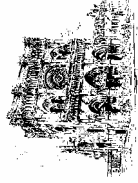


The Covington Basilica

The Cathedral of the Assumption, which observed the 100th anniversary of the laying of its internal cornerstone in September 1995, is sometimes described as America's Notre Dame. Dean Nathan Baxter, during his visit to deliver the Inaugural Lecture in this Series, said, "It has to be among our country's most beautiful cathedrals!" It received its Basilica designation, in recognition of its beauty, from Pope Pius XII in 1953. A major restoration and renovation was undertaken under Bishop Robert W. Muench and the new altar was dedicated on December 8, 2001.

Covington Diocese Bishop Emeritus William A. Hughes established the Cathedral Foundation, Inc., in 1994, to preserve, maintain and enhance this historic landmark as a center for spiritual, educational, cultural and artistic activities for all. The Lecture Series flowed from his challenge to broaden the outreach of the Cathedral throughout the tri-state, Northern Kentucky, Southwestern Ohio and Southeastern Indiana, and beyond.

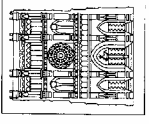
Further information about the Basilica, the Foundation, and the supporting Friends of the Cathedral, is available by writing or calling the Foundation at the address and telephone and fax numbers listed below.



A limited number free extra copies of this booklet are available. Send requests to:

The Cathedral Foundation, Inc.
1140 Madison Avenue
Covington, KY 41011

Telephone, 9-to-4 (Eastern time) weekdays, (859)431-2060, ext. 204; FAX (859)431-8444



Cathedral Foundation, Inc.

**The Role of the Urban Cathedral
in Twenty-First Century America**



**“Under That Roof?
Sizing the Mission of a Great Cathedral”**

**The Very Reverend Dr. James A. Kowalski, Dean
The Cathedral Church of St. John the Divine
New York City**

The Eighth Annual Stolberg Lecture

**Delivered at
The Cathedral Basilica of the Assumption
Covington, Kentucky**

Monday, February 10, 2003

Boys' State from 1979 through 1992.

In 1993 Dr. Kowalski accepted a call to serve as Rector of St. Luke's Parish in Darien, Connecticut, one of the largest Episcopal parishes in the U.S. An advocate of faithful stewardship as a way of life, annual giving increased to \$1.2 million from \$750,000; a Capital Campaign of \$2.8 million was completed; and the parish's endowment grew to \$3 million from \$600,000. In addition, he expanded the scope of the parish's 33-year-old social service agency, was President of the Fairfield County Economic Development Corporation in Stamford, and was President of the Darien Clergy Association and a member of its Social Services Commission. He was also a Henry Crown Fellow at the Aspen Institute and served as Canon Scholar at Hartford's Christ Church Cathedral.

Married since 1976,
Brewer, is a

his wife, Anne
p r a c t i c i n g



**The Cathedral Church of
St. John the Divine
New York City**

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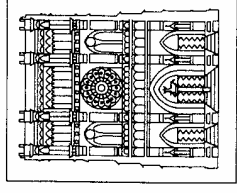
The 2003 Lecturer

A native of Willimantic, Connecticut, James August Kowalski has spent his twenty-four years of ordained ministry in a wide range of settings that prepare him well to meet the challenges he faces as Dean of the Cathedral of St. John the Divine.

Dr. Kowalski grew up as an active member of the Episcopal Church. His sense of vocation grew during his undergraduate years at Trinity College in Hartford, where he earned his BA with honors in English and was elected to Phi Beta Kappa. After a one-year Rockefeller Trial Year Fellowship at Episcopal Divinity School in Cambridge, Massachusetts, he enrolled briefly in New York University Law School, returning to Episcopal Divinity School in 1976 and graduating in 1978 with a Master of Divinity degree.

After serving as an intern chaplain at the University of Vermont, his first remunerated position after ordination as Deacon in 1978 was as Curate of Trinity Church, Newtown, Connecticut, where he developed a Youth Service Bureau, collaborated with the State to develop an adolescent suicide prevention program, successfully completed a capital campaign, and dramatically increased the parish's membership.

In 1982 he became Rector of Hartford's Church of the Good Shepherd, a dying inner city parish which experienced transformation during his eleven-year tenure. Among his accomplishments there were the development of a Teen Pregnancy Program, successful completion of a capital campaign for its historic land-marked parish house; and service as President of Martin Luther King Housing Corporation, which created 112 housing units. In addition he earned the Doctor of Ministry degree from Hartford Seminary, served as a Fellow in the American Leadership Forum in 1991, and was Program Director of Connecticut



Cathedral Foundation, Inc.

The Lecture Series

An annual lecture series was launched in 1996 under the co-sponsorship of the Cathedral Foundation, Inc., Thomas More College and Northern Kentucky University, at the Cathedral Basilica of the Assumption in Covington, Kentucky. Its purpose was and is to create and contribute to a national dialog on the general theme of "The Role of the Urban Cathedral in Twenty-First Century America." Organizers and sponsors believe it essential that cathedrals and other major places of worship in our threatened metropolitan centers play an even broader leadership role than in the past; leadership beyond their own denominational mission, in cultural, social, educational and ecumenical outreach. This moral, pragmatic and symbolic challenge becomes ever more urgent as government at all levels, and the cultural and societal contributions of private enterprise, are forced by financial considerations to reduce their efforts. Central churches must be a vital part of the renaissance of Urban America, if, indeed, our American Experiment is to continue to flourish. It has been so for cathedrals from the earliest times, and must be again.

To underscore the non-denominational emphasis sought, the foundation invited Dean Nathan Baxter of the National

Cathedral in Washington, a leader of the Episcopal Church, to deliver the inaugural lecture in 1996. Monsignor M. Francis Mannion, rector of the Cathedral of the Madeline in Salt Lake City, widely known for his leadership in liturgical matters in the Roman Catholic Church, continued that ecumenical approach in 1997. The 1998 Lecture featured challenging insights from another leading Episcopal theologian and speaker, Dean Alan Jones of Grace Cathedral, San Francisco. The Fourth Lecture, in 1999, was presented by Monsignor Thomas J. Boyer, rector of the Cathedral of Our Lady of Perpetual Help, who offered a dramatic example of the outreach of healing in the wake of the Oklahoma City bombing in April 1995. The Fifth Lecture, in the Millennium Year 2000, was delivered by Monsignor Kevin Kostelnik, pastor of a church and congregation which wouldn't be in existence for another two years, The Cathedral of Our Lady of the Angels, in Los Angeles. The Sixth Lecture, in 2001, added a new ecumenical dimension, through the Reverend Robert George Stephanopoulos of the Greek Orthodox faith.

To further the national dialog deemed so critical by the sponsors, the Proceedings are distributed to seminaries and schools of theology; to private and public universities; to all Catholic and Episcopal bishops, deans and cathedrals; to leaders of other denominations; to appropriate journals and other media; and to others who may contribute their resources and enthusiasm to this vital public service.

The 2003 Lecture was followed, the next morning, by a 90-minute symposium at the Thomas More College campus, during which Father Kowalski and administrators, chairs of the academic departments and other faculty, and students of Northern Kentucky University and Thomas More College, discussed ways by which educational and religious institutions might cooperatively address the needs of the communities they serve.

Notes

Leaders of American cathedrals and major churches especially active in outreach will be invited to deliver future Lectures, once each year. As opportunity allows, theologians and church leaders other than rectors of cathedrals also may be invited to share their experiences and perceptions.

The Annual Lecture was conceived by David Stolberg, a retired newspaperman and founding member of the Cathedral Foundation Advisory Board, who chaired the project through 2000. Initially, the Series memorialized his first wife, Anne, who died three months before the inaugural Lecture, following a lengthy illness. In 1999 it was decided to rename the project the Stolberg Lecture Series to also recognize and honor his original concept and continuing dedication. Laura Papallo, Mr. Stolberg's present wife, has been active in host and support roles for the Series starting in 1997.

Those wishing to support the Lecture Series may donate to the Stolberg/Cathedral Foundation Fund of the Greater Cincinnati Foundation at 200 West Fourth Street, Cincinnati, OH 45202-2602; (513) 241-2880.

The Eighth Annual Stolberg Lecture

Cathedral Basilica of the Assumption

Covington, Kentucky

Monday, February 10, 2003

“Under That Roof?”

Sizing the Mission of a Great Cathedral”

By The Very Reverend Dr. James A. Kowalski

Good evening. I am delighted to be part of the lecture tradition begun in 1996 by the Cathedral Foundation, Thomas More College and Northern Kentucky University. It is an honor to be here in Covington, home of the great Cathedral Basilica of the Assumption, where you have been committed to the leadership role of cathedrals and churches in metropolitan centers, especially examining financial cycles and obstacles that too often divide us and threaten to undermine our capacities to be creative beyond our *denominational* responsibilities. You have boldly underscored the potential of ecumenical conversations to define and enhance mission through your invitations to presenters from various traditions. The Stolberg family is another example of great American lay leaders, who care so deeply about their faith and the Church that they challenge all of us. Through their funding of the Cathedral Foundation, this ongoing series encourages us to discern God’s will for cathedrals and cities. That ministry will continue beyond their lifetime and ours, and beyond the individual personalities or styles of any given judicatories or leaders, and beyond any particular period of history. That must please God greatly!

May I say that I have cared about cities for as long as I can remember. I also have been both inspired and disappointed

stretcher. We all need friends like those guys – they refused to give up. Faced with an obstacle to what they believed could be a new beginning for their friend, kept from getting for their friend what he needed most, they dared to take the roof off that house and drop their friend into the house.

I dream of a day when all sorts and conditions of people can get what they really need in our cathedrals and churches, and that no obstacle will keep them from coming in. Do we believe we have that kind of new life to offer to people? How would we react if people believed so much in what we are about as the Body of Christ in the City that they would take the roof off to get in? Are we willing to risk finding ways to help take the obstacles out of their way – to help remove the roof, if needed, to make it possible for healing and new beginning to take place? We are blessed to have this ministry at a wonderful time in the life of the Spirit. More and more people are looking to find water. May the glorious structures entrusted to us as tributes of thanksgiving to God be sources of thirst-quenching refreshment, and may God help us never to raise up those structures in ways that hide the water we have found and are meant to share with the pilgrims who come our way. Then we will see the holy city, the New Jerusalem, and heaven on earth, as it is in heaven, and we will hear the Incarnate One saying to us, “Come, blessed of God, and inherit the Commonwealth prepared for all.”

As the size of cathedrals grew, they were literally able to embrace the entire population of their villages. Under their roofs could be placed great liturgy and private prayer, education of the illiterate by tapestry and window narratives, even the activities of the market place or village common given shelter from bad weather as the community gathered. Cathedrals gave birth to schools, art galleries, hospitals, orphanages, theater, music, and public conversation. Do we need to create safe places for those public endeavors less today than in ages past? I think not. Because of its size, the Cathedral of St. John the Divine has provided a roof under which the Diocese has met in prayer and in council, elected and buried Bishops, voted on budgets and debated resolutions about war and economic policy. The polity and customs of this particular cathedral may be as different from other cathedrals as its size. But the question remains: what are we willing to allow under the roofs of our cathedrals? Whatever the size of the space, what are we willing to engage and to embrace as we participate in and shape the public debates that inspire, alienate, unify, weaken, energize, educate, sensitize, or marginalize those we say are our brothers and sisters because we share the same parent God? Who feels comforted, welcomed, loved, known, respected, and fed in the various ministries made possible, prayed for, dreamed about, and supported by what happens under our roofs?

Two thousand years ago some friends had a very ill friend. We do not know what his illness was, and perhaps they did not understand what made him sick either. They knew two things: their friend was no longer mobile, and rumors were spreading that a Jesus of Nazareth had been healing people. That's all. Those friends rigged up a stretcher and hauled their friend to Jesus. When they got there the crowds were enormous. So big, in fact, that they could not even get to the front door – and even if they could, the house in which Jesus was would have been too packed for them to get by with the

by cathedrals and churches for nearly as long. Now I have the wonderful privilege to serve as the Dean of a cathedral that is beloved and respected around the world. I would add, however, even as we meet during the last month of my first year in office that I have noticed that such respect and affection do not necessarily translate into the kind of financial support any cathedral enterprise needs. I think cathedrals deserve support, at least in theory. We especially deserve support, as your Cathedral Foundation has said, if we are “central churches [that are] a vital part of the renaissance of Urban America [so that] our American Experiment [can] continue to flourish.” But, correct me if I am wrong, is it not true that, even before the economic downturn and the loss of credibility among mainline traditions now part of our cultural context, we did not get that support?

Herbert O’Driscoll is a Canadian Anglican from Ireland, known to many as a brilliant preacher, writer, broadcaster, priest, poet and theologian. Soon after my ordination, about twenty-five years ago, I took a course from him at the College of Preachers in this nation’s capitol. Over the years I have listened to Herb in classrooms and at conferences. He tells a story that has haunted me over these decades, with which I would like to begin my talk:

Many centuries ago, pilgrims made their way across the treacherous terrain to a holy place of pilgrimage. Many died during the journey, but the need to make that pilgrimage outweighed the dangers. Those who survived were the fortunate ones who discovered the only oasis and source of water along the way. Every one else perished. Not surprisingly, the custom developed that a great celebration of thanksgiving was offered at the water place, thanking God for the safe passage made possible by the discovery of the water. Generations passed, each taking up the custom, which

included a thanksgiving ritual of placing a stone around the water source. Centuries later a magnificent cathedral had been erected, grand and beautiful, a visible tribute to the countless pilgrims whose lives had been saved. The only problem was that, as the years passed, other pilgrims made their way to the holy place, actually came upon this great cathedral, but could not locate the water – hidden by the elaborate thanksgiving construction, and they died.

May I suggest that we begin with that story for two reasons? First, tonight I want to address concerns about Cathedrals. What I want to say also has to do with cities. I think that those of us who care about cathedrals and cities, and cathedrals in cities, must face hard facts:

- ◆ Many people today seem to come upon cathedrals and cities unable to find the water. People come to our cathedrals to visit, on tours, or to attend special events. Our development officers tell us plainly, if we do not at least engage them in a tour and tell them our story, they will likely wander around and leave, maybe generically “inspired” and maybe not. The National Cathedral in Washington reports that 60 percent of their visitors do not take a tour – I think the percentage at St. John the Divine is much higher. Visitors’ ministries are more than fundraising opportunities. The wonderful array of activities and the magnificent assemblage of symbolism and iconography and theology embodied in cathedrals can be experienced with little understanding. I am not meaning to judge individual devotion and meditation, but we act as if meeting people on their own terms will somehow osmotically translate into spiritual experience and appreciation of our endeavors. As the Commission on Cathedrals appointed by the Anglican Archbishops of Canterbury and York observed about

I come on board as Dean at a time when marvelous attention has been paid to developing a strategic plan. Two Bishops, my immediate predecessor, an Executive Vice President, and the Trustees have exercised this thoughtful leadership. We have sought neighborhood, City, and State support as we build the fiscal credibility of the Cathedral, by developing a solid infrastructure that will take us into this new century better capitalized than ever before in the Cathedral's history, and also by sustaining the architectural legacy of these important and sacred spaces. We also have built up our capacity to care for and beautify the kind of urban village on the Close the founders envisioned, and which we cherish and want to preserve as well.

Cathedrals are meant to create a special kind of village, I believe, beyond their property lines or the borders of the Close. They are places where the secular and sacred meet. Allow me to speak from my own tradition, wherein the Spirit is said to imbue all of creation, and the body politic. Dr. Jean Bethke of the University of Chicago Divinity School has written,

“Within the Christian tradition...believers are called not to conform to the world but to be formed in such a way that they transform the world. The world is wounded in so many ways: by nationalism, racism, violence. Beginning with the dignity of each and every human person, the civic and hopeful model lifts up human dignity by recognizing the religious dimension of every person: that we are made in God's image...[and] promotes a dialogue between faith and culture and civic struggles, striving to prevent the final triumph of the highly individualistic, isolating, and excessively consumer-commercial spirit of the age as citizens are enjoined to think, speak, and to act toward the common good.”(Azizah Hibri *et al.*, *Religion in Public Life: Living with Our Deepest Differences*, W.W. Norton, 2001, p. 59.)

emphasize here that there are various configurations, densities, heights and approaches that could be used in any development; out of respect for the architectural importance of the Cathedral, the Trustees, the Bishop and I have made the commitment to restrict such development, and to insist that future design review will ensure that any buildings would literally be "in dialogue with" the Cathedral and the existing spaces and buildings on the Close);

- ◆ and, as the third principle, that what is developed must significantly accrue to the long-term financial benefit of the Cathedral.

Certainly such development is necessary for us to move considerable steps toward financial stability and away from what is now a hand-to-mouth existence. Such construction also will give us ways to think together about how we will rebuild and then finish the north transept, which will connect creatively with whatever is built on the north edge and offer additional street access to the Cathedral (in this case directly across the street from a main entrance to St. Luke's Hospital). I believe thinking strategically, with a solid financial foundation built and 20 million dollars of deferred maintenance addressed, we will then – credibly – be able to raise the funds necessary to complete the Cathedral. To challenge people all over the world with the opportunity to support the Cathedral of St. John the Divine's completion could, I believe, offer a galvanizing hope because this Cathedral has credibly been part of an interdenominational, international, interfaith ministry that causes people from all over the world to call it "their cathedral." We must further develop a spirituality that helps people read cathedrals, as Robert Barron has asserted in *Heaven in Stone: Experiencing the Spirituality of the Gothic Cathedrals* (Crossroad, 2000, pp.12-13), saying that, "[i]n a spiritually hungry time...cathedrals can do what they have always done for those who are open: teach the faith and focus the journey of the spirit."

England in 1994, "This is not the first age in which people have valued the monumental splendor of cathedrals without being entirely certain what they are for... Today, when public observance of religious belief is not as widespread as it once was, the cathedrals are, paradoxically, popular as never before." (*Heritage and Renewal: The Report of the Archbishops' Commission on Cathedrals*, Church House Publishing, 1994, p.3)

- ◆ People come to our great cathedrals, built to inspire and energize them as servants of the Lord, but they do not necessarily find the water. We might say, "But do they even know that it is water that they need? Are they even looking for water?" Fair question, but ultimately not helpful. We know about the Living Water – it is because of the experience of God's glory as well as to God's glory that we have laid these stones upon stone. We were giving thanks for the water. Are we again at a time in human history when people cannot find, or may not even know about, the water? Will the pilgrims die on their journey, perhaps not knowing what they were looking for, but not able to find the water even when they are looking?

- ◆ And cities are no less enigmatic to many people today. I have worked in cities and suburbs. I have served parishes in extremely poor neighborhoods and cities like Hartford, Connecticut, and in fabulously wealthy suburbs on the so-called gold coast of Connecticut. Sometimes I feel that they are populated by very different kinds of people. Some of the people in each feel that the other place is a different planet, its people strangers – even foreigners or aliens. Some go to the other to escape – to the city for anonymity, for higher incomes, for cultural opportunities, to have an appetizer tour of diversity. Others leave for the suburbs as soon as they

have a child, or after a mugging or break-in, or because a two or three hour round trip commute is worth the green and the yard and the quiet, even if much of that is not seen because it is dark when you leave in the morning and dark when you return at night. What was the water they were hoping to find in a city? Cities are often described in the Bible as holy. Jesus told those frightened and disillusioned disciples on the road to Emmaus that they could not turn their backs on Jerusalem. They were running away after the crucifixion. Jesus insisted that they return to and wait in the city. That was where His glory would be revealed. Over it He had wept. In it as a child, on annual pilgrimage to the Temple, He had learned of its beauty and diversity, and must have noticed the sharp contrasts to the rural environment of the Galilee region of both His youth and most of His three years of public ministry. To it His eyes would turn, as He focused His heart, mind, and soul on the mission that required the Prophet to go to Jerusalem. Outside its walls He would hang and die in shame. In it He would be placed in a cave. In Jerusalem the power of God even over death would be revealed, transforming the folly of the Cross into the Way of Life. The wilderness of the hills of Jericho framed Jesus' being tested immediately after His baptism and before He inaugurated His public ministry. All around the shores of the Sea of Galilee the small town tradesman who became an itinerant preacher would offer to become a door through which people could see and rediscover God's love. But it would be in the city that the final and most sophisticated tests would unfold; where the disciples would unravel; where the women would emerge with as the most faithful leaders; and the movement called The Way would gather to imagine any possible next chapter after the devastating defeat of their now felon Master. Early

We shall see – please pray for us!

A major part of the strategic plan is a real estate initiative. We have studied a variety of possibilities of putting to better stewardship some of the nearly 13 acres of land that we have on the Upper West Side of New York City! Careful study led to requests for proposals from developers regarding the unused, perimeter parcels that run along the north section of the Cathedral property. A smaller parcel on the southeast corner is included in the concept. To give you some sense of proportions, The General Seminary of the Episcopal Church is in the Chelsea section of the City, and sits on an entire block from 9th to 10th Avenues, from 20th to 21st Streets. You could easily put three General Seminaries onto the Close of the Cathedral of St. John the Divine.

This plan asserts that such real estate stewardship is directly connected to our mission as a Cathedral. These initiatives, I believe, are directly connected to what it means to be good stewards of the Close, not only because of the positive impact the ongoing ground lease rents would provide to fund core mission programs. That stewardship also will reach to capital repairs of buildings already on the Close, some of which are older than the Cathedral. That stewardship will impact the grounds as well, building the capacity to beautify and to respect with even greater care these important structures and spaces. I share the commitment of the Trustees that not all revenues would be spent on operating budgets. We also will distribute funds to capital repairs and to the repayment of drained endowment principal. The possibilities along the north and south perimeters, the Bishop and the Cathedral Trustees and I pledged, will be:

- ◆ congruent with the mission of the Cathedral and the Diocese;
- ◆ aesthetically consistent with the magnificent Close (may I

and Europe.

- ◆ Our Nightwatch overnight retreat program draws nearly 2,500 youth a year and another 340 for a Diocesan "Super Night watch." They may not all be explicitly religious, or attached to a particular denomination or parish, but those who come to the Cathedral for such a weekend retreat often come back and speak for years about the impact of the experience.

About ten years ago, as the retirement of a Dean of twenty years approached, the Bishop and Trustees began an extensive strategic planning process for the Cathedral of St. John the Divine. Endowments had declined from 14 to 7 million dollars. Twenty million dollars of deferred maintenance had to be addressed because emergent repairs easily outstripped operating budgets. An interim Dean came to the Cathedral in 1997, cut the operating budget by 1 million dollars, and helped to oversee the plan and preparation for the Bishop Co-adjutor to nominate a new Dean when the Diocesan Bishop retired. That retirement took place about a year and a half ago, and I stand before you as the new Dean, interviewed for the position with the objectives of a strategic plan carefully held before me as a major part of my job description for the next decade. I suspect that until church politics, no matter how different they may be, are able to embrace that kind of planning process and that kind of leadership search, we may not be positioned to face the challenges ahead. Now I hasten to add, I pray God that this process really was inspired by the Spirit, and that I am meant by God to be the Dean at this time. I want to serve this Cathedral ably, but only time will say. I am working with a Bishop whom I deeply respect as a transparent leader who does not draw attention to himself, but rather seeks to serve the Diocese. He sought a Dean who would be his partner, focusing on the Cathedral as a key mission of that Diocese, to the Diocese and beyond. When we offer ourselves beyond personalities, great things are possible.

conflicts would develop, as disciples indigenous to the shores and hillsides of the Galilee region offered their rustic, agrarian, rural teachings to an urban audience. Bringing what appear to be two different worlds together in Christian mission is not a new challenge to Christianity, nor are the pluralism and divisions that we use to rationalize our lack of focus and ineffective evangelism.

- ◆ Cities are places of such complexity that they test every fiber of what is supposed to knit together what we say we believe and what we do. When New York was attacked, people saw New York for what it is – like all cities – a symbol of who we are – socially, politically, and economically – for good and ill – and suddenly everyone wanted to be a New Yorker. But when New York was on the verge of bankruptcy and many corporations and families were fleeing, the headlines looked like the paragraph headers for the script from “Saturday Night Live”: a wounded city in need of support was ridiculed and scorned, and huge problems were viewed as insurmountable, as if we could have somehow cordoned off New York and closed it down if it did go bankrupt! Let’s see what happens to cities now as so many states and the federal government go through another time of deficits and special interest, hot-button, competitive winner-take-all debates.

Put another way, I believe that we need to understand and articulate what makes cathedrals and cities holy, or we will risk having yet another generation confused about what we are doing in either, and the – you know the damning word – what the “relevance” is of either. Georges Duby in *The Age of the Cathedrals: Art and Society, 980-1420*, states simply that, “By definition, a cathedral was the bishop’s church, hence the city’s church; and what the art of cathedrals meant first of all,

for Europe, was the rebirth of the cities. Throughout the twelfth and thirteenth centuries they grew both larger and more animated, while their outlying districts stretched along the roads...drawing wealth. After a long period of obscurity they became the principal centers, north of the Alps, of the most advanced culture.” (University of Chicago Press, 1983, p. 93) Are we positioned to help people understand that the role of cities and cathedrals is fundamentally vital to any urban renaissance and to the outcome of the great American Experiment? Do we believe that enough to help others understand that it really is true?

Some models I have chosen to draw from are not only complex, but also very different from our American assumptions about the establishment, disestablishment, promotion or discouragement of religion or religious institutions. The “separation of Church and State” is widely misunderstood as rendering this country value or religion free. From the beginning, this nation was built on values (although they often compete and conflict) and upon a fundamental belief in a High Being, an Almighty God. The Constitutional founders never intended to build walls that would separate us from values or from religious belief. Rather they wanted to protect all of us from dominant, mainline religious power being given a favored social/political position, and to protect new or minority religions so that they could be exercised freely.

Whatever our confusion about the “separation of Church and State,” we are clearly different from countries with established state or national religions, many of which control and fund their churches. Such cathedrals and churches seek and depend upon types of funding our political and religious traditions would not allow. In contrast, the *Heritage and Renewal* report of the Archbishops’ Commission on Cathedrals in England, for example, was begun because deans and provosts in 1990 asked for it, at least partly fearing that continued public

- ◆ one dean to another, as he said it -- that the Cathedral is depended on as the gateway to Harlem.
- ◆ The Cathedral School, an Episcopal School for children K-8 of all faiths, was among the first private schools to work hard to build diversity, offering scholarships to 40 percent of the 259 students. These students and their parents benefit from the special environment of the Cathedral, in a rigorous academic and value-based teaching environment. They learn religious understanding and tolerance across faiths, something surely not needed less today than when the school was first part of the Cathedral's mission.
- ◆ Cathedral Productions and art exhibitions offer a wide array of performing and visual art. They are cultural and spiritual opportunities, both interfaith and cross-cultural. Few religious institutions in the world could match the Cathedral's tradition of supporting the arts.
- ◆ Each year some of New York's most popular and best attended arts events happen at the Cathedral: the free New York Philharmonic Memorial Day concert; the New Year's Eve Concert for Peace; and the Feast of Saint Francis: Celebration of Creation, or the blessing of the animals.
- ◆ The extraordinary “Time to Hope” art exhibition, a gift to New York from Spain and their cathedral foundation on the anniversary of 9/11, attracted up to two thousand visitors a day. It also strengthened the City's relationship with Spain and its cultural communities.
- ◆ Last year's 12th Interfaith Holocaust Remembrance concert drew 1,200 people.
- ◆ We have an internationally renowned textile conservation and repair and cleaning laboratory, used by museums all over the world, including clients such as the Metropolitan Museum and the Getty Museum. The laboratory serves also as a training and internship site for apprentice conservators from universities throughout this country, Canada,

munity institution whose events and programs, public buildings and spaces, have the reach fitting of a cathedral built in the nation's largest and most international City. Consider the following:

- ◆ Adults and Children in Trust served nearly 500 young people last summer, and over 1,500 in "Holiday Camps" during school breaks.
- ◆ After School programs serve up to ninety children each day at the Cathedral.
- ◆ Some 114 children benefit from pre-school programs at the Cathedral.
- ◆ Cathedral Community Cares offers emergency responses to walk-in clients each day, totaling 1,361 last year.
- ◆ At any given time, 8 male clients live in our shelter, as they move toward self-sufficiency, and 38 different clients were sheltered last year.
- ◆ Our Soup Kitchen is one of few open on Sundays, and it serves 23,460 meals a year. In partnership with Episcopal Charities, Cathedral Community Cares has provided crisis counseling and eviction mediation since many in our neighborhood were affected by the 9/11 terrorist attacks.
- ◆ Our Public Education and Visitor Services department offers exhibitions, tours, hands-on-workshops, and special events that usually attract hundreds of thousands of international tourists. (Those numbers were down after 9/11 and our own fire in December 2001). Some 23,360 people from schools, church groups, and groups on cultural tours from the greater metropolitan area and all over the country came to the Cathedral last year.
- ◆ Because the Cathedral is one of the most visited tourist attractions in the City, stores and restaurants on the Upper West Side notice each time recession impacts tourism. New York's dean of the Congressional delegation, Congressman Charlie Rangel, has made it clear to me --

and governmental support toward fabric maintenance and repair would be undermined if they were not held accountable. They stated that, as the cathedrals were examined, the Commission should propose "legislative changes as may be required for their continuing to contribute to the ministry and mission of the Church in the twenty-first century."

During this past decade, I had the privilege of helping to raise money for the International Study Centre at Canterbury Cathedral, so that lay and clerical leaders throughout the Anglican Communion – especially from the Third World – could come to Canterbury Cathedral and study together and be supported by a vision of shared, international ministry. The United States' "Friends of Canterbury" raised about 2 million dollars, but a much larger portion of the costs was paid by the Heritage Fund of the British government.

From the end of September to the first week in December of last year, the Cathedral of St. John the Divine hosted "Time to Hope," an extraordinary art exhibition of 101 treasures from Spain. The entire ambulatory and five of the seven radiating "Chapels of the Tongues," which radiate off of the High Altar, were turned into exhibition space. One hundred thousand visitors saw works usually scattered throughout the churches and cathedrals of two provinces, Castilla and León. A few pieces are usually sequestered in monasteries and convents. As you probably know, when you visit churches and cathedrals in Spain you are charged a mandatory admission fee. The government supervises and collects the fees from all visitors' programs, and then the government also funds and cares for the churches. The cathedral foundation in Spain, known as the Foundation of the Ages of Mankind, and the government paid millions of dollars to restore these works of art and display them. (All but one of the other ten exhibitions have been in Spain, and this was the first American exhibition). The works are then returned to their permanent religious

homes. Thousands of priceless pieces have been restored in this way, and tourism has been promoted. At times I fantasize about having such government support or easier foundation funding!

Perhaps I should pause to make clear that I am not advocating that public funding, especially government funds, is broadly something that I think makes sense within our Constitutional framework. In fact, I am not comfortable with what the present Administration is doing with “faith-based initiatives” – through Executive Orders changing long standing public policy, with Congress in the back seat and the Courts still silent on the constitutionality of some very major changes. I have used public money to build and run subsidized housing, to create childcare for low-income people, and maintain and expand the budgets of social service ministries. But I have found that the standard 501(c)(3) legislation strikes a tested and true balance between public, social ministry and separation of Church and State. Even that observation is not my point, or my purpose (as many of you may be hoping as I speak) tonight! I am concerned about the new executive interpretation which would allow public funds to repair or construct religious buildings, based on what proportion of the building use is for religious as contrasted to “public use”. The Administration and the executive branches of our government are doing this with no checks and balances. It has become, I believe, divisive among religious groups – with Roman Catholics and Black churches, for example, often in favor of vouchers or such special funding, while other traditions are concerned that we may open a Pandora’s box that could include increased school segregation at a time when schools are already more segregated than 20 years ago. It raises but does not address questions about what is religious and what is civic, with far-reaching property tax implications. A spokesperson for HUD, Diane Tomb, was quoted as saying that the Administration decided to propose this change when a reli-

internal responsibilities. If they cannot care for the needs of their own congregants, those institutions decline from within. Without a base of ongoing support, they discover, sooner or later, that they cannot sustain their responsibilities in social ministries and outreach. My generation of clergy has built fewer new buildings than other generations; our leadership has been measured more in terms of how we respond to years of deferred repairs. I have seen that focus as integrally related to what I was ordained to do. No sponsored or subsidized program or ministry can be strong for long, unless its sponsor or parent organization is also strong.

How can we channel the support the Cathedral deserves and requires, across time and over generations? We struggle to find ways to enhance ministries and beautify the buildings and grounds that enfold and anchor them. We challenge ourselves to be stewards, fiduciaries, both financially and architecturally, knowing that we will be judged by whether or not we did our part and what is best for the Cathedral and its constituent communities, in our generation.

The Cathedral Church of St. John the Divine is the mother church of the Episcopal Diocese of New York, and serves as the seat of our Bishop. But it was built to be more than that. As the 1919 preamble to its constitution states, “As a house of prayer it is for the use of all people who may resort thereto,” and is in addition “a unifying center of intellectual light and leading in the spirit of Jesus Christ.” That mission statement articulates the very soul of the Cathedral of St. John the Divine. The Cathedral serves the many diverse people of our City, Nation and World: liturgically, culturally, pastorally, educationally, and as the great architectural and historic site that is its legacy. Its beautiful and peaceful grounds and gardens offer respite and nourishment to residents of and visitors to our neighborhood. The Cathedral is a religious institution, of course. But it is also most assuredly a great civic and com-

FDR chair today, wouldn't we?) I wonder whether or not the founders imagined that a cathedral chartered as a house of prayer for all, which is intended for everybody, would create some interesting paradoxes? Could it be built with real Diocesan ownership? The support by parishes was mixed and still is, especially when they feel that the decisions about what goes on in the Cathedral – especially around controversial art exhibits or political statements from the pulpit – do not include or represent them. Under FDR's leadership, a huge to-scale model was built and placed at Grand Central Station, and thousands of people placed coins in it to support this venture. Some people in the neighborhood, whether they agree with what we are doing or disagree, remind me that they remember their grandparents saying, "We helped pay for that cathedral." If the Cathedral belongs to everyone, then who really is responsible for it? To say everyone could mean no one. Our Cathedral story includes on and off again support over several generations.

Yet the dream that led to the cornerstone finally being laid in 1892 has not died. That was the time when this country's doors were flung open, and Ellis Island as a gateway welcomed over 70 percent of the immigrants who would seek opportunity in and bring talent to this country. As we struggle with what it means to be secure, after September 11, 2001, in a society intended to be porous, do we need that dream less? My forebears came through that gateway. I cannot tell you what it means to me each time I see the great bronze doors of our Cathedral and know that they were cast in the same studio that created the Statue of Liberty. Did we reach too high, build too big? Or did we position ourselves to live into a dream that deservedly requires the support of generations, and which requires that each generation do its part?

It has been painfully clear to me that religious institutions that do not attend to their financial health cannot sustain their own

religious group was barred from using a common area in a publicly financed housing project, which she called discrimination. Of course that was. That was an obvious misinterpretation of the rules, and a violation of rights. It rarely happens. How does that warrant new rules, especially by Executive Order?

When the Eucharistic liturgies speak of Jesus and of us as living sacrifices, I am drawn close to the water. When I see and feel the future present, bread given for the life of the world, a cup from which all drink – and all of it is to be drunk – I see heaven kiss earth, and I believe again that heaven can be on earth, as it is in heaven. To me, the radically new creation found in Christ is that God dared to be fully human, to live and die as one of us. God's involvement in and love of history and creation is not a new message, but the manifesting of the Covenant.

Yet, when we had been through Exile and come to a time of waiting and hoping for Messiah, God came among us in a new way. The Christ Event changed everything, through fulfillment and embrace. It means to me culmination and infusion, ongoing investment by God through the Blood of the Lamb that literally flows to every nook and cranny of life. From the margins of human existence, poor, vulnerable, outcaste, Jesus comes to define a servant ministry that reveals strength in weakness; power in what appeared to be defeat; and the promise that old things are made new, things put down get raised up, and the dead are brought to life. Never need we fear the seemingly God-forsaken places in human existence, for Christ is in everyone everywhere. The New Community forms around the vow to seek and serve Christ in all persons, respecting the dignity of every human being. Anyone who thinks getting baptized is an insurance policy has not read that Baptismal Covenant job description for Christians. We do that because Jesus was baptized, and all of the

sacraments flow from what he did or what he taught us about the “sacramental life”: that things are not what they seem, that outward and visible signs can only point us to the inward and spiritual graces to be discovered. We need sacramental eyes to see these truths, to know that the common is holy to God, that the ordinary is transformed into the sacred by God’s grace. We see that sacrament in Jesus, and He calls us not only to participate in the sacraments, but also to be that kind of sacrament for the life of the world.

The Cathedral Church of St. John the Divine is New York’s version of the Grand Tetons, as it seems virtually to erupt from the earth. It is massive – so much so that you cannot appreciate its size until you come upon it, stand near it, and see it in relationship to something else. It is just over two football fields long (plus one football). The National Cathedral and St. Patrick’s Cathedral would fit in it (not at the same time!!) and come only to the steps of the Great Choir. The Statue of Liberty could stand under the roof at the Crossing and fit upright.

I have always respected the enormity of the building and the brilliant way that it seemed to take me in, to hurl me into the heavens, in awe and reverence for the mystery of God and the real presence of Christ, without diminishing me. I have always loved how I felt in it, over the past thirty years as a visitor. When it was empty, its architectural messages and various artifacts inspired me or shook me up. When it was full of people, for worship or a cultural event, the “Word incarnate in stone” somehow became enfleshed. That Cathedral is made for people – built big enough by a visionary Diocese that dared to say that its Cathedral would not be only for them. That was the intention from the beginning, to build a mother church that would be more than denominational.

How would you design a Cathedral whose 1894 constitution

envisioned it as “a house of prayer...for the use of all people”? How big a roof would you need to build to risk trying to “fit under it” the diversity of God’s creation? How would you stay rooted in who you are, aligned to a mission that includes a newly formalized, resident congregation as well as others who come to that place for Christian nourishment? Can that rootedness be the grounding from which we reach out with respect and genuine learning across faiths?

Since its cornerstone was laid in 1892, the Cathedral of St. John the Divine’s story has covered 110 years of some of the most defining chapters of this country’s history. Not surprisingly, as the Diocese of New York had existed for some time before it decided to build a cathedral, certain risks were involved. No wonder it took decades before the decision was made, a site purchased, and ground broken. They certainly wondered: would people who were opposed remain ambivalent and withhold support? Would the Diocese build a tower in the middle of the City, only to have people ask, when it ran out of supplies, “Why did they not first count the cost?” Later a bishop would declare the funding of further construction inappropriate given the poverty in the Diocese. An effort to jump start construction made in the late 1970’s and 1980’s focused on the incomplete south tower: it captured peoples’ imagination by offering to create a new generation of stonecutters from the neighborhood and to get back on the path that would lead to the completion of the Cathedral. But it was not an economically viable model, and the forty feet added turned out to be expensive in many ways – raising questions about priorities and draining support from capital repair and operating budgets.

How do you build what is, by definition, a denominational cathedral, and get widespread and ongoing support? Franklin Roosevelt, even before he was Governor of New York, signed on as chair of the capital campaign. (We all would love an