

Bishop Roskam Celebration Pictures

Page 20

Photo: Helena Kubicka



THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

SUMMER 2011



IN THIS ISSUE

Science and
Religion Page 4

Technology
and the
Reformation
Page 6

New Diocesan
Web Hosting
Page 13

Technology
Saving Lives
Page 14

NY Church
Portal
Page 17

Roskam
Celebration
Page 20

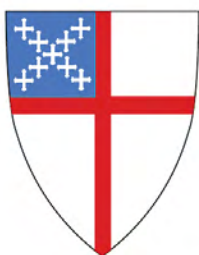
Museum of
Biblical Art
Page 22



Photo: Mike Saechang, Flickr

SCIENCE AND TECHNOLOGY ISSUE

Church of the Future?



THE EPISCOPAL NEW YORKER

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CONTENTS

Summer 2011

Vol. 87 No. 2

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4 | Science and Religion

Mark Vernon on whether they can mix; Dr. John Polkinghorne on how “our rationally beautiful world is shot through with signs of mind.”

6 | Technology and the Reformation

Professor Euan K. Cameron on printing’s vital role.

8 | Technology and Church

How, and how much, should we embrace it? Differing views from Matthew Moretz, Suzanne Wille, Krista Dias and Theo Hobson.

12 | Using It I

Getting started with video; new diocesan hosting service.

14 | Using It II

New technologies in relief efforts—on the ground in Haiti; The Seamen's Church Institute's state-of-the-art navigation simulators; social networking against bullying; new portal for churches in NYC.

17 | HIV and Faith

Why faith matters more now than ever in the fight against HIV/AIDS.

20 | Bishop Roskam’s 15th Anniversary

Pictures from the May 14 service.

22 | Views and Reviews

Interview with the director of the Museum of Biblical Art; Reviews of Jeff Gollither’s *Moving Through Fear: Cultivating the 7 Spiritual Instincts for a Fearless Life*; Victor Austin’s *Priest in New York: Church, Street and Theology*; *The Popes of Avignon: A Century in Exile* by Edwin Mullins; *Joseph and His Brothers*, by Thomas Mann; and a selection of books on the intersection of science/technology and religion.

28 | Diocesan News

Bishop election update; *ENY* wins awards; Imam Mohamad Bashar Arafat in NY; Continuing Indaba; Bishop Sisk’s statements on same-sex unions and on the death of Osama Bin Laden; Scott Barker elected bishop of Nebraska; Trinity Church first quarter grants; Episcopal Charities grants; new Episcopal Church clergy disciplinary procedures.

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Do Not Fear the Truth That Science Uncovers

By the Rt. Rev. Mark S. Sisk



The Rt. Rev. Mark S. Sisk

The relationship between religion and science is a theme explored at some depth in this issue of the *Episcopal New Yorker*. This is a relationship that has, as all relationships do, experienced its high points and its low points. There was a time when religion challenged any claims of science that seemed to contradict, or even raise questions about, perceived Biblical positions, or theological dogma.

It is easy to name truly egregious examples: one thinks of the silencing of Galileo, or the 19th century prohibition of the use of anesthesia to ease the suffering of women in child birth because, according to Scripture, women were supposed to experience such suffering as a consequence of Eve's Garden of Eden betrayal.

In due course the tides changed and some in science became adversaries to religion. Just at this moment there is a plethora of scientists (biologists primarily) who condemn religions with a true zealot's passion.

In my view the tension between religion, and most particularly Christianity, and science is misguided. I single out Christianity not only because I would not presume to speak knowledgeably about the belief structures of other communities of faith, but rather because Christianity, in particular, is a "materialistic" faith. Remarkable as it may seem, our claim is that God became incarnate in Jesus of Nazareth. That is to say, God, in all God's divine splendor, took on the flesh and blood of humanity in Jesus. By this divine act God made clear that the materiality of creation is not evil, it is important, it is even revelatory.

Therefore Christians are right to understand that when scientists study the material world they (we) are studying God's creation. When we learn about the material world, we are learning how it is that God has worked and is working. Christian believers need have no fear of whatever truth science uncovers for the simple reason that all truth has its origin in God.

It is just here that true patience and humility needs to be exercised. We need to take care that a partial grasp of the truth does not mislead us into thinking that we have grasped the whole truth. That is an error available with equal alacrity to scientist and theologian alike.

The Incarnation of Jesus offers the profound insight that the material universe, in all its wondrous complexity, and seemingly infinite variety, needs to be treated with the deepest respect: with reverence. There is nothing in the marvelous grandeur of the created order, in all its staggering particularity, that is irrelevant, or a plaything to be treated lightly, or a piggybank to be exploited; it is, rather, all the fruit of God's overflowing Love.

+ Mark

No le Teman a las Verdades que la Ciencia Revela.

Por la Reverendísimo Obispo Mark S. Sisk

La relación entre la religión y la ciencia es un tema que se explora con cierta profundidad en esta edición del *Episcopal New Yorker*. Esta es una relación que, como casi todas las relaciones, ha tenido sus altibajos. Hubo un tiempo en el que la religión desafió cualquier declaración científica que pareciera contradecir, o incluso, plantear preguntas sobre posiciones bíblicas conocidas o dogmas teológicos.

Es fácil dar ejemplos verdaderamente flagrantes: como el silenciamiento de Galileo, o la prohibición en el siglo XIX del uso de anestesia para aliviar el sufrimiento de las mujeres durante el parto porque, de acuerdo con las Escrituras, las mujeres estaban supuestas a experimentar tal sufrimiento, como una consecuencia de la traición de Eva en Jardín del Edén.

Eventualmente la corriente cambió y algunos en las ciencias se convirtieron en adversarios de la religión. Precisamente en este momento hay una gran cantidad de científicos (principalmente biólogos) que condenan las religiones con la pasión de un verdadero fanático.

En mi opinión la tensión entre la religión y en particular, la cristiandad y la ciencia es un desacierto. Puntualizo la cristiandad no solo porque no debería tomarme la libertad de hablar eruditamente acerca de la estructura de las creencias de otras comunidades de fe, sino porque el cristianismo en particular, es una fe "materialista". Tan sorprendente como esto pueda parecer, nuestra creencia es que Dios se encarnó en Jesús de Nazaret. Eso es decir que Dios en todo su Divino esplendor, asumió en Jesús la humanidad en carne y hueso. Con este acto divino, Dios dejó en claro que la materialidad de la creación no es algo maligno, es importante e incluso es reveladora.

Por lo tanto, los cristianos tienen razón al reconocer que cuando los científicos estudian el mundo material, ellos (nosotros) estamos estudiando la creación de Dios. Cuando aprendemos sobre el mundo material, estamos aprendiendo cómo es que Dios ha trabajado y está trabajando. Los creyentes cristianos no tienen que tener miedo de cualquier verdad que la ciencia revele, por la sencilla razón de que toda Verdad tiene su origen en Dios.

Es justo aquí cuando la verdadera paciencia y humildad necesitan ejercitarse. Tenemos que cuidarnos de que un conocimiento parcial de la verdad nos engañe y pensemos que hemos comprendido toda la verdad. Ese es un error en el que, tanto el científico como el teólogo, fácilmente pueden caer.

(continuado en la paginacion 31)

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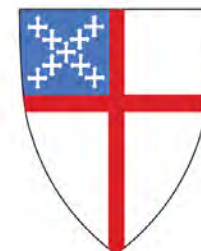
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INCOMPATIBLE OR TWO SIDES OF THE SAME COIN?

Conflict, Independence, Dialogue or Integration?

By Mark Vernon

The relationship between science and religion is hotly contested. In the media, it's routinely presented as a zero-sum game and the default assumption is that the two are in profound, perhaps mortal, combat. However, any careful examination of the relationship shows that the military metaphor can obscure what is really at stake. Moreover, such a careful examination has the benefit of revealing much about the nature of science and religion alike.

One of the most influential schemas was devised by the physicist and theologian, Ian Barbour. In his Gifford Lectures of 1989, he explored four models.

1. Fundamentalism and scientism

The first is the model of conflict, though Barbour dismissed the conflict as nothing more than the product of a confrontation generated by fundamentalists on both sides. On the religious side are the advocates of creationism, for whom a sacred text must lord it over the results of science, which is mistaken since sacred texts aren't and were never intended to be scientific documents.

On the scientific side are the advocates of scientism, those individuals who hold that science and science alone can ask, and seek answers, to the questions that have any real meaning. What this side fails to recognize is the limitations of science, particularly when it comes to moral concerns: what 'is' the case in the natural world is only of limited value when it comes to asking what 'ought' to be the case—the former being the domain of science, the latter of philosophy and religion.

2. Two magisteria

The second model follows on from the critique of the first, and is that of independence—roughly, that science and religion operate in different spheres of knowledge and understanding. So, it might be said that if science asks how, then religion asks why; or if science seeks facts, religion seeks meaning.

Perhaps the most famous articulation of the independence model was provided by the biologist and writer Stephen Jay Gould, when he coined the phrase 'nonoverlapping magisterial.' However, although Gould is often cited as if to say that science and religion can co-exist happily alongside one another, he also knew that things are more complicated than that.

In particular, Gould notes that as soon as you start to ask about the details of various religious beliefs, such as the nature of the virgin birth or the resurrection in Christianity, then you stray onto scientific terrain. Further, what the universe is made of, and why it works in certain ways, are issues of science and faith alike. For example, that there is order in the universe was originally a religious insight that was then taken over by scientists as they developed models of the cosmos. One inspired the other.

So, there is inevitably an exchange between science and religion, and Barbour argues that there is more to be explored in the relationship between them than any simple separation of the two allows.

3. Dialogue

The third model follows from the critique of the second, and is one of dialogue. Dialogue between science and religion might be valuable on all kinds of levels. For example, we have just noted that science depends upon certain metaphysical assumptions—in the case mentioned, the notion of order. So, an analysis of those assumptions—which is in part a philosophical and theological task—will be valuable for science.

This was apparently taken as read in the past: the oldest motivation for doing science has much to do with exploring what was taken to be God's world; and the theoretical as-

sumptions implicit in science, such as that the world is contingent and amenable to experimentation, are arguably religious in origin too.

Francis Bacon, who was very important in shaping what came to be called the scientific method, believed this kind of thing. He argued that humankind had been given the right by God to explore nature. So, according to this third model, there will inevitably be dialogue between science and religion, though each will simultaneously keep a careful eye on where its primary expertise lies.

4. Integration

The fourth model develops the dialogue model further, and is what Barbour refers to as integration. This holds that the content of theology and science profoundly overlap at certain points. There are three ways in which this might happen.

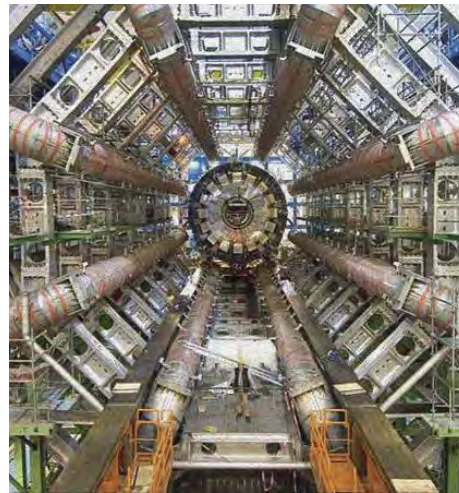
First, in natural theology, something of God's nature—and even some evidence of God's existence—might be inferred from the natural world. One example stems from the way that the cosmos can be described using mathematics. It is something of a puzzle as to why that should be so: why should the equations you and I can write on a piece of paper describe how stars and planets move across the night sky? To believers, this might only be expected if God, as the creator, is rational. As the philosopher Leibniz wrote: 'When God calculates and thinks things through, the world is made.'

Second, whilst theology draws on sources that are outside of science, including reason and revelation, it remains the case that advances in science will affect the ways in which theology is understood or formulated. One example of that has to do with the doctrine of creation. Consider Francis Bacon, again. He believed that God had given humankind the right to use nature, alongside the right to understand it. Today, though, many would want to add an ecological dimension: aware of the environmental damage to which science draws our attention, they will develop a theological imperative that implies it is vital for us to take care of creation too. It is God's world, and science equips us to be its stewards.

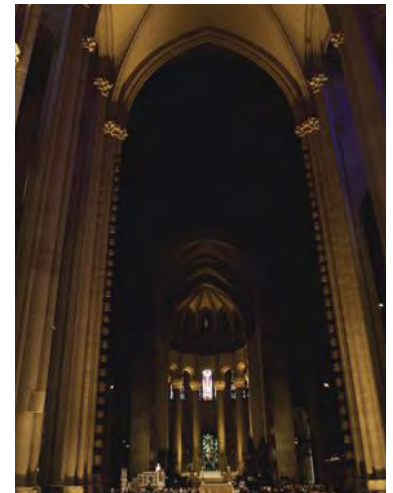
Third, it may also be the case that science informs theology at a philosophical level. One example of this would be the way in which evolution has changed our view of nature. For medieval theologians, God was conceived of as timeless and unchanging. However, for some contemporary theologians, evolutionary science emphasizes the value of experiment and creativity: as natural selection brings about the diversity of species in the natural world, so that suggests that God takes pleasure in such diversity. Further, if change and diversity are so abundant in the natural world, then maybe that's true of God too. Hence, these process theologians continue, God too should now be conceived of not as being changeless, but as changing in response to the emergence of the world that God is said to sustain.

These, then, are the four models of the relationship between science and religion that Barbour suggests can exist: conflict, independence, dialogue and integration. If there's a tendency today to assume the conflict model, and perhaps hope that science and religion might make their peace by becoming independent, Barbour encourages us to consider dialogue, and maybe even integration. Ultimately, they might be more satisfying and fruitful, though certainly more difficult to achieve.

Vernon is the author of a number of books, including How To Be An Agnostic (Palgrave Macmillan). This is a shorter version of an article original published in Dialogue magazine.



Large Hadron Collider, CERN – in search of the "God Particle."
Photo: CERN



The Cathedral of St. John the Divine.
Photo: Helena de Kubicka

Some Light from Physics for Theology

By the Rev. Dr. John Polkinghorne

Theological talk often uses the image of light. (The medieval Bishop of Lincoln, Robert Grosseteste, was deeply interested in this matter and wrote an influential book *De Luce*.) The image could be used in three different ways:

- (1) Metaphor—that is as a literary device, simply chosen at will, without any deeper implication. Burns compared his love to a ‘red, red rose,’ but he could equally well have used the ‘pearly light of dawn’ as an image of freshness.
- (2) Symbol—there is a degree of arbitrary choice about this. There is some participation of the image in the reality it represents. A symbol, therefore, is not arbitrary but its form has an intrinsic element. The unique significance of a country’s flag would be an example. That is why flag-burning gives such great offence.
- (3) Analogy. Here there is an even more profound relationship, as when aspects of creation are seen as being pale reflections of the character of the Creator. At the end I shall suggest that the wonderful order of the universe that science explores is a reflection of the mind of its Creator.

Discoveries made by physics of the actual nature of light will shape how the image may be used. For example, at one time a popular idea was to emphasize what was then believed to be the threefold structure in light—source, rays, radiance—as affording a parallel to the Trinity. We now know that these distinctions are mistaken, and so to use them to talk about the Trinity would actually lead to a heresy called “modalism”!

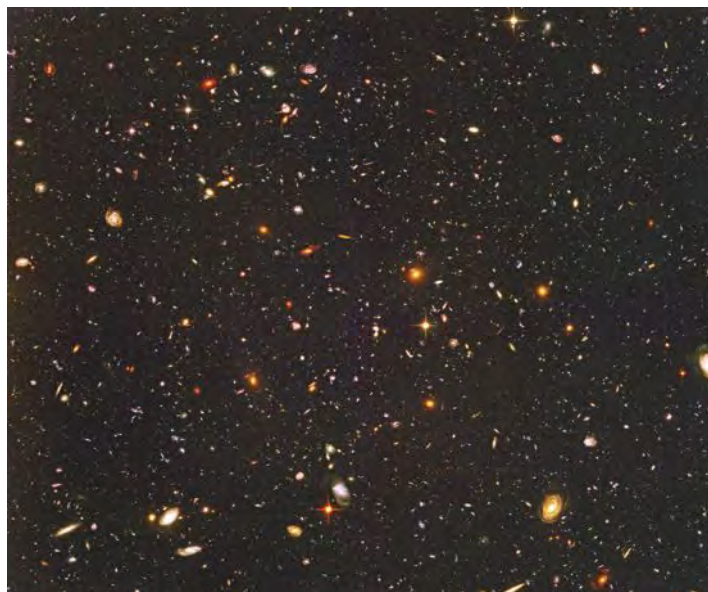
Some Significant Physical Properties of Light

To get some idea about how theology might use the image of light today, one needs to know something of the deep nature of light as it is currently scientifically understood.

- (1) The theory of relativity is based on the idea that the velocity of light is the maximum possible velocity. Therefore however fast a source of light is moving, the light it emits will always be travelling with the same speed. The motion of the source adds nothing to it. This strange fact leads to some strange consequences, one of which is that different observers make different judgments about the simultaneity of distant events. Some have argued that this shows that the passage of time is an illusion and that past, present and future all exist together. However, this is a mistake. Judgments of simultaneity are about past events and can lead to no conclusion about the nature of the future.
- (2) Light sometimes behaves like a wave (spread out and flapping) and sometimes like a particle (a little bullet). Quantum theory explains this strange behavior, but we would never have guessed it without the nudge of nature pushing us to make the discovery. Reality, it turns out, is often very surprising and so scientists do not ask “Is it reasonable?” as if we knew beforehand what shape reason has to take, but “What makes

you think that might be true?” Scientists are open to being surprised, but they will only believe you if you offer them evidence for what you are claiming. I call this sort of thinking ‘bottom-up,’ moving from experience to understanding, pushed by the nudge of how things actually are. I am happy to approach my religious beliefs in the same way.

- (3) Quantum theory says that photons (particles of light) can be both ‘here’ and ‘there’ at the same time. In other words, in the quantum worlds you can mix together possibilities that commonsense would say could never be associated with each another. Some people find this so strange that they think that photons cannot really be real but the idea of them is just a useful manner of talking. However, scientists disagree. We believe in photons because they make sense of a vast amount of experiment and experience. Intelligibility is the key to reality.
- (4) Two photons that have interacted can become ‘entangled,’ with the result that acting on one produces an instant effect upon the other, however far they have become separated. This surprising ‘togetherness in separation’ (non-locality) has been amply confirmed by experiments. Effectively the two photons have become a single entity. Thus, even the subatomic world cannot be described atomistically, as if it were simply a collection of separate bits and pieces. We live in a deeply interconnected world. It would not be surprising if the Creator of this world were the triune God of Christianity.
- (5) Another quantum ‘togetherness effect’ is the exclusion principle, which says that an electron being in a state stops any other electron being in the same state—there is only room for one! Photons have the opposite property. They ‘like’ to be in the same state. This is the basis of the laser.
- (6) The universe following the Big Bang was a blaze of energy. There were a hundred million photons for every particle of matter. It really was a case of ‘Let there be light.’ As the universe expanded and cooled, after a while this radiation became less energetic and simply disconnected from matter. It stayed around, becoming colder and colder as the universe continued to expand. Today it is very cold indeed (three degrees above absolute zero) and it is observed as the Cosmic Background Radiation, a kind of lingering whisper of the Big Bang, telling us what the universe was like when it was only half a million years old.



Most Distant Galaxy Candidates in the Hubble Ultra Deep Field.

Photo: NASA, ESA, R. Windhorst and H. Yan

Finally, there is another sort of ‘light’ that floods the universe: the intellectual light of the wonderful order of the world that scientists are privileged to explore and understand. It turns out that mathematics (beautiful equations) gives us the key to unlock the universe’s secrets. Our rationally beautiful world is shot through with signs of mind, and for the religious observer this will be seen as a reflection of the Mind of the Creator behind the order of creation.

Polkinghorne was professor of mathematical physics at Cambridge University before resigning in 1979 to become an Anglican minister. He has written extensively about the intersection of faith and science.

Printing Technology and the Reformation

By Euan K. Cameron

The Reformation of the sixteenth century divided the Western Church. It gave us the Anglican tradition, as well as Lutheran, Reformed, and Baptist traditions and ultimately others. It generated competing emphases in Christian teaching, different styles of worship, and different assumptions about how a church should be organized. Within the Anglican tradition we still see some of those tensions at work, a source of strength in diversity, but also a challenge.

To the Reformation we owe Bibles in the common language of the people, which shaped spiritual traditions for centuries; also prayer books and liturgies of all kinds. These made possible shared hearing and reading, shared practice and communication across distance. All these texts were created with a then quite new technology, one of the first mass production technologies in Western history: printing from movable type.

Early printing

In the early 1450s, experimenters led by the entrepreneur Johann Fust of Mainz and the craftsmen Johannes Gutenberg and Peter Schoeffer devised a technique for reproducing text. In a 'press', adapted from those which squeezed olives, grapes or apples, they squeezed sheets of parchment or paper on to inked assemblies of small pieces of soft metal type. The latter were cast from moulds in the form of letters, and gathered together in 'formes' in a frame under pressure. They produced various single-leaf items (resembling the wooden block-books used earlier) and, around 1455, two versions of the complete Latin Bible.

Several hundred copies of a book could now be produced in the time taken to copy a single manuscript. Printing created a business enterprise, because of the time and investment required. During printing, type would be set up and sheets run off. Once all available type was used up, the formes were dismantled and reset for the next set of sheets. No income was generated until the book was complete. Printer-publishers needed to raise venture capital and to calculate risk. Copyright was in its infancy and unlicensed editions abounded: printers had to keep issuing new texts.

In the sixty years before the Reformation printers learned to be conservative. Latin and Greek classics in Renaissance style had saturated the market. By 1500

religious and academic books gave printers their bread and butter: Bibles, service-books, church fathers, theology, legal and administrative texts. This was not a revolutionary business – at least not at first.

The crisis of the Reformation

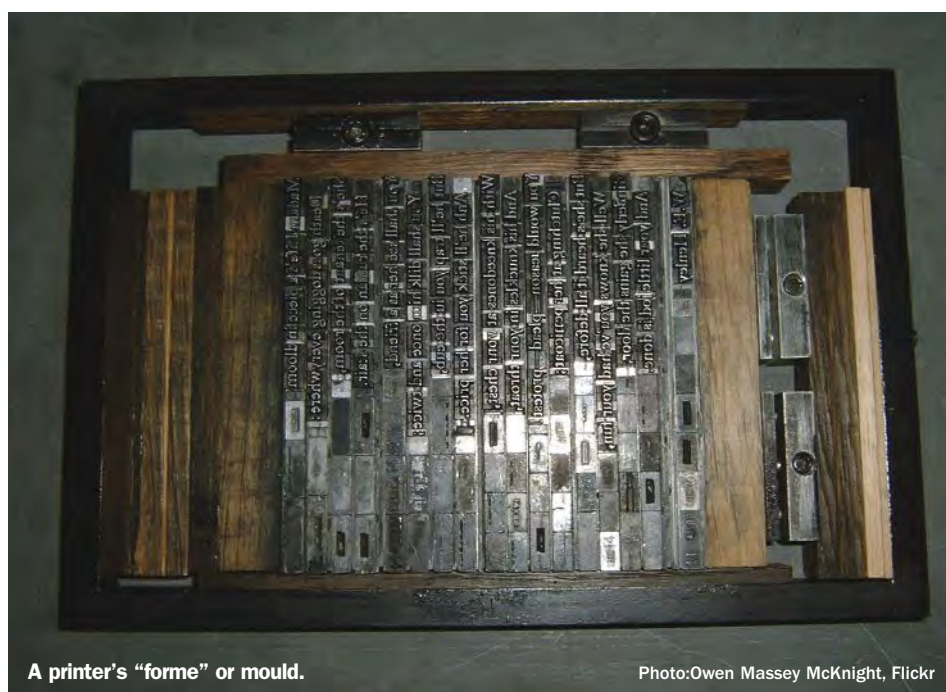
The Reformation can be seen as the tragic loss of a rich tradition of devout medieval piety, or as the necessary pruning of over-exuberant, corrupt and costly religious institutions. None can deny that it made a vital difference to European Christianity. The Reformation arose out of a pressing question: how was the saving and redeeming action of Jesus Christ communicated to the believer for the remission of sins? Tradition taught that believers received grace by obediently engaging with the rites of the Church. Individual confession and absolution cancelled the guilt and punishment which one's daily sins and shortcomings deserved. The system ritually set priests apart; most of its liturgy was performed in Latin. The reliable dispensing of sacramental grace required one institutional Church under the pope's leadership.

By the late 1510s, Martin Luther (1483-1546) could no longer believe that anyone could satisfy God by this means. After years of study, he concluded that God gratuitously accepts the unworthy while they are still unworthy. The 'saving expe-



A printing press similar to the one Gutenberg used.

Photo: Andrew Plumb, Flickr



A printer's "forme" or mould.

Photo: Owen Massey McKnight, Flickr



Lucas Cranach: *Portrait of Martin Luther, 1532*. Luther insisted that lay people could and must make an informed decision about their spiritual destiny.

could consent to such profound change. They reached out to their people using sermons, disputations, songs, broadsheet pictures and poems, but also through published texts. Faced with the hostility of the Catholic hierarchy, communities bent on reforming their churches had to make political decisions under pressure, and at considerable risk. The communication campaign became critical for the establishment of reformed churches.

How did the Reformation use the press?

Religious printing in the common languages of Europe was not new. Devotional pieces and cycles of sermons had been printed before. The Strasbourg preacher Geiler von Kayserberg's sometimes lurid series on magic and witchcraft was printed in German. The old Church printed off thousands of certificates of 'indulgence', commuting penances for other services (including money gifts).

Printing's revolutionary potential was discovered almost by accident. When Martin Luther received no answer to the 95 theses which he had drafted to dispute the power of indulgences in autumn 1517, his friends had their handwritten copies printed unofficially. They circulated across Germany in a few weeks. Faced with a hostile hierarchy, Luther took his ideas direct to the public. From 1518, he wrote prodigious numbers of short pieces, many in German, setting out and defending his ideas. Printer-publishers sold vast numbers of these short pamphlets in a small quarto format, easy to carry and conceal if needed. Between 1521 and 1525, many others including lay men and women followed Luther's example. William Tyndale (c.1494–1536) produced powerful short pieces in English modeled on Luther's, the *Introduction to Romans* or the *Parable of the Wicked Mammon*.

The explosion of religious publishing in the early Reformation, its uncontrolled creativity, inspired some people with (for the time) unrealistic expectations of social as well as religious change. Pamphlets inspired too much hope in some, and caused too much fear in others. After the disastrous 'peasant war' was suppressed in Germany in 1525, religious leaders took fright at unrestrained self-expression.

The printing press and church worship

Print remained essential as reformed churches became settled. New translations of the Bible followed. Pre-reformation vernacular Bibles in continental Europe had depended on the Latin, corrupted by centuries of copying. Reformation Bibles drew on revived scholarship in the original texts in Hebrew and Greek. They

rience' consisted in receiving the gift of faith and trusting in the Gospel. The Church should not try to cleanse or purify souls, but minister the Word and sacraments of baptism and communion. Preaching and liturgy must be understood by all: the sacraments should embody and strengthen faith. That standard required an educated profession of teaching ministers, not consecrated priests. Churches could operate as distinct organizations for each political community.

Luther and his colleagues – the reformers – insisted that lay people could and must make an informed decision about their spiritual destiny. Only informed faith

aspired to a pure text and strong, vigorous use of language. Sometimes they added theological notes to put the point across. Luther's Bible promoted a received literary German; William Tyndale's New Testament embedded many now familiar adages and expressions in English. The King James Bible of 1611 incorporated Tyndale's phrases in a stately, poetic language for liturgical reading.

Latin service books were replaced by simpler orders of service in everyday language. In some reformed churches, formal rites were minimized and room left for direct inspiration. Even in Luther's traditional *German Mass* of 1526 the celebrant was told to intone the consecration prayer clearly and audibly, in German. A few years earlier, the words of institution of the Mass had been whispered in Latin, words so holy that the profane laity should not even hear them. The first Book of Common Prayer for the Church of England appeared in 1549; the second, in places militantly reformed, in 1552.

Print facilitated congregational singing. Early Lutheran worship combined chorales and motets for expert singers with a growing repertoire of congregational hymns, many by Luther himself. In England, Sternhold and Hopkins's Psalms in metrical verse encouraged congregational singing (think of the 'Old Hundredth'). Printers overcame the technical challenges of printing staves of sheet music cheaply.

Ordinary believers, men and women, published books of private devotions and prayers. Churches became theological communities of vigorous and often contentious debate. Academic discussion of religion assumed an international dimension, as works of instruction were published both in Latin for pan-European reading and in the vernacular for local use.

Attempts to control the press

Sixteenth-century regimes aspired to control their people. Freedom of expression was not an end in itself, but a means to establish truth. Church leaders tried to tame the many-headed monster which they had called into existence. In Catholic countries, sophisticated mechanisms arose for censoring, expurgating and banning books. 'Wicked' books were burned as often as allegedly wicked people. In Protestant countries, censorship was much less effective, since civic authorities held power back from their clergy. After print, however, it became extremely difficult to destroy an idea. Even unpopular books were hard to suppress altogether.



Book burning depicted in the Nuremberg Chronicle, 1493. It was ineffective in controlling the spread of new ideas.

Conclusion

Printing did not cause the Reformation. Both sides in the conflict used it in different ways. However, the Reformation and the rise of the reformed churches are unthinkable *without* printing. The movement found new ways to use communications technology as it developed. Printing ensured that even discordant voices within a tradition could not be silenced. In the Anglican tradition, both 'puritan' and high-church views reached print, as did those of evangelicals and the Oxford movement centuries later. Eventually – against the grain no doubt – we would all have to learn about Christian diversity within one Church, that one human voice does not have all the answers.

Cameron is the Henry Luce III Professor of Reformation Church History at Union Theological Seminary.



Title page of the 1549 Book of Common Prayer.

Contemporary Tools For Contemporary Ministry

By the Rev. Matthew Moretz

At Christ's Church in Rye, our pulpit was installed in 1868. It was built for the purpose of communicating with as many people as possible. It is raised five feet above the floor so that everyone in the church may see the preacher. The pulpit also has a roof, allowing for greater projection of the sound of the preacher's voice. In recent days, Christ's Church has added a sound system and a wireless hearing aid system. As a result, our preachers don't have to project as much. But the scope of the pulpit, despite these additions, has stayed the same. For almost one hundred and fifty years, our pulpit has allowed a preacher to interpret the Word of God in a comfortable and beautiful space to more than three hundred people at a time.

Yet what was originally a broad and efficient tool of communication now pales in comparison to the other tools at our disposal. The pulpit is a tool for speaking to all those present in a room. But today we find ourselves endowed with increasingly broad and efficient technologies (blogs, podcasts, and online video, to name a few) that allow us to speak with those throughout the world who are not present at all. The good news is that these tools are becoming increasingly economical.

As the relative scope of our pulpits contract, and as our distribution technologies become more adept, it is my conviction that parishes and dioceses should serve as publishers of media content. A key part of our mission should be learning the techniques of distributing online content related to the life and teaching of the Episcopal Church.

What gets lost, I think, in much of the discussion about the emerging communication networks is that internet is a mechanism for cultural transmission. The communications shift is not just about shiny gadgets with more functionality. We are witnessing a paradigm shift in the sources of culture. The new gadgets are shifting the rallying points of society, as well. If we intend our churches to be sources of Christian culture and to rally Christian society, our techniques must adapt.

The Church must continue to remind itself that culture is not transmitted solely in person. If the Church intends to be a robust cultural institution (albeit one of the Holy Spirit), it must augment its communications using every tool at its disposal. Whether communication happens through text, audio, or video, we should be taking advantage of the efficient and economical publishing capabilities of our emerging online social infrastructure. This is not in order to replace our sacramental ministries or the proclamation of the Word from our pulpits. Our online initiatives would supplement and make visible the truly incarnational work that is being done in our communities.

There is already a plethora of online content for Episcopalians to discover and through which they share who they are online, but so much more could be done. In an ideal world, everything that we do as a church should have some kind of corresponding online reference point. Every aspect of the Episcopal Church should be presented in vivid and dynamic ways. Our music, stories, art, and teaching should all be on compelling display in online forums.

This seems overwhelming, but not necessarily. Since all things online may be referenced and shared, the media content that one person produces could easily serve the needs of anyone else. For example, one parish's textual piece on anointing of the sick could be distributed to the online mailing list of a parish on the other side of the country. This kind of sharing has already occurred with my online video series "Father Matthew Presents" (www.youtube.com/fathermatthew). In my case, the video content that I have produced has been used by several parishes as a way to introduce classrooms to their lessons.

One of the most challenging aspects of the online world is that media thrives only if it is compelling. Online responses to our material can be both positive and negative. People may choose to share or ignore a posting. And so, online, we quickly discover how much people care about what we are saying and what kind of reaction there may be. This kind of candid feedback was unfortunately rare in the past. But, despite the bruised feelings, it is a great opportunity that will allow us to stay on track with the concerns of others. If people don't look at what we produce, we are missing the mark in a big way.

I would like to see the Episcopal Church become more fruitful online, especially when it comes to video content. We should be committed to displaying ourselves online in ways that are worth discovering and worth sharing. May we step boldly into this new territory, learn from our mistakes, and grow in our online proclamation of the Gospel in our time. For, more and more with every passing year, our online presence is the means by which we are visible and present in our world. It is the measure by which we will be judged and the means by which we will grow.

Moretz is the curate at Christ's Church, Rye.



Moretz in action with co-star Jehoshaphat in a May 2011 YouTube video explaining the Kiss of Peace.

Sometimes Only the Flesh Will Do: Musing on the Faithful Use of Technology

By the Rev. E. Suzanne Wille



Recently, a teen from my church was in a serious car accident. When I got the first text from his brother, I was 20 miles away from church. At first, his brother had no details about his condition or where the ambulance was taking him. From that first text to the time I walked into the Emergency Room, here's what happened. We called and texted family and friends, finally locating the hospital where he'd been taken. I texted the other priest at my church who was also away from the office; he called our parish administrator, asking her to e-mail our prayer team. A member of the prayer team sent out a mass e-mail to parishioners about the accident. Multiple parishioners posted the information to their Facebook walls with requests for prayer. A member of our church got the information from his Blackberry during his commute home and took a detour to stop by the ER to offer help; he got there only minutes after the parents arrived. Soon after, I walked into an unfamiliar hospital, having used the search engine on my phone to find the address and my GPS to guide me there. Later, we sent out an e-newsletter to update the church community and ask volunteers to provide homemade meals for the family. Within minutes, we had meals scheduled for a month.

By using e-mail and texting, cell phones and the internet, my church was able to move quickly to care for parishioners in crisis.

Yet at times the rapid shifts in technology unnerve me. I don't need to rehearse the arguments. We all know them: using the internet shortens attention spans, texting is dangerous while driving, and multi-tasking doesn't make us more efficient, just more scattered.

But what does a Christian have to say to all this? Should Christians text, tweet, Google, and game differently than others?

For over 2,000 years, Christians have used the tools of secular culture to spread the Gospel, but we also have used the tools of faith to critique that culture. The Rev. Mike Kinman, Dean of Christ Church Cathedral, St. Louis,

MO knows his way around the latest technology. As the former executive director of Episcopalians for Global Reconciliation, Kinman has traveled the world and stays in touch digitally with his friends and colleagues, but his e-mail signature is followed by a sentence gently reminding folks that he is called to be present in real time with people, which means he might not always answer e-mail immediately.

We Christians are an incarnational people, loved by a God who took on flesh to live among us, eating with us, healing and forgiving us, and offering his body to suffer and die for us. We are called to love one another in the same kind of way—in the flesh, sitting with one another when we are sick or in trouble, rejoicing with one another over meals, worshipping together with the sacrament of bread and wine. Friends may visit one's Facebook page, leaving birthday wishes or condolences, but what matters more are the people who show up and celebrate or sit with you during sad times. Texting shares information quickly, but some conversations should only happen face to face.

There is a place for technology in our lives, and technology can help us better connect and inform our parish through e-newsletters and blogging, make global outreach and international relationships easier to build through e-mail and Skype, and allow us to evangelize when we tweet a message of hope or upload an inspiring video to our Facebook page.

The challenge for Christians is not whether to use technology, but how to use it to help us better live into and spread our faith. We can choose to text and post on Facebook in ways that improve our relationships. We can be still and know God on websites offering prayer and contemplation. We can tweet in order to draw others into meaningful conversation. But, sometimes, we need to unplug and deepen our relationships with God and neighbor in person.

Wille is Associate Rector at Christ Church, Warwick.

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The Sacramental Nature Of Graphic Design

We must use the language of our time to express the eternal truth of faith.

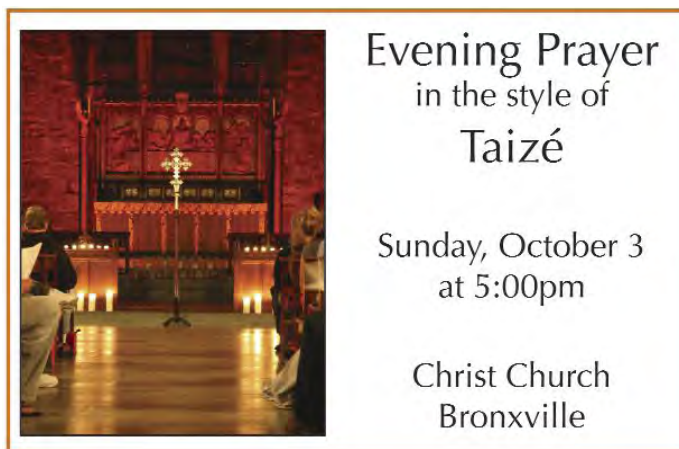
By Krista Dias

Anyone who has been through seminary knows that in addition to coursework, time reflecting with classmates is very formative. During the last fall/winter semester at the General Theological Seminary—my first at GTS—we spent a lot of time talking about what evangelism means in the year 2011. I'm sure this is a topic of interest for any seminarian at any seminary, but it was particularly interesting for us right then. GTS was going through a time of financial instability and seemed, potentially, to be in its last years of operation¹. Likewise, many parishes in the Episcopal Church, parishes that we will likely one day lead, are declining in membership and face their own financial uncertainty. We ask ourselves how we can support growth of the body of Christ in our lives as priests—and one of our frequent topics of discussion is “advertising,” and websites in particular.

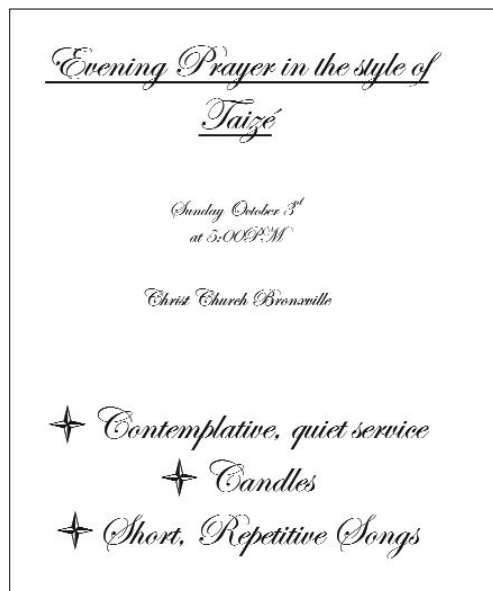
Before seminary, I worked as a preschool teacher in a school inspired by an Italian approach to education called Reggio Emilia, in which there is great emphasis on the teacher as an observer and documenter. The teacher watches the children, and develops curriculum based on an individual child's needs and interests. While watching, she or he documents what the children are doing, photographing, videotaping and transcribing conversations between children. I think it is safe to say that anyone who has worked with children knows they aren't exactly forthcoming with information about school: Teachers in Reggio Emilia-based schools learn about graphic design in order to present this material clearly to the parents, so that they can fully understand the learning going on in the classroom. They don't use graphic design to “sell” a product, but to communicate what is happening. Without the window of clear graphic design, parents often only hear from their children that they just “played” or did “nothing” at school.

I've noticed that all of us, children, adults, seminarians and priests, have a hard time sharing our faith with others. This has a lot in common with children's difficulty articulating the learning that they do in school. It is, after all, hard to put experiences of the Holy into words alone. That is why we choose to have so many beautiful and layered symbols of the Divine in our churches. We are a church that values beauty and mystery, and we recognize that these things communicate more than the spoken word can offer on its own. These symbols help us to develop our experience of the sacraments and our sense of ourselves as sacraments. In meaningful ways, they encourage us to offer ourselves, our souls and bodies, to God's service. By sharing an *outward and visible sign of inward and spiritual grace*, we not only express something of what we have already experienced of the holy, we deepen our relationship with God and experience something new. The Anglican tradition has embedded this sacramental theology in our prayers, in our liturgy and in our architecture.

Just as we make outward and visible signs of inward and spiritual grace through the sacraments, so we must make outward and visible signs of what is happening inside our



Example 1: This flier for a Taizé evening prayer service is simple and effective. The text is easy to read, and clearly conveys the necessary information. The photograph shows the style of Taizé worship in a way that is grabbing to the viewer.



Example 2: This flier's beautiful font is distracting, and makes it difficult for the viewer to read the information. The bullet-point description of the service is not as effective as a simple photograph. Excess text on the page prevents the viewer from reading all of the information.

parishes. If we don't clearly show non-parishioners what we are doing, they will never find out. They won't be as likely to come to church, to rejoice in the blessing of community or share with us in the good news of Christ's love for us.

Graphic design, when used in the way that teachers in Reggio Emilia schools use it, is fundamentally sacramental in nature. When text and photos are presented on a page in a way that clearly documents the life of a school or a parish, it is an outward and visible sign of the work God is doing in that place. In this era of television, smart phones and internet, it really matters. We need clear and strong symbols that resonate with us on a deep level, in the present. Just as wonderful Christian teachers have for centuries, we must use the language of our time to express the eternal truth of faith.

If we don't think about how we present information on a page or on a computer screen, people will miss the message. They will miss the amazing ways that God is working in and through our parish lives.

That doesn't mean that we all have to go out and buy the latest design software or develop new and often intimidating computer skills. All we have to do is see what is on the page. If we take a step back, we should notice what our eye is really drawn to when we look at a website or bulletin. Often what we are drawn to isn't really the message that the page is trying to convey. A few easy things I learned to focus on as a teacher were font, text layout, and photos. Often we are drawn to using “fancy” fonts, but those fonts distract us from the meaning of the text. All we see is the font. The same is true of elaborate colorful backgrounds. When you put a child's photo over a fancy background, what you see is the background, not the activity of the child. The same is true for quantity of text. If we put a lot of words in a paragraph about something, we begin to see only a long and daunting paragraph that we'd rather skip than experience. Photographs are wonderful tools that often say more than words themselves.

If we simplify our design layouts, reduce text and add photographs that clearly show the ministry of our parishes, people will see the activity of God through the life of the church and they will be more open to the message of Christ. Just as illiterate people once needed the language of stained glass to understand God's stories, so we in 2011 need clear graphic design to share the good news today. People will not know about our faith, if we don't teach them. It is important that we acknowledge the fundamentally sacramental nature of graphic design, and utilize design as the modern stained glass window, a teacher of Christ in modern life.

Dias is a Junior at The General Theological Seminary, sponsored by Christ Church Bronxville.

¹In March, 2011, the General Theological Seminary announced the successful negotiation of a real estate transaction which paved the way for a more secure future.

Technology and the Renewal of Worship

By Theo Hobson

I went to my first drive-in movie recently (I only moved to the US last year). It was a fun new experience for the family, but not so very different from watching a DVD at home: a normal cinema has more sense of drama, for one is more conscious of joining with others in a shared experience. “What would a drive-in church be like?” I wondered. The idea is a contradiction in terms. A very basic part of going to church is being part of the congregation, joining with others in a common action.

This, I think, is the way to approach the question of the use of modern technology in worship: does it contribute to the common activity of the congregation or does it detract from it?

We must get away from the assumption that we know what ‘modern technology’ is. Yes, it refers to moving images. But what about static images? Why should a projected photograph be more dubious than a painting or statue? Yes, ‘modern technology’ refers to recorded music, but what about music made by a huge complex machine called a pipe-organ? The first Christians would have been terrified by such a thing. And it could be argued that the organ is the sort of technology that detracts from the common activity of the congregation, for its blasting can make our voices seem irrelevant. And a trained choir is a form of technology that was once modern: like the organ this can make the untrained voice feel marginal, inadequate.

Alternative or emerging worship is often tempted to seek relevance in the use of up-to-the-minute technology. A computer, plugged into a projector and speakers, might deliver ambient music and an arty visual display. There is a danger of thinking that computer geekery can be relied upon to create a holy atmosphere. In Britain, for example, much alternative worship has loosely echoed the rave music model, in which trancey music is accompanied by stirring visuals. This is despite the fact that this model is associated with the Nine O’Clock Service, a Sheffield (Anglican) church which degenerated into a personality cult. This model is also informed by the stadium rock-concert, in which exciting visuals are almost as important as the music. Many alternative worship enthusiasts want to replicate, on a more intimate scale, the epiphany that they had at a U2 or Radiohead concert.

Of course, many alternative worship leaders keep the audio-visual equipment in check, and try to develop new participatory rituals, and to freshen up the essential participatory ritual, the Eucharist. But when they speak and write, many of them seem overly impressed by the latest electronic developments. It is not that they are trying to sound young and hip; they actually are interested in YouTube clips and i-phone apps, and assume that everyone is. But many of us aren’t, and see too much interest in such technology as conformist.

Even if computers are not much used in innovative services, there is likely to be a strong link in young-ish (male) Christian leaders’ minds between innovation and electronic media. Having grown up seeing much of culture transformed by the internet and its offshoots, it is hard to question the association between what is new and exciting and what is electronic.

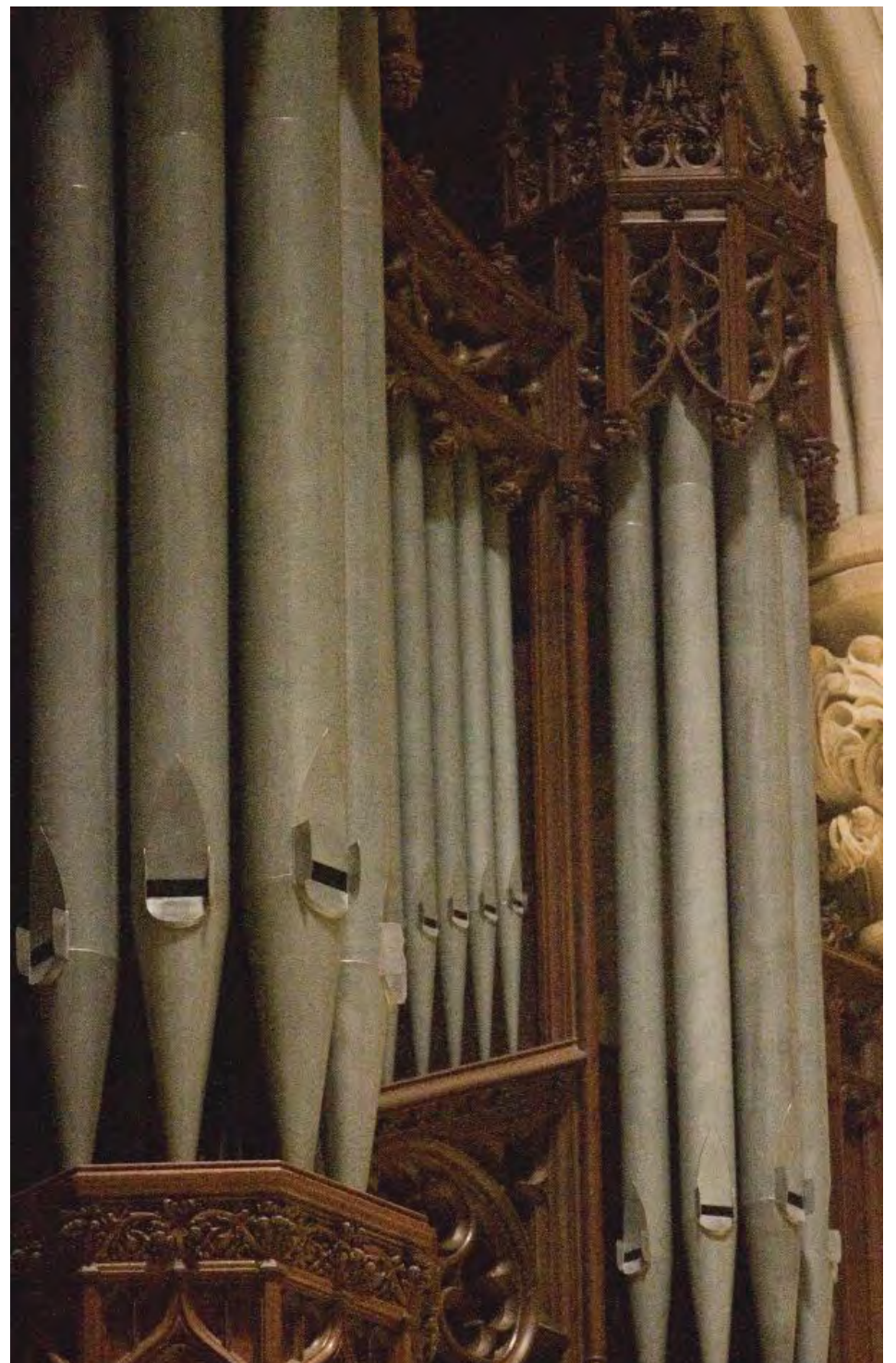
Christian worship ought to have a proudly Luddite streak. We tacitly assert in our liturgy that there are no really important technologies beyond speech and writing, bread-baking and wine-making, and some basic form of music making. It does not take complex technology to signify Jesus Christ together. When worship ‘improves’ on these technologies, lay participation is likely to decrease. Take the example of bread versus wafer. To my mind, the specially made wafer is a mark of excessive clericalism; it is subtly alienating to the laity. And as I have hinted, I am suspicious of the way in which the pipe-organ defines authentic religious music. (Admittedly there are counter-examples: one is amplified sound, a recent technology that widens participation, especially for the hard of hearing.)

I am not quite advocating puritan plainness. The renewal of worship depends on a new level of lay participation, and I think this should largely take the form of arts, craft, drama. For example a church might put on a Christmas pageant or join in making a float for a local parade or festival. This would be something in

which many people participate, by making costumes and props. There might be some moderately complex technology involved, such as organizing a sound-system, but nearly all of it would be basic. The point of such a project is partly the end result—an impressive show or art-work—but just as important is the act of communal making. This is the fun of secular festivals: planning the Hallowe’en costume and carving the pumpkin; decorating the Christmas tree; cooking. The beauty of these is that we spend so much time in communal creativity. This is essentially what church is, or ought to be, too: communal creativity, but with a wider community and a more serious message.

It is a cliché that religion should not be a hobby, but should be deadly serious. But in a way I disagree. Hobbies are serious, if they consume time and generate creativity. We ought to encourage each other to waste as much time as possible on religion. Church ought to be a place of simmering creative buzz, as if every day is Christmas Eve, and there’s lots of fairly pointless stuff to do.

Hobson is an English theologian and writer currently living in New York. He can be reached at ththeohobson@gmail.com.



The organ—scary new technology once upon a time.

Photo: Helena de Kubicka

Getting Started with Video Production

By Ryder Haske

There are many ways video can be used as a tool for communication in the church. From personal video messages recorded with a webcam, to national television advertising campaigns, the medium is the same: moving pictures and sound. While there may be vast differences between advertisements for big companies and the plans you have for making videos for your community, here is some advice for making the most of a shoestring video production budget.

CAMERA

Consumer camera technology has gotten so advanced that for just about \$130, you can now get an HD camcorder with 3D capabilities. But my advice is to be wary of gimmicks like 3D and 300X zoom lenses. Instead, consider what your needs are, and look for a camera that can fulfill them. You can find very comprehensive lists of cameras on sites such as www.bhphotovideo.com, where you can sort by price, features and brand. I highly recommend the Canon Vixia line. These start at about \$300 and go up to about \$1,200. Stick to internal flash or SD memory card (i.e. “solid state”) versions—Mini-HDV tapes are being phased out of production and are less reliable. Solid state also increases the speed of your editing workflow, which we will discuss later.

TRY IT OUT

If possible, head to your local camera store, and hold the camera you are thinking of buying. Does it fit well in your hand? Are the buttons easy to find? Is the menu intuitive or overly complicated? If you are interested in filming interviews, make sure that it has audio features that allow you to connect a microphone and headphones.

MICROPHONE

A simple \$25.00 lavalier (clip-on) microphone like the Pearstone OLM-10 Omnidirectional will give you a huge improvement to the quality of your audio. Make sure to clip the mike no more than one foot from your subject's mouth, preferably on a lapel or tie. Try your best to hide the audio cord by running it up the shirt of your subject or tuck it inside the subject's jacket.

TRIPOD

If you plan on filming anything handheld, a camera with image stabilization will really help your videos look less shaky. Nevertheless, this feature does not replace the need for a decent tripod. Far too often I see amateur videographers sporting eBay camera packages that feature a very nice, \$600+ camera and a flimsy \$12 dollar tripod that I wouldn't trust to hold up anything, much less my expensive new camera. Features to look for in a tripod are a quick-release, and a tilt-pan fluid-head. If you plan on filming live events in their entirety from the back of a room, having a decent tripod will really help your video look more professional. If you have the budget, try to spend at least \$50.00 on a tripod. You get what you pay for

with tripods, and unlike camera technology that changes constantly, tripod technology has relied on the same fundamentals for over a hundred years. I would recommend investing in a sturdy tripod that you'll never need to replace.

SETTING UP AN INTERVIEW

Lighting, especially for interviews, is a critical element of video production. While you may not have a budget for lights, there are ways to achieve a great look with this simple setup:

Find a fairly large room with windows on one side. Turn off the overhead lights. Position your subject 4 to 6 feet from and parallel to the window so that half of their face is in the light and half is shadowed. Place a large piece of white poster board on a chair opposite the window so that the light from the window is reflecting off of the poster board and onto your subject's face, filling out the shadows caused by the window light. Position your camera five to fifteen feet away from your subject, depending on how much space you have. Frame your subject's face in the upper left or right third of screen, keeping the direction of their gaze towards the empty two thirds of the screen. After you have set up the shot, sit as close as possible to the camera so that the subjects eye line is as close to looking at the camera as possible. If you have someone to help you, sit in front of the camera to the right or left so you can focus on the interview while your assistant makes sure that the camera is working properly.

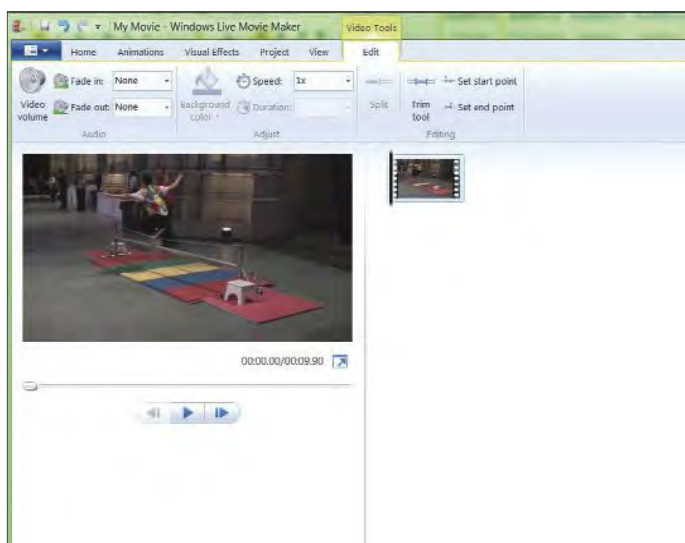
EDITING

Almost all computers made within the past five years come pre-packaged with basic video editing software, such as Apple's iMovie and Windows Movie Maker. Although these applications are not as capable as the professional grade software like Final Cut Pro, Adobe Premier and Sony Vegas, you'd be surprised at how much you can do with just a bit of training. All consumer level editing applications will allow you to accomplish the same thing: Turn your raw footage into an edited video, ready to be uploaded and shared. If that is what you hope to do, there is no need to spend extra money on editing software.



One of the Canon Vixia range of consumer camcorders.

Photo: Nebrot via Wikimedia



Windows Movie Maker – you'd be surprised at how much you can do.

RESOURCES

Anyone can learn video editing, and a quick and easy way to get started is to take a self-guided tour through the many free tutorial videos on YouTube.com. If you'd like a bit more guidance, consider purchasing one of the various guidebooks available for your editing software on Amazon.com.

Another resource I highly recommend is videomaker.com. This website is filled with valuable resources and information about every aspect of video production. They also offer a wide variety of affordable training materials from online video workshops to books.

Haske is a professional videographer.

New Diocesan Web Hosting Service

By Nicholas Richardson

Some months ago, the Diocese's existing parish web hosting service, already many years behind the times, began to show signs of serious instability. Many parishes that had once hosted their sites on it had already moved to more modern and reliable commercial hosting services. Now, those that remained couldn't get on to update their pages, and often watched helplessly as their websites disappeared from view for days at a time.

So, with the server seemingly in a state of near total collapse, we hurriedly arranged to save the files of all the sites offline, and began to look at alternatives.

We did—fortunately for our stress levels—ultimately establish what was wrong with the old server and get it working again. But we nevertheless continued to look for a solution that would improve on the existing bare bones and user-unfriendly service, and we succeeded in finding one.

The result is now in operation. The Diocese is now a fully functioning, modern web host, with all the bells and whistles, including technical support, that you would expect from a commercial provider. The only difference is that our service is free.

Parishes can transfer existing sites to the new server, or take advantage of the improved technology to build a new site (for smaller parishes, we particularly recommend using Wordpress, which is included in the service).

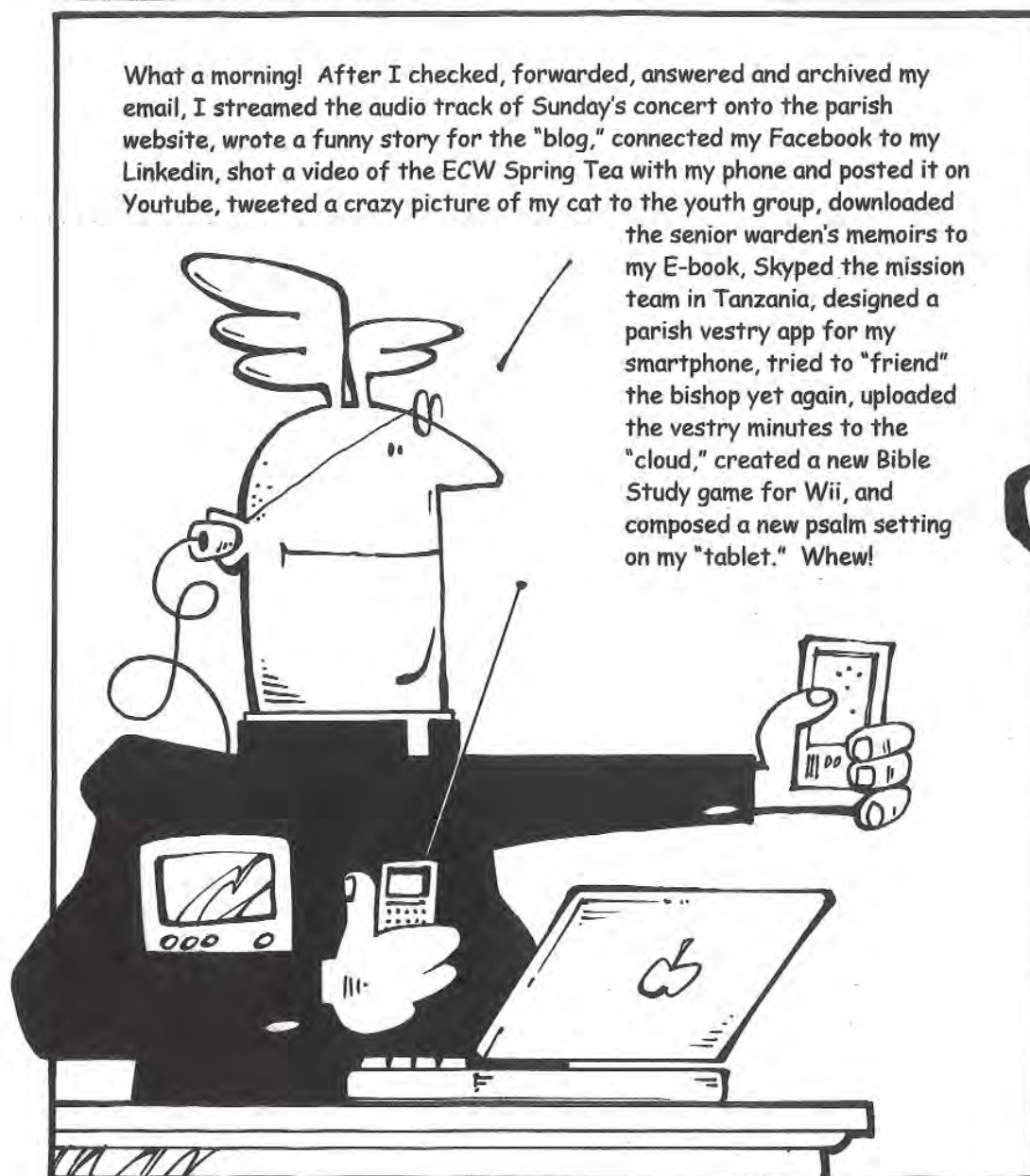
Included are:

- Multiple domains (you can have www.yourchurch.org, www.yourchurchoyouth.org, www.yourchurchoutreach.org etc. Note that you must purchase your url (web address) separately)
- Subdomains (e.g. music.yourchurch.org, outreach.yourchurch.org)
- Site-building templates
- Support for video, audio, etc.
- Blogging and easily-used content management systems such as Wordpress
- Photo gallery solutions
- Email with spam and virus protection
- Mailing lists
- 24/7 online support

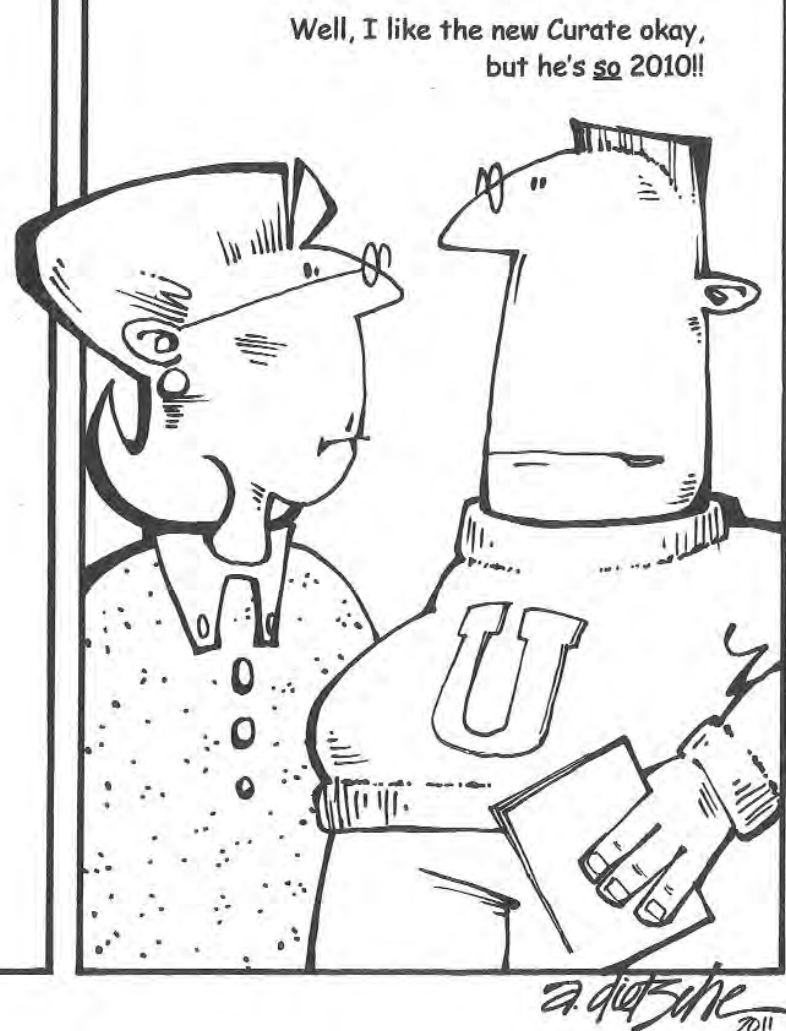
We are currently in the process of moving sites from the old host to the new. Parishes that have their sites hosted elsewhere are also welcome to transfer (there are some size limitations, but they are generous): please email info@ednyhosting.org to start the process.

Richardson is editor of the ENY and communications officer of the diocese.

WHEN THE RECTOR FOUND OUT THAT HUCK WAS SO "TECH-SAVVY," HE HIRED HIM RIGHT AWAY ...



... BUT MAYBE A MINUTE TOO LATE.



Lessons from Haiti

By Anne Nelson

It is now over a year since the earthquake in Haiti. Though natural disasters are common, the humanitarian response this time was different: new media and communications technologies were used in unprecedented ways to aid the recovery effort. In the weeks after the crisis, Haiti quickly became a real-world laboratory for several new applications, such as interactive maps and SMS texting platforms. These tools were used for the first time on a large scale to create dialogue between citizens and relief workers, help guide search-and-rescue teams and find people in need of critical supplies. The following is a summary of a report, released on the first anniversary of the quake, that I co-authored with Ivan Sigal, with assistance from Dean Zambrano.

Notable Innovations

The most notable innovations to emerge from Haiti were the translation of “crowdsourced” data into actionable information; the use of SMS message broadcasting (i.e. texting) in a crisis; and crowdsourcing of open maps for humanitarian use. A dizzying array of new media and information technology groups, Haitian diaspora networks and media development partners were involved in these initiatives (see the infographic below).

One of the most notable developments was the application of Ushahidi, an online crisis mapping platform. Ushahidi had already been used to map political violence, but not in large-scale natural disasters. When the earthquake struck, an *ad hoc* coalition quickly took shape, anchored by a group of graduate students at Tufts University in Boston. Ushahidi teams, supported by translators from the Haitian diaspora, gathered information from news reports and individuals about the most acute needs on the ground. The coordinates were placed on a map and made available to rescue and relief teams.

The Ushahidi teams were also able to include SMS texts in their bank of information when one of Haiti’s leading telecom companies offered a free number for SMS texts that enabled cell phone users to send messages to central information centers about missing persons and emergency needs. SMS messages and direct reports from Haitian citizens began to flow within four days of the quake.

OpenStreetMaps, an open community of volunteer mappers, joined the effort to create online maps of Haiti’s improvised and unnamed neighborhoods. These maps became the standard reference points: Users included not just IT platforms such as Ushahidi, but also large providers of humanitarian services, such as the UN Office for the Coordination of Humanitarian Affairs (UNOCHA) and the International Federation of the Red Cross (IFRC).

We should, however, be wary of calling the Haitian experience a “new media success story,” as some of the approaches—attempted for the first time—faltered. The crisis threw together volunteer technology communities and professional humanitarian organizations, without a common language and operating procedures. A lack of coordination and understanding of how to use and integrate the new tools into existing relief structures further complicated efforts on the ground.

In addition, new media efforts did not preclude the importance of traditional media. As in past crises in the developing world, radio continued to be the most effective tool for reaching the local population, particularly with Haiti’s newspapers and television broadcasters knocked out for the first few weeks. One station, SignalFM, broadcast continuously throughout the crisis, and worked closely with both international relief organizations and the digital innovators in support of the population. Popular radio host Cedre Paul reached his audience via Twitter as well as on the air.

“We have always known that one of the best ways to communicate with affected populations in crises is through radio broadcasts. We found in Haiti that innovative technologies not only had an impact on information delivery on their own, but also greatly enhanced the reach and effectiveness of radio,” said Mark Frohardt, vice president of Humanitarian Programs, Internews, a media development organization.

Still Work to be Done

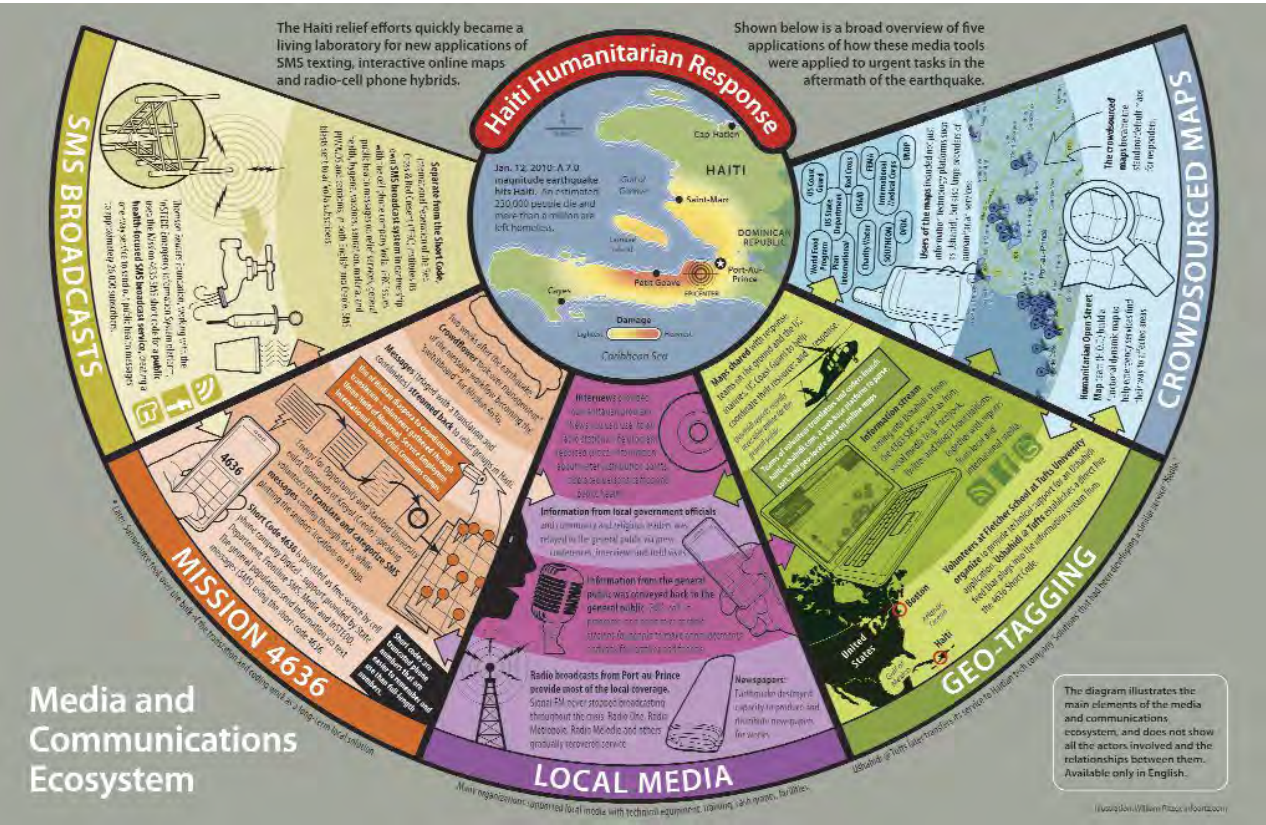
For all the welcome innovation, digital humanitarian action has a long way to go. One of the big obstacles in Haiti was the lack of pre-existing connections between

large governmental and international institutions and the new tech activists. Large institutions tend to mean weighty protocol, some of it based on long and bitter experience. The International Committee of the Red Cross (ICRC), for example, has strict rules of confidentiality—which have allowed it to play a uniquely useful role in conflicted and tense situations—while the open source community’s hallmarks are spontaneity and transparency.

Nonetheless, the connections among the various sectors advanced in Haiti, stimulated by a common desire to help, and there are many signs that new synapses are emerging. For example, CDAC has made some progress bridging the gaps between the humanitarian and media communities. More of this kind of cross-sector collaboration is needed. Media and new technology developers and humanitarian agencies (both UN and international NGOs) need to engage in joint preparation and simulation exercises to bring humanitarian media and new technologies into the mainstream of future emergency responses.

Looking to the Future

We should not forget that Haiti’s (continued on page 31)



Information Graphic by Bill Pitzer

Saving Lives with Simulators

By the Rev. David M. Rider

You may have heard of virtual churches, but the Church's mission to mariners creates virtual river and ocean communities, preparing them for challenges they face on the water.

Many ENY readers may be surprised to learn that our diocese's Seamen's Church Institute (SCI) operates what is by far the most comprehensive mariners' service agency in the entire world. Every year, SCI, which began in New York Harbor 177 years ago, provides chaplaincy, legal advocacy, and maritime education to more than a million men and women in the sea- and river-going workforce, regardless of their faith, nationality or ethnicity—to a community, in other words, that delivers the goods that make our modern lives possible.

Much as the Church as a whole has continued to respond to changes in society, so the Church's mission to mariners has meant that SCI must keep its finger on the pulse of the maritime industry, employing a mix of ordained clergy, maritime attorneys, and licensed captains who teach continuing education courses. Through two world wars, the development of containerization, and the advent of the digital age, SCI has continued to provide mariners with the support they need, not only in the U.S. ports that it serves, but beyond.

In an environment where one misjudgment or miscalculation—when steering a multi-ton barge down a curve in the river or when navigating through ice and wind—can result in the destruction of property and cargo or even loss of life, SCI has always believed in equipping mariners with expert training. Beginning in the early 20th century, it developed courses to hone their skills, advance their careers, and operate more efficiently. The earliest SCI training used the roof of the Institute's Manhattan headquarters to teach



Early navigation training on the SCI's Manhattan roof.

Photo: SCI

navigation. Later, SCI created mockups of ships' bridges to prepare mariners for the experiences they would face on the water. Today, its state-of-the-art computer simulators rank top in the world.

These simulators—located in Paducah, KY and Houston, TX—provide navigation environments that are indistinguishable from the real thing, projecting three-dimensional images onto lifelike replicas of a pilothouse and enabling mariners to gain valuable experience in a safe environment before ever setting foot in the wheelhouse, with instructors controlling the conditions. Post-exercise debriefing allows critical assessment of simulated events and helps them prepare for actual encounters on the water.

Just as virtual online worlds present new opportunities for communities in the Church, so virtual worlds provide mariners with opportunities to benefit from SCI's mission. SCI's simulators use multi-bridge technology, allowing several captains to operate in the same virtual space. The classrooms at SCI also allow mariners to connect with others in the workforce and share experiences and ideas, discovering new areas for collaboration and growth.

Similar technology plays an important part in the way the Church reaches out. Blogs, discussion groups, and videocasts of liturgies help connect people with similar interests and desires, creating many new church families. At SCI, our family consists of thousands of mariners, and we use creative technology to reach and connect to them, too. We share in the opportunity for using new technology for work in the Church.

Rider is the president & executive director of the Seamen's Church Institute.



One of SCI's state-of-the-art simulators.

Photo: SCI

Social Networking With a Purpose at Holy Apostles

By Donna Lamb

In order to maintain the Church of the Holy Apostles' historic commitment to full inclusion and social justice in this, the 21st century, it must embrace technology. That was the conclusion of a brainstorming session at the church's February retreat.

As clergy and vestry members considered goals for the coming year, topping their list were building and retaining a congregation, including attracting more young people, and continuing to address social issues important to their Chelsea neighborhood, which includes the Fashion Institute of Technology and a changing demographic.

"To fulfill these goals, our parish is taking a good look at how to make the most of new technology, specifically social media and social networking," said vestry member Stephen McFadden. "If you want to reach out to young people, you've got to go where they are—on YouTube, Myspace, Facebook, Twitter, and other websites fueled by user generated content where anyone can share their videos, photos and viewpoints. That's how a lot of young people are connecting with each other, gathering and disseminating information and, in general, trying to make their way in the world. It's natural that this is a major way they seek spiritual connections as well."

Holy Apostles rector Glenn Chalmers also noted that for well over a decade the church has been successfully using technology in the form of its website, on which one can instantly access information about the church and its soup kitchen—which is the largest in the city, and every week-day serves over a thousand lunches to hungry people. "Our website has been instrumental in generating contributions and getting volunteers for the soup kitchen," said Chalmers. He went on to say that the site has also been invaluable in getting the word out about Holy Apostles' heritage as a haven for people in need, whoever they are, and about its history of fighting for social justice (For example, Holy Apostles hosted the ordination of the first openly lesbian Episcopal priest, Ellen Barrett, in 1977). "We're excited about getting into social networking as a means of standing up for what is right and building the congregation," Father Chalmers concluded.

When Holy Apostles' vestry and clergy began considering exactly what their first plunge into social networking should be, the *It Gets Better Project* (www.itgets-better.org) attracted them for its relevance to the church's mission and for its potential usefulness to the people the church serves, reaching out as it does to youth and taking a forceful stand on an important issue: the bullying of lesbian, gay, bisexual, transgender, queer (as some young people choose to identify themselves) and questioning (LGBTQ) youth.

The *It Gets Better Project* was started by syndicated columnist and author Dan Savage, who created a YouTube video with his partner Terry to give hope to young people facing harassment for simply being who they are. In response to a number of students taking their own lives after being bullied, Dan and Terry wanted to create a personal way for supporters everywhere to tell LGBTQ youth that they



Spencer Jezewski films Diane Wondisford and Linda Golding telling of their wedding for Holy Apostles Church's "It Gets Better" video.

Photo: Donna Lamb

are not alone and that it *will* get better.

The result turned into a worldwide movement, with over 10,000 user-created videos submitted by people as notable as President Barack Obama. Many faith-based groups and leaders are also taking part, including New Hampshire's Bishop Gene Robinson, the Presiding Bishop of the Evangelical Lutheran Church of America, and a number of Episcopal parishes throughout the U.S.A.

Spearheaded by church members Lucy Sexton, Gary Morse and Stephen McFadden, Holy Apostles' *It Gets Better* video tells of experiences of people who run the gamut from those who knew early that they were "different," to those who once lived in a state of self-denial about their sexuality, to those who were painfully confused about their sexual orientation. A mother tells of the struggles of her beloved daughter—now her beloved son—who first came out as a lesbian and later came to feel he was a male trapped inside a female's body. Two couples speak about how wonderfully freeing it felt to get married at Holy Apostles. All interviewees touch on how glad they are that they found Holy Apostles and what it means to them to belong to a fully inclusive church that not only welcomed them but fights for them.

The Holy Apostles *It Gets Better* video debuted to an enthusiastic audience on June 20th at a Pride Week celebration. To view it yourself visit www.holyapostlesnyc.org.

Lamb is a member of the Church of the Holy Apostles.

Build a Portal and They Will Come?

When Sean Coughlin, CEO and co-founder of a new web service called FaithStreet (www.faithstreet.com), contacted us to ask if we could help him make contact with our churches, we took a look at the site—where the first thing we saw was an interview with the Rev. John Merz, ex-NYU chaplain and now priest-in-charge at Greenpoint’s Church of the Ascension — and suggested that Coughlin might like to give us an interview to tell us why ENY readers should be interested.

ENY: So, what is FaithStreet?

FaithStreet aims to connect people in New York City with churches, and to help churches in the city connect with people via the Internet. It’s essentially an interactive directory of churches—we want to have every church represented on it, and we want people looking for a church to attend to be able to find any of those churches.

How does it work? If I’m looking for a church in NYC, how do I use it?

You’d go to our home page, where you’d find a search tool that includes different parameters such as borough, neighborhood, denomination, languages, music type, congregation size, etc. So, for example, someone could search for an Episcopal church, in Manhattan, with Spanish language services, or for a Baptist church in Astoria with a Wednesday service. Each church has its own “profile page” that displays information about that church. This includes the types of information that I mentioned earlier, but also includes a link to the church’s website, pictures, events and the ability to post short videos.

Why should this interest ENY readers?

When people look for things nowadays, the most likely place they’ll go to do it is the Internet—which probably means Google or another search engine like Yahoo or Bing. The same is true when they’re looking for a new church or for information about churches. But when you enter “NYC churches” or a similar term into Google, it produces a list that is dominated by prominent and tech-savvy churches that have either paid to be high up the search results, or that Google has deemed worthy of that high ranking because of their popularity, the quality of their website and many other—often manipulable—factors. We aim to level the playing field by creating a portal where people can find all the churches in New York City, plus quality information about each of them, and then decide which ones to visit based on their own considerations, rather than on what Google or Bing has decided for them.

How do you determine what is displayed on a church’s profile page? Can the church control that?

Absolutely. The idea is that every church will control its own profile page. If you’ve used a service like “Facebook” or “LinkedIn” you’d be very familiar with the interface. Each profile page is a publicly viewable mini-website. For churches that do not have websites, a FaithStreet profile page can act as a substitute that is very, very easy to set up and maintain. For churches that do have websites, maintaining a profile page with us is a great way to increase the visibility of your church online, drive traffic to your church website, and hopefully make people aware of your church who wouldn’t otherwise have known about it.

How much does this cost?

Our service is completely free. There is no cost to a church to join and to make complete use of all of the features on our site. We are absolutely committed to having FaithStreet always remain free to any church that wants to create a profile page. That won’t change.

Why did you start it?

When I moved here after law school, I started to look for information about churches, and found it very frustrating. I had friends who were having (or had) similar experiences, and realized that there was no quality resource for information about churches or religious life in New York. My co-founder and I thought that this

The FaithStreet church search interface.

presented a great opportunity to create something that would help churches serve the city more effectively, and that at the same time was a very exciting and challenging entrepreneurial opportunity.

That raises the issue of funding and revenues. Who’s paying for it?

Up to this point we are a completely self-funded—or “boot-strapped” as they say in the start-up world—and independent company...of two people.

How are you going to make it pay over the medium and long term? Presumably if you can’t, you won’t be around for very long.

Well, right now we don’t make any money—we don’t even run ads on the site. But you’re right: we’ll have to make money or we won’t be around very long. We try to think long-term, though, and are very focused on building something that will be a great resource for people for a long time, and will continue to get better. If we can do that, we will find ways to make money. It will probably be the same way that almost all web services make money, which is through some form of advertising. You know, there are plenty of examples of web services whose popularity and usefulness were way out in front of their profitability. We also plan to continue to improve the platform and make it more useful to churches, and as we come up with new features we might charge for those—but that would always be completely optional. We are absolutely committed to having FaithStreet remain free to any church that wants to create a profile page, and I’m confident we can do that and make enough money to sustain ourselves.

Where do you see FaithStreet in 5 years?

I don’t know about 5 years, but in 2 years I hope that we have every church in New York City represented on FaithStreet, and that we have created a resource that makes this a better city—more full of hope and more Christ-like. I hope that by then we’ll have brought people into churches in this city who wouldn’t have otherwise been there, and that we’ll have helped churches better communicate their messages. And, I hope that we’ll have started to figure out ways to help the incredible community of churches in New York City work together and to communicate with each other more effectively.

HIV and Faith

By the Rev. James M. Matarazzo, Jr.

When I was asked to write this article, I recalled an event involving a Lutheran bishop in Norway. In 2003, over 100 activists stood outside the Nidaros Cathedral in Trondheim as people arrived to attend the Sunday *Høymesse* (“High Mass”) holding a large banner stating “The Bishop is HIV-positive.” Churchgoers, entering the principal cathedral of the Church of Norway, were shocked. Many were angry that these demonstrators would insult their bishop in this way. Many asked the demonstrators why they were being so cruel to such a good man. However, inside the cathedral where Norwegian monarchs were once crowned, the Rt. Rev. Finn Wagle, Bishop of Nidaros, who had agreed in advance to participate in the campaign, preached a sermon against the stigmatization of those who are HIV-positive. After the service, the congregation understood the point of the demonstration. The bishop was not HIV-positive, but the event highlighted that even in a wealthy and liberal society like Norway, many people, including active churchgoers, held stigmatizing attitudes about people living with HIV.

Many in the Episcopal Diocese of New York will remember the HIV epidemic of the 1980s and early 1990s and the devastating impact it had on the gay community. In the 1980s, the stigma and fear surrounding HIV was so high that many New York City churches refused to conduct funerals for persons who died of AIDS. However, there were courageous exceptions: the parishioners of the Church of the Ascension and its then Rector, Fr. Donald Goodness, opened their doors to the HIV community. They conducted hundreds of funerals in the 1980s for people who died of AIDS whether they were parishioners or not. It is in these gracious acts that we see the positive power of faith responding to the HIV epidemic.

We are now thirty years into the HIV pandemic. While infection rates are slowing, there are still an estimated 7,000 new infections every day and 33 million people living with HIV around the world, of whom 15 million live in poorer countries. HIV, which causes AIDS, has killed more than 25 million people since its discovery in 1981. Being HIV-positive remains a grossly stigmatizing condition in most of the world. Stigma, including self-stigma, has been formally recognized as a major barrier to effective HIV prevention and treatment. This is why it is essential for Christian clergy and the churches, as well as leaders and communities of other faiths, to play a central role in combating HIV-related stigma and discrimination.

When I was invited by Progressio, a London-based Catholic relief agency, to write a three-country report in El Salvador, Yemen and Zimbabwe on people’s stories of HIV and faith, I had some ideas about what the experience would be like, having worked on faith-based responses to HIV for several years. Yet, the reality was profoundly different from any of my past experiences. The interviews were deeply intimate, often disturbing and sometimes shocking. People answered my questions with bold honesty—and such honesty can carry serious personal risk. All of the stories dealt with issues of stigma and discrimination. In Yemen, for example, bringing dishonor to one’s family or clan can result in one’s death (and the stigma of being HIV-positive would be deemed a great dishonor)—yet people shared information with me that could have had this tragic outcome if it were made public. In Zimbabwe, interviewees often sharply critiqued the government authorities and complained bitterly of how potential employers would refuse to hire them if their HIV status was known, or fire them if it was later discovered. In El Salvador, people complained about the powerful gangs that give the country one of the highest murder rates in the world and the culture of violent sex (including gang raping women members as a form of initiation) that contributes to the spread of HIV.

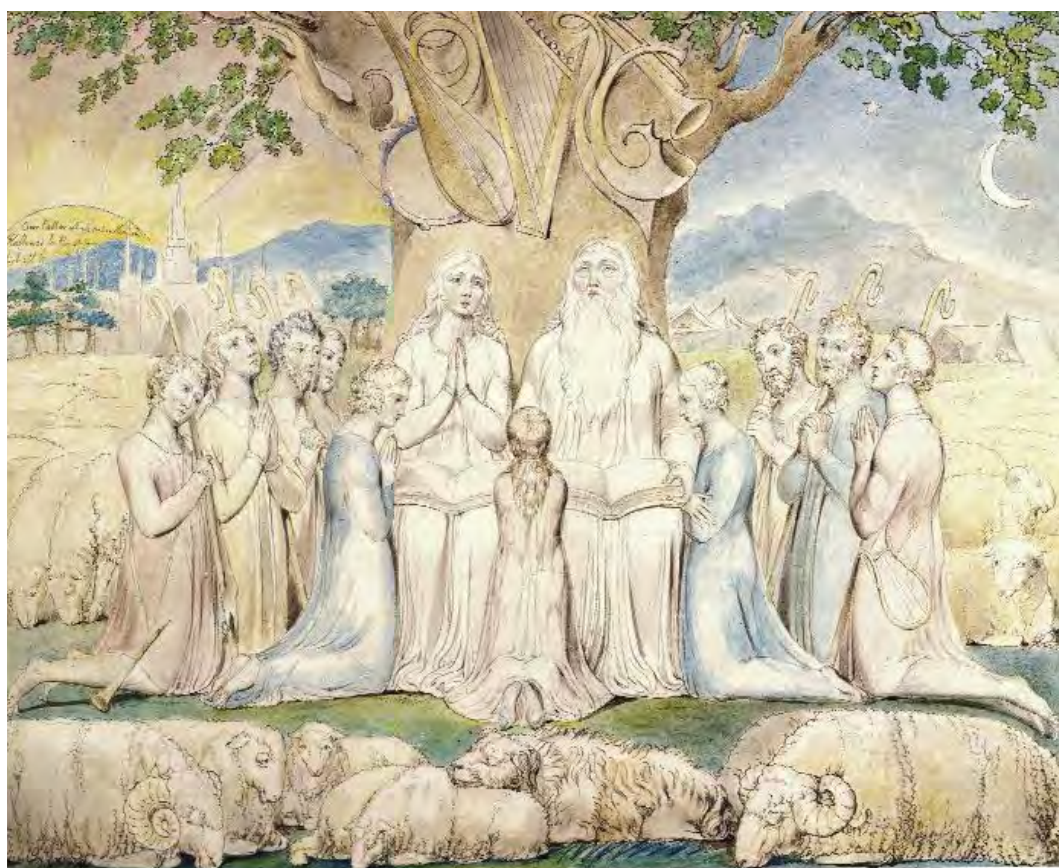
In the almost sixty interviews that I conducted in the three countries, I was constantly humbled—but also deeply impressed by the bravery of the participants. I would argue that the source of their bravery and their ability to per-

severe as people living with HIV in impossible circumstances is grounded in their faith. In fact, I found myself frequently reflecting on how I, as a person of faith, would cope if I were in their shoes. I thought of the biblical dialogue between Job and his wife. In Job’s misery and loss, she said, “Are you still maintaining your integrity? Curse God and die!” (Job 2:9). I asked myself whether I would despair, curse God and die if I had to endure what these persons endure. I don’t have an answer to that question, but I can say that they all maintained their integrity and trusted that God was with them. Above all, my experience confirmed for me that working with faith leaders and faith communities is vital in our response to the HIV pandemic and, to quote the late Salvadoran Archbishop Oscar Romero, it is “an effort that God blesses, that God wants; that God demands of us.”

The attitudes and behaviours of faith communities—and those with authority within them—really do matter. Faith leaders and communities exert a strong influence over whether people at risk, or living with HIV, are stigmatized or supported. This, in turn, has made the difference between someone being supported to protect themselves against infection or to access care and treatment—or impeded from doing so. As funds from wealthy donor countries are being diverted away from HIV programmes, which is often seen as last decade’s issue, the role of the Christian churches and other faith communities will become all the more vital.

UN Secretary General, Ban Ki Moon, called on world leaders to unite to achieve the goal of “zero new infections, zero stigma and zero AIDS-related deaths” by 2020. I doubt that the UN’s ambitious goal can be met, even though I appreciate the idea. Most experts expect that HIV will be with us for another 50 years, even if a cure is discovered or an effective vaccine is developed during that time. Yet, if the world’s faith communities were in full agreement to combat stigma and discrimination and to advocate for evidence-based prevention and treatment, then realizing UN Secretary General’s 2020 goal would be attainable. May it be so.

Matarazzo is a minister in the United Church of Christ.



Trusting that God was with them – *Job and His Wife*, by William Blake.

Photo: Morgan Library

Tell All the Truth but Tell It Slant

By Margaret Diehl

Tell all the Truth but tell it slant—
Success in Circuit lies
Too bright for our infirm Delight
The Truth's superb surprise

As Lightning to the Children eased
With explanation kind
The Truth must dazzle gradually
Or every man be blind—

Emily Dickinson (1830-1886)
inducted into the Cathedral's American Poets' Corner in 1984

The essentials of science have occupied the days of human beings throughout history and pre-history. Whenever we make use of the information from our senses, combined with the data from our memories to carry out a planned action, we are using science. The science learned in childhood informs how we get dressed in the morning, eat breakfast, and get to work. But what people notice, of course, is what is new: the amazing discoveries that lead, in time, to a host of clever tools and methods to make life easier, more expanded—more complicated and frustrating—safer, and more dangerous.

The restoration of Cathedral structures after the 2001 fire, the painstaking work done on the Great Organ by Quimby Pipe Organs, Inc., and the daily problem-solving of the Textile Conservation Laboratory are all served by the latest techniques. The work of restoration, particularly of beautifully crafted discrete objects like instruments or tapestries, has a strict mandate not to modernize the artifact. Yet that doesn't mean conservation must be carried out as it was hundreds of years ago, even if many of the old processes are still the best. The Textile Lab uses a new cotton thread, specially treated to make it shine like silk, to repair decaying tapestries. This thread is sturdier than the silk thread it replaces, but the craft of sewing is older than we can calculate. Once it, too, was a technology that changed people's lives. For cleaning, water is often best (many textiles soak for days in shallow baths), but when necessary, solvents like acetone, alcohol or perchloroethylene are used. Sometimes, the most helpful instruments are the most unlikely—dental probes to gently loosen thick layers of dirt, for example. The Lab is a special place, where the old and the new work in harmony, where the cleverest inventions of the contemporary mind are used in service to what is irreplaceable and priceless.

This harmony is what the Cathedral hopes for the world in its relationship with science and technology. It has not gone unnoticed that the ecosystem is irreplaceable, and under attack by the greedy or careless use of technology. Novelty is always exciting, and novelty that brings power and wealth, even if only in the short term, is exponentially more so. Those who argue that it is best to solve technological problems with technological fixes have one point in their favor: though it may cost more, in every sense, it's the path of least resistance.

All avenues of change—technology, conservation, individual and community spiritual work, capital markets and government regulation—have a role to play. But the foundation is education. For a few years now, our Evensong and Ecology program has brought scholars, activists and scientists to the Cathedral, and educated us on many fronts. Truly comprehending the science involved in such large, chaotic change is beyond the scope of most of us. Instead, we are required to put our trust in scientists, allowing them to patrol their own territory and provide us the best understanding, prognostication and solutions possible. But the more we and our children know of the methods, techniques, history and breaking news of science, the more reasoned our trust will be.

The Cathedral School and ACT do a very good job of teaching science, including using the Cathedral grounds as an ecological niche to interact with and learn from. Close observation of the natural world through the seasons is the best grounding for advanced biochemistry, plant genetics, meteorology, etc; and for ordinary common sense, domestic life and happiness. The Public Education and Visitor Services Department works with schoolchildren from all over the city, teaching them medieval crafts like weaving, stone-cutting and stained glass, which employ the same mathematics and pattern recognition that are needed in the sciences.

The Cathedral's art exhibition *The Value of Water* (opening in September, 2011) focuses on the element no life can exist without. Water is "renewable" in a way that oil and coal are not, but it is not inexhaustible. A fixed amount of fresh water moves through the ecosystem as rain, water droplets, rivers, lakes and streams. But the years of living on our water "income" are over. Deeper and deeper wells are being drilled by small farmers and large companies, suctioning off groundwater. Dams are being built that flood certain lands and turn others dry. Desalinization plants are dotted around the planet, using layers of technology—including the technology that extracts the oil or gas to power the plants—to transform the ocean into the freshwater that 50 years ago was abundant in every highly populated region.

All the world's religions have thought of water as sacred. In the journey of rivers, in the vastness and power of the sea, we see God moving upon the waters. Science tells us that it is the unusual composition and polarity of the water molecule that causes water to flow, to take the shape of its container—therefore allowing our blood to circulate and our bodies to move.

Religion tells us to steward the earth, which is a gift of God. Science predicts what will happen if we don't. We need both of these voices to speak more loudly. And we will use all that science and technology have given us—our restored and improved Cathedral, our computers and cell phones, our knowledge of the principles of persuasion and the arc of social change—to add our voice to the chorus.

Diehl is acting editor of the Cathedral of St. John the Divine's quarterly newsletter.



The console of the Cathedral's Great Organ.

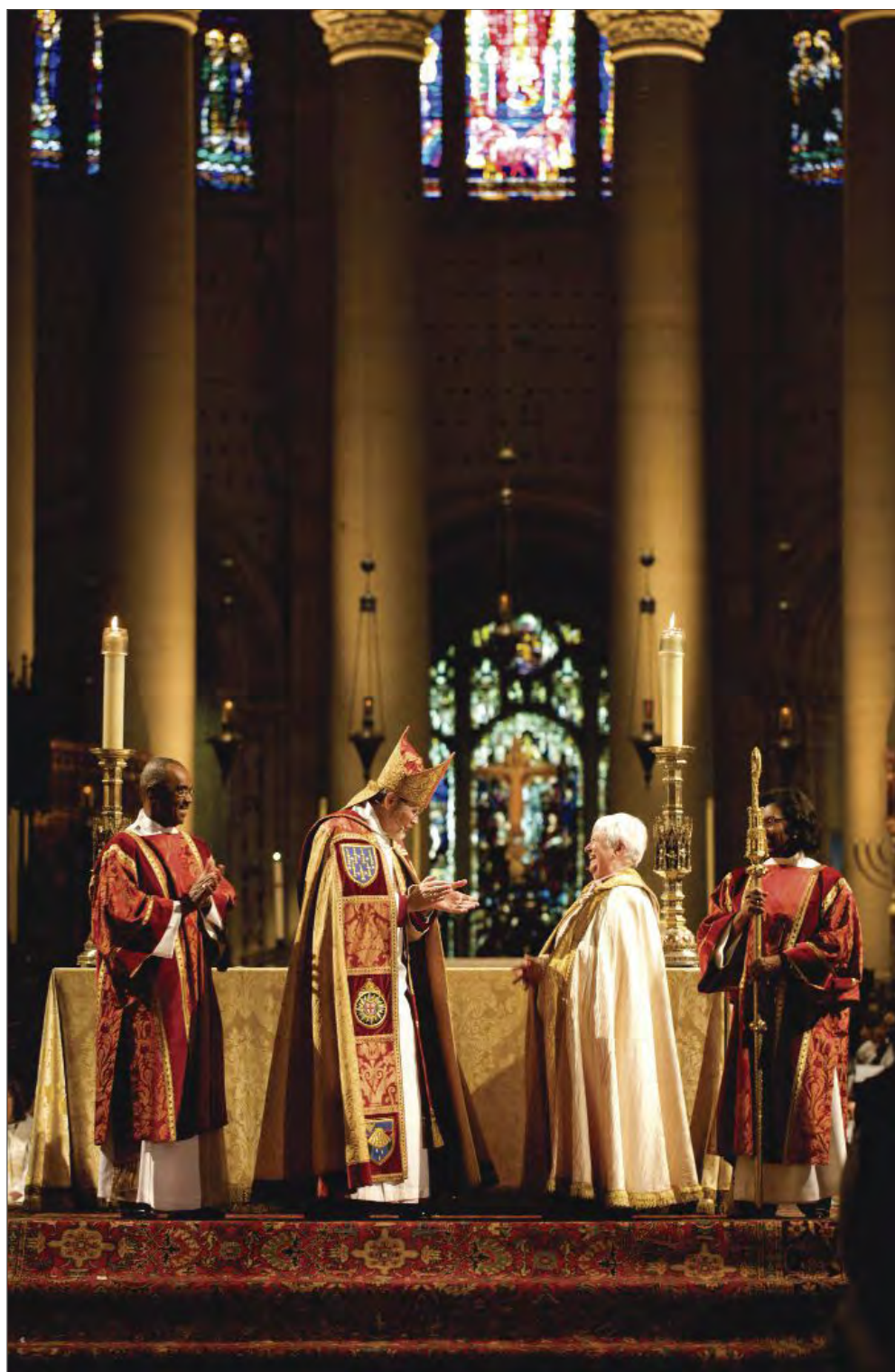
15 Years of Service

The diocese came together in joyful spirit Saturday May 14 at the Cathedral Church of St. John the Divine to celebrate the 15th anniversary of the consecration of the Rt. Rev. Catherine S. Roskam as Bishop Suffragan. Clergy in festive stoles and laity—many with parish banners—were present from throughout the diocese. Bishop Sisk presided, and Bishop Roskam delivered the sermon (full audio is available by going to <http://tinyurl.com/Roskam1-aac>). Special contributors during the service included the young drummers of St. Paul's, Spring Valley's *Drumming in Harmony* program, who began the proceedings with an impressive display, Young at Arts from Bronxville and the choir of Saint Mark's-in-the-Bowery. The Amazing Grace Circus of Grace Church, Nyack and the New Orleans Band of St. Mark's-in-the-Bowery, provided entertainment at the reception afterwards. To view a larger selection of photos, go to www.flickr.com/photos/dioceseny

Photos: Helena Kubicka



Bishop Roskam and Deacons Vonnie Hubbard, Ann Douglas, Dorothee Caulfield, Holly Galgano and J.D. Clarke.



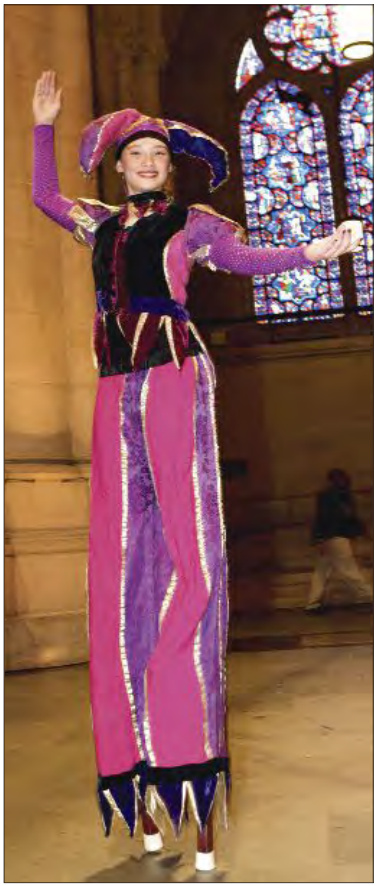
Bishops Sisk and Roskam with Deacons Robert Jacobs and Hyacinth Lee.



Drumming in Harmony, from St. Paul's Spring Valley.



St. Mark's-in-the-Bowery New Orleans Band.



Tall person from Amazing Grace Circus.



The choir sings "How I Got Over."



Parish banners processing.



Elevated acrobatics from Amazing Grace Circus, Grace Church, Nyack.



Bishop Roskam with her husband, Philip K. Roskam.



Dancer dancing before the bishops; Bishop Roskam's new portrait to the left.

It's in the Bible...

The Museum of Biblical Art has been part of the New York museum scene for six years. Pamela Lewis interviewed its executive director, Dr. Ena Heller.



In your “Director’s Note,” you state that the Bible is “essential to visual literacy.” Could you elaborate on that?

If you look at the history of western art, so much of it is shaped by the two religions that came out of the Bible that I believe you can’t understand [it] without knowing something about the book. When ... you look at biblical art in a wider sense (and that is what we are trying to do here, to stretch the definition of what is “biblical art”), there is just so much. I always joke, give me a piece of art and ten minutes, and I’ll figure out a way it connects back to the Bible, and then we can put it in the museum. I was trained as a medievalist... it is very important to me that people understand the stories behind the images. Appreciating things esthetically is wonderful, but if you understand the context in which the works were created—that helps you better appreciate the artwork, and that way you learn and have more fun.

What are your challenges as director of a comparatively young museum?

One, being in New York City, where the competition is so immensely fierce; two, the need to build a name and a track record before people can trust that we’re serious enough to shape a cultural conversation; and three, the fact that we deal with biblical art, which is a deterrent to some people, particularly here. [But] that is why I insisted that this museum had to be here. I’m not interested in preaching to the converted.

Unfortunately in our society, conversations to do with religion are not so civil. People are very partisan. [Here, though, we] create a neutral ground where such conversations can happen in a safe place—where it is not about their virtues, [but] about how the religions have influenced culture. This museum doesn’t aim to convince people about the validity or superiority of one belief over another, but to say that like it or not, religion—and in our case, the Bible and biblical religions—have played such an important role in the shaping of our culture that everybody needs to understand something about them. In the process, I hope that we can create that kind of forum where we can all [not only] emphasize what we have different, but also what we have in common.

Was there any resistance to the museum’s coming into existence?

The main [question] has been, what is the agenda? It took a few years of mounting exhibitions that clearly had no agenda other than educational, and of establishing a track record and getting good press for people to say “wait a minute, they’re a museum like any other, that happens to have this focus.”

What are the most important considerations when organizing a show of religious art?

To be truthful to history, and to be respectful and non-partisan. It goes back to what we

said before—make sure that it is presented in a way that is going to teach something to the people who don’t know anything about that religious tradition, at the same time not offending the people who consider it their faith. That is always a delicate balance.

It seems to be a very contentious time for religion, and there is a lot of talk about “good” versus “bad” religions: Where is religious art in that conversation?

The conversation about religious art should not at all [consist of] “mine versus yours,” but can be and should be a corrective to that—and that’s really what we’re trying to do. If you teach people about different religious traditions, and they learn to appreciate the artwork of those traditions, they will automatically learn something about the traditions themselves.

Your exhibition “Uneasy Communion” a few months ago, drew a great deal of attention and positive reviews as it was about a little-known area of Jewish-Christian history and the art that came out of that relationship...

That exhibition was close to my heart because I am very interested in an interfaith conversation on both a scholarly and a personal level. My family is half-Jewish, half-Christian. It goes back to finding points of connection that can inform us about one another’s traditions. [The art in the exhibition was created at] a particularly interesting moment. In the midst of the Middle Ages, when anti-Semitism was rampant all over Europe, here was an instance where there was collaboration. In the 14th and 15th centuries, until the expulsion of the Jews from Spain in 1492, Aragon was the only place in Europe where Jews were allowed to be members of the Painters’ Guild—so interesting collaborations happened there. The curator identified a number of Jewish painters who were working on altar pieces for various churches. It showed [that in the midst of pogroms and anti-semitism there were] these communities living together, sometimes in very small villages, who knew one another and knew one another’s customs. That was very important for me to highlight.

Would you say that the show stood as a kind of “turning point” for the MoBIA?

Yes. In the first couple of years, we couldn’t have done something of that scope; we couldn’t get those kinds of loans, and we needed to build a track record for people to really take it seriously. The show that we have going on right now [*Passion in Venice*] is a continuation of that; it’s bigger and more ambitious, but it’s similar in the way that it breaks new scholarly ground. I like to do the kind of shows that, as I am repeatedly told, nobody else would. Both *Uneasy Communion* and *Passion in Venice* were pitched to other museums before they came here, and they turned them down: one [said] “too many dead Christs.” Even we joked about it here. “How are you going to market an exhibition of all dead Christs?” It’s not very appealing, on the surface of it! However, the attention we are getting shows that we were right to take the risk.

How do you try to balance exhibiting old and new works? Are you trying to do more contemporary exhibitions, for example?

We try to have both. The sort of exhibition that’s downstairs now, *Passion in Venice*, is [what] people expect. I like to push the envelope a little bit. My favorite times in the museum are when people say, “Oh, I didn’t expect that!”

Like the Bill Viola piece in this show: I didn’t expect to see that.

Yes, and because of that, it was so much more powerful than other images in the exhibition—that is what fills the gap. People don’t expect that there is good religious art in the 20th century. They think it’s “bad” or that it has an agenda, or they ignore it. Religious art has changed dramatically. It’s changed its function, it’s changed its patronage; yet there is still a body of art that deals with biblical themes and symbols and motifs.

What upcoming exhibitions would you like people to know about in particular?

There will be a show on the Samaritans, which combines their (continued on page 34)

THE POPES OF AVIGNON: A CENTURY IN EXILE

BY EDWIN MULLINS
BLUEBRIDGE. 246 PAGES

Reviewed by Nicholas Richardson

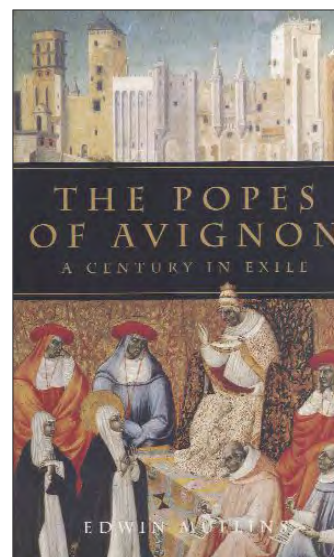
In 1309, Pope Clement V left a chaotic Italy for the safety of Avignon, in what is now southern France. The papacy remained there through the reigns of seven popes until 1377, after which, following a brief interlude, the city was host for another 30 years to the schismatic “antipopes.” During that time, Avignon saw it all—the most magnificent court in Europe, rapacious cardinals, the extermination of the Knights Templar, enormous wealth and the exercise of great power, construction on a prodigious scale, the deaths of tens of thousands of its citizens from the plague, nepotism run riot, and finally the extended siege of its final papal resident, Benedict XIII, behind the impenetrable walls of his palace.

Edwin Mullins presents an engaging and highly readable account of this distant and almost unimaginable world—one in which popes tended to believe that being God’s representative on earth entitled them

not only to direct their flock spiritually, but to enrich themselves at its expense, and in which the Church was willing not merely to support power, but to grab it for itself.

Within this framework, each Avignon pope was different from the rest. If, as the author observes, the first five could be described as “puppet [of the French king],” “miser,” “monk,” “emperor,” and “bookkeeper”—the sixth (Urban V) was, almost shockingly, a genuinely good, pious man. Varied as they might be, however, they were, to a man, trained lawyers: As Mullins observes, the result was a tightening of the reins and a centralization of power that had not been seen before, and, except in the form of schism, has seen little if any diminution within the Roman Catholic Church since.

By far the majority of the papal acts detailed in this book are regrettably unedifying—and about as far removed from the teachings of Jesus Christ as it would be possible to get. For many of them, however, there



was a contemporary, and very eminent, scold in the form of the poet Petrarch, to whose railings against the courts of Benedict XII, Clement VI and their successors the author frequently refers, and whom he also makes the subject of a mildly excursive but entertaining chapter of his own. Petrarch, we learn—*plus ça change*—was primarily concerned with issues related to sex: “Prostitutes swarm on the papal beds,” he reports (not entirely un-hypocritically, coming from a man in holy orders with his own common law wife and clutch of offspring).

You’re not going to read this book for examples of how to live a good life. But if you are looking for evidence of the corrupting effects of temporal power on spiritual leaders, and for something that will entertain you at the same time, you could do a lot worse.

Richardson is editor of the ENY and communications officer of the diocese.

HIGH-TECH WORSHIP? USING PRESENTATIONAL TECHNOLOGIES WISELY

BY QUENTIN J. SCHULTZE
BAKER BOOKS, 112 PAGES

Reviewed by the Rev. K. Lesley McCloghrie

At a recent lunch with local colleagues, the time came to plan our next meeting. Having retrieved my faithful Episcopal Pocket Calendar from my purse, I looked up to see that everyone else at the table was gazing at their seemingly identical smart phones. As I flipped pages, they operated their touch screens until a suitable date was found and recorded by all. I admit to feeling just a little behind the times, somewhat out of date—the way I feel when I hear of parishes that regularly use presentational technologies in their worship services. At Holy Trinity, we have dabbled with technology in our liturgy, and while the presentations were elementary, their preparation was time consuming and their implementation cumbersome. So it was with some foreboding that I began to read this book. Were we to be identified as inept technological dinosaurs?

From the beginning, Schultze set my mind at rest. After an introduction containing a cautionary tale, he leads us into a conversation about what worship is, and what it is not. He reminds us that whatever we may think about the place of “high-tech” in our liturgy, we should be aware that we are already using many different types of technology, beginning with the human sacramental actions themselves. He then talks of church buildings, their heating and air-conditioning systems, organs, stained glass windows, the books from which we read, and the communion vessels themselves, reminding us that all of these are products of technol-

ogy, as advanced in their day as anything we might use in the twenty-first century.

For anyone thinking about beginning to use presentational technologies in liturgy, this book is a good read, possibly a must-read. For those already using some type of technological presentation who are finding this endeavor controversial, time consuming, less than satisfactory or intrusive, Schultze offers some excellent strategies and basic guide lines. He reminds us of the



careful thought processes in which all worship planners should engage before jumping into the use of technology. Pointing out considerations of space, stewardship of resources and the expertise of the people involved, he warns against having any presentation become the focus of liturgy. In our enthusiasm, he tells us, it can be very easy to allow liturgy to slide into mere entertainment rather than true corporate worship of God.

Schultze gives positive reinforcement to the many ways carefully thought-out and well-executed presentations can enhance worship for all generations. He speaks to the different needs of individuals and congregations and how new technologies can assist in addressing these. “Beautiful worship is meant for all believers...” he reminds us, “Presentational technologies offer new ways of ‘capturing simple elegance’ and ‘dignifying the ordinary’.”

In my initial read, I found the sidebars scattered throughout the book distracting. My eye would wander to them and then I would have to take myself back to the main text. This may have to do with my style of reading more than anything else, for the sidebars contain excellent lists of pertinent points and questions. They are good for quick reference, and many could well form the basis for parish discussions about the use of presentational technologies.

Well-structured, easy to read and full of useful information, I was pleasantly surprised by this book. Whether you are in for or against using modern technology in liturgy, it will give you much food for thought.

McCloghrie is vicar of the Church of the Holy Trinity, Pawling.

Views & Reviews

ARTS AND LITERATURE

THY KINGDOM CONNECTED: WHAT THE CHURCH CAN LEARN FROM FACEBOOK, THE INTERNET, AND OTHER NETWORKS

BY DWIGHT J. FRIESEN
BAKER BOOKS, 192 PAGES.

THE CHURCH OF FACEBOOK: HOW THE HYPERCONNECTED ARE REDEFINING COMMUNITY

BY JESSE RICE
DAVID C. COOK, 240 PAGES

Reviewed by the Rev. Joshua M. Condon

The full title of Dwight J. Friesen's *Thy Kingdom Connected* is misleading. The book does not clarify how technology can enlighten church life, nor does it suggest how social media can be used for better communication or connection. That is not to say that it was irrelevant or even a bad read. What I instead found in Friesen's writing was a well thought out way of describing the connectedness of our relationality and how it functions in the church. His assessment was especially geared towards leadership.

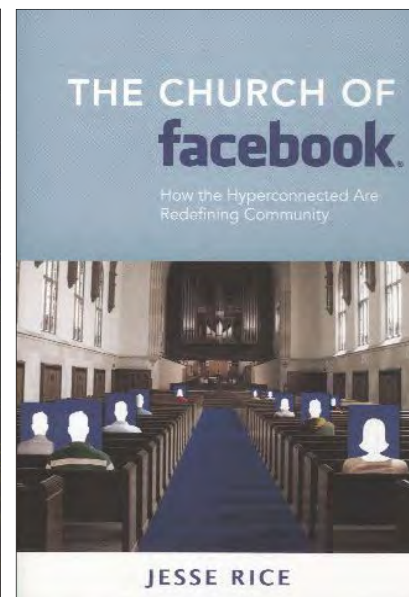
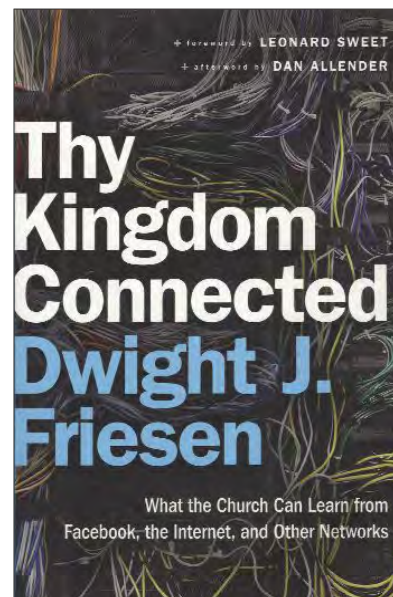
For Friesen, the most powerful force in the world is connectedness. The clearer we can observe our interdependence and the more prolific our interactions, the stronger our community becomes. This idea culminates in the articulation of a tapestry that reveals the image of God in which we (not individually, but collectively) are made.

Friesen does a good job of sharing stories or concrete examples to clarify his ethereal constructions of interconnectedness. There are certainly numerous ways that he could have better incorporated technological connections that are becoming prevalent and normative in many of our lives these days; the obvious example being little mention of Facebook in his discussions.

If you are interested in better understanding how we as church can nurture our shared life and build connections then this would be a good read. If you are interested in how technology and social networking on the internet plays a role in our shared life, then you need to look elsewhere.

The Church of Facebook explores the importance of connection and community. Illustrating his discussion with amusing and insightful stories and studies and with Facebook as his primary example, Jesse Rice invites the reader to consider the essence of being in relationship, and how the ways in which we relate to one another are changing. In doing so, he provides a fair treatment of the phenomenon of over-connectedness, and seeks the elusive answer to whether true relationships can be formed through virtual connection.

This book is more of a sociological evaluation of online venues like Facebook than a how-to guide. As someone who has often wondered whether venues like



social networking and electronic platforms can evolve in ways that encourage depth rather than creating superficiality, it better equipped me to think through the real time evolution that is happening online. If you are interested in the ways that “social media” are affecting your parish community, it is worth your time; if you have been hesitant to try Facebook out, it provides a good evaluation of what you might be getting yourself into; if you are wondering why you're spending all those hours staring at the screen in an attempt to keep up, then you should put down the iPhone and read it.

Condon is the rector of St. Stephen's Church, Armonk.

MOVING THROUGH FEAR: CULTIVATING THE 7 SPIRITUAL INSTINCTS FOR A FEARLESS LIFE

BY JEFF GOLLIHER
TARCHER/PENGUIN, 288 PAGES

Reviewed by the Rev. Rhonda J. Robinson

Gaced with the soul of both anthropologist and priest, Jeff Golliher draws on what is clearly many years of deep reflection on a complex and critical topic to offer a rich and sensitive guide to moving through fear in order to live in the freedom that facing and overcoming fears can bring. *Moving Through Fear: Cultivating the 7 Spiritual Instincts for a Fearless Life* is a spiritual self-help book that has much to offer both to those readers who might not recognize the power that fear holds over their lives, and to those who are more advanced in spiritual practice and therefore more sensitive to the presence of destructive fear in their souls and psyches. Everyone can find something useful in it, despite the fact that it inevitably forms only one half of what is in reality a spiritual direction dialogue.

In *Moving Through Fear*, Golliher focuses not on what we might call “real threats” to our well-being or existence (violence, economic collapse, climate change, and the like) but rather on the corrosive undercurrent of fear that so often becomes a “normal” part of our lives (although I would argue that the boundary between “real”

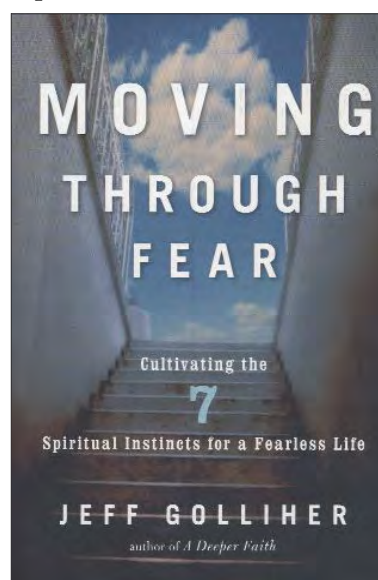
and other fear is not as clear as we tend to think it is, and that the distinction is not discernible in scripture). No matter what the origin of our fears, we wrestle against being dragged under by them daily, often in furtive silence, at other times as manipulated members of fear-based communities. Golliher argues that we all have been given the power to overcome such deeply inculcated fears, because we have spiritual tools in the presence of seven instincts (awe, love, intent, consciousness, community, rest, and faith), which can be cultivated through intentional practice. Through cultural analysis, theological reflection, personal anecdotes, and specific spiritual exercises, Golliher takes the reader with a gentle guiding hand through the difficult process of recognizing, moving through, and finally overcoming fear.

A past spiritual director once told me always to remember that “fear is not a sin, it is a trial.” That was an eye-opener for me: the revelation that I was carrying a burden of guilt for merely experiencing—or having experienced—fear. Because I associated fear with a lack of trust in God, I had unconsciously concluded that it was my own failing and a therefore a sin, instead of understanding it as both an expected, human reaction to a chal-

lenge and a sign that there was an area in my life that lacked full trust in God. I have since used that knowledge to “test the spirit” of fear, so to speak, whenever I recognize its presence in an area of my life. *Moving Through Fear* gives us all the ability to test and overcome the spirit of fear, in whatever form it may occur.

A final thought. At the beginning of this review, I noted that *Moving Through Fear* is one half of a spiritual direction dialogue: It would in fact be an excellent resource within the context of spiritual direction or guided retreat. One of our deepest fears in our current time and culture is sharing our vulnerabilities with others. The proliferation of self-help books is a symptom of our preference to fight our demons in private, alone, often without guidance from wiser, more experienced souls beyond the author of our particular chosen book. Wouldn't it be wonderful if one of the legacies of this book would be to abate that fear, and so help promote healthy relationships with those who could help guide us to spiritual maturity? With *Moving Through Fear*, Jeff Golliher makes that possible.

Robinson is priest-in-charge, St. Philip's Church, Harlem



PRIEST IN NEW YORK: CHURCH, STREET, AND THEOLOGY

BY VICTOR LEE AUSTIN

SAINT THOMAS CHURCH FIFTH AVENUE, 162 PAGES

Reviewed by Pamela A. Lewis

A quiet book about a loud city” is how Pulitzer Prize-winning author Jon Meacham defines *Priest in New York: Church, Street, and Theology* in his foreword to the Rev. Victor Lee Austin’s new collection of meditations about working and living as a priest and citizen in Manhattan.

In addition to holding the weighty-sounding title of Theologian-in-residence at Saint Thomas Church, the venerable neo-Gothic structure at Fifth Avenue and Fifty-Third Street, Fr. Austin is also a teacher, a father (and a grandfather), and, of course, an author. To this list he would add “materialist,” and “presbyter” (both of which he explains in his book). Similar in structure and tone to *A Priest’s Journal*, published in 2001, *Priest in New York* presents, in fifty-five vignettes, sermons, and recollections, these disparate

yet interconnected aspects of Fr. Austin and of the various people (including one copy machine) who walk into his view.

Fr. Austin gives equal attention to “religious” and “ordinary” individuals, events, and objects, and wants the reader to understand that those seemingly distinct ideas often coalesce.

In “Busyness,” as much a meditation on the positive contributions of inventions such as the Blackberry and Bluetooth as it is on what the author identifies as our “inchoate anxiety,” against which prayer is the strategy to retreat from our spinning lives and reconnect with God, the “still point.”

A gentle humor is injected into many of the meditations, but “The Xerox Machine” is the one section that elicited laughter from this reviewer. A temperamental, willful machine bringing otherwise reasonable adults to their knees (literally) will draw nods of recognition from many readers. But here again, the author puts this at times godlike yet man-made creation to a greater service: that is, as an object that can reveal to us something about the nature and pitfalls of idolatry.

In “Max,” a moving account of how the sudden death of

Saint Thomas’ young verger affected parish members, we are reminded (and comforted) that the church’s “great gift” is in providing what needs to be done at times of loss because it has been in that place before.

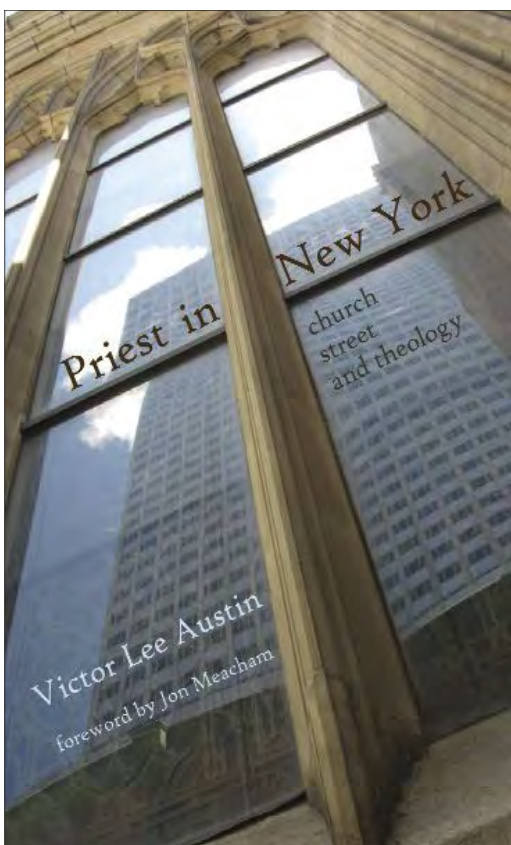
There is the shocking, as in “Spit,” where the author was subject to one of those

New York moments that can come unexpectedly and which are better left unaddressed. It is an occasion of deep discovery for the priest-author in acknowledging—confessing—where he may have fallen short of his Lord’s measure while also sharing an experience with which the Lord was well acquainted.

Grace in unexpected places; honesty before God; fear of being alone; and that death does not have the last word are familiar and difficult themes which Fr. Austin handles with humor, intellectual tidiness, and in accessible language. Those seeking theological polemic will have to look elsewhere. However, this reviewer wondered why some meditations were included in this volume as they seemed somewhat removed from those whose themes are more in keeping with the collection. A meditation devoted specifically to how being a priest in a place such as Manhattan has influenced or changed Fr. Austin’s pastoral work would have added a unique perspective on that point.

But these concerns do not lessen the value and unerring humanity of Fr. Austin’s book, for through these meditations, he is telling us about himself, and about us and God together, a subject that is unceasingly compelling and important.

Lewis is a member of St. Thomas Church, Manhattan.



GENESIS, EVOLUTION AND THE SEARCH FOR A REASONED FAITH

**BY MARY KATHERINE BIRGE, SSJ, BRIAN G. HENNING,
RODICA M.M. STOICOIU AND RYAN TAYLOR
ANSELM ACADEMIC, 133 PAGES**

Reviewed by Nicholas Richardson

Few ENY readers will need convincing that the theory of evolution by natural selection is essentially scientifically correct. Rather more, perhaps, may find themselves wondering, in moments of doubt, if those who claim that it does away with the need for a God at all may have a point. This book, primarily aimed at undergraduate readers, is a calm, lucid and concise introduction to all the relevant arguments, and would make an excellent starting point for anyone interested in exploring the subject further. It will also, if you are considering venturing forth to argue with fundamentalists (whether Christian or atheist), equip you to do so.

In the first of the book’s four chapters, Mary Katherine Birge considers the question of biblical “factual” inerrancy. The main point here—elucidated by a fairly close reading of the texts—is that the different authors of the stories of creation contained in Genesis never believed or intended what they wrote to be revealed descriptions

of how creation actually happened.

Evolutionary biologist Ryan Taylor follows this, first with a description of the theory of evolution, its mechanism, and the evidence for it, and then by addressing and dismissing common popular arguments against evolution from creationism and intelligent design.

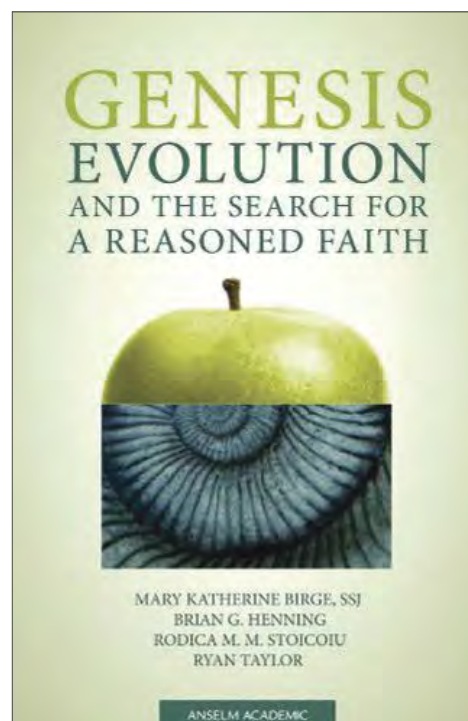
In the third chapter, philosopher Brian G. Henning surveys the intellectual debate over evolution from ancient Greece via the anthropocentrism of Descartes (“beasts...have no reason at all”) to Darwin himself, who “fundamentally challenged how humans view their place in the cosmic order.” He then examines the neo-Darwinist claim that the universe is strictly mechanistic, and that organisms, including humans, are “merely ‘vehicles’ for genes.”

Finally, Rodica M.M. Stoiciu addresses responses to evolutionary theory from a theological perspective. On the Christian side, these responses include creationism, intelligent design, and the total

cop-out of separatism (the idea that theology and science run on two entirely separate, never-meeting tracks). Somewhere in the middle she dismisses the “God of the Gaps” concept, in which God simply fills the spaces in evolutionary theory that science has not yet filled, before proceeding to the scientific materialism of atheists like Richard

Dawkins. Acknowledging that evolution raises the already high stakes on suffering, she considers how Christians may “make sense of the ‘blind chance’ of evolution over eons of natural selection.” Finally, with reference to the work of Karl Rahner and Pierre Teilhard de Chardin, she introduces the concept of evolutionary theology. “Evolution is constantly open to new permutations,” she writes, “and while such a world tends not to be ordered but chaotic, it is also hopeful and directed to the future.”

Richardson is editor of the ENY and communications officer of the diocese.



Views & Reviews

ARTS AND LITERATURE

**@STICKYJESUS:
HOW TO LIVE OUT YOUR FAITH ONLINE**
BY TAMI HEIM AND TONI BIRDSONG
DIGITAL SCRIBE PRESS, 214 PAGES

Reviewed by Julia Stroud

The word “sticky” brings to mind various things, most of them not too pleasant, like gum on the bottom of a shoe, a tricky situation, or a spilled soda. For marketers and the tech savvy among us “sticky” is, however, the ultimate goal—a place or product that keeps consumers coming back for more.

A “sticky” website is a page that readers continually refresh throughout the day, like NYTimes.com or Facebook.com. In their book *@stickyJesus: How to Live Out Your Faith Online*, authors Tami Heim and Toni Birdsong draw a parallel between these “sticky” online messages and what they refer to as “the stickiest message of all,” the gospel of Jesus Christ. They hope their book will serve as a Christian guide through the wilds of the Internet, to help Christian leaders (or “Christ followers” as Heim and Birdsong refer to them) make their message available to an online audience.

At less than 200 pages, *@stickyJesus* is a quick read with some keen insights into the power of social media in the hands of religious leaders. The book includes several engaging testimonials from people who have had transformative spiritual experiences via online communities: a father who mourned the loss of his son via his Facebook page, or a community rebuilding after natural disaster through connections made in online message boards.

Flipping through the many sidebars, tables, and



summary sections included in each chapter of *@stickyJesus* can feel, however, a little bit like accidentally hitting the “print” button on a shopping cart window at Amazon.com. Quite suddenly, the printer tray fills with pages and pages of online formatting and user comments; information that made sense on the computer screen looks like a jumbled mess on paper. *@stickyJesus* is victim to a similar phenome-

non—for example, the more the authors try to explain what Twitter is, the more ridiculous the whole enterprise seems. Better just to go online to www.twitter.com and figure it out by doing, especially since that alternative is free.

The benefits of social media when it comes to organizing and growing spiritual communities are easily apparent: networking sites are free, easy, and often massively wide-reaching. The authors have clearly figured this out themselves: their website www.stickyjesus.com and their Twitter handle (@stickyjesus, of course!) are hotbeds of activity for Evangelical Christians looking to optimize their online presence. Unfortunately, the book tries to summarize the online experience on the printed page when it is undoubtedly best understood by merely logging on.

That is not to say that there is no place for a book about the intersection of social media and Christianity. *@stickyJesus* could have gone beyond a basic user’s manual by digging a bit more deeply into the theological implications. For example, one chart found in the book reads like a cheat sheet for pastoral guidance—if someone’s feeling a “stirring of faith” you might suggest Hebrews 11: “By him all things R possible”; a book about this latest translation of scripture, and how shortening passages into 140 characters or less for a Twitter audience might affect one’s spiritual journey, would be a fascinating undertaking. Lacking analysis, however, the shorthand of *@stickyJesus* is far less offensive when read while multi-tasking on a computer, iPad, or cell phone than between the covers of an already out-of-date book.

Stroud is a member of St. Luke in the Fields, Manhattan.

**SIMCHURCH: BEING THE CHURCH
IN THE VIRTUAL WORLD**
BY DOUGLAS ESTES.
ZONDERVAN 256 PAGES

Reviewed by Tim Palmer

Though its subtitle might suggest otherwise, Douglas Estes’ *SimChurch* is not a practical guide for creating effective church websites or Facebook pages. Estes has other ideas in mind—virtual churches, created in virtual space, with virtual congregants sharing virtual communion. “The most popular church of the twenty-first century,” he writes, “may turn out to be a virtual church.”

It’s a rather ridiculous statement that Estes makes in an early chapter, shortly after going on about the “digital revolution” and the “exponential growth” of the Internet and all things cyber, citing statistics that are hardly news as the Web enters its third decade.

But *SimChurch* is a not a ridiculous book. Estes explores the user experience and short history of, among other “places,” the Anglican Cathedral in Second Life. And as he does, he raises important questions for all

21st century churches: *Can we build real Christian community online? Must we be physically present to be “present” to the gospel? Can a virtual church do a better job of drawing from the margins and reclaiming the unchurched?*

For the uninitiated, Second Life is an online world pioneered by San Francisco-based Linden Research. Second Life “residents” create avatars, which they use to interact with other residents and lead virtual lives. For some, Second Life is a sci-fi fantasy; for others, a place to unlock their creativity as performers and artists; for still others, it’s cybersex. Corporations and universities use Second Life for research, collaboration and training. A handful of nations, including Sweden and the Philippines, have established virtual embassies in Second Life.

And there are churches. Estes, a seminary professor and pastor in San Jose, CA, challenges skeptics who would question the authenticity (much less the spirituality) of the virtual church experience. Call me a neoLuddite (Estes’ word), but the car-

toonish look of Second Life just doesn’t say “church” to me. But there is no arguing Estes’ point that the virtual church is here, so we might as well consider what good it might do.

I remember speaking a few years ago to the senior pastor of the Cathedral of Hope United Church of Christ, a predominantly LGBT congregation in Dallas. She said their online presence was a lifeline to closeted youth in rural Texas starving for an inclusive word from the church. Virtual churches may be a lifeline to the solitary, fearful or disenfranchised Christian.

“For the first time in several centuries,” Estes writes, “the church is faced with a new form of church. What will this brand-new form teach the church as whole about being the church?”

It’s a question well worth our attention.

Palmer is a member of St. Michael’s Church, Manhattan, and chair of the diocesan committee on LGBT Concerns.



QUANTUM PHYSICS AND THEOLOGY: AN UNEXPECTED KINSHIP

BY JOHN POLKINGHORNE
YALE UNIVERSITY PRESS.
112 PAGES

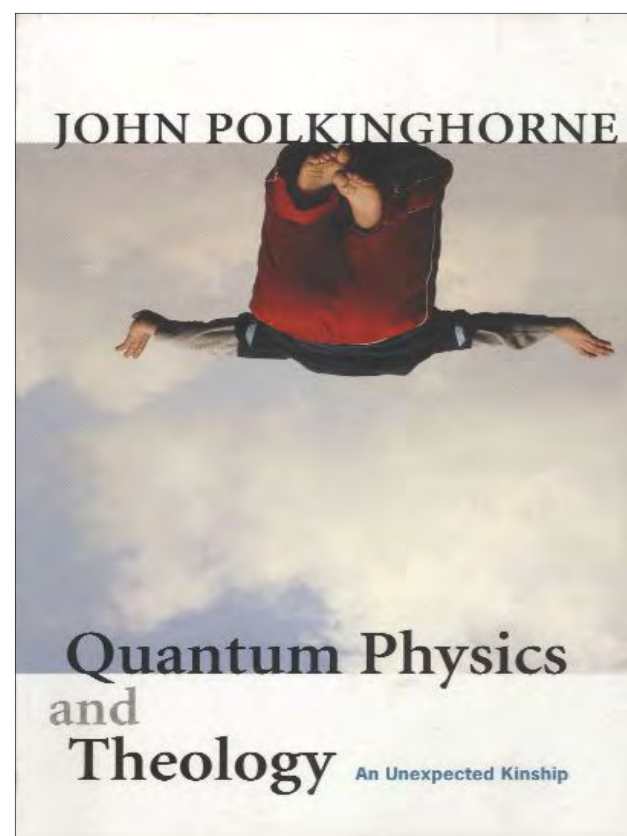
Reviewed by Nicholas Richardson

In this often fascinating short book, Dr. Polkinghorne, an eminent mathematical physicist turned Anglican priest, draws a series of parallels between scientific methods and the nature of advances in scientists' understanding of quantum physics on the one hand, and Christian theology, and more specifically Christology and the factual truth of Christ's bodily resurrection, on the other. His aim in doing so is that "what is written may help some of my scientific colleagues to take what theology has to say with a greater degree of seriousness than many of them display."

A core point in the book is that just because something is usually so, doesn't mean that it always is. "Science," Polkinghorne writes, "speaks only about what is usually the case and it possesses no *a priori*

power to rule out the possibility of unprecedented events in unprecedented circumstances." The impression conveyed to the reader over the course of the book—without the precise parallel being drawn—is that when we consider the unlikeliness of quantum physics, which so manifestly defies "common sense" with things like the presence of sub atomic particles in more than one place at the same time, we should find our way eased to belief in the equally common sense-defying literal fact of Christ's bodily resurrection. Polkinghorne backs this up with other arguments regarding the improbability of the biblical accounts having been made up later. The argument is presented cogently, coherently, and with benefit of great learning. For a Christian reader it is intriguing; the author may, however, resort to rather too many sentences beginning with phrases such as "I believe that...", "I do not think that...", and "In my opinion" to achieve his stated aim of changing the minds of his scientific colleagues.

Richardson is editor of the ENY and communications officer of the diocese.



From the Well of the Past

In the first of a series re-evaluating works of earlier eras, Kate Kavanagh looks at Mann's four-book sequence, *Joseph and His Brothers*.

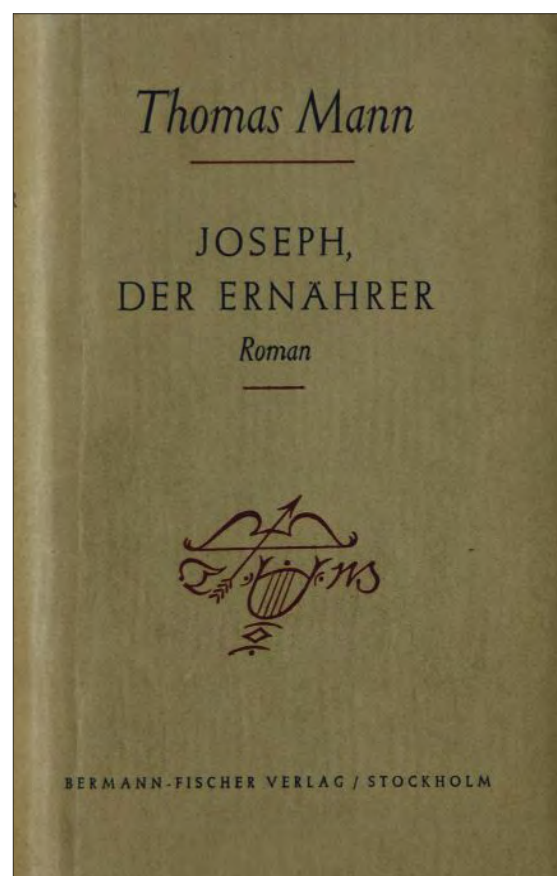
Joseph and His Brothers is a sequence of four books, written between 1926 to 1942, published in German between 1933 and 1943: the titles are *The Tales of Jacob*, *Young Joseph*, *Joseph in Egypt* and *Joseph the Provider*. It is a retelling of the Book of Genesis: a multi-layered, wide-ranging retelling, as a realistic narrative (the books are called 'novels'), conducted and commented on by the voice of the author, reaching backward and sideways into mythology and forward into scriptural heritage.

I thought I knew the story of Joseph, so began (as so often is rewarding) with the last volume, *Joseph the Provider*. Of the four this is the most straightforward, and as Mann said, the most cheerful (it was written in California). It proved a fascinating evocation of the life of ancient Egypt. Joseph has survived the Potiphar experience, and awaits the summons by Pharaoh to interpret the royal dreams. He is already established as a charismatic character, humanly charming, modest, clever, alert to where chance may lead him, spiritually confident and secure always in his destiny as part of his God's plan. Mann takes the liberty of making this Pharaoh the young, eccentric, visionary monotheist Akhenaton, and there is a superb scene when the two discuss the nature of the One deity, making the young king's total captivation entirely convincing. Joseph rules Egypt, in effect, as Pharaoh. From then on, with the arrival of the brothers and then Jacob himself, to settle in the Land of

Goshen, the happy ending of the Bible story can hardly be bettered.

The earlier books could be called an account of the evolving idea of the God of the Bible, with Jacob as turning-point. 'Very deep is the well of the past...' are Mann's opening words, and Time is seen to be relative, as events repeat and are re-incarnated. Jacob, his own blessing chosen by cheating, in his turn is cheated by Laban of his true wife. He comes to interpret the loss of Joseph, his beloved son believed killed, as a sacrifice similar to that of Isaac. As Joseph's own story unfolds, his rescue after three days underground, in the well where he was thrown by his brothers, becomes for himself a rebirth to a new life, while the author-interpreter points backward to the myth of Adonis and forward to the Resurrection itself.

Meanwhile, the human Joseph learns from expe-



rience. He underestimates the annoyance to his brothers of his self-confidence, his special place as favorite, his seemingly boastful dreams, the precious coat that singles him out. Later he underestimates the power of his famous beauty (much celebrated in legend)—the unfortunate wife of Potiphar, consumed by desire, is described with sympathy. Joseph is humbled but unshaken, certain that he is being led for a purpose. But in this complex book the balance of character with significance is never too precise, the story remains a good story, even with humor (some rather grumpy angels help things along). Mann calls it 'a humorous song of

mankind,' and says that writing it was his 'symbol of steadfastness' in tumultuous times. For this reader, an absorbing and mind-expanding work.

Kavanagh is a writer and reviewer living in England.

A Message from the Committee to Elect a Bishop

As we move into the summer season, this committee is pleased to report that the past few months have been a busy, but also a grace-filled and rewarding, time. Your prayers for the next Bishop of New York, for the diocese, and for this committee are most appreciated and we encourage you to continue to keep us in your prayers as we proceed.

What has the committee done so far?

In January, the committee sought input from Episcopalians in this diocese and beyond about whom we should be looking for. Specifically, we published a three-question survey that asked for suggestions regarding what spiritual characteristics, special skills and talent, and priorities the next Bishop of New York should have.

On February 1st, the committee issued a letter calling for the submission of names of proposed candidates, and in March we published “Whom Do We Seek?”, a document that reflects the responses received to the January survey. This document was later incorporated into the diocesan profile entitled “Welcome to the Diocese of New York”, which can be viewed on the Diocese of New York website (www.diocesenyny.org).

Up to and including March 31st, we received numerous names for consideration. On April 1st, of the names submitted those who wished to be considered were sent an application packet that included the diocesan profile, five essay questions drafted by the committee, and a document request. The deadline for submitting materials to the committee was April 30th.

In May, the committee carefully reviewed all submitted applications and with prayerful consideration chose from among them candidates who are to continue in this discernment process.

What next?

In June, members of the committee will go in pairs to make site visits and interview the candidates who are still in this process. In July, the committee will again make an assessment of who should go forward, based on the findings from the site visits and interviews. Those who will continue will then meet with the entire committee in the latter part of July. Once all the candidates have been interviewed, the committee will select the finalists who will stand for election at the October 29th Diocesan Convention. The committee's final report will be published by August 29th and in September, meetings with the final nominees will be held in various parts of the diocese.

While at this stage the work of the committee remains confidential, discerning who might be the next Bishop of New York is far from over. It is gracefully unfolding with the help of the Holy Spirit and you. All advice, suggestions, thoughts, prayers, and recommendations are valued and welcomed by the committee, which can be reached at committeetoelectbishop@diocesenyny.org.

REMAINING NOMINATION AND ELECTION TIMELINE

May – July	Site visits and Interviews
August 29	Final Committee Report sent to Diocese
October	Regional Meetings with Final Nominees
October 29	Coadjutor Election



Bishops' Appeal for Youth Programs

More than 35,000 children have been helped by Episcopal Charities youth programs throughout our Diocese. Programs include:

- After School/Saturday Curriculum
- Language & Literacy
- Summer Camps
- Teen Mentoring
- Teen Parenting
- Youth Art, Drama & Music Workshops

Your contribution will make a difference—100% will go directly to support parish-based programs for at-risk youth. Here are some examples:

- \$ 50** provides two children with a week of after-school care
- \$100** sends a child to summer day camp for two weeks
- \$150** enables 30 children to experience a museum field trip
- \$250** buys a year's worth of materials for one-on-one tutoring for 30 children
- \$500** feeds 10 urban children for a week at a residential summer camp

To learn more about the programs of Episcopal Charities or to make an online donation, please visit our website at www.episcopalcharities-newyork.org



Please donate today to help children at risk!

1047 Amsterdam Avenue • New York, NY 10025
212-316-7403 • episcopalcharities@diocesenyny.org



ENY and Contributors Gain Six Episcopal Communicators Honors

At the 2011 31st Polly Bond Award Ceremony held in Memphis in April, the *Episcopal New Yorker* received the top Award for General Excellence for newspapers with circulations over 12,000, and two further Awards of Excellence—for best humor piece with the Rev. Canon Tom Miller's *The Reluctant Liturgist—A Gothic Horror*, and for best critical review with Nicholas Richardson's review of Karen Armstrong's 'The Case for God' and Steven Ogden's 'I Met God in Bermuda.' The ENY also picked up Honorable Mentions for the Rev. Dr. Andrew Blume's *Liturgy Diversity and Unity*, Sheba Ross Delaney's *Nurturing Faith in the Church Community*, and Nicholas Richardson's review of Freud's Last Session. The Polly Bond Awards are named for a pioneering Episcopal communicator who was communications director of the Diocese of Ohio and a founder of Episcopal Communicators.



Book Buddies Meet

Between December 2010 and March this year, volunteers and students in the first All Our Children Book Buddies program each read the Newbery Medal-winning *The Westing Game* by Ellen Raskin, and discussed the book through a series of three one-on-one letters each. On March 22, the program (administered by Learning Leaders) reached its climax as volunteers—the Presiding Bishop and folk from Trinity Wall Street, the Cathedral of St. John the Divine and the Diocesan Offices—and their student opposite numbers from the Dr. Richard Izquierdo Health and Science Charter School in the Bronx finally got to meet one another and share lunch together. For more information on *All Our Children* visit www.allourchildren.net.



Episcopal Charities Director Mary Beth Sasso and her buddy get stuck into lunch.

Photo: Nicholas Richardson

Indaba Continues in New York

Visitors from the English diocese of Derby and the Indian dioceses of Mumbai and Delhi visited New York in May as part of a "pilot conversation" for Continuing Indaba (Indaba is a Zulu word denoting decision-making by consensus.) Among other stops, they visited Holy Apostles in Manhattan, St. Ann's in the Bronx, and St. John's, Staten Island. For more information on Continuing Indaba go to www.anglicancommunion.org/ministry/continuingindaba/. For an interesting personal view of the "pilot conversation" in New York from a participant from Derby, go to <http://hrht-revisingreform.blogspot.com/>, scroll down and click on "Older Posts."



Bishop Sisk receives a gift from the Rt. Rev. Prakash Dinkar Patole, bishop of Mumbai, at a gathering of Continuing Indaba participants at Diocesan House. Also pictured, l. to r., the Rev. Arpana Rangayya; the Rev. V.P. Ingle, and the Rev. John Silas, all from Mumbai.

Photo: Nicholas Richardson



From l. to r.: The Rev. Stephen C. Holton; the Rev. Masud Ibn Syedullah; Imam Al Avashi Quaboussi; Imam Mohammad Hilal; the Ven. William C. Parnell; Imam Mohamed Darsani; Bishop Sisk; Imam Mohamad Bashar Arafat; Imam Khadija Aktami; Imam Aicha Abouatallah.

Photo: Nicholas Richardson

Imam Mohamad Bashar Arafat and Imams from Morocco Visit Diocese

Imam Mohamad Bashar Arafat and a delegation of 4 imams (including two women) from Morocco visited Bishop Sisk and toured the Cathedral on April 19. Also present were Archdeacon William Parnell, and the Rev.'s Masud Ibn Syedullah and Stephen C. Holton of the Episcopal-Muslim Relations Committee. Imam Bashar last came to the diocese to give an eloquent and very well-received address to the diocesan convention in November 2010, for which both video and text are available on the diocesan website.

Christ Church, New Brighton Wins Outreach Award

The Rev. Charles Howell, rector of Christ Church, New Brighton, accepted the Sophie Matthews Memorial Award for Volunteer Services Thursday May 12 at the Project Hospitality luncheon at the Hilton Garden Inn, Bloomfield. The award was given in recognition of Christ Church's work sheltering the homeless, and for other community outreach work. Christ Church has been a Project Hospitality shelter for more than 10 years, providing a place to sleep for 12 to 15 homeless men.



Left to right: Mark Gherzo, churchwarden; Nancy Reiersen, vestry member; the Rev. Charles H. Howell

Bishop Sisk's May 6 Statement on the Death of Osama Bin Laden

Following the killing of Osama Bin Laden on May 1, Bishop Sisk issued the following statement:

President Obama's announcement on the evening of May 1st that Osama Bin Laden had been killed as a "result of a U.S. operation launched ...in Abbottabad, Pakistan" was welcomed by many people around the world. The President went on to say "...his demise should be welcomed by all who believe in peace and human dignity." Wisely the President reminded his world-wide audience that this attack had not been against Islam, nor against a leader of Islam, but rather against a terrorist who, motivated by a toxic blend of religious/political radicalism had slaughtered innocents of many faiths, including Muslims by the thousands.

Speaking quite personally, as one who saw first-hand the devastation of the attack of September 11th, I am glad that the master-mind of that horror has finally been silenced as an orchestrator of evil. Further, I do not second guess that, in the intensity of the moment, and given the weight of the consequences of success or failure, his killing is understandable. However, I am troubled by the glee with which the news of his killing has been received in some quarters. The death of another human being should never be, in my judgment, a moment for rejoicing. Such a moment always represents a failure to achieve the dignity of humanity to which God calls us all. What's more, it seems to me that the statement that "Justice has been done" can be asserted only in the sense that this is a very rough sense of justice. Rough in the sense, not only that his death came amidst a gun battle and not in a court room, but also rough in the sense that there is more to justice itself than the death of even the most loathsome criminal. Justice, in its full sense, has to do with putting things right: with righteousness. The death of this one man does not begin to make right the evil that he has done.

So let us be attentive to how we, as followers of Jesus, receive this news. We should neither exaggerate nor minimize its importance. However, without hesitation we should give thanks for the perseverance, the competence and the courage of those who brought this decade long drama to a close. We should pray to be delivered from the soul crushing hate that rejoices in the death of another human being. And above all let us pray for the peace of the world, among all its many peoples, a peace that truly passes all understanding.

General Seminary Completes Restructuring Transaction

On March 30, the General Theological Seminary closed on a deal to sell residential property on West 20th St to The Brodsky Organization. The sale involves the first of four properties the seminary will sell to same buyer as part of its comprehensive plan to eliminate nearly all of its debt, restore its endowment, create a balanced budget, and revitalize its mission. The proceeds from this first sale have enabled GTS to repay with interest the \$2.7 million the school borrowed from its own endowment and the \$5.3 million bridge loan taken out to fund this year's operations. In addition, it allows GTS to fund \$8 million to increase the number of on-campus dormitories and to create new offices in the Seabury building adjacent to the seminary entrance.

Bishop Sisk Speaks Out on Same Sex Unions

In a letter published May 16 in the *New York Times* in reference to same-sex civil unions, and reproduced below, Bishop Sisk expressed his support for equal rights for all before the law, and applauded the fact that at the Diocesan Convention in Nov. 2008, the Episcopal Diocese of New York as a whole, had voted in support of legislation to enable such unions in New York State.

"When expressing views in this format, however, it is not always possible to be as nuanced as one would like," he said, expanding on the letter. "I want to make it clear that I do not mean to suggest that every Episcopalian, either elsewhere in the country or here in the Diocese of New York, agrees with me on this—I speak only for myself and for the majority of the Diocese who voted in favor of the legislation. A sizable minority—although I do believe it is a minority—disagrees, in some cases strongly. Those people's views are honestly and prayerfully held, and deserve to be listened to with respect."

Bishop Sisk also drew the important distinction between the support of people of faith for equal rights for all before the law—and hence their right to be legally married—and the far more complex and difficult issue of the sacramental character of gay and lesbian unions. "Opinions within the Episcopal Church are far more widely varied on whether or not such unions should be recognized within the Church, and if recognized, what the nature of that recognition should be," he said. "At The Episcopal Church's General Convention in 2009, legislation was passed calling for a renewed pastoral response from the church in light of changing circumstances in civil legislation regarding marriage, civil unions and domestic partnerships for gay and lesbian persons. It also provided for an open process for the consideration of theological and liturgical resources for the blessing of same gender relationships and urged the honoring of the theological diversity of our church in regard to matters of human sexuality. That process is still continuing."

The text of the Bishop's letter to *The New York Times* was as follows:

To the Editor:

Not all people of faith oppose the granting of equal civil rights without regard to gender orientation ("Faith Groups Campaign to Block Gay Marriage," news article, May 6).

Speaking personally, I support the proposed New York legislation. So too, I am happy to say, does the Episcopal Diocese of New York, which voted in 2008 to call on the governor and the Legislature to enact it.

(Rt. Rev.) MARK S. SISK
Episcopal Bishop of New York
New York, May 9, 2011

Refuge on Upper Fifth Avenue

So you've visited the Metropolitan Museum, the Guggenheim, perhaps a couple of galleries here and there off Museum Mile, and now you've worked up a museum-sized hunger and thirst. Upper Fifth Avenue has no eateries, and you don't feel like plunking down a lot of bucks in one of those cheerful but by no means cheap cafés or restaurants along Madison Avenue. Where do you go?

How about church? As in the Church of the Heavenly Rest's own Heavenly Rest Stop Café. The Euro-style café, which serves espresso, fresh baked treats, soups, sandwiches and more, opened nearly three years ago in what had been a deconsecrated chapel, and is now a cozy setting fitted out with red metal tables and chairs where patrons can sit and peacefully enjoy the tempting and high-quality fare.

The Rev. Elizabeth Garnsey (who admits a weakness for the café's paninis and muffins) happily points out that the addition of Heavenly Rest Stop has made a positive difference to the culture of the church's neighborhood, by filling a need—a place to pause and enjoy wholesome, reasonably-priced food—as well as providing a welcoming place to all who come through the church's doors. In the warmer months, Rest Stop's glass doors open out to the sidewalk, and its tables don umbrellas; on occasion, music is performed by small bands or individual musicians. All of this takes place without ever upsetting the delicate balance between “eatery” and residential neighborhood.

All churches seek to feed the soul; Heavenly Rest feeds soul and body. Amen, and Bon appétit!

Heavenly Rest Stop Café is open seven days a week:

Monday – Friday, 11 a.m. – 6 p.m.

Saturday – Sunday, 11 a.m. – 5 p.m.

Prices range from \$1.75 to \$9.00. Wine is available.

EL MENSAJE DEL OBISPO (continuo de la paginacion 3)

La Encarnación de Jesús ofrece una idea profunda de que el universo material, con toda su maravillosa complejidad y su evidente variedad infinita, necesita ser tratado con el más profundo respeto: con reverencia. No hay nada en la maravillosa grandeza del orden creado, en toda su asombrosa particularidad, que sea irrelevante, o que sea un juguete que se trate a la ligera, o una alcancía para ser explotada; se trata más bien del fruto de todo el desbordante amor de Dios.

+ Mark

Traducido por Lila Botero

LESSONS FROM HAITI (continued from page 14)

crisis is far from over. Many donors have yet to fulfill their commitments for funds for reconstruction, and much of the rubble remains to be cleared. New digital initiatives are still appearing: one promising new effort from MIT is an online labor exchange for Haitians called Konbit.

Disasters will continue to occur, but their damage can be mitigated by well-planned relief efforts executed in concert with the local population. Digital media technologies offer a unique opportunity to advance these goals with the right on-the-ground coordination. (Haiti demonstrated “the culmination of a vision and the beginning of the hard work of implementation.”)

This is a condensed version of a blog post by Anne Nelson and Mayur Patel first published on Jan 11, 2011 on Knight Blog, the official blog of the John S. and James L. Knight Foundation.

The report cited, titled “Lessons from Haiti,” was published Jan 11, 2011 by Communicating with Disaster Affected Communities (CDAC), with support from Internews and funding from the Knight Foundation.

Anne Nelson is an author, playwright and member of the ENY Editorial Advisory Board.



Young at Arts students Anyssa Frazier (l) and Jameil White (r), special guests of Episcopal Charities Spring Theatre Benefit, with Musical Director/Conductor James Lowe on the set of *Anything Goes*

Photo: Episcopal Charities



At the door of St. John's Wilmot on Sunday, May 15th, Bishop Sisk begins the rededication of the restored 153 year old church building. Looking on are Rev. Rayner Hesse and parishioners of St. John's, along with clergy and guests from Trinity St. Paul's in New Rochelle and St. James the Less in Scarsdale.

Photo: Anthony Chiffolo

Rector of Christ Church, Warwick Elected Bishop of Nebraska



The Rev. J. Scott Barker, rector of Christ Church, Warwick, was elected on June 4 as bishop of the Episcopal Diocese of Nebraska, subject to the required consents from a majority of bishops with jurisdiction and of diocesan standing committees of the Episcopal Church.

St. Augustine's Slave Gallery Restoration Enters Second Phase

Two historic slave galleries—box-like rooms above the balcony of the 1828 St. Augustine's Church on Manhattan's Lower East Side—entered the second phase of a long-awaited historic restoration this June. This phase of the restoration will expose and preserve historical markers from different time periods, allowing future visitors to experience the gallery as occupants at different stages in the building's history might have. Indicators will be evident from the 1830s—when enslaved people accompanying visiting slaveholders from the south may have sat in the space, to the 1930s—when the predominately white congregation would have insisted that the “colored” Sunday school sit in the same area.

Trinity Wall Street Grants

In the first quarter of 2011, Trinity Wall Street awarded grants worth over \$765,000. Prominent among these were funds to enable the Anglican Consultative Council to appoint an Africa-based Communications Officer, micro-finance initiatives for women and youth in Kenya's diocese of Nyanza and, here in the U.S., funds to support young adult service programs from coast to coast that foster civic engagement, community, and spiritual growth as part of the Episcopal Service Corps. “Trinity supports leaders all over the world who are a transformative force in their communities,” said the Rev. Dr. James H. Cooper, Rector of Trinity Wall Street. “These grants strengthen our common life in the Anglican communion and our enthusiasm for the exciting work of our partners, near and far.”



The joys of spring: rear view in the Close.

Photo: Nicholas Richardson

Episcopal Charities Grants

The Board of Episcopal Charities has awarded \$245,000 in grants for parish-based programs serving youth in 2011-2012. Grants of \$800 to \$14,000 each were made to 34 programs representing 25 parishes. Grants were made to the following programs:

Christ Church, Bronxville	Young at Arts
Christ Church, Poughkeepsie	The Summer Camp
Christ Church, Warwick	Jubilate: Community Youth Choir of Warwick
Christ The King Church, Stone Ridge	Summer Lunches for At-Risk Youth
Church of The Mediator, Bronx	The Tie That Binds Summer Camp
Grace Church, Manhattan	The Go Project, Inc.
Grace Church, Nyack	The Amazing Grace Circus!, Inc.
Grace Church, White Plains	The After School Mentoring Program
Grace Church, White Plains	The Summer Camp
Haitian Congregation of The Good Samaritan, Bronx	The Youth Summer Camp
Holy Trinity Church (Inwood), Manhattan	The Pied Piper Children's Theatre of NYC
Holyrood Church, Manhattan	The Summer Day Camp
Holyrood Church, Manhattan	The Washington Heights Choir School
Iglesia San Andres, Yonkers	The After School Program
Iglesia San Andres, Yonkers	The Summer Program
Incarnation Church, Manhattan	Incarnation Camp - Pioneer Village, Session 2
Manhattan North IPC	The Summer Educational Project
St. Andrew's Church, Bronx	The After School Program
St. Andrew's Church, Bronx	The Summer Camp
St. Edmund's Church, Bronx	The After School Program
St. Edmund's Church, Bronx	The Summer Camp
St. George's Church, Newburgh	The Open Space Program
St. Gregory's Church, Woodstock	The Horticultural Therapy Garden for Young People
St. John's Church, Monticello	The Sullivan Youth Leadership Development Institute
St. Luke in The Fields Church, Manhattan	Go-St. Luke's
St. Luke in The Fields Church, Manhattan	"The Church" (for LGBTQA Youth)
St. Margaret's Church, Bronx	The After School Program
St. Margaret's Church, Bronx	The Summer Day Camp
St. Mary's Church (West Harlem), Manhattan	The Summer Program
St. Peter's Church, Port Chester	The Learning Center
St. Peter's Church, Port Chester	The Summer Program
The Church of St. Matthew & St. Timothy, Manhattan	The Angels Program
Trinity Church, Mt. Vernon	The After School Program
Trinity Church, Mt. Vernon	The Summer Camp

Episcopal Charities, the outreach arm of the Diocese of New York, provides funding and support to parish-based programs serving children and adults in need on a non-sectarian basis. For more information on these grants, as well as all the work of Episcopal Charities, log on to <http://episcopalcharities-newyork.org/>.

Change in Clergy Disciplinary Procedures

Following a change in the national Canons resolved at the last General Convention in 2009, the Diocesan Canons regarding Disciplinary Procedures will change with effect July 1, 2011. On June 23, Bishop Sisk communicated with the people of the diocese as follows:

At the 2009 General Convention, the Episcopal Church significantly revised Title IV of our National Canons, which sets forth our disciplinary procedures. To comply with this new process, our Diocesan Convention last fall modified Diocesan Canon 32 ("Discipline of a Presbyter or Deacon"). Both the new Title IV and Diocesan Canon 32 are effective as of July 1, 2011.

The intent of the revision is to make our disciplinary process more transparent, and a result of this new legislation is that more people of the Diocese are involved in the various steps that it mandates (in some places) and allows (in other places). It is important, therefore, that everyone in the Diocese knows of this change and has access in the future to the persons who need to be contacted if an incident or situation arises that calls for careful review and possible action. I recommend that this letter be inserted into Vestry Minutes, posted on parish bulletin boards and distributed in a way that ensures widespread awareness of the new outline.

The new Title IV requires each diocese to name an Intake Officer, who will be the primary person to contact to report any incident or situation involving a member of the clergy. In the Diocese of New York I have designated my Canon to the Ordinary, Canon John Osgood, to fill that role because he has functioned in a similar capacity in the past and because he is in my office, which will expedite our response to complaints and allegations. He may be reached by email at josgood@dioceseny.org or by telephone at 212-316-7415.

Title IV also requires the establishment of a Disciplinary Board (which we used to call the Ecclesiastical Court). At the 2010 Diocesan Convention the following were elected to this Board: Edwin David Robertson, Esq. (President), The Reverend J. Randolph Alexander, The Reverend Alison Quin, Judith Volkman, Esq., Mark D. Welton, Esq. and The Reverend Susanna Williams. There is already a clerical vacancy on the Board which, in accordance with Diocesan Canon 32, Section 3, I have filled by appointing The Reverend Milind Sojwal.

A brief overview of the new process is that charges are sent to the Intake Officer, who contacts the Reference Panel (comprised of the Bishop of the Diocese, the President of the Disciplinary Board and the Intake Officer) so that a determination can be made as to whether the matter should be referred to a Conference Panel (made up of members of the Disciplinary Board). The Conference Panel can request an investigation by the Church Attorney, along with other Investigators, as the Bishop appoints an Advisor to the complainant(s) and the respondent. The result of that review determines if the matter goes to a further, and final, stage which is the convening of a Hearing Panel (also comprised of Disciplinary Board members).

If you have any questions about this important part of our communal life, please contact us.

Faithfully yours,

+Mark

The Rt. Rev. Mark S. Sisk

Visitors from Tanzania

Bishop Mdimi Mhogolo and other representatives of the Diocese of Central Tanganyika visited New York in March, where they attended a reception at Diocesan House. The Diocese of Central Tanganyika has close ties with the Diocese of New York, particularly through the Carpenter's Kids Program.



Bishop Mdimi Mhogolo of the Diocese of Central Tanganyika.

Photo: Nicholas Richardson

Marching for Justice



Photo: R&MM

The Rev. Richard C. Witt, Jr. with farmworkers in Albany June 14, when they attempted unsuccessfully to lobby their senators to support legislation granting them equal rights. This year marks the 30th anniversary of the foundation of Rural & Migrant Ministry, and

Witt's 20th anniversary as its executive director.

Bishop Roskam Visits Church for the Deaf

Bishop Roskam visited St. Ann's Church for the Deaf on March 6. St. Ann's, which was founded in 1852, is the oldest church for the deaf in the United States. Services are held every Sunday at 10:30 at St. George's Church, 209 East 16th Street.



A St. Ann's parishioner, Bishop Roskam, and the Rev. Maria Isabel Santiviago, vicar of St. Ann's Church for the Deaf.

Photo: St. Ann's Church

Brother Randall D. Horton

Brother Randall D. Horton died of a sudden heart attack on April 28, 2011, at Fessenden House in Yonkers. He was 59 years old.

“Brother Randy”, as he was known by almost everybody, was born on February 8, 1952, in Taft, California to Isaac S. and Floy Horton. At the age of six, he discovered a great love for music, and began his training as a keyboard musician. After attending local elementary and high schools, he enrolled at San Jose State University, double-majoring in early music and pipe organ, and he received his BA in 1972. From there he entered the graduate music program at Stanford University, and received his MA in pipe organ performance in 1975. He toured for several years as a concert organist and also served as organist and music director in several Lutheran and Episcopal churches in the San Francisco area. It was in these churches that he found himself drawn to the Religious Life and at the age of 30 he entered Holy Cross Monastery in West Park, New York. After completing his postulancy and novitiate, he became a monastic oblate. He lived on the monastery grounds but separately from the rest of the community, and he served as the community’s director of music for 6 years. While serving as music director, Br. Randy began a serious study of Gregorian chant and 16th century choral polyphony, earning a reputation for the adaptation of monodic ecclesial song for use with the English language liturgy. He also came to terms with his alcoholism and went into treatment at the Addiction Research Foundation in Toronto, Canada. That began what he described as the greatest journey of his life—the journey into recovery. At the time of his death he had been sober 25 years.

In 1988 he left Holy Cross Monastery with the blessings and good wishes of the community to pursue a vocation as a solitary religious or “ecclesiastical hermit” (his preferred term) – that is a monk under vows held by his bishop. He made his profession of vows to the Right Reverend Richard Grein, the Episcopal Bishop of New York, in 1998. During this period, he lived in a hermitage in the northwest corner of Connecticut, where he served as chaplain at Mountainside Treatment Center and music director at Trinity Episcopal Church in Limerock, CT.

In March of 2002 he moved to Fessenden House, which is a supportive living facility for men dealing with substance abuse and medical or psychiatric issues located in Yonkers, NY. He described his nine years at Fessenden House as the most joyful period in life. “Where else can you step out into the hall, and have an experience of the Risen Christ on a daily basis?” He served as house manager and brought his wealth of experience in recovery spirituality and liturgical prayer to the brothers staffing the house and to the residents. At the time of his death, his vows were held by the current Bishop of New York, the Right Reverend Mark S. Sisk. He is survived by a sister, Betty, of Maui, HI, and the scores of people who have benefited from his insights and wisdom in the spirituality of recovery. He will be greatly missed.

A funeral mass and interment will be held at Christ Church in Bronxville on July 16, 2011, at 10:00 a.m.

May he rest in peace, and rise in glory.

CLERGY CHANGES

The Rt. Rev. Dr. George Ninan, supply, Episcopal Diocese of New York, to Vicar, St. Mary’s, Scarborough, Mar 1.

The Rev. Lynn Harrington, Rector, St. John’s and St. Paul’s Chapel, South Salem, to retirement, Mar 6.

The Rev. John Morrison III, Interim Pastor, St. John’s, Huntington, to Interim Pastor, St. John’s, South Salem, Apr 30.

The Rev. Masud Ibn Syedullah, Pastor, Atonement, The Bronx, to Associate, Church of the Holy Faith, Santa Fe, NM, May 31.

The Rev. Robert Godley, Rector, St. Barnabas, Ardsley, to retirement, Jun 30.

The Rev. Canon George Brandt, Rector, St. Michael’s, Manhattan, to retirement, Jun 30.

The Rev. Stephen Holton, Rector, St. Paul’s on the Hill, Ossining, to Interim Pastor, St. John’s, Cornwall, Jul 1.

The Rev. Mary Catherine Young, Assistant, Church of Our Saviour, Rock Hill, SC, to Chaplain, New York University, Aug 1.

The Rev. Canon Andrew J.W. Mullins, Rector, Epiphany, Manhattan, to retirement, Aug 1.

The Rev. Jennifer Redall Linman, Associate, Epiphany, Manhattan, to Priest in Charge, Epiphany, Manhattan, Aug 1.

The Rev. Sandra Seaborn, Assistant, Assistant, Chennai, India, to Priest in Charge, St. Mary’s Scarborough, Aug 21.

The Rev. James Lee Burns, Rector, Heavenly Rest, Manhattan, to retirement, Jan 1, 2012.

INTERVIEW WITH DR. ENA HELLER *(continued from page 22)*

art. There are still small communities of Samaritans that still worship in a particular way. Also, in the winter of 2012, we will have a traveling exhibition of African American art.

What role does technology play in organizing exhibitions at MoBIA?

Right now, I don’t think it plays as big a role as I would like. Like every other museum, we are active on Facebook and Twitter, and I think that’s becoming an increasingly important way for us to reach the public, and the virtual community will start playing a more important part in museum life. The struggle that more museums are facing these days is attracting younger visitors and the twenty-somethings. The way to connect with those groups is through the technology.

What is your vision for the MoBIA over the next 5 years?

I am really hoping that it will be a time when the museum, having established a reputation and a profile, can expand—physically, possibly, but more metaphorically. We could have a larger constituency, a role that can have a larger impact on our society.

To what constituency would you hope to expand or reach out?

I’m not looking at one particular constituency, but at that part of the public that says, “I’ve passed that building a million times, and I didn’t go in.” The good news is that once people come, they will come back. I would [also] like to go to the churches and say, “How can I be more of a resource?” The advantage of being so young is that we’re nimble. I don’t have any preconceived notions about “this is what I’ve always done”; I would like to be able to do the same things for congregations as for any other institution.

Lewis is a memeber of St. Thomas Church, Manhattan.

BISHOPS’ VISITATION SCHEDULE

JULY 10 (4 PENTECOST) Bishop Sisk: Good Shepherd, Newburgh SEP 11 (13 PENTECOST) Bishop Sisk: St. Bartholomew’s, White Plains Bishop Roskam: St. John the Divine, Tomkins Cove Bishop Smith: Trinity St Paul’s, New Rochelle	SEP 25 (15 PENTECOST) Bishop Sisk: St Clement’s, Manhattan Bishop Roskam: St Thomas’, Amenia Union Bishop Smith: Christ Church, Poughkeepsie
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WANT TO PLACE AN AD IN THE EPISCOPAL NEW YORKER?

As the official publication of the Episcopal Diocese of New York, *The Episcopal New Yorker* reaches more than 32,000 households representing every congregation in the diocese. Reaching laypersons and clergy, this newspaper informs, inspires, teaches and promotes understanding among the diverse constituencies in the diocese.

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

Non-profit display rates (figure are per insertion)

Ad size	1 ad	2 ads
Full Page	\$1250	\$1125/insert
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For-profit display rates (figure are per insertion)

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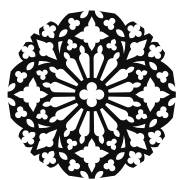
2010 ad deadlines:

February 15 for Spring issue; May 15 for Summer issue; August 15 for Autumn issue; November 15 for Winter 2011 issue.

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

Cathedral Calendar

SUMMER 2011



The Cathedral Church of Saint John the Divine

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

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

TICKETS AND RESERVATIONS

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

Your contributions make it possible for the Cathedral to offer the many programs listed below. Please fill out the enclosed envelope.

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

Don't forget to become a fan of the Cathedral on Facebook, where previews of events are listed and the adventures of resident peacocks Phil, Jim, and Harry, can be followed in detail!

ONGOING PROGRAMS, TOURS, WORKSHOPS:

The Great Organ: Midday Monday

Cathedral organists provide a 30-minute break for mind, body and spirit at 1:00 pm with an entertaining and informative demonstration of the Cathedral's unparalleled Great Organ. *The Great Organ: Midday Monday and The Great Organ: It's Sunday* (see calendar) are made possible, in part, by funding from the New York City Department of Cultural Affairs.

PUBLIC EDUCATION & VISITOR SERVICES TOURS AND CHILDREN'S WORKSHOP

Public Education & Visitor Services offers Cathedral Highlights, Vertical, and Spotlight Tours. All tours meet for registration at the Visitor Center inside the Cathedral entrance, at 112th Street and Amsterdam Avenue. For additional program information please visit stjohndivine.org or call 212 932 7347.

Vertical Tour

Climb through spiral staircases to the top of the world's largest cathedral! Saturdays, 12 noon and 2pm. \$15 per person, \$12 per student/senior. Reservations available at stjohndivine.org or 866-811-4111.

Highlights Tour

Learn about the incredible art, architecture, and history of this magnificent space from 1892 to the present. Tuesdays-Saturdays, 11am and 11pm; Sundays, 1pm (when no Spotlight Tour). \$6 per person, \$5 per student/senior.

Medieval Birthday Parties

Saturdays & Sundays, reservation required
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 Public Education - 212 932-7347 - for information.

NIGHTWATCH

The Cathedral's popular Nightwatch program continues to host youth groups for overnights at the Cathedral. For information and registration, please visit www.stjohndivine.org, call (212) 579-6210, or e-mail nightwatch@stjohndivine.org.

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

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

SUNDAY SERVICES

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

DAILY SERVICES

Monday-Saturday

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

Children's Quest Fund

Times are hard for most families and even harder for some. Help us continue to assemble children from many countries, religions and economic levels under the shadow of the beloved Cathedral. While any amount will help, \$1,000 enables a child from a low-income family to participate in a premiere summer camp experience. Please send donations to the Cathedral, designated "A.C.T.'s Children's Quest Fund."

Divine Children's Party Packages

Easy for parents, great fun for children. Proceeds support A.C.T. Children's Fund. Reserve party dates now. Speak to a party manager for details, (212) 316-7530.

CATHEDRAL COMMUNITY CARES (CCC)

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

Nutrition, Health and Clothing Center

The Center hosts monthly HIV testing (in partnership with The Partnership for the Homeless), as well as blood pressure, heart health, diabetes, and other screenings throughout the course of the year. Please visit website for upcoming screening dates. Contact: Mark Goreczny, Program Manager, (212) 316-7583.

Clothing Closet

Tuesdays and Thursdays, 10am – 1pm
Contact: Rasna Sethi, AmeriCorps VISTA/Volunteer Coordinator, (212) 316-7585

Sunday Soup Kitchen

Every Sunday in the A.C.T. gym
Breakfast, 10 am
Lunch, 12:30 pm
Contact: Thomas Perry, Food Program Manager (212) 316-7579 (T/W/Th after 12 noon)

SNAP/Food Stamps Program

(in partnership with the Human Resources Administration, The Food Bank for New York City, New York City Coalition Against Hunger, and Columbia University-SHOUT)

**Mondays, Wednesdays and Fridays
(by appointment only)**

Pre-screening and, if eligible, help with online applications and recertification is available. Contact: Mark Goreczny, Program Manager, (212) 316-7583, or Rasna Sethi, AmeriCorps VISTA/Volunteer Coordinator (212) 316-7585

Walking Club

Through a grant from the NYC Department of Health and Mental Hygiene, CCC will be starting a Walking Club that meets twice a week, for 30 minutes to an hour, in order to encourage physical activity as well as health and nutrition education. Mondays at 5:30pm and Thursdays at 6:30pm at 112th Street and Amsterdam Ave, in front of the Cathedral.

SELECTED PROGRAMS

AND SERVICES:

DISTINGUISHED VISITING CHOIR SERIES

Sunday, July 24, 4pm
The Choir of Calvary Church, Pittsburgh, Pennsylvania sings at Evensong
Sunday, July 31, 11am & 4pm
The Choir of Chingford Parish Church, London, England sings morning Eucharist and the Choir

of Chingford Parish Church, London, England sings at Evensong.

Sunday, August 7, 11am & 4pm

The Choir of St. Peter's Church, Phoenixville, Pennsylvania sings morning Eucharist and the Choir of St. Peter's Church, Phoenixville, Pennsylvania sings at Evensong.

Sunday, August 21, 4pm

Academie Vocale de Paris (France) sings at Evensong

Sunday, August 28, 11am

The Choir of St. Paul's Church, Atlanta, Georgia, with the Cathedral Choir of Adults sings morning Eucharist.

ADULTS & CHILDREN IN TRUST (ACT)

40TH ANNIVERSARY EVENTS

Alumnae Anniversary Party:

May, July, August & October

To be held at various locations in NYC, Jones Beach, and on Cathedral grounds

Camp Medieval Celebration: July 21 & 22, 2011

Former campers and staff, with children, are invited

Supporters Reception: December 15, 2011

Recognition of volunteers, friends and milestones of ACT

The Grand Reunion: January 7th 2012

Celebrate with ACT alums!

Community Family Event: March 2012

All are welcome to a day of family fun

join mailing list: act@stjohndivine.org

JULY

SPOTLIGHT TOUR

Medieval 2.0: Spotlight on Traditions Transformed

Saturday, July 9, 1pm – 2pm

Celebrate Independence Day at the Cathedral! This tour considers the Cathedral as a nexus of medieval traditions and democratic values. Discover celebrated Americans who appear in the art in the Cathedral along with the traditional saints and apostles. The tour will discuss the Cathedral's history and architecture within the context of American history, beginning with a vivid description of the Battle of Harlem Heights, fought on and around the Cathedral's site in 1776. Conducted since 1990 by Senior Cathedral Guide Tom Fedorek. \$10 per person, \$8 per student/senior.

SPOTLIGHT TOUR

An American Cathedral: Spotlight on American History

Sunday, July 3, 1pm – 2:30pm

What does New York's Cathedral of St. John the Divine share with the great medieval cathedrals of Europe? How does it depart from that tradition? Join Senior Cathedral Guide John Simko for a tour of architecture and stained glass that focuses on St. John's unique blend of modern New York and medieval Europe. \$10 per person, \$8 per student/senior.

SPOTLIGHT TOUR

Signs and Symbols: Spotlight on Symbolism

Sunday, July 17, 1pm – 2pm

Explore the signs and symbols in the Cathedral and discover the unique attributes that characterize saints, martyrs, and angels. See these ancient symbols in paintings, glass and stone, and learn how the legends have inspired artists through the centuries. Led by Senior Cathedral

Guide Becca Earley. \$10 per person, \$8 per student/senior.

SPOTLIGHT TOUR

Gateway to the New Jerusalem: Spotlight on the Iconography of the West Front

Sunday, July 31, 1pm – 2pm

The west front is the architectural equivalent of an overture, an exposition of the themes developed within the main body of the Cathedral. The tour introduces the interplay of modern and medieval motifs in the sculpture of John Angel and Simon Verity. Led by Senior Cathedral Guide, Tom Fedorek. \$10 per person, \$8 per student/senior.

AUGUST AND BEYOND

SPOTLIGHT TOUR

Meet the Donors

Saturday, August 6, 1pm – 2pm

From Elizabeth Cole's Barberini tapestries given before there was a cathedral to display them in, to Mrs. Twing's \$1.00 offering for the original cornerstone, to J. P. Morgan's \$500,000 to "get the Cathedral out of the hole," to the "ten old men of Grace Hospital" who gave \$8.95 to the Cathedral fund in 1908 and the two little girls who sent a small gift "to go for the Children's Arch," donors are the life blood of the Cathedral. Come meet these special people whose generous gifts are responsible for this magnificent space. Led by Senior Cathedral Guide John Simko. \$10 per person, \$8 per student/senior.

ST. JAMES' RECITAL SERIES

Sunday, August 7, 5:15pm

Akiko Kobayashi, Pianist

SPOTLIGHT TOUR

Signs and Symbols: Spotlight on Symbolism

Sunday, August 21, 1pm – 2pm

Please see description from July 17. Led by Senior Cathedral Guide Becca Earley. \$10 per person, \$8 per student/senior.

ST. JAMES' RECITAL SERIES

Sunday, August 21, 5:15pm

11 am Homily with Majora Carter
Academie Vocale de Paris

ST. JAMES' RECITAL SERIES

Sunday, August 28, 5:15pm

Choir of St. Paul's Church, Atlanta, Georgia

THE METTAWEE RIVER THEATRE:

THE OLD BOAT GODDESS: SONGS OF THE AINU

Friday, Saturday & Sunday, September 9-11 and 16-18, 7:30pm

For many centuries, the Ainu people have lived in the northern islands of Japan, where they developed their own distinct culture. Through a range of masks, puppets and giant figures The Mettawee River Company will - through adventurous tales of interactions between humans, gods and the natural world - portray the Ainu's deep respect for nature and spirit. Tickets sold only at performances: \$10, children and seniors: \$5

9/11: A DAY OF COMMUNITY, A DAY OF FAITH

Sunday, September 11, afternoon

Services and programs - including visits by musicians representing faith traditions throughout the world - visit stjohndivine.org for details.

BROADWAY BLESSINGS

Monday, September 12, 7pm

The 15th annual Broadway Blessing, an interfaith service that has been bringing the theatre community together every September since 1997. visit stjohndivine.org for details.

VALUE OF WATER: SUSTAINING A GREEN PLANET September 23 – March 2012

A vast exhibition that includes a range of programs including visual art, multi-media, poetry, music, liturgy, drama, conversations and storytelling.

UN SUNDAY

Sunday, September 25, 11am

Join us in celebrating the opening of the 66th Session of the General Assembly.

ST. FRANCIS DAY

Sunday, October 2, 11am

Annual Blessing of the Animals with a festive service and afternoon fair on the Close. gift of free music.

Time to Take Stock and Wise Up

By Sheba Ross Delaney

Aldous Huxley, author of the futuristic *Brave New World*, well understood the grim potentialities of human technology. And yet, in a 1958 television interview with Mike Wallace, he seemed confident that humans can protect themselves from the misuse of technological advances.

“All technology is morally neutral,” he said, and human beings could protect themselves “by using a certain amount of creative imagination to foresee the kinds of uses that could be made by people of bad will and to attempt to forestall this.” In other words, he thought that the same intelligence and creativity that enable us to develop complex technologies should also enable us to use them in our own best long-term interests.

Sounds great—but why do we seem consistently unable to do it? Instead, to quote another author of speculative fiction, H.G. Wells, “human history becomes more and more a race between education and catastrophe.”

The catastrophes we most fear are man-made. Perhaps humans will so poison and damage the Earth that it will no longer be able to sustain life. Perhaps we will destroy ourselves and our fellow creatures by detonating a nuclear weapon. Or perhaps the dark visions of Huxley and Orwell will come to pass, and addled by drugs, reduced to idiocy by mass media and controlled by machines, we will lose all memory of dignity and freedom and shuffle into oblivion.

With due respect to Mr. Wells, though, I no longer believe that education, in the sense of knowledge, will save us from ourselves. It gives us facts, but doesn’t tell us what to do. What we need is wisdom, which, unlike ingenuity, seems forever in short supply. There have always been wise individuals, but that is not enough. If we are to use technology safely, we need an ongoing critical mass of wise people.

Wisdom is not a set of facts but a way of being in the world. It sees clearly, understands profoundly, establishes values, sets priorities and is able to act, or refrain from acting, to achieve the best outcome over time. Wisdom never settles for short term success that causes long-term damage. Wisdom understands that progress which compromises human values is not progress at all. Wisdom knows what it is safe to tamper with and what is best left alone. With wisdom, technology is a useful tool. Without it, our own cleverness is our worst enemy.

As a Christian, I believe that there is no wisdom outside a relationship with God. Since this is a modern discussion, however, let’s talk of God in modern terms. Let’s admit that we cannot know a single objective fact about God. If we believe that God is the driving force behind the physical world, then we do, of course, infer things about God’s nature—but it’s all speculation.

What, then, about the God we claim personal relationship with? Since we cannot experience anything outside our own consciousness, what we call God has

to be an element or place inside consciousness. When we are connected to this place or element we give it the highest value—which we call God—and all good things flow from it and into us: faith, hope, joy, charity, wonder, creativity, energy, trust, a sense of connection to others and to the natural world and, yes, wisdom. Armed with all these lovely things, we have no need to fear our own ingenuity—which is, after all, a good gift of God. We are safe from fear and her brood of ugly children—greed, violence and domination—which creep into and deform all human endeavor. And knowing that God is with us, we can face reality with fortitude and hope. How, then, can we increase the wisdom that derives from relationship with God—which, I believe, is inherent in the nature of every human being?

When we guard our children well, and protect their ability to trust and their

sense of joy and wonder in the world, they will grow up trusting God and develop the natural wisdom that is their birthright. An undamaged human being will delight in and trust the world’s beauty and complexity, and reject any technology that compromises it. An undamaged human being will delight in and trust human nature’s beauty and complexity, and reject any technology that compromises the integrity of the human spirit. An undamaged human being understands the interrelatedness of all things, and will reject any technology that compromises our ability to relate to one another or to the natural world.

A human being whose integrity has been respected will respect the integrity of human nature and of the natural world, and will revere wholeness. Human curiosity loves to take

things apart to find out how they work, but to quote a fictional wizard, “He that breaks a thing to find out what it is has left the path of wisdom.”

Frankly, I would be happy to call a world-wide moratorium on the development of new technologies until the human race achieves three goals: first, a profound understanding of human nature, including the causes of individual and collective violence; second, substantial progress in healing the damage we’ve already done to the planet; and third, the wise management of the technologies we already have.

This may sound radical to some, but to me it’s just common sense. We are rapidly becoming slaves to, not masters of, technology. Instead of scrambling to keep up with what’s new, we need to slow down and think about our priorities. Then we can start moving forward again, with humility and caution, into our technological future.

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



The world will never be as it was or would have been before the age of man passed over it like a shadow.

Photo: Senor Codo, Flickr