal transition process. The date in parenthesis is the date the incumbent is leaving.*

**St. Mary's Castleton, Staten Island**  
**All Souls", Manhattan**  
**Ascension, Mount Vernon**  
**Grace Church, Hastings on Hudson**  
**St. Andrew's, Montgomery**

#### Assistants

**Church of the Ascension, Manhattan**  
Website: [www.ascensionnyc.org/](http://www.ascensionnyc.org/)  
Contact: The Rev. Andrew Foster, Rector  
Tel: 212-254-8620  
Email: [info@ascensionnyc.org](mailto:info@ascensionnyc.org)

#### Part time

*Clergy interested in these parishes should contact the person listed below for information.*

#### All Saints', Staten Island

Contact: Henry Garcia, Warden,  
Cheryl Worrell, Warden  
Tel: 718-698-1338

#### The Cathedral Church of St. John the Divine, Assistant for Liturgy and Arts

Contact: Adrienne Laws, HR Manager  
Address: The Cathedral Church of St. John the Divine, 1047 Amsterdam Avenue, New York, NY 10025

Email: [alaws@stjohndivine.org](mailto:alaws@stjohndivine.org)

#### St. Margaret's, Staatsburg

Contact: Sue Moshier  
Tel: 845-876-6194  
Email: [SueSueMo@aol.com](mailto:SueSueMo@aol.com)

#### Supply

*Parishes that do not have permanent clergy leadership are served by supply clergy. Contact Canon Orso if you are able to supply on a regular basis.*

#### Not Actively Searching

*Parishes not actively searching are assessing strengths, challenges and readiness for transition.*

**St. John's, Staten Island**  
**St. Matthew and St. Timothy, Manhattan**  
**Intercession, Manhattan**  
**Trinity, Morrisania, Bronx**  
**St. Andrew's, Bronx**  
**St. John's, Getty Square, Yonkers**  
**St. Andrew's, Hartsdale**  
**Trinity/St. Paul, New Rochelle**

#### Permanent Deacons

*The following parishes have expressed a desire to have a permanent deacon. Deacons should contact the clergy in charge.*

**St. John's in the Village, Manhattan**  
**Holy Trinity, Inwood, Manhattan**  
**Mediator, Bronx**  
**Holy Nativity, Bronx**  
**St. Peter's, Peekskill**  
**Grace Church, White Plains**  
**St. Mary's, Mohegan Lake**  
**Christ Church, Warwick**  
**Trinity, Fishkill**

## Clergy Changes

### CLERGY CHANGES

**The Rev. Dr. Gerald R. Gaeta**, from Interim, Good Shepherd Lutheran, Levittown, NY, to Interim, St. Andrew's, Walden, NY, February 18, 2007 **The Rev. George Kaswarra**, from Priest in Charge, Trinity, Montclair, NJ, to Vicar, St. Francis and St. Martha, White Plains, NY, June 1, 2007 **The Rev. Joel Daniels**, from student, The General Theological Seminary, NYC, to Associate, Church of St. Barnabas, Irvington on Hudson, NY, June 18, 2007 **The Rev. David Killeen**, from Interim, St. Mary's, Tuxedo Park, NY, to Associate, St. Mark's, Jacksonville, FL, June 24, 2007 **The Rev. John Marshall Hamilton**, from Priest in Charge, Redeemer and St. George's, Astoria NY, to Priest in Charge, St. John's, Getty Square, Yonkers NY, July 1, 2007 **The Rev. J. Barrington Bates**, from Associate, Ascension, Manhattan, to Rector, Annunciation, Oradell, NJ, July 1, 2007 **The Rev. Spencer Potter**, from Lilly Fellow, St. James, Manhattan, to Assistant Rector, St. Mark's, Palm Beach Gardens, FL, July 15, 2005 **The Rev. Emmanuel Sserwadda**, from Rector, Ascension, Mount Vernon, NY, to Partnership Officer for Africa, Episcopal Church Center, NYC, July 30, 2007 **The Rev. Carlye Hughes**, from Lilly Fellow, St. James, Manhattan, to Rector, St. Peter's, Peekskill, NY, August 1, 2007 **The Rev. Emily Sieracki**, from student, Union Theological Seminary, NYC, to Assistant, Grace, Nyack, NY, August 1, 2007 **The Rev. Dr. Victoria Sirota**, from Assisting Clergy, Cathedral of St. John the Divine, Manhattan, to Pastor and Vicar, Cathedral of St. John the Divine, Manhattan

## Obituaries

**Emily Frye**, a life-long member of St. Philip's Church in Harlem, passed away on Tuesday, June 12. She was 72. Frye was very active in her congregation and in the Diocese of New York. She served many years on the vestry and as warden of St. Philip's. As a lay Eucharistic minister, Frye regularly visited the sick and shut-in members of the congregation. She also was very involved in St. Philip's Bible study classes. On the diocesan level, Frye was an elected member of Diocesan Council. She served as chair of the Social Concerns Commission, and therefore also an *ex officio* member of the Episcopal Charities Advisory Committee. She was also active in the Manhattan North Interparish Council and volunteered at Habitat for Humanity and the Yonkers-based organization, CLUSTER, Inc.

Five years ago, the Frye family donated Stations of the Cross to St. Philip's. Since then, Frye led the Stations of the Cross each year on Good Friday. This year was the first time she missed the service, due to illness.

"She will be sorely missed," said the Rev. Deacon Fitzroy Edwards, Deacon at St. Philip's. "She always was willing to help and assist in any areas the church might need help. She knew the workings of the church well. She truly loved her parish."

Edwards noted that she was very involved with her relatives. "She was kind of like the mother for the extended family," Edwards said. She is survived by her sister, Elaine, and niece, Hope.

Frye's funeral was held on Monday, June 18, at St. Philip's. Donations may be made in her remembrance to Episcopal Charities, the New York City division of Habitat for Humanity, Calvary Hospital or CLUSTER, Inc. Family condolences can be sent to Elaine Rambert, 135-07 115th Ave., South Ozone Park, NY, 11420.

**The Rev. Professor John Macquarrie**, theologian and professor, including at Union Theological Seminary, died on May 28, 2007, at the age of 87. Macquarrie was born on June 27, 1919 in Renfrew, Scotland. He was a student at the University of Glasgow, first studying philosophy and later theology. He was ordained a Presbyterian minister in the Church of Scotland and served as an army chaplain for three years.

After several years in Germany, Macquarrie was appointed a lecturer at Glasgow in 1953. In 1955, he published the book *An Existentialist Theology: A Comparison of Heidegger and Bultmann*, making him known in academia. His *Twentieth Century Religious Thought* (1963) often was used as a textbook for religion students. Macquarrie wrote more than 30 books and a number of articles and lectures.

From 1962 to 1970, Macquarrie served as professor of systematic theology at Union Theological Seminary, Manhattan. During this time, he was ordained an Episcopal priest. For many years he was a priest associate of the Order of the Holy Cross.

In 1968, Macquarrie was invited to be a consultant at the Lambeth Conference, a role he again took 10 years later. In 1970, he was appointed Lady Margaret Professor of Divinity at Oxford and Canon of Christ Church. He was elected a Fellow of the British Academy in 1984.

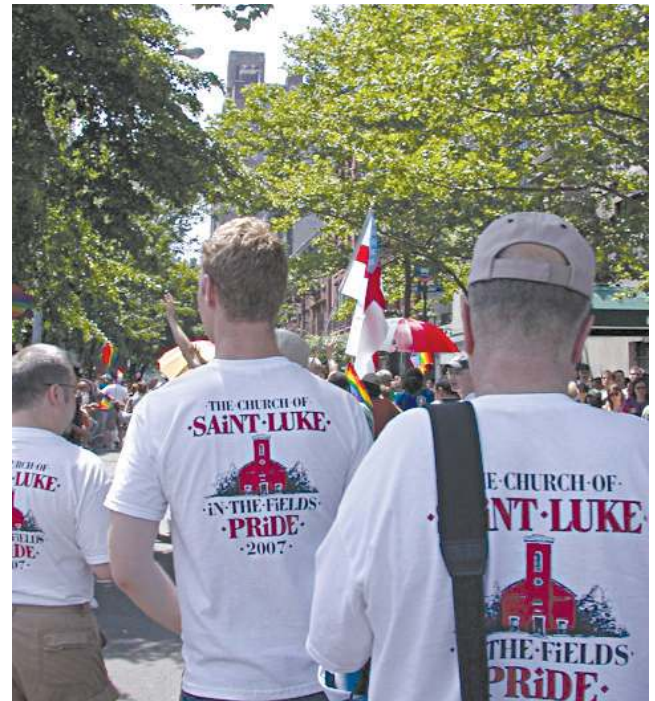
Macquarrie is survived by his wife, Jenny Fallow, whom he married in 1949, and by their two sons and daughter.



## Church Members Take Part in Gay Pride Events



Members of St. Luke in the Fields, Manhattan, marched in New York City's Gay Pride Parade held on June 24.



## New Paltz Pride

By Hansheinrich Franzen

On the afternoon of Trinity Sunday, the Village of New Paltz witnessed its third annual Pride Day celebration, and this year The Episcopal Church made its debut under the auspices of Christ Church, Poughkeepsie. Representatives of St. Andrew's, Poughkeepsie; Holy Trinity, Pawling; St. Andrew's, New Paltz; Christ Church, Marlboro; St. Luke's, Somers; and Dignity-Integrity/Mid-Hudson marched with Christ Church behind the Episcopal Banner provided by the Diocese of New York, or rode in a flag-bedecked van. Typical of the responses en route was one spectator who was overheard remarking to his companion, "Now that's the church I'd go to if I could only get my backside out of bed on Sunday morning."

At the end of the parade route the participants set up an information table in Hasbrouck Park that had quite a number of marchers asking about The Episcopal Church, and in particular about churches in their area. As the only religious group in the parade, the Episcopal contingent stood out more than in the New York City march.

Plans were made already for next year which it is hoped will attract bigger and better participation from all the churches in the region.

In spite of lowering clouds and high humidity, all enjoyed themselves and felt it was a time well spent on evangelism, especially with the large presence from the State University of New York at New Paltz.



Marchers prepare in the staging area for the New Paltz Pride parade.

## CDs for Blind and Visually-Impaired

The Large-Print Ministry is offering two CDs that can help the blind and visually-impaired in their devotions and to be able to more fully participate in worship. *The large-Print Book Of Common Prayer* CD includes the entire Book of Common Prayer (1979) of The Episcopal Church. It is mainly in 18-point Times New Roman font and laid out for 8.5 x 11-inch pages to be used for worship materials.

*The Prayers & Psalms For Today* CD can help in all kinds of life situations. It can help those who are hurting in body, mind and/or spirit. It includes selections from Prayers and Thanksgivings, Prayers for the Sick, Prayers for Use by a Sick Person, and the Book of Psalms from the 1979 Book of Common Prayer. The CD is in APhontT, a font developed by American Printing House for the Blind. The CD is in Microsoft WordT. Most of the material is in 20-point type. It is laid out for use on 8.5 x 11-inch pages.

Blind individuals with electronic notetakers and special software and visually-impaired people with access to computers can use the CDs. The material can be loaded into a notetaker and re-edited into a form of braille. The search function on the device can be used to find passages. The CDs should also be useable in optical-character readers that can read material formatted in Microsoft WordT.

To order one CD, please send a self-addressed, stamped 6x9-inch envelope with three, 41-cent stamps attached (four on a padded envelope) to Ann Dahlen, 1900 Sixth Ave., Apt. 513, Rock Island, IL 61201. Please add more postage for more CDs. Please indicate which CD(s) you want. Two CDs can be sent in one 6x9-inch envelope.

A donation to help cover costs would be appreciated. The ministry is not a program of any diocese, church or organization. Please make check out to Dahlen.



## Churches March Against Violence



Members and clergy from St. Ann's, Bronx; St. Matthew & St. Timothy, Manhattan; and St. Stephen's, Staten Island, participated in the Walk Against Gun Violence Rally, held on May 12 in the Bronx. New York City Police Commissioner Ray Kelly also took part, along with 200 others. Financial support for the rally was provided by Holy Trinity, Manhattan, and the Diocesan Social Concerns Committee.

Photo courtesy of Gloria Cruz, Bronx Chapter Leader New Yorkers Against Gun Violence, Bronx Sub-Chapter Million Moms March, St. Ann's Church

## Council Presents Youth Awards



On June 5, The Rockland InterParish Council held its annual dinner at St. Stephen's, Pearl River. The council presented Youth Recognition Awards to 11 high school seniors who are active in their churches and communities. The students wrote essays interpreting the Baptismal vow, "Will you seek and serve Christ in all persons, loving your neighbor as yourself?"

The award recipients are, from left to right, Alexis James, Laurel Coyle, Gerald Mushumbusi, Nyle Fuentes, Kahlil Boatright, Jessica Olsen; Laura Van Wort, Victoria Minerva, Valerie Massaro, David Merck and Steven Hicks. Coyle and Massaro are members of St. John's, New City; Van Wort of Christ Church, Ramapo; Boatright, Fuentes, Mushumbusi and James of St. Paul's, Spring Valley; Olsen of Grace Church, Nyack; and Minerva, Merck and Hicks of St. Stephen's, Pearl River.

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# In Focus

## The Inverted Pyramid: Our True Paradigm

By the Rev. Dr. Clair McPherson

You hear it all the time: The Church is a hierarchy, with bishops higher than priests who are higher than deacons who are higher than laypeople. In fact, this isn't how the Church was originally set up. People tend to view the organization of the Church vertically, and, since there are fewer priests than laypersons and fewer bishops than priests, they see a kind of pyramid. This is the dominant paradigm for the Church.

And this paradigm, like all models, certainly has its value and validity. For one thing, it helps in dealing with the secular world because it identifies certain people as in charge. The surrounding culture is familiar with hierarchies – most corporations are arranged like pyramids and most if not all armies are arranged according to a promotional ladder. Even sociologically, the usual language – “upper, middle and lower classes” – implies that we imagine humanity in a kind of vertical arrangement.

Then again, like all models, this paradigm also has its limits and its problems. Chief among these is the fact that it seems to contradict in every way the kind of community implied in the teachings of Christ, examined in the letters of Paul and expressed in the portrait of the earliest Church in the Book of Acts. The teachings suggest a much more horizontal, egalitarian paradigm. Jesus says that, in contrast to the “gentiles, who lord it over one another,” his followers are to exalt the humble, find leadership in self-donation and strength in humility. (We are almost too accustomed to these thoughts, so it may be hard for us to hear them, but in the first century they were absolutely out of the blue.) Acts describes a community pooling resources, owning things in common, distributing to each according to his or her need, praying and living in common.

Paul goes further and compares the Church to a body. A body is not hierarchically or vertically arranged but arranged organically – every part has its peculiar function and to call one organ more important or “higher” than any other is patent nonsense.

In its Catechism, The Book of Common Prayer, locates bishops, laypersons, deacons and priests on the same plane:

Q. Who are the ministers of the Church?

A. The ministers of the Church are laypersons, bishops, priests and deacons (BCP 855).

All four are “ministries,” and, if anything, the “highest” would be the laity – the Royal Priesthood of all believers. (The list is in no special order; the diaconate is certainly not the “lowest” of the four – whatever some might believe.)

This alternative vision is not new. In fact, it is older than the vertical hierarchy, which developed gradually over centuries of secular influence and loss of focus. In the early Church, the bishop was very much as Gregory I said: “servant of the servants of God,” the lowest of the low, in other words. And this was not mere theory: read the Letters of Ignatius, Bishop of Antioch in the early second century with an honest eye. You will see a person who lords it over nobody and is at the service of everybody, full of self-deprecating wit, shining with courage. Most risks taken these days by ecclesiastics involve property and money; Ignatius' involved his life. On the way to execution, he managed to lend a hand and offer good counsel wherever he went.

And of course this counter-cultural view derives from the teachings of Christ. He repeatedly challenged the kind of vertical authority to which the world is accustomed and contrasted the Kingdom of God with it. In that Kingdom,

the leader must be servant of all, the last must be first and everyone must have the humility of a child.

Both the vertical and the inverted pyramid models are valid; they do not contradict one another, but they do amount to a creative challenge to keep them straight. For most people, it is simply a matter of mixed messages: the Church says it elevates a bishop, installs him or her on a throne, and so forth, then calls the same person “servant” and expects him or her to “represent Christ,” whose only elevation was the Cross. We need to be very clear: the vertical, hierarchical model is there and needs to be there for pragmatic purposes. We need to equip our bishops and other theologians and moral leaders with authority, power and status because those things are what the prevailing culture understands and will listen to. And it is imperative at this moment that our voice be heard.

But at the same time, we must never let the vertical model displace the inverted pyramid, which is more congruent by far with our values and vision. The inverted pyramid reminds us that we offer generosity and cooperation as alternatives to covetousness and competition. It reminds us that our fundamental code is not the state constitution but the Sermon on the Mount. And when we hear of a prelate being “crowned,” the pyramid reminds us of the sort of crown Christ received.

*McPherson is a professor in the Gallatin School at New York University specializing in ancient and medieval studies; an adjunct professor of theology at Fordham University, Bronx; adjunct faculty member at General Theological Seminary, Manhattan; and priest associate at Transfiguration, Manhattan. He also serves on the ENY editorial board.*

## La Pirámide Invertida: Nuestro Verdadero Modelo

Por el Rdo. Dr. Clair McPherson

Siempre oyes decir: la iglesia es una jerarquía, con obispos por encima de los sacerdotes quienes están por sobre los diáconos quienes están por arriba de los laicos. De hecho, así no fue como se estableció la iglesia originalmente. La gente tiende a ver la organización de la iglesia verticalmente, y, como hay menos sacerdotes que laicos, y menos obispos que sacerdotes, ven un cierto tipo de pirámide. Este es el modelo principal de la iglesia. Este modelo ciertamente tiene su valor y su validez. Por un lado, ayuda a manejarse en el mundo secular, porque identifica a ciertas personas a cargo. La cultura circundante está familiarizada con las jerarquías – la mayoría de las corporaciones están organizadas como pirámides y la mayoría de, por no decir todos, los ejércitos están constituidos según el rango promocional. Incluso, sociológicamente, el lenguaje típico – “clases alta, media y baja” – implica que nos imaginamos a la humanidad organizada en forma vertical.

También, este arquetipo, como todos los modelos, tiene sus limitaciones y sus problemas. Lo importante de esto es que parece contradecir en todo respecto el tipo de comunidad implícita en las enseñanzas de Cristo, analizadas en las cartas de Pablo y expresadas en la descripción de la iglesia de los primeros tiempos en el Libro de los Hechos. Las enseñanzas sugieren un modelo mucho más horizontal y egalitario. Jesús dice que, a diferencia de los “gentiles quienes se enseñorean los unos a los otros”, sus seguidores deben exaltar al humilde, encontrar liderazgo en la autoentrega y fortaleza en la humildad. (Estamos casi demasiado acostumbrados a estas ideas, por eso puede que sea difícil para nosotros escucharlas, pero, en el primer siglo, estas ideas eran absolutamente extrañas). El Libro de los Hechos describe una comunidad que comparte los recursos, que posee propiedad común, que le da a cada cual según su necesidad, que ora y vive en comunidad.

Pablo va aún más lejos y compara la iglesia con un

cuerpo. Un cuerpo no está compuesto jerárquicamente o verticalmente sino orgánicamente – cada parte tiene su función peculiar y simplemente no tiene sentido decir que un órgano es más importante o “superior” a cualquier otro.

El Libro de Oración Común, en su Catecismo, ubica a obispos, laicos, diáconos y presbíteros en el mismo plano.

P: ¿Quiénes son los ministros de la Iglesia?

R: Los ministros de la iglesia son los laicos, los obispos, los presbíteros y los diáconos (BCP 747).

Los cuatro son “ministerios”, y, si hubiese uno “superior”, este sería el de los laicos – el Presbiterado Real de todos los creyentes. (La lista no tiene un orden especial, el diaconado ciertamente no es “el más bajo” de los cuatro – no importa lo que algunos crean).

Esta visión alternativa no es nueva. De hecho, es más antigua que la jerarquía vertical, la cual surgió gradualmente por siglos de influencia secular y pérdida de perspectiva. En la iglesia de los primeros tiempos, el obispo era, como dijo Gregorio Primero, “servidor de los servidores de Dios”, en otras palabras, el más bajo de los bajos. Y esto no era sólo teoría: lean con ojos honestos las Cartas de Ignacio, Obispo de Antioquia de la primera parte del siglo segundo. Verán a una persona que no enseñoreaba a nadie y que estaba al servicio de todos, pleno de talento auto-crítico y lleno de valor. La mayoría de los riesgos que corren los eclesiásticos de hoy implican dinero y propiedad, Ignacio arriesgó su propia vida. En el camino hacia su ejecución, se las arregló para ofrecer una mano amiga y dar un buen consejo en todas partes donde estuvo.

Y por supuesto esta perspectiva contra-cultural proviene de las enseñanzas de Cristo. El constantemente desafiaba al tipo de autoridad vertical a la cual el mundo está acostumbrado y la diferenciaba del Reino de Dios. En ese Reino, el líder debe ser servidor de todos, el

último debe ser el primero y todos deben tener la humildad de un niño.

Tanto los modelos verticales como la pirámide invertida son válidos, no se contradice el uno al otro, pero equivalen a un desafío creativo para mantenerlos en la posición correcta. Para la mayoría de las personas, esto es simplemente un asunto de mensajes inconsistentes: la iglesia dice que eleva a un obispo, lo instala en un trono, etcétera, para luego llamar a la misma persona “servidor(a)” y espera que “represente a Cristo”, cuya única elevación fue la Cruz.

Debemos estar muy claros: el modelo jerárquico vertical existe, y para fines prácticos, es necesario que exista. Debemos equipar con autoridad, poder y rango a nuestros obispos y demás teólogos y líderes morales, porque eso es lo que la cultura predominante entiende y les escuchará a ellos. Y en este momento es vital que nuestra voz sea escuchada.

Pero, al mismo tiempo, nunca debemos permitir que el modelo vertical desplace a la pirámide invertida, que es mucho más congruente con nuestros valores y nuestra visión. La pirámide invertida nos recuerda que ofrecemos generosidad y cooperación como alternativas a la avaricia y a la competencia. Nos recuerda que nuestro código fundamental no es la constitución del estado sino el Sermón de la Montaña. Y cuando escuchamos que un Prelado está siendo “coronado”, la pirámide nos recuerda el tipo de corona que recibió Cristo.

*McPherson es profesor de la Escuela Gallatin de la Universidad de Nueva York especializándose en estudios antiguos y medievales; profesor adjunto de teología en la Universidad de Fordham, Bronx; miembro adjunto de la facultad del Seminario Teológico General, Manhattan; y sacerdote asociado en la Transfiguración, Manhattan. También sirve en la junta editorial del ENY.*

*Traducido por Sara Saavedra*