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## Sam Waterston joins honorees at Episcopal Charities Annual Dinner

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THE EPISCOPAL  
DIOCESE OF  
NEW YORK

# THE EPISCOPAL NEW YORKER

JANUARY/FEBRUARY 2008

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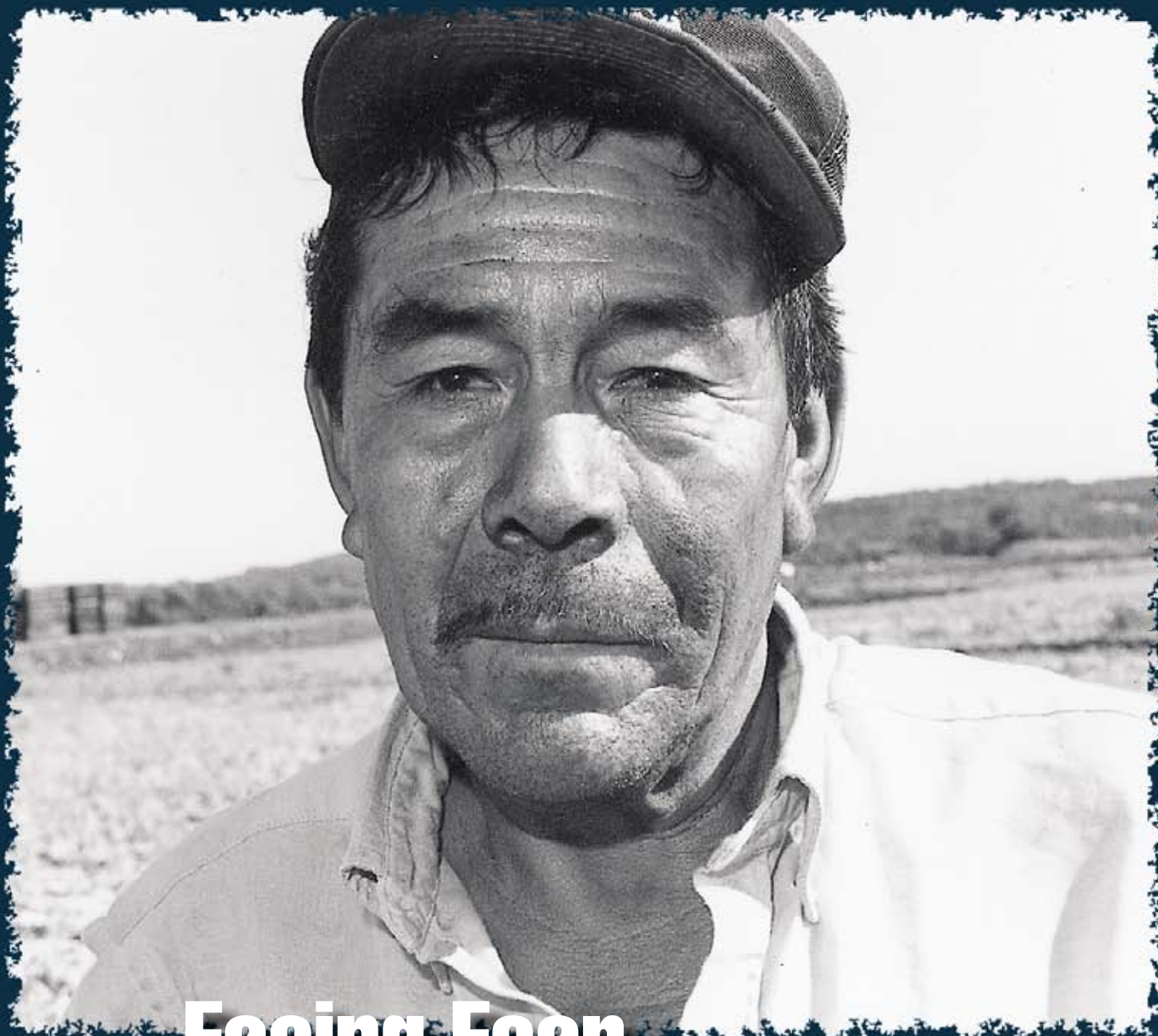
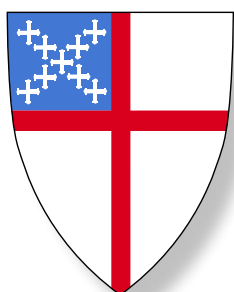
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# THE EPISCOPAL NEW YORKER

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## On the Cover

The photo of the unidentified farmworker in the field was taken by Joanne Giganti for Rural and Migrant Ministry.

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## The Bishop's Message

By the Rt. Rev. E. Don Taylor

I am a proud black man by the grace of God. I am a priest and a bishop of the church of God, and equally proud to serve God and his people. And I am a citizen of the United States. In all of these varied and exciting aspects of my life, I am proud to be a serving man of God, interacting with people made in the image of God and living out a creative, positive and sustaining ministry among them. I received a call from God; it has been tested and authenticated by the church and I have been empowered by ordination and consecration to serve and to witness to the love of God and to the integrity of each human life.

How did it happen? God planted the seed in my life and it was nourished and developed by many influences: my grandmother, a supportive woman of faith; a network of people from school, Sunday school, church and community; and important role models, including several parish priests and a devout and diligent priest-headmaster. For me the priesthood is a lifelong calling to be coveted, pursued and cherished. Without the support of my community, however, I could have missed a life lived in response to the call of God.

To be a black priest, happy in the Anglican tradition, seems peculiar to many people, especially clergy of other denominations. On numerous occasions, black clergy of other traditions have expressed great surprise at my being an Anglican priest. Their failure to understand my happy position lies in the ignorance that many people have regarding the nature of the priesthood, and in the peculiar genius of the Anglican expression of the Christian faith. To live the Anglican tradition is to find a way of Christian living that easily grips and exalts the life of a person. This experience is not peculiar to black people, but it certainly does include them and speaks to their deepest longing.

Anglicanism, and its American expression as manifest in The Episcopal Church, takes seriously Catholic life and history, Biblical faith and teaching, Apostolic life and practice, and a social sensitivity to the various gifts and possibilities of all human beings. All of which strike deep-running cords in the black psyche, acknowledge struggles that are real to black aspirations and find true expression in the spirituality of black people. The richness of Anglican liturgical expression is a window to the depth and breadth of life for black people.

The Episcopal Church needs to find a way to embrace the black Christian community. We need a steady flow of black priests and black spiritual leaders to help in this mission; to provide resources and role models like those that were so instrumental in my upbringing. By providing a visible human expression of this lively faith, we can attract and inspire a new generation of black men and women to the Anglican tradition.

Attracting black priests is the first challenge. Beyond that, unlimited possibilities exist for a young man or young woman who seeks to serve God and to build-up the life of His word. Could it be that God is calling you to be a priest? Why not think about it, pray about it and consult with your priest or bishop? You may be the person that God is seeking to recruit for His service. And you may find that you are fulfilled in giving your life to His ministry.

*Taylor is vicar bishop for New York City.*

## Mensaje del Obispo

Por el Reverendísimo Obispo E. Don Taylor

Yo soy por la gracia de Dios, un orgulloso hombre negro. Soy un sacerdote y un obispo de la iglesia de Dios e igualmente orgulloso de servir a Dios y a su pueblo. Y soy un ciudadano de los Estados Unidos. En general, me siento orgulloso de esos variados y excitantes aspectos de mi vida, de ser un servidor de Dios, interactuando con gente hecha a imagen de Dios y viviendo un ministerio sostenible, creativo y positivo entre ellos. Recibí un llamado de Dios; ha sido probado y autenticado por la iglesia y he sido autorizado con la ordenación y la consagración, para servir y testificar el amor de Dios; y para la integridad de cada vida humana.

¿Cómo ocurrió esto? Dios plantó la semilla en mi vida y esta fue nutrida y desarrollada por muchas influencias: mi abuela, una compasiva mujer de fe; una red de personas de la escuela, el catecismo dominical, la iglesia y la comunidad, e importantes modelos de conducta incluyendo varios sacerdotes parroquiales y un diligente sacerdote director. Para mí el sacerdocio es un llamado para toda la vida a ser aspirado, profesado y mantenido. Sin embargo, sin el apoyo de mi comunidad yo hubiese pasado por alto una vida vivida en respuesta al llamado de Dios.

Ser un sacerdote negro, felizmente en la tradición Anglicana, parecer ser algo extraño para mucha gente, especialmente para los clérigos de otras denominaciones. En numerosas ocasiones, clérigos negros de otras tradiciones han expresado gran sorpresa al hecho de que yo sea un sacerdote Anglicano. Su incapacidad para entender mi feliz posición reside en la ignorancia que muchas personas tienen en relación con la naturaleza del sacerdocio y en la característica particular de la expresión anglicana de la fe cristiana. Vivir la tradición Anglicana es encontrar una forma de vida cristiana que fácilmente comprende y exalta la vida de una persona. Esta experiencia no es extraña a la gente negra pero ciertamente los incluye y habla de sus profundos anhelos.

El Anglicanismo, y su expresión americana como se manifiesta en la Iglesia Episcopal, consideran seriamente la vida católica y la historia; la fe bíblica y la enseñanza; la vida apostólica y la práctica; y una sensibilidad social para los diversos dones y posibilidades de todos los seres humanos. Todo lo cual impacta vínculos profundos en la siquis negra, reconoce luchas que son reales para las aspiraciones negras y encuentra expresión verdadera en la espiritualidad de la gente negra. La riqueza de la manifestación litúrgica anglicana es una ventana a la profundidad y abundancia de la vida para la gente negra.

La Iglesia Episcopal necesita encontrar una manera de acoger la comunidad cristiana negra. Necesitamos un flujo constante de sacerdotes y líderes espirituales negros que ayuden en esta misión; proveer recursos y modelos de conducta como esos que fueron tan fundamentales en mi educación. Al proveer una expresión humana visible de esta fe viviente, podemos atraer e inspirar una nueva generación de hombres y mujeres negros a la tradición anglicana.

Atraer sacerdotes negros es el primer desafío. Aparte de eso, existen posibilidades ilimitadas para un hombre o mujer joven que busque servir a Dios y propagar la vida de Su palabra. ¿Podría ser que Dios le esté llamando al sacerdocio? Porque no pensarlo, orar por ello y consultarlo con su sacerdote u obispo? Usted podría ser la persona que Dios está buscando reclutar para Su servicio. Y usted podría descubrir que le satisface el dar su vida a Su ministerio.

*Taylor es Obispo vicario para la ciudad de Nueva York. Traducido por Lila Botero*



The Rt. Rev. E. Don Taylor

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THE EPISCOPAL  
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# The Rev. Canon James Elliott Lindsley

Steps down as the diocese's historiographer after more than a quarter century

By Lynette Wilson

The Rev. Canon James Elliott Lindsley has served as the diocese's historiographer since being appointed by Bishop Paul Moore in 1974.

Born in Morristown, N.J., in 1930, Lindsley attended Bard College and graduated in 1952 with a degree in 18th century English history. He graduated General Theological Seminary with a bachelor's in sacred theology in 1955. He has written more than a dozen books, mostly parish histories, and wrote *This Planted Vine: A Narrative History of the Episcopal Diocese of New York*, published in 1984 in time for the diocese's 200th anniversary. The book covers two centuries (1785-1985) of diocesan history.

Lindsley served as rector of St. Paul's and Trinity Parish, Tivoli, for 23 years, and served at other parishes in New York and New Jersey. He was also editor of *The Episcopal New Yorker* for more than a decade.

Bishop Mark S. Sisk conferred the honor of Canon of the Diocese on Lindsley in June 2002.

Wayne Kempton, the diocese's archivist and newly appointed historiographer, and I recently met with Lindsley and his wife of 47 years, Barbara, at their home in Millbrook. The Lindsleys have three children and two grandchildren.

**ENY:** I see that you went straight from college to seminary, was there ever a time when you considered being an historian rather than a priest?

**LINDSLEY:** History has always been my thing. Wherever I have lived I have always wanted to be a part of the past. My family lived on the same street in Morristown for 256 years.

I was mightily influenced by the rector and the headmaster of the boarding school I attended. The one was a young priest whose Christian emphasis was very modern and sometimes shocking. The other was a dedicated layman who had been educating boys for more than a generation when I came under his shadow. Both, coincidentally (for they were much different) went to St. Stephen's/Bard and pointed me in that direction.

**ENY:** How long did it take you to write *This Planted Vine*? And how did the project come about?

**LINDSLEY:** Eight years... I should have had 18 years. It was during convention. I was sitting outside Diocesan House on lunch break eating a sandwich and Bishop Paul Moore came by and said, "I just announced to the diocese that I appointed you historian." I never thought of myself that way. Then he said he wanted me to write a history and I gasped because the history had to be prepared for the 200th anniversary. With eight years time, I decided on a narrative history. There's not even a footnote.

**KEMPTON:** It's very readable.

**LINDSLEY:** I've never read it. There is one whopping mistake that no one has ever detected; I'm not going to tell you what it is either.

**ENY:** You must have sorted through an incredible amount of stuff in writing *This Planted Vine*.

**LINDSLEY:** Parish histories, books, notes. For eight years everything I read went into my mill.

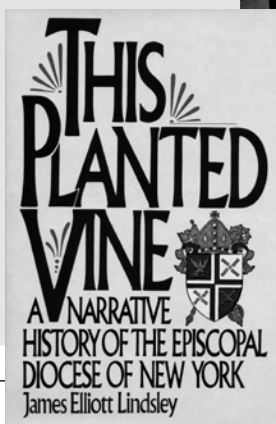
**ENY:** Is there a particular period of diocesan history that interested you most?

**LINDSLEY:** I suppose, for obvious reasons, the (Benjamin T.) Onderdonk imbroglio interested me most, not for prurient reasons but because I like that first half of the 19th century and because I

The Rev. Canon James Elliott Lindsley signing copies of *This Planted Vine* for Wayne Kempton.

The Rev. Canon James Elliott Lindsley and his wife Barbara in the library of their Millbrook home.

The Rev. Canon James Elliott Lindsley discussing history with Wayne Kempton, the diocese archivist and newly appointed historiographer.



Canon Law has it that the historiographer of the diocese is appointed by the bishop to collect, preserve, arrange and edit historical and biographical matter pertaining to the diocese, its congregations, institutions and activities.

wanted to uncover the real reasons for the bishop's disgrace and suspension. I could have written more about it, but one does have to move on toward ending a book! I also found the Potter dynasty fascinating, but it lasted too long; Bishop Greer served too long as coadjutor and was far past his prime when he succeeded Henry C. Potter.

*Editor's note: For more information on the Onderdonk embroilment, refer to This Planted Vine, chapter 8, or visit [www.anglicanhistory.org/usa/btonderdonk/index.html](http://www.anglicanhistory.org/usa/btonderdonk/index.html). Click on The Carey Ordination and The Proceedings of the Court links.*

**ENY:** Of the jobs you have had, which one did you like most?

**LINDSLEY:** The job I loved most... vicar at Church of St. Nicholas-on-the-Hudson in New Hamburg. It was the last full-time job I had before having heart trouble. I have always liked to serve run-down parishes; there's an ego-factor, I like to see the results. (Lindsley left St. Nicholas in 2006.)

**ENY:** Are you retired?

**LINDSLEY:** I'm never going to retire.

**BARBARA LINDSLEY:** He's retired.

*Editor's note: In the farewell Lindsley wrote in 1993 when he left the editorship of the ENY, he said: "People have said I am 'retiring.' Nonsense!"*



*The only Lindsley who ever retired died immediately of boredom. I have no intention of repeating his indiscretion."*

**ENY:** What is your next project?

**LINDSLEY:** I just finished editing the Civil War letters and diaries of my great grandfather, who was killed in the war. And I want to do his father's diaries and publish them. The father served in the War of 1812 and twice walked from New Jersey to Ohio, presumably to look at lands granted his father for service in the Revolution.

**ENY:** Is there a historical figure, religious or nonreligious, you most admire?

**LINDSLEY:** Abraham Lincoln: His patience, kindness, ability to suffer, his complete devotion.

**ENY:** How many books are you reading at any given time and what are you reading now?

**LINDSLEY:** At least three. Right now I am reading, *Head and Heart: American Christianities* by Garry Wills and *Hensley Henson: A Study in the Friction Between Church and State* by Owen Chadwick. And I am tearing through F. Scott Fitzgerald.

**ENY:** What's your secret for living a happy, fulfilled life?

**LINDSLEY:** I enjoy life very much. I love the church. I have found, for the most part, lovely people. I am up at 5:30 every morning. The secret is something to get up for.

*Wilson is editor of The Episcopal New Yorker.*

# Lent

## Make space for transformation

By the Rev. Canon Patti Welch

When I begin my Lenten journey on Ash Wednesday with Christians around the world, I am reminded of my own mortality. As the ashes are marked on my forehead in the sign of the cross and I hear the words, "Remember that you are dust, and to dust you shall return," I think not only of death, but also that the path of death is one of transformation.

The journey of Lent, culminating with Good Friday and Easter, is about traveling with Jesus on the path of mortality and transformation that is at the very heart of Christian life. We are invited to walk with Jesus as he makes his way to Jerusalem. It is a path of death and resurrection, of dying and rising, of mortality and transformation.

So each year at this time I ask myself: "What does this mean to me?" And I'm reminded that I am being called to die to an old way of being and invited into a new way of being: it means dying to an old self-identity and being born into a new identity – an identity in the Spirit, in Christ, in God.

Easily said, perhaps, but not easily done. So, throughout Lent I try to make room for that transformation by living with a little emptiness. I find that when I get so caught up in filling every moment, every space in my life with the stuff of busyness or the stuff of stuff, there is no room left for this new life to take root. First I begin by emptying some things! I empty my calendar a little. I empty my closets and look inside boxes that I packed away years ago. I give away some things I don't need anymore to those who need them. I empty myself with the hope of making room for something new; for what will come.

### Live with a little emptiness.

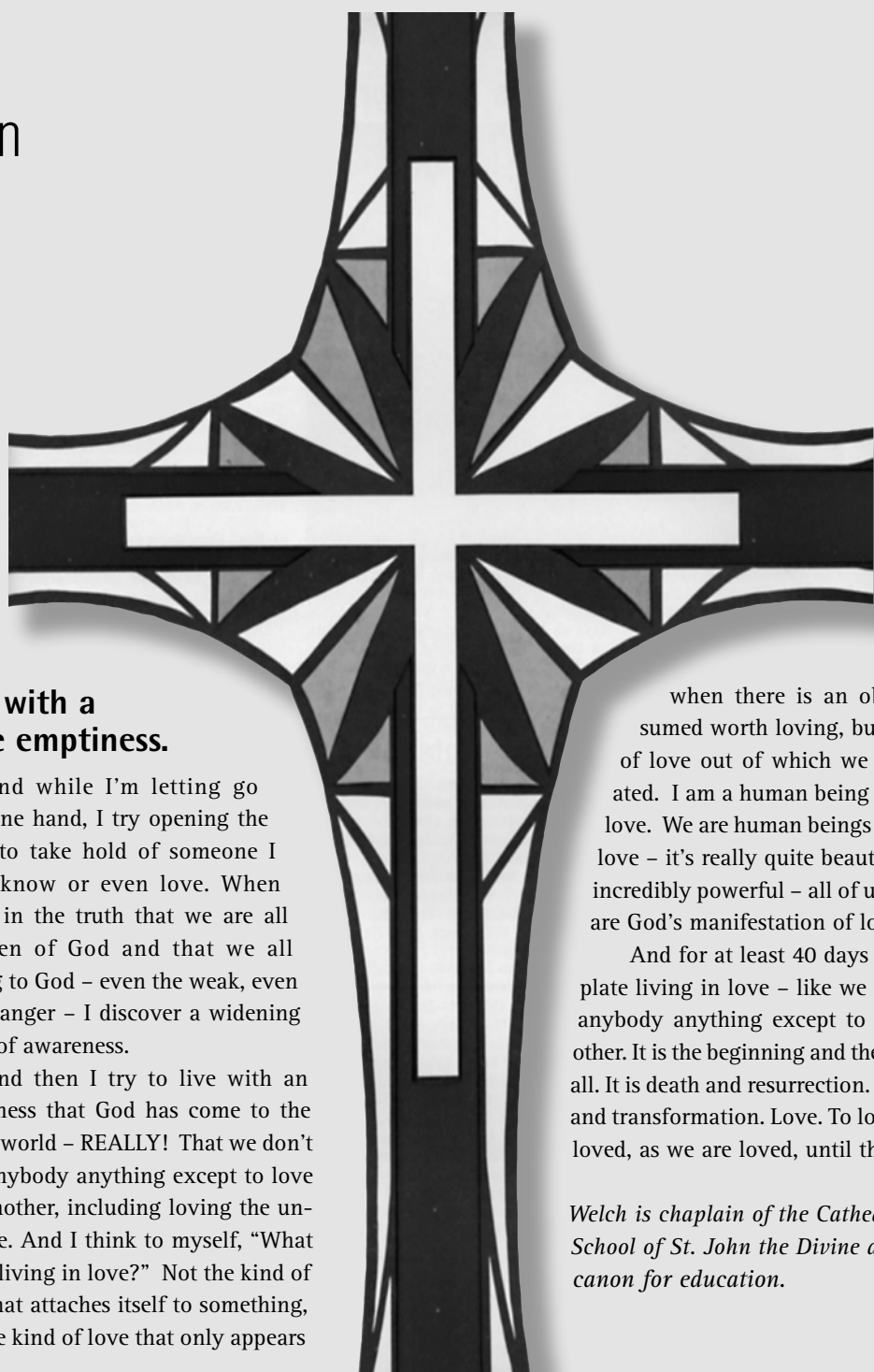
And while I'm letting go with one hand, I try opening the other to take hold of someone I don't know or even love. When living in the truth that we are all children of God and that we all belong to God – even the weak, even the stranger – I discover a widening circle of awareness.

And then I try to live with an awareness that God has come to the whole world – REALLY! That we don't owe anybody anything except to love one another, including loving the unlovable. And I think to myself, "What about living in love?" Not the kind of love that attaches itself to something, nor the kind of love that only appears

when there is an object presumed worth loving, but the kind of love out of which we were created. I am a human being created in love. We are human beings created in love – it's really quite beautiful – and incredibly powerful – all of us together are God's manifestation of love.

And for at least 40 days I contemplate living in love – like we don't owe anybody anything except to love each other. It is the beginning and the end of us all. It is death and resurrection. Mortality and transformation. Love. To love as I am loved, as we are loved, until the end.

*Welch is chaplain of the Cathedral School of St. John the Divine and canon for education.*



## "Hope" by Edward Coley Burne-Jones

In the November/December 2007 issue of the ENY, we asked readers to identify the woman in the window of St. Thomas Church, New Windsor. Gwendolyn R. Chamberun, a member of Christ and St. Stephen's, and the parish secretary of St. Ignatius of Antioch, both in New York City, identified her as Hope and provide the following information:

She was originally designed, along with Faith and Charity, as one of three stained glass windows for the nave at Christ Church Cathedral, Oxford by Edward Coley Burne-Jones for Morris, Marshall, Faulkner & Co. in 1871. Burne-Jones also did a water color version in 1871. A later stained glass version was made for the window of St. Martin's Church in Brampton, Cumbria in 1889.

In 1896, an oil painting was commissioned by a woman in Massachusetts. Originally Burne-Jones was go-

ing to paint Aurora, but it is said that the death of William Morris so filled him with grief that he changed the image to Hope, which is now in the collections of the Museum of Fine Arts, Boston.\* I had the pleasure of seeing this painting at the magnificent exhibit of Burne-Jones' work at the Metropolitan Museum of Art in 1998. The deep rich teal of her gown was outstanding and unusual compared to the colors in his other paintings.

It is interesting to note that in both paintings her hair is knotted, but in the stained glass windows of St. Thomas and St. Martin's the knot is part of the drapery of her gown.

\* *Wildman, Stephen.* Edward Burne-Jones, Victorian Artist-Dreamer. *New York: Metropolitan Museum of Art, 1998.*



# A Mixed Agenda

## Race in The Episcopal Church

By the Rev. Dr. Craig D. Townsend

Since the history of race relations in this country has been largely a dismal narrative of racism and oppression, it is cheering to note those occasions when the better side of human nature held sway and progress was achieved. For Christians, it is appalling to be reminded of the ways our Church has supported racism and oppression – but it is inspiring to discover times when faith trumped racism, when belief led individuals and institutions to move toward justice. Two stories from the 19th century, roughly parallel, offer Episcopalians a view of such mixed agendas.

The latter story first: in 1883, William Green, Bishop of Mississippi, invited his fellow southern bishops to a gathering at the University of the South in Sewanee, Tenn. His stated purpose was to explore with them how best to serve the former slaves that dwelled within their diocesan borders, and whose lives in this post-Reconstruction era were being rapidly circumscribed by the Jim Crow laws that legalized discriminatory practices. He encouraged each bishop to bring along any clergy or lay leader “who, either from much experience in instructing the negro, or from a becoming interest in his behalf,” might be helpful. The Sewanee Conference, as the gathering became known, soon made it clear that its purpose was less a “becoming interest” in the religious life of African-Americans than a desire to bring about a sort of Jim Crow version of The Episcopal Church.

### The Church’s version of separate but equal, failed

The Conference’s report proposed that the people of a diocese still be united under the bishop as their “Chief Shepherd,” but that those who were of African descent could be assigned to a separate “Missionary Organization” within the diocese. This, they asserted, would be the best method for “the ingathering of these wandering sheep.” They suggested no new denomination (as other Protestants had), just a separate black organization within the white denomination, so that those who knew best – the white bishops in particular – would be in charge of their spiritual and intellectual inferiors (the wandering ones). This proposal was offered at General Convention that fall as a new canon, making it legal to create such an organization “in any Diocese containing a large number of persons of colour.” The combination of racism and paternalism was typical in the immediate aftermath of Reconstruction.

The House of Bishops adopted the proposed canon that fall, but it failed to pass the House of Deputies. The Rev. Alexander Crummell, one of the leading black intellectuals of the day and rector of St. Luke’s, Washington, D.C., led the

**“... the Church cannot too carefully avoid the appearance of drawing lines of classification and distinction between the followers of our common Lord.”**

–Committee on Canons against the Sewanee Conference proposal.

lobbying effort by black Episcopalians against the measure. It is heartening, then, to read the recommendation of the Committee on Canons against the Sewanee Conference proposal: “the Church cannot too carefully avoid the appearance of drawing lines of classification and distinction between the followers of our common Lord.” The Committee on Canons instead recommended that mission work among freed slaves be understood to belong to the whole Church. The social realities of racism and prejudice here ran into a clarity of faith: legislating distinction among Christians is simply wrong.

### Some years earlier, New York experiments with separate but equal

This effort to create a segregated black organization at the national level parallels a fascinating piece of the history of the Diocese of New York from the first half of the 19th century. St. Philip’s Church, now in Harlem, was created by a group of black Episcopalians who left Trinity Church, Wall Street, in 1809 to form their own parish. With Trinity’s support, after nine years of wandering, they built a church in lower Manhattan and had

it consecrated by John H. Hobart, Bishop of New York, in 1819. After many years of delay, Hobart ordained the Rev. Peter Williams deacon in 1820, and finally priest in 1826 – only the second African-American to be ordained in The Episcopal Church – who served as rector until his death in 1840. Throughout those years, Hobart made regular visitations to St. Philip’s, confirming a large number of parishioners and speaking fondly of the parish’s “devout and orderly congregation.” Yet the parish and rector were never participants in the annual diocesan convention. They were, in a word, segregated.

Beginning in 1844, annual motions for the admission of St. Philip’s were made at Convention. In 1846, a committee appointed to look into the situation reported that African-Americans “are socially degraded, and are not regarded as proper associates for the class of persons who attend our Convention.” They are “ignorant, coarse, and debased.” These remarks were made about St. Philip’s parishioners including, Thomas Downing, owner of the most popular white restaurant in New York City, one of the wealthiest black Americans, who served on the board of nearly every organization devoted to improving the lot of African-Americans; Dr. James McCune Smith, the first African-American to earn a medical degree and who was also one of the first black public intellectuals who constantly spoke out and wrote about the oppression of his people; and even the aforementioned Alexander Crummell, who grew up in this parish and was prepared by it for ordination. These were not ignorant or debased people; these were victims of ignorance and prejudice.

St. Philip’s was finally admitted to the convention in 1853, when the motion successfully dodged all parliamentary tactics and came to a vote. It passed in large measure because serving on that same committee in 1846 was the Rev. Evan Johnson of St. John’s in Brooklyn. In his dissenting opinion he asked, “Have [African-Americans] not the Bible for their guide? Do they read in it that its divine precepts, its universal charity, its promised rewards are limited to any race or nation? Was not the Gospel vouchsafed to all men?” Such an appeal to faith proved in the end to be more powerful than social realities. Racism was not overcome with the positive vote in 1853, but the recognition that Christian beliefs mattered more was a powerful step toward God’s justice.

*Townsend is the associate rector for education at St. James’ Church, Manhattan, and the author of Faith in Their Own Color: Black Episcopalians in Antebellum New York City.*

**“Racism was not overcome with the positive vote in 1853, but the recognition that Christian beliefs mattered more was a powerful step toward God’s justice.”**

## St Augustine's Slave Galleries

Located at 290 Henry Street on the Lower East Side of Manhattan and erected in 1828, St. Augustine's Church, the oldest building on the block, gained landmark status more than a decade ago. The Slave Galleries are two rooms hidden in the upper reaches of the church, designed in a harsh era of racial segregation during the decline of slavery in New York. They were rooms, historians believe, in which African-Americans were made to sit or stand during religious service.

Unique artifacts of early New York, St. Augustine's Slave Galleries mirror 19th century life on the Lower East Side and its African-American community. The St. Augustine's Project is committed to making these spaces available to the public for visits and reflection. To arrange a discussion tour, call the Rev. Deacon Edgar W. Hopper at (347) 809-5189.

## Slavery in New York City

New York City was an early center of slavery in colonial America—for much of the period only the city of Charleston, South Carolina, had a larger enslaved population. Brought to New York from Africa, South America, the Caribbean and the South, people of African descent were largely commodities to be purchased, traded, measured and sold. For most, New York and its unwinding harbor was a quick stopping off point on the way to somewhere else on the triangle trade route that led primarily south. Most must have found it an exotic, scary, sometimes cold and harsh place. Yet, a significant number remained, to undertake the backbreaking work that building this expansive metropolis required.

As decades passed, the city and the African population grew, as did New York's dependence on the free labor they provided. Special laws were passed to control the enslaved population. To calm the fear of revolt and insurrection, it became illegal for black New Yorkers to gather in groups of more than three. To justify and maintain a white privileged class, African New Yorkers were denied access to housing, jobs and most public and private institutions, businesses and facilities. We often lose sight of the fact that New York City played a crucial role in both the development of the slave trade in colonial America and the virulent racism that accompanied it and helped codify the culture and concept that later came to be called in the South—Jim Crow.

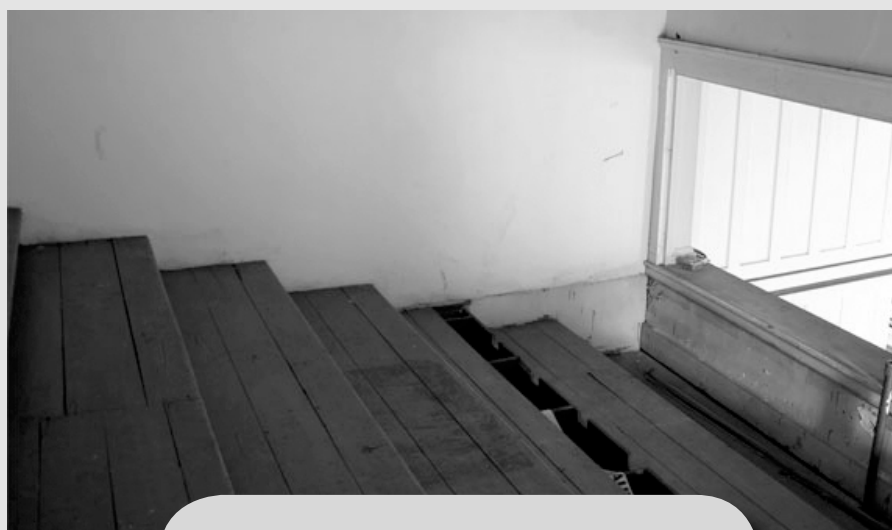
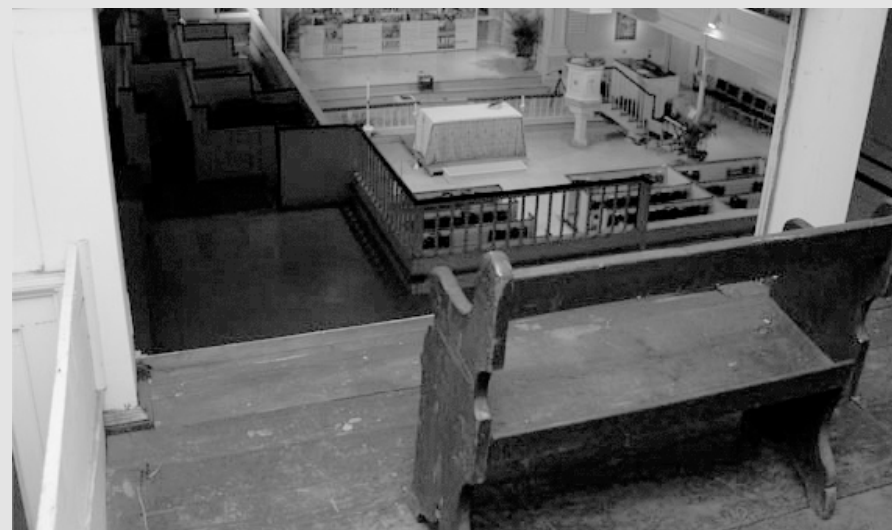
*From A Brief History of the Slave Galleries, written by Roger Taylor, management board member. For the complete brief history visit, [www.staugproject.org/history\\_rodgerpiece.html](http://www.staugproject.org/history_rodgerpiece.html).*

Photos by Hector Pena

**Visit St. Augustine's Slave Galleries online at [www.staugproject.org](http://www.staugproject.org).**

**"The Slave Galleries have proved to be an incredible stimulus for dialogue on ethnic differences. People come to sessions with ideas of their differences; the bottom line is that we are not that different. Using the space to promote dialogue has an ameliorative affect on those who visit it,"**

—the Rev. Deacon Edgar W. Hopper, executive director of The St. Augustine's Project and deacon, St. Augustine's.



**The St. Augustine's Project, a non-profit organization run primarily by volunteers, dedicates itself to the restoration and preservation of the Slave Galleries at St. Augustine's Church.**



On Oct. 28, 2007, on the Feast of St. Simon and St. Jude, St. Michael's Church reconsecrated in its sanctuary on West 99th Street a marble altar that used to belong to St. Jude's Mission and Chapel.

St. Jude's operated as a satellite church of St. Michael's serving African-Americans on the Upper West Side for nearly half a century. In 1958 the chapel and the surrounding neighborhood were razed to make way for Park West Village.

Beginning in the 1890s, the diocese established a number of so-called "colored missions" like St. Cyprian's Chapel, located in what is now Lincoln Center, which at the time was a destination for Afro-Caribbean Anglicans arriving in New York. The first record of what would become St. Jude's is found in January 1910: the new "colored mission" was identified as the 99th Street Branch of St. Cyprian's, under the auspices of St. Michael's. St. Jude's Chapel opened in 1921. In 1923 the congregation raised funds to commission the altar as a memorial to John Punnett Peters, who oversaw the development of St. Jude's as a ministry to the African-American community.

Source: St. Michael's Church.

## What's Your Excuse for Not Attending Anti-Racism Training?

By Carla Burns

### There are many excuses for avoiding Anti-Racism Training:

- We don't have any racism in our congregation. In fact, we don't have any people of color in our congregation, so why do I need training?
- I'm a person of color; I'm an expert when it comes to racism because I live it every day. I certainly don't need training.
- Racism is a dying thing of the past. What's the use of poking a stick at it while it gasps its last breath?
- I'm not a racist. I'm liberal and cool. My friends are a veritable multicultural rainbow. I've been part of many a demonstration and protest march.
- I've been meaning to attend Anti-Racism Training, but I have other, more important things to do.
- The issue is just too painful to tackle, and I just can't do it.
- Racism is a huge, overwhelming issue; a two-day workshop is useless.

Racism is a huge, complex issue and we must step on the path to dismantling it. Dismantling the sin of racism is an important part of our individual faith journeys and an absolute necessity for fulfilling the New Covenant we have with Jesus Christ – to love God with all our hearts, minds and souls, and to love our neighbors as ourselves. Realizing this, our diocese and national church have mandated Anti-Racism Training for clergy and lay leaders.

We all, regardless of our color, participate in maintaining the system of racism in our society and our church. Three hundred years of subtle and insidious indoctrination have made us blind to it. The two-day workshop offered by our diocese gives each of us the opportunity to sit in commu-

nity and listen to one another's experiences and views concerning race. This allows us to better understand how we participate in racist systems and how each of us is wounded by racism. We discuss the roots of "race" and how it impacts our thinking today. Armed with the workshop's knowledge, we can better identify racism, name it when we see it, and dismantle it.

The Anti-Racism Committee functions as a ministry and our two-day workshops are conducted by volunteer trainers. We use the Martin Luther King Dialogues, developed by our national church. Our goal is to train all clergy and lay leaders.

More than 74% of the hundreds of participants for the past three years have said that the workshops are "very useful" or "extremely useful," and

### 2008 Anti-Racism Training Workshops

Anti-Racism Training is offered four times a year.

Diocesan House, Manhattan  
Feb. 28 and 29

Grace Church (West Farms), Bronx  
May 2 and 3

Christ Church, Suffern  
July 10 and 11

St. Francis and St. Martha's Church, White Plains  
Sept. 19 and 20

For more information or to register call Arlene Bullard in Bishop Sisk's office at (212) 932-7363.

fewer than 2% have found them to be "slightly useful" or "not useful at all." Speak to those who have attended the training, and register for one of the workshops offered this year.

*Carla Burns is the chairperson of the Anti-Racism Committee and a parishioner at The Church of the Holy Innocents/St. Mark's Chapel serving Highland Falls and West Point.*



# Denominational and Racial Minority

## An African-American Woman Priest Talks About Call, Discernment and Ordination

By the Rev. Canon Patricia Mitchell

Having been asked to reflect upon the ordination process from my perspective as an African-American female priest, I must begin by saying that thankfully for me the ordination process proceeded smoothly and with few obstacles. That said, not all African-American priests travel a smooth path to ordination. Among black lay and ordained Episcopal leaders there is continuing concern that African-Americans encounter greater difficulties in the process

**“Until a few years ago, there were fewer than a hundred black female priests and deacons in The Episcopal Church.”**

than other groups, and that the Church does a poor job of attracting them to this vocation, thereby resulting in fewer blacks in the priesthood. I will share here some of the challenges I experienced or observed during the ordination process.

### Support in discerning the call

The thought of being a priest was the furthest thing from my mind when, 15 years ago, a variety of people began to talk to me in earnest about pursuing ordination. The memory of this unexpected development and my difficulty with it brings to mind two areas in which the Church still has much work to do at the parish level: call and discernment. Despite many years in the pew, I had never heard the terms call and discernment used. Thus, I did not have the vocabulary necessary to understand what was happening: that I was being “called” by my community to consider this vocation, and that together, we had to “discern” the validity of this call. Although things may have improved since then, anecdotal experience tells me that The Episcopal Church needs to create a “culture of call” – a consciousness of God’s call through ministry to everyone through baptism, and an ongoing commitment to mutual discernment of the call, be it to lay or ordained ministry – at the parish level.

The need for this kind of parish environment for African-Americans in particular is reflected in the statistics for black priests, who make up a relatively small percentage of the total number of active priests, in The Episcopal Church. The proportion is even smaller for female priests. Indeed, until a few years ago, there were fewer than a hundred black female priests and deacons in The Episcopal Church. Once you consider that a significant number of black priests have come from other parts of the Anglican Communion, such as the Caribbean and Africa, the lag in domestic vocations becomes even more obvious. This situation might improve, however, if more attention were given to call and discernment at the parish level. I certainly believe that my initial parish discernment process would have been easier had I been formed in such an environment.

### Inherent duality

After a series of required interviews and evaluations, Bishop Richard Grein approved my admission to the ordination process and made me a postulant. From there I enrolled in seminary for the three-year course of study required for the master’s of divinity degree. I attended Berkeley Divinity School, an Episcopal seminary attached to the larger, ecumenical Yale Divinity School. It was here that I experienced

the duality inherent in being an African-American Episcopal seminarian, for I was an oddity of sorts in both seminary communities. At Yale almost all the black students were members of historically African-American denominations; as an Episcopalian I was a denominational minority. And at Berkeley, I was a racial minority among fellow Episcopal seminarians, some of whom seemed very surprised to encounter a black “cradle Episcopalian.” Identity was an ongoing concern. With whom could I, as a black female Episcopal priest-in-formation identify? There were precious few companions on the way and few black female priests to serve as models and mentors. At times I felt very isolated.

Finally, like all seminarians, the closer ordination approached, the more deployment moved center stage. Where would I work? I was fortunate to be called to a position in this diocese that fit with my gifts. However for African-American seminarians and priests,

**“At Yale almost all the black students were members of historically African-American denominations; as an Episcopalian I was a denominational minority. And at Berkeley, I was a racial minority among fellow Episcopal seminarians, some of whom seemed very surprised to encounter a black ‘cradle Episcopalian.’”**

opportunities can be limited. I know of fellow black seminarians who have struggled to find positions upon graduation. Unfortunately even in the 21st century, not every Episcopal parish will consider hiring an African-American priest as an assistant much less as a rector or priest-in-charge, a fact to which any number of veteran black priests can attest.

The ordination process requires a great deal of focus, courage, persistence, patience, prayer and support for everyone called, regardless of ethnicity. Solid initial and continuing support at the parish level, models and mentors along the way and broadened deployment opportunities, among other things, will work to make the vocation more attractive to African-Americans who may feel called to the priesthood.

*Mitchell is canon for Christian formation.*

## HOUSE OF THE REDEEMER

7 East 95th Street, New York, NY 10128

### FEBRUARY-JUNE EVENTS

**Dismantling Racism:** Connie Quinby will share her experiences and training exercises in combating this issue, Monday, February 11 at 6:00 pm

**Lenten Retreat: “The Wisdom of Jesus-The Jesus of Wisdom:”** Lenten Day retreat led by The Rev’d. Dr. Adam D. McCoy, OHC, lunch will be provided, Saturday, February 16, 8:45 am-3:00 pm.

**“Revolutionary Spirits: The Enlightening Faith of America’s Founding Fathers:”** Author, Gary Kowalski will have books available for signature and purchase, Tuesday, February 20 at 6:00 pm.

**Fabbri Chamber Concert Series:** Charles Neidich, clarinet, Fred Sherry, cello, and Kazuko Hayami, piano, will perform works by Brahms, Zemlinsky and Kupferman, Tuesday, February 26 at 8:00 pm. Tickets are \$30 (\$15 for students).

**Living A Balanced Life:** Author, Dr. Dale Atkins will have her book *Sanity Savers: Tips for Living a Balanced Life No Matter What You are Facing*, available for signature and purchase, Thursday, March 13 at 6:00 pm.

**Evening Meditation on the Passion of Christ:** March Priest in Residence, The Rev’d. Roger Wm. Smith, will lead a Quiet Hour meditating on the Passion of Christ, Tuesday, March 18 at 6:00 pm.

**“Rome & Canterbury: The Elusive Search for Unity:”** Author, Mary Reath will have books available for signature and purchase, Tuesday, March 25 at 6:00 pm.

**Jesus the Riddler: A New Way of Understanding Some of Jesus’ Sayings:** April Priest in Residence, The Rev’d. Robert Fortna, will consider and discuss some of Jesus’ parables, Tuesday, April 8 at 6:00 pm.

**“A Perfect Storm?” Understanding the Controversy Between the Episcopal Church and the Anglican Community:** Bruce Mullins of General Theological will discuss the current crisis, Tuesday, April 22 at 6:00 pm.

**Restoring Bible Literacy in America:** Chuck Stetson, Chairman of the Bible Literacy Project will discuss his program, Tuesday, April 29 at 6:00 pm.

**Fabbri Chamber Concert Series:** Marcella Callabi, soprano, Bryan Appleby-Wineberg, trumpet and Kazuko Hayami, piano, will perform works by Scarlatti, Purcell, Friedman and Schubert, Tuesday, May 13 at 8:00 pm. Tickets are \$30 (\$15 for students).

**The Psalms, A Reflection on Daily Living:** May Priest in Residence, The Rt. Rev’d. Harry W. Shipp, will lead a Quiet Day focusing on the Psalms, Tuesday, May 20, 10:00 am-2:00 pm.

**Garden Party:** Celebrate the spring season at the House of the Redeemer. Invitations will be in the mail late spring, Wednesday, June 4 at 6:00 pm.

**For Reservations/Costs/Information call**  
(212) 289- 0399 or [info@redeem.org](mailto:info@redeem.org)

**Visit us online at [www.HouseoftheRedeemer.org](http://www.HouseoftheRedeemer.org)**

# Libation Statement

As read by the Rev. J. Lee Hill Jr.  
of Riverside Church

**FOR** the Motherland cradle of civilization.

**FOR** the ancestors and for their indomitable spirit.

**FOR** the elders from whom we can learn much.

**FOR** our youth who represent the promise of tomorrow.

**FOR** our people, the original people.

**FOR** our struggle and in remembrance of those who  
have struggled on our behalf.

**FOR** our people everywhere: those ancestors who survived the horrendous Middle Passage, the humility of the auction block and the indignities of slavery. For those who cooked the meals, nursed the children and farmed the fields. For those who were bed-warmers for the masters and those who served as butlers, maids, wet-nurses and drivers.

**FOR** those who picked cotton, chopped sugar cane and gathered tobacco. For those who cleared the tables, poured tea and stood awaiting every beck and call.

**FOR** the ancestors who purchased their freedom and the freedom of their loved ones and for those who were forced to steal away and take the Underground Railroad which carried them to freedom. For those who made it and for those who did not.

**FOR** the ancestors who sought refuge among Native Americans and for those who tried desperately to return to Africa. For the ones who carried forth the struggle for freedom on both sides of the Atlantic Ocean.

**FOR** the griots who kept our history alive, for Shaka and Julius Nyerere, Jomo Kenyatta and Patrice Lumumba; for Haile Selassie and Kwame Nkrumah; for Cinque, Nat Turner, Denmark Vesey, Sojourner Truth, Gabriel Prosser, John Brown, Absalom Jones, Richard Allen, Harriet Tubman, Toussaint L'Ouverture, Abraham Lincoln, William Lloyd Garrison, Mary McLeod Bethune, John Woolman, John Jay and Gouverneur Morris.

**FOR** our fathers and mothers who were forced to come here, live, love, struggle and build here, where their love and labor rose like the sun and gave strength and meaning to the day. For them, who gave so much we give in return. On this same soil we will sow our seeds and build and move in unity and strength. Here, we will continue their struggle for liberation and a higher level of human life. May our eyes be the eagle, our strength be the elephant and the boldness of our lives be like the lion. And may we remember and honor our ancestors and the legacy they left for as long as the sun shines and the waters flow.

Source: *The Reparations Committee.*

Libation is a solemn African traditional ceremony, which symbolizes the African values of remembering, acknowledging and honoring ancestors, elders and leaders. The libation commemorates the suffering endured by our enslaved brothers and sisters while at the same time honoring and celebrating their resistance to enslavement, which led to the abolition of the slave trade. It also remembers and honors those who led the abolition movement and acknowledges the evil deeds of our American ancestors who gained significant wealth from slavery.

**T**he Cathedral of St. John the Divine hosted “Let My People Go: A Service of Liberation” on Sunday, Jan. 13, in commemoration of the 200th anniversary of the Abolition of Britain’s Slave Trade Act. The slave trade lasted four centuries and enslaved more than 15 million people.

More than 300 people attended the three-hour service, which included the reading of slave narratives, excerpts from plays and other writings, spirituals and dance.

All photos by Hal Weiner.



The Rt. Rev. E. Don Taylor, vicar bishop of New York, and the Rev. Dr. Charles Allan Ford, vicar of St. Margaret's, Staatsburg



From left: Bishop Catherine S. Roskam, Bishop Mark S. Sisk, Dean James Kowalski.





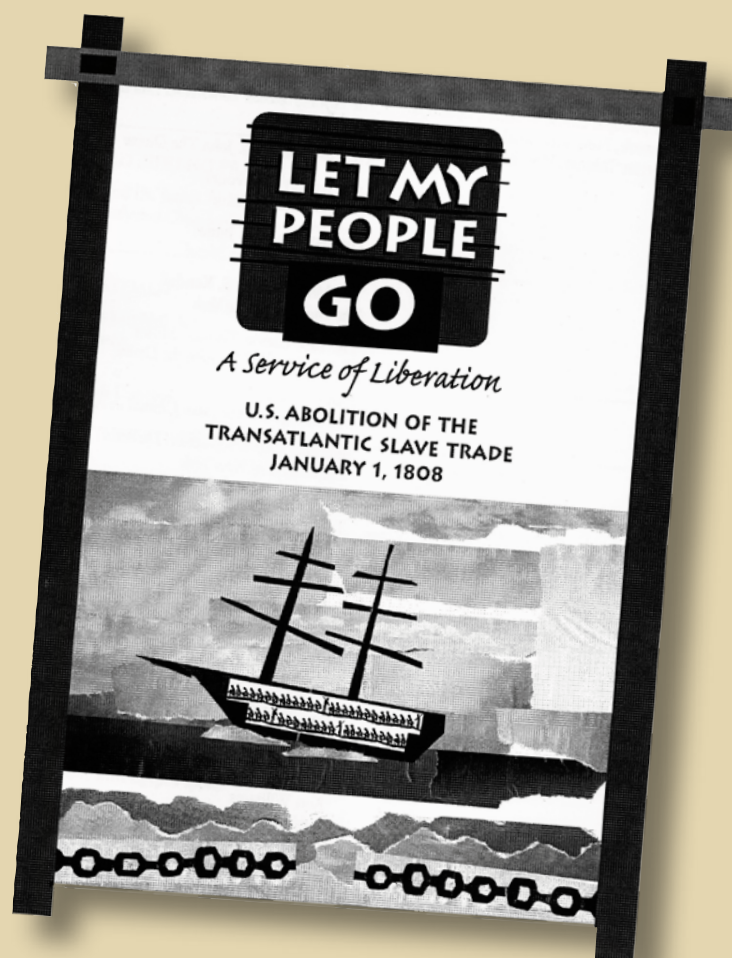
Karlus Trapp playing a blues selection on slide guitar.



Norman Thomas Marshall reading from the one-man play *John Brown*.



Children from P.S. 31 in Staten Island singing *Follow the Drinking Gourd*.



Vinie Burrows reading *A Slave Narrative*.



# Episcopal Charities Annual Tribute Dinner

On Monday, December 3rd Episcopal Charities held its annual Tribute Dinner at the Cathedral of St. John the Divine in Manhattan raising more than \$1 million for its programs. More than 500 people attended the black-tie event honoring J. Christopher Flowers, managing director of J.C. Flowers & Co., Mary H. White, Jon Meacham, *Newsweek* editor, and Sam Waterston, an Emmy-Award winning actor. Episcopal Charities board member Keith Reinhard chaired the dinner and served as master of ceremonies. Reinhard is chairman emeritus for DDB Worldwide Communications Group.

Episcopal Charities provides funding and support to a broad range of community-based service programs throughout the diocese. These programs, sponsored by Episcopal congregations, serve disadvantaged individuals, youth and families regardless of religious affiliation.

Photos by Kara Flannery



Sam Waterston and Meryl Streep.



Honorees J. Christopher Flowers , Mary H. White, Jon Meacham and Sam Waterston.





Bishop E. Don Taylor.



The Rev. Canon Susan Harriss, rector of Christ's Church, Rye, and Will Steere, board member.



Keith Reinhard, board member and dinner chair, Mary Beth Sasso, executive director of Episcopal Charities, and C. Douglas Mercer II, board president.



Bishop Catherine S. Roskam and Bishop Herbert A. Donovan, Jr.



Karen Sisk and Bishop Mark S. Sisk greeting Sam Waterston.



Lynn Waterston and son Graham Waterston.

# Facing Fear with Hope

## The Episcopal Church welcomes immigrants

By the Rev. Richard Witt

Recently a group of parishioners went to their church to worship and to find sanctuary, and when they came out to share the Gospel, Immigration and Customs Enforcement officers arrested them on suspicion that they were undocumented.

Not long ago, poor immigrant workers marched with pride and participated in our democratic system. Now rural workers – documented and undocumented – are too afraid to work in the fields, too afraid to speak out for justice, and too afraid even to look for sanctuary in our churches. Fear pervades immigrant life; many are left feeling paralyzed, pessimistic and angry. Fear appears to have overcome hope. The words of *Psalm 137:4* come to mind: “How can we sing the Lord’s Song in a foreign land?”

But it is not just immigrants who are afraid. Many natural-born citizens are afraid, as well. We are afraid of immigrants. Since 9/11 we have been so caught up in fear that we have trapped ourselves in that fear.

We live in a culture of fear. Through Rural and Migrant Ministry (RMM) we are working to replace fear with tolerance, understanding and hope.

Time and time again, I have heard people argue the immigration debate using economics rather than God’s humanity as the basis of their argument. “Can we afford the costs of treating farm workers equally? Can we afford to give them safe and sanitary conditions?” People speak of legalisms instead of God’s commandments: “Well they are here illegally, so they don’t deserve to be treated with respect.” I believe that in God’s eyes there are no documented or undocumented, no legal or illegal, there are only children of God. (The Torah repeatedly mentions the importance of welcoming the foreigner in our midst.)

Our inability to welcome the foreigner is creating division among us as brothers and sisters in Christ; we live in fear and ignorance, and injustice reigns in the United States. For example, New York labor law specifically excludes farm workers from a day of rest and overtime pay. These are basic rights guaranteed most workers in the state. Fear and injustice fostered a system in which western New York growers hired labor contractors that were enslaving their workers. Seven of these contractors were ultimately convicted in federal court.

Immigrants in upstate New York face several additional threats. For instance, federal law grants the Department of Homeland Security immediate deportation powers for use within a hundred miles of the border. In some instances, children have come home from school to find their parents gone; these children are left without supervision and without the means to find out what happened to their parents. Immigration officers repeatedly stop Amtrak trains between Rochester and Syracuse and demand that people present their immigration papers. And added to the difficulties of reaching out to immigrant brothers and sisters in rural, isolated parts of the state underserved by public transportation, the state denies un-documented immigrants access to driver’s licenses. (In November Gov. Eliot Spitzer bowed to opposition pressure and abandoned his plan to restore licenses to un-documented immigrants.)



Photo by Joanne Giganti for Rural Migrant Ministry

Fear and prejudice aside, our state and national economies depend on immigrant labor. The nonpartisan Fiscal Policy Institute in November issued a report painstakingly profiling immigrant contributions to the New York economy. It’s worth remembering that immigrant farm workers not only serve the rural, upstate economy, but they plant and harvest the food that those of us in suburban and urban areas depend upon.

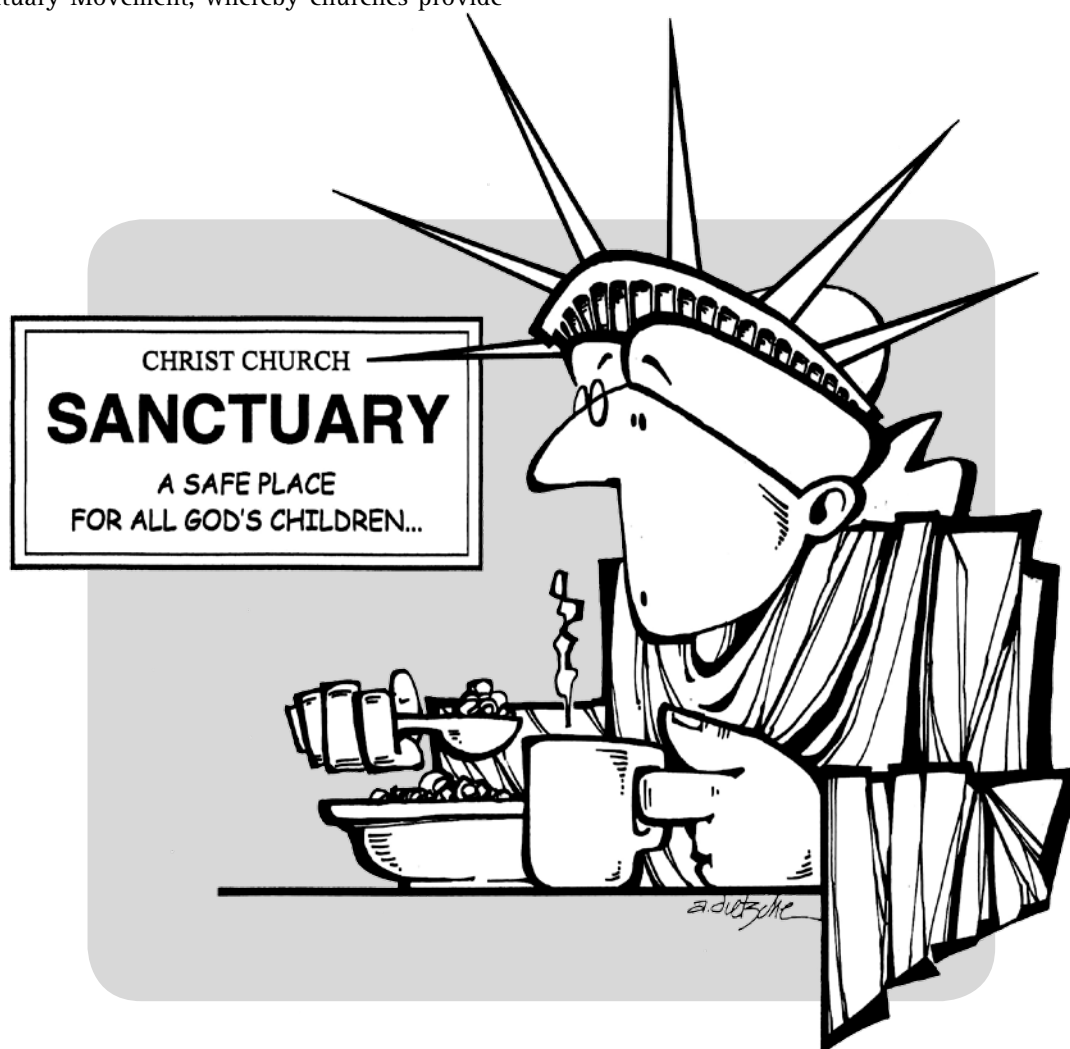
It’s not all bad. In the midst of this environment of intolerance, communities of faith in rural New York have found creative ways to combat fear through radical hospitality. Recently, more than 200 people joined RMM to explore how congregations in rural areas can be more supportive and open to immigrants. One of the presentations was led by the Rev. Doug Fisher of Grace Church, Millbrook, who described the many programs that Grace Church has embarked upon to build bridges across communities in rural Dutchess County. Other congregations have signed-up to participate in the New Sanctuary Movement, whereby churches provide

Rural and Migrant Ministry (RMM) acts to overcome the prejudices and poverty that degrade and debilitate all members of our society by building communities that celebrate diversity, achieve true mutuality and offer dignity and opportunity to all. RMM is an interfaith organization whose members believe that inspiration comes from participation in the creation of a just world. For more information visit, [www.ruralmigrantministry.org](http://www.ruralmigrantministry.org). In eastern New York call (845) 485-8627. In western New York call (585) 637-8360.

sanctuary to undocumented immigrants. Another congregation’s youth group has started a sister-relationship with a poor community on the Mexican border. St. John’s, Monticello, created the Kairos Project for social and economic justice in Sullivan County. As a part of this project, members of St. John’s travel to the Mexican border to experience conditions there and to educate themselves as to why Mexicans migrate to the United States.

Posting an Episcopal-Church-Welcomes-You sign in front of your parish is a good starting point, but combating prejudice and fear requires community involvement. Interested congregations are urged to contact RMM to find out about the variety of resources and activities we offer that can lead to change at the community- and local-government level.

*Witt is executive director Rural and Migrant Ministry.*





# Priest Rebuilds Deaf Congregation

By Lynette Wilson

One woman; two churches. If ever there was an underdog in the diocese, the Rev. Maria Isabel Santiviago wears the tag. And true to the spirit of the underdog, Santiviago rises to the occasion and defies the odds.

On any given Sunday Santiviago rushes from services at St. Ann's for the Deaf on East 16th Street in Manhattan, to San Juan Bautista on East 156th Street in the South Bronx. In each case she has breathed life into a declining congregation.

"I think my mission is rebuilding," Santiviago said.

At St. Ann's the new life is remarkable. Since taking over as part-time vicar of St. Ann's for the Deaf in April of last year, Santiviago has been able to grow attendance at Sunday services from less than a handful of regulars to sometimes between 30 and 40 people.

For Santiviago, who spent more than 40 years in deaf education before ordination, St. Ann's is a perfect fit. And she has looked to friends and colleagues in deaf education to help build St. Ann's.

"I call everybody; I send e-mails to whoever comes and visits, old, young, hearing and deaf. You have to keep on contacting them. Remind them again... and the people do come," Santiviago said. "Those people really talk to other people. And there are people who people know me from regional schools for the deaf, but don't know me as a priest. I use an informal network."

Sunday's services are a mixture of church, story circle and social gathering.

St. Ann's for the Deaf has historical significance in New York City's deaf community. At its pinnacle, hundreds of deaf New Yorkers from every religious faith and walk of life attended St. Ann's.

Ministry to the deaf is fundamental to the Christian church; Jesus healed the deaf and is our model for all ministry. Ministering to the deaf allows people to use American Sign Language to spread the Gospel, said the Ven. Michael S. Kendall, archdeacon for mission.

"St. Ann's is the oldest original deaf congregation in the United States and has a long history of serving the deaf community," Kendall said. "Maria's giving it a new boost and has some new ideas."

*Wilson is editor of The Episcopal New Yorker.*

**The Rev. Thomas Gallaudet founded St. Ann's for the Deaf in 1852. When the Rev. Maria Isabel Santiviago took over the congregation in April 2007, she found a Bible that was given to Gallaudet by his deaf congregation in 1851 as an ordination gift. The Bible is in need of a new binding. If you would like contribute to the Bible's restoration, send checks payable to St. Ann's Church for the Deaf, indicate Gallaudet Bible Restoration Fund, 209 E. 16th St., New York, NY 10003.**

**"I think my mission is rebuilding,"**

**– the Rev. Maria Isabel Santiviago.**



The Rev. Maria Isabel Santiviago celebrating the Eucharist at St. Ann's Church for the Deaf. Photo by Lynette Wilson



The Rev. Canon Andrew Dietsche, Bishop Mark S. Sisk and Karen Gonzalez, during a recent visitation to St. Ann's. Photo by Paula Galloway.



Members of the deaf community worshipping at St. Ann's on a recent Sunday. Photo by Paula Galloway.

**"Maria's giving it a new boost and has some new ideas,"**

**said the Ven. Michael S. Kendall, archdeacon for mission.**



A photo of St. Ann's members taken at a banquet in 1957 at the height of its membership.

## WORKSHOPS

**Budget & Finance Committee****1. Financial Planning for Parishes**

Every financially healthy household works from a budget that is realistic about its sources of income and its immediate, midrange, and long term expenses. In order for parishes to be financially healthy, they would be wise to enter into a similar process. Vestries tend to be concerned with the current year's budget, and may not always look ahead to major capital expenses such as roofs and furnaces. This workshop will help you look at the whole picture with ideas on how to get started. *The Rev. Gerald W. Keucher and the Rev. Michael A. Phillips*

**2. Secrets of Diocesan Funding Revealed**

Just exactly what does your diocesan assessment do? In addition to assessments, what other sources of income assist with diocesan ministries? What funding sources might be able to support your parish and regional ministries? These and other secrets revealed! *The Rev. Gerald W. Keucher and the Rev. Michael A. Phillips*

**Campus Ministry Committee****3. Campus Ministry 101**

In the Diocese of New York, chances are that there is probably a college campus in your parish boundaries. Campus ministry can be a wonderfully rewarding ministry both for your church and for the larger community. Members of the Committee on Campus Ministry and Chaplains will facilitate a workshop that will include: steps to take to reach out to college students in your parish, making your church a more welcoming place to students from local colleges and networking about resources available to build your ministry. *The Rev. Winnie Varghese*

**Congregational Support Plan****Health and Vitality in the Small-Membership Church**

In these two interactive sessions participants will explore ways to strengthen their congregations in each of the five key areas identified in the FACTs on Episcopal Church Growth report as being linked with congregational growth, including its:

- location and demographic makeup
- identity
- worship
- activities
- leadership

Relevant resources for the small-membership church will be discussed and made available in each of these key areas with the goal of providing practical, ready-to-implement ideas.

**4. Session 1**

This session will focus on the areas of and related resources for location/ demographic make-up, identity and worship.

**5. Session 2**

This session will focus on the areas and related resources for activities and leadership. Participants are welcome to attend one or both sessions as the information will not overlap.

# Doing Church

Saturday April 12th, 2008  
8:15 a.m. to 4:30 p.m.

<b>8:15-8:45</b>	<b>Registration – Cathedral</b>
<b>9:00-9:30</b>	<b>Opening Liturgy</b>
<b>9:30-10:30</b>	<b>Plenary Session</b>
<b>10:45-12:15</b>	<b>First Workshop Session</b>
<b>12:15-1:15</b>	<b>Lunch (provided)</b>
<b>1:15-2:30</b>	<b>Second Workshop Session</b>
<b>2:45-4:00</b>	<b>Holy Eucharist</b>

**KEYNOTE**

Dr. Diana Butler Bass

**The Practicing Congregation: Imagining a New Old Church**

Based on our speaker's book of the same name, the keynote will explore some of the cultural changes that have affected mainline churches, and the ways in which vital congregations are responding to those changes as a path to renewal. Dr. Bass will look at the need for structural and spiritual change, at issues of tradition (the definitions and uses of tradition in congregations), at the practices that make for congregational renewal, and at the larger setting of cultural, political, and social justice commitments in mainline congregations.

## What is Doing Church?

A conference designed to show people new congregation-based ministries and programs, and to give people the tools to offer or expand those ministries in their local church. For more information contact the Rev. Richard Sloan at [rsloan@dioceseny.org](mailto:rsloan@dioceseny.org) or call (212) 316-7427.

**Congregational Development Commission****6. Building Strength in Smaller Churches**

Half of all American congregations have 100 or fewer regularly participating adults, and this has remained stable over several decades. This workshop will examine what strength looks like in a small congregations; ways that strength might be enhanced; and options small congregations can explore when becoming strong "on our own" does not seem possible or faithful. *Alice Mann*

**7. Discerning Our Congregation's Call**

Most congregations have a tacit sense of identity and purpose that they are living out, regardless of the mission statement printed on the bulletin cover. This workshop will introduce concepts and tools to help leaders perceive more clearly (and appreciatively) what the congregation's "lived" call is today. We will then consider ways to listen anew for God's leading in relation to three pivotal questions: Who are we? What are we here for? Who is our neighbor? *Alice Mann*

**8. Vital Signs**

How does a congregation initiate or increase the signs of vitality that Diana Butler Bass found in mainline congregations? What does it mean to live in a post-establishment world, and how do we focus on vitality rather than growth? There will be an expanded Q&A period to address specific circumstances. *Diana Butler Bass and Matt Heyd, moderator.*

**9. Church Growth Case Studies**

This presentation will look at ways in which actual churches have created growing congregations in the midst of our current climate of change. Dr. Bass will be looking at the need for structural and spiritual changes, issues surrounding tradition, and the practices that make for congregational renewal. *Diana Butler Bass*

**10. Multicultural Ministry—What's Happening and What's Coming**

Worship occurs in over a dozen languages every Sunday in the Diocese of New York. Nearly one out of ten children born in NYC is multi-racial or multi-ethnic. In some urban centers, half the children

speak a language other than English at home. Given these realities, the future of the church is clearly multicultural and multilingual. The Reverends Yamily Bass-Choate and Roy A. Cole will explore this evolving dynamic and what it means for the local parish. Two lines of inquiry will be followed: In the first, Bass-Choate will be guided by her extensive work in Hispanic ministry and its relationship to the majority Anglo culture of the larger, established church; the second, by Cole, will be informed by the emerging experience of churches across the county that are moving beyond monocultural, monolingual congregations to experiment with new models of multiculturalism in which no single race, ethnicity or language is dominant. This workshop will provide both grounding in the practice and evolution of multicultural ministry as well as point participants to resources for continued exploration and ministry in their home parish.

*The Rev. Yamily Bass-Choate and the Rev. Roy A. Cole*

**11. Church Marketing and Communications 101**

The basics of getting the message about your church to the many publics it serves—the congregations, the neighborhood, the city, the un-churched. *The Rev. Dan Webster*

**Christian Formation****12. Sunday School 101**

Everything that you wanted to know about Sunday School but were afraid to ask. *Vicki Hall, St. James' Church, Madison Avenue, Manhattan.*

**13. Surviving and Thriving in Youth Ministry**

A complete guide to setting up, running and maintaining healthy and fun youth programs. *Bill Baker, St. James' Church, Fordham, the Bronx and Lauren Reid, Grace Church, White Plains*

**14. Formation for What? The Church and Social Justice:**

A Themed Bible Study  
What is the purpose of Christian Formation? Are we called to make a difference in the lives of others? Does the Bible have anything to say about social justice in the here and now? This workshop will explore the Episcopal Church's stance on social justice issues; the biblical treatment of social justice from Genesis to Revelation; and possible responses to the Church's call to us for justice in our time. *Ann Mayfield, All Souls' Church, Manhattan*

**Congregational Life for Mission****15. Preparing for a Mission Trip**

This workshop will tell you about the necessary preparations before departing the U.S. on a mission trip. It will discuss what to expect when in the host country. Missioners will share their experiences in Latin America and Africa. *Gordon Coyle*

Register online for Doing Church at [www.diocesenyny.org](http://www.diocesenyny.org) click on Calendar & Events, Register for Upcoming Events. The cost to register is \$35 per person. The registration deadline is April 4.

### 16. Our Global Partnerships

The Diocese of New York has formal and informal global partners throughout the Anglican Communion. A panel of members from the Congregational Life for Mission Commission will discuss our many global partnerships and the impact of these relationships on us and our partners.

*The Ven. Michael Kendall and Yvonne O'Neal*

### 17. Geopolitics and the Church

This workshop goes beyond the human sexuality debate in the Anglican Communion to look at how the Episcopal Church engages or should be engaged in such issues as the environment and global warming; the United States "war on terror" and our torture policies; the trafficking of women and children; modern-day slavery; genocide; consumerism and globalization; etc. How does the Church aid and abet these issues?

Where do we draw the line?

TBA

### Leadership Development Commission

### 18. Organizing for Mission

This seminar will look at the ways a parish might organize the Christian community for witness and ministry through assessing situations, choosing strategies, developing leaders, and evaluating the effectiveness of parish ministries. The focus of the seminar will be on the identification of leaders, their nurture, and succession planning. The instructional team is from

Grace Church in Nyack and will be led by the Rev'd Richard Gressle who has had experience in family, pastoral, program and corporate sized parishes in the Episcopal Church.

### 19. What's Your Ministry?

Every Christian has at least one ministry or vocation. Ministries can be lived out in many ways: in the secular world, a religious order, as a church professional, and as a lay or ordained person. This workshop will explore opportunities and resources to encourage people of all ages to consider the variety of ministries to which God might be calling them.

*Commission on Ministry*

### Social Concerns

### 20. Let Justice & Peace Roll - How You, Your Parish and the Diocese Can Encourage Peace and Justice Together

Feeling confused in a world of war and violence? Trying to understand how race and class impact society in the U.S.? Wondering how the global Anglican Communion might discern a common mission? Wanting to do something about all this but don't know how? This workshop, offered by the members of the diocesan Social Concerns and Congregational Life for Mission Commissions, invites you to join us in talking and learning about what we can do, using the many resources within our own diocese, to make the world more fully be the reign of God.

*The Rev. Steven Smith and Yvonne O'Neal*

### Talleres en Español

### 21. Mayordomía: ¿Cómo vamos a apoyar económicamente el ministerio de la iglesia?

Empezaremos por tomar en cuenta lo que tenemos en nuestro medio en vez de lo que no tenemos. Pensaremos por qué oímos acerca de dar nuestro Tiempo y Talento pero no oímos mucho acerca de nuestro Tesoro. Aprenderemos acerca de algunos programas que podemos utilizar en nuestras propias congregaciones para enseñar sobre Mayordomía.

*Anthony Guillén, Misionero Latino/Hispano de la Iglesia Episcopal*

### 22. Desarrollando el Liderazgo Laico en la Congregación

Este taller es especialmente para laicos que desean explorar el papel del laico en la Iglesia Episcopal. También se explicará la diferencia entre ser voluntario y tener un ministerio, cómo identificar el liderazgo laico en la congregación y como motivar a otros para el ministerio.

*Anthony Guillén, Misionero Latino/Hispano de la Iglesia Episcopal*

## The Church Club of New York Lecture Series 2008



### Anglicanism and the Moral Challenges of the Day

Three addresses by three leading Anglican moral theologians representing different traditions and approaches will speak about not simply what Anglicans should think about the moral questions of the day but how Anglicans should think morally. All three are Episcopal priests and professionals in the field of moral theology.

[February 12 6:00 Refreshments. 7:00 Lecture]

### "The Liberal Vision"

Professor Garry Dorrien, (Ph.D. Union Theological Seminary) Reinhold Niebuhr Professor of Social Ethics, Union Theological Seminary

[February 19 6:00 Refreshments. 7:00 Lecture]

### "Authority in Anglican Ethics"

The Rev. Dr. Victor Austin (Ph.D. Fordham University) Theologian in Residence, St. Thomas Church

[February 26 6:00 Refreshments. 7:00 Lecture]

### "Money Matters: On Anglican Economics & Millennium Development Goals"

Professor William Danaher, (Ph.D. Yale University) John Henry Hobart Professor of Christian Ethics, The General Theological Seminary

### All lectures will be held at Church of the Incarnation

209 Madison Avenue (at 35th Street)

\$60 for the series for Church Club Members  
\$75 for non-members

For reservations, contact  
The Church Club of New York  
(212) 828-7418  
[churchclubny@nyc.rr.com](mailto:churchclubny@nyc.rr.com)

[[churchclubny.typepad.com](http://churchclubny.typepad.com)]



## Do you know a boy who loves to sing?

The only school of its kind in North America, the Choir School educates the boys of the Choir of Men and Boys of Saint Thomas Church Fifth Avenue. The boys, in grades three through eight, are taught a challenging pre-preparatory curriculum in an average class size of eight. Under the direction of John Scott, they sing five services a week, a concert series, and tour domestically and abroad. Each graduate is thoroughly prepared academically and socially to take full advantage of the many opportunities that await a boy with such a distinctive education. Tuition is modest and generous scholarships are available.

[www.choirschool.org](http://www.choirschool.org)

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202 West 58th Street, New York, NY 10019

For more information call Ruth Cobb (212) 247-3311  
or send e-mail to [rcobb@choirschool.org](mailto:rcobb@choirschool.org).



# The Power of Diversity in ACT

Kinship and dialog beyond race, faith and politics

By Jonathan Korzen

For more than 35 years Adults and Children in Trust (ACT) has provided safe, fun, structured after-school, holiday and summer camp programs for neighborhood children. From its inception, ACT has been a haven for children of all faiths and varied economic backgrounds. ACT children, families and staff are as diverse as the Cathedral's Upper West Side and Harlem neighborhood. ACT reflects one of the Cathedral's core values: creating kinship and dialog beyond race, faith and politics. An example of how the Cathedral's and ACT's values can influence people's lives for the better is found in former ACT student Dan Sagarin.

Sagarin recalled his experience in a recent visit to ACT's executive director J. V. Torres. Sagarin grew up on 115th Street and Riverside Drive. He began at ACT in the second grade in 1979, and spent much of the next seven years on the Cathedral Close.

"Looking back, what jumps out at me is the tremendous advantage of growing up in a diverse community," said Sagarin, during his visit to the Close. "It didn't seem to mean anything at the time. Race wasn't something I thought about. We were simply all there together, interacting as kids and grownups do. It was all I knew."

Then Sagarin's family moved to a mostly white suburb when he was 13. This provided him with the contrast and perspective to understand how important his experience at ACT had been.

"When I moved to the suburbs it was difficult to make sense of my new surroundings. My high school class of 400 included only one African-American so the social landscape felt very different. I found this environment sheltered, foreign, and strange, but have come to realize that homogenous communities are the norm, and that ACT and the Cathedral community are truly special. Starting out in such a balanced and diverse place has allowed me to innately perceive myself as part of the whole, not limited to any specific group, and connected to everyone," he said.

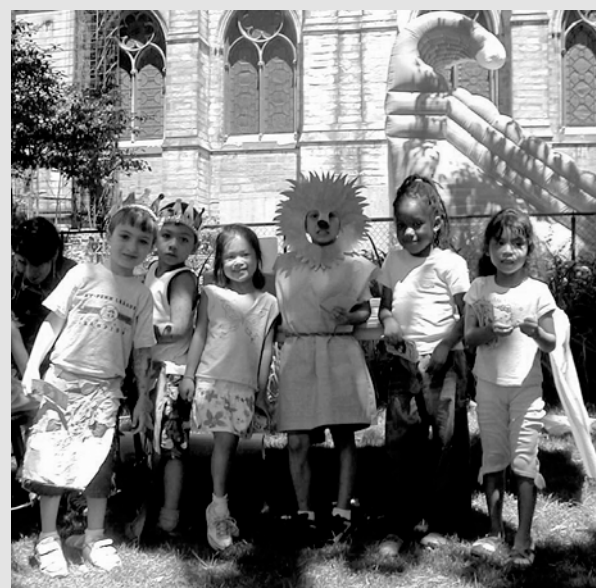
Sagarin has come to believe that "overcoming the dominant politics of division between race and religion is one of humanity's real challenges. Trite as it may sound, if we all grew up in an environment such as ACT, we'd be in a better place regarding race in America," he said.

This sentiment has made ACT a special program. It is also one that will continue to influence Sagarin's art and documentary photography work. His "One City Block" photography essay (viewable at [www.dansagarin.com](http://www.dansagarin.com)) address themes of community and diversity directly.

Sagarin's story is just one of many that have been formed by the Cathedral's commitment to diversity that will continue into the 21st century and beyond.

*Korzen is communications manager for the Cathedral of St. John the Divine.*

For more information regarding Adults and Children in Trust visit [www.stjohndivine.org/departments\\_act.html](http://www.stjohndivine.org/departments_act.html) or call (212)-316-7530.



Children participating in Adults and Children in Trust Summer Camp 2007.  
Photos by Jonathan Korzen and Jose Torres.



## The Cathedral Church of Saint John the Divine

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

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

### Sunday Services

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

### Daily Services

Monday–Saturday  
8 a.m. Morning Prayer  
8:30 a.m. Holy Eucharist  
12:15 p.m. Holy Eucharist  
5:30 p.m. Evening Prayer

## Ongoing Tours & Events

### Tours

The Public Education and Visitor Services Department offers Cathedral Highlight, Vertical and Spotlight tours for the public. For more information please call (212) 932-7347. All tours meet for registration at the Visitor Center inside the Cathedral entrance, at 112th Street & Amsterdam Avenue. Highlight tours: \$5 per person, \$4 per student/senior; Vertical tours: \$15 per person, \$10 per student/senior. Spotlight tours: \$10 per person, \$8 per student/senior.

### Highlight Tours

Tues. – Sat. 11 a.m.–noon & 1 p.m.–2pm;  
Sun. 1 p.m.–2 p.m.  
Explore the Cathedral's newly cleaned and magnificently restored East End, Crossing, Great Choir, and seven Chapels of Tongues. Learn about the art, architecture and history of this great sacred space from 1892 to the present. No reservations necessary.

### Vertical Tours

Saturdays, Noon–1 p.m. & 2 p.m.–3 p.m.  
Climb 124 feet through spiral stone staircases to the top of the Cathedral. Get a look at the huge scale of the nave restoration and study the grand architecture while standing on a buttress. The tour culminates on the roof with a wonderful view of the Morningside Heights area of Manhattan. Space is limited to 10 people, and reservations are recommended. Bring a flashlight.

### Spotlight Tours

Select Sundays, 2 p.m.–3 p.m.  
Spotlight tours are especially created by senior Cathedral guides to give visitors a closer look at some of the many wonderful, unique aspects of the Cathedral's extraordinary architecture. Please see individual descriptions listed under each month for more information.

### Medieval Birthday Parties

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

### Tickets and Reservations

Unless otherwise noted all events are free and do not require tickets or reservations

\*Performances: Tickets for all performances other than free or "suggested contribution" events may be purchased from Ticket Web, [www.ticketweb.com](http://www.ticketweb.com) or (866) 468-7619.

\*\*Tours and Workshops: For more information and reservations please call (212) 932-7347. Participants in all programs meet for registration at the Visitor Center inside the Cathedral entrance, at Amsterdam Avenue at 112th Street.

## February

### Ash Wednesday

Wednesday, February 6  
Services with Imposition of Ashes at 8:30 a.m., 12:15 p.m., and 7 p.m.

### Spotlight Tours

#### Diversity United: Spotlight on the Chapels of Tongues

Sunday, February 3, 2 p.m.  
The "Chapels of the Tongues" honor the diverse immigrant groups most represented in New York City at the turn of the twentieth century. Although they are built in Norman, Gothic, and Renaissance styles and are the product of two building campaigns and four architectural firms, the seven chapels nevertheless form a beautiful and harmonious whole. Come explore these unique sacred spaces with Cathedral Guide John Simko.

#### Someone to Watch Over Me: Spotlight on Saints

Sunday, February 10, 2 p.m.  
Study the Cathedral's extraordinary sculptures, and discover the unique attributes that characterize saints, martyrs, and angels. Led by Cathedral Guide Becca Earley.

### Children's Programs

#### Medieval Arts Children's Workshop

Saturday, February 2, 10 a.m. – noon  
In this signature workshop, children carve a block of limestone; create medieval illuminated letters; design gargoyles, weave and more!

Recommended for ages 4 and up. \$5 per child, with accompanying adult. For more information and reservations please call (212) 932-7347. All programs meet for registration at the Visitor Center inside the Cathedral entrance, at 112 Street & Amsterdam Avenue.

#### Kids' Cathedral

Tuesdays, February 5, 12, 19 & 26;  
10:30 – 11:30 a.m.  
A series of programs designed for young ones and their caregivers to explore the shapes, colors and patterns found at the Cathedral. Using hands-on activities, arts and crafts and stories, children observe architecture, stained glass, and art and then create their own pieces to take home. For ages 2-4, with accompanying adult. Space is limited to 10 kids per session, and reservations are recommended. \$5 per class. For more information and reservations please call (212) 932-7347. All programs meet for registration at the Visitor Center inside the Cathedral entrance, at 112 Street & Amsterdam Avenue.

#### Arches Everywhere: A Children's Architecture Workshop

Saturday, February 23, 10 a.m. – noon  
Learn how the huge Cathedral stands by exploring its amazing architecture. Experience Romanesque and Gothic arches, flying buttresses, and the tall, stone columns. Then make a model to take home. Recommended for ages 4 and up. \$5 per child, with accompanying adult. For more information and reservations please call (212) 932-7347. All programs meet for registration at the Visitor Center inside the Cathedral entrance, at 112 Street & Amsterdam Avenue.

## March

### Palm Sunday Liturgy

Sunday, March 16, 11 a.m.

### Palm Sunday Choral Evensong

Sunday, March 16, 6 p.m.

### Maundy Thursday Liturgy

Thursday, March 20, 7 p.m.

### Dante's Inferno Reading

Thursday March 20, 9 p.m. – midnight

### Good Friday Liturgy

Mass of the PreSanctified and Stations of the Cross

Friday, March 21, noon – 3 p.m.

### The Great Vigil of Easter

Saturday, March 22, 7 p.m.

### Sunday of The Resurrection Easter Liturgy

Sunday, March 23, 8 a.m. & 11 a.m.

### Homily & Holy Communion

Sunday, March 23, 9 a.m.

### Choral Evensong and Eucharist

Sunday March 23, 6 p.m.

### Spotlight Tours

#### Brilliant Walls of Light: Spotlight on Cathedral Windows

Sunday, March 2, 2 p.m.  
Each chapel contains a unique style of stained glass. Explore beautiful narrative and geometric windows by English and American firms and view the memorial to a stained glass artist. Led

by Senior Cathedral Guide John Simko. For more information and reservations please call (212) 932-7347. All tours meet for registration at the Visitor Center inside the Cathedral entrance, at 112th Street & Amsterdam Avenue. Spotlight Tours are \$10 per person, \$8 for students and seniors.

### Children's Workshops

#### Medieval Arts Children's Workshop

Saturday, March 1, 8, 10 a.m. – noon  
In this signature workshop, children carve a block of limestone; create medieval illuminated letters; design gargoyles, weave and more! Recommended for ages 4 and up. \$5 per child, with accompanying adult. For more information and reservations please call (212) 932-7347. All programs meet for registration at the Visitor Center inside the Cathedral entrance, at 112 Street & Amsterdam Avenue.

#### Easter Eggs: A Children's Eggstravaganza

Saturday, March 15,  
10 a.m. – noon & 1 p.m. – 3 p.m.  
Children can create colorful patterns on their eggs and build a nest for decorated eggs. Please bring 2 hard-boiled eggs per child. Recommended for ages 4 and up. \$5 per child with accompanying adult. Space is limited and reservations are recommended. For more information and reservations please call (212) 932-7347.

ARTS & LITERATURE  
VIEWS AND REVIEWS

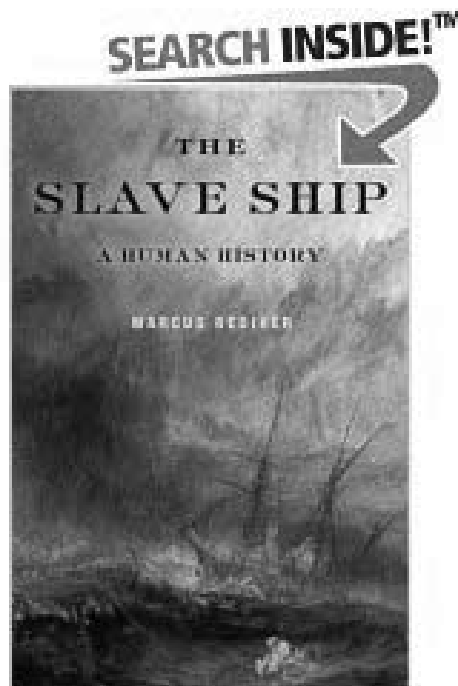
THE SLAVE SHIP: A HUMAN HISTORY  
BY MARCUS REDIKER  
VIKING ADULT, 448 PAGES

Reviewed by Jon Nalley

A motley crew of dissident sailors, metropolitan activists, middle-class saints, and proletarian sinners joined merchants, African rulers, workers in England and the United States, and the enslaved and turned abolition into a successful mass movement. It was the slaves themselves who rebelled and organized on the slave ships that Marcus Rediker identifies as the primary abolitionists in his compelling book, *The Slave Ship: A Human History*.

Until now, the slave trade has been documented largely from the small (but powerful) groups of merchants, planters, politicians and secondary abolitionists. Rediker has broadened the perspective significantly, by including the stories of the captains, the sailors and the slaves. *The Slave Ship* is not another broad history of the slave trade, but rather a modest account from the decks of the slave ships and ports on either side of the Atlantic.

The facts are stark: The Middle Passage operated from the late 15th through the late 19th centuries. More than 15 million people were transported on slave ships; one to two million died in transit, their bodies fed to the sharks. Survivors arrived into the bloody netherworld of the plantation system.



On board the ships, captains presided over a symphony of violence. Sailors brutalized and whipped enslaved men and women, and raped women. The slaves resisted with hunger strikes, insurrection and suicide. The crew force-fed the slaves. (Ironically, the crew suffered high mortality rates, poor rations and brutal punishments, as well.)

During the height of the slave trade from 1700 to 1808, when capture and transportation of human beings was at its most brutal efficiency, (and

mortality rates diminished), two-thirds of the enslaved were brought from Africa. Forty percent of that latter number—which totaled 3 million—came aboard British and American ships. That era, those ships, and the crews are the subject of this book.

Rediker describes the resilience of the enslaved African people aboard the ships who rose above ethnicities, regional dialects, religious identities, gender, social classes and conflict to cooperate. Amid brutal imprisonment, terror, and surrounded by death and degradation, the enslaved responded creatively, and affirmed life by fashioning new languages, developing revolutionary cultural bonds, building community and creating an alternative kinship. Their collective strength was the greatest aspect of the drama.

Study of the slave trade has been plagued since its beginning by a “violence of abstraction.” A reliance on ledgers, almanacs, balance sheets, graphs and tables has rendered abstract and dehumanizing a reality that must be understood concretely for moral and political reasons. Rediker conveys the torture and trauma of slavery in human terms.

The slaver is a ghost ship sailing on the edges of modern consciousness; European, African and Americas societies live with the consequences of race, class and slavery it wrought.

*Nalley is a parishioner at St. Ignatius of Antioch.*

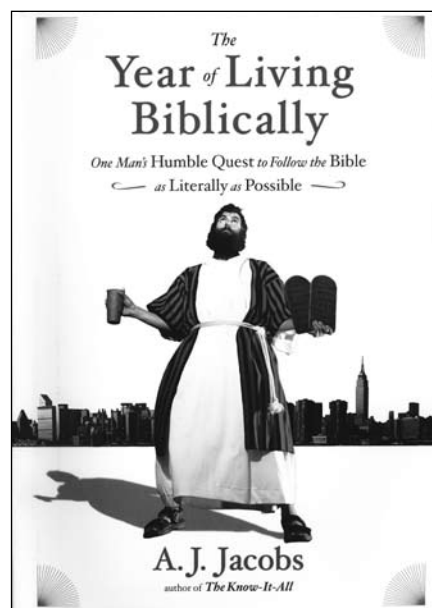
THE YEAR OF LIVING BIBLICALLY:  
ONE MAN'S HUMBLE QUEST TO FOLLOW  
THE BIBLE AS LITERALLY AS POSSIBLE  
BY A.J. JACOBS  
SIMON & SCHUSTER, 400 PAGES

Reviewed by the Rev. Canon Andrew Dietsche

He missed the point. But in a funny way. A.J. Jacobs' 2004 book *The Know-It-All*, recorded his experience reading the *Encyclopedia Britannica* over a single year. He told the story well. But in the end we know: wisdom is more than the accumulation of thousands of facts.

Just so, in his latest book *The Year of Living Biblically*, Jacobs, an agnostic, secular Jew, devotes a year to trying to obey biblical law to the letter. Some have described this effort as a “spiritual quest.” It is not (which is not to say that Jacobs learns nothing along the way). Like his A-to-Z march through the encyclopedia, it is a trick. And like any good trick, it is entertaining.

Jacobs has a real curiosity about those - the Amish, the Hasidim - who follow religious law scrupulously. But his curiosity is limited to the prosaic question of How They Do It. He is drawn to the incongruous, the arcane and the mystifying: the bonneted Amish woman clearing her yard with a gas-powered leaf blower; the shatnez tester who storms Jacobs' closet, microscope in hand, to study his clothing fibers; the Tennessee snake handler. And then, too, there is his undaunted exploration of the ways to “get around” the most inconvenient aspects of the law while more or less keeping the letter.



He is curious, but not curious enough. It is as though he resolved to spend a year dipping his toe in every swimming pool in suburbia, while wondering at those who immerse themselves, but never bothering to imagine the possibility of swimming. Jacobs mines a lot of humor and some interesting insights out of splashing around at the edges, but in the end he is too fearful, or too unimaginative, or too self-absorbed to take the plunge.

But what finally separates Jacobs' experiment in keeping the law from the experience of those who actually live their religion is the life commitment of the latter, and with that the trust that true religion is transformative.

Every day on the streets of this city are seen women in snoods and wigs, seven or eight children in tow, and men bearing phylacteries, with unshorn

locks and fringes visible beneath their suit coats. They are strange to us, and exotic. But they live the life that Jacobs attempted, and if asked, they would surely tell of the beauty of their unburdened lives.

We Christians too, though no followers of Levitical law, could tell Jacobs that religion indeed has rules. God demands much of the devotee. But the fruit of the gospel life is perfect freedom. I don't think Jacobs can understand that yet.

As it happens, Jacobs' book does contribute to America's ongoing argument about religion. He presents an object lesson in the inherent absurdity of religious practices when they are stripped of spirituality or belief. So much of our cultural debate over faith issues (including the recent spate of books by high-minded atheists) takes place at the edge of the waters where the point of the enterprise is hard to see, and where the effort itself can look ridiculous. The true riches are found in the deep.

Jacobs is well-meaning and jolly and never loses the reader's sympathy. His skeptical, exasperated wife Julie fills the role of suffering-comedic spouse. They are in love and very likable. Together they take us on a mostly light-hearted journey, but often enough Jacobs reveals an insightful breakthrough, or a poignant or painful aside, that stops us cold and raises this book to something truly memorable: an often moving, occasionally profound, and always fun read.

*Dietsche is canon for pastoral care in the diocese.*



Bishops’ Visitation Schedule

<b>FEBRUARY 10 (1 Lent)</b> Bishop Sisk: St Barnabas', Ardsley Bishop Roskam: St John, Paul, Clement, Mt Vernon Bishop Taylor: St Margaret's, Staatsburg	<b>MARCH 23 (Easter Day)</b> Bishop Sisk: Cathedral Bishop Roskam: Cathedral Bishop Taylor: Cathedral
<b>FEBRUARY 17 (2 Lent)</b> Bishop Sisk: Ascension, Mt. Vernon Bishop Roskam: St. Peter's, Peekskill Bishop Taylor: St. Mary's, Tuxedo Park	<b>MARCH 30 (2 Easter)</b> Bishop Sisk: All Angels, Manhattan Bishop Roskam: Intercession, Manhattan
<b>FEBRUARY 24 (3 Lent)</b> Bishop Sisk: Good Shepherd, Manhattan Bishop Roskam: Christ, Marlboro Bishop Taylor: Grace Point, Jervis	<b>APRIL 6 (3 Easter)</b> Bishop Sisk: TBD Bishop Roskam: St. Stephen's, Armonk Bishop Taylor: Christ, Warwick
<b>MARCH 2 (4 Lent)</b> Bishop Sisk: St Mark's, Mount Kisco Bishop Roskam: Messiah, Rhinebeck Bishop Taylor: St Barnabas', Irvington	<b>APRIL 13 (4 Easter)</b> Bishop Sisk: Incarnation, Manhattan Bishop Roskam: St. Andrew's, Brewster Bishop Taylor: St. David's, Bronx
<b>MARCH 16 (Palm Sunday)</b> Bishop Sisk: Cathedral	<b>APRIL 20 (5 Easter)</b> Bishop Sisk: St James', North Salem Bishop Roskam: Trinity, Fishkill Bishop Taylor: St. Ann's, Bronx
<b>MARCH 22 (Easter Eve)</b> Bishop Sisk: Cathedral Bishop Roskam: Atonement, Bronx	<b>APRIL 27 (5 Easter)</b> Bishop Sisk: St Andrew's, New Paltz Bishop Roskam: St. Bartholomew's, Manhattan Bishop Taylor: Christ, Warwick

Clergy Changes

The Rev. James Ross Smith from Assisting, St. Mary the Virgin, Manhattan, NYC to Curate, St. Mary the Virgin, Manhattan, NYC, effective January 1, 2008 The Rev. Dr. C. Allan Ford from Interim, Christ the King, Stone Ridge, NY to Vicar, St. Margaret's, Staatsburgh, effective January 1, 2008 The Rev. Jane Barr from Interim, St. Thomas, McLean, VA to Interim, All Saints, Harrison NY, effective January 10, 2008 The Rev. Daniel Webster from Dir. Of Media Relations, NCC, Manhattan, NYC to Canon for Congregational Development, EDNY, effective January 16, 2007 The Rev. David Carlson from Rector, Good Shepherd, Manhattan, NYC to Vicar, Grace, Port Jervis NY, effective February 1, 2008 The Rev. Kevin Bean from Vicar, St. Bartholomew's, Manhattan, NYC to Rector, All Saints, Worcester MA, effective March 2, 2008 The Rev. Stuart Hoke from Missioner, St. Paul's Chapel, Trinity Church, Manhattan, NYC to retirement, effective March 31, 2008 The Rev. William Greenlaw from Rector, Holy Apostles, Manhattan, NYC to retirement, effective October 1, 2008

Classified Ad

St. Francis Episcopal Day School, Houston, Texas, seeks a new Middle School Head and a new Primary School Head (18 mo.-5 yrs). Located in an upscale, residential area of Houston with 317 middles school students and 176 primary students. Please contact Mary Kesler or Allison Lorimer, 800-369-9102 or email [services@educationgroup.com](mailto:services@educationgroup.com).

Notices

**Plans to Honor Long-serving Altar Guild Members in the Diocese of New York**  
The Rt. Rev. E. Don Taylor, Vicar Bishop for New York City, and the Altar Guild Association of the Diocese of New York plan to recognize and honor those Altar Guild members who have served in diocesan parishes for 25 years or more. Bishop Taylor needs to have the name, address and general information about each person being recommended for this honor. Please have the head of your parish's Altar Guild send this information to the Office of the Vicar Bishop, 1047 Amsterdam Avenue, New York, NY 10025, or e-mail: [bptaylor@diocesenyny.org](mailto:bptaylor@diocesenyny.org)  
For more information contact Bishop Taylor's office at (212) 932-7349.

**Lenten Series**  
The Rt. Rev. E. Don Taylor, Vicar Bishop for New York City, will offer his annual Lenten Series for 2008 entitled The History and Spiritual Message of Great Christian Hymns: Part II. The series will be held at St. Martha's Church, 1858 Hunt Ave., in the Bronx, on Fridays, Feb. 15, 22 and 29 March 7 and 14. The evening will begin at 6:30 p.m. with Lenten devotions in the Church, followed by a light meal and the Lenten studies. Participants are asked to bring a Bible, pen, notebook and Prayer Book.  
To register, please call the Office of the Vicar Bishop 212-932-7349, or e-mail: [bptaylor@diocesenyny.org](mailto:bptaylor@diocesenyny.org) by Feb. 8.  
The donation is \$25 for the entire series.  
Please make checks payable to St. Martha's Church, earmarked, Lenten Series and send to: The Office of the Vicar Bishop, The Episcopal Diocese of New York, 1047 Amsterdam Avenue, New York, NY 10025.

Upcoming Clergy Round Table Discussions with Bishop Mark S. Sisk 9:30 a.m. - 2 p.m.

FEBRUARY 13 -	ST. JOSEPH'S ELMSFORD Parish Grouping: WESTCHESTER (NORTH, CENTRAL) AND PUTNAM REGISTRATION DEADLINE - FEBRUARY 6 Lila Botero (914) 693-3848: <a href="mailto:lbotoero@diocesenyny.org">lbotoero@diocesenyny.org</a>
FEBRUARY 20 -	GRACE, NYACK Parish Grouping: ROCKLAND, WESTCHESTER REGISTRATION DEADLINE - FEBRUARY 6 Lila Botero (914) 693-3848: <a href="mailto:lbotoero@diocesenyny.org">lbotoero@diocesenyny.org</a>
MARCH 4 -	ST.JAMES, HYDE PARK Parish Grouping: DUTCHESS, ULSTER REGISTRATION DEADLINE: FEBRUARY 28 Val Stelcen (845) 338-1086: <a href="mailto:vstelcen@diocesenyny.org">vstelcen@diocesenyny.org</a>
APRIL 1 -	ST. JAMES, GOSHEN Parish Grouping: Orange, Hudson Valley, Sullivan REGISTRATION DEADLINE: MARCH 25 Val Stelcen (845) 338-1086: <a href="mailto:vstelcen@diocesenyny.org">vstelcen@diocesenyny.org</a>

**Diocesan Fund for Critical Clergy Needs**  
The Diocesan Fund for Critical Clergy Needs Committee meets four times a year. Active or retired priests, who are canonically resident in the Diocese of New York may apply to the committee for a grant if they have a critical need. Critical needs consist of expenses related to severe illnesses or other family crises, lapsed medical insurance premiums, financial emergencies caused by unemployment and unusual medical or dental expenses. Critical Needs grants are also awarded to clergy for children with special needs and for children of clergy in critical mission areas where public schooling is clearly inadequate.  
Once a year, the Diocesan Fund for Critical Clergy Needs Committee awards grants to aid undergraduate college tuition for children of priests canonically resident in the diocese. These grants are normally processed during the second quarter meeting of each year in June. College tuition grants are determined by the committee based on the funding available and according to need. Tuition aid grants are required no later than June 1st of each year. Late applications, if accepted will be subject to a 10 percent penalty. Grants awarded for tuition-aid are in the amount of \$2,000 for each student.  
To find out more about the above grants or to obtain an application, you may contact Mrs. Yolanda Montgomery on (212) 316-7434 or [ymontgomery@diocesenyny.org](mailto:ymontgomery@diocesenyny.org). Questions or concerns regarding the Critical Clergy Needs Grant can also be directed to The Rev. Canon Andrew Dietsche on (212) 932-7355 or [adietsche@diocesenyny.org](mailto:adietsche@diocesenyny.org).  
The 2008 meeting dates are: Thursday, Mar. 6  
Thursday, June 5  
Thursday, Sept. 4  
Thursday, Dec. 4

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

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Ecumenist, author and professor the Rev. Canon J. Robert Wright received the Archbishop of Canterbury's "Cross of St. Augustine" on Dec. 6, 2007, during the Feast of St. Nicholas service held at All Saints' Anglican Cathedral in Cairo, Egypt. The award honors individuals who have made outstanding contributions to the ecumenical movement and the Anglican Communion.

In addition to being the St. Mark Professor of Ecclesiastical History at The General Theological Seminary in New York City and the author of scores of books and articles, Wright has served on numerous international ecumenical bodies including the Faith and Order Commission of the World Council of Churches, the Anglican-Roman Catholic International Commission and dialogues with both the Eastern and Oriental Orthodox churches. He is also the official historiographer of The Episcopal Church.

The Most Rev. Drexel W. Gomez, archbishop and primate of the Province of the West Indies, presented the award on behalf of the Archbishop of Canterbury during a meeting of the Inter Anglican Standing Commission on Ecumenical Relations.

## 300 Years of Worship on Staten Island

By Peter J. Loehner

On Nov. 30, 2007, the Church of St. Andrew in Richmondtown on Staten Island, began what will be a year-long series of special events in celebration of the church's 300 years of Worship, Witness and Welcome to the residents of Staten Island.

The inaugural event began with Solemn Evening Prayer Service according to the rites and customs of the 1662 Book of Common Prayer. Many parishioners, as well as a large number of visitors, filled the church. Many of those attending wore 17th and 18th century garb.

The Rev. Michael Delaney, Rector of the Church of Saint Andrew, welcomed The Rev. Frederick Wm. Schraplau, former curate at St. Andrew's and now rector of the Church of St. Alban, as guest preacher. The evening was also highlighted by the presentation of the prestigious St. Andrew's Medal to parishioner Shirley Juliano for all of her efforts in chronicling the church's many events, and therefore its ongoing history,



The Rev. Michael Delaney presents St. Andrew's Award to parishioner Shirley Juliano.

through her beautiful photography.

With the prayer service ended, those present were either invited to attend a reception in the church's Burch Hall, or attend a sold out Colonial Dinner in the larger Hemsley Hall. In keeping with the spirit of the 17th and 18th century, period music was played, and dinner was simply chicken served with corn and cornbread. The beverages were apple cider and beer (of course it was "ale" for the night).

Delaney was then presented with a Proclamation from the New York City Mayor's Office and one from

the New York State Assembly given by Michael Cuasak. Assemblyman Lou Tobacco was in attendance for the evening and told the attendees how honored he was to join them on this opening event of the 300th Anniversary Year.

*Loehner is the church's director of development and public relations.*

## An Outreach Program that Truly "Raised the Roof!"

By Herb Frost

It is hard to find a better example of neighborhood outreach than what occurred in Westchester County in the summer and fall of 2007. It began simply when the Antioch Baptist Church of Bedford Hills approached St. Matthew's, Bedford, for a grant from their Bedell Fund. (The Bedell Fund is a source of grants made by St. Matthew's Church for one time capital projects to aid, in most cases, Episcopal churches in the Diocese of New York.) Antioch, an important presence in Northern Westchester for over 120 years, and a neighbor church of St. Matthew's, needed the monies to expand its existing facility, due to a strong increase in membership and church programs.

Ellen Rouse Conrad, a member of the Bedell Committee (and whose husband Winthrop is a member of the Diocesan Standing Committee), asked the simple question: "Can't we do more?"

Soon, the Bedell Committee, the St. Matthew's Vestry, clergy and the entire parish answered with a resounding "YES." What was born was the "Raise the Roof" fund-raising campaign, jointly conducted by both Antioch and St. Matthew's.

Committees were formed, staffed jointly by parishioners from both churches, who worked side-by-side throughout the summer. Members of the Development Committee approached local businesses and community leaders for donations and support. The campaign raised almost \$200,000 for the planned Antioch renovation will add 5,000 square feet of usable space.

"St. Matthew's does a tremendous amount of outreach," says Terence Elsberry, rector, "We are involved in programs everywhere, from Mississippi to Tanzania. However, this was special. This was simply one church helping another church in the

## Having the House Painted

By Mary Ellen McEvily

is purgatory, a Lenten process.  
I read *Strega Nona* to Lizzie in a drop  
cloth nest.

The walls are alien now  
bare of paintings and pictures;

they reveal holes unrelated  
on plaster connected by crazing.

Lizzie says read it again - *Strega Nona*  
Big Anthony wants pasta from the  
Magic Pot.

Curtains peel from the windows.  
We are overexposed.

The lamps shine naked without shades.  
Big Anthony discovers the witch's  
secret.

This witch is smart! She visits friends  
while the house painting proceeds and

I read *Strega Nona* to Lizzie again.  
The sofa upended and draped throws

a threatening shape near the chairs  
upside down in a wooden embrace.

Lizzie laughs at the plot. I do not  
like magic pots, no stopping charmed

churning of pasta, page after page of  
endless  
spaghetti, chaos takes over.

I can't stop the plaster from falling,  
the pasta is coming, is coming.

*McEvily lives in New York City.*



Presenting the check, from left: Ellen Conrad, co-chair; Paul Briggs, Antioch pastor; Terry Elsberry, St. Matthew's rector; Velma Lewis, co-chair and Robert Cummings, St. Matthew's Senior Warden. Photo by Herb Frost.

community. It was neighbors helping neighbors.  
It was outreach at its finest."

*Frost is a member of St. Matthew's, Bedford*



## Sheltering Homeless Gay Youth

By David Juhren

It was a cold Saturday morning when a group of about 40 individuals converged on the diocese's historic Church of the Intercession in Harlem, paint buckets in hand, to paint a large room that is now used each night as an emergency shelter for homeless gay youth.

It's estimated that 40 percent of all homeless youth in New York City are gay, almost 8,000 in all. They run away from home because of prejudice from parents and relatives, or worse, they are thrown out. Yet there are only about 75 beds in the city to accommodate them each night, which leaves the other 7,925 out on the streets. Although there are mainstream shelters for homeless youth in the city, word on the street among homeless gay youth has it they're not safe, but instead places of prejudice and mistreatment.

Parishes like Church of the Intercession are countering this mistreatment and working to alleviate the plight of homeless gay youth with help from the Interfaith Task Force for Homeless Lesbian Gay Bisexual Transgender Questioning Youth (LGBTQ), an organization that works with churches that offer space each night.



Volunteer members of the Interfaith Task Force for Homeless LGBTQ Youth held a painting party at Church of the Intercession in preparation for its new shelter for homeless gay youth. Photo by Kathy Green

"When the vestry heard about the situation of these young adults who have already been through quite a bit, and learned that we could help through an established program with a good track record, they were willing to enter into this partnership," said the Rev. Gerald W. Keucher, bishop's vicar of the Church of the Intercession.

The Interfaith Task Force handles all the logistics in setting up

these nightly shelters, said Peggy Borgstede, Task Force president and member of St. John's Wilmot in New Rochelle.

"We just need more churches like Intercession to come forward that have a spare room each night where we can set up our cots and blankets, and have use of their kitchen to give these youth a good meal," she said.

Once the shelter is established, the Interfaith Task Force hands over

the operation to its sister organization, Sylvia's Place, which supplies adult volunteers who nightly oversee the youth, cook their meals and who are always ready to lend an ear or shoulder. Each morning, the rooms are put back the way they were found the night before.

Setting up shelters requires little parish effort; all that's needed is the nightly use of an underutilized room.

"The Interfaith Task Force on LGBTQ Youth and Sylvia's Place were very cooperative and made it easy for us to host this ministry. Because we had an unused room with kitchen and bathroom facilities, we were able to give the shelter dedicated space, and things are working very well," Keucher said.

*Juhren is a parishioner at St. John's Church, New Rochelle.*

For more information on how parishes can get involved, simply go to the Interfaith Task Force for Homeless LGBTQ Youth at [www.interfaithtaskforce.org](http://www.interfaithtaskforce.org).

## Bearfoot Packs St. John's Church

By the Rev. Duncan Burns

Bearfoot, an Alaska-based bluegrass band, played to a full house at St. John's, Kingston in January. People came from throughout the region to raise money for Dancing with the Spirit, a new program of the Diocese of Alaska aimed at bringing traditional music to Native American children in the villages of Alaska and Canada.

In the tradition of bluegrass, Bearfoot makes use of harmony, fiddles, mandolin, banjo, guitar and bass. The band writes its own songs. The concert had great energy and the band played two encores to standing ovations.

Bearfoot's visit to St. John's also included a four-day workshop for children and teenagers. The band, along with the Rev. Belle Mickelson of Alaska, members of St. John's and the Hudson Valley Bluegrass Association, gave lessons to more than 500 youth group members. The youth learned to play 20 songs including *Amazing Grace*, *You are My Sunshine* and *Down to the River to Pray*.

Bearfoot formed when its members were in their teens and working as counselors at Cordova Bluegrass and Old Time Music Dance Camp. They've gone on to record three CDs and travel

the United States, Canada and Ireland giving concerts and conducting workshops. This was the band's first concert/workshop in the diocese.

"I want to thank Bishop Mark Sisk and Archdeacon Kendall for connecting me with St. John's. We're hoping many churches and communities will use music instruction to bring new vigor to church youth camps and mission trips," Mickelson said.

Youth groups from the Mid-Hudson region are planning to buy guitars and take this program with them on their mission trip to the Four Corners Navaho reservation in July.

The Diocese of Alaska started Dancing with the Spirit a year ago. Through camps and school programs, young people in native villages take classes in fiddle, guitar, banjo, mandolin and bass. They sing, dance and form bands. Dancing with the Spirit connects youth and elders—building confidence, self-esteem and familial bonds.

Music can make a difference in the lives of people living in communities with high incidences of alcohol and drug problems and high suicide rates.



Rich Hines teaching Derek Rawl the banjo. Photo by Sami Burns

"In the old days we fought tribal wars with arrowheads. It's a different type of war now—against drugs and alcohol. I believe we can win with music," said the Rev. Trimble Gilbert, of Arctic Village, which is located in the middle of the Arctic Wildlife Refuge above the Arctic Circle.

*Burns is rector at St. John's, Kingston.*

Visit Bearfoot online at [www.bearfootband.com](http://www.bearfootband.com).

For more information on Dancing with the Spirit visit [www.dancingwiththespirit.com](http://www.dancingwiththespirit.com) or email the Rev. Belle Mickelson at [bellemickelson@gmail.com](mailto:bellemickelson@gmail.com).





# An Apology to Africa

By the Rt. Rev. Catherine S. Roskam

*Editor's Note: Bishop Catherine S. Roskam delivered this apology to Africa during "Let My People Go: A Service of Liberation" on Sunday, Jan. 13, at the Cathedral of St. John the Divine.*

I am sorry, Africa.

Of all the places we have exploited-and we have exploited many-it is only from you that we have also stolen the people.

I am sorry that we took your people and held them in bondage for centuries, a holocaust of perhaps fifteen million souls.

Africa, we transported your children in conditions unfit for any living creature. When they became sick or died, we threw them overboard, like so much unwanted ballast. Those that completed the excruciating journey, we sold like cattle, auctioning them off to the highest bidder.

This past summer after going to Tanzania on pilgrimage with Carpenter's Kids, my husband and I spent two days in Zanzibar. We visited the Anglican Cathedral there, built over the site of the old slave market. We saw the tiny airless chamber below, the only one preserved to show how inhumanely the slaves were kept while waiting to be sold. We saw also the inlaid marble circle in front of the altar marking the place of the whipping post where slaves were tied one after another and whipped to see if they would cry. If they did, they brought in a lower price.

What allows such brutality to rest in the hearts of those purporting to be Christian? Where was compassion?

I am sorry, Africa. I benefit still from that brutality. The whole U.S. economy is based on stolen goods. It was built on the backs of slave labor, on the trafficking of human beings and on the precious gems and metals ripped out of the bowels of Africa's earth over the years. The first stock sold on the stock market were African people. I am sorry.

Africa, we deprived your people of language and culture, forcing upon them new names, new language, new identities. We heinously stole their stories from them. We continued to abuse them physically, using the whip and working them to early death. We split up families, selling off children, separating husbands and wives. And to our deepest shame, we raped your women and your girl children. And we blasphemed against the Bible by using it as an instrument of oppression instead of liberation.

Our evil did not stop with slavery, Africa. Even after abolition we continued to abuse your children. Every time black folk started to climb up the ladder of success behind us, we put a foot in their face and kicked them down. When they began to get just a taste of equality under the law, we changed the laws, or ignored them. We ambushed, beat and lynched in the name of Christ, burning crosses as warnings, turning our symbol of love and redemption into one of hatred and damnation. We would not let your people get ahead.

Bishop Sisk and I returned yesterday from a Province Two Bishop's meeting in Haiti, the first independent free black nation in the world. As a nation we did everything we could do to undermine its founding, for fear our slaves might get the "wrong idea" about running away to Haiti to get their freedom. Much more recently, we kept in power modern day slave drivers, the Duvaliers, who beat, tortured and killed Haitians at will.

## Una Disculpa para Afrecha

By the Rt. Rev. Catherine S. Roskam

*Nota del Editor: La Obispo Catherine S. Roskam pronunció esta disculpa a África durante el servicio "Deja ir a mi Pueblo: Un Servicio de Liberación", el domingo 13 de enero, en la Catedral de San Juan el Divino.*

Perdón África.

De todos los lugares que hemos explotado –y hemos explotado muchos- solamente de ti hemos robado también personas.

Perdón por haber tomado tu gente y haberla retenido en esclavitud por siglos, un holocausto de tal vez, 15 millones de almas.

África, trasportamos tus niños en condiciones no aptas para ninguna criatura viviente. Cuando se enfermaban o morían, los arrojábamos por la borda como lastre indeseado. Y quienes sobrevivían la atroz travesía los vendimos como ganado subastándolos al mejor postor.

El pasado verano después del peregrinaje a Tanzania con los Niños del Carpintero/The Carpenter's Kids, mi esposo y yo pasamos dos días en Zanzibar. Allí visitamos la Catedral Anglicana construida en el sitio del antiguo mercado de esclavos. Vimos el diminuto cuarto subterráneo, sin ventilación, el único conservado para mostrar las condiciones inhumanas en las que se mantenía a los esclavos antes de ser vendidos. Vimos también frente al altar el círculo con incrustaciones de mármol, señalando el lugar del madero de castigo, donde uno tras otro eran atados los esclavos y golpeados para ver si podían llorar. Si lloraban, se vendían a un bajo precio.

¿Qué permitía que tal brutalidad permaneciese en los corazones de aquellos supuestos cristianos? ¿Dónde estaba la compasión?

Perdón África. Aun ahora me beneficio de la brutalidad de la esclavitud. Toda la economía de los Estados Unidos se ha formado con bienes robados. Se formó a espaldas del trabajo de los esclavos, con el tráfico de seres humanos y con las piedras preciosas y los metales arrancados por años de la tierra africana. La primera mercancía vendida en el mercado de valores fue la gente africana. Perdón.

África, nosotros le quitamos a tu gente el lenguaje y la cultura, les impusimos nuevos nombres, nuevo lenguaje y nuevas identidades. Atrozmente les robamos sus historias. Continuamos abusando físicamente de ellos usando el azote y haciéndoles trabajar casi hasta morir. Separamos las familias, vendimos los niños; separamos esposos y esposas. Y para nuestra mayor vergüenza, violamos tus mujeres y tus niñas. Y blasfemamos contra la Biblia al usarla como un instrumento de opresión en lugar de uno de liberación.

Nuestra maldad no se detuvo con la esclavitud, África. Aun después de la abolición continuamos abusando de tus niños. Cada vez que la gente negra empezaba a subir la escalera del éxito detrás de nosotros, pusimos un pie en sus caras y les echamos abajo de un puntapié. Cuando empezaron a saborear la igualdad bajo la ley, nosotros la cambiamos o los ignoramos. Nosotros emboscamos, golpeamos y linchamos en el nombre de Cristo, quemando cruces en señal de advertencia, convirtiendo nuestro símbolo de amor y redención en uno de odio y condena. No queríamos que tu gente tuviese éxito.

El Obispo Sisk y yo regresamos ayer de una reunión de los obispos de la Provincia II en Haití, la primera nación negra independiente en el mundo. Como nación, hicimos cuanto pudimos para desautorizar su fundación por temor a que nuestros esclavos pudiesen tener "la mala idea" de escapar hacia Haití para obtener su libertad. Más recientemente, mantuvimos en el poder tiranos contemporáneos, los Duvalier, quienes golpearon, torturaron y asesinaron haitianos a voluntad.

África, tú tuviste un maravilloso hijo (entre muchos de los hijos maravillosos que puedo

Africa, you had a wonderful son (among many wonderful children I could name). His name was Martin. And for a brief blessed moment we had a glimpse of the Kingdom, of black and white and brown working together for justice and freedom. But we killed him too, and the legacy has been hard to hold onto. The progress we made is slipping away. Our schools are as segregated now as they were at the time of Brown vs. the Board of Education. Only the worst states are no longer Mississippi and Alabama, but New York and California, Illinois and Michigan. We white folks in the north congratulate ourselves on not being racist but we don't send our children to school with black children. Our prisons are filled with young black men who should be in college, not jail. And for sure not all black votes are counted even today-especially today.

In 1923 white people massacred the people of Rosewood, a prosperous, self sufficient and peaceful black town in Florida. We cluck our tongues and shake our heads at this old brutality. Surely this could not happen today. But where is the outrage as the black people of New Orleans are dispersed, disenfranchised, and unable to return to their homes? Katrina ruined some of the housing, but white people just recently voted to tear down some of what was left standing, even though it was sound and of some architectural value. The foot dragging around rebuilding black neighborhoods is a scandal and a sin.

Throughout history, our church has worked both sides of this particular street, participating in oppression and also liberation. Most recently I give God thanks for Bishop Charles Jenkins and the people of the Diocese of Louisiana who have named the racism and continue to work for relief and development in the black community in New Orleans, rebuilding homes as part of a project called Jericho Road. As you can imagine, it is an uphill battle.

And we and other developed nations still hold your continent in bondage through global economics.

So then, what of reparations, Africa? I can't wait for something official to happen. I am too old and these things grind exceedingly slow. So I offer you this-the education of your children in Africa and here. I offer you Carpenter's Kids and All Our Children. I offer you awareness from which I pledge not to retreat. I offer my voice to speak up for justice and I offer my ears to hear your cry and your call, lest I presume too much.

For as you know, I too am a racist, dear Africa, but I hope I am in recovery a day at a time. My eyes have been opened to so much by my black friends both here and in Africa, who by the grace of God have risked telling me the truth. Then I was able to see Martin's truth more clearly, and Malcolm's also.

I have been called to repentance and I do repent and I pledge amendment of life, so help me God.

*The Rt. Rev. Catherine S. Roskam Bishop Suffragan of The Episcopal Diocese of New York*

nombrar). Su nombre fue Martín. Y por un breve, dichoso momento, vislumbramos el Reino - de negros, blancos y morenos trabajando juntos por la justicia y la libertad. Pero también lo matamos y ha sido difícil aferrarse a su legado. El progreso hecho se está desvaneciendo. Nuestras escuelas están hoy en día tan segregadas como lo fueron en el tiempo de Brown vs. La Junta de Educación. Salvo que los peores estados no son más Misisipi y Alabama sino Nueva York y California, Illinois y Michigan. Nosotros la gente blanca en el norte, nos congratulamos de no ser racistas pero no enviamos a nuestros hijos a escuelas con niños negros. Nuestras prisiones están llenas con hombres negros jóvenes quienes deberían estar en la universidad, no en la cárcel. Y con seguridad, aun hoy, no todos los votos negros son contados - especialmente hoy en día.

En 1923 la gente blanca masacró el pueblo de Rosewood, un prospero, autosuficiente y tranquilo poblado negro en la Florida. Nosotros chascamos nuestra lengua y sacudimos nuestras cabezas ante esta vieja brutalidad. Ciertamente esto no debería ocurrir hoy en día. Pero, ¿dónde está la indignación cuando la gente negra de Nueva Orleáns está dispersa, privada del voto y muchos no pueden volver a su casa? El huracán Katrina destruyó algunas de las viviendas pero la gente blanca recientemente votó para derribar algunas de las viviendas que quedaron en pie, a pesar de que estaban sólidas y tienen cierto valor arquitectónico. El retraso deliberado en la reconstrucción de los vecindarios negros es un escándalo y un pecado.

A lo largo de la historia, nuestra iglesia ha trabajado con las dos caras de esta moneda en particular, participando en la opresión y también en la liberación. Hace poco le dí gracias a Dios por el Obispo Charles Jenkins y la gente de la Diócesis de Luisiana quienes han reconocido el racismo, y continúan trabajando por la ayuda y desarrollo de la comunidad negra en Nueva Orleáns, reconstruyendo casas como parte del proyecto llamado Camino a Jericó. Como pueden imaginarse, es una batalla cuesta arriba.

Y nosotros y otras naciones desarrolladas, mediante economías globales, todavía mantenemos tu continente en la esclavitud.

Entonces, ¿Qué hay sobre las expiaciones África? Yo no puedo esperar a que algo oficial pase. Estoy demasiado vieja y estas cosas se mueven excesivamente lento. Por lo tanto te ofrezco esto: la educación de tus hijos en África y aquí. Te ofrezco Los Niños del Carpintero/The Carpenter's Kids y Todos Nuestros Niños.

Te ofrezco tomar conciencia de lo cual prometo no retractarme. Te ofrezco mi voz para hablar fuerte por la justicia y ofrezco mis oídos para oír tu grito y tu llamado, para no presumir demasiado.

Porque como sabes, yo también soy una racista querida África, pero confío en recuperarme un día a la vez. Mis ojos han sido abiertos a tantas cosas por mis amigos negros, tanto aquí como en África, quienes por la gracia de Dios se han arriesgado a decirme la verdad. Así pude ver la verdad de Martín más claramente y también la de Malcom.

He sido llamada al arrepentimiento y yo me arrepiento; y prometo enmendarme de por vida con la ayuda de Dios.

*Roskam es Obispo sufragánea de la diócesis. Traducido por Lila Botero*