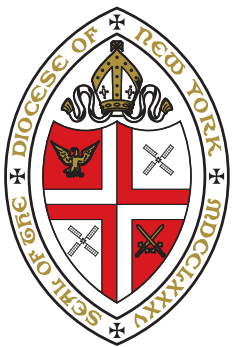


# Winter Issue

# THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

WINTER 2017



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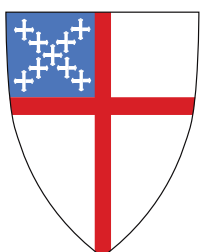
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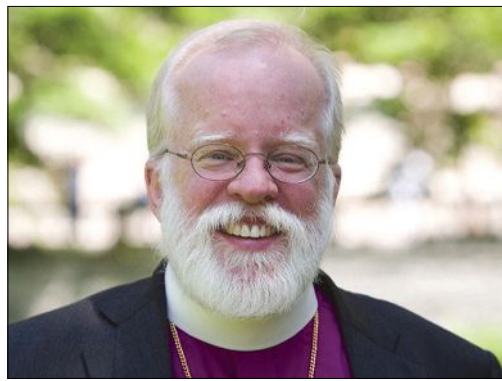
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## A Time of Memory and Hope

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

As we make our Advent journey on toward Christmas, Margaret and I have been doing our own annual decorating at our house. The nativity figures which my father made in the ceramics shop on the army base in Korea when I was a little boy are the first to go up. Jesus stays in the drawer until Christmas, but Mary and Joseph, ox and ass, magi and camels, shepherds and sheep, are all arranged among evergreen boughs, watching and waiting in their own Advent vigil for the coming of Christ, and there is all of the magic of the story—peasants, kings and angels. It is where scripture meets folk-tale, and where the ordinary and the extraordinary are mingled in ways which hint at the holiness hidden in every little thing. I think of my father when I open the box and take out the figures once again. He has been gone for thirty five years, and the creche has been mine far longer than it was his. In some ways, these biblical figures now call to mind our own parade of Christmases, and the births and deaths in our own family, and the passage of time through which we have lived, the coming of babies and the departure of the old people, and all of the feelings we have had for one another, every bit as much as they do the story of the birth of Christ. But maybe in some kind of mystical conversation they are the same story.

The first thing to go on the tree is the angel which stands at the top. She is a kind of hippie angel that we bought when we were young and sort of hippies ourselves and starting out in San Diego, and has topped our tree for four decades. There is the Santa on horseback which I bought Margaret when we were dating in Santa Barbara, and the straw mother and child I gave her when she was pregnant with Meghan. And the felt-and-glitter ornaments the girls made in kindergarten. Gifts from friends. Souvenirs of places we have lived and people we have known. Of children, and now of grandchildren. So much is evoked by these small trinkets, mementos that will never mean to anyone else what they mean to us.

The past is so haunting. So is memory. All of this nostalgia! These feelings! What do we do with them, how do we carry them without being overwhelmed by other times and places, and sinking into the poignancy of things we loved, now lost to us in an ever-fading past? The great John Prine sang, “Old man sleeps with his conscience at night; the young kid sleeps with his dreams...” But Advent is the season above all others which speaks to us of the passing of time, the complications of our own history as men and women, but also as men and women who are part of a whole people, and the glimpse and signs of the new futures which God is unfolding for his creation, and of the intimations of it even now. “What I say to you I say to all, keep awake.”

Watch. Pay attention. Over these few weeks we remember the ancient hopes and needs of people, the unquiet yearning for God, the unsettled spirit, and the watching, wondering eyes of those who search in past remembered and in longed-for future for the signs that God is doing something that has meaning, not only in the larger drama of God's own purposes, but in the specific unique ordinariness of our own lives. And coming to us through scripture and hymnody and the poetic expressions of Advent liturgy is the promise, for those who have ears to hear, that our movement in God is always from glory to glory, from strength to strength.

I am drawn, I don't know why, to Russian poets. Even though I have to read them in translation. Fyodor Tyutchev wrote this: “All the wonders you seek are within yourself. ... there in your soul lives a whole world of mysterious and enchanted thoughts; they will be drowned by noise of this world. Be still and listen to their singing and be silent.”

I wonder if that was not the experience of the shepherds, who heard the mysterious and enchanted singing of angels, and gained knowledge of their own souls. There, maybe, the memories of beautiful and beloved people and places and times long past and irretrievable were mingled for a time with the possibilities and hopes and wonders of an age yet unborn. The dreams and visions of other ages, long remembered and never forgotten, were projected into the great gathering up of all things by God into the kingdom whose coming was promised and assured by the song of that cold night. “Don't be afraid of anything! I bring you good tidings of great joy which will be to all the people. For to you is born this day in the City of David a Savior, which is Christ the Lord!”

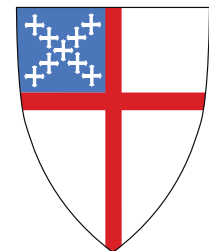
Once, mother and father, birds and beasts, kings and peasants, stared into the manger upon a newborn child, upon whose countenance perhaps already could be seen the lines and scars of the Man of Sorrows he would one day be. And even so be content. To hold together memory and hope, conscience and dream, a past all too well-known and a future hinting at other possibilities, and hear welling up from the mystery and enchantment within their own selves something like the singing of angels. And listen and ponder in silence. Settling into the wonder. And find that God is in all and of all. All in all.

+Andy



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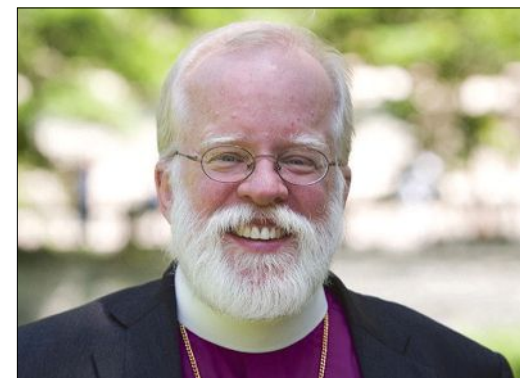
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## Un Tiempo de Recuerdos y Esperanzas

Por el Revdmo. Obispo Andrew M.L. Dietsche



**M**ientras hacemos nuestro viaje de Adviento hacia la Navidad, Margaret y yo hemos estado haciendo nuestra propia decoración anual en nuestra casa. Las primeras figuras de natividad que colocamos fueron las que mi padre hizo en el taller de cerámicas en la base del ejército en Corea cuando yo era pequeño. Jesús permanece en la gaveta hasta la Navidad, pero María y José, el buey y el burro, los magos y los camellos, los pastores y las ovejas, todos están puestos entre las hojas perennes, mirando y esperando durante su propia vigilia de Adviento por la venida de Cristo, y allí está toda la magia de la historia: campesinos, reyes y ángeles. Es donde las escrituras se encuentran con el cuento popular, y donde lo ordinario y lo extraordinario se mezclan de maneras que insinúan la santidad escondida en cada detalle. Pienso en mi padre cuando abro la caja y saco las figuras una vez más. Él falleció hace ya treinta y cinco años, y el nacimiento ha sido mío mucho más tiempo de lo que fue suyo. De alguna manera, estas figuras bíblicas ahora nos traen a la memoria nuestro propio desfile de Navidades y, los nacimientos y muertes en nuestra propia familia, y el paso del tiempo a través del cual hemos vivido, la llegada de bebés y la partida de los ancianos, y todos los sentimientos que hemos tenido el uno por el otro, tanto como lo hace la historia del nacimiento de Cristo. Pero, tal vez en algún tipo de conversación mística son la misma historia.

Lo primero que debe ir en el árbol es el ángel que se encuentra en el tope. Ella es una especie de ángel *hippie* que compramos cuando éramos jóvenes y nosotros mismos éramos también un poco *hippies* y comenzando en San Diego y ha encabezado nuestro árbol durante cuatro décadas. Está el Papá Noel a caballo que le compré a Margaret cuando estábamos saliendo en Santa Bárbara, y la madre y el hijo de paja que le di cuando ella quedó embarazada de Meghan. Y los adornos de fieltro y brillo que las niñas hicieron en el jardín infantil. Regalos de amigos. Recuerdos de lugares en los que hemos vivido y de personas que hemos conocido. De niños, y ahora de nietos. Tanto es lo que evocan estos pequeños ornamentos, recuerdos que nunca significarán para nadie lo que significan para nosotros.

El pasado es tan inquietante. También lo es el recuerdo. ¡Toda esta nostalgia! ¡Estos sentimientos! ¿Qué hacemos con ellos, y cómo los llevamos sin ser abrumados por otros tiempos y lugares, y hundiéndonos en la intensidad de las cosas que amamos, ahora perdidas para nosotros en un pasado que se desvanece cada vez más? El gran John Prine cantaba: "El viejo duerme con su conciencia por la noche; el niño duerme con sus sueños ..." Pero el Adviento es la temporada que supera a todas las demás y nos habla del paso del tiempo, las complicaciones de nuestra propia historia como hombres y mujeres, pero también como

hombres y mujeres que forman parte de un pueblo entero, y la visión y los sig-

nos del nuevo futuro que Dios está revelando para su creación, y de las señales de ello incluso ahora. "Lo que te digo, les digo a todos, sigan despiertos".

Observa. Presta atención. En estas semanas recordamos las antiguas esperanzas y necesidades de las personas, el inquieto anhelo de Dios, el espíritu pendiente, y los ojos expectantes de aquellos que buscan en las reminiscencias del pasado y en el anhelado futuro las señales de que Dios está haciendo algo que tiene significado, no solo en el drama más grande de los propósitos de Dios, sino en la singularidad específica de nuestras propias vidas. Y acudir a nosotros a través de las escrituras e himnodia y las expresiones poéticas de la liturgia de Adviento es la promesa para aquellos que tienen oídos para escuchar, que nuestro movimiento en Dios es siempre de gloria en gloria, de fortaleza a fortaleza.

Me siento atraído, no sé por qué, a los poetas rusos. Aunque tengo que leerlos en la traducción. Fyodor Tyutchev escribió esto: "Todas las maravillas que buscas están dentro de ti. ... allí en tu alma vive un mundo entero de pensamientos misteriosos y encantados; serán ahogados por el bullicio de este mundo. Quédense quietos, escuchen sus canciones y callen".

Me pregunto si esa no fue la experiencia de los pastores, que escucharon el canto misterioso y encantado de los ángeles, y obtuvieron conocimiento de sus propias almas. Ahí, tal vez, los recuerdos de personas y lugares hermosos y amados, y de tiempos ya pasados e irre recuperables que se mezclaron durante un tiempo con las posibilidades, esperanzas y maravillas de una era aún por nacer. Los sueños y las visiones de otras edades, recordados por mucho tiempo y nunca olvidados, fueron proyectados por Dios en la gran reunión de todas las cosas del reino cuya venida fue prometida y asegurada por el canto de esa fría noche. "¡No tengas miedo de nada! Les traigo buenas nuevas de gran alegría que serán para toda la gente. ¡Porque para ti ha nacido este día en la Ciudad de David, un Salvador, que es Cristo el Señor!

Una vez que, madre y padre, pájaros y bestias, reyes y campesinos, vieron en el pesebre a un niño recién nacido, sobre cuyo semblante quizás ya se podían ver las líneas y cicatrices de quien algún día sería el Hombre de los Sufrimientos. Y aun así estar contento. Para mantener unida la memoria y la esperanza, la conciencia y el sueño, un pasado demasiado conocido y un futuro que sugiere otras posibilidades, y escuchar surgir del misterio y el encanto dentro de sí mismos algo así como el canto de los ángeles. Y escucha y medita en silencio. Entrégate a esta maravilla. Y descubre que Dios está en todo y en todos.

+ Andy



## Where There Is Love, There Is Hope!

By the Rt. Rev. Allen K. Shin

**W**hat an amazing mystery Christmas is—the mystery of God's eternal and infinite love embodied in temporal and finite human flesh. Christmas gives us a glimpse of the divine in the midst of human limitations—something only possible with God's gracious humility of self-giving love. And we on our part need not be perfect or do extraordinary things to receive this extraordinary gift! The Christmas mystery assures us that we, in all our ordinariness, are good enough and just fine for God to make his dwelling in us. All we must do is to receive him into our hearts and into our lives.

The mystery of the Incarnation lies in the reconciliation of irreconcilable difference, the union of divine and human natures. The biggest challenge that it presents is our own inability to reconcile our differences—of political opinions, social and economic status, ethnic and cultural backgrounds, skin color, race, and so on. Christmas awakens in us a deep yearning for hope, peace and love—poignantly appropriate this year in the aftermath of the encircling chaos of increasing political divisions, hurricanes and their devastating aftermaths, gun violence, and the recent wild fires in southern California. But in the face of devastation we have also witnessed abounding grace and blessing in the resilience and generosity of the human spirit, as people came together to help each other and rebuild their common life.

The mystical beauty of Christmas is that God's love is revealed through an innocent, newborn child. God does not reveal his eternal, humble, self-giving love in the

words of dogmas and doctrines or deeds of morality, but in the very person, the very life of a child. In that newborn child, God has humbled himself to be utterly dependent upon human care and nurture. This is to say that God yearns to engage with us and relate to us in mutual love and trust. He has taken the risk of being rejected, mistreated, abused, and even crucified. Yet his love for us has not changed. It takes innocent, child-like humility to see and contain this profound mystery of God. As St. Augustine once said, "Let the humble, therefore, make God's humility their own."

Christmas shows us a God who is not remote and distant, but a God who longs to make his home within our souls and bodies, in the flesh of each of us. God does not demand a huge mansion but a small, silent space within—in Mary's womb, in Mary's heart, and the heart of each of us—to make his dwelling. In the tiny and quiet corner of the heart of each of us, the seed of God's love has been planted. It can only grow in utter dependence upon our care and nurture. Treasure this love. Ponder this amazing mystery that our love may also grow and expand as God's love grows and expands in that tiny and silent space of our hearts.

+ Allen

## ¡Donde Hay Amor, Hay Esperanza!

Por el Revdmo. Obispo Allen K. Shin

**Q**ué asombroso misterio es la Navidad: el misterio del amor eterno e infinito de Dios encarnado en un cuerpo humano temporal y finito. La Navidad nos permite vislumbrar lo divino en medio de las limitaciones humanas — algo que solo es posible con la humildad del amor generoso de Dios. ¡Y nosotros, por nuestra parte, no necesitamos ser perfectos ni hacer cosas extraordinarias para recibir este extraordinario don! El misterio de la Navidad nos asegura que, en toda nuestra cotidianidad, somos lo suficientemente buenos para que Dios haga de él su morada en nosotros. Todo lo que debemos hacer es recibirlo en nuestros corazones y en nuestras vidas.

El misterio de la Encarnación reside en la reconciliación de la diferencia irreconciliable, la unión de las naturalezas divina y humana. El mayor desafío que presenta es nuestra propia incapacidad de reconciliar nuestras diferencias: opiniones políticas, estatus social y económico, orígenes étnicos y culturales, color de piel, raza, etc. La Navidad despierta en nosotros un profundo anhelo de esperanza, paz y amor —que es conmovedoramente apropiado este año tras el caos que rodea las crecientes divisiones políticas, los huracanes y sus secuelas devastadoras, la violencia armada y los recientes incendios en el sur de California. Pero frente a la devastación también hemos sido testigos de la abundante gracia y bendición en la capacidad de recuperación y la generosidad del espíritu humano, a medida que la gente se ha unido para apoyarse mutuamente y reconstruir su vida en común.

La belleza mística de la Navidad es que el amor de Dios se revela a través de un niño recién nacido e inocente. Dios no revela su amor eterno, humilde y generoso en las palabras de dogmas y doctrinas o actos de moralidad, sino en la persona

misma, la vida misma de un niño. En ese niño recién nacido, Dios se ha humillado a sí mismo para ser completamente dependiente del cuidado y la crianza humana. Esto quiere decir que Dios anhela interactuar y relacionarse con nosotros en amor y confianza mutuos. Él ha asumido el riesgo de ser rechazado, maltratado, abusado e incluso crucificado. Sin embargo, su amor por nosotros no ha cambiado. Se necesita una humildad inocente y simple para ver y contener este profundo misterio de Dios. Como dijo una vez San Agustín, "Que los humildes, por lo tanto, hagan suya la humildad de Dios".

La Navidad nos muestra un Dios que no es remoto ni distante, sino un Dios que anhela establecer su morada en nuestras almas y cuerpos, en la carne de cada uno de nosotros. Dios no exige una gran mansión, sino un espacio pequeño y silencioso, dentro del vientre de María, en el corazón de María, y en el corazón de cada uno de nosotros, para construir su morada. En el pequeño y tranquilo rincón del corazón de cada uno de nosotros ha sido plantada la semilla del amor de Dios. Solo puede crecer en total dependencia de nuestro cuidado. Atesora este amor. Medita sobre este asombroso misterio de que nuestro amor también puede crecer y expandirse a medida que el amor de Dios crece y se expande en ese espacio diminuto y silencioso de nuestros corazones.

+ Allen

## Call the Midwife!

By the Rt. Rev. Mary D. Glasspool

For the last several years, people have suggested that I'd really appreciate the BBC series *Call the Midwife*, based on the memoirs of a nurse and midwife in London's late 1950s East End. The series follows a group of young female midwives who live and work with a nursing order of Anglican Nuns, delivering babies in one of the poorest sections of post-war London. It is a wonderful series, full of life, death, joy and sorrow.

If Advent is a season when we prepare for Christ's birth—and it is—I wonder if we, both women and men, could also imagine what it would be like actually to *be pregnant*. I never have been, so along with many of you I must draw on my imagination, and on the experiences of women who have. At first, they might say, you don't notice, although perhaps there is some looking for signs of something to come. But then changes begin, inexorably, to affect the chemistry and shape of one's body. In fact, pregnancy can be seen as a major inconvenience to one's lifestyle. The thing growing inside you needs care and nourishment. It begins to take over. Toward the end, you may wonder if your life is really your own: you can't walk without waddling; you might as well live in the bathroom; and even breathing and sleeping are uncomfortable. At the end, God willing, comes the miracle of birth and new life, with some sense of joy and wonder and awe. Yet even then there may also be "baby blues," or even postpartum depression.

I wonder if imagining ourselves pregnant isn't one way to learn something of



how it feels to have a mansion prepared within ourselves for the coming of the Christ. I wonder if being pregnant is something of what it's like to have the Word of God take over our lives. The angel Gabriel greets her with *Hail, O favored one, the Lord is with you!* And Mary's first response is that she is perplexed. She reflects; she ponders; but she doesn't send Gabriel away. Revelation needs reflection. Perplexity needs to be sorted through. God desires that we give a consent arrived at after mature reflection and with complete freedom. With Mary's *yes* to God, the divine becomes human without any loss of divinity, and the human becomes divine without any damage to human freedom.

Whether or not it helps to imagine ourselves as pregnant with God's word and promise to us, the truth remains that each of us carries in us the new life that God wishes to be born into the world. Mary models for us pure receptivity to God. God is asking to be born through us, too—women and men alike. Like Mary, we are being invited to say *yes* to the Divine probe; *yes* to the angel that is always hovering; *yes* to the God who insistently desires us. And in our saying *yes*, our souls begin to magnify the Lord, and our spirits rejoice in God our Savior.

## ¡Llamen a la Partera!

Por la Revdma. Obispa Mary D. Glasspool

Durante los últimos años, la gente ha sugerido que realmente agradecería la serie de la BBC *Call the Midwife* (Llamen a la Partera), basada en las memorias de una enfermera y partera en East End de finales de 1950 en Londres. La serie sigue a un grupo de mujeres parteras jóvenes que viven y trabajan con una orden de monjas anglicanas en enfermería, asistiendo en los partos de los bebés en una de las secciones más pobres de Londres de la posguerra. Es una serie maravillosa, llena de vida, muerte, alegría y tristeza.

Si el Adviento es una época en la que nos preparamos para el nacimiento de Cristo, y lo es, me pregunto si nosotros, mujeres y hombres, también podríamos imaginarnos cómo sería *estar embarazada*. Nunca lo he estado, así que junto con muchos de ustedes debo recurrir a mi imaginación y en las experiencias de las mujeres que sí lo han estado. Al principio, podrían decir que usted no se da cuenta, aunque tal vez haya algunos que estén buscando signos de algo por venir. Pero luego los cambios comienzan inexorablemente a afectar la química y la forma del cuerpo de uno. De hecho, el embarazo puede verse como un gran inconveniente para el estilo de vida. Lo que crece dentro de ti necesita cuidado y nutrición. Comienza a tomar el control. Hacia el final, puedes preguntarte si tu vida es realmente tuya: no puedes caminar sin menearse; también podrías vivir en el baño; e incluso es incómodo respirar y dormir. Al final, si Dios quiere, viene el milagro del nacimiento y la nueva vida, con un cierto sentido de alegría, asombro y maravilla. Sin embargo, incluso entonces puede haber "tristeza postparto" o incluso depresión postparto.

Me pregunto si imaginarnos embarazadas(os) no es una forma de aprender cómo se

siente tener una mansión preparada dentro de nosotros(as) mismos(as) para la venida de Cristo. Me pregunto si estar embarazada es algo como tener la Palabra de Dios apoderándose de nuestras vidas. El ángel Gabriel la saluda con *Salve, ¡oh, el favorito, el Señor está contigo!* Y la primera respuesta de María es que está perpleja. Ella reflexiona; medita; pero no le pide a Gabriel que se vaya. La revelación necesita reflexión. La perplejidad necesita ordenar los hechos. Dios desea que demos un consentimiento que llega después de una reflexión con madurez y total libertad. Con el *sí* de María a Dios, lo divino se vuelve humano sin perder la divinidad, y lo humano se vuelve divino sin ningún daño a la libertad humana.

Que ayude o no, el imaginarnos estar embarazados(as) con el verbo de Dios y su promesa, la verdad es que cada uno de nosotros llevamos en nuestro ser la nueva vida que Dios desea que nazca en el mundo. María nos muestra la receptividad pura a Dios. Dios también nos está pidiendo nacer a través de nosotros —hombres y mujeres por igual. Al igual que María, se nos está invitando a decir *sí* a la experiencia Divina; *sí*, al ángel que está siempre rondando; *sí*, al Dios que insistentemente nos anhela. Y al decir que *sí*, nuestras almas comienzan a magnificar al Señor, y nuestros espíritus se regocijan en Dios nuestro Salvador.



## Beacons of Hope in Rural New York

By the Rev. Richard Witt

**T**hroughout our country there is tremendous angst about welcoming the foreigner in our midst. Many communities, and even congregations, are rent asunder by the issue. It is an angst that arises from a landscape of political decision-making rooted in claims that immigrant men, women and children are dangerous and detrimental to our way of living.

As this debate is played out across the country, immigrants and their families increasingly live in fear and isolation, as others seek to take away their life and hope. Perhaps nowhere is the cruelty of this oppression felt more than in the rural regions where geography and a lack of resources create a tremendous vulnerability.

At the core of this painful borderland stands Rural & Migrant Ministry (RMM), a beacon of hope, committed to creating a table that welcomes and honors the humanity of all in rural New York. We have come to know that an inclusive table is far more empowering and inspiring than an excluding one.

We have also come to know that in the midst of this oppressive landscape, the demand for creative, persistent and courageous leaders is increasing multi-fold. For 36 years, RMM has nurtured leaders who are working for justice and dignity. We are doing this through four centers located in the Hudson Valley; the

Catskills; between the Finger Lakes and Lake Ontario; and at the eastern end of Long Island. These centers link a diverse network of people across rural New York: farmworkers, young people, immigrants, women and food factory workers—people who are committed to standing up against those forces that deny humanity. I am reminded of a statement from one of our Jamaican youth leaders several years ago:

*I would like to thank RMM for helping me to grow personally, and exposing me to the world of social justice. The lessons that I learned from the organization and our youth group are invaluable . . . thank you for teaching me the importance of empowerment and giving people choices. . .*

In these times of fear and exclusion, we are grateful for the members of the diocese and we ask you to continue to stand with us, not in just welcoming the foreigner in the midst of rural New York, but honoring them, empowering them and celebrating them. For as we learn from Hebrews 31:1: **“Do not neglect to show hospitality to strangers, for by doing so, some have entertained angels unawares.”**

*The author is executive director of Rural & Migrant Ministry.*

### Bishop's Advent Appeal 2017

This year, 100 community-based programs funded by Episcopal Charities reached more than 900,000 individuals throughout the Diocese.

Programs include:

- Community Kitchens & Food Pantries
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- Summer Recreation
- Skills Building
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Your contribution will make a difference—**100%** will go directly to support parish-based programs to help those in need. Here are some examples:

- \$1,000** Pays for 770 hot, nutritious meals
- \$ 500** Funds 80 hours of after-school tutoring
- \$ 250** Pays for 175 brown-bag lunches
- \$ 100** Buys 100 pounds of oranges and other healthy fruit
- \$ 50** Enables 10 children to experience a museum field trip

To learn more about the programs of Episcopal Charities, please visit our website at [www.episcopalcharities-newyork.org](http://www.episcopalcharities-newyork.org). You can also make a donation online.



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# Convention Report

## Deficit Budget Approved

Diocesan Convention approved a budget for 2018 that projects a deficit (to be covered from reserves) of \$391,462. In presenting the budget—which he did with his usual unsurpassed precision and clarity—the Rev. Matthew H. Mead, chair of the Budget Committee, told delegates that this deficit had started out in August as one of about \$1,200,000. It was, he said, largely a problem of income (i.e. non-payment by parishes of all or some of their apportioned share), and only to a lesser extent of increased expenditure and requests. He then explained that in order to reach the final much smaller deficit of \$391,462, temporary cutbacks were applied “in every area possible without affecting our current employees, contractual obligations, or substantively undermining any of our ministries.”

“The 2018 [Proposed] Budget is balanced,” Mead said, “by a substantial and unsustainable transfer from cash reserves...we intend to move to a zero-deficit budget by 2020.”

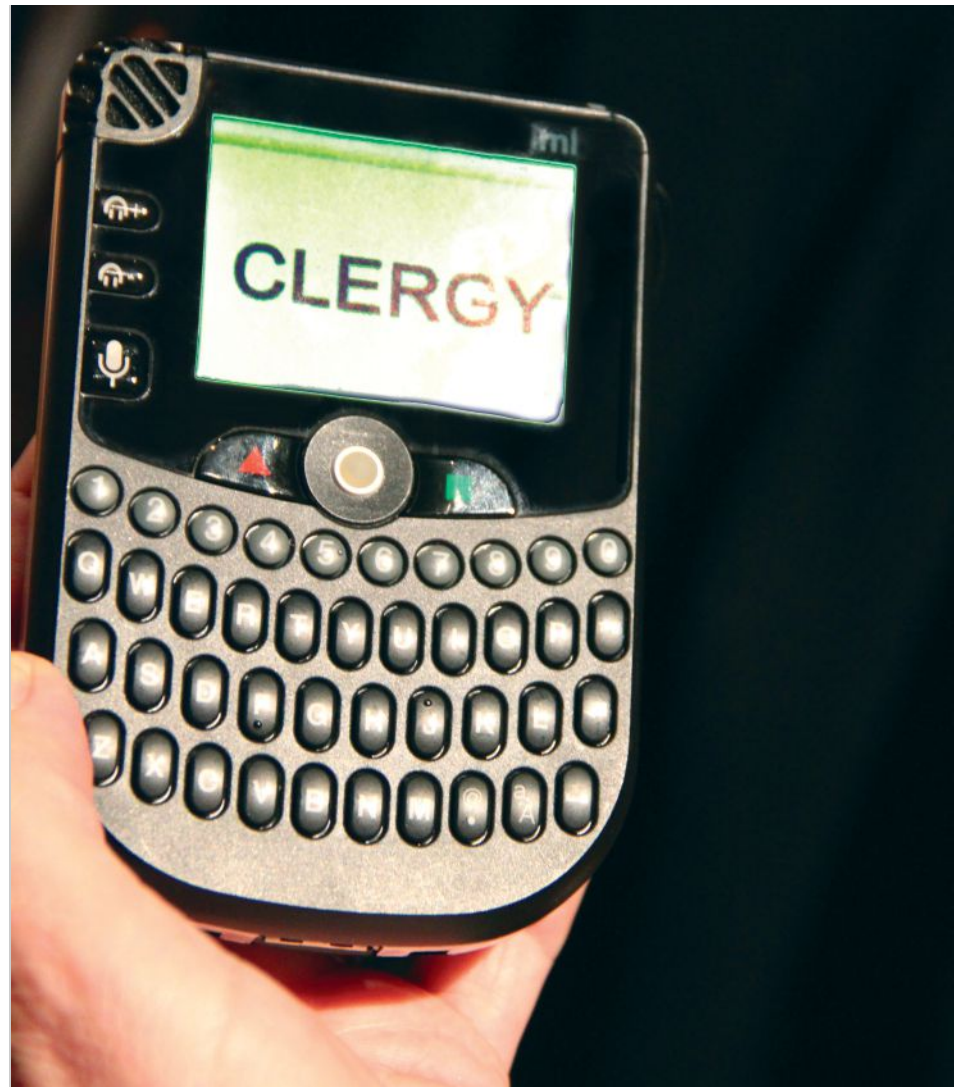
Speaking of the budget deficit in his address, Bishop Dietsche said that while it is not sustainable in the long term, “it is now of a size which we can manage in the short term.” He then told delegates that as a result of the implementation of recommendations made in the Strategic Plan passed in 2016, new accounting transparencies have brought to light problems of many years’ or many decades’ standing. “This is a short term problem,” he said, “and as much as we don’t like it, it is actually good news. We’re fixing stuff.”

## A Follow-Up to Carpenter’s Kids

From its start in 2005 under the auspices of retired Bishop Suffragan Catherine S. Roskam and Bishop Mdimi Mohogolo of the Anglican Diocese of Central Tanganyika, the Carpenter’s Kids Program was responsible for ensuring, through links between individual parishes in New York and villages in Tanzania, that over 7,000 Tanzanian HIV/AIDS orphans and other vulnerable children received a primary school education. With Carpenter’s Kids now winding down, Bishops Dietsche and Glasspool visited the Diocese of Central Tanganyika in late October as guests of its bishop, the Rt. Rev. Dickson Chilongani. While they were there, Bishop Dietsche told delegates in his address to the Diocesan Convention, they explored how the relationships forged through Carpenter’s Kids could be carried into the future in support of Bishop Chilongani’s vision of long-term sustainability in his diocese—based on moving farming back from the unsustainable cultivation of maize to the traditional and sustainable cultivation of millet; on reforestation to achieve environmental sustainability; on the growth of grapes as a cash crop to provide economic sustainability; and on training farmers in principles of conservation farming. “Bishop Mary and I are convinced,” Dietsche said, “that this is the next natural step from Carpenter’s Kids...and represents a broad and far-reaching vision for our own mission purposes and for Tanganyika and its villages.” He added that a steering committee would shortly be formed to work out a model for the structure of this mission partnership, and what would be asked of partner churches.

## 2018 To Be a Year of Lamentations

A resolution proposed by Diane B. Pollard on behalf of the diocese’s Reparations Committee, and passed by the Convention, named 2018 as a Year of Lamentations in the diocese, with a focus on “ongoing study of our Diocese and the history of the



For the second year running, Convention registration was entirely electronic (via iPad) and voting was mostly electronic (via devices such as the one shown here). Penalty for failure to return it at the end? \$400!  
Photo: Nicholas Richardson.

involvement in slavery and its old and new incarnations” and a commitment by the diocese to active participation in the long-term efforts of The Episcopal Church to become Beloved Community (This refers specifically to the publication in May, 2017 of *Becoming Beloved Community, The Episcopal Church’s Long-term Commitment to Racial Healing, Reconciliation and Justice*<sup>1</sup>). (Resolutions 3 to 5)

The supporting explanation for this resolution is as follows:

*The work of reparations is part of our Christian mission of reconciliation, which “is about a return to wholeness and right relation with God and one another” (The Rev. Winnie Varghese in Church Meets World). Reparations is more than mere monetary compensation; it is confronting the prejudices that still exist and correcting the systemic injustices that have continued from the time of slavery to today to harm brothers and sisters in Christ.*

*We believe that the seriousness of the work demands that we start with a Year of Lamentations. The first step in this process is lamenting, because even today, we are diminished by slavery and its old and new incarnations. Even today, some benefit from its lingering power while others suffer. Without recognizing a problem and lamenting it, there can be no repentance, no recognition of the need for justice, no healing, no repair, and ultimately no reconciliation. We lament the suffering caused by this scourge, and we lament the indifference our society and our church have for too long hidden behind.*

*Lamentation is filled with longing and rage, but mostly it is a cry of grief. And the legacy of slavery has left us so much to grieve. We grieve not only the suffering but the sin itself, for when we fail to see Christ in each other, when we fail to see and respond to*

**For a complete roundup of the convention, including texts and videos of the bishops’ address and reports, Bishop Prince Singh’s sermon at the Eucharist, resolutions, and results of elections, please visit [www.diocesen.org/2017-convention-report](http://www.diocesen.org/2017-convention-report).**

<sup>1</sup>See <https://www.episcopalchurch.org/page/becoming-beloved-community>.



*injustice and suffering, we remove ourselves from Christ and die a bit in our souls.*

*Over the course of this year, we will have opportunities to express our lamentation, but we do this always with the awareness that it is a first step toward repentance and reparation.*

### Diocesan Credit Union

The Rev. Jennifer Reddall gave an update on the progress of the Diocesan Credit Union, which was originally called for in a resolution passed at the 2004 Diocesan Convention, and for which an exploratory Task force was ultimately appointed in 2014. That task force is now called the Organizing Committee of the New York Episcopal (Federal) Credit Union. Here is a summary of the situation as of early November:

#### Completed

- Decision after research to launch the chartering process
- Decision to pursue a federal charter rather than a state charter
- Approval of a name: New York Episcopal (Federal) Credit Union (NYEFCU)
- Received pledges of \$500,000 in founding capital from the Bishop of New York and Trinity Church Wall Street
- Approval from the National Credit Union Administration (NCUA) of the field of membership of those participating in the ministries of the Diocese of New York
- A survey of prospective members of the NYEFCU
- Launch of campaign for pledges for founding, long-term deposits and donations to capital.

#### Tasks for 2018 include

- Reporting the results of the prospective members survey to the NCUA as required for the chartering process
- Soliciting at least \$2 million in founding long term deposit pledges from institutions and individuals to effectively launch the credit union.
- Organizing and launching the committees required by the NCUA for the next stages of the chartering process.

#### How you can get involved

- If you would like to join the Credit Union's email list for updates, please send an email to [friends@nyepiscopalcreditunion.org](mailto:friends@nyepiscopalcreditunion.org).
- If you believe you bring expertise to this next stage of work in the areas of administration, public relations, finance, commercial banking, credit union management, or facilitating working groups, contact us at [organizers@nyepiscopalcreditunion.org](mailto:organizers@nyepiscopalcreditunion.org). The Committee will appoint the working committees for maximum efficiency and impact, so please do not be offended if you are not appointed to a committee immediately, and know that your prayers are needed.
- If you would like to have representatives from the Credit Union make a presentation to your vestry or investment committee about making a parish pledge of capital or a long-term deposit, please email at [organizers@nyepiscopalcreditunion.org](mailto:organizers@nyepiscopalcreditunion.org), and if you would like brochures or pledge cards the organizers will be happy to send them to your parish.

Updates will be posted on the diocesan website at [dioceseny.org/credit-union](http://dioceseny.org/credit-union).

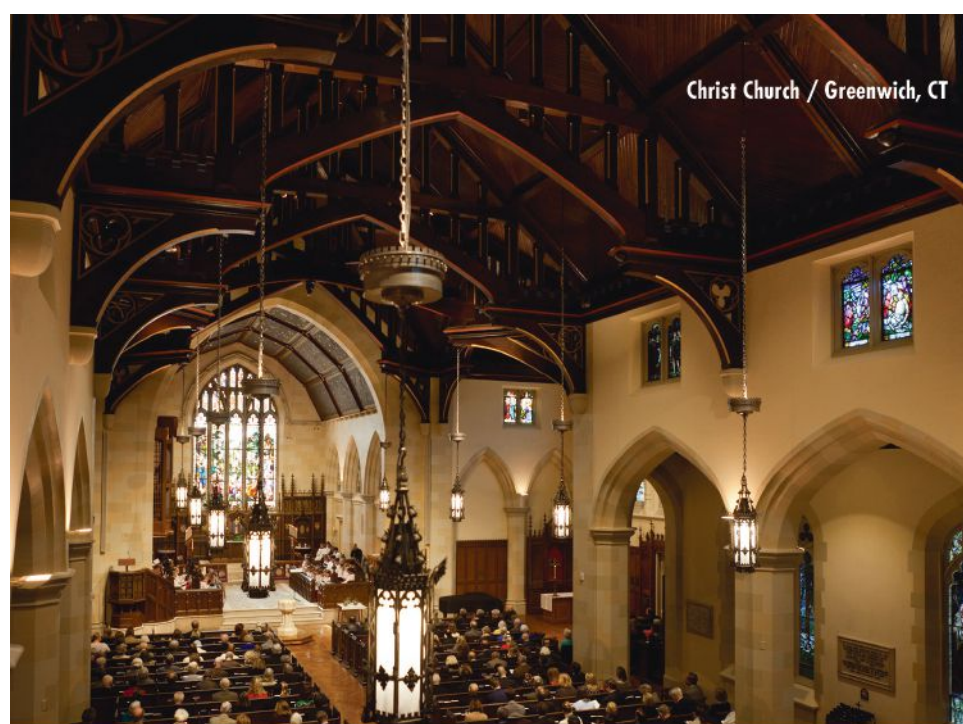
### Floor Resolution in Support of the Coalition of Immokalee Workers' Boycott of Wendy's Restaurants

Delegates approved a floor resolution calling for the diocese to endorse a boycott of Wendy's restaurants in response to that chain's refusal to sign on to the Fair Food Program, a system of labor protection for farm workers created by the Coalition of Immokalee Workers. The preamble to the resolution explained that 14 major fast food and supermarket chains, including Taco Bell (Yum Brands), McDonald's, Burger King, Subway, Chipotle, and WalMart, have signed on to Fair Food, which "has prevented modern-day slavery and sexual violence, improved farmworker wages, and guaranteed basic safety protections for workers." Wendy's, meanwhile, has sought to circumvent participation in Fair Food by "abandoning Florida to source

its tomatoes from Mexico, [and] buying tomatoes from a grower whose labor camps are associated with extreme poverty, violent abuse, substandard housing, child labor and wage theft." The Coalition of Immokalee Workers is leading a nationwide boycott of Wendy's, which the National Council of Churches endorsed in October 2017.

#### Other resolutions:

- Called on the diocese to engage in "legislative advocacy and education to raise awareness of the pervasive nature" of discrimination based on caste and descent, and for the India Network to prepare an email document "outlining caste- and descent-based discrimination and the atrocities associated with it" and to distribute the resulting document to all congregations in the diocese before the next Convention. (Resolution 2)
- Called for the Convention to propose a resolution to next year's General Convention that calls for the institution of suicide prevention training for clergy and for candidates for ordained ministry. (Resolutions 6 – 10)
- Invited churches in the diocese to include a sentence in their bulletins urging worshippers to ensure that guns in their homes are locked and secured against use by children. (Resolution 11).
- Called for the Convention to submit a resolution to the upcoming General Convention calling for the General Convention "to support the Code of Conduct for the Protection of Children from Sexual Exploitation in Travel and Tourism ('The Code') adopted by ECPAT (End Child Prostitution and Trafficking)," to encourage The Episcopal Church's programs and ministries to give preferences to vendors which have signed The Code, and to "make available opportunities for advocacy and education with tourism companies and business...that have not signed The Code..." (Resolution 12). (Visit the Task Force Against Human Trafficking's page on the diocesan website at [dioceseny.org/trafficking](http://dioceseny.org/trafficking).)
- Adopted the clergy compensation guidelines recommended in its report by the Human Resources Committee (Resolution 13. For the report, please go to [dioceseny.org/clergy-comp-report](http://dioceseny.org/clergy-comp-report).)



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## Bishop's Crosses for Jebamani and Gollither

Bishop Dietsche awarded the Bishop's Cross to the Rev. Dr. Gideon Jebamani and the Rev. Canon Jeffrey Gollither. The full citations are printed below.



### Gideon Jebamani

One of the world's longest continuous oppressions of a people is the caste-based discrimination in India against the Untouchable. The Dalit. Gideon Jebamani was born into that world and raised as a field laborer. But by the grace of God he was admitted to an educational hostel and given the chance for an education. Today he is the holder of multiple degrees, and a respected advocate for human rights on two continents. Gideon serves now as the Protestant Chaplain to Greenhaven Prison in Dutchess County. There, one inmate told this bishop, "At first a lot of the men didn't know what to think of this Indian priest. But he won them over with his love."

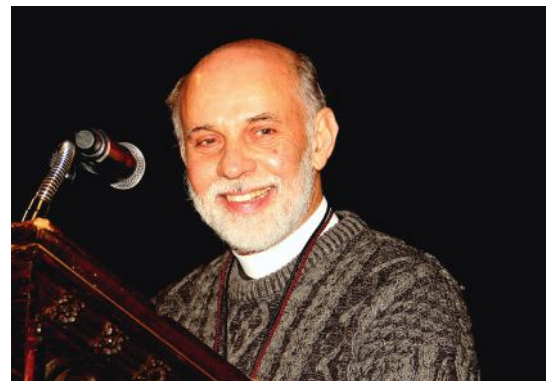
Over thirty years ago, while a seminarian in Madurai, Gideon and another student organized the city's manual scavengers, those laborers consigned to the daily removal of human waste from the streets and cesspools, and brought a strike. Within three days they brought the city to its knees, and won important safeguards for the workers. The scavengers union continues in Madurai today, with many hundreds of members. A dozen years later, Gideon sustained a brutal and systematic beating by an enraged mob, for which he endured a lengthy hospitalization, for the "crime" of attempting to build a parish church on land which the church owned, to serve a local Dalit congregation.

Gideon's advocacy has not only been for the Dalit but to the Dalit. Within that community he has been a champion of equality for women, of dignity and worth for the girl child, and of recognition of LGBT people. He understands intimately what it means to be an Outcast, Untouchable, and makes no peace with oppression wherever he finds it, whether to his own community or within it. Now, in America, Gideon has been the organizer of international Dalit conferences in Washington DC, New York, and other cities at which hundreds of Dalits gathered in convention have given voice not only to the oppression they have endured, but the rising threat of caste discrimination among us within the Indian diaspora, including the presence of caste discrimination within Christian churches and communities.

Therefore, in recognition and gratitude for his witness to the gospel imperative of human rights and human dignity, and for his sacrificial and tireless self-offering in service to Dalit liberation, offered to the glory of God, we, on this 11th day of November 2017, in the sixth year of our consecration, do award him

### The Bishop's Cross

The Right Reverend Andrew ML Dietsche  
XVI Bishop of New York



### Jeffrey Mark Gollither

In every age, God raises up people of vision and courage and sound theological integrity, to speak to the most urgent demands of the time. Today when the world faces the greatest environmental crisis in human history, that person in the Anglican Communion and the Diocese of New York is Jeffrey Gollither. Priest, Franciscan and Cultural Anthropologist, Jeff currently serves as the Vicar of Saint John's Memorial Church in Ellenville. He is also the Environmental Representative for the Anglican Communion to the United Nations.

In that capacity, as one of the principal human resources of the communion regarding the environment, Jeff conceived of, advocated for, and helped facilitate the gathering of bishops in Cape Town, South Africa in 2015, to which this bishop was a participant, where the global consequences of climate change were compared and discussed, studied and debated, and from which came the report *The World is Our Host*. That report formed the foundation for the work of our own task force that led to the ground-breaking resolutions to this convention two years ago regarding environmentally sustainable investing and environmentally responsible use of our building assets. We know that Jeffrey's heart is in his small Catskills parish, but it is from there that he continues to guide our environmental work, and from which he advises and counsels his own bishop, the Archbishop of Canterbury, and the global leadership of our communion.

Fundamentally, Jeff's theology of creation is rooted in his own experience of the spiritual pulse of the world about him. He writes: "Trees are sacred, and I'll tell you why. Think of the trees we see. They breathe. They take in carbon dioxide, while giving us the oxygen we need. They make our lives possible. Without them, we wouldn't exist. They hold vast amounts of water above ground. Although we don't see it, it's there: in their trunks, branches, and leaves. Not only that - people have traditionally regarded the mythological "cosmic tree" as the center of the spiritual universe. Some believe that the souls of children perch on its branches, like birds, before they're born, while the souls of shamans and holy ones return there to shine as guiding lights for humanity. The cosmic tree still exists. Every one of us can find it within ourselves."

Therefore, in recognition and gratitude for his witness to the theology of creation, to hope, and to the responsibility of stewards, offered to the glory of God, we, on this 11th day of November 2017, in the sixth year of our consecration, do award him

### The Bishop's Cross

The Right Reverend Andrew ML Dietsche  
XVI Bishop of New York





## We made a list of New Year's resolutions for you.

- ✓ Slow down
- ✓ Find a deeper connection with family, friends, and nature
- ✓ Discern direction for your life
- ✓ Make an even greater impact on the world

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**Forgiveness: The Heart's True Home**, March 17: Using a family constellations approach, this workshop, led by Dan Gates, marriage and family therapist, invites you deeper into the practice of forgiveness and reconciliation.

**Holy Week/Easter**, March 25–April 1: Celebrate, in a contemplative environment, the days of preparation and worship leading up to Easter.

**Prayer Unplugged**, June 15–17: Leave your phone behind, and revisit a part of your soul that is deeply engaged in the immediate environment and eager for community.

**God and the Cosmos**, August 10–12: Spend the weekend of the Perseids Meteor Shower watching the sky full of stars above West Cornwall and exploring time, space, and the universe through the lens of the Abrahamic faiths.

**Faith, Farming, and Food Harvest Festival**, September 28–30: Ease your soul by reconnecting with God's creation and learning about the emergence of farming as ministry.

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*A ministry of Trinity Church Wall Street in West Cornwall, Connecticut.*

*Through the retreat center, Trinity Church Wall Street offers programmed retreats for individuals and families in addition to hosting religious and educational nonprofit groups. Learn more about our offerings and affordable rates.*



## Seamen's Church Institute Now Offers Suicide Intervention Training

By Naomi R. Walker

Gazing out at New York harbor from Battery Park, you might just make out the cranes of Port Elizabeth in the distance. Sometimes you'll see a container ship passing under a bridge, or a tug pushing barges up the Hudson River. But beyond these fleeting glimpses, most people don't spend another moment thinking about such vessels or wondering about the people who work aboard them. The maritime workforce is a hidden one, despite how reliant we are upon it.

That's why the Seamen's Church Institute (SCI) and organizations like it are so crucial. Founded in 1834, SCI promotes safety, dignity, and an improved working environment for mariners serving in North American and international maritime workplaces through pastoral care and hospitality, legal advocacy, and education training.

SCI believes in a basic precept of faith communities: welcoming the stranger no matter what their faith or background. Our chaplains visit vessels in Port Newark and on domestic inland waterways. They provide a friendly face and a listening ear, a "ministry of presence" and spiritual support upon request. In a working environment that is often stressful and lonely, SCI chaplains are frequently called upon to counsel mariners who have lost crew mates through accident or suicide, talk with them about difficult home situations, or provide post-traumatic care.

The tow boats traversing the great rivers of America carry loads of products like grain, coal, and oil, keeping the country running. In accordance with the Jones Act of 1920, the mariners who work on these vessels are US citizens. Tow boaters are fiercely proud of what they do, and it is often a lifetime job: a large majority of the workforce is male, and young men can work their way up from deck hand to the wheelhouse over decades. It is a good job, but comes at a price.

Tow boaters typically spend 28 days straight on board their vessel. For those 28 days, a regimented shift of six hours on, six hours off is strictly adhered to. After six hours working, shifting to downtime for sleeping, eating, showering, or exercising can be challenging. It doesn't leave much time for communication with loved ones, or even simply relaxing. No matter what the weather, there are no breaks from this schedule.

Once the 28 days are up, the tow boat crew spends 28 days at home, which brings its own challenges. Reintegrating into family life can be difficult, especially if the family has been ticking along nicely without the mariner's presence. Coming home, it's hard to find a place in the domestic routine, and that can be heart-breaking.

For many reasons, suicide rates among tow boaters are a concern. Recently, river industry leaders approached SCI to help tackle this problem. After intense research, and as part of a multi-strand approach, SCI invested resources to have key staff members certified to offer Applied Suicide Intervention Skills Training (ASIST) workshops. Developed in 1983 by LivingWorks Education, ASIST is an internationally-recognized training program, undertaken by over 1 million participants worldwide. So far, SCI has held two courses at the Center for Maritime Education in Paducah, KY, with participants including a mix of shore-side personnel, boat cooks, dispatchers, as well as some non-maritime folks.

ASIST teaches participants to recognize major risk indicators, including sudden changes in behavior or personality, feelings of hopelessness or depression, previous



Suicide rates among tow boaters are a concern.

Photo: SCI

suicide attempts, and most importantly, statements expressing a desire or intention to die. One of the most important skills to develop is the ability to ask directly about suicide, opening the door for honest discussion.

Given the variety of people represented, it was striking and sobering to learn that the majority of attendees had experienced the suicide of a friend or loved one. Built into ASIST is the idea that everyone has differing attitudes regarding the issue of suicide based on their personal experiences, and identifying these attitudes helps ensure they do not impact our intervention efforts with a person at risk.

Identifying attitudes is a lot of work, however, and sometimes participants are ideologically opposed to each other. The person who strongly believes that suicide is morally wrong could be sitting beside someone who has attempted suicide in the past. A person who cannot imagine ever being at risk of suicide themselves is challenged by a course-mate who knows all too well how a change in life circumstances can put anyone at risk. But through dialogue, mutual respect, and patience, participants can articulate their own attitudes while recognizing the validity of others'. Grace is needed for such work, and it is encouraging and inspiring to see it in action.

At the end of each two-day course, participants said they felt more "ready, willing, and able" to intervene with someone at risk of suicide. Just like physical first aid, the skills they learned could be put into practice with friends, family, colleagues, or even strangers, and may save lives.

The next ASIST course is scheduled to take place in Manhattan on March 2-3, at General Seminary. Further details can be found at [seamenschurch.org/ASIST](http://seamenschurch.org/ASIST). SCI welcomes workshop participants from churches, social welfare organizations, and the general public over age 16.

*Persons struggling with suicide should contact the National Suicide Prevention Lifeline on 1-800-273-8255 or their healthcare provider.*

*The author is director of communications at the Seamen's Church Institute.*



# Prayer in Time of Discord

by Rick Hamlin

Evidently it's too divisive," a friend said. "What is?" I asked. "Praying for our President by name."

He was commenting on something he'd noticed at his church, a practice that seemed to have been discontinued this January. "For years we've always prayed for the President by first name. It was Bill, George, Barack...but we don't do that anymore and I was trying to find out why. I was told it was too divisive."

"Wow," I said. It was a Sunday afternoon and we were discussing the worship services we'd attended that morning. Conversation soon turned to the political situation, as conversation does these days, and here we were tackling the issue of prayer. How do we pray during a time of discord?

No use denying it, it is a time of discord. Therapists have pointed to an increase in patient anxiety connected to the political situation. I'm frequently sucked into a stream of news that's almost addictive. When glancing at my iPhone, I'm much more likely to click on to the latest article than punch into the daily lectionary or the Book of Common Prayer.

I used to enjoy the photos and updates on Facebook, milestones of friends and family, but now I find myself wary of logging on to a barrage of opinions, counter-opinions, political diatribes, position statements and occasional hysteria. (Okay, sometimes the cartoons are funny.) What I find most upsetting is vilification on both sides of the fence.

Prayer is a place for open dialogue. It would be foolish to edit myself when talking to the deity. If I've thought it, why not say it to God? The Almighty knows my thoughts anyway.

So why not pray for the President by name, whether you've voted for him or not? Not all of us in our congregation voted for Bill or George or Barack. Not all of us liked them.

"It makes some people too uncomfortable," explained my friend.

We explored that thought for a while. Yes, politics are divisive, but aren't we brothers and sisters in Christ? Can't we come together in some modicum of understanding and love? We are a nation divided into blue states and red states and I suspect that all the Facebook arguing hasn't changed a single mind. More likely it's made people surer of their own point of view.

A lovely group of Texans from a large Baptist church volunteered at our soup kitchen when they were in New York not long ago. We cooked together, cleaned up tables together, prayed together, sang "Amazing Grace" together. But we didn't talk politics. Seems like an opportunity missed. Couldn't our red and blue have made some sort of purple?

"Bringing up the President's name during worship can be alarming for some women," I was told by another friend, someone I love and trust. Okay, I understood her point. If just one of my fellow parishioners has problems with a single word of worship, I am compelled to listen.

"But if something's on my mind, being vague about it doesn't really help," I said. "I dump all sorts of junk on God when I pray. I'm always better off being specific."

Praying isn't about trying to change someone's mind. It's not even about trying to change God's mind. When I pray I open myself up to the Spirit

and look to where God's heart is. If I find something "divisive" in prayer, all the more reason to pray through it. To pray myself to a place where I'm not arguing a position but simply opening myself up to God's will.

How to pray in times of discord? Pray honestly. Pray angrily if you must (take a note or two from the Psalmist). Pray for compassion. Pray for understanding. Pray for peace. Pray to love.


It is much better to love than to be right. And that's what I'd pray for in any season.

When Jesus said, "Love your enemies and pray for those who spitefully use you..." I don't think he thought it would be easy for us. It's no picnic. But how else do we learn to love those adversaries inside of us unless we take on the adversaries outside of us?

Perhaps a time of discord is when we can grow the most in prayer—learning to trust, learning to love ourselves as well as our neighbors.

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*The author is a member of at St. Michael's Church in Manhattan and is the author of the recently published Pray for Me: Finding Faith in a Crisis (reviewed in the Fall issue of the Episcopal New Yorker.)*



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## The Good News of Giving Back: Episcopal Charities Launches a Volunteer Pilot Program

by Rachel Crosby

**T**his fall, Episcopal Charities took the next step forward in supporting parish-based outreach programs by launching a pilot volunteer program in Manhattan and the Bronx. For over twenty years, Episcopal Charities has supported outreach programs by providing grants and professional development workshops, but when we asked our programs what else they needed, the response we heard most was “volunteers.”

Because Episcopal Charities has relationships with programs and parishes across the diocese, we’re in a unique position to help mobilize volunteers who have energy, experi-

ence, and a desire to serve and match them to outreach programs that are doing the important work of feeding the hungry, providing shelter for the homeless, educating the next generation, and more.

Clarine Johnson, a parishioner at Holy Trinity in Inwood, is one of our first volunteers. She first came to Episcopal Charities in October after receiving an e-mail about the volunteer pilot project, and she has been volunteering with St. Mary’s Food Pantry in Harlem ever since.

She said, “As soon as I got the e-mail, I thought, I am going to answer this! And I’m so

### 2017 IN PICTURES



Throughout the year, Episcopal Charities offers Sustainability Institute workshops designed to help programs grow and operate more effectively. Here, a trainer works with a group of youth program leaders in Poughkeepsie on how to promote positive behavior among the children they serve. Photo: Leeanna Varga.



In 2017, the New York Common Pantry served six million meals to New Yorkers in need—twice as many as the year before. They also opened a new distribution site in the South Bronx, which Episcopal Charities is excited to help fund in collaboration with the Church of the Heavenly Rest. Photo: New York Common Pantry.



Episcopal Charities provides multi-year grants to programs which are thriving. One of our current multi-year grant recipients, the Mount Kisco Interfaith Food Pantry, is a coalition of faith-based institutions from across Northern Westchester, including St. Mark’s, Mount Kisco; St. Matthew’s, Bedford; and St. Stephen’s, Armonk. The pantry provides fresh, healthy food to an average of 244 households each week.

Photo: Mount Kisco Interfaith Food Pantry.



glad I did.” St. Mary’s Food Pantry, a client-choice pantry that needs volunteers to assist clients, “is a lovely program,” Clarine said. She particularly enjoys how much she gets to “actually interact with the clients...talk to them, get to know them.”

“You can see in their faces how glad they are,” says Clarine about the pantry clients.

Hunger is a feeling that “really resonates” with Clarine. She grew up in Belize, where her mother was a domestic worker and single mother of five.

“We would be waiting for her to come home sometimes,” recalls Clarine. “She would bring leftovers from work. We were so grateful for it. But other times, my sister had to portion out the food so we would have enough [for] tomorrow.”

“It’s a hard feeling to not have enough to eat,” says Clarine. “It changed me immensely.”

Experiencing hunger as a child gave Clarine the desire to give back, and volunteering through Episcopal Charities has given her the opportunity to do just that. She said it also gave her the opportunity to build relationships with the “hard-working” people of St. Mary’s. By launching the volunteer program, Episcopal Charities hopes not just to help outreach programs and provide parishioners with more opportunities to serve, but also to build relationships between parishes.

To those who are on the fence about volunteering, Clarine urges them to “Come and see! Don’t say you don’t have time. After you come, you’ll want to make time.”

There are opportunities for groups, for individuals of all ages, for all days of the week, for all levels of commitment and skill. Beyond soup kitchens and food pantries, there are opportunities to work with children, to serve adults living in homeless shelters, to help those impacted by the criminal justice system, and more. There are also opportunities for people with business and professional expertise to share their skills and talents. Those interested in serving can call 212-932-7354 or fill out a volunteer application form at [ec-ny.org/volunteer](http://ec-ny.org/volunteer).

While the volunteer program is currently based in Manhattan and the Bronx, we have good news for those who live in other parts of the diocese and want to serve: Episcopal Charities plans on rolling out the volunteer program to the entire diocese in early 2018. We’re also planning a diocese-wide day of service in the spring.

There are plenty of opportunities to serve. Episcopal Charities wants to help you find them.

And in doing so, you’ll help build relationships, strengthen communities, and transform the lives of those in need. As Clarine says, “You’re making somebody happy. You’re putting a meal on somebody’s table.”

*The author is the volunteer coordinator at Episcopal Charities. To get involved as a volunteer, or to share your outreach program’s volunteer needs, contact her at [rcrosby@dioceseny.org](mailto:rcrosby@dioceseny.org).*



Summer programs are an essential part of the Episcopal Charities mission. The Manhattan North Inter-Parish Council Summer Educational Project is one of twelve programs working to bridge the achievement gap between lower- and higher-income youth through quality summer programming. Photo: MNIPC.



Another new program funded in 2017 was the Nesin Cultural Arts Program, sponsored by St. John’s, Monticello. During the academic year, Nesin Cultural Arts provides classes in music, dance, and visual arts to students in rural Sullivan County; they also offer a one-week summer intensive for advanced students. Photo: Nesin Cultural Arts.



In 2017, Episcopal Charities was proud to fund a brand-new food pantry at SUNY Ulster. The program—a collaboration between the college, St. Andrew’s, New Paltz, the diocesan campus ministry committee, and Christ the King, Stone Ridge—aimed at supporting community college students and their families. The pantry is now open twice a week to provide students with nutritious food in a warm, supportive environment. Photo: The Pantry at SUNY Ulster.



## The Tree of Life

By Nils Chittenden

**W**e owe so much to trees. For example, to build an average-sized family home takes around one acre of pine trees. And then, of course, trees scrub clean the atmosphere and give us oxygenated air, they shade us from heat, and they provide a home to innumerable creatures. They are beautiful, majestic and noble: silent witnesses to, in some cases, millennia of history. Anything that helps us appreciate them more fully is a good thing.

This was uppermost in my mind when, in mid-2015, we learned that a very large and magnificent sugar maple in the churchyard at St. Stephen's Church, Armonk had come to the end of its life and needed to be taken down. I thought it would be a rather ignominious end for the tree to end up as wood chips or firewood; instead we could have the boards milled and do something creative with them. Taking this idea to the vestry, I was fortunate that my fellow leaders immediately shared my enthusiasm and, although it meant having to find the resources, believed it was worth pursuing.

In the next couple of years, we will launch a capital campaign to renovate completely our aging and dilapidated parish hall and parish house. Our buildings speak volumes about who we are, and what kind of welcome we offer. Putting it bluntly, we want to offer a welcome that is so much better than chipped, peeling and shabby linoleum tiles. Our huge maple tree could help us do just that. It could yield enough tongue-and-groove flooring for the hall, and a good part of the parish house, too. That a tree which has been such a part of this church for so many years could continue being of service is something very special.

We were fortunate in this endeavor to find a wonderful sawmill and wood shop, which immediately understood what we were trying to do. Bri Hart, owner of White Oak Farm in Yorktown Heights, is equally passionate about saving historic trees for posterity.

One day in the spring of 2016, I got a call from Bri. "We've gotten through two band-saw blades already," he said. "We hit some hand-forged iron nails buried deep in the trunk." He then went on to say that he had been doing a little dendrochronology and estimated the tree to be around 300 years old. Suddenly, those nails really came to life. From the depth in that they were found, they probably dated from around the time of the Revolution. I found myself imagining George Washington and his troops nailing a bulletin to our tree as they passed through the farms and forests of Westchester on the way to North White Plains, where Washington had his HQ for a time during the Revolutionary War. We've been sure to save the places where those nails were embedded, so we can show people, and share our whimsical story about how they got there!

Slicing through the trunk and branches also revealed other facets.

One of the most pleasing is that this is not just good maple, it is of quite exceptional quality—the very finest furniture-grade wood. It is shot through with evidence of the tree's lifelong battle with the Ambrosia Beetle which, although irksome to the living tree, produces in its death some of the most prized lumber. The beetle burrows into the wood via a tiny hole, bringing with it a fungus that discolors the wood around the hole. The tree fights the invasion by creating a kind of firewall around the damage and the many instances of this produce a characterful, decorative appearance to the lumber that is known as Ambrosia Maple. Equally prized—and beautiful—is an effect called 'spalting,' which is the result of fungal incursions.

Perhaps the most poignant feature of our maple, though, is something which Bri showed me when the lumber had air-dried for a year and was being milled into tongue-and-groove flooring. He fetched a board that he'd put to one side and asked me what I saw. Within the blond-colored wood I saw a slightly darker-brown outline of what looked like a sapling. "That's your tree when it was a baby", Bri told me. It moved me beyond words. Three hundred years ago, as that sapling was starting out its life, gaining a foothold in its forest, its growth was slightly darker. As it became more established, it was able to relax a little and add layer upon layer of new growth—a harder, lighter-colored wood. When our new floors are eventually laid, the sapling board will take pride of place, telling the story of "the little tree that could," back in the 18th century.

This whole process has been one of environmental stewardship which is taking steps in equal measures to safeguard creation and to find such inspiration in

the tree's beauty that we will see it as something so precious that we will want to safeguard it. Every part of the tree has been used for some purpose. Even the wood shavings from the planing into flooring were used to benefit God's creation: they were sent to the Stone Barns Center for Food and Agriculture to be spread out as nesting and bedding for their animals: a warm and comfy bed for newly-hatched ducklings and infant piglets. When they have done their duty there, the wood shavings will go on to mulch plant beds.

This has been a great experience for our parish: some of us have learned how to stack green lumber for air-drying, and painted the ends of the boards to prevent cracking. Some of us have spent hours heaving the heavy lumber from one location to another and shared jokes and stories as we've done it. We've learned about history, we've learned about botany, we've learned about carpentry, and we learned something more about God's goodness and how he provides us with everything we need, and how we can offer that back in the service of his kingdom.

*The author is rector of St. Stephen's Church, Armonk.*



The encapsulated 200-year-old sapling of the St. Stephen's sugar maple. Photo: St. Stephen's Church, Armonk.



# At St. Luke's, Our Goal Is Unity

Advocating against gun violence

By Lynn Brewster

**A**t the Church of St. Luke in the Fields, we strive every day to meet our mission goals of worship, formation, hospitality and witness. We seek to provide a safe space where diverse perspectives are represented, and our hope is to strengthen local and wider communities through respectful listening and dialogue; further seeking to build bridges of understanding between people of diverse experiences. In this spirit, we have lobbied and brought people together in our space for many diverse topics and societal issues. There is one issue in particular that we at St. Luke's feel is at the core of what we are as Christians, and in which we need to be involved, unified and take action: to strive to end gun violence in our country.

With over 150,000 gun-related incidents in America this year, it's hard for us to imagine that eliminating gun violence would not be an issue of the highest priority for Americans, and that our country would not be unified in promoting laws and restrictions to begin (at least) the process of ending it. The vast majority of Americans are, in fact, unified on this issue; but our leaders are not.

Partnering with Sandy Hook Promise, Brady Campaign to End Gun Violence, Gays Against Guns, New Yorkers Against Gun Violence (NYAGV) and Bishops Against Gun Violence, our "Conversations That Matter" series cracked open and

examined every issue of gun ownership and its deadly outcomes.

This December, we will gather to commemorate the five year anniversary of the tragic killings of school children and teachers at Sandy Hook elementary school. We will be connecting with many organizations nationally and locally to speak out once again and show without hesitancy where our leaders are failing us by not passing legislation to limit gun violence, and to denounce the continued influence of the powerful NRA gun lobby. We will honor those who have died and their families, and pray as one for those who may be lost to gun violence in the future.

On Monday, December 11th 2017, St. Luke's held a "Vigil in Light"—a candle-light vigil in front of the church at dusk starting at 4:00 pm. At 6:00 pm the church's tower bell rang for one minute in honor of Sandy Hook and all lost lives to gun violence. This was followed by a Requiem Eucharist in remembrance of the victims of the Sandy Hook elementary school tragedy, as well as of the 500,000 American victims since December 2012.

At St. Luke's, we believe in and declare Unity against gun violence! For only then will we see action to end it. #EndGunViolence

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

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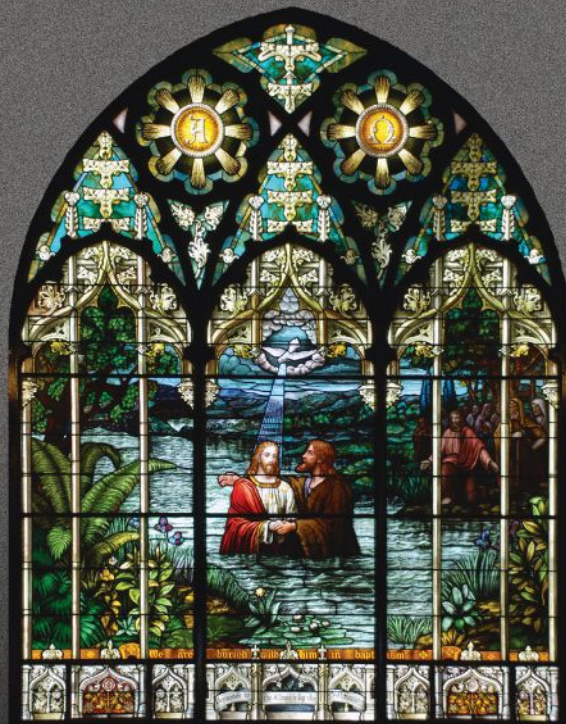
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## St. Bart's Dome Magnificently Restored

By Kara Flannery

**A**t St. Bartholomew's Church on Park Avenue at 51st Street, we celebrate and give thanks for the magnificent restoration of our iconic church dome. After 16 months beneath scaffolding, this crown jewel of midtown is revealed once again with a brilliant re-gilded cross, 6,400 new terra cotta tiles restoring the dome's original bright coloration, and multiple layers of waterproofing to protect the dome for many years to come.

The restoration project was more than ten years in the planning and executed under the direction of the architectural firm of Acheson Doyle Partners. Restoration contractors Graciano Corporation performed the complex work, with Seamus Henchy and Associates acting as project managers to bring it to completion on time, and on budget.

Winston Churchill once observed, "We shape our buildings; thereafter they shape us." Bishop Dean Wolfe, rector of St. Bart's, said, "We are privileged to work and worship in an extraordinary building which continues to shape generation after generation in the Christian faith. We extend a warm invitation to everyone to help us celebrate the 100th anniversary of this remarkable building, and the vibrant and diverse ministries it has inspired over the years." Learn more about this upcoming celebration at [stbarts.org/parkavenuecentennial](http://stbarts.org/parkavenuecentennial).

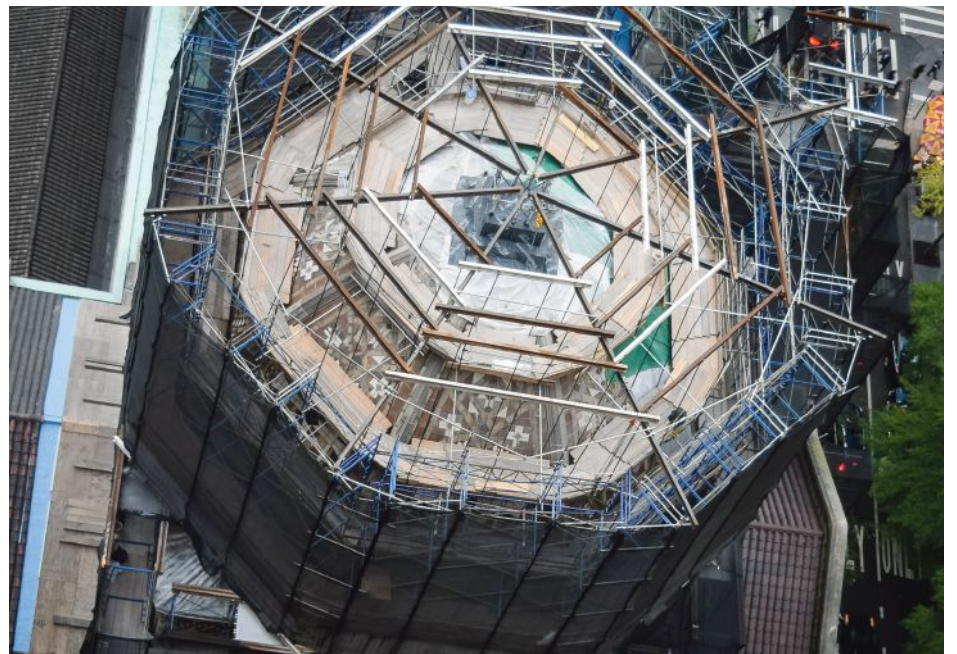
*The author is communications director of St. Bartholomew's Church.*



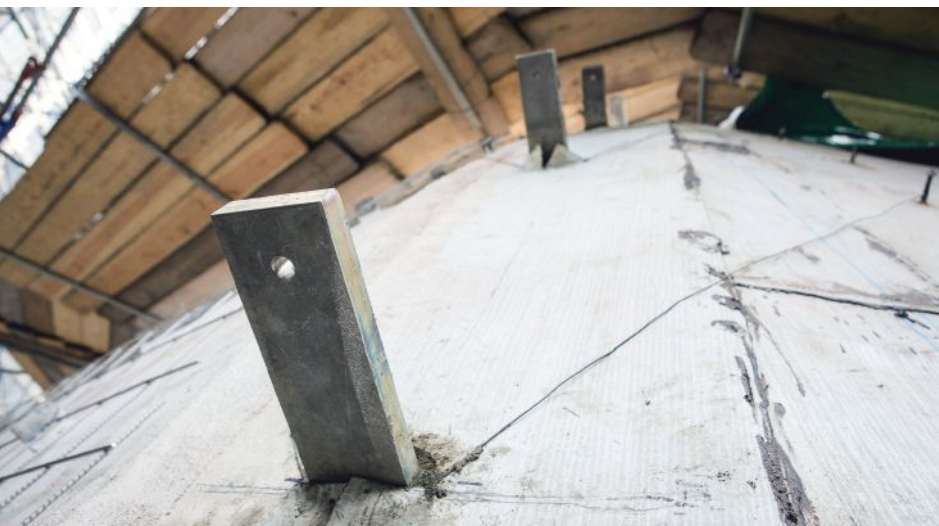
After nearly 100 years, the masonry bed of the dome had deteriorated, tiles were held in place with the aid of protective netting.



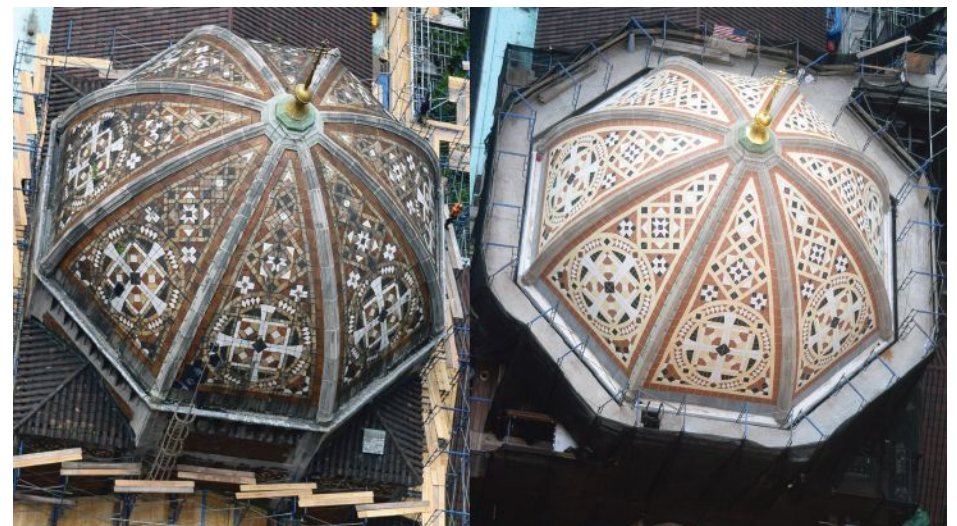
Architect Lou Martino hand traced each tile to create the dimensions and specifications for tile production.



A unique scaffolding design allowed for work to occur at multiple elevations without bearing any weight on the dome. Steel I-beams correspond to the limestone ribs below to allow rigging and removal of ribs for restoration.



New, redesigned stainless steel anchors secure limestone ribs to the dome façade.



Images of the dome: July 2016 to September 2017.



# The Episcopal Church Is Alive and Well: A Meditation

By the Rev. Canon Petero A.N. Sabune

**O**n Thursday, September 28, General Seminary matriculated 22 students at a wonder-filled and chanted evensong. The president and dean, with the faculty and alumni, witnessed an ancient service of thanks for those who have been called to pursue high education and the even higher calling of the Gospel of Jesus Christ. As students heard their names called, they came to the altar and signed their name.

On a cool Saturday morning two days later, at 11 a.m., Grace Church, Newark held a service of Thanksgiving for the Rt. Rev. Jean Elisee, sometime bishop on the West Coast of Africa. Although born and raised in Haiti, he responded to God's call, "to go ye therefore and I will be with you." Bishop Elisee said yes, and like James Holly, the African American abolitionist, who answered the call to go to Haiti, Elisee answered the call to the home of his ancestors.

On the Sunday afternoon, Trinity Church in Rocky Hill installed the Rev. Johan Johnson as their vicar, pastor and preacher. As he was called forth by Bishop Stokes, he reminded the congregation that it was a call to a joint ministry. There was laughter and joy as this young man, who is on the faculty of Peddie School, was given keys, oil, water and Holy Scripture.

As I drove home I was so grateful to belong to the part of the body of Christ called the Episcopal Church, which in 72 hours can matriculate 22 students, give thanks for a bishop who served well and install a vicar. From Chelsea to Newark to Rocky Hill, the Episcopal Church is alive and well! Thanks be to God!

*The author is a priest in the diocese and director of the New York Theological Seminary's Master's Degree program at Sing Sing Correctional Facility*

# A Small Church Story

By Jane S. Wood



The Rev. Gregg D. Wood  
Photo: John Robinson.

**M**y husband, the Rev. Gregg D. Wood, died unexpectedly and peacefully on Sunday evening, August 27. Right up until the day he died he was serving, part-time in his retirement, the Church of the Good Shepherd, Greenwood Lake, a very small church in southern Orange County.

After Gregg had a grand mal seizure in March, 2016, he wasn't allowed to drive for six months. Every Sunday for four of those months, members of Good Shepherd took turns coming to our home north of Ellenville in Ulster County and picking him up, driving him to Greenwood Lake for their one service of the Eucharist at 9:00 a.m., driving him home after the coffee hour, and returning to their homes in and near Greenwood Lake, two round trips totaling 200 miles.

They did this so that Gregg could continue to do their service but also so that I wouldn't have to drop out of the choir at my church in Ulster County to drive him, until choir stopped for the summer.

When I thanked one of them, she said, "That's what you do for people you love."

I've heard Bishop Dietsche praise and commend "the small church" several times, including at Gregg's funeral. I'm here to tell you that it is a place where Christianity is alive and well.

*The author is a member of Christ the King, Stone Ridge and a retired college professor.*

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## St. Luke's Drop-In Program for Homeless LGBTQ Youth Inspires an Independent Film

By Joanne Bartosik

**L**GBTQ youth struggle with complex and multiple issues. Youth who end up on the streets, in shelters, or trade sex for beds feel there are no better alternatives. Can you imagine how horrific a home environment must be when homelessness becomes the better option? Once on the streets, they are vulnerable to all sorts of abhorrent dangers; they experience higher rates of violence than other groups, depression, post-traumatic stress disorder, anxiety, sexual exploitation, intimate partner violence, HIV infection, other untreated chronic medical and mental health conditions, substance use, and homelessness. (Source: National Alliance to End Homelessness)

In spite of all these challenges, the youth we see on Saturday night at Art & Acceptance, St. Luke's Saturday evening drop in program for homeless and marginally housed LGBTQ youth, are some of the most resilient and resourceful teens and young adults you will ever meet. Their poignant and moving personal stories captured the attention of writer/director Damon Cardasis.

Cardasis, a former program volunteer, was first introduced to Art & Acceptance by his mother, the Rev. Joade Dauer-Cardasis, rector of St. Peter's Church in the Bronx. His first impression was how incredible it was that a church was taking care of the LGBTQ community. Once involved in the program, he was moved by the youth and the work being done by the church, which is the inspiration behind his soon-to-be released independent film, *Saturday Church*—the story of Ulysses, a young boy from the Bronx, coming to terms with his gender identity and his journey of self-discovery. Several of *Saturday Church's* extras are youth from the program.

We asked Damon about his volunteering with Art & Acceptance, and about the film.

### What was the glue stick which kept you coming back to volunteer?

**Damon:** "I was aware that many of the youth who attended the program ended up navigating the streets of New York City as a result of being rejected by their families, many of whom are extremely religious, due to their gender and/or sexual identity. I was amazed by the resilience of the youth and the work being done by the church."

### What about the timing of this film? How relevant is it today?

**Damon:** "It's important at this time because of the current climate of divisiveness—it was important to tell a human story about love, finding oneself, family and friends, and hope. You do not need to be a member of this community to find this story relatable."

### Is there anything in particular you'd like to say to the youth, volunteers, and staff at Art & Acceptance?

**Damon:** "I would tell them how amazing they are and to thank them for inspiring a lot of people so much so that a movie has been made about them."

### Special Preview Screening of *Saturday Church*

At 7 p.m. on Friday, January 5, 2018, at St. Luke's School Auditorium (487 Hudson Street), there will be a special free screening of *Saturday Church*, which won praise and recognition from the prestigious Tribeca Film Festival, prior to its national



Outreach Volunteers at the Church of St. Luke in the Fields.

Photo: St. Luke in the Fields.

release on January 12. For more information go to [www.stlukeinthefields.org](http://www.stlukeinthefields.org).

For more information about Art & Acceptance, please contact Joanne Bartosik at 212.414.7442 or email: [jbartosik@stlukeinthefields.org](mailto:jbartosik@stlukeinthefields.org).

*Art & Acceptance is open on Saturday evenings from 7:00 p.m. – 9:00 p.m. for LGBTQ youth between the ages of 16-24. Over the course of two hours, dedicated staff and volunteers create a warm, welcoming, inclusive and culturally sensitive environment, where we offer a hot, nutritious meal, gently used clothing and travel size toiletries, access to legal and medical services, round trip Metrocards, and referrals to life-saving social services, as we concurrently run fun activities, such as arts & crafts, writing, vogue, open mic nights, and board games.*

*The author is outreach development and program manager at the Church of St. Luke in the Fields in Manhattan.*



# Come and See: God's Love in Haiti

by the Rev. Sam Owen

Since my first visit to Haiti in 2006, I've experienced God's love and grace in abundance, among the poorest of the poor. We have built Episcopal churches and schools, houses and a grain mill in the ensuing years. But I've learned that all mission work is meaningless without loving relationships. The relationship comes first.

God's love and grace is flourishing at Good Samaritan Episcopal Church in Bondeau, and the newly planted mission church of St. Luke's Episcopal Church in Martel. This past summer a group from our diocese travelled there to participate in the first worship service at St. Luke's, Martel. Emily Thayer was part of our group. She's a member of Christ Church in Tarrytown, and a college sophomore. Here is what Emily said about the trip:

I remember my first conversation with Father Sam about Haiti. I was in my dorm room pacing the floor, praying to God that he liked me enough to allow me to join the New York Haiti Project on their trip to Bondeau. I don't remember much of what we talked about, but I remember being asked, "Why do you want to go to Haiti?"

It was a good question. If someone said to you, "we're going on vacation with no hot water and lots of heat and humidity and mosquitoes," you probably wouldn't be so quick to jump on that bandwagon. But when God calls you to do something, there is no other thing in the world that could satisfy your heart. So I answered honestly: "I want to grow deeper in my relationship with God."

When you put an expectation that big on a weeklong trip, there's this constant nagging in your brain telling you it won't happen. Fear creeps in and you think

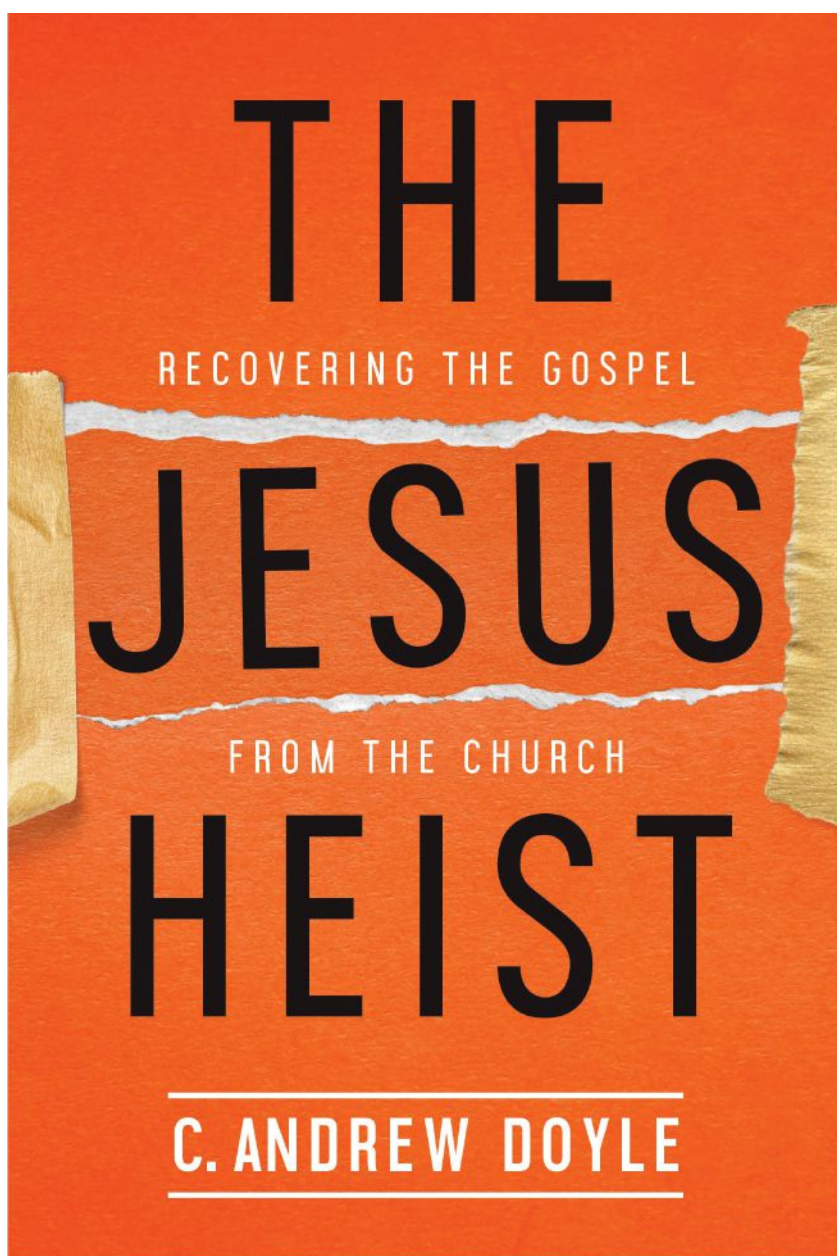
that maybe you're crazy for expecting that much from God. But once I got to the incredible nation of Haiti and communities of Bondeau and Martel, my fear of disappointment subsided. I became fully aware of why I was called to this trip.

As I met the community, I fell in love with every person I met. None of them cared that I looked different, although they did find my blond hair quite intriguing. None of them cared that I wasn't from Haiti. The residents of Bondeau expressed a love that I was not yet used to, a love similar to the one Jesus feels for us. It wasn't conditional on what I could do for them, or how much money I had. It only depended on whether I was willing to be invited into their culture.

Once I accepted this invitation, I was able to experience God the way the Haitians do: deeply and personally. One of the most transforming times in my life was when we attended the church revival in Martel. I experienced God in such a deep, eye-opening way; I have never felt love as pure and undiluted as I did that night. One drop of this love made all the heat and humidity and mosquito bites worth it. It's a feeling that words cannot begin to do justice for; it's something that truly needs to be experienced.

I started the New York Haiti Project in part to give others like Emily the opportunity to experience the love that she describes. If you want to grow deeper in your relationship with God, please consider joining us. To learn more about the New York Haiti Project, watch our film: <https://youtu.be/Cv8RKhpcAo>.

*The author is priest-in-charge of the Haitian Congregation of the Good Samaritan in the Bronx.*



Inside the Church, we constantly and consistently read the gospels through the lens supporting our institution and structure. This prevents us from hearing the critique Jesus offered in his own day and his emphatic and persistent call to be and do differently now (Matthew 23:112). This book will flip the script of many Bible stories, allowing us to hear Jesus' call to change as one that is directed at us rather than as one we should direct toward others.

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# Coming Home

By David McKay Wilson

I walked into St. Mark's Church on Epiphany Sunday in January, more than a century after my great-grandfather, the Rev. Epiphanius Wilson, left the Mount Kisco congregation after serving as its rector.

I ended up there after reading a passage in the book, *Built Upon a Rock: The First 100 Years of Christ Church Bronxville*, which I'd boned up on for a talk I was to give in Bronxville last December. The book detailed the Wilson family's role in founding that congregation, noting that my great-grandfather held services at a Bronxville tennis club to rev up interest.

The book also noted that he'd served as St. Mark's rector from 1890 to 1898.

"Really?" I pondered.

When I googled him, I found that my great-grandfather had published several commentaries on the sacred texts of Buddhism, Judaism, Hinduism, and Confucianism. His best-seller, *Sacred Books of the East*, I discovered, was still on the shelves of university libraries around the world.

This was my great-grandfather whom I had never known.

Mount Kisco was just 18 miles away.

I needed to show up on Sunday morning.

It was the latest stop on my journey around the Diocese of New York, which began in 1986 when I wrote for the Gannett dailies in New York City's northern suburbs. My first assignment was White Plains, where Grace Church, and its non-profit social service agency, fought to open a shelter for homeless men. The mayor, however, opposed it.

I documented the battle, which included a kind of Underground Railroad of houses of worship, which kept one step ahead of the building inspector by moving the cots nightly to sister congregations. I was a parishioner there too, and one Advent choreographed a liturgical dance piece for the processional.

In the 1990s, I wrote about the stone masons building the towers at the Cathedral of St. John the Divine, and even auditioned there for Carla De Sola's liturgical dance company.

After moving to Tuckahoe, I attended a couple of services at Christ Church, Bronxville, where my great Aunt Jean ran the Sunday School for decades—with a Bible in one hand and a police whistle in the other, according to the church history. But it wasn't my congregation.

I moved up the line to Mahopac, where we attended the Church of Holy Communion. We tried the Church of the Good Shepherd in Granite Springs, too. I kept looking.

Then came my 2017 Epiphany when I entered the Gothic Revival sanctuary at St. Mark's. I stopped to stare at the name of great-grandfather, carved in the oak plaque: Epiphanius Wilson, 1890 - 1898.

When organist Geoff Smith began playing, and the St. Mark's choir chimed in, I sang too. I sang with such enthusiasm that I felt something loosen up inside. I connected with the well-crafted sermon of the Rev. Bill Doubleday, who each Sunday makes me reflect upon God's word, and how I experience the living God in my everyday life.

During Lent, he challenged us to pursue justice and do what we could to raise the congregation's community profile.

I heard him.

In April, I gave a talk on tax justice in the parish hall, speaking on my newspaper investigation of the state's broken property tax system, which unfairly deprived Mount Kisco's school district of property tax payments from the state for land at state prisons and parks in Bedford.

My journalism has for years chronicled Westchester's affordable housing crisis, ever since those early days in White Plains. In March, I did something more than just write about it.

I slept over in St. Mark's library one night to staff the Emergency Shelter Partnership program for homeless singles. That's the coalition of northern Westchester congregations, which provides shelter on a weekly rotation, from November through March. St. Mark's and St. Luke's in Katonah are among the 16 partners.

I took Bill Doubleday up on his challenge to think big. The St. Mark's vestry liked my idea to hire jazz guitarist Doug Munro's band to play his swinging arrangements of sacred and popular Christmas tunes, called *A Very Gypsy Christmas*, at this year's holiday dinner dance. The evening will benefit ESP, we'll honor one of its founders, and bring together supporters from all 16 congregations to experience the joy of Christmas through music and dance on our spacious wooden dance floor.

Back on Epiphany, as I walked to coffee hour, I noticed there wasn't a picture of my great-grandfather in the gallery of rectors.

On the 15th Sunday of Pentecost, we dedicated his portrait, which one of my cousins reproduced from a glass negative more than 100 years old. Epiphanius Wilson was a leader in the movement to spread tolerance between religions. Our family recessed out with the portrait, singing *In Christ There Is No East or West*.

Preaching that day was my cousin, the Rev. Canon Charles Gibbs, the founding executive director of the Diocese of San Francisco's United Religions Initiative. For 17 years, he traveled the globe on peacemaking missions, preaching religious tolerance and building bridges. He learned a year ago that his great-grandfather was both an Anglican priest and a scholar of the world religions.

My own revelation bubbled up when I learned that Epiphanius Wilson was a journalist as well, serving as the Literary Digest's foreign comment editor, and editor of *The Churchman*, a weekly published by the Protestant Episcopal Church in the USA.

And here I was St. Mark's, back in the flock my great-grandfather led 115 years ago.

Here I was, in my Diocese of New York home.

---

*The author is a member of St. Mark's Church, Mount Kisco, and the Tax Watch columnist at The Journal News in White Plains.*



The Rev. Epiphanius Wilson



# Views and Reviews

## ARTS AND LITERATURE



Daniel Gerroll as C.S. Lewis and Robin Abramson as Joy Gresham in "Shadowlands."

Photo: Jeremy Daniel.

### "SHADOWLANDS"

THROUGH JANUARY 7, 2018

AT THE ACORN THEATRE, NEW YORK

410 WEST 42ND STREET

RUNNING TIME: 2 HOURS 20 MINUTES

(WITH A 15-MINUTE INTERMISSION)

Reviewed by Pamela A. Lewis

C.S. Lewis, the Belfast-born, British figure of letters, was one man engaged in myriad activities: celebrated Oxford scholar and Christian apologist, who penned such classics as *Mere Christianity*, *The Screwtape Letters*, and *The Problem of Pain*; the imaginative author of the beloved children's classic *The Chronicles of Narnia*; literary critic; essayist; lay theologian; broadcaster. But in "Shadowlands," by William Nicholson, now onstage at the Fellowship for Performing Arts in New York, Lewis is simply a human being who must grapple with the play's central question, why does a benevolent God allow people to suffer?

When we first meet Lewis (known as "Jack" to his friends, and portrayed by Daniel Gerroll), he is delivering one of his highly polished and cerebral lectures on the nature of God. "God," he argues, "does not want us to be happy." "Pain is God's megaphone to wake us up to suffering." "Suffering releases us from the toils of this world." Looking every bit the middle-aged Oxford don in three-piece tweed suit and sensible shoes, Lewis proclaims the beliefs of the confident apologist he became after abandoning atheism and converting to Christianity.

However, Lewis's predictable and sedate life lacks something that not even he discerns or acknowledges, although others close to him do. His own brother "Warnie" (played by John C. Vennema) observes that "Jack plays safe." He is a better spectator than liver of life.

This comfortable routine is soon changed by the arrival of Joy Gresham (Robin Abramson), whose first appearance is in the form of a long airmail envelope containing her letter to Lewis expressing admiration of his work. Born Joy Davidman, she is an American writer of Jewish heritage, a former Communist, and, like Lewis, a convert from atheism to Christianity.

What begins as an epistolary relationship soon assumes a more personal shape when Joy and her 8-year-old son Douglas visit Oxford and meet Jack. While welcomed by the more emotionally reserved Lewis, Joy's outspokenness does not go over well with his claret-sipping friends, such as Christopher Riley (played with delicious condescension by Sean Gormley), who sniffs, "Women are more interesting in theory than in practice."

We soon learn—again via letter—that Joy's husband, William Gresham, is divorcing her, giving her the freedom not only to begin a new life, but to inject Jack's with a different kind of energy. Despite their cultural and emotional differences, they are intellectual equals, and Joy often succeeds in puncturing the seemingly impenetrable superiority of Lewis's mind.

Jack and Joy move from friendship to deep, romantic love; somehow, they

marry, despite the Church of England's unyielding laws against divorced people remarrying. Just when Jack begins to let go, as he had to do when he learned to dive into the pool during the summer he became a Christian, life drags in its pain, and the couple must confront and endure it. Through beautiful staging references to "The Magician's Nephew," one of Lewis's "Narnia" tales, Douglas (played by Jack McCarthy and Jacob Morrell at alternate performances) assists his mother in her journey of endurance.

Readers familiar with Lewis's *A Grief Observed*, on which "Shadowlands" is based, would be pleased with the play's respectful faithfulness to the text. The 199-seat off-Broadway Acorn Theatre is suited to the work's intimate narrative and small cast. While the scenic designs by Kelly James Tighe suggest a limited budget, they communicate the period (early 1950s) and do not compete with the actors for our attention. Christa Scott-Reed has directed a strong ensemble, with actors doubling and tripling up on roles. Gerroll as C.S. Lewis exudes kindness and lack of worldliness that must have attracted Joy. Robin Abramson (making her New York debut) gives her stylishly-dressed Joy a no-nonsense New York brashness, topped off with the hint of a Lower East Side inflection that contrasts with Gerroll's softer manners and plummy accent. Vennema is especially sympathetic as the slightly stuffy but endearing Warnie. McCarthy is a sweetly obedient Douglas.

The Fellowship for Performing Arts produces theater from a Christian perspective, directed to diverse audiences, and has produced plays based on several of Lewis's works.

Despite the play's solemn notes, there are humorous moments that push aside the clouds.

"Do you ever turn the heat on in here?" asks Joy to Jack with mock disbelief soon after moving into his home.

Although the enormous and unanswerable question, which preoccupied Lewis and dominated so much of his theological writings, looms over the play, there is prayer ("Prayer changes me, not God," says Lewis.) and the persistence of love, which make it possible to live with the pain of loss, and to live in this shadowed world.

*The author is a member of St. Thomas Church, Fifth Avenue, and a regular contributor to the Episcopal New Yorker.*

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## St. George's Clock Returns to Duty with "Stairway to Heaven" on the Playlist



Throughout its long history, St. George's Church on Rutherford Place in Manhattan has been known for many things, including providing New York City with the correct time. In 1868, the Annual Report of the American Institute of the City of New York recalled, "There is not attempt at compensation, and yet no clock in the city more than ten years built has gained such reputation for time-keeping. Twenty years since a person who had not St. George's time was supposed to have no time at all." Unfortunately, for over half a century, the six faces of the St. George's clocks have only told time correctly twice away. Now, all of this is about to change: with the help of a friend of the parish, the historic clock towers will soon keep time accurately again. With new action, new arms, and a digital upgrade for the "bells," the clock-towers made their debut Sunday, December 3rd at the parish's annual Candlelight Service. Besides chiming daily and adding to the weekly worship experience, because of a special request, the towers will play Led Zeppelin's "Stairway to Heaven" annually on Christmas morning. Although this may seem like an unorthodox musical selection, the Rev. Jacob Smith, rector of the parish, believes it is more than appropriate. "On Christmas, we remember and give great thanks, that in Jesus Christ, God has descended the stairway from heaven, and in his death and resurrection has reconciled us back to God. Hopefully all who hear those glorious chimes will remember the lyric, 'your head is humming and it won't go, In case you don't know The piper (God) is calling you to join him.'"

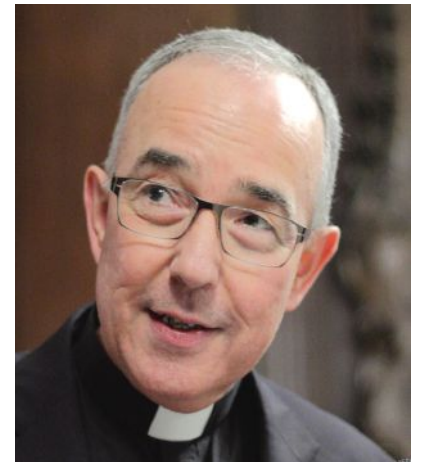
A 1 minute video showcasing the repair may be found at <https://youtu.be/xRV72ICoFv0>

## Good Year for the Church Club of New York

By Susan Ridgway

The Church Club of New York has seen a year of unprecedented growth, with 41 new members (a 15% increase), including a number of clergy and young adults. It has also added more programs to its annual calendar. In 2017, it hosted the following events:

- January - "Martin Luther Exhibit at The Morgan Library & Museum", with candle-light Communion and a reception at Church of the Incarnation
- February - Evensong followed by "Leadership for the 21st Century: Real Estate Matters" at Trinity Church Wall Street
- May - 130th Annual Dinner Gala featuring the Most Rev. Dr. Robert A. Rimbo, Bishop of the Metropolitan New York Synod of the Evangelical Lutheran Church in America, at the Yale Club of New York City
- June - Annual Meeting and Barbecue at the Church of the Transfiguration
- September - Second annual "Meet and Greet" at St. Luke in the Fields
- October - "An Evening with the Bishop of Cuba" with the Rt. Rev. Dr. Griselda Delgado del Carpio, Episcopal Bishop of Cuba, at St. Bart's
- November - "Story of the Episcopal Hymnal" with the Rev. Dr. Sean Wallace at Church of the Resurrection
- December - Annual "Christmas Party and Toy Drive" at Church of the Heavenly Rest.



The Dean of Westminster, the Very Rev. Dr. John Hall, will be the guest of honor at the Church Club's 131st Annual Dinner on May 1, 2018.

At the Annual Meeting and Barbecue in June, the Club elected six new members to the board of trustees and named as its 2017 Young Adult of the Year Christopher Wilson, a member of St. Mary's Church in Mohegan Lake. Wilson was chosen for his work raising funds and writing grants to rebuild, furnish, and provide books and supplies to Hatsavan School in Armenia; he and St. Mary's each received a \$500 honorarium.

The Church Club of New York is looking forward to another great year in 2018, including an annual dinner with the Very Rev. Dr. John Hall, Dean of Westminster, on May 1 at the Yale Club.

The Church Club of New York was founded 131 years ago, in 1887. Its mission is to strengthen the life and faith of the Church and the Anglican Communion, to support theological education, and to offer members a forum for the discussion of important issues facing the Church, as well as opportunities for service and fellowship. For information about membership visit [www.churchclubny.org](http://www.churchclubny.org), send an email to [churchclubny@gmail.com](mailto:churchclubny@gmail.com), or call the Church Club office at (212) 828-7418.

The author is a member of Church of the Incarnation in Manhattan and serves as executive director of the Church Club of New York.

## Homeless Jesus Unveiled at Cathedral

On December 5, the interim dean of the Cathedral of St. John the Divine, the Rt. Rev. Clifton (Dan) Daniel, unveiled a casting of the bronze sculpture *Homeless Jesus* by Timothy Schmalz at the entrance to the north drive of the Cathedral Close (that is, at the south west corner of the Cathedral). Castings of the sculpture, which depicts Jesus as a homeless person sleeping on a bench, have also been installed in, among other places, the Vatican, Manchester, Dublin, Belfast, Bruges, Singapore and Toronto.



*Homeless Jesus*, a bronze sculpture by Timothy Schmalz, on the north drive of the Cathedral Close.

Photo: Isadora Wilkenfeld.



## Diocesan Investment Trust Signs United Nations Principles for Responsible Investment

Earlier this year, the Diocesan Investment Trust (DIT) became a signatory of the United Nations-supported Principles for Responsible Investment, the leading international network of institutional investors committed to including environmental, social and governance (ESG) factors in their investment decision making. This action puts into effect an important provision of a resolution (<http://www.diocesenyn.org/SRI15>) passed at the 2015 Diocesan Convention, calling on the Diocesan Trustees “to take such actions as may be necessary and appropriate to cause the Diocese of New York to adopt sustainable investing as an investment policy goal and to become a signatory to the United Nations Principles for Responsible Investing.”

As a signatory to the Principles for Responsible Investing, the DIT—which provides managed investment services to the Diocese, its Parishes, and other Episcopal Church-related organizations within the Diocese—has agreed to put into practice six key principles for responsible investing:

- We will incorporate ESG issues into investment analysis and decision-making processes.
- We will be active owners and incorporate ESG issues into our ownership policies and practices.
- We will seek appropriate disclosure on ESG issues by the entities in which we invest.
- We will promote acceptance and implementation of the principles within the investment industry.
- We will work together to enhance our effectiveness in implementing the principles.
- We will each report on our activities and progress towards implementing the principles.

The United Nations-supported Principles for Responsible Investment (PRI) Initiative is an international network of investors working together to put these six principles for responsible investment into practice. Its goal is to understand the implications of environmental, social and governance issues for investors and support signatories to incorporate these issues into their investment decision making and ownership practices. In implementing the principles, signatories contribute to the development of a more sustainable global financial system. Visit [www.unpri.org](http://www.unpri.org).

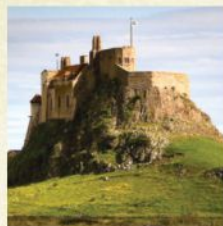
# Episcopal Charities Tribute Dinner Smashes Record at Over \$1.5 Million

Episcopal Charities hosted a record-breaking Tribute Dinner on December 4th. Honorees were Martin J. Sullivan, an operating partner of Lightyear Capital, and Owen D. Thomas, Chief Executive Officer at Boston Properties. Musical entertainment was provided by Young at Arts of Christ Church Bronxville, an arts education program funded by Episcopal Charities. Jaela Cheeks-Lomax, an alumna of Young at Arts who is now a professional singer and actress, spoke about the impact of Episcopal Charities’ work on her life. With a record-breaking 820 people in attendance, they were able to raise over \$1.5 million, all of which will go towards helping New Yorkers in need across the diocese.



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## How a 1920s Fundraiser Sounded a “Cat’s Meow”

By Ann Votaw

The small parish of Holy Trinity Church, Inwood “shimmied” its resources just before Thanksgiving to host a Jazz Age Afternoon Tea and Silent Auction that earned over \$1,000.

“The fundraiser gave us a boost in morale that meant more than the money,” said church member Kelli Emerson, who helped conceive of the event, a first at Holy Trinity.

With donated items, a modest budget of \$500, and theatrical ingenuity, the party committee transformed the auditorium into a musical hot spot with costumed revelers, dramatic lighting, floral table settings, and tea and finger sandwiches to satisfy appetites without the use of stoves and ovens. For the finale, members of the Pied Piper Children’s Theatre guided party-goers in a high-kicking Charleston.

The idea germinated during a vestry meeting when talk turned toward the budget and how to boost revenue, said treasurer Patricia McLaughlin.

Emerson, who works in e-commerce, suggested a silent auction using donated goods. Her company recently tried a similar strategy on a grander scale that auctioned off extra inventory while generating thousands for charity.

“It seemed like the perfect match,” McLaughlin said of the concept. “We knew we wanted an event that would include all ages and groups in their price ranges. It needed to build ties within our community.”

Tickets for the two-hour party sold at the door for \$10 for adults and \$5 for children. Each ticket was marked with a number corresponding to each person’s name.

As live music played, participants could stroll up on stage to admire items like vintage ties, hand painted landscapes of the church, china tea sets and designer jewelry. To bid, they wrote their personal numbers beside desired objects. Winners bought their prizes with funds that went to the church.

In total, the Jazz Age Afternoon Tea earned \$1,550 through ticket sales and the auction.



Young flappers enjoying the Jazz Age Tea at Holy Trinity, Inwood. Photo: Holy Trinity Church.

According to Emerson, the highest bid was \$150 for a Hermès scarf worth much more.

McLaughlin suggested that other small churches be shrewd when scheduling fundraisers. “Don’t underestimate the planning skills of your teens,” she said. “If you make the planning fun—even more fun than the event—you won’t regret your service and your community will benefit. Don’t make the first things about lofty goals. Make it about a shared experience.”

The author is a member of Holy Trinity Church, Inwood.

## Lindsley Named Rector Emeritus at Tivoli

The parish of St. Paul’s and Trinity, Tivoli, in celebrating this year the 200th anniversary of its founding, named its former rector, the Rev. Canon James Elliott Lindsley, D.D. as Rector Emeritus. Canon Lindsley, one-time editor of the *Episcopal New Yorker*, and author of *This Planted Vine*, a history of the diocese, served as rector of the parish from 1969 to 1992 and since that time has served other churches in the area. He is now associate at Grace Church, Millbrook.

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# Scarsdale Parish Welcomes New Organ



The new Klais organ at St. James the Less in Scarsdale.

Photo: St. James the Less.

St. James the Less in Scarsdale is celebrating its new Klais pipe organ — the only Klais instrument built in the United States in the last year, and one of only 15 ever built in this country.

“Beautiful, heartfelt worship is central to the identity of Episcopalians,” said the Rev. Astrid Storm, the first female rector in the history of the 169-year-old parish, “and the organ is central to our worship. The land on which St. James the Less sits was given to the church by William Popham in 1849 on the condition that the parish always worship from the Book of Common Prayer. It’s who we are as Episcopalians. With this new organ, we’re ensuring for present and future generations that worship will continue to inspire, uplift and strengthen us for service in the world.”

“Sunday mornings have been such a pleasure, especially when accompanying the choir and playing hymns and service music,” added director of music and organist Dr. Matthew Lewis. “I know that congregational hymn singing has significantly improved because of the antiphonal division in the back of the church.”

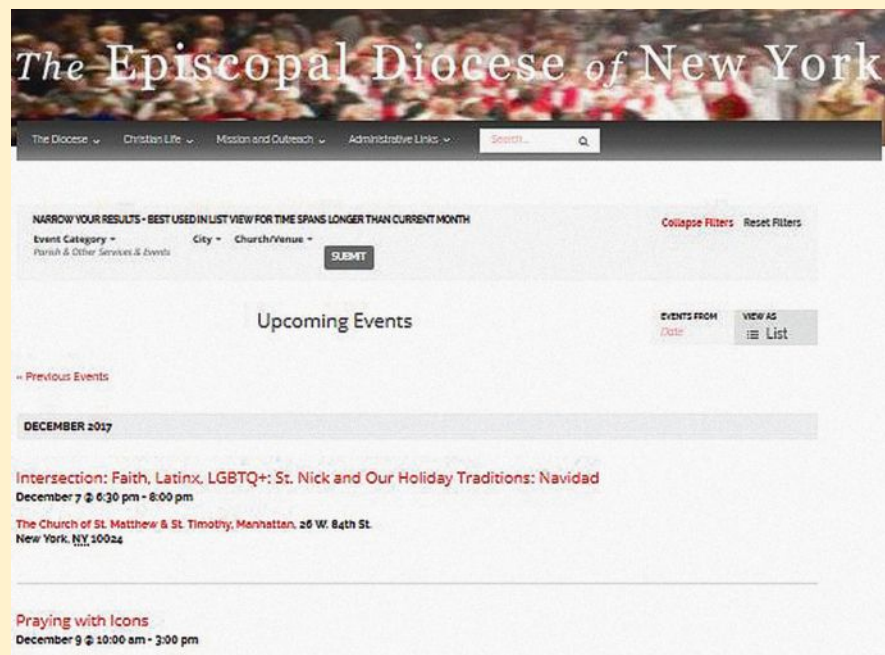
“Previously, one of the challenges was getting the sound of the organ to the back,” he explained. “It all kind of stopped once it reached the crossing. But with the new antiphonal division—essentially, a moderate sized, complete organ near the baptismal font—the congregation feels supported in all parts of the church and sings more confidently.”

The new organ’s parts arrived in 307 crates on three shipping containers with 3,000 pipes. Over \$1.7 million was donated to pay for it by 70 parishioners and friends of the church.

Colorful, expressive, and able to handle a diverse repertoire, the St. James the Less Klais pipe organ will be used for services and concerts alike. St. James the Less will feature established organists with high-profile international status, along with outstanding local organists.

For details of upcoming concerts please visit [www.stjamescarsdale.org](http://www.stjamescarsdale.org); on Facebook at [www.facebook.com/stjamescarsdale](http://www.facebook.com/stjamescarsdale).

## Parish Events and Jobs Come to the Diocesan Website



Early December saw the launch of a new feature on the diocesan website which allows parishes and other Episcopal organizations within the diocese to post events on the website’s calendar. Parishes may post all sorts of events, including regular worship services, while calendar viewers can filter the results by various seasonal (e.g., Advent & Christmas) and year-round (e.g., Music & Performance) categories, as well as by city, church or other venue, and date. To view the calendar, please visit [www.diocesen.org/parish-events](http://www.diocesen.org/parish-events).

Parishes and others may also now post lay jobs on the website (clergy positions listings should continue to go to the Rev. Canon Deborah Tammearu in the Transitions office – [dtammearu@diocesen.org](mailto:dtammearu@diocesen.org)).

Login information was distributed to all parishes by email. If you did not receive yours, please visit [www.diocesen.org/login-request](http://www.diocesen.org/login-request) and complete the form.



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## Ordination at Holy Cross Monastery

At a service on November 14 in the Monastery Church of St. Augustine, Holy Cross Monastery, West Park, Bishop Dietsche ordained Brother Aidan William Owen to the transitional diaconate.



From left to right: The Rev. Br. Joseph Wallace-Williams, O.H.C., The Rev. Br. Aidan William Owen, O.H.C., The Rt. Rev. Andrew ML Dietsche, The Rev. Br. Robert James, O.H.C., and The Rev. Canon Charles W. Simmons  
Photo: The Rev. Br. Randy Greve, O.H.C.

## Fare Share Friday at St. Bart's

By the Rt. Rev. Dean Wolfe

**O**n November 24, I attended my first Fare Share Friday dinner with Crossroads Community Services at St. Bart's. It was a glorious evening and there wasn't an empty seat to be found. Thank you to all who made this night possible, and to all of you who continue to work each and every day to end hunger and homelessness.

I was reminded in our conversations around the table of how much we all hold in common and by how little separates those of us who have places to live from those of us who live in shelters or on the street. It was a privilege to attend this heart-warming event and I am proud St. Bart's, in partnership with Crossroads Community Services, provides the opportunity for these connections to take place.

In Proverbs 22:2 it is written, "The rich and poor meet together: the Lord is the maker of them all." If we are all the children of one God, then every other person is our brother or our sister. Fare Share Friday brought us all together as family last night and for that I say, thanks be to God.

*Learn more at [faresharefriday.org](http://faresharefriday.org)*

*The author is the rector of St. Bartholomew's Church in Manhattan.*



A table at Fare Share Friday.

Photo: St. Bartholomew's Church.



# 2018 Year of Lamentations: *The Diocese Laments its Role in Slavery*

## January

**Theatrical Presentation** Christ Church, Staten Island  
*A New York Lamentation* A play exploring the history of slavery within the Episcopal Church. 01/21 3-5pm

## February

**Film and Discussion** Church of St Barnabas, Irvington  
*Strong Island (2017)* Join us as we view *Strong Island* and discuss the thematic elements together. 02/04 7pm

**Blessed Absalom Jones Liturgy** Cathedral of St John the Divine

A liturgical celebration of the first African American Priest ordained in the Episcopal Church. 02/10 10:30am

**Film and Discussion** Donegan Hall, Cathedral Close  
*Birth of a Nation (2016)* Join us as we view *Birth of a Nation* and discuss the thematic elements together. 02/22 7pm

## March

**Theatrical Presentation** Christ Church, Poughkeepsie  
*A New York Lamentation* A play exploring the history of slavery within the Episcopal Church. 03/04 3-5pm

**Book Discussion** Donegan Hall, Cathedral Close  
*Deep Denial, David Billings* Join the discussion on the narrative elements of Billings' book. 03/14 6-9pm

## April

**Film and Discussion** Church of the Ascension, Manhattan

*Agents of Change (2016)* Watch *Agents of Change* with us and engage in a discussion afterwards. 04/22 2pm

## May

**A Liturgy of Lamentation** Cathedral of St. John the Divine

Celebrate with us through prayer, dance, song, and theater. 05/17 7pm

**Sacred Walking Tour Part 1** Manhattan

Sacred walks to honor and explore sites that mark early African presence in New York. Saturdays in May

## June

**Film and Discussion** Christ Church, Staten Island  
*Strong Island (2017)* Watch and discuss *Strong Island* with us as we delve into the topics of race, culture, and family. 06/10

## July

**A Pilgrimage of Lamentations** Upstate New York  
A three-day pilgrimage visiting historic sites that broaden our knowledge and understanding of African American history in New York State. End of July

## August

**Jonathan Daniels Pilgrimage**

A pilgrimage offering an opportunity for high school students to visit historic sights across Georgia and Alabama and understand civil rights activist, St. Jonathan Daniels and the historic events surrounding his life and death.

Details to come. Early August

## September

**Theatrical Presentation** St. Paul Community Baptist Church, Brooklyn

*The MAAFA Suite... A Healing Journey* Come see the theatrical presentation depicting the stories and events that have shaped the African American experience. Please sign up ahead of time tickets are limited.

## End of September

**Book Discussion** St James the Less, Scarsdale NY  
*We Were Eight Years in Power, Ta-Nehisi*

**Coates** Join the discussion! Let's review and discuss this amazing book together. 09/16 2-4pm

**Theatrical Presentation** St. Philip's Church, Harlem  
*A New York Lamentation* (See January for details.) 09/23 3-5pm

**Film and Discussion** Grace Church, Nyack

**Film Festival for Youth** Come view a series of short films introducing youth to the Civil Rights Movement and its implications. 09/30 2pm

## October

**Book Discussion** St George's, Newburgh

*We Were Eight Years in Power, Ta-Nehisi Coates* (See September for details.) 10/21 2-4pm

**Theatrical Presentation** St Bartholomew's, White Plains

*A New York Lamentation* (See January for details.) 10/14 2-4pm

**Concert** The Church of Heavenly Rest

**Vibrations for a New Movement** A concert celebrating the empowerment of music! 10/27 4pm

**A Diocesan Conversation**

A forum discussing and reflecting upon the Year of Lamentations. 10/28

## Connect with us!

Prayer Blog [ednyreparationsblog.wordpress.com](http://ednyreparationsblog.wordpress.com) | Website [bit.ly/ednyrep](http://bit.ly/ednyrep)

Facebook [@Ednyreparationscommittee](https://www.facebook.com/Ednyreparationscommittee) | Email us [diocesanrepcommittee@gmail.com](mailto:diocesanrepcommittee@gmail.com)

Newsletter [bit.ly/ednysignup](http://bit.ly/ednysignup)



## BISHOPS' VISITATION SCHEDULE

### JANUARY 7 (1 EPIPHANY)

**Bishop Dietsche:**

St. John's in the Village, Manhattan

**Bishop Shin:** St. Luke's, Eastchester

**Bishop Glasspool:**

St. Philip's, Garrison

### JANUARY 14 (2 EPIPHANY)

**Bishop Dietsche:**

Resurrection, Manhattan

**Bishop Shin:** San Andrés, Yonkers

**Bishop Glasspool:**

St. Andrew's, Brewster

### JANUARY 21 (3 EPIPHANY)

**Bishop Dietsche:**

St. Margaret's, Longwood

### JANUARY 28 (4 EPIPHANY)

**Bishop Shin:** St. John's, Pleasantville

### FEBRUARY 4 (5 EPIPHANY)

**Bishop Dietsche:** Epiphany, Manhattan

**Bishop Shin:** St. Joseph's, Bronx

**Bishop Glasspool:**

Divine Love, Montrose

### FEBRUARY 11 (LAST EPIPHANY)

**Bishop Dietsche:**

St. Gregory's, Woodstock

**Bishop Shin:** Zion, Dobbs Ferry

**Bishop Glasspool:**

St. Mary's Ghanaian, Bronx

### FEBRUARY 14 (ASH WEDNESDAY)

**Bishop Dietsche:** Trinity Wall Street

### FEBRUARY 18 (1 LENT)

**Bishop Dietsche:**

St. Alban's, Staten Island

**Bishop Shin:** St. Martin's, Manhattan

**Bishop Glasspool:**

Zion, Wappingers Falls

### FEBRUARY 25 (2 LENT)

**Bishop Dietsche:**

St. Thomas', New Windsor

**Bishop Shin:**

St. Andrew's, Staten Island

**Bishop Glasspool:**

St. James', Hyde Park

### MARCH 4 (3 LENT)

**Bishop Dietsche:**

Haitian Congregation of the Good Samaritan, Bronx (p.m.)

**Bishop Glasspool:** St. David's, Bronx

### MARCH 11 (4 LENT)

**Bishop Dietsche:**

Christ Church of Ramapo, Suffern

**Bishop Shin:** Regeneration, Pine Plains

**Bishop Glasspool:** All Saints', Harrison

### MARCH 18 (5 LENT)

**Bishop Dietsche:**

St. Bartholomew's, White Plains

**Bishop Shin:** St. Andrew's, Beacon

**Bishop Glasspool:**

Christ Church, Poughkeepsie

### MARCH 31 (EASTER VIGIL)

**Bishop Sauls:** St. John's, South Salem

April 8 (2 Easter)

**Bishop Dietsche:**

La MESA, Dover Plains (p.m.)

**Bishop Shin:**

Good Shepherd, Roosevelt Island

**Bishop Glasspool:**

Good Shepherd, Manhattan

# Home for Christmas

*By the Rev. James Lee Burns*

This year  
I think I'd prefer  
to send and receive  
some good  
memories  
more than gifts.

They're never  
the wrong size or color,  
and even if  
you return them  
they're never gone,  
instead,  
they just get better.

No need  
to wrap them  
or hide them  
until the  
Big Event.

It's just fine  
to leave them  
anywhere  
around the house  
around the heart  
and they will still delight  
when opened  
on that blessed morning.

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

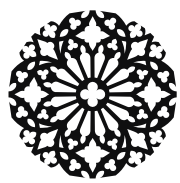
## CLERGY CHANGES

	FROM	TO	DATE
<b>The Rev. Deacon Jacqueline Sanchez-Shabazz</b>	Ordained Deacon May 13 (Diocese of NY)	Deacon, Good Shepherd, Manhattan	May 14, 2017
<b>The Rev. Bo Reynolds</b>	Deacon Intern, St. Luke in the Fields, Manhattan	Curate, St. Luke-in-the-Fields, Manhattan	October 1, 2017
<b>The Rev. Emily Phillips Lloyd</b>	Associate, St. Luke in the Fields, Manhattan	Priest-in-Charge, St. Peter's, Poolesville, MD	October 31, 2017
<b>The Rev. Mary Julia Jett</b>	Interim Pastor and Vicar of the Congregation of St. Saviour	Supply, Diocese of NY	December 31, 2017



# Cathedral Calendar

## DECEMBER-MARCH 2017



### The Cathedral Church of Saint John the Divine

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

For details of ongoing programs, tours and workshops at  
the Cathedral please visit [www.stjohndivine.org](http://www.stjohndivine.org).

#### SUNDAY SERVICES

8 a.m. Morning Prayer & Holy Eucharist  
9 a.m. Holy Eucharist  
11 a.m. Choral Eucharist  
4 p.m. Choral Evensong

#### DAILY SERVICES

Monday–Saturday  
8 a.m. Morning Prayer  
8:30 a.m. Holy Eucharist (Tuesday & Thursday only)  
12:15 p.m. Holy Eucharist  
5 p.m. Evening Prayer

#### GREAT CHOIR: LIGHT OF LIGHT

Tuesday, March 6, 7:30 p.m.  
Musica Sacra presents their second concert of the 2017-18 Great Music in a Great Space season, featuring luminous Gregorian chant propers and music of Orlando di Lassus, Josquin Des Prez, Léonin, Morten Lauridsen, and Kevin Oldham. A pre-concert recital by the Concert Chorus of the Newark Boys Chorus School at 7 p.m. opens the evening. Visit [stjohndivine.org](http://stjohndivine.org) for tickets and more information.

#### NIGHTWATCH CROSSROADS: INTERSPIRITUAL

Friday, March 9, 6:30 p.m.  
Visit [stjohndivine.org](http://stjohndivine.org) for more information and to register.

#### TRANSITIONAL DIACONATE SERVICE

Saturday, March 10, 10:30 a.m.  
Visit [dioceseny.org](http://dioceseny.org) for more information.

#### NIGHTWATCH CROSSROADS: INTERSPIRITUAL

Friday, March 16, 6:30 p.m.  
Please see details for January 5.

#### GREAT CHOIR: ARVO PÄRT'S MISERERE

Tuesday, March 20, 7:30 p.m.

#### OBSERVING THE SEASON: HOLY WEEK AND EASTER AT THE CATHEDRAL

**PALM SUNDAY**  
Sunday, March 25  
9 a.m. The Blessing of the Palms & Holy Eucharist  
11 a.m. The Blessing of the Palms & Holy Eucharist  
4 p.m. Choral Evensong

#### HOLY MONDAY AND HOLY WEDNESDAY

Monday, March 26 and Wednesday, March 28  
8 a.m. Morning Prayer  
12:15 p.m. Holy Eucharist  
5 p.m. Evening Prayer  
7 p.m. Holy Eucharist

#### HOLY TUESDAY

Tuesday, March 27  
8 a.m. Morning Prayer  
8:30 a.m. Holy Eucharist  
10:30 a.m. Liturgy of Collegiality, The Holy Eucharist & Consecration of the Sacred Chrism  
5 p.m. Evening Prayer  
7 p.m. Holy Eucharist

#### MAUNDY THURSDAY

Thursday, March 29  
8 a.m. Morning Prayer  
5 p.m. Evening Prayer  
7 p.m. Maundy Thursday Eucharist & Stripping of the Altar  
9 p.m. The Reading of Dante Alighieri's Inferno  
9 p.m. All-Night Vigil

#### GOOD FRIDAY

Friday, March 30  
8 a.m. Morning Prayer  
The All-Night Vigil closes with this service. All are welcome.  
12 p.m. Good Friday Liturgy  
A traditional Good Friday observance, which uses Victoria's Passion, sung by the Cathedral Choir, to tell the crucifixion story.  
2:30 p.m. Stations of the Cross or Via Crucis  
7 p.m. Choral Lamentations

#### HOLY SATURDAY

Saturday, March 31  
Beginning in total darkness, the congregation joins the clergy in illuminating the Cathedral by candlelight, as we observe the Paschal mystery—the passage from darkness into light, from death into life—told through scriptural readings and chanted psalms. When the lights of the Cathedral are finally thrown up, all join in ringing in the first moments of Easter, as the Great Organ sounds for the first time since its silencing on Maundy Thursday. The Bishop of New York celebrates, the Dean of the Cathedral preaches, and the Cathedral Choirs sing. This is the only liturgy of the day.

#### EASTER DAY

Sunday, April 1  
8 a.m. Holy Eucharist  
11 a.m. Festal Eucharist for Easter Day  
The Cathedral Choirs sing and the Bishop of New York celebrates and preaches.  
4 p.m. Festal Choral Evensong

#### TICKETS AND RESERVATIONS

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

#### ONGOING PROGRAMS, TOURS, WORKSHOPS

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

#### The Great Organ: It's Sunday

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

#### PUBLIC EDUCATION & VISITOR SERVICES

##### ONGOING TOURS & EVENTS

##### HIGHLIGHTS TOURS

Mondays, 11 a.m. – Noon & 2 – 3 p.m.  
Tuesdays – Saturdays, 11 a.m. – Noon & 1 p.m. – 2 p.m.  
Select Sundays, 1 p.m. – 2 p.m.  
\$14 per person, \$12 per student/senior. No prior reservation necessary. Meet at Visitor Center.

##### VERTICAL TOURS

Wednesdays & Fridays, Noon – 1 p.m.;  
Saturdays, Noon – 1 p.m. & 2 p.m. – 3 p.m.  
On this adventurous, "behind-the-scenes" tour. \$20 per person, \$18 per student/senior. All participants must be 12 years of age and older and reservations are recommended. For reservations visit the Cathedral website or call (866) 811-4111. Bring a flashlight and bottle of water. Meet at Visitor Center. 811-4111. Meet at Visitor Center.

##### NIGHTWATCH

The Nightwatch series offers two exciting and innovative programs: Nightwatch Crossroads and Nightwatch Dusk & Dawn. For more information visit [stjohndivine.org](http://stjohndivine.org) or contact: (212) 316-5819/ [nightwatch@stjohndivine.org](mailto:nightwatch@stjohndivine.org).

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

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

#### CATHEDRAL COMMUNITY CARES (CCC)

All programs meet in the CCC office, the Sunday Soup Kitchen or the Cathedral A.C.T. gym unless otherwise specified. Please visit [stjohndivine.org](http://stjohndivine.org) for more information on CCC programs.

#### SELECTED PROGRAMS AND SERVICES

### DECEMBER

#### CHRISTMAS EVE LESSONS AND CAROLS

Sunday, December 24, 4 p.m.

#### CHRISTMAS EVE FESTAL EUCHARIST

Sunday, December 24, 10:30 p.m.  
Prelude music begins at 10 p.m. The Bishop of New York celebrates the Eucharist and preaches. The Cathedral Choirs and Orchestra perform a festive mass setting and anthems, as well as classic Christmas carols. Special guests Paul Winter and Susanna Phillips join to celebrate the Christmas spirit.

#### CHRISTMAS DAY CHORAL EUCHARIST

Monday, December 25, 10:30 a.m.  
The Dean preaches and the Cathedral Choir sings. This special service will be the only liturgy of the day.

#### NEW YEAR'S EVE CONCERT FOR PEACE

Sunday, December 31, 7 p.m.  
Founded by Leonard Bernstein in 1984, the annual New Year's Eve Concert for Peace is a signature Cathedral event, gathering old friends and new for more than a quarter of a century. Visit [stjohndivine.org](http://stjohndivine.org) for tickets and more information.

#### NEW YEAR'S EVE WATCHNIGHT SERVICE

Sunday, December 31, 11 p.m.  
Join the Cathedral community in ringing in the New Year with this special late-night service.formation

### JANUARY

#### NEW YEAR'S DAY EUCHARIST

Sunday, January 1, 10:30 a.m.  
Please note, this special Eucharist will be the only service on New Year's Day.

#### NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, January 5, 6:30 p.m.  
Visit [stjohndivine.org](http://stjohndivine.org) for more information and to register.

#### CAMELS AND KINGS: A GIFT GIVING WORKSHOP

Saturday, January 6, 10 a.m.  
The two-hour workshop begins with a story and then children make gift boxes, costumes and sparkling crowns. Recommended for children ages 4 – 8 years old.

#### WITH ANGELS AND ARCHANGELS: SPOTLIGHT ON ANGELIC IMAGES

Saturday, January 6, 10:30 a.m.

#### MARTIN LUTHER KING, JR. DAY CHORAL EUCHARIST

Sunday, January 14, 11 a.m.  
The Cathedral offers a special service in honor of Dr. Martin Luther King, Jr.

#### SPIRITUAL SING WITH ALICE PARKER

Sunday, January 14, 2 p.m., Chapel of St. James  
Join Alice Parker, choral conductor, educator and Artistic Director of Melodious Accord, for an hour of communal singing, celebrating the work of Dr. King and the legacy of African American spirituals.

#### NIGHTWATCH CROSSROADS: CHRISTIAN

Tuesday, January 16, 7:30 p.m.  
Artist in Residence David Briggs performs his celebrated 1998 transcription of Gustav Mahler's Fifth Symphony.

#### NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, January 19, 6:30 p.m.  
Please see details for January 5.

#### THE LAST CRUSADE: WORLD WAR I AND THE CATHEDRAL OF ST. JOHN THE DIVINE

Saturday, January 20, 10:30 a.m. – 11:30 a.m.  
This thought-provoking tour takes you to areas of the Cathedral constructed during World War I and its aftermath.

#### DIOCESAN CHORISTER FESTIVAL

Saturday, January 27  
The day will culminate in a festive Evensong in the Cathedral featuring the combined choirs led by Bryan Zaros, Raymond Nagem and Amaranta Viera. The Evensong is open to the public and begins at 5 p.m.

### FEBRUARY

#### NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, February 2, 6:30 p.m.  
Please see details for January 5.

#### WITH ANGELS AND ARCHANGELS: SPOTLIGHT ON ANGELIC IMAGES

Saturday, February 3, 10:30 a.m.  
Please see details for January 6.

#### THE FEAST OF ABSALOM JONES

Saturday, February 10, 10:30 a.m.  
A special Eucharist commemorating Absalom Jones, abolitionist and the first African-American ordained as a priest in the Episcopal Church of the United States.

#### GREAT ORGAN: IT'S SUNDAY – DAVID BRIGGS

Sunday, February 11, 5 p.m.  
Artist in Residence David Briggs performs three innovative transcriptions of orchestral music by Maurice Ravel.

#### ASH WEDNESDAY SERVICES

Wednesday, February 14, 7:15 a.m., 8:30 a.m.,  
12:15 p.m., 7 p.m.

#### NIGHTWATCH CROSSROADS: CHRISTIAN

Friday, February 23, 6:30 p.m.  
Please see details for January 5.

### MARCH

#### DIOCESAN ADULT CHOIR FESTIVAL

Saturday, March 3  
Visit [dioceseny.org](http://dioceseny.org) for more information on this daylong festival, which culminates in a festive Choral Evensong at 5 p.m.

#### IT'S SUNDAY:

#### DAVID BRIGGS ORGAN IMPROVISATIONS

Sunday, March 4, 5 p.m.  
One of the world's foremost organ improvisers, David Briggs presents a post-Evensong recital consisting solely of improvisations in styles ranging from Renaissance to contemporary. Themes will be submitted by members of the audience.



# Saying Goodbye to an Old Friend

By Diane Schaming

**W**e all have experienced the loss of an old friend. A friend is someone you go to in happy and sad times—someone who will welcome you into their home no matter how long it's been since you were there. A friend is someone who has seen and heard it all: births, baptisms, confirmations, weddings, sickness, relationships and funerals. Year after year people come and people go, yet this old friend stands ready waiting for you.

I lost such an old friend lately: my beloved church, St. Stephen's, Tottenville, Staten Island, has closed its doors.

For 152 years, this beautiful church has been in our community. They say that a church is not only the building but also the people. St. Stephen's has seen more than its share of both. It started out as a wooden structure built in 1865. Through the first and second World Wars the church struggled to stay open. The old St. Luke's Church in Rossville closed and merged with St. Stephen's. In the 1940s and 1950s, even though the times were tough, the core families of St. Stephen's kept the church going. People sacrificed their time, talents and treasure to make it a welcoming steward in the community. In 1965, a raging fire destroyed the sanctuary; the community and the people of St. Stephen's rallied to rebuild it. Money was raised while the congregation held their services in a local Masonic Temple: friends helping friends; neighbors helping neighbors. In 1967, St. Stephen's reopened in a new brick building that was in stark contrast to the little wooden country church it replaced. It had an undercroft, more room for Sunday school, parish plays, rummage sales and community events. The church was packed on Sunday mornings. Then bit-by-bit over the years, things changed. Priests came and priests went. As they did, we either lost more parishioners who didn't like the new one or we gained a former member who'd been waiting for the old priest to leave. Church, along with school and family, wasn't that important anymore.

Those of us who stayed were ready and eager to welcome a friend or newcomer to join us. In fact, I think we scared one lady off by asking her to do just about everything we could think of. We all talked and talked like we were old friends, and I think some of our desperation showed through: she never came back.

In 2003, we noticed a large increase of Hispanic people in our community. We decided to reach out to our new neighbors by offering a Spanish service on Sundays. The diocese was behind us 100 per cent and we were told not to be discouraged if no one showed up on that first Sunday. Well, 35 new people came to church. We only

grew and grew from there. In 2005, we hired the Rev. Loyda Morales to be our priest-in-charge. Being able to speak both Spanish and English, Mother Loyda was the perfect fit for us. The church was again a place of births, baptisms, weddings, confirmations and, sadly, deaths. We blended the two congregations often so we could share with each other our friendship and stories. In 2012, Mother Loyda had a family emergency and she relocated to Florida for a few years. We carried on with supply priests, but more people just stopped coming. When the local Catholic church started a Spanish Mass two blocks away we lost our Spanish congregation altogether. The church that was once a beacon to the community was becoming just a building. People didn't want to get involved in a church that was in decline.

When we hear about someone who is loved and is near the end of life we usually have options. Do we decide not to get involved or do we rally around them? Sadly, we

didn't have enough to rally around us. Those who stayed talked about the "good old days." We shared stories of faith and community from our past. Little by little, for a year and a half, we tried to stay open, to be a part for our community. But in the end, all our love, faith and hope couldn't save our dear church. Our friend was at the end of a journey.

I, along with other former members, have been going around to other churches trying to find a new home to worship in. One Sunday, while I was visiting one of the other Episcopal churches on Staten Island, during a hymn, the tears just started rolling down my cheeks. I

was looking around and not seeing my old friends, not seeing my St. Stephen's Church, not knowing the stories of the folks around me. I knew some of the people from church events over the years, but I kept thinking they're not St. Stephen's. Then came the Eucharist and I was lifted up. As I joined the others at the communion rail, I knew God was waiting for me no matter where I worshiped. I was with a new friend.

I mourn the loss of my church and the people. Over time, I will learn the stories of the people around me. I'll listen to their funny, sad, and precious stories. I'm sad that we had to say goodbye to a dear and faithful friend, but I am glad that I was a part of the rich history that was the Church of St. Stephen. Maybe someday, St. Stephen's will be needed again in the community. We know it's there waiting for us, just as it has always been.



St. Stephen's Church, Staten Island.

Photo: Diocese of New York.

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*The author is a former member of St. Stephen's Church on Staten Island.*