



THE IGNATIAN

THE NEWSLETTER OF SAINT IGNATIUS OF ANTIOCH EPISCOPAL CHURCH
An Episcopal Church in the Anglo-Catholic Tradition Where All Are Welcome

Autumn 2008

FROM THE RECTOR

My dear friends,

WE BEGIN A NEW PROGRAM YEAR here at Saint Ignatius and I am filled with excitement and anticipation. As we return to our regular Sunday schedule this September 7th, we are welcoming new staff, embarking on new ministries, expanding our educational offerings for adults and children, and seeing our music ministry stronger than ever.

This fall we welcome the Rev'd Paul S. Kahn, who will now be serving as our deacon. Deacon Paul comes to us from the Church of the Good Shepherd in Kips Bay, where he served since his ordination. You can read more about him on page 3 of this issue of *The Ignatian*. You will also find a profile of our new seminarian, Ms Anne Lane Witt, a middler at the General Seminary and a Postulant for Holy Orders from the Diocese of Virginia. I hope you will welcome them warmly to our community.

I am also thrilled to report that we will be reopening our Sunday School. We are beginning small with a one-room school house and a simple, Biblically based story telling and art-based curriculum for children from four- to twelve-years old. We will also be having an Adult Confirmation and Inquirer's class on Wednesday evenings starting in October in anticipation of the Bishop's Visitation on the Feast of Christ the King, Sunday, November 23rd. Sunday morning adult education will begin on September 21st with the first of a two-part series on the Stewardship of Creation in anticipation of our first annual Blessing of the Animals Service on Sunday, October 5th, at 4 P.M. Make sure you check the web site for a full list of all adult education opportunities throughout the year.

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FROM THE RECTOR, *continued from the Front Page*

Our choir will be returning several weeks earlier than in previous years and will begin offering their glorious repertoire of polyphonic mass music on September 7th. During the year, the choir will also be presenting two concerts as part of our important and expanding concert series. We are also thrilled that our volunteer Evensong Choir is growing in numbers and strength and will continue to sing at our monthly services of Solemn Evensong, as well as on other occasions throughout the year.

These are just a few of the wonderful things that are brewing here at Saint Ignatius. All of this activity is significant not simply because we are abuzz, but because it is indicative of our commitment to ministry: sacramental, educational, pastoral, parish-based ministry. I pray each and every day that our light of love and hope and welcome will shine forth from this corner of 87th Street and West End Avenue and illuminate our Upper West Side neighborhood, the City, and, in its way, the world.

Please visit our web site (www.saintignatiusnyc.org) for information about all our ministries and programs, and we hope to welcome you here in the very near future.

Faithfully,
Andrew C. Blume+
Rector

INTRODUCING Ann Lane Witt, *Seminarian*

GREETINGS! My name is Anne Lane Witt, and I would like to take a moment to introduce myself to you. I am a middler at The General Theological Seminary, and I will be your seminarian. I am a cradle Episcopalian out of the Diocese of Virginia, born and raised in Richmond, Virginia. Thirteen years of my life were spent at St. Catherine's School, from which I graduated in 1993. I proceeded to the University of Virginia to study art history, graduating in 1997 after a semester's internship at Walt Disney World. My work experience has been varied, from retail management to U.S. customs compliance, but my heart was always in the church. I entered General in September 2007, and I am very happy to be in New York City! St. Ignatius of Antioch felt like the perfect match for field education, and you all (OK, y'all!!) have already been very kind to me. I look forward to working and worshiping with you as we get to know one another better!



NEW CLERGY

The Rev'd Deacon Paul S. Kahn



I GREW UP on Long Island, received a bachelor's degree in Russian from Oberlin College in Ohio, and a master's in International

Economics and Finance from NYU. I have lived in Manhattan since 1979. My paying job (as opposed to my real, diaconal one) is that of an indentured civil servant with the City of New York, where I serve as Staff Manager for Bridge Maintenance, Inspection and Operations. If I live long enough, I will retire with a very nice pension.

I was ordained in May 2007, having been sponsored by the Church of the Ascension in Greenwich Village, where I was baptized at the tender age of forty. I cut my diaconal teeth at the Church of the Good Shepherd in Kip's Bay; diocesan policy required my departure from there following that of its rector. I am an associate of the Order of the Holy Cross, and a co-mentor of the EfM group (ask me about it!) that meets at St. John's in the Village.

The contemporary stereotype of the deacon is of one who is engaged in "servant ministry," which to many people translates as "outreach." Of greater significance to me, however, is what calls us all to be servant ministers of the Gospel.

Deacons traditionally have one foot in the Church and one foot in the World, and that "bridge ministry" provides the umbrella concept for all that I do. To that end, my particular interests are adult education, spiritual formation, and pastoral care. That being said, I expect my first year here will be a time of discernment as to how my particular talents can be used to enrich the life of the parish.

I look forward to getting to know you all and to becoming part of this parish community, and to stretching my liturgical wings (or having them stretched for me!) in that special Ignatian way.

What is a Deacon?

THE FIRST DEACONS are traditionally held to have been those seven Greek-speaking men selected by the apostles to assist them in the daily *diakonia* (Acts 6:1-6) although they are never actually referred to as *diakonoï*. Our Bible translations lead us to believe that the Seven were to provide meals-on-wheels to the Hellenistic widows, but that is most assuredly not the case. We know something about the careers of two of the Seven: Stephen preached, worked miracles, and became the first Christian martyr; Philip preached, worked miracles, and converted the Ethiopian eunuch. Whatever else these seven Greek-speakers may or may not have actually been appointed to do, they seemed destined to spread the Word beyond the original, small Jerusalem church.

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ABOUT US

By Constance Vidor
cvidor@verizon.net
 355 Riverside Dr. #12E
 New York, NY 10025

About Us publishes small and large items of news about members and friends of St. Ignatius of Antioch. My hope is that this column will help us to celebrate, comfort, encourage, and enjoy one another as companions on the journey of life. If you have something to share, please contact me at the email or snail mail addresses above (no phone calls, please), or find me at a Coffee Hour.
 — Constance

Artists

Alison Howard-Levy is an original member of AKA:92, a group of women artists who met at the 92nd Street Y in the 1980s. Alison, along with members of AKA:92 and other invited artists, is participating in a show hosted by AKA:92 at The Lynn Tandler Bignell Gallery, 286 Whisconier Road (Route 25), Brookfield, CT 06804, 203-775-4526, brookfieldcraft-center.org. The exhibit, titled AKA: Object and Image, runs from August 17th – September 28th, 2008.

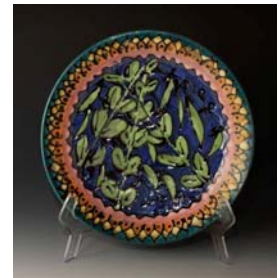


Alicia Benoist shares her artist's statement with *The Ignatian*:

"I make functional pottery to enhance our lives, our basic everyday activities and experiences. It is important to live with beauty and substance and to reflect the goodness in the world through what we do and the objects in our surroundings. As our society

becomes more fast-paced, mechanized, and 'disposable', people need time and opportunity to connect with what is real and unique—to re-enforce our positive experience of humanity. We need to be responsible for our environment and using a handmade mug instead of a Styro-foam cup is, in a small way, to participate.

"I draw my inspiration from nature. My forms are straightforward. I want my pots to work. Hopefully, without being 'tricky', they amuse the user with elements of whimsy, surprise, and 'goodness quality'.



"Pottery is one of the oldest forms of human creativity and embodies myriad metaphysical allusions (we are vessels, made of dust etc.). There is a spark of the divine in the process of creation. Our history and prehistory, are measured in terms of pottery. As a potter, I am part of the continuum of common endeavor and am privileged to share in that very basic instinct of making something out of a lump of clay."



Upcoming Exhibits:

Sept 27 – Nov 6

Platters and Pourers

Baltimore Clayworks

5707 Smith Avenue

Baltimore , MD 21209

A juried show by American Craft Museum Fellow and Smithsonian artist, John Glick.

This show exhibits work by artists from around the country and explores these two useful forms.

Oct 5 – Nov 16

All Fired Up: The Artful Table

Lyndhurst

635 South Broadway

Tarrytown, NY 10591

An invitational exhibit curated by RIT professor Julia Galloway as part of a month-long celebration in Westchester of the art and craft of clay.

Examples of forms for dining.

Studios at W 90th Street and in

Delaware County, NY – by appointment.



DEADLINE

The Ignatian is now a quarterly publication. Submissions are welcome. **The deadline for the Winter Issue is WENESDAY, NOVEMBER 12TH AT NOON.**

Awards

Craig Hutchison received the following notice from the Theatre Association of New York State (TANYS) indicating:

The Saint Genesis Guild of Saint Ignatius of Antioch’s production of “The Ceremony of Innocence” has been granted two “Roving Adjudicator Merit Awards.” These particular awards are “issued to the whole or part of the whole of a theatrical event or production considered by the adjudicator to be worthy of special recognition.”

We are to receive a “Meritorious Achievement for Ensemble work to the Cast” and a “Meritorious Achievement in Acting to Freeman Borden as Sussex.” (N.B.: Freeman is the son of Parishioner **Glady Getschmann-Levy**, who was also in the cast.)

The Adjudicator’s comments stated: “A challenging play, plus a skilled cast, plus a director with a clear vision, equals an award winning production of ‘The Ceremony of Innocence’ by St. Genesis Guild.”

The awards will be presented at the 2008 TANYS Festival 21–23 November in Batavia, New York.

About Us continues on next page

CLASSIFIED

Parishioner **Rachel Benzaquen** is available to give French tutoring lessons. She may be reached at 212-874-4743 or 646-258-5021.



ABOUT US, *Continued*

Spending the Summer with J. S. Bach By Constance Vidor

I WAS FORTUNATE to be accepted into a program offered by the National Endowment for the Humanities on the life and music of Johann Sebastian Bach. Twenty K-12 educators from all over the United States took part in this program, which was held in the three



most important “Bach” locations in Germany: Eisenach, Leipzig, and Potsdam. Bach specialists such as Peter Wollney, head of the Bach Archive at the Bach House in Eisenach, and Michael Marissen, author of books such as *The Social and Religious Designs of J. S. Bach’s Brandenburg Concertos* were among our instructors.



Saint George's Church, Eisenach

Why are Eisenach, Leipzig, and Potsdam so important for students of Bach's life? Eisenach is where he spent his childhood and received his early training. It is a small town with the classic gables and half-timbered walls we associate with the Germany of fairy tales. A highlight of the Eisenach experience was hearing a boys choir sing in the church in Eisenach where Bach was baptized.

Leipzig is where Bach worked for most of his life. For many years, he was the cantor at the St. Thomas Church, a position that obliged him to direct the boys choir and orchestra and to

compose a new cantata for performance every Sunday. Besides being a shrine to Bach, Leipzig is also known in Germany as the “city of heroes,” because of its leadership role in the Peaceful Revolution of 1989 that ended the communist dictatorship in Eastern Germany. The St. Nikolai church in Leipzig was at the center of this leadership, serving as a center for peace vigils that soon grew to thousands and spread to other churches throughout Eastern Germany.



Saint Thomas' Church, Leipzig

ABOUT US, Spending the Summer with J. S. Bach, *Continued*

Potsdam is the location of a dazzling collection of baroque palaces, most important of which is Frederick the Great's Sans Souci Palace. Frederick the Great invited Bach to attend him at Sans Souci in 1747. At this meeting he gave Bach a theme and challenged him to improvise a 3-part fugue on it. Although the highly chromatic theme did not lend itself easily to an improvisatory fugal treatment, Bach succeeded so brilliantly that it was reported in newspapers. The King then challenged Bach to improvise a six-part fugue on the same theme, which even Bach could not do. However, a month later Bach presented the monarch with the six-part realization in his magisterial collection, "The Musical Offering."

Sans
Souci
Palace



Having listened to Bach in church all my life, I feel that his music is inextricably enmeshed with my spiritual life. At times when God's voice seems silent, I can always turn to Bach and hear God's voice in it. For this reason, I feel extraordinarily lucky to have had the opportunity to learn more about his life music and to walk on the same ground he walked on.

NEW CLERGY: Deacon Kahn, *continued from page 3*

Diakonia and its related *diakon-* words have a wide range of meanings revolving around being an ambassador, agent, or attendant. Just like Stephen and his comrades, deacons are commissioned to assist bishops (the apostolic descendants) and to act on behalf of the church community. Their mandate is to represent the Church to the World and the World to the Church—modeled liturgically by proclaiming the Gospel and bidding the Prayers of the People. Deacons, generally unpaid, are the true servant ministers: the visible sign of the Church as the servant of God and of God's people.

THE SEVENTEENTH SUNDAY AFTER PENTECOST (PROPER 18A)

7 September 2008

A Sermon Preached by the Rev'd Dr Andrew C. Blume

GRANT US, O LORD, we pray thee, to trust in thee with all our heart; seeing that, as thou dost always resist the proud who confide in their own strength, so thou dost not forsake those who make their boast of thy mercy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. Amen.

Ezekiel 33:(1-6) 7-11

Psalm 119:33-48

Romans 12:9-21

Matthew 18:15-20

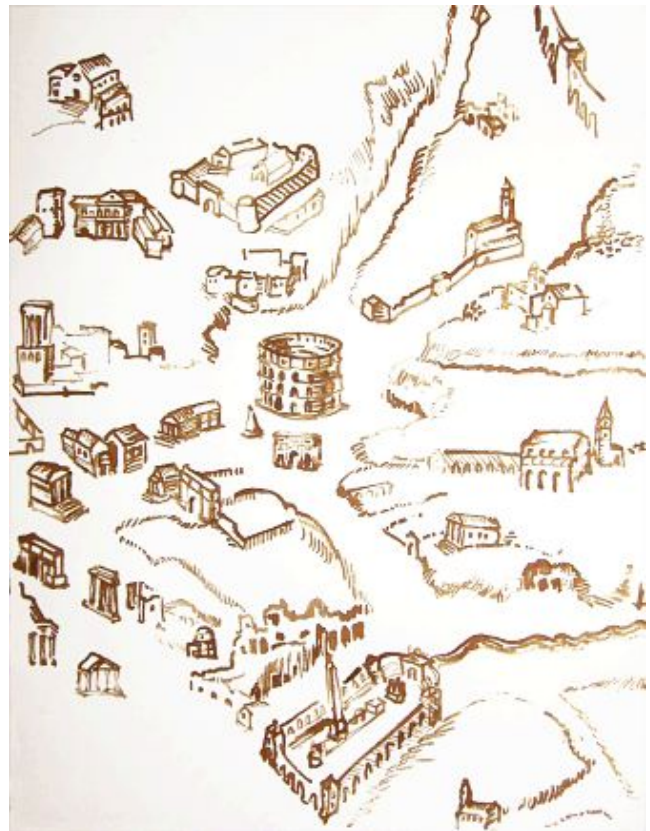
IMAGINE A CITY that is the financial and cultural capital of the world. Imagine a city where people from every nation gather for new opportunities and a better life. Imagine a city where the richest people on earth live in close proximity to those who have almost nothing. What city do you imagine? Our New York? Yes, of course. Everything I have just said described our teeming metropolis perfectly. And yet, everything I have just said also describes first-century Rome, the city to which Paul, in anticipation of his own visit, sent on ahead a letter introducing himself and his ideas about Jesus Christ.



New York City skyscrapers. Midtown Manhattan looking north from the Empire State Building, 2005.

Courtesy of Wikipedia.com.

Over the past several weeks, we have heard rather large swaths of Paul's letter to the Romans. In my own sermons I have not focussed upon this text, but rather used Paul's message to buttress my arguments, arguments taken from the Gospel lesson for the morning. When I preach, I usually work from the Gospel out and this has certainly been the case in the past few weeks. Perhaps this is my equally Anglican and Catholic bent for privileging the Gospels, perhaps it is because those summer Gospels and their hard messages demanded the attention. In any event, it



A Map of Ancient Rome as it was seen through Medieval eyes. Showing all of the major monuments, including the Coliseum and Circus Maximus



Raphael,
Paul Preaching at Athens,
1515-16.
Bodycolour
on paper
mounted onto
canvas
(tapestry
cartoon).
(The Royal
Collection
on loan to the
Victoria and
Albert Museum,
London.)

seems high time for me to speak directly to this letter that addresses sophisticated, educated urban followers of Jesus.

For most of my life, I never really had time for Romans. All that talk of “justification by faith alone,” Paul’s combination of haughtiness and self-loathing, and its history of having been used by many Christians over the centuries as a blunt instrument with which to bludgeon Jews really put me off that text. Recent scholarship, however, has forced me to look at Romans with new eyes and this is the great thing about being part of a tradition that puts a high value on the critical reading of Scripture. Indeed, as Episcopalians we are willing to consider scholarship and not simply to read a text at face value and allow our own twenty-first century perceptions to lead us into interpretations that run counter to the Gospel—and when I say gospel I don’t mean the individual gospel texts, but the Good News of Jesus Christ as exemplified in his life, death, and resurrection.

Yes, recent scholarship on Romans, flowing out of the not-so recent work of the late Swedish Lutheran bishop Krister Stendahl, has forced us all to re-read Romans with new eyes and new ears (1). It has allowed us to read and hear Romans in a way more like the way in which the first-century Romans to whom the letter was written heard and read the text. This work has allowed us to free ourselves from the perceptions of Augustine and Martin Luther that have coloured the way in which the Epistle has been interpreted in the West for centuries. Augustine and Luther, who were in a way as far removed from Paul’s world as we are, were highly self-aware, self-searching men, obsessed with their own sinfulness. They therefore read Paul’s assertion “wretched man that I am” (7:24) and heard a fellow penitent. They did not hear someone we now know to be a skilled rhetor employing certain forms of argument. Augustine and Luther read about justification by faith alone and how “no human being will be justified in his sight by the works of the law” (3:20) and they heard the superiority of

Christianity to Judaism and that the latter faith was outmoded. They did not read the Epistle as a letter addressed to Gentiles explaining how they, too, were invited into a relationship with the God of Israel, not through the law (which is for the Jews), but rather directly through Jesus Christ. Augustine and Luther did not seem to hear Paul saying “I am speaking to you Gentiles” and his statements that God will also bring Salvation to Israel (11:31-32).

Paul’s epistle to the Romans, then, is a highly rhetorical treatise on God’s great love for the world and his seeking to reconcile all peoples with him. It is a text addressed to a Gentile audience who were not sure whether they could be in relationship with the God of Israel at all. It reassured them, in fact, that Christ has come into the world for the very purpose of bringing them into relationship with the God who made the world and led the Children of Israel out of Egypt. It reassured them that they did not have to become Jews and follow the Law to do all this. It told them not to worry about the Jews—God has them covered (as it were)—and get on with the business of being in relationship with this God in the person of Jesus Christ. After telling the Gentile Romans all this Good News, this Gospel, Paul then goes on to say that this relationship in the faith of Jesus Christ has consequences for how they are to live their lives in the world. He goes on to tell them that God in Christ cares about their lives—how they are lived and how they are ordered. This part of the Epistle—the part of the letter where our readings for this week and last have been taken and often referred to dismissively as “the ethical material at the end”—is, in fact, hugely important.

Here we find words no less true today than they were two thousand years ago. Paul tells us that since we are called into relationship with God in Christ we must now get on with our ministry, get on with our lives in the world as if this new relationship mattered and made a difference. Each of us has different talents, he tells us, and since this relationship with the God of Israel matters, each of us has work to do:

Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness (12:6-8)

As I told you last week, we are called to use the gifts we have been given to serve the one who lives, truly lives, and knows what it is to suffer. We are called to use our diverse gifts and imitate Christ as best as we can and accept and Love Jesus for who he is (now who we want him to be) because that is the way in which he loves us.

In today’s epistle, Paul tells us what that service might look like:

Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honour. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited. Repay no one evil for evil, but take thought for what is noble in the sight of all. If possible, so far as it depends upon you, live peaceably with all.

Even at the end of this most theological of Epistles, Paul makes it clear that all these words, all these ideas, all these arguments about how God will enfold the Gentiles into his plans for salvation, all these things are ultimately to do with what we do and how we act while we still have

life. The reality of God in Christ, his mission to the world, his incarnation in space and time all mean that what we do matters and how we live matters. It is, in fact, in this passage that we see, through all the theology and classical rhetoric, Paul getting at the very heart of the Gospel, that Good News encapsulating all of Jesus life, death, and resurrection. Here we hear Paul exhorting the Romans to nothing less than lives of love and peace, lives of hospitality and humility, lives of joy and prayer and fellowship.

And indeed, my brothers and sisters, this is still the life to which God calls us, some two thousand years later in another world capital at the centre of the known world, not unlike first-century Rome. We are like those first-century Romans, leading complex, urban lives, and we need this Good News as badly as they did: that the God of Israel calls all of us out of ourselves and into relationship with him and in that relationship

calls us to live lives in keeping with, and worthy of his loving purpose.

Andrew Charles Blume+
New York City
Feria, 6 September 2008

(1) Krister Stendahl, "Paul Among Jews and Gentiles," in *Paul Among Jews and Gentiles and Other Essays* (Philadelphia: Fortress Press, 1976), 1-77. See also Stanley K. Stowers, *A Rereading of Romans: Justice, Jews, and Gentiles* (New Haven, Yale University Press, 1994) and John G. Gager, *Reinventing Paul* (Oxford: University Press, 2000).

Valentin de Boulogne
or Nicolas Tournier,
*Saint Paul Writing
His Epistles*,
16th century.
(Blaffer Foundation
Collection,
Houston, TX.)



KITTENS ON OUR DOORSTEP

By Gwendolyn R. Chambrun, *Parish Secretary*,
with Marie Postlewate and Ashleigh Rabbitt Sekoski

Gwendolyn:

WHEN I ARRIVED at work Wednesday morning, July 9th, the first thing I did, as usual, was check the voicemail. There was a message from **Douglas Keilitz**, our Music Director, left at 5:36 A.M., stating that when he had left that morning, there was a box of kittens on the West End doorstep. A young woman had gotten them some food and was staying with them. He said he feared the worst if they weren't there when I arrived

Without listening the rest of the message, I bolted downstairs. I had not seen a box, or any kittens, when I had arrived. The door step was empty. Undaunted, I continued around the corner to the 87th Street entrance. There on the steps was the young woman with two kittens, one black and white, the other white and beige. I told her I was the parish secretary and that I would take them and thanked her for looking after them.

I am well-experienced when it comes to cats and kittens, having grown up with them and lived with them most of my life. Most of my cats have been strays. They always seem to know that I will be the one who will take them home!

I carried the two kittens in the sneaker shoe-box that they were left in, along with a larger box, and the food that the young woman had bought. I brought them up to the office and emailed Fr Blume and the Wardens that we had kittens. I put the gate in front of the office door; made a little bed for them with the shoe box, lining it with paper towels; filled the larger box with shredded newspaper to serve as a make-shift litter box; and set out their food and some water. They looked like they were between four- to six-weeks old, and their eyes were still blue. They were filthy and positively *crawling* with *fleas!* Since kittens under 12

weeks should never be treated for fleas with any over-the counter products, I gave them each a bath with mild dishwashing liquid and dried them off. I turned off the air conditioner so they wouldn't catch cold.

Fr Blume arrived shortly thereafter, with **Andy**, his golden retriever, in tow. I told him we had kittens and that they had *fleas!* He immediately pulled Andy back! He said he didn't mind if I had kittens in the office, told me to go and get whatever they needed, and to make an appointment with Andy's vet to get them checked out. He would send out a parish-wide email later in the day to try to get them adopted. Poor Andy would be sequestered in Fr Blume's office for the duration of the kittens' stay.

I went to the pet supply store on Amsterdam and 81st, and picked up a kitten-size litter box, several cans of kitten food and, since they were so young, a kitten bottle and some kitten formula.

They wouldn't eat their food, but they also didn't show much interest in the bottle. They were rather listless, and probably traumatized from being separated from their cat mother, and a little scared.

Doug would later tell me that the doorbell had been rung at 11 o'clock the night before. He didn't answer it, but then went out to the store around midnight. He noticed a box left on the step. Since all kinds of things are often left on the doorstep—shopping bags, books, clothes, blankets, a sleeping bag—he didn't pay it any mind. It wasn't until when he left at 5:30 in the morning and he saw the young woman, that he found out that the box had contained kittens! She had been walking by, saw the box, was curious as to its

contents, and opened it. When she saw that it contained kittens, she went to the store and bought them some food.

For most of the day, I held them in my lap, on paper towels, a flimsy barrier between my dress and the fleas!



A member of one of the 12-step groups that use the Library on Wednesday asked me if this was interfering with my job. I said, "This is my job." People call and ring the doorbell all the time, seeking all kinds of help. I try to assist them as best I can. So why not kittens?

I scheduled the appointment with the vet for the following day, and Fr Blume sent out the Parish-wide email. By the end of the day several people expressed interest. I asked all enquirers pertinent questions, such as

- How did you hear about the kittens?
- What is your living situation?
- Does your building allow pets?
- Have you had cats before?
- Do you have other cats or animals?
- Would you be willing to adopt them as a pair?

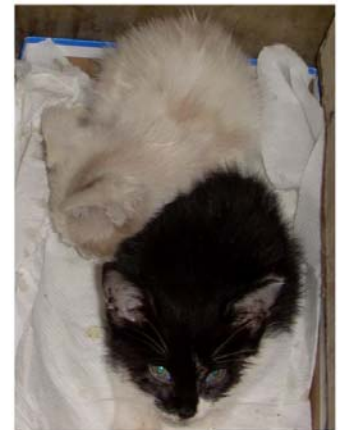
I then informed the potential adopters that we would be taking the kittens to the vet the following day, and only after they were checked out would we let them know. One person initially

stood out: a colleague of parishioner **Alicia Benoist**, who, with her husband, had been wanting to adopt two kittens for over a year.

I had emailed **Marie Postlewate**, our Building and Grounds Chair and also a cat lover. She said she would stop by that evening to look in on them:

Marie:

I WENT BY to check on the kittens after Wednesday night mass and found them sleeping, almost too soundly, in their shoebox. Fearing that they were either dying or in need of nourishment, I thought I should try to get them to take a little of the kitten formula. They were not very cooperative but I did manage to get a few drops down them using the kitten bottle Gwen had bought for them. They gradually started moving around and were soon walking on their wobbly little legs around the office as I tried to take pictures of them.



Gwendolyn:

THE NEXT MORNING, Thursday, what a difference: they had not only eaten all of their food, they were now running around and playing! I gave them some more food, which they ate, and an hour later they ate again! It turned out they didn't need the bottle at all.



Marie:

I was very surprised to learn that after I left they proceeded to eat all the canned food that Gwen had left for them and by the morning they were running around begging for more.

Gwendolyn:

Two more people expressed interest. One already had a multiple-cat household; another wanted only one kitten. Fr Blume took some pictures of them. I emailed one to Alicia's colleague, **Ashleigh Sekoski**. She was enchanted. This sounded promising!

Around 4 P.M., I put them back in the shoebox and headed out to the vet's, where I would meet Fr Blume. In the waiting room, when I lifted off the lid and their little heads peeked out, there was a collective "awww"! They got tested for FIV and feline leukemia (both tests were negative), but they were too still too young for their shots. They were treated for fleas, ear mites, and intestinal parasites. They were now on the road to recovery and all set to go!

I called Ashleigh with the good news. Since four other people were interested, I suggested that she and her husband think it over that evening to be sure. We hoped to adopt them out by the end of the next day.

FRIDAY MORNING the kittens were even more playful. But now they were covered with dead fleas. I didn't want to hand them over in that state, so I called the vet and asked if it would be okay to give them a bath. I got the go-ahead, and this time really scrubbed and rinsed them down. Soon they were all clean and dry and fluffy. I called Ashleigh and she gave me a resounding "Yes!" and said that she and her husband Josh would pick them up that evening. I then had the somber task of emailing all the other potential adopters with the disappointing news that they were not selected.

Around 5 o'clock, Alicia came by with a carrier. We had a visit and she held the kittens in her lap. After a while, they jumped down. Then they did their first really naughty thing: They went behind the refrigerator! Ashleigh and Josh were coming at 6; I was concerned that they might fall asleep back there and who knows when they would have come out again. I put out more food, and fortunately they came out about half an hour later. I stuffed the make-shift (and unused) litter box between the refrigerator and the shelving so they couldn't go back there again. All of the Leaflets, Lessons, Parish Notes, Prayer Lists, Door Signs, etc., were printed and in place (I actually did manage to get all of my other work done). Now all I had to do was wait for Ashleigh and Josh's arrival.

Ashleigh:

JOSH AND I were married on May 19, 2007. As a wedding present, my husband promised me two kittens. In my mind, I already knew what they looked like. In fact, I could describe them in detail: one black and white, the other white and orange. Yet for over a year, something kept us from going to a local shelter. Then one day in early July, a colleague from work, Alicia Benoist, a member of Saint Ignatius, sent around an email with a photo of two rescue kittens needing a

ing a home. I took one look at the picture attached to the email and called Josh: “Honey, I just got an email from our kittens!”

Gwendolyn:

I was so excited when the doorbell finally rang. The look of anticipation on their faces as they climbed the stairs. And the look of absolute joy on Ashleigh’s face when she first set eyes on them. “They are so little,” she said, with wonder. Josh stood in the doorway with a big smile on his face.

Fr Blume and I had written up an adoption agreement, stating that the kittens had a clean bill of health (which included the report from the vet), and requiring that the adopters provide subsequent shots, spaying, and feline amenities: a carrier (already supplied by Alicia), food, water, a litter box and litter, and toys (they generally don’t develop a taste for catnip until they are older).

Ashleigh:

THE KITTENS have now been to the vet three times, are completely healthy, and are learning to climb everything they can sink their claws into. When they arrived, we had to sequester them to the bathroom because they were so small. Now, precocious **Phoebe** (the white one) loves to put her face right up in front of the air conditioner while loveable **Luna** (the black one) adores falling asleep on the blanket on the back of the couch while we watch TV. They are two peas in a pod, chasing and playing with one another. We are so grateful to Saint Ignatius for saving our two babies and allowing us to provide them with a happy forever home!



The agreement also stated that if, for any reason, they could no longer keep the kittens, they would contact us before approaching a shelter. Ashleigh readily signed it.

Ashleigh:

Gwendolyn and Reverend Blume took such good care of the little ones, and were very helpful in making the adoption process exciting and easy.

Gwendolyn:

I then picked up the kittens and as I placed them in her arms, she said, “Oh, they are really mine now!”

Marie:

They were so cute I wished I didn’t already have four cats at home, but luckily they soon found a wonderful Manhattan apartment to call their own.

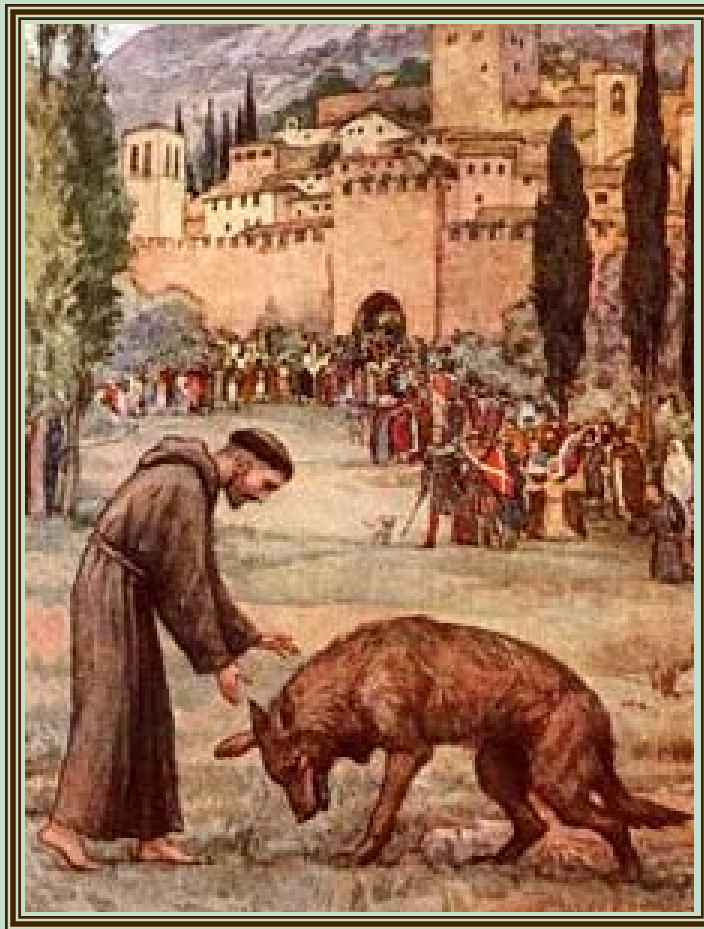


Gwendolyn:

We kept the litter box, litter, food, kitten formula, and bottle Just in case any more little waifs appear on our doorstep! ☪

THE FIRST ANNUAL
BLESSING OF THE ANIMALS
AT SAINT IGNATIUS OF ANTIOCH!

We will
celebrate in the
Church in
honor of
Saint Francis
of Assisi.
This liturgy is
an expression of
God's love for
all Creation and
of his call to us
to care for it.



We hope that
you will bring
any and all
creatures who
share their lives
with you.
Dogs and cats,
birds and reptiles,
fish and hamsters,
and all the ones
too numerous
to name are
all welcome.

SUNDAY OCTOBER 5, 2008 4:00 P.M.

Hymns: "All Things Bright and Beautiful" and "All Creatures of Our God and King"

Two-Part Series on "The Stewardship of Creation"
Sunday, September 21st and 28th, at 10:00 A.M.

A Note from the Webmaster

IT HAS BEEN ALMOST A YEAR since the re-launch of the Saint Ignatius website, and it has become not only a great means of communicating within the parish, but also a wonderful tool for evangelism. The website has received consistently positive reviews from members of our community and from those outside Saint Ignatius. Over and over again, newcomers tell us that they found us through the website.

Our presence on the web is clearly important, and the key to a good website is ease of navigation, the ability to find what you are looking for, and a dynamic site, one that keeps you coming back for more. We have worked hard to keep the website fresh. There are weekly updates of our liturgical schedule and announcements, and postings of recent sermons from our clergy. Information about concerts and special events all get posted regularly, as do the newsletter and even sample service leaflets. Pictures of parish events are a great way of sharing with each other and showing those who happen upon us what's going on. And the website has grown and been refined as we go along, trying to make it better as a response to our expanding community and our needs.

If you haven't visited the website recently, take a look at today! www.saintignatiusnyc.org

— Jacalyn R. Blume



BIRTHDAYS

SEPTEMBER

5 Mary Metz
 9 Scott McDermott
 15 William Goetz
 24 Gerard Hill
 24 Toma Lord
 24 Samuel Jackson
 Plumer
 27 Jacalyn R. Blume
 29 Sylvia Barnes

OCTOBER

1 Randall Kau
 1 Eleanora Price
 3 Julia Jerome
 6 Raul Cluzet
 8 David Petersen
 10 Laura Friedman
 12 Douglas Keilitz
 13 Eugenia Schraa
 17 Clyde Kuemmerle
 17 Nancy Temple Jerome
 22 Edward Darnall
 26 Carrie Eugenia
 Holtzman-Rose
 26 Max Mayer Holtzman
 -Rose
 30 Edward MacEnulty

NOVEMBER

8 George Young
 8 Derald Gene Plumer
 16 Benjamin Bogart
 Plumer
 16 Jennifer Jerome
 19 Arthur Christian
 24 Christopher Pyles
 24 Nevin Brown
 26 Anne Nelson





UPCOMING EVENTS: WORSHIP

AUTUMN SCHEDULE BEGINS

Sunday, September 7th

9:00 A.M. Sung Mass

11:00 A.M. Solemn Mass

THE FIRST SUNDAY OF THE MONTH

Sunday, September 7th

5:00 P.M. Solemn Evensong

Sunday, October 4th

4:00 P.M. Blessing of the Animals

5:00 P.M. Solemn Evensong

Sunday, November 2nd

5:00 P.M. Solemn Evensong: All Saints

MICHAELMAS

Monday, September 29th

12:15 P.M. Mass

7:00 P.M. Solemn Mass

Music offered by the Evensong Choir

Missa "Sancta Maria de Magdalena, Healey Willan

THE PATRONAL FEAST:

SAINT IGNATIUS OF ANTIOCH

Sunday, October 19th

9:00 A.M. Sung Mass

11:00 P.M. Procession and Solemn Mass

Missa "Simile est regnum", Francisco Guererro

Cum beatus Ignatius, Tomás Luis de Victoria

ALL SOULS' DAY (*transferred*)

Monday, November 3rd

12:15 P.M. Requiem

7:00 P.M. Solemn Requiem

Requiem, Op. 48, Gabriel Fauré

CHRIST THE KING

EPISCOPAL VISITATION BY
THE RT REV'D MARK S. SISK,
BISHOP OF NEW YORK

Sunday, November 23rd

10:00 A.M. Solemn Pontifical Mass

*(Please Note: Only One Mass Will Be Held
this Morning)*

Ecce sacerdos magnus, Edward Elgar

Communion Service in d-minor, Ralph Vaughan Williams

O God, the king of glory, Orlando Gibbons

5:00 P.M. Solemn Evensong, Procession
and Benediction

EVE OF THANKSGIVING

Wednesday, November 26th

7:00 P.M. Sung Mass

*At the Cathedral Church of
Saint John the Divine*

**A SERVICE OF CHORAL EVENSONG:
PRAYERS FOR THE CITY AND THE
DIOCESE OF NEW YORK**

Sunday, November 30th

4:00 P.M. Choral Evensong

All parishes in the Diocese of New York are
invited to participate in the celebration of the
7-year post-fire interior restoration



UPCOMING EVENTS: CONCERTS

SUNDAY, September 21st

4:00 P.M. Amuse,
a 16-voice women's ensemble
Scott Toperzer, Guest Conductor
Encores!

Favorites from the last six seasons including works of Handl, Victoria, Barber, Koscar, Durufle, and Rhenqvist

Tickets: \$18 at the door

\$12 online at

www.amusesingers.org

SUNDAY, November 2nd

2:00 P.M. Talk by Elliott Carter
3:00 P.M. New York Virtuoso Singers

Harold Rosenbaum, Conductor

Happy 100th Elliott Carter:

A capella works and a pre-concert talk with the composer

Tickets: \$20 at the door

\$10/Students & Seniors

Reservations and more information:

212-279-4200

www.nyvirtuoso.org

SATURDAY, November 8th

8:00 P.M. Polyhymnia

John Bradley, Conductor

Music for a Reformed Church:

Anglican anthems & service music by Parsons, Tallis, Tye, Byrd, Gibbons, Weelkes, and Tomkins

Tickets: \$25 at the door

\$15/Students & Seniors & EMA

\$10 for Ignatians!

Reservations and more information:

917-838-4636

www.polyhymnia-nyc.org

SATURDAY, November 15th

8:00 P.M. Cerddorion

Kristina Boerger, Conductor

La Contenance Angloise:

Music by English masters from five centuries

Tickets: \$20 at the door

\$15/Students & Seniors

Reservations and more information:

www.cerddorion.net

SUNDAY, November 16th

8:00 P.M. Tiffany Consort

Nicholas White, Conductor

Ad Majorem Dei Gloriam:

English choral music by Byrd, Parry, and Britten

Tickets: \$30 at the door

\$20/Students & Seniors

Reservations and more information:

www.tiffanyconsort.com

A NOTE ON THE BACKGROUND PATTERN:

Wey printed fabric. Designed by William Morris, 1883. Indigo discharge method; printed on chintz. *Wey* is named for a river not far from Merton Abbey. The diagonally wandering stems suggest the flow of water.

Eleanor Van Zandt. *The Life and Works of William Morris*, p. 64. Smithmark Publishers: 1996.



**SAINT IGNATIUS OF ANTIOCH
EPISCOPAL CHURCH**

552 West End Avenue
New York, NY 10024