

The
Church of
the
Heavenly
Rest

A profile of our parish

1995

Introduction

*Where there is no vision,
the people perish.*

PROVERBS 29:18;

*pulpit inscription, Church of the
Heavenly Rest*

An old church that is forever young

The Church of the Heavenly Rest is a community of the faithful anchored in a secular sea. We are, all of us, on a spiritual journey that looks for larger meaning in lives firmly rooted in the mundane.

We are young and old, rich and poor. We are families and individuals. We are men and women. We boast several threads from the coat of many colors that is New York.

We are rebuilding our church following a fire that began in the console of our organ in the summer of 1993. In its aftermath, we have begun to renew our church physically, just as we have begun to renew ourselves spiritually during this period of self-examination. This has been a time for the parish to turn a metaphorical page.

This process has united us in the desire to express our faith in lay ministries that will not only continue work already begun, but, perhaps more important, will break down the barriers that tend to separate us, one from another, within the congregation itself.

In the following pages, we present a written snapshot of the life of a dynamic parish poised in a moment of time. We have tried to situate the Church of the Heavenly Rest not only in its physical environment, but in its historical context as well. We have tried to offer a comprehensive portrait of the people who make up the parish; the people who give of their time, talent, and treasure; the people who look for the Holy Spirit to be alive in their lives.

We are an old church that is made forever young by the power of the faithful.

Neighborhood

Jesus asked, "And who is my neighbor?"

LUKE 10:29

A quilt of exquisite variety

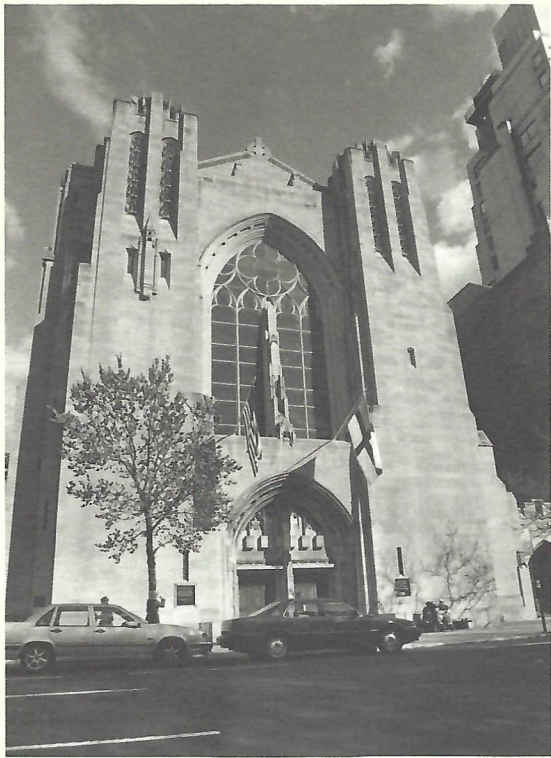
Almost anything one can say about New York (or The City, as most natives call it) is true.

It is Dickensian in scope, containing in its 365 square miles the best and the worst that is America in the late 20th Century. The Statue of Liberty's siren call beckons still to immigrants legal and illegal from the four corners of the Earth—Russians, Senegalese, Koreans, Pakistanis, South Africans, Indians, Chinese, Japanese. What this quilt of exquisite variety brings to The City is an inescapable vitality that gives life here a special piquancy.

Our immediate neighborhood is called Carnegie Hill because Andrew Carnegie, the founder of U.S. Steel, lived just across the street in what is now the Cooper Hewitt Museum. It is bounded by 96th Street on the north, 86th Street on the south, Fifth Avenue on the west, and Lexington Avenue on the east. According to the 1990 census, 22,117 people live in the neighborhood, with an annual median household income of \$82,570. Though very high by national standards, this is hardly extravagant for people trying to cope with the high cost of living in Manhattan.

The northern fringes of the area were originally inhabited by Weckquaesegk Indians. Later, Dutch settlers cultivated farms along the East River because they found Carnegie Hill "too hilly for farmland, too far inland for river traffic, and too far from lower Manhattan for building speculation," according to Carnegie Hill's *Architectural Guide*. The area was largely uninhabited until the 1880s. It requires a small piece of urban conjuring to imagine the "hill" that caused the Dutch farmers so much complaint.

The completion of Central Park in 1877 and the



Second and Third Avenue elevated railroads in the early 90s spurred the elegant brownstone development for which the neighborhood is justly noted. Andrew Carnegie was considered a pioneer among New York's elite when he moved into his home in 1903, but wealthy peers quickly followed.

The immediate neighborhood is a mecca of museums. Grand homes that have since become museums are the Jewish Museum and the International Center for Photography. In fact, Heavenly Rest stands near the head of what has come to be called Museum Mile. Walking down Fifth Avenue from the church takes you past the National Academy of Design, the Guggenheim Museum, the Metropolitan Museum, and the Frick Collec-

tion, to name but a few. The neighborhood is also home to many private schools, including The Day School which is partly in the church complex itself.

Elegance and grace aside, the Dickensian side of New York is never far away. Ninety-sixth Street marks the boundary between Carnegie Hill and the *barrios* of East Harlem, also known as Spanish Harlem. Parishioner and author Susan Cheever, quoted in *The New York Times*, says, "It's an area of extremes. You can see an undercover cop driving backwards up the street chasing a crack dealer, while a Federal judge steps out of a town house to cross the street to buy pasta."

Parishioners

*Take ye the sum of all
the congregation of the
children of Israel.*

NUMBERS 1:2

Who we are and what we think

"It is fun!" concluded one of the 214 parishioners who responded to our questionnaire, in expressing the joy and fulfillment that shone clearly through the hundreds of comments we tabulated. This highly diverse parish is no less diverse in its opinions, but the really important feelings and ideas are shared by almost everybody. As a parish, we like ourselves and our church.

"We like the people—parishioners as well as clergy," said one person. "The space is beautiful, and conducive to prayer and thinking," from another. "The service is stimulating," said a third.

Who are we? Not a cross-section of New York as a whole, but certainly a representative cross-section of our own particular part of New York. Although our church is located on Manhattan's Upper East Side, we come from many areas around the city. We have an active Sunday school and lots of children underfoot, but two-thirds of us are over forty. One-fifth are over sixty. Most of our children are grown. Two-thirds are presently married, quite a few to spouses who are not Heavenly Rest parishioners. And although Heavenly Rest is often described as a "family" church, we have a disproportionately high percentage of single people in leadership positions.

Virtually all of us went to college, and two-thirds attended graduate or professional school. But despite this high level of achievement, one-quarter of us live on less than \$50,000 a year. At the other extreme, one-fifth have an annual income of more than a quarter of a million.

In general, those of us who are mothers work. In fact, just about everyone in the parish is occupied during the working day. Women are primarily in education and social service, men in finance and the law.

There were some surprises. In New York City, where



one would expect a high rate of turnover among parishioners, only about a quarter of us have attended Heavenly Rest for five years or less, while another quarter have attended 20 years or more.

We want to share our church, which we see as “all welcoming,” with others, but aren’t sure how to accomplish this. “Just our size is daunting,” wrote one person, “both to newcomers and to those who have been here awhile.”

Over the past two decades, we have had a period of solid growth, then a leveling off. Active households increased from 299 in 1974 to 778 in 1990. But from 1991 through 1994, membership has comprised about 625 households, 425 of which pledged. Attendance on an average

Sunday peaked at 350 in 1991, and since then has averaged 250. About 220 attended parishwide teas and cocktail parties held this winter to gather anecdotal information for this profile.

The challenge to Heavenly Rest is how to “accommodate diversity of opinion without losing our focus.” “It needs energy—pure, unpretentious, God given, God motivated, sweet, kind, un-upper-East-Side beyond-materialism energy, with the feel of warmth and inclusiveness.”

But beyond the fun, and the activities, and all the many ways we find to enrich our lives at Heavenly Rest, the questionnaire left no doubt that the Eucharist is at the center of our spiritual life. “It punctuates the week,” wrote one parishioner. Another called it “most important for spiritual renewal.”

Sermons are important to Heavenly Rest, and people feel strongly about them. Opinions range from “the varying preaching styles at Heavenly Rest are quite

effective" to "I long for a higher level of philosophical and theological content." We favor diversity of preachers.

The music at Heavenly Rest is thought to be superb, and is much loved. With our newly improved acoustics making it possible to hear people sing, we now want more congregational singing. "I know and appreciate music, and ours is wonderful, but I also believe that parishioners should have their opportunity to make a joyful noise."

Easter, Thanksgiving, and Christmas dinners for the homeless at the church, and neighborhood projects like Yorkville Common Pantry and Crossing 96th Street are important to us. While for some "the highest goal must be community interaction and support services for the needy," for others "outreach should be seen as an outgrowth of Christian life, and not as a focus in and of its own."

"Inreach" is clearly a concern of the parish, and one of the issues that we need to address. "We have many parishioners in emotional, marital, spiritual, professional, and substance trouble." "Let Heavenly Rest become more a hospital for sinners than a 'club' for saints!"

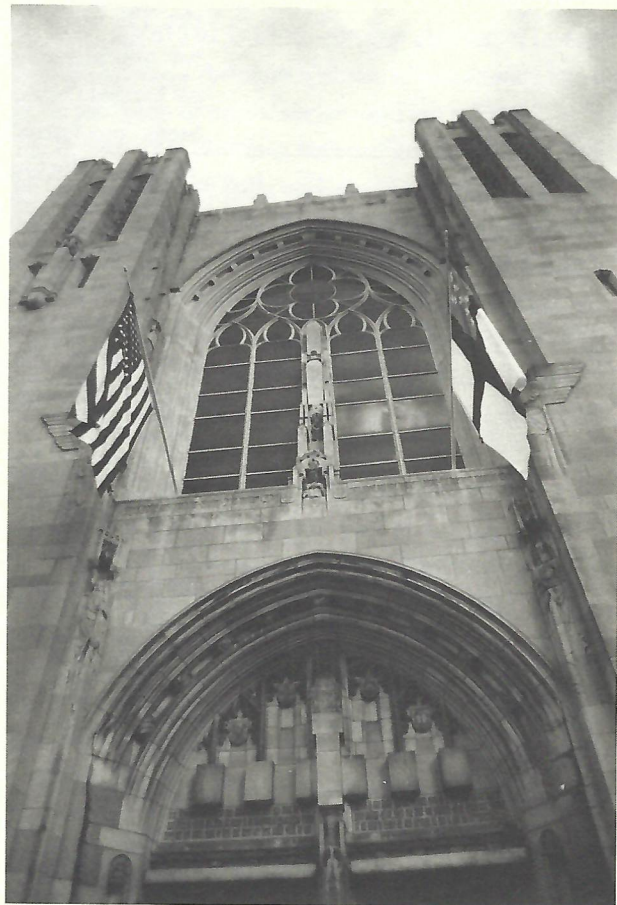
There is a general perception that the Vestry and committee chairs are "dedicated and hard-working." "I am impressed by the commitment of those I have worked with." At the same time there is a sense that the church is run by an "in group." "It is difficult to get on committees." "I think lines of communication could be more open."

Even though many of the children of parishioners are grown, and their parents are not currently involved in the Sunday School, it is nevertheless considered essential by most, and in need of revitalization. "Sunday School is the key to a growing congregation." "A good Sunday School program attracts families, and one of the great things about our church is the number of families and young children who attend."

The children themselves, many of whom were interviewed at their Sunday School and Teen Faith

groups, tended to agree with their elders on many points. Not surprisingly, their favorite Heavenly Rest events are the Christmas Pageant and the Pentecost Picnic. But they would like to be taken more fully into the life of the church, and helped better to understand its purpose, its services, and even its physical plant. And they would like to hear more that would link Christianity to everyday family life.

Parishioners young and old believe that Heavenly Rest has "a sense of spiritual power that energizes the parish no matter who the rector is," but that "there is a need for someone who will help us all look up to God as well as reach outward to one another," and who can "furnish a holy, giving atmosphere sprinkled with an abundance of good humor."



History

*Remember the days of
old, consider the years of
many generations.*

DEUTERONOMY 32:7

What's in a name?

People sometimes smile at the name of our church. It has inspired parodies (“the celestial snooze”). But at the time of the founding of the Church of the Heavenly Rest, a few months after the end of the Civil War, there was nothing in the name to bring on laughter. It had been chosen as a reverent memorial to those who had fallen in those four terrible years.

The church was organized by the Reverend Robert Shaw Howland, rector of the Church of the Holy Apostles. The first services were held in 1865, and the parish was officially established on May 18, 1868. The founders located their church at 551 Fifth Avenue, near 45th Street, in a virtually undeveloped region of the city dominated by Grand Central Terminal with its open-air railroad yards and smoke-belching steam engines. Dr. Howland's rectorship was marked by the rapid growth of the new parish, and by extensive programs of social and missionary work. When he died in 1887, his eulogizer said his “sympathy was instinctive, a part of him. It welled up from his heart as the fountain gushes from the earth.”

Dr. Howland was followed by David Parker Morgan, who had come to the church as an assistant in 1881. His rectorship was prosperous and successful, in both regular parish activities and outreach programs. In 1890 the church began to sponsor a soup kitchen at 314 East 46th Street. By 1900, the parish consisted of nearly one thousand communicants, with numerous parish organizations and an active Sunday School program.

Dr. Morgan was succeeded in 1907 by the Reverend Herbert Shipman, who had previously been chaplain of the United States Military Academy. While there he wrote “The Corps”—an anthem still sung at West Point.



In the winter of 1915–1916—during a period of severe unemployment—the church obtained nationwide fame for its provision of meals, shelter, and job referrals.

In 1921, Dr. Shipman became Suffragan Bishop of the Diocese of New York, and was succeeded at Heavenly Rest in 1922 by the Reverend Henry Darlington. By then the neighborhood around Fifth Avenue below Central Park was becoming commercial, and it was apparent that the church should move uptown. In 1925 the property at 45th Street was sold, the present site at Fifth Avenue and 90th Street having been purchased late in 1924.

Carnegie Hill was then taking shape as a fine residential neighborhood. But there was an Episcopal church near our new site—the Church of the Beloved Disciple. A merger was negotiated, and Dr. Darlington became rector of the joined parishes. The construction of the present Church of the Heavenly Rest and the Chapel of the Beloved Disciple began on the parish's feast day, All Saints Day, in 1926.

The goal of the Vestry and Dr. Darlington had been to engage the best church architects in the world. They chose Mayers, Murray, and Phillip, successors to Bertram Goodhue Associates. Hardie Phillip was the

principal designer. Among other Episcopal church buildings designed by the firm and its predecessors are: the Cathedral Church of St. John the Divine (begun in 1892), St. Bartholomew's Church (1918), St. Thomas Church (1914), and the Church of the Intercession (1914). The firm also designed the Church of St. Vincent Ferrer (1923), and were consultants in the design of Temple Emanu-El (1929).

The dedication took place on Easter Sunday, March 31, 1929. Only a few months later the stock market crashed, leading to the Great Depression of the thirties. In this period of hardship for countless people, Heavenly Rest was fortunate to count among its parishioners some whose fortunes had remained intact. With their help the church was able to meet its budget even in the darkest years.

Dr. Darlington made Heavenly Rest a prosperous, nationally known parish. One of his most important achievements was the founding in 1930 of the Church of the Heavenly Rest Day School. Since 1969 the school, now called simply The Day School, has been independent of the church, but still holds many of its classes in the parish house.

In 1949 Dr. Darlington retired, and the Reverend John Ellis Large became rector in 1950. His effectiveness was based in part on his vigorous, intellectual style of preaching and writing. The church was filled every Sunday, and packed to overflowing at Christmas and Easter. He was widely known for his healing services, and he was an effective administrator of the parish.

The music program flowered under Charles Dodsley Walker, Music Director from 1951 to 1988, and founder in 1952 of the Canterbury Choral Society, which still performs major choral works for large and enthusiastic audiences. In 1969, the York Players were founded at the church by Janet Walker. Now, as the York Theatre Company, they continue to give successful, innovative stage productions Off-Broadway.

In 1961, Dr. Large was succeeded by the Reverend J. Burton Thomas, a kindly, wise pastor who led us

through a decade of growing skepticism. Although the congregation became smaller, Dr. Thomas maintained the church's finances in excellent condition, and had a devoted following among the parishioners until his retirement in 1974.

The Reverend Alanson Bigelow Houghton became rector of the church in January 1975, full of enthusiasm and fresh ideas. Alan created a single main service at 10:30 AM Sundays by combining the separate family service for children with the main service for adults. He established the freestanding altar at the front of the chancel, and encouraged different members of the clergy to preach on Sundays.

Under Alan we began to take a very active role in social service and outreach programs, such as the Yorkville Emergency Alliance, which he founded with Rabbi Ronald Sobel of Temple Emanu-El at a time when cutbacks were threatening programs on the Upper East Side. He expanded counseling activities, provided shelter for the homeless, instituted a Friday luncheon for senior citizens, and started a musical program called Heavenly Jazz.

During most of Alan's rectorship, from 1976 on, the Reverend C. Hugh Hildesley served as volunteer priest. When Alan left, Hugh became rector in 1983. His tenure saw a major increase in the endowment, a spiritual deepening, and greater use of traditional liturgy. He had a fine artistic sense, which was evident in both the individual elements and overall flow of his services.

Hugh also continued social service programs, including the overnight shelter and meals for the needy. During his tenure outreach covered much of the Upper East Side, with grants to agencies serving the Carnegie Hill, Yorkville and East Harlem neighborhoods. The church also established a link with St. Mary's Church, Christiana, South Africa.

But, for Hugh and the parish, the greatest challenge came on August 7, 1993.

The Fire

And there appeared unto them cloven tongues like as of fire.

ACTS 2:3

“We never save churches”

When the Reverend Jamie Hamilton, eight months pregnant and asleep in her apartment in the parish house, was awakened in the middle of the night by the fire alarm, her first thought was, “How can a stone church burn?”

She thought it was probably just a crossed wire somewhere, but she dialed 911 anyway. A few minutes later, when she opened the door of her apartment and the smoke billowed in, she knew that this was the real thing.

By the time she and her little girl made it down to the side door on 90th Street, the police cars and fire trucks were arriving. Eventually there were more than twenty, and over a hundred men streaming into the building. Within an hour the fire had been contained.

The firemen were ecstatic. “We never save churches,” one of them said. “Once a fire reaches the roof, they’re gone. And in another fifteen minutes, that would have happened here.” In fact, they had striven mightily, not just to save the building as a whole, but its artifacts. They had accepted the handicap of not breaking our magnificent stained glass windows, which would have let out the smoke and intense heat. When they finished, it was as though they had won the Super Bowl.

Within another hour, the clergy and staff appeared, followed soon thereafter by parishioners who had heard the news on radio or TV. As the cleanup work began, everyone had one thought: tomorrow is Sunday. The service must take place as usual.

Well, not quite as usual. The chancel, with its reeking hole where the organ had been, was unusable. So the service was held at the back of the church, with a temporary altar placed at the crossing. Music Director Mollie

Nichols played the piano. The Reverend Anne Richards preached a sermon she had written the night before. The Gospel for the day was about the storm on the Sea of Galilee, where Jesus tells the disciples, "Be of good cheer. It is I. Be not afraid."

A few months later a special service was held, in which the men of the fire and police departments were honored. The cleanup continued throughout the winter. When spring came, a beautiful Restoration Ball was held in the main body of the church. And during the summer the work picked up, with professionals laboring to restore the church not to what it had been before the fire, but to what it had been in 1929.

When, a little more than a year after the fire, Opening Sunday came around, a more beautiful Heavenly Rest was revealed to parishioners than most of them had ever seen. Out of disaster had come a new commitment. Out of despair had come hope.

In the time since the fire, and into the interim period, the Reverend Anne Richards and the Reverend Jamie Hamilton have provided the leadership and inspiration to help us build on that hope. Their dedication as our priests has sustained the new spirit that has emerged at the Church of the Heavenly Rest.

The Master Plan

*Unless the Lord builds
the house, those who
build it labor in vain.*

PSALMS 127:1

It happened at the right time

There were at least two good things about the fire. First, the church didn't burn down. Second, it happened at a time when we had recently created a Master Plan to correct and improve almost every aspect of the church structure.

For more than two years the Building Committee had been working with members of the architectural firm of Allen, Harbison & Associates to prepare a comprehensive catalogue of restorations, renovations, and other alterations to the building. These ranged from work required for structural integrity to less urgent modifications which would increase our ability to fulfill our mission as a place of worship and a vital force in the community.

The plan is divided into three sections. The first deals with the fabric of the building, and all that must be done to care for it properly; the second with support spaces, the collection of rooms and facilities in which most of the daily life of the church takes place; and the third with the worship spaces, and what must be done for their maintenance and improvement.

The exterior fabric was carefully examined: roof, walls, windows and doors. The roof needed to be replaced, and serious problems were found in the condition of the windows. Heating, ventilating and air conditioning were also surveyed. Prophetically, the report pointed out that "it is essential that a modern smoke and fire detection system be installed."

The support spaces were rated "extremely poor," the original builders having heavily emphasized the worship spaces. The Master Plan gives highest priorities to better space for clergy and staff, an improved reception area, and a street-level elevator for easier access, especially for the handicapped and infirm.

The approach to the work to be done in the worship spaces was both reverent and sensitive, recognizing that changes had the potential to disturb parishioners who love the church just as it is. Suggestions in this area invited full parish consideration. Less controversial recommendations dealt with acoustics, lighting and the organ — which even before the fire required improvement.

The plan was intended to be implemented over a period of ten years. But now, necessities of fire repair could be integrated with longstanding needs of the building. Much has been accomplished already. Stone in the sanctuary has been cleaned, and the acoustics improved. The stained glass windows were cleaned, and now shimmer with a brilliance that has not been seen for decades. Preparatory work has been done to improve lighting in the sanctuary. The glorious new movable organ console is in place, installed in time for Easter 1995.

All this work has been paid for by Phase I of the Capital Campaign, insurance money, and several designated grants and gifts. Our Master Plan is well under way, but serious obstacles remain. The Building Committee and Vestry feel that the support and involvement of our new Rector can be crucial.

As a result of the fire, this committee has become perhaps our most active. Most of the fourteen members, staff members and architects attend meetings which, after the fire, were held weekly, and now roughly once a month. The goal of the committee is to return the church building to its finest condition.

Architecture

When a flood arose, the stream beat vehemently upon that house, but could not shake it because it had been well built.

LUKE 6:48

A place of serenity, simplicity and strength

The design of the Church of the Heavenly Rest is Gothic in inspiration, but with a modern, art deco interpretation. The Chapel of the Beloved Disciple is of Spanish inspiration. These eclectic elements have been combined with such grace and reverence that disparate parts are subordinated to the powerful, reverent structure as a whole. The church's open, unimpeded spaces make it ideal for preaching.

The exterior is Indiana limestone, in a stone and poured-concrete, cantilevered structure. The interior is faced with buff sandstone. To preserve the church's simple lines, it was designed with no visible organ pipes. Many of the present 8,004 pipes (137 ranks) are behind the stone screen south of the altar. The focus of the entire church is the altar, a seven-ton block of solid limestone, with its cross and carved stone reredos, which reaches dramatically to the heavens.

The reredos, designed by Earl N. Thorp, has figures of the four evangelists flanking an enormous empty cross, surmounted by the risen Christ. The angels at the very top were executed by Malvina Hoffman, who carved the figure of the Virgin Mary on the front of the pulpit. The angels on the sides of the chancel arch were carved by Ulric H. Ellerhusen.

Around the interior of the church is a band of carved molding, containing the inscription of the entire seventeenth chapter of the Gospel of St. John. Gold stars symbolizing the heavens are set in the chancel vault. One of the most original features of the church is the lighting, which is all reflected, with no direct light sources visible. This provides a serene, warm, glowing atmosphere.

Behind the reredos is the jewel-like rose window, executed by J. Gordon Guthrie. The other windows were



executed by J. H. Hogan in England. The six windows to the south and north depict the principal events of the Christian year, from the prophecy of St. John the Baptist to the Resurrection.

On the south side, at the east end, is the Advent window, with a figure of St. John the Baptist. The second window shows the baby Jesus in the manger, the Annunciation, and the greeting of the angels to the shepherds, as well as other motifs. The third window celebrates Epiphany, with a glowing star of David in the center of which is the adoration of the magi.

On the north side are, reading west to east, the window of the Lenten season, showing an allegorical figure of penitence, and scenes from the life of Jesus; the Holy Week window, with scenes of Good Friday and the Passion; and the window of the Resurrection and Ascension.

The west window, dedicated to Herbert Shipman, contains a central rose, with medallions representing the four evangelists. Below are insignia of institutions with which Dr. Shipman was associated, including Columbia University, Squadron A, and West Point.

The angels and other figures around the exterior entrance to the church were executed by Lee Lawrie, best known for the figure of Atlas at 630 Fifth Avenue. On the iron straps of the door hinges appear scenes representing the history of the City and Diocese of New York.

After more than six decades, the structure not only continues to serve the parish and the neighborhood, but has been recognized as one of the most distinguished architectural presences in Carnegie Hill.

Liturgy

*That sacrifice which is
the offering up of your
faith.*

PHILIPPIANS 2:17

The central event of Christian life

Driven by the power of the liturgical reform of the 1970s, the Church of the Heavenly Rest, like many Episcopal parishes, has evolved into a strongly Eucharist-centered church. In our recent parish survey, its celebration every Sunday was cited by an overwhelming majority as the most important event in our community.

"It is," wrote one parishioner, "the central event of my Christian life."

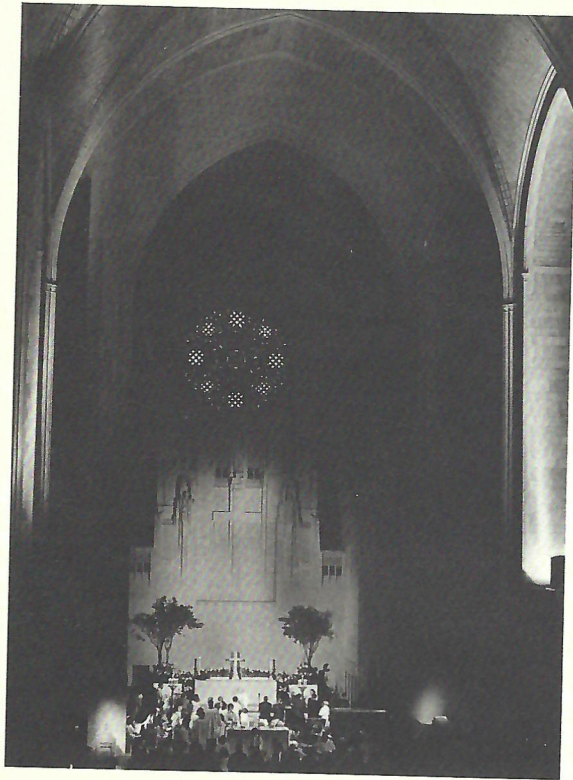
The Eucharist is celebrated twice on Sundays. At 8 AM in the Chapel of the Beloved Disciple, Rite I is used. At our 10:30 AM main service, Rites I and II are alternately celebrated. Our Wednesday Eucharist at 6:30 PM in the Chapel uses Rite II. The laying-on of hands is provided during the main service on Sundays, and on Wednesday evenings.

The cycle of the church year has begun to be observed more extensively at Heavenly Rest. For instance, we have for the past two years celebrated the Feast of the Epiphany on January 6, with a service that includes the procession of the three kings.

The Lenten season is a central focus of our church year. In addition to the traditional Ash Wednesday service, other Wednesday evenings are used as a time for study and introspection following the Eucharist. A parish quiet day is held in Lent, and one in Advent. And there is usually one parish-wide retreat held during the year.

Our Palm Sunday observance has also evolved over time. It now includes a dramatic reading of the Passion, with parishioners reading the parts. And the children of the Sunday School participate in the procession of the palms.

The Eucharist is usually celebrated every day during Holy Week. On Maundy Thursday we have added the



ancient ceremony of the Washing of the Feet to the Stripping of the Altar as part of this solemn observance. The traditional three-hour service on Good Friday has given us the opportunity to observe Christ's Passion with original organ meditations interspersed with spoken meditations, as well as with traditional homilies on the last words, and familiar musical settings.

For several years, Heavenly Rest has put on its grandest liturgical show at an Easter Vigil service that has included a thurifer (for the only time of the year), baptisms, and the first Eucharist of Easter.

Both our dedicated Altar Guild and Acolytes make essential contributions to our services, as do the Lay Readers who read Scripture and

administer the chalice. Four Lay Eucharistic Ministers take the Blessed Sacrament to shut-ins soon after Holy Communion is celebrated at the church.

Summer is a time when many parishioners head for second homes. Unofficially the season begins on the Feast of the Pentecost with a parish picnic. On Sundays in June, July and August, the 10:30 AM service moves to 9:30 AM, and is celebrated in the newly air-conditioned Chapel of the Beloved Disciple.

Music

*Make a joyful noise unto
the Lord, all the earth:
make a loud noise, and
rejoice, and sing praise.*

PSALMS 98:4

The word of God in song

Music has always played a prominent role in this parish. Under the leadership of Mollie Nichols, it has been thoroughly integrated into our liturgical life.

Before Opening Sunday in September, Mollie publishes a complete listing of the music to be performed throughout the church year. It is chosen not only with the general season in mind, but also the particular readings for the day, especially the Gospel. The music we use reflects many different sources of church tradition, from ancient chant to modern folk and ethnic sources.

In the opinion of parishioners and outsiders alike, our professional choir is one of the best in New York. The singers are chosen, not just for their beautiful voices, but because they have had specific experience in ensemble work. Many come from renowned New York early music groups.

To expand the musical life of the parish, a parish choir has been formed to sing on major feast days. For younger members, there is the St. Cecilia Choir for kindergartners through second grade, and a junior choir for third graders and up. The two choirs perform on special Sundays and other occasions.

But perhaps the musical highlight of the year, for children and adults alike, is the Heavenly Rest Christmas Pageant. Over a hundred children from the parish and the neighborhood take part. There are angels, animals, and tumblers. It is presented on Christmas Eve, at 3:30 PM and 5:00 PM, filling the church on both occasions. For many in the Carnegie Hill area, parishioners and non-parishioners alike, the Pageant has become the way families begin their Christmas observance.

Accompanying all these events is our magnificent 137-rank Austin Organ, one of the largest and finest in-



struments in New York. The fire destroyed the console, but fortunately spared the 8,004 pipes. All have been cleaned and re-leathered, and a new console has been built by Guilbault-Therien of Canada. This fall a rededication concert will be performed at the church by John Scott, Organist of St. Paul's Cathedral, London.

Leadership

The Son of Man came not to be served, but to serve.

MATTHEW 20:28

How clergy and laity work together

The Rector has been supported in recent years by two full-time clergy, one specializing in education and the other in pastoral care; a part-time associate; and a seminarian. The office staff includes a controller, part-time director of development, administrative secretary, parish secretary and receptionist. The maintenance staff consists of a custodian supervisor and three custodians.

The Vestry, composed of two wardens and 15 members, is the governing body of the church. It meets monthly on Monday nights at the church. Vestry members may be elected for two consecutive three-year terms. Wardens may be elected for three consecutive two-year terms.

To this end, the Rector appoints a nominating committee of at least 5 people who may be either outgoing Vestry members or other members of the parish. They recommend one name for each Vestry opening. Elections are held at the annual meeting on the third Sunday in January.

The Vestry, in addition to managing the interim period, is now working to increase operating income, endowment and capital funds, and to stimulate and expand lay leadership.

For the long term, the Vestry is committed to increasing substantially the membership of the parish, to building up the endowment, and to making the church a living landmark in the neighborhood and the city at large for its welcoming spirit and spiritual nourishment.

Pastoral Care

*All things work for good
to them that love God.*

ROMANS 8:28

Prayer, listening and friendship

The necessity for inreach, or lay ministry to each other, is compelling in this huge, cold, stressful city.

In recent years, our associate clergy have formed and directed the Inreach Committee to care for parishioners or their loved ones who are in trouble, sorrow, need, sickness, or any other adversity. They developed the "welcome card" placed in the pews for communications from both new and old members. But although prayer for, listening to, and friendship with each other stretch and warm our spiritual life, lay ministry is not yet at the very core of our being and doing.

Our Fellowship Committee, too, attempts to create a friendly community for singles and families at our church. It sponsors the Epiphany pot luck supper, the Shrove Tuesday pancake supper, the Palm Sunday brunch, the Pentecost picnic, the Father's Day brunch, and Piccadilly—the seasonal parties at the Rectory for parents of young children. It recognizes the need and hunger for real fellowship in this city, and is working to do even more.

After the 10:30 service on Sundays, the Welcome Committee greets churchgoers and serves coffee and pastry. Newcomers are phoned by committee members and the clergy, who encourage them to join activities of interest, and invite them to parties for new members, held every three months at the Rectory.

Communications to parishioners include various mailings: a seasonal newsletter, an annual report, an annual guide to Christian education, and announcements. The Sunday leaflet keeps us current for the week. But improved communication, both within the parish and to the broader community, is an essential part of our challenge for the future.

The more extraverted side of pastoral care is outreach to our neighbors in need. Grants averaging \$2,000 from our Outreach Committee support agencies with programs in youth counseling, homelessness and hunger, senior and family services, AIDS, domestic violence, and job training in the Yorkville and East Harlem neighborhoods. Members of the committee, which disperses about \$35,000 a year from its endowment, serve as liaisons to these agencies, either as board members or as volunteers. Outreach also funds ministry in other Episcopal churches and seminaries.

At the church itself, Outreach sponsors the Friday lunches for low-income seniors; a domestic violence support group for women; Cooks Who Care, who cook and deliver meals to homebound AIDS patients; and the holiday meals for the homeless serving as many as 500 people at Thanksgiving, Christmas, and Easter. Our shelter for the homeless in the narthex of the church, which was closed after the fire, should reopen as soon as the details are in order for its organization.

Christian Education

Teach them the good way wherein they should walk.

I KINGS 8:36

A necessity for growth, as individuals and as a parish

For our highly schooled parishioners, single or married, young or old, education is a priority. In the last few years, thanks largely to imaginative leadership from the clergy, our adult education program has come alive, in the form of dynamic forums and discussion groups.

Yet our Sunday School attendance has dropped off. We feel strongly that this situation has to be turned around, if we are to become a magnet for the young families who are the future of our church. In a neighborhood rich in first-rate schools, we must work to meet the same high standards we see around us.

Christian education for children is currently overseen by a Vestry member/parent. Attendance on an average Sunday is about 30, with most of those being between three and eight years old. Attendance swells at Christmas and Easter, bringing total yearly participation to 160.

Sunday School is staffed by a total of ten volunteer teachers, with parent assistants on a rotating monthly basis. Attendance has always been spotty, because so many of our families are away on weekends, but it has fallen off by as much as 50% in the last four years. Classes, which use the new Episcopal Children's Curriculum, are for Toddlers, Pre-Kindergarten, Kindergarten, First Grade, Second Grade, Third/Fourth Grades, and Fifth/Sixth Grades. Children are in their classes from 10:30 until 11:15, when they join their parents for Holy Communion.

Teenagers also meet with a teacher each Sunday from 10:30 to 11:15 to explore questions like, "Why go to church?" and "What difference does being a Christian make?" Weekly confirmation classes, with attendance ranging from two to 30, take place in January and Feb-

ruary, taught by the clergy in teams. Discussion topics are Christian doctrine, Christian identity, and Christian ethics. Classes conclude with an overnight retreat.

For adults we have Sunday morning Bible class, Wednesday evening Bible study, the Thursday morning book group, and adult forums after the 10:30 Sunday service on issues such as abortion, Alzheimer's, anger, children in poverty, divorce, grief, and sexuality. This winter a parishioner led five workshops in faith journeys in modern literature. Support groups include: Explorers (guided by a pastoral counselor and exploring questions about our faith), career transitions, separation and divorce, domestic violence and caregivers. Education for Ministry, with a mentor from our parish, meets weekly at the church for its fifth consecutive year.



Finances

*For which of you,
intending to build a
tower, sitteth not down
first, and counteth the
cost, whether he have
sufficient to finish it?*

LUKE 14:28

As the parish grows, so does its need

Clearly our finances are a major concern. Though we have an endowment of over \$8 million, we have an annual budget of over \$1.3 million, and we have been invading principal for the last five years to cover operating expenses.

Heavenly Rest has developed a financially prudent policy of spending 5% of endowment per year for current expenses. But in the last five years we have been forced to dip more deeply into the endowment. To date, investment performance has been such that we have not suffered serious erosion of principal, but we do not expect the investment environment of the next decade to allow this to continue.

A five-member Investment Committee oversees the church's endowment. Investments are split roughly 80/20 between equities and bonds in two funds: Group I, an unrestricted fund, is worth about \$7 million; Group II, which is restricted, is worth about \$1.5 million. Since 1984, the endowment has grown from about \$4 million to its present size. Annual growth has averaged 12.4%, a growth the committee is aware probably cannot be sustained.

Stewardship remains a conundrum at Heavenly Rest. Led by a coordinator and two co-chairs who involved 65 parishioners, the committee personally contacted every member of the parish about their pledges, pledges the committee hoped to raise to an average of \$1,500. But the average pledge remains a little over \$1,200—and this year's campaign fell short of the \$525,000 goal by about \$15,000. A subsequent appeal increased pledges, but still fell short of the goal. We find it sobering that total pledges (40% of our budget) do not cover the cost of our staff. Under the guidance of the

15-member Finance Committee, the Church of the Heavenly Rest has worked hard to reduce its deficit.

More than \$200,000 of the church's annual revenue comes from organizations who use our space, principally The Day School. Another source of revenue is the Thrift Committee. Traditionally an *ad hoc* group of 10 to 12 women, the group has been reduced to four or five members who sort and mark donations in kind that are sold through the Stuyvesant Square Thrift Shop. Because receipts from the Thrift Shop have fallen, the Vestry recently appointed four people to look into its operation.

Under the leadership of the 15-member Development Committee, Heavenly Rest successfully completed Phase I of the Capital Campaign. The committee oversees fundraising events to enhance both the operating budget and the endowment. The Planned Giving committee meets as needed to promote the Church of the Heavenly Rest as a recipient of planned and deferred giving.

These six committees—plus the Vestry—believe revenues must grow from more generous giving, and from increasing the size of our parish. The problem, of course, is that as the parish grows, so do the demands. Without a stronger financial base, we see no way that we can meet the increased expectations of our parishioners and harness the enthusiasm generated by the profile process to serve and expand our Christian mission.

Church of the Heavenly Rest

Comparative Financial Statements — January 22, 1995

Operating Fund

	1995	1994	1994	1993
	<i>Budget</i>	<i>Actual</i>	<i>Budget</i>	<i>Actual</i>
<i>Support & Revenue</i>				
Pledges	\$525,000	\$506,000	\$525,000	\$490,000
Income on Unrestricted Funds	224,350	188,096	217,400	204,268
Additional Investment Drawdown (5% policy)	98,000	106,904	77,600	77,732
Reimbursements	205,300	200,862	203,800	200,516
Thrift	50,000	51,587	90,000	85,743
Ceremonies	26,000	34,433	36,000	43,007
Seasonal & Plate Offerings	27,500	32,702	29,000	31,505
Other Interest Income	20,000	20,000	20,000	21,792
Fund-Raising & Other	31,075	30,791	40,600	19,360
	\$1,207,225	\$1,171,375	\$1,239,400	\$1,173,923
Expenses				
Staff, Labor & Benefits	613,681	607,160	613,743	594,566
Building Operations & Maintenance	312,920	279,507	291,620	250,920
Diocesan Assessment & Support	189,364	192,500	192,500	197,977
Professional Services/Outside Labor	150,315	125,825	144,255	134,292
Communications	27,700	28,759	25,500	27,360
Office Expenses	31,300	26,373	32,170	25,606
Other	30,750	28,248	33,850	33,733
	\$1,356,030	\$1,288,372	\$1,333,638	\$1,264,454
NET DEFICIT	(\$148,805)	(\$116,997)	(\$94,238)	(\$90,531)

Note: Actuals subject to final audit

The New Rector

I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind.

I SAMUEL 2:35

No place for the weary or faint of heart

During the fire of 1993, amid the flames, smoke, and water that filled the church that early Saturday morning, the light behind the great stone cross which dominates the nave of the church never went out. It is a symbol of the spirit which permeates the Church of the Heavenly Rest.

This spirit flourishes in an atmosphere that is alive with the constant challenge of living a Christian life in a secular age. With the help and guidance of the Holy Spirit, our challenge now is to find a rector who shares that spirit.

We hope our new rector's strong faith will radiate a warmth and humor that will make newcomers—as well as oldcomers—feel welcome. We are mindful of the need within our parish to improve how we reach out to one another. We hope the person we are seeking can help us in our quest to reach out, not only in our secular lives, but also inside the walls of the church.

This is a parish of extraordinary richness and variety that shares a keen intellect and hunger for knowledge. We hope our new rector can strengthen and challenge our faith from the pulpit, and help to build a comprehensive program of Christian Education that will proceed from Sunday School through the teen years and on into adulthood.

We hope also that this person recognizes the cornucopia of skills which reside in the parish, and encourages the active participation of the laity in facing the challenges which lie ahead. We hope he or she will be a strong proponent of both lay leadership and lay ministry at Heavenly Rest.

We are proud of who we are, proud of our heritage. But we are also mindful that this transition occurs at a

critical time in our lives. In an era of diminishing resources, no individual—and certainly no institution—can escape the consequences. The Church of the Heavenly Rest will be sorely tested in the coming years. We hope the person we call helps us improve our own stewardship through his or her vision, faith, and commitment to put our parish on a financial footing that will allow us to continue to do God's work in the world.

We pride ourselves on being a church that welcomes and embraces everyone, young and old, rich and poor, singles and families. The person we call should be sensitive to the tensions of single life in Manhattan. We also hope this person understands an institution that is under great stress—the family. The Church of the Heavenly Rest should be a haven, a spiritual and physical refuge, for everyone, but especially a haven from the tensions of family life in the late 20th Century. It should be a place that appeals not only to mothers and fathers and their young children, but also to children who become young adults in what seems like the blink of an eye.

Make no mistake. This is not a place for the weary or faint of heart. The care and feeding of hundreds of parishioners in a dynamic urban parish requires great energy and enthusiasm. Above all, it requires a person confident in his or her calling; a person proud to be called *priest*, proud to be God's servant in the world. It requires someone who can still be humbled by the work of the Holy Spirit in their life, and in the lives of their flock.

The Church of the Heavenly Rest has been steadily invigorated over the past 20 years by our last two rectors. Our next rector should quicken us so that we become fully alive to the power of the Spirit working in all of us. "The people that walked in darkness," wrote the prophet Isaiah, "have seen a great light." With the help of our new rector, the Church of the Heavenly Rest should become that great light to a yearning world.

Goals

At a retreat on April 22, 1995, the Vestry and the Parish Profile and Search Committees agreed on four goals for the Church of the Heavenly Rest.

I. *Lay Ministry.* We hope, with the guidance of the Holy Spirit, to employ the multi-faceted talents of our parishioners, so that every member of the parish family feels that he or she is a full participant in the life of the Church of the Heavenly Rest.

II. *Christian Education.* We are willing to commit the assets that are necessary to expand and deepen our Christian education for people of all ages. In a parish that values education so highly, we hope, through preaching and teaching, to fill the spiritual void so many of us feel in our lives.

III. *Pastoral Care/Fellowship.* We pray that God will help us to open up the structure of the parish to enable all of us to feel more secure in talking to one another. Greater participation, we hope, will lead to a greater sense of caring and nurturing of one another.

IV. *Stewardship.* We hope to expand our sense of stewardship to a year-round commitment of our time, talent and treasure in thanksgiving for God's many gifts. We believe that our parish should grow more comfortable with the notion of preaching and teaching stewardship as part of our mission in the world.

Wardens & Vestry

Wardens: Kevin Lichten, Ellen Warner
Vestry: Donna Russell Cronin, John Crow, Donald Daly, Gardner Dunnann, Nancy Fisher, George Hasen, James Lawton, Richard Linde, Susan Montgomery, Paul Orme, Blythe Randolph, Mary-Ann Selassie, Eleanor Sypher, Edwina Woodbury, Sally Zimmerman

Parish Profile Committee

Bill Smith and Eleanor Sypher, *co-chairs*,
Caroline Boynton, Shirley Dunnann, Bill Gnichtel, Molly Grose, Terry Martin, Patty Paine, Lew Petterson, Joan Sharpe, Les Stroh, Frank Sypher

Search Committee

Gardner Dunnann and Anne Herrmann, *co-chairs*;
Betsy Alpert, John Crow, Jim DeWoody, George Hasen, Jane Havemeyer, Bill Herrman, Kit Lonergan, Patty Paine, Mary Parkman, Peter Pettibone, Eleanor Sypher, Jim Tripp