

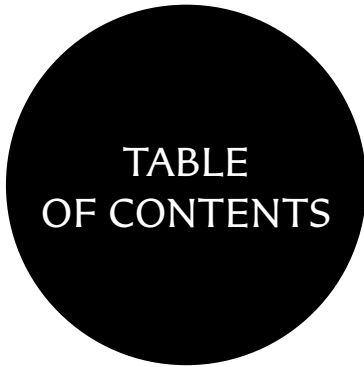
ST BART'S



2016 PARISH PROFILE

**ALL GUESTS
WHO PRESENT
THEMSELVES
ARE TO BE
WELCOMED
AS CHRIST.**

Rule of St. Benedict 53:1



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ST. BART'S MISSION AND VALUES

These words from our mission statement epitomize who we are and what we try to be every day:

MISSION

Our mission is to comfort, challenge and inspire a growing community of people in search of meaning and hope in their lives.

We experience the mystery of God, hear and wrestle with God's word, share Christ's presence in the sacraments, feel God's love in community, and leave strengthened to live and serve in the world.

RADICAL WELCOME

We attempt to live our mission first and foremost through our radical welcome.

This welcome begins the moment you ascend the front steps of St. Bart's, with a warm greeting from our clergy and ushers. Whoever you are, whatever path has brought you to us, we try to find a place for you that gives you what you are seeking. We strive to know and learn from you, to include you, to share what we have, and to welcome you to our table, without prejudice or barriers, to full immersion in the worship and practice of our community. We don't care about labels and social constructs because Jesus didn't care.

We want everyone who comes to St. Bart's to know something about what we believe and who we try to be. So, we offer this description of ourselves in our Sunday Bulletin.



Here is a place that is ancient and new, a faith that we hold going back to Jesus, back to his spiritual ancestors, back to those who walked the earth and found holy ground. And what we do is often based on really ancient patterns—worship and music; loving service to the poor, the hurting, the lonely; working for justice and peace; lively, fearless education and formation of minds and souls. And that faith is also completely contemporary, engaged in the culture and the needs of the moment.

WHAT WE ARE FOR

The dignity and worth of every person. An open minded, passionate commitment to truth. The importance of everyone's own spiritual journey. God's friends wherever we find them. Seeking Christ in every person who comes through the door. The sacredness of life's rites of passage. The value of community. The hard work necessary to make sure that all are welcomed. Telling the truth about life's challenges. A "user-friendly" church experience. Children, youth and families.

WHAT WE ARE AGAINST

Claiming to have all the answers. Elitism and exclusivism, especially in church. Bigotry for any reason. Authoritarianism. Indifference to injustice and suffering. Certitude in the face of ambiguity and superficial answers to hard questions. Boring sermons, bad music and general cluelessness. (So, God help us, because we don't always avoid these!)

WHAT WE VALUE

Community, open hearts, open minds, open arms. Faith. Fortitude. Staying current, but equally staying rooted in tradition. Reason and honesty. Civic responsibility as New Yorkers, Americans and global citizens. Debate that allows for mutual respect. Music and beauty for their own sake. Joy in God's creation. Anyone who makes an effort to get to know and follow Jesus.





OUR HISTORY:
WHERE
WE'VE BEEN

St. Bart's has been part of the fabric of New York City for 180 years. It moved with the population's march uptown from its original location at Lafayette Place and Great Jones Street, to Madison Avenue at 44th Street, and finally to Park Avenue between 50th and 51st Streets. Over these years and at each location, this community of faith has fostered traditions of superb preaching, community service, great music, and in recent decades, a radical welcome to everyone.

1835-1872: LAFAYETTE AND GREAT JONES STREETS

In 1835, our nation was still an experiment in democracy with 24 states. Andrew Jackson was president. The Episcopal Church had adopted its Constitution and the first American Book of Common Prayer just 46 years earlier. New York City had a low-slung skyline of wooden and brick structures dotted with steeples.

St. Bartholomew's founders were professionals and businessmen who had standing in their community, but they gave no particular reasons for starting a new parish. It is possible that the gentlemen wanted to walk to church from their nearby homes. Perhaps they were reacting to the recently published Oxford Tracts, which argued for a return to older traditions of faith and had been met with great excitement among the "High Church" crowd. This new congregation was decidedly "Low Church," focused more on serving individuals and not the institution, more on spreading the word and less on hierarchy and pomp and circumstance. The modest Church they built was serviceable, but left them heavily burdened with debt, and the financial panic of 1837 heaped on even more financial stress. After only three years as St. Bart's first rector, Charles V. Kelly resigned. St. Bart's second rector Rev. Lewis Penn Witherspoon Balch was the first of several to preside over a period of strong growth that would eventually require a move to bigger quarters.



St. Bart's had been considered a family church, and had sometimes been called a fashionable one. By the end of Greer's tenure, it had become known as the home of liberal and practical Christianity.

Greer focused on a more modern idea of Christianity, one that embraced spiritual freedom. A notation in his journal reveals a guiding principle of his rectorship: "privilege is the measure of duty, that the strong should help the weak." He could not ignore the obvious economic and social disparities within the city. By 1904, the population of New York City was 1.5 million people, about 1 million of whom lived in tenements, and 30,000 within the boundaries of the Parish. With the support and generosity of the railroad magnate Cornelius Vanderbilt II, a prominent parishioner, and his mother Maria Louisa Vanderbilt, Greer created St. Bartholomew's Rescue Mission and its Training School. The St. Bart's model of outreach and community service was duplicated around the country.

1872-1918: MADISON AVENUE

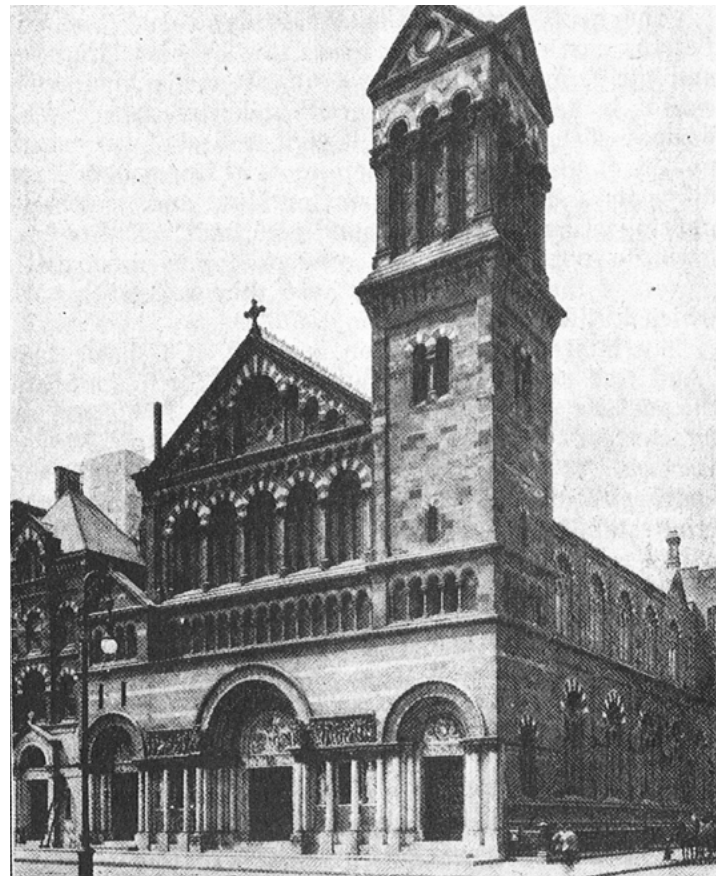
By 1872, the country was in the midst of Reconstruction, and New York City was in a period of tremendous growth. The Metropolitan Museum of Art had opened in 1870. The completion of the Brooklyn Bridge in 1883 would transform the city, and help spur the consolidation of the five boroughs in 1898.

By the middle of Dr. Samuel Cooke's tenure (1850-1888), the congregation had grown and needed more space. A suitable location was found on Madison Avenue and 44th Street. Attitudes had shifted and a resurgence of interest in the great masters, classics, and enlightened ideas abounded. The second St. Bart's, designed by James Renwick, Jr., was a much more architecturally noteworthy structure, with beautiful interior elements and commissioned works of art. Cooke was described as "preacher of great power, his sermons carefully written and each a work of art," leaving the listener with striking and memorable imagery.

This was also the Gilded Age, which would see an accumulation of great wealth in the upper classes and an increase in disparity between rich and poor, even as a huge influx of immigrants was coming to our shores, with New York as their main entry point.

Perhaps more than any other rector, Dr. David Hummel Greer (1888-1904) had a profound influence on St. Bart's in its way of thinking about the Christian approach to the social problems at hand. At its start,

The Vanderbilts continued their support of social services and gave land and money for a Parish House. Over time, the Parish House was enlarged, adding a clinic and night dispensary. To meet the spiritual needs of new immigrant groups, Greer opened a Swedish Chapel, a Chinese Mission, and a German Congregation.



When Dr. Greer became bishop of New York, Dr. Leighton Parks (1904-1925) was called to be rector. After 45 years on Madison Avenue, Church leaders determined that the structure was sinking at an alarming rate. The vestry moved swiftly to acquire the current Park Avenue site from the F&M Schaefer Brewing Company. While fundraising was a clear necessity, Parks refused to solicit personally, making all of his appeals from the pulpit. It's hard to believe today, but it worked. Funds poured in and the whole amount was pledged. Only 18 months after laying the cornerstone, the first service in the new Church, designed by Bertram Grosvenor Goodhue, was held on October 20, 1918. The building was essentially a shell—no dome, no ornamentation, no great stained glass wheel window. The beautification of St. Bart's would be up to Dr. Parks' successor, Dr. Robert Norwood (1925-1932).

1918-TODAY: PARK AVENUE

The new St. Bart's began in the aftermath of World War I and, like New York City, benefited from the period of tremendous growth in the 1920s.

Dr. Norwood possessed a "genius for reaching the hearts and souls of parishioners" through his eloquent and poetic preaching style. He had an eye for beauty and a gift for fundraising, and oversaw construction of the dome and much of the interior decoration, along with construction of the adjoining Community House. However, he died quite suddenly, and the vestry was thrust into a search for a new rector. Now in the throes of the Great Depression, the financial stability of the Church was again in question. The vestry found the right person for the challenge, Dr. George Paull Torrence Sargent (1933-1950).

Dr. Sargent steered St. Bart's through the Depression and World War II. He infused new life into the Church, particularly its youth. The Community Club developed many programs that appealed to young people—junior choir, scout groups, forums, book reviews, a drama group, clay group, writers group, art exhibitions, and regular correspondence with its members fighting in the war. After many years of service and grief-stricken by a personal tragedy, Dr. Sargent asked that the vestry accept his resignation. They did and appointed him Rector Emeritus.

The charismatic and well-connected Dr. Anson Phelps Stokes, Jr. (1950-1954), became St. Bart's eighth rector and imbued the Church with a sense of family. He organized and instituted a tradition of parish and community dinners. However, it was not long after arriving at St. Bart's that he was called and became the Bishop of Massachusetts.

A great lover of music and the arts, Dr. Terence John Finlay (1955-1978) completed the beautification of the Church, Memorial Chapel and Columbarium. Final elements of the interior décor were installed—four of the clerestory windows and the five-light window at the west end were filled with stained glass. Possessing magnetic charm and personality, Dr. Finlay oversaw the revitalization of the Community Club, established a preschool, and witnessed the change in the neighborhood from residential to commercial. The Community Club's low-cost membership fee was now attracting young professional New Yorkers, helping them forge bonds in what could be a big, lonely city. The music program during Dr. Finlay's tenure included a major choral work every Sunday afternoon from October through Easter, and the Church organ was expanded to its present size.



A strong leader, passionate preacher, change agent, proponent of social programs and inclusiveness, Dr. Thomas (Tom) Dix Bowers (1978-1993) expanded the Church's mission to serve the less fortunate. His vision for St. Bart's was to be a force for social justice. He cared deeply about the plight of the homeless and poor, a growing problem during his rectorship. Turning concern into action, he opened the Narthex each evening to provide shelter for the homeless.

Bowers made significant changes in worship practices, including swift adoption of the 1979 prayer book and 1982 hymnal, focusing Sunday services around the Holy Eucharist, and instituting the less formal gam Eucharist service. There was a distinct change in music for this service and in the summer it was moved outdoors to the terrace. He eliminated pew rentals, expanded the vestry to include more women and younger people and hired the first female and black priests. The modernizations he introduced spurred growth. Bowers also spoke openly and passionately about the joy of giving; as a result, annual giving increased. However, Bowers' tenure was also one of the most tumultuous in St. Bart's history.

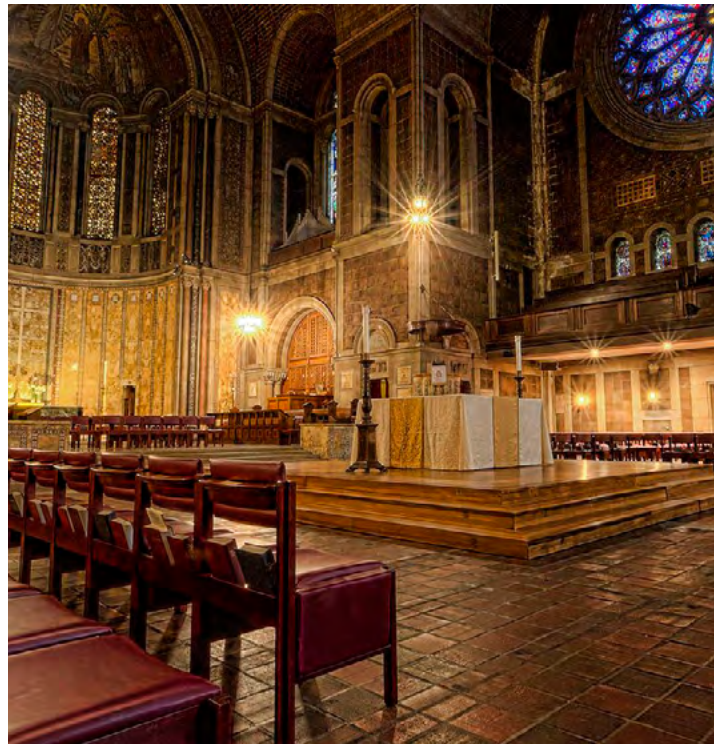
Bowers' expansion of programs to meet the needs of a changing congregation and City, along with growing awareness of the condition of the buildings, caused significant budgetary concerns. Ongoing economic hardships, brought on by public policy changes and the impact of the City's fiscal crisis in the 1970s exacerbated the problem. To address these issues and put the Church on sound financial footing for the future, the vestry proposed and Bowers supported developing the Community House site, a plan that would have allowed construction of a tall office tower. Bowers' credo was "The Church is the Body of Christ. It is not a building." The development proposal aimed to provide an endowment for the church, allow much needed social service programs to expand, and create new space for congregation and staff.

The plan was controversial, bitterly divided the congregation, and led to a significant decline in membership. It also pitted St. Bart's against the City's historic preservation community. The battle raged through the courts for more than 11 years, ultimately landing before the U.S. Supreme Court. The Justices declined to hear the case, preserving the Community House and ending the development plan. It was a major victory for landmarks preservation. The finality of the decision from the Supreme Court provided closure for those on both sides, allowing healing to begin. Many of today's parishioners came to St. Bart's after Bowers' rectorship, so the development controversy is a remnant from a past they may have heard about but did not experience.



Beginning a process of healing and recovery for the St. Bart's community fell to Bowers' successor, William (Bill) MacDonald Tully (1994-2012). He moved quickly to get past the landmarks controversy, put St. Bart's on a more stable financial footing and draw people back to the Church. He closed the by now dwindling Community Club, sold its sailboat, and threw open the doors. He went out on the streets to greet people, and for the many drawn in by his welcoming style, gave powerful, intellectual sermons. He augmented the music program by including choral works in the Sunday service during the summer and adding a chorister program. A risky and controversial move at the time, Tully and his wife started a PFLAG chapter (Parents, Families and Friends of Lesbians and Gays) at St. Bart's. On the same day, he started a support group for young, married couples. Because of Tully's leadership, St. Bart's quietly became known as a safe, welcoming, inclusive place for the LGBT community. During Tully's tenure, St. Bart's clergy began officiating at blessings of same-sex unions, as a natural progression from the Church's radical welcome and inclusion, which conformed to the then-traditions of the Diocese of New York and New York State law.

Tully created the Center for Religious Inquiry (CRI), which offered a diversity of courses that expanded knowledge of different faith traditions and interfaith issues. He also revived three not-for-profit 501(c)(3) organizations to support the restoration of the exterior of the Church, expand services to the poor and homeless, and support performing arts.



Tully revamped the use of the Community House, including the pool and gymnasium, and converted the auditorium into space for a restaurant. The tragedy on September 11, 2001 drew many bewildered New Yorkers to St. Bart's. Since that day, a tradition has emerged as St. Bart's conducts a September 11 Service of Hope and Remembrance every year.

By the early 2000s, long-deferred maintenance due to lack of funds had taken a serious toll on the building, prompting Tully and the vestry to mount a multi-year capital campaign from 2005 to 2008. A team of volunteers, paired with a professional advisor, raised \$12 million in this effort, addressing immediate needs, while detailing future projects. Tully also oversaw the replacement of fixed pews with moveable chairs to increase the potential uses of the Church space for activities such as meetings and banquets. The addition of a movable altar platform increased the opportunity for different styles of worship and flexible use of the nave.

Tully's ambitious vision and ability to execute on multiple major initiatives helped St. Bart's again become a vibrant and growing congregation, trends that continue to this day. However, as he neared the latter years of his tenure, he also had to shepherd the Church through financial challenges exacerbated by the global financial crisis in 2008. Budget cuts became necessary. Thankfully, as the new decade brought an emerging economic recovery, St. Bart's financial fortunes also began to improve by the time he retired in 2012.



Tully's gifts to the Church were many. Perhaps most importantly, he ingrained the practice of radical welcome into our permanent culture, enshrining St. Bart's as a "big tent" where many views reside. "Everybody needs a place—We hope you find yours here" remains our welcoming message to all.

In 2008, Tully brought Floyd Monroe "Buddy" Stallings to St. Bart's as vicar. Upon Tully's retirement, the vestry named Stallings priest-in-charge for one year, and thereafter appointed him rector. Although this was an unusual succession arrangement, it was approved by the Bishop. Stallings' warm and embracing character, affable and keen sense of humor and dynamic preaching style endeared him to the St. Bart's community. He continued the blessing of same-sex unions, and St. Bart's clergy were among the first to officiate at same-sex marriages when the State Legislature legalized them in 2011. A gifted writer and orator, Stallings' sermons and weekly blog spoke from the heart and were infused with humility and a deep understanding of the human condition.

Stallings, a former business executive, updated the Church's organizational structure. The Church embarked on a new and ongoing capital campaign to complete some of the unfinished work on our structure. Stallings worked in concert with the vestry to ensure that St. Bart's maintained a strong financial footing. He was personally involved in encouraging the stewardship of time, talent and treasure. Stallings retired in 2015 to spend time with his partner and family. It was with deep and sincere regret that the Parish accepted his resignation.

In some ways, not much has changed over 180 years. Many parishioners still walk to Church, while others travel from outer boroughs, other counties, and even nearby states to attend services. Many who have relocated elsewhere follow its work and continue to support the Church.

As parishioners, we come to hear great sermons —whether they are theological, philosophical, intellectual, narrative, or poetic. We come to experience great music, sung by our choirs and our congregation, accompanied by the organ, and occasionally by an orchestra. We come to volunteer and serve our Church and our community. We come to be inspired, to find refuge, to ask questions, to be accepted and warmly welcomed, to be who we are as we pray and worship together.





WHERE WE
LIVE AND WHO
WE ARE

WHERE WE LIVE—OUR LOCATION

The oft heard saying about real estate, “location, location, location,” also applies to churches. Our home in midtown Manhattan was long ago a residential area, but today is a corporate center with office buildings, hotels, restaurants and transportation hubs all within sight. Stand on our front steps and you can see, hear, and feel the phenomenal energy and visibility that our location offers. The pedestrian and vehicular traffic that passes by St. Bart’s is enough to fill our Church hundreds of times over every day.

Those who do step inside find St. Bart’s to be a place of calm, respite, and comfort amid the hustle and bustle of Midtown. Our aspirations for St. Bart’s are lofty. They are anchored by our landmark building in a superb location, ready to serve prayerful people.

We obtained important data about our neighborhood from The Grand Central Partnership Business Improvement District (GCPBID), which consists of a 70-block area that surrounds Grand Central Terminal and includes St. Bart’s. Among the vital statistics GCPBID has provided:

- Number of workers: 278,554
- Number of commercial tenants: 6,860
- Number of street-level retail businesses: 834
- Number of Fortune 500 company headquarters: 12, including J.P. Morgan Chase & Co., Citigroup, Colgate-Palmolive, and Alcoa
- Commercial office square footage: 70 million
- Transportation hub: seven MTA subway lines join Metro-North Railroad in transporting more than 500,000 passengers into and out of the neighborhood on an average weekday
- Hotel rooms: more than 7,000

We have good relationships with many of our corporate neighbors, although there is untapped potential. Several companies have donated money, materials and services to St. Bart's. Our Community Ministry benefits from the generosity of nearby hotels, restaurants, and their chefs, with donations of meals, service, and support throughout the year.

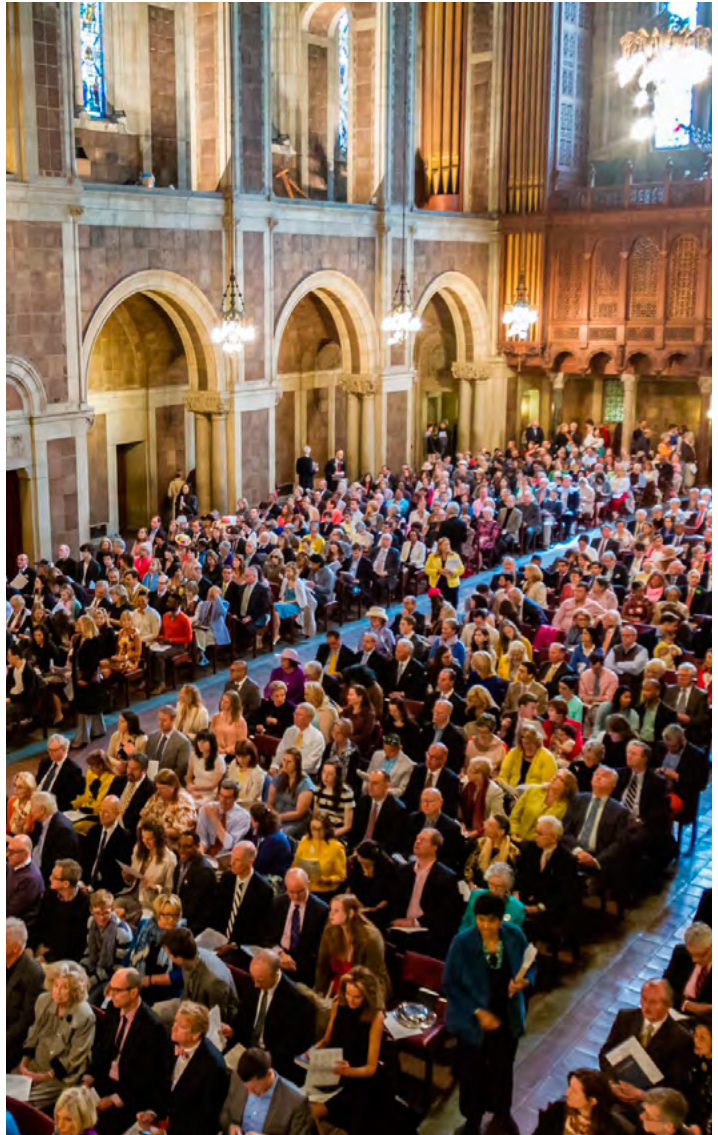
Why an unrealized opportunity? The number of people who walk or drive by our Church, or have libations at our café in the evenings after work, is virtually limitless. If we could attract even a small portion of those people up the steps into our doors to experience our brand of faith, worship, and action, then our chairs and hearts would be filled.

Our location is an extraordinary strength, but also an unrealized opportunity. Why a strength? St. Bart's is seen, known and visited by untold thousands of New Yorkers and visitors every year. Our average total attendance at four Sunday services over the past year was 674 people, substantial by any measure. A significant portion of the congregation every week is made up of visitors, whose numbers we believe to be larger than almost any other church in the neighborhood.

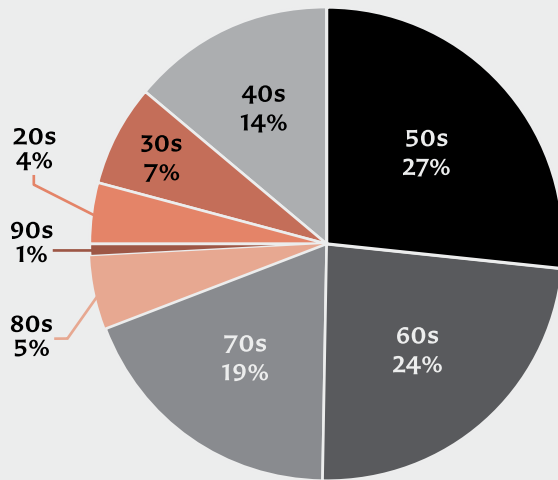


WHO WE ARE—SURVEY DEMOGRAPHICS

We began our rector search by gathering input from St. Bart’s members, clergy and staff. This included electronic surveys for adults and for youth ages 12-18. From the 551 replies to the adult survey, we garnered significant demographic information about our congregation. We recognize that these statistics represent the portion of our community that completed our survey, a bit less than 60% of our active parish membership, so we are careful not to draw too many definitive conclusions about these data.



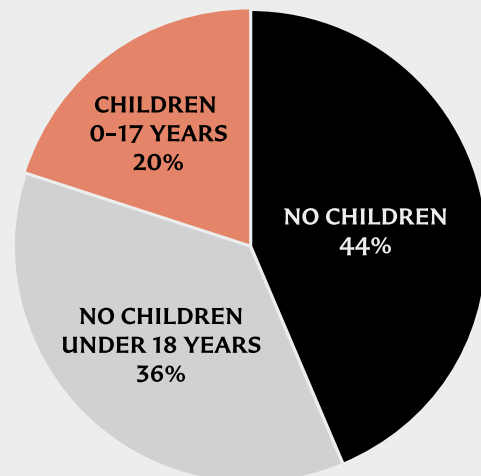
SURVEY RESPONDENTS BY AGE



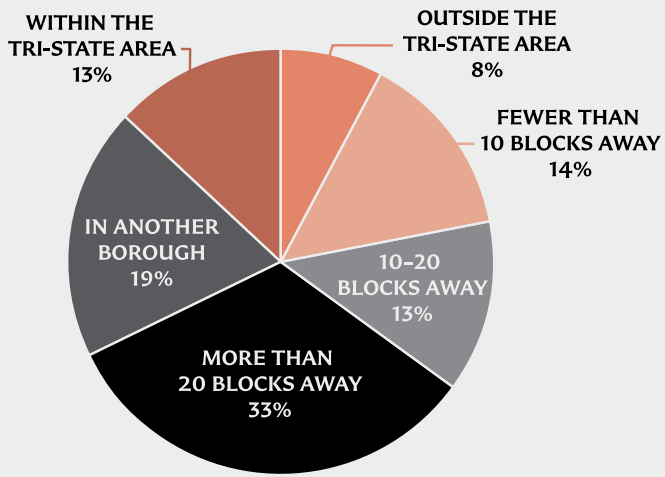
Of survey respondents:

- 76% are age 50 or older
- 20% have children aged 17 or under
- 44% don’t have children at all
- Almost two-thirds live in Manhattan
- 27% live fewer than 20 blocks away
- 19% live in other New York City boroughs
- 21% live outside the city
- 35% came from Episcopalian families
- 25% were raised Roman Catholic
- 17% of respondents didn’t answer the question about Annual Household Income (AHI)
- 15% have an AHI of less than \$50K
- 43% have an AHI of between \$50K and \$200K
- 26% report an AHI of over \$200K
- 92% hold 4-year college degrees
- 64% have advanced degrees
- 18% identify as LGBT

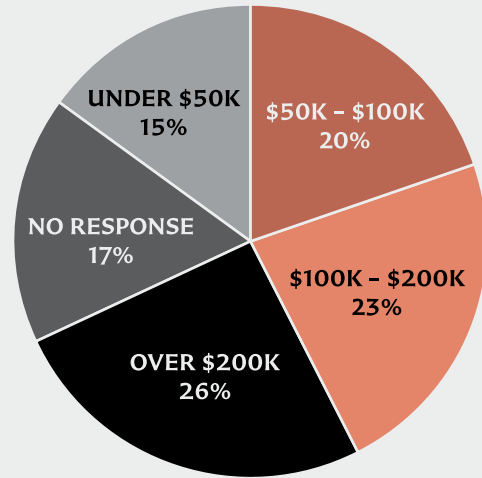
DO RESPONDENTS HAVE CHILDREN?



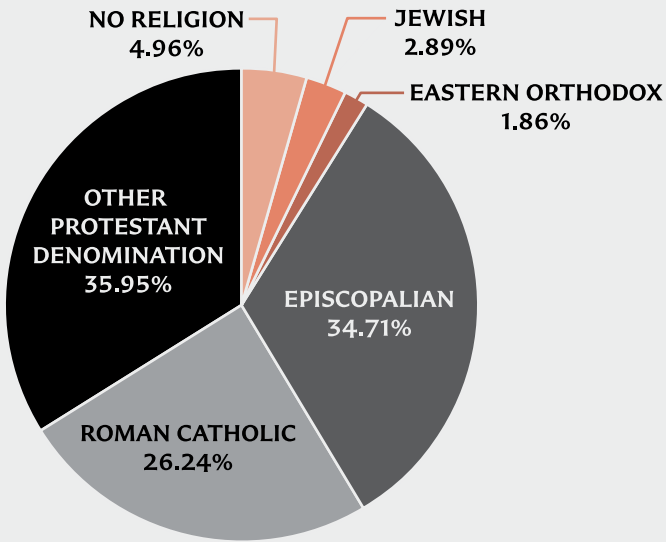
WHERE RESPONDENTS LIVE



SURVEY RESPONDENTS — ANNUAL HOUSEHOLD INCOME (AHI)



RESPONDENTS' RELIGION OF ORIGIN





WORSHIP
AND
PASTORAL
CARE

Our regular worship services, our services marking major life events, and our pastoral care form the foundation of what we do as a church.

WORSHIP

Eucharist is at the heart of our worship, but in all of our services we seek to offer the best we have, so that our congregation can experience the mystery of God, hear and wrestle with God’s word, share Christ’s presence in the sacraments, feel God’s love in community, and leave strengthened to live and serve in the world. We believe that all whose journey has brought them to St. Bart’s are welcome at God’s table. Rite II is used at all services except for the Sunday 8am Eucharist.

Sunday worship includes:

- 8am Eucharist in the chapel—a quiet service in the traditional language of the Book of Common Prayer
- 9am Eucharist in the round—an informal, tuneful celebration with music and instruments, with worshipers gathered around the altar in the chancel
- 11am Choral Eucharist—the largest service, warm and elegantly formal with choral and organ music
- 5pm Community Eucharist in the chapel—a casual service with music.

Weekday worship includes:

- Noon Eucharist in the chapel—Monday through Friday with a short homily
- Evening Prayer in the chapel—Monday through Friday led by a lay minister
- Wednesday evening Eucharist—an intimate service around the Church’s high altar with organ music
- Saturday Morning Prayer in the chapel—quiet readings of prayers and psalms.

Special worship during the year includes:

- Holy Week and Easter
- Christmas Eve and Day
- Advent Lessons and Carols
- St. Francis: Blessing of the Animals during our 9am and 5pm services
- A 9/11 memorial Service of Hope and Remembrance.

We print the full liturgy for most of our services, making it easier for parishioners to worship without juggling a prayer book, hymnal, and order of service. The clergy write new “Prayers of the People” for each Sunday so that the worship is fresh and current. St. Bart’s is air conditioned (many New York City churches are not!), enabling a comfortable environment year round.

LIFE EVENTS

Many sacramental services and life events take place within the walls of the Church including:

- Baptisms, conducted in private, or in communion with our congregation, and scheduled throughout the year on specific Sundays
- Welcoming of new members (on two Welcome Sundays per year)
- Confirmations, receptions and reaffirmations during an annual bishop’s visit
- Marriages
- Blessing of marriages
- Blessing of commitments
- Funerals and memorial services.

The clergy offer Baptism instruction, preparation classes for confirmation and reception, pre-marital counseling sessions, and personal counseling with the participants to prepare them for all these important events.



2014 FACTS AND FIGURES

Average total Sunday attendance

674

Easter attendance

2,222

Number of marriages

20

Number of baptisms

57

Number of funerals

9

Number of confirmations

17

Number of receptions by bishop

7

PASTORAL CARE

St. Bart's clergy and a select group of lay ministers provide care to those in pastoral need. In addition, parishioners are encouraged to care for those in their fellowship circles. Clergy maintain a Parish prayer list, with names read during all Sunday and weekday services. Parishioners (and others) can request that names be added to the prayer list by writing to the clergy and/or to prayers@stbarts.org. Trained prayer ministers offer the laying on of hands and healing prayers during the 9am, 11am, and 5pm Sunday services, immediately following the Wednesday 12:05 service, and by request during the week.

In addition, clergy and a lay Eucharistic visitor team visit and take communion to the homebound and those in healthcare facilities. The Rite of Reconciliation of a Penitent (private confession and counsel) can be scheduled with any clergy.

Our clergy share the responsibility of being on call. For an urgent pastoral need, parishioners (and others) may call a designated number, and their call will be forwarded to a priest on duty. The clergyperson on call also responds to those (most often non-parishioners) who walk into the Church requesting to speak with a priest.





MUSIC AS INSPIRATION

For nearly 180 years, the Music Ministry at St. Bart's has played an integral role in the liturgical life of the Parish and in the cultural life of New York City. Music informs and elevates our worship experience, often moving us in unexpected ways, bringing us closer to God and giving us a glimpse of the Eternal. Music is the reason many visitors are drawn to St. Bart's, and a major reason they remain and make a spiritual home here. We offer a diverse range of styles, from works accompanied by organ and orchestra to stunning a cappella works. The congregation participates in the singing of hymns, psalms, responses, and Mass settings. Our music is relevant to the liturgical season and the Word and is always meaningful to our lives.

OUR CHORAL ENSEMBLES

From St. Bart's earliest years, music played a vital role in the experience of the liturgy. The first rector employed an organist/choirmaster and a quartet of professional singers, all hidden from view as was the case in many churches of the time. Today, St. Bart's has three choirs. Auditions are required for each ensemble, and each has a unique purpose and dynamic.

St. Bartholomew's Choir, a professional choir of 22, sings weekly for the 11am service, the principal services for Advent, Christmas, Ash Wednesday, Holy Week, Easter, and many feast days. It also participates in the Summer Festival of Sacred Music and sings for concerts as part of the Great Music Series, which offers ticketed events. Singers in this ensemble are career musicians and have conservatory training. Many have vibrant outside careers, singing and teaching professionally. The dedication and devotion of this group is evidenced by its low turnover. Many have remained for more than a decade. Choir members are drawn to the diversity, complexity, and beauty of the music programming,

and the passion and leadership provided by the director of music. When singers depart for other professional pursuits, they often return to St. Bart's as guests, or to perform in special concerts.

St. Bart's Singers, a volunteer choir of 24 gifted choral singers, sing weekly for the 9am service, and jointly with St. Bartholomew's Choir for the principal Advent, Christmas, Palm Sunday and Easter services. They also participate in the Summer Festival of Sacred Music. Since the 9am service is celebrated in the chancel surrounding a central holy table, the Singers have more direct interaction with the congregation. Over time, the singers have developed a lively rapport with each other, and a sense of fellowship with the 9am worshippers.



St. Bartholomew's Boy & Girl Choristers, a program founded in 1995, offers free professional music training to children and youth in grades 2-12. The Choristers perform on tour, go on field trips, and participate in choir camp and other activities, often with family members joining in. There are currently 32 choristers. Older choristers practice leadership skills, act as role models, and guide younger choristers. Younger choristers learn to read music, follow a conductor, be a participant in a group setting, develop proper singing skills, and keep on task. In addition to singing for the Sunday 11am service, the Choristers perform at many special events. They have earned national recognition through performances at Carnegie Hall and Washington's National Cathedral, as well as appearances on NBC's Today Show, Good Morning America on ABC, and CBS's Early Show.

A DIVERSITY OF OTHER MUSICAL OFFERINGS AND TALENT

Guest choirs. Throughout the year, we welcome guest choirs from around the world to sing as part of our Sunday services, during weekday services, and at midday concerts. Hosting these choirs is a visible means of extending St. Bart's welcome and gives our congregation the opportunity to hear other interpretations and ideals of choral sound.

The Summer Festival of Sacred Music. Since 1995, St. Bartholomew's has hosted this festival, which offers great settings of the Mass, from the medieval period to the present, sung each summer Sunday at the 11am service. The series has enabled St. Bart's to offer a unique brand of welcome during the summer months, when many other churches have an abbreviated worship and music schedule. The series, featuring our adult choirs, often backed by period instruments, is funded in part by donations from parishioners, other attendees, and music lovers.

The Great Music Series is a group of concerts presented by the Mid-Manhattan Performing Arts Foundation (MMPAF), a separate 501(c)(3) not-for-profit corporation. The series includes ticketed events with choral music and organ concerts in the Church, and chamber music in the acoustically renowned and intimate Chapel, as well as free weekly concerts of early music, in conjunction with the Gotham Early Music Scene.





The Aeolian-Skinner Organ. The centerpiece of the music program is the Church's pipe organ, comprising 168 stops and 225 ranks of pipes, with 12,422 pipes. It is the largest pipe organ in New York City. Completed in 1971 by the Aeolian-Skinner Organ Company of Boston, it is one of the finest examples of American Classic design, which sought to perform all the great schools of organ literature convincingly.

Included in their number are Richard Henry Warren (1886-1905), Leopold Stokowski (1905-1908), Arthur Hyde (1905-1920), David McKinley Williams (1920-1946), Harold Friedell (1946-1958), Jack Ossewaarde (1958-1982), James Litton (1982-1995), and William K. Trafka (1995 to present), our current director.

Music library. St. Bart's has amassed a large choral library of anthems, canticles, Masses and oratorios. Much of this music is now out of print and is therefore quite valuable. The collection continues to grow, with each music director commissioning new works or adding choral music to the repertoire. Additionally, bound books of service leaflets dating back to the late 19th century are housed in the library. The choral librarian organizes and manages the collection.

Our distinguished line of music directors. For over a century, some of the most renowned figures in American church music have served as organists and choirmasters of St. Bart's. Many of its organists were also composers. Many have gone on to serve as music directors at renowned private schools, universities, prominent churches and cathedrals, and in other capacities around the United States.





**SERVICE
TO THE
COMMUNITY
AND THE
PARISH**

Putting faith into action is at the core of our Parish life, and we offer many ways to serve the Church and the wider community. Volunteering enables people to serve with purpose, to have fun, and to engage with others whose paths they might never otherwise cross. Our website, <http://www.stbarts.org/get-involved> includes more details on all of our ministries, but here they are in summary.

WORSHIP MINISTRIES

It takes at least 75 people to facilitate and participate in our four Sunday services. Worship starts with the Altar Guild and Flower Guild, which prepare the altar and Eucharistic table. Next, our friendly ushers extend our radical welcome on the front steps of each service. The vergers, acolytes, and choirs then process to begin the service. The chalice bearers and lectors work with the clergy to present the liturgy for each service. Prayer ministers are available at each service to hear prayer requests and perform laying on of hands. At the conclusion, coffee, tea, and cider or lemonade are set out so that people can greet each other, make new friends and welcome newcomers.

The Welcome Committee is also an important part of the worship ministries. Its members find ways to extend radical welcome to all newcomers, including festive receptions for the newly welcomed members twice a year, as well as Parish-wide receptions after the Lessons & Carols and Easter Vigil services.

<p>VOLUNTEERS IN WORSHIP MINISTRIES</p>	<p>Lay Ministers (includes vergers, acolytes, prayer ministers)</p> <p>80</p>	<p>Ushers and Greeters</p> <p>80</p>
	<p>Altar Guild members</p> <p>20</p>	<p>Welcome Committee</p> <p>60</p>

COMMUNITY MINISTRY

St. Bart's Community Ministry continues our historic tradition of dealing with social problems through the Church and Crossroads Community Services Inc., a separate 501(c)(3) not-for-profit corporation. Crossroads' mission is to unite the community in the fight to end hunger and homelessness. We operate a soup kitchen, an overnight homeless shelter, and a food pantry.

The soup kitchen serves freshly cooked breakfasts three days a week, dinners of rescued food five nights a week, and brunch on Saturdays. We work in collaboration with other midtown religious institutions as part of a program to feed the hungry throughout the week. In 2015, we served over 74,000 meals, a 51% increase from 2010. The shelter provides a bed for up to 10 homeless women every night, and serves a dinner provided by nearby hotels and restaurants, including the Waldorf-Astoria and Lotte New York Palace. Each year, 15 to 20 women from our shelter are placed in permanent housing. In the pantry, we provided groceries for over 100,000 meals in 2015, a 122% increase over 2010. The exact number of unique individuals touched by these programs is difficult to calculate, but is estimated to be more than 25,000 a year.

The 300-plus volunteers who serve in Community Ministry are recruited not only from St. Bart's, but also from other congregations and volunteer referral services, our corporate neighbors, and from the recipients of our services. Crossroads seeks to remove the arbitrary distinctions between volunteers and recipients, and encourages everyone to think of themselves as members of the same community. It is through the bonds of friendship formed by working together that we hope to discover ways to end hunger and homelessness.

Another way we live this philosophy is Fare Share Friday, a lavish banquet for 500 people that we have created in the Church on the day after Thanksgiving in 2014 and 2015. With the Waldorf, Palace, and Four Seasons Hotels providing the food, this banquet has all the trappings of a typical gala fundraiser—but with one big difference. We invite the guests from our soup kitchen, pantry, and shelter to dine for free, side by side with our volunteers and donors, who pay \$100 to attend.

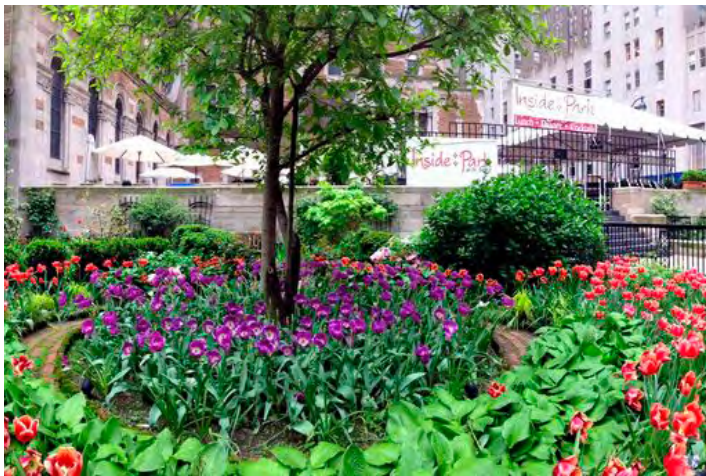
Flagship support for Community Ministry is provided by income from the Marc Haas Endowment, established by a former warden of St. Bart's. Community Ministry is also supported by donations from individuals, government grants, corporations, and foundations. We created Crossroads as a separate corporate entity to govern this Ministry through a volunteer board of directors, and so that we can welcome donations from anyone unable to support a church program.



OTHER VOLUNTEER MINISTRIES

There are other ways to volunteer that bring people with shared interests and skills together for fun and service. These include:

- Our **Garden Guild** creatively plans, plants and maintains the gardens at St. Bart's, including The William Olliver Bailey Memorial Gardens on Park Avenue in front of the Community House and the cloister garden. Members enjoy socializing and gardening in this unique Park Avenue space.
- **St. Bart's Central and Bookstore**, located in the Narthex, are staffed by employees and volunteers who extend our radical welcome to the many visitors that stop in every day.
- **The Docents of St. Bart's** are volunteers who conduct tours of our building, explaining its history, art, artists and architecture.
- **Habitat for Humanity** brings volunteers together for work on housing construction projects in New York and around the world. Venues have included the Dominican Republic, Mexico, and four trips to New Orleans after Hurricane Katrina.



FELLOWSHIP

Creating a warm, welcoming and caring community is an important part of what St. Bart's does. There are many opportunities for fellowship in this large, diverse Parish. Due to our location in the heart of a bustling midtown Manhattan office area, some activities occur at lunch time or in the evenings after work. Some of the groups include the following:

- **The 20's/30's Group** enjoys fellowship and fun while seeking to make a difference by working with the Food Pantry, among other ministries.
- **The 40's/50's-plus Group** offers ways to engage in social activities that enhance spiritual growth, build a sense of community, and develop new friendships.
- **The LGBT Fellowship** offers a safe and welcoming way to socialize and to meet the needs of members with a variety of speakers, service opportunities and support.
- **The Movie Group** meets monthly for stimulating conversations about the latest films.
- **Episcopal Peace Fellowship** is part of a national organization connecting all who seek a deliberate response to injustice and violence.
- **The Dream Group** gathers those who want to share in and experience the spiritual practice of dream work.
- **Empty Nesters** is a new group of enthusiastic parents whose children have "graduated" and who want to support each other in this major life change.
- **St. Bart's Players** was founded in 1927 for parishioners with a common interest in acting. While it now employs professional directors, designers, and musicians, the many volunteers provide the acting, lighting, sound, props, refreshments and theatre operations management work: <http://www.stbartsplayers.org>
- Other groups include a knitting group, mindful eating group, and many more.

Fellowship is fostered in many creative and continually evolving ways. More information is available on our website.

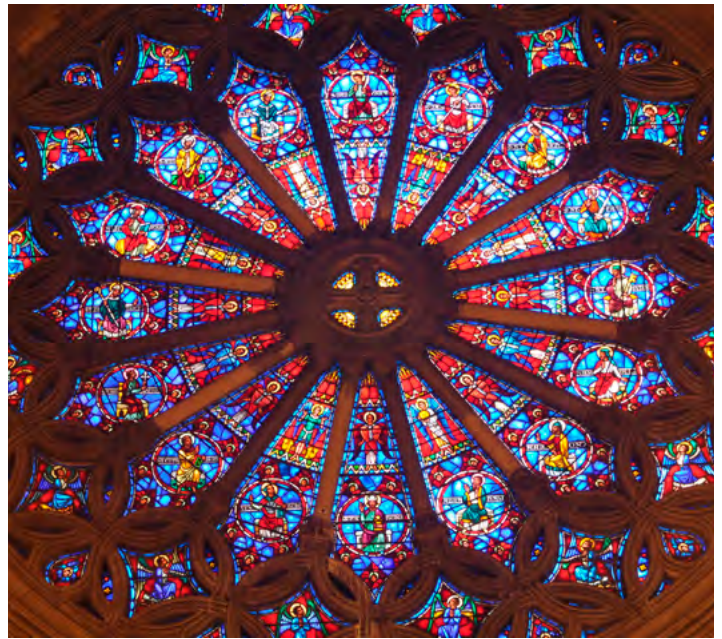
ADULT FORMATION

Learning and spirituality. Many parishioners have a great love of learning, and continually seek to deepen their spiritual knowledge, challenge their understanding, and build daily spiritual practices. St. Bart's supports this passion and inspires growth by providing these formation opportunities:

- **The Forum.** Most Sundays between the 9am and 11am services, people gather to listen to and talk with clergy or guest speakers on programs ranging from Biblical or theological topics, to social concerns, philosophical questions and more.
- **Bible study.** On weekdays there are currently two Bible study groups led by the clergy. One is "The Bible, The New York Times and You," which discusses the day's events and their liturgical associations, and the other is "The Bible for the Church of Tomorrow," a discussion of the meaning of the coming Sunday's Gospel reading and its implications for our lives.
- **EXPLORE classes.** This inquirers series, led by the clergy, is held periodically after the 11am service. It is especially appropriate for those new to St. Bart's or the Episcopal Church, but is open to all.
- **Education for Ministry (EfM).** Two EfM groups meet on weeknights in a 4-year program, each led by a trained EfM mentor, to learn and grow in faith and discuss what it means to be a Christian in today's world.
- **Cursillo.** This group provides an opportunity for people who are already committed to Christ and the Gospel to enhance their commitment and to grow in faith through retreats and periodic meetings.
- **Grief Group.** Twice a year for a few weeks, a group led by a professionally trained volunteer meets to provide those who are actively grieving with a confidential and supportive environment in which to heal.

Meditation Practices. Adult formation also includes learning various meditation practices. Some of these practices are targeted to the midtown business community as they deal with the stresses of work.

- **Meditation Monday.** St. Bart's provides the quiet musical space for a public, not guided, meditation for an hour every Monday at lunch time.
- **iRest.** On Monday evenings, Yoga Nidra provides guided and deeply restorative yoga with many health benefits.
- **Yoga.** On Tuesday evenings, various practitioners provide yoga instruction in the Church.



- **Tai Chi.** On Wednesday mornings, participants learn this "moving meditation" mind-body practice, which can reduce stress and promote health.
- **Centering Prayer.** On Saturday mornings, a group meets to practice this meditative technique, which cultivates interior silence.
- **Living Christ Sangha.** On Sunday afternoons, a group meets for instruction and practice of sitting and walking meditation and Dharma reading.

Other adult formation activities include book studies at various times, lectures, short courses (including Confirmation and Reception preparation), Parish retreats, and a Benedictine Cell group.



CHILDREN, YOUTH, AND FAMILY MINISTRIES

With messages of welcome and love for all, the aim of our Children, Youth, and Family Ministries (CYF) is to provide opportunities for building memories and fellowship, and incorporating families into all areas of worship. We are experimenting with new ways of engaging with parents, youth and children to expand this diverse, dynamic group. Our professional director oversees all programming, and collaborates with volunteer teachers to help our children learn to build a caring community.

INFANTS TO 5TH GRADE

- **Childcare.** During the 9am and 11am services
- **Children's Chapel.** After the gospel reading during the sermon at the 11am service
- **Sunday School.** The Sunday School curriculum is story-centered and inspired by *The Jesus Storybook Bible*, by Sally Lloyd Jones. Children enjoy a craft, game, or activity that connects to the lesson. Summer Sunday School activities have included art making, gardening, stories and swimming.



TWEENS AND TEENS—6TH TO 12TH GRADES

The youth of St. Bart's are diverse and dedicated. Many travel great distances to participate in fellowship and service.

- **Youth at the Center.** Recognizing the important changes occurring in our teens' lives, this Sunday morning program creates an atmosphere where kids know that they are loved and valued. Rebellion is encouraged. Questions are encouraged. There is no set curriculum, but discussions usually derive from the day's gospel reading, and take off from there.
- **Youth service.** Many teens participate in the 9am service as acolytes, lay Eucharistic ministers, readers, and intercessors.
- **Youth confirmation** is available for young people ages 13-18.

PARENTS AND FAMILIES

- **Family Space.** To allow children some freedom, and parents the opportunity to participate fully in Sunday services, we provide dedicated family space in the Church. Children happily sprawl out and color. Pregnant and nursing mothers and parents of infants and toddlers can relax in an easy chair.
- **Food, Fun, Fellowship.** CYF lunches and BBQs are geared for the whole family and provide opportunities to get to know one another. Parent Soirées are an opportunity for parents to mingle with each other, the staff, and the clergy in an adult setting. Leaving the kids at St. Bart's for Kids Night Out frees parents to take some time for themselves.





FINANCE AND GOVERNANCE

We take seriously our goal to balance our annual operating budget while providing meaningful worship, extraordinary music, compassionate service to the community, and spiritual support for St. Bart's parishioners. We have balanced our budget in most years since 2010 despite the fact that we lack a large investment endowment, a financial foundation enjoyed by many other churches in New York City. Mindful of our need to operate in a fiscally conservative manner, we have no debt or contingent liabilities despite spending about \$14 million on major capital improvements since 2005.

In 2014, St. Bart's raised 56% of our operating revenue from "donor operating contributions" (see table). We have a devoted congregation that continues to donate annually so that the Church can fulfill its mission, and we have raised capital funds from many generous contributors in the Parish and the local community.

The rising costs of maintaining our landmarked building, and the pressures on our donors to meet the high costs of living in this expensive city, create a constant struggle for us. We hope to grow our endowment through unrestricted bequests and by reinvesting endowment earnings every year. This will benefit us in the future. For now, without substantial endowment income, we are committed to spending only the income we receive from donors and the net earnings generated from other revenue sources.

Our next rector must understand and embrace this ongoing challenge. The rector will need to participate actively in soliciting donations and managing costs. We believe that we have a strong stewardship team, both professional staff and volunteers. However, we will expect the next rector to provide visible, important leadership and talent in this effort, both publicly and privately.

FINANCIAL INFORMATION

This table presents information from the 2012 and 2013 audited financial statements and 2014 draft audited financial statement. Our “net operating income/(loss)” has been positive in two out of those three years. In 2013, “donor operating contributions” decreased 11% and expenses increased 8%, resulting in a net loss of \$249,802. However, in the other two years we recognized net operating income. The “other net revenue sources” includes income from our preschool, café, and rental of our space. Income from the Church Endowment is not included.

FINANCIAL SUMMARY

	2012	2013	2014 (draft)
Donor operating contributions	\$ 2,755,489	\$ 2,447,972	\$ 3,111,507
Plate and other contributions	368,175	469,646	350,925
Other net revenue sources	1,725,693	1,890,482	2,092,257
Total revenue	\$ 4,849,357	\$ 4,808,099	\$ 5,554,689
Personnel services	\$ 2,125,605	\$ 2,300,205	\$ 2,281,741
Building maintenance	1,193,277	1,430,379	1,551,296
Music	371,451	381,019	415,468
Community ministry	86,691	137,725	148,682
Administration/supplies/other	904,680	808,572	723,618
Total expenses	\$ 4,681,704	\$ 5,057,901	\$ 5,120,805
Net operating income / (loss)*	\$ 167,653	(\$249,802)	\$ 433,884

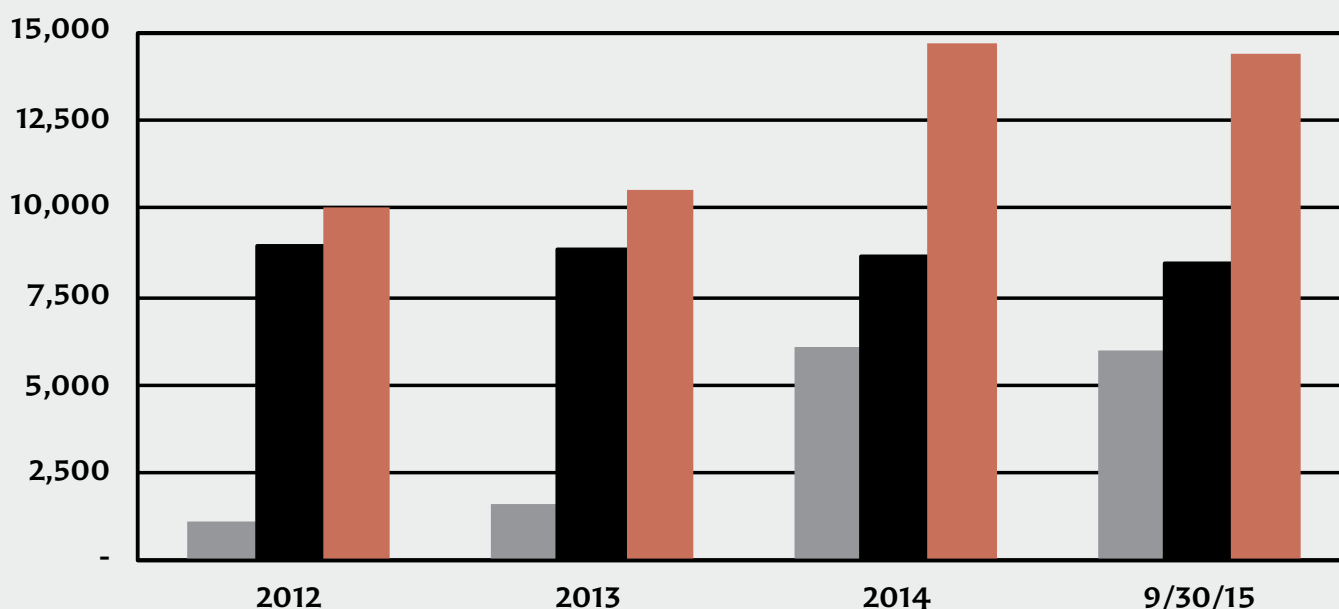
* Revenue excludes investment income from the endowment accounts other than the Haas endowment, and bequests; expenses exclude non-cash items (e.g., depreciation) and capitalized items, such as improvements to the building.




The 2015 year-to-date financial results are not included in the table above since our donor operating contributions are heavily concentrated in November and December. As a result, we cannot reliably predict, as we write this, the revenue and full year operating income/(loss).



The most significant balance sheet item is the investments asset or “endowment.” The table below shows that as of December 31, 2013 (the most recent audited period), the total market value of our endowment was approximately \$8.9 million, decreasing 2.8% to \$8.7 million as of December 31, 2014, and 2.2% through September 2015 due to market conditions. No income from the endowment funds has been withdrawn or reported as income during these periods, except for income from the Marc Haas Endowment, which is restricted to support for Community Ministry. The total of our “Operating Cash” and the “Endowment” (in the table and chart below) increased from \$10.1 million in 2012 to \$14.4 million in 2014 due primarily to operating cash received and reserved for capital campaign projects. The stark reality is that the portion of restricted funds (referred to as Church Endowment) that could support operations is in the \$5 million range. Neither the principal contributed by the Marc Haas Foundation nor its capital appreciation may be spent; only the income is permitted to be spent.

OPERATING CASH AND ENDOWMENT ASSETS
DEC 31, 2012 - SEPT 30, 2015 (IN \$000s)



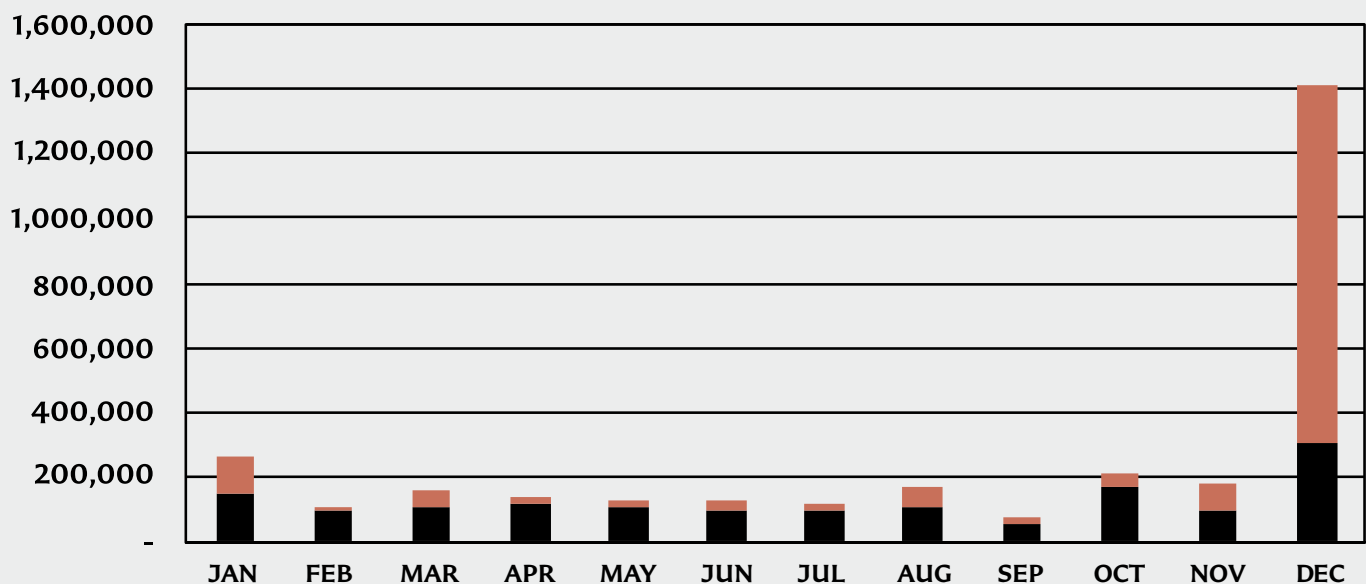
	2012	2013	2014	9/30/15
Cash for Operations	\$ 669	\$ 1,229	\$ 1,507	\$ 1,208
Cash Specified or Reserved	448	426	4,614	4,734
 Operating Cash	\$ 1,117	\$ 1,655	\$ 6,121	\$ 5,942
Church Endowment	\$ 5,468	\$ 5,485	\$ 5,219	\$ 5,180
Haas Endowment	3,478	3,394	3,411	3,258
 Total Endowment	8,946	8,878	8,630	8,438
 Total Operating & Endowment	\$ 10,063	\$ 10,533	\$ 14,751	\$ 14,380

STEWARDSHIP

The Stewardship Campaign is essential to the funding of our annual budget. Our development team is staffed by a Stewardship Manager and a part-time Development Associate. They work with a 12-person Development Committee of volunteers, eight members from the vestry and four Stewardship Co-Chairs, who are not vestry members. The four Co-Chairs are the public face of stewardship at St. Bart’s. They oversee a cadre of volunteer Stewardship Partners who are each responsible for soliciting between 15 and 25 parishioners for the annual campaign.

The chart below illustrates the annual giving pattern of our donors. In 2014, about 1,000 donors in 945 households contributed \$3,111,507. While this is extremely generous, our finances are complicated by the fact that just 49% of our donations came from people who pledged a specific amount ahead of time, and 51% came from those who contributed without pledging. This high percentage of non-pledged revenue creates obvious budget planning challenges. Moreover, we receive more than 50% of our “donor contributions” in the months of November and December. This creates the need for an intense effort to raise funds in the fourth quarter every year. Therefore, major goals of the Stewardship Campaign are to increase the number of donors who make pledges, and to encourage those who make one-off donations to make them earlier in the year.

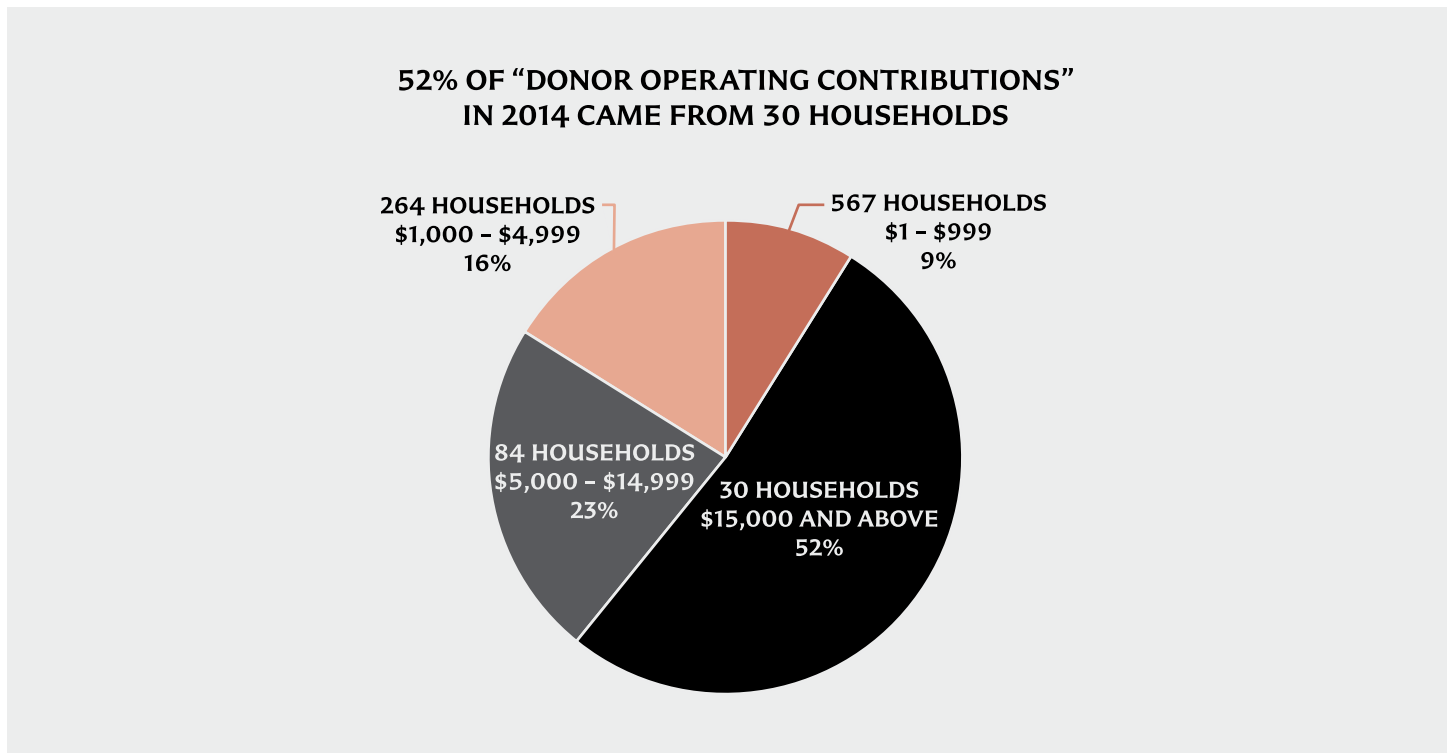
OVER 50% OF THE “DONOR CONTRIBUTIONS” REVENUE IS RECEIVED IN NOVEMBER AND DECEMBER



	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Pledged	151,528	95,183	107,641	117,338	112,442	93,664	98,325	106,711	58,431	174,229	101,467	306,127
Non-Pledged	117,129	10,476	49,598	26,774	21,940	32,790	21,631	62,837	18,170	42,660	79,773	1,104,643
Total	268,657	105,659	157,239	144,112	134,382	126,454	119,956	169,548	76,601	216,889	181,240	1,410,770

TOTAL 2014 DONOR OPERATING CONTRIBUTIONS			
	PLEGGED	\$ 1,523,086	49%
	NOT PLEDGED	\$ 1,588,421	51%
	TOTAL	\$ 3,111,507	100%

In addition, a significant portion of our “donor operating contributions” is made by relatively few households (see chart below) who give large amounts compared to the average donor. Therefore, other major goals of the Stewardship Campaign are to increase the amount each donor gives and increase the total number of donors. With approximately 2,500 active parishioners, the Stewardship team is committed to developing the necessary relationships and meeting these goals.



The new rector will need to clearly and effectively articulate these stewardship goals, and be comfortable speaking openly about the finances of St. Bart’s, and the need for each parishioner to participate in the financial support of the Church.



THE MOSAIC SOCIETY

Another way to increase our financial strength is to encourage parishioners to include bequests to St. Bart's in their estate plans. Currently, about 200 parishioners have joined this planned giving society. Our goal is to use the receipts from these bequests to help restore our endowment for future generations. In recent years, bequests have also been used to pay for major capital repairs and maintenance.



CAPITAL CAMPAIGNS

Our large, beautiful, and landmarked buildings are a great asset. Maintaining them, however, can be expensive and restoring and preserving them, a commitment now entering its second decade, even more so.

The 2005-2008 capital campaign raised approximately \$12 million for restoration and preservation projects. We spent this largely on vital infrastructure work. The 2014 campaign began with a goal of raising \$6 million, including \$5 million from parishioners and \$1 million from The St. Bartholomew's Conservancy, Inc. The Conservancy is a wholly independent 501(c)(3) not-for-profit corporation with its own staff, offices and Board of Directors. The Conservancy's mission is to raise funds to restore, preserve and maintain the building exteriors and gardens as a gift to the City and to the nation, and, in so doing, to broaden public understanding of the importance of historic preservation.



The parish portion of the 2014 campaign was successfully completed at the end of 2015. The final push included a \$500,000 challenge gift from one donor, which was met dollar-for-dollar by members and friends of St. Bartholomew's. In addition, during the 2014 capital campaign, we received approximately \$550,000 in cash payments on long-term pledges from the 2005-2008 capital campaign.

All capital expenditures require approval by the vestry-appointed Building Committee. From the funds raised in the 2014 campaign, we have spent approximately \$2 million to replace our 50th Street and Park Avenue sidewalks, improve the lighting in the Church, and repair or replace portions of our flat roofs. A significant portion of the remaining funds is earmarked for restoration of our dome. Work on the dome is expected to begin by mid-2016.

Our rectors have been instrumental in raising funds in both capital campaigns. We have been assisted in the current campaign by the part-time work of a professional fundraiser who is a parishioner, along with several volunteers and our paid staff. We have not used the services of an external consultant.

HOW WE GOVERN OURSELVES—OUR VESTRY

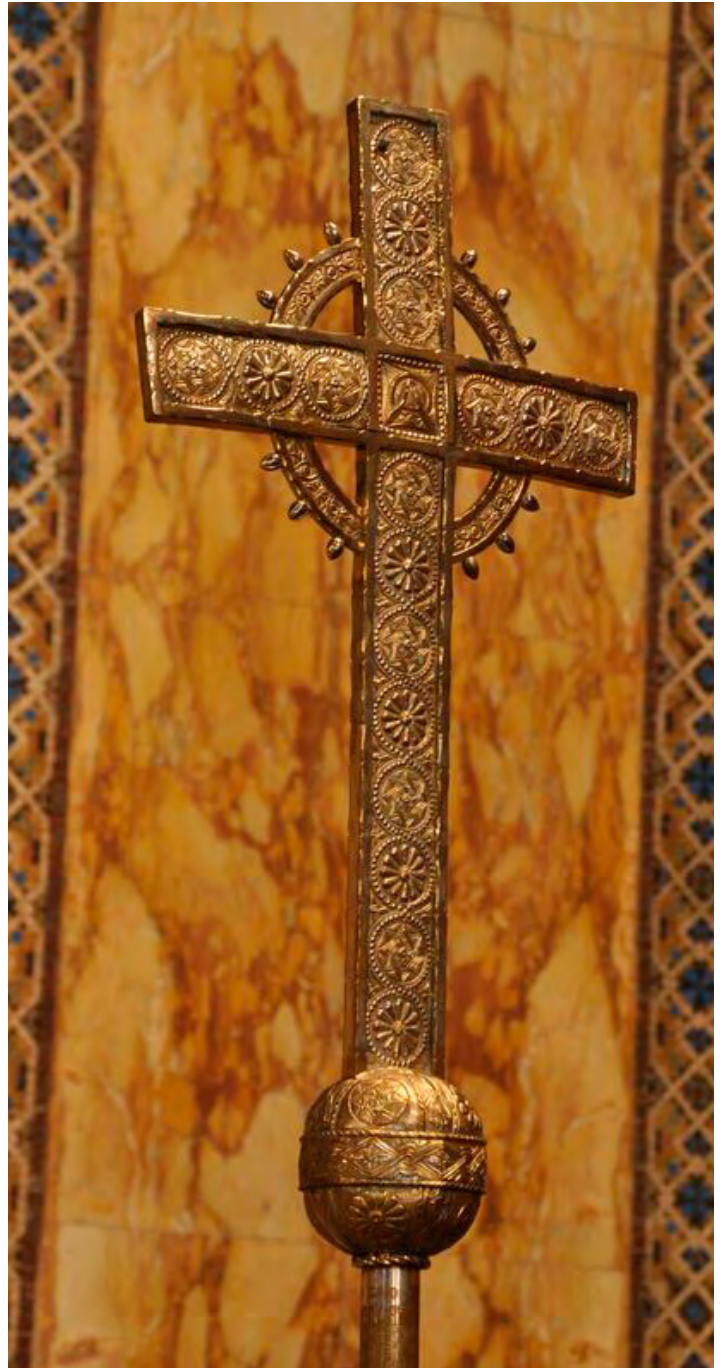
Our 18-member vestry, consisting of the rector, two wardens and 15 members, is the legal, canonical and fiduciary “board of trustees” of the Parish. The vestry leads the Parish in setting policies and goals, maintaining the buildings, and raising financial support for the mission of the Parish. It takes a particular interest in the financial oversight of the Church, including approving the annual budgets and ensuring adherence to them.

The wardens are elected by the congregation at the annual meetings; our recent practice is that they are nominated by the rector. Other vestry members are nominated by the vestry itself, based on recommendations from a nominating committee chaired by one of the wardens. Nominations to the vestry may also be made by members of the Parish, but this has not been done in many years. The wardens serve two-year terms and are limited to four terms. The members serve three-year terms and are limited to two full terms. Member terms are staggered so that five members are elected at each annual meeting.

The vestry holds five regular meetings per year, chaired by a warden. Much of its work is done by committees, and is then reviewed and approved by the whole vestry. The Governance Committee, of which the rector is a member, is the senior committee. The other committees are Planning and Budget, Audit, Investment, Building, Development, and Executive Compensation. Special committees are established from time to time to address particular issues.

Information about each of the current vestry members is on the St. Bart’s website:

<http://www.stbarts.org/about-us/vestry>





OUR
BUILDINGS:
HISTORIC,
LIVING
TREASURES

St. Bartholomew's is made up of a complex of buildings (Church, Chapel and Community House), terraces (Great Terrace, and Community House roof terraces) and gardens (Cheatham Garden, The William Olliver Bailey Memorial Gardens/Great Terrace Garden, Cloister Garden) on a 1.8-acre lot on Park Avenue between 50th and 51st streets in Manhattan.

Park Avenue is now a grand boulevard. When the lot was purchased, the street (formerly Fourth Avenue) was lined with breweries, power plants and open train tracks. The width of the avenue was important in choosing the site, allowing for air and light even as the buildings sprang up higher and higher. St. Bart's was pivotal in the development of what was an industrial area, into an affluent residential neighborhood, and in more recent times, into an area of high-rise office towers and the thousands of workers who toil within them. The change in the neighborhood has only made St. Bart's more essential as a place of beauty and respite.

St. Bart's is a jewel among the glitter and grit.

A national historic treasure and renowned New York City landmark, St. Bart's is a Romanesque style building with Cubist forms and Byzantine and Art Deco interior flourishes. The design by acclaimed architect Bertram Grosvenor Goodhue was a drastic departure in style for its time, and for Goodhue. As the 20th century began, Gothic revival was all the rage and Goodhue was a master in its execution.



A number of elements from the Parish's former home on Madison Avenue were incorporated into the new Church. The main element that was moved was the Stanford White Triple Portal (1903), with its elaborate sculptural bronze doors. Commissioned by Alice Gwynne Vanderbilt in memory of her husband Cornelius Vanderbilt II, the Triple Portal was inspired by the portal at the abbey of St. Gilles-du-Gard, a Romanesque structure in the south of France. The portal proved to be the perfect inspiration for Goodhue and the Rector Leighton Parks, a willing collaborator.

The Romanesque interior structure is ideal for a church congregation that valued preaching, from the beginning up through today. The open sight lines to the pulpit allow everyone to see and hear the preacher. By design, the preacher must walk toward the congregation to ascend to the pulpit, symbolically becoming part of the congregation. The work of sculptor Lee Lawrie, the marble pulpit is rich in evangelistic symbols—angel (Matthew), lion (Mark), ox (Luke) and eagle (John) are carved on the capitals of the columns. Just above are sculptures of great biblical preachers—Moses, St. John the Baptist and Isaiah.

Viewed from the outside, St. Bart's is seemingly dwarfed by our high-rise neighbors, but when one enters through the Narthex, the vast interior space becomes breathtaking. The Church nave is cathedral length (250 feet) and 44 feet wide. The vaulted ceiling and great dome soar above. The space is warmed by tile and stone in soft browns, ambers and ochres, with glints of gold. The floors are terra cotta tile. Rich ornamentation in mosaics, stained glass windows, statuary, stone relief, and wood carvings tell stories of people and events in keeping with the medieval tradition of concordances between the Old and New Testaments.



MOSAICS

- Hildreth Meiere's *Transfiguration* mosaic, in the apse
- Chancel pavement mosaics, moved from the Madison Avenue Church
- *Creation* themed mosaics in the narthex, also by Hildreth Meiere

STAINED GLASS

- Sanctus Wheel Window in the south transept, with the central prong depicting St. Bartholomew, designed and executed by Reynolds, Francis and Rohnstock (1943)
- Clerestory windows depict the Canticles for Morning Prayer on the north side: *Benedicite* (1956), *Venite* (1963), *Benedictus* (1964), designed by Hildreth Miere and Allyn Cox, and Canticles for Evening Prayer on the south side: *Magnificat* (1948), *Gloria in Excelsis Deo* (1949), *Nunc Dimittis* (1955), designed by Hildreth Miere, executed by Rambusch Studio
- *Te Deum* (1967) windows at the west end of the nave, designed by Allyn Cox, executed by Leuchs and Co.
- *Te Deum* windows on the north aisle in the nave, designed by John Gordon Guthrie, executed by Ernest Lastman, made in the Henry Wynd Young Studios (1920)

The iconographic program within the Church space speaks to the importance of song and prayer in our worship, biblical symbolism, and people who have shaped and beautified our world. Master sculptors, designers and artisans collaborated with the architect to produce stunning works of art that enrich our experience of the space and tell the stories of our tradition.

Dotted around the Church are small spaces for quiet reflection and prayer, including the Baptistry, a small chapel in the north porch near the Cheatham Garden, and the Memorial Chapel.

The Children’s Chapel is a warm, intimate space. Everything in it, from the overall space to the altar and pews, is scaled with children in mind. The iconography is simplified, but rich in symbolism. *Adoration of the Magi* by Ethel Parson Paullin is surrounded by the *13 Medallions Mural* by Telford Paullin, depicting scenes from the childhood of Jesus. Stained glass windows illustrate the sacraments while other images tell stories of biblical heroes.

The Community House, though originally imagined to attract young professionals into the Community Club, now houses Parish offices, a pre-school, a combined auditorium and restaurant, and gymnasium and pool facilities.

The cornerstone of the Church was laid in 1917, the first services were held a year later in 1918 and the building was consecrated in 1923. Much of the interior decoration was completed by 1930, and the final elements—the clerestory stained glass windows at the western end of the Church—were installed in the 1950s and 60s. Although few new decorative elements have been added in the past 50 years, it has been the honor, responsibility, and duty of our congregation to care for the buildings and grounds that those before us had the foresight and imagination to create. The Church is not just a building; it is the people within who give it life. But, the building nurtures that life, providing a place that everyone needs—a place of beauty and respite where many prayers have been voiced and many life events celebrated and observed.

Restoration and preservation of our buildings is supported by The St. Bartholomew’s Conservancy, Inc., a wholly independent 501(c)(3) not-for-profit corporation with its own staff, offices and independent Board of Directors.





THOUGHTS
ABOUT
OUR FUTURE

The future of St. Bart's is informed by what we have learned about our past and present. Our survey respondents indicated that the most significant challenges we face are: **1) finances, 2) attracting and retaining new members, and 3) repairing and preserving our building and facilities.**

With these challenges in mind, we explored our parishioners' hopes and aspirations at the Rector Roundtables. One question we asked was, "If we had unlimited resources, what would you want to see St. Bart's do to strengthen our programs and ministry?" The answer that emerged most frequently was **enhancing the spirit of community** within the Parish. We desire more opportunities for fellowship, where connections can be made—get-togethers with shared meals, social events, and enhanced opportunities for education and volunteering.

There was also a strong feeling expressed that, following the budget reductions implemented prior to 2010, the Community House has been less available to us, sometimes making it difficult for parishioners to gather as often as they desire. There were also many comments about programs we have had in the past that helped to create community. Participants at the Roundtables spoke with fondness about the "Circles" and "St. Bart's at Home" programs, which involved meetings and discussions in parishioners' homes.

As a Parish, we also are eager to learn. We enjoy the Sunday Forums, but would like to hear **more outside speakers**. Coupled with our desire to volunteer, we welcome learning how best to use our God-given gifts in service. A number of people praised the Center for Religious Inquiry (CRI), which, at its peak, included a variety of courses expanding our knowledge of other faith traditions and interfaith issues.

Within the context of **attracting and retaining new members**, many of us believe it is important to do more to expand our community, with a particular focus on those 40 or younger, as well as those with young children. Statistically, the population of St. Bart's skews more senior (despite our youthful appearance and energy!), and there is a strong feeling that, for us to be a vibrant and healthy Parish, we must attract younger members.

Enhancing our ministry, particularly for children, youth, families, young professionals and seniors, is also a topic that arose in the Roundtables and elsewhere. We have opportunities to improve here, and must do more to reach and serve all of these constituencies.

In summary, our future includes essential elements that are a critical part of the history and culture of St. Bart's:

- Great preaching
- Beautiful music
- Radical welcome
- Community service

Based on all that we have learned about ourselves and what we hope to be, we believe these specific ideas need to be considered:

FINANCES

- Ensuring continued financial discipline and a balanced budget
- Taking full advantage of alternative revenue sources
- Focusing on growing the base of those who give, whether by pledging or simply contributing, through person-to-person, face-to-face engagement

MEMBERSHIP

- Growing our membership, particularly with those in the 20s and 30s, children, youth, and families, and increasing programming for them
- Creating initiatives that support deeper engagement of St. Bart's members, keeping radical welcome while doing more to connect people collectively, and in small groups
- Doing more outreach in our community, touching more people, impacting more lives
- Reaching the unchurched, the disaffected seekers and lapsed Episcopalians



- Finding new ways, and reviving old ways, to provide our members and visitors with authentic, spiritual experiences, and ways of praying
- Increasing and improving marketing and public relations outreach
- Continuing to expand our use of social media to help more people find St. Bart's

BUILDINGS

- Making planned investments in capital improvements and continual maintenance of our buildings and grounds
- Finding ways to increase access to St. Bart's buildings and amenities for members

We know a lot about ourselves from the work done to prepare this profile, but we are not satisfied. We yearn for more. We seek a closer relationship with God, transformation, and self-knowledge. We want to touch hearts, impact lives inside and outside the walls of our buildings, and be a positive agent for change in our city and world.

Deep in our hearts and minds, we also pray and believe that our new rector will bring us fresh eyes, life experience, vision, and passion to help us to be more than we ever imagined. St. Bartians welcome new ideas, directions, and methods to enhance our faith journey, to help many others join it, and have a bigger impact.

With the help of our new rector, we can't wait to get started on creating a bold future for St. Bart's.



RECTOR PROFILE

From its very beginning, St. Bart's has had a strong tradition of exceptional preaching. This hasn't changed much over the years—the attributes that were identified as most essential in our new rector by parishioners are that s/he be **intellectually alive and challenging** and an **excellent preacher**.

We yearn to be both engaged and challenged from the pulpit. We thirst for (and occasionally applaud) sermons that are relevant to our daily lives, helping us make sense of our world in a thoughtful, spiritual way. We don't want pure information or intensely academic sermons delivered without context, but **thought-provoking, timely messages anchored in Scripture, sometimes with a dose of humor**. We cherish our Christian traditions, but want to understand and relate to them in an increasingly pluralistic world.

We want a rector who has a warm and engaging presence and personality who cares deeply for people. We respond well to authenticity, humor, and candor on the part of the rector, and take comfort and solace even from brief exchanges. Our young people enjoy being able to interact with the rector and knowing that s/he is interested in them. Radical welcome is a core part of who we are and what we believe. Our new rector will need to believe in it just as deeply as we do, and communicate it in words and actions to parishioners and visitors alike.

We seek a true spiritual leader who can inspire us to dig deeper and continue in our spiritual development. We want to be challenged to put the Good News of Jesus into action with open, serving hearts.



We know that we live in a city and world with many unmet needs, and that we have a congregation filled with people eager to help and be involved. We are hungry for a vision that will help us play a bigger, more prominent role, to use our voice and position to bring about constructive change more often and more effectively.

Being the head of a large urban church like St. Bart's is challenging, to say the least. In many aspects, it is similar to being the CEO of a corporation. St. Bart's has many stakeholders. While our location is world-class, we have facilities issues and accumulated deferred maintenance, as well as a host of other financial challenges. Working with vestry and senior staff, **financial acumen will be a must-have skill.** Our new rector will have to be very comfortable talking about finances, and be able and willing to make the case for financial generosity, publicly to the Parish and privately to individuals.

We need a seasoned manager and servant leader who can be successful in motivating and managing a large staff, helping them to achieve more than they, or we, ever dreamed possible. S/he will need to be a deep listener, curious, interested, self-aware, and decisive.

Our stunning landmark buildings and world-class location offer the opportunity to raise the profile of St. Bart's locally and nationally, and thereby increase our impact. The new rector must be someone who is available and visible outside the parish, and at ease interacting with and influencing prominent leaders in all walks of life.

Most importantly, we seek the gifts of a passionate, visionary faith leader who can help us see what we can become and travel with us, hand-in-hand, to get there.



HOW TO APPLY

Click the link below to apply via Interfolio, a free (for applicants), secure, web-based credentials and dossier management company that allows you to share your credentials with St. Bart's quickly and easily.

<http://apply.interfolio.com/33600>

To get started, create an Interfolio account, and provide your 1) cover letter (no more than 1,000 words, please), 2) resumé and 3) Office of Transition Ministry (OTM) profile to complete the application. If you have questions or need assistance, please send an email to rectorsearch@stbarts.org.

The deadline for applications is April 15, 2016.

We look forward to hearing from you.

St. Bartholomew's Church
New York, New York 10022

