

DIOCESE OF
NEW YORK



Journal of Convention

November 7, 2020

JOURNAL OF THE CONVENTION
The Diocese of New York of the Episcopal Church

**First Virtual Convention Streamed from
the Cathedral Church of St. John the Divine**

November 7, 2020



THE EPISCOPAL
DIOCESE OF
NEW YORK

The next meeting of the Convention of the
Episcopal Diocese of New York will take place
on November 13, 2021
at the Cathedral Church of St. John the Divine, New York

**The 244th Convention
The Episcopal Diocese of New York
First Virtual Convention
Streamed live from
the Cathedral Church of St John the Divine, New York City**



***Behold I am making all things new!
(Revelation: 21:5b)***

Saturday, November 7, 2020

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THE JOURNAL OF CONVENTION

Convention Rollout Meetings English & Spanish Versions

First Convention Rollout Meeting. September 9, 2020.

Opening Song: Spirit of the Living God (Daniel Iverson)

*Spirit of the Living God, fall afresh on me
Spirit of the Living God, fall afresh on me
Melt me, mold me, fill me, use me,
Spirit of the living God, fall afresh on me.*

The Right Reverend Mary D. Glasspool: Good evening, I'm Mary Glasspool, Bishop Assistant of the Episcopal Diocese of New York and on behalf of our Bishop Diocesan, Andrew Dietsche and our Bishop Suffragan Allen Shin and all the good people of the diocese, I welcome you to this opening of the 244th Convention of our diocese. The theme for this convention comes from the book of Revelation. "Behold I am making all things new." Certainly, we are doing some new things in order to engage this particular convention. This is the first of eight rollout meetings. Each meeting will follow a general format: it will be hosted by a bishop; we will begin and end in prayer; we will have a video or perhaps two videos produced by a diocesan commission or committee, and a brief time following each video for questions and answers via the chat room; and we will have an opportunity to practice voting using an app or to test out various apps and our secretary of convention Matt Heyd will talk a little more about that a little later on this evening. Right now, particularly since I said we were going to begin and end in prayer, I would like to turn everything over to Jeannine Otis and Larry Marshall for our opening prayer.

*Opening Prayer
by Jeannine Otis and Larry Marshall*

It's comforting to know that when it was proclaimed that I was made in your image, that it's the soul and not the body that was meant; It's comforting to know that when I talk to myself, I'm talking to You; When I talk to someone else that I'm talking to You; It's comforting to know that because of this I am never without You. Therefore, I am never alone as I wander through this wonderment call life; wrapped in the comfort of Your love.

Bishop Glasspool: Thank you, Jeanine and Larry. So that we can become more comfortable with Zoom, unless you've already zoomed out, we would like to

invite you to share via the chat room, and hopefully you'll see on your screen Jillian chat support, we would like to invite those of you voluntarily, who are willing, to put in the chat room your name and where you're signing in from, where you're engaged from. I'm gonna use this to say that all of the convention rollout meetings will be recorded and there will be transcripts, word for word transcripts, including the chat room. So, I don't need to ask you to think twice about putting a snarky comment in there. You don't want it to go down to posterity. So be nice in the chat room. It would be remiss of me if I were not to thank the small executive committee appointed by Bishop Dietsche back in March, who have worked very hard, including over the summer, to put these rollout meetings together and to try to both experiment and work with our tech assistants to integrate all of this. The committee is Matt Heyd, who is Secretary of Convention, Sara Saavedra, who is the Assistant Secretary of Convention, Alice Yurke, the Chancellor of the Diocese of New York, Geoff Smith, Director of Technology, and Nick Richardson, Director of Communication. We also wanna give a shout-out to Tom Hagerty and the crew here in the Madeleine L'Engle Library, which is our host center, and the Liturgy Committee, which is a subcommittee of the Reparations Committee. During the planning, we have used and returned to four core values that have governed and helped us discern which way to go with all of this. The four core values are transparency, we want you to be able to see and know what we're doing, it also involves communication, communication, communication. And we know it's not perfect yet and we are open to any feedback or assistance you would like to give us in terms of being transparent and helping everybody understand and engage with this process. We understand that if we do well at the transparency, which includes good and comprehensive communication, that trust will be built. And we need trust in order to build up the body of Christ. We need to be trusting people. Most of all, we need to trust in God. And God, God knows, needs to be able to trust us. We've also worked with the value of accessibility. And you will see on your screen that every rollout meeting will be closed captioned and signed by an interpreter. We don't only mean accessibility for the deaf and hard of hearing, we're also cognizant of the fact that perhaps delegates do not, not everybody has an iPhone, not everybody has a state of the art iPad, not everyone has a laptop even, so we're talking about accessibility across technological lines as well. And if you need help at any point in this process, we are open to receiving your questions, your requests for help and responding to them. And then the fourth value is agency. I don't know about you, but I feel like we're living during a time when I feel a little bit out of control, there's not much I have control over and there's not much I can do about it and it is what it is, it's kind of the phrase of the day. We wanna make sure that every individual member of the Diocese of New York experiences, to some extent, to some degree, a sense of agency. You are a child of God, you have agency, and you have the ability to do something about your life and the life of the community. So, we explicitly focus on the voting process, and we're still working that out and so far, so good we haven't made any huge mis-

takes yet, but we're getting there. So, we've really focused on those four values of transparency, trust, accessibility, and agency. And we hope this will be a fun and energetic experience for everybody. And that in engaging with all of this, as people from ages past, this is the 244th convention, that we will be honoring and glorifying the God who is our creator. So, without further talk, I'd like to turn the microphone over to our faithful diocesan bishop, Andy Dietsche.

The Right Reverend Andrew ML Dietsche: Thank you, Mary. Mary named all of the people who have been part of this convention planning process this year. This has been different than every other year. And I'm extremely excited to see how nine rollouts go between Labor Day and our convention in November, an opportunity for us to really dwell in many of the ministries and programs of our diocese as we approach the actual full day of our convention a little bit later. But I'm just, this is our first one, and really very excited to see you all. I'm very grateful to Mary. She named everybody on that committee except herself. And I will tell you that I know, and I've seen how much work she has put in as the Bishop's liaison to the committee. And so, I thank you, Mary, and all of the people on that committee. Really a pleasure to welcome all of you to this first rollout event. Obviously we are using this format, it's new for us, to reduce the amount of time that we will have to spend zooming and on computers when we come to the day of the actual convention and to space out, in a more gentle way, the work that is before us. But we know why we're doing this. We are still in the middle of a global pandemic, a fatal disease that continues to be in our community; and the combination of the dangers and stresses of COVID and the conflicts across our country regarding social and racial justice are forming the very dramatic, urgent backdrop to our coming together as a convention. What we've seen over these months, as we have hovered at the border between life and death, life and death at the hands of an invisible, ruthless everywhere virus, and at the hands of a virulent institutional racism has been exhausting and has made us tired and afraid. And it is with the weight of all of the history that we're living through that we gather now for this annual convention. Let me just throw a little digression in there. Mary and I were talking today about whether or not we did want to create a full word for word transcript of all of these rollouts, even though they really are actually part of the convention, therefore we should have that in our convention journal. And I said, every now and then I go down to the archives and I go back and look for something in a convention journal from the 19th century or some other time. And when I can read people's own words, the things they were saying, the things that they were doing, it brings that history to life. And one day there will be people who look back to say, "What were they doing and thinking at their convention in the Diocese of New York during COVID year and the year of racial justice?" So, the words that we say here will live beyond us and that is the weight of some of it. We don't always realize we're living in history. We do right now. We are in a very historically poignant moment. Now, last year, when we came together for our

convention, we passed a number of resolutions, which would provide significance for our life in the diocese. I actually thought that the resolutions we passed last year were game changers in some ways. We set aside, by unanimous vote, I think, or close to, we set aside a substantial piece of our diocesan endowment to support the work of the Reparations Committee and the work of Reparations for Slavery that we are called to do. We also passed a resolution that would begin to build serious accountability in our diocese regarding the environmental responsibilities we have in the use of our buildings. And we passed a resolution to repeat the really quite wonderful Indaba conversations that we had in the first year of my time as bishop across our diocese, and to do that now in the context of conversations about racial justice and reconciliation. Now we passed all of that last year and it was inspiring and exciting, but then the coming of COVID, just a few months later, set back a lot of our hopes and intentions, and instead put us into an extraordinary level of energies going into just managing the crises that are right before us. Which isn't to say that no work has happened in those areas. And I particularly want to highlight the significant work that's happened during these last months by the Reparations Committee and the Anti-Racism Committee. The Reparations Committee rolled out a series of apology retreats, some of which became wildly oversubscribed with people from other parts of the country wanting to be part of it, and the Anti-Racism Committee is, even now, as we speak, beginning the diocesan-wide book study on Ibram Kendi's "How To Be An Antiracist". These are wonderful gifts offered to our diocese and the larger church and world, and they are hope. They're a way for us to recommit to who we are in a time of great anxiety and to remake the covenant that binds us to one another across the broad diversity of people in this diocese. It's a way for us to stand together as one against violence and pain. And always through all of this, all of our churches, congregations and priests have been engaged in the constant all the time care of the people of God in our 200 churches. Margaret and I live here at the cathedral and it's right next door to a hospital, and at the height of the spring, all we heard all day and all night were overlapping sirens coming up Broadway and Amsterdam across Harlem. Too many to count too many to differentiate and distinguish. And it just was a period in which we became so aware of how many were dying around us. And we began to learn that about our churches too. Too much grieving, too many people passing away in our midst and all of that has been our constant companion as we've come now to this day into our convention. In the Revelation to St. John, I'm never quite sure what to think about the Revelation to St. John, but some of the most beautiful stuff in the Bible is in that book, and that includes the passage where the author says, "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her beloved. And I heard a loud voice from the throne saying, See, the home of God is among mortals, He will dwell with them, they will be His peoples, and God himself will be with them. He will wipe away every tear from their eyes, death will be no more, mourn-

ing and crying and pain will be no more, for the first things have passed away. And the one who was seated on the throne said “Behold, I am making all things new.” We have, with great boldness and perhaps some hubris, adopted that divine proclamation as the name, the title for this convention. But we do that with the certainty that in all times, however hard, God is never inactive and His mercies endure forever. We trust the prophetic promise that death will be no more, and we will see with our eyes, that grief and sorrow will be no more, and that God is making all things new. But that is a statement of faith and we make that statement in the face of many obstacles. But what we mean by a statement of faith is it is simply a declaration that is unsupported by any ordinary proofs. In the Book of Hebrews, we were told that faith is the substance of things hoped for, the evidence of things not seen. And that even when such an astonishing number of people hover at the threshold of life and death, God is still, we may be certain, bringing in His kingdom. And even when the long legacy and present circumstances of injustice, violence, racial hatred, and profound inequality of persons has held up before us every day, we still will say that God is even now creating the beloved community in our midst. Jesus never said, “I will make you safe.” What He said was, “I will teach you “to walk through a world of danger without fear,” the foundation, which makes it possible for us to live in the middle of uncertainty and change and chance. An actual, real danger without fear is somewhere in the middle of this enigmatic verse, that God is making all things new. We are beginning to talk about what life in the post-COVID era will look like. And as we begin to move farther into that transition, knowing that life will be different, it falls to every person and every people to bring back to mind those principles and virtues by which they want to be defined, and from which they will rise and act in the new age. God said, “Behold, I am making all things new,” and that includes us, through the fire and the storm, through pestilence and the fury of human sin to new birth, life and redemption. Who will we be at this convention? We will dwell on that question.

Bishop Glasspool: Thank you, Bishop Dietsche. Tonight’s videos are from the college chaplains and the College Chaplaincy Committee and the deacons of the Diocese of New York. So, we now move to the college chaplains’ video. And Nils Chittenden, who is Chair of the College Chaplaincy Committee, and I think Nils will probably do this anyway, but Ryan Kuratko is the maker and producer of the video.

I’m delighted to commend to you this short video about some of the wonderful ways in which our diocese supports campus ministries. Campus Ministry works with young adults, at one of the most complex times of their life, and ever more so in this situation, which we find ourself in this world right now, and those who engage with campus ministries, in my experience, go on to a lifetime of Christian discipleship and become committed church members. So, thank you for your support of Campus Ministry. And our vision is to grow and serve more campuses over the coming years. Thank you.

Video playing

- [Man] Campus Ministry in the Diocese of New York reflects our diversity. We have Episcopal presences at research universities, liberal arts colleges, state, and private schools, community colleges, and military academies. We are also growing. We added Fordham University as the newest episcopal community this year. So, Campus Ministry and the Canterbury club made the biggest difference in the world to me, in terms of my college experience. My college experience would not have been the same without it.

- Campus Ministry is a place where we can step back and slow down and students can really be in community with each other and with God in a way that doesn't always feel possible in normal campus life. Currently, I would say Campus Ministry is really even more than that, because it's been one of the only things in my life that's felt really constant. A silver lining of going from school back in spring is that we've actually continued through the summer, which has been really, really good for me. be together and focus on being present and having fun and worshipping together and eating together and making community together.

- I think it's a really special and vast space for people to just kind of relax and enjoy themselves and have good community, but also meaningful conversation. It kind of flicks around between fairly profound, personal, meaningful stuff to pretty fun I guess, fun conversation, which is great.

- I guess the short version of that is that it helped me build a more personal connection to my faith, more personal connection to God and to Jesus. And I don't think that would've been possible without Campus Ministry.

- I believe that Canterbury has the potential to expand, not only by other young adults' education by situating their Christian faith within a collegiate community and furthering their secular humanistic education by showing how it fits into their larger Christian faith.

- Hi, I'm Allison Moore and I'm the new priest in charge at St. Andrew's church in New Paltz. And over the past 10 years, they have started two food pantry ministries, one at SUNY, New Paltz and one at SUNY Ulster. At SUNY Ulster, we continued distributing food, both in the spring and summer, because students and some staff really relied on the food that we have been providing. And we're finding ways to connect with them while we do contactless delivery, working with the SUNY Ulster administration.

- [Man] In 2020, Campus Ministry around our diocese has been more active than ever. We've had our usual confirmations and baptisms, welcoming new Episco-

palians into the fold. We've had our intense dinner conversations about vocations and the even more intense ones about popular music. We have mourned terrible tragedies together. We have had our usual pastoral meetings about breakups. Our faculty and staff have continued to gather for prayer and meditation. But we've also been even busier than usual. With COVID-19, the ongoing need for food banks and material support has increased. The spiritual hospitality and support provided by our young adult campus ministries has been the anchor for many of our young people, who are now scattered literally all over the world, but have continued to meet under the auspices of our Diocese of New York campus communities. Our ministries have been changing from week to week and sometimes hour to hour, much like the lives of our students, faculty and staff, as we all worship and study electronically, or wearing masks at a distance.

- What do I want the Diocese of New York to know about Campus Ministry?

- I would say that Canterbury is also really helpful to the wider Columbia community, because we're showing the campus that you don't have to be homophobic or a sexist to be Christian. I know I've had several people come up and want to talk to me about the sticker I have on my laptop, which has a pride flag and the Episcopal shield.

- I think that the thing that's important to know about Campus Ministry and Canterbury is that it is essential to the longevity and the livelihood of the Episcopal Church. We all know that the Episcopal churches, quote, unquote, dying, there are not enough people joining. And I think that one thing that's really special about Canterbury Ministry is that it allows us to kind of reclaim the idea of evangelism and to think about how we, as a community, of young people can come together in our own faith, but also spread that and evangelize further with it in our school community and beyond in a way that is socially justice focused, that is queer friendly, that is overall a really supportive space.

- About Campus Ministry is that it creates a spiritual haven that does wonders for mental health. I can say, Canterbury has done more for my mental health than anything else at school. You know, it's nourishing when school can be very draining.

- I'd like to thank you for your support of Campus Ministry. It's an essential part of my experience, but also, I think, if anything, but this past year has just been, it's so crazy. And if it's proved anything, it's that we need each other more than ever. And Canterbury has been there for, not only the students of our ministry, but the students of the university as a whole, for our spiritual and our mental and emotional wellbeing, now that we're all separate. And it's definitely one of the things that I miss the most and long for the most about being at college. But even from afar, it continues to be one of the most guiding and structured and welcoming,

embracing places that I can be. And thank you for your support. And I hope, more than anything, that Canterbury returns in person as soon as possible.

- I think it does valuable work. It really fills a gap in between being in youth group still living at your parents' house and being in the church, and then before you grow up and you join a big adult church and you do that on your own. It just kind of helps you really come to terms with them personal, for me, that's how it was. It helped me determine my personal connection to God, to Christ, to the church. And if it weren't for Campus Ministry, I don't think I'd still be affiliated with the church.

- All right, I just submitted a comment to the chat room, asking for attendees to submit questions or comments to the chat room. And Jillian, who is our chat support, will submit or ask the questions live of the Rev. Nils Chittenden.

Q & A Session. Facilitated by Jillian Jameson

Jillian: - Yes, wonderful. What a great video. Well, we can start with the question that is on everybody's minds right now, which is what has changed with COVID and how has Campus Ministry been and how are you handling it, dealing with it with students?

The Reverend Nils Chittenden: Well, first of all, I think, I want to say a big thank you, before answering the question, a big thank you to Ryan and to all the students on that video, for just a really wonderful video. And there is an example of how people have stayed together in community and come together in this time of pandemic. And like so many other organizations, Campus Ministries have had to adapt on the fly and they have moved to all of the online platforms that the rest of us have moved on to and use those in creative ways. So, for instance, I know, up in West Point, they've been meeting on the Microsoft teams. It's been really hard, because the cadets were largely off campus for a big chunk of time, and then were allowed to return to campus. I know that my colleague, Judy Ferguson, who's the chaplain at West Point, is with us today on this webinar. And I love all of the little social events that Judy tried to put together for her students, including getting the Army's permission to deliver a birthday cake to the center of a public space outdoors so that cadets could celebrate a birthday. And then there's been obviously online worship on Zoom or Facebook Live. There's been online choirs formed in various ways. I know Columbia has had a Spotify playlist going. And so, I mean, in many ways, there have been a lot of positive things, but of course in the midst of all of that there has been the deep sadness and fear amongst our students about their loved ones and then anxiety of course about themselves and what does this mean for their education. What does it mean, for instance, if there's an internship that's canceled and what does it mean for their career? And I do remember Ryan, who is our chaplain at Columbia, Barnard and Fordham, saying,

back a few months ago, that also a big factor that has been very kind of distressing for students is just the, as well as the anxiety, is just the sheer boredom of the new situation, especially for young adults, who are so naturally geared towards being in community with each other. So yeah, like Homer Simpson would say, "It's been a crisitunity." And there were a lot of positives, as well as the obvious negatives.

Jillian: Oh my gosh, yes. It's amazing. We have lots of thank you notes in the chat. We have lots of incredible experiences that people have had with college and campus ministry, which is great to read. We have two main themes that keep coming up that I'll let you answer separately. One is the colleges and campuses that you currently serve, and the other one is expansion.

Nils Chittenden: Yeah, yeah. So, the campuses that we currently serve, well, we've got Canterbury Downtown, which is Downtown New York City, well, Downtown Manhattan, which is served by the Reverend Megan Sanders, and she's been there for about a year now. And Canterbury Downtown is kind of centered around New York University, has a spiritual home at Grace Church, but also within that Canterbury's orbit are some other colleges such as Hunter, for instance, and various other campuses, of which there are a lot in that part of the world. And then we have Canterbury Uptown, and that is served by Ryan, Chaplain Ryan Kuratko, who made that wonderful video. And he is also looking to expand to other campuses within the northern boroughs of New York City. But then we also have a chaplain, a chaplaincy at Vassar. I say chaplaincy, because we're in a sort of transitional phase at the moment, and Megan Sanders was our chaplain at Vassar, and she moved down to Manhattan. And so, at the moment we have benefited from the interim work of the Reverend Leigh Hall, and she will be doing interim work again this academic year, but we are beginning a search process. And it's a search process that is going to partner more with a parish in Poughkeepsie - Christ Church. And that is in a sense a bit of a paradigm about the way that we want to develop and become more closely involved with local Episcopal parishes in order that they might serve their campus ministries as well as the, as the set-aside campus ministers. We have a chaplain, as we heard on the video, up at SUNY, New Paltz and Ulster. And Allison, I just wanna say, she literally arrived in post brand new, like about three days before lockdown, and she didn't get to meet any of her students. They'd all gone. She barely got to meet any faculty. She really is - it's been a very, very strange start for her and I want to commend her for the brilliant and creative ways that she's done that and the food pantry as well. And then we have a chaplain up at West Point, Judy Ferguson, who also serves a church in that neighborhood. But we want to expand, let me backtrack and say, so that's seven something campuses. There are actually about 140 further and higher education campuses in the Diocese of New York. And so, we are serving obviously only a very small number of those. Although we are, by Episcopal diocesan standards across the country, doing pretty well, but we would love to serve many more

campuses. We would like to serve campuses perhaps in counties that are underserved by Campus Ministry. I mean, Westchester, where I am, is one of those, but there are plenty of other counties that are underrepresented. And we also want to focus on under-representative, underrepresented kind of demographic groups in terms of campuses, such as community colleges. That's a really important way that we want to go forward. And all of this, as I say, is something that we really want to do much more in partnership with parishes. And so I would like to invite any parishes, who want to know more about how they can serve the needs of campuses in their neighborhoods, to just reach out to me or reach out to one of the college chaplains, reach out to Bishop Mary, and we will be glad to assist and help develop that kind of ministry.

Bishop Glasspool: That's great. That's actually such a great segue. As we move forward to the deacons' video, we want to say that no question will be left behind, no question will be lost. So, if you type something in here, the Campus Ministry Committee will follow-up. Thank you so much, Nils. We're so excited to hear about what's going on and we'll move it over to the deacon's video. Thank you very much, Jillian.

Thank you, Nils, and all the college chaplains. Let's move on to the deacons.

The Reverend Deacon Denise LaVetty: Hello, I'm Deacon Denise LaVetty and I'm the Director of Deacon Formation and Transition for our diocese and I'm here to report on the diaconate. I'm happy to say that despite the year being 2020, the diaconate is alive, well and kicking, and we're here, as is our directive, ready to serve. An exciting development is the recreation of the Bishop's Committee for the Diaconate. That committee is chaired by Deacon Kent Curtis. And Kent has prepared a written report, which is in your materials, and I encourage everyone to take a look at that. One of the great characteristics of the diaconate has always been its flexibility and adaptability. And this has been apparent by the wide diversity of the ministries embraced by deacons. That has certainly been evidenced during the past few very difficult, unsettling months. While adapting to new ways of doing things, deacons have continued organizing and building lay leadership, pastoral care, bringing the world to the church by implementing outreach opportunities, teaching and guiding. Many have been able to continue their involvement in food ministries, prayer on the streets, pastoral care and hospitals, and organizing online prayer and support groups. Deacons are typically known as ever present on the margins, thinking outside the box. And that has continued even when the margins are a screen and the box is a laptop. There are currently 44 deacons serving in parishes in our diocese. Our deacon formation program closed our last semester with two Zoom classes, no surprise, and it's beginning again this month. We're trying to not skip a beat in the midst of current complications. In fact, our three year-two postulants will be entering field placement and will begin their pastoral care training, and I'm so impressed and deeply thankful for the flexibility and enthusiasm of the field placement parishes and the hospitals where they will train. Honestly, I was concerned we would be able to do this, but the Holy Spirit has paved the way. We have

one new postulant beginning this month, So there are currently four students. Our active recruiting for deacons has taken the form of parishes inviting a deacon to come and be a deacon for the day, and also with inquirer's events. I'm planning one of these inquirer's events on the evening of October 20th, which will be a Zoom event, and information on that will be forthcoming. However, those events are not enough. I encourage everyone, even with the limitations of current times, to keep an eye out for parishioners, showing the heart of a deacon with a view towards raising a deacon from your parish. Thank you, stay safe, and walk in the embrace of God's most Holy Spirit. Wearing a mask, of course.

Q & A Session Facilitated by Jillian Jameson

Jillian: Wonderful. Okay, we will begin with some questions, after Deacon LaVetty. Let's see, there she is. Okay, wonderful. Let's start here. So, we know that you get this question a lot. Are deacons' clergy?

Deacon LaVetty: Thank you for asking. I do get the question. I'm sure other deacons do as well. So, deacons are clergy. And sometimes you hear people refer to priests and sometimes that means there's an, kind of a blanket term. Or sometimes, I should say it the other way. People refer to clergy and they really mean priests. Priests only. So that's a really good distinction and I think that, as there's more deacons in the diocese and more people become aware of us and educated about it, they'll understand that bishops, priests, deacons are all clergy, okay, and just different titles. Hope that clears that up for some people. I've actually gotten the question quite recently.

Jillian: Oh, good. Well, I'm glad I brought it up then. The next question, kind of going off of that, is what kind of training, do you want to become a deacon?

Deacon LaVetty: Okay, well, I'll say that kind of, sum it up kind of briefly. Currently, our academic piece is EFM, Education for Ministry, which a lot of people know about already. And that's a four-year program. But then parallel to that, even though it's a different period of time, it's a three-year program of deacon formation. So, once you get through all of the discernment process and you enter the program, you begin three years of the deacon formation program. And that includes meeting once a month. There's some other meetings, there's deacons conference and maybe a couple of other things there. It's classroom training. There's a lot of elements of that. I bring in speakers from, and presenters, from all over. I bring deacons in, because I believe that the deacons should train other deacons as much as possible. But I do tap into my relationships at General Theological Seminary and I bring professors in from there. Occasionally, we have homiletics professor, I'm getting in their ethics professor, Michael Ball coming in this year. And so we do that. Then, after year one, the deacons need to go to a parish not their own for field placement and they will do two semesters of field placements in

one or two different parishes. And then they also will go into a hospital to do their pastoral care training. And there's a lot of other little, but that's kind of the basics.

Jillian: Yeah, amazing, thank you. For our last question, could you talk a little bit about, I mean, you talked a little bit about what you do, but if there's any specific ministry that maybe you're focusing on now, maybe it's different now because of COVID, if there's anything specifically that you're focusing on.

Deacon LaVetty: Well, deacons are all generally going along with what's going on in their parishes and adapting to all the new ways of doing things. But one of the beautiful things about the diaconate is its flexibility. So, if you talk to six different deacons, you're gonna get a different story about what they do, because we can follow our heart. Some people, some deacons are very much attached to food ministries and some are attached to pastoral care. So, we can do the things that feed us and those are the things that we go into parishes that have those things available for us to do. So, there's not a laundry list of the things, but, oh, I just happened to have a Book of Common Prayer here and it just happens to be open to the Ordination of a Deacon. The examination, which is on page 543. And it says, "At all times your life and teaching "are to show Christ's people that in serving the helpless, "they are serving Christ himself." So, any activity that falls under that is a deacon thing. So, you can see that that really opens it up to quite a lot of things. The number of things that the deacons are involved with, prison ministries, it just goes on. It's a very wonderful thing.

Bishop Glasspool: What an incredible response. Thank you so much. As we move on to prayers, I invite the bishop to come back. Thank you so much.

Thank you, Jillian. Thank you, Denise. And thank you, Nils, once again, for two wonderful videos. Now we're going to call on the Secretary of Convention, the Reverend Matt Heyd, who will say a few things about the voting process, which I will just comment is probably the most challenging technological thing we are dealing with right now. We need your help. So, help us out.

The Reverend Matt Heyd: We do need your help. Thanks to the bishop. You know, every year we join together to vote for the offices for our diocese, and this year will be different than ever before. We are following the four different values that the bishop mentioned at the start of our meeting tonight. Transparency, trust, accessibility and agency. Every night, on the news, we see incredible stories about the November election in our country and what's going on and what might go wrong, we can model together a different way. And so over these next weeks in our convention rollout meetings, we're gonna try out different ways to vote, to make sure everybody's voices are heard, that everyone's vote is counted, that everyone has accessibility when we come together on November seventh. And so,

we're gonna try it together. Different possibilities, different apps, step by step, half step by half step so we all feel comfortable by the time we come together on the seventh and vote for the office of convention. I'm really grateful to Sara Saavedra for all the work that she does every year to make sure we're ready, and certainly this year more than ever. Just let me say about these rollout meetings. Thank you to the bishop for her leadership. Thanks to Sara for all of her work, to Geoff Smith and Tom Hagerty from the team, from the diocese. Thanks to Lucas Thorpe and Julian Jameson from the team at, who are helping bring these together. We are excited about the time together and looking forward to figuring out together how we vote when we come together on November seventh. Thank you, bishop.

Bishop Glasspool: Thank you, Matt. That was great. We're gonna move into a time of prayer, as we bring the meeting to closure. And so I invite you to once again, should the spirit move, write your prayers or your prayer requests for the diocese or any other aspect of our lives, our praise, our thanksgiving, as well as our intercession and petition in the chat box as a kind of, I don't know, electronic form of prayer. But we're gonna have about two minutes of quiet time while we offer the opportunity for you to do that. And of course, there may be prayers on your hearts that you do not necessarily want to write in the chat box and that's okay, too. God hears all prayers. And then I will call up the liturgy people right now while we're getting ready to have our final prayers.

Let me invite the people who are doing the closing liturgy to commence.

Closing Prayer

- Eternal spirit, earth maker, pain bearer, life giver, source of all that is, and that shall be, father and mother of us all, loving God, in whom is heaven.

- Hallowing of your name echoes through the universe. The way if your justice be followed by the peoples of the world.

- Your heavenly will be done by all created beings, your commonwealth of peace and freedom sustain our hope and come on earth.

- With the bread we need for today, feed us. In the hurts we absorb from one another, forgive us. In times of temptation and test strengthen us.

- From trials too great to endure, spare us. From the grip of all that is evil, free us. For you reign and the glory of the power that is love, now and forever, Amen.

Bishop Glasspool: I want to thank you on behalf of everyone, for engaging this first of our eight rollout meetings for the 244th Convention of the Episcopal Diocese of New York. And announced that the next week's meeting is from five to six on September 16th, I think is the date, we'll feature Episcopal Charities and will be hosted by Bishop Dietsche. So, I invite you back for that particular meeting, go in peace to love and serve the Lord.

Primera Reunión Previa a la Convención. Miércoles, 9 de Septiembre, 2020.

Obispa Glasspool: Buenas noches, soy Mary Glasspool, obispo asistente de la Diócesis Episcopal de Nueva York y en nombre de nuestro Obispo Diocesano, Andrew Dietsche y nuestro Obispo Sufragáneo, Allen Shin y todo el buen pueblo de la diócesis, les doy la bienvenida a esta apertura de la 244a Convención de nuestra diócesis. El tema de esta convención proviene del libro de Apocalipsis. "He aquí que estoy haciendo todas las cosas nuevas." Ciertamente, estamos haciendo algunas cosas nuevas para involucrar a esta convención en particular. Esta es la primera de ocho reuniones de implementación. Cada reunión seguirá un formato general: será organizada por un obispo; comenzaremos y terminaremos en oración; tendremos un video o tal vez dos videos producidos por una comisión o comité diocesano, y un breve momento después de cada video para preguntas y respuestas usando la sala del chat; y tendremos la oportunidad de practicar como votar usando una aplicación o probar varias aplicaciones y nuestro secretario de convención el Padre Matt Heyd hablará luego sobre esto esta noche. Ahora mismo, sobre todo porque dije que íbamos a comenzar y terminar en oración, me gustaría invitar a Jeannine Otis y Larry Marshall para nuestra oración de apertura.

*Oración de Apertura
por Jeannine Otis y Larry Marshall*

"Es reconfortante saber que cuando se proclamó que fui hecho a su imagen, que quiso decir que es el alma y no el cuerpo. Es reconfortante saber que cuando hablo conmigo mismo, estoy hablando contigo. Cuando hablo con otra persona es que estoy hablando contigo. Es reconfortante saber que por eso nunca estoy sin ti. Por lo tanto, nunca estoy solo(a) mientras deambulo por esta maravilla llamada vida; envuelto(a) en la comodidad de Tu amor."

Obispa Mary D. Glasspool: Gracias, Jeanine y Larry. Para que podamos sentirnos más cómodos con Zoom, nos gustaría invitarte a compartir a través del chat, y esperamos que veas en tu pantalla el soporte de chat de Julian, nos gustaría invitar a aquellos de ustedes, que están dispuestos, a poner en el chat su nombre y desde dónde estás uniéndote a esta sesión, desde donde estás comprometido.

Voy a usar este momento para decir que todas las reuniones de implementación de la convención serán grabadas y habrá transcripciones palabras por palabras,

incluyendo la sala del chat. Así que no necesito pedirles que piensen dos veces antes de poner un comentario sarcástico allí. No les gustaría que quede grabado para la posteridad. Así que sean amables en la sala de chat. Sería negligente de mi parte no dar las gracias al pequeño comité ejecutivo nombrado por el obispo Dietsche en marzo, que ha trabajado muy duro, incluso durante el verano, para poder organizar estas reuniones de implementación y tratar de experimentar y trabajar con nuestros asistentes técnicos para integrar todo esto. El comité es Matt Heyd, secretario de la Convención; Sara Saavedra, Secretaria Adjunta de la Convención; Alice Yurke, Canciller de la Diócesis de Nueva York; Geoff Smith, Director de Tecnología; Nick Richardson, Director de Comunicaciones. También queremos agradecer a Tom Haggerty y a su equipo técnico presentes aquí en la Biblioteca Madeleine L'Engle, nuestro centro anfitrión, y al Comité de Liturgia, que es un subcomité del Comité de Reparaciones. Durante la planificación, hemos utilizado y regresado a cuatro valores fundamentales que han gobernado y nos han ayudado a discernir qué camino seguir con todo esto. Uno de estos valores fundamentales es la transparencia, queremos que puedas ver y saber lo que estamos haciendo, también implica comunicación, comunicación, comunicación. Y sabemos que aún todo no es perfecto y estamos abiertos a cualquier comentario o asistencia que les gustaría darnos en términos de ser transparentes y ayudar a todo el mundo a entender y participar en este proceso. Entendemos que, si nos va bien en la transparencia, que incluye una buena y completa comunicación, se construirá esa confianza. Y necesitamos confianza para edificar el Cuerpo de Cristo. Tenemos que confiar en la gente. Sobre todo, necesitamos confiar en Dios. Y Dios, Dios sabe, necesita ser capaz de confiar en nosotros. También hemos trabajado con el valor de la accesibilidad. Y verá en su pantalla que cada reunión previa a la Convención tendrá subtítulos y será traducida por un intérprete de Lenguaje de Señales Americano (ASL por su sigla en inglés). No sólo nos referimos a la accesibilidad para los sordos y con dificultades auditivas, también somos conscientes del hecho de que tal vez no todos los delegados tienen un iPhone, no todo el mundo tiene el iPad más moderno, no todo el mundo tiene un ordenador portátil, así que estamos hablando de accesibilidad también a través de las líneas tecnológicas. Y si necesita ayuda en cualquier momento de este proceso, estamos abiertos a recibir sus preguntas, sus solicitudes de ayuda y responder a ellas. Y luego el cuarto valor es agencia. No sé si ustedes, pero siento que estamos viviendo en un momento en el que me siento un poco fuera de control, no hay mucho sobre lo que tengo control y no hay mucho que pueda hacer al respecto y es lo que es, es como la frase del día. Queremos asegurarnos de que cada miembro individual de la Diócesis de Nueva York experimente, hasta cierto punto, un sentido de albedrío. Eres un hijo de Dios, tienes albedrío y tienes la capacidad de hacer algo sobre tu vida y la vida de la comunidad. Así que nos centramos explícitamente en el proceso de votación, y todavía estamos resolviendo eso y estamos llegando allí. Así que realmente nos hemos centrado en esos cuatro valores de transparencia, confianza, accesibilidad y agencia. Y esperamos que esta sea una experiencia divertida y enérgica para todos. Y que al comprometernos con todo esto, como personas de eras pasadas, esta es la 244a Convención, en la que estaremos honrando y glorificando al Dios que es nuestro creador. Así es que, sin más palabras, me gustaría entregar el micrófono a nuestro fiel obispo diocesano, Andy Dietsche.

Obispo Andrew ML Dietsche: Gracias, Mary. Mary nombró a todas las personas que han sido parte de este proceso de planificación de la convención este año. Esto ha sido diferente de lo que se hace año por medio. Y estoy muy emocionado de ver cómo nueve reuniones previas a la Convención van a ocurrir entre el Día del Trabajo y nuestra convención en noviembre, una oportunidad para que realmente vivamos muchos de los ministerios y programas de nuestra diócesis a medida que nos acercamos al día real y completo de nuestra convención un poco más tarde. Esta es nuestra primera reunión, y realmente estoy muy emocionado de verlos a todos. Le estoy muy agradecido a Mary. Ella nombró a todos en ese comité excepto a ella misma. Y les diré que lo sé, y he visto cuánto trabajo ha puesto como enlace del Obispo con el comité. Así es que te doy las gracias, Mary, y a todos los miembros de ese comité. Es un placer darles la bienvenida a todos ustedes a este primer encuentro de lanzamiento. Obviamente estamos usando este formato, es nuevo para nosotros, para reducir la cantidad de tiempo que tendremos que pasar en zoom y en computadoras cuando lleguemos al día de la convención real y para espaciar, de una manera más suave, el trabajo que tenemos ante nosotros.

Pero sabemos por qué estamos haciendo esto. Todavía estamos en medio de una pandemia mundial, una enfermedad mortal que sigue estando en nuestra comunidad; y la combinación de los peligros y tensiones de COVID y los conflictos en todo nuestro país con respecto a la justicia social y racial están formando el telón de fondo muy dramático y urgente para que nos unamos como convención. Lo que hemos visto a lo largo de estos meses, mientras nos hemos quedado en la frontera entre la vida y la muerte a manos de un virus invisible y despiadado en todas partes, y a manos de un racismo institucional virulento ha sido agotador y nos ha cansado y nos ha causado temor. Y es con el peso de toda la historia que estamos viviendo que nos reunimos ahora para esta convención anual. Permítanme lanzar un poco de digresión. Mary y yo estábamos hablando hoy de si queríamos o no crear una transcripción completa, palabra por palabra, de todas estas reuniones previas, a pesar de que realmente son parte de la convención, por lo tanto, deberíamos tener esto en nuestro diario de convenciones (el *Journal of Convention*, su nombre en inglés). Y dije, de vez en cuando voy a los archivos y vuelvo a buscar algo en un diario de convenciones del siglo XIX o en algún otro momento. Y cuando puedo leer las propias palabras de la gente, las cosas que decían, las cosas que estaban haciendo, dándole vida a esa historia. Y un día habrá personas que miren hacia el pasado para decir: “¿Qué estaban haciendo y pensando “en su convención en la Diócesis de Nueva York” durante el año del COVID y el año de la justicia racial?” Así que las palabras que digamos aquí vivirán más allá después nosotros y ese es el peso de algunas de ellas. No siempre nos damos cuenta de que vivimos en la historia. Estamos haciendo historia ahora mismo. Estamos en un momento históricamente conmovedor. Ahora bien, el año pasado, cuando nos reunimos para nuestra convención, aprobamos una serie de resoluciones que darían importancia a nuestra vida en la diócesis. De hecho, pensé que las resoluciones que aprobamos el año pasado eran cambiadoras de juego de alguna manera. Por votación unánime, creo, hemos reservado una parte sustancial de nuestra dotación diocesana para apoyar la labor del Comité de Reparaciones y la labor de Reparaciones por la Esclavitud, al igual que las responsabilidades

ambientales que tenemos en el uso de nuestros edificios. Y aprobamos una resolución para repetir las maravillosas conversaciones de Indaba que tuvimos en el primer año de mi administración como obispo en toda nuestra diócesis, y para hacerlo ahora en el contexto de conversaciones sobre la justicia racial y la reconciliación. Ahora pasamos todo eso el año pasado y fue inspirador y emocionante, pero luego la venida del COVID, sólo unos meses más tarde, reprodujo muchas de nuestras esperanzas e intenciones, y en su lugar nos puso en un nivel extraordinario de energías entrando en la gestión de las crisis que está justo delante de nosotros. Lo que no significa que no se haya hecho ningún trabajo en esas áreas. Y, en particular, quiero destacar el importante trabajo que se ha hecho durante estos últimos meses por parte del Comité de Reparaciones y el Comité Contra el Racismo. El Comité de Reparaciones lanzó una serie de retiros de disculpas, algunos de los cuales se sobre-subscribieron con personas de otras partes del país queriendo ser parte de él, y el Comité Antirracismo está, incluso ahora, en este momento, comenzando en toda la diócesis, el estudio del libro “Cómo ser un Antirracista” de Ibram Kendi. Estos son maravillosos dones ofrecidos a nuestra diócesis y a la iglesia y a todo el mundo, y son una esperanza. Son una manera de volver a comprometernos con lo que somos, en un momento de gran ansiedad y de rehacer el pacto que nos une unos a otros en toda la amplia diversidad de personas en esta diócesis. Es una manera de estar unidos como uno contra la violencia y el dolor. Y siempre a través de todo esto, todas nuestras iglesias, congregaciones y sacerdotes se han dedicado a la constante atención del pueblo de Dios en nuestras 200 iglesias. Margaret y yo vivimos aquí en la catedral y está justo al lado de un hospital, y en el apogeo de la primavera, todo lo que oímos todo el día y toda la noche, fueron sirenas superpuestas que venían por Broadway y Amsterdam a través de Harlem. Demasiadas para contarlas, demasiados para diferenciarlas y distinguirlas. Y fue un período en el que nos dimos cuenta de cuántos morían a nuestro alrededor. Y comenzamos a enterarnos de eso en nuestras iglesias también. Demasiado luto, demasiada gente que fallece en medio de nosotros y todo eso ha sido nuestra compañía constante, hasta que hemos llegado ahora a este día de nuestra convención. En la Revelación a San Juan, nunca estoy muy seguro de qué pensar acerca de la Revelación a San Juan, pero algunas de las cosas más bellas de la Biblia están en ese libro, y eso incluye el pasaje donde el autor dice: “Entonces vi un nuevo cielo y una tierra nueva, porque el primer cielo y la primera tierra habían fallecido, y el mar ya no estaba más. Y vi la Ciudad Santa, la nueva Jerusalén, bajando del cielo de Dios, preparada como una novia adornada para su amado.” Y oí una voz fuerte desde el trono diciendo: “Mira, el hogar de Dios está entre los mortales, va a morar con ellos, ellos serán Su pueblo, y Dios mismo estará con ellos. Les borrará cada lágrima de los ojos: La muerte no será más, el luto y el llanto y el dolor no serán más, porque las primeras cosas han pasado. Y el que estaba sentado en el trono dijo: “He aquí, estoy haciendo todas las cosas nuevas.” Hemos adoptado, con gran audacia y tal vez alguna arrogancia, esa proclamación divina como el tema de esta convención. Pero, lo hacemos con la certeza de que, en todos los tiempos, por difíciles que sean, Dios nunca está inactivo y Sus misericordias perduran para siempre. Confiamos en la promesa profética de que la muerte ya no será, y

veremos con nuestros ojos, que el dolor y el dolor ya no serán más, y que Dios está haciendo todas las cosas nuevas. Pero esa es una declaración de fe y hacemos esa declaración frente a muchos obstáculos. Pero, lo que queremos decir con una declaración de fe es simplemente una declaración que no está respaldada por ninguna prueba ordinaria.

En el Libro de Los Hebreos, se nos dijo que la fe es la sustancia de las cosas esperadas, la evidencia de cosas que no se ven. Y que aun cuando un número tan asombroso de personas se cierne en el umbral de la vida y la muerte, Dios está quieto, podemos estar seguros, trayendo Su reino. E incluso cuando el largo legado y las circunstancias actuales de injusticia, violencia, odio racial y profunda desigualdad de personas se han mantenido ante nosotros todos los días, seguiremos diciendo que Dios está creando aún ahora la comunidad amada entre nosotros. Jesús nunca dijo: “Te haré a salvo.” Lo que dijo fue: “Te enseñaré a caminar a través de un mundo de peligro sin miedo”, la fundación, que nos permite vivir en medio de la incertidumbre, el cambio y el azar. Un peligro real y sin miedo está en algún lugar en medio de este enigmático verso, que Dios está haciendo todas las cosas nuevas. Estamos empezando a hablar de cómo será la vida en la era post-COVID. Y a medida que comenzamos a avanzar más en esa transición, sabiendo que la vida será diferente, le corresponde a cada persona y a cada pueblo recordar aquellos principios y virtudes por los que quieren ser definidos, y de los cuales se levantarán y actuarán en la nueva era. Dios dijo: “He aquí, estoy haciendo todas las cosas nuevas”, y eso nos incluye, a través del fuego y la tormenta, a través de la pestilencia y la furia del pecado humano a un nuevo nacimiento, vida y redención. ¿Quiénes estaremos en esta convención? Nos centraremos en esa pregunta.

Obispa Glasspool: Gracias, Obispo Dietsche. Los videos de esta noche son de los capellanes de la universidad y del Comité de Capellanía Universitaria y de los diáconos de la Diócesis de Nueva York. Así es que ahora pasamos al video de los capellanes de la universidad. Y Nils Chittenden, presidente del Comité de Capellanía Universitaria, presentará el video, pero, Ryan Kuratko es el creador y productor del video.

Reverendo Nils Chittenden: Estoy encantado de mostrarles este breve video sobre algunas de las maravillosas maneras en que nuestra diócesis apoya a los ministerios del campus universitario. El Ministerio del Campus trabaja con los jóvenes adultos, en uno de los momentos más complejos de su vida, y cada vez más en esta situación, en que nos encontramos en este mundo, en este momento, y aquellos que se involucran con los ministerios del campus, en mi experiencia, pasan a tener toda una vida de discipulado cristianos y se convierten en miembros comprometidos de la iglesia. Así es que gracias por su apoyo al Ministerio del Campus Universitario. Nuestra visión es crecer y servir a más campus en los próximos años. Sí, gracias.

Video Rodando

- [Hombre] El Ministerio del Campus en la Diócesis de Nueva York refleja nuestra diversidad. Tenemos presencias episcopales en universidades de investigación, colegios de artes liberales, escuelas estatales y privadas, colegios comunitarios y academias militares. También estamos creciendo. Añadimos la Universidad de Fordham como la nueva comunidad episcopal este año.

- Así es que el Ministerio del Campus y el club Canterbury hicieron la mayor diferencia en el mundo para mí, en términos de mi experiencia universitaria. Mi experiencia universitaria no habría sido la misma sin ellas.

-El Ministerio del Campus es un lugar donde podemos dar un paso atrás y desacelerarnos y los estudiantes realmente pueden estar en comunidad entre sí y con Dios de una manera que no siempre es posible en la vida normal del campus. Actualmente, diría que el Ministerio del Campus es realmente incluso más que eso, porque ha sido una de las únicas cosas en mi vida que se ha sentido realmente constante. Un resquicio de esperanza es ir a la escuela en la primavera y es que en realidad hemos continuado durante el verano, lo que ha sido muy, muy bueno para mí, estar juntos y centrarse en estar presentes y divertirse y asistir al culto juntos y comer juntos y hacer comunidad juntos.

- Creo que es un espacio muy especial y vasto para que la gente se relaje y disfrute y tenga una buena comunidad, pero también una conversación significativa. Se mueve entre cosas bastante profundas, personales, significativas, bastante divertido, supongo, conversación divertida, que es genial.

- Supongo que la versión corta de eso es que me ayudó a construir una conexión más personal con mi fe, una conexión más personal con Dios y con Jesús. Y no creo que eso hubiera sido posible sin el Ministerio del Campus.

- Creo que Canterbury tiene el potencial de expandirse, no sólo para mi educación, sino la de otros jóvenes adultos, situando su fe cristiana dentro de una comunidad colegiada y mejorando su educación humanista secular mostrando cómo encaja en su fe cristiana mayor.

- Hola, soy Allison Moore y soy la nueva sacerdote encargada de la Iglesia de San Andrés en New Paltz. Y en los últimos 10 años, han comenzado dos ministerios de banco de alimentos, uno en SUNY, New Paltz y otro en SUNY Ulster. En SUNY Ulster, seguimos distribuyendo alimentos, tanto en primavera como en verano, porque los estudiantes y algunos empleados realmente confiaban en la comida que hemos estado proporcionando. Y estamos encontrando maneras de conectarnos con ellos mientras hacemos entregas sin contacto, trabajando con la administración de SUNY Ulster.

- [Hombre] En 2020, el Ministerio del Campus en nuestra diócesis ha estado más activo que nunca. Hemos tenido nuestras confirmaciones y bautizos habituales, hemos dado la bienvenida a nuevos episcopales al redil. Hemos tenido intensas conversaciones durante la cena sobre las vocaciones y otras aún más intensas sobre la música popular. Hemos llorado juntos por terribles tragedias. Hemos tenido nuestras habituales reuniones pastorales sobre las rupturas. Nuestra facultad y nuestro personal han continuado reuniéndose para la oración y la meditación. Pero también hemos estado aún más ocupados de lo habitual. Con COVID-19, la necesidad constante de bancos de alimentos y apoyo material ha aumentado. La hospitalidad espiritual y el apoyo brindado por nuestros ministerios del campus de adultos jóvenes ha sido el ancla para muchos de nuestros jóvenes, que ahora están dispersos literalmente por todo el mundo, pero han seguido reuniéndose bajo los auspicios de nuestras comunidades de campus de la Diócesis de Nueva York. Nuestros ministerios han estado cambiando de una semana a otra y a veces hora a hora, al igual que las vidas de nuestros estudiantes, profesores y personal, ya que todos asistimos al culto y estudiamos electrónicamente, o usamos máscaras y respetamos la distancia social.

- ¿Qué quiero que sepa la Diócesis de Nueva York sobre el Ministerio del Campus?

- Yo diría que Canterbury también es muy útil para toda la comunidad de Columbia, porque le estamos mostrando al campus que para ser cristiano no tienes que ser homofóbico o sexista. Sé que he tenido varias personas que quieren hablar conmigo sobre la pegatina que tengo en mi computadora portátil, que tiene una bandera de orgullo y el escudo episcopal.

- Creo que lo que es importante saber sobre el Ministerio del Campus y Canterbury es que es esencial para la longevidad y el sustento de la Iglesia Episcopal. Todos sabemos que las iglesias episcopales, “están muriendo”, no hay suficiente gente uniéndose. Y creo que una cosa que es realmente especial sobre el Ministerio de Canterbury es que nos permite reclamar la idea del evangelismo y pensar en cómo nosotros, como comunidad de los jóvenes, podemos unirnos en nuestra propia fe, pero también difundir eso y evangelizar más con ella en nuestra comunidad escolar y más allá de una manera que está enfocada socialmente en la justicia, que es queer amigable, que es realmente un espacio de apoyo en general.

- Acerca del Ministerio del Campus Universitario es que crea un refugio espiritual que hace maravillas para la salud mental. Puedo decir que Canterbury ha hecho más por mi salud mental que cualquier otra cosa en la escuela. Sabes, es nutritivo en circunstancias en que la escuela puede ser muy agotadora.

- Me gustaría darle las gracias por su apoyo al Ministerio del Campus. Es una parte esencial de mi experiencia, pero también creo que este último año ha sido y todavía es una locura. Y si se ha demostrado algo, es que nos necesitamos más que nunca. Y Canterbury ha estado ahí para, no sólo los estudiantes de nuestro ministerio, sino para los estudiantes de la universidad en su conjunto, por nuestro bienestar espiritual y mental y emocional, ahora que todos estamos separados. Y definitivamente una de las cosas que más extraño y más anhelo es estar en la universidad. Pero, incluso desde lejos, sigue siendo uno de los lugares más orientadores y estructurados y acogedores y cálido. Y gracias por su apoyo. Y espero, más que nada, que Canterbury regrese en forma presencial lo antes posible.

- Creo que hace un trabajo valioso. Realmente llena un vacío entre estar en un grupo de jóvenes que todavía vive en la casa de sus padres y estar en la iglesia, y te unes a una gran iglesia adulta y lo haces por tu cuenta. Sólo te ayuda a llegar a un acuerdo personal con ellos, así fue para mí. Me ayudó a definir mi conexión personal con Dios, con Cristo, con la iglesia. Y si no fuera por el Ministerio del Campus, no creo que aún esté afiliado a la iglesia.

Obispa Glasspool: Muy bien, acabo de enviar un comentario a la sala de chat, pidiendo a los asistentes que envíen preguntas o comentarios al chat. Y Jillian, es nuestra moderadora del chat, ella enviará o hará las preguntas en vivo al reverendo Nils Chittenden.

Sesión de Preguntas y Respuestas. Moderadora: Jillian Jameson

Jillian: Sí, maravilloso. Qué gran video. Bueno, podemos comenzar con la pregunta que está en la mente de todos en este momento: ¿Qué es lo que ha cambiado con COVID y cómo ha sido en el Ministerio del Campus y cómo lo está manejando, lidiando con los estudiantes?

Reverendo Nils Chittenden: Bueno, en primer lugar, quiero dar las gracias antes de responder a la pregunta, un gran agradecimiento a Ryan y a todos los estudiantes en ese video, por ser un video realmente maravilloso. Y hay un ejemplo de cómo la gente se ha mantenido unida en comunidad y se han unido en este tiempo de pandemia. Y como tantas otras organizaciones, los Ministerios del Campus han tenido que adaptarse sobre la marcha y se han trasladado a todas las plataformas en línea a las que el resto de nosotros hemos pasado y los utilizamos de manera creativa. Así es que, por ejemplo, lo sé, en West Point, se han estado reuniendo con los equipos de Microsoft. Ha sido muy difícil, porque los cadetes estuvieron en gran parte fuera del campus durante una gran parte del tiempo, y luego se les permitió regresar al campus. Sé que mi colega, Judy Ferguson, que es la capellana de West Point, está con nosotros hoy en este seminario en línea. Y me encantan todos los pequeños eventos sociales que Judy trató de armar para sus estudiantes, incluyendo obtener el permiso del Ejército para entregar un pastel de cumpleaños

Y luego ha habido obviamente celebración del culto en línea por Zoom o Facebook en Vivo. Ha habido coros en línea formados de varias maneras. Sé que Columbia ha tenido una lista de reproducción de Spotify en marcha. Y así, quiero decir, en muchos sentidos, ha habido un montón de cosas positivas, pero, por supuesto en medio de todo eso ha habido la profunda tristeza y temor entre nuestros estudiantes acerca de sus seres queridos y ansiedad, por supuesto, por ellos mismos y lo que significa esto para su educación. ¿Qué significa, por ejemplo, si hay una pasantía que se cancela y qué significa para su carrera? Y recuerdo que Ryan, que es nuestro capellán en Columbia, Barnard y Fordham, dijo, hace unos meses, que también un gran factor que ha sido muy angustiante para los estudiantes, así como la ansiedad, es el aburrimiento de la nueva situación, especialmente para los adultos jóvenes, que están tan naturalmente orientados a estar en comunidad entre sí. Así que sí, como Homer Simpson diría, “Ha sido una crisisunidad.” Y hubo un montón de positivos, así como los negativos obvios.

Jillian: Dios mío, sí. Es increíble. Tenemos muchos agradecimientos llegando en el chat. Tenemos un montón de experiencias increíbles que la gente ha tenido con la universidad y el ministerio del campus, que es genial para leer. Tenemos dos temas principales que siguen surgiendo que le dejaré responder por separado. Uno es las universidades y los campus a los que usted sirve actualmente, y el otro es la expansión. Esos son las dos preguntas.

Chittenden: Sí, sí. Así que los campus que actualmente servimos, bueno, tenemos Canterbury Downtown, que esta en el centro de la ciudad de Nueva York, bueno, el centro de Manhattan, donde sirve la reverenda Megan Sanders, y ella ha estado allí por un año. Y Canterbury Downtown está un poco centrado en la Universidad de Nueva York, tiene un hogar espiritual en la Iglesia de la Gracia, y también dentro de la órbita de Canterbury hay otras universidades como Hunter, por ejemplo, y varios otros campus, hay muchos otros campus en esta parte del mundo. Y luego tenemos Canterbury Uptown, donde sirve el capellán Ryan Kuratko, quien hizo este maravilloso video. Y también estamos buscando expandirnos a otros campus dentro de los distritos del norte de la ciudad de Nueva York. Pero también tenemos una capellanía en Vassar. Digo capellanía, porque estamos en una especie de fase de transición en este momento, y Megan Sanders era nuestra capellana en Vassar y se mudó a Manhattan. Así es que en este momento nos hemos beneficiado del trabajo provisional de la reverenda Leigh Hall, y ella estará haciendo un trabajo intermedio de nuevo este año académico, pero estamos comenzando un proceso de búsqueda. Y es un proceso de búsqueda que se va a asociar más con una parroquia en Poughkeepsie - la Iglesia de Cristo. Y eso es, en cierto sentido, un poco de paradigma sobre la forma en que queremos crecer e involucrarnos más estrechamente con las parroquias episcopales locales para que puedan servir a sus ministerios del campus, así como a los ministros del campus de lugares retirados. Tenemos un capellán, como oímos en el video, en SUNY, New Paltz y Ulster. Y Allison, sólo quiero decir, que que literalmente llegó como unos tres días antes del encierro y ella no llegó a conocer a ninguno de sus estudiantes. Todos se habían ido. Apenas llegó a conocer a alguna facultad. Ha sido un comienzo muy, muy

extraño para ella y quiero elogiarla por las formas brillantes y creativas que ella ha hecho eso y también por el banco de alimentos. Y luego tenemos un capellán en West Point, Judy Ferguson, que también sirve a una iglesia en ese vecindario. Pero queremos expandirnos, permítanme dar marcha atrás y decir que son siete campus. En realidad, hay alrededor de 140 campus de educación superior en la Diócesis de Nueva York. Así es que estamos sirviendo obviamente sólo un número muy pequeño de ellos. Aunque estamos, según las normas episcopales diocesanas en todo el país, lo estamos haciendo bastante bien, pero nos encantaría servir a muchos más campus. Nos gustaría servir a los campus tal vez en condados que están desatendidos por el Ministerio del Campus. Quiero decir, Westchester, donde estoy, es uno de esos, pero hay muchos otros condados que están sobrerrepresentados. Y también queremos centrarnos en grupos demográficos representativos y subrepresentados en términos de campus, como los colegios comunitarios. Es una manera muy importante en la que queremos seguir adelante. Y todo esto, como digo, es algo que realmente queremos hacer mucho más en asociación con las parroquias. Por lo tanto, me gustaría invitar a cualquier parroquia, que quiera saber más sobre cómo pueden atender las necesidades de los campus de sus barrios, a que me contacte o se acerque a uno de los capellanes universitarios, que se acerque a la obispa María, y estaremos encantados de ayudarles y ayudar a desarrollar ese tipo de ministerio.

Obispa Glasspool: Eso es genial. En realidad, es un gran momento para avanzar al video de los diáconos, queremos decir que ninguna pregunta se quedará atrás, ninguna se perderá. Así es que, si escribes algo aquí, el Comité del Ministerio del Campus le dará seguimiento. Muchas gracias, Nils. Estamos muy emocionados de saber lo que está pasando y ahora pasaremos al video de los diáconos. Muchas gracias, Jillian. Gracias, Nils, y a todos los capellanes de la universidad. Pasemos a los diáconos.

Reverenda Diácona Denise LaVetty: Hola, soy la Diácona Denise LaVetty y soy la Directora de Formación y Transición de Diáconos de nuestra diócesis y estoy aquí para informarles sobre el diaconado. Me alegra decir que a pesar de que es el año es 2020, el diaconado está vivo, bien y coleando, y estamos aquí, como es nuestra directiva, listos para servir. Un acontecimiento emocionante es la recreación del Comité Episcopal para el Diaconado. Ese comité está presidido por el diácono Kent Curtis. Y Kent ha preparado un informe escrito, que estará en sus materiales de convención, y les llamo a todos a echar un vistazo a eso. Una de las grandes características del diaconado siempre ha sido su flexibilidad y adaptabilidad. Y esto ha sido evidente por la amplia diversidad de los ministerios abarcados por los diáconos. Mientras se adaptan a nuevas formas de hacer las cosas, los diáconos han continuado organizando y construyendo liderazgo laico y diáconos. Eso ciertamente se ha evidenciado durante los últimos meses muy difíciles e inquietantes. Mientras se adaptan a nuevas formas de hacer las cosas, los diáconos han continuado organizando y construyendo liderazgo laico, cuidado pastoral, llevando al mundo a la iglesia mediante la implementación de oportunidades de divulgación, enseñanza y orientación.

Muchos han podido continuar su participación en los ministerios de los bancos de alimentación, la oración en las calles, la pastoral y los hospitales, y la organización de grupos de oración y apoyo en línea. Los diáconos se conocen típicamente como siempre presentes en los márgenes, pensando fuera de la caja. Y eso ha continuado incluso cuando los márgenes son una pantalla y la caja es un ordenador portátil. Actualmente hay 44 diáconos sirviendo en parroquias de nuestra diócesis. Nuestro programa de formación de diáconos cerró nuestro último semestre con dos clases de Zoom, sin sorpresas, y está empezando de nuevo este mes. Estamos tratando de no saltarnos un ritmo en medio de las complicaciones actuales. De hecho, nuestros dos postulantes del programa de tres años entrarán en la colocación de campo y comenzarán su formación sobre cuidado pastoral, y estoy muy impresionada y profundamente agradecida por la flexibilidad y el entusiasmo de las parroquias para la colocación de campo y los hospitales donde se entrenarán. Honestamente, me preocupaba si íbamos a poder hacer esto, pero el Espíritu Santo ha allanado el camino. Tenemos un nuevo postulante a partir de este mes, así que actualmente hay cuatro estudiantes. Nuestro reclutamiento activo para diáconos ha tomado la forma de parroquias invitando a un diácono a venir y ser diácono por el día, y también con los eventos del investigador. Estoy planeando uno de estos eventos del investigador en la noche del 20 de octubre, que será un evento Zoom, y la información sobre esto estará disponible pronto Sin embargo, esos eventos no son suficientes. Les llamo a todos, incluso con las limitaciones de los tiempos actuales, a vigilar a los feligreses, mostrando el corazón de un diácono con miras a levantar un diácono de vuestra parroquia. Gracias, manténganse a salvo y caminen en el abrazo del Espíritu Santo y de Dios. Lleven una máscara, por supuesto.

Jillian: Maravilloso. Bien, comenzaremos con algunas preguntas para Deacon LaVetty. Veamos, ahí está. Muy bien, maravilloso. Empecemos por aquí. Así que sabemos que muchos se hacen esta pregunta. ¿Son los diáconos clérigos?

LaVetty: Gracias por preguntar. Entiendo la pregunta. Estoy segura de que otros diáconos también lo hacen. Así que los diáconos son clérigos. Y a veces escuchas a la gente referirse a los sacerdotes y a veces eso significa que hay una especie de término de manta. O a veces, debería decirlo de otra manera. La gente se refiere al clero y realmente se refiere a los sacerdotes. Sólo sacerdotes. Así que esa es una muy buena distinción y creo que, como hay más diáconos en la diócesis y más gente se da cuenta de nosotros y está educada al respecto, entenderán que los obispos, sacerdotes, diáconos son todos clérigos. Son sólo diferentes títulos. Espero que eso lo aclare para algunas personas. De hecho, he recibido la pregunta hace poco.

Jillian: Oh, bien. Bueno, me alegro de haberlo sacado a la vista entonces. La siguiente pregunta, como derive de esta: qué tipo de entrenamiento debes seguir si quieres convertirte en diácono.

LaVetty: Bueno, voy a decir que tipo de entrenamiento, resumiendo un poco. Actualmente, nuestra pieza académica es EFM, Educación para el Ministerio, que mucha gente ya conoce. Y ese es un programa de cuatro años. Pero entonces paralelamente, a pesar de que es un período de tiempo diferente, hay un programa de tres años de formación de diáconos. Así es que, una vez que se pasa por todo el proceso de discernimiento y se ingresa al programa, comienzan tres años del programa de formación de diáconos. Y eso incluye la reunión mensual y hay algunas otras reuniones, hay conferencias de diáconos y tal vez un par de otras cosas. Hay entrenamiento en el aula. Hay muchos elementos de eso. Traigo oradores y presentadores, de todas partes. Traigo diáconos, porque creo que los diáconos deberían entrenar a otros diáconos tanto como sea posible. Pero toco mis relaciones en el Seminario Teológico General y traigo profesores de allí.

De vez en cuando, tenemos un profesor de homilía. Un profesor de ética, Michael Ball, viene este año. Y así lo hacemos. Luego, después del primer año, los diáconos deben ir a una parroquia no la suya para la colocación en el campo y harán dos semestres de colocaciones de campo en una o dos parroquias diferentes. Y luego también irán a un hospital para hacer su formación en cuidado pastoral. Y hay un montón de otros más, pero eso es algo así como lo básico.

Jillian: Sí, increíble, gracias. Para nuestra última pregunta, ¿podrías hablar un poco, quiero decir, hablaste un poco sobre lo que haces, pero si hay algún ministerio específico en el que tal vez te estés enfocando ahora, tal vez sea diferente ahora debido a COVID, si hay algo específicamente en lo que te estás enfocando?

LaVetty: Bueno, los diáconos generalmente van de acuerdo con lo que está pasando en sus parroquias y adaptándose a todas las nuevas formas de hacer las cosas. Pero una de las cosas hermosas sobre el diaconado es su flexibilidad. Así es que, si hablas con seis diáconos diferentes, obtendrás una historia diferente sobre lo que hacen, porque podemos seguir nuestro corazón. Algunas personas, algunos diáconos están muy apegados a los ministerios de los bancos de alimentación y otros están apegados al cuidado pastoral. Así es que podemos hacer las cosas que nos nutren y esas son las cosas por las que vamos a las parroquias que las tienen disponibles para que las hagamos. Así es que no hay una lista de lavandería de las cosas, pero, oh, tengo un Libro de Oración Común aquí y resulta que está abierto a la Ordenación de un Diácono. En la página 543, dice: “En todo momento vuestra vida y enseñanza “son para mostrar al pueblo de Cristo que, al servir a los indefensos, “están sirviendo a Cristo mismo”. Por lo tanto, cualquier actividad que cae bajo alguna una cosa que puede hacer el diácono. Por lo tanto, se puede ver que realmente lo abre a un montón de cosas. La cantidad de cosas con las que los diáconos están involucrados, ministerios penitenciarios, simplemente continúa. Es algo maravilloso.

Jillian: Qué respuesta tan increíble. Muchas gracias. Al pasar a las oraciones, invito a la obispa a regresar al pódium. Muchas gracias.

Obispa Glasspool: Gracias, Jillian. Gracias, Denise. Y gracias, Nils, una vez más, por dos videos maravillosos. Ahora vamos a pedirle al secretario de la Convención, el Reverendo Matt Heyd, quien dirá algo sobre el proceso de votación, que sólo a modo de comentario diré es probablemente la cosa tecnológica más desafiante que estamos tratando en este momento. Necesitamos tu ayuda. Así que, ayúdanos.

Reverendo Matthew Heyd: Necesitamos su ayuda. Gracias a la obispa. Cada año nos unimos para votar por las oficinas de nuestra diócesis, y este año será más diferente que nunca. Estamos siguiendo los cuatro valores que la obispa mencionó al comienzo de nuestra reunión de esta noche. Transparencia, confianza, accesibilidad y agencia. Cada noche, en las noticias, vemos historias increíbles sobre las elecciones de noviembre en nuestro país y lo que está pasando y lo que podría salir mal, podemos modelar juntos de una manera diferente. Así es que, durante estas próximas semanas en nuestras reuniones de implementación de la convención, vamos a probar diferentes maneras de votar, para asegurarnos de que se escuchen las voces de todos, que se cuente el voto de todos, que todos tengan accesibilidad cuando nos reunamos el 7 de noviembre. Así es que vamos a probar juntos, diferentes posibilidades, diferentes aplicaciones, paso a paso, medio paso a medio paso para que todos nos sintamos cómodos para cuando nos reunamos en el día diete y votemos por las oficinas diocesanas.

Estoy muy agradecido de Sara Saavedra por todo el trabajo que ella hace cada año para asegurarse de que estemos listos para la Convención, y ciertamente este año más que nunca. Permítanme decir sobre estas reuniones previas a la Convención . Gracias a la obispa Glasspool por su liderazgo. Gracias a Sara por todo su trabajo, a Geoff Smith y Tom Haggerty del equipo técnico de la diócesis. Gracias a Lucas Thorpe y Jillian Jameson del equipo de Heavenly Rest, que están ayudando con estas reuniones. Estamos entusiasmados por pasar este tiempo juntos y esperamos que juntos busquemos cómo vamos a votar cuando nos reunamos el 7 de noviembre. Gracias, obispa.

Obispa Glasspool: Gracias, Matt. Eso estuvo genial. Vamos a pasar a un momento de oración, antes de llevar la reunión al cierre. Así que os invito una vez más, si el espíritu se mueve, escriban vuestras oraciones o vuestras peticiones de oración por la diócesis o cualquier otro aspecto de nuestra vida, nuestra alabanza, nuestra acción de gracias, así como nuestra intercesión y petición en el cuadro de chat como una especie de, no sé, forma electrónica de oración. Pero vamos a tener unos dos minutos como un momento de silencio mientras ofrecemos la oportunidad de hacer eso. Y, por supuesto, pueden haber oraciones en sus corazones que no necesariamente deseen escribir en el chat y eso está bien, también. Dios escucha todas las oraciones. Y luego llamaré a la gente de la liturgia mientras nos preparamos para tener nuestras oraciones finales.

Permítanme invitar a las personas que están haciendo la liturgia de clausura a que comiencen.

Oración de Clausura

- Espíritu eterno, creador de tierra, portador del dolor, que da vida, fuente de todo lo que es, y que será, padre y madre de todos nosotros, dios amoroso, en quien está el cielo.

- La santidad de tu nombre resuena a través del universo. El camino si tu justicia es seguida por los pueblos del mundo.

- Tu cielo será hecho por todos los seres creados, tu mancomunidad de paz y libertad sostiene nuestra esperanza y ven a la tierra.

- Con el pan que necesitamos para hoy, alimentarnos. En las heridas que absorbemos unos de otros, perdónanos. En tiempos de tentación y prueba, fortalecernos.

- De pruebas demasiado grandes para soportar, sálvanos. De las garras de todo lo que es malo, libranos. Por tu renio y la gloria del poder que es amor, ahora y por siempre, Amén.

Palabras al Cierre

Obispa Glasspool: Quiero darles las gracias en nombre de todos, por participar en esta primera de nuestras ocho reuniones previas a la 244a Convención de la Diócesis Episcopal de Nueva York. Y les anuncio que la hora de la reunión de la próxima semana es de cinco a seis, el 16 de septiembre, creo que es la fecha, presentaremos la organización benéfica ‘Caridades Episcopales’ y será auspiciado por el Obispo Dietsche. Así es que os invito a volver a esa reunión en particular. Ahora, vayan en paz para amar y servir al Señor.

Canción al Cierre

Let Your Little Light Shine, Shine, Shine. Georgia Sea Islands

(Deja que Tu Pequeña Luz Brille, Brille, Brille. Islas del Mar de Georgia)

Audio: Dirigido por Ana Hernandez en el Festival *Wild Goose* (Ganso Silvestre), 2015

Second Convention Rollout Meeting, September 16, 2020.

The Right Reverend Mary D. Glasspool: Good evening. I'm Mary Glasspool, Bishop Assistant in the Episcopal Diocese of New York and on behalf of our Bishop Diocesan, Andrew Dietsche, our Bishop Suffragan, Allen Shin and all the good people of the Diocese of New York I welcome you to this, our second rollout meeting for the 244th Annual Convention of the Diocese. Last week's meeting which featured videos and questions and answers of the college chaplains and the deacons of the diocese is posted online and can be seen any time by people who, by anybody but by people who were not able to actually engage at the time of the meeting. I also would like to thank you for engaging this meeting and invite you anytime during the course of our time together to use the chat room to identify yourself and say where you're from. For example, Mary Glasspool, here in the Madeleine L'Engle Library at Diocesan House. I'll remind everyone too that we are recording every bit of this meeting. So please just keep that in mind as you share publicly. I would now like to call upon our liturgical people for an opening song and prayer.

♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪
Open my heart ♪ ♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪ *Open*
my heart ♪ ♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪ *Open my heart* ♪

- *All your works praise you oh God and your faithful servants bless you.*
- *Oh God, children and those who seek to learn cry out to you for educational institutions favor some at the expense of others.*
- *They make known the glory of your realm and speak of your power.*
- *Oh God, those who are not heard cry out to you when fatigue or overwork or illness or limited space or insults keep them from developing their gifts.*
- *That the peoples may know of your power and the glorious splendor of your dominion.*
- *Oh God, those who yearn to work, to support themselves and their families cry out to you for greed and institutional wealth have deprived them of the opportunities to contribute meaningfully to society.*
- *Yours oh God is an everlasting reign, your dominion endures throughout all ages.*
- *Oh God, those who are in danger because of war, abuse, environmental catastrophe call out to you for the powerful have put themselves in your place and secured their peace at the expense of the vulnerable.*
- *You are faithful in all your words and merciful in all your deeds.*
- *Oh God, those who are sick and those who would prevent illness cry out to you for too many cannot access the healthcare they need when profit and prestige govern access to resources.*
- *You uphold all those who fall. You lift up those who are bowed down.*

- *Oh God, those who are young or sick or struggling or in need of special care, cry out to you because we have failed to see those who fall or are bowed down. The eyes of all wait upon you oh God and you give them their food and due season.*
- *Oh God, those who are hungry call out to you for the greedy have taken what you meant to be freely shared.*
- *You open wide your hand and satisfy the needs of every living creature.*
- *Oh God, those who have no shelter or whose homes have been destroyed by war or disaster or for whom housing costs exceed their earning ability or who've been forced out of their neighborhoods or who aren't allowed into neighborhoods cry out to you because greed has obscured neighborliness.*
- *You are righteous in all your ways and loving in all your works.*
- *Oh God, the centers of the world cry out to you for our unrighteousness and cruelty and indifference have made a mess of your world.*
- *You are near to those who call upon you to all who call upon you faithfully.*
- *Oh God, give us the grace to learn to live together as siblings and honor the inescapable network of mutuality so that every living creature can know the fullness of your intention, delight in your creation and serve your people with joy. Amen.*
- *Amen.*

Bishop Glasspool: Amen and thank you. I think you can never thank too often the people who are working very hard and worked very hard over the summer to put these rollout meetings together as well as work on the liturgy for November first and the scheduled agenda for November seventh. They are Matt Heyd, Secretary of Convention, Sara Saavedra, Assistant Secretary, Alice Yurke, Chancellor of the Diocese of New York, Geoff Smith, Director of Technology and Nick Richardson, Director of Communication. We also were very fortunate to have working with us Lucas Thorpe who is on the staff at Church of the Heavenly Rest and does a lot of the programming there and Jillian Jameson who is the person to whom you will be writing your questions in the chat room, thank you to one and all. We've operated with four values that I will try to list just briefly each week. Transparency, trust, accessibility, and agency. In the category of transparency, we want people to be able to see and understand what we're doing as together we engage in the Diocese of New York's Convention. We believe that if transparency is good, it will build trust and trust is an essential element in building any community. Accessibility refers not only to the captioning and American sign language you are hopefully seeing on the screen but also to the fact that we don't anticipate that everyone will have an iPad or an up-to-date state of the art laptop computer and these instruments are necessary for one's participation in our remote Diocesan Convention. So committed to accessibility, we're asking you to let us know what you need in order to engage fully and that results in agency, we live in a time where people

feel increasingly out of control and we want to make sure that you understand that your vote counts and what you do matters. So, know yourself as a child of God, as a person of agency. Each week we will have a Bishop introduce the theme and tonight we have our fearless leader, our Bishop Diocesan, I like calling him fearless leader and then he gets up and he says, "I don't know about fearless." So, but Bishop Andrew Dietsche.

The Right Reverend Andrew ML Dietsche: Suddenly I'm feeling very afraid. It's really wonderful to be able to greet you all at this distance tonight. This is a new way for us to do Diocesan Convention but the convention is our governing body but it's also when we come together one of the ways that we reform and strengthen the community that we share across our 200 churches and this large and vast diocese. I also want to echo my thanks for all those people who have been working to make these roll-outs as successful as they are and Mary will never name herself when she identifies those folks but I know how much work she's put into this and so I want to thank her as well. Almost exactly, I really think almost exactly to the week, eight years ago, I was on a trip to visit the Protestant Christian Church in mainland China and the Anglican Church in Hong Kong and when we were in Hong Kong, we were asked if we would like to tour the St. James settlement which is an outreach ministry in the city of Hong Kong. Absolutely, so we were taken to a tall building and we went in and began to go up floor by floor and every floor of that building was a different ministry. So on one floor, it was all a ministry, on another floor it was ministries to children and schooling programs. There were ministries to the disabled, everything that the church can and does do was all happening in that building and I was so impressed and as I walked through that building and I thought, wow, I wish we had something like this in the Diocese of New York and my next immediate thought was, well, we do, it's just not in one building. It's scattered among our 200 churches. It is a Episcopal Charities and Episcopal Charities is the theme, the subject of our gathering tonight and the presentation that will be made. Episcopal Charities is not far right now from celebrating its quarter century of existence in the Diocese of New York. It was envisioned by Bishop Richard Grein back in the middle of the 1990s and brought into being with Cecil Ray as the first president of the board and David Shover as the first executive director. Over this quarter century, there've been four presidents. Peter Keller is the current president, you're going to hear much from him this evening and Mary Beth Sasso has been now the Executive Director for some years and over 25 years, she is only the second person to direct the operations of this ministry. She has announced her retirement and has sacrificially agreed to stay on a little longer because of COVID but the day will come before long that Mary Beth will go into her retirement and we will have occasion as a diocese to celebrate the incredibly good work that she has done in our midst and through Episcopal Charities. Episcopal Charities provides the funding to support over a hundred ministries offered through our congregations and parishes to the many communities in the Diocese of New York and that money is raised in different ways. Some of it is formally through the fundraising processes that happen every fall and some of it, much of it is from the gifts of members of our congregations on Episcopal Charity Sundays and other occasions when we raise

money from every church to be gathered in and then redistributed to support the grants from church to church across our diocese. We are a very, very diverse diocese and the kinds of programs that we offer include basic human needs which is food and shelter, educational programs for children and prison ministry and re-entry programs for people coming back into society. We really see the meat or the heart of Episcopal Charities when we make visits to these programs. I remember some years ago I was busy in one of our educational programs and there was a young woman who was working there but she had begun as a child, as a participant in one of the educational programs there and she talked about that and she talked about what that had meant for her having a difficult life, difficult home, she had found purpose and help and empowerment and love through this program that was supported by Episcopal Charities and the last thing that she said to me was that this program has saved my life and it reminds us that the work of the church in our communities is just profoundly important and in the Diocese of New York, that work happens and it could not happen in any other way except by the work of Episcopal Charities and providing needed support and funding for these ministries. So as Bishop of New York, I'm exceptionally proud of what happens through these programs but I am more moved and touched by the lives that are enlarged and enhanced and brought into fuller wholeness through the very, very giving hearts and hands of people in our congregations and the sustenance and funding and finance that comes to support all of that work to Episcopal Charities. There's more to be said about Episcopal Charities than that and in a minute, you are going to hear much more about it. I do want to say in addition to the board of directors, which is the governance of this organization and the executive director and her staff which is the operations, there is a third arm to Episcopal Charities and this is the advisory committee and these are the people drawn from churches all over the diocese who receive and read applications for grants and then visit all of the programs. They are the ones who make recommendations to the board for grants and without them I'm not sure that this could happen as it does. Peter Keller, our current president and John our most recent president before him both came to that office and that position out of work over some years through the advisory committee. So each of them have brought into the leadership their really deep, deep understanding of these programs and how they touch lives and what that means. If you go to any church in this diocese and you ask them how they're reaching out into the community and the difference they're making in lives, they will be able to tell you and for most of them, they will be able to tell you also of the partnership that they have with other churches and the diocese through Episcopal Charities. This is one of the crown jewels in the Diocese of New York. Tonight is a wonderful celebration of that work and so I am very pleased and honored now to invite you to watch a brief video with Peter Keller, our president that talks about Episcopal Charities, its work, and the lives that it touches.

Mr. Peter Keller: Good evening, I'm Peter Keller and it's my privilege to serve as the President of the Board of Episcopal Charities. It is my great pleasure to be with you to address the delegates and guests of this 244th Diocesan Convention to report on Episcopal Charities activities which have never been more important

in these challenging times. I'm pleased to report that Episcopal Charities continues to operate ways that are consistent with the mission of the diocese, working in partnership with our parish affiliated outreach programs to help transform lives and strengthen our local communities, our diocese and statement on mission and outreach calls us to do justice, love mercy and walk humbly with God and loving our God and our neighbors, every one of them and especially those in need we are fulfilling a command. As Episcopalians we believe that no Christian life can be complete if the person living it does not obey this commandment and act on it. In the midst of pandemic and with widening income inequality and the erosion of so much of our social safety net, the work being done by the program supported by Episcopal Charities throughout our diocese has never been more needed or more important. Requests for grants keep growing, both a number and a dollar amount. This year Episcopal Charities celebrates 24 years of service. In the years leading up to this point, leadership is focused on ensuring that we have the resources available to fund, support and help expand outreach programs across our diocese. We have also always had our eyes on the horizon and prepared for the unexpected. The COVID-19 pandemic aptly fits this category. Today I'm pleased to be able to tell you that our advanced preparation has enabled us to mount a comprehensive response to support outreach programs across the diocese for our many neighbors who've been so adversely affected as a result of this pandemic.

We began our response in February by distilling down the recommendations that were issued from the Centers for Disease Control and Prevention as well as local and state health departments by creating best practice guidance for the programs that we support, this guidance allowed our programs to be prepared to continue to operate safely as nonessential businesses were ordered to close and widespread unemployment began to impact so many households, early preparation allowed our programs to be there when people needed them most as is the case with most catastrophic events, those least prepared to deal with the impact are invariably the most effected. COVID-19 has been no different in this regard. In March, the EC Board authorized the release of \$50,000 from our reserve funds to begin to provide emergency relief grants to our programs to help serve the dramatic increase in clients seeking help during the pandemic.

Following this allocation of funds, a small group of staff and board members began to meet weekly to review new requests for emergency funding. This group continues to meet regularly. This initial allocation of funds was augmented by generous contributions from many EC supporters and then dramatically expanded thanks to \$350,000 grant from Diocese of New York and Trinity Wall Street. As of September fourth, we've approved COVID-19 relief fund grants totaling over \$350,000. These are in addition to our normal grant cycles. These grants have helped us subsidize not just food, but also personal protective equipment for staff and volunteers, the cost of packaging for grab and go meals, stipends for basic needs for the growing number of incarcerated that were released early during the pandemic, software and hardware to enable summer education and arts programs to deliver services virtually and the list goes on. Episcopal Charities program staff has maintained open dialogue with the programs to understand the changing dynamics of operating during a pandemic. This has included weekly forums of

program leaders to share solutions to similar challenges across the diocese, a place to connect with others doing similar outreach and a support network for leaders during this very challenging time. These forums have shortened the learning curve for many programs, enabling them to respond more rapidly as needs continue to evolve. Part of the feedback from these calls, we are embarking on a new program to begin the bulk buying of food to go to several of our food pantries. This will enable us to leverage the combined buying power of multiple programs to drive down costs and provide food in a more economical fashion to those communities where the needs are so great. Our first delivery will occur in mid-September. We've also been holding weekly Zoom calls to update our constituents with our response with a goal of providing a look at the amazing work that's going on to help those who are struggling at this time. We fully expect that programs will experience cost overruns well into 2021 and we intend to be there to help fund and partner with them. In addition to the dialysis and emergency grant, our staff has also successfully secured another major grant to support the essential work of feeding programs across the diocese. We thank you.

As a follow-up to my comments to the convention last year, I told you that Mary Beth Sasso, our executive director was scheduled to retire this summer. The pandemic added an unforeseen wrinkle of that timeline and Mary Beth has graciously, graciously agreed to stay in place through the end of the year as our recruiting process for her replacement continues. We hope to select new leadership by year's end, we are making preparations for our annual fundraising gala, our tribute dinner, like other organizations we'll be hosting our celebration virtually and is scheduled for Thursday, November 19th at 8:00 PM. If you do not receive our emails and are not on our regular mailing list, you'll be able to find more information on how to attend or support this vital fundraiser on our website, www.episcopalcharities-newyork.org. We will be highlighting our response to the pandemic and do hope that you can join us or make a gift in support of our work. On behalf of our board, I extend thanks to our bishops, the diocese and trustees, our advisory committee, the diocese, and staff and all those serving in outreach communities, committees and in your parish programs. I also wish to thank the mission driven team at Episcopal Charities whose efforts and spirits are inspiring and of unwavering faith. We have a small professional staff, but they do incredible work to carry out our mission. Thank you very much. Enjoy the rest of the convention and stay safe.

Bishop Glasspool: Thank you Peter Keller and Episcopal Charities, we are really honored to have three members of the Episcopal Charities community here active and live to respond to your questions and I would just note that the question should be directed to the chat room. Some of you may have a Q and A box at the bottom of the Zoom screen. We're only using the chat room for the questions and Jillian Jameson, once again, will field those questions and then direct them to our three panelists who are Peter Keller, whom you just heard from and Mary Beth Sasso, the executive director of Episcopal Charities and Patrick Bergquist the director of programs for Episcopal Charities.

Mary Beth Sasso: Let me just start by thanking both bishops for their generous introductions. The things that we're doing in this crisis are really unprecedented and we're lucky to have the support from the diocese and from others that allow us to take care of needs that are beyond anything any of us ever could have imagined. So I can't tell you how inspiring it's been to watch our program staff throughout the last six months and we do weekly calls with our program directors and they're doing amazing work, they're imaginative and they are just treading new water and it's incredible to see how many people were able to stay active through the pandemic and serve people that are really on the margins and really hard pressed. So, thanks for all the support out there across our diocese.

Thank you so much Peter and thank you for that wonderful instructional video. As questions begin to come in, we're gonna start with one, we have previously recorded here about the COVID-19 pandemic. So, in your report you talked about how the Episcopal Charities have been responding to the pandemic and besides giving out grants to these programs, how else have you supported parishes in their outreach work? This is for any of you to answer.

Patrick, why don't you take this one?

Patrick Bergquist: Great. Well, good evening everyone. It's so glad to be here with you all tonight. We really believe that Episcopal Charities, that financial resources to programs were going to be essential and so we started the COVID-19 relief fund, emergency relief fund and we've been getting grants out the door nearly every week but we also believed creating a sense of community for program directors was really essential. So program leaders can often feel very alone and really overwhelmed and especially in the context of a pandemic and so gathering them weekly where Mary Beth is on the call and Peter's on that call along with as many program leaders that want to, it allows them a chance to celebrate what's been great, to celebrate when they open a program back up, to commiserate when things have not gone well. The third thing we've really been able to do is really be able to make connections between programs where Episcopal Charities may not have the exact resource but we probably know someone who does and so we work really, really hard to be kind of a value added to all of our programs.

The stresses on our programs are really just hard to even comprehend. I mean, we with 350% increases in people coming to them, we've seen summer programs, it's a really, really tough population. So, we've got a great program up in Monticello. Now in the far reaches of the diocese, where had they not been able to transition to virtual learning, there are a lot of kids who simply would have not had any support through the last six months and so again, people have really rewritten a playbook on how to deal with their clients in a safe and socially distance manner and it's just, it's been very impressive to watch.

And as Peter said, as we've heard on these weekly calls about what's going on in different programs and the needs they're seeing and what they're experiencing

in their community, it also gives us an opportunity to, you know, once that call is over, we call them and say, can you put together, you know, a one page grant application and we'll review it on Friday and, you know, before we know it, the money's out to them. So, it really, the communication has really been key to our response to everything that's going on in so many different ways.

And we've learned a lot too, that the bulk buying program that we mentioned earlier is gonna benefit programs well after the pandemic has gone by, it's gonna allow our programs to feed more people for the same amount of money, higher quality food, better produce, better protein. So we're gonna come out of this as a stronger organization even as we recognize, you know, the stresses this has put on all of our hundred programs.

Jillian: That's wonderful. I love an efficient system. It sounds like this is so, so helpful, so efficient and you're reaching so many people. In that regard, I'm gonna ask about applications for grants. We're wondering who can apply for a grant from Episcopal Charities and how do they do it?

Patrick: Great, so our grants go to Episcopal parishes in the Diocese of New York that are doing outreach. So we want to help those programs that are reaching out toward those who are dealing with food insecurity or housing insecurity, doing an afterschool program for kids working with those whose immigration status is undocumented, any number of things that is taking ourselves out of ourselves, all of our programs have to be non-sectarian so that they're the most welcoming to everybody that comes through and like I said, all the funding we do is for the actual outreach program. So, I'd just like to say, we think organists are awesome and great, we just can't help fund them. So, yeah, so those are the kinds of programs we fund. If you go to ec-ny.org, we're actually in the middle of a grant right now, our basic human needs grant which is our largest set of grants. We'll do several hundred thousand dollars' worth of grants here, we'll be evaluating those here in the fall and winter.

Peter Keller: And I just would highlight we've got those two main grant cycles Patrick mentioned, BHN at youth opportunity but the cycle for the COVID emergency grants is open-ended, we look at things every single week. So, if there are people that are in crisis now, we mentioned earlier that the diocesan emergency grant program awarded us \$350,000. Our goal is to get the money out into the field, out into programs, what we don't want to do is compare programs of cancer, populations in need because they're short on cash. So, we keep reminding people, if you're aware of a program, a parish affiliated program that is not able to do the things it wants to do, have them contact us. We've got, as Mary Beth said, rapid turnaround time. We do this every Friday and can get checks out quickly, but we know that this need is gonna get worse probably before it gets better. As

people have exhausted their resources and we're asking programs to come to us and estimate needs, you know, into 2021, because this is not going to end, you know, in the fall.

- I just put my email address in the chat. So, if people have specific questions or they're trying to figure out if their particular program is able to apply for a grant, reach out to me, our staff, we meet on Zoom all the time. So please feel free to reach out to us.

One other point, the programs have to have an affiliation with the Episcopal parish in the diocese but they can be homegrown in the parish hall, they can be an interfaith effort throughout the community, it can be a community organization that the parish has a strong relationship with. So as long as there's a parish connection and no religious content, we are, you know, we are willing to do an application and usually fund it.

- And we will actually grant more money this year than we've ever done in the history of the organization, largely because we did a big step up after Sandy to help people but this is an order of magnitude bigger than what we did post-Sandy and as we mentioned, we've done 350, actually 380 as of last Friday and we've raised about \$650,000. So we're committed to helping people get through this when we finally get back to whatever normal looks like whenever that happens.

Jillian: Amazing. Thank you and thank you Patrick for putting your email in. If there is a question that you want to put in or have put in and for some reason, we miss it, we will definitely keep it. We will get back to you or Patrick will get back to you with his email. No question is left behind. So, switching over a little bit. We would love to ask any of you or all of you, a story from a parish program that has inspired you.

- Let me kick off and then I'll turn it over to Mary Beth then Patrick. I said, I think maybe to the chagrin of my three college graduate children that going to the annual graduation at Sing Sing for the program run by Hudson Link to give college degrees to incarcerated people. Those graduation ceremonies have been more powerful to me than my own kids' graduation ceremonies. These are people who, most of went into prison with maybe high school at best and some of them not even that and the last couple years, they do 35 to 40 people per year at Sing Sing. I think over 600 people have received college degrees and what you see in the system particularly for serious offenders, the recidivism rate in prisons is like 60 some odd percent, Hudson Link graduates, it's under 4%. So, you know, what you see is our motto is transforming lives and this really does let people reenter society when they're done and, you know, I've met people that have been incarcerated for 15 or 20 years for very violent crimes and you see the potential, this

is our Christian mission for redemption, for renewal and you see people come out of prison and do just amazing work and so, you know that's one of the programs that I think of all the time.

There's another graduation that I've been to which is the graduation at the West Side Campaign Against Hunger which comes to us through Christ and St. Stephen's Church on the upper West side and there they have a chef's training program as part of the food pantry and they teach, I think it's a six- or eight-week program and it's professionally run. So they not only teach the skills that people need to work in restaurant kitchens but they also place them with internships or work at the end of the program and the difference that makes in someone's life is just remarkable and you know, Hudson Link graduation is spectacular but this is also on a smaller scale. It is still changing lives and really giving people an option that they didn't have before for, you know, work that they can do for a very long time.

Just echoing Mary Beth's, one those graduation ceremonies I went to, to see the families there and in the back of the room with people that maybe had never had a full-time job before and suddenly their son or daughter or nephew or cousin has got a restaurant job and a skill that will take them forward. It is again, transforming lives.

I'll just shout out one. One of the first programs I visited as director of program and I've been to 60, 70 programs I think by now, one of the first ones was up in Amenia at St. Thomas Amenia to see a congregation so radically engaged in providing food for their neighbors and in their community. This parish has been transformed because they started reaching out to go see this massive garden where they're able to get fresh produce out and really the joy is to see this congregation so excited about sharing the abundance. You know, we talked about this, Eucharistically but like the abundance and that there is enough in their community.

And there's such a social justice element to all that we do. So many of those we serve are marginalized. They're the undocumented. Patrick mentioned Amenia and there was a situation a couple of years ago where literally ICE cars are parked in front of the church. This is what our government is doing. Mothers who are going to get food to feed their kids, have to say, gee, there's food at St. Thomas but I may not come back because ICE is parked there. So, you know, we're trying to make sure that people who really feel that there isn't hope realize that there is hope and the fact that Mary Beth said, this is modeling the behavior that will make our church grow, that we actually have a concern for people's welfare even people who feel that no one out there cares about them.

And at St. Thomas Amenia, right before COVID this spring they doubled the size of their garden. So, they could grow even more because they knew the need would

be so great. So, it's been remarkable to see what these congregations and what these different programs have been able to do under these dire circumstances-

And when we think of the government support that's out there, remember how many undocumented people we, you know, you all know how broad our diocese is, going halfway to Albany, all the way to Pennsylvania, all the way to Connecticut, we have a lot of rural territory, we have a lot of farm workers who by and large are undocumented and those people are not eligible for any of the programs that Congress has funded and they're fearful of coming forward for any help for fear that it's going to be a trap for ICE. So again, one of our programs, a migrant ministry up in Ulster County serve a population that feels very much threatened by our government and if it isn't a church affiliated program, these people probably wouldn't go. The power of a collar is huge for people that are fearful of government, fearful of authority and when a priest in the diocese comes forward and says we've got a program, that's when you can connect with people.

Jillian: Oh, amazing. So amazing. We have one final question for you as our quick little wrap up here. Episcopal Charities Sunday is this week. How can parishes support you?

- There are a variety of materials that we have sent out to parishes all electronically so they can be cut into a newsletter. They can be put into a bulletin. There's a video of Peter that could be shown on a virtual service. So, and all of those have links to, there's a text to give number. We have a Venmo account. You can use a credit card on our PayPal on our website or you can mail something to the office but and this particular Sunday goes to fund feeding programs which as we all know are some of the most challenged at this time. So we certainly hope that parishes will reach down and give what they can and parishioners and we're so grateful for what anyone can do and there's also information on our website about volunteering. That's something that we have have seen have a huge impact during COVID when many, many volunteers at programs who are elderly no longer feel safe going out to the program and so we've worked, our volunteer coordinator has worked to find new volunteers for programs that, you know, needed more volunteer help. So that's another way people always can sign up to help with that, to make masks, there are so many things you can do.

- And thanks to all of you out there, you know, as Mary Beth said, these are all parish affiliated programs. If it wasn't for the leadership of the priests and the outreach committees across our diocese, we could not do what we do. The Bishop called out the advisory committee which does amazing work but really this is a collective effort across the diocese and it's something I'm certainly proud of but I think every parish in the diocese should be very proud of what we're doing in our communities to help alleviate suffering. So thank you very much.

Thank you everyone.

Thank you so much.

Bishop Glasspool: Thank you, Episcopal Charities. Thank you Peter Keller and Mary Beth Sasso and Patrick Bergquist and thank you, Jillian. Great job fielding those questions. Next up is Secretary of Convention, Matt Heyd who is gonna to talk and I think even has a slide about voting.

The Reverend Matthew Heyd: Thank you, Bishop. We do have slides. The Bishop has talked about the values which we're working through in convention this year, transparency, trust, accessibility and agency and that's how we're thinking about voting for all the offices. Over the next several weeks, we're gonna test the easiest most equitable ways that we can vote together on November seventh and we're gonna need your help to test these different ways. Now, today, we're gonna download an app that might be one of the ones we use for voting. It's not so hard but it begins to test a way in which we can work together and also hear questions or problems that you're having. Next slide. So the app we're gonna download is called CrowdCompass and if you go to the app store in your operating system and search for CrowdCompass, this is what'll come up and you can see I've downloaded it, it's free and what you can do is simply download it to your device, your iPad or your Chromebook or your phone and so you'll have it there. Next slide. So once you get the app downloaded, you'll get into the app and it'll ask you which event you're registering for and what you wanna search for is the 2020 Diocesan Convention and this is what'll pop up when you do. So, you'll see the convention name and the date. So, it actually started with last week's rollout meeting and goes through our convention altogether on November seventh. once you've downloaded, once you've identified the convention, it'll ask you to put in your name and email address. Now it'll recognize you. Wait to do this until you've actually registered for a convention because once you do, you can do that, we'll give you that address in just a moment but once you've registered, then it'll recognize you. It won't until you do. Make sure that you register on this app with the same email address which you registered for convention and so that means, it'll know who you are and you'll be able to click through. Once you do that, it'll ask you a few simple questions. It'll make sure of your name and email address and parish affiliation and then you'll be set and the app will be ready. Next slide. And here's what you'll see. It'll be really familiar. The convention front page, this is what we used to see in print every single year and the theme for this year. On the left hand side of the page will be all the information that we'll need for convention and including the schedule, the calendar of business, it'll have the nominees for all the offices and this is how next week we're gonna try out voting together. So, this should all be familiar as you go. One last slide. So, if you have not yet registered for convention, then you can click here to sign up. You can also find this on the Diocesan website. Next week, we're gonna try a very simple voting process

using this app and so by next week, if you could download it, we'll be able to do this pretty simply together. We're gonna try the kind of fun voting we've always started with convention with cartoon characters or sports teams, just a way to test it out together. The app will know which order you're voting in, whether you are lay or clergy. You don't have to register that way. It already knows because you've registered for a convention that way. If you have questions or trouble, here's a new email address to try election@dioceseny.org. So, what we're trying together is both how we work this out, how we vote together but also when we're having trouble, how to make sure we hear you. You know, every year at convention when you have trouble, people were able to raise their hands and people come find you in the back of the cathedral or the hotel ballroom but this year we'll be all over the place. We wanna make sure that we can hear as we're testing out, not only the methods of voting but how he makes sure we can handle any problem you have on November seventh with hospitality and I think customer service. Again, our goal is the easiest, most equitable way so we can vote together on November seventh following the values of transparency, trust, accessibility and agency. So, over the next week, download the app, try it. If you have trouble, let us know. We'll check the email and respond to you and next week we're gonna try voting together. Bishop, thank you.

Bishop Glasspool: Thank you, Matt. That was great. I had a little trouble downloading the app, but it sent me to convention of two years ago. So, I'm gonna work on it between this meeting and the next.

Okay. Thanks friends and keep the questions coming. We are really, you know, working on this together and getting knowledgeable about the technology. We're gonna now move into a period of prayer and we would like to invite you to type your prayers into the chat room. We're actually gonna have a minute of silence and then a little bit of music before we move into the final prayer for the evening. So whatever is on your heart, people sometimes pray in Thanksgiving for the ministries that we've become aware of or for needs in our current society for the ministry of the diocese, for particular people, anything that's on your heart as the spirit moves, just type it into the chat room or simply pray quietly in the recesses of your own heart and we will fold them all together in one concluding prayer.

Closing Prayer

♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪
♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪
♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪ *Open my heart* ♪ ♪ *Open my heart* ♪

- Oh, God of love, power and justice who wills the freedom and fulfillment of all your children. We thank you for the constancy of your loving kindness and tender mercies toward us. We know that you are rebuilding the network of compassion around new visionaries who you have assembled for this hour. Surprise us with

the discovery of how much power we have to make a difference in our day. A difference in the way we meet, greet, respect and protect the rights of each other. A difference in the breadth of our vision of what is possible. A difference in the way government, business and labor can work together for justice and social enrichment. Strengthen us to face reality with compassion and the spirit of sacrifice and to withstand the rigor of tough times in the anticipation of a bright side beyond the struggle. Inspire, empower and sustain us until we reach the mountain top and see that future for which our hearts yearn. Amen.

Bishop: Thank you for that. As we have a couple of minutes, I think I just want to make a comment before I offer the final blessing. The question occasionally comes to us about Episcopal Charities as to why we will offer grants to support programs for churches working in the community but will not support programs that have a religious content which for some people seems odd as we are a church and certainly at the heart of our mission is to communicate the love of God in Christ for every person but when we offer programs of outreach and help to people in the community and we tie that to our evangelistic message, we can often create an unfortunate message that seems to suggest that we are using the opportunity to be helped as a way to coerce one into a religious behavior and we don't want to do that. Many, many years ago a man I met on this same subject said to me that Jesus was humble and he didn't have to have his name on everything and that has stayed with me and it reminds me that we are doing the work of Christ when we teach a child to read or give out food to a hungry family or embrace a person coming out of prison and we don't have to tie that to religious services and that's very much at the heart of the vision and work of Episcopal Charities. We are now finishing the second of nine pre-convention rollouts and we will see you again next week and I look forward to that. The God of peace who brought again from the dead our Lord Jesus Christ to the great shepherd of the sheep through the blood of the everlasting covenant make you perfect in every good work to do his will. Working in you that which is well pleasing in his sight through Jesus Christ to whom be glory forever and forever and the blessing of God almighty, the father, the son and the Holy spirit be amongst you and remain with you always. Amen.

Closing Song

♪ *Let your little light shine shine shine* ♪ ♪ *let your little light shine oh my lord*
♪ ♪ *'cause there might be someone down in the valley*
♪ ♪ *Trying to get home*
♪ ♪ *It may be you or it may be me*
♪ ♪ *Traveling over land or the deep blue sea*
♪ ♪ *Yes there be someone down in the valley trying to get home*
♪ ♪ *They may be from near or lands afar*
♪ ♪ *Travel by morning sun or the evening star*

♪ ♪ *Yes there might be someone down in the valley*
 ♪ ♪ *Trying to get home*
 ♪ ♪ *Let your little light shine shine shine* ♪ ♪ *Let your little light shine oh my lord*
 ♪ ♪ *'cause there might be someone down in the valley*
 ♪ ♪ *Trying to get home*
 ♪ ♪ *Let your little light shine shine shine* ♪ ♪ *Let your little light shine oh my lord*
 ♪ ♪ *Cuz there might be someone down in the valley*
 ♪ ♪ *Trying to get home*
 ♪ ♪ *Well it may be me or it may be you*
 ♪ ♪ *It might be your brother or your sister too*
 ♪ ♪ *There might be someone down in the valley*
 ♪ ♪ *Trying to get home*
 ♪ ♪ *In times of trouble or in times of woe*
 ♪ ♪ *Now don't you ever let your lamp burn low*
 ♪ ♪ *There might someone down in the valley*
 ♪ ♪ *Trying to get home*
 ♪ ♪ *Let your little light shine shine shine* ♪ ♪ *Let your little light shine oh my lord*
 ♪ ♪ *Cuz there might be someone down in the valley*
 ♪ ♪ *Trying to get home*
 ♪ ♪ *Let your little light shine shine shine* ♪ ♪ *Let your little light shine oh my lord*
 ♪ ♪ *Cuz there might be someone down in the valley*
 ♪ ♪ *Trying to get home.*
 ♪ ♪ *Yes yes there might be someone down in the valley*
 ♪ ♪ *Trying to get home*
 ♪ ♪ *One more time* ♪ ♪ *Cuz there might be someone down in the valley*
 ♪ ♪ *Trying to get home*

Segunda Reunión Previa a la Convención. Miércoles, 16 de Septiembre, 2020.

Obispa Mary Glasspool: Buenas noches. Soy Mary Glasspool, Obispo Asistente en la Diócesis Episcopal de Nueva York y en nombre de nuestro Obispo Diocesano, Andrew Dietsche, nuestro Obispo Sufragáneo, Allen Shin y de todo el buen pueblo de la Diócesis de Nueva York os doy la bienvenida a ésta, nuestra segunda reunión de previa a la 244a Convención Anual de la Diócesis. La reunión de la semana pasada que contó con videos y preguntas y respuestas de los capellanes universitarios y los diáconos de la diócesis se publica en línea y se puede ver en cualquier momento por cualquier persona, y por las personas que no pudieron participar realmente en el momento de la reunión. También me gustaría darle las gracias por participar en esta reunión y le invito en cualquier momento durante el transcurso de nuestro tiempo juntos que usen la sala del chat para identificarse y decir de dónde es. Por ejemplo, Mary Glasspool, aquí en la Biblioteca Madeleine L'Engle en la Casa Diocesana. También les recuerdo a todos que estamos gra-

bando cada parte de esta reunión. Así es que, por favor, ten eso en cuenta mientras compartes públicamente. Ahora quisiera llamar a nuestro comité de liturgia para que hagan la oración y canto de apertura.

Oración y Canto de Apertura

♪ Abre mi corazón ♪ ♪ Abre mi corazón ♪ ♪ Abre mi corazón ♪ ♪ Abre mi corazón
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Abre mi corazón ♪

- Todas tus obras te alaban oh dios y tus fieles siervos te bendicen.
- Oh Dios, los niños y aquellos que buscan aprender te claman por las instituciones educativas favorecen a algunos a expensas de otros.
- Dan a conocer la gloria de tu reino y hablan de tu poder.
- Oh Dios, aquellos que no son escuchados te gritan cuando la fatiga o el exceso de trabajo o la enfermedad o el espacio limitado o los insultos les impiden desarrollar sus dones.
- Para que los pueblos sepan de tu poder y del glorioso esplendor de tu dominio.
- Oh Dios, los que anhelan trabajar, mantenerse a sí mismos y a sus familias claman ante vosotros la codicia y la riqueza institucional les han privado de las oportunidades de contribuir significativamente a la sociedad.
- Tu Dios es un reinado eterno, tu dominio perdura a lo largo de todas las edades.
- Oh Dios, aquellos que están en peligro debido a la guerra, el abuso, la catástrofe ambiental que se llaman a ustedes por los poderosos se han puesto en su lugar y asegurar su paz a expensas de los vulnerables.
- Eres fiel en todas tus palabras y misericordioso en todas tus acciones.
- Oh Dios, los enfermos y los que evitarían enfermedades te gritan por demasiados no pueden acceder a la atención médica que necesitan cuando el beneficio y el prestigio gobiernan el acceso a los recursos.
- Defiendes a todos los que caen. Levantas a los que están doblegados.
- Oh Dios, aquellos que son jóvenes o enfermos o que luchan o necesitan cuidados especiales, claman a ustedes porque no hemos podido ver a los que caen o se doblegan. Los ojos de todos te esperan oh Dios y les das su comida y la debida temporada.
- Oh Dios, los que tienen hambre te llaman porque los codiciosos han tomado lo que querías compartir libremente.
- Abres de par en par tu mano y satisfaces las necesidades de cada criatura viviente.
- Oh Dios, aquellos que no tienen refugio o cuyas casas han sido destruidas por la guerra o el desastre o para quienes los costos de vivienda exceden su capacidad de ganar o que han sido forzados a salir de sus vecindarios o que no se les permite entrar en los vecindarios, te gritan porque la codicia ha oscurecido la vecindad.
- Eres justo en todos tus caminos y amoroso en todas tus obras.

- Oh Dios, los centros del mundo te claman por nuestra iniquidad, crueldad e indiferencia han hecho un desastre en tu mundo.
- Estáis cerca de los que os invocan a todos los que os invocan fielmente.
- Oh Dios, danos la gracia de aprender a vivir juntos como hermanos y honrar la ineludible red de mutualidad para que toda criatura viviente pueda conocer la plenitud de tu intención, deleitarse en tu creación y servir a tu pueblo con alegría. Amén.
- Amén.

Obispa Glasspool: Amén y gracias. Creo que nunca se puede agradecer con demasiada frecuencia a las personas que están trabajando muy duro y trabajaron muy duro durante el verano para realizar estas reuniones previas de Convención, así como en el trabajo en la liturgia para el primero de noviembre y la agenda programada para el siete de noviembre. Son Matt Heyd, Secretario de Convención, Sara Saavedra, Secretaria Adjunta de Convención, Alice Yurke, Canciller de la Diócesis de Nueva York, Geoff Smith, Director de Tecnología y Nick Richardson, Director de Comunicaciones. También tenemos la suerte de tener trabajando con nosotros a Lucas Thorpe del personal de la Iglesia Heavenly Rest y hace una gran cantidad de la programación allí y a Jillian Jameson que es la persona a quién usted le estará escribiendo sus preguntas en la sala de chat, gracias a todos y a cada uno de ellos. Estamos funcionando con cuatro valores que trataré de enumerar brevemente cada semana. Transparencia, confianza, accesibilidad y agencia. En la categoría de transparencia queremos que la gente pueda ver y entender lo que estamos haciendo mientras participamos juntos en la Convención de la Diócesis de Nueva York. Creemos que si la transparencia es buena, construirá confianza y la confianza es un elemento esencial para construir cualquier comunidad. La accesibilidad se refiere no sólo a los subtítulos y al lenguaje de señas americano que se ve en la pantalla, sino también al hecho de que no anticipamos que todo el mundo tendrá un iPad o un ordenador portátil de última moda y estos instrumentos son necesarios para la participación en nuestra Convención Diocesana Virtual. Así es que, comprometidos con la accesibilidad, les pedimos que nos hagan saber lo que necesitan para participar plenamente y esto resulta en la agencia, vivimos en un momento en el que la gente se siente cada vez más fuera de control y queremos asegurarnos de que sepan que su voto cuenta e importa. Así es que, conócete a ti mismo como un hijo de Dios, como una persona que tiene agencia/representación. Cada semana tendremos un obispo que presente el tema y esta noche tenemos a nuestro intrépido líder, nuestro Obispo Diocesano, me gusta llamarlo líder intrépido y luego se levanta y dice: “No sé de miedos”. Entonces, dejo con ustedes al Obispo Andrew Dietsche.

Obispo Andrew ML Dietsche: A veces me siento muy asustado. Es realmente maravilloso poder saludarles a todos a la distancia esta noche. Esta es una nueva manera para nosotros de hacer la Convención Diocesana, pero la convención es

nuestro órgano de gobierno, pero también es cuando nos reunimos, es una de las formas en que reformamos y fortalecemos la comunidad que compartimos entre nuestras 200 iglesias en esta gran y vasta diócesis. También quiero hacerme eco de mi agradecimiento por todas aquellas personas que han estado trabajando para hacer que estas reuniones previas de Convención sean tan exitosas como lo son y María nunca se nombrará a sí misma cuando identifique a esas personas, pero sé cuánto trabajo ha puesto ella en esto y por eso quiero darle las gracias también. Casi exactamente, realmente creo que casi exactamente esta semana, hace ocho años, estaba en un viaje para visitar la Iglesia Cristiana Protestante en China continental y la Iglesia Anglicana en Hong Kong y cuando estábamos en Hong Kong, nos preguntaron si nos gustaría recorrer el asentamiento de St. James, que es un ministerio de divulgación en la ciudad de Hong Kong. Absolutamente, así que nos llevaron a un edificio alto y entramos y comenzamos a subir piso por piso y cada piso de ese edificio era un ministerio diferente. Así es que, en un piso, todo era un ministerio para los niños y programas de escolarización. Había ministerios para discapacitados, todo lo que la iglesia puede hacer y hace, todo eso estaba sucediendo en ese edificio y yo estaba tan impresionado y mientras caminaba a través de ese edificio pensé, guau, ojalá tuviéramos algo así en la Diócesis de Nueva York y mi próximo pensamiento inmediato fue, bueno, lo hacemos, simplemente no está en un edificio. Está esparcido entre nuestras 200 iglesias. Uno de esos ministerios son las Caridades Episcopales y Caridades Episcopales es el tema de nuestro encuentro de esta noche y la presentación que se hará. Caridades Episcopales no está lejos en este momento de celebrar su cuarto de siglo de existencia en la Diócesis de Nueva York. Fue concebida por el obispo Richard Grein a mediados de la década de 1990 y surgió con Cecil Ray como el primer presidente de la junta y David Schover como el primer director ejecutivo. Durante este cuarto de siglo, han tenido cuatro presidentes. Peter Keller es el presidente actual, vas a escuchar mucho de él esta noche y Mary Beth Sasso ha sido la Directora Ejecutiva durante algunos años y luego de más de 25 años, ella es sólo la segunda persona para dirigir las operaciones de este ministerio. Ella ha anunciado su retiro y ha aceptado sacrificialmente quedarse un poco más debido a COVID, pero llegará el día en que Mary Beth entrará en su retiro y tendremos ocasión como diócesis para celebrar el increíblemente buen trabajo que ha hecho entre nosotros y a través de una de las organizaciones benéficas episcopales. Episcopal Charities proporciona la financiación para apoyar a más de cien ministerios ofrecidos a través de nuestras congregaciones y parroquias a las muchas comunidades de la Diócesis de Nueva York y el dinero se recauda de diferentes maneras. En parte es formalmente a través de los procesos de recaudación de fondos que ocurren cada otoño y en gran parte es de las donaciones de los miembros de nuestras congregaciones en los domingos de caridad episcopal y en otras ocasiones cuando recaudamos dinero de cada iglesia para ser recogidos y luego redistribuidos para apoyar las subvenciones de la iglesia para la iglesia a través de nuestra diócesis. Somos una diócesis muy, muy diversa y los tipos de programas que ofrecemos incluyen necesidades humanas básicas como lo son alimentos y refugio, programas educativos para

los niños y el ministerio penitenciario y programas de reinserción a la sociedad para las personas que regresan a la sociedad después de la prisión. Realmente vemos el corazón de las Caridades Episcopales cuando hacemos visitas a estos programas. Recuerdo que hace algunos años estaba ocupado en uno de nuestros programas educativos y había una joven que estaba trabajando allí, pero ella había comenzado como participante en uno de los programas educativos allí desde niña, y habló de eso y habló de lo que eso había significado para ella tener una vida difícil, un hogar difícil, había encontrado propósito y ayuda y empoderamiento y amor a través de este programa que fue apoyado por Caridades Episcopales y lo último que me dijo fue que este programa me ha salvado la vida y nos recuerda que el trabajo de la iglesia en nuestras comunidades es de profunda importancia y en la Diócesis de Nueva York, ese trabajo se lleva a cabo y no puede ocurrir de ninguna otra manera, excepto por el trabajo de Las Caridades Episcopales proporcionando el apoyo y la financiación necesarios para estos ministerios. Así es que, como Obispo de Nueva York, estoy excepcionalmente orgulloso de lo que sucede a través de estos programas, pero estoy más conmovido por las vidas que se amplían y se mejoran y se llevan a plenitud a través de los corazones y manos muy, muy entregadas de las personas en nuestras congregaciones y el sustento, la financiación y las finanzas que vienen a apoyar toda esa obra de las Caridades Episcopales. Hay mucho más que decir sobre Caridades Episcopales y en un minuto, vas a escuchar mucho más al respecto. Quiero decir que además de la junta directiva, que gobierna esta organización y el director ejecutivo y su personal en las operaciones, hay un tercer brazo de Caridades Episcopales y este es el comité asesor compuesto por personas provenientes de iglesias de toda la diócesis que reciben y leen solicitudes de subvenciones y luego visitan todos los programas. Ellos son los que hacen recomendaciones a la junta para las subvenciones y sin ellos no estoy seguro de que esto podría hacerse como sucede. Peter Keller, nuestro actual presidente y John, nuestro presidente más reciente antes de él, llegaron a ese cargo y esa posición. Así es que cada uno de ellos ha traído al liderazgo su comprensión muy profunda de estos programas y cómo tocan vidas y lo que eso significa. Si vas a alguna iglesia de esta diócesis y les preguntas cómo se están acercando a la comunidad y la diferencia que están haciendo en las vidas, podrán decirte, y la mayoría podrán contarte también de la asociación que tienen con otras iglesias y la diócesis a través de Las Caridades Episcopales. Esta es una de las joyas de la corona en la Diócesis de Nueva York. Esta noche es una maravillosa celebración de ese trabajo, por lo que ahora me siento muy complacido y honrado de invitarlos a ver un breve video con Peter Keller, nuestro presidente que habla de Caridades Episcopales, su trabajo y las vidas que toca.

Video Rodando

Peter Keller: Buenas noches, soy Peter Keller y es un privilegio servir como presidente de la Junta de Caridades Episcopales. Es para mí un gran placer estar con vosotros para dirigirme a los delegados e invitados de esta 244a Convención Di-

ocesana para informar sobre las actividades de Caridades Episcopales que nunca han sido tan importantes como en estos tiempos difíciles. Me complace informar que Caridades Episcopales continúan operando de maneras que son consistentes con la misión de la diócesis, trabajando en asociación con nuestros programas de divulgación afiliados a las parroquias para ayudar a transformar vidas y fortalecer nuestras comunidades locales, nuestra diócesis y nuestra declaración sobre misión y alcance nos llama a hacer justicia, amar la misericordia y caminar humildemente con Dios y amar a nuestro Dios y a nuestros vecinos, cada uno de ellos y especialmente aquellos necesitados estamos cumpliendo así un mandato. Como episcopales, creemos que ninguna vida cristiana puede estar completa si la persona que la vive no obedece este mandamiento y actúa en consecuencia. En medio de la pandemia y con la ampliación de la desigualdad de ingresos y la erosión de gran parte de nuestra red de seguridad social, el trabajo que realiza el programa apoyado por Caridades Episcopales en toda nuestra diócesis nunca ha sido más necesario ni más importante. Las solicitudes de subvenciones siguen aumentando, tanto en números como en cantidades en dólares. Este año las organizaciones benéficas episcopales celebran 24 años de servicio. En los años previos a este punto, el liderazgo se centra en asegurar que tenemos los recursos disponibles para financiar, apoyar y ayudar a expandir los programas de divulgación en toda nuestra diócesis. También siempre hemos tenido nuestros ojos en el horizonte y estado preparados para lo inesperado. La pandemia COVID-19 se ajusta adecuadamente a esta categoría. Hoy me complace poder decirles que nuestra preparación avanzada nos ha permitido montar una respuesta integral para apoyar programas de divulgación en toda la diócesis para nuestros muchos vecinos que han sido tan afectados como resultado de esta pandemia. Comenzamos nuestra respuesta en febrero destilando las recomendaciones que se emitieron de los Centros para el Control y la Prevención de Enfermedades, así como los departamentos de salud locales y estatales mediante la creación de mejores prácticas para los programas que apoyamos, esta orientación permitió que nuestros programas estuvieran preparados para seguir operando de manera segura, ya que se ordenó a las empresas no esenciales cerrar y el desempleo generalizado comenzó a afectar a tantos hogares, la preparación temprana permitió que nuestros programas estuvieran allí cuando la gente los necesitaba más como es el caso de la mayoría de los eventos catastróficos, los menos preparados para lidiar con el impacto son invariablemente los más afectados. COVID-19 no ha sido diferente a este respecto. En marzo, la Junta de las CE autorizó la liberación de \$50,000 de nuestros fondos de reserva para comenzar a proporcionar subvenciones de ayuda de emergencia a nuestros programas para ayudar a servir el aumento dramático en las personas que buscan ayuda durante la pandemia. Después de esta asignación de fondos, un pequeño grupo de personal y miembros de la junta comenzaron a reunirse semanalmente para revisar nuevas solicitudes de financiamiento de emergencia. Este grupo continúa reuniéndose regularmente. Esta asignación inicial de fondos aumentó gracias a generosas contribuciones de muchos simpatizantes de la CE y luego se amplió dramáticamente gracias a la subvención de \$350,000 de la Diócesis de Nueva York y Trinity Wall

Street. A partir del 4 de septiembre, hemos aprobado subvenciones del fondo de ayuda COVID-19 por un total de más de US\$350,000. Esto es adicionalmente a nuestros ciclos de subvención normales. Estas subvenciones nos han ayudado a subvencionar no sólo alimentos, sino también equipos de protección personal para el personal y los voluntarios, el costo del empaquetado para las comidas para tomar y llevar, estipendios para las necesidades básicas para el creciente número de encarcelados que fueron lanzados temprano durante la pandemia, software y hardware para permitir que los programas de educación y artes de verano ofrezcan servicios virtuales y la lista continúa. El personal del programa de Caridades Episcopales ha mantenido un diálogo abierto con los programas para entender la dinámica cambiante de operar durante una pandemia. Esto ha incluido foros semanales de líderes del programa para compartir soluciones a desafíos similares en toda la diócesis, un lugar para conectarse con otros que hacen un alcance similar y una red de apoyo para los líderes durante este momento tan difícil. Estos foros han acortado la curva de aprendizaje para muchos programas, lo que les permite responder más rápidamente a medida que las necesidades siguen evolucionando. Parte de la retroalimentación de estas llamadas, nos estamos embarcando en un nuevo programa para comenzar la compra masiva de alimentos para ir a varios de nuestros bancos de alimentos. Esto nos permitirá aprovechar el poder adquisitivo combinado de múltiples programas para reducir los costos y proporcionar alimentos de una manera más económica a aquellas comunidades donde las necesidades son muy grandes. Nuestra primera entrega tendrá lugar a mediados de septiembre. También hemos estado realizando llamadas semanales de Zoom para actualizar a nuestros lectores con nuestra respuesta con el objetivo de proporcionar un vistazo al increíble trabajo que está pasando para ayudar a aquellos que están luchando en este momento. Esperamos que los programas experimenten sobrecostos hasta bien entrado 2021 y tenemos la intención de estar allí para ayudar a financiarlos y asociarnos con ellos. Además de la diálisis y la subvención de emergencia, nuestro personal también ha logrado otra subvención importante para apoyar el trabajo esencial de los programas de alimentación en toda la diócesis. Les damos las gracias. Como seguimiento de mis comentarios a la convención del año pasado, les dije que Mary Beth Sasso, nuestra directora ejecutiva estaba programada para retirarse este verano. La pandemia añadió una arruga imprevista de ese cronograma y Mary Beth ha aceptado amablemente, muy amablemente permanecer en su lugar hasta el final del año a medida que continúa nuestro proceso de reclutamiento para su reemplazo. Esperamos seleccionar nuevos líderes para finales de año, estamos haciendo los preparativos para nuestra gala anual de recaudación de fondos, nuestra cena de tributo, al igual que otras organizaciones que organizaremos nuestra celebración virtualmente y está programada para el jueves 19 de noviembre a las 8:00 PM. Si no recibe nuestros correos electrónicos y no está en nuestra lista de correo regular, podrá encontrar más información sobre cómo asistir o apoyar a esta recaudación de fondos vital en nuestro sitio web, www.episcopalcharities-newyork.org.

Destacaremos nuestra respuesta a la pandemia y esperamos que pueda unirse a nosotros o hacer un regalo en apoyo de nuestro trabajo. En nombre de nuestra junta, expreso el agradecimiento a nuestros obispos, a la diócesis y a los fideicomisarios, a nuestro comité asesor, a la diócesis y al personal, y a todos los que sirven en comunidades de divulgación, comités y en sus programas parroquiales. También deseo dar las gracias al equipo de Episcopal Charities, cuyo esfuerzo y espíritu son inspiradores e inquebrantables. Contamos con un pequeño personal profesional, que hace un trabajo increíble para llevar a cabo nuestra misión. Muchas gracias. Disfrute del resto de la convención y manténganse a salvo.

Obispa Glasspool: Gracias Peter Keller y Caridades Episcopales, estamos muy honrados de que tres miembros de la comunidad de Caridades Episcopales están conectados en vivo para responder a sus preguntas y sólo les hago notar que la pregunta debe ser dirigida a la sala de chat. Algunos de ustedes pueden tener un cuadro Q y A en la parte inferior de la pantalla Zoom. Sólo estamos usando la sala de chat para las preguntas y Jillian Jameson, una vez más, hará esas preguntas y luego las dirigirá a nuestros tres panelistas que son Peter Keller, a quien acabamos de escuchar; Mary Beth Sasso, directora ejecutiva de Caridades Episcopales y Patrick Bergquist, director de programas para Caridades Episcopales.

Peter Keller: Permítanme comenzar dando las gracias a ambos obispos por sus generosas introducciones. Las cosas que estamos haciendo en esta crisis son realmente sin precedentes y tenemos la suerte de contar con el apoyo de la diócesis y de otros que nos permiten atender necesidades que están más allá de lo que cualquiera de nosotros podría haber imaginado. Así que no puedo decirles lo inspirador que ha sido ver al personal de nuestro programa durante los últimos seis meses y hacemos llamadas semanales con nuestros directores de programa y están haciendo un trabajo increíble, son imaginativos y están pisando un camino nuevo y es increíble ver cuántas personas fueron capaces de mantenerse activas a través de la pandemia y servir a las personas que están realmente marginalizadas y muy presionadas. Así es que, gracias por todo el apoyo que hay en toda nuestra diócesis.

Jillian: Muchas gracias, Peter y gracias por ese maravilloso video instructivo. A medida que las preguntas comienzan a llegar, vamos a empezar con una, hemos registrado previamente aquí sobre la pandemia COVID-19. Así es que, en su informe usted habló de cómo las Caridades Episcopales han estado respondiendo a la pandemia y además de dar subvenciones a estos programas, ¿de qué otra manera ha apoyado a las parroquias en su trabajo de divulgación? Esto es para que alguno de ustedes responda. Patrick, ¿por qué no tomas esta pregunta?

Patrick Bergquist: Genial. Bueno, buenas noches a todos. Estoy muy feliz de estar aquí con ustedes esta noche. Realmente creemos que las Caridades Episcopales, que los recursos financieros para los programas iban a ser esenciales y así que

comenzamos el fondo de ayuda COVID-19, el fondo de ayuda de emergencia y hemos estado recibiendo subvenciones casi todas las semanas, pero también creemos que crear un sentido de comunidad para los directores del programa era realmente esencial. Los líderes del programa a menudo pueden sentirse muy solos y realmente abrumados y especialmente en el contexto de una pandemia y así reunirlos semanalmente donde Mary Beth está en la llamada y Peter en esa llamada junto a tantos líderes del programa, les permite tener la oportunidad de celebrar lo que ha sido genial, para celebrar cuando abren un programa nuevo, para conmiserar cuando las cosas no han ido bien. La tercera cosa que realmente hemos sido capaces de hacer es realmente ser capaces de hacer conexiones entre programas donde Caridades Episcopales puede no tener el recurso exacto, pero probablemente conocemos a alguien que lo tiene y por lo tanto trabajamos muy, muy duro para ser una especie de valor añadido a todos nuestros programas.

Las tensiones en nuestros programas son realmente difíciles de comprender. Quiero decir, con aumentos del 350% en la gente que vienen a ellos, hemos visto programas de verano, es una población muy, muy dura. Así es que, tenemos un gran programa en Monticello. Ahora, en los confines de la diócesis, donde si no hubieran sido capaces de pasar al aprendizaje virtual, hay muchos niños que simplemente no habrían tenido ningún apoyo durante los últimos seis meses y así de nuevo, la gente realmente ha reescrito un libro de jugadas sobre cómo tratar con sus clientes de una manera segura y socialmente distante y ha sido muy impresionante ver esto.

Y como dijo Peter, así como hemos escuchado en estas llamadas semanales sobre lo que está pasando en diferentes programas y las necesidades que están viendo y lo que están experimentando en su comunidad, también nos da la oportunidad de, una vez que esa llamada ha terminado, les llamamos y les decimos, ¿puedes preparar, ya sabes, una solicitud de subvención de una página y lo revisaremos el viernes y, antes de que lo sepamos, el dinero se consigue. Así es que, realmente, la comunicación ha sido realmente clave para nuestra respuesta a todo lo que está pasando de muchas maneras diferentes.

Y también hemos aprendido mucho, que el programa de compra a granel que mencionamos anteriormente va a beneficiar a los programas mucho después de que la pandemia haya pasado, va a permitir que nuestros programas para alimentar a más personas por la misma cantidad de dinero, alimentos de mayor calidad, mejor producción, mejor proteína. Así que vamos a salir de esto como una organización más fuerte, incluso cuando reconocemos, ya sabes, las tensiones que esto ha puesto en todos nuestros cientos de programas.

Pregunta: Eso es maravilloso. Me encanta un sistema eficiente. Parece que esto es tan, tan útil, tan eficiente y están llegando a tanta gente. En ese sentido, voy a

preguntar sobre las solicitudes de subvenciones. Nos preguntamos quién puede solicitar una beca de Caridades Episcopales y ¿cómo lo hacen?

Patrick: Nuestras subvenciones van a las parroquias episcopales en la Diócesis de Nueva York que están haciendo la divulgación. Así que queremos ayudar a aquellos programas que están llegando a aquellos que están lidiando con la inseguridad alimentaria o la inseguridad de la vivienda, haciendo un programa extraescolar para los niños que trabajan con aquellos cuyo estatus migratorio es indocumentado, cualquier número de cosas que nos está sacando de nosotros mismos, todos nuestros programas tienen que ser no sectarios para que sean los más acogedores para todos los que vienen y como dije, todo lo que hacemos es para el programa de divulgación real. Así es que me gustaría decir que creemos que los organistas son increíbles y geniales, no podemos ayudar a financiarlos. Así que, sí, así que esos son los tipos de programas que financiamos.

Si vas a ec-ny.org, en realidad estamos en medio de una subvención en este momento, nuestra subvención básica de necesidades humanas, que es nuestro mayor conjunto de subvenciones. Daremos varios cientos de miles de dólares en subvenciones aquí, estaremos evaluándolos aquí en el otoño y el invierno.

Peter Keller: Y me gustaría destacar que tenemos esos dos ciclos principales de becas que Patrick mencionó, BHN en la oportunidad de la juventud, pero el ciclo para las subvenciones de emergencia COVID es abierto, los revisamos cada semana. Así que si hay personas que están en crisis ahora, mencionamos anteriormente que el programa de becas de emergencia diocesana nos otorgó \$350,000. Nuestro objetivo es sacar el dinero al campo, a los programas. Lo que no queremos hacer es comparar programas de cáncer, poblaciones necesitadas porque les falta dinero. Así es que, seguimos recordándole a la gente, si usted está al tanto de un programa, un programa afiliado a la parroquia que no es capaz de hacer las cosas que quiere hacer, que se ponga en contacto con nosotros. Tenemos, como dijo Mary Beth, un rápido cambio de rumbo. Hacemos esto todos los viernes y podemos obtener cheques rápidamente, pero sabemos que esta necesidad va a empeorar probablemente antes de que mejore. Como la gente ha agotado sus recursos y estamos pidiendo programas para venir a nosotros y estimar las necesidades, ya sabes, en 2021, porque como ya sabes esto no va a terminar en el otoño.

Patrick: Acabo de poner mi dirección de correo electrónico en el chat. Así es que si la gente tiene preguntas específicas o están tratando de averiguar si su programa en particular puede solicitar una subvención, comuníquese conmigo, nuestro personal, nos reunimos en Zoom todo el tiempo. Así que no dude en comunicarse con nosotros.

- Otro punto, los programas tienen que tener una afiliación con la parroquia episcopal en la diócesis, pero pueden ser de cosecha propia en el salón parroquial, pueden ser un esfuerzo interreligioso en toda la comunidad, puede ser una orga-

nización comunitaria con la que la parroquia tenga una fuerte relación. Así es que mientras haya una conexión parroquial y no haya contenido religioso, estamos, ya sabes, estamos dispuestos a hacer una solicitud y por lo general financiarla.

- Y en realidad otorgaremos más dinero este año de lo que hemos hecho en la historia de la organización, en gran parte debido a que dimos un gran paso adelante después de Sandy para ayudar a la gente, pero este es un orden de magnitud mayor que lo que hicimos después de Sandy y como mencionamos, hemos hecho 350, en realidad 380 a partir del viernes pasado y hemos recaudado alrededor de US\$650,000. Así es que, estamos comprometidos a ayudar a la gente a superar esto cuando finalmente volvamos a lo que sea normal cuando eso suceda.

Jillian: Increíble. Gracias Patrick por poner su correo electrónico en el chat. Si hay una pregunta que usted quiere poner o han puesto en el chat, sin duda la mantendremos. Patrick se conectará con su correo electrónico. No hay duda. Así es que, cambiando un poco. Nos encantaría preguntarle a cualquiera de ustedes o a todos ustedes, una historia de un programa parroquial que los ha inspirado.

Peter Keller: Déjame empezar y luego se lo entregaré a Mary Beth y luego a Patrick. Dije, creo que tal vez para disgusto de mis tres hijos graduados universitarios, ir a la graduación anual en Sing Sing para el programa dirigido por Hudson Link para dar títulos universitarios a personas encarceladas. Esas ceremonias de graduación han sido más poderosas para mí que las ceremonias de graduación de mis propios hijos. Estas son personas que, la mayoría de entraron en prisión con tal vez la escuela secundaria en el mejor de los casos y algunos de ellos ni siquiera eso y los últimos dos años, 35 a 40 personas por año en Sing Sing. Creo que más de 600 personas han recibido títulos universitarios y lo que se ve en el sistema particularmente para los delincuentes graves, la tasa de reincidencia en las prisiones es como 60 por ciento, cuando se gradúan por Hudson Link, es menos del 4%. Así que, ya sabes, lo que ves es que nuestro lema es transformar vidas y esto realmente permite que la gente vuelva a entrar en la sociedad cuando termine. He conocido gente que ha estado encarcelada durante 15 o 20 años por crímenes muy violentos y ves el potencial, esta es nuestra misión cristiana para la redención, para la renovación y ves a la gente salir de prisión y hacer un trabajo increíble.

- Hay otra graduación a la que he asistido, es la graduación en la campaña contra el hambre del lado oeste que viene a nosotros a través de Cristo y la Iglesia de San Esteban en el lado oeste superior y allí tienen un programa de entrenamiento de chef como parte del banco de alimentos y enseñan, creo que es un programa de seis u ocho semanas y se ejecuta profesionalmente. Así que no sólo enseñan las habilidades que la gente necesita para trabajar en las cocinas de los restaurantes, sino que también las colocan con pasantías o trabajo al final del programa y la diferencia que hace en la vida de alguien es simplemente notable y ya sabes, la graduación de Hudson Link es espectacular, pero esto también es a menor escala.

Todavía está cambiando vidas y realmente dando a la gente una opción que no tenían antes para tener trabajo que pueden hacer durante mucho tiempo.

- Sólo haciendo eco de lo que dijo Mary Beth, una de esas ceremonias de graduación a las que fui, para ver a las familias allí y en la parte posterior de la habitación con gente que tal vez nunca había tenido un trabajo de tiempo completo antes y de repente su hijo o hija o sobrino o primo tiene un trabajo en el restaurante y una habilidad que los hará progresar. Esto es de nuevo, transformando vidas.

- Uno de los primeros programas que visité como director de programas y he estado en 60, 70 programas creo que, por ahora, uno de los primeros fue en Armenia en Santo Tomás, Armenia para ver a una congregación tan radicalmente comprometida en proporcionar comida para sus vecinos y en su comunidad. Esta parroquia se ha transformado porque empezaron a tender la mano para ir a ver este enorme jardín donde son capaces de sacar productos frescos y realmente la alegría es ver a esta congregación tan emocionada por compartir la abundancia. Ya sabes, hablamos de esto, eucarísticamente, pero como la abundancia y que hay suficiente en su comunidad.

- Y hay un elemento de justicia social en todo lo que hacemos. Muchos de los que servimos son marginados. Son los indocumentados. Patrick mencionó a Armenia y hubo una situación hace un par de años donde literalmente los coches de ICE estaban estacionados frente a la iglesia. Esto es lo que nuestro gobierno está haciendo. Las madres que van a conseguir comida para alimentar a sus hijos, tienen que decir, gee, hay comida en Santo Tomás, pero puede que no regrese porque ICE está estacionado allí. Así que, ya sabes, estamos tratando de asegurarnos de que la gente que realmente siente que no hay esperanza se dé cuenta de que hay esperanza y el hecho de que Mary Beth dijo, no hay, pero esto es modelar el comportamiento que hará que nuestra iglesia, ya sabes, crezca, que en realidad tenemos una preocupación por el bienestar de la gente incluso la gente que siente que nadie por ahí se preocupa por ellos.

- Y en Santo Tomás, Armenia, justo antes de COVID esta primavera duplicaron el tamaño de su jardín. Así es que, podían crecer aún más porque sabían que la necesidad sería tan grande. Así es que, ha sido notable ver lo que estas congregaciones y lo que estos diferentes programas han sido capaces de hacer bajo estas terribles circunstancias.

- Y cuando pensamos en el apoyo del gobierno que está ahí fuera, recuerden cuántos indocumentados tenemos, ya sabes, todos ustedes saben lo amplia que es nuestra diócesis, yendo a mitad de camino a Albany, hasta Pensilvania, hasta Connecticut, tenemos un montón de territorio rural, tenemos un montón de trabajadores agrícolas que en general son indocumentados y esas personas no son elegibles para

cualquiera de los programas que el Congreso ha financiado y tienen miedo de presentarse para recibir cualquier ayuda por temor a que sea una trampa. Así es que, de nuevo, algunos de nuestros programas de un ministerio de migrantes en el condado de Ulster sirven a una población que se siente muy amenazada por nuestro gobierno y si no es un programa afiliado a la iglesia, estas personas probablemente no irían. El poder de un collar es enorme para las personas que temen al gobierno, temerosas de la autoridad y cuando un sacerdote en la diócesis se presenta y dice que tenemos un programa, es cuando se puede conectar con la gente.

Jillian: Increíble. Increíble. Tenemos una última pregunta para usted. El domingo de Caridad Episcopal es esta semana. ¿Cómo pueden apoyarte las parroquias?

- Hay una variedad de materiales que hemos enviado a las parroquias de forma electrónica para que puedan ser cortados en un boletín informativo. Se pueden poner en un boletín. Hay un video de Peter que podría mostrarse en un servicio virtual. Por lo tanto, y todos ellos tienen enlaces, hay un texto para dar número. Tenemos una cuenta de Venmo. Puede utilizar una tarjeta de crédito en nuestro PayPal en nuestro sitio web o puede enviar algo por correo a la oficina, y este domingo en particular va a financiar programas de alimentación que como todos sabemos son algunos de los más desafiados en este momento. Así es que, ciertamente esperamos que las parroquias acudan y den lo que puedan y los feligreses y estamos muy agradecidos por lo que puedan hacer y también hay información en nuestro sitio web sobre el voluntariado. Eso es algo que hemos visto tiene un gran impacto durante COVID cuando muchos, muchos voluntarios en programas que son ancianos ya no se sienten seguros saliendo al programa y por eso hemos trabajado, nuestro coordinador de voluntarios ha trabajado para encontrar nuevos voluntarios para programas que, ya sabes, necesitaban más ayuda voluntaria. Así es que, esa es otra manera en que la gente siempre puede inscribirse para ayudar con eso, para hacer máscaras, hay tantas cosas que puedes hacer.

- Y gracias a todos ustedes, ya saben, como dijo Mary Beth, todos estos son programas afiliados a la parroquia. Si no fuera por el liderazgo de los sacerdotes y los comités de divulgación en toda nuestra diócesis, no podríamos hacer lo que hacemos. El Obispo mencionó al comité asesor que hace un trabajo increíble, pero en realidad este es un esfuerzo colectivo en toda la diócesis y es algo de lo que ciertamente estoy orgulloso, pero creo que cada parroquia de la diócesis debe estar muy orgullosa de lo que estamos haciendo en nuestras comunidades para ayudar a aliviar el sufrimiento. Así es que, muchas gracias.

- Gracias a todos.

- Muchas gracias.

Obispa Glasspool: Gracias Caridades Episcopales. Gracias Peter Keller, y Mary Beth Sasso y Patrick Bergquist y gracias, Jillian. Gran trabajo haciendo esas preguntas. La siguiente presentación es del secretario de la convención, Matt Heyd, quien incluso tiene unas diapositivas sobre el proceso de votación.

Reverendo Matt Heyd: Gracias, Obispo. Tenemos diapositivas. Se ha hablado de los valores con los que estamos trabajando en la convención de este año, transparencia, confianza, accesibilidad y agencia y así es como estamos pensando en votar por todas las oficinas. Durante las próximas semanas, vamos a probar las formas más equitativas de que podamos votar juntos el 7 de noviembre y vamos a necesitar su ayuda para probar estas diferentes maneras. Ahora, hoy, vamos a descargar una aplicación que podría ser una de las que usemos para votar. No es tan difícil, pero comienza a probar una manera en la que podemos trabajar juntos y también escuchar preguntas o problemas que usted está teniendo. Siguiendo diapositiva. Así que la aplicación que vamos a descargar se llama CrowdCompass y si vas a la tienda de aplicaciones en tu sistema operativo y buscas CrowdCompass, esto es lo que vendrá y puedes ver que lo he descargado, es gratis y lo que puedes hacer es simplemente descargarlo a tu dispositivo, tu iPad o tu Chromebook o tu teléfono y así lo tendrás allí. Siguiendo diapositiva. Así que una vez que descargues la aplicación, entrarás en la aplicación y te preguntará para qué evento te estás registrando y qué quieres buscar es la Convención Diocesana 2020 y esto es lo que aparecerá cuando lo hagas. Así es que, verás el nombre de la convención y la fecha. En realidad la convención comenzó con la reunión previa de Convención de la semana pasada y culminará con nuestra convención por completo el siete de noviembre. Una vez que haya descargado, una vez que haya identificado la convención, le pedirá que ponga su nombre y dirección de correo electrónico. Ahora te reconocerá. Espera a hacer esto hasta que te hayas registrado para la convención, porque una vez que lo hagas, te daremos esa dirección en un momento, pero una vez que te hayas registrado, entonces te reconocerá. No lo hará hasta que no te hayas registrado para la Convención. Asegúrese de registrarse en esta aplicación con la misma dirección de correo electrónico que se registró para la convención y por lo que significa, sabrá quién es usted y usted podrá hacer clic a través de la aplicación. Una vez que lo haga, le hará unas preguntas sencillas. Le pedirá su nombre y apellido y su dirección de correo electrónico y afiliación parroquial y luego se establecerá y la aplicación estará lista. Siguiendo diapositiva. Y esto es lo que verás. Será muy familiar. La primera página de la convención, esto es lo que solíamos ver en la impresión cada año y el tema para este año. En el lado izquierdo de la página estará toda la información que necesitaremos para la convención e incluyendo el horario, el calendario de sesiones, tendrá los nominados para todas las oficinas y así es como la próxima semana vamos a probar la votación juntos. Así es que, todo esto debería ser familiar a medida que avanza. Una última diapositiva. Así es que, si aún no se ha registrado para la convención, entonces puede hacer clic aquí para registrarse. También puede encontrar esto en el sitio web diocesano. La próxima semana, vamos a intentar un proceso de

votación muy simple usando esta aplicación y así es que, para la próxima semana, si pudieras descargarlo, podremos hacer esto juntos en forma bastante simple. Vamos a probar el tipo de votación divertida que siempre hemos comenzado con la convención con personajes de dibujos animados o equipos deportivos, sólo una manera de probarlo juntos. La aplicación sabrá en qué orden estás votando, ya sea orden de laicos o la orden del clero. No tiene que registrarse de esa manera. La aplicación ya lo sabe, porque se ha registrado para una convención de esa manera. Si tiene preguntas o problemas, aquí tienes una nueva dirección de correo electrónico para probar election@dioceseny.org. Así es que, lo que estamos tratando juntos es tanto cómo resolvimos esto, cómo votamos juntos, pero también cuando estamos teniendo problemas, cómo asegurarnos de que te escuchamos. Ustedes saben, cada año cuando la gente tenía problemas en una convención, la gente podía levantar la mano y alguien viene a buscarte en la parte posterior de la catedral o en el salón de baile del hotel, pero este año estaremos por todas partes. Queremos asegurarnos de que podemos escucharle mientras estamos probando, no sólo los métodos de votación, sino cómo asegurarnos de que podamos manejar cualquier problema que usted tenga el 7 de noviembre del 2020, con hospitalidad y creo que en el servicio al cliente. Una vez más, nuestro objetivo es la forma más fácil y equitativa para que podamos votar juntos el 7 de noviembre siguiendo los valores de transparencia, confianza, accesibilidad y agencia. Así es que, durante la próxima semana, descarga la aplicación, pruébala. Si tiene problemas, informenos. Revisaremos el correo electrónico y le responderemos y la próxima semana intentaremos votar juntos. Gracias, Obispa.

Obispa Glasspool: Gracias, Matt. Eso estuvo genial. Tuve un pequeño problema para descargar la aplicación, me envió a la convención de hace dos años. Así que voy a trabajar en ello entre esta reunión y la siguiente.

Bueno, esa fue una gran convención. Lo fue. ¿verdad?

Matt Heyd: Así es.

Obispa Glasspool: De acuerdo. Gracias amigos y que sigan llegando las preguntas. Estamos realmente, ya saben, trabajando en esto juntos y conociendo la tecnología. Vamos a pasar ahora a un período de oración y nos gustaría invitarles a que escriban sus oraciones en la sala de chat. Vamos a tener un minuto de silencio y luego un poco de música antes de pasar a la oración final de esta noche. Así que sea lo que sea que haya en su corazón, la gente a veces ora en Acción de Gracias por los ministerios, o por las necesidades en nuestra sociedad actual, por el ministerio de la diócesis, por personas particulares, cualquier cosa que esté en su corazón, según sea como el espíritu se mueve, simplemente escríbelo en el chat o simplemente ore tranquilamente en el seno de su propio corazón y luego lo haremos todos juntos en una oración final.

Oración y Canto Final

♪ Abre mi corazón ♪ ♪ Abre mi corazón ♪ ♪ Abre mi corazón ♪ ♪ Abre mi corazón ♪
♪ Abre mi corazón ♪ ♪ Abre mi corazón ♪ ♪ Abre mi corazón ♪ ♪ Abre mi corazón ♪
♪ Abre mi corazón ♪ ♪ Abre mi corazón ♪ ♪ Abre mi corazón ♪ ♪ Abre mi corazón ♪

- Oh, Dios del amor, el poder y la justicia que quiere la libertad y el cumplimiento de todos tus hijos. Le damos las gracias por la constancia de su bondad amorosa y las tiernas misericordias hacia nosotros. Sabemos que estás reconstruyendo la red de compasión en torno a nuevos visionarios que has reunido durante esta hora. Sorpréndenos con el descubrimiento de cuánto poder tenemos para marcar la diferencia en nuestros días. Una diferencia en la forma en que nos encontramos, saludamos, respetamos y protegemos los derechos de los demás. Una diferencia en la amplitud de nuestra visión de lo que es posible. Una diferencia en la forma en que el gobierno, las empresas y el trabajo pueden trabajar juntos por la justicia y el enriquecimiento social. Fortalecernos para afrontar la realidad con compasión y el espíritu de sacrificio y para soportar el rigor de los tiempos difíciles en la anticipación de un lado positivo más allá de la lucha. Inspirarnos, empoderarnos y sostenernos hasta llegar a la cima de la montaña y ver ese futuro que anhelan nuestros corazones. Amén.

Obispo Dietsche: Gracias por eso. Como tenemos un par de minutos, creo que sólo quiero hacer un comentario antes de ofrecer la bendición final. La pregunta de vez en cuando nos llega acerca de las Caridades Episcopales sobre por qué ofreceremos subvenciones para apoyar programas para las iglesias que trabajan en la comunidad, pero no apoyaremos programas que tengan un contenido religioso que para algunas personas parezca extraño ya que somos una iglesia y ciertamente el corazón de nuestra misión es comunicar el amor de Dios en Cristo por cada persona, pero cuando ofrecemos programas de divulgación y ayuda a las personas en la comunidad y lo vinculamos a nuestro mensaje evangelístico, a menudo podemos crear un mensaje desafortunado que parece sugerir que estamos aprovechando la oportunidad de ser ayudados como una manera de coaccionar a uno en un comportamiento religioso y no queremos hacer eso. Hace muchos, muchos años, un hombre que conocí sobre este mismo tema me dijo que Jesús era humilde y que no tenía que tener su nombre en todo y que se ha quedado conmigo y me recuerda que estamos haciendo la obra de Cristo cuando enseñamos a un niño a leer o dar comida a una familia hambrienta o abrazar a una persona que sale de prisión y no tenemos que vincular eso a los servicios religiosos y eso está fuertemente en el corazón del trabajo. Estamos terminando la segunda de nueve reuniones previas a la convención y nos volveremos a ver la próxima semana y lo espero con ansias. El Dios de la paz que trajo de entre los muertos a nuestro Señor Jesucristo al gran pastor de las ovejas a través de la sangre del convenio sempiterno los hace perfectos

en toda buena obra para hacer su voluntad. Haciendo en vosotros lo que es agradable a su vista a través de Jesucristo, para su gloria por siempre y para siempre y la bendición de Dios todopoderoso, el Padre, el Hijo y el Espíritu Santo esté en vosotros y permanezca siempre con vosotros. Amén.

- Amén.

♪ Deja que tu pequeña luz brille, brille, brille ♪ ♪ dejar que su pequeña luz brille oh mi señor ♪ ♪ Porque podría haber alguien en el valle ♪ ♪ Tratando de llegar a casa ♪ ♪ Puedes ser tú o puedo ser yo ♪ ♪ Viajar por tierra o el mar azul profundo ♪ ♪ Sí, hay alguien en el valle tratando de llegar a casa ♪ ♪ Pueden ser de tierras cercanas o de lejos ♪ ♪ Viaja por el sol de la mañana o por la estrella de la noche ♪ ♪ Sí, podría haber alguien en el valle. ♪ ♪ Tratando de llegar a casa ♪ ♪ Deja que tu pequeña luz brille, brille, brille ♪ ♪ Deja que tu pequeña luz brille oh mi señor ♪ ♪ Porque, podría haber alguien en el valle ♪ ♪ Tratando de llegar a casa ♪ ♪ Deja que tu pequeña luz brille, brille, brille ♪ ♪ Deja que tu pequeña luz brille oh mi señor ♪ ♪ Porque podría haber alguien en el valle ♪ ♪ Tratando de llegar a casa ♪ ♪ Bueno, puedo ser yo o puedes ser tú ♪ ♪ Podría ser tu hermano o tu hermana también. ♪ ♪ Podría haber alguien en el valle ♪ ♪ Tratando de llegar a casa ♪ ♪ En tiempos de problemas o en tiempos de aflicción ♪ ♪ Ahora nunca dejes que tu lámpara flamee bajo ♪ ♪ Podría haber alguien en el valle ♪ ♪ Tratando de llegar a casa ♪ ♪ Deja que tu pequeña luz brille, brille, brille ♪ ♪ Deja que tu pequeña luz brille oh mi señor ♪ ♪ Porque podría haber alguien en el valle ♪ ♪ Tratando de llegar a casa ♪ ♪ Deja que tu pequeña luz brille, brille, brille ♪ ♪ Deja que tu pequeña luz brille oh mi señor ♪ ♪ Porque podría haber alguien en el valle ♪ ♪ Tratando de llegar a casa. ♪ ♪ Sí, Sí podría haber alguien en el valle ♪ ♪ Tratando de llegar a casa ♪ ♪ Una vez más ♪ ♪ Porque podría haber alguien en el valle ♪ ♪ Tratando de llegar a casa...

Third Convention Rollout Meeting. Wednesday, September 23, 2020.

The Right Reverend Mary D. Glasspool: Good evening. I'm Mary Glasspool, Bishop Assistant in the Episcopal Diocese of New York. And on behalf of Andy Dietsche, Bishop Diocesan, and Allen Shin, Bishop Suffragan, and all the good people of the Episcopal Diocese of New York, I welcome you to this, the third of eight rollout meetings for our 244th Annual Diocesan Convention. These meetings are recorded and posted after the fact, usually on the Friday after the Wednesday evening, for people who are unable to join us during the five to six time period on Wednesday evenings to view after the fact and I invite you to do so. I also invite all of those of you who are engaged at this point at any time during the course of the meeting, to utilize the chat room and let us know who you are and where you're from. Jillian Jameson of the staff of Church of Heavenly Rest is monitoring that chat room and it'd be fun for us to know who's on the call right now. Without further words from me, let's have an opening prayer and song.

Opening Prayer and Song

*♪ I am sending you light ♪ ♪ To heal you ♪ ♪ To hold you ♪ ♪ I am sending you light
♪ ♪ To hold you in love ♪ ♪ I am sending you light ♪ ♪ To heal you ♪ ♪ To hold you
♪ ♪ I am sending you light ♪ ♪ To hold you in love ♪ ♪ I am sending you light ♪ ♪
To heal you ♪ ♪ To hold you ♪ ♪ I am sending you light ♪ ♪ To hold you in love ♪*

- Come Holy Spirit, renew the face of the Earth.
- [Together] Come Holy Spirit, renew the face of the Earth.
- We pray thee for congregations in Dutchess, Orange, Putnam, Rockland, Sullivan and Ulster Counties.
- [Together] Come Holy Spirit, renew the face of the Earth.
- We pray for congregations in Westchester County.
- [Together] Come Holy Spirit, renew the face of the Earth.
- We pray for congregations in the Bronx.
- [Together] Come Holy Spirit, renew the face of the Earth.
- We pray for congregations in Manhattan.
- [Together] Come Holy Spirit, renew the face of the Earth.

- We pray for congregations in Staten Island.
- [Together] Come Holy Spirit, renew the face of the Earth.
- We confess, oh God, that we have not loved you with our whole heart. We have not loved our neighbors as ourselves.
- [Together] Come Holy Spirit, renew the face of the Earth.
- Come Holy spirit.
- [Together] Help us face whatever separates us from others, from you, from ourselves.
- Come Holy spirit.
- [Together] Help us face our privilege.
- Come Holy spirit.
- [Together] Help us face our exploitation of the planet.
- Come Holy Spirit.
- [Together] Help us face our exploitation of others.
- Come Holy Spirit.
- [Together] Help us face our systems of oppression.
- Come Holy Spirit.
- [Together] Help us face our fears. Come Holy Spirit, renew the face of the Earth.

Bishop Glasspool: This being the third of eight rollout meetings, I've finally decided that we should run the credits at the beginning of the program. And so I want to thank the following people who have worked all summer and back from the spring, the small executive committee on planning convention, Matt Heyd, the Secretary of Convention; Sara Saavedra, the Assistant Secretary; Alice Yurke, the Chancellor of the Diocese of New York; Geoff Smith, Director of Technology; Nick Richardson, Director of Communications. We also have on loan to us and are very fortunate to have on loan to us, Lucas Thorpe, Jillian Jameson, and Lucy

Breidenthal all on the staff of the Church of the Heavenly Rest who are helping us out. And in the technological division, we have Tom Haggerty, Joey Wares, and Marty Cole. Doing the American Sign Language interpretation is Dori Griffiths, and our captioner is Randi Friedman. Thanks to all of you, one and all, for making all of this possible. We've been working with the four core values of transparency, trust, accessibility, and agency. And we continue to use those to guide the work we are doing as we roll out Diocesan Convention, this 244th Convention of the Diocese of New York. Tonight's themes are leadership development and congregational development. And to introduce those themes formerly I turn the microphone over to my brother in Christ, Bishop Allen Shin.

The Right Reverend Allen K. Shin: Hi, I'm Allen Shin, Bishop Suffragan of the Diocese of New York and it is my privilege to introduce to you the themes for today's convention rollout. And they are leaders with development and congregational development. But first I would like to thank the planning team for their excellent, excellent work of these roll-out sessions, which have been just fantastic. And especially to Bishop Glasspool for her vision and leadership in organizing these convention rollouts. The church is foremost the people. And the church needs people to carry out its mission and ministries, and to help organize and guide the mission and ministries. We need leaders, both lay and ordained. The Leadership Development Commission has worked intentionally and diligently to solicit nominations for various leadership roles of the commissions and committees of the Dioceses, and to ensure the equitable representation, regional representation from around the Diocese. And you can see the list of the nominees on your convention app. The commission has also made sure that every nominee has completed the antiracism training in accordance with the canon of the Diocese. So, in the video presentation, you will hear from the Mother Susan Fortunato, who is the chair of the commission, and Rector of Christ Church Poughkeepsie, and other members of the commission. And she will be joined by Earl Francis at the Q&A session following. In our congregational life, we have been facing an unprecedented time and circumstance for the missionary ministries of our churches. The Congregational Development Commission chaired by Wendy Cañas, lay leader of Saint Ann's in the Bronx and is overseen by Canon Victor Conrado. This year, during the months of pandemic, the commission has focused on four themes, adaptability, collaboration, hybrid community building, both online and on site and lay leadership formation. And Canon Conrado has worked tirelessly during this time of pandemic to provide a number of online sessions every week. In today's video presentation you will hear from Canon Conrado, the Reverends Vicki Sirota, Steven Lee and Gina Gore. And we now turn to the presentation by the Leadership Development Commission followed by the Congregational Development Commission.

Video Running

*♪ Sometimes I'm right ♪ ♪ But I can be wrong ♪ ♪ My own beliefs are in my song
♪ ♪ A butcher, a baker, a drummer and then ♪ ♪ Makes no difference what group
I'm in ♪ ♪ I'm everyday people ♪*

The Reverend Susan Fortunato: Hi, I'm Susan Fortunato and I'm the chair of the Leadership Development Committee. Our committee is tasked with finding candidates to run for elections at Diocesan Convention. Because of the size and diversity of the Diocese of New York, our committee tries to balance each slate of candidates, making sure that there are candidates from each of the three regions of the Diocese. The Diocese of New York is divided into three regions. The first is the Mid- Hudson, which is comprised of Orange, Sullivan, Ulster and Dutchess counties. Region two includes Westchester, Rockland and Putnam. And the city, which includes the Bronx, Manhattan and Staten Island. In addition, we work to make sure that we have both small and large churches, rural, suburban, and urban. And we also work to make sure that each election has a relatively equal number of men and women. But of course, we know that in the Diocese of New York that just begins to touch on our diversity.

♪ We've got to live together ♪

- [Male] People of color

- [Female] People representing the different ethnic backgrounds of the Diocese.

- [Male] Gay, bi and trans people

- [Male] New leadership and more speaking leaders.

- [Susan] I work with a committee of lay and ordained people throughout the year to make sure that we continue to recruit talented members of churches, encourage those who have taken on diocesan responsibilities and continue to make sure that we're recruiting men and women who can represent the ever changing membership of the Diocese of New York.

- [Male] We have developed a nomination form and encourage everyone in the Diocese to fill out an interest form if you're willing to serve in a leadership position.

- [Female] These forms act as the basis of our pool of candidates. Nominations that cannot be placed on the ballot are passed onto commissions and committees of the Diocese for membership.

- [Female] Some elections, such as standing committee, are run regionally. That's

to ensure that there will be equal representation of all parts of the Diocese on that body at any given time.

- [Male] This year's clergy election for standing committee will be for region two. The lay election will be for the city. Next year's clergy election will be for the Mid-Hudson and the lay election will be for region two.

- [Female] This year for the first time everyone running for election to a Diocesan office has been required to complete anti-racism training. This was a resolution passed at last year's diocesan convention. During the pandemic, we worked closely with the Anti-racism Committee to ensure that there are opportunities for candidates that every person who wants to participate has ample opportunity.

- [Female] The Leadership Development Committee is always looking for new membership and to broaden the pool of candidates for Diocesan elections.

- [Male] Don't forget to fill out a nomination form.

- [Male] And when we call you or email you asking you to consider running for an office, please consider saying yes.

- [Susan] The Diocese of New York has a long tradition of leadership, both in our local communities, as well as our state, and also more broadly in the national church. Please consider being a part of that tradition and adding your voice to our conversations. God bless you.

♪ *There is a blue one who can't accept the green one* ♪ ♪ *For living with a fat one, trying to be a skinny one* ♪ ♪ *Different strokes for different folks* ♪ ♪ *And so on and so on and Scooby dooby doo-bee* ♪ ♪ *We've got to live together* ♪ ♪ *I am no better and neither are you* ♪ ♪ *We are the same whatever we do* ♪ ♪ *You love me, you hate me, you know me and then* ♪ ♪ *You can't figure out the bag I'm in* ♪ ♪ *I am everyday people* ♪ ♪ *There is a long hair that doesn't like the short hair* ♪ ♪ *For being such a rich one* ♪ ♪ *That does not help the poor one* ♪ ♪ *Different strokes for different folks* ♪ ♪ *And so on and so on and Scooby dooby doo-bee* ♪ ♪ *Oh, sha sha, we got to live together* ♪

Q & A Session. Moderator, Lucy Breidenthal

Lucy: We welcome questions into the chat at this time, Reverend Fortunato, thank you so much for that impressive video. As the questions come in, I have a few questions of my own to start us off. The first is how does someone get on the diocesan ballot or the ballot?

Susan: Sure, and that's a great question, Lucy. There are a lot of ways to get on the ballot. We traditionally have asked the priests of the parishes of the Diocese and also the wardens for their nominations, but our committee has developed a nomination form that's available on the Diocesan website. And so, anyone can send in a nomination and let us know why they think they'd be great for Diocesan leadership. I also just have to do a quick shout out to Sam Owen, a priest in the Diocese and a member of our committee. Sam actually saw an article by a lay person in another part of the Diocese and was so impressed that he actually reached out and invited them to be a candidate for Diocesan election. So basically, we're everywhere looking for you and Lucy, I think your name will be on next time. So, there you go.

Lucy: My, my, my, how exciting. Having said that, what happens or why might some people who have been nominated not be on the ballot? So, a person sends in a nomination, how do they not end up on the ballot?

Susan: Sure, again, a very, very hot question this year. Partly I think because of the pandemic, we were inundated with self-nominations, particularly from Manhattan, which is wonderful, and we're so excited about that, but the problem is that we have to balance all of our slates geographically. So, for every candidate from Manhattan, we need to have equal numbers of candidates from Westchester, Rockland, Orange, and also Dutchess and the region that I live in. And because of that, and because we try and balance every ballot, both geographically and also by gender and all these different qualifications, not everybody makes it on to every ballot.

Lucy: Got it, that makes sense. We have a question asking if you could talk about how and why we're looking for new leaders in Diocesan positions, and particularly younger people.

Susan: Sure. Well, as Bishop Shin said, developing leadership within the church is actually the key, not only to making sure that your own parish is healthy, but it's also the key to making sure that the Diocese of New York remains a healthy and vibrant Diocese. And as I mentioned in the video, we also have traditionally provided leadership for the National Church. So, we're interested in making sure that every voice is heard and that every group is represented. And we also know that that churches, Dioceses, and the National Church are complex organizations. And so, the longer you are able to serve in Diocesan leadership, the more opportunity you have to develop a broad-based vision of what the Diocese is. At the same time, because of the pandemic, because of some of the issues that are going on in the church, we want to make sure that we have people from small churches, large churches, urban areas, rural areas, who are all there to talk about and bring the unique perspectives of their home congregations.

Lucy: Thank you. A simple but important question, where can we get a nomination form?

Susan: Great question. You can get a nomination form from the Diocesan website. And also, thanks to the wonderful staff, the technological staff and Nick Richardson, those nomination forms have been emailed out through the priest lists and the wardens list. So, if for some reason you can't find one, either ask one of the wardens at your churches or your priest and they should be able to find one for you pretty soon.

Lucy: Wonderful. And one more question, what are the Diocesan positions? How does this work?

Susan Fortunato: So, there's some positions that are elected every year at our convention. And those positions vary to some degree from year to year, but basically those are standing committee, diocesan council, also representatives to General convention. Some years we have positions that are available for individual things, like the committee to elect a bishop. So, they're all sorts of both small- and large-time commitments that are required for these various committees. In addition to those though, I just want to throw in one thing, that there are a lot of organizations within the Diocese that don't require an election. And so, for all those people that weren't able to be placed on the ballot this year, our committee this year has begun trying to place those other people onto Diocesan commissions that don't require elections. So, we can't guarantee that, but what we can guarantee is that we're going to bring that pool of candidates forward for leadership positions.

Lucy: Wonderful, thank you. We do have maybe time for one quick question, final question, which is, is there a listing of qualifications for each position so that the nominator knows if the person is qualified?

Susan: Sure. So, the qualifications really are available, and they're actually found probably in your convention booklets. There are also descriptions that are available of each position that are on different websites. But let me tell you that the major qualification that you have for all of these positions is that you're an active and involved member of your local parish and you care deeply, not only about your parish, but about the parishes around you. After that, we can take all of your life skills, your energy, enthusiasm, and we can find a place that it would make sense for you to serve. So, I just want to say on behalf of the whole leadership development team, that we are really, really encouraging everybody to just find a way to make a difference and nominate yourself and just see where that journey goes.

Lucy: Wonderful. Reverend Fortunato thank you so much.

Susan: Thank you, Lucy.

Video Running

- [Male] You probably have heard this 1,000 times by now, we live in unprecedented times. We are in an uncharted territory. As we look to the future, no one will be an expert on where we are going, but we can look back and analyze the recent trends that now have begun to accelerate and make some informed assumptions on where ministry is heading. The Congregational Vitality and Formation Office and the Congregational Development Commission believe that congregational development is the development of congregations of all sizes, locations, and conditions into more faithful, healthy, and effective communities of faith, no matter the time we might be in. We learned that important trends of these developments include communications that are centered on and faithful to their unique region of being, Congregations that are connected to and expressive of their unique ecclesial tradition, ethos, and character, congregations that are self-renewing and responsive to the challenges and opportunities before them, congregations that are sustainable or working toward greater sustainability, congregations that are fostering a culture of transparency, courage, flexibility, collaboration, and forgiveness. Let us now listen to members of the CDC leadership team on how they at their congregations adapted, collaborated, for these unprecedented times.

- [Female] Early on in this pandemic, as we clergy and lay leaders began to realize that we were struggling with tremendous grief and a sense of loss, we contacted Reverend Minks Ross, a psychotherapist who also works at Union, who did a wonderful job, led a great session, reminding us that there's no wrong way to grieve, but also helping us through all the losses we were feeling, including the loss of meeting together and hugging, the loss of ritual and liturgy, the loss of Holy week and Easter.

- [Female] Revelation Chapter 21, Verse Five said, "And he who was seated on the throne said, "I am making all things new."” This pandemic is teaching us to praise our Lord Jesus Christ in a new way. The Congregation Development Commission during this time of pandemic, make a serious commitment to train lay leaders around the Diocese of New York in important topics such as stewardship. Also, every Wednesday, Latinos lay leaders, were given the opportunity to participate in meetings. In these meetings, we will have the opportunity to share about our success and the struggles that we were facing in our community. This was a space for us to learn from each other and to support each other and to understand that we were not facing this pandemic alone.

- [Female] March through every church a curve ball in how to deal with children, youth, and family ministries in the pandemic. A lot has happened since then. And

some are brought some really creative ideas to our Diocese, everything from VBS on Zoom, teen Bible studies, music, art, movement, card making for the elderly, family game night and more. Please know this, a lot is happening in our Diocese and our committee is here to help support that vitality and to connect you with others in those ministries. And now I would like to introduce you to one very special teen in our Diocese to share her story.

- [Chelsea] Hello, my name is Chelsea and I have been a member at St. George's Church in Newburg, New York since age two. In COVID, being invited to participate in our live online services have been very important to me, not only to maintain my faith, but to also stay connected to a church that I have grown up in and learned to love. I've been involved in audio recording the Psalm of the Day and sharing my illustration of the Psalm for Sunday service. I've also participated in writing prayers of the people and assisting in Zoom children's activities for our parish. I've even enjoyed helping my neighbor, who is only 11 years old, to record and illustrate the Psalms too. Her parents don't typically come to church, so she comes with our family when we go. I am also a part of my church's communications committee to ensure that my church stay connected during these distant times. I just started college, but I'm still living at home and participating in online church. I look forward to reopening, but in the meantime, I really appreciated being involved in our prayer services during this pandemic. Thank you to all of you who are committed to finding new and creative ways to keep us younger people connected. We really appreciate it.

- [Male] It's fair to say that a lot of people in the Episcopal Church have strong opinions about liturgy. And so the Congregational Development Commission, as we were thinking about how to help churches answer questions about liturgy in this time of pandemic, realized a list of do's and don'ts wouldn't be helpful or really appropriate for our body to issue. What would be helpful is what ended up happening, which is we got a liturgical expert, Canon Patrick Malloy, from the Cathedral and Subdean and Canon for Liturgy, a recognized expert in the Episcopal Church, to come and speak to groups of clergy and lay people, again, not to say, this is what I, the expert, think you should do, but rather here are some questions and issues you might consider. And then he opened it up for a dialogue. And it was a dialogue that I think was really helpful and fruitful to a lot of people. And it's online and I would encourage you to take a look at it. And so this video and this answering this question of how do the liturgy during the pandemic, I think shows one of the real strengths of working in a Diocesan structure, working in a tradition that can group churches together and working with a body like the Congregation Development Commission.

- [Female] As warden, and as a lay leader for St. John's Church on Staten Island, this pandemic has really challenged and pushed us to figure out ways for us to be

creative in our ministry and in support of each other. Especially considering that as of now, we are still a parish without clergy. And so, one of the ways that has really helped me has been attending some of the Friday formation sessions that were conducted by the CDC. And so, listening to other clergy and especially how we support liturgy during this pandemic really allowed us to be creative, to offer services, morning prayer and evening prayer. The three platforms, whether it was Zoom or live on Facebook or by conference call for those who did not have access to some other medium. In addition, speaking with other wardens during those formation Fridays allowed me to also get some feedback and assess some of the things that I could implement at St. John's Church. And so being a part of the CDC and having that support and drawing on those resources, I think has really helped us to continue to move ministry forward, to continue to support each other, and also to take time for ourselves when we need to.

- [Male] There is no doubt that COVID-19 and racism are pandemics that challenged us to adapt, collaborate, and become learning communities. We can see with clarity what was previously obscured for those of us who had the privilege not to see, or to look away. The Congregational Vitality and Formation Office, and the Congregational Development Commission are here to support you and your congregations to navigate these uncharted territories. Together, we can find what God is calling us to be and to do. Let us journey together. Thank you for your ministry. Thank you for your leadership. God bless you.

Lucy: Canon Conrado, thank you so much for that informative video. As I listened, I was thinking about what I might have learned or might be able to learn if I were part of some of those conversations. So, I wonder, are you still planning to do those lay and clergy formation conversations on Zoom?

The Reverend Canon Victor Conrado: Lucy, thank you for that question. Yes, we are planning to continue offering this in our Diocese, especially these conversations that we have found fruitful and engaging among lay leaders and clergy. And something that we learned throughout this pandemic is the need to reinforce, I think the mentality of always jumping in and being adaptive in ministry and collaboration and learning communities. It's something that we have again and again encountered in different conversations that we've had. And something I believe that continues to be actual and real for many of us is the need to listen and to learn. I think something that came back again and again during those meetings. So that is what we are planning to offer. And some of the topics that may be of interest to some of you that are here today, one of them will be differentiated leadership, is one of them that is coming up. The other one is something that we offered in the past is stewardship resources, online stewardship resources. So now we're in the midst of this new reality where we need to learn how to be engaging people online. And another one that I believe we are going to enjoy having conversations

around is how to help congregations use their unused spaces, how we can help them find some out there, like nonprofits or any other organizations that they may be in need of a space to use. So, keep tuned. Next month, October, we'll continue offering those conversations for clergy and lay leaders as well.

Lucy: Wonderful, thank you. One question we have is what are the things that we as parish members can do to encourage and support further parish vitality? So, what can members of the congregation do?

Victor: Okay, so great question. And yes, there is something that I think comes back to the basics, and it's to again, meet those ones who are with you, they're in your context, if you're a clergy person, encourage meeting again with a vestry, again, to encounter them where they are and invite them to go deeper, as well as members of congregations, just to re-encounter where are you and what is your mission, what is your vision? At this moment, we are going back to those basic questions and how we can engage them. I've been working around with Vestry members around the Diocese and something that again, comes back to us again is to ask those basic questions. Why are we here in this neighborhood? Who are the people that are around us? Something that we have encountered again and again is the reality that many of us don't know our neighborhoods anymore. Some of our congregations are what they are called, destination churches. So, people drive in to those places and they drive back to their houses and they are not connecting to the reality around them and those churches. So, something that we want to invite again and again is that re-engaging your contacts. And that is where we are finding vitality and I believe, you know, some new energy around congregations as well.

Lucy: Canon Conrado, thank you so much. We have one more question. How can we maintain involvement by congregation members when many have decided to stay away from in-person contact for the indefinite future?

Victor: That's a very actual question. I answer in the way that I've been experiencing that through these, and is some lay leaders, some clergy, have been offering online opportunities. Some of them have been offering texting to those members. Some of them have been calling them. And I think there have been a way to let them know that we are here. We are here. We haven't gone away. We are still in this reality. We are still in this context. And as we are going to see that more and more is that some people are going to decide not to come back until they feel safe to come back to our worship spaces. So, we need to take the initiative to re-engage them and to connect with them and to ask questions of them. So that is a way that I think at this time we need to have some intentionality on reconnecting with that. It's not going to be easy. People are now telling us I don't like anything dealing with Zoom, I don't like Facebook, I don't like all of it, but then there are other ways that we can reconnect with them, to let them know that we haven't gone away, we are here for them, for them and for the community around as well.

Lucy: Wonderful. Thank you so much Canon Conrado. I'm going to turn it over to Reverend Matt Heyd, who will help us understand our voting.

Victor: Thank you.

The Reverend Matthew Heyd: Thank you, Lucy and thank you, Bishop Glasspool. As we walk through these weeks together, I want to start by saying thank you to Sara Saavedra, who has done such remarkable work for convention over these last years and continues in this new experience, in this new year together. So, we are working with the values the Bishop described, transparency, trust, accessibility, and agency, and we're testing the easiest most equitable way that we will vote together at convention on November 7th. Last week, we looked at the Crowd Compass website app, we'll look at that again. Today, we're gonna vote. We're gonna try voting on something fun, actually, two things fun. As we do this, we are testing two things. First, we're testing both a voting method and voting support. And today we're gonna see if we can report the results to you in real time. Sara is working to do that. So, let's start with where we've come thus far. We're testing out Crowd Compass as a way to manage convention. That's everything, all the information, all the background, including the voting. Here's the web link. You got it in your email that Sara sent today, and we give it to you again. This is what we used last week. Now some of you have downloaded and some of you will be downloading now. As you download it, what you'll see is it'll ask you for information, your name and your email. Now this will work only if you're already registered for convention as a delegate to conventions, clergy or lay. If you need to look for it, you'll be looking for 2020 Diocesan Convention. This is an app which manages many different gatherings, and this is the gathering that we're gonna be part of together. When you log in, use the email you used to register for convention. Many of us have a number of email addresses, but you're gonna want to use the one that was used to register there. Then it'll recognize you. Once you're in, here's what you'll see. The front page to convention, and then on the left-hand side of the screen, you have links to all the things we'll need, our agenda, our schedule, the nominees, and today's voting. We're gonna look today at the ones that are the test voting. They're right under activity feed, if you look on the left-hand side of your screen, once you're in the app and we're gonna try two different ways to vote. One for what eventually be a candidate, a nominee, and one eventually it'll be for resolution. Both this time will be fun, in a time-honored tradition of the Diocese we're gonna vote for sports teams, and then we're gonna vote for whether winter continues. And we'll try that in just a moment. Now, if you're still downloading your app, all fine. Let us know if you're having trouble. If you can't do it today, we're not doing anything today that we're not gonna do again. So, this is just a test vote to try it out together, and we're gonna try it again in future weeks. So, if you're not quite there, that's just fine. You can watch today, and we'll work together in future weeks. So click on that top voting link, and I'm

gonna do the same thing, and you'll get, I think this, the different New York sports teams of past and present, and what you'll do is you'll vote for one. Vote for one, the Mets, the Dodgers, the Giants, or the Yankees, vote for one. And I'm going to do that now. And it'll ask you to finish and to exit poll. Now I'm gonna give you a minute to do this, and then we'll come back. And I'll let you know, as we do at convention, when the ballot's gonna close. Give you 30 more seconds, and then we'll close the ballot. Voting is closing, voting closed. So, we're next gonna vote, go to the next one down, which looks like to me, a game control, or at least on my screen. And you should see this a resolution to approve snow in springtime and on resolutions, we're gonna have three options, yes, no, or abstain. So now I'm gonna invite you to vote on yes, no, or abstain. And once you vote, you'll be asked to click finish and then exit poll, just as you did before. So, I'll give you a moment to do that and then we'll close the ballot. Ballot closing in 30 seconds. Voting is closing. Voting is closed. So one of the things we're trying to do is to get feedback from you about how we do this better. And last week we heard you wanted to make sure you saw, again, all the information. So, each week as we close, we'll make sure you have, again, the key information. Crowd Compass is the web app that we're using. Here again is the link that you can use from any web browser. And you'll need to be registered for convention to use the web app or link. And if you need to, you're looking for 2020 Diocesan Convention. Now, again, what we're testing is if you had trouble today, either downloading the app or getting to vote, let us know. Election@dioceseny is the email address we created for this and so last week we had two questions, we answered them both. Every week, if you have a question, we'll be able to respond to you. Very grateful to Geoff Smith, who directs IT for doing this with me. And so, we want to hear your questions, your problems, what's been happening. And I think Sara sent me results. And so, in a moment, we'll be able to have results for this. So, send any questions or comments you have, we want to know. We also, Bishop Glasspool has been really working hard to make sure everyone has access to the devices. We want to make sure that as we do this, that everyone has the devices they need, because we'll be doing this virtually together. And so, we want to know what you need. And so, if you need them, she's talked to the deans about this, and so we want to know. So, I think we'll do the full results next time as we figure out how to sum this up. Math was not my subject in seminary. But Sara's got them, and we'll be able to do them together next time. We got that you voted and that's great. So, we'll continue to work on this as we go. Thank you for trying it out this time and Bishop, thank you very much.

Bishop Glaspool: Thank you, Mr. Secretary of Convention. This is absolutely the most challenging piece of trying to put together a remote convention. And so please, if you weren't, I wasn't able to get on tonight and I did last night at the rehearsals. So, we're really, that's why we're doing this. We're gonna practice voting and test out different scenarios at each of these rollout meetings, so that

by the time November 7th rolls around, everyone has access and people feel comfortable and we can work out the kinks. So, we need your help, we ask and invite your patience, and I also want to thank Matt Heyd, who's infinitely cooler than I am in these kinds of situations. Thanks everybody. Well, probably it's a good segway into inviting your prayers for the Diocese. We'd like to spend a few moments of silence and invite you to pray via the chat room. These will be prayers of record, and we invite your intercessions petitions, Thanksgivings, praise, pleas, anything you'd like to commend to the community, either silently or in writing in the chat room. And we will take it up in prayer.

Silent moment followed by Closing Prayer and Song

♪ I am sending you light ♪ ♪ To heal you ♪ ♪ To hold you
♪ ♪ I am sending you light ♪ ♪ To hold you in love
♪ ♪ I am sending you light ♪ ♪ To heal you ♪ ♪ To hold you
♪ ♪ I am sending you light ♪ ♪ To hold you in love
♪ ♪ I am sending you light ♪ ♪ To heal you ♪ ♪ To hold you
♪ ♪ I am sending you light ♪ ♪ To hold you in love ♪

Nell Gibson: Spirit of energy and change, in whose power Jesus was anointed to be the hope of the nations, be poured out also upon us without reserve or distinction, that we may have confidence and strength to plant your justice on the Earth through Jesus Christ, Amen.

Bishop Shin: Many, many thanks to Susan Fortunato and the members of the Leadership Development Commission and to Canon Victor Conrado, the members of the Congregational Development Commission, and to all of you for your participation online.

Now the final blessing, may the Lord bless you and keep you, may the Lord make his face shine upon you and be gracious to you. May the Lord lift his countenance upon you and give you peace. The blessing of God almighty, the Father, the Son, and the Holy Spirit be upon you and remain with you now and forever. Amen.

♪ Over my head ♪ ♪ I hear singing ♪ ♪ In the air ♪ ♪ Over my head ♪ ♪ I hear
singing in the air ♪ ♪ Over my ♪ ♪ My God somewhere ♪

Tercera Reunión Previa a la Convención. 23 de Septiembre, 2020.

Obispa Mary D. Glasspool: Buenas noches, soy Mary Glasspool, Obispo Asistente de la Diócesis Episcopal de Nueva York y en nombre de nuestro Obispo Diocesano, Andrew Dietsche y nuestro Obispo Sufragáneo, Allen Shin y de todo el buen pueblo de la diócesis, les doy la bienvenida a esta inauguración de la 244a Convención de nuestra diócesis. El tema de esta convención proviene del Libro del Apocalipsis. “He aquí que hago nuevas todas las cosas”. Ciertamente, estamos haciendo algunas cosas nuevas para participar en esta convención en particular. Esta es la tercera de ocho reuniones de implementación. Cada reunión seguirá un formato general: será organizada por un obispo; comenzaremos y terminaremos en oración; tendremos un video o quizás dos videos producidos por una comisión o comité diocesano, y un breve tiempo después de cada video para preguntas y respuestas a través del chat; Lucy Breidenthal, del personal de la Iglesia Heavenly Rest, está monitoreando esa sala del chat y sería divertido para nosotros saber quién está uniéndose a este encuentro en este momento. También tendremos la oportunidad de practicar la votación usando una aplicación o de probar varias aplicaciones y nuestro secretario de convención Matt Heyd hablará un poco más sobre eso más tarde esta noche. Ahora, particularmente desde que dije que íbamos a comenzar y terminar en oración, me gustaría invitar ahora a Jeannine Otis y Larry Marshall para nuestra oración y canto de apertura.

Oración y Canto de Apertura-

♪ Os envío luz ♪ ♪ Para sanar ♪ ♪ Abrazarte ♪ ♪ te estoy enviando luz ♪ ♪
para abrazarte ♪ ♪ te estoy enviando luz ♪ ♪ para sanar ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪
Para abrazarte ♪ ♪

- Ven Espíritu Santo, renueva la faz de la Tierra.
- [Juntos] Ven Espíritu Santo, renueva la faz de la Tierra.
- Oramos por las congregaciones de los condados de Dutchess, Orange, Putnam, Rockland, Sullivan y Ulster.
- [Juntos] Ven Espíritu Santo, renueva la faz de la Tierra.
- Oramos por las congregaciones del condado de Westchester.
- [Juntos] Ven Espíritu Santo, renueva la faz de la Tierra.
- Oramos por las congregaciones del Bronx.
- [Juntos] Ven Espíritu Santo, renueva la faz de la Tierra.

- Oramos por las congregaciones de Manhattan.
- Ven Espíritu Santo, renueva la faz de la Tierra.
- [Juntos] Oramos por las congregaciones de Staten Island.
- Ven Espíritu Santo, renueva la faz de la Tierra.
- [Juntos] Confesamos, oh, Dios, que no te hemos amado con todo nuestro corazón. No hemos amado a nuestros vecinos como a nosotros mismos.
- Ven Espíritu Santo, renueva la faz de la Tierra.
- [Juntos] Ayúdanos a enfrentar lo que nos separa de los demás, de ti mismo, de nosotros mismos.
- Ven Espíritu Santo.
- [Juntos] Ayúdanos a enfrentar nuestro privilegio.
- Ven Espíritu Santo.
- [Juntos] Ayúdanos a enfrentar nuestra explotación del planeta.
- Ven Espíritu Santo.
- [Juntos] Ayúdanos a enfrentar nuestra explotación de los demás.
- Ven Espíritu Santo.
- [Juntos] Ayúdanos a enfrentar nuestros sistemas de opresión.
- Ven Espíritu Santo.
- [Juntos] Ayúdanos a enfrentar nuestros miedos. Ven Espíritu Santo, renueva la faz de la Tierra.

Obispa Glasspool: Siendo esta la tercera de las nueve reuniones de lanzamiento, finalmente he decidido que debemos dar los créditos al principio del programa. Así que quiero agradecer a las siguientes personas que han trabajado todo el verano y desde fines de la primavera, el pequeño comité ejecutivo de planificación de la convención, el Reverendo Matt Heyd, Secretario de la Convención; Sara Saavedra, Secretaria Adjunta; Alice Yurke, Canciller de la Diócesis de Nueva York, Geoff Smith, Director de Tecnología, Nick Richardson, Director de Comunicaciones. También somos muy afortunados de tener prestados los servicios de Lucas Thorpe, Jillian Jameson, y Lucy Breidenthal del personal de la Iglesia Heavenly Rest (Descanso Celestial) quienes nos están ayudando. Y en la división tecnológica, tenemos a Tom Haggerty, Joey Wares y Martin Cole. Dori Griffiths, en la interpretación del lenguaje de señas americano, y Randi Friedman en la transcripción de los subtítulos. Gracias a cada uno y a todos ustedes por hacer todo esto posible.

Hemos estado trabajando con los cuatro valores fundamentales de transparencia, confianza, accesibilidad y agencia. Y los seguimos utilizando como una guía para el trabajo que estamos haciendo al implementar ésta, la 244a Convención de la Diócesis de Nueva York.

Los temas de esta noche son el desarrollo del liderazgo y el desarrollo congregacional. Y para presentar esos temas le paso el micrófono a mi hermano en Cristo, el Obispo Allen Shin.

Obispo Allen Shin: Hola, soy Allen Shin, Obispo Sufragáneo de la Diócesis de Nueva York y tengo el privilegio de presentarles los temas para la implementación de la convención de hoy. Y son los líderes en la Comisiones de Liderazgo y de Desarrollo Congregacional. Pero, primero me gustaría agradecer al equipo de planificación por su excelente trabajo de estas sesiones de reuniones previas a la Convención, que han sido simplemente fantásticas. Y especialmente a la obispa Glasspool por su visión y liderazgo en la organización de estos encuentros. La iglesia es ante todo la gente. Y la iglesia necesita que la gente lleve a cabo su misión y ministerios, y que ayude a organizar y guiar la misión y los ministerios.

Necesitamos líderes, tanto laicos como ordenados. La Comisión de Desarrollo de Liderazgo ha trabajado intencional y diligentemente para solicitar nominaciones para diversas funciones de liderazgo de las comisiones y comités de las diócesis, y para asegurar la representación equitativa y regional de toda la Diócesis. Y puedes ver la lista de los nominados en tu aplicación de convención. La comisión también se ha asegurado de que todos los nominados han completado la formación antirracismo de acuerdo con el canon de la Diócesis. Así es que, en la presentación en video, escuchará a la Madre Susan Fortunato, quien es la presidenta de la comisión y Rectora de la Iglesia de Cristo en Poughkeepsie, y a otros miembros de la comisión. Y ella será acompañada por Earl Francis en la sesión de preguntas y respuestas luego de esta presentación. En nuestra vida congregacional, hemos estado enfrentando un tiempo y una circunstancia sin precedentes para los ministerios misioneros de nuestras iglesias. La Comisión de Desarrollo Congregacional presidida por Wendy Cañas, líder laica de la Iglesia Santa Ana, del Bronx y está supervisada por el Canónigo Víctor Conrado. Este año, durante los meses de pandemia, la comisión se ha centrado en cuatro temas, adaptabilidad, colaboración y construcción de comunidades híbridas, tanto en línea como in situ y formación de liderazgo laico. Y el Canónigo Conrado ha trabajado incansablemente durante este tiempo de pandemia para proporcionar una serie de sesiones en línea cada semana. En la presentación del video de hoy, escucharás al Canónigo Conrado, y a los reverendos Vicki Sirota, Steven Lee y Gina Gore. Y pasamos ahora a la presentación de la Comisión de Desarrollo de Liderazgo seguida por la Comisión de Desarrollo Congregacional.

Video Rodando

♪ *A veces tengo razón* ♪ ♪ *Pero puedo equivocarme* ♪ ♪ *Mis propias creencias están en mi canción* ♪ ♪ *un carnicero, un panadero, un baterista y luego* ♪ ♪ *No importa en qué grupo estoy* ♪ ♪ *soy gente cotidiana* ♪

Reverenda Susan Fortunato: Hola, soy Susan Fortunato y soy la presidenta del Comité de Desarrollo de Liderazgo. Nuestro comité tiene la tarea de encontrar candidatos para presentarse a las elecciones en la Convención Diocesana. Debido al tamaño y la diversidad de la Diócesis de Nueva York, nuestro comité trata de equilibrar cada lista de candidatos, asegurándose de que haya candidatos de cada una de las tres regiones de la Diócesis. La Diócesis de Nueva York se divide en tres regiones. La primera es Mid- Hudson, que está compuesta por los condados de Orange, Sullivan, Ulster y Dutchess. La región dos incluye Westchester, Rockland y Putnam. Y el condado de la ciudad de Nueva York, que incluye el Bronx, Manhattan y Staten Island. Además, trabajamos para asegurarnos de que tenemos representadas a iglesias pequeñas y grandes, rurales, suburbanas y urbanas. Y también trabajamos para asegurarnos de que cada elección tenga un número relativamente igual de hombres y mujeres. Por supuesto, sabemos que en la Diócesis de Nueva York eso comienza a tocar nuestra diversidad.

♪ Tenemos que vivir juntos ♪

- [Hombres] Personas de color

- [Mujeres] Personas que representan los diferentes orígenes étnicos de la Diócesis.

- [Hombre] Gay, bi y personas trans

- Nuevo liderazgo y más líderes que hablan.

- [Susan] Trabajo con un comité de laicos y ordenados durante todo el año para asegurarme de que continuamos reclutando miembros talentosos de las iglesias, alentando a aquellos que han asumido responsabilidades diocesanas y sigo asegurándose de que estamos reclutando hombres y mujeres que pueden representar a los miembros siempre cambiantes de la Diócesis de Nueva York.

- [Hombre] Hemos desarrollado un formulario de nominación y animamos a todos en la Diócesis a llenar un formulario de interés si usted está dispuesto a servir en una posición de liderazgo.

- [Mujer] Estas formas actúan como la base de nuestro grupo de candidatos. Las

nominaciones que no se pueden colocar en la boleta electoral se pasan a las comisiones y comités de la Diócesis para la membresía.

- [Mujer] Algunas elecciones, como el comité permanente, se llevan a cabo a nivel regional. Eso es para asegurar que habrá una representación igualitaria de todas las partes de la Diócesis en ese cuerpo en un momento dado.

- [Hombre] La elección del clero de este año para el comité permanente será para la región dos. Las elecciones de laicos serán para la ciudad. La elección del clero del próximo año será para el Mid Hudson y la elección laicos será para la región dos.

- [Mujer] Este año por primera vez, todos los que se postulan para la elección a una oficina diocesana tienen que cumplir con el requisito de completar la capacitación contra el racismo. Esta fue una resolución aprobada en la convención diocesana del año pasado. Durante la pandemia, trabajamos estrechamente con el Comité Antirracismo para asegurar que haya amplias oportunidades para todas las personas que quieran participar.

- [Mujer] El Comité de Desarrollo de Liderazgo siempre está buscando nuevos miembros y ampliar el grupo de candidatos a las elecciones diocesanas.

- [Hombre] No olvides llenar un formulario de nominación.

- [Hombre] Y cuando te llamemos o te contactemos por correo electrónico pidiéndote que consideres postularte para una oficina, por favor considere decir que sí.

- [Susan] La Diócesis de Nueva York tiene una larga tradición de liderazgo, tanto en nuestras comunidades locales, como en nuestro estado, y también más ampliamente en la iglesia nacional. Por favor consideren ser parte de esa tradición y agregar su voz en nuestras conversaciones. Que dios les bendiga.

♪ Hay uno azul que no puede aceptar el verde ♪ ♪ Para vivir con uno gordo, tratando de ser un flaco ♪ ♪ Diferentes trazos para diferentes personas ♪ ♪ Así sucesivamente y así sucesivamente y Scooby dooby doo-bee ♪ ♪ Tenemos que vivir juntos ♪ ♪ no soy mejor y tampoco ♪ ♪ Somos lo mismo que hagamos ♪ ♪ Me amas, me odias, me conoces y luego ♪ ♪ No puedes entender la bolsa en la que estoy ♪ ♪ soy la gente de todos los días ♪ ♪ Hay un pelo largo que no le gusta el pelo corto ♪ ♪ Por ser una tan rica ♪ ♪ Eso no ayuda a los pobres ♪ ♪ diferentes golpes para diferentes personas ♪ ♪ Y así sucesivamente y Scooby dooby doo-bee ♪ ♪ Oh , sha sha, tenemos que vivir juntos ♪

Sesión de Preguntas y Respuestas Moderada por Lucy Breidenthal

Lucy: Damos la bienvenida a las preguntas en el chat en este momento. Reverenda Fortunato, muchas gracias por ese impresionante video. A medida que llegan las preguntas, tengo algunas preguntas para empezar. La primera es ¿cómo alguien puede poner su nombre en la papeleta de votación diocesana o en la boleta?

Reverenda Susan Fortunato: Esa es una muy buena pregunta, Lucy. Hay muchas maneras de llegar a la boleta. Tradicionalmente les hemos pedido sus nominaciones a los sacerdotes de las parroquias de la Diócesis y también a los guardianes, pero ahora nuestro comité ha desarrollado un formulario de nominación que está disponible en el sitio web diocesano. Y así cualquier persona puede enviar una nominación y hacernos saber por qué piensan que serían geniales para el liderazgo diocesano. También tengo que hacerle un reconocimiento rápido a Sam Owen, un sacerdote de la Diócesis y miembro de nuestro comité. Sam realmente vio un artículo de un laico en otra parte de la diócesis y quedó tan impresionado que realmente se acercó y los invitó a ser candidatos a la elección diocesana. Así que básicamente estamos por todas partes buscándote a ti y a Lucy, creo que tu nombre estará en la próxima vez. Así que ahí tienes.

Lucy: Qué emocionante. Dicho esto, ¿qué pasa o por qué algunas personas que han sido nominadas podrían no estar en la boleta electoral? Así es que una persona que envía una nominación, ¿cómo no termina estando en la boleta electoral?

Susan: Claro, de nuevo, una pregunta muy, muy candente este año. En parte creo que, debido a la pandemia, estábamos inundados de auto-nominaciones, particularmente de Manhattan, lo cual es maravilloso, y estamos muy entusiasmados con eso, pero el problema es que tenemos que equilibrar todas nuestras pizarras geográficamente. Así es que, para cada candidato de Manhattan, necesitamos tener el mismo número de candidatos de Westchester, Rockland, Orange, y también Dutchess y la región en la que vivo. Y debido a eso, y porque tratamos de equilibrar cada papeleta, tanto geográficamente como también por género y por todas estas calificaciones diferentes, no todo el mundo llega a la papeleta.

Lucy: Lo tengo claro, eso tiene sentido. Tenemos una pregunta pregunta, si usted podría hablar acerca de cómo y por qué estamos buscando nuevos líderes en posiciones diocesanas, y particularmente la gente más joven.

Susan: Claro. Bueno, como dijo el Obispo Shin, desarrollar el liderazgo dentro de la iglesia es en realidad la clave, no sólo para asegurarse de que su propia parroquia sea sana, sino que también es la clave para asegurarse de que la Diócesis de Nueva York siga siendo una diócesis sana y vibrante. Y como mencioné en el video, también tradicionalmente hemos proporcionado liderazgo para la iglesia

nacional. Así es que, estamos interesados en asegurarnos de que cada voz sea escuchada y que cada grupo esté representado. Y también sabemos que las iglesias, las diócesis y la iglesia nacional son organizaciones complejas. Y así, cuanto más tiempo puedas servir en el liderazgo diocesano, más oportunidad tendrás de desarrollar una visión de base amplia de lo que es la Diócesis. Al mismo tiempo, debido a la pandemia, debido a algunos de los problemas que están sucediendo en la iglesia, queremos asegurarnos de que tenemos personas de las iglesias pequeñas, las iglesias grandes, y de áreas urbanas, de zonas rurales, que estén todos allí para hablar y traer las perspectivas únicas de sus congregaciones de origen.

Lucy: Gracias. Una pregunta simple pero importante, ¿dónde podemos obtener un formulario de nominación?

Susan: Buena pregunta. Puede obtener un formulario de nominación en el sitio web diocesano. Y nosotros también, gracias al maravilloso personal, el personal tecnológico y Nick Richardson, han enviado por correo esos formularios de nominación a través de las listas de sacerdotes y la lista de los guardianes. Así es que, si por alguna razón no puedes encontrar uno, pregúntale a uno de los guardianes de tus iglesias o a tu sacerdote y deberían poder encontrar uno para ti muy pronto.

Lucy: Maravilloso. Y una pregunta más, ¿cuáles son las posiciones diocesanas? ¿Cómo funciona esto?

Susan: Hay algunos cargos que se eligen cada año en nuestra convención. Y esas posiciones varían hasta cierto punto de año en año, pero básicamente son el comité permanente, consejo diocesano, también representantes de la convención general. Algunos años tenemos posiciones disponibles para cosas individuales, como el comité para elegir a un obispo. Así es que, son todo tipo de compromisos de tiempo grande y pequeño que se requieren para estos diversos comités. Además de esos, sin embargo, sólo quiero decir una cosa, que hay un montón de organizaciones dentro de la Diócesis que no requieren una elección. Y así, para todas aquellas personas que no pudieron estar en la boleta electoral este año, nuestro comité este año ha comenzado a tratar de colocar a esas otras personas en comisiones diocesanas que no requieren elecciones. Podemos garantizar que vamos a traer a ese grupo de candidatos hacia adelante para puestos de liderazgo.

- Maravilloso, gracias. Tenemos tal vez tiempo para una pregunta rápida, pregunta final, ¿cuál es la lista de calificaciones para cada puesto para que el nominador sepa que la persona está calificada?

- Claro. Las calificaciones realmente están disponibles y en realidad se encuentran probablemente en sus folletos de la convención. También hay descripciones sobre cada posición que están disponibles en diferentes sitios web. Pero, permítanme decirles que la mayor calificación que tienen para todos estos puestos es ser un

miembro activo de su parroquia local y se preocupan profundamente, no sólo por su parroquia, sino por las parroquias que le rodean. Después de eso, podemos considerar todas sus habilidades para la vida, su energía, entusiasmo, y podemos encontrar un lugar en el cual tendría sentido que usted pueda servir. Así es que, sólo quiero decir en nombre de todo el equipo de desarrollo del liderazgo, es que realmente estamos animando a todos a encontrar una manera de marcar la diferencia y nominarse a sí mismo y simplemente ver a dónde les lleva ese viaje.

Lucy - Maravilloso. Reverenda Fortunato, muchas gracias.

Susan: Gracias, Lucy.

Vídeo Rodando

Comisión de Desarrollo Congregacional

- [Hombre] Probablemente ya has oído esto mil veces. Vivimos en tiempos sin precedentes. Estamos en un territorio desconocido. Al mirar hacia el futuro, nadie será un experto sobre hacia dónde vamos, pero podemos mirar hacia atrás y analizar las tendencias recientes que ahora han comenzado a acelerarse y hacer algunas suposiciones informadas sobre hacia dónde se dirige el ministerio. La Oficina de Vitalidad y Formación Congregacional y la Comisión de Desarrollo Congregacional creen que el desarrollo congregacional es el desarrollo de congregaciones de todos los tamaños, lugares y condiciones en comunidades de fe más fieles, saludables y eficaces, sin importar el momento en que podamos estar. Aprendimos que las tendencias importantes de estos desarrollos incluyen comunicaciones que se centran en su región única de ser. Congregaciones que están conectadas y que son expresiones de su tradición eclesial única, ethos y carácter, congregaciones que se renuevan y responden a los desafíos y oportunidades que tienen ante sí, congregaciones que son sostenibles o que trabajan hacia una mayor sostenibilidad, congregaciones que fomentan una cultura de transparencia, coraje, flexibilidad, colaboración y perdón. Escuchemos ahora a los miembros del equipo de liderazgo de los CDC sobre cómo ellos en sus congregaciones se adaptaron, colaboraron, para estos tiempos sin precedentes.

- [Mujer] Al principio de esta pandemia, cuando el clero y los líderes laicos comenzamos a darnos cuenta de que estábamos luchando con un tremendo dolor y una sensación de pérdida, nos contactamos con el Reverendo Minks Ross, un psicoterapeuta que también trabaja en Union, que hizo un trabajo maravilloso, dirigió una gran sesión, recordándonos que no hay manera equivocada de llorar, pero también ayudándonos a través de todas las pérdidas que sentimos, incluyendo la pérdida de encuentros y abrazos, la pérdida del ritual y la liturgia, la pérdida de la Semana Santa y la Pascua.

- [Mujer] Apocalipsis Capítulo 21, Versículo Cinco dijo: “Y el que estaba sentado en el trono dijo: “Estoy haciendo todas las cosas nuevas”.” Esta pandemia nos está enseñando a alabar a nuestro Señor Jesucristo de una manera nueva. La Comisión de Desarrollo de la Congregación durante este tiempo de pandemia, se compromete seriamente a capacitar a los líderes laicos alrededor de la Diócesis de Nueva York en temas importantes como la administración. Además, todos los miércoles, los líderes laicos latinos, tenían la oportunidad de participar en las reuniones. En estas reuniones, tendremos la oportunidad de compartir sobre nuestro éxito y las luchas que enfrentamos en nuestra comunidad. Este es un espacio para que aprendamos unos de otros y nos apoyemos unos a otros y entendamos que no estamos enfrentando esta pandemia por sí solos.

- [Mujer] Marchar a través de cada iglesia en la curva de cómo tratar con los niños, jóvenes, y ministerios familiares en la pandemia. Han pasado muchas cosas desde entonces. Y algunos han traído ideas realmente creativas a nuestra Diócesis, todo, desde VBS en Zoom, estudios bíblicos para adolescentes, música, arte, movimiento, creación de tarjetas para los ancianos, noche de juegos familiares y más. Por favor, sepan esto, están sucediendo muchas cosas en nuestra Diócesis y nuestro comité está aquí para ayudar a apoyar esa vitalidad y para conectarlo con otros en esos ministerios. Y ahora me gustaría presentarles a una adolescente muy especial en nuestra Diócesis para compartir su historia.

- Hola a [Chelsea], mi nombre es Chelsea y he sido miembro de la Iglesia de San Jorge en Newburg, Nueva York desde los dos años. En COVID, ser invitada a participar en nuestros servicios en vivo en línea han sido muy importantes para mí, no sólo para mantener mi fe, sino también para mantenerme conectada a una iglesia en la que he crecido y aprendido a amar. He participado en la grabación de audio del Salmo del Día y compartido mi ilustración del Salmo para el servicio dominical. También he participado en la escritura de oraciones de la gente y ayudado en las actividades infantiles por Zoom para nuestra parroquia. Incluso he disfrutado ayudando a mi vecina, que sólo tiene 11 años, a grabar e ilustrar los Salmos también. Sus padres no suelen venir a la iglesia, así que ella viene con nuestra familia cuando nosotros vamos. También soy parte del comité de comunicaciones de mi iglesia para asegurarme de que mi iglesia permanezca conectada durante estos tiempos de distanciamiento social. Acabo de empezar la universidad, pero sigo viviendo en casa y participando en la iglesia en línea. Espero poder reabrir, pero mientras tanto, realmente aprecié haber participado en nuestros servicios de oración durante esta pandemia. Gracias a todos los que están comprometidos a encontrar formas nuevas y creativas de mantener conectados a los más jóvenes. Realmente lo apreciamos.

- [Hombre] Es justo decir que mucha gente en la iglesia episcopal tiene opiniones fuertes sobre la liturgia. Así es que, la Comisión de Desarrollo Congregacional,

mientras estábamos pensando en cómo ayudar a las iglesias a responder preguntas sobre la liturgia en este tiempo de pandemia, se dio cuenta de que una lista de cosas sobre que hacer o no hacer sería útil o realmente apropiada para que nuestro cuerpo lo emita. Lo que sería útil es lo que terminó sucediendo, que es que tenemos un experto litúrgico, el canónigo Patrick Malloy, de la Catedral y Subdean y Canon para liturgia, un reconocido experto en la iglesia episcopal, para venir a hablar a grupos de clérigos y laicos, de nuevo, por no decir, esto es lo que yo, el experto, creo que debería hacer, pero más bien aquí hay algunas preguntas y cuestiones que podría considerar. Y luego lo abrió para un diálogo. Y fue un diálogo que creo que fue muy útil y fructífero para mucha gente. Y está en línea y te animaría a echarle un vistazo. Así que este video respondiendo a esta pregunta de cómo es la liturgia durante la pandemia, creo que muestra una de las verdaderas fortalezas de trabajar en una estructura diocesana, trabajando en una tradición que puede agrupar a las iglesias y trabajando con un cuerpo como la Comisión de Desarrollo de la Congregación.

- [Mujer] Como guardiana, y líder laica de la Iglesia de San Juan en Staten Island, esta pandemia realmente nos ha desafiado y nos ha empujado a encontrar maneras para que seamos creativos en nuestro ministerio y en apoyo el uno al otro. Sobre todo teniendo en cuenta que a partir de ahora, todavía somos una parroquia sin clérigo. Así es que, una de las maneras en que realmente me ha ayudado es haber estado asistiendo a algunas de las sesiones de formación de los viernes que fueron conducidas por los CDC. Y así, escuchar a otros clérigos y especialmente cómo apoyamos la liturgia durante esta pandemia realmente nos permitió ser creativos, ofrecer servicios, oración matutina y oración vespertina. Las tres plataformas, ya sea Zoom o en vivo en Facebook o por conferencia telefónica para aquellos que no tenían acceso a algún otro medio. Además, hablar con otros guardias durante esos viernes de formación me permitió también obtener algunos comentarios y evaluar algunas de las cosas que podría implementar en la Iglesia de San Juan. Y así, siendo parte de los CDC y teniendo ese apoyo y aprovechando esos recursos, creo que realmente nos ha ayudado a seguir avanzando en el ministerio, a seguir apoyándonos mutuamente, y también a tomar tiempo para nosotros mismos cuando lo necesitamos.

- [Hombre] No hay duda de que COVID-19 y el racismo son pandemias que nos desafiaron a adaptarnos, colaborar y convertirnos en comunidades de aprendizaje. Podemos ver con claridad lo que antes estaba oscurecido para aquellos de nosotros que tuvimos el privilegio de no ver, o de mirar hacia otro lado. La Oficina de Vitalidad y Formación Congregacional y la Comisión de Desarrollo Congregacional están aquí para apoyarlos a ustedes y a sus congregaciones a navegar por estos territorios desconocidos. Juntos, podemos encontrar lo que Dios nos llama a ser y a hacer. Viajemos juntos. Gracias por su ministerio. Gracias por su liderazgo. Que dios les bendiga.

Lucy: Canónigo Conrado, muchas gracias por ese video informativo. Mientras escuchaba, estaba pensando en lo que podría haber aprendido o podría aprender si fuera parte de algunas de esas conversaciones. Así es que, me pregunto, ¿todavía estás planeando hacer esas conversaciones de formación de laicos y clérigos en Zoom?

Reverendo Canónigo Victor Conrado: Lucy, gracias por esa pregunta. Sí, estamos planeando seguir ofreciendo esto en nuestra Diócesis, especialmente estas conversaciones que hemos encontrado fructíferas y atractivas entre los líderes laicos y el clero. Y algo que aprendimos a lo largo de esta pandemia es la necesidad de reforzar, creo que la mentalidad de saltar siempre y ser adaptable en el ministerio y la colaboración y las comunidades de aprendizaje. Es algo que hemos encontrado una y otra vez en diferentes conversaciones que hemos tenido. Y algo que creo que sigue siendo real y real para muchos de nosotros es la necesidad de escuchar y aprender. Creo que es algo que volvió una y otra vez durante esas reuniones. Así es que eso es lo que estamos planeando ofrecer. Y algunos de los temas que pueden ser de interés para algunos de ustedes que están aquí hoy, uno de ellos será un liderazgo diferenciado, es uno que está surgiendo. El otro es algo que ofrecimos en el pasado y son los recursos de administración, los recursos de administración en línea. Así es que, ahora estamos en medio de esta nueva realidad donde tenemos que aprender a involucrar a la gente en línea. Y también creo que vamos a disfrutar de tener conversaciones alrededor es cómo ayudar a las congregaciones a utilizar sus espacios no utilizados, cómo podemos ayudarles a encontrar algunos por ahí, como organizaciones sin fines de lucro o cualquier otra organización que puedan necesitar un espacio para usar. Así es que, mantente atento. El próximo mes, octubre, continuaremos ofreciendo esas conversaciones tanto para clérigos y como líderes laicos.

Lucy: Maravilloso, gracias. Una pregunta que tenemos es ¿cuáles son las cosas que nosotros, como miembros de la parroquia, podemos hacer para alentar y apoyar una mayor vitalidad parroquial? Entonces, ¿qué pueden hacer los miembros de la congregación?

Victor: Bien, buena pregunta. Y sí, hay algo que creo que vuelve a lo básico, y es de nuevo, conocer a aquellos que están contigo, están en tu contexto, si eres una persona del clero, animar a reunirte de nuevo con una sacristía, otra vez, encontrarlos donde están e invitarlos a ir más profundo, así como miembros de congregaciones, sólo para, de nuevo, volver a encontrarte donde estás y cuál es tu misión allí donde estás, ¿cuál es tu visión? En este momento, volvemos a esas preguntas básicas y cómo podemos involucrarlas. He estado trabajando con miembros de las Juntas Parroquiales en la Diócesis y algo que de nuevo vuelve a nosotros es hacer esas preguntas básicas. ¿Quiénes estamos aquí en este vecindario? ¿Quiénes son las personas que nos rodean? Algo que hemos encontrado una y otra

vez es la realidad de que muchos de nosotros ya no conocemos nuestros barrios. Algunas de nuestras congregaciones son lo que se llaman, iglesias de destino. Así es que, la gente conduce a esos lugares y regresan a sus casas y no se conectan a la realidad que los rodea y a esas iglesias. Así es que, algo que queremos invitar una y otra vez es volver a comprometer a tus contactos. Y ahí es donde estamos encontrando vitalidad y creo, ya sabes, algo de nueva energía alrededor de las congregaciones también.

Lucy: Canónigo Conrado, muchas gracias. Tenemos una pregunta más. ¿Cómo podemos mantener la participación de los miembros de la congregación cuando muchos han decidido mantenerse alejados del contacto en persona para el futuro indefinido?

Victor: Esa es una pregunta muy real. Respondo de la manera en que he estado experimentando eso a través de algunos líderes laicos, algún clero, que han estado ofreciendo oportunidades en línea. Algunos de ellos han estado ofreciendo mensajes de texto a esos miembros. Algunos de ellos los han estado llamando. Y creo que ha habido una manera de hacerles saber que estamos aquí. Estamos aquí. No nos hemos ido. Todavía estamos en esta realidad. Todavía estamos en este contexto. Y vamos a ver que cada vez más que algunas personas van a decidir no volver hasta que se sientan seguros para volver a nuestros espacios de adoración. Así es que, tenemos que tomar la iniciativa de volver a comprometerlos y conectar con ellos y hacerles preguntas. Así que esa es una manera que creo que en este momento necesitamos tener algo de intencionalidad en volver a conectar con eso. No va a ser fácil. La gente ahora nos está diciendo que no me gusta nada que trate con Zoom, no me gusta Facebook, nada me gusta, pero luego hay otras maneras en que podemos volver a conectar con ellos, para hacerles saber que no nos hemos ido, estamos aquí para ellos, para ellos y también para la comunidad a su alrededor.

Lucy: Maravilloso. Muchas gracias, Canónigo Conrado. Ahora le voy a pasar el microfono al Reverendo Matt Heyd, quien nos ayudará a entender nuestra vocación.

Reverendo Matthew Heyd: Gracias, Lucy y gracias, Obispa Glasspool. Al caminar juntos estas semanas, quiero comenzar diciendo gracias a Sara Saavedra, que ha hecho un trabajo tan notable para la convención durante estos últimos años y continúa en esta nueva experiencia, en este nuevo año juntos. Así es que, estamos trabajando con los valores descritos por el Obispo, la transparencia, la confianza, la accesibilidad y el albedrío, y estamos probando la forma más fácil y equitativa para votar juntos en la convención el 7 de noviembre. La semana pasada, miramos la aplicación web Crowd Compass, lo volveremos a ver. Hoy vamos a votar. Vamos a tratar de votar sobre algo divertido, en realidad, dos cosas divertidas. Al

hacer esto, estamos probando dos cosas. En primer lugar, estamos probando un método de votación y el apoyo para votar. Y hoy vamos a ver si podemos informarles de los resultados en tiempo real. Sara está trabajando para poder hacer eso. Así es que, vamos a empezar por donde hemos llegado hasta ahora. Estamos probando Crowd Compass como una forma de manejar la votación en la convención. Incluye todo, toda la información, todos los antecedentes, incluyendo la votación. Aquí está el enlace web.

Lo recibiste en tu correo electrónico que Sara envió hoy, y te lo damos de nuevo. Esto es lo que usamos la semana pasada. Ahora algunos de ustedes ya lo han descargado y algunos de ustedes lo descargarán ahora. A medida que lo descargues, lo que verás es que te pedirá información, tu nombre y tu correo electrónico. Ahora esto funcionará sólo si ya estás registrado como delegado clérigo o laico. Si necesitas buscarlo, debes buscar la Convención Diocesana 2020. Esta es una aplicación que gestiona muchas reuniones diferentes, y esta es la reunión de la que vamos a formar parte juntos. Cuando inicie sesión, use el correo electrónico que utilizó para registrarse para la convención. Muchos de nosotros tenemos una serie de direcciones de correo electrónico, pero usted va a querer utilizar la que utilizó para registrarse. Entonces te reconocerá. Una vez que hayas ingresado, esto es lo que verás. La primera página de la convención, y luego en el lado izquierdo de la pantalla, tienes enlaces para todo lo que necesitaremos, nuestra agenda, nuestro horario, los nominados y la votación de hoy. Vamos a ver hoy a los que son para la votación de prueba. Están justo debajo de la fuente de actividades, si miras en el lado izquierdo de la pantalla, una vez que estés en la aplicación y vamos a probar dos maneras diferentes de votar. Uno para lo que eventualmente sea un candidato, un candidato, y uno eventualmente será para la resolución. Ambas pruebas serán divertidas, en un momento y honrando la tradición de la Diócesis vamos a votar por equipos deportivos, y luego vamos a votar por si el invierno continúa. Y lo intentaremos en un momento. Ahora, si todavía estás descargando tu aplicación, todo bien. Háganos saber si tiene problemas. Si no puedes hacerlo hoy, no haremos nada hoy que no volveremos a hacer. Así es que, esto es sólo un voto de prueba para probarlo juntos, y vamos a intentarlo de nuevo en las próximas semanas. Así es que, si no estás del todo ahí, está bien. Puedes ver hoy y trabajaremos juntos en futuras semanas. Así que haz clic en ese enlace de votación superior, y voy voy a hacer lo mismo, y obtendrás los diferentes equipos deportivos de Nueva York del pasado y el presente, y lo que harás es votar por uno. Vota por uno, los Mets, los Dodgers, los Gigantes o los Yankees, votan por uno. Y voy a hacer eso ahora. Y cuando termines de votar, te pedirá que salgas. Ahora te voy a dar un minuto para hacer esto, y luego volveremos. Y te avisaré, como lo hacemos en la convención, cuando la boleta se cierre. Te doy 30 segundos más, y luego cerraremos la papeleta. La votación se está cerrando, votación cerrada. Así es que, vamos a votar, ir a la siguiente abajo, que se parece a mí, un control de juego, o al menos en mi pantalla. Y deberías ver esto una resolución para aprobar la nieve en primavera bajo las resoluciones, vamos a tener tres opciones: sí, no,

o abstención. Así que ahora voy a invitarlos a votar sobre sí, no, o abstenerse. Y una vez que vote, se le pedirá que haga clic en finalizar y luego salir de la encuesta, tal como lo hizo antes. Así es que te daré un momento para hacer eso y luego cerraremos la boleta. Cierre de la papeleta en 30 segundos. La votación se está cerrando. La votación está cerrada. Así es que, una de las cosas que estamos tratando de hacer es obtener comentarios de usted acerca de cómo hacemos esto mejor. Y la semana pasada oímos que querías asegurarte de ver, de nuevo, toda la información. Así es que, cada semana, a medida que cerremos, nos aseguraremos de que tenga, de nuevo, la información clave. CrowdCompass es la aplicación web que estamos usando. Aquí de nuevo está el enlace que se puede utilizar desde cualquier navegador web. Y deberás estar registrado para la convención para usar la aplicación web o el enlace. Y si es necesario, estás buscando la Convención Diocesana 2020. Ahora, de nuevo, lo que estamos probando es que, si usted tuvo problemas hoy, ya sea descargando la aplicación o llegando a votar, informenos. Election@dioceseny es la dirección de correo electrónico que creamos para esto y así que la semana pasada tuvimos dos preguntas, respondimos a ambas. Cada semana, si tienes una pregunta, podremos responderte. Muchas gracias a Geoff Smith, director de tecnología, por hacer esto conmigo. Y así queremos oír sus preguntas, sus problemas, lo que ha estado sucediendo. Y creo que en realidad Sara me envió los resultados. Y así, en un momento, podremos tener un resultado para esto. Así es que, envía cualquier pregunta o comentario que tengas, queremos saber. Nosotros también, Bishop Glasspool ha estado realmente trabajando duro para asegurarse de que todos tengan acceso a los dispositivos. Queremos asegurarnos de que a medida que hacemos esto, que todo el mundo tiene los dispositivos que necesitan, porque vamos a hacer esto virtualmente juntos. Y así queremos saber qué necesitas. Así es que, si los necesitas, ella ha hablado con los decanos sobre esto, y así que queremos saber. Creo que haremos los resultados completos la próxima vez a medida que descubramos cómo resumir esto. Las matemáticas no eran mi asignatura en seminario. Pero Sara los tiene y podremos hacerlos juntos la próxima vez. Tenemos la información de que ustedes votaron hoy y eso es genial. Así es que, seguiremos trabajando en esto sobre la marcha. Gracias por probar como funciona esta vez. Obispa Glasspool, muchas gracias.

Obispa Glasspool: Gracias, señor secretario de la Convención. Esta es absolutamente la pieza más difícil de tratar de armar en una convención remota. Así es que, realmente, por eso estamos haciendo esto. Vamos a practicar la votación y probar diferentes escenarios en cada una de estas reuniones de implementación, para que para cuando llegue el 7 de noviembre, todo el mundo tenga acceso y la gente se sienta cómoda y podamos resolver los problemas. Así es que, necesitamos tu ayuda, te pedimos que tengas paciencia, y también quiero agradecer a Matt Heyd, que es infinitamente más aplomado que yo en este tipo de situaciones. Gracias a todos. Bueno, ahora vamos a invitarles para que nos envíen sus oraciones por la Diócesis. Nos gustaría pasar unos momentos en silencio e invitarles a

rezar a través de la sala del chat. Estas oraciones quedarán registradas, e invitamos a sus peticiones entre sesiones, oraciones de Acción de Gracias, elogios, súplicas, cualquier cosa que deseen elogiar a la comunidad, ya sea en silencio o por escrito en la sala de chat. Y lo tomaremos en oración.

♪ *Te estoy enviando luz* ♪ ♪ *para curarte* ♪ ♪ *Abrazarte* ♪ ♪ *te envío luz* ♪ ♪ *para abrazarte* ♪ ♪ *te estoy enviando luz* ♪ ♪ *para sanar* ♪ ♪ *sostenerte para abrazarte* ♪ ♪ *ustedes* ♪ ♪ *os envío luz* ♪ ♪ *Para manteneros enamorados* ♪ ♪ *os envío luz* ♪ ♪ *para sanar* ♪ ♪ *abrazarte* ♪ ♪ *te estoy enviando luz* ♪ ♪ *para abrazarte en el amor* ♪

Nell Gibson: Espíritu de energía y cambio, en cuyo poder Jesús fue ungido para ser la esperanza de las naciones, ser derramado también sobre nosotros sin reservas ni distinciones, para que podamos tener confianza y fuerza para plantar su justicia en la Tierra a través de Jesucristo. Amén.

Obispo Shin: Muchas, muchas gracias a Susan Fortunato y a los miembros de la Comisión de Desarrollo de Liderazgo y al Canónigo Víctor Conrado, a los miembros de la Comisión de Desarrollo Congregacional, y a todos ustedes por su participación en línea.

Ahora bien, la bendición final, que el Señor los bendiga y los guarde, que el Señor haga que su rostro brille sobre ustedes y sea misericordioso con ustedes. Que el Señor levante su rostro sobre vosotros y os dé paz. La bendición de Dios Todopoderoso, el Padre, el Hijo y el Espíritu Santo sea con ustedes y permanezca con ustedes ahora y para siempre. Amén.

♪ *Sobre mi cabeza* ♪ ♪ *escucho cantar* ♪ ♪ *en el aire* ♪ ♪ *sobre mi cabeza* ♪ ♪ *escucho cantar en el aire* ♪ ♪ *sobre mi* ♪ ♪ *Mi Dios en algún lugar* ♪

Fourth Convention Rollout Meeting. Wednesday, September 30, 2020.

The Right Reverend Mary D. Glasspool: Good evening, I'm Mary Glasspool, bishop assistant in the Episcopal Diocese of New York. And on behalf of Andy Dietsche, bishop diocesan, and Allen Shin, bishop suffragan, and all the good people of the Diocese of New York. I welcome you to this our fourth rollout meeting as part of the 244th Annual Diocesan Convention. These meetings are recorded and are posted online usually the Friday after the meeting. So, this Friday we'll try and make that deadline. And so, you can see or see again, each of the meetings if you visit our diocesan website. I'd like to invite all of you who are participating and engaged, to use the chat room, we're not using the Q&A box at the bottom of your Zoom thing, we're using the chat room, but just as you are

able and willing, state your name and where you're from, and we'll collect all that information. This evening we're focusing on the Cathedral of St. John the Divine and the Social Concerns Commission and we will see videos from them a little bit later in our program, right now we'll have an opening song and an opening prayer.

Opening Prayer and Song

Larry Marshall: Oh, Lord our heavenly father whose blessed son came not to be ministered unto, but to minister. Bless we beseech thee, all who following in his steps, give themselves to the service of others. That with wisdom, patience, and courage, they may minister in his name to the suffering, the friendless and the needy for the love of him who laid down his life for us the same thy son, our Savior Jesus Christ who liveth and reigneth with thee and the Holy Spirit, one God forever and ever; amen.

Bishop Glasspool: Thank you, Larry Marshall, for that opening prayer I've been honored and privileged to work with a small executive team of Matt Heyd, secretary of Convention, Sara Saavedra, assistant secretary of Convention, Alice Yurke, the chancellor of the Diocese of New York, Geoff Smith director of technology, Nick Richardson, director of communications. All those are the executive team for this Diocesan Convention, but we also have help from members of the staff of Church of the Heavenly Rest, Lucas Thorpe, Julian Jameson, who is staffing the chat room tonight, Lucy Breidenthal, who will keep the question and answer periods, and then we have technical assistance from Tom Haggerty, Joey Wares, Marty Cole. We have American sign language interpreter, Dori Griffiths, and captioning by Randi Friedman. And we also are honored to have Jeannine Otis and Larry Marshall and Allison Moore, part of our liturgy subcommittee, providing opening and closing songs and prayers. Thanks to all of you, it really takes a team. Tonight, we have some longer videos, and we're going to start with the Cathedral of St. John the Divine I believe the video speaks for itself. So we'll move right into that, and if you have questions that you would like to direct to the staff of the Cathedral of St. John the Divine, I do invite you to write them in the chat room, and we will see that those questions get delivered to the appropriate people, enjoy.

The Right Reverend Clifton Daniel: Well, greetings from the Cathedral of St. John the Divine, to the clergy and delegates to the Annual Diocesan Convention of the Diocese of New York. I'm Clifton Daniel, the Dean of the Cathedral, And I've invited the chapter of the cathedral, that is the clergy who served this great cathedral, to give a brief report of their own, regarding their specific areas of work. During the last year strange as it has been, your cathedral has stepped up to serve, to heal, to restore and to become ever more fully, and every way we can to be a house of prayer and welcome and safety for all people. The cathedral has served this year in the midst of this pandemic, by stepping up in partnership with

Columbia University, thanks to two very generous donors to serve a thousand meals a day, during the month of September. The feeding program on Sundays has more than doubled in numbers, serving anywhere between two and 400 people on Sunday. The clothing closet is open, and there are lines down the street, of people coming to seek clothing, especially in the cooler weather. The Advancing Community Together program, ACT, has been busy designing programs to serve pre-school children and younger children whose parents are working. We are sharing space on the close with the cathedral school. We've sponsored blood drives; we have been a COVID test center. The cathedral is now open daily from 9:30 until 3:30, for individual visits. We pray that we will be able to open no earlier or just after January 15th for public worship. Part of the cathedral's ministry is to heal, we established a relief and recovery fund, to assist in serving those who are in need and continuing the ministry of the cathedral. The giving has been generous, people have supported the relief and recovery fund and in generous ways that are life giving and healing to this community. We've been broadcasting as you know, our Sunday services every week with an average of about 600 people a week watching these services. St. Francis Day will happen this year, however, it will be in a virtual way, you're all invited to come and join in that great celebration. And finally, to restore, the cathedral has worked on racial reconciliation, the congregation of Saint Saviour sponsored a Black Lives Matter march that filled Amsterdam Avenue with more than 1500 people. To march and witness for the core value of this cathedral, that all people are loved equally by God. And especially those who suffer poverty, oppression, segregation, racial hatred. In a week or so I'll be welcoming the president general, the president of the United Nations General Assembly to address us on UN Sunday, expanding our witness to a worldwide scene. We are hard at work, re-covering the dome of the cathedral, which will be done in about a year to prevent leaks and structural imperfections but it will be covered with a bright copper roof so that we become a beacon to the whole city in physical ways, as well as spiritual ways. We're working toward restoration of the great organ, which has been silent for over a year now, due to the fire on Palm Sunday a year ago. And we'll be awaiting that glorious day when once again, the organ adds its voice to the great voice of this cathedral, and work and witness and fellowship, and in service, I look forward to that day as I know we all do. Let me ask Canon Patrick Malloy, if he can tell us a bit about his job and what he does here at the Cathedral.

The Reverend Canon Patrick Malloy: Thank you, Dean Daniel, I'd like to speak today, more about cathedral. Like most of you, we last gathered for public worship in the cathedral beginning the first week of March, and since then, all of our services both during the week and on the weekends have been virtual. It was a gradual process for us to decide the best way to do that, and we decided at the end of the day that we would broadcast all of the services in exactly this format, each of the participants from her or his own apartment. So, we haven't really used the

cathedral at all since the beginning of March. And we've done this as an attempt to stand in solidarity with one another, that none of us actually are going into the cathedral at this point. The result in a way has been remarkable, we've discovered a great deal, about how to use social media to make the presence of the cathedral known, not just locally, but nationally and even internationally. The number of people attending our services has increased tremendously, and while we do not for a minute think that virtual services are the equivalent, in person services, for so many reasons. We have learned something about the possibility of outreach and of welcoming people into our common worship. At our daily office for example at the cathedral, we celebrate the daily office every day. The average attendance most days was one or two people at each of the offices, morning and evening prayer. Now, we're getting 20, 30, 40 people at each of the offices from around the country who are forming a bond a community bond, not only of prayer, but of mutual support. So this pandemic is teaching us something about new ways that we can do liturgy not instead of common worship but in addition to it, that is to say not in place of in-person common worship, but in addition to it. The first major liturgy that we've had at the cathedral since early March happened just this past Saturday, when we ordained five people, three to the priesthood and two to the diaconate in the cathedral, it was a remarkable experience I think, for all of us, to again be in that great space. And it was a show of what can happen when so many people come together in such a concerted sort of way, to make something happen that's never been done before. Never before have we done that sort of live streaming ourselves, never before have we had to space people so far apart in the cathedral or to be so conscious of hygienic issues, and yet I think it turned out to be a lovely day for everyone, and having heard from the ordinands now how much they appreciated the day. And so I think now we're actually on the brink of new liturgical possibilities at the cathedral, and rather than just the end of old, and it could be sort of an exciting and expansive new time in our common life.

Dean Daniel: Thank you, Pat, let me call now on Canon Steven Lee, who is vicar of the Congregation of Saint Saviour.

The Reverend Canon Steven Lee: Thank you Dean, I would say the theme for the cathedral congregation's life, before the pandemic, you could say was breath: new programs, new people, new energy. And since the pandemic, we've had to pivot fairly dramatically toward a new direction, and that has been depth. And I would say that depth has been characterized by more Bible study, we have a Bible study now every week that attracts 30 to 40 people. We started with a close look at Job, and now we're doing a close reading of Genesis. We're still in the Garden of Eden, we've had about 10 classes and people are still coming. And so, some Sundays you'll have people who show up at 10 for the Bible study, they stay for the service, they have coffee hour, Canon Malloy has been teaching a class on the Eucharist. And so, what had been maybe an hour in person on a Sunday, now for people is three or four hours of worship and formation and Bible study. And so, in

that way I think we're really learning how to be deeper disciples of Jesus. And so, going forward, the challenge for the congregation will be how do we continue to deepen? But now in this online world, sort of reopen that and we focus on breadth, how do we incorporate new people into this world? That's something that we'll be looking at in this coming year.

Dean Daniel: Thank you Steven, and now for the newest member of the chapter of the cathedral, the clergy of the cathedral, I introduced to you Deacon Paul Daniels, a new deacon ordained this past summer, and soon to be God-willing, ordained to the priesthood. Paul is joining us on a part time basis, a halftime basis, because he is also in the doctoral program in systematic theology at Fordham University. He's been a welcome and a valued addition to the chapter and to the life of the cathedral. Paul?

The Reverend Deacon Paul Daniels: Thank you, Dean Daniel, it's a pleasure to be at the Cathedral of St. John the Divine, to be a part of a wonderful community of praying, learning curious people, and to be on a team with such experience and yeah, and desire to bring the gospel to life, in various ways, I have really, really enjoyed being able to meet folks via Zoom. And I'm grateful for the work that the cathedral has done to make that community, that virtual community, one that's very meaningful, and that's strong. And people have asked me time and again you know, how has it been, starting a job on the internet? And it's really been wonderful, they haven't missed a beat. And so, I'm really looking forward to joining everyone in person. And for time being it's been wonderful to get to know folks where they are, in their intimate settings. And I think that is going to make the moment when we come together that much more meaningful and beautiful. So, I'm grateful to be here, grateful to be in the Diocese of New York, and we're looking forward to making some, some really powerful things happen with this wonderful community, so thank you for having me.

Dean Daniel: Thank you Paul, thank you for sharing these moments with us, I pray that God bless our ministries of the various and variety of ministries in the Diocese of New York, strengthen us for greater witness and to our Lord Jesus Christ and empower us, for greater service and greater witness to our nation, our community and our world, God bless you all.

Bishop Glasspool: Thank you, Dean Daniel and cathedral chapter of the Cathedral of St. John the Divine The executive team working on Diocesan Convention reminds ourselves of our four core values in producing this Convention. We decided on these rather conversationally at the beginning and they are, we repeat them kind of every week, transparency, trust, accessibility and agency. Transparency is we're to do everything, so that people can not only see what we're doing but understand and even participate in it, because we believe that that kind of transparency produces trust, which is clearly a building block of community, and there-

fore of the body of Christ. Accessibility we use not simply to refer to the closed captioning and American sign language, and translation into Spanish, but also for technological purposes. We want everybody to be able to engage with Diocesan Convention as we conduct it for the first time in history remotely. So, we really hold up, this is my favorite agency, which in this day and age when people feel so out of control of a lot of things, we want to say, you know what? You really do matter, and what you do matters, and your vote counts, and we want to hear from you, and we want to engage with you. So we've been testing out how we're going to vote at Diocesan Convention, and Matt Heyd has fearlessly led us in exploring a number of different options, and I want to turn the program over to Matt Heyd right now, as he shares with you one of the options we're going to test tonight.

The Reverend Matthew Heyd: Thank you bishop, we have been exploring how to vote and our key is, and we'll put this up on the screen, is how we find a way to vote that's both easy and equitable. I mean, we're seeing out in the world, the troubles of voting and we together can model a different way of being together, so that everyone's voice is heard. The bishop just gave the values that we've been holding up, that she's led us through, transparency, trust, accessibility, and agency, we want no one left out. And so, we're using these rollout meetings, as a way to test both voting and voting support. Now we've been listening over these past weeks, thank you for your emails, we've answered every email and we've been hearing two things. First, there's been trouble downloading the app we've been testing out, Crowd Compass. The second is that you need more time voting. So we want to make sure we respond to what we hear. For testing additional ways to simplify voting, we're going to try another site today. We're also looking at a plan to extend voting for candidates over several days, so that everyone, absolutely everyone has enough time to vote, and we have enough time to answer all your questions. So, any trouble that comes up, we can make sure we respond to. We want to hear all the way through this process if you're having trouble, our goal in testing is to hear all the trouble, work out all the wrinkles, that's exactly what we're testing. So, if you're sending a note and we'll give you the email address again at the end of tonight, if you're having trouble, let us know. Now, so here's what we're going to try tonight. We're going to try a new site called Election Buddy. I'm really grateful for the work and support of Sara Saavedra and Geoff Smith who have done so much work to make this possible, and this is an app that Geoff's been talking to dioceses around the country about how they're doing this, we're trying to learn all the time from other people, as well as listening to you. And this is a site that we've heard others have used well. So we're going to test it out today. Here's the link, you see it on the screen, I just put it in chat, a simple way we're going to try voting together today. Now the question is really simple, I enjoyed the rain last night. Yes, no, or you can abstain. Well, we will be voting up to 5:45, so you can start voting now and you should be able to work it through, they'll ask you to verify your vote, for now. We're just testing if we can vote together and report any trouble that you hear.

So, try the link, I'm going to put it back in once more. And if you have trouble here is the email address which you can email, and what we're going to try to do is we get real time results from this. So, by the end of the meeting, after the social concerns presentation we're going to try to report the results, bishop, thank you. And thanks to all of you for testing this out with us as we see how we're going to be together the week of November 7th.

Bishop Glasspool: Okay, thank you Matt, really appreciated that. I won't tell you how I voted, but I did manage to vote. Next, we're going to hear from the Social Concerns Commission ably chaired by the Reverend Winnie Varghese. The Social Concerns Commission, and you'll see this on the video, is just a broad umbrella for a lot of different groups that do a lot of good things. So, here's the video, enjoy.

Video running

The Social Concerns Commission is a commission of committees and you can see those committees on the screen in front of you. Today you're going to hear from a few of those committees, some are also reporting out in these preview conversations separately, and all of them will be included in the reporting that you get for Convention. If you were interested in participating and joining any of these groups, please let us know in the chat, we can track that, or feel free to reach out to any of us individually. The Advocacy Committee is a new committee of the Social Concerns Commission. This is a team of clergy and lay people, who are developing an online interactive presence, social media and web based, to help members of our diocese to move forward on positions on social justice issues, approved by resolution of Diocesan Convention. It's a really exciting new group, if you'd be interested in being a part of it, please do let us know in the chat or contact the diocese, and let them know so that we can follow up with you. And these are the current members of that committee.

- My name is Adrian Dannhauser and I chair the task force against human trafficking for the Episcopal Diocese of New York. Over the past several years, our task force has responded to the crisis of human trafficking through legislative advocacy, education, raising awareness through art and liturgy, and engaging at private sector to promote corporate social responsibility. This year, one of our areas of focus will be educating teens and parents about child sex trafficking. Traffickers are becoming more and more savvy in utilizing social media to lure minors into the sex trade. And this is especially true during the COVID pandemic, when there has been an increase in reports of online exploitation. Kids are spending more and more time on the internet than ever before, which provides opportunities for traffickers and predators to groom and exploit them. Another area of focus for our task force is legislative advocacy at the New York State level. We hope that New York will become the first state to decriminalize people who are bought and sold

in prostitution while continuing to hold those who exploit them criminally accountable. We know that the majority of people prostituted are victims of human trafficking from vulnerable populations, and they should not be punished for their victimization, but rather they should be receiving services, that help them exit the sex trade and heal from the trauma that is inherent in it, we are encouraged that this type of model which has been instituted in other countries has curbed the demand for commercial sex. And finally, we hope that in the coming year, we discern and begin an initiative to address labor trafficking. So be on the lookout for information, resources, and calls to action from our task force. And if you would like to join or simply learn more about the task force against human trafficking, please do visit our page on the Diocesan website, and feel free to contact me directly at adannhauser@churchoftheincarnation.org.

- Hello, my name is Gawain De Leeuw. I'm the priest at St. Bartholomew's Church in White Plains, New York. I'm also the chair of the Economic Justice subcommittee. So, this year we've been able to help communities in the South Bronx have access to wireless, so that their students can participate in their own learning. Furthermore, we were able to help pressure banks to provide the PPP loans that were available to our church communities. Furthermore, we were also able to develop long-term plans for some of our communities, so that they can transition off of fossil fuel. And this includes identifying trusted contractors, contractors who employ people from communities where there is great unemployment. Most of all, what we do is we train leaders, we train leaders to identify problems in their communities that require collective work to solve them. That means we identify partners, people who have power, people who have passion, people who really want to make a difference. And this requires developing skills such as building relationships, how to hold meetings, and how to strategize so that we can do the work that we're called to do, work that is worthy of the gospel. Anyway, thank you for all your help, and we look forward to your continued support this coming year, God bless.

- Our baptismal liturgy, is the one that defines us as Christians, welcomes us to a community of love, it also calls us to renounce the evil powers of this world, which corrupt and destroy the creatures of God. Domestic violence and sexual assault are about power and control, the antithesis of love.

- In the time of COVID, domestic violence has been called the shadow pandemic. Its victims are forced to shelter in place with abusers. 90% of victims experience threats, intimidation, or humiliation, resulting in their abusers gaining more power and control. 24% report increasing financial abuse in face of growing unemployment, as well as facing the long-term economic damages of this pandemic. As a task force, we have expanded our name to signify the inclusion of sexual assault in our response with interpersonal violence. During COVID the calls from children to hotlines for example, for help have increased. We recognize every 73 seconds

an American has reported in an incidence of sexual assault. Still knowing the majority of assaults remain unreported.

- The diocesan domestic violence and sexual assault taskforce calls upon all church leaders both laity and clergy to stand up for love, to let victims know that we care, and to point them toward resources that can bring them to safety, wholeness and healing. Learn more about this and what you can do to become a first responder. Ensure the signs of hope can be found in your church.

- We welcome new members to our taskforce.

- Welcome, I'm Matt Caulkins, serving as chair of the creation care committee of the Social Justice Concerns Commission and here to present a little bit about what we're doing and talking and thinking about, in this critical area. There's so much to discern, there's so much to do. Let's hear a little bit. Liz Maxwell, Church of the Ascension, what do you say?

Elizabeth Maxwell: I'm sharing some thoughts also from Jeff Gollhofer, who many of you know as a member of this committee and also the part of the Anglican representation on climate to the UN. He talks about how really the time that we've been dreading has arrived, it's not in future anymore because we're burning fossil fuels at such rate, we're facing the climate emergency and also the destruction of species at an unprecedented rate, we have wildfires and floods both, and melting ice caps on the two ends of the planet. It's really not a question of how much the seas will rise, or whether they'll rise, but how many feet and how soon. We've also lost 68% of mammals, birds, reptiles, and fish since 1970, because of destroying habitat and forests. COVID is really an example of this, what we're living with this pandemic, because we are facing a kind of a crisis because of that habitat destruction. Really, our system has been a war on nature, and we need to refuse to do that. We need to come together understanding this is our common home, and the home of all God's creatures, and we will survive together, or we will not, I want to piggyback on Jeff to say that indeed it is about all of us together, humans and other than humans. And it is about our being our neighbor's keeper, because those who are most vulnerable are those who are most affected by climate change. In COVID, we've seen that black and brown and poor people have suffered exponentially more, because of their vulnerability to this pandemic. It's the same with food insecurity, with immigration crisis, people having to leave where they've lived for generations because they can no longer grow food or even survive there. It's up to us to care for one another, by caring for the climate, and if we don't do it none of the other work that we do will really matter. I'd like to pass this on now to George Potanovic, who is a parishioner at the chapel of St. John the Divine in Tompkins Cove.

- Thank you, Liz, I became involved in environmental issues 30 years ago. I start-

ed a local group in my community called Space, was the only point of action for the environment. And during that time, I've encouraged people to participate in local government, going to town meetings talking to their local officials, taking an active role in legislation before those bodies, as well as the Rockland Water Coalition was a big effort to protect Rockland County's water supply and turn away from the idea of expanding water into water conservation. So, in that we're creating a picture here of a very dire situation with what we can see now are the result of climate change. It's important that each of us realize that what we can do individually makes a difference. And that by working together as a congregation we can achieve a lot by letting people know how we feel and what to expect our local officials to do in terms of taking action to directly address these important issues. So, I can expand a little bit more on that but that's kind of where I would go. And I would like to now turn over to Gawain de Leeuw from the St. Bartholomew's Church in White Plains, New York.

- Thank you, thank you, George. So one of the things that we did at St. Bartholomew's is that when our oil burner crashed, we decided to get off fossil fuels, and go directly to electricity, thereby reducing our carbon footprint by 30% and increasing our electric efficiency by upwards of 300%. There are things that every church can do, in order to reduce their own carbon footprint, so that we each do our part. If you want to talk about how we made that happen, please contact me, because the more churches that can get off oil, the more we can do collectively what we need to do to save our planet. And now I'd like to pass it onto Consuelo Hernandez, the Church of the Mediator in The Bronx.

- Greetings, my name is Consuelo Hernandez. I am a parishioner of Church of the Mediator here in The Bronx. At Mediator our work focuses on the soil remediation of our grounds, for healthy soil plays a major role in sequestering CO2 and bringing back health to our trees. Some are more than 100 years old, trees clean the air, provide oxygen, help call the streets in the city, and many more benefits for us all if we care for them, we built a garden to help feed our neighbors healthy, organic food. But also, to teach them how to grow and care for the soil. We also incorporate permaculture principles on site, like capturing rainwater from our roof, planting native plants for pollinators, for they are God's creatures as well. And producing no waste on our grounds, as every last leaf and weed goes back into our soil. We are one of the few composting sites in The Bronx, offering our neighbors opportunity to divert their food waste from the landfill. It is estimated that organic waste composes about 1/3 of New York City's waste stream. Landfills emit toxic gases to our atmosphere, and leach toxins into our soil and groundwater. Composting can also help sequester carbon, every little bit counts. Zero waste initiatives in our church also are simple steps we take, and so can you to help care for his creation. And now I pass this on to Mr. Egbert Stolk.

- Thank you, my name is Egbert Stolk. I'm serving as director of Diocesan Property Services and I'm part of the Bishop's staff of the Episcopal Diocese of New York. In my role, I support and advise parishes with any type of property matters. So, the Bishop's staff of the Episcopal Diocese of New York is exploring ways to support congregations in their efforts to reduce the carbon footprint of churches as part of the resolution adopted in 2019. Within the diocese, we are not the only struggling to reduce the carbon footprint of the usually inefficient buildings, but also struggling with a challenge to protect all these buildings against more extreme weather caused by climate change. As part of the bishop's staff, we are in communication with all congregations throughout the diocese, together with the creation care committee, we want to explore ways, how to document or survey the energy use, and the cooling systems throughout the diocese. Part of the next year's goal is to explore what information we will need to document the progress we are making in reducing the carbon footprint as a whole. The diocese helps to support the churches, and the creation care committee in providing a platform to survey the progression we hope to make, over the next decade in reducing our carbon footprint. I would like to give it back to Matt Calkins.

- Not only are we concerned about the larger issues and the injustice, but we start to think about how we can do something about it, acting locally, acting collectively, how our own congregation can do energy efficiency measures, and how we can start a garden, and a composting as in the Church of the Mediator. There's many ways, there's many churches, let's all work on this. And we would like to know more if you'd like to be part of our committee, we're absolutely welcoming any and all. And we'll see you when we end up gathering but for now, God bless you and let's keep our planet safe.

Bishop Glasspool: Thanks to the Social Concerns Commission. That was a big video with lots in it. We're going to return now to Matt Heyd and see if we can get the results of our first sort of online ballot, Did you like the rain last night?

Matt Heyd: So, let's see, thank you all for both voting and letting us know if you had trouble with the voting. We've learned a lot over the last couple of weeks with your feedback. So, your feedback, especially about wrinkles, trouble, problem you're having is especially important. And it looks like tonight, many of you were able to vote. So here are the official results. 106 folks were able to vote: 90 liked the rain, 14 did not, and two abstained. So, we're just testing out this new site and to see how we can vote on resolutions and the budget together, as we get towards November 7th. Now, again, we want to hear from you. So, I put my email in the chat, this is the election email election@dioceseny.org. If you send us thoughts, notes, trouble you're having we can respond. And we together can prepare to have an election which we all participate in which the Bishop said we have agency all of us, at Convention. Bishop, thank you and thanks to everyone for participating

today.

Bishop Glasspool: Thank you Matt, for tackling what is arguably the most difficult part of conducting this Convention remotely. Each week, we have invited people who are engaged in the rollout meetings to have a time of prayer and to, if the spirit moves, articulate your prayers in writing in the chat room. And we're going to do that again tonight, I invite your prayers of intercession, petition, thanksgiving, any prayers, pleas to almighty God, assurances, praise, if you feel called or moved by the spirit to put your prayers in the chat room, please do, we're going to have a few moments of silence and you'll hear some music following. And then we'll move into our final prayer and songs.

Closing Prayer and Song

♪ I am sending you light to heal you to hold you ♪ ♪ I am sending you light to hold you in love ♪ ♪ I am sending you light to heal you to hold you ♪ ♪ I am sending you light to hold you in love ♪ ♪ I am sending you light to heal you to hold you ♪ ♪ I am sending you light to hold you in love ♪ ♪ I am sending you light to hold you to hold you in love ♪

- Let us pray. We cannot merely pray to you, Oh God, to end war.
- For we know that you have made the world in a way that people must find their own path to peace, within themselves and with their neighbors.
- We cannot merely pray to you Oh God, to end starvation.
- For you have already given us the resources with which to feed the entire world. If we would only use them wisely.
- We cannot merely pray to you Oh God, to root out prejudice
- For you have already given us eyes, with which to see the good in all people, if we would only use them rightly.
- We cannot merely pray to you, Oh God, to end despair.
- For you have already given us the power to clear away slums and to give hope, if we would only use our power justly.
- We cannot merely pray to you Oh God to end disease.
- For you have already given us great minds with which to search out cures and healing, if we would only use them constructively. Therefore, we pray to you

instead Oh God, for strength, determination and willpower to do, instead of just pray, to become instead of merely to wish. Amen.

Bishop Glasspool: Before I offer a semifinal blessing, I want to invite you to stay a little bit after the blessing to hear from Sweet Honey in the Rock Ella's Song, we try to offer a closing song to send people off with. And the liturgy subcommittee has done such a wonderful job in choosing these pieces of liturgy and music. So, my friends go forth into the world in peace, be of good courage, hold fast that which is good, render to no one evil for evil, strengthen the faint hearted, support the weak, help the afflicted, honor all people, love and serve the Lord, and the blessing of God who creates us, redeems us and sustains us, be upon you and remain with you this night, and always. Amen.

Closing Song

♪ We who believe in freedom cannot rest ♪ ♪ We who believe in freedom cannot rest until it comes ♪ ♪ We who believe in freedom cannot rest until it comes ♪ ♪ We who believe in freedom cannot rest until it comes ♪ ♪ Until the killing of black men black mothers' sons ♪ ♪ Is as important as the killing of white men ♪ ♪ White mothers' sons ♪ ♪ We who believe in freedom cannot rest ♪ ♪ We who believe in freedom cannot rest until it comes ♪ ♪ The older I get the better I know ♪ ♪ That the secret of my going on ♪ ♪ Is when the reins are in the hands of the young ♪ ♪ Who dare to run against the storm ♪ ♪ Not needing to clutch for power ♪ ♪ Not needing the light just to shine on me ♪ ♪ I need to be one in the number as we stand against tyranny ♪ ♪ We who believe in freedom cannot rest ♪ ♪ We who believe in freedom cannot rest until it comes ♪ ♪ Struggling myself don't mean a whole lot ♪ ♪ I've come to realize ♪ ♪ That teaching others to stand up and fight ♪ ♪ Is the only way my struggle survives ♪ ♪ I'm a woman who speaks in a voice and I must be heard ♪ ♪ At times I can be quite difficult ♪ ♪ I'll bow to no man's word ♪ ♪ We who believe in freedom cannot rest ♪ ♪ We who believe in freedom cannot rest until it comes ♪ ♪ We who believe ♪ ♪ I believe ♪ ♪ I believe ♪ ♪ I believe ♪ ♪ I believe ♪ ♪ I believe ♪ ♪ I believe ♪ ♪ I believe ♪ ♪ Freedom ♪ ♪ Ooh ♪ ♪ Rest ♪

Cuarta Reunión Previa a la Convención. Miércoles 30 de Septiembre 2020.

Obispa Mary D. Glasspool: Buenas noches, soy Mary Glasspool, Obispo Asistente de la Diócesis Episcopal de Nueva York y en nombre de nuestro Obispo Diocesano, Andrew Dietsche y nuestro Obispo Sufragáneo, Allen Shin y de todo el buen pueblo de la diócesis, les doy la bienvenida a esta reunión de implementación de la 244a Convención de nuestra diócesis. El tema de esta convención proviene del libro de Apocalipsis. "He aquí que hago nuevas todas las cosas". Ciertamente, estamos haciendo algunas cosas nuevas para participar en esta convención en particular.

Esta es la cuarta de nueve reuniones de implementación. Cada reunión seguirá un formato general: será organizada por un obispo; comenzaremos y terminaremos en oración; tendremos un video o quizás dos videos producidos por una comisión o comité diocesano, y un momento después de cada video para preguntas y respuestas a través del chat.

Estas reuniones se registran y se publican en línea por lo general el viernes después de la reunión, para que puedan verla por primera vez o volver a verla, cada una de las reuniones si visita nuestro sitio web diocesano. Me gustaría invitar a todos los que están participando a usar la sala de chat, no estamos usando el cuadro de preguntas y respuestas en la parte inferior de Zoom, estamos usando la sala de chat, te invitamos a participar en el chat, dinos tu nombre y de dónde eres y vamos a recoger toda esa información.

Esta noche nos centramos en la Catedral de San Juan el Teólogo y la Comisión de Asuntos Sociales y veremos videos de ellos luego en nuestro programa, ahora mismo tendremos una canción de apertura y una oración de apertura.

Oración y Canto de Apertura

♪ *Paul y Silas atado a la cárcel* ♪ ♪ *no tenía dinero para ir a su fianza* ♪ ♪ *Mantenga sus ojos en la retención del premio en* ♪ ♪ *Manténgase en espera en espera* ♪ ♪ *Mantenga sus ojos en la retención del premio en* ♪ ♪ ♪ ♪ *Mantenga sus ojos en la retención del premio en* ♪ ♪ *Pablo y Silas comenzaron a gritar* ♪ ♪ *Puertas estallaron abiertas y salieron* ♪ ♪ *Mantenga sus ojos en la celebración del premio en* ♪ ♪ *Mantente firme, mantente firme, mantente firme* ♪ ♪ ♪ ♪ *Mantenga sus ojos en la retención del premio en* ♪ ♪ *Bueno, las únicas cadenas que podemos estar de pie* ♪ ♪ *¿Las cadenas de la mano* ♪ ♪ *Mantenga sus ojos en la celebración del premio en* ♪ ♪ *sí tengo mi mano en el arado de la libertad* ♪ ♪ *no tomaría nada por mi viaje ahora* ♪ ♪ *Mantenga sus ojos en la retención de premios en* ♪ ♪ *Espere en espera en espera en* ♪ ♪ *Mantenga sus ojos en la retención de premios en* ♪ ♪ *Mantenga en espera en espera en* ♪ ♪ *Mantenga sus ojos en la retención del premio en* ♪

- Oh, Señor nuestro padre celestial cuyo bendito hijo no vino a ser ministrado, sino a ministrar. Bendito seas, todos los que siguen sus pasos, se entregan al servicio de los demás. Que con sabiduría, paciencia y valentía, puedan ministrar en su nombre a los que sufren, a los sin amigos y a los necesitados por el amor del que puso su vida por nosotros el mismo tu hijo, nuestro Salvador Jesucristo que vive y reina contigo y el Espíritu Santo, un solo Dios para siempre y por siempre. Amén.

Obispa Glasspool: Gracias, Larry Marshall, por esa oración de apertura he tenido el honor y el privilegio de trabajar con un pequeño equipo ejecutivo integrado por Matt Heyd, secretario de la Convención, Sara Saavedra, secretaria adjunta, Alice Yurke, canciller de la Diócesis de Nueva York, Geoff Smith director de tecnología,

Nick Richardson, director de comunicaciones. Todos ellos son el equipo ejecutivo de esta Convención Diocesana, pero también tenemos la ayuda de miembros del personal de la Iglesia Heavenly Rest, Lucas Thorpe y Julian Jameson, que está trabajando en la sala de chat esta noche, y Lucy Breidenthal, quien manejará los períodos de preguntas y respuestas, y luego en asistencia técnica tenemos a Tom Haggerty, Joey Wares y Martin Cole. Como intérprete de lenguaje de señas estadounidense, tenemos a Dori Griffiths, y en los subtítulos a Randi Friedman. Y también nos sentimos honrados de tener a Jeannine Otis, Larry Marshall y Allison Moore, de nuestro subcomité de liturgia, proporcionando las canciones y oraciones de apertura y cierre. Gracias a todos ustedes, realmente se necesita un equipo. Esta noche tenemos algunos videos más largos, y vamos a empezar con la Catedral de San Juan el Teólogo, creo que el video habla por sí mismo. Así que iremos directo a esto, y si usted tiene preguntas que le gustaría dirigir al personal de la Catedral de San Juan el Teólogo, le invito a escribirlas en la sala de chat, y veremos que esas preguntas se entregan a las personas apropiadas, ahora disfruten el programa.

Dean Clifton Daniel : Bien, saludos desde la Catedral de San Juan el Teólogo, al clero y delegados a la Convención Diocesana Anual de la Diócesis de Nueva York. Soy Clifton Daniel, el Decano de la Catedral, y he invitado al equipo de la catedral, que es el clero que sirvió a esta gran catedral, a dar un breve informe sobre sus áreas específicas de trabajo. Durante el último año, por extraño que ha sido, vuestra catedral ha dado un paso adelante para servir, sanar, restaurar y llegar a ser cada vez más plenamente, y en todo lo que podamos para ser una casa de oración y acogida y seguridad para todas las personas. La catedral ha servido este año en medio de esta pandemia, al intensificarse en asociación con la Universidad de Columbia gracias a dos donantes muy generosos para servir mil comidas al día, durante el mes de septiembre. El programa de alimentación los domingos se ha duplicado en número, sirviendo entre doscientas a cuatrocientas personas los domingos. El armario de ropa está abierto, y hay líneas hasta el final de la calle, de personas que vienen a buscar ropa, especialmente en el clima más fresco. El programa Advancing Community Together, (Avanzando Juntos en la Comunidad), ACT, ha estado ocupado diseñando programas para servir a niños en edad preescolar y niños más pequeños cuyos padres están trabajando. Compartimos espacio en el cierre con la escuela de la catedral. Hemos patrocinado jornadas de donación de sangre, hemos sido un centro de pruebas de COVID. La catedral está abierta todos los días de 9:30 a.m. a 3:30 p.m., para visitas individuales. Oramos para que podamos abrir la catedral para la adoración pública poco antes o justo después del 15 de enero del 2021. Parte del ministerio de la catedral es sanar, establecimos un fondo de ayuda y recuperación, para ayudar a servir a los necesitados y continuar el ministerio de la catedral. Las donaciones han sido generosas, la gente ha apoyado el fondo de alivio y recuperación y generosidad, son las maneras para dar vida y sanar a esta comunidad. Como ustedes saben, hemos estado transmitiendo nuestros ser-

vicios dominicales cada semana con un promedio de alrededor de 600 personas viendo estos servicios cada semana. El Día de San Francisco ocurrirá este año, sin embargo, será de una manera virtual, todos están invitados a unirse a esa gran celebración. Y finalmente para restaurar la catedral y para trabajar en la reconciliación racial, la congregación de Saint Saviour patrocinó una marcha Las Vidas Negras Importan (*Black Lives Matter*) que llenó la Avenida Amsterdam con más de 1500 personas. Marchar y dar testimonio del valor central de esta catedral, que todas las personas son amadas por igual por Dios. Y especialmente aquellos que sufren pobreza, opresión, segregación, odio racial. En una semana más o menos recibiré al presidente de la Asamblea General de las Naciones Unidas para que se dirija a nosotros el domingo de la ONU, ampliando nuestro testimonio a una escena mundial. Estamos trabajando duro, recubriendo la cúpula de la catedral, que se hará en aproximadamente un año para evitar fugas e imperfecciones estructurales, pero estará cubierta con un techo de cobre brillante para que convirtamos en un faro para toda la ciudad de manera física, así como de manera espiritual. Estamos trabajando para la restauración del gran órgano, que ha estado en silencio durante más de un año, debido al incendio del Domingo de Ramos hace un año. Y estaremos esperando ese día glorioso cuando una vez más, el órgano agregue su voz a la gran voz de esta catedral, y el trabajo, el testimonio y la comunión, y en servicio, espero con ansias ese día como sé que todos lo hacemos. Permítanme pedirle al canónigo Patrick Malloy, si puede contarnos un poco sobre su trabajo y lo que hace aquí en la catedral.

Canónigo Patrick Malloy: Gracias Dean Daniel, me gustaría hablar hoy sobre como la mayoría de nosotros nos reunimos por última vez para el culto público en la catedral a partir de la primera semana de marzo, y desde entonces, todos nuestros servicios durante los fines de semana han sido virtuales. Fue un proceso gradual para nosotros decidir la mejor manera de hacerlo, y decidimos al final del día que emitiríamos todos los servicios en exactamente este formato, cada uno de los participantes desde su propio apartamento. Así es que, realmente no hemos utilizado la catedral en absoluto desde principios de marzo. Y hemos hecho esto como un intento de solidarizarnos los unos con los otros, que ninguno de nosotros realmente va a entrar en la catedral en este momento. El resultado de una manera ha sido notable, descubierto mucho, sobre cómo utilizar las redes sociales para dar a conocer la presencia de la catedral, no sólo a nivel local, sino a nivel nacional e incluso internacional. El número de personas que asisten a nuestros servicios ha aumentado enormemente, y aunque no por un minuto pensamos que los servicios virtuales son el equivalente a los servicios presenciales, por muchas razones. Hemos aprendido algo sobre la posibilidad de la divulgación y de dar la bienvenida a las personas en nuestra adoración común. En nuestro oficio diario, por ejemplo, en la catedral, celebramos el oficio diario todos los días. La asistencia promedio en persona, la mayoría de los días fue de una o dos personas en cada uno de los oficios, la oración matutina y la vespertina. Ahora, tenemos 20, 30, 40 personas de todo el país en cada uno de los oficios y están formando un vínculo

comunitario, no sólo de oración, sino también de apoyo mutuo. Así que esta pandemia nos está enseñando algo acerca de nuevas formas en que podemos hacer liturgia, no en lugar de la adoración común, sino además de ella, es decir, no en lugar del culto común en persona, sino además de él. La primera gran liturgia que hemos tenido en la catedral desde principios de marzo ocurrió el pasado sábado, cuando ordenamos a cinco personas, tres al sacerdocio y dos al diaconado, fue una experiencia notable para todos nosotros estar de nuevo en ese gran espacio. Y fue un espectáculo sobre lo que puede pasar cuando tanta gente se reúne de una manera tan concertada, para hacer que suceda algo nunca antes hecho. Nunca antes hemos hecho ese tipo de transmisión en vivo nosotros mismos, nunca antes hemos tenido que espaciar a la gente tan lejos en la catedral o ser tan conscientes de los problemas higiénicos, y sin embargo creo que resultó ser un día encantador para todos, y después haber oído de las ordinandos lo mucho que apreciaban el día. Así que creo que ahora estamos al borde de nuevas posibilidades litúrgicas en la catedral, y en sólo un lugar del final del viaje, y podría ser una especie de un nuevo momento emocionante y expansivo en nuestra vida común.

Dean Daniel: Gracias Pat, ahora voy a llamar al canónigo Steven Lee, vicario de la Congregación de San Salvador.

Steven Lee: Gracias Dean, yo diría el tema de la vida de la congregación catedralicia, antes de la pandemia, se podría decir que era aliento: nuevos programas, gente nueva, nueva energía. Y desde la pandemia, hemos tenido que dar un giro bastante dramático hacia una nueva dirección, y eso ha sido la profundidad. Y yo diría que la profundidad se ha caracterizado por más estudio bíblico, ahora tenemos un estudio bíblico cada semana que atrae a 30 a 40 personas. Empezamos con una mirada cercana a Job, y ahora estamos haciendo una lectura cercana del Génesis. Todavía estamos en el Jardín del Edén, hemos tenido unas 10 clases y la gente sigue viniendo. Así es que, algunos domingos tendrás gente que se presenta a las 10 para el estudio bíblico, se quedan para el servicio, tienen hora de café, Canon Malloy ha estado enseñando una clase sobre la Eucaristía. Y así lo que había sido tal vez una hora en persona un domingo, ahora para la gente es tres o cuatro horas de adoración y formación y estudio bíblico. Y de esa manera creo que realmente estamos aprendiendo a ser discípulos de Jesús más profundamente. Y así, en el futuro, el desafío para la congregación será ¿cómo seguimos profundizando? Pero ahora en este mundo en línea, una especie de reapertura de eso y nos centramos en la amplitud, ¿cómo incorporamos nuevas personas en este mundo? Eso es algo que veremos en este próximo año.

Dean Daniel: Gracias Steven, y ahora el nuevo miembro del cuerpo de la catedral, del clero de la catedral, les presento al diácono Paul Daniels, un nuevo diácono ordenado este verano pasado, y pronto dispuesto por Dios, será ordenado al sacerdocio. Paul se nos une a tiempo parcial, a medio tiempo, porque

también está en el programa de doctorado en teología sistemática en la Universidad de Fordham. Ha sido una bienvenida y una valiosa adición al capítulo y a la vida de la catedral. ¿Paul?

Paul Daniels: Gracias, Dean Daniel, es un placer estar en la Catedral de San Juan El Teólogo, ser parte de una maravillosa comunidad de oración, de aprendizaje, de gente curiosa, y estar en un equipo con tal experiencia y sí, y deseo de dar vida al Evangelio, de varias maneras, realmente he disfrutado de poder conocer gente a través de Zoom. Y estoy agradecido por el trabajo que la catedral ha hecho para hacer esa comunidad virtual, una que es muy significativa, y eso es fuerte. Y la gente me ha preguntado una y otra vez, ¿cómo ha sido empezar un trabajo en internet? Y ha sido realmente maravilloso, no han perdido el ritmo. Así es que, estoy deseando unirme a todos en persona. Y por el momento ha sido maravilloso conocer a la gente donde están, en sus ambientes íntimos. Y creo que eso va a hacer que el momento en que nos unamos sea mucho más significativo y hermoso. Así es que, estoy agradecido de estar aquí, agradecido de estar en la Diócesis de Nueva York, y estamos deseando hacer algunas cosas realmente poderosas que sucedan con esta maravillosa comunidad, así que gracias por tenerme.

Dean Daniel: Gracias Pablo, gracias por compartir estos momentos con nosotros, ruego que Dios bendiga a nuestros ministerios y a los diversos ministerios de la Diócesis de Nueva York, nos fortalezca para dar un mayor testimonio y que nuestro Señor Jesucristo nos empodere, para un mayor servicio y testimonio de nuestra nación, nuestra comunidad y nuestro mundo, Dios los bendiga a todos.

Obispa Glasspool: Gracias, Dean Daniel y al capítulo catedralicio de la Catedral de San Juan El Teólogo. El equipo ejecutivo que trabaja en la Convención Diocesana nos recuerda nuestros cuatro valores fundamentales en la elaboración de esta Convención. Decidimos sobre estos más bien en conversaciones al principio y los repetimos un poco cada semana, transparencia, confianza, accesibilidad y agencia. La transparencia es que debemos hacer todo, para que la gente no sólo pueda ver lo que estamos haciendo, sino también entenderlo e incluso participar en ello, porque creemos que ese tipo de transparencia produce confianza, que es claramente un elemento fundamental de la comunidad, y por lo tanto del Cuerpo de Cristo. Accesibilidad que utilizamos no sólo para referirse a los subtítulos y el lenguaje de señas americano, y la traducción al español, sino también para fines tecnológicos. Queremos que todos puedan participar en la Convención Diocesana a medida que la llevamos a cabo por primera vez en la historia a la distancia. Así es que, esta es mi agencia favorita, que en estos tiempos cuando la gente se siente tan fuera de control por muchas razones, queremos decir, ¿sabes qué? Realmente importa, y lo que haces importa, y tu voto cuenta, y queremos saber de ti y queremos comprometernos contigo. Así que hemos estado probando cómo vamos a votar en la Convención Diocesana, y Matt Heyd nos ha guiado sin temor a explorar una serie de opciones diferentes, y quiero entregar el programa a Matt

Heyd ahora mismo para que comparta con ustedes una de las opciones que vamos a probar esta noche

Matt Heyd: Gracias obispo, hemos estado explorando cómo votar y nuestra clave es, y vamos a poner esto en la pantalla, es cómo encontramos una manera de votar que es a la vez fácil y equitativo. Quiero decir, estamos viendo en el mundo los problemas de votar y juntos podemos modelar una forma diferente de estar juntos, para que se escuche la voz de todos. La obispa acaba de dar los valores que hemos estado sosteniendo, que ella nos ha guiado a través de la transparencia, la confianza, la accesibilidad y la agencia, que queremos que nadie quede fuera. Así es que, estamos usando estas reuniones de implementación, como una manera de probar tanto el apoyo a la Convención como al apoyo a la votación. Ahora que les hemos estado escuchando durante estas últimas semanas, gracias por sus correos electrónicos, hemos respondido a todos los correos electrónicos y hemos oído dos cosas. En primer lugar, ha habido problemas para descargar la aplicación que hemos estado probando con CrowdCompass. La segunda es que necesitan más tiempo para votar. Así es que, queremos asegurarnos de responder a lo que escuchamos. Para probar formas adicionales para simplificar la votación, vamos a probar otro modo hoy. También estamos buscando un plan para extender la votación de los candidatos durante varios días, para que todos, absolutamente todos tengan suficiente tiempo para votar, y tengamos tiempo suficiente para responder a todas sus preguntas. Así es que, cualquier problema que ocurra, podemos asegurarnos de responderles. Queremos escuchar durante todo el camino a través de este proceso si usted está teniendo problemas, nuestro objetivo en las pruebas es escuchar todos los problemas, resolver todas las rugosidades, eso es exactamente lo que estamos probando. Así es que, si está enviando una nota y le daremos la dirección de correo electrónico de nuevo al final de esta noche, si tiene problemas, háganoslo saber. Ahora, esto es lo que vamos a intentar esta noche. Vamos a probar un nuevo sitio llamado Election Buddy. Estoy muy agradecido por el trabajo y el apoyo de Sara Saavedra y Geoff Smith que han hecho tanto trabajo para hacer esto posible, y esta es una aplicación sobre la cual Geoff ha estado hablando con las diócesis de todo el país sobre cómo las otras diócesis están haciendo esto, todo el tiempo estamos tratando de aprender de otras personas, así como de escucharte. Y este es un sitio que hemos oído que otros han usado bien. Así es que vamos a probarlo hoy. Aquí está el enlace, lo ves en la pantalla, lo acabo de poner en el chat, una manera simple vamos a tratar de votar juntos hoy. Ahora la pregunta es muy simple, disfrutó de la lluvia anoche. Vota sí, no, o puedes abstenerte. Bueno, votaremos hasta las 5:45 p.m., así que puedes empezar a votar ahora y deberías ser capaz de resolverlo, te pedirán que verifiques tu voto, por ahora. Sólo estamos probando para ver si podemos votar juntos y reportar cualquier problema que tengas. Así es que prueba el enlace, lo voy a volver a poner una vez más. Y si usted tiene problemas aquí es la dirección de correo electrónico que puede enviar por correo electrónico, y lo que vamos a tratar de hacer es obtener resultados en

tiempo real de esto. Así es que, al final de la reunión, después de la presentación sobre asuntos sociales vamos a tratar de informar los resultados, obispo, gracias. Y gracias a todos ustedes por probar esto con nosotros mientras vemos cómo vamos a estar juntos la semana del 7 de noviembre.

Obispa Glasspool: Bien, gracias, Matt, realmente te agradecemos mucho. No te diré cómo voté, pero lo hice, voté. A continuación, vamos a escuchar de la Comisión de Asuntos Sociales hábilmente presidida por la reverenda Winnie Varghese. La Comisión de Asuntos Sociales, verás en el video, es un amplio paraguas que incluye muchos grupos diferentes que hacen muchas cosas buenas. Así es que, aquí está el video, disfrútalos.

Video rodando
Comisión de Asuntos Sociales

- La Comisión de Asuntos Sociales, es una comisión de comités y pueden ver esos comités en la pantalla frente a usted. Hoy van a escuchar de algunos de esos comités, algunos también están informando en estas conversaciones de vista previa por separado, y todos ellos se incluirán en los informes que obtenga para la Convención. Si usted estaba interesado en participar y unirse a cualquiera de estos grupos, por favor háganoslo saber en el chat, podemos rastrear eso, o no dude en comunicarse con cualquiera de nosotros individualmente. El Comité de Defensa es un nuevo comité de la Comisión de Asuntos Sociales. Se trata de un equipo de clérigos y laicos, que están desarrollando una presencia interactiva en línea, redes sociales y basada en la web, para ayudar a los miembros de nuestra diócesis a avanzar en posiciones sobre temas de justicia social, aprobadas por resolución de la Convención Diocesana. Es un nuevo grupo realmente emocionante, si ustedes están interesados en formar parte de él, por favor háganoslo saber en el chat o póngase en contacto con la diócesis, y háganos saber para que podamos darle seguimiento. Y estos son los miembros actuales de ese comité.

- Me llamo Adrian Dannhauser y presido el Grupo de Trabajo Contra la Trata de Personas de la Diócesis Episcopal de Nueva York. En los últimos años, nuestro grupo de trabajo ha respondido a la crisis de la trata de personas a través de la promoción legislativa, la educación, la sensibilización a través del arte y la liturgia, y la participación en el sector privado para promover la responsabilidad social corporativa. Este año, una de nuestras áreas de enfoque será educar a los adolescentes y padres sobre la trata sexual infantil. Los traficantes son cada vez más inteligentes en la utilización de las redes sociales para atraer a los menores en el comercio sexual. Y esto es especialmente cierto durante la pandemia COVID, cuando ha habido un aumento en los informes de explotación en línea. Los niños pasan cada vez más tiempo que nunca en Internet, lo que ofrece oportunidades para que los traficantes y depredadores los atraigan y exploten. Otra área de interés para nuestro grupo de trabajo es la defensa legislativa a nivel del Estado de Nueva

York. Esperamos que Nueva York se convierta en el primer estado en despenalizar a las personas que son compradas y vendidas en la prostitución mientras siga responsabilizando judicialmente a sus explotadores. Sabemos que la mayoría de las personas prostituidas son víctimas de la trata de personas de poblaciones vulnerables, y no deben ser castigadas por su victimización, sino que deberían estar recibiendo servicios, que les ayuden a salir del comercio sexual y sanar del trauma inherente a él. Este tipo de modelo que se ha instituido en otros países ha frenado la demanda de sexo comercial. Y por último, esperamos que en el próximo año, discernamos y comencemos una iniciativa para abordar la trata laboral. Así que esté atento a la búsqueda de información, recursos y llamadas a la acción de nuestro grupo de trabajo. Y si desea unirse o simplemente aprender más sobre el grupo de trabajo contra la trata de personas, por favor visite nuestra página en el sitio web diocesano, y no dude en ponerse en contacto conmigo directamente en adannhauser@churchoftheincarnation.org.

- Hola, mi nombre es Gawain De Leeuw. Soy el sacerdote de la Iglesia de San Bartolomé en White Plains, Nueva York. También soy el presidente del Subcomité de Justicia Económica. Así es que, este año hemos podido ayudar a las comunidades en el sur del Bronx a tener acceso a la tecnología inalámbrica, para que sus estudiantes puedan participar en su propio aprendizaje. Además, pudimos ayudar a presionar a los bancos para que proporcionaran los préstamos PPP que estaban disponibles para nuestras comunidades eclesíásticas. Además, también pudimos desarrollar planes a largo plazo para algunas de nuestras comunidades, para que puedan hacer la transición fuera de los combustibles fósiles. Y esto incluye la identificación de contratistas de confianza, contratistas que emplean a personas de comunidades donde hay un gran desempleo. Sobre todo, lo que hacemos es capacitar a líderes, capacitamos a líderes para identificar problemas en sus comunidades que requieren trabajo colectivo para resolverlos. Eso significa que identificamos socios, personas que tienen poder, personas que tienen pasión, personas que realmente quieren marcar la diferencia. Y esto requiere desarrollar habilidades como construir relaciones, cómo celebrar reuniones y cómo elaborar estrategias para que podamos hacer el trabajo que estamos llamados a hacer, una obra que sea digna del Evangelio. De todos modos, gracias por toda su ayuda, y esperamos con ansias su continuo apoyo este próximo año, Dios les bendiga.

- Nuestra liturgia bautismal, es la que nos define como cristianos, nos acoge a una comunidad de amor, también nos llama a renunciar a los poderes malignos de este mundo, que corrompen y destruyen a las criaturas de Dios. La violencia doméstica y las agresiones sexuales tienen que ver con el poder y el control, la antítesis del amor.

- En la época de COVID, la violencia doméstica se ha llamado la pandemia de las sombras. Sus víctimas se ven obligadas a refugiarse en su lugar con abusadores. El 90% de las víctimas sufren amenazas, intimidación o humillación, lo que pro-

voca que sus abusadores obtengan más poder y control. Como grupo de trabajo, hemos ampliado nuestro nombre para significar la inclusión de la agresión sexual en nuestra respuesta a la violencia interpersonal. Durante COVID las llamadas de niños a las líneas directas, por ejemplo, para obtener ayuda han aumentado. Reconocemos que cada 73 segundos un estadounidense ha reportado una incidencia de agresión sexual. Aun sabiendo que la mayoría de los asaltos siguen sin ser reportados.

- El grupo de trabajo diocesano contra la violencia doméstica y la agresión sexual hace un llamado a todos los líderes eclesiales, tanto a los laicos como al clero, a que defienden el amor, hagan saber a las víctimas que nos importan y que los orienten hacia recursos que puedan llevarlos a la seguridad, la integridad y la curación. Obtenga más información sobre esto y lo que puede hacer para convertirse en un ayudista. Asegúrese de que los signos de esperanza se pueden encontrar en su iglesia. Damos la bienvenida a nuevos miembros a nuestro grupo de trabajo.

- Bienvenidos, soy Matt Calkins, presidiendo el Comité de la Creación de la Comisión sobre Asuntos de Justicia Social y estoy aquí para presentar un poco sobre lo que estamos haciendo y hablando y pensando, en esta área crítica. Hay tanto que discernir, hay mucho que hacer. Oigamos un poco. Liz Maxwell, Iglesia de la Ascensión, ¿qué dices?

Elizabeth Maxwell: Estoy compartiendo algunas reflexiones también de Jeff Golliver, a quien muchos de ustedes conocen como miembro de este comité y también forma parte de la representación anglicana sobre el clima ante las Naciones Unidas. Habla de cómo realmente ha llegado el momento que hemos estado temiendo, ya no es en el futuro porque estamos quemando combustibles fósiles a tal ritmo, estamos enfrentando la emergencia climática y también la destrucción de especies a un ritmo sin precedentes, tenemos incendios forestales e inundaciones, y derretiendo capas de hielo en los dos extremos del planeta. Realmente no es una cuestión de cuánto se levantarán los mares, de si se levantarán, sino de cuántos pies y qué tan pronto. También hemos perdido el 68% de mamíferos, aves, reptiles y peces desde 1970, debido a la destrucción del hábitat y los bosques. COVID es realmente un ejemplo de esto, lo que estamos viviendo con esta pandemia, porque estamos enfrentando una especie de crisis debido a la destrucción de ese hábitat. En realidad, nuestro sistema ha sido una guerra contra la naturaleza, y tenemos que negarnos a hacerlo. Tenemos que unirnos entendiendo que esta es nuestra casa común, y el hogar de todas las criaturas de Dios, y sobreviviremos juntos, o no lo haremos, de hecho se trata de todos nosotros juntos, humanos y otros que no sean humanos. Y se trata de que seamos guardianes de nuestros vecinos, porque los más vulnerables son los más afectados por el cambio climático. En COVID, hemos visto que las personas negras, marrones y pobres han sufrido exponencialmente más, debido a su vulnerabilidad a esta pandemia.

Es lo mismo con la inseguridad alimentaria, con la crisis migratoria, la gente tiene que irse de donde han vivido durante generaciones, porque ya no pueden cultivar alimentos o incluso sobrevivir allí. Depende de nosotros cuidarnos los unos a los otros, cuidando el clima, y si no lo hacemos, nada de lo que hagamos realmente importará. Me gustaría pasarle esto ahora a George Potanovic, quien es un feligrés de la Capilla de San Juan El Teólogo en Tompkins Cove.

- Gracias, Liz, me involucré en temas ambientales hace 30 años. Empecé un grupo local en mi comunidad llamado SPACE fue el único punto de acción para el medio ambiente. Y durante ese tiempo, he alentado a la gente a participar en el gobierno local, yendo a las reuniones de la ciudad hablando con sus funcionarios locales, jugando un papel activo en la legislación ante esos cuerpos, así como la Coalición por el Agua de Rockland (Rockland Water Coalition) fue un gran esfuerzo para proteger el suministro de agua del condado de Rockland y alejarse de la idea de expandir el agua en la conservación del agua. Así es que, en eso estamos creando una imagen aquí de una situación muy grave con lo que podemos ver ahora son el resultado del cambio climático. Es importante que cada uno de nosotros se dé cuenta de que lo que podemos hacer individualmente para hacer una diferencia. Y que al trabajar juntos como congregación podemos lograr mucho haciéndole saber a la gente cómo nos sentimos y qué esperamos que nuestros funcionarios locales hagan en términos de tomar medidas para abordar directamente estos temas importantes. Así es que, podría ampliar un poco más sobre eso, pero por ahí es por donde iría. Y ahora me gustaría entregar a Gawain de Leeuw de la Iglesia de San Bartolomé en White Plains, Nueva York.

- Gracias, gracias, George. Así que una de las cosas que hicimos en San Bartolomé es que cuando nuestro quemador de petróleo se dañó, decidimos bajar de los combustibles fósiles, e ir directamente a la electricidad, reduciendo así nuestra huella de carbono en un 30% y aumentando nuestra eficiencia eléctrica en más del 300%. Hay cosas que cada iglesia puede hacer, con el fin de reducir su propia huella de carbono, para que cada uno haga su parte. Si quieres hablar de cómo hicimos que eso sucediera, por favor contáctame, porque cuantas más iglesias puedan salir del petróleo, más podemos hacer colectivamente lo que tenemos que hacer para salvar nuestro planeta. Y ahora me gustaría pasarles a Consuelo Hernández de la Iglesia El Mediador en El Bronx.

- Saludos, me llamo Consuelo Hernández. Soy una feligresa de la Iglesia del Mediador aquí en El Bronx. En El Mediador nuestro trabajo se centra en la remediación del suelo de nuestros terrenos, ya que el suelo sano juega un papel importante en la retención de CO₂ y la recuperación de la salud a nuestros árboles. Algunos tienen más de 100 años, los árboles limpian el aire, proporcionan oxígeno, ayudan a hermoear a las calles de la ciudad, y muchos más beneficios para todos nosotros si los cuidamos, construimos un jardín para ayudar a alimentar a nuestros vecinos

con alimentos saludables y orgánicos. Pero, también para enseñarles a crecer y cuidar el suelo. También incorporamos principios de permacultura en el lugar, como capturar agua de lluvia de nuestro techo, plantar plantas nativas para polinizadores, ya que también son criaturas de Dios. Y sin producir residuos en nuestros terrenos, ya que cada última hoja y hierba vuelve a nuestro suelo. Somos uno de los pocos sitios de compostaje en El Bronx, ofreciendo a nuestros vecinos la oportunidad de desviar sus desechos de alimentos del vertedero. Se estima que los desechos orgánicos se componen de aproximadamente 1/3 de la corriente de residuos de la ciudad de Nueva York. Los vertederos emiten gases tóxicos a nuestra atmósfera y liberan toxinas en nuestro suelo y aguas subterráneas. El compostaje también puede ayudar a secuestrar carbono, cada poco cuenta. Las iniciativas de cero residuos en nuestra iglesia también son pasos simples que tomamos, y también pueden ayudar a cuidar su creación. Y ahora le paso esto al Sr. Egbert Stolk.

- Gracias, mi nombre es Egbert Stolk. Soy director de Servicios Diocesano de la Propiedad y soy parte del personal del Obispo de la Diócesis Episcopal de Nueva York. En mi función, apoyo y asesoro a las parroquias con cualquier tipo de asunto de propiedad. Así es que, el personal del Obispo de la Diócesis Episcopal de Nueva York está explorando formas de apoyar a las congregaciones en sus esfuerzos por reducir la huella de carbono de las iglesias como parte de la resolución adoptada en 2019. Dentro de la diócesis, no somos los únicos que luchamos por reducir la huella de carbono de los edificios generalmente ineficientes, sino que también luchamos con un desafío para proteger todos estos edificios contra el clima más extremo causado por el cambio climático. Como parte del personal del obispo, estamos en comunicación con todas las congregaciones de la diócesis, junto con el comité de atención de la creación, queremos explorar maneras, cómo documentar o examinar el uso de energía, y los sistemas de enfriamiento en toda la diócesis. Parte del objetivo del próximo año es explorar qué información necesitaremos para documentar los progresos que estamos haciendo en la reducción de la huella de carbono en su conjunto. La diócesis ayuda a apoyar a las iglesias, y al comité de atención de la creación en proporcionar una plataforma para estudiar la progresión que esperamos hacer, durante la próxima década en la reducción de nuestra huella de carbono. Me gustaría devolvérselo a Matt Calkins.

- No sólo nos preocupan los problemas más grandes y la injusticia, sino que empezamos a pensar en cómo podemos hacer algo al respecto, actuando localmente, actuando colectivamente, cómo nuestra propia congregación puede tomar medidas de eficiencia energética, y cómo podemos iniciar un jardín, y un compostaje como en la Iglesia del Mediador. Hay muchas maneras, hay muchas iglesias, vamos a trabajar en esto. Y nos gustaría saber más si desea ser parte de nuestro comité, estamos absolutamente dando la bienvenida a todos y a cada uno. Y te veremos cuando acabemos reuniéndonos, pero por ahora, que Dios te bendiga y mantengamos nuestro planeta a salvo.

- Gracias a la Comisión de Asuntos Sociales. Ese fue un gran video con muchos en él. Vamos a volver ahora a Matt Heyd y ver si podemos obtener los resultados de nuestro primer tipo de papeleta en línea, ¿te gustó la lluvia de anoche?

Matt Heyd: Así que vamos a ver, gracias a todos por votar y hacernos saber si usted tuvo problemas con la votación. Hemos aprendido mucho en las últimas dos semanas con sus comentarios. Así es que, sus comentarios, especialmente sobre rugosidades, problemas que está teniendo es especialmente importante. Y parece que esta noche, muchos de ustedes pudieron votar. Así que aquí están los resultados oficiales. 106 personas pudieron votar: a 90 les gustó la lluvia, 14 no, y dos se abstuvieron. Así es que, sólo estamos probando este nuevo sitio y para ver cómo podemos votar las resoluciones y el presupuesto juntos, a medida que llegamos hacia el 7 de noviembre. Ahora, de nuevo, queremos saber de ti. Así es que, puse mi correo electrónico en el chat, este es el correo electrónico de elección election@dioceseny.org. Si nos envías pensamientos, notas, problemas que tengas te podemos responder. Y juntos podemos prepararnos para una elección en la que todos participemos en la cual como dijo la Obispo tenemos albedrío en la Convención. Gracias Obispo, gracias a todos por participar hoy.

Obispa Glasspool: Gracias Matt, por abordar lo que podría decirse que es la parte más difícil de llevar a cabo en esta Convención virtual. Cada semana, hemos invitado a las personas que participan en las reuniones previas a la Convención a tener un tiempo de oración y, si el espíritu se mueve, a articular sus oraciones por escrito en la sala de chat. Y vamos a hacer eso de nuevo esta noche, invito a sus oraciones de intercesión, petición, acción de gracias, cualquier oración, súplicas a Dios Todopoderoso, garantías, alabanza, si se siente llamado o movido por el espíritu para poner sus oraciones en la sala de chat, por favor hágalo, vamos a tener unos momentos de silencio y luego escucharán algo de música. Y después, pasaremos a nuestra oración y canción final.

Oración y Canto al Cierre

♪ te estoy enviando luz para que te cures para abrazarte ♪ ♪ ♪ te estoy enviando luz para que te mantengas enamorado ♪ ♪ te estoy enviando luz para curarte para abrazarte ♪ ♪ te estoy enviando luz para abrazarte ♪ ♪ os envío luz para que os curen para abrazarte ♪ ♪ te envío luz para que te mantengas enamorados ♪ ♪ te envío luz para que te cures para abrazarte ♪ ♪ ♪ te estoy enviando luz para que te mantengas enamorados ♪

- Oremos. No podemos simplemente rezarle, Oh Dios, para poner fin a la guerra.

- Porque sabemos que habéis hecho el mundo de una manera que las personas deben encontrar su propio camino hacia la paz, dentro de sí mismos y con sus vecinos.

- No podemos simplemente rezarles Oh Dios, para poner fin a la inanición.
- Porque ya nos has dado los recursos con los que alimentar a todo el mundo. Si sólo los usáramos sabiamente.
- No podemos simplemente rezarles Oh Dios, para erradicar los prejuicios
- Porque ya nos has dado ojos, con los que ver lo bueno en todas las personas, si sólo los usáramos correctamente.
- No podemos simplemente rezarte, Oh Dios, para poner fin a la desesperación.
- Porque ya nos has dado el poder de despejar barrios marginales y dar esperanza, si sólo usáramos nuestro poder con justa razón.
- No podemos simplemente rezarles Oh Dios para poner fin a la enfermedad.
- Porque ya nos has dado grandes mentes con las que buscar curas y sanación, si sólo las usáramos constructivamente. Por lo tanto, os rogamos en cambio, Oh Dios, para que la fuerza, la determinación y la fuerza de voluntad hagan, en lugar de simplemente orar, para llegar a ser en lugar de simplemente desear, amén.

Obispa Glasspool: Antes de ofrecer una bendición final, quiero invitarte a quedarte un poco después de la bendición a escuchar de Sweet Honey en la canción de la roca. Tratamos de ofrecer una canción de cierre para enviar a la gente. Y el subcomité de liturgia ha hecho un trabajo tan maravilloso en la elección de estas piezas de liturgia y música. Así que mis amigos salgan al mundo en paz, sean de buen valor, aferrense a lo que es bueno, no den a nadie mal para el mal, fortalezcan el corazón débil, apoyen a los débiles, ayuden a los afligidos, honren a todas las personas, amen y sirvan al Señor, y la bendición de Dios que nos crea, nos redime y nos sostiene, caiga sobre ustedes y permanezca con ustedes esta noche y siempre, Amén.

♪ *Los que creemos en la libertad no podemos descansar*
 ♪ ♪ *Los que creemos en la libertad no podemos descansar hasta que llegue*
 ♪ ♪ *Los que creemos en la libertad no podemos descansar*
 ♪ ♪ *Los que creemos en la libertad no podemos descansar hasta que llegue*
 ♪ ♪ *Hasta el asesinato de los hijos de madres negras*
 ♪ ♪ *Es tan importante como el asesinato de hombres blancos*
 ♪ ♪ *Hijos de madres blancas*
 ♪ ♪ *Los que creemos en la libertad no podemos descansar*
 ♪ ♪ *Los que creemos en la libertad no podemos descansar hasta que llegue*
 ♪ ♪ *Cuanto más viejo me pongo mejor, lo sé*

♪ ♪ Que el secreto de mi pasando
♪ ♪ Es cuando las riendas están en manos de los jóvenes
♪ ♪ Que se atreven a correr contra la tormenta
♪ ♪ No es necesario embrague para la potencia
♪ ♪ No necesito la luz sólo para brillar sobre mí
♪ ♪ Necesito ser uno en el número mientras nos enfrentamos a la tiranía
♪ ♪ Los que creemos en la libertad no podemos descansar
♪ ♪ Los que creemos en la libertad no podemos descansar hasta que llegue
♪ ♪ Luchar por mí mismo no significa mucho
♪ ♪ Me he dado cuenta
♪ ♪ Que enseñar a otros a ponerse de pie y luchar
♪ ♪ Es la única manera en que mi lucha sobrevive
♪ ♪ Soy una mujer que habla con voz y debo ser escuchada
♪ ♪ A veces puedo ser bastante difícil
♪ ♪ Me inclinaré ante la palabra de nadie.
♪ ♪ Los que creemos en la libertad no podemos descansar
♪ ♪ Los que creemos en la libertad no podemos descansar hasta que llegue
♪ ♪ Los que creemos
♪ ♪ Creo que ♪ ♪ Creo que ♪ ♪ Creo que ♪ ♪ Creo que ♪ ♪ Creo que ♪ ♪ Creo que
♪ ♪ Libertad ♪ ♪ Ooh ♪ ♪ Descansar ♪

Fifth Rollout Convention. Wednesday, October 7, 2020.

The Right Reverend Mary D. Glasspool: Good evening. I'm Mary Glasspool, Bishop Assistant in the Episcopal Diocese of New York. And on behalf of our Bishop Diocesan, Andy Dietsche, our Bishop Suffragan, Allen Shin and all the wonderful people of the Episcopal Diocese of New York. I welcome you to this, our fifth convention rollout meeting for the 244th Annual Convention of the Diocese of New York. These meetings are recorded and later posted online and are accessible at our diocesan website for your review and preparation for the November 7th final day of convention. I invite you to use the chat room, to use that to identify yourself and where you are engaged from, and also to use the chat room for any questions you might have of any of the panelists, tonight, most particularly around the proposed 2021 budget of the Diocese. I'm going to do a quick run through of thanks before we have our opening song and prayers. And I also, before I even do that, we are, one of the exciting things that we are announcing tonight is testing out a new voting app that delegates who have registered should've gotten an email at about nine o'clock this morning. And so, you are-- people were encouraged to vote any time during the day. It's an experimental vote, but the polls will close at 5:30. So exactly a half an hour into this particular rollout meeting. So, if you didn't get that email, check your email now. If you didn't get it, you may not be registered yet. Or perhaps you're attending just as an observer and not as a delegate. But if you didn't vote, you can do that between now and 5:30 and after 5:30, we will let you know the result of the vote. The small executive team working with me to prepare for Diocesan Convention and to execute these rollout meetings are Matt Heyd, who is the Secretary of Convention, Sarah Saavedra, who is the Assistant Secretary, Alice Yurke, the Chancellor of the Diocese of New York, Geoff Smith, the Director of Technology, Nick Richardson, the Director of Communications. We have borrowed staff members from Church of the Heavenly Rest, Lucas Thorpe, Jillian Jamison, and Lucy Breidenthal are all working with us and we're grateful to them. As well we've been working with Tom Haggerty, Joey Wares and Marty Cole. And the American sign language interpreter is Dori Griffiths, and the captioning is provided by Randi Friedman. Jeannine Otis and Larry Marshal and Allison Moore and Nell Gibson. And tonight, Dorian Lake are all providing the liturgical pieces. So, without further ado, let me invite Dorian Lake for the opening song and prayer.

Opening Prayer and Song

♪ *Seek ye first the kingdom of God* ♪ ♪ *And His righteousness* ♪ ♪ *And all these things shall be added unto you* ♪ ♪ *Hallelu, Hallelujah* ♪ ♪ *Ask, and it shall be given unto you* ♪ ♪ *Seek, and you shall find* ♪ ♪ *Knock, and the door shall be opened unto you* ♪ ♪ *Hallelu, Hallelujah* ♪ ♪ *Hallelujah* ♪ ♪ *Hallelujah* ♪ ♪ *Hallelujah* ♪ ♪ *Hallelu, Hallelujah* ♪ ♪ *We do not not live by bread alone* ♪ ♪ *But by every word* ♪ ♪ *That proceeds from the mouth of God* ♪ ♪ *Hallelu, Hallelujah* ♪ ♪ *Hallelujah* ♪ ♪

Hallelujah ♪ ♪ Hallelujah ♪ ♪ Hallelu, Hallelujah ♪ ♪ Seek ye first the kingdom of God ♪ ♪ And His righteousness ♪ ♪ And all these things shall be added unto you ♪ ♪ Hallelu, Hallelujah ♪

- Gracious and loving God, another year has come and gone. And once again, we gather for the annual budget meeting at the Episcopal Diocese of New York, putting faith in our congregations in spite of numerous challenges, we give thanks for the faith community of the Diocese of New York. We remember the conversations that brought friends and congregation members together, and we lift up the joys and struggles of all ministries funded by this Diocese. Though these memories will always be with us, it is together that we cast our gaze forward. Please light our path.

- For the way will not always be easy, but when your spirit shines upon us, we might know our best days lie ahead.

- As we meet and discuss the life and work of this Diocese, we pray that you enter into our discussion.

- May your spirit move into our hearts, opening them to hear what each of us has to offer, bringing light to both possibilities and realities, drawing us always to consider what you would have us to be and do in this time and place.

- With humility and gratitude, together, we offer a time.

- May your wisdom enfold us as we continue to build your kingdom.

- During this time of deliberation, as we estimate our needs and allocate our resources, may we remember that we are doing your work, not our own. May we see this meeting time as a way of serving you, may all that we do and are, give you praise, and be for your honor and glory. Amen.

Bishop Glasspool: Thank you, Dorian and Nell and Jeannine and Larry, and now someone who needs no introduction, our Bishop diocesan, Andy Dietsche, who will introduce the theme, which is the budget.

The Right Reverend Andrew ML Dietsche: Needs no introduction. I think that's what they said about Pontius Pilate, but I'm really happy to be with you all here tonight. This is the second or third of these rollouts that I have joined. And tonight, is a particularly significant one. Tonight, we will present the budget of the Diocese for 2021. And I'm going to say something about that in just a moment. But first let me say that many, many years ago, when I was a parish priest, our vestry and I set about to develop a mission statement for the parish, for the congregation. And

we worked and worked on it. And we had a really hard time thinking of what to say, and we wrestled with it. And finally, I said, a little bit tongue in cheek, but not really. “Why don’t we just write mission statement on the top of our budget and put it on the bulletin board and then let other people tell us whether or not the way we’re prioritizing our work and spending our money is consistent with the things that we say.” And well, we did wind up making a mission statement. It was way too long, and I can’t remember what it said, but I sort of feel that way about budgets, that they should be documents that really are, we should be able to hold up to the world and say, these are the things that we believe in. And this is where we are putting our treasures because this is the work that we believe we are truly called by God to do. I think that the budget you’re going to see tonight is consistent with that hope and that vision. Making the budget this year was hard. As you all know, at the beginning of COVID, we made a significant reduction in our ask for apportioned shares to help parishes; but that significantly cut what we were able to do as a Diocese this year. And that was okay. It was emergency times. But I’m so pleased with what the budget committee has done in restoring a lot of our program and mission money for the coming year. And to do that, they’ve had to make some sacrifices and you’ll learn something about that tonight, but I’m very proud to commend this budget to you. A lot of really hard work has gone into it, and it reflects who we are, I think at our best. Now, in its execution, you are very much seeing the work of Matthew Mead who chairs the budget committee, but behind the immediate work of the budget itself, you will see the dreams and desires, the hard work, the deep conversations of a great many people. Not only the people who make up the budget committee and the finance committee, members of my staff, our diocesan treasurer, all of those folks, but this budget has also been seen and approved by Diocesan Council, which is a body that represents every region of the Diocese of New York. So as you look at this, bear in mind that you are seeing the work and the will, and the purpose of a great many people who have given their lives to the Diocese of New York and the work that we’ve been called to do. So there’s a bit of a video we’re going to ask you to watch now, and I’m going to turn the program over now to that video and please pay attention to it, listen to it and learn a little bit about what we think God is calling us to do and to be in 2021 as we come out of this crisis into whatever future God is holding out for us. Thank you.

The Reverend Matthew Hoxsie Mead: Hello. My name is Matthew Mead. I’m the Chair of the Budget Committee of the Diocese of New York. I’m going to begin by walking you through some of the background and financial realities that informed our discussions around and proposals for the 2021 budget. Then we’ll look at our income sources that fund the diocesan budget, as well as the canonical caps and adjustments that decrease some of those income sources every year. Then we’ll look at the disbursement side of our budget and the different expenses that fund diocesan ministries. We all know that 2020 has been a challenging year due to the COVID-19 pandemic, related stoppages and closures and the economic

downturn associated with all of that. On March 20, 2020, the Chairs of the Diocese and Finance Budget and Investment Committees met with the Chairs of the Adjustment Board and the Treasurer, C.F.O and Controller to try to determine the financial position of the Diocese. The attendees at that meeting have continued meeting along with several other trustees, every or every other Thursday, since March 26. We've been keeping track of diocesan cashflow, investments, apportioned share income and spending. It was immediately clear that the 2020 budget passed at the 2019 Diocesan convention was not sustainable, and that we would run out of cash in early 2021 if changes were not made as soon as possible. Canon 17 of the Diocese of New York provides a mechanism for the budget to be materially adjusted between conventions. And following that procedure, we drafted a revised budget that was agreed to by Bishop Dietsche, approved by the trustees and accepted by Diocesan Council. The adjustments amounted to an across-the-board 25% reduction in apportioned shares for those congregations that needed it -- most did -- emergency cuts amounting to nearly \$1 million and temporary freezes and deferrals to numerous lines. We did not reduce any salaries or lay off any employees or staff, but nearly every committee and non grant program of the Diocese was temporarily defunded for 2020. And the budget and funding of most of our reserves was zeroed out for 2020. Our payments to the Episcopal Church and property support grants were frozen temporarily. All of that left a projected deficit of \$1.7 million for 2020, which was obviously not sustainable. Additionally, the Diocese applied for and received a PPP loan/grant. The combination of emergency budget adjustments and PPP pushed our cash flow runway to the end of 2021. We essentially bought ourselves time to craft a realistic budget for 2021. In June, the budget committee was formed by Bishop Dietsche. The committee is significantly larger this year than it has been in past years. It includes numerous chairs of committees of Diocesan Council, lay and clergy leaders from the different regions of the Diocese and the entire Thursday group, which includes chairs and/or representatives from the financial committees of the Diocese. Now, every congregation is unique and has different resources and challenges and having a larger than usual committee helped us to determine some of the unknowns that seem to be common questions for our different congregations as we looked ahead for 2021. When will our congregations be able to open safely and fully? Will rental income return when tenants are able to use church space again? What results will stewardship campaigns have for 2021? Will grants and outside support that were relied on in the past be available? Will pledge and plate income return to normal levels in 2021? Will there be a second round of PPP? Will there be a second round of apportioned share relief from the Diocese of New York? And we looked at all of these different questions and we built a budget. So let's jump in and look at income sources first. We hope that this presentation answers most of your questions about income and disbursements. We also have two documents that you can take a look at. The first is the full spreadsheet, which we're going to be looking at in this

presentation. And the second is a 32 page narrative budget. Both documents are available on the diocesan website and in your convention app. All right, let's take a look at the spreadsheet now. And first we're going to look at income. We're going to be looking at the first half of this page which deals with income. The bottom half is disbursements, but it's a summary. And we're going to later look at the disbursements in a little more detail. So, ignore this bottom part of the page. As you can see, there's three columns, 2020 budget, 2020 budget revision and 2021 proposed budget. An overview of this tells you that our income from 2020 was 11.9 million. We cut it down to 9.3 million, down \$2.6 million. And the 2021 proposed budget income actually is somewhere right in the middle. It's about 1.3 million above the revision and 1.3 million below the 2020 budget. So, let's see how that happened. We start with gross calculated apportioned shares, and those are calculated based on the previous two years parochial reports, normal operating income submitted by every congregation. We build a total number of all of those calculated apportioned shares for every congregation. And in 2020, we ended up with \$13.1 million. For 2021, that increased to \$13.5 million. That's because normal operating income over those two years went up a little bit. And so, the overall calculated apportioned shares also went up. Now, this is a high-water mark income line, these next lines, 2, 3, 4a and 4, all reduce it in some way, shape or form. So, let's look at line 2, total adjustments due to 12.5% cap and adjustment board. These are actually two different things. No congregation can have their apportioned share go up by more than 12.5% in a given year. And that's what this cap is right here. That only happens to a couple of congregations. The bulk of this line is actually the adjustment board, and the adjustment board is when a congregation comes to ask for an appeal in their calculated apportioned shares, and as of August 31st, the 12.5% cap -- which is automatically put in, doesn't have anything to do with the adjustment board -- and granted relief from the adjustment board. For 2021 total, \$552,000. These brackets around or parentheses indicate that this is a negative number. So, the 13 million drops by half a million because of these two canonical adjustments. The next line is CSP transition apportioned share reductions. And that was actually phased out over the last three years. So, you'll note that for 2021 it's zero. This next line is a one off: 004A was the emergency calculated apportioned share relief of 25% granted for 2020 to every congregation that needed it. This number is not actually 25% of this, because we were able to count on Trinity Wall Street's full apportioned share in advance. So, this takes out Trinity Wall Street's apportioned share. This is not being offered -- and I'll talk a little bit more about that in a second -- but this is not being offered in the same way in 2021. 004A is reserved for projected bad debt. That means nonpayment or underpayment of apportioned shares, and also projected adjustments that are expected to be given by the adjustment board. Some of those adjustments in a given year might have already been given, after August 31st, others are anticipated as the year moves forward. In a normal year, those are about one and a quarter million. It's a mix of congregations that historically have not been paying their full apportioned share, congregations that are

running through a variety of challenges, and also congregations that have actually appealed to the adjustment board. In 2021, this number is significantly higher at \$2.8 million. The budget committee has been working with the adjustment board to come up with a plan, so that similar relief that was given in 2020 is also given to congregations that need and request it in 2021. The mechanism for that is through the adjustment board and the adjustment board will provide details of exactly what relief and how that relief is going to be granted. But the hope and the anticipation is that it's going to be pretty easy for congregations that need relief to request it and be granted it. And our budget assumes that many congregations will receive relief. And we've built the budget looking at congregation by congregation and come up with a negative line of 2.8 million. The net income from apportioned shares for 2021 is \$10.2 million. Now that's obviously less by about 1.2 million than it was for 2020 budget. However, it's more by about 1.2 million than the revised budget was. Now, if your note, these two numbers, the emergency, and also the bad debt, we're not anticipating that 2021 is going to be that much better than 2020 was, but because of PPP and the congregations that were able to get it. And because there was actually some overlap between these two lines, we don't think that there was quite as much underpayment as we anticipated when we did this. And so this is actually very good news that this is only \$2.8 million. Now we're going to look at income from other sources. First line 06 is the total allocation from the general endowment. We draw down 4.5% on a rolling average, and that gives us each year just under a million dollars. And the good news is the endowment has been growing. And so, our draw will be a little higher in 2021. Line 007 is a contribution from our income to the general endowment. It's also called the 25% cap. It's either a negative number, as these are, or it's zero. So, doing really quick math, if our budget were \$12 million and one congregation's apportioned share was exactly \$3 million, this would be zero. However, as that goes down, this begins to grow as a negative number. The apportioned share of Trinity Church Wall Street currently is more than one quarter of our total disbursements. And because of that, the excess money from that apportioned share is transferred to the diocesan endowment. So, you can look at this in two ways. First of all, when you cut disbursements, it means that this 25% cap potentially grows. So, as we cut disbursements for the emergency budget in 2020 by almost a million dollars, this increased by about \$250,000. Note that the disbursements are even lower for 2021, and it increases even more. So as disbursements go down, this 25% cap number goes up, which decreases our total income. Now that's the bad side of it. The good side of it is that the endowment grows. So, because we revised our budget, the endowment between these two years will grow by nearly a million dollars, which means this number will also grow and continue to grow, which is very good news. Now the budget committee did discuss at length whether or not we could, and then if it was wise to, suspend this cap and we chose not to do it after a lot of discussion for several reasons. The first is that it sets a precedent that we were worried would never be unset. So, once you suspend something, you're going to

do it again. Second, if this cap is problematic, and it may be, the time to do that and to look at it is with some thought going into convention. And it may be that this number needs to be tweaked to 30% or something different, so these numbers are not so high each year. We agreed that it was a very good thing that no one congregation was supporting the lion's share of the budget. And we thought it was a very good thing that the endowment was growing each year by this cap. Lastly, we didn't do it because we didn't need to do it. There were other ways to balance the budget without setting a very, very bad precedent. And so, we chose not to do it. Canonically, suspending a Canon is also tricky. It requires the consent of convention, and there was no guarantee that convention was going to suspend this Canon. So, we left there, and we will gain a significant portion to our endowment, which is very good. But we also recommend that the trustees examine this and see if the language of this Canon and the percentage of 25% is right as we move into the 2020s. Trust income and fee income are flat for 2021, as is the Diocesan Convention fee income. Our net income from other sources is obviously down because of this 25% cap. But overall, we bring in about a half a million dollars from other sources. Line 12 is a contingency, which normally is 3% of total income. We decreased our contingency, down to 1.5%, which is a little low, but it's not too low. And we're confident enough in our bad debt and projected adjustment slide that it's realistic that we think this contingency should be okay. Overall, our budget, as I said, is down about \$1.2 million in income from 2020. And up from the 2020 revision by about \$1.2 million. Now let's look at our disbursements. Now, before I jump into that, I want to talk about one particular aspect of disbursements that affects almost every line. Salaries for all staff and employees paid by the Diocese are flat for 2021. Salary reductions and targeted staff cuts were considered and discussed in depth by members of the budget and finance committees and the Bishop of New York. And we decided against both for several reasons. Salary reductions and the prospect of staff cuts are morale killers, and often create unintended ripple effects such as early or unplanned retirements, unexpected turnover, or set an example for congregations that reducing salaries is the diocesan way to balance a tight budget. Second, we didn't need to cut salaries or staff to balance the budget. Third, the numbers just didn't add up to all that much money. We ran them. Every salary reduction amounted to only about \$300,000, more targeted reductions amounted to much less. Staff cuts don't save that much money due to potential severance packages. And they are permanent. Because most of our diocesan offices are run by one person with minimal support staff, staff cuts essentially end ministries that the Diocese is able to offer. So, we decided against reductions or cuts because they were permanent and they were morale killers, and we didn't need them. Every line was gone over with a fine-tooth comb. Expenses that could be cut, were cut; office expenses and all travel, meals and meeting expenses for staff, as well as for committees were budgeted at lower levels in the assumption that there will be online meetings and events for the foreseeable future, and certainly for most of 2021. So, let's take a look at each line. This is the first of two pages of disbursement detail in our budget spreadsheet. The first line, line 101, is

our assessment to the Episcopal Church. For 2020, we budgeted our full assessment to the Episcopal Church. Because of the pandemic and economic downturn, the Episcopal Church has already granted permission for any Diocese to defer payments and invited appeals for 2020 and 2021. Because we have granted needed relief to our congregations, we are optimistic that the Episcopal Church will consider that we too need relief. And so, we are appealing our assessment to the Episcopal Church for 2021 and asking for a onetime reduction of 25%. We hope our appeal is granted. If it is not, we have budgeted deferral of one quarter of our assessment for 2021. The budget committee talked at great length about this and decided that this was a canonical and viable way of balancing our budget. And again, if our appeal is not granted, we are simply deferring for the time being.

Line 102. Our assessment to Province Two is fully budgeted for 2021. Lines 201 to 204 are reserves. In 2020, all of these except for convention were cut for the year. In 2021, we've fully budgeted all of them. These events will happen at some point. And if we don't budget reserves for them, all we're doing is creating a problem down the road. Lines 301, 302 and 303 cover our three bishops: those lines have been budgeted flat for 2021. Increases are due to increased medical costs and updated actuals. Lines 304 and 305 cover shared travel and hospitality for the Bishop of New York. The shared travel line was reduced when the 2020 budget was revised, and it remains temporarily reduced for 2021 with the expectation that travel will continue to be limited for a portion of 2020. Line 305, hospitality for the Bishop, has been temporarily reduced for 2021, with the expectation that in person activities will continue to be limited for a portion of 2021.

The 400 section of this budget is Episcopal support staff. The 500 section is staff support for congregations and diocesan ministries. Every single one of these lines includes office expenses, as well as staff compensation and benefits. Every single one of these lines has been budgeted based on 2021 compensation, 2021 medical expenses and benefits and 2019 non-compensation expenses. We went back to what was a normal year and found normal non-compensation expenses, and we eliminated any one-time expenses for all of these lines. The 600 section of our budget includes funding for strategic and mission settings. Similarly, to the above 400 and 500 sections, every single one of these lines was budgeted for 2021 based on 2021 compensation, which was kept flat at the present amount, 2021 medical expenses and benefits and 2019 non-compensation expenses, eliminating any one-time expenses. In a normal year, the overall program expenses for campus ministry, line 601, include a significant amount of in-person hospitality. And that has been temporarily reduced by \$25,000 in the expectation that in person events will continue to be limited for a portion of 2021. The campus ministry committee will oversee the allocation of reduced program expenses. The reductions in line 602, Hispanic clergy compensation, line 603, congregations in strategic settings, line 604, regional pastorates, and line 605, Harlem initiative, all eliminate the possibility of expanding in 2021. These ministries will continue to be offered as they are now. Again, the reductions there are simply eliminating the

possibility of expansion in 2021. Line 607, church plants and revitalization also eliminate the possibility of expansion for 2021. You will note that it dropped from \$220,000 down to \$99,000. That change in the revised budget eliminated all possible expansion other than what was already going on. The increase for 2021 from the reduction continues what is already going on, and also adds an additional \$20,000 towards Episcopal Futures, which was requested by Bishop Shin. You can learn more about that in the narrative budget. The 700 section of our budget includes diocesan ministries and outreach. You can see that in the 2020 budget revision, many of these lines were dramatically reduced. For the 2021 budget, we did our best to either fully fund or mostly fund every single one of these lines. And there's different reasons why each [of these] lines were either fully funded or were mostly funded. Line 701, Congregational Development Commission is fully funded as requested. The congregational development commission requested a decrease in next step grants, line 803, which allowed this line to be fully funded. Line 702, operational support for a strategic Hispanic congregation, was reduced based on the actuals for 2020. Line 703, multicultural ministries, was budgeted at 2019 actuals. Line 704, Christian Formation Commission programs and young adult ministry, as well as line 705, Social Concerns Commission were both funded at 90% of their ask for 2021. Line 706, ecumenical and multi-faith, council's contribution, was budgeted flat for 2021. Line 707, Ecumenical and Interfaith Commission was budgeted 90% of their request for 2021. Line 708, Global Mission Commission was budgeted at their full ask, which was \$45,000. The global mission commission also oversees line 805, Sustainable Development Goals grants, which was fully funded. And we'll talk about that in a second. Lines, 709 and 710, companion Diocese relationship and Rural and Migrant ministry with both budgeted flat for 2021. Line 711, New York Service and Justice Collaborative, also known as Episcopal Service Corps, is budgeted with a 50% reduction for 2021, as the program is being reduced in the current program year. Line 712, the Episcopal New Yorker is budgeted with a reduction for 2021 that will ensure that we continue to publish four, but thinner, issues of the Episcopal New Yorker. Line 713, support for Episcopal charities was budgeted at their full request of \$110,000, which is also the same amount as 2019 levels. The 800 section of our diocese covers total grants. Property Support, line 801, is budgeted flat for 2021. First step grants were increased for 2021 from \$20,000 to \$25,000. The congregational development commission, which oversees both first step and next step grants requested \$0 for line 803 next step grants. Line 804, Hispanic ministries grants, was budgeted at 2019 levels. Line 805, sustainable development goal grants is based on a calculation, which is 0.7% of the disbursements of the total budget. For 2021 0.7% of total disbursements is \$74,000. The decrease is due to the fact that our disbursements have decreased in 2021. Diocesan finance and operations. Line 901, administration, 902, office services and 903, IT expenses are all budgeted for 2021, based on 2021 compensation kept flat at the present amount, 2021 medical expenses and benefits, and 2019 non-compensation expenses eliminating any one time expenses. Line 904, special finance

committee projects was deferred in 2020, when we revised the budget and is again deferred in the 2021 budget. Line 905, diocesan and parish websites, is budgeted based on actuals. Line 906, professional expenses, which includes legal audit and other things is kept flat for 2021. Line 907, overhead and fixed obligations, is budgeted as requested and based on cuts where possible. Line 908, Cathedral cost sharing and rent is budgeted flat. You can read more about that in the budget narrative. Line 909, property management for Diocese of New York properties is a new line, which will allow the Diocese to properly budget for the ongoing management of properties owned by the Diocese. Line 950, capital expenditures budget is kept flat. Line 1,000, provision for salary and benefit increases. All compensation in this budget is budgeted flat with no salary increases and no cost of living increases for 2021. Again, medical insurance increases are built into the benefits and compensation for each line. Jumping back to the summary page, which was our first page, you can see all of these different sections. And we also see that our total disbursements for 2021 have been reduced. They are down \$1.4 million from the 2020 budget and down \$400,000 from the 2020 budget revision. The budget is tight but balanced, which predicts that our cashflow runway will not run out in 2021. Our runway calculations include many variables that could change significantly. If the economic outlook for 2021 improves sooner, we expect fewer congregations to seek relief from the adjustment. However, if the economic outlook for 2021 gets worse, then the trustees may once again have to make a mid-year adjustment. I am very grateful for the support and oversight of Bishop Dietsche and his staff. I'm very grateful for the staff, Finance Office in particular Esslie Hughes, and Karin Almquist and for our Treasurer, Sister Faith Margaret, and also for Keith Rooke, who's the Chair of the finance committee and all of the members of the budget committee. The budget committee recommends approval of the 2021 proposed budget. And if you have any questions, God bless you, and thank you so much for time.

Bishop Glasspool: Thank you so very much, Matt Mead, for that wonderful video. There were a number of questions that came up during the presentation of the video. And I want to let everybody know that the entire meeting, including the video will be posted on Friday at the diocesan website. And we're also working on a printable calendar of business that will be available very soon. That will contain not only the proposed budget, but also all the candidates running for office. So, thank you. I think for the sake of honoring our time together, we're going to move along right now to another Matt, Matt Heyd, to hear something about our new voting app.

Matt Heyd: Thank you, Bishop. And thanks to everyone who's helped us test the app today. Let me pull up the screen. We'll talk through what we're doing. As you all know, and the Bishop's been talking about this, for everything in convention, we're working from four values: transparency, trust, accessibility, and agency. We

want to find a way to vote this both easily and equitable. And we're using these rollout meetings to test both voting and voting support. And we want to find a way to vote that is both live and by email, before our November convention. And right now, we're trying an app, a secure service, a website called ElectionBuddy. Thank you to Geoff Smith and to Sara Saavedra, who've helped make all this possible. Now, we began our test vote this morning. If you're registered for convention, you should have received an email at nine o'clock, with a link to a secure email test ballot, if you didn't receive one, a couple of things: it might be in your spam folder, you might not be registered, and we had a couple of people like that today, or you might be registered with another email. So, if you need, do let us know. And thank you to those of you today who did let us know. Here is, I just put in chat, the email address, where you can send questions -- in doing this, we can take all the questions you have. Trying to find all the wrinkles, all the problems before we get to contention itself. So, we are testing this, and this is what we did today. An email that will send a link to a secure ballot, which would give us the entire day to vote from nine until five. Tonight, we ended about 5:30, in the middle of our meeting, and it gives us time to answer any questions. So, if during the day there's a question or a problem, a team will be available to help answer anything you might have. Now here's the idea we're working with now. That we would begin voting for candidates for diocesan offices on Wednesday November 3. An email will be sent to all registered clergy and lay delegates with a link to secure website, the same way that folks receive today. The voting would begin at nine o'clock and close at five o'clock. So, you have eight hours to vote. The plan is to have successive ballots each day, having a second ballot on Thursday, and a third ballot if needed on Friday. And then we will recap at convention Saturday, and the Bishop would commission those who were elected at the end of convention, as we usually do. We would vote live together on Saturday for the 2021 budget and all the resolutions. So that's what we're testing. Last week, we tried the live ballot to get together, today we tested the email ballot. So, here's what happened today. We had 160 folks vote of 318 eligible. So, we're going to figure out why we had the number that we did. And here's who y'all voted for. Here are the results from favorite saints, which was the question of today. So, Jennifer Truth got 39. Evan Underhill got eight. The Martyrs of Memphis received eight votes, Pauli Murray received 29 votes, Saint Teresa, 17 votes, Eleanor Roosevelt, 25, Julian of Norwich, 24, and 10 people abstained. Oh, so thanks for the question. So, it would begin. So, here's the, yeah, sorry about the day, I had November 3 on the brain for some reason. We'll vote, the world will vote, the nation will vote on November 3. We'll begin on Wednesday, November 4. That's the plan. For candidates, via email. One email ballot a day for all the offices for three days through three ballots, and then live voting on Saturday for resolutions and the budget. And let me look at your questions really quick as we finish. So, first of all, if you didn't receive the test ballot, let us know and we'll try and look at why. We have the complete list of those to whom the email was sent and we'll see whether

it's because different registration. If it didn't go through, we'll try to help out with that. And we've got a way to help, if on the day of the votes, if people aren't able to vote via email. Secondly, it is November 4. We'll start then. And that's the plan. Through three days, and the live voting on Saturday. If you have questions or thoughts, send it to election@dioceseNY.org. And we'll try to answer all your questions. We'll try another test email vote next week so we can try this again. Thank you for your help. We want to make sure this is easy and equitable for everyone to vote as we get together the first week of November. Bishop, thank you.

Bishop Glasspool: Thank you, Matt. Don't let that voting invitation get into your spam. Look in your spam and haul it out. Thank you very, very much. Y'all are helping us choose how we're going to vote in November. So we're going to move into a prayer time now, and I want to invite your prayers, if you feel so inclined and inspired to write them in the chat box, and we will maintain a moment of silence in here. Some reflective music before we move into the final prayers.

*♪ I am sending you light ♪ ♪ To heal you to hold you ♪ ♪ I am sending you light ♪
♪ To hold you in love ♪ ♪ I am sending you light ♪ ♪ To heal you to hold you ♪ ♪ I
am sending you light ♪ ♪ To hold you in love ♪ ♪ I am sending you light ♪ ♪ To heal
you to hold you ♪ ♪ I am sending you light ♪ ♪ To hold you in love ♪ ♪ I am sending
you light ♪ ♪ To heal you to hold you ♪ ♪ I am sending you light ♪ ♪ To hold you in
love ♪ ♪ I am sending you light ♪ ♪ To heal you to hold you ♪ ♪ I am sending you
light ♪ ♪ To hold you in love ♪ ♪ I am sending you light ♪ ♪ To heal you to hold
you ♪ ♪ I am sending you light ♪ ♪ To hold you in love ♪ ♪ I am sending you light
♪ ♪ To heal you to hold you ♪ ♪ I am sending you light ♪ ♪ To hold you in love ♪*

- Now Nell Gibson will offer the closing prayer.

Nell Gibson: Disturb us, Lord, when we are too well pleased with ourselves, When our dreams have come true because we have dreamed too little, when we arrived safely because we sailed too close to shore. Disturb us, Lord, when with the abundance of things we possess, we have lost our thirst for the water of life, Disturb us, Lord, to dare more boldly, to venture on wider seas where storms will sight of land, we find the stars. We ask You to push back the horizons of our hopes, and to push us into the future in strength, courage, hope, and love. Amen.

Bishop Dietsche: My dear brothers and sisters, I find myself at the end of this convention rollout profoundly moved. I've seen the numbers in that budget so often that tonight I paid less attention to them and spent more time looking at all of the things that our budget contains: the breadth of ministries, the deep and countless ways in which we serve our communities, our parishes, our mission in the wider world and the world itself. And then during our intercessions to be so privileged and blessed to read those intercessions that you entered into the chat room. I am so proud to be a Christian, and I'm so grateful to be in the Diocese of

New York. And it is more than I can say, what it means to be able to serve as your Bishop. We have so much to be grateful for to God. And we are in very, very difficult times, but we must never lose hope. We are on the side of God and God is with us in all of our struggles and in the midst of all of our losses as well. The God of peace who brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect and every good work to do his will. Working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever, and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. Amen.

♪ ♪ *As I went down in the river to pray* ♪ ♪ *Studying about that good old way*
♪ ♪ *And who shall wear the starry crown* ♪ ♪ *Good Lord, show me the way*
♪ ♪ *O sisters let's go down* ♪ ♪ *Let's go down, come on down*
♪ ♪ *O sisters let's go down* ♪ ♪ *Down in the river to pray*
♪ ♪ *As I went down in the river to pray* ♪ ♪ *Studying about that good old way*
♪ ♪ *And who shall wear the robe and crown* ♪ ♪ *Good Lord, show me the way*
♪ ♪ *O brothers let's go down* ♪ ♪ *Let's go down, come on down*
♪ ♪ *Come on brothers let's go down* ♪ ♪ *Down in the river to pray*
♪ ♪ *As I went down in the river to pray* ♪ ♪ *Studying about that good old way*
♪ ♪ *And who shall wear the starry crown* ♪ ♪ *Good Lord, show me the way*
♪ ♪ *O fathers let's go down* ♪ ♪ *Let's go down, come on down*
♪ ♪ *O fathers let's go down* ♪ ♪ *Down in the river to pray*
♪ ♪ *As I went down in the river to pray* ♪ ♪ *Studying about that good old way*
♪ ♪ *And who shall wear the robe and crown* ♪ ♪ *Good Lord, show me the way*
♪ ♪ *O mothers let's go down* ♪ ♪ *Let's go down, don't you want to go down*
♪ ♪ *Come on mothers let's go down* ♪ ♪ *Down in the river to pray*
♪ ♪ *As I went down in the river to pray* ♪ ♪ *Studying about that good old way*
♪ ♪ *And who shall wear the starry crown* ♪ ♪ *Good Lord, show me the way*
♪ ♪ *O sinners let's go down* ♪ ♪ *Let's go down, come on down*
♪ ♪ *O sinners let's go down* ♪ ♪ *Down in the river to pray*
♪ ♪ *As I went down in the river to pray* ♪ ♪ *Studying about that good old way*
♪ ♪ *And who shall wear the starry crown* ♪ ♪ *Good Lord, show me the way* ♪

Quinta Reunión Previa a la Convención. Miércoles, 7 de Octubre 2020.

Obispa Mary D. Glasspool: Buenas noches, soy Mary Glasspool, Obispo Asistente de la Diócesis Episcopal de Nueva York y en nombre de nuestro Obispo Diocesano, Andrew Dietsche y nuestro Obispo Sufragáneo, Allen Shin y de todo el buen pueblo de la diócesis, les doy la bienvenida a esta reunión de implementación de la 244a Convención de nuestra diócesis. El tema de esta convención proviene del libro de Apocalipsis. “He aquí que hago nuevas todas las cosas”. Ciertamente, estamos haciendo algunas cosas nuevas para participar en esta convención en particular.

Esta es la quinta de ocho reuniones de implementación. Cada reunión seguirá un formato general: será organizada por un obispo; comenzaremos y terminaremos en oración; tendremos un video o quizás dos videos producidos por una comisión o comité diocesano, y habrá un momento después de cada video para preguntas y respuestas a través del chat.

Estas reuniones se registran y se publican en línea por lo general el viernes después de la reunión, para que puedan verla por primera vez o volver a verla, cada una de las reuniones si visita nuestro sitio web diocesano. Me gustaría invitar a todos los que están participando a usar la sala de chat, no estamos usando el cuadro de preguntas y respuestas en la parte inferior de Zoom, estamos usando la sala del chat, te invitamos a participar en el chat, dinos tu nombre y de dónde eres y vamos a recoger toda esa información. Usando el chat puedes hacerles preguntas a los panelistas después de cada presentación.

Esta noche, la presentación es sobre el proyecto de presupuesto de la Diócesis. Ahora voy a pasar rápidamente a dar los agradecimientos antes de la canción y oración de apertura. Y también, antes de eso, debo anunciarles que esta noche vamos a probar una nueva aplicación de votación para esto los delegados que se han registrado deberían haber recibido un correo electrónico a eso de las nueve de la mañana llamándoles a votar en cualquier momento durante el día. Es una votación experimental, pero las urnas cerrarán a las 5:30 p.m. Si no recibiste ese correo electrónico, revisa tu correo electrónico ahora. Si no lo recibiste, significa que aún no te has registrado para la convención. O tal vez estas registrado como observador inelegible para votar y no como delegado elegible para votar. Así es que, si eres delegado a la convención, puedes votar ahora hasta las 5:30 p.m. Y después de las 5:30, les daremos a conocer el resultado de la votación.

El pequeño equipo ejecutivo que trabaja conmigo para preparar la Convención Diocesana y ejecutar estas reuniones de implementación está compuesto por Matt Heyd, Secretario de la Convención, Sara Saavedra, Secretaria Adjunta, Alice Yurke, Canciller de la Diócesis de Nueva York, Geoff Smith, Director de Tecnología y Nick Richardson, Director de Comunicaciones. Hemos tomado prestados miembros del personal de la Iglesia de Heavenly Rest, Lucas Thorpe, Jillian Jamison y Lucy Breidenthal están trabajando con nosotros y a quienes les estamos muy agradecidos. También hemos ha estado trabajando con Tom Haggerty,

Joey Wares y Marty Cole. Y esta noche Matt Mead, es nuestro invitado, Dori Griffiths es la intérprete de lenguaje de señas americano, y en los subtítulos Randi Friedman. Jeannine Otis y Larry Marshal y Allison Moore y Nell Gibson. Esta noche Dorian Lake está proporcionando las piezas litúrgicas. Sin más preámbulos, permítanme invitar a Dorian Lake para el canto de apertura y la oración.

Oración y Canto de Apertura

♪ *Buscad primero el reino de Dios* ♪ ♪ *Y Su justicia* ♪ ♪ *Y todas estas cosas se añadirán a ustedes* ♪ ♪ *Alelu...Aleluya* ♪ ♪ *Pregunte, y se le dará a usted* ♪ ♪ *Busca, y encontrarás* ♪ ♪ *Llama, y la puerta se abrirá a ti* ♪ ♪ *HalleluAleluya* ♪ ♪ *Aleluya* ♪ ♪ *Aleluya* ♪ ♪ *Aleluya* ♪ ♪ *Alelu...Aleluya* ♪ ♪ *No lo hacemos No vivir solo con pan* ♪ ♪ *Pero por cada palabra* ♪ ♪ *Eso procede de la boca de Dios* ♪ ♪ *Alelu...Aleluya* ♪ ♪ *Aleluya* ♪ ♪ *Aleluya* ♪ ♪ *Aleluya* ♪ ♪ *Alelu...Aleluya* ♪ ♪ *Buscad primero el reino de Dios* ♪ ♪ *Y Su justicia* ♪ ♪ *Y todas estas cosas se añadirán a ustedes* ♪ ♪ *Alelu...Aleluya* ♪

- Dios misericordioso y amoroso, otro año ha ido y venido. Y una vez más, nos reunimos para la revisión anual de presupuesto en la Diócesis Episcopal de Nueva York, poniendo fe en nuestras congregaciones a pesar de numerosos desafíos, damos gracias por la comunidad de fe de la Diócesis de Nueva York. Recordamos las conversaciones que unieron a amigos y miembros de la congregación, y elevamos las alegrías y luchas de todos los ministerios financiados por esta Diócesis. Aunque estos recuerdos siempre estarán con nosotros, es juntos que lanzamos nuestra mirada hacia adelante. te pedimos que ilumines nuestro camino.

- Porque el camino no siempre será fácil, pero cuando tu espíritu brilla sobre nosotros, podríamos saber que nuestros mejores días están por venir.

- Al reunimos y discutir la vida y obra de esta Diócesis, oramos para que entren en nuestra discusión.

- Que vuestro espíritu se mueva a nuestros corazones, abriéndoles a escuchar lo que cada uno de nosotros tiene para ofrecer, llevando luz tanto a las posibilidades como a las realidades, atrayendo siempre a considerar lo que tendríamos que ser y hacer en este tiempo y en este lugar.

- Con humildad y gratitud, juntos, ofrecemos un momento.

- Que tu sabiduría nos envuelva mientras continuamos construyendo tu reino.

- Durante este tiempo de deliberación, al estimar nuestras necesidades y asignar nuestros recursos, recordemos que estamos haciendo su trabajo y no el nuestro.

-Que veamos este momento de reunión como una forma de servirnos, que todo lo que hacemos y te damos alabanza, y sea por tu honor y gloria. Amén.

Obispa Glasspool: Gracias, Dorian y Nell y Jeannine y Larry, y ahora alguien que no necesita presentación, nuestro Obispo diocesano, Andy Dietsche, quien presentará el tema de hoy, que es el presupuesto.

Obispo Andrew ML Dietsche: No necesita presentación. Creo que eso es lo que

dijeron sobre Poncio Pilato, pero estoy muy feliz de estar con ustedes aquí esta noche. Esta es la segunda o tercera de estas reuniones de implementación a las que me he unido. Y esta noche es particularmente significativa. Esta noche presentaremos el presupuesto de la Diócesis para 2021. Y voy a decir algo sobre eso en un momento. Pero primero permítanme decir que hace muchos, muchos años, cuando yo era párroco, nuestra junta parroquial y yo nos propusimos desarrollar una declaración de misión para la parroquia, para la congregación. Y trabajamos en ello. Y nos costó mucho pensar en qué decir, y luchamos con eso. Finalmente, dije, “¿Por qué no escribimos la declaración de la misión en la parte superior de nuestro presupuesto y la ponemos en el tablón de anuncios y luego dejamos que otras personas nos digan si la forma en que estamos priorizando nuestro trabajo y gastando nuestro dinero es consistente con las cosas que decimos”? Y bueno, terminamos haciendo una declaración de misión. Fue demasiado larga, y no puedo recordar lo que decía, pero me parece que tienen eso en cuenta con los presupuestos, que deberían ser documentos los cuales realmente deberíamos ser capaces de sostener frente al mundo y decir, estas son las cosas en las que creemos. Y aquí es donde estamos poniendo nuestros tesoros, porque esta es la obra que creemos que realmente Dios nos llama a hacer.

Creo que el presupuesto que vas a ver esta noche es consistente con esa esperanza y esa visión. Hacer el presupuesto este año fue difícil. Como todos ustedes saben, al comienzo de COVID, hicimos una reducción significativa en nuestras acciones prorrateadas para ayudar a las parroquias; pero eso realmente redujo significativamente lo que pudimos hacer como diócesis este año. Y eso estuvo bien. Eran tiempos de emergencia. Pero, estoy muy contento con lo que el comité de presupuesto ha hecho en la restauración de gran parte de nuestro dinero del programa y la misión para el próximo año. Y para hacer eso, han tenido que hacer algunos sacrificios y aprenderás algo sobre eso esta noche, pero estoy muy orgulloso de elogiar este presupuesto. Se ha trabajado mucho muy duro, y refleja quiénes somos, creo que en nuestro mejor momento. Ahora, en su ejecución, están viendo mucho el trabajo de Matthew Mead quien preside el comité presupuestario, pero detrás del trabajo inmediato del presupuesto en sí, verán los sueños y deseos, el trabajo duro, las conversaciones profundas de muchas personas. No sólo las personas que conforman el comité presupuestario y el comité de finanzas, los miembros de mi personal, nuestro tesorero diocesano, todas esas personas, sino también este presupuesto ha sido visto y aprobado por el Consejo Diocesano, que es un órgano que representa a todas las regiones de la Diócesis de Nueva York. Así que al mirar esto, ten en cuenta que estás viendo el trabajo y la voluntad, y el propósito de muchas personas que han dado su vida a la Diócesis de Nueva York y el trabajo que hemos sido llamados a hacer. Así que hay un video que vamos a pedirte que veas ahora, y voy a entregar el programa ahora a ese video y por favor presta atención a él, escúchalo y aprende un poco sobre lo que creemos que Dios nos está llamando a hacer y a ser en el 2021 cuando salgamos de esta crisis hacia cualquier futuro que Dios tenga para nosotros. Gracias.

Reverendo Mathew Hoxsie Mead: Hola. Mi nombre es Matthew Mead. Soy el presidente del Comité de Presupuesto de la Diócesis de Nueva York. Voy a empezar por hacer una reseña sobre algunos de los antecedentes y realidades financieras que iluminaron nuestros debates y propuestas para el presupuesto del 2021. Entonces vamos a ver nuestras fuentes de ingresos que financian el presupuesto diocesano, así como los límites y ajustes canónicos que disminuyen algunas de esas fuentes de ingresos cada año. Entonces vamos a ver el lado del desembolso de nuestro presupuesto y los diferentes gastos que financian los ministerios diocesanos. Todos sabemos que el 2020 ha sido un año difícil debido a la pandemia COVID-19, los paros y cierres relacionados y la recesión económica asociada a todo eso. El 20 de marzo de 2020, los presidentes del Comité de Presupuesto y Finanzas y de Inversiones se reunieron con los presidentes de la Junta de Ajuste, la Tesorera, la Jefa de Finanzas y Operaciones y la Controladora para tratar de determinar la posición financiera de la Diócesis. Los que asistieron a esa reunión han seguido reuniéndose junto con varios otros fideicomisarios, todos los jueves o cada dos jueves, desde el 26 de marzo. Hemos estado haciendo un seguimiento del flujo de caja diocesano, las inversiones, los ingresos por acciones prorrateadas y los gastos. De inmediato quedó claro que el presupuesto del 2020 aprobado en la Convención Diocesana del 2019 no era sostenible, y que nos quedaríamos sin efectivo a principios del 2021 si no se hubieran realizado cambios lo antes posible. El Canon 17 de la Diócesis de Nueva York proporciona un mecanismo para que el presupuesto se ajuste materialmente entre convenciones. Y siguiendo ese procedimiento, redactamos un presupuesto revisado que fue acordado por el Obispo Dietsche, aprobado por los Fideicomisos y aceptado por el Consejo Diocesano. Los ajustes equivalieron a una reducción general del 25% de las acciones prorrateadas para las congregaciones que lo necesitaban -la mayoría lo hizo- recortes de emergencia que ascendieron a casi un millón de dólares y congelaciones y aplazamientos temporales a numerosas líneas. No redujimos ningún salario ni hubo reducción de personal, pero casi todos los comités y programas de la Diócesis fueron desfinanciados temporalmente para el 2020. Y el presupuesto y la financiación de la mayoría de nuestras reservas se agotaron para el 2020. Nuestros pagos a la Iglesia Episcopal y las subvenciones de apoyo a la propiedad se congelaron temporalmente. Todo eso dejó un déficit proyectado de 1,7 millones de dólares para el 2020, lo que obviamente no era sostenible. Además, la Diócesis solicitó y recibió un préstamo/subvención PPP. La combinación de ajustes presupuestarios de emergencia y APP empujó nuestra pista de flujo de efectivo hasta finales del 2021. Esencialmente ganamos tiempo para elaborar un presupuesto realista para el 2021. En junio, el obispo Dietsche formó el comité de presupuesto. El comité es significativamente más grande este año que en años anteriores. Incluye numerosos presidentes de comités del Consejo Diocesano, líderes laicos y clérigos de las diferentes regiones de la Diócesis y de todo el grupo del jueves, que incluye presidentes y/o representantes de los comités financieros de la Diócesis. Ahora, cada congregación es única y tiene diferentes recursos y desafíos, y tener un comité

más grande de lo habitual nos ayudó a determinar algunas de las incógnitas que parecen ser preguntas comunes para nuestras diferentes congregaciones mientras miramos hacia el futuro para el 2021. ¿Cuándo podrán nuestras congregaciones abrir de forma segura y completa? ¿Volverán los ingresos de alquiler cuando los inquilinos puedan usar de nuevo el espacio de la iglesia? ¿Qué resultados tendrán las campañas de administración para el 2021? ¿Estarán disponibles las subvenciones y el apoyo externo en los que se basó en el pasado? ¿Los ingresos por promesas y donaciones en el plato volverán a los niveles normales en el 2021? ¿Habrá una segunda ronda de APP? ¿Habrá una segunda ronda de relevo de la diócesis de Nueva York? Y consideramos todas estas preguntas y construimos un presupuesto. Así que vamos a ver las fuentes de ingresos primero. Esperamos que esta presentación responda a la mayoría de sus preguntas sobre ingresos y desembolsos. También tenemos dos documentos a los cuales ustedes pueden echarle un vistazo. La primera es la hoja de cálculo completa, que vamos a estar mirando en esta presentación. Y la segunda parte consta de 32 páginas y es el presupuesto narrativo. Ambos documentos están disponibles en el sitio web diocesano y en la aplicación de la convención. Muy bien, echemos un vistazo a la hoja de cálculo ahora. Y primero vamos a ver los ingresos. Vamos a ver la primera mitad de esta página que se ocupa de los ingresos. La mitad inferior son los desembolsos, pero es un resumen. Luego vamos a ver los desembolsos con un poco más de detalle. Como pueden ver, hay tres columnas, el presupuesto del 2020, la revisión del presupuesto del 2020 y la propuesta de presupuesto para el 2021. Una visión general de esto le dice que nuestros ingresos del 2020 fueron de 11,9 millones. Lo redujimos a 9,3 millones, bajando 2,6 millones de dólares. Y los ingresos presupuestarios propuestos en el 2021 en realidad están justo en el medio. Es aproximadamente 1,3 millones por encima de la revisión y 1,3 millones por debajo del presupuesto del 2020. Vamos a ver cómo sucedió eso. Comenzamos con las acciones brutas calculadas prorrateadas, y esas se calculan sobre la base de los dos años anteriores de los informes parroquiales, ingresos normales de operación presentados por cada congregación. Construimos un número total de todas esas acciones prorrateadas calculadas para cada congregación. Y en el 2020, terminamos con \$13.1 millones. Para el 2021, eso aumentó a \$13.5 millones. Los ingresos normales de operación durante esos dos años subieron un poco. Y así es que las acciones prorrateadas en general también subieron. Ahora, esto representa una línea elevada en la línea de ingresos, las siguientes líneas, 2, 3, 4 y 4a, todas las reducen de alguna manera. Así es que echemos un vistazo a la línea 2, ajustes totales debido a 12.5% de tapón y tablero de ajuste. Estos son en realidad dos cosas diferentes. Ninguna congregación puede hacer que su parte prorrateada sume más de un 12,5% en un año determinado. Es decir, el tope está justo aquí. Eso sólo le pasa a un par de congregaciones. La mayor parte de esta línea es en realidad la junta de ajustes, y la junta de ajuste es cuando una congregación viene a pedir una apelación en sus acciones prorrateadas calculadas, y a partir del 31 de agosto, el límite del 12,5% - que se coloca automáticamente, no tiene nada que ver con la junta de

ajuste -- y se le concede alivio de la junta de ajuste. El total del 2021, \$552,000. Estos corchetes alrededor o paréntesis indican que se trata de un número negativo. Así es que los 13 millones se reducen en medio millón debido a estos dos ajustes canónicos. La siguiente línea es reducciones de participación prorrateadas por transición de CSP. Y eso fue en realidad por fases en los últimos tres años. Notarás que para el 2021 es cero. Esta siguiente línea es una de descuento: 004A fue el alivio de la acción prorrateada calculado por emergencia del 25% otorgado para el 2020 a todas las congregaciones que lo necesitaban. Este número no es realmente el 25% de esto, porque pudimos contar con la parte completa de Trinity Wall Street con antelación. Así es que esto elimina la parte prorrateada de Trinity Wall Street. Voy a hablar un poco más sobre eso en un segundo - pero esto no se ofrece de la misma manera en el 2021. 004A está reservado para la deuda no cobrada proyectada. Eso significa falta de pago o pago insuficiente de acciones prorrateadas, y también ajustes proyectados que se esperan que debe hacer la Junta de Ajustes. Algunos de esos ajustes en un año determinado podrían haber sido ya dados, después del 31 de agosto, otros se anticipan a medida que avanza el año. En un año normal, esos son alrededor de un cuarto de millón. Es una mezcla de congregaciones que históricamente no han estado pagando su parte completa prorrateada, congregaciones que están pasando por una variedad de desafíos, y también congregaciones que realmente han apelado a la Junta de Ajustes. En el 2021, esta cifra es significativamente mayor, de 2,8 millones de dólares. El comité presupuestario ha estado trabajando con la junta de ajuste para elaborar un plan, de modo que también se dé un alivio similar a las congregaciones que lo necesitan y lo soliciten en el 2021. El mecanismo para ello es a través de la Junta de Ajustes que proporcionará detalles sobre qué alivio se otorga exactamente y cómo se va a conceder el mismo. Pero esperamos y anticipamos que va a ser bastante fácil para las congregaciones que necesitan alivio solicitarlo que se les conceda su solicitud. Y nuestro presupuesto supone que muchas congregaciones recibirán alivio. Y hemos construido el presupuesto considerando congregación por congregación y llegando a una línea negativa de 2,8 millones. La utilidad neta de las acciones prorrateadas para el 2021 es de 10,2 millones de dólares. Es decir, obviamente alrededor de 1,2 millones menos que el presupuesto del 2020. Sin embargo, es más de 1,2 millones que el presupuesto revisado. Ahora, si toma en cuenta, estos dos números, la emergencia, y también la gran deuda, no estamos anticipando que el 2021 va a ser mucho mejor que el 2020 fue, pero debido a PPP y las congregaciones que fueron capaces de conseguirlo. Y debido a que había en realidad alguna superposición entre estas dos líneas, creemos que no hubo tanto pago insuficiente como anticipamos cuando hicimos esto. Y así es que esto realmente es muy buena noticia de que son sólo \$2.8 millones. Ahora vamos a ver los ingresos de otras fuentes. La primera línea 06 es la asignación total de la dotación general. Bajamos un 4,5% en un promedio móvil, y eso nos da cada año poco menos de un millón de dólares. Y la buena noticia es que la dotación ha ido creciendo. Y así que nuestro sorteo será un poco más alto en 2021. La línea 007 es

una contribución de nuestros ingresos a la dotación general. Es también llamado el límite del 25%. Es ya sea un número negativo, como estos son, o es cero. Haciendo matemáticas muy rápidas, si nuestro presupuesto fuera de \$12 millones y una parte prorrateada de una congregación fuera exactamente \$3 millones, esto sería cero. Sin embargo, a medida que eso va hacia abajo, esto comienza a crecer como un número negativo. La parte prorrateada de Trinity Church Wall Street actualmente es más de una cuarta parte de nuestros desembolsos totales. Y debido a eso, el exceso de dinero de esa parte prorrateada se transfiere a la dotación financiera diocesana. Esto se puede ver de dos maneras. En primer lugar, al reducir los desembolsos, significa que este límite del 25% potencialmente crece. Así es que a medida que reducimos los desembolsos para el presupuesto de emergencia en el 2020 en casi un millón de dólares, esto aumentó en unos 250.000 dólares. Tenga en cuenta que los desembolsos son aún más bajos para el 2021, y aumenta aún más. Así que a medida que los desembolsos bajan, este número límite del 25% sube, lo que disminuye nuestros ingresos totales. Es decir, el lado malo de la misma. El lado bueno de la misma es que la dotación financiera crece. Porque revisamos nuestro presupuesto, la dotación entre estos dos años crecerá en casi un millón de dólares, lo que significa que este número también crecerá y seguirá creciendo, lo cual es una muy buena noticia. Ahora el comité de presupuesto discutió en profundidad si era prudente o no suspender este tope y decidimos no hacerlo después de mucha discusión, por varias razones. La primera es que sienta un precedente de que estábamos preocupados y este precedente nunca se podría borrar. Una vez que suspendes algo, lo vas a hacer de nuevo. En segundo lugar, si este límite es problemático, y puede ser, el momento de hacerlo y de mirarlo es pensando en la convención. Y puede ser que este número necesite ser ajustado al 30% o algo diferente, por lo que estos números no son tan altos cada año. Acordamos que fue muy bueno que ninguna congregación apoyara la mayor parte del presupuesto. Y pensamos que era algo muy bueno que la dotación creciera cada año con este tope. Por último, no se hizo, porque no fue necesario hacerlo. Había otras formas de equilibrar el presupuesto sin establecer un muy mal precedente. Y así es que elegimos no hacerlo. Suspender un Canon, canónicamente, es complicado. Requiere el consentimiento de la convención, y no había ninguna garantía de que la convención iba a suspender este Canon. Así es que, nos saldremos de eso, y ganaremos una porción significativa para nuestra dotación financiera, lo cual es muy bueno. Pero también recomendamos que los fideicomisarios examinen esto y vean si el lenguaje de este Canon y el porcentaje del 25% es el correcto a medida que avanzamos en la década del 2020. Los ingresos por fideicomiso y los ingresos por honorarios son fijos para el 2021, al igual que los ingresos por honorarios del Convenio Diocesano. Nuestros ingresos netos de otras fuentes obviamente han bajado debido a este límite del 25%. Pero en general, traemos alrededor de medio millón de dólares de otras fuentes. La línea 12 es una contingencia, que normalmente es el 3% de los ingresos totales. Disminuimos nuestra contingencia, hasta el 1,5%, que es un poco baja, pero no es de-

masiado baja. Y estamos con la suficiente confianza en nuestra mala deuda y la diapositiva de ajuste proyectado que es realista que creemos que esta contingencia debe estar bien. En general, nuestro presupuesto, como dije, ha bajado alrededor de \$1,2 millones en ingresos con respecto al 2020, en vez de la revisión del 2020 de alrededor de \$1,2 millones. Ahora vamos a mirar nuestros desembolsos. Ahora, antes de pasar a eso, quiero hablar de un aspecto particular de los desembolsos que afectan a casi todas las líneas. Los salarios de todo el personal y los empleados pagados por la Diócesis son planos para el 2021. Los miembros de los comités de presupuesto y finanzas y el Obispo de Nueva York consideraron y discutieron en profundidad reducciones salariales y recortes específicos del personal. Y decidimos no hacer ninguno de ellos por varias razones. Las reducciones salariales y la perspectiva de recortes de personal matan la moral, y a menudo crean efectos de ondulación no intencionales como jubilaciones anticipadas o no planeadas, rotación inesperada o dar ejemplo a las congregaciones de que reducir los salarios es la manera diocesana de equilibrar un presupuesto ajustado. En segundo lugar, ni reducir salarios, ni cortar personal para equilibrar el presupuesto. En tercer lugar, los números: no sumar todo ese dinero. Cada reducción de salario sólo ascendió a unos 300.000 dólares, las reducciones más específicas ascendieron a mucho menos. Recortes de personal: no ahorran mucho dinero debido a posibles paquetes de despido. Y son permanentes. Debido a que la mayoría de nuestras oficinas diocesanas están dirigidas por una persona con personal de apoyo mínimo, los recortes de personal esencialmente terminan con los ministerios que la Diócesis puede capaz ofrecer. Así es que decidimos no hacer reducciones ni recortes, porque eran permanentes y afectarían la moral, y no los necesitábamos. Cada línea se repasó con un peine de dientes finos. Los gastos que se podían recortar se recortaron; los gastos de oficina y todos los gastos de viaje, comidas y reuniones para el personal, así como para los comités se presupuestaron a niveles más bajos, suponiendo que habrá reuniones y eventos en línea en el futuro previsible, y ciertamente durante la mayor parte del 2021. Así es que echemos un vistazo a cada línea. Esta es la primera de dos páginas de detalle de desembolso en nuestra hoja de cálculo de presupuesto. La primera línea, línea 101, es nuestra evaluación a la Iglesia Episcopal. Para 2020, presupuestamos nuestra cuota completa a la Iglesia Episcopal. Debido a la pandemia y la recesión económica, la Iglesia Episcopal ya ha concedido permiso a cualquier diócesis para aplazar los pagos e invitado a apelar para el 2020 y el 2021. Debido a que hemos concedido el alivio necesario a nuestras congregaciones, somos optimistas de que la Iglesia Episcopal considerará que nosotros también necesitamos alivio. Y así que estamos apelando nuestra cuota a la Iglesia Episcopal para el 2021 y pidiendo una reducción única del 25%. Esperamos que se nos conceda. Si no es así, hemos presupuestado un aplazamiento de una cuarta parte de nuestra evaluación para el 2021. La comisión de presupuesto habló extensamente sobre esto y decidió que se trataba de una forma canónica y viable de equilibrar nuestro presupuesto. Y de nuevo, si no se nos concede nuestra apelación, simplemente estamos aplazando por el momento. Línea 102. Nuestra cuo-

ta a la Provincia Dos está totalmente presupuestada para el 2021. Las líneas 201 a 204 son reservas. En el 2020, todos estos, excepto la convención, fueron recortados. En el 2021, los hemos totalmente presupuestado a todos estos. Estos eventos ocurrirán en algún momento. Y si no presupuestos para ellos, todo lo que estamos haciendo es crear un problema en el camino. Las líneas 301, 302 y 303 cubren a nuestros tres obispos: esas líneas se han presupuestado planas para el 2021. Los aumentos se deben al aumento de los costos médicos y a los datos reales actualizados. Las líneas 304 y 305 cubren viajes compartidos y hospitalidad para el Obispo de Nueva York. La línea de viaje compartida se redujo cuando se revisó el presupuesto del 2020 y se mantiene temporalmente reducido para el 2021 con la expectativa de que los viajes seguirán estando limitados para una parte del 2020. La línea 305, hospitalidad para el Obispo se ha reducido temporalmente para el 2021, con la expectativa de que las actividades presenciadas seguirán siendo limitadas para una parte del 2021. La sección 400 de este presupuesto es el personal de apoyo episcopal. La sección 500 es el apoyo del personal a las congregaciones y ministerios diocesanos. Cada una de estas líneas incluye gastos de oficina, así como compensación y beneficios del personal. Cada una de estas líneas se ha presupuestado sobre la base de la compensación del 2021, los gastos y beneficios médicos del 2021 y los gastos de no compensación del 2019. Volvimos a lo que era un año normal y encontramos gastos normales de no compensación, y eliminamos cualquier otros gastos para todas estas líneas. La sección 600 de nuestro presupuesto incluye fondos para entornos estratégicos y de misiones. De manera similar a las 400 y 500 secciones anteriores, cada una de estas líneas se presupuestaron para el 2021 sobre la base de la compensación del 2021, que se mantuvo plana por el importe actual, los gastos y beneficios médicos del 2021 y los gastos de no compensación del 2019, eliminando cualquier gasto único. En un año normal, los gastos generales del programa para el ministerio del campus, línea 601, incluyen una cantidad significativa de hospitalidad presencial. Y eso se ha reducido temporalmente en \$25,000 en la esperanza de que los eventos presenciales seguirán siendo limitados para una parte del 2021. El comité del ministerio del campus supervisará la asignación de gastos de programa reducidos. Las reducciones en la línea 602, compensación del clero hispano, línea 603, congregaciones en entornos estratégicos, línea 604, pastores regionales, y línea 605, iniciativa Harlem, todos eliminan la posibilidad de expandirse en el 2021. Estos ministerios seguirán ofreciéndose tal como lo hacen ahora. Una vez más, las reducciones allí son simplemente la eliminación de la posibilidad de expansión en el 2021. Línea 607, plantas eclesíásticas y revitalización también elimina la posibilidad de expansión para el 2021. Usted notará que bajó de \$220,000 a \$99,000. Ese cambio en el presupuesto revisado eliminó toda expansión posible que no fuera la que ya estaba sucediendo. El aumento para el 2021 de la reducción continúa lo que ya está sucediendo, y también añade \$20,000 adicionales hacia el Futuro Episcopal, que fue solicitado por el Obispo Shin. Puede obtener más información sobre eso en el presupuesto narrativo. La sección 700 de nuestro

presupuesto incluye ministerios diocesanos y de divulgación. Se puede ver que, en la revisión del presupuesto del 2020, muchas de estas líneas se redujeron drásticamente. Para el presupuesto del 2021, hicimos todo lo posible para financiar completamente o en su mayoría financiar cada una de estas líneas. Y hay diferentes razones por las que cada una de estas líneas fueron financiadas en su totalidad o fueron financiadas en su mayoría. La Línea 701, Comisión de Desarrollo Congregacional está totalmente financiada según lo solicitado. la Comisión de Desarrollo Congregacional solicitó una disminución de las subvenciones del siguiente paso, línea 803, lo que permitió que esta línea se financiara en su totalidad. La línea 702, el apoyo operativo a una congregación hispana estratégica se redujo en función de los datos reales del 2020. La línea 703, ministerios multiculturales, se presupuestaba en los reales del 2019. Línea 704, programas de la Comisión de Formación Cristiana y Ministerio de Jóvenes Adultos, así como la línea 705, Comisión de Asuntos Sociales fueron financiados al 90% de su solicitud para el 2021. La línea 706, ecuménica y multife, contribución del consejo, se presupuestaron para el 2021. La Línea 707, Comisión Ecuménica e Interreligiosa se presupuesta el 90% de su solicitud para 2021. Línea 708, Comisión de Misión Global fue presupuestada en su totalidad, que fue de \$45,000. La Comisión de Misión Mundial también supervisa la línea 805, subvenciones de los Objetivos de Desarrollo Sostenible, que fue financiada en su totalidad. Y vamos a hablar de eso en un segundo. Líneas, 709 y 710, relación de diócesis complementaria y ministerio rural y migrante con ambos presupuestados para el 2021. La Línea 711, New York Service and Justice Collaborative, también conocida como Cuerpo de Servicio Episcopal, se presupuesta con una reducción del 50% para el 2021, ya que el programa se está reduciendo en el año del programa en curso. Línea 712, el Episcopal New Yorker está presupuestado con una reducción para el 2021 que asegurará que sigamos publicando cuatro, pero más delgados, números del Episcopal New Yorker. Línea 713, el apoyo a las organizaciones benéficas episcopales se presupuesta a su petición completa de \$110,000, que también es la misma cantidad que los niveles del 2019. La sección 800 de nuestra diócesis cubre el total de subvenciones. El soporte a la propiedad, línea 801, se presupuesta para 2021. Primero las subvenciones por etapas se incrementaron para el 2021 de \$20,000 a \$25,000. La Comisión de Desarrollo Congregacional, que supervisa las subvenciones de primer paso y siguiente solicitadas \$0 para las subvenciones de la línea 803 del siguiente paso. La Línea 804, becas de los ministerios hispanos, fue presupuestada a los niveles del 2019. Línea 805, subvenciones a objetivos de desarrollo sostenible se basa en un cálculo, que es el 0,7% de los desembolsos del presupuesto total. Para el 2021, el 0,7% de los desembolsos totales es de \$74,000. La disminución es debido al hecho de que nuestros desembolsos han disminuido en el 2021. Finanzas y operaciones diocesanas. Línea 901, administración, 902, servicios de oficina y 903, los gastos de TI están presupuestados para el 2021, sobre la base de la compensación del 2021 mantenida plana por la cantidad actual, los gastos y beneficios médicos del 2021, y los gastos de no compensación del 2019

eliminando cualquier gasto de una sola vez. Línea 904, los proyectos especiales del comité de finanzas se aplazaron en el 2020, cuando revisamos el presupuesto y se aplaza de nuevo en el presupuesto del 2021. La línea 905, sitios web diocesanos y parroquiales, se presupuesta en función de los datos reales. Línea 906, gastos profesionales, que incluye auditoría legal y otras cosas se mantiene plana para 2021. La línea 907, gastos generales y obligaciones fijas, se presupuesta según lo solicitado y se basa en los recortes siempre que sea posible. Línea 908, Catedral costo compartido y alquiler se presupuesta piso. Puedes leer más sobre eso en la narrativa del presupuesto. Línea 909, administración de propiedades para las propiedades de la Diócesis de Nueva York es una nueva línea, que permitirá a la Diócesis presupuestar adecuadamente para la gestión continua de las propiedades de la Diócesis. Línea 950, el presupuesto de gastos de capital se mantiene plano. Línea 1.000, prevista para aumentos salariales y de prestaciones. Todas las compensaciones en este presupuesto se presupuestan sin aumentos salariales y sin aumentos de costo de vida para el 2021. Una vez más, los aumentos del seguro médico se integran en los beneficios y la compensación para cada línea. Volviendo a la página de resumen, que fue nuestra primera página, se puede ver todas estas diferentes secciones. Y también vemos que nuestros desembolsos totales para el 2021 se han reducido. Han bajado 1,4 millones de dólares con respecto al presupuesto del 2020 y han bajado 400.000 dólares con respecto a la revisión del presupuesto del 2020. El presupuesto es ajustado pero equilibrado, lo que predice que nuestro flujo de caja no se agotará en el 2021. Nuestros cálculos de indicio incluyen muchas variables que podrían cambiar significativamente. Si las perspectivas económicas para el 2021 mejoran antes, esperamos que menos congregaciones busquen alivio de la Junta de Ajustes. Sin embargo, si las perspectivas económicas para el 2021 empeoran, entonces los fideicomisarios, una vez más, tendrían que hacer un ajuste a mitad de año. Estoy muy agradecido por el apoyo y la supervisión del Obispo Dietsche y su personal. Estoy muy agradecido por el personal, la Oficina de Finanzas en particular Esslie Hughes, y Karin Almquist y por nuestra Tesorera, la hermana Faith Margaret, y también por Keith Rooke, que es presidente del comité de finanzas y todos los miembros del comité presupuestario. El Comité Presupuestario recomienda la aprobación del presupuesto proyectado para el 2021. Y si tienes alguna pregunta, que Dios te bendiga, y muchas gracias por su tiempo.

Obispa Glasspool: Muchas gracias, Matt Mead, por ese maravilloso video. Hubo una serie de preguntas que surgieron durante la presentación del video. Y quiero que todos sepan que toda la reunión, incluyendo el video será publicada el viernes en el sitio web diocesano. Y también estamos trabajando en el calendario de la convención el cual estará a disposición muy pronto. Este contendrá no sólo el presupuesto propuesto, sino también las biografías de todos los candidatos que están postulando a un cargo. Gracias. Creo que, por el bien de honrar nuestro tiempo juntos, vamos a pasar ahora mismo a otro Matt, a Matt Heyd, para es-

cuchar algo sobre nuestra nueva aplicación de votación.

Matt Heyd: Gracias, Obispo. Y gracias a todos los que nos han ayudado a probar la aplicación hoy. Déjame subir la pantalla. Hablaremos de lo que estamos haciendo. Como todos ustedes saben, y el Obispo ha estado hablando de esto, para todo lo relacionado con la convención, estamos trabajando a partir de cuatro valores: transparencia, confianza, accesibilidad y agencia. Queremos encontrar una manera de votar que sea fácil y equitativa. Y estamos usando estas reuniones de implementación para probar tanto la forma de votar como al apoyo a la votación. Y queremos encontrar una manera de votar que sea tanto en vivo como por correo electrónico, antes de nuestra convención de noviembre. Y ahora mismo estamos probando una aplicación, un servicio seguro, un sitio web llamado ElectionBuddy. Gracias a Geoff Smith y a Sara Saavedra, que han ayudado a hacer todo esto posible. Empezamos nuestra votación de prueba esta mañana. Si estás registrado para la convención, deberías haber recibido un correo electrónico a las nueve, con un enlace a una boleta de prueba de correo electrónico segura, si no recibiste una, un par de cosas: podría estar en tu spam, es posible que no estés registrado, y tuvimos hoy un par de personas que no estaban no registradas, o podrías estar registrado con otro correo electrónico. Si lo necesita, háganoslo saber. Y gracias a aquellos de ustedes que hoy nos lo hicieron saber. Aquí está, acabo de poner en el chat, la dirección de correo electrónico, donde se puede enviar preguntas - en hacer esto, podemos tomar todas las preguntas que tengan. Tratando de encontrar todas las rugosidades, todos los problemas antes de llegar a la convención misma. Estamos probando esto, y esto es lo que hicimos hoy. Un correo electrónico que enviará un enlace a una boleta segura, que nos daría todo el día para votar de nueve a cinco. Esta noche, terminamos a eso de las 5:30 p.m., en medio de nuestra reunión, y nos da tiempo para responder cualquier pregunta. Durante el día, si hay una pregunta o un problema, un equipo estará disponible para ayudar a responder cualquier cosa que necesiten. Esta es la idea con la que estamos trabajando ahora. Que comenzaríamos a votar por los candidatos a los cargos diocesanos el miércoles 3 de noviembre. Se enviará un correo electrónico a todos los clérigos registrados y delegados laicos con un enlace a un sitio web seguro, de la misma manera que la gente lo recibió hoy día. La votación comenzaría a las nueve y cerraría a las cinco. Tienes ocho horas para votar. El plan es tener papeletas sucesivas cada día, tener una segunda votación el jueves, y si es necesario, una tercera votación el viernes. Y luego recapitularemos en la convención del sábado, y el Obispo encargaría a los que fueron elegidos al final de la convención, como solemos hacer. Votaríamos juntos el sábado por el presupuesto del 2021 y todas las resoluciones. Así es que eso es lo que estamos probando. La semana pasada, probamos la boleta en vivo, hoy probamos la boleta por correo electrónico. Esto es lo que pasó hoy. Tuvimos 160 votos de 318 elegibles. Vamos a averiguar por qué teníamos el número que hicimos. Estos son los resultados de los santos favoritos, que era la pregunta de hoy. Así que Jennifer Truth consiguió 39. Evan Underhill tiene ocho. Los Mártires

de Memphis recibieron ocho votos, Pauli Murray recibió 29 votos, Santa Teresa, 17 votos, Eleanor Roosevelt, 25, Julián de Norwich, 24 y 10 personas se abstuvieron. Gracias por la pregunta. Lo siento tenía la fecha del 3 de noviembre en mi mente. La nación votará el 3 de noviembre. Nosotros votaremos el miércoles 4 de noviembre. Ese es el plan. Votaremos por los candidatos por correo electrónico el 4 de noviembre. Una boleta por correo electrónico al día para todas las oficinas durante tres días a través de tres papeletas, y luego la votación en vivo el sábado para las resoluciones y el presupuesto. Y permítanme ver sus preguntas muy rápidamente. En primer lugar, si usted no recibió la boleta para ensayar el voto, háganoslo saber y trataremos de ver por qué. Tenemos la lista completa de aquellos a quienes se envió el correo electrónico y veremos si es porque usted se registró con email diferente. Trataremos de ayudar con eso. Y tenemos una manera de ayudar, si el día de la votación, si la gente no puede votar por correo electrónico. En segundo lugar, es el 4 de noviembre. Ese es el plan. Por tres días seguido votaran por correo electrónico, y la votación en vivo será el sábado. Si tienes preguntas o ideas, envíalos a election@dioceseny.org. Trataremos de responder a todas sus preguntas. Intentaremos otra votación de ensayo por correo electrónico la próxima semana para que podamos intentarlo de nuevo. Gracias por su ayuda. Queremos asegurarnos de que esto sea fácil y equitativo para todos antes de reunirnos la primera semana de noviembre. Obispo, gracias.

Obispa Glasspool: Gracias, Matt. No deje que esa invitación de votación entre en su spam. Mira tu spam y encuentra tu email. Muchas gracias, muchas gracias. Todos nos están ayudando a elegir que sistema de votación vamos a usar en noviembre. Así que vamos a pasar a un momento de oración ahora, y quiero invitar a sus oraciones, si se siente inclinado e inspirado a escribirlas en el cuadro de chat, y mantendremos un momento de silencio aquí. Algo de música reflexiva antes de pasar a las oraciones finales.

Momento de Silencio Seguido por la Oración y Canto al Cierre

♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪

Oración de Clausura

- Ahora Nell Gibson ofrecerá la oración de clausura.

Nell Gibson: Perturbarnos, Señor, cuando estamos demasiado complacidos con nosotros mismos. Cuando nuestros sueños se han hecho realidad porque hemos soñado muy poco, cuando llegamos sanos y salvos porque navegamos demasiado cerca de la costa. Perturbarnos, Señor, cuando con la abundancia de cosas que poseemos, hemos perdido nuestra sed de agua de vida, perturbarnos, Señor, para atrevernos más audazmente, para aventurarnos en mares más amplios donde las tormentas verán la tierra, encontramos las estrellas. Te pedimos que retrocedas los horizontes de nuestras esperanzas y que nos empujes hacia el futuro con fuerza, coraje, esperanza y amor. Amén.

Obispo Dietsche: Mis amados hermanos y hermanas, me encuentro al final de esta reunión de implementación de la convención profundamente conmovida. He visto los números en ese presupuesto tan a menudo que esta noche les presté menos atención y pasé más tiempo mirando todas las cosas que contiene nuestro presupuesto: la amplitud de los ministerios, las formas profundas e innumerables en las que servimos a nuestras comunidades, nuestras parroquias, nuestra misión en el mundo en general y el mundo mismo. Y luego, durante nuestras intercesiones, ser tan privilegiados y bendecidos para leer esas intercesiones que entraste en la sala de chat. Estoy muy orgulloso de ser cristiano, y estoy muy agradecido de estar en la Diócesis de Nueva York. Y es más de lo que puedo decir, lo que significa poder servir como vuestro obispo. Tenemos tanto que agradecer a Dios. Y estamos en tiempos muy, muy difíciles, pero nunca debemos perder la esperanza. Estamos del lado de Dios y Dios está con nosotros en todas nuestras luchas y en medio de todas nuestras pérdidas también. El Dios de la paz que trajo de entre los muertos a nuestro Señor Jesucristo, el gran pastor de las ovejas, a través de la sangre del convenio sempiterno, los hace perfectos y toda buena obra para hacer su voluntad. Trabajando en vosotros lo que es agradable a su vista, a través de Jesucristo, a quien ser gloria para siempre, y la bendición de Dios Todopoderoso, el Padre, el Hijo y el Espíritu Santo, sea con vosotros y permanezca con ustedes siempre. Amén.

♪ *Mientras bajaba al río para orar* ♪ ♪ *Estudiando sobre ese buen camino*
♪ ♪ ♪ *Y quién llevará la corona estrellada* ♪ ♪ *Señor, muéstrame el camino*
♪ ♪ *hermanas, bajemos* ♪ ♪ *bajemos, bajando* ♪ ♪ *hermanas O bajemos*
♪ ♪ *abajo en el río para rezar* ♪ ♪ *Mientras bajaba al río para orar*
♪ ♪ *Estudiando sobre ese buen camino* ♪ ♪ ♪ *y que vestirá la túnica y coronará*
♪ ♪ *Señor, Muéstrame el camino* ♪ ♪ *hermanos O bajemos*
♪ ♪ *Bajemos, bajemos* ♪ ♪ *Vamos hermanos vamos a bajar*
♪ *Abajo en el río para rezar* ♪ *Mientras bajaba al río para orar*

♪ ♪ *Estudiando sobre ese buen camino antiguo*
 ♪ ♪ *Y quién llevará la corona estrellada* ♪ ♪ *Dios mío, muéstrame el camino*
 ♪ ♪ *O padres bajemos* ♪ ♪ *bajemos, baja* ♪ ♪ ♪ ♪ *O padres bajemos*
 ♪ ♪ *abajo en el río para rezar* ♪ ♪ *Mientras bajaba al río para orar*
 ♪ ♪ *Estudiando sobre ese buen camino*
 ♪ ♪ *y quién vestirá la túnica y la corona* ♪ ♪ *Buen Señor, muéstrame el camino*
 ♪ ♪ *O madres vamos a bajar* ♪ ♪ *Vamos a bajar, ¿no quieres bajar*
 ♪ ♪ *Vamos madres vamos a bajar* ♪ ♪ ♪ ♪ *Abajo en el río para rezar*
 ♪ ♪ *Al bajar al río para orar* ♪ ♪ ♪ ♪ *Estudiando sobre ese buen camino*
 ♪ ♪ *y quién llevará la corona estrellada* ♪ ♪ *Buen Señor, muéstrame el camino*
 ♪ ♪ *pecadores vamos a bajar* ♪ ♪ *Vamos a bajar, Bajando*
 ♪ ♪ ♪ ♪ *pecadores bajemos* ♪ ♪ *abajo en el río para orar*
 ♪ ♪ *Mientras bajaba al río para orar* ♪ ♪ *Estudiando sobre ese buen camino*
 ♪ ♪ *y quién llevará la corona estrellada* ♪ ♪ *Buen Señor, muéstrame el camino*

Sixth Rollout Meeting. Wednesday, October 14, 2020.

The Right Reverend Mary D. Glasspool: Good evening. I'm Mary Glasspool, Bishop Assistant in the Episcopal Diocese of New York. And on behalf of Andy Dietsche, Bishop Diocesan, and Allen Shin, Bishop Suffragan, and all the people of the Episcopal Diocese of New York I welcome you to this, our sixth rollout meeting for the 244th Annual Convention of the Episcopal Diocese of New York. These meetings are recorded and posted online at the diocesan website, usually by Friday. So, if you've missed any of the first five each of which were intriguing in their own right, you can go back to the diocesan website and view them. They're each an hour long or less. Tonight, and I see that it's a really happy circumstance, people are already checking in in the chat room and that's great. You are invited to use the chat room to check in and say who you are and where you're from. And we also sent out, because we've been testing our voting apps, the ones that we were using to select which voting app would best work for us. An email went out to all registered delegates including clergy this morning at nine o'clock. So, if you haven't voted and it's an important vote although it's not a vote officially of convention, please just check your email. Look at something that came through at nine o'clock or 9:01 and vote, so that we can have an accurate tally of how many people are engaged with the voting process. The convention executive team has been working hard since last spring and it is comprised of Matt Hyde, the Secretary of Convention, Sara Saavedra, the Assistant Secretary, Alice Yurke, Chancellor of the Diocese of New York, Geoff Smith, Director of Technology, and Nick Richardson, Director of Communications. When we meet, we have in mind, or some of us do, probably all of us do, our core values, and they are transparency. We want to make sure that everybody has access to and understands what it is we're doing in your behalf and can participate as well. We believe transparency builds trust which is the second core value that we've been operating

with. We are firmly committed to accessibility and we mean accessibility, not only in terms of the fact that we've had each of these rollout meetings closed captioned and interpreted by an American Sign Language Interpreter, but also access to the technology that is available and that is needed in order to fully engage with our remote convention this year. And finally, agency. In a period of time during this pandemic when many people feel out of control and as if they don't have a lot of agency, we want each of you to know as individuals that your vote counts, you count, and we want to respect your individuality and your engagement with our diocesan convention. There are other people I will thank later on, but for now I'd like to introduce Michelle DellaFave who will do the opening song, and that will be followed by an opening prayer given by Tom Walker, Allison Moore, Jeannine Otis, and Larry Marshall.

Opening Song and Prayer

*♪ Let there be peace on earth ♪ ♪ Let peace begin with me ♪ ♪ Let there be peace on earth
♪ ♪ The peace that was meant to be ♪ ♪ With God our creator ♪ ♪ Family all are we ♪ ♪ Let
us walk with each other ♪ ♪ In perfect harmony ♪ ♪ Let peace begin with me ♪ ♪ Let this be
the moment now ♪ ♪ With every step I take ♪ ♪ Let this be my solemn vow ♪ ♪ To take each
moment and live ♪ ♪ Each moment in peace eternally ♪ ♪ Let there be peace on earth ♪ ♪
And let it begin with me ♪ ♪ To take each moment ♪ ♪ And live each moment ♪ ♪ With peace
eternally ♪ ♪ Let there be peace on earth ♪ ♪ And let it begin with me ♪*

- Brothers and sisters. God commands us through Jesus Christ to love one another. In baptism we promise to seek and serve Christ in all persons loving our neighbors as ourselves and to strive for justice and peace and respect the dignity of every human being. Let us now honor those vows and pray for our nation and this election season, for wise and just leaders and for the needs of others throughout our country and the world.

- We pray for continued blessings on all peacemakers, on leaders who value peace, and on everyone who promotes nonviolent solutions to conflict. We pray for a speedy end to all violence and warfare around the world. God of peace and gentleness, hear our prayer. We pray for all nations that they may live in unity, peace, and concord, and that all people may know justice and enjoy the perfect freedom that only God can give. God of liberty and freedom.

- Hear our prayer.

- We pray that the Holy Spirit may embrace the most vulnerable members of our society. We pray also for an end to the growing disparity between the rich and the poor and for the grace encouraged to strive for economic justice. God of all gifts and blessings.

- Hear our prayer.

- We pray for the reconciliation of all people and for the church throughout the world that it may be an instrument of your healing love.

- We pray for all who have died as a result of violence, war, disease, or famine especially those who died because of human blindness, neglect, or hardness of heart. God of eternal life and resurrected love.

- Here our prayer.

- Almighty God, you have promised to hear what we ask in the name of your son. Watch over our country now and in the days ahead, guide our leaders and all who will vote, guide them in knowledge and truth and make your ways known among all people. Amen.

- Amen.

- Amen.

Bishop Glasspool: Well, playing the role of the Reverend Alison Moore was the Reverend Bill Baker from Ascension Church in Staten Island. Apologies to Bill. A number of people are to be thanked and appreciation offered for the staff members at Church of the Heavenly Rest to whom we are borrowing quite liberally. Lucas Thorpe, Jillian Jameson, and Lucy Breidenthal are all helping with their Zoom expertise. And the technical team at the diocese has been long and faithful. Tom Haggerty, Joey Wares, Marty Cole. The American Sign Language Interpreter is Dori Griffiths and captioning done by Randi Friedman. We're grateful to all of them for their considerable expertise and help. The first video that you will see is really a video of a PowerPoint presentation and it is done by the Anti-racism Committee which is a committee that operates under the bigger umbrella of Social Concerns Commission but is extremely active and has been for quite a while. And anyone working with anti-racism in the Episcopal Diocese of New York knows that Carla Burns the Chair of the Anti-racism Committee really needs no introduction. She is working long and hard and faithfully and will host this next video and be the point person on the Q and A following the video. So, enjoy the anti-racism video.

Q & A Session. Facilitated by Jillian Jameson

Jillian: Wonderful presentation from the Anti-racism Committee. And in just a moment, we'll have Carla Burns join us to answer any questions that you may have. Hi, Carla. Welcome.

Ms. Carla Burns: Hello. Hello, everyone.

Jillian: I invite everyone to put questions in the chat. I'll begin with one question that I've received, which is that in light of the current events that we are experiencing and witnessing, what is the Anti-racism Committee doing currently?

Carla Burns: Well, I think that we're giving the members of our diocese an opportunity to consider and attack racism on two different levels. One, a personal level because we are going to have Ibram Kendi, we've all been reading his book, *How to be an Antiracist*, which is a very personal, his very personal story. And it encouraged us to examine our own experience with racism and to become antiracist, as he tries to help us become in the book. The second is the Social Justice Committee which is a subcommittee of a new subcommittee of the Social Concerns Commission. They have establishing an advocacy platform which will allow congregants to, for us to unite our voices speak out as a group, and to support legislation that is in compliance with our resolutions around social justice. So individually and corporately, we have an opportunity through the activities that we've planned.

Jillian: Wonderful, and I've just heard from the Bishop that the Ibram Kendi event and that you just mentioned is limited to a thousand people and we have 900 people registered already for it. And so there are a few more spots left but wow, what a tribute to the work that the committee has been doing. I also want to share from Mary Foulke who wants to appreciate the ongoing and tireless work of the Anti-racism Committee, and most recently the reading together of the book and for the committee's ongoing efforts with younger people. So, an extension of gratitude to you and the committee. One more question. What are the plans to hold a discussion of this book in Spanish and to work to build bridges between Latinos and the black community, including those from Latin America?

Carla: Well, you know, we really wanted to include Latinx congregants in our discussion, and to an extent, we have, at least two if not more Latinx congregations are participating in the group discussions. We've put together three congregations in each group. One from up here in the Mid-Hudson Region where I am, one from the city or Westchester, and one from the people of the global majority, in other words, people of color. So, they are participating but the book was supposed to come out, and I think it did in September, or maybe this month in Spanish. So, we definitely will have better opportunity for folks who speak only Spanish to participate.

Jillian: Wonderful. Thank you. Can anybody join the Committee on Anti-racism?

Carla: We welcome anyone who's ready to do antiracist work. However, we always ask that at the end of our workshops. At the end of our workshop, the last

thing we say is if you find that you're called to do this work we would welcome you in the committee, but the first step would be to take a workshop. That would be the first step.

Jillian: Wonderful. And two more questions. Are you still collecting questions to pose to Dr. Kendi on October 22nd?

Carla: Yes, we are. You can email them to me or if you're in a group, a group leader of your discussion group, you know, they can pass them on to me.

Jillain: Wonderful. And one more question. Is anti-racism different from anti-discrimination and how might they be different?

Carla: Well, discrimination is kind of, works more on an individual level, like prejudice. People are prejudice against certain things. We can be prejudiced in terms of, of being for something or against something. But when you're talking about anti-racism, we're talking about dealing with racist systems, racist institutions, and as Ibram Kendi puts it so simply, racist policies. So it's on a broader spectrum that we're talking about but we all individually are participating in racist systems. And so that's why we have to examine ourselves and the systems in which we work and live.

Jillian: A very impressive, succinct response to a deep subject. Thank you. One final question, which is simply, how was the online anti-racism workshop?

Carla: You know something? It was very well received. We find that we can have large groups. You know, we liked to have large groups, even in our face-to-face workshops. We tried to have no more than 30 people. And the first online workshop we gave had fewer than 30. And the response was really great. And the second one, we had 37 people and their response, the evaluation wasn't quite as good, but it was still very good. So, one thing that we've learned about the online workshop is that we should still keep it to no more than 30 people. Because people, we do a lot of breakout groups and people are speaking to one another and getting to know one another, even though we're Zooming.

Bishop Glasspool: Wonderful. Well, thank you so much Carla. And I invite any more questions to be sent our way. We'll make sure that they get to the Anti-racism Committee and I'll turn it over to Reverend Matt Heyd who will instruct us in our voting for this evening.

Reverend Matt Heyd: And thanks to Carla and Anti-racism Committee. You know, I'm going to bring up the screen. Over these last couple of weeks, we've been practicing our voting together which is to find a way that we can vote. That's the end of

it, let's go back to the beginning. In ways that are easy and equitable and focus on the values the Bishop mentioned, of transparency, trust, accessibility, and agency. And we're using these rollout meetings as a way to test both voting and voting support. And we want to find a way we can vote together on November 7th and the days before that week. We're using a secure service called ElectionBuddy. Now we tried an email vote last week and here's what we heard. We heard trouble with emails going to spam and folks checking a different email account than was on the convention registration. Also, not everyone who attends the convention rollout meetings is registered to vote and not everyone who's registered for convention is eligible to vote. We have both, as y'all know, both clergy and lay delegates. We didn't hear any trouble at all with folks who received the email in voting. That's a good thing. Now, if you're having trouble, we want to know. So today's test vote began this morning at nine o'clock. You should have received an email at nine o'clock with a link to secure email ballot. If you didn't receive it, check your spam folder. It's also possible that you're not registered yet, or registered with another email address. What we're testing is a secure email ballot as we've done the last couple of weeks, which would be sent in the morning and close in the evening and give a whole day to vote and a whole day to answer questions. If you're having trouble and we put this in chat, then you can email us at election@dioceseny.org. So, here's the idea. We're going to begin voting for candidates for diocesan offices on Wednesday, November 4th. An email will be sent to all registered clergy and lay delegates with a secure link to a website. The voting will begin at nine o'clock and close at five o'clock. We'll have successive ballots each day. Opening the voting in the morning and closing the afternoon. And then we'll vote live together, as we've tried it a couple of times, on Saturday for both the resolutions and for the 2021 budget. So, today's vote was for favorite festival days. We had 194 folks vote of 344 eligible and here are the results. 49 votes for Christmas Eve, 33 votes for Easter morning, 67 votes for Easter vigil, 8 votes for Palm Sunday, 8 votes for Ash Wednesday, 26 votes for any Sunday that we're together, and 4 for abstain. So, let me just check and see in the chat what y'all have said. Any problems let me put it again in the chat, election@diocese.org. We're trying to send it every week from the same header which is Voting for Diocesan Convention. So, we want to know. We want it to be easy and equitable, we want everyone's voice to be heard as we go forward. Thank you, Bishop, and thanks to all of you for trying this out. We're testing out the other, how we can be together and convention.

Bishop Glasspool: Well, I voted for any Sunday because, as Jennifer Owens put in the check box, I just miss being in church with any and all of you. But that was interesting. I guess we have a good support for the Easter vigil too. It is my honor and privilege to introduce our next theme which is the Global Mission Commission which again is a kind of umbrella like the Social Concerns Commission that covers a number of different sub committees. The commission is chaired by the Nigel Massey and one of the subcommittees that works particularly diligently

during the fall and at other times of yours as well is the Sustainable Development Goal Grants Committee chaired by Mary White. This year, because of the pandemic, the Global Mission Commission was not allowed. We decided to cancel an in person Global Mission Fair. Hopefully we'll get to do that next year. But in its stead, the Global Mission Commission is offering to us of very brief video about the Global Mission Fair which Mary White will introduce and followed by a PowerPoint presentation and the presentation of this year's Sustainable Development Goal Awards. Mary White.

Mary White: Thank you, Bishop and good evening. When the Global Mission Commission was reorganized by Bishop Dietsche nearly six years ago our first task was to develop a mission statement. Its mission is to educate, empower, and inspire individuals and parishes within the diocese. As we respond to God's call for engagement and mission through relationships and spiritual transformation throughout the Anglican Communion, we also developed certain responsibilities for the commission. For example, the Global Mission Commission will collect and share information concerning Global Mission activities and opportunities underway within the diocese of New York as well as promote best practices for global engagement. The tangible aspect of this responsibility is the Annual Mission Fair, now a regular component of the diocesan calendar. It has held at various churches throughout the diocese. Sadly, this year's fair was canceled but we can watch for the invitation to attend next October. Another responsibility of the commission is to facilitate coordination and communication among diocesan members who share mission interests in particular parts of the world. Shortly after the commission committed to this responsibility, the diocese voted to, at convention, to commit budgetary funds to support efforts that address the 2015 United Nations Sustainable Development Goals. Our commission was charged with finding a way to make this happen. We decided we would offer grants of between \$5,000 and \$15,000 to support mission partnerships between a New York diocesan entity, such as a church, mission group, or school, and to global entity in the Episcopal Anglican Communion, so that a project in that global diocese would serve the needs of the local community and satisfy one or more of the Sustainable Development Goals. Since its inception, the diocese has consistently honored this important commitment. Although we have lost our traditional opportunity to celebrate this year's SDG grant's winners at the mission fair, I am pleased to announce the winners tonight. Right now, we are going to present a brief video and then a slideshow. The video is of the 2017 mission fair. And I hope it inspires interest in next year's fair. I will then narrate the slideshow that follows. If we can begin.

Slide Show Running

- Sisters and brothers, here we are at Christ Church Bronxville wrapping up the second annual Global Mission Fair.

- We put on an event like this because mission and doing mission is at the very heart of God. And we want people to know that there are more ways that you can get involved.
- Wow! The Global Mission starts from the pew and goes, there's like no end to it.
- Helping others helps you more than you will ever realize.
- So, you go down this hall and to the left.
- Okay, thank you. We've had workshops on many different aspects of engagement in Global Mission.
- She's baptizing all of them, which is bringing them into this bigger family.
- Love for y'all to just take a minute, turn and talk to people you know, you don't know.
- We've had fantastic speakers.
- Psalm 84. And by the way, it's loved by both Christians and Muslims. It says this. Blessed are those who have set their hearts on pilgrimage.
- We have people in Cuba, we have people working in Haiti and El Salvador and in India. And so it really enlivens your own faith to get to hear the stories about what we together are doing.
- The 2017 grant recipient of the Sustainable Development Goals is to All Saints Episcopal Church Valley Cottage in the sum of \$15,000.
- I think that what's happened at this global conference, at least, and I hope will continue into the future, is an opportunity to be honest about the ways in which we as a church historically have engaged in mission.
- And we can't go to a mission partner and impose our will.
- What does motivate you?
- There's no pure motives, in my mind. And I think that's one of the beauties of God's call is that we're not called to be perfect. We're called to just be used by God.
- And that's what it's been. We've been around tables asking those hard questions.

- It's a great privilege to have been able to spend this day with you and to end this day in prayer.

- The lesson from Matthew's gospel that we heard, I'm drawn to the verbs, make, baptize, teach, go.

- If you come to this mission conference your heart will be expanded. It will take you to deeper places in your own knowledge of God, and where you are in the world. And this is an opportunity for you. Don't miss it. Come and join us next year.

- And the 2020 awardees of the SDG Fund grants are: Holy Cross Santa Cruz Episcopal Church in Kingston New York, and de l'Eglise Anglicane du Burundi and the Diocese of Gitega. This project aims to improve and protect four existing springs in order to provide clean water to the community of 94 households. These slides demonstrate the current poor conditions of the springs. The other aspect of the project is to construct improved latrines to the 30 most needy households in the region. This project addresses SDG Three to provide good health and wellbeing and to SDG Six, to provide clean water and sanitation. And the other recipient is: All Saints Episcopal church, Valley Cottage, New York, and the Diocese of Marathwada, Church of North India. This project will focus its efforts advocating on behalf of women and children by educating women on their rights to equity and equality by promoting women's leadership in the community and by encouraging entrepreneurship to sustain women's livelihoods. For children, the project aims to improve school attendance and overall nutrition and health. This project addresses three SDGs. SDG one, end poverty, Three, health and wellbeing, and Five, gender equality. Finally, this slide and the next represent a list of the awards for SDG Fund grants since the program's inception. It is an impressive list with participation from 12 churches and our diocese partnering with seven countries and Puerto Rico and satisfying almost all of SDGs. We offer our sincere congratulations to Holy Cross Santa Cruz and to All Saints in Valley College for their outstanding applications. At next year's mission fair, they will present the results of these mission projects. I want to let everyone in the diocese know that the commission welcomes applications for the SDG Fund grants and the mission partnerships that develop. Information on how to apply is on the diocesan website and the 2021 application will be available in January. We wish all of you the best in your mission partnerships. Thank you.

- Thank you, Mary. And congratulations to this year's winners. I know that we'll have perhaps some questions in the chat box and I've already received one question ahead of time, which is if a church has a relationship with a church in Puerto Rico and they would like to set up an adult literacy program should the grant application come from the church in Puerto Rico, or should it come from the parish

and the diocese? And would the Global Mission Commission be able to connect the parish and the diocese with other parishes and the Episcopal Diocese of New York who might be interested in company-supporting a similar project?

- That's a very good question, and a very important point. The application has to be presented by the diocesan entity whether it's a church or a mission group or a school and they present their partnership with a global entity. We have had several global entities present excellent projects for our consideration, but they didn't have a diocesan partner. And we were frustrated with that for a while, but we have found a way to make connections. And this year we made two connections. One, is the grant of this year and the other one is applying for next year. We have been submitting the projects that they propose at both the mission fair and at convention. And we think that's how we can make these connections for the projects.

- That's very helpful. Thank you. Does the Global Mission Commission ask for accounting over how the grant is spent once it's been awarded and what kind of other oversight might the commission want to have once the grant has been awarded?

- Well, once the commission decides to present an award to a particular entity and the diocese and the funds are transmitted to the entity it is that entity's responsibility to oversee the project. They are the ones who have the partnership. So, they will dispense the money as the particular project requires. They will be in continued conversation with the global entity. But what the commission requests is that at the six month point of the year-long project that the diocesan entity provide an interim report about how it's going, how the project is working out. And then in the October of the following year they will present the entire year's project at mission fair.

- Wonderful. Thank you. Has the pandemic affected any relationships with partner diocese's and how?

- It really hasn't. The only circumstance that we've found related to the pandemic is that initial request for funding had to be adjusted for the inflation rate that in some countries has affected their economy. So that actually is the only thing we've noticed so far.

- We have a question. We are working on a mission project in Liberia on education. How can we contact you for help with the project?

- We are happy to help anybody's application from start to finish. So, if a parish is here in the diocese, then all they need to do is reach out by way of our email sustainabilitygrants@diocesenyc.org and send their questions. And then once the question is offered it's transmitted to our committee and we will then begin the conversation.

- Wonderful. Maybe we can put that email in the chat just to be sure that everyone has it. I think that those are all the questions that we have for now. Thank you so much, Mary.

- Thank you, Mary. And thank you Global Mission Commission. We each week

have found it spiritually helpful, speaking for myself anyway, to invite us into a time of prayer, a time of corporate prayer. We use the chat room or the chat boxes. Some people call it to write our prayers of intercession petition Thanksgiving, praise, adoration, any kind of prayer you'd like. And we have a few moments of silence, even over the Zoom, electronic waves. And then we've listened to some meditative music and then join together in our closing prayer. So right now, I invite you if the spirit so moves to write your prayers in the chat box and then we'll listen to some music and we move into our closing prayers and song.

I am sending you light, to heal you, to hold you
♪♪ *I am sending you light, to hold you in love* ♪♪
I am sending you light, to heal you, to hold you
♪♪ *I am sending you light, to hold you in love*
♪♪ *I am sending you light, to heal you, to hold you*
♪♪ *I am sending you light, to hold you in love*
♪♪ *I am sending you light, to heal you, to hold you*
♪♪ *I am sending you light, to hold you in love*
♪♪ *I am sending you light, to heal you, to hold you*
♪♪ *I am sending you light, to hold you in love*
♪♪ *I am sending you light, to heal you, to hold you*
♪♪ *I am sending you light, to hold you in love*
♪♪ *I am sending you light, to heal you, to hold you*
♪♪ *I am sending you light, to hold you in love*
♪♪ *I am sending you light, to heal you, to hold you*
♪♪ *I am sending you light, to hold you in love*

- Creator of all people, in our amazing diversity of size, shape, color, and gift-
edness guide us by your grace to recognize the beauty and fitness of all whom
you've made in your own image. Give us gifts of humility and generosity of spirit
to recognize in all people the face of our savior Jesus, and to practice his com-
mandment to love one another towards the end of bringing harmony and peace
among persons of all colors, origins, and abilities for the sake of your kingdom.
Amen.

Bishop Glasspool: Friends, what a wonderful meeting. And I want to invite you
to sort of stay and listen to the song, following the final blessing. Thanks to all,
thanks for your engagement. Thanks for your work. Thanks for the witness that
you bear to Christ's love and justice in the world. Hope to see you next week
as well. The blessing of the God who creates us, redeems us, and sustains us be
upon us all and remain with us this night and always. Amen.

♪ *Some bright morning 'when this life is over* ♪♪ *I'll fly away* \
♪♪ *To that home on God's celestial shore*
♪♪ *I'll fly away* ♪♪ *I'll fly away, oh, glory* ♪♪ *I'll fly away in the morning*
♪♪ *When I die, Hallelujah, by and by* ♪♪ *I'll fly away*
♪♪ *When the shadows of this life is over* ♪♪ *I'll fly away*

♪♪ *Like a bird from these prison walls I fly*
♪♪ *I'll fly away* ♪♪ *I'll fly away, oh, glory* ♪♪ *I'll fly away in the morning*
♪♪ *When I die, Hallelujah, by and by* ♪♪ *I'll fly away*
♪♪ *Oh how glad and happy when we meet* ♪♪ *I'll fly away*
♪♪ *No more cold iron shackles on my feet* ♪♪ *I'll fly away*
♪♪ *I'll fly away oh glory* ♪♪ *I'll fly away in the morning*
♪♪ *When I die, Hallelujah, by and by* ♪♪ *I'll fly away* ♪

Sexta Reunión Previa a la Convención. Miércoles, 14 de Octubre 2020.

Obispa Mary D. Glasspool: Buenas noches, soy Mary Glasspool, Obispo Asistente de la Diócesis Episcopal de Nueva York y en nombre de nuestro Obispo Diocesano, Andrew Dietsche y nuestro Obispo Sufragáneo, Allen Shin y de todo el buen pueblo de la diócesis, les doy la bienvenida a esta reunión de implementación de la 244a Convención de nuestra diócesis. El tema de esta convención proviene del libro de Apocalipsis. “He aquí que hago nuevas todas las cosas”. Ciertamente, estamos haciendo algunas cosas nuevas para involucrarnos en esta convención en particular.

Esta es la sexta de ocho reuniones de implementación. Cada reunión tiene un formato general: es organizada por un obispo; comenzamos y terminamos en oración; tendremos un video o quizás dos videos producidos por una comisión o comité diocesano, y un momento después de cada video para hacer preguntas y respuestas a través del chat.

Si te has perdido alguno de las primeras cinco, estas reuniones se registran y se publican en línea por lo general el viernes después de la reunión, para que puedan verla por primera vez o volver a verla, cada una de las reuniones si visita nuestro sitio web diocesano. Me gustaría invitar a todos los que están participando a usar la sala de chat, no estamos usando el cuadro de preguntas y respuestas en la parte inferior de Zoom, estamos usando la sala de chat, te invitamos a participar en el chat, dinos tu nombre y de dónde eres y vamos a recoger toda esa información.

Esta noche veo que es un momento muy feliz, la gente ya se está registrando en la sala de chat y eso es genial. Se les invita a utilizar la sala de chat para registrarse y decir quién eres y de dónde vienes. Y también hemos estado probando nuestras aplicaciones de votación, las que estábamos usando para seleccionar qué aplicación de votación funcionaría mejor para nosotros. Se envió un correo electrónico a todos los delegados laicos y del clero que están registrados para la Convención, esta mañana a las nueve. Si no has votado, es un voto importante, aunque no es un voto oficial de convención, por favor revisa tu correo electrónico. Se envió a las nueve o a las 9:01 y vota, para que podamos tener un recuento preciso de cuántas personas están participando con el proceso de votación. El equipo ejecutivo de la convención ha estado trabajando arduamente desde la primavera pasada y está compuesto por Matt Heyd, Secretario de la Convención, Sara Saavedra, Secretaria Adjunta, Alice Yurke, Canciller de la Diócesis de Nueva York, Geoff Smith,

Director de Tecnología, y Nick Richardson, Director de Comunicaciones. Cuando nos reunimos, algunos de nosotros tenemos en mente, nuestros valores fundamentales, estos son transparencia. Queremos asegurarnos de que todo el mundo tiene acceso y entienda lo que estamos haciendo y puedan participar también. Creemos que la transparencia genera confianza, que es el segundo valor central con el que hemos estado funcionando. Estamos firmemente comprometidos con la accesibilidad, no sólo en términos de que hemos tenido subtítulos e interpretación por un intérprete de lenguaje de señas estadounidense en cada una de estas reuniones de implementación, sino también el acceso a la tecnología que está disponible y que es necesaria para participar plenamente en nuestra convención virtual de este año. Y finalmente, agencia. Este es un momento durante esta pandemia en la que muchas personas se sienten fuera de control y como si no tuvieran mucho albedrío, queremos que cada uno de ustedes sepa que su voto cuenta, usted cuenta, y queremos respetar su individualidad y su compromiso con nuestra convención diocesana. Hay otras personas a las que agradeceré más adelante, pero por ahora me gustaría presentarles a Michelle DellaFave quien hará la canción de apertura, seguida por una oración de apertura conducida por Tom Walker, Allison Moore, Jeannine Otis y Larry Marshall.

Oración y Canto de Apertura

♪ *Que haya paz en la tierra* ♪ ♪ *que la paz comience conmigo* ♪ ♪ ♪ *Que haya paz en la tierra* ♪ ♪ ♪ *La paz que estaba destinada a ser* ♪ ♪ *con Dios nuestro creador* ♪ ♪ *Familia todos ¿estamos* ♪ ♪ *Caminemos unos con otros* ♪ ♪ *En perfecta armonía* ♪ ♪ *Que la paz comience conmigo* ♪ ♪ *Que este sea el momento ahora* ♪ ♪ *con cada paso que doy* ♪ ♪ *Que este sea mi solemne voto* ♪ ♪ *tomar cada momento y vivir* ♪ ♪ *Cada momento en paz* ♪ ♪ *Que haya paz en la tierra* ♪ ♪ *y que comience conmigo* ♪ ♪ *Tomar cada momento* ♪ ♪ *y vivir cada momento* ♪ ♪ *Con la paz eternamente* ♪ ♪ *Que haya paz en la tierra* ♪.

- Hermanos y hermanas. Dios nos manda a través de Jesucristo amarnos los unos a los otros. En el bautismo prometemos buscar y servir a Cristo en todas las personas que aman a nuestros vecinos como a nosotros mismos y a esforzarnos por la justicia y la paz y respetar la dignidad de todo ser humano. Honremos ahora esos votos y oremos por nuestra nación y esta temporada electoral, por líderes sabios y justos y por las necesidades de los demás en todo nuestro país y en el mundo.

- Oramos por bendiciones continuas para todos los pacificadores, sobre los líderes que valoran la paz y sobre todos los que promueven soluciones no violentas al conflicto. Oramos por un rápido fin de toda violencia y guerra en todo el mundo. Dios de paz y dulzura, escucha nuestra oración. Oramos por todas las naciones para que vivan en unidad, paz y concordia, y para que todas las personas conozcan la justicia y disfruten de la libertad perfecta que sólo Dios puede dar. Dios de la libertad y la libertad.

- Escuchar nuestra oración.
- Oramos para que el Espíritu Santo abrace a los miembros más vulnerables de nuestra sociedad. Oramos también por el fin de la creciente disparidad entre ricos y pobres y por la gracia alentada a luchar por la justicia económica. Dios de todos los dones y bendiciones.
- Escuchar nuestra oración.
- Oramos por la reconciliación de todas las personas y por la iglesia en todo el mundo para que sea un instrumento de vuestro amor sanador.
- Oramos por todos los que han muerto como resultado de la violencia, la guerra, las enfermedades o el hambre, especialmente aquellos que murieron a causa de la ceguera humana, el descuido o la dureza del corazón. Dios de la vida eterna y del amor resucitado.
- Aquí nuestra oración.
- Dios Todopoderoso, has prometido escuchar lo que pedimos en nombre de tu hijo. Cuida a nuestro país ahora y en los próximos días, guía a nuestros líderes y a todos los que votarán, los guiarán en conocimiento y verdad y darán a conocer tus caminos entre todas las personas. Amén.
- Amén.

- Bueno, interpretando el papel de la reverenda Alison Moore fue el reverendo Bill Baker de la Iglesia de la Ascensión en Staten Island. Disculpas a Bill. Debo agradecer a varias personas y ofrecer agradecimiento por los miembros del personal de la Iglesia Heavenly Rest a quienes estamos pidiendo prestado de manera bastante liberal. Lucas Thorpe, Jillian Jameson y Lucy Breidenthal están ayudando con su experiencia en Zoom. Y el gran y fiel equipo técnico de la diócesis compuesto por Tom Haggerty, Joey Wares, Marty Cole. La Intérprete De Lenguaje de Señas Americano es Dori Griffiths y los subtítulos por Randi Friedman. Les agradecemos a todos ellos por su formidable experiencia y ayuda. El primer video que verán es realmente una presentación de PowerPoint por el Comité Antirracismo que es un comité que funciona bajo el paraguas mayor de la Comisión de Asuntos Sociales, pero es extremadamente activo y lo ha sido por mucho tiempo. Y todo aquel que trabaje con relación a antirracismo en la Diócesis Episcopal de Nueva York sabe que Carla Burns, la presidenta del Comité Antirracismo, realmente no necesita presentación. Ella está trabajando duro y fielmente y será la anfitriona de este próximo video y será la persona de referencia en la sesión de ‘Preguntas y Respuestas’ después del video. Así que disfruten el video sobre antirracismo.

Presentación de Power Point del Comité Antirracismo
Se encuentra en el sitio web de la Diócesis

Periodo de preguntas y respuestas luego de la presentación de Power Point del Comité Antirracismo

Jillian: Maravillosa presentación del Comité Antirracismo. Y en un momento, haremos que Carla Burns se una a nosotros para responder a cualquier pregunta que pueda tener. Hola, Carla. Bienvenida.

Carla Burns: Hola. Hola a todos.

Jillian: Invito a todos, como dijo Carla, a hacer preguntas en el chat. Comenzaré con una pregunta que he recibido, que es que a la luz de los acontecimientos actuales que estamos experimentando y presenciando, ¿qué está haciendo actualmente el Comité Antirracismo?

Carla Burns - Bueno, creo que estamos dando a los miembros de nuestra diócesis la oportunidad de considerar y atacar el racismo en dos niveles diferentes. Uno, un nivel personal porque vamos a tener a Ibram Kendi, todos hemos estado leyendo su libro, titulado: “Cómo ser un antirracista”, que es una historia muy personal, su historia personal. Y nos animó a examinar nuestra propia experiencia con el racismo y a convertirnos en antirracistas, mientras trata de ayudarnos con su libro. El segundo es el Comité de Justicia Social, que es un subcomité de un nuevo subcomité de la Comisión de Asuntos Sociales. Han establecido una plataforma de promoción que permitirá a los congregantes unir nuestras voces como grupo y apoyar la legislación que cumple con nuestras resoluciones en torno a la justicia social. Así que individual y corporativamente, tenemos una oportunidad a través de las actividades que hemos planeado.

Jillian: Maravilloso, y acabo de oír del Obispo que el evento Ibram Kendi que acabamos de mencionar está limitado a mil personas y ya tenemos 900 personas inscritas para ello. Así quedan algunos lugares disponibles, pero guau, es como un tributo al trabajo que el comité ha estado haciendo. También quiero compartir de parte de Mary Foulke que quiere agradecer el trabajo en curso e incansable del Comité Antirracismo, y más recientemente la lectura conjunta del libro y los esfuerzos continuos del comité con los más jóvenes. Una extensión de gratitud a usted y al comité. Una pregunta más. ¿Cuáles son los planes para mantener una discusión de este libro en español y trabajar para construir puentes entre los latinos y la comunidad negra, incluidos los de América Latina?

Carla: Bueno, ya sabes, realmente queríamos incluir a los congregantes latinx en nuestra discusión, y hasta cierto punto, tenemos, al menos dos o más congregaciones latinas están participando en las discusiones grupales. Hemos reunido tres congregaciones en cada grupo. Uno de aquí arriba, en la región de Mid-Hudson, donde yo estoy, uno de Westchester, y otro de la gente de la mayoría global, es decir, gente de color. Están participando, pero el libro iba a salir en español, y creo que lo hizo en septiembre, o tal vez este mes; definitivamente tendremos mejores oportunidades para que participen las personas que sólo hablan español.

Jillian: Maravilloso. Gracias. ¿Puede alguien unirse al Comité Antirracismo?

Carla: Damos la bienvenida a cualquiera que esté listo para hacer trabajo antirracista. Sin embargo, siempre pedimos eso al final de nuestros talleres. Al final de nuestro taller, lo último que decimos es que si te sientes llamado a hacer este trabajo te daremos la bienvenida en el comité, pero el primer paso sería tomar un taller. Ese sería el primer paso.

Jillian: Maravilloso. Y dos preguntas más. Kendi el 22 de octubre, ¿sigue recopilando preguntas para hacer al Dr. Kendi?

Carla: Sí, los estamos haciendo. Puedes enviarme un correo electrónico o si estás en un grupo, si eres un líder de grupo de tu grupo de discusión.

Jillian: Maravilloso. Y una pregunta más. ¿Es diferente el antirracismo de la lucha contra la discriminación y en qué puede ser diferente?

Carla: Bueno, la discriminación es algo así que funciona más a nivel individual, como el prejuicio. La gente tiene prejuicio contra ciertas cosas. Podemos ser prejuiciosos en términos de estar en contra de algo. Pero cuando se habla de antirracismo, estamos hablando de tratar con sistemas racistas, instituciones racistas, y como lo dijo Ibram Kendi con políticas racistas. Estamos hablando entonces de un espectro más amplio, pero todos individualmente estamos participando en sistemas racistas. Y por eso tenemos que examinarnos a nosotros mismos y a los sistemas en los que trabajamos y vivimos.

Jillian: Una respuesta muy impresionante y sucinta a un tema profundo. Gracias. Una última pregunta, que es simplemente, ¿cómo fue el taller en línea contra el racismo?

Carla: ¿Sabes algo? Fue muy bien recibido. Encontramos que podemos tener grandes grupos. Nos gustaba tener grandes grupos, incluso en nuestros talleres cara a cara. Intentamos no tener más de 30 personas. Y el primer taller en línea que dimos tenía menos de 30. Y la respuesta fue realmente genial. Y la segunda, tuvimos 37 personas y su respuesta, la evaluación no fue tan buena, pero de todas maneras fue muy bueno. Algo que hemos aprendido sobre el taller en línea es que todavía debemos ofrecerlo a un máximo de 30 personas. Porque, hacemos muchos grupos de trabajo y la gente está hablando entre sí y llegando a conocerse, a pesar de que estamos haciéndolo en zoom.

Obispa Glasspool - Maravilloso. Muchas gracias, Carla. Invito a que se nos envíen más preguntas. Nos aseguraremos de que lleguen al Comité Antirracismo. Ahora, les dejo con el reverendo Matt Heyd quien nos dará las instrucciones sobre nuestra votación de esta noche.

Matt Heyd: Y gracias a Carla y al Comité Antirracismo. Voy a abrir la pantalla. Durante estas dos últimas semanas hemos estado practicando nuestro voto juntos, que es encontrar una forma de que podamos votar de maneras que sean fáciles y equitativas y se centren en los valores que mencionó la Obispa: transparencia, confianza, accesibilidad y albedrío. Estamos usando estas reuniones de implementación como una manera de probar el apoyo a la votación. Queremos encontrar una manera de votar juntos el 7 de noviembre y los días anteriores a esa semana. Estamos usando un servicio seguro llamado ElectionBuddy. Intentamos una votación por correo electrónico la semana pasada y esto es lo que oímos. Escuchamos problemas con los correos electrónicos que van a spam y la gente que revisa una cuenta de correo electrónico diferente a la que uso para registrarse para la convención. Además, no todas las personas que asisten a las reuniones de implementación de la convención están registradas para votar y no todas las personas que están registradas para la convención son elegibles para votar. Como ustedes saben, tenemos tanto clérigos como delegados laicos. No oímos ningún problema con la gente que recibió el correo electrónico para la votación. Eso es bueno. Pero, si tienes problemas, queremos saber. La votación de hoy comenzó esta mañana a las nueve. Deberías haber recibido un correo electrónico a las nueve con un enlace para asegurar la boleta por correo electrónico. Si no lo recibiste, revisa tu spam. También es posible que aún no estés registrado o estés registrado con otra dirección de correo electrónico. Lo que estamos ensayando es una boleta segura por correo electrónico como lo hemos hecho en las últimas dos semanas, que sería enviada por la mañana y cerraría por la noche y daría un día entero para votar y un día entero para responder a sus preguntas. Si usted está teniendo problemas, por favor póngalo en el chat, entonces usted puede enviarnos un correo electrónico a election@dioceseny.org. Esta es la idea. Vamos a empezar a votar por los candidatos para cargos diocesanos el miércoles 4 de noviembre. Se enviará un correo electrónico a todos los delegados del clero y a los delegados laicos con un enlace seguro a un sitio web. La votación comenzará a las 9:00 a.m. y cerrará a las 5:00 p.m. Tendremos papeletas sucesivas todos los días. Abrir la votación por la mañana y cerrarla por la tarde. Y luego el sábado 7 de noviembre, votaremos juntos, como lo hemos intentado un par de veces, cuando votemos por las resoluciones como para el presupuesto de 2021. El voto de hoy fue para los días favoritos del festival. Tuvimos 194 votos de parte de los elegibles para votar y aquí están los resultados. 49 votos para Nochebuena, 33 votos para la mañana de Pascua, 67 votos para la vigilia de Pascua, 8 votos para el Domingo de Ramos, 8 votos para el Miércoles de Ceniza, 26 votos para cualquier domingo que estemos juntos y 4 abstenciones.

Permítanme comprobar y ver en el chat lo que han dicho. Cualquier problema, hazmelo saber, dimelo de nuevo, comuníquelo a election@diocese.org. Estamos tratando de enviarlo cada semana. Queremos saber. Queremos que sea fácil y equitativo, queremos que la voz de todos sea escuchada a medida que avanzamos. Gracias, Obispo, y gracias a todos ustedes por probar esta forma de votar.

Obispa Glasspool: Bueno, voté por cualquier domingo porque, como Jennifer Owen puso en la casilla de verificación, extraño estar en la iglesia con todos ustedes. Pero eso fue interesante. Supongo que también tenemos un buen apoyo para la vigilia de Pascua. Es un honor y un privilegio presentar nuestro próximo tema, que es la Comisión de Misión Mundial, que de nuevo es una especie de paraguas como la Comisión de Asuntos Sociales que abarca una serie de subcomités diferentes. La comisión está presidida por el Reverendo Nigel Massey y uno de los subcomités que trabaja particularmente y diligentemente durante el otoño y en otros momentos también es el Comité de Subvenciones para Objetivos de Desarrollo Sostenible presidido por Mary White. Este año, debido a la pandemia, la Comisión de Misión Mundial no tenía permitido funcionar. Decidimos cancelar una Feria Global de Misión en persona. Espero que lo hagamos el año que viene. Pero en su lugar, la Comisión de Misiones Globales nos ofrece un breve video sobre la Feria De la Misión Global que Mary White presentará y seguirá una presentación de PowerPoint y la presentación de los Premios de los Objetivos de Desarrollo Sostenible de este año.

Mary White - Gracias, obispo y buenas noches. Cuando el obispo Dietsche reorganizó la Comisión de Misión Mundial hace casi seis años, nuestra primera tarea fue elaborar una declaración de misión. Su misión es educar, empoderar e inspirar a los individuos y a las parroquias de esta diócesis. Al responder al llamado de Dios al compromiso y a la misión a través de las relaciones y la transformación espiritual a través de la comunión anglicana, también desarrollamos ciertas responsabilidades para la comisión. Por ejemplo, la Comisión de Misiones Mundiales recopilará y compartirá información sobre las actividades y oportunidades de la Misión Mundial en curso en la Diócesis de Nueva York, así como promoverá las mejores prácticas para el compromiso mundial. El aspecto tangible de esta responsabilidad es la Feria Anual de la Misión, la cual ahora es un componente regular del calendario diocesano. Se ha celebrado en varias iglesias de toda la diócesis. Lamentablemente, la feria de este año fue cancelada, pero podemos ver la invitación para asistir el próximo mes de octubre. Otra responsabilidad de la comisión es facilitar la coordinación y la comunicación entre los miembros diocesanos que comparten intereses misionales en determinadas partes del mundo. Poco después de que la comisión se comprometiera con esta responsabilidad, la diócesis votó a favor, en la convención, de comprometer fondos presupuestarios para apoyar los esfuerzos que abordan los Objetivos de Desarrollo Sostenible de las Naciones Unidas 2015. Nuestra comisión fue acusada de encontrar una manera de hacer que esto suceda. Decidimos que ofreceríamos subvenciones de entre 5.000 y 15.000

dólares para apoyar las asociaciones misioneras entre las entidades diocesanas de Nueva York, como una iglesia, un grupo misional o una escuela, y a una entidad global de la Comunión Episcopal Anglicana, de modo que un proyecto en esa diócesis global sirva a las necesidades de la comunidad local y satisfaga uno o más de los Objetivos de Desarrollo Sostenible. Desde sus inicios, la diócesis ha honrado constantemente este importante compromiso. Aunque hemos perdido nuestra tradicional oportunidad de celebrar a los ganadores de la beca de los ODS de este año en la feria de la misión, me complace anunciar a los ganadores esta noche. En este momento, vamos a presentar un breve video y luego una presentación de diapositivas. El video es de la feria de misiones 2017. Y espero que inspire interés en la feria del próximo año. A continuación, voy a narrar la presentación de diapositivas que sigue. Si podemos empezar.

- Hermanas y hermanos, aquí estamos en la Iglesia de Cristo de Bronxville terminando la segunda Feria Global de Misión anual.

- Realizamos un evento como este porque la misión está en el corazón mismo de Dios. Y queremos que la gente sepa que hay más maneras de involucrarse.

- Guau! La Misión Global comienza desde el banco y dice, no tiene fin.

- Ayudar a los demás te ayuda más de lo que jamás te darás cuenta.

- Por lo tanto, usted va por este pasillo y a la izquierda.

- Bien, gracias. Hemos tenido talleres sobre muchos aspectos diferentes de la participación en la Misión Global.

- Ella está bautizando a todos ellos, lo que los está trayendo a esta familia más grande.

- Ama que se tomen un minuto, se den la vuelta y hablen con gente que conozcan, que no conocen.

- Hemos tenido altavoces fantásticos.

- El Salmo 84. Y por cierto, es amado tanto por cristianos como por musulmanes. Dice esto. Bienaventurados los que han puesto sus corazones en peregrinación.

- Tenemos gente en Cuba, tenemos gente trabajando en Haití y El Salvador y en la India. Y así realmente anima tu propia fe para llegar a escuchar las historias sobre lo que estamos haciendo juntos.

- El beneficiario de la subvención 2017 de los Objetivos de Desarrollo Sostenible

es para La Iglesia Episcopal Todos los Santos de Valley Cottage por un monto de US\$15,000.

- Creo que lo que ha sucedido en esta conferencia mundial, al menos, y espero que continúe en el futuro, es una oportunidad para ser honestos sobre las formas en que nosotros como iglesia históricamente hemos participado en la misión.

- Y no podemos ir donde un compañero de misión e imponer nuestra voluntad.

- ¿Qué te motiva?

- No hay motivos puros, en mi mente. Y creo que esa de las bellezas de la llamada de Dios es que no estamos llamados a ser perfectos. Estamos llamados a ser utilizados por Dios.

- Y eso es lo que ha sido. Hemos estado en las mesas haciendo esas preguntas difíciles.

- Es un gran privilegio haber podido pasar este día contigo y terminar este día en oración.

- En la lección del evangelio de Mateo que escuchamos, me atraen los verbos, hacer, bautizar, enseñar, ir.

- Si vienes a esta conferencia misional tu corazón se expandirá. Te llevará a lugares más profundos en tu propio conocimiento de Dios, y donde estás en el mundo. Y esta es una oportunidad para ti. No te lo pierdas. Ven y únete a nosotros el año que viene.

- Y los galardonados 2020 de las subvenciones del Fondo de los ODS son: La Iglesia Episcopal Santa Cruz de la Santa Cruz en Kingston, Nueva York, y la Iglesia Anglicana de Burundi y la Diócesis de Gitega. Este proyecto tiene como objetivo mejorar y proteger cuatro manantiales existentes con el fin de proporcionar agua potable a la comunidad de 94 hogares. Estas diapositivas demuestran las malas condiciones actuales de los muelles. El otro aspecto del proyecto es construir letrinas mejoradas para los 30 hogares más necesitados de la región. Este proyecto se dirige a los ODS Tres para proporcionar buena salud y bienestar y al ODS Seis, para proporcionar agua potable y saneamiento. Y el otro receptor es: la Iglesia Episcopal Todos los Santos de Valley Cottage, Nueva York, y la Diócesis de Marathwada, Iglesia del Norte de la India. Este proyecto centrará sus esfuerzos defendiendo en nombre de las mujeres y los niños educando a las mujeres sobre sus derechos a la equidad y la igualdad promoviendo el liderazgo de las mujeres en la comunidad y fomentando el espíritu empresarial para mantener los medios

de vida de las mujeres. Para los niños, el proyecto tiene como objetivo mejorar la asistencia a la escuela y la nutrición y la salud en general. Este proyecto aborda tres ODS: Uno, poner fin a la pobreza. Tres, salud y bienestar, y Cinco, igualdad de género. Por último, esta diapositiva y la siguiente representan una lista de los premios a las subvenciones del Fondo de los ODS desde el inicio del programa. Es una lista impresionante con la participación de 12 iglesias y nuestra diócesis asociándose con siete países y Puerto Rico y satisfaciendo casi todos los ODS. Ofrecemos nuestras sinceras felicitaciones a la Santa Cruz y a Todos los Santos en Valley College por sus excelentes aplicaciones. En la feria de misiones del próximo año presentarán los resultados de estos proyectos de misión. Quiero que todos en la diócesis sepan que la comisión acoge con beneplácito las solicitudes de subvenciones del Fondo de los ODS y las asociaciones misiones que se desarrollan. La información sobre cómo solicitarla está en el sitio web diocesano y la solicitud de 2021 estará disponible en enero. Les deseamos lo mejor en sus asociaciones de misión. Sí, gracias.

Jillian: Gracias, Mary. Y felicidades a los ganadores de este año. Sé que tal vez tendremos algunas preguntas en el chat y ya he recibido una pregunta con anticipación, que es: ¿si una iglesia tiene una relación con una iglesia en Puerto Rico y les gustaría establecer un programa de alfabetización para adultos si la solicitud de subvención proviene de la iglesia en Puerto Rico, o si debería venir de la parroquia y la diócesis? ¿Y la Comisión de Misión Global podría conectar la parroquia y la diócesis con otras parroquias y la Diócesis Episcopal de Nueva York que podrían estar interesadas en apoyar a la empresa un proyecto similar?

Mary: Esa es una muy buena pregunta, y un punto muy importante. La solicitud tiene que ser presentada por la entidad diocesana ya sea una iglesia o un grupo de misión o una escuela y presentan su asociación con una entidad global. Hemos tenido varias entidades globales que presentan excelentes proyectos para nuestra consideración, pero no tenían un socio diocesano. Y estábamos frustrados con eso por un tiempo, pero hemos encontrado una manera de hacer conexiones. Y este año hicimos dos conexiones. Uno, una de las subvenciones de este año y la otra está solicitando el próximo año. Hemos estado presentando los proyectos que proponen tanto en la feria de la misión como en la convención. Y creemos que así es como podemos hacer estas conexiones para los proyectos.

Jillian: Eso es muy útil. Gracias. ¿Pide la Comisión de Misión Global que se informe sobre cómo se gasta la subvención una vez que se ha concedido y qué tipo de otra supervisión podría querer tener la comisión una vez que se haya concedido la subvención?

Mary: Bueno, una vez que la comisión decide presentar un premio a una entidad en particular y la diócesis y los fondos se transmiten a la entidad es responsabilidad de esa entidad supervisar el proyecto. Ellos son los que tienen la asociación.

Dispensarán el dinero como el proyecto en particular requiere. Estarán en conversación continua con la entidad global. Pero lo que la comisión solicita es que en el proyecto de seis meses del año que la entidad diocesana proporcione un informe provisional sobre cómo va, cómo funciona el proyecto. Y luego, en octubre del año siguiente, presentarán todo el proyecto del año en la feria de la misión.

Jillian: Maravilloso. Gracias. ¿Ha afectado la pandemia alguna relación con la diócesis asociada y cómo?

Mary: Realmente no. La única circunstancia que hemos encontrado relacionada con la pandemia es que la solicitud inicial de financiación tuvo que ser ajustada para la tasa de inflación que en algunos países ha afectado a su economía. Eso es lo único que hemos notado hasta ahora.

Jillian: Tenemos una pregunta. Estamos trabajando en un proyecto de misión en Liberia sobre educación. ¿Cómo podemos ponernos en contacto con usted para obtener ayuda con el proyecto?

Mary: Estamos encantados de ayudar a la aplicación de cualquier persona de principio a fin. Si una parroquia está aquí en la diócesis, entonces todo lo que tienen que hacer es comunicarse a través de nuestro correo electrónico: sustainabilitygrants@dioceseny.org y enviar sus preguntas. Y luego, una vez que se ofrece la pregunta, se transmite a nuestro comité y luego comenzaremos la conversación.

Jillian: Maravilloso. Tal vez podamos poner ese correo electrónico en el chat sólo para estar seguros de que todo el mundo lo tiene. Creo que esas son todas las preguntas que tenemos por ahora. Muchas gracias, Mary.

Obispa Glasspool: Gracias, Mary. Y gracias, Comisión Global de la Misión. Cada semana nos ha parecido espiritualmente útil, hablo por mí misma de todos modos, invitarnos a un tiempo de oración, un tiempo de oración corporativa. Usamos la sala de chat o las cajas de chat. Algunas personas lo llaman para escribir nuestras oraciones de petición de intercesión, Acción de Gracias, alabanza, adoración, cualquier tipo de oración que desee. Y tenemos unos momentos de silencio, incluso sobre el Zoom, ondas electrónicas. Y luego hemos escuchado música meditativa y luego nos unimos en nuestra oración de clausura. Ahora te invito si el espíritu se mueve para escribir tus oraciones en el cuadro de chat y luego escucharemos algo de música y tendremos nuestras oraciones y canto de clausura.

♪ os envío luz, para curarte, para abrazarte ♪ ♪ te estoy enviando ♪ ♪ luz, para abrazarte ♪ ♪ te estoy enviando luz, para curarte, para abrazarte ♪ ♪ ♪, para abrazarte ♪ ♪ te estoy enviando luz, para abrazarte ♪ ♪ te estoy enviando luz, para curarte, para abrazarte ♪ ♪ te estoy enviando luz, para tenerte enamorado ♪ ♪ te estoy enviando luz, para curarte, para abrazarte ♪ ♪ te estoy enviando luz, para mantenerte enamorado ♪ ♪ te estoy enviando luz, para curarte, para abrazarte ♪ ♪ te envío luz, para abrazarte ♪ ♪ te estoy enviando luz, para curarte, para abrazarte ♪ ♪ te envío luz, para abrazarte en el amor ♪

- Creador de todas las personas, en nuestra increíble diversidad de tamaño, forma, color y talento nos guían por tu gracia para reconocer la belleza y la aptitud de todos los que has hecho a tu propia imagen. Danos dones de humildad y generosidad de espíritu para reconocer a todo el pueblo el rostro de nuestro salvador Jesús, y para practicar su mandamiento de amarnos los unos a los otros hacia la finalidad de traer armonía y paz entre las personas de todos los colores, orígenes y habilidades por el bien de tu reino. Amén.

Obispa Glasspool: Amigos y amigas, qué reunión tan maravillosa. Y quiero invitarlos a quedarse y escuchar la canción, después de la bendición final. Gracias a todos, gracias por tu compromiso. Gracias por tu trabajo. Gracias por el testimonio que dan del amor y a la justicia de Cristo en el mundo. Espero verte la semana que viene también. La bendición del Dios que nos crea, nos redime y nos sostiene esté sobre todos nosotros y permanezca con nosotros esta noche y siempre. Amén.

♪ *Una mañana brillante 'cuando esta vida termine ♪ ♪ volaré ♪ ♪ a ese hogar en la orilla celestial de Dios ♪ ♪ volaré ♪ ♪ volaré, oh, gloria ♪ ♪ volaré por la mañana ♪ ♪ cuando muera, Aleluya, poco a ♪ ♪ volaré ♪ ♪ Cuando las sombras de esta vida sobrevuelan ♪ ♪ volaré ♪ ♪ Como un pájaro de estas paredes de la prisión ♪ volaré ♪ volaré ♪ ♪ volaré lejos, oh, gloria ♪ ♪ volaré en la mañana ♪ ♪ Cuando muera, Aleluya, poco a poco ♪ ♪ volaré ♪ ♪ Oh, qué contento y feliz cuando nos encontremos con ♪ ♪ ♪ ♪ ♪ ♪ ♪ ♪ volaré ♪ ♪ ♪ ♪ No más grilletes de hierro fríos en mis pies ♪ ♪ volaré ♪ - Volaré lejos oh gloria - - Voy a volar en la mañana ♪ ♪ Cuando muera, Aleluya, poco a poco ♪ ♪ ♪ volaré ♪*

Seventh Convention Rollout Meeting. Wednesday, October 21, 2020.

The Right Reverend Mary D. Glasspool: Good evening. I'm Mary Glasspool, Bishop Assistant in the Episcopal Diocese of New York. And on behalf of Andy Dietsche, our Bishop Diocesan and Allen Shin, our Bishop Suffragan and all the good people of the Episcopal Diocese of New York, I welcome you to this, our seventh rollout meeting that is part of the 244th Convention of the Diocese of New York. These rollout meetings are recorded and posted online. And the previous six, at this point in time, are available on our diocesan website for your viewing pleasure or review. We have operated with the core values of transparency, trust, accessibility, and agency. And I think you will find those values reflected, I hope you will, in everything that we do. There's a small convention executive team that I try to thank at the beginning of each of these meetings, Matt Heyd, Secretary of Convention, Sara Saavedra, Assistant Secretary, Alice Yurke, Chancellor of the Diocese of New York, Geoff Smith, Director of Technology, and Nick Richardson, Director of Communications. Thanks. They've been working since early in the spring, just about when the pandemic started, and things began to shut down. And my thanks know no bounds to those people and to others who have helped us produce these rollout meetings in preparation for our final day of convention on November 7. We begin these meetings with an opening song and an opening prayer.

Opening Prayer and Song

♪ *The Lord is my Shepherd* ♪ ♪ *I have all I need* ♪ ♪ *She makes me lie down in green meadows* ♪ ♪ *Beside the still waters she will lead* ♪ ♪ *She restores my soul* ♪ ♪ *She rights my wrongs* ♪ ♪ *She leads me in a path of good things* ♪ ♪ *And fills my heart with songs* ♪ ♪ *Even though I walk* ♪ ♪ *Through a dark and dreary land* ♪ ♪ *There is nothing that can shake me* ♪ ♪ *She has said she won't forsake me* ♪ ♪ *I'm in her hand* ♪ ♪ *She sets a table before me* ♪ ♪ *In the presence of my foes* ♪ ♪ *She anoints my head with oil* ♪ ♪ *And my cup overflows* ♪ ♪ *Surely, surely goodness* ♪ ♪ *And kindness will follow me* ♪ ♪ *All the days of my life* ♪ ♪ *And I will live in his house* ♪ ♪ *Forever, forever and ever* ♪ ♪ *Glory be to our Father,* ♪ ♪ *And daughter, and to the Holy of Holies* ♪ ♪ *As it was in the beginning* ♪ ♪ *Is now and ever shall be* ♪ ♪ *World without end* ♪ ♪ *Amen* ♪

- Spirit of life, I have many names in our hearts and minds, as we come together to pray for our world.

- We come grateful for our blessings and hopeful for the future.

- Let us know that we come from various traditions to lift our spirit in unity.

- Knowing that we are part of an interconnected web of life, let us acknowledge and embrace our witness.

- We pray that we may be loving and able stewards of this world.

- We pray that we acknowledge our differences as we seek out common ground. Each of us working towards the good of all.

- We recognize that there is hurt and sorrow, deeds that confound us and actions for which we can find no justification.

- We pray that we have the strength to recognize the occasional tiredness in our bones and in our hearts.

- We call upon the strength of a higher power that we might be the best person that we are called to be. Let us be the change we seek. Amen.

- Amen.

Bishop Glasspool: It is now my great privilege to invite my brother bishop, Bishop Allen Shin, to introduce the theme or at least a part of the theme tonight, Christian Formation. Allen...

The Right Reverend Allen K. Shin: Hi. I'm Allen Shin, Bishop Suffragan of the Diocese of New York. And it is my pleasure to introduce one of the themes for today, Christian Formation. Well, let me first thank the planning team and Bishop Glasspool for organizing these convention rollout sessions, which have been very informative and quite good, if I say so myself. If there's one small handicap in this diocese, that, in my opinion, is the lack of a diocesan staff person for Christian formation. But the work of Christian formation has never stopped in this diocese. The Christian Formation Commission has been active, especially under the leadership of its chair, the Reverend Michael Bird, Rector of Christ Church, Bronxville. The summer youth conference did take place this year on Zoom. And I had the privilege of giving an opening talk on the baptismal covenant, which was their theme this year. And the formation ministry to children got its boost from a program developed at a parish in our own diocese, the Story Makers, which you will hear more about. The youth ministry was also energized by the leadership of Andrea Dedmon, who is the youth, children, and youth ministry person at St. Michael's Church here in Manhattan. Not all ministries have seen some wonderful growth and maturity in recent years, while that ministry has seen some setback due to the pandemic, a group of young adults, faithful young adult leaders have been meeting regularly, keeping the flame alive, both in the diocese and also in the provincial level. One of our ministries to young adults is New

York Service and Justice Collaborative, which is continuing with new interns, even under the challenging situation of the pandemic. Michael Bird and Andrea Dedmon and I will be available for any questions after the video presentation of the Christian Formation Commission, which you will see right now.

Video Running

- Hey guys, I'm Mel from StoryMakers.

- And I'm Charles.

- And we wanted to share with you guys some things that we did this last year to make a pivot since churches have been at home, but we've made it easy for families to stay connected and for churches to equip grownups so they can continue spiritual formation, right from their own living rooms. Charles, what did you do for StoryMakers?

- So, I sent out Sunday school kits with StoryMakers' the Stars to all of my Sunday school kids. And I created some school videos for them to watch, to follow along with their very young zine. And it was super easy, and they could just dive right in at least.

- So, parents basically just pushed play, gave them a zine and the rest was up to the kids. It's just that easy.

- So easy, but Mel, is advent coming up?

- It's just right around the corner, November 29. I'm sure you all know. And so, we've got our second magazine ready, "Advent 2020," and we follow the accounts of Luke. We've got some spectacular art, lots of fun activities, and it is so easy. And guess what? Charles is going to be making some more videos so that parents can just press play. It's that easy. So what do they got to do Charles?

- All you got to do if you want to get plugged in, is head on over to storymakersnyc.com and jump into 2021 with ease.

- Oh, I almost forgot to mention, since we're partners of the Diocese of New York, we will match churches. So, let's say your church has said, I could buy five magazines. We'll match you. I could buy 10 magazines. We'll match you. So, don't forget to take advantage of our partnership with the Diocese of New York. Thanks, guys.

- Peace.

- Hi, my name is Bailey. I'm the Social Media Coordinator for Summer Youth Conference. I've also been on staff there for 14 years. And this year we went virtual, which was an interesting challenge for all of us. Our main goal in going virtual is just to assure the kids that our program was going to last through all of this, and that we were going to keep showing up. And also, be a source of comfort for them and for us, because we knew we were having a really hard time with all of it and did not want to miss conference. So, we figured they were probably having a harder time. With that in mind, we went through our program and pared it down to what we felt were the most essential parts and what were the most fun and comforting parts, and then figured out how to make them work on a virtual platform. We created a schedule. We had blocks of time laid out. We spread it across different things. We had Zoom meetings, but we also tried to do some things where we just posted them on our social media pages. We made it really clear to everybody, the kids and the staff, that they didn't have to show up to everything. They didn't have to show up to anything they didn't want to. This was entirely optional, but they could pop in and out. They can come to as much or as little as they wanted and that we were going to be there either way. We got to try things that we had never been able to do in person. We got to do a Netflix watch party. We let the kids pick the movie. And then we had a running chat room on the side, which was a lot of fun. We did a trivia night. We were able to do an interest group where a staff member who goes to school to learn American sign language, taught us all how to do the Lord's Prayer in ASL, which was a lot of fun. And that video went up on our social media and actually had some of the largest engagement any of our videos we've ever had. We were also able to open up SYC to a larger platform. By posting our videos and making them public, we were able to get more engagement from people who maybe used to be a part of our program and aged out of it. Maybe our parents of the kids who come now, maybe they were interested in coming to SYC but didn't really know what it was about and were able to dip their toe in the water. And that was kind of cool too, to share more of what we do. Obviously, it was not the same as being there in person, and we're hoping that we can all be back there in person next year, but it went really well. It was really comforting. I know for us, but from everything the kids have said, they really did get a lot out of it. Hopefully, this will be it, but we do have plans in case we have to do it again next year. And we've even started doing monthly hangs with the kids. And then we always end with the group on Zoom. And it's been really helpful for everyone. Thank you.

- Hi guys, this is New York, my name is Andrea Dedmon. I'm the Director of Children's and Youth Ministries at St. Michael's in Manhattan. I got involved with youth ministry beyond the parish level last year when I was trying to gather together a delegation of youth from our diocese to go to the Episcopal Youth event 2020. And we gathered a delegation. There were 18 youth from across our diocese who were going to come. Of course, everything was canceled with COVID, but we had this group of enthusiastic youth, and I and the other chaperones and youth leaders invited them to gather on Zoom, to check in and to talk about what they wanted to do and to be of service. And what they ended up deciding was to do a service project. And they wanted to invite all the youth in 6th through 12th grade

in our diocese to participate. So, they did. And the youth gathered on Zoom as well as many youth leaders, and the youth decided to send cards to nursing homes and group homes, from throughout our diocese. We had a nursing home a week. People sent as many cards as they could to each nursing home each week. And in the midst of this, George Floyd was killed. And our nation rose up in protest of racial injustice. The leaders of the youth realized we wanted to talk with our youth about this, but we weren't really equipped. So, we'd heard of this curriculum, Dismantling Racism, that had come out of the Diocese of Atlanta. And we found out that to use this curriculum, you needed to be trained in the curriculum. The diocese paid for us to bring the authors of Dismantling Racism to lead us in a training. And so, there were 17 adults in ministry with youth who participated in the Dismantling Racism training at the end of August. And we're still working on how we're going to implement that, but we're looking forward to it.

- The New York Service and Justice Collaborative is the Episcopal Service Corps ministry in the Diocese of New York. In partnership with our host church, Trinity, Morrisania, this unique experience forms spiritually grounded leaders through service and action for social justice. This year's a group of fellows, which you're about to meet, are living with intention this year in direct service of others. Their stories will unfold as they discern God's call in their lives and work to build a beloved community with their neighbors, parishioners, and each other.

- A diverse group of young adults arrive in the big city after an extensive recruitment process. Following their initial retreat, they settle into their intentional community, sharing meals, spiritual formation, and worshiping together. Throughout the year, fellows engage in human rights advocacy, education accessibility, tackling food insecurity and workforce development for formerly incarcerated individuals.

- Let's hear from our fellows. One thing I really enjoy about our program is that every week we get to explore our spirituality. So sometimes that means the friars come and we talk about things like racial justice, food injustice, and really try to understand what it means to be Christian in this American culture.

- Part of our community building with Trinity, Morrisania, is through service and through worship. Two Saturdays a month, we accompany the parishioners, as we operate a thrift store out of the front of the church or the local community.

We also have the opportunity to worship with Trinity once a month. And we participate in the service as lay readers.

- The Trinity, Morrisania congregation genuinely cares so much about all six of us. We see them multiple times a week at safe social dinners that they host for us here, or they come and check up on us or work on the church. And we even have a buddy system where each fellow is paired with a church member to kind of get a mentorship relationship. And it's truly so special.

- I get the opportunity to serve thousands of people per week and also learn organizational skills which I can carry on in any career.

- Working at CEO has given me the opportunity to work with truly dedicated people. They work to reduce the stigma of people in our communities that have been incarcerated. And they truly embody the belief that every human being is deserving of respect and dignity.

- Intentional community for Trinity House means cooking dinners together, going to church services together, hanging out, spiritual formation every Wednesday afternoon and sharing in each other's good moments and difficult moments, and just being there to support each other in our growth and our journey throughout the year.

- Part of the mission and ministry of the Spiritual Formation Commission is to develop and inspire and nourish people in their 20s and 30s, folks that are often classified as young adults, who are members of communities and congregations throughout the Episcopal Diocese of New York. And so it's a real, it's a privilege to be able to be someone who works among with and for, alongside people who are called with the same baptismal covenant of people younger than them, people older than them. That we do seek to offer a place for folks to gather for spiritual practice, social connection, and ways to be of service.

We empower people for leadership that they are already called to. We have events and gatherings, giving people in Episcopal communities and folks that can be invited from all around to better serve the needs of those that Christ calls us to serve, which is every human person. It's an extra special kind of lens that we can put on serving the community of people in their 20s and 30s. It's just a lot of fun to focus on a group, perhaps with a demographic chronological age in common, yet also being aware that all of us are called to the same mission, to the same baptismal covenant, to the same discipleship. And so we want to reach out specifically not only to serve, but to receive gifts from people who are in their 20s and 30s, who are part of this diocese and who are always welcome to join. We want to equip and want to commune with. We have so much to give to and receive from each other.

Q & A Session. Facilitated by Lucy Breidental.

Lucy: What a wonderful video highlighting the expansive work of the Christian Formation Commission. Thank you, Bishop Shin and Reverend Michael Bird, and Andrea Dedmon. We invite your questions in the chat for representatives of the commission, and as people enter their questions into the chat, one question to start with might just be, how do you see the future of Christian formation for all ages in the Diocese of New York?

- That's a nice easy layout question, Lucy, thanks for keeping it so narrow. The reality is as we've all worked our way through the pandemic, we understand a deep truth, and that is that we're stronger together. And for us, as we bring our children together and our young people together and all of us together, we know that we're simply the better for it. We know we have so much to learn from one another. So realistically, if we were pointing to a theme for us this year and beyond, it's "stronger together." And particularly when we look at the Diocese of New York, one of the great challenges we have is that we're Ulster, Sullivan, Putnam, Orange, Dutchess, Rockland, Westchester counties, plus Manhattan, the Bronx and Staten Island and getting us together is the thing we will need to do once we are able to do it. And I think we need to be spending. And I think we are already laying the groundwork for ways to come together in meaningful activity and service to others.

Lucy: And you've shown already how incredibly adept you've been at being able to gather, even during a pandemic. One question that's come in, is this the last year for the New York Social Justice program?

- Well, that's been a challenging, with the COVID pandemic, and this is something that we discussed, and we kept it going this year, and this is something we'll have to continue to discern and continue to watch, because it is a huge responsibility on many levels, especially in the midst of this pandemic. So, we have to, I know that many Episcopal Service Corps programs, many dioceses have closed this program as soon as the pandemic happened. We decided to keep it going this year and we'll have to see, and I hope that we can continue, but we'll see.

Lucy: Thank you, sort of two questions together. One is what, how has the Commission supported or what have children, how children have been able to gather together during the pandemic? And also, we've been asked, what are some ways to compete with soccer for the time of kids and the families? So, in a pandemic, I'm not sure if you know how that works. Maybe you can speak to that.

- Andrea, do you want to take the first part of that?

- Well, I heard, I see the thing down there about soccer, which comes from the warden at my parish, John Avery. He used to teach Sunday school and well knows that that is a challenge. I mean, I think, one of the blessings of the pandemic is we're all reassessing our priorities and our schedules have changed in ways that we couldn't have predicted. So, I mean, I actually, among the youth at St. Michael's, like we had better attendance than we've ever had when we first started off meeting on Zoom, because nobody had any other conflicts and that's how we were able to get the service project for the diocese going is because people were at home and they wanted to be of service. So, I would say more will be revealed. And I don't have a great answer for that in the future. But.. - Yeah. I think it's not

the best motto in the world, but it's the motto we're sort of living with right now out here, is that a crisis is a terrible thing to waste. And essentially the pandemic has been an accelerant. It's shown us the places that were struggling. It showed us the places that are broken or were in the process of breaking. And it's allowed us the opportunity and space and time to really look at them and figure out how we're going to come back. We found that we have been able to through technology, but also through distance, right, in person, but distant ways, been able to bring our teenagers together. We are doing for Sunday School, we've done Sunday School in a box and it's something I highly recommend, which is why we're big supporters of StoryMakers. So, our kids have come out, they pick up their box, which is essentially once a season. So, we're in the middle of realizing that we're behind the ball for getting Advent ready. and they pick up that box and they get a video from us, tied to a video from StoryMakers every Wednesday, but there's also all the activities that go in between. And then we collect and show their artwork, right? So, we've got a whole All Saints Day artwork extravaganza that's coming up, that we'll show at the end of our live stream and we'll try to put into place. And so, we're learning to be as nimble as we can be, but we also, it's requiring us to stretch the imagination. I will disclose, Andrea, to your former warden or current warden, I couldn't remember which, sorry -- I was still stuck on soccer -- right, that I have, of my 23 years of ordain ministry, 18 of them were spent coaching varsity sports in the public school system. So I'm not a hater of sports, and the reality is that in kids' eyes, in many parents' eyes, we're not going to win that battle over what's important, right? That's a cultural battle that is not ours to win or lose. What we have to do is respond and make sure that what we're offering is an equal or better, and that we're anchoring them in a deep encounter with their faith and an encounter with the other. And then I think things start to grow. So, I think that's really where I sit on it and really sits at the heart of the programs. The other thing I just wanted to take a minute to mention, is the thing you would think wouldn't be working, would be young adult ministry. Most of the young adults that I know from our parish are working at a distance from Vermont or something like that.

Like they just left the city, but somehow Megan Sanders has done an amazing job of getting them together. And they've got a great website that helps connect them, which is relatively new. It's episcopal20s30s.org. And so that's a good resource to know for all the parishes who have young people working in the city, or even going to college in the city and want to connect through to the chaplains. There's probably a way to do that through that website.

Lucy: Wonderful. Thank you. One final question. How might someone join the commission if they wanted to?

- So obviously we are... the Christian Formation Commission, I think probably like every single commission of the diocese, is a wide-ranging entity. if you have a passion for Christian formation for children or teenagers or young adults,

I think probably the easiest thing to do is to let me know, mbird@ccbny.org and I promise to connect you to the right people. That is a growing group of people,

particularly in our ministry to teenagers, Andrea and Kyle Martindale and Lauren Reed and others have done marvelous work coming up with a program life. I think there's even a Breidenthal on that list name who's done good work.

- And so, we want to continue to grow that. So just let me know. We'll get you plugged in. Love to have volunteers.

Lucy: Wonderful. Thank you all so much. Thank you to the Commission on Christian Formation. Maybe you can put your email in the chat, Michael, and we'll turn it over to Matt Heyd now for voting.

The Reverend Matthew Heyd: Thank you, Lucy. Over this last month, we've been working together to be able to have voting for convention that's both easy and equitable for all of us. And so, here's where we stand right now. We're working with the values that Bishop Glasspool has articulated every week: Transparency, trust, accessibility and agency. And here's the way we're going to vote this year for convention. We're going to begin voting for candidates for diocesan offices on Wednesday, November 4. We're going to vote via email link. Everyone who's registered as a clergy or a delegate will get an email at nine o'clock on November 4, that they can then click through and vote for the first ballot of our candidates. Voting will begin at nine o'clock, end at five o'clock. It gives people the whole day to vote and us the whole day to answer any questions you might have. We'll have successive ballots each day, opening the voting in the morning and ending in the afternoon.

And then we'll vote live for resolutions, including the budget, on Saturday, November 7th, at the full convention. So, we've been trying this over the last month and what we think is the process works, and we're listening carefully to your experience, that 95% of the folks who have tried to vote over the last month, either live or via email, have been able to vote. And we're listening to the 5% to make sure we hear your questions. Now, two things where we need your help. First, if you haven't registered for convention, register, because only folks who are registered voting delegates, clergy, will be able to vote. And then secondly, when we asked for email, either the email you get to vote for candidates, or we're about to ask for you to put in your email for a live vote, you should use the email with which you've registered for convention. A bunch of us have multiple emails, you need to use the email you've used to register for convention. And, as we've been saying over these last weeks, if you're having trouble, let us know at election@diocesenyc.org. I'm incredibly grateful to Sara Saavedra and Geoff Smith, who've worked through all of these questions of how we vote together. So, we're going to try two different votes tonight with different levels of security, just to try them out. One secure, one open. The first question is: Are you going to vote in the US election in November? Lucy's just going to put that email, the web link, in chat right now. So, you'll be able to see it. Make sure I can see it. Now, when Lucy puts this in chat, you're going to click through, and you'll see two questions. The first question is going to be, the email you used to register for Convention,

That's what it'll ask you first. The second question is the password, and the password for everybody is 2020. So, the website is going to know who you are because of your email, invite you in because of 2020. And we'll give you a moment to vote for that. So, click through, and for the email address with which you registered for convention, and then put in 2020 as your password. Are you voting in the US election? Yes or no? You can also abstain. You'll have about 15 minutes. I'll give you a moment to get in right now, but you'll have about 15 minutes to vote for this and for the next question. And we'll, before we close tonight, we're going to talk about what people have done, what their results are. The second question is, with open security, and the question is, do you plan to vote in person or by mail? Lucy's going to put a second link in the chat and this time, once you click through, you'll be able to vote. If you have trouble with either one, just let us know election@diocesen.org. And the first one asks two questions before you'll be able to vote. Second one, once you click through it should be just fine. We're just trying different ways to do this. Oh, good question. The password. Thanks for the question. The password is 2020. If you're having trouble, let us know. This is why we're testing both out. So, email you're registered with, password 2020 for the first and just click through to the second. You have about 15 minutes to vote and we'll come back after the next report. We'll tell you what we saw. Bishop, thank you.

Bishop Glasspool: Thank you, Matt. And just remember that the screens, the PowerPoint screens, those addresses are not live links. You have used the link in the chat room. Thank you all. Just in the interest of time, I'm going to just say this. This gentleman needs no introduction. The Reverend Curtis Hart is a longtime proponent of ecumenical and interfaith relations and is the Chairperson of our Ecumenical and Interfaith Commission. And his comments will be preceded by a video.

Hey, Reverend Hart, we will share your video in just one moment. If I can invite the tech team to please share the video for ecumenical and interfaith and Reverend Hart.

Video playing

- Tell us the basics about. Tell us the basics. Tell us the basics about the Commission.

- Well, I'm going to begin with a rundown of what the, in the formal sense of what the Commission on Ecumenical and Interfaith Relations does. And then look into some of the more colorful things that are probably more interesting, but it's important for anyone listening to this to have an idea of what the Commission does. And I'm reading this, the formal statement. So, you understand, the Commission's role is to promote understanding and cooperation among religious bodies and denominations found within the boundaries of the Diocese of New York. It has a long and distinguished history in the promotion of inter-religious understanding and dialogue. The commission maintains active relationship through its member-

ship, both clergy and laypersons, among the following groups: The Roman Catholic Church, the United Methodist Church, the Greek Orthodox Church, the Jewish community, the Muslim community, and the New York State Council of Churches. The Commission is also an active participant in the activities among diocesan ecumenical officers, persons like me throughout, at each diocese as one, and here in Province II, And those in the national Church. The Commission maintains liaison with the leadership of the Diocese of New York, regular written reports to the diocesan council and the presence of the Right Reverend Mary Glasspool, we all know, at commission meetings and events and how fortunate we are to have her in our corner to help us. How did you become member of this commission? Well, the membership is really self-selecting and it's no one gets, no, it's not any, you don't get in by secret ballot. It's merely you express an interest and then you come to a meeting and we talk and find out where you might want to serve and what particular group. And each member of the commission in their own way has some sort of, and I use the word intimate, connection, with the meaning of inter-religious work, either from their personal lives or their professional lives. And people have had experienced teaching in interfaith settings, promoting relationships and communications in interfaith settings, and some people also, myself among them, through more personal and familial connections with this is important. And it's important to understand that there's no commitment to join other than, -and I always put it to people very simply-- an open heart and a willingness to learn. This is not something where you have to pass some kind of test, but the mental set of openness and willingness to learn is absolutely important to make this work. When do we meet? Five formal times a year. They were in diocesan house, but starting on Wednesday, the 23rd of September, we will meet visually or meet virtually, and we'll continue with my members of the committee. And there are probably about 10 or 12, including a couple of people whom we have, who are there, who are with us ex-officio and who contribute to our work. What kind of things do we do? Well, we've done educational programs having to do with Biblical studies and the Jewish Christian dialogue. We've had various field trips, one to the Holocaust museum in Washington. And we've also had visitors who've come to us from various religious groups, including those who've made films about the Muslim community in city of New York and their struggles in the face of being threatened with deportation and so forth. So, there's a lot of that. It's a work that has to do with certainly, I think, social conscience to be sure, but also has to do with the developing of a sense of community and fellowship with our fellow religionists of whatever group. Last year, we've just begun to be able to reconnect and restructure with our friends in the Greek Orthodox community. So that gives you an idea. This commission has gone on for years. I probably was a member for 8 or 10 years, and then I was the Chair for Jewish Christian relations. And then in 2017, I was promoted yet again to this position as chair, and it's been profoundly enriching. And, I think, I certainly found people who share my interests and my temperament. And just to say, everyone who was chair of this group has their own particular skills and gifts. And I believe that for myself, but I also think that of other people who have served and have other interests and gifts, and they need to be nurtured and lifted up and given a chance to bloom and go forward. I think it's important to be able to think about this commission as really,

not bridge work, but the connective link between the Diocese of New York and other major religious groups. We certainly at times have dealt with some very sensitive issues, but I think it requires, I think a kind of intellectual acuity. And, I think, I would say that diplomacy in the best sense, because if you understand what people in that realm of service do, they promote relationships and understandings. We don't make decisions for the Diocese of New York. Those decisions are made by the bishops and those that they have--their counsel. We may be asked to advise at some point, but we're not a decision-making body, and I've never had that problem with any member of this commission who's decided that they need to go off and make statements on behalf of the Diocese of New York. That doesn't happen. And certainly, wouldn't happen under my watch. So we've needed to be careful in that regard as well.

Lucy: So, in your time on the commission, what difference have you seen the commission make in the life of the diocese and the life of the wider faith communities?

Curt: Since, I think, it is much more active in terms of engaging situations in the world. I think in earlier years we were more involved, instead of matters of, I would call them ecclesiology of the relationship between, and the nuts and bolts say the movement and episcopal dialogue, whereas in recent years, we've been much more interested in reaching out to our colleagues and friends in other religious communities, and to act in a supportive manner when there's been some kind of, say, conflicts regarding antisemitism. So, I think that it's a much more, it's a much more outward thrust among the interest which hasn't been dictated, but it sort of emerges naturally and organically from the people who were there. I, when I was a hospital department head, I always thought the best thing to do when you hired people was to get really able people and then not mess with them too much. That if you mess with people who are smart and are idealistic, and have got-- you give them opportunities, you give them direction, and by and large, they're going to produce something important. And what's more, there's going to be, there's not going to be a lot of, there's virtually no sort of bureaucratic infighting in any of this.

Bishop Glasspool: Curt, this is great. Thank you very much for that in depth look into the work of the Ecumenical and Interfaith Commission. We are running short on time. So, I invite people to enter questions into the chat box, and we will be sure that Reverend Hart receives them and can respond as able. I do just want to mention, obviously there are many reasons for ecumenical and interfaith collaboration at this time, but we are also aware of the most recent events and conflict between Azerbaijan and the republics of Artsakh and Armenia. And I know that Bishop Dietsche this evening will be at the Cathedral of St. Vartan with the patriarch there for a service of peace and justice for the republics of Armenia and Artsakh. And so, one example of the ways in which interfaith and ecumenical work is so important and immediate right now.

Reverend Curtis Hart: I would like to make just one remark to be very brief. And that is, I got an email today from one of our members, Bob Flanagan, who reports something very important, is that he says, I'm going to read this quickly. And we'll put this on the diocesan website. And it's exemplary of the work that we do. And Father Flanagan says as follows, "I'm delighted to inform you-- This is Bishop Mary and myself-- That the schedule is set for Bible study hosted by our diocese and the Archdiocese of New York, Roman Catholics. It will be an Episcopal and Roman Catholic Bible study, exploring the acts of the apostles. We don't have a title as yet, but we will focus on the development of the unity of the early church." He goes on to say it will be done in a series of five sessions each and via Zoom. And I'm going to send this on to Nick Richardson, but this is one example, when you have talented people. And I don't, I wouldn't mess with Bob Flanagan for a minute, because this is what happens. That's all I would want to add, but I'd be pleased to answer any questions to put forth to me. But thank you.

Lucy: Thank you so much, Reverend Hart, for your exemplary interview. I now pass the microphone to Matt Heyd. We'll move on to voting results. Thank you.

The Reverend Matthew Heyd: Well, that didn't work. The links we gave you, especially for the first vote, caused trouble, that's why we really appreciate the feedback you gave us. That'll help us figure out kind of where this went awry today. And next week, we'll try it one more time. More people were able to vote for the open security link, the second vote about voting for in person or by mail, than were able to vote on the first. So that's helpful to know too. So, thank you. We will keep, we put in chat every feedback you've given us, this will help us improve. And this today, which went differently than we thought, will help us be better for next week as we get ready for November 7. Bishop, thank you. And thanks to Lucy for helping with that.

Bishop Glasspool: And you know, it raises everybody's anxiety when all the, Oh, it's not working, and, I didn't get my ballot, and we will read those chat comments carefully. I know that some people couldn't get to the second ballot and I myself had; you've already voted. So, we will sort through all that. And it's why we're doing this. We're trying to work out all the stuff before we get to November 7 and the votes that will really count. So, thank you for your patience and your feedback and your encouragement, really appreciate it. Thank you, Matt, for your patience as well. We now move into a time of prayer and I hope everybody's chat room is working. So, we invite you to pray for whatever is on your heart or in your mind, intercessions, petitions, thanksgivings, praise, please, anything that you would like to commit to prayer, and we'll invite your prayers, have a few moments of silence and then bring it all together with some gentle music and a closing prayer, and a blessing by Bishop Allen Shin.

Closing Song and Prayer

♪ I am sending you light ♪ ♪ To heal you to hold you ♪ ♪ I am sending you light ♪
♪ To hold you in love ♪ ♪ I am sending you light ♪ ♪ To heal you to hold you ♪ ♪ I
am sending you light ♪ ♪ To hold you in love ♪ ♪ I am sending you light ♪ ♪ To heal
you to hold you ♪ ♪ I am sending you light ♪ ♪ To hold you in love ♪ ♪ I am sending
you light ♪ ♪ To heal you to hold you ♪ ♪ I am sending you light ♪ ♪ To hold you in
love ♪ ♪ I am sending you light ♪ ♪ To heal you to hold you ♪ ♪ I am sending you
light ♪ ♪ To hold you in love ♪ ♪ I am sending you light ♪ ♪ To heal you to hold
you ♪ ♪ I am sending you light ♪ ♪ To hold you in love ♪ ♪ I am sending you light
♪ ♪ To heal you to hold you ♪ ♪ I am sending you light ♪ ♪ To hold you in love ♪

- People say that walking on water is a miracle. But to me, walking peacefully on the earth is the real miracle.

- I am a seeker, a seeker of mystical experience, a seeker of dreams. I seek to escape the prisons of my mind, the prisons I create, the prisons that create me. I find solace in the vibrancy of the tulip, the wind in the rainbow, the rivers in the sky, the wave of a butterfly's wings. I smell the amazon, in me, the wake of eternity. I am a seeker, a seeker of dreams.

Blessing

Bishop Shin: May God of steadfast presence and everlasting love heal your wounded soul, mend your broken heart, strengthen your weary spirit and restore your hope in the power of his redemptive grace. And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you now and always.

- Amen.

♪ Be thou my vision ♪ ♪ Oh Lord of my heart ♪ ♪ Naught be all else ♪ ♪ To me
save that thou art ♪ ♪ Thou my best thought ♪ ♪ By day or by night ♪ ♪ Waking or
sleeping ♪ ♪ Thy presence my light ♪ ♪ Be thou my wisdom ♪ ♪ And thou my true
word ♪ ♪ I ever with thee ♪ ♪ And thou with me, Lord ♪ ♪ Thou my great Father ♪
♪ I thy true Son ♪ ♪ Thou in me dwelling ♪ ♪ And I with thee one ♪ ♪ Riches I heed
not ♪ ♪ Nor man's empty praise ♪ ♪ Thou mine inheritance ♪ ♪ Now and always ♪ ♪
Thou and thou only ♪ ♪ First in my heart ♪ ♪ High King of Heaven ♪ ♪ My treasure
thou art ♪ ♪ High King of Heaven ♪ ♪ My victory won ♪ ♪ May I reach Heaven's
joys ♪ ♪ Oh bright Heaven's sun ♪ ♪ Heart of my own heart ♪ ♪ Whatever befall
♪ ♪ Still be my vision ♪ ♪ Oh ruler of all ♪ ♪ Heart of my own heart ♪ ♪ Whatever
befall ♪ ♪ Still be my vision ♪ ♪ Oh ruler of all ♪ ♪ Ooh ♪

Séptima Reunión Previa a la Convención. Miércoles, 21 de Octubre 2020.

Obispa Mary D. Glasspool: Buenas noches, soy Mary Glasspool, Obispo Asistente de la Diócesis Episcopal de Nueva York y en nombre de nuestro Obispo Diocesano, Andrew Dietsche y nuestro Obispo Sufragáneo, Allen Shin y de todo el buen pueblo de la diócesis, les doy la bienvenida a esta reunión de implementación de la 244a Convención de nuestra diócesis. El tema de esta convención proviene del libro de Apocalipsis. "He aquí que hago nuevas todas las cosas". Ciertamente, estamos haciendo algunas cosas nuevas para involucrarnos en esta convención en particular.

Esta es la séptima de ocho reuniones de implementación. Cada reunión tiene un formato general: es organizada por un obispo; comenzamos y terminamos en oración; tendremos un video o quizás dos videos producidos por una comisión o comité diocesano, y un momento después de cada video para hacer preguntas y respuestas a través del chat.

Si te has perdido alguno de las primeras seis, estas reuniones se graban y se publican en línea por lo general el viernes después de la reunión, para que puedan verla por primera vez o volver a ver cada una de las reuniones si visita nuestro sitio web diocesano. Me gustaría invitarles a todos los que están participando a usar la sala de chat, no estamos usando el cuadro de preguntas y respuestas en la parte inferior de Zoom, estamos usando la sala de chat, te invitamos a participar en el chat, dinos tu nombre y de dónde eres y vamos a recoger toda esa información.

Hemos trabajado con los valores fundamentales de transparencia, confianza, accesibilidad y agencia. Y creo que encontrarás esos valores reflejados, espero que lo hagas, en todo lo que hacemos. Hay un pequeño equipo ejecutivo de convención a quienes trato de agradecer al comienzo de cada una de estas reuniones, Matt Heyd, Secretario de Convención, Sara Saavedra, Secretaria Adjunta, Alice Yurke, Canciller de la Diócesis de Nueva York, Geoff Smith, Director de Tecnología, y Nick Richardson, Director de Comunicaciones. Gracias. Ellos han estado trabajando desde principios de la primavera, justo cuando la pandemia comenzó y las cosas empezaron a apagarse. Y mi agradecimiento sin límites para estas personas y a las demás personas que nos han ayudado a producir estas reuniones previas a la Convención en preparación para nuestro día de convención el 7 de noviembre. Comenzamos estas reuniones con una canción de apertura y una oración de apertura.

Oración y Canto de Apertura

♪ El Señor es mi Pastor ♪ ♪ Tengo todo lo que necesito ♪ ♪ Me hace acostarme en prados verdes ♪ ♪ Al lado de las aguas tranquilas que va a liderar ♪ ♪ El restaura mi alma ♪ ♪ El corrige mis errores. ♪ ♪ El me guía en un camino de cosas buenas ♪ ♪ Y llena mi corazón de canciones ♪ ♪ A pesar de que camino ♪ ♪ A través de una tierra oscura y triste ♪ ♪ No hay nada que pueda sacudirme ♪ ♪ El ha dicho que no

me abandonará. ♪ ♪ Estoy en su mano ♪ ♪ El pone una mesa delante de mí ♪ ♪ *En presencia de mis enemigos ♪ ♪ Ella unge mi cabeza con aceite ♪ ♪ Y mi copa se desborda ♪ ♪ Seguramente, seguramente la bondad ♪ ♪ Y la bondad me seguirá ♪ ♪ Todos los días de mi vida ♪ ♪ Y viviré en su casa ♪ ♪ Para siempre, para siempre y para siempre ♪ ♪ Gloria a nuestro Padre, ♪ ♪ Y al Hijo, y al Espíritu Santo ♪ ♪ Como era al principio ♪ ♪ Es ahora y siempre será ♪ ♪ Mundo sin fin ♪ ♪ Amén ♪*

- Espíritu de vida, tengo muchos nombres en nuestros corazones y mentes, mientras nos unimos para orar por nuestro mundo.

- Venimos agradecidos por nuestras bendiciones y esperanzados por el futuro.

- Sabiendo que venimos de diversas tradiciones para elevar nuestro espíritu en unidad.

- Sabiendo que somos parte de una red de vida interconectada, reconozcamos y abracemos nuestro testimonio.

- Oramos para que seamos mayordomos amorosos y capaces de este mundo.

- Oramos para que reconozcamos nuestras diferencias a medida que buscamos puntos en común. Cada uno de nosotros trabajando por el bien de todos.

- Reconocemos que hay dolor y tristeza, hechos que nos confunden y acciones para las que no podemos encontrar justificación.

- Oramos para que tengamos la fuerza para reconocer el cansancio ocasional en nuestros huesos y en nuestros corazones.

- Invocamos la fuerza de un poder superior para que seamos la mejor persona que estamos llamados a ser. Seamos el cambio que buscamos. Amén.

- Amén.

Obispa Glasspool: Ahora tengo el gran privilegio de invitar a mi hermano obispo, el obispo Allen Shin, a presentar el tema o al menos una parte del tema de esta noche, la Formación Cristiana. Allen.

Obispo Allen Shin: Hola. Soy Allen Shin, obispo sufragáneo de la Diócesis de Nueva York. Y es un placer presentar uno de los temas para hoy, la Formación Cristiana. Bueno, permítanme en primer lugar dar las gracias al equipo de planificación y a la obispa Glasspool por organizar estas sesiones previas a la convención, que han sido muy informativas y bastante buenas, si lo digo yo mismo. Si

hay una pequeña desventaja en esta diócesis, eso, en mi opinión, es la falta de un personal diocesano para la formación cristiana. Pero el trabajo de la formación cristiana nunca se ha detenido en esta diócesis. La Comisión de Formación Cristiana ha estado activa, especialmente bajo el liderazgo de su presidente, el Reverendo Michael Bird, Rector de Christ Church, Bronxville. La conferencia juvenil de verano tuvo lugar este año en Zoom. Y tuve el privilegio de dar un discurso de apertura sobre el pacto bautismal, que era su tema este año. Y el ministerio de formación para los niños recibió su impulso de un programa desarrollado en una parroquia de nuestra propia diócesis, los Hacedores de Historias, sobre el cual escucharán más. El ministerio de la juventud también fue energizado por el liderazgo de Andrea Dedmon, quien es la persona del ministerio de jóvenes, niños y jóvenes en la Iglesia de San Miguel aquí en Manhattan. No todos los ministerios han experimentado un crecimiento y madurez maravillosos en los últimos años, mientras que ese ministerio ha visto algún revés debido a la pandemia, un grupo de fieles líderes de jóvenes adultos se han reunido regularmente, manteniendo viva la llama, tanto en la diócesis como también en el nivel provincial. Uno de nuestros ministerios para los jóvenes adultos es New York Service and Justice Collaborative, que continúa con nuevos internos, incluso bajo la difícil situación de la pandemia. Michael Bird y Andrea Dedmon y yo estaremos disponibles para cualquier pregunta después de la presentación del video de la Comisión de Formación Cristiana, que verán en este momento.

Video Rodando

- Hola chicos, soy Mel de StoryMakers (Hacedores de Historias)

- Y yo soy Charles.

- Y queríamos compartir con ustedes algunas cosas que hicimos el año pasado para hacer un pivote desde que las iglesias han estado en casa, pero hemos hecho que sea fácil para las familias mantenerse conectados y para que las iglesias equipen a los adultos para que puedan continuar la formación espiritual, directamente desde sus propias salas de estar. Charles, ¿qué hiciste por Hacedores de Historias (*Story Makers*)?

- Entonces, envié kits de escuela dominical con “Las Estrella de los Hacedores de Historias” a todos mis niños de la escuela dominical. Y creé algunos videos escolares para que los vieran y los siguieran con su pequeño fanzine. Y fue muy fácil, y al menos pudieron navegar bien.

- Así es que los padres básicamente sólo empujaron el juego, les dieron un fanzine y el resto quedó en manos de los niños. Fue así de fácil.

- Tan fácil, pero Mel, ¿se acerca el Adviento?

- Está a la vuelta de la esquina, el 29 de noviembre. Estoy segura de que todos lo saben. Tenemos nuestra segunda revista lista, "Advent 2020", y seguimos los relatos de Lucas. Tenemos un arte espectacular, muchas actividades divertidas, y es muy fácil. ¿Y adivina qué? Charles va a hacer más videos para que los padres puedan simplemente presionar el botón de tocar. Es así de fácil. Entonces, ¿qué tienen que hacer Charles?

- Todo lo que tienes que hacer si quieres unirte, es dirigirte a storymakersnyc.com y saltar al 2021 con facilidad.

- Oh, casi me olvido de mencionar, que como estamos asociados con la Diócesis de Nueva York, vamos a coincidir con las iglesias. Digamos que su iglesia ha dicho que podría comprar cinco revistas. Te igualaremos. Podría comprar 10 revistas. Te igualaremos. No olvides aprovechar nuestra asociación con la Diócesis de Nueva York. Gracias, chicos.

- Paz.

- Hola, me llamo Bailey. Soy el Coordinador de Redes Sociales para la Conferencia de Jóvenes de Verano. También he formado parte del personal allí por 14 años. Y este año nos fuimos virtuales, lo cual fue un reto interesante para todos nosotros. Nuestro principal objetivo en ir virtual es sólo asegurar a los niños que nuestro programa iba a durar a través de todo esto, y que íbamos a seguir apareciendo. Y también ser una fuente de consuelo para ellos y para nosotros, porque sabíamos que estábamos pasando un momento muy difícil con todo y no quería perderse la conferencia. Pensamos que probablemente lo estaban pasando peor. Con esto en mente, pasamos por nuestro programa y lo redujimos a lo que sentimos que eran las partes más esenciales y cuáles eran las partes más divertidas y reconfortantes, y luego descubrimos cómo hacer que funcionaran en una plataforma virtual. Creamos una programación. Teníamos bloques de tiempo dispuestos. Lo extendimos para diferentes cosas. Tuvimos reuniones de Zoom, pero también intentamos hacer algunas cosas donde las publicamos en nuestras páginas de redes sociales. Le dijimos muy claro a todo el mundo, a los niños y al personal, que no tenían que asistir a todo. No tenían que presentarse a nada que no quisieran. Esto era totalmente optativo, pero podían entrar y salir. Pueden llegar a tan lejos o tan poco como quisieran y que íbamos a estar allí de cualquier manera. Tenemos que probar cosas que nunca habíamos sido capaces de hacer en persona. Tenemos que hacer una fiesta de Netflix. Dejamos que los niños escojan la película. Y luego tuvimos una sala de chat en el costado, que era muy divertido. Hicimos una noche de trivia. Pudimos hacer un grupo de interés donde un miembro del personal que va a la escuela para aprender el lenguaje de señas americano, nos enseñó a todos cómo hacer la oración del Señor en LSA, que fue muy divertido. Y ese video subió a nuestras redes sociales y en realidad tuvo algunos de los mayores compro-

mismos cualquiera de nuestros videos que hemos tenido. También pudimos abrir SYC a una plataforma más grande. Al publicar nuestros videos y hacerlos públicos, pudimos obtener más participación de personas que tal vez solían ser parte de nuestro programa y envejecer fuera de él. Tal vez los padres de nuestros niños que vienen ahora tal vez estaban interesados en venir a SYC, pero realmente no sabían de qué se trataba y fueron capaces de sumergir su dedo en el agua. Y eso también fue genial, para compartir más de lo que hacemos. Obviamente no era lo mismo que estar allí en persona, y esperamos que todos podamos estar allí en persona el próximo año, pero salió muy bien. Fue muy reconfortante. Lo sé por nosotros, pero por todo lo que los niños han dicho, realmente sacaron mucho de él. Esperemos que esto sea todo, pero tenemos planes en caso de que tengamos que hacerlo de nuevo el año que viene. E incluso hemos empezado a hacer reuniones mensuales con los niños. Y luego siempre terminamos con el grupo en Zoom. Ha sido muy útil para todos. Sí, gracias.

- Hola chicos, esto es Nueva York, mi nombre es Andrea Dedmon. Soy la Directora de Ministerios de Niños y Jóvenes en la Iglesia San Miguel de Manhattan. Me involucré con el ministerio de la juventud más allá del nivel parroquial el año pasado cuando estaba tratando de reunir a una delegación de jóvenes de nuestra diócesis para ir al evento de la Juventud Episcopal 2020. Y reunimos a una delegación. Había 18 jóvenes de toda nuestra diócesis que iban a participar. Por supuesto, todo fue cancelado debido al COVID, pero teníamos este grupo de jóvenes entusiastas, y yo y los otros chaperones y líderes juveniles los invitamos a reunirse en Zoom, registrarse y hablar sobre lo que querían hacer y servir. Y lo que terminaron decidiendo fue hacer un proyecto de servicio. Y querían invitar a todos los jóvenes de 6o a 12o grado en nuestra diócesis a participar. Lo hicieron. Y los jóvenes se reunieron en Zoom, así como muchos líderes juveniles, y los jóvenes decidieron enviar tarjetas a hogares de ancianos y hogares grupales, de toda nuestra diócesis. Teníamos un asilo de ancianos una semana. La gente enviaban tantas tarjetas como podían a cada residencia de ancianos cada semana. Y en medio de esto, George Floyd fue asesinado. Y nuestra nación se levantó en protesta por la injusticia racial. Los líderes de los jóvenes se dieron cuenta de que queríamos hablar con nuestros jóvenes sobre esto, pero en realidad no estábamos equipados. Habíamos oído hablar de este plan de estudios, “Desmantelamiento del Racismo” que había salido de la Diócesis de Atlanta. Y descubrimos que para usar este plan de estudios, necesitabas ser entrenado en el plan de estudios. La diócesis nos pagó para que trajera a los autores de “Desmantelamiento del Racismo” para que nos guiaran en una formación. Y así hubo 17 adultos en el ministerio con jóvenes que participaron en esta capacitación de finales de agosto. Y todavía estamos trabajando en cómo vamos a implementar esto, pero queremos hacerlo.

- El Servicio y Justicia de Nueva York, que el Ministerio llamado Cuerpo de Ser-

vicio Episcopal en la Diócesis de Nueva York. En asociación con nuestra iglesia anfitriona, Trinidad, Morrisania, esta experiencia única forma líderes espiritualmente fundamentados a través del servicio y la acción para la justicia social. Este año es un grupo de compañeros, que están a punto de conocer, están viviendo con intención este año al servicio directo de los demás. Sus historias se desarrollarán a medida que discernen la llamada de Dios en sus vidas y trabajan para construir una comunidad amada con sus vecinos, feligreses y los unos con los otros.

- Es un grupo diverso de jóvenes adultos que llegan a la gran ciudad después de un extenso proceso de reclutamiento. Después de su retiro inicial, se instalan en su comunidad intencional, compartiendo comidas, formación espiritual y adorando juntos. A lo largo del año, los becarios se dedican a la promoción de los derechos humanos, la accesibilidad a la educación, la lucha contra la inseguridad alimentaria y el desarrollo de la fuerza de trabajo para las personas que han estado encarceladas.

- Escuchemos a nuestros compañeros. Una cosa que realmente disfruto de nuestro programa es que cada semana podemos explorar nuestra espiritualidad. Así que a veces eso significa que los frailes vienen y nosotros sobre cosas como la justicia racial, la injusticia alimentaria, y realmente tratar de entender lo que significa ser cristiano en esta cultura americana.

- Parte de nuestro servicio comunitario con Trinidad, Morrisania es a través del servicio y a través de la adoración. Dos sábados al mes, acompañamos a los feligreses, mientras operamos una tienda de segunda mano fuera del frente de la iglesia o de la comunidad local. También tenemos la oportunidad de adorar con la Trinidad una vez al mes. Y participamos en el servicio como lectores laicos.

- La congregación de Trinidad, Morrisania se preocupa mucho por los seis. Los vemos varias veces a la semana en cenas sociales seguras que organizan para nosotros aquí, o que vienen a revisarnos o a trabajar en la iglesia. E incluso tenemos un sistema de amigos donde cada compañero está emparejado con un miembro de la iglesia para obtener una especie de relación de mentoría. Y es realmente tan especial.

- Tengo la oportunidad de servir a miles de personas por semana y también aprender habilidades organizativas que puedo llevar a cabo en cualquier carrera.

- Trabajar en CEO me ha dado la oportunidad de trabajar con personas verdaderamente dedicadas. Trabajan para reducir el estigma de las personas en nuestras comunidades que han sido encarceladas. Y realmente encarnan la creencia de que todo ser humano merece respeto y dignidad.

- Comunidad intencional en la Casa de la Trinidad significa cocinar y cenas juntos, ir juntos a los servicios de la iglesia, pasar el rato, formación espiritual todos los miércoles por la tarde y compartir los buenos momentos y en los momentos difíciles del otro, y simplemente estar allí para apoyarse mutuamente en nuestro crecimiento y nuestro camino durante todo el año.

- Parte de la misión y el ministerio de la Comisión de Formación Espiritual es desarrollar e inspirar a las personas de entre 20 y 30 años, personas que a menudo se clasifican como jóvenes adultos, que son miembros de comunidades y congregaciones de toda la Diócesis Episcopal de Nueva York. Así que es real, es un privilegio poder ser alguien que trabaja junto con personas que son llamadas por el mismo pacto bautismal de personas más jóvenes que ellos, personas mayores que ellas. Que procuramos ofrecer un lugar para que la gente se reúna para la práctica espiritual, la conexión social y las muchas maneras de ser útiles. Empoderamos a las personas para el liderazgo al que ya están llamadas. Tenemos eventos y reuniones, dando a las personas de las comunidades episcopales y a la gente que puede ser invitada de todas partes a servir mejor a las necesidades de aquellos a quienes Cristo nos llama a servir, que es servir a toda persona humana. Es un tipo de lente extra especial que podemos poner en servir a la comunidad de personas en sus 20s y 30s. Es muy divertido centrarse en un grupo, tal vez con una edad cronológica demográfica en común, pero también siendo conscientes de que todos estamos llamados a la misma misión, al mismo pacto bautismal, al mismo discipulado. Queremos tender la mano específicamente no sólo para servir, sino para recibir los dones de personas de entre 20 y 30 años, que forman parte de esta diócesis y que siempre son bienvenidas a unirse, con quienes queremos equiparnos y con los que queremos comulgar. Tenemos mucho que dar y recibir mutuamente.

Lucy: Qué maravilloso video que destaca el amplio trabajo de la Comisión de Formación Cristiana. Gracias al obispo Shin y al reverendo Michael Bird, y Andrea Dedmon. Les invitamos a que hagan sus preguntas en el chat para los representantes de la comisión, y mientras la gente entra en el chat, una pregunta para empezar podría ser, ¿cómo ve el futuro de la formación cristiana para todas las edades en la Diócesis de Nueva York?

- Esa es una pregunta fácil y agradable, Lucy, gracias. La realidad es que todos hemos trabajado durante la pandemia, entendemos una verdad profunda, y es que somos más fuertes juntos. Y para nosotros, al reunir a nuestros hijos, a nuestros jóvenes y a todos nosotros juntos, sabemos que somos simplemente los mejores para hacerlo. Sabemos que tenemos mucho que aprender el uno del otro. De modo tan realista, estábamos señalando un tema para nosotros este año y más allá, es "somos más fuerte juntos". Y particularmente cuando miramos a la Diócesis de Nueva York, uno de los grandes desafíos que tenemos es que somos Ulster, Sullivan, Putnam, Orange, Dutchess, Rockland, los condados de Westchester, más Manhattan, el Bronx y Staten Island y nos reunimos es lo que tendremos que hacer

una vez que podamos hacerlo. Y creo que ya estamos sentando las bases para formas de unirnos en una actividad significativa y de servicio a los demás.

- Y ya has demostrado lo increíblemente hábil que han sido al ser capaz de reunirse, incluso durante una pandemia. Una pregunta que ha llegado, ¿es este el último año para el programa de Justicia Social de Nueva York?

- Bueno, eso ha sido un reto, con la pandemia COVID, y esto es algo que discutimos y lo mantuvimos en marcha este año, y esto es algo que tendremos que seguir discerniendo y seguir viendo, porque es una gran responsabilidad en muchos niveles, especialmente en medio de esta pandemia. Sabemos que que muchos programas del Cuerpo de Servicio Episcopal, que muchas diócesis han cerrado este programa tan pronto como ocurrió la pandemia. Nosotros decidimos seguir adelante este año y tendremos que ver, y espero que podamos continuar, pero ya veremos.

Lucy: Gracias, una especie de dos preguntas juntas. Una es, ¿cómo ha apoyado la Comisión a los niños, ¿cómo los niños han podido reunirse durante la pandemia? Y también nos han preguntado, ¿cuáles son algunas maneras de competir con el fútbol por el tiempo de los niños y las familias? En una pandemia, no estoy seguro si sabes cómo funciona. Tal vez puedas hablar con eso.

- Andrea, ¿quieres tomar la primera parte de eso?

- Bueno, escuché, veo la cosa allá del fútbol, que viene del alcaide de mi parroquia, John Avery. Solía enseñar la escuela dominical y bien sabe que eso es un desafío. Quiero decir, creo que una de las bendiciones de la pandemia es que todos estamos reevaluando nuestras prioridades y nuestros horarios han cambiado de maneras que no podríamos haber predicho. Así que, en realidad, entre los jóvenes de San Miguel, es como si tuviéramos mejor asistencia que nunca, cuando comenzamos a reunirnos en Zoom, porque nadie tenía otros conflictos y así es como pudimos conseguir el proyecto de servicio para la diócesis, es porque la gente estaba en casa y querían ser de servicio. Yo diría que más será revelado. Y no tengo una gran respuesta para eso en el futuro.

- Sí. Creo que no es el mejor lema del mundo, pero es el lema con el que estamos viviendo ahora mismo, es que una crisis es algo terrible que desperdiciar. Y esencialmente la pandemia ha sido un acelerador. Nos ha mostrado los lugares donde estaban luchando. Nos mostró los lugares que están quebrantados o estaban en el proceso de ruptura. Y nos ha permitido la oportunidad, el espacio y el tiempo para observarlos y averiguar cómo vamos a regresar. Descubrimos que hemos sido capaces de hacerlo a través de la tecnología, pero también a través de la distancia, bien, en persona, pero en formas distantes, hemos sido capaces de reunir

a nuestros adolescentes. Estamos haciendo la escuela dominical, hemos hecho la escuela dominical en una caja y es algo que recomiendo encarecidamente, por lo que somos grandes partidarios de los Hacedores de Historias (*StoryMakers*). Así que nuestros hijos han salido, recogen su caja, que es esencialmente una vez por temporada. Así que estamos en medio de darnos cuenta de que estamos detrás de la pelota para preparar el Adviento.y recogen esa caja y reciben un video de nosotros, junto a un video de los Hacedores de Historias (*StoryMakers*) todos los miércoles, pero también hay todas las actividades que van en el medio de los Hacedores de Historias (*StoryMakers*). Y luego colectamos y mostramos su obra de arte, ¿verdad? Así es que tenemos toda una extravagancia de arte del Día de Todos los Santos que está por venir, que mostraremos al final de nuestra transmisión en vivo y trataremos de poner en su lugar. Estamos aprendiendo a ser lo más ágiles que podamos ser, pero también, nos está requiriendo estirar la imaginación. Le revelaré, Andrea, a su antiguo alcaide o actual alcaide, que no podía recordar que, lo siento - todavía estaba atascado en el fútbol - correcto, que tengo, de mis 23 años de ministerio ordenado, 18 de ellos se gastaron entrenando deportes universitarios en el sistema de escuelas públicas. Así que no soy un odiador de los deportes, y la realidad es que, a los ojos de los niños, a los ojos de muchos padres, no vamos a ganar esa batalla por lo que es importante, ¿verdad? Es una batalla cultural que no es nuestra para ganar o perder. Lo que tenemos que hacer es responder y asegurarnos de que lo que estamos ofreciendo es igual o mejor, y que los estamos anclando en un encuentro profundo con su fe y un encuentro del uno con el otro. Y luego creo que las cosas empiezan a crecer. Así que creo que ahí es donde lo siento y realmente se siente en el corazón de los programas. La otra cosa que sólo quería tomarme un minuto para mencionar es lo que crees que no estaría funcionando, sería el ministerio de jóvenes adultos. La mayoría de los jóvenes adultos que conozco de nuestra parroquia están trabajando a una distancia de Vermont o algo así. Como si acaban de salir de la ciudad, pero de alguna manera Megan Sanders ha hecho un trabajo increíble para reunirlos. Y tienen un gran sitio web que ayuda a conectarlos, que es relativamente nuevo. El sitio web es episcopal20s30s.org. Y eso es un buen recurso de conocer para todas las parroquias que tienen jóvenes trabajando en la ciudad, o incluso van a la universidad en la ciudad y quieren conectarse a través de los capellanes. Probablemente haya una manera de hacerlo a través de ese sitio web.

Lucy: Maravilloso. Gracias. Una última pregunta. ¿Cómo podría alguien unirse a la comisión si quisiera?

Reverendo Michael Bird: Así que obviamente estamos... la Comisión de Formación Cristiana, creo que probablemente como toda comisión de la diócesis, es una entidad de amplio alcance. Si tienen una pasión por la formación cristiana por los niños, los adolescentes o los jóvenes adultos, creo que probablemente lo más fácil es hacerme saber, mbird@ccbny.org y prometo conectarlos con las

personas adecuadas. Ese es un grupo creciente de personas, particularmente en nuestro ministerio con los adolescentes, Andrea y Kyle Martindale y Lauren Reed y otros han hecho un trabajo maravilloso ideando una vida de programa. Creo que incluso hay un Breidenthal en ese nombre de lista que ha hecho un buen trabajo. Y así queremos seguir creciendo eso. Así que avisenme. Te conectaremos. Me encanta tener voluntarios.

Lucy: Maravilloso. Muchas gracias a todos. Gracias a la Comisión de Formación Cristiana. Tal vez puedas poner tu correo electrónico en el chat, Michael. Ahora le entregaremos el micrófono a Matt Heyd para información sobre como votar.

Reverendo Matthew Heyd: Gracias, Lucy. Durante este último mes, hemos estado trabajando juntos para poder votar a favor de una convención que sea fácil y equitativa para todos nosotros. Entonces, dónde estamos ahora mismo. Estamos trabajando con los valores que la Obispa Glasspool ha articulado cada semana: Transparencia, confianza, accesibilidad y agencia. Y así es como vamos a votar este año por la convención. Vamos a empezar a votar por candidatos para cargos diocesanos el miércoles 4 de noviembre. Vamos a votar por correo electrónico. Todos los que estén registrados como clérigos o delegados recibirán un correo electrónico a las 9:00 a.m. del 4 de noviembre, luego podrán hacer clic y votar por la primera votación de nuestros candidatos. Esta modalidad les da a los delegados todo el día para votar y a nosotros todo el día para responder a cualquier pregunta que puedan tener. Tendremos papeletas sucesivas todos los días, abriendo la votación por la mañana y terminando por la tarde. Y luego votaremos en vivo por las resoluciones, incluido el presupuesto, el sábado 7 de noviembre, en la convención completa. Así que hemos estado probando esto durante el último mes y creemos que el proceso funciona, y estamos escuchando atentamente su experiencia, que el 95% de las personas que han intentado votar en el último mes, ya sea en vivo o por correo electrónico, han podido votar. Y estamos escuchando al 5% para responder sus preguntas. Ahora, dos cosas donde necesitamos tu ayuda. Primero, si no se ha registrado para la convención, regístrese, porque sólo podrán votar las personas que son delegados eligibles para votar del clero y de los delegados laicos que están registrados. En segundo lugar, usted debe utilizar el correo electrónico con el que se ha registrado para la convención. Muchos de nosotros tenemos varios correos electrónicos, necesita usar el correo electrónico que ha utilizado para registrarse para la convención. Y, como les hemos estado diciendo en estas últimas semanas, si usted está teniendo problemas, háganoslo saber en election@diocesenyn.org. Estoy increíblemente agradecido de Sara Saavedra y Geoff Smith, quienes han trabajado en todas estas cuestiones sobre cómo vamos a votar juntos. Así que vamos a intentar dos votos diferentes esta noche con diferentes niveles de seguridad, sólo para probarlos. Uno es seguro, y el otro es abierto. La primera pregunta es: ¿Va a votar en las elecciones estadounidenses de noviembre? Lucy va a poner ese correo electróni-

co, el enlace web, en el chat ahora mismo. Así es que podrás verlo. Asegúrate de que pueda verlo. Ahora, cuando Lucy ponga esto en el chat, vas a hacer clic y verás dos preguntas. Usa el correo electrónico que usaste para registrarte para la convención. Esa es lo que te preguntará primero. La segunda pregunta es la contraseña, y la contraseña es 2020. El sitio web va a saber quién eres por tu correo electrónico, te invita a 2020. Y te daremos un momento para votar por eso. Por lo tanto, haga clic, y ponga la dirección de correo electrónico con la que se registró para la convención, y luego ponga 2020 como su contraseña. ¿Votará en las elecciones estadounidenses? ¿Sí o no? También puede abstenerse. Tendrás unos 15 minutos. Te daré un momento para entrar ahora mismo, pero tendrás unos 15 minutos para votar por esto y para la siguiente pregunta. Y, antes de cerrar esta noche, vamos a hablar de lo que la gente ha hecho, cuáles son sus resultados. La segunda pregunta es, con seguridad abierta, y la pregunta es, ¿planea votar en persona o por correo? Lucy va a poner un segundo enlace en el chat y esta vez, una vez que hagas clic podrás votar. Si tiene problemas con cualquiera de los dos, háganos saber en election@dioceseny.org. Y el primero hace dos preguntas antes de que puedas votar. En segundo lugar, una vez que haga clic a través de él debe estar bien. Sólo estamos tratando de diferentes maneras de hacer esto. Oh, buena pregunta. La contraseña. Gracias por la pregunta. La contraseña es 2020. Si tiene problemas, háganoslo saber. Por eso estamos probando juntos. Por lo tanto, usa el correo electrónico con el que estás registrado, la contraseña es 2020 para la primera y simplemente haz clic en la segunda. Tienes unos 15 minutos para votar y volveremos después del próximo informe. Te diremos lo que vimos. Gracias, obispo.

Obispa Glasspool: Gracias, Matt. Y sólo recuerden que el enlace que ven en la pantalla, esas direcciones no son enlaces en vivo. Deben utilizar el enlace en la sala de chat. Gracias a todos. Sólo en aras del tiempo, voy a decir esto. Este caballero no necesita presentación. El reverendo Curt Hart es un defensor desde hace mucho tiempo de las relaciones ecuménicas e interreligiosas y es el presidente de nuestra Comisión Ecuménica e Interreligiosa. Y sus comentarios serán precedidos por un video.

Video Sobre Asuntos Ecuménicos

- Cuéntanos lo básico de la Comisión.

- Bueno, voy a comenzar con un resumen de lo que hace, en el sentido formal, la Comisión de Relaciones Ecuménicas e Interreligiosas. Y luego verán algunas de las cosas más coloridas que probablemente son más interesantes, pero es importante que cualquiera que escuche esto tenga una idea de lo que hace la Comisión. Y estoy leyendo esto, la declaración formal. El papel de la Comisión es promover la comprensión y la cooperación entre los organismos y denominaciones religiosas que se encuentran dentro de los límites de la Diócesis de Nueva York. Tiene

una larga y distinguida historia en la promoción del entendimiento y el diálogo interreligiosos. La comisión mantiene una relación activa a través de sus miembros, tanto clérigos como laicos, entre los siguientes grupos: la Iglesia Católica Romana, la Iglesia Metodista Unida, la Iglesia Ortodoxa Griega, la comunidad judía, la comunidad musulmana y el Consejo de Iglesias del Estado de Nueva York. La Comisión también participa activamente en las actividades entre los oficiales ecuménicos diocesanos, personas como yo en todas partes, en cada diócesis, y aquí en la Provincia II, y los de la Iglesia nacional. La Comisión mantiene el enlace con la dirección de la Diócesis de Nueva York, los informes escritos periódicos al consejo diocesano y la presencia de la Obispa Mary Glasspool, todos sabemos, en las reuniones y eventos de la comisión y lo afortunados que somos de tenerla en nuestro rincón para ayudarnos. ¿Cómo te convertiste en miembro de esta comisión? Bueno, la membresía es realmente autoselección, nadie te elige, no, ninguna, no se entra por votación secreta. Es simplemente que expresas un interés y luego vienes a una reunión y hablamos y averiguamos dónde podrías querer servir y en qué grupo en particular. Y cada miembro de la comisión a su manera tiene algún tipo de, y yo uso la palabra íntima, conexión, con el significado del trabajo interreligioso, ya sea de su vida personal o de su vida profesional. Y la gente ha tenido experiencia enseñando en entornos interreligiosos, promoviendo relaciones y comunicaciones en entornos interreligiosos, y algunas personas también, yo mismo entre ellos, a través de conexiones más personales y familiares; esto es importante. Y es importante entender que no hay compromiso de unirse a otra cosa que tener, -y siempre se lo pongo a la gente muy sencillamente- un corazón abierto y una voluntad de aprender. Esto no es algo en lo que tienes que pasar algún tipo de prueba, pero el conjunto mental de apertura y disposición a aprender es absolutamente importante para que esto funcione. Cuando nos reunimos, cinco veces al año, era en la casa diocesana, pero a partir del miércoles 23 de septiembre, nos reuniremos virtualmente, y continuaremos con los miembros del comité. Y probablemente hay unos 10 o 12, incluyendo un par de personas que tenemos, que están allí, que están con nosotros de oficio y que contribuyen a nuestro trabajo.

¿Qué tipo de cosas hacemos? Bueno, hemos hecho programas educativos que tienen que ver con los estudios bíblicos y el diálogo cristiano judío. Hemos tenido varias excursiones, una al museo del Holocausto en Washington. Y también hemos tenido visitantes que han venido a nosotros de varios grupos religiosos, incluyendo aquellos que han hecho películas sobre la comunidad musulmana en la Ciudad de Nueva York y sus luchas frente a ser amenazados con la deportación y así sucesivamente. Hay mucho de eso. Es un trabajo que tiene que ver con ciertamente, creo, la conciencia social para estar seguro, pero también tiene que ver con el desarrollo de un sentido de comunidad y compañerismo con nuestros compañeros religiosos de cualquier grupo. El año pasado, acabamos de empezar a reconectar y reestructurarnos con nuestros amigos de la comunidad ortodoxa griega. Así que eso te da una idea. Esta comisión ha durado años. Probablemente fui miembro durante 8 o 10 años, y luego fui Presidente de Relaciones Cristianas

Judías. Y luego, en el 2017, me ascendieron una vez más a esta posición como presidente, y ha sido profundamente enriquecedor. Y, creo, ciertamente encontré gente que comparte mis intereses y mi temperamento. Y sólo para decir, todos los que fueron presidentes de este grupo tienen sus propias habilidades y dones particulares. Y creo que para mí, pero también creo que para otras personas que han servido y que tienen otros intereses y dones, necesitan ser nutridos y edificados y tener la oportunidad de florecer y seguir adelante. Creo que es importante poder pensar en esta comisión realmente, no como en el trabajo puente, sino en el vínculo conectivo entre la Diócesis de Nueva York y otros grupos religiosos importantes. Ciertamente a veces hemos tratado algunas cuestiones muy delicadas, pero creo que requiere una especie de agudeza intelectual. Y, creo, yo diría que la diplomacia en el mejor sentido, porque si entiendes lo que hacen las personas en ese ámbito de servicio es que promueven relaciones y entendimientos. No tomamos decisiones para la Diócesis de Nueva York. Esas decisiones son tomadas por los obispos. Puede que se nos pida que asesoremos en algún momento, pero no somos un órgano que toma decisiones, y nunca he tenido ese problema con ningún miembro de esta comisión que haya decidido que tienen que salir y hacer declaraciones en nombre de la Diócesis de Nueva York. Eso no sucede. Y ciertamente no pasaría bajo mi vigilancia. Debemos tener cuidado en ese sentido también.

- Así que, en su tiempo en la comisión, ¿qué diferencia ha visto la comisión hacer en la vida de la diócesis y la vida de las comunidades de fe más amplia?

Ya que, creo, es mucho más activo en términos de situaciones de participación en el mundo. Creo que en años anteriores estábamos más involucrados, en lugar de asuntos de, los llamaría eclesiología de la relación entre, y las tuercas y los tornillos dicen que el movimiento y el diálogo episcopal, mientras que en los últimos años, hemos estado mucho más interesados en llegar a nuestros colegas y amigos en otras comunidades religiosas, y para actuar de manera solidaria cuando ha habido algún tipo de, digamos, conflictos con respecto al antisemitismo. Así es que creo que es mucho más, es un empuje mucho más externo entre el interés que no ha sido dictado, pero surge natural y orgánicamente de la gente que estaba allí. Yo, cuando era un jefe de departamento del hospital durante años, siempre pensé que lo mejor que podía hacer cuando contratabas gente era conseguir gente realmente capaz y luego no meterse con ellos demasiado. Que si te metes con personas que son inteligentes y son idealistas, y tienen-- les das oportunidades, les das dirección, y en general, van a producir algo importante. Y, lo que, es más, no hay prácticamente ningún tipo de lucha burocrática en nada de esto.

Lucy: - Reverendo Hart, muchas gracias por esta mirada en profundidad en el trabajo de la Comisión Ecuménica e Interreligiosa. Nos estamos quedando cortos de tiempo. Invito a la gente a mandar preguntas en el chat, y nos aseguraremos de que el reverendo Hart las reciba y responda como sea posible. Sólo quiero mencionar,

obviamente hay muchas razones para la colaboración ecuménica e interreligiosa en este momento, pero también estamos conscientes de los acontecimientos y conflictos más recientes entre Azerbaiyán y las repúblicas de Artsakh y Armenia. Y sé que el obispo Dietsche esta noche estará en la Catedral de St. Vartan con el patriarca allí para un servicio de paz y justicia para las repúblicas de Armenia y Artsakh. Un ejemplo de las formas en que el trabajo interreligioso y ecuménico es tan importante e inmediato en este momento.

- Me gustaría hacer una sola observación muy brevemente. Y es que hoy recibí un correo electrónico de uno de nuestros miembros, Bob Flanagan, quien informa algo muy importante, que dice, voy a leer esto rápidamente. Y pondremos esto en el sitio web diocesano. Y es ejemplar del trabajo que hacemos. Y el Padre Flanagan dice lo siguiente: "Estoy encantado de informarles -- la Obispa María y yo- que el horario está listo para el estudio bíblico organizado por nuestra diócesis y la Arquidiócesis de Nueva York, católicos romanos. Será un estudio bíblico católico episcopal y romano, explorando los actos de los apóstoles. Todavía no tenemos un título, pero nos centraremos en el desarrollo de la unidad de la iglesia primitiva". El sigue diciendo que, se hará en una serie de cinco sesiones cada una y a través de Zoom. Y voy a enviarle esto a Nick Richardson. Este es un ejemplo, cuando tienes gente talentosa. Si me encantaría responder a cualquier pregunta que alguien quiera hacerme. Gracias.

- Muchas gracias, Reverendo Hart, por su entrevista ejemplar. Y ahora los dejo con Matt Heyd para que nos informe sobre los resultados de la votación. Sí, gracias.

Reverendo Matthew Heyd: Bueno, eso no funcionó. Los enlaces que les dimos, especialmente para la primera votación, causaron problemas. Realmente apreciamos los comentarios que ustedes hagan. Eso nos ayudará a averiguar cómo resultó esto hoy. Y la semana que viene, lo intentaremos una vez más. Más personas pudieron votar usando el enlace de seguridad abierto que en la segunda votación sobre votar por correo electrónico. Eso también es útil saberlo. Gracias. Vamos a considerar cada comentario que nos han mandado en el chat, esto nos ayudará a mejorar. Y sé que hoy, que fue diferente de lo que pensábamos, nos ayudará a hacerlo mejor la próxima semana y a medida que nos preparemos para el 7 de noviembre. Gracias, obispo. Y gracias a Lucy por ayudar con esto.

Obispa Glasspool: Y ya saben, aumenta la ansiedad de todos cuando todos dicen, Oh, no funciona, y, no recibí mi boleta, etc. Vamos a leer esos comentarios del chat cuidadosamente. Sé que algunas personas no pudieron llegar a la segunda votación y yo misma recibí la notificación "ya has votado." Vamos a poner en orden todo eso. Y es por eso qué estamos haciendo esto – practicando como votar. Estamos tratando de resolver todas las cosas antes de llegar al 7 de noviembre y votar. Así es que gracias por su paciencia y sus comentarios y su entusiasmo, realmente lo agra-

decemos. Gracias, Matt, por tu paciencia también. Ahora pasamos a un momento de oración y espero que la sala del chat de todos esté funcionando. Así que los invitamos a orar por lo que esté en su corazón o en su mente, intercesiones, peticiones, gracias, alabanzas, por favor, cualquier cosa sobre la cual que les gustaría poner en oración; invitamos sus oraciones, tendremos unos momentos de silencio y luego juntaremos todas las oraciones, seguidas con algo de música suave, una oración al cierre, y una bendición del obispo Allen Shin.

Oración y Canto al Cierre

♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Yo te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪ ♪ Te estoy enviando luz ♪ ♪ Para curarte para abrazarte ♪ ♪ Te estoy enviando luz ♪ ♪ Para mantenerte enamorado ♪

- La gente dice que caminar sobre el agua es un milagro. Pero para mí, caminar pacíficamente sobre la tierra es el verdadero milagro.

- Soy un buscador, un buscador de experiencia mística, un buscador de sueños. Busco escapar de las prisiones de mi mente, de las prisiones que creo, de las prisiones que me crean. Encuentro consuelo en la vitalidad del tulipán, en el viento, en el arco iris, en los ríos, en el cielo, en las olas, en las alas de una mariposa. Huelo la amazona, en mí, la estela de la eternidad. Soy un buscador, un buscador de sueños.

La Bendición Final

Obispo Shin: Que Dios de presencia firme y amor eterno sane a su alma herida, restaure su corazón quebrantado, fortalezca su espíritu cansado y restaure su esperanza en el poder de su gracia redentora.

Y la bendición de Dios Todopoderoso, el Padre, el Hijo y el Espíritu Santo, sea sobre vosotros y permanezcan con ustedes ahora y siempre.

- Amén.

♪ Sé mi visión ♪ ♪ ♪ ♪ Oh Señor de mi corazón ♪ ♪ Nada más ♪ ♪ ♪
A mí, salvo que estás ♪ ♪ Tú mi mejor pensamiento ♪ ♪ de día o de noche ♪ ♪ ♪

♪ Despertar o dormir ♪ ♪ Tu presencia mi luz ♪ ♪ Sé mi sabiduría ♪ ♪ y tú mi verdadera palabra ♪ ♪ siempre contigo ♪ ♪ Y tú conmigo, Señor ♪ ♪ Tú mi gran Padre ♪ ♪ yo tu verdadero Hijo ♪ ♪ Tú en mí morando ♪ ♪ Y yo contigo una ♪ ♪ riquezas no he hecho caso ♪ ♪ Ni la alabanza vacía del hombre ♪ ♪ mi herencia ♪ ♪ y siempre ♪ ♪ Primero en mi corazón, tú y tú, el primer rey del cielo, mi tesoro, eres mi tesoro, mi victoria, mi victoria, ha ganado mi victoria, mi victoria, ganó. ♪ Permítanme alcanzar las alegrías del Cielo ♪ ♪ el sol del cielo brillante ♪ ♪ Corazón de mi propio corazón ♪ ♪ Sea lo que ♪ sea ♪ ♪ Aún sea mi visión ♪ ♪ oh gobernante Oh de todos ♪ ♪ corazón ♪ de mi propio corazón ♪ ♪ lo que suceda ♪ ♪ ¡Sigue siendo mi visión ♪ ♪ oh gobernante de todos los ♪ ♪ Ooh ♪ ♪

Eighth Convention Rollout Meeting. Wednesday, October 28, 2020.

The Right Reverend Mary D. Glasspool: Good evening. I'm Mary Glasspool, bishop assistant in the Diocese of New York. And on behalf of Andy Dietsche, Bishop Diocesan and Allen Shin, Bishop Suffragan, and all the wonderful people of the Episcopal Diocese of New York, I welcome you to this, our eighth Roll-out Meeting of the 244th Convention of the Diocese of New York. These meetings are recorded and posted online at the diocesan website for you to view again, should you wish, or for others who were not able to engage right at this time to view at a later time. The convention executive team is comprised of Matt Heyd, convention secretary. Sara Saavedra, assistant secretary. Alice Yurke, the chancellor of the Diocese of New York. Geoff Smith, director of technology, and Nick Richardson, director of communications.

And I want to thank them all for all the work that they've done in leading us through these Roll-out Meetings. We've operated with the core values of transparency, trust, accessibility and agency. And I want to just focus for a minute on agency this evening. Because during the pandemic, we've been in a time of kind of out of control. And we want to very clearly say that each of us has agency. We have the will and the capacity to do things still, even with the restrictions and guidelines imposed by the pandemic. And tonight, as you will hear in just a few minutes, we will be working on reparations and the report of the reparations committee. Your vote counts, your capacity to act counts, and we are doing this important work for the good of the whole. So, without further comment, I'd like to turn it over for an opening prayer and an opening song.

Opening Prayer and Opening Song.

♪ Justice ♪ ♪ I have ♪ ♪ Without one... ♪ ♪ Without ♪ ♪ Thy glory ♪ ♪ Work ♪ ♪ Shared on me
 ♪ ♪ In the my own beautiful ♪ ♪ We come to thee ♪ ♪ Oh, land ♪ ♪ Oh God ♪ ♪ I come ♪ ♪ I come ♪

- Dear people of God, our history is marred by oppression, by the enslavement of those who differ from us, and by the forces of racism that attack human dignity. The sin of racism is woven into our lives, our cultures in small and great ways, in things done and things left undone. As followers of Christ, we reject racism and the oppression of other human beings. In building Christ's Beloved Community, we must strive to love all people, respect all people and work for the good of all people. We must stand alongside of God's children of every race, language, and culture, and work together as agents of justice, peace, and reconciliation. In the assurance of our forgiveness, let us kneel before God and humbly confess our sins, our participation in racism, our privilege based on racism and our perpetuation of racism.

- God, the liberator, you freed your people from slavery in Egypt, yet the legacy of slavery deforms our lives today.

- Have mercy on us.

- God, the son, you pray that all will be united in your love and service, yet the divisions among us rend your body.

- Have mercy on us.

- God, the Holy Spirit, you inspire us to live peaceably with all, yet the state of genocide and internment mars our striving for justice.

- Have mercy on us.

- We have harmed one another and the earth through negligence, greed, and self-interest.

- Have mercy on us.

- We have decried violence while overlooking inequity and frustration from which it rises.

- Have mercy on us.

- We have sought comfort and advantage for ourselves at the cost of injustice for others.

- Have mercy on us.

- We have welcomed solace over conflict and ignored the cries of those harmed

by your comfort.

- Have mercy on us.

- We have been fearful and distrustful of those who are different from us.

- Have mercy on us.

- We have preferred order over justice and isolation over the struggle for peace.

- Have mercy.

- We have failed to act with courage for the sake of love.

- Have mercy on us.

- Lord have mercy.

- Christ have mercy.

- Christ have mercy.

- Lord have mercy.

- May almighty God have mercy on us. Grant us courage and conviction and strengthen us to love others who are unlike us. May God, the holy and undivided Trinity make us compassionate in our actions and courageous in our works. That we may see Christ's Beloved Community in our own day.

- Amen.

- Now, I'd like to invite the Reverend Matt Heyd to talk about voting.

Reverend Matthew Heyd: Thank you, Bishop. Over these last weeks, we've tried ways that we can vote together online, that are easy and equitable. And so we're going to try this again today. We're figuring out what doesn't work and we're trying to make sure what does work, so wherever you are, we can vote together. And here's the plan that's going to start next week. We're going to vote two different ways. One way for candidates for diocesan offices, and one way for resolutions. Next Wednesday morning, November 4th, you're going to get an email. Everyone who's registered as a lay or clergy delegate will get an email that has a link to vote for candidates for the offices. It's a secure link, and that'll be the first ballot. On Thursday and Friday, we'll have subsequent emails with the second and third ballot. And this has to be a way we can all vote together before we get to

November 7th. And then while at the convention, we're going to vote together for the resolutions, including the budget resolution. So look for the email next week, November 4th, nine o'clock. We'll send reminders throughout the day, and then we'll vote together for the resolutions. Now, here's what you can do. The first is register. Thanks everyone who is registered either as a clergy or lay delegate. That's incredibly helpful and important obviously for voting. The second is, we'll ask you to vote for candidates with the email with which you registered. Most of us have more than one email address, and you'll get the email about the candidates for diocesan offices, to the email with which you registered. And we want to know if you're having trouble. It's been super helpful for us to hear all the feedback. And so, let us know if you're having trouble. Now, we're going to try now, and we'll put a link in chat that is a link to today's test vote. And we'll put up the link a couple of times, but it's the same link. We're doing one link today. Two weeks, last link, well, that didn't quite work. But the one link has two different questions. Are you voting in the US election? And what's the way you're planning to vote? Two questions, one link. And everyone should be able to vote. If you have trouble, put it in chat or send us a note at election@diocesen.org And we'll come back at the end of tonight to tell you how people voted. Now, let me note a question we have from Ascension about this. We haven't sent emails in the last couple of weeks. We tried that a couple of weeks ago. The last two weeks, we've not sent emails. So that's exactly right. We've tested that out. We think we know what the questions are, and we're ready to start next week. So, you have not been receiving emails these last couple of weeks, because we think we've got that part worked out. We're going to try the live voting again today and see how that works. So, Bishop. Thank you.

Before I leave, I will answer two questions I saw in the chat, which is, the link is in the chat. And the chat is a little icon at the bottom, usually at the bottom. Sometimes it's at the top of the screen if you are engaged with us via Zoom, to the best of my knowledge. But keep asking the questions if you can't get connected. That's right. And you should be connected once you... I just put the link back in chat again. It ends with diocesen.org. I'll put it once more as we go today. And so, it is on this screen, you can see it. Bishop, thank you. And thanks to everyone for helping with this, especially Geoff Smith and Sara Saavedra.

Bishop Glasspool: Okay. It is now my honor to introduce the Right Reverend Andrew M. L. Dietsche.

Bishop Dietsche: Thank you, Mary. And thank all of you for tuning in to this eighth of our nine pre-convention roll-outs. All of them have been excellent. We've received such positive response throughout the diocese. As Bishop Mary said, tonight's subject or our theme tonight is around the subject of reparations for slavery. And it is as timely and important and urgent a conversation as we need to have in the Diocese of New York. The reparations committee in this diocese dates back to 2006 and has done incredible work over all those years in the

diocese. But in the last several years, has really helped to get this diocese ready to move forward in this tremendous act of justice and process of justice in new ways. We began with the year of lamentation, which frankly got national attention across the Episcopal Church for what we were doing here in the Diocese of New York and culminated in a tremendous presentation at our diocesan convention in 2018. That was followed by apology retreats and building towards this year in which we wanted to focus on reparations themselves. The reparations committee has done some incredible things this year. You're going to hear more about it. I want to say how incredibly proud I am of the people who serve in that capacity, and who this year brought us the Knee on My Neck apology retreat in July, and then together with the anti-racism committee, the diocesan wide reading of Ibram Kendi's "How to Be an Antiracist." These and other programs this year have been fully subscribed, if not oversubscribed, as the importance and necessity of this work has brought attention from people across our diocese and even more broadly. Last year at our convention, the delegates to convention took a step out in faith and asked the trustees to remove over \$1 million from our diocesan endowment and invest that money into practical, tangible reparations. And in the couple of months that followed convention, I spent time with Bishop Mary and the reparations committee, as we began to talk and sort out how to begin the conversation and work that would need to happen around using or growing that fund. One of the things that we recognized was that the reparations committee had to be bigger, and we began to invite people to come onto that committee, so as to more fully represent the geographical diversity of the diocese. We finished some of those preparatory conversations and work about five minutes before COVID came, and everything went into something of a lockdown in which we still find ourselves. So not everything could happen in 2020, that at the end of 2019 we hoped would happen. And we are looking now to continue this work in 2021. And I am very, very excited about the direction and the goals and the conversations of the reparations committee. You're going to hear more about that. So, I'm going to let them talk about it themselves. But I want to say this. When we were having, when we were doing our year of lamentations, and when we began to have the apology retreats, and when we set aside a substantial portion of our endowment to invest into reparations, and as we came into 2020 with all that behind us and ready to take new steps in new directions in this area, we had no idea at that time that we were going to hit the kind of tipping point that we clearly have in this year. The killing of George Floyd and Breonna Taylor and others, coming on the heels of the deaths of African-American men mostly, but also women and children, at the hands of institutional violence over these years, has brought America and has brought the church to a place from which there is no going back. We know now that we are at a moment when we must seize the future and make a kingdom out of it and begin to live into beloved community. So, when we set out last at our last convention to take some new steps in reparations, we could not have known how urgent that would be now. And so as we come together in convention this year,

looking to continue this work in 2021, the imperative that is before us to make a reckoning of our past and to begin to take steps to undo the separation of African-American people from the building of wealth in this country is in front of us as an imperative. You are about to hear from the reparations committee themselves. I want to repeat how proud I am of this group, and what a privilege and honor it is to work with them in this important area. It is, if nothing else, the most important work that the church has before it in our day. Thank you.

Video running

- What heals history?

- The Portuguese were the first to land here. Sometime, all these slave boats that arrived here, there were Christian missionaries on board. When we start our tour, you'll find that on top of the dungeon, there is a church. One of the first things that would be done to you when you were captured, was to be baptized. You lose your name and take a Christian name. You become a slave in the name of God.

- The African slave trade was our Holocaust.

- The slave trade was primarily conducted on northern ships, with northern financial backing and northern trade goods. Until this country, it's people and institutions, acknowledge and atone for slavery, and take concrete steps to repair the damage done by 300 years of chattel slavery, then our nation cannot move forward in the fullness and strength of its power.

- Five rooms, 15 feet by 30 feet. And that's 1000 people.

- I think what is also important is just the psychology of being kept here in this darkness, with the sea roaring in the background. You are dealing with people who have never had anything to do with the sea. Many of them are coming from inland, hundred, sometimes a thousand miles away.

- The thing that I guess strikes me more than anything right now, is that we've talked when we were in Bristol and we were in Providence and we're listening to historians and scholars, and we've heard people talk about, you know, you've got to place it in the context of the times, and this is the way things were done. And this is how life was. And I just, I sit in that dungeon and I say, bullshit. It was an evil thing, and they knew it was an evil thing and they did it anyway.

- Are you willing to talk about reparation? Are you willing to talk about other kinds of programs? Not just when you become conscious of it, and you go through the process of accepting it and then normalizing yourself. What's next?

- You know, sometimes I'm really confused. You know, slavery was terrible. I mean, it was awful, and we shouldn't have done it, but I didn't do it. I don't necessarily feel responsible. I think people of color began to say, wait a minute, you mistreated us. And some of us have never recovered from that. So, what are you going to do about it? Well, we can say, we're sorry, and we can offer them scholarships to college, help them go to school. It's almost embarrassing to say that, that I don't think we ought to pay reparations to great, great grandchildren. On the other hand, maybe we should, I don't know. I think there's a resolution at this convention apologizing, because certainly the Episcopal Church was right in the middle of all of that in the South. And I'm not sure that fixes anything. They make us feel better, but I'm not sure it helps anybody else. So maybe if we make ourselves feel better, that we can go away and say, "Well, we did what we could." And I don't think that's the answer either. So, I don't know the answer. I may never know the answer.

- Connecting these contemporary behaviors, for example around, among youth or drug abuse or the health disparities. How do you connect those with slavery? How do you disconnect them? Is my question. How do you disconnect them? Because it has been relentless, you see. There's never been a period of healing for anyone in this country because we've never told the truth. The truth is coming out. It's unearthing itself in bones in New York City. It's unearthing itself in the behavior of well-educated astute individuals. That ugly thing is rearing its head. And I think it becomes an opportunity for us, you see, because we can ill afford to ignore this any further. It will be the undoing of this country. It will be the undoing if we don't acknowledge it for what it is, and once and for all deal with it. And people have often asked me, "Wait now. How has this affected Europeans?" You know, again, because there's so much focus on people of color and people from the African diaspora. Well, how has this affected Europeans? My God. It's like, what must it take? What must it do to your humanity to have to bury, to have to hide such ugliness, to have to keep such an awful secret, and to try to control for it everywhere? And then there are those who says, "I can't do that anymore, I got to tell the truth. We've got to own this." And see you have plenty of people. Europeans, who are saying, "No, this is not okay. This ugly secret, I'm getting ready to tell." So, you see it's happening. On the one hand, it seems pretty, like it's a really horrible thing, but I think it creates for us, African people, and it creates for this country an opportunity to mend this.

- The reparations committee of the Diocese of New York was created in 2006 to collect and document information on the complicity of the church in general, and the Diocese of New York in particular, in the maintenance and justification of slavery, including its lingering effects found in segregation, discrimination, mass incarceration and more. Its mandate is to remember, repair, restore, reconcile, and make amends for wrongs that can never be singularly reducible to monetary terms. Its goal is an historical reckoning involving acknowledgement that an offense against humanity was committed and that the victims have not received justice. To

achieve these goals, it created a three-stage process of lamentation, apology, and reparation. Each stage represents a step toward healing and justice and establishing a society closer to the ideals of the kingdom of God. In this pursuit, the committee has produced a DVD titled the Diocese of New York Examines Slavery, as well as a play titled, a New York Lamentation. It has held retreats, book studies, pilgrimages, and liturgies designed to lead our diocese toward repairing some of the harm inflicted in the form of slavery and its ghosts. The retreat you are attending is one more piece of this vast mosaic. In recent weeks, protests have sprung up in every state of the country and around the world, all protesting police brutality and violence. More broadly, they protest discrimination and social marginalization of black people in this country, more than 150 years after slavery was legally abolished. The protests were sparked by several high profile incidents. Incidents of unarmed black people being murdered by police and white civilians. These murders and other indignities are merely the tip of a very large and very old iceberg of racism in the United States. Now, in the days of the pandemic, the burdens placed on essential workers, the lack of healthcare and the disproportionate impact of the virus on poor communities makes this retreat more timely than ever.

- Our last convention happened in the year of lamentation in the Diocese of New York. That was the first of a three-year journey which we committed to make together, to take the deep dive into the horrific reality of American slavery and the legacy, the shadow of white supremacy, which flows from our slave past and continues to poison the common life of the American people, and continues to impose extraordinary burdens, costs, hardships and degradation upon people of African descent in our country. On the first day of that convention, we experienced the tremendous play written by Chuck Kramer, Rector of St. James Church in Hyde Park, which revisited in a vivid and unforgettable narrative form the unvarnished truth of the slave trade past of this diocese, and what that history has done to black people and white people and everyone in our churches to this day. The burdens we have yet to meet. The costs we have yet to pay. The new day we have prayed for, but which has not yet come. You will remember that our reparations committee made sure that we filled those months with plays and lectures and book studies and every sort of intellectual and cultural entry into the truth of what slavery was, what it meant and the untold suffering which it imposed on those consigned to lives of violence, brutality and endless servitude. The hope was that we might find in the midst of that exploration, a place of meeting. Where the suffering of African slaves might become a lived reality known and felt, and then shared by modern day black people and white people and all other people of color, so that we might be prepared to go with open eyes and broken hearts into the second year of this movement, the year of repentance and of apology. Yesterday, we received another dramatic offering from the reparations committee, again, written by Chuck Kramer. And out of that presentation, a resolution was brought before this convention, which had already come earlier in 1860, brought by John Jay, which was tabled and tabled again. And when finally Bishop Potter forced the convention to listen to Mr. Jay

speak to his resolution, enough people got up and left the floor of the convention to deny the action even the possibility of a quorum. That resolution has been waiting. Still alive, sat on the table, for some convention to take it up, put it before our delegates once again and stand for a vote. But that vote has now happened. And it is one first mark of our repentance and an act of apology. We have passed the John Jay resolution. And 159 years later, we have finally condemned the ownership and traffic in African slaves in the Diocese of New York. We have records of churches in our diocese which owned men and women corporately as parish servants or as property assets. Churches whose wealth was built on the traffic in human beings. You know, Sojourner Truth was enslaved in this diocese up in Ulster County. But there is a third and final chapter to this movement, which begins now with this convention. And that is the year of reparation. The year of repair. What do we do with this knowledge? By what may we give expression to the depth of our sorrow and our repentance? How can we as a community, make reparation for what our forebears did in this place? Slavery was a crime visited upon individual persons and upon a people. The Diocese of New York played a significant and genuinely evil part in American slavery. So we must make where we can repair. All the while recognizing that it will never be possible for this convention or this diocese or even this country to ever make adequate compensation, for the suffering of a great host of people bent under the yoke of 400 years of servitude, violence and privation. And the whipping post. And the lynching tree. And crimes too unspeakable to name here. And the horrors of children taken from their parents and put to hard labor, and of families separated forever and of lives begun in bondage and ended in bondage, which never drew a free breath. And that was the only life that this world ever gave them. \$1.1 million divided among the people of African descent in the Diocese of New York would be less than \$100 per person, which would spend away all the money and do nothing. So, what we engaged to do in this coming year, what we will be asked to do at our next convention must be systemic. A remedy for a whole people and for a church, white and black and brown and Asian, trying to come back to itself across the divide of a terrible history.

Q & A Session. Facilitated by Lucy Breidenthal

Lucy: Thank you to the reparations committee for that rich video. I wonder if we can start our Q&A portion. I invite the community gathered to put their questions in the chat box. Cynthia, could you tell us a little bit about the video that was shared? What the elements were. It seems like we were looking at such a broad scope of the work of the commission.

Cynthia: Sure. The video was produced using... It was a combination basically of materials that we have used over the years. It showed the breadth and depth of the things that we've done. So some of the footage that you saw came from the acclaimed film "Traces of the Trade" by Katrina Browne, and the experience of

their family, going on a journey to find out what their role was in the complicity of enslavement of African peoples. And there's also footage from the general convention that occurred in 2006. So, there was a conversation about apologizing at the convention. So, we didn't want you to be confused. This was from an earlier set of experiences, but we thought that, we wanted to show just how far and wide and how long the struggle has been. And of course, we have footage from our convention from last year, and lots of other materials that we have used throughout the diocese to tell the story.

Lucy: Thank you. Yeah. So, a beautiful collage and portrait of the work that you all are doing. At the end of the video, Bishop Dietsche mentioned the \$1.1 million, but obviously can't be distributed, you know, \$100 per person. That's obviously not the goal. What can be done with the \$1.1 million? Maybe Reverend Witt, this is for you.

The Reverend Richard Witt: I think the goal of the reparations committee is to find vehicles or avenues that really have ongoing impact and systemic impact. To that end, we are going to be spending the months to come hosting panels that look at the legacy of enslavement and through various systemic realms of our society. The criminal justice system, housing, political system, health, et cetera, with the continued goal of helping the diocese fully immerse ourselves in understanding the systemic realm around us, and in turn using this fund to help congregations and other entities of the diocese addressed in an ongoing way, this legacy. And so, we want to have an impact of a fund that isn't something that's shallow and isn't something that is sort of done and gone, because this is a long-term journey for us. And we expect to arrive at next year's convention with specific pathways for the use of these funds.

Lucy: Thank you. Another thought that comes to mind is, how can we as a diocese engage in this work ourselves? Are there educational opportunities? What ways can we engage our churches and communities in reparations at this very important moment in history? Maybe that's to the Bishop.

Bishop Dietsche: Oh, okay. So that question got sent in my direction, but my immediate instinct is to kick it back to the reparations committee. And let me say why. When we went to convention last year, and I asked the convention to ask for the money, this did not actually come after months and months of conversations with the reparations committee, and then we turned around and said, "Okay, here we are." And this needed to have some conversations then about how we took this and went forward with it. One of the things that just, I said, as an aside to Richard in the conversation earlier today was, you know, if the money doesn't do anything else, at least it focuses our minds, and it is doing that. And what Richard just said a moment ago, is that among the various and different ways that this money can make repair and do reparations in the Diocese of New York and in our communities, a part of that is to provide resource and help and guidance to local congregations, to look at their own history and make that reckoning, and then to look at

how they can bring repair to their own communities, which begins with repairing the congregations themselves. Because as we've done some of this research, it's pretty clear that almost every church in this diocese had a part in this history. So I'm not sure how to fully answer that question yet. The answer to that question is what's going to get lived out in the work over this next year. And then when the reparations committee is able to make proposals at the next convention, the work that will spring from that, as we go into what we can only pray to God will be a new and different kind of future than our past.

- And we're not clear either on how to guide and direct people either, but we do have some general ideas. And of course, we think that it starts with the self, and individuals have to sort of come to a reckoning within themselves as to who they are individually. Making an understanding of the fact that most of us come with all kinds of biases and prejudices and ideas of people who don't look like ourselves or who are unlike ourselves. And so, we have to really come to terms with that and acknowledge that. And once we do that sort of excavation of the self, we'll be able to have our own truths. And then those individual truths collectively can perhaps work in concert to make the changes that we are hoping to make. This isn't easy work. This isn't fast and or rushed work. This is work that requires a commitment to a lifelong term of transformation. And we can only do that if we're true and honest with ourselves as to who we are, and what we actually believe and what we value. And so we think that our committee members have gone through that process. We continue to go through that process. There are good days and there are bad days, but we all come to it with a place of love and a commitment to making a change. That's what we really believe in. And I think what's also key to our growth and development and being able to arrive at the place where we are in 2020, is we've learned to listen to one another, and we've learned to value all of the stories. We're so quick to be defensive and to invalidate people's stories and existence and experiences. And we have come to learn that it really is important to meet people where they are and help each other grow, holding each other's hands, having patience, which is not always easy, but we do think that that type of work and that type of honesty, being really authentic within ourselves and within our broader communities will be something that will lead us to better places. We also, as a committee, feel that we would be happy to work with other congregations as we have in the past. We always say that we were probably, I don't know, 15 years too early for this conversation, because it has been met with a lot of resistance because people were not sure. And we quite frankly don't know our history. We don't know the history of the United States. We don't know global history. We don't know the history of the church. And if we really were honest and took the time, which is what we're hoping to do with these book discussions and the film presentations that we've had, and trying to establish these workshops, we hope that people will indeed participate and come with an open heart, come with an open mind to learn and to not cast aspersions, but to really be open and to listen and learn what's there in black and white in the print. And of course, it's subject to

interpretation. But when you combine the interpretation with the lived experience, there is reason for greater conversation and greater empathy to develop.

Lucy: Wonderful. Thank you. That's a hopeful and encouraging note to end on. If any of the other panelists have something to add, I welcome that at this time. I'm grateful for all of your important work and excited about the future.

Bishop Glasspool: All right, thank you to the reparations committee. I'll turn it back over to Matt Heyd, who will have the voting results. Thank you.

The Reverend Matthew Heyd: Thank you, Lucy. And so, after a little bit of a false start, I think folks were able to vote with the link. I'm going to put it one more time in chat. And so, if you, it won't be in what I'm about to show you if you vote right now. However, it's interesting as this is the actual questions. It's not about the questions, it's about the method. And so if you want to try, if you had trouble before, try once more and thanks for those of you who I just know you had trouble with one of the links today. We're trying to keep our links straight. But here's what we heard. 94 folks were able to cast ballots. 90 said you would vote. Two said you would not vote. And two abstained from the question.

Next question also, 94 ballots cast. In terms of, will you vote in person or by mail? In person early, 52 votes. By mail, 23 votes. In person election day, 14 votes. Abstained, four. So, if you want to try once more, we'd love to just to make sure that everyone feels like they can do this. The Bishop mentioned our values at the start of the session tonight, and agency is one of them. So, we want to make sure that voting is easy and equitable for everybody. And we're one more time, how we'll do it next week. To vote for candidates, everyone who's registered as a clergy or lay delegate will receive an email nine o'clock, Wednesday morning, November 4th, with the first ballot. And it'll have an email link. You can vote for the candidates there.

For resolutions, including the budget, we'll vote on Saturday morning, the seventh, just the way you just did, with a link that we can all access and vote. Bishop, thank you very much. And thanks to everyone who's trying this out with us. Thanks for these last weeks of trial and error and trial again.

Bishop Glasspool: Still working on it. Yeah, thank you, Matt. And thanks for giving me many, many lessons on patience and persistence. I want to call attention to the booklet that Sara Saavedra, among many other things that she does so well puts together for our convention. One of these hard copies was mailed to every single parish in the diocese. The booklet is also online. It's the official calendar of business. Of course, the agenda, the order of the day is subject to change, but basically, the information about candidates and the resolutions are in this booklet. So, it's pretty critical that people read it. Maybe mark, learn and inwardly digest it as well, at least so far as our opportunity and privilege to vote goes. So again, many thanks to all.

I guess, just to say almost a point of personal privilege. We are all aware of the anxiety and tension in the climate of our current environment. And I believe for one, that one of the most fateful things we can do in addition to voting, is to do what we do as a church. And that is to pray, and we make our lives grounded in prayer and centered in Jesus Christ. And then we're not so much thrown by all of the exigencies in the world, tossed to and forth, like tumbleweed. So, we're grounded in prayer, and I want to invite your prayers now. You can write them in the chat room. We can pray for convention, for society, for a healing of our racial divisions. We can pray for anything you'd like to pray. And I invite you to put that in the chat room as kind of a record of what we're praying for right at this moment in time, that will be recorded for posterity. And part of the telling of the story of the Episcopal Diocese of New York. When we've had a few moments of silent prayer, we'll then hear some music and that will be followed by a closing prayer and a blessing.

Closing Prayer and Song followed by the Blessing.

- Our closing prayer will be for the human family. Let us pray. Oh God, you made us in your own image and redeemed us through Jesus, your son. Look with compassion on the whole human family, but take away the arrogance and the hatred, which infect our hearts. Break down the walls that separate us. Unite us in bonds of love, and work through our struggle and confusion to accomplish your purposes on earth, that in your good time, all nations and races may serve you in harmony around your heavenly throne, through Jesus Christ, our Lord. Amen.

- Once again, and as always, I am humbled by the prayers of intercession, the blessings which are offered in graces in our time of common prayer at these Roll-out Meetings. There is something profound about our being able to read one another's prayers through the chat room. And I feel blessed by the communion that I share with all of you, and what it means for all of us to be one in prayer. I think we see in one another and in our common life, the seeds of that grace and peace for which we pray. I trust so.

Blessing

The God of peace who brought again from the dead, our Lord Jesus Christ, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever, and the blessing of God almighty, the Father, the Son, and the Holy Spirit be amongst you and remain with you always. Amen.

♪ We shall overcome ♪ ♪ We shall overcome ♪ ♪ We shall overcome someday ♪ ♪
Oh deep in my heart ♪ ♪ I do believe ♪ ♪ We shall overcome someday ♪ ♪ We'll
walk hand in hand ♪ ♪ We'll walk hand in hand ♪ ♪ We'll walk hand in hand some-
day ♪ ♪ Oh, deep in my heart ♪ ♪ I do believe ♪ ♪ We shall overcome someday
♪ ♪ We shall live in peace ♪ ♪ We shall live in peace ♪ ♪ We shall live in peace
someday ♪ ♪ Oh, deep in my heart ♪ ♪ I do believe ♪ ♪ We shall overcome someday
♪ ♪ We are not afraid ♪ ♪ We are not afraid ♪ ♪ We are not afraid today ♪ ♪ Oh,
deep in my heart ♪ ♪ I do believe ♪ ♪ That we shall overcome someday ♪

Octava Reunión Previa a la Convención. Miércoles, 28 de Octubre 2020.

Obispa Mary Glasspool - Buenas noches, soy Mary Glasspool, Obispo Asistente de la Diócesis Episcopal de Nueva York y en nombre de nuestro Obispo Diocesano, Andrew Dietsche y nuestro Obispo Sufragáneo, Allen Shin y de todo el buen pueblo de la diócesis, les doy la bienvenida a esta reunión de implementación de la 244a Convención de nuestra diócesis. El tema de esta convención proviene del libro de Apocalipsis. "He aquí que hago nuevas todas las cosas". Ciertamente, estamos haciendo algunas cosas nuevas para involucrarnos en esta convención en particular.

Esta es la octava de las reuniones de implementación. Cada reunión tiene un formato general: es organizada por un obispo; comenzamos y terminamos en oración; tendremos un video o quizás dos videos producidos por una comisión o comité diocesano, y un momento después de cada video para hacer preguntas y respuestas a través del chat.

Si te has perdido alguno de las primeras siete, estas reuniones se registran y se publican en línea por lo general el viernes después de la reunión, para que puedan verla por primera vez o volver a verla, cada una de las reuniones si visita nuestro sitio web diocesano. Me gustaría invitar a todos los que están participando a usar la sala de chat, no estamos usando el cuadro de preguntas y respuestas en la parte inferior de Zoom, estamos usando la sala de chat, te invitamos a participar en el chat, dinos tu nombre y de dónde eres y vamos a recoger toda esa información.

El equipo ejecutivo de la convención ha estado trabajando arduamente desde la primavera pasada y está compuesto por Matt Heyd, Secretario de la Convención, Sara Saavedra, Secretaria Adjunta, Alice Yurke, Canciller de la Diócesis de Nueva York, Geoff Smith, Director de Tecnología, y Nick Richardson, Director de Comunicaciones. Quiero agradecerles por todo el trabajo que ellos han hecho en la preparación de estas reuniones de implementación previas a la convención. Hemos trabajado con los valores fundamentales de transparencia, confianza, accesibilidad y agencia. Y quiero concentrarme un minuto en la agencia esta noche. Porque durante la pandemia, hemos estado en una época en que nos sentimos fuera de control. Y queremos decir muy claramente que cada uno de nosotros tiene albedrío. Y todavía tenemos la voluntad y la capacidad de hacer las cosas, a pesar de las restricciones y directrices impuestas por la pandemia. Y esta noche,

como oirán en unos minutos más, trabajaremos en reparaciones y en el informe del comité de reparaciones. Su voto cuenta, su capacidad para actuar cuenta, y estamos haciendo este importante trabajo por el bien del todo y de todos. Así es que, sin más comentarios, me gustaría invitarles a la oración y canto de apertura.

Oración y Canto de Apertura

♪ ♪... de justicia ♪ tengo ♪ ♪ sin uno... ♪ ♪ ♪ Sin ♪ ♪ Tu gloria ♪ ♪ Obra
♪ ♪ ♪ Compartido en mí ♪ ♪ En mi ♪ ♪ hermosa Venimos a ti ♪ ♪ Oh, tierra ♪
♪ Oh Dios ♪ ♪ vengo ♪ ♪ ♪ vengo ♪ ♪

- Amado pueblo de Dios, nuestra historia se ve empañada por la opresión, por la esclavitud de los que difieren de nosotros y por las fuerzas del racismo que atacan la dignidad humana. El pecado del racismo está entretelado en nuestras vidas, nuestras culturas en pequeñas y grandes maneras, en las cosas hechas y las cosas que se dejan sin hacer. Como seguidores de Cristo, rechazamos el racismo y la opresión de otros seres humanos. Al edificar la Comunidad Amada de Cristo, debemos esforzarnos por amar a todas las personas, respetar a todas las personas y trabajar por el bien de todas las personas. Debemos estar al lado de los hijos de Dios de toda raza, lengua y cultura, y trabajar juntos como agentes de justicia, paz y reconciliación. Con la seguridad de nuestro perdón, arrodillémonos ante Dios y confesemos humildemente nuestros pecados, nuestra participación en el racismo, nuestro privilegio basado en el racismo y nuestra perpetuación del racismo.

- Dios, Padre, el libertador, liberaste a tu pueblo de la esclavitud en Egipto, pero hoy en día, el legado de la esclavitud deforma nuestras vidas.

- Ten piedad de nosotros.

- Dios, Hijo, rezas para que todos estén unidos en tu amor y servicio, sin embargo, las divisiones entre nosotros desgarran tu cuerpo.

- Ten piedad de nosotros.

- Dios, Espíritu Santo, nos inspiras a vivir en paz con todos, pero el estado de genocidio e internamiento daña nuestro esfuerzo por la justicia.

- Ten piedad de nosotros.

- Nos hemos hecho daño unos a otros y a la tierra por negligencia, codicia e interés personal.

- Ten piedad de nosotros.

- Hemos criticado la violencia sin pasar por alto la inequidad y la frustración de la que surge.

- Ten piedad de nosotros.

- Hemos buscado consuelo y ventaja para nosotros mismos a costa de la injusticia para los demás.

- Ten piedad de nosotros.

- Hemos acogido con satisfacción el consuelo sobre el conflicto e ignorado por comodidad los gritos de los perjudicados

- Ten piedad de nosotros.

- Hemos sido temerosos y desconfiados de aquellos que son diferentes de nosotros.

- Ten piedad de nosotros.

- Hemos preferido el orden sobre la justicia y el aislamiento sobre la lucha por la paz.

- Ten piedad.

- No hemos actuado con valentía por amor.

- Ten piedad de nosotros.

- Señor ten piedad.

- Cristo ten misericordia.

- Cristo ten misericordia.

- Señor ten piedad.

- Que Dios Todopoderoso tenga misericordia de nosotros. Concédenos valor y convicción y fortalécenos para amar a los demás que nos parecen diferentes a nosotros. Que Dios, la Santísima e indivisa Trinidad nos haga compasivos en nuestras acciones y valientes en nuestras obras. Para que en nuestros días, podamos ver la Comunidad Amada de Cristo.

- Amén.

Obispa Glasspool: Ahora, me gustaría invitar al reverendo Matt Heyd a hablar sobre la votación.

Reverendo Matthew Heyd: Gracias, Obispo. Durante estas últimas semanas, hemos intentado maneras en que podemos votar juntos en línea, que son fáciles y equitativas. Vamos a intentarlo de nuevo hoy. Estamos averiguando lo que no funciona y estamos tratando de asegurarnos de lo que si funciona, así que dondequiera que estés, podemos votar juntos. Y este es el plan que comenzará la próxima semana. Vamos a votar de dos maneras diferentes. Una votacion por los candidatos para los cargos diocesanos, y otra por las resoluciones. El próximo miércoles 4 de noviembre, por la mañana, recibirás un correo electrónico. Todos los que estén registrados como delegados laicos o clérigos con derecho a voto recibirán un correo electrónico que tiene un enlace para votar por los candidatos a los comités diocesanos. Es un enlace seguro, y esa será la primera votación. El jueves y el viernes, recibirán correos electrónicos para la segunda y tercera votación. Esta es la forma que tenemos que usar para que todos podamos votar juntos antes de llegar al 7 de noviembre. Y luego, durante la convención, el día 7, juntos vamos a votar por las resoluciones, incluida la resolución sobre el presupuesto 2021. Así es que busca el correo electrónico la próxima semana, 4 de noviembre, nueve a.m. en punto. Enviaremos recordatorios a lo largo del día, y luego votaremos juntos por las resoluciones. Asegúrate que estás registrado. Lo primero es registrarse para la Convención. Gracias a todos los que están registrados como clérigos o delegados laicos. Eso es muy importante obviamente para votar. Lo segundo es que te pediremos que votes por los candidatos usando el mismo correo electrónico con el que te registraste. La mayoría de nosotros tenemos más de una dirección de correo electrónico, y recibirás el correo electrónico para que votes por los candidatos a las oficinas diocesanas, al mismo correo electrónico con el que te registraste. Queremos saber si estás teniendo problemas. Ha sido muy útil para nosotros escuchar todos sus comentarios. Haznos saber si estás teniendo problemas.

Ahora, vamos a intentar votar, pondremos un enlace en el chat, el cual es un enlace para practicar la votación de hoy. Lo pondremos un par de veces, pero es el mismo enlace. Hoy vamos a usar un enlace. Bueno, eso no funcionó del todo. Pero el único enlace tiene dos preguntas diferentes. ¿Votará en las elecciones estadounidenses? ¿Y cómo planeas votar? Dos preguntas, un enlace. Y todo el mundo debería poder votar. Si tienes problemas, ponlo en el chat o envíanos una nota a election@diocesenyc.org. Volveré al final de esta noche para darles los resultados de la votación. Ahora, permítanme tomar nota de una pregunta que tenemos sobre esto de parte de Ascensión. No hemos enviado correos electrónicos en las últimas dos semanas. Lo intentamos hace un par de semanas atrás. En las últimas dos semanas, no hemos enviado correos electrónicos. Así que eso es exactamente correcto. Y bien, hemos probado como votar. Creemos que sabemos cuáles son

las preguntas, y estamos listos para comenzar la próxima semana. No has estado recibiendo correos electrónicos estas últimas dos semanas, porque creemos que tenemos esa parte ya funcionando. Vamos a intentar la votación en vivo de nuevo hoy y veremos cómo funciona. Entonces, Obispo gracias. Y si tienen preguntas ...

- Muy bien voy a responder a dos preguntas que vi en el chat, que es, el enlace está en el chat. Y el chat es un pequeño icono ubicado en la parte inferior. A veces está en la parte superior de la pantalla si usted está conectado con nosotros via Zoom. Pero sigan preguntando si no pueden conectarse.

- Acabo de poner el enlace de nuevo en el chat. Lo pondré una vez más a medida que avanzamos hoy. Y así, en esta pantalla, se puede ver. Obispo, gracias. Y gracias a todos por ayudar con esto, especialmente a Geoff Smith y a Sara Saavedra.

Obispa Glasspool: Muy bien. Ahora es un honor para mí presentar al Reverendísimo Obispo Andrew ML Dietsche.

Reverendísimo Obispo Andrew ML Dietsche: Gracias, Mary. Y gracias a todos por sintonizar esta, la octava de nuestras nueve reuniones previas a la convención. Todas han sido excelentes. Hemos recibido una respuesta muy positiva en toda la diócesis. Como dijo la obispa María, el tema de esta noche es en torno al asunto de las reparaciones por la esclavitud. Y es una conversación tan oportuna, importante y urgente que necesitamos tener en la Diócesis de Nueva York. El comité de reparaciones de esta diócesis se remonta al 2006 y ha hecho un trabajo increíble a lo largo de todos esos años en la diócesis. Pero en los últimos años, realmente ha ayudado a preparar a esta diócesis para avanzar en este tremendo acto y proceso de justicia de nuevas maneras. Comenzamos con el año de lamentación, que francamente tuvo intención nacional en toda la Iglesia Episcopal por lo que estábamos haciendo aquí en la Diócesis de Nueva York, y culminó con una tremenda presentación en nuestra convención diocesana en el 2018. Esto fue seguido por retiros de disculpas y la construcción de reparaciones hasta este año en el que queríamos centrarnos en las reparaciones en sí. El comité de reparaciones ha hecho cosas increíbles este año. Vas a oír más al respecto. Quiero decir lo increíblemente orgulloso que estoy de las personas que sirven en esa capacidad, y que este año nos trajo en el mes de julio, el retiro de disculpas titulado "Una Rodilla Sobre Mi Cuello", y luego junto con el Comité Contra el Racismo, organizó la amplia lectura diocesana del libro de Ibram Kendi "Cómo ser un antirracista". Estos y otros programas de este año han sido plenamente suscritos, más bien sobre suscritos, ya que la importancia y la necesidad de este trabajo ha llamado la atención de personas de toda nuestra diócesis e incluso más allá de ella. El año pasado, en nuestra convención, los delegados de la convención dieron un paso adelante con fe y pidieron a los fideicomisarios que retiraran más de \$1 millón de dólares de nuestra dotación diocesana e invirtieran ese dinero en reparaciones prácticas y tangibles. Y en los dos meses posteriores a la convención, pasé tiempo con la obispa María

y el comité de reparaciones, cuando comenzamos a hablar y organizar cómo comenzar la conversación y el trabajo que tendría que suceder en torno al uso o crecimiento de ese fondo. Una de las cosas que reconocimos fue que el comité de reparaciones tenía que ser más grande, y comenzamos a invitar a la gente a entrar en ese comité, a fin de representar más plenamente la diversidad geográfica de la diócesis. Terminamos algunas de esas conversaciones preparatorias y trabajamos unos cinco minutos antes de que llegara COVID, y todo entró en algo así como un encierro en el que todavía nos encontramos. Así que no todo podría suceder en 2020, que a finales de 2019 esperábamos que sucediera. Y ahora estamos tratando de continuar este trabajo en 2021. Y estoy muy, muy emocionado por la dirección, los objetivos y las conversaciones del comité de reparaciones. En breve, van a oír más sobre eso. Voy a dejar que ellos mismos hablen sobre esto. Pero antes quiero decirles esto. Cuando estábamos realizando nuestro año de lamentaciones, y cuando comenzamos a tener los retiros de disculpas, y cuando reservamos una parte sustancial de nuestra dotación para invertir en reparaciones, y al llegar al 2020 con todo eso detrás de nosotros y listo para dar pasos nuevos en nuevas direcciones en esta área, no teníamos idea en ese momento de que íbamos a alcanzar el punto de inflexión que claramente hemos logrado en este año. El asesinato de George Floyd y Breonna Taylor y otros, viene pisándonos los talones de la muerte en su mayoría de hombres afroamericanos, pero también de mujeres y niños, a manos de la violencia institucional a lo largo de estos años, ha llevado a Estados Unidos y ha llevado a la iglesia a un lugar del que no hay vuelta atrás. Ahora sabemos que estamos en un momento en que debemos aprovechar el futuro y hacer un reino de él, y comenzar a vivir en una comunidad amada. Cuando nos propusimos en la convención pasada ofrecer nuevas medidas en reparaciones, no podríamos haber sabido lo urgente que esto sería ahora. Y así, a medida que nos reunimos en la convención este año, buscando seguir esta obra en 2021, el imperativo que tenemos ante nosotros para hacer un recuento de nuestro pasado y comenzar a tomar medidas para deshacer la separación de los afroamericanos de la construcción de la riqueza en este país está frente a nosotros como un imperativo. Están a punto de escuchar al propio comité de reparaciones. Quiero repetir lo orgulloso que estoy de este grupo, y es un privilegio y un honor trabajar con ellos en esta área tan importante. Es, si nada más, la obra más importante que la iglesia tiene ante ella en nuestros días. Gracias.

- ¿Qué sana la historia?

- Los portugueses fueron los primeros en aterrizar aquí. En algún momento, todos estos barcos con esclavos que llegaron aquí, había misioneros cristianos a bordo. Cuando comencemos nuestro recorrido, que, en la parte superior de la mazmorra, hay una iglesia. Una de las primeras cosas que se les harían cuando fueran capturados fue bautizarles. Pierdes tu nombre y tomas un nombre cristiano. Te conviertes en un esclavo en el nombre de Dios.

- El comercio de esclavos africanos fue nuestro Holocausto.

- El comercio de esclavos se llevó a cabo principalmente en buques del norte, con respaldo financiero y mercancías comerciales del norte. Hasta que en este país, tanto personas como instituciones, reconocen y hacen desagavios por la esclavitud, y toman medidas concretas para reparar el daño causado por 300 años de esclavitud en cautiverio, entonces nuestra nación no puede avanzar en la plenitud y la fuerza de su poder.

- Cinco habitaciones, 15 pies por 30 pies. Y son 1000 personas.

- Creo que lo que también es importante el efecto psicológico de estar encerrado aquí en esta oscuridad, con el mar rugiendo en el fondo. Estás tratando con gente que nunca ha tenido nada que ver con el mar. Muchos de ellos vienen del interior, a cien, a veces a mil millas de distancia.

- Lo que me impacta más que nada en este momento, es que hemos hablado cuando estábamos en Bristol y estábamos en Providence y estamos escuchando a historiadores y eruditos, y hemos oído a la gente hablar de, ya sabes, tienes que colocarlo en el contexto de los tiempos, y esta es la forma en que se hicieron las cosas. Y así era la vida. Y yo sólo me siento en esa mazmorra y digo, mierda. Era algo malvada, y sabían que era malvado y lo hicieron de todos modos.

- ¿Está dispuesto a hablar de reparación? ¿Está dispuesto a hablar de otro tipo de programas? No sólo cuando estás consciente de ello, y pasas por el proceso de aceptarlo y luego normalizarte. ¿Qué sigue?

- Sabes, a veces estoy muy confundido. La esclavitud fue algo terrible. Quiero decir, fue horrible y no debimos haberlo hecho, pero yo no lo hice. No necesariamente me siento responsable. Creo que la gente de color empezó a decir, espera un minuto, nos maltrataste. Y algunos de nosotros nunca nos hemos recuperado de eso. Entonces, ¿qué vas a hacer al respecto? Bueno, podemos decir, lo sentimos, y podemos ofrecerles becas para la universidad, ayudarlos a ir a la escuela. Es casi vergonzoso decir que no creo que debemos pagar reparaciones a bisnietos y tátara nietos. Por otro lado, tal vez deberíamos, no lo sé. Creo que hay una resolución en esta convención disculpándose, porque ciertamente la Iglesia Episcopal estuvo justo en medio de todo eso en el sur. Y no estoy seguro de que eso arregle nada. Nos hacen sentir mejor, pero no estoy seguro de que ayude a nadie más. Así que tal vez si nos hacemos sentir mejor, podemos irnos y decir: "Bueno, hicimos lo que pudimos". Y no creo que esa sea la respuesta. Así es que no sé cuál es la respuesta. Quizá nunca sepa la respuesta.

- Conectar estos comportamientos contemporáneos, por ejemplo, entre el abuso de

jóvenes o drogas o las disparidades de salud. ¿Cómo los conectas a la esclavitud? ¿Cómo se desconectan? Es mi pregunta. ¿Cómo se desconectan? Porque ha sido implacable. Nunca ha habido un período de sanación para nadie en este país, porque nunca hemos dicho la verdad. La verdad está saliendo a la vista. Se está desenterrando en los huesos de la Ciudad de Nueva York. Se está desenterrando en el comportamiento de individuos astutos bien educados. Esa cosa fea está levantando la cabeza. Y creo que se convierte en una oportunidad para nosotros, ya ves, porque no podemos permitirnos ignorar esto más. Será la perdición de este país. Será la perdición si no lo reconocemos por lo que es, y de una vez por todas lidiar con esto. Y la gente me ha preguntado a menudo: "Espera, ¿Cómo ha afectado esto a los europeos?" Sabes, de nuevo, porque hay mucho enfoque en la gente de color y la gente de la diáspora africana. Bueno, ¿cómo ha afectado esto a los europeos? Dios mío. Es como, ¿Qué le hace a tu humanidad para tener que enterrar, que ocultar tanta fealdad, tener que guardar un secreto tan horrible y tratar de controlarlo en todas partes? Y luego están los que dicen, "Ya no puedo hacer esto, tengo que decir la verdad. Tenemos que ser dueños de esto". Y mira que tienes mucha gente. Los europeos, que están diciendo, "No, esto no está bien. Este secreto feo, me estoy preparando para contarlo. Así es que, ves que está sucediendo. Por un lado, parece como si fuera algo realmente horrible, pero creo que crea para nosotros los africanos, y le da a este país una oportunidad para reparar esto.

- El Comité de Reparaciones de la Diócesis de Nueva York fue creado en 2006 para recopilar y documentar información sobre la complicidad de la iglesia en general, y la Diócesis de Nueva York en particular, en el mantenimiento y justificación de la esclavitud, incluyendo sus efectos persistentes encontrados en la segregación, la discriminación, el encarcelamiento masivo y más. Su mandato es recordar, reparar, restaurar, conciliar y reparar los errores que nunca pueden ser singularmente reducibles a los términos monetarios. Su objetivo es un cálculo histórico que implique el reconocimiento de que se cometió una ofensa contra la humanidad y que las víctimas no han recibido justicia. Para lograr estos objetivos, creó un proceso de tres etapas conocidas como lamentación, disculpa y reparación. Cada etapa representa un paso hacia la sanación y la justicia, y el establecimiento de una sociedad más cercana a los ideales del reino de Dios. En esta búsqueda, el comité ha producido un DVD titulado "La Diócesis de Nueva York Examina la Esclavitud", así como una obra titulada, Lamentación de Nueva York. El comité ha llevado a cabo retiros, estudios de libros, peregrinaciones y liturgias diseñadas para guiar a nuestra diócesis hacia la reparación del daño infligido en forma de esclavitud y sus fantasmas. El retiro es una pieza más de este vasto mosaico. En las últimas semanas, han surgido protestas en todos los estados del país y en todo el mundo, todos protestando contra la brutalidad policial y la violencia. En términos más generales, protestan contra la discriminación y la marginación social de los negros en este país, más de 150 años después de que la esclavitud

fuera abolida legalmente. Las protestas fueron provocadas por varios incidentes de alto perfil. Incidentes de negros desarmados asesinados por policías y civiles blancos. Estos asesinatos y otras indignidades son simplemente la punta de un iceberg muy grande y muy antiguo del racismo en los Estados Unidos. Ahora, en los días de la pandemia, las cargas impuestas a los trabajadores esenciales, la falta de atención sanitaria y el impacto desproporcionado del virus en las comunidades pobres hacen que este retiro sea más oportuno que nunca.

- Nuestra última convención ocurrió en el año de lamentaciones en la Diócesis de Nueva York. Ese fue el primero de un viaje de tres años que nos comprometimos a hacer juntos, a profundizar en la terrible realidad de la esclavitud estadounidense y el legado, la sombra de la supremacía blanca, que brota de nuestro pasado esclavo y sigue envenenando la vida común del pueblo estadounidense, y sigue imponiendo cargas, costos, dificultades y degradación extraordinarias a las personas de ascendencia africana en nuestro país. En el primer día de esa convención, experimentamos la tremenda obra escrita por Chuck Kramer, Rector de la Iglesia de Santiago en Hyde Park, New York que revisitó en una narrativa vívida e inolvidable la verdad sin barnizar del pasado de la trata de esclavos de esta diócesis, y lo que esa historia ha hecho a los negros y a los blancos y a todos en nuestras iglesias hasta el día de hoy. Las responsabilidades que todavía tenemos que cumplir. Los costos que aún no hemos pagado. El nuevo día por el que hemos orado, pero que aún no ha llegado. Recordarán que nuestro comité de reparaciones se aseguró de que cumpliéramos esos meses con obras de teatro y conferencias y estudios de libros y todo tipo de entrada intelectual y cultural en la verdad de lo que era la esclavitud, lo que significaba y el sufrimiento incalculable que impuso a los consignados en vidas de violencia, brutalidad y servidumbre sin fin. La esperanza era que pudiéramos encontrar en medio de esa exploración, un lugar de encuentro. Donde el sufrimiento de los esclavos africanos podría convertirse en una realidad vivida conocida y sentida, y luego compartida por los negros y blancos modernos y todas las demás personas de color, para que estemos preparados para ir con los ojos abiertos y los corazones quebrantados en el segundo año de este movimiento, el año del arrepentimiento y de la disculpa. Ayer, recibimos otra ofrenda dramática del comité de reparaciones, otra vez, escrita por Chuck Kramer. Y de esa presentación, se presentó una resolución ante esta convención, que ya había llegado a principios de 1860, traída por John Jay, que fue presentada y vuelta a presentar una y otra vez. Y cuando finalmente el Obispo Potter obligó a la convención a escuchar al Sr. Jay hablar de su resolución, suficiente gente se levantó y salió del piso de la convención para negar la acción incluso la posibilidad de un quórum. Esa resolución ha estado esperando. Sigue viva, sentada sobre la mesa, para que una convención la tome, la ponga ante nuestros delegados una vez más y apoye su voto. Pero esa votación ha ocurrido ahora. Y es una primera señal de nuestro arrepentimiento y un acto de disculpa. Hemos aprobado la resolución de John Jay. Y 159 años después, finalmente hemos condenado la propiedad y

el tráfico de esclavos africanos en la Diócesis de Nueva York. Tenemos registros de iglesias en nuestra diócesis que poseían hombres y mujeres corporativamente como sirvientes parroquiales o como bienes inmuebles. Iglesias cuya riqueza se construyó sobre el tráfico de seres humanos. Sabes, Sojourner Truth fue esclava en esta diócesis en el condado de Ulster. Pero hay un tercer y último capítulo de este movimiento, que comienza ahora con esta convención. Y ese es el año de la reparación. El año de la reparación. ¿Qué hacemos con lo que sabemos? ¿De qué manera podemos expresar la profundidad de nuestro pesar y nuestro arrepentimiento? ¿Cómo podemos nosotros, como comunidad, hacer una reparación por lo que hicieron nuestros antepasados en este lugar? La esclavitud fue un crimen que visitó a las personas individualmente y a todo un pueblo. La Diócesis de Nueva York jugó un papel significativo y verdaderamente malvado en la esclavitud estadounidense. Así es que debemos hacer reparaciones donde podamos hacerlas. Reconociendo al mismo tiempo que nunca será posible que esta convención o esta diócesis o incluso este país haya hecho una compensación adecuada, por el sufrimiento de una gran cantidad de personas doblegadas bajo el yugo de 400 años de servidumbre, violencia y miseria. Y el poste de azotes. Y el árbol de linchamiento. Y los crímenes son demasiado indescritibles para nombrarlos aquí. Y los horrores de los niños quienes les fueron quitados a sus padres y puestos a trabajar duro, de familias separadas para siempre, de vidas iniciadas en cautiverio y terminadas en cautiverio, que nunca respiraron libertad. Y esa fue la única vida que este mundo les dio. \$1.1 millones divididos entre las personas de ascendencia africana en la Diócesis de Nueva York serían menos de \$100 por persona, lo que gastaría todo el dinero y no haría nada. Por lo tanto, lo que nos comprometimos a hacer en este próximo año, lo que se nos pedirá que hagamos en nuestra próxima convención debe ser sistémico. Un remedio para todo un pueblo y para una iglesia, blanca y negra y marrón y asiática, tratando de volver a sí misma a través de la división de una historia terrible.

Sesión de Preguntas y Respuestas. Moderadora: Lucy Breidenthal

Lucy: Gracias al comité de reparaciones por esa poderosa presentación. Me pregunto si podemos comenzar nuestra sesión de preguntas y respuestas. Invito a la comunidad reunida a poner sus preguntas en el cuadro del chat.

Cynthia, ¿podrías contarnos un poco sobre el video que se compartió? ¿Cuáles eran los elementos? ¿Parece que estábamos viendo un logro tan amplio del trabajo de la comisión?

Cynthia: El video fue producido usando un collage básicamente de materiales que hemos utilizado a lo largo de los años. Mostró la amplitud y profundidad de las cosas que hemos hecho. Así que algunas de las imágenes que viste provienen de la aclamada película "Traces of the Trade" ("Rastros del Comercio") de Katrina Browne, y la experiencia de su familia, en un viaje para averiguar cuál era su papel en la complicidad de la esclavitud de los pueblos africanos. Y también hay

imágenes de la convención general que del 2006. Hubo una conversación sobre disculparse en la convención. No queríamos que te confundieras. Esto fue de un conjunto anterior de experiencias, pero pensamos que queríamos mostrar cuán lejos y ancho y cuánto tiempo ha sido la lucha. Y, por supuesto, tenemos imágenes de nuestra convención del año pasado, y muchos otros materiales que hemos utilizado en toda la diócesis para contar la historia.

Lucy: Gracias. Sí. Un hermoso collage y representación del trabajo que todos ustedes están haciendo. Al final del video, el obispo Dietsche mencionó los \$1.1 millones, pero obviamente no se puede distribuir, ya sabes, \$100 por persona. Obviamente, ese no es el objetivo. ¿Qué se puede hacer con 1.1 millones de dólares? Tal vez el Reverendo Witt puede responder, esto es para usted.

Reverendo Richard Witt: Creo que el objetivo del comité de reparaciones es encontrar vehículos o vías que realmente tengan un impacto continuo y un impacto sistémico. Con ese fin, vamos a pasar los meses por venir en acoger paneles que miran el legado de la esclavitud y a través de diversos ámbitos sistémicos de nuestra sociedad. El sistema de justicia penal, la vivienda, el sistema político, la salud, etc., con el objetivo permanente de ayudar a la diócesis a sumergirse plenamente en la comprensión del ámbito sistémico que nos rodea, y a su vez utilizar este fondo para ayudar a las congregaciones y otras entidades de la diócesis a abordar de una manera continua, este legado. Y así, queremos tener un impacto de un fondo que no es algo que sea superficial, y no es algo que se haga y se haya ido, porque este es un viaje a largo plazo para nosotros. Y esperamos llegar a la convención del próximo año con vías específicas para el uso de estos fondos.

Lucy: Gracias. Otro pensamiento que viene a la mente es, ¿cómo podemos nosotros mismos como diócesis participar en este trabajo? ¿Hay oportunidades educativas? ¿De qué manera podemos involucrar a nuestras iglesias y comunidades en las reparaciones en este momento tan importante de la historia? Quizá esta pregunta es para que la responda el obispo.

Obispo Dietsche: Oh, está bien. Así que esa pregunta fue enviada en mi dirección, pero mi instinto inmediato es devolverla al comité de reparaciones. Y déjame decirte por qué. Cuando fuimos a la convención el año pasado, y le pedí a la convención que pidiera el dinero, esto en realidad no llegó después de meses y meses de conversaciones con el comité de reparaciones, y luego nos dimos la vuelta y dijimos: "Bien, aquí estamos". Y esto necesitaba tener algunas conversaciones sobre cómo tomamos esto y seguimos adelante con él. Una de las cosas que, dije, en la conversación de hoy fue, ya sabes, si el dinero no hace nada más, al menos centra nuestras mentes, y está haciendo eso. Y lo que Richard acaba de decir hace un momento, es que entre las diversas y diferentes maneras en que este dinero puede hacer reparaciones en la Diócesis de Nueva York y en nuestras comunidades, una parte de eso es proporcionar recursos, ayuda y guía a las congregaciones lo-

cales, mirar su propia historia y hacer ese cálculo, y luego ver cómo pueden traer reparación a sus propias comunidades, que comienzan con la reparación de las propias congregaciones. Porque como hemos hecho algunas de estas investigaciones, está bastante claro que casi todas las iglesias de esta diócesis tuvieron un papel en esta historia. No estoy seguro de cómo responder completamente a esa pregunta todavía. La respuesta a esa pregunta es qué va a ser experimentada en el trabajo durante este próximo año. Y luego, cuando el comité de reparaciones pueda hacer propuestas en la próxima convención, el trabajo que surgirá de ello, a medida que vayamos hacia lo que podamos hacer, orar a Dios por lo que será un futuro nuevo y muy diferente a nuestro pasado.

- Y tampoco tenemos claro cómo guiar y dirigir a las personas, pero tenemos algunas ideas generales. Y, por supuesto, pensamos que comienza con el yo, y los individuos tienen que llegar a un recuento dentro de sí mismos en cuanto a quiénes son individualmente. Entender el hecho de que la mayoría de nosotros venimos con todo tipo de prejuicios e ideas sobre las personas que no se parecen a nosotros o que son diferentes a nosotros. Tenemos que llegar a un acuerdo con eso y reconocerlo. Y una vez que hagamos ese tipo de excavación del yo, podremos tener nuestras propias verdades. Y entonces esas verdades individuales colectivamente pueden tal vez trabajar en concierto para hacer los cambios que esperamos hacer. Esto no es un trabajo fácil. Esto no es un trabajo rápido o apresurado. Este es un trabajo que requiere un compromiso con un término de transformación de por vida. Y sólo podemos hacerlo si somos veraces y honestos con nosotros mismos en cuanto a quiénes somos, y lo que realmente creemos y lo que valoramos. Creemos que los miembros de nuestro comité han pasado por ese proceso. Seguimos pasando por ese proceso. Hay días buenos y hay días malos, pero todos llegamos a él con un lugar de amor y un compromiso para hacer un cambio. Eso es en lo que realmente creemos. Y creo que lo que también es clave para nuestro crecimiento y desarrollo y poder llegar al lugar donde estamos en 2020, es que hemos aprendido a escucharnos los unos a los otros, y hemos aprendido a valorar todas las historias. Somos tan rápidos para estar a la defensiva e invalidar las historias de las personas y las existencias y las experiencias. Y hemos llegado a aprender que realmente es importante conocer a las personas donde están y ayudarnos mutuamente a crecer, tomando las manos del uno al otro, teniendo paciencia, lo cual no siempre es fácil, pero sí pensamos que ese tipo de trabajo y ese tipo de honestidad, ser realmente auténticos dentro de nosotros mismos y dentro de nuestras comunidades más amplias será algo que nos llevará a mejores lugares. También, como comité, sentimos que estaríamos encantados de trabajar con otras congregaciones como lo hemos hecho en el pasado. Siempre decimos que probablemente estuvimos, no sé, 15 años adelantados para esta conversación, porque se ha encontrado con mucha resistencia, porque la gente no estaba segura. Y francamente no conocemos nuestra historia. No conocemos la historia de los Estados Unidos. No conocemos la historia global. No conocemos la historia de la iglesia. Y si realmente fuimos honestos y nos tomamos el tiempo, que es lo que

esperamos hacer con estas discusiones de libros y las presentaciones de películas que hemos tenido, y tratando de establecer estos talleres, esperamos que la gente participe y venga con un corazón abierto, venga con una mente abierta para aprender y no proyectar aspersión, sino para ser realmente abiertos y escuchar y aprender lo que hay en blanco y negro en la impresión. Y, por supuesto, está sujeto a la interpretación. Pero cuando combinas la interpretación con la experiencia vivida, hay razón para una mayor conversación y empatía por desarrollar.

Lucy: Maravilloso. Gracias. Es una nota esperanzadora y alentadora para concluir esta parte. Si alguno de los otros panelistas tiene algo que añadir, lo recibiré con agrado en este momento. Estoy agradecida por todo su trabajo tan importante y emocionada por el futuro. Muy bien, gracias al comité de reparaciones. Ahora les paso con Matt Heyd, quien tendrá los resultados de la votación.

Reverendo Matthew Heyd: Gracias, Lucy. Después de un pequeño comienzo, creo que la gente pudo votar usando el enlace. Lo pondré una vez más en el chat. Si tú votas ahora, no estará en los resultados que voy a mostrarles ahora. Sin embargo, practicar como se vota es interesante, ya que no se trata de las preguntas, sino del método. Así es que, si quieres intentarlo, si has tenido problemas antes, intenta una vez más y gracias a aquellos de vosotros que acabo de saber que hoy tuvieron problemas con uno de los enlaces. Estamos tratando de mantener nuestros enlaces correctos. Aquí están los resultados que recibimos, 94 personas pudieron emitir votos. 90 dijeron que si votarían. Dos dijeron que no votarían. Y dos se abstuvieron. En la pregunta siguiente, 94 papeletas emitidas. En términos de, ¿votará en persona o por correo? En persona, 52 votos. Por correo, 23 votos. En persona día de elecciones, 14 votos. Abstenciones, 4. Si quieres intentarlo una vez más, nos encantaría asegurarnos de que todos sientan que pueden hacer esto. La Obispa mencionó nuestros valores al comienzo de la sesión de esta noche, y el albedrío es uno de ellos. Queremos asegurarnos de que votar sea fácil y equitativo para todos. Y estamos una vez más practicando como lo haremos la semana que viene. Para votar por los candidatos, todos los que estén registrados como clérigos o delegado laicos con derecho a voto recibirán el miércoles 4 de noviembre, un correo electrónico a las nueve de la mañana, con la primera boleta para votar. Tendrá un enlace de correo electrónico. Allí, usted puede votar por los candidatos. En el caso de las resoluciones y el presupuesto, votaremos por estos el sábado 7 de noviembre por la mañana, tal como acabamos de hacerlo, con un enlace al que todos podemos acceder y votar. Obispo, muchas gracias. Y gracias a todos los que están probando esto con nosotros. Gracias por estas últimas semanas de prueba y ensayo de nuevo.

Obispa Glasspool: Todavía estamos trabajando en ello. Sí, gracias, Matt. Y gracias por darme muchas, muchas lecciones sobre paciencia y persistencia. Quiero llamar la atención sobre el folleto que produjo Sara Saavedra, entre muchas otras cosas que ella hace tan bien, para nuestra convención. Una de estas

copias impresas fue enviada por correo a todas y cada una de las parroquias de la diócesis. El folleto también está en línea. Es el calendario oficial de los asuntos de la convención. Por supuesto, la agenda, el orden del día está sujeto a cambios, pero básicamente, la información sobre los candidatos y las resoluciones está en este folleto. Es fundamental que lo lean. Tal vez marcar, aprender y digerir internamente también, al menos en lo que respecta a nuestra oportunidad y privilegio de votar. Así es que, de nuevo, muchas gracias a todos. Supongo, sólo para decir casi un punto de privilegio personal. Todos somos conscientes de la ansiedad y la tensión en el clima de nuestro entorno actual. Y creo que, para uno, que una de las cosas más factibles que podemos hacer además de votar, es hacer lo que hacemos como iglesia. Y eso es orar y hacemos nuestra vida basada en la oración y centrada en Jesucristo. Y entonces no nos dejemos arrojar por todas las exigencias del mundo, tirados de un lado a otro como semillas de plantas rodadoras. Nos basamos en la oración, y quiero invitarles a que manden sus oraciones ahora. Puede escribirlas en la sala de chat. Podemos orar por la convención, por la sociedad, por una sanción de nuestras divisiones raciales. Podemos rezar por los que desees rezar. Y los invito a poner eso en la sala de chat como una especie de registro por lo que estamos orando justo en este momento en estos tiempos, que será grabado para la posteridad y será parte de la narración de la historia de la Diócesis Episcopal de Nueva York. Después de unos momentos de oración silenciosa, escucharemos algo de música seguido por una oración de clausura y una bendición.

Oración y canto al cierre, seguidos de la bendición por el Obispo Dietsche

Obispo Dietsche: Nuestra oración de clausura será para la familia humana. Oremos. O Dios, nos hiciste a tu propia imagen y nos redimiste a través de Jesús, tu hijo. Mira con compasión a toda la familia humana, pero quita la arrogancia y el odio, que infectan nuestros corazones. Derriba las paredes que nos separan. Únenos en lazos de amor, y trabaja a través de nuestra lucha y confusión para lograr tus propósitos en la tierra, para que, en tu buen tiempo, todas las naciones y razas puedan servirte en armonía alrededor de tu trono celestial, por medio de Jesucristo, nuestro Señor. Amén.

- Una vez más, y como siempre, me siento manso y humilde ante las oraciones de intercesión, las bendiciones que se ofrecen, en las gracias expresadas en nuestro tiempo de oración común en estas reuniones previas a la convención. Hay algo profundo en que podamos leer las oraciones de los demás a través de la sala de chat. Y me siento bendecido por la comunión que comparto con todos ustedes, y lo que significa para todos nosotros ser uno en la oración. Creo que vemos tanto los unos como en los otros en nuestra vida común, las semillas de esa gracia y paz por las que oramos. Confío en que sí.

El Dios de la paz que trajo de entre los muertos, nuestro Señor Jesucristo, el gran pastor de las ovejas, a través de la sangre del convenio sempiterno, os hace perfectos en toda buena obra para hacer su voluntad, trabajando en vosotros lo que

es agradable a su vista, a través de Jesucristo, a quien ser gloria para siempre y para siempre, y la bendición de Dios Todopoderoso, el Padre, el Hijo y el Espíritu Santo estén entre vosotros y permanezcan siempre con vosotros. Amén.

♪ Venceremos ♪ ♪ venceremos ♪ ♪ superaremos algún día ♪ ♪ Oh, en lo profundo de mi corazón, ♪ ♪ creo ♪ ♪ algún día superaremos ♪ ♪ caminaremos de la mano ♪ ♪ caminaremos de la mano ♪ ♪ caminaremos de la mano algún día ♪ ♪ Oh, en lo profundo de mi corazón ♪ ♪ creo ♪ ♪ superaremos algún día ♪ ♪ Viviremos en paz ♪ ♪ Viviremos en paz ♪ ♪ Viviremos en paz algún día ♪ ♪ Oh, en lo profundo de mi corazón ♪ ♪ creo ♪ ♪ Superaremos algún día ♪ ♪ no tenemos miedo de ♪ ♪ No tenemos miedo ♪ ♪ no tenemos miedo hoy ♪ ♪ Oh, , en lo profundo de mi corazón ♪ ♪ creo ♪ ♪ que algún día superaremos ♪

Ninth Convention Rollout Meeting. Wednesday, November 4, 2020.

The Right Reverend Mary D. Glasspool: Good evening. I'm Mary Glasspool, bishop assistant in the Episcopal Diocese of New York. And on behalf of Andy Dietsche, our Bishop Diocesan, and Allen shin, our Bishop Suffragan, and all of the wonderful people in the Diocese of New York, I welcome you to this, our ninth and final rollout meeting for the 244th convention of the Diocese of New York. I want to offer special thanks to those of you who are engaged with us tonight, given all that is going on in our world today, and we're doing the very best we can to make your vote count in this our convention, and also honor and respect your agency in impacting the whole, and the life of the diocese. These meetings are recorded and posted online at the diocesan website, and so each of you who are delegates, clergy and lay are free to revisit the meetings at any time. I also want to thank, especially because this is our last rollout meeting, the convention executive team comprised of Matt Heyd, secretary of convention, Sara Saavedra, assistant secretary, Alice Yurke, chancellor of the Diocese of New York, Geoff Smith, director of technology, and Nick Richardson, director of communications. Also, we've borrowed three staff people who've served the whole well from the Church of the Heavenly Rest. Lucas Thorpe, Jillian Jameson, and Lucy Breidenthal. You have our everlasting thanks for stepping in and helping us with Zoom. The technical crew that is actually here with me in the Madeleine L'Engle Library and Diocesan House is comprised of Tom Haggerty, Joey Wares, and Marty Cole, and our deep thanks to you all. We've also been served well by our captioning person, Randi Friedman, and then Dori Griffiths and Antonio, who's doing the signing tonight. I'm looking at him on the camera. Thank you for stepping in this week for us. Then the liturgy pieces have been put together by a subcommittee comprised of Allison Moore, Jeannine Otis, Larry Marshall and Cynthia Copeland. And if I've inadvertently left out naming someone, I apologize, and we'll try to name them later. So, we've got a busy meeting tonight. And again, I thank you for attending and we'll move right along to the opening song and the opening prayer.

Opening Prayer and Song

♪ Come ye ♪ ♪ Ye who would have peace ♪ ♪ Hear me ♪ ♪ What I say now ♪ ♪ I say
come ye ♪ ♪ Ye who would have peace ♪ ♪ It's time ♪ ♪ To learn how to pray ♪ ♪
I say come ye ♪ ♪ Ye who have no fear ♪ ♪ On what ♪ ♪ Tomorrow brings child ♪ ♪
♪ Start praying ♪ ♪ For a better world ♪ ♪ Of peace ♪ ♪ And all good things ♪ ♪ I
say come ye ♪ ♪ Ye who still have hope ♪ ♪ That we ♪ ♪ Can still survive now ♪ ♪
Let's work ♪ ♪ Together as we should ♪ ♪ And fight ♪ ♪ To stay alive ♪ ♪ I say come
ye ♪ ♪ Ye who would have love ♪ ♪ It's time ♪ ♪ To take a stand ♪ ♪ Don't mind ♪ ♪
Abuse it must be paid ♪ ♪ For the love ♪ ♪ Of your fellow man ♪ ♪ I say come ye ♪ ♪
♪ Come ye ♪ ♪ Who would have hope ♪ ♪ Who would have peace ♪ ♪ Who would
have love ♪ ♪ Who would have peace ♪

- We cannot merely pray to you, Oh God, to end war.
- For we know that you have made the world in a way that people must find their own path to peace within themselves and with their neighbors.
- We cannot merely pray to you, O God, to end starvation.
- For you have already given us the resources with which to feed the entire world, if we would only use them wisely.
- We cannot merely pray to you, O God, to root out prejudice.
- For you have already given us eyes with which to see the good in all people. If we would only use them rightly.
- We cannot merely pray to you, O God, to end despair.
- For you have already given us the power to clear away slums and to give hope, if we would only use our powers justly.
- ♪ - We cannot merely pray to you, O God, to end disease. ♪
- For you have already given us great minds with which to search out cures and healing, if we would only use them constructively. Therefore, we pray to you instead, O God, for strength, determination, and willpower to do, instead of just pray, to become, instead of merely to wish.

The Reverend Matthew Heyd: So, we'll talk now, just a bit about voting and how we're going to do it, both today and in the days ahead. The bishop described our values for all of convention, transparency, trust, accessibility, and agency. And

over these last weeks, he really helped us try to find ways to vote together online, that are both easy and equitable for everybody. So, let's talk about the ways in which we're going to do this this year, because we started today. We're going to have two different ways of voting, both online. Voting for candidates and voting for resolutions.

Voting for candidates started this morning. All delegates -lay and clergy- who are registered as delegates who can vote, should have received an email at nine o'clock this morning to the email address with which you registered for convention, with a secure link to an email ballot with all the candidates. Folks have been voting all day today. Thank you to everyone who's voted. Thanks for everyone who's made this possible. Voting is going to end at 6:30 tonight. You have time to still vote. Please go in if you haven't voted yet and vote before 6:30. What we'll do tomorrow morning is send you the second ballot at nine o'clock the same way via email that you registered to convention with a secure email link. And you can vote tomorrow for the second ballot. That will also end at 6:30 pm. If we need a third ballot, we'll have it on Friday. Same way, nine o'clock, ending at 6:30. pm Now, as we've tested this out the most... And again today, the most common issues have been one, that people were checking emails which aren't the ones they're registered with, or two, it's in spam. And we'll talk more about what to do if you're having trouble in just a moment. But thanks to... We've had a bunch of people vote, and that's been terrific today. The second way we're voting is for resolutions. We're going to vote live on Saturday for all our resolutions, including the budget resolutions. This kind of vote will be the equivalent of our green card, red card, vote from past conventions. The focus is going to be the ease and speed of voting. For the resolutions, on Saturday morning, we're going to put a link in chat that voting delegates can use to vote.

We anticipate voting twice on Saturday. At the very beginning of convention before anything else, Bishop Shin is going to present an enabling resolution passed by council, that allows us to have an online or virtual convention. We're going to do that before we do anything else. And then midday, after all the resolutions had been presented, including the budget resolution, we're going to give a second link, which allows folks to vote for all the resolutions in one link together. And you'll be able to vote for this over the lunch break, give people time to vote. We want to make sure with all this, you all have time to vote so we can access the balance. So, all day we've been responding to folks who have reached out to us with questions or problems. We've had about 12 people reach out and we've responded to all either via email or phone, or sometimes both. If you're having trouble tonight, trouble tomorrow, you can do one of two things, either--and I'll put it in chat -- mheyd@heavenlyrest.org. Heyd spelled H-E-Y-D, or election@dioceseny.org. I'll put those in chat, but welcome questions or thoughts, we want to make sure everyone can vote. It's important.

Bishop Glasspool referred to our national elections, important that every voice is heard, important that every vote is counted. Thank you for your help over these last weeks. We are now live with our voting. You've made that possible because

of your support in testing this out. And thank you to those of you who voted today. Again, you have until 6:30 tonight to vote on the first ballot for candidates. Thank you to Sara Saavedra and Geoff Smith, who've worked so hard to make this happen. I'm really grateful for their hard work. Bishop, Thank you.

Bishop Glasspool: Thank you, Matt, thank you very much for your hard work and leadership. The voting has been one of the most challenging pieces of this remote convention. I believe that in addition to commencing the second ballot, there will be a report of any candidates who have actually been elected on the first ballot, so that the second ballot will be the second ballot and not just a repetition of the first. So, I hope that's clarifying and not confusing.

Matt Heyd: Yeah, exactly right.

Bishop Glasspool: To introduce the theme, and as I would say of a number of people with whom I work, the theme tonight needs no introduction. It is the resolutions that are coming before us. I will, however, thank and introduce the chair of the resolutions committee, the Reverend Anne Sawyer, who in her spare time is Rector of St. Mark's in the Bowery. Thanks Anne.

The Reverend Anne Sawyer: Thank you, Bishop. Good evening, everyone. On behalf of the resolutions committee of the Diocese of New York, I am pleased to present this year's resolutions for your consideration and your votes. Tonight, we'll ask each of the proposers of the resolutions to introduce the resolution and to say a few words. Each proposer will have two to three minutes after which we will invite you to ask questions via the chat feature of Zoom or to make amendment if necessary. On Saturday at convention, resolutions will be moved for consideration, but there will be no discussion at this time. So tonight, thank you so much for joining us. We invite your active participation in these resolutions will guide our life together. So, thank you. This evening will begin with the resolution on the modification of Diocesan Canon 12.1 proposed by the Reverend Stephen Gerth of the Canons committee. This resolution can be found on page 75. Stephen, I invite you at this time to present your resolution. Stephen, are you there? I know you were here earlier.

- [Man voice] Stephen unmute your mic.
It's finally letting me do that.

- Fabulous. Welcome.

The Reverend Stephen Gerth: Hi. I'm Rector of St. Mary the Virgin in Midtown. I have served as chair of this Canons committee for a number of years now. I got an email from Alice Yurke at the beginning of September saying that there was a longstanding editing mistake in the Canon about electing delegates to Provincial

Synod. And at the end of the second sentence, instead of saying, “To the Provincial Synod,” it says, “To General Convention.” And she thinks we should change that, and I think we should too. And it’s just to correct an editing mistake that somebody made a long time ago. I’m happy to answer any questions about it, but it’s just a copy error. It’s the wrong words there in that place. And so, I would... I hope it will be moved and approved.

Bishop Glasspool: Thank you, Stephen. I’ll invite the delegates at this time. If you have any questions to please write them in the chat to Stephen at this time.

Lucy Breidenthal: Hi. I’m Lucy Breidenthal, and I’ll be helping direct the questions from the chat or the amendments. I’m seeing no questions or amendments related to this resolution in the chat. It says... Oh sorry. Yeah, right. Here’s a question. Presumably, we are not electing a separate set of deputies. Is this related to the election? The previous conversation perhaps, Anne you can help them.

Anne Sawyer: Not to my knowledge. I mean, we do have the election and we are voting on deputies, but that’s the election. That’s the voting that’s happening right now. That’s underway. That is what Matt Heyd did talk about.

Lucy: Wonderful, so no questions or comments relating to this resolution. We can... I think we can move on.

Anne Sawyer: Thank you, Lucy. So next on the calendar of business are two resolutions from the budget committee of the diocese and proposed by the Reverend Matt Mead, chair of the budget committee. These resolutions can be found on page 36 and 70. Please note that the election of trustees of estate and property is only a courtesy resolution affirming their election. This resolution will be moved and seconded on Saturday and the Reverend Matt Heyd will move these resolutions for consideration at that time. At this time, though, I would like to invite the Reverend Matt Mead to say a few words about these resolutions, Matt.

The Reverend Matthew Hoxsie Mead: Sure.

As you just noted the resolutions are on page 36, they are... I will not read them unless you want me to, but they are the standard budget resolutions every year. And the first one is that the apportion share is adopted for 2021. And the second one is that the chief of finance and operations bills the congregations quarterly. And all of the detail around those two standard resolutions is in the budget spreadsheet, budget narrative, and budget video. And if you have not watched the video, or read the spreadsheets, or looked at the narrative, I have just put links into the chat for everybody to take a look at them. You won’t have time to do that in the next five minutes, because they’re all a little long, but if you have any questions, I’m happy to answer them.

Anne Sawyer: Terrific. Thank you, Matt. Any questions, questions to Lucy at this time? Regarding the budgets or the election of the trustees.

Lucy: I'm not seeing any questions come into the chat.

Anne Sawyer: Terrific. Then we'll move forward. Next on the calendar are enabling resolutions on which you will vote, two are related to reparations. One on access the benefits of the Church Pension Group, and one on minimum clergy compensation. I would like to invite Miss Diane Pollard at this time, a member of the reparations committee at the Diocese of New York to present a resolution on remedying the inequities and injustices of racism found on page 71 of your Calendar of Business. Diane.

Ms. Diane Pollard: Thank you, Anne. The whereases appear on our screen, so I won't bother to read them. However, I will read the text of the resolution, and then I'll have a few words to say about it. Resolved that the congregation's members and related organizations of the Episcopal Diocese of New York, actively engage in civic and secular activities in their communities and nationally that will eliminate discrimination against Blacks in intent or effect, and will support dramatic institutional changes in the structures and laws of this land. And further resolved that congregations, members, and related organizations of the Episcopal Diocese of New York, look within their communities, and identify issues that might benefit from church involvement, and take action necessary to help eradicate the problems. And be it further resolved that congregations, members, and related organizations of the Episcopal Diocese of New York engage in activities in the coming days, that will ensure maximum participation in our upcoming national and local elections. And be it further resolved that congregations, members, and related organizations of the Episcopal Diocese of New York, work toward the maximum participation in the 2020 census, and engage in any other activities that can work towards a more equitable and just form of representation for all citizens. Of course, the last resolution was prepared at a time when we had a much longer deadline on our census. However, I do think that it is important that we as a diocese speak out about that as well. A few words. The work of the reparations committee began in response to a resolution of the 2006 general convention. Deputies to the general convention that year returned home and requested that the bishop and diocese participate in studies and learnings that would identify our diocese & congregations' complicity in slavery and its aftermath. These studies have been undertaken by some of our congregations from all regions of our diocese. And in many cases, they have been in-depth studies. Many continue to study and consider ways in which they can make amends. The reparations committee believes that the time has come for our bishop and diocese to commit to more action-focused activities, that reflect the underlying reasons of why we are where we are as a church and as a society at this time. We believe that this must be done by publicly raising our voices at the local

and national levels. This year's activities of violence and the continued murders of African Americans has confirmed the fact that it is time for all of us to call out the ingrained atrocities of mass incarceration, poor health care, and long-term exploitation, and to engage in conversations and actions that will encourage dramatic and positive institutional changes in the diocese and the church. To implement this resolution, the reparations committee plans to sponsor a series of panel discussions that will examine the different pillars of systematic racism. We want to walk with you on this journey. One of our many learnings over the past years is that this topic is a continued one. That we must all learn, share, relearn, and continue to engage. It is life's work. In an ideal world it would become a part of our baptismal covenant. This resolution calls out our diocese to honor the late Georgia Congressman, John Lewis, to be standard bearers of good trouble and move us closer to becoming God's beloved community. Thank you.

Anne Sawyer: Thank you, Diane. Delegates, we invite you to write your questions into the chat at this time for Diane. Any questions? Lucy are you going to field them, or shall I just dive right in?

Lucy Breidenthal: I am, well, I'm sure you've read the question. I'm just wondering if this is the right resolution question. Isn't the 2020 census completed? Would it render a part of the resolve statement moot and should that be edited or removed?

Diane Pollard: The resolution as it appears in the book was submitted at a time when the census had a later deadline. And so therefore I cannot change it now. I think it is referred to the resolutions committee, and they will make any adjustments should they see fit. I do however feel that the census is another form of ... a way in which you inhibit people, and it's going to have a great effect on kinds of monies that come back to serve our underserved population. So, I would like it to appear somewhere in the resolution, even if it was moved from it being resolved to the explanation. But I would leave that to the wisdom of the resolutions committee. And I'd be glad to talk with them about that.

Anne Sawyer: We would actually... Diane, can I jump in, we would need a friendly amendment to change the resolution at this point, which somebody can propose in the chat and you can accept if you wish. That would be the easiest way of changing the resolution at this time. It doesn't have to happen right now, but that's somewhat of the format.

Diane Pollard: Okay. Fine. Thank you. Well, yeah, not to delay things we can move on, but that's what has to happen, yeah.

Anne Sawyer: Thank you. Thank you, I know there are other questions we do in the interest of time need to move on. We'll be sure that any questions go directly

to Diane to answer after this meeting. Thank you so much.

Lucy we still have maybe three minutes or so if we want to take another question or two. That's up to you.

Lucy Breidenthal: Yeah, we have... Sure, there's a question, "How will we measure our progress "in accomplishing this resolution "and who will be responsible for tracking our progress?"

Diane Pollard: Okay. The reparations committee is the overall body that has been shepherding this conversation. And we are actually in the process of enlarging that committee. We were working on that when COVID struck and we could no longer do face-to-face meeting. Having said that, I personally believe that the measure of how we do on this will be what we as a diocese and a community see. I think that our actions must not be actions that take place in the dark, but we must be vocal about them. And we must for want of a better word, measure each other and call each other out. Because so many things that are accomplished are accomplished by talking to each other. And so many things that happen that are not good and righteous happen because people don't talk about it, and people don't call you out. And I think this is a time for calling out. I hope that answers the question.

Anne Sawyer: Thank you so much. We will have... Take additional time. We do need to move through the... all of the resolutions tonight. So, I am working with a timer. So just know that if I have to cut anyone off. If in fact there's something else that needs to be discussed, please just put that in the chat and we'll make sure to follow up with you as well. Okay? Terrific. Thank you so much. Next, I would like to call on the Reverend Deacon Kent J Curtis, a member of the bishop's committee for the diaconate to present a resolution on providing deacons access to the benefits of the Church Pension Group, found on page 72. Ken. Are you with us, sir? Lucy, can you help make that connection?

Reverend Deacon Kent J Curtis: I'm here, sorry.

Anne Sawyer: Oh, wonderful. Thank you.

Kent Curtis: Today is the day of technology issues. So yes, as Anne said, I chair the bishop's committee for the diaconate. And this came to us as an idea from a couple of other dioceses that are doing this. And basically, it's providing deacons access to the benefits of the Church Pension Group. And it means making a nominal contribution. We want to be clear -the bishop wants us to be clear that this is not an attempt to establish salaries for deacons. It's a \$25 a month contribution to the Church Pension Group, and then 18% for a monthly total of 29.50. And basically, it will allow deacons to access Credo. It will allow all the other benefits,

pensions and retirement, saving plans, health benefits, and educational services. And the Church Pension Fund has confirmed and said that if this nominal amount is paid on a monthly basis to the deacons, it is enough to allow us to access those benefits. So, I'm just kind of giving you a... You can read the resolution, but that's the gist of the resolution. Again, by the deacons, the bishop's committee for the diaconate, not just me.

Anne Sawyer: Thank you, Kent. Thank you. Any questions? Delegates do you have any questions for Kent, please write them in your chat at this time. Any questions? I am not seeing any questions or amendments at this time in the chat. Okay. Thank you, sir.

Kent: Sure.

Anne Sawyer: We'll go on. The Reverend Carol Gadsden is a member of the human resources committee of the Trustees of the Diocese of New York. She will present a resolution on minimum clergy compensation found on page 73. Carol.

The Reverend Carol Gadsden: Thank you, Anne. If you do have your Calendar for Business, please do look at the bottom of page 73 so you understand precisely what we're referring to. They're right there. So, you don't need to do that. So, our resolution is this: Resolved that the 244th Convention of the Episcopal Diocese of New York not raise the minimum annual stipend for Clergy for 2021, thereby maintaining the following minimums that went into effect on January 1st, 2020. And as you can see with the cash stipends below what those numbers are. And the major issue around this clearly is in light of the financial uncertainties arising from the COVID-19 pandemic, we have made this recommendation.

Anne Sawyer: Thank you, Carol. Are there any... Anything else? Okay. And are there any questions for Carol? Please type into the chat.

I do see that we have a question on the deacons. We'll make sure that that question gets to Kent. I'm not currently seeing questions related to minimum compensation in the chat. Terrific. Okay. Thank you, Carol. Next, I call on Evan Davis, a member of the Church of the Heavenly Rest to present a resolution on designating the fourth Sunday in advent as a day to offer God's thanks for the abolition of slavery, and to ask God's help in ensuring always that black lives matter. This resolution can be found on page 74 in the new Calendar of Business that is online, and that was sent to you by the diocese. Evan.

Mr. Evan Davis: Thank you very much. to acknowledge that its conduct at the end of the civil war contributed to the anti-black racism we experience today. Let me set the stage. The 13th Amendment abolished American chattel slavery. It is important to remember just how inhumane this form of slavery was. For example,

we hear the phrase, “Born into slavery” but may not remember that this was because the children of slaves were the property of the slave owner, to be kept or sold as he wished. Slave owners tortured and raped slaves with impunity. There was little education or healthcare, even religious assembly was often forbidden. White supremacy was the law of the land. Blacks were quote, so far of an inferior order that they had no rights the white man was required to respect and could be justly reduced to slavery for the white man’s benefit. In April 1865, the Civil War ended. Six months later, the church held its 28th General Convention in Philadelphia. The Convention was to conclude with the service of Thanksgiving for peace, and a deputy proposed that as part of that service special thanks be given to God for the abolition of slavery. A motion was immediately made to table to stop all further consideration and passed by a big margin without any debate. Proponents protested the lack of debate, a second motion to give God thanks for the end of slavery with different wording was made. And this time there was debate. The opposition offered two arguments, first, slavery was a political question on which the church should not take a position. Second, a vote to celebrate the end of slavery would cause disharmony. It was said to be unreasonable to expect that the war had changed the pro-slavery views of the Southern bishops. These arguments prevailed, and the motion was tabled again by a decisive vote. It is the premise of the current resolution that this appeasement of pro-slavery views following the end of the Civil War was abhorrent. It gave support to those who rejected conclusion that the war had been God’s righteous judgment against slavery. And because slavery was rooted in white supremacy, it helped to support ongoing systemic resistance to racial equality that persists to this day. This resolution proposes to do what the church should have done in 1865. Give God thanks for the abolition of slavery. This is what happened every year, around the anniversary of the ratification of the 13th Amendment on December 18, 1865. It also addresses the consequences, of what the church failed to do by asking God’s help in ensuring that black lives matter always, fully and equally. So, I would just like to note that it’s come to our attention that some parishes have practices that would make it easier for them to do this on the third Sunday in advent than the fourth. So, I would accept a friendly amendment to allow either the third Sunday or the fourth Sunday as the date for the prayer of Thanksgiving for the abolition of slavery, and asking God’s help in assuring that black lives matter always, fully and equally.

Anne Sawyer: Thank you, Evan. Thank you for both the explanation and the offer of that friendly amendment. I’m going to allow folks, panelists and delegates at this time to write any comments in the chat. We have a few more minutes left to answer any questions.

Okay. So, we have an amendment offered by Reverend Liz Maxwell and the Reverend Jacob Smith. They would like to offer a friendly amendment completely in support of the goal of this resolution and sensitive to the desire to observe a Sunday giving thanks to the abolition of slavery, and affirming the black lives

matter close to the anniversary of the passage of the 13th Amendment. However, advent comes up one of the busiest times of the church year and often includes other beloved and important liturgical traditions. This amendment to the resolution seeks to give congregations flexibility within the advent season of hope, preparation, and expectation to have a meaningful observation of the anniversary of the end of chattel slavery and prepares for a renewed incarnational understanding that black lives matter.

Evan Davis: That's acceptable.

Anne Sawyer: Terrific. Thank you, Evan. Bishop Glasspool, do we need a second on a friendly amendment at this time?

Bishop Glasspool: No.

Anne Sawyer: Okay. Terrific. Any other questions for Evan at this time? I'm seeing no other questions in the chat.

Okay. So, Bishop Glasspool, this is the end of our report. We did have additional questions surface that if you'd like to take time to answer them collectively together, we can, depending upon your schedule or table it. Given that we have the prayer time to come and final song, and those kinds of things, I think we would deal better with our time by allowing those questions to go to the appropriate people for answers.

Terrific. So, they will be incorporated... We'll communicate back to the person who asked the question prior to Saturday, and then again on Saturday, the resolutions will be moved for consideration, but there will not be discussion at that time.

Bishop Glasspool: Correct.

Anne Sawyer: Thank you, Bishop Glasspool.

Bishop Glasspool: Thank you, Anne. We're moving into a time of prayer, which seems to me to be particularly important this evening. And I brought with me an icon that I have on the inside of my door as I'm going... As I'm leaving my office to go into the world. It is an icon of Jesus asleep in the stern of the boat from Mark's gospel chapter four, verses 36 to 38, or thereabouts. And this icon reminds me that no matter how chaotic, or crazy, or stormy it is out in the world, Jesus is in the boat with me and with us. So, I just offer that as perhaps an image for tonight. And I invite your prayers at this time in the chat box, in the chat room, petitions, intercessions, prayers for peace, goodwill, and no violence, and whatever else might be on your hearts and minds at this time. Then we'll have some music, and we'll move into final prayers and closing blessing.

Closing prayer and song

♪ *The lord is my shepherd* ♪ ♪ *I have all I need* ♪ ♪ *She makes me lie down in green meadows* ♪ ♪ *Beside the still waters* ♪ ♪ *She will lead* ♪ ♪ *She restores my soul* ♪ ♪ *She rights my wrongs* ♪ ♪ *She leads me in a path of good things* ♪ ♪ *And fills my heart with songs* ♪ ♪ *Even though I walk* ♪ ♪ *Through a dark and dreary land* ♪ ♪ *There is nothing that can shake me* ♪ ♪ *She has said she won't forsake me* ♪ ♪ *I'm in her hand* ♪ ♪ *She sets a table before me* ♪ ♪ *In the presence of my foes* ♪ ♪ *She anoints my head with oil* ♪ ♪ *And my cup overflows* ♪ ♪ *Surely, surely* ♪ ♪ *Goodness and kindness will follow me* ♪ ♪ *All the days of my life* ♪ ♪ *And I will live in her house* ♪ ♪ *Forever, forever and ever* ♪ ♪ *Glory be to our mother* ♪ ♪ *And daughter* ♪ ♪ *And to the Holy of Holies* ♪ ♪ *As it was in the beginning* ♪ ♪ *Is now and ever shall be* ♪ ♪ *World, without end.* ♪

- Eternal Spirit, Earth maker, Pain bearer, Life-giver, Source of all that is and that shall be, Father and Mother of us all, Loving God, in whom is heaven.

- The hallowing of your name echo through the universe. The way of your justice be followed by the peoples of the world.

- Your heavenly will be done by all created beings. You're commonwealth of peace and freedom sustain our hope and come on Earth.

- With the bread we need for today, feed us. In the hurts we absorb from one another, forgive us.

- In times of temptation and test, strengthen us. From trials too great to endure, spare us. From the grip of all that is evil, free us. For you reign in the glory of the power that is love, now and forever. Amen.

Bishop Glasspool: My friends, there is a kind of postlude song that I hope you will stay online for. Again, I offer on behalf really of the whole diocese deep thanks to all of you for engaging with this process, we continue to vote, and I look forward to seeing you in per... not in person, but electronically Saturday morning, beginning at nine o'clock.

The Blessing by Bishop Glasspool

And now the peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God and of God's son, Jesus Christ, our Lord, and the blessing of God, Almighty, the Father, the Son, and the Holy Spirit be upon you and remain with you this night and always. Amen.

♪ Come, thou fount of every blessing ♪ ♪ Tune my heart to sing Thy grace ♪ ♪ Streams of mercy, never ceasing ♪ ♪ Call for songs of loudest praise ♪ ♪ Teach me some melodious sonnet ♪ ♪ Sung by flaming tongues above ♪ ♪ Praise the mount, I'm fixed upon it ♪ ♪ Mount of Thy redeeming love ♪ ♪ Here I raise my Ebenezer ♪ ♪ Here there by Thy great help I've come ♪ ♪ And I hope, by Thy good pleasure ♪ ♪ Safely to arrive at home ♪ ♪ Jesus sought me when a stranger ♪ ♪ Wandering from the fold of God ♪ ♪ He, to rescue me from danger ♪ ♪ Interposed His precious blood ♪ ♪ Oh, to grace how great a debtor ♪ ♪ Daily I'm constrained to be ♪ ♪ Let that goodness like a fetter ♪ ♪ Bind my wandering heart to Thee ♪ ♪ Prone to wander, Lord, I feel it ♪ ♪ Prone to leave the God I love ♪ ♪ Here's my heart, oh, take and seal it ♪ ♪ Seal it for Thy courts above ♪ ♪ Come, thou fount of every blessing ♪ ♪ Tune my heart to sing Thy grace ♪ ♪ Streams of mercy, never ceasing ♪ ♪ Call for songs of loudest praise ♪ ♪ Teach me some melodious sonnet ♪ ♪ Sung by flaming tongues above ♪ ♪ Praise the mount, I'm fixed upon it ♪ ♪ Mount of Thy redeeming love ♪ ♪ Lord, here's my heart ♪ ♪ Oh, take and seal it ♪ ♪ Seal it For Thy ♪ ♪ Courts ♪ ♪ Above ♪

Novena Reunión Previa a la Convención. Miércoles, 4 de Noviembre de 2020.

Reverendísima Obispa Mary D. Glasspool: Buenas noches. Soy Mary Glasspool, obispo asistente de la Diócesis Episcopal de Nueva York. Y en nombre de Andy Dietsche, nuestro Obispo Diocesano, y Allen Shin, nuestro Obispo Sufráganeo, y todas las personas maravillosas de la Diócesis de Nueva York, les doy la bienvenida a esta, nuestra novena y última reunión de lanzamiento para la 244a Convención de la Diócesis de Nueva York. Quiero dar un agradecimiento especial a aquellos de ustedes que están comprometidos con nosotros esta noche, dado todo lo que está pasando en nuestro mundo de hoy, y estamos haciendo todo lo posible para que su voto cuente en esta nuestra convención, y también honrar y respetar su albedrío en el impacto de todo, y la vida de la diócesis. Estas reuniones se registran y publican en línea en el sitio web diocesano, por lo que cada uno de ustedes que son delegados, clérigos y laicos son libres de volver a visitar las reuniones en cualquier momento. También quiero agradecer, especialmente porque esta es nuestra última reunión previa a la convención, el equipo ejecutivo de la convención compuesto por Matt Heyd, Secretario de Convención, Sara Saavedra, Secretaria Adjunta, Alice Yurke, Canciller de la Diócesis de Nueva York, Geoff Smith, Director de Tecnología, y Nick Richardson, Director de Comunicaciones. Además, hemos tomado prestado tres empleados que han servido muy bien y ellos son de la Iglesia del Reposo Celestial (Heavenly Rest). Tienen nuestro eterno agradecimiento por intervenir y ayudarnos con Zoom. El equipo técnico que está aquí conmigo en la Biblioteca Madeleine L'Engle y la Casa Diocesana está compuesto por Tom Haggerty, Joey Wares y Marty Cole, y nuestro profundo agradecimiento a todos ustedes. También han servido excelentemente bien Randi Friedman, en los subtítulos y como intérpretes en el lenguaje de señas Dori Griffiths y Antonio Goodwin. Antonio servirá de intérprete esta noche, lo estoy viendo en la

cámara. Gracias por intervenir esta semana por nosotros. Luego, las piezas litúrgicas han sido reunidas por un subcomité compuesto por Allison Moore, Jeannine Otis, Larry Marshall y Cynthia Copeland. Y si inadvertidamente he dejado de nombrar a alguien, me disculpo, y trataremos de nombrarlo más tarde. Tenemos una reunión ocupada esta noche. Y de nuevo, les agradezco por asistir y comenzaremos con la canción de apertura y la oración de apertura.

Oración y canto de apertura

♪ Como ♪ ♪ Vosotros que tendrías paz ♪ ♪ Escúchame ♪ ♪ Lo que digo ahora ♪ ♪ digo que
vengas ♪ ♪ vosotros que tendrías paz ♪ ♪ Es hora de ♪ ♪ • Aprender a orar ♪ ♪ digo que
vengan ♪ ♪ Vosotros, que no tenéis miedo ♪ ♪ sobre lo que ♪ ♪ El mañana trae al niño ♪ ♪
Comience a orar ♪ ♪ por un mundo mejor ♪ ♪ de paz ♪ ♪ Y todas las cosas buenas ♪ ♪ digo
que vengan ♪ ♪ Vosotros, que aún tenéis esperanza ♪ ♪ que ♪ ♪ todavía podemos sobrevivir
ahora ♪ ♪ trabajemos ♪ ♪ Juntos como debemos ♪ ♪ Y luchar ♪ ♪ Para mantenerse con vida
♪ ♪ digo que vengan ♪ ♪ Ustedes que tendrían amor ♪ ♪ Es hora de ♪ ♪ tomar una posición
♪ ♪ No le importe ♪ ♪ Abuso debe ser pagado ♪ ♪ Por el amor ♪ ♪ de vuestro prójimo ♪ ♪
digo que vengan ♪ ♪ Ven ♪ ♪ ¿Quién tendría la esperanza ♪ ♪ quién tendría paz ♪ ♪ quién
tendría amor ♪ ♪ que tendría paz ♪

- No podemos simplemente rezarle, O Dios, para poner fin a la guerra.
- Porque sabemos que has hecho el mundo de una manera que las personas deben encontrar su propio camino a la paz dentro de sí mismos y con sus vecinos.
- No podemos simplemente rezarles, o Dios, para poner fin a la inanición.
- Porque ya nos has dado los recursos con los que alimentar al mundo entero, si sólo los usáramos sabiamente.
- No podemos simplemente rezarles, o Dios, para erradicar los prejuicios.
- Porque ya nos has dado ojos con los que ver lo bueno en todas las personas. Si sólo los usáramos correctamente.
- No podemos simplemente orar a ustedes, o Dios, para poner fin a la desesperación.
- Porque ya nos has dado el poder de despejar barrios marginales y dar esperanza, si sólo usáramos nuestros poderes con justa razón.
- ♪ - No podemos simplemente orar a ustedes, o Dios, para poner fin a la enfermedad. ♪

- Porque ya nos has dado grandes mentes con las que buscar cura y sanación, si sólo las usáramos constructivamente. Por lo tanto, les rogamos en cambio, o Dios, que pidan fortaleza, determinación y fuerza de voluntad para hacer, en lugar de simplemente orar, para llegar a ser, en lugar de simplemente desear.

Reverendo Matthew Heyd: Entonces, hablaremos ahora sobre votar y cómo vamos a hacerlo, tanto hoy como en los próximos días. La obispa describió nuestros valores para toda la convención, la transparencia, la confianza, la accesibilidad y el albedrío. Y durante estas últimas semanas, realmente nos ayudó a tratar de encontrar maneras fáciles y equitativas para todos a fin de votar juntos en línea. Hablemos de las formas en que vamos a hacer esto este año, porque hoy empezamos hoy con la votación. Vamos a tener dos formas diferentes de votar, ambas en línea. Votación por candidatos y votación a favor de resoluciones. La votación de los candidatos comenzó esta mañana. Todos los delegados -laicos y clérigos- que están registrados como delegados elegibles para votar, deberían haber recibido un correo electrónico a las nueve de la mañana a la dirección de correo electrónico con la que se registró para la convención, con un enlace seguro conectado a una boleta por correo electrónico con todos los candidatos. Los delegados han estado votando todo el día hoy. Gracias a todos los que han votado. Gracias por todos los que han hecho esto posible. La votación terminará a las 6:30 de esta noche. Tienen tiempo para votar. Por favor ingrese si aún no ha votado y vote antes de las 6:30 pm.

Lo que haremos mañana por la mañana es enviarle la segunda votación a las nueve a.m., de la misma manera, por correo electrónico al email con el cual se registró para la convención con un enlace seguro. Y puedes votar mañana para la segunda de votación, que también terminará a las 6:30 pm. Si necesitamos una tercera de votación, la tendremos el viernes y la cual, de la misma manera, terminará a las 6:30 pm. Ahora, como hemos ensayado ... Y de nuevo hoy, los problemas más comunes han sido: uno, que la gente estaba revisando correos electrónicos que no son los emails con los que se registraron para la convención, o dos, el email está en su spam. En un momento hablaremos más sobre qué hacer si tienes problemas. Muchas gracias, hemos tenido un montón de delegados votando, y eso ha sido genial hoy.

La segunda votación será por las resoluciones. Vamos a votar en vivo el sábado por todas nuestras resoluciones, incluyendo las resoluciones presupuestarias. Este tipo de voto será el equivalente de nuestra tarjeta verde, tarjeta roja, que fue la forma en que votamos por las resoluciones en las convenciones anteriores. Este enfoque es para hacer que la votación sea fácil y rápida. Para las resoluciones, el sábado por la mañana, vamos a poner un enlace en el chat para que los delegados elegibles puedan votar. Prevemos votar dos veces el sábado. Al inicio de la convención, y antes que cualquier otra cosa, el obispo Shin va a presentar una resolución aprobada por el consejo, facultándonos para tener una convención en línea o virtual. Y luego al mediodía, después de que se hayan presentado todas las resoluciones, incluida la resolución presupuestaria, vamos a proveer un segundo

enlace, que le permitirá a los delegados votar por todas las resoluciones en un solo enlace. Y podrás votar durante el almuerzo, dándole tiempo a la gente para votar. Queremos asegurarnos de que con todo esto, todos ustedes tienen tiempo para votar para que podamos acceder al resto. Por lo tanto, todo el día hemos estado respondiendo a los delegados que se han puesto en contacto con nosotros con preguntas o problemas. Hemos tenido alrededor de 12 personas preguntando y les hemos respondido a todos, ya sea por correo electrónico o por teléfono, o ambos. Si tienes problemas esta noche, problemas mañana, puedes hacer una de dos cosas, cualquiera de las dos cosas, y lo pondré en el chat, mheyd@heavenlyrest.org. Heyd deletreado H-E-Y-D, o election@diocesen.org. Los pondré en el chat, son bienvenidas las preguntas o pensamientos, queremos asegurarnos de que todos puedan votar. Es importante. La obispa Glasspool se refirió a nuestras elecciones nacionales, es importante que se escuchen todas las voces, es importante que se cuenten todos los votos. Gracias por su ayuda en estas últimas semanas. Ahora estamos en vivo con nuestra votación. Esto ha sido posible gracias a su apoyo para ensayar esto. Y gracias a los que votaron hoy. Una vez más, tienen hasta las 6:30 pm de esta noche para votar la primera votación por los candidatos. Gracias a Sara Saavedra y Geoff Smith, que han trabajado muy duro para hacer esto posible. Estoy muy agradecido por su arduo trabajo. Obispo, gracias.

Obispa Glasspool: Gracias Matt, muchas gracias por tu arduo trabajo y por tu liderazgo. La votación ha sido una de las piezas más desafiantes de esta convención virtual. Creo que, además de comenzar la segunda votación, habrá un informe sobre los candidatos que hayan sido elegidos en la primera votación, de modo que la segunda votación sea la segunda y no sólo una repetición de la primera. Por lo tanto, espero que eso sea aclaratorio y no sea confuso.

Matt Heyd: Sí, exactamente, correcto.

Obispa Glasspool: Para presentar el tema, y como diría yo, sobre varias personas con quienes trabajo, el tema de esta noche no necesita presentación. Son las resoluciones. Sin embargo, agradeceré y presentaré a la presidenta del comité de resoluciones, la reverenda Anne Sawyer, quien en su tiempo libre es la rectora de San Marcos en el barrio de Bowery en Manhattan. Anne.

Reverenda Anne Sawyer: Gracias, Obispa. Buenas noches a todos. En nombre del comité de resoluciones de la Diócesis de Nueva York, me complace presentar las resoluciones de este año para su consideración y su votación. Esta noche, le pediremos a cada uno de los ponentes de las resoluciones que presenten la resolución y digan unas palabras. Cada ponente tendrá de dos a tres minutos y luego les invitaremos a hacer preguntas a través de la función de chat de Zoom o para enmendar una resolución si es necesario. El sábado en la convención, las resoluciones se moverán para su consideración, pero no habrá discusión en este momento. Así es que esta noche, muchas gracias por acompañarnos. Invitamos

su participación activa sobre estas resoluciones las cuales van a guiar nuestra vida juntos. Así es que, gracias. Esta tarde comenzará con la resolución sobre la modificación del Canon Diocesano 12.1 propuesta por el Reverendo Stephen Gerth del Comité de Cánones. Esta resolución se encuentra en la página 75. Stephen, te invito en este momento a presentar tu resolución. Stephen, ¿estás ahí? Sé que estuviste aquí antes.

- [Voz] Stephen reactive su micrófono.

Stephen: Finalmente me deja hacer eso.

Anne: Fabuloso. Bienvenido.

Reverendo Stephen Gerth: Hola. Soy el Rector de Santa María la Virgen en Midtown, Manhattan. He sido presidente de este comité de los Cánones desde hace varios años. Recibí un correo electrónico de Alice Yurke a principios de septiembre diciendo que había un error de edición desde hace mucho tiempo en el Canon acerca de la elección de delegados al Sínodo Provincial. Y al final de la segunda frase, en lugar de decir: “Al Sínodo Provincial”, dice: “A la Convención General”. Y ella piensa que deberíamos cambiar esto, y yo también creo que nosotros deberíamos cambiarlo. es sólo para corregir un error de edición que alguien cometió hace mucho tiempo. Estoy feliz de responder a cualquier pregunta al respecto, pero es sólo un error de copia. Espero que se modifique y apruebe.

Obispa Glasspool: Gracias, Stephen. Invitaré a los delegados en este momento. Si usted tiene alguna pregunta para por favor escribirlos en el chat a Stephen en este momento.

Lucy Breidenthal: Hola. Soy Lucy Breidenthal, y ayudaré a dirigir las preguntas del chat o las enmiendas. No veo preguntas o enmiendas relacionadas con esta resolución en el chat. Dice... Lo siento. Sí, claro. Aquí hay una pregunta. Presumiblemente, no estamos eligiendo un grupo separado de diputados. ¿Está relacionado con las elecciones? La conversación anterior tal vez, Anne usted puede ayudarles.

Anne Sawyer: Tenemos las elecciones y votamos por los diputados, pero esa es la elección. Esa es la votación que está sucediendo en este momento. Eso está en marcha. De eso habló Matt Heyd.

Lucy: Maravilloso, así que no hay preguntas o comentarios relacionados con esta resolución. Creo que podemos seguir adelante.

Anne Sawyer: Gracias, Lucy. Así es que a continuación en el calendario de asuntos de la convención, hay dos resoluciones del comité diocesano de presupuestos

propuestas por el reverendo Matt Mead, presidente del comité de presupuestos. Estas resoluciones se encuentran en las páginas 36 y 70. Tengan en cuenta que la elección de los síndicos del estado y la propiedad es sólo una resolución de cortesía que confirma su elección. Esta resolución se moverá y se secundará el sábado y el reverendo Matt Heyd moverá estas resoluciones para su consideración en ese momento. En este momento, sin embargo, me gustaría invitar al Reverendo Matt Mead a decir unas palabras sobre estas resoluciones del presupuesto diocesano, Matt.

Reverendo Matthew Hoxsie Mead: Claro. ¿Pueden oírme?

Anne Sawyer: Sí, gracias.

Reverendo Matt Mead: Como acabas de señalar las resoluciones están en la página 36. No las leeré a menos que usted quiera, pero son las resoluciones presupuestarias estándar cada año. Y la primera es que la cuota de reparto se adopte para 2021. Y la segunda es que el jefe de finanzas y operaciones factura las congregaciones trimestralmente. Y todos los detalles en torno a esas dos resoluciones estándar están en la hoja de cálculo del presupuesto, la narrativa del presupuesto y el video del presupuesto. Y si no has visto el video, o leído las hojas de cálculo, o mirado la narrativa, acabo de poner enlaces en el chat para que todo el mundo los eche un vistazo. No tendrás tiempo para hacer eso en los próximos cinco minutos, porque todos son un poco largos, pero si tienes alguna pregunta, me complacerá responderlas.

Anne Sawyer: Estupendo. Gracias, Matt. ¿Alguna pregunta, preguntas a Lucy en este momento? En cuanto a los presupuestos o la elección de los fideicomisarios.

Lucy: No veo ninguna pregunta entrar en el chat.

Anne Sawyer: Estupendo. Entonces seguiremos adelante. A continuación, en el calendario se encuentran las resoluciones sobre las cuales ustedes votarán. Dos están relacionadas con reparaciones o expiación. Una es sobre el acceso a los beneficios del Grupo de Pensiones de la Iglesia, y la otra es sobre la compensación mínima del clero. Invito a Diane Pollard, miembro del Comité de Reparaciones de la Diócesis de Nueva York, para que presente la resolución: Remediación de las Desigualdades e Injusticias del Racismo que se encuentra en la página 71 en su Calendario de Asuntos de la Convención. Diane.

Srta. Diane Pollard: Gracias, Anne. Como los “visto que” (*whereas*) de la resolución aparecen en nuestra pantalla, no me molestaré en leerlos. Sin embargo, leeré el texto de la resolución, y luego diré unas palabras al respecto. Se resolvió que los miembros de las congregaciones y de las organizaciones conexas de la Diócesis

Episcopal de Nueva York, participen activamente en actividades cívicas y seculares en sus comunidades y a nivel nacional que eliminarían la discriminación contra los negros en intención o consecuencia, y apoyen cambios institucionales dramáticos en las estructuras y leyes de esta tierra. Y resuelve además que las congregaciones, miembros y organizaciones relacionadas con la Diócesis Episcopal de Nueva York, miren al interior de sus comunidades, e identifiquen problemas que podrían beneficiarse de la participación de la iglesia, y tomar las medidas necesarias para ayudar a erradicar los problemas. Y sea resuelto además, que las congregaciones, miembros y organizaciones ligadas a la Diócesis Episcopal de Nueva York participen en actividades en los próximos días, que garanticen la máxima participación en nuestras próximas elecciones nacionales y locales. Y sea resuelto, además, que las congregaciones, los miembros y las organizaciones ligadas a la Diócesis Episcopal de Nueva York trabajen hacia la máxima participación en el censo de 2020 y participen en cualquier otra actividad que pueda funcionar para lograr una forma más equitativa y justa de representación para todos los ciudadanos. Por supuesto, la última resolución se preparó en un momento en que teníamos un plazo mucho más largo en nuestro censo. Sin embargo, creo que es importante que nosotros, como diócesis, también hablemos de ello.

La labor del comité de reparaciones comenzó en respuesta a una resolución de la convención general del 2006. Los diputados a la convención general de ese año regresaron a casa y solicitaron que el obispo y la diócesis participaran en estudios y aprendizajes que identificarían la complicidad de nuestra diócesis y congregaciones en la esclavitud y sus secuelas. Estos estudios han sido realizados por algunas de nuestras congregaciones de todas las regiones de nuestra diócesis. Y en muchos casos, han sido estudios en profundidad. Muchos continúan estudiando y considerando formas en que pueden enmendar. El comité de reparaciones cree que ha llegado el momento de que nuestro obispo y nuestra diócesis se comprometan a realizar actividades más centradas en la acción, que reflejen las razones subyacentes de por qué estamos donde estamos como iglesia y como sociedad en este momento. Creemos que esto debe hacerse alzando públicamente nuestras voces a nivel local y nacional. Las actividades de violencia de este año y los continuos asesinatos de afroamericanos han confirmado el hecho de que es hora de que todos denunciemos las atrocidades arraigadas del encarcelamiento masivo, la mala atención de la salud y la explotación prolongada, y que participemos en conversaciones y acciones que fomenten cambios institucionales dramáticos y positivos en la diócesis y la iglesia. Para aplicar esta resolución, el comité de reparaciones tiene previsto patrocinar una serie de mesas redondas que examinarán los diferentes pilares del racismo sistemático. Queremos caminar con ustedes en este viaje. Uno de nuestros muchos aprendizajes en los últimos años es que este tema es continuo. Que todos debemos aprender, compartir, volver a aprender y seguir participando. Es el trabajo de por vida. En un mundo ideal, se convertiría en parte de nuestro pacto bautismal. Esta resolución llama a nuestra diócesis a honrar al difunto congresista de Georgia, John Lewis, para ser abanderados de los

asuntos buenos y nos lleve más cerca a convertirnos en la comunidad amada de Dios. Gracias.

Anne Sawyer: Gracias, Diane. Delegados, los invitamos a escribir sus preguntas en el chat en este momento para que responda Diane. ¿Alguna pregunta? Lucy, ¿las vas a enviar?

Lucy Breidenthal: Estoy, bueno, estoy segura de que has leído la pregunta. Me pregunto si esta es la pregunta de resolución correcta. ¿No se ha completado el censo del 2020? ¿Representaría una parte de la instrucción y debería discutirse y editarse o eliminarse?

Diane Pollard: La resolución tal como aparece en el libro se presentó en un momento en que el censo tenía una fecha límite posterior. Y, por lo tanto, no puedo cambiarlo ahora. Creo que se remite a la comisión de resoluciones, y harán los ajustes que consideren oportuno. Sin embargo, creo que el censo es otra forma de ... una forma en la que inhibes a la gente, y va a tener un gran efecto en los tipos de dinero que vuelven a servir a nuestra población desatendida. Por lo tanto, me gustaría que apareciera en algún lugar de la resolución, incluso si se saca de ella y que se resuelva en la explicación. Pero lo dejaría a la sabiduría de la comisión de resoluciones. Y me encantaría hablar con ellos sobre eso.

Anne Sawyer: En realidad... Diane, necesitaríamos una enmienda amigable para cambiar la resolución en este punto, que alguien puede proponer en el chat y usted puede aceptar si lo desea. Esa sería la forma más fácil de cambiar la resolución en este momento. No tiene que suceder en este momento, pero ese es algo del formato.

Diane Pollard: De acuerdo. Bien. Gracias. Bueno, sí, para no retrasar las cosas podemos seguir adelante, pero eso es lo que tiene que pasar, sí.

Anne Sawyer: Gracias. Gracias, sé que hay otras preguntas. En interés del tiempo tenemos que seguir adelante. Nos aseguraremos de que cualquier pregunta vaya directamente a Diane para responder después de esta reunión. Muchas gracias. Lucy todavía tenemos tal vez tres minutos más o menos si queremos tomar otra pregunta o dos. Eso depende de ti.

Lucy Breidenthal: Sí, claro, hay una pregunta, “¿Cómo mediremos nuestro progreso “en la consecución de esta resolución” y quién será responsable de seguir nuestro progreso?”

Diane Pollard: De acuerdo. El Comité de Reparaciones es el cuerpo general que ha estado guiando esta conversación. Y en realidad estamos en proceso de am-

pliar ese comité. Estábamos trabajando en ello cuando nos azotó el COVID y ya no podíamos hacer reuniones cara a cara. Dicho esto, personalmente creo que la medida de cómo lo hacemos en esto será lo que nosotros como diócesis y comunidad vemos. Creo que nuestras acciones no deben ser acciones que tienen lugar en la oscuridad, pero debemos ser vocales sobre ellas. Y debemos, por falta de una pa-labra mejor, medirnos unos a otros y llamarnos unos a otros. Porque muchas cosas se logran al hablar entre nosotros. Y muchas cosas que suceden que no son buenas y justas suceden porque la gente no habla de ello, y la gente no te llama. Y creo que este es un momento para llamar. Espero que eso responda a la pregunta.

Anne Sawyer: Muchas gracias. Tendremos más tiempo. Tenemos que pasar por todas las resoluciones esta noche. Así que estoy trabajando con un reloj. Así que sólo sé que si tengo que cortar a alguien. Si de hecho hay algo más que necesita ser discutido, por favor sólo tiene que ponerlo en el chat y nos aseguraremos de darle seguimiento con usted. ¿Bien? Estupendo. Muchas gracias. A continuación, quisiera pedir al reverendo diácono Kent J Curtis, miembro del Comité del Obispo para el Diaconado, presente una resolución sobre cómo proporcionar a los diáconos acceso a los beneficios del Grupo de Pensiones de la Iglesia, que se encuentra en la página 72. Ken. ¿Está con nosotros, señor? Lucy, ¿puedes ayudar a hacer esa conexión?

Reverendo Diácono Kent J Curtis: Estoy aquí, lo siento.

Anne Sawyer: Oh, maravilloso. Sí, gracias.

Kent Curtis: Hoy es el día de los problemas tecnológicos. Así que sí, como dijo Anne, presido el Comité del Obispo para el Diaconado. Y esto nos llegó como una idea de un par de otras diócesis que están haciendo esto. Y básicamente, está proporcionando a los diáconos acceso a los beneficios del Grupo de Pensiones de la Iglesia. Y significa hacer una contribución nominal. Queremos ser claros -el obispo quiere que tengamos claro que esto no es un intento de establecer salarios para los diáconos. Es una contribución de \$25 al mes al Grupo de Pensiones de la Iglesia, y luego un 18% para un total mensual de 29.50. Y básicamente, les permitirá a los diáconos acceder a Credo y a todos los demás beneficios, pensiones y jubilación, planes de ahorro, beneficios de salud y servicios educativos. Y el Fondo de Pensiones de la Iglesia ha confirmado y dicho que, si esta cantidad nominal se paga mensualmente a los diáconos, basta con permitirnos acceder a esos beneficios. Puedes leer la resolución, pero esa es la esencia de la resolución. Una vez más, es por los diáconos, el Comité del Obispo para el Diaconado, no sólo yo.

Anne Sawyer: Gracias, Kent. Gracias. ¿Alguna pregunta? Los delegados tienen alguna pregunta para Kent, por favor escríbalas en su chat en este momento. ¿Alguna pregunta? No veo ninguna pregunta o enmienda en este momento en el chat. Bien. Gracias, señor.

Kent: Claro.

Anne Sawyer: Vamos a seguir. La reverenda Carol Gadsden es miembro del Comité de Recursos Humanos de los Síndicos de la Diócesis de Nueva York. Presentará una resolución sobre la Compensación Mínima del Clero que se encuentra en la página 73. Carol.

Reverenda Carol Gadsden: Gracias, Anne. Si tiene su calendario de asuntos de la convención, consulte la parte inferior de la página 73 para que entienda exactamente a qué nos referimos. Están justo ahí. Así que no necesitas hacer eso. Por lo tanto, nuestra resolución es la siguiente: Resuélvase que, la 244a Convención de la Diócesis Episcopal de Nueva York no aumente el estipendio anual mínimo para el clero para 2021, manteniendo así los siguientes mínimos que entraron en vigor el 1 de enero de 2020. Y como se puede ver con los estipendios de efectivo por debajo de lo que esos números son. Y la principal cuestión en torno a esto es claramente que hemos hecho esta recomendación a la luz de las incertidumbres financieras derivadas de la pandemia COVID-19.

Anne Sawyer: Gracias, Carol. ¿Hay alguna... ¿Algo más? Bien. ¿Y hay alguna pregunta para Carol? Por favor, escriba en el chat.

Veo que tenemos una pregunta sobre los diáconos. Nos aseguraremos de que esa pregunta llegue a Kent. Actualmente no veo preguntas relacionadas con la compensación mínima en el chat.

Estupendo. Bien. Gracias, Carol. A continuación, invito a Evan Davis, miembro de la Iglesia del Descanso Celestial, que presente una resolución sobre la designación del cuarto domingo de adviento como día para dar las gracias a Dios por la abolición de la esclavitud, y pedir la ayuda de Dios para asegurar que las vidas negras importan siempre. Esta resolución se encuentra en la página 74, en la versión revisada del calendario de asuntos de la Convención que está en línea, y que fue enviado a usted por la diócesis. Evan.

Sr. Evan Davis: Muchas gracias por reconocer que la conducta al final de la guerra civil contribuyó al racismo anti negros que experimentamos hoy en día. Permítanme preparar el escenario. La 13a Enmienda abolió la esclavitud estadounidense. Es importante recordar cuán inhumana era esta forma de esclavitud. Por ejemplo, escuchamos la frase, “Nacidos en la esclavitud”, pero tal vez no recuerden que esto se debió a que los hijos de esclavos eran propiedad del dueño de los esclavos, para ser mantenidos o vendidos como él quisiera. Los dueños de esclavos torturaron y violaron a los esclavos con impunidad. Había poca educación o atención médica, incluso la asamblea religiosa a menudo estaba prohibida. La supremacía blanca era la ley de la tierra. Los negros eran citados, hasta ahora como una orden inferior que no tenían derechos que el hombre blanco estaba obligado a respetar y podría ser reducido justamente a la esclavitud en beneficio del hombre

blanco. En abril de 1865, terminó la Guerra Civil. Seis meses más tarde, la iglesia celebró su 28ª Convención General en Filadelfia. La Convención debía concluir con el servicio de Acción de Gracias por la paz, y un diputado propuso que como parte de ese servicio se diera un agradecimiento especial a Dios por la abolición de la esclavitud. Inmediatamente se presentó una moción para detener toda consideración y se aprobó por un gran margen limitado sin ningún debate. Los defensores protestaron por la falta de debate, se hizo una segunda moción para dar gracias a Dios por el fin de la esclavitud con diferentes palabras. Y esta vez hubo debate. La oposición ofreció dos argumentos, en primer lugar, que la esclavitud era una cuestión política sobre la que la iglesia no debía tomar una posición. En segundo lugar, una votación para celebrar el fin de la esclavitud causaría desarmonía. Se dijo que no era razonable esperar que la guerra hubiera cambiado las opiniones a favor de la esclavitud de los obispos del sur. Estos argumentos prevalecieron, y la moción fue presentada de nuevo por una votación decisiva. Es la premisa de la resolución actual que este apaciguamiento de las opiniones a favor de la esclavitud tras el final de la Guerra Civil fue aborrecible. Apoyó a aquellos que rechazaron la conclusión de que la guerra había sido el juicio justo de Dios contra la esclavitud. Y debido a que la esclavitud estaba arraigada en la supremacía blanca, ayudó a apoyar la resistencia sistémica continua a la igualdad racial que persiste hasta el día de hoy. Esta resolución propone hacer lo que la iglesia debería haber hecho en 1865. Dar gracias a Dios por la abolición de la esclavitud. Esto es lo que sucedió cada año, en torno al aniversario de la ratificación de la 13ª Enmienda el 18 de diciembre de 1865. También aborda las consecuencias de lo que la iglesia no hizo al pedir la ayuda de Dios para asegurar que las vidas negras importen siempre, plena e igualmente. Por lo tanto, me gustaría señalar que ha llegado a nuestra atención que algunas parroquias tienen prácticas que les facilitarían hacer esto el tercer domingo de adviento en vez del cuarto. Por lo tanto, aceptaría una enmienda amistosa para permitir el tercer domingo o el cuarto domingo como fecha para la oración de Acción de Gracias por la abolición de la esclavitud y pedir la ayuda de Dios para asegurar que las vidas negras importen siempre, plena e igualmente.

Anne Sawyer: Gracias, Evan. Gracias tanto por la explicación como por ofrecer esa enmienda amistosa. Voy a permitir que la gente, los panelistas y los delegados en este momento escriban sus comentarios en el chat. Nos quedan unos minutos más para responder a cualquier pregunta.

Bien. Por lo tanto, tenemos una enmienda ofrecida por la reverenda Liz Maxwell y el Reverendo Jacob Smith. Les gustaría ofrecer una enmienda amistosa completamente en apoyo del objetivo de esta resolución y sensibles al deseo de observar un domingo dando gracias por la abolición de la esclavitud, y afirmando que las vidas negras importan cerca del aniversario de la aprobación de la 13ª Enmienda. Sin embargo, el adviento se presenta en una de las épocas más concurridas del año de la iglesia y a menudo incluye otras tradiciones litúrgicas veneradas e importantes. Esta enmienda a la resolución busca dar flexibilidad a las congregaciones dentro de la temporada de adviento, la cual es de esperanza, preparación y expectativa,

para tener una observación significativa del aniversario del fin de la esclavitud de seres humanos y se prepara para una renovada comprensión encarnacional de que las vidas negras importan.

Evan Davis: Eso es aceptable.

Anne Sawyer: Estupendo. Gracias, Evan. ¿Obispa Glasspool, ¿necesitamos un segundo de tiempo sobre una enmienda amistosa en este momento?

Obispa Glasspool: No.

Anne Sawyer: Está bien. Estupendo. ¿Alguna otra pregunta para Evan en este momento? No veo otras preguntas en el chat. Bien. Así es que, Obispa Glasspool, hemos llegado al final de nuestro informe. Tenemos preguntas adicionales que surgieron, que si lo desean podemos responderlas colectivamente juntos, podemos hacerlo, dependiendo de su programa o lo posponemos. Dado que luego viene el momento para la oración y canto final, y ese tipo de cosas, creo que es mejor y considerando el tiempo, dejar que esas preguntas vayan a las personas apropiadas para obtener respuestas.

Estupendo. Así, se incorporarán... Nos comunicaremos, antes del sábado, con la persona que hizo la pregunta, y también de nuevo el sábado, las resoluciones serán trasladadas para su consideración y votación el sábado, pero no habrá discusión en ese momento.

Obispa Glasspool: Correcto.

Anne Sawyer: Gracias, obispa Glasspool.

Obispa Glasspool: Gracias, Anne. Ahora vamos a tener un momento de oración, que me parece particularmente importante esta noche. Y traje conmigo un icono que tengo en el interior de mi puerta mientras voy... Cuando salgo de mi oficina para ir al mundo. Es un icono de Jesús dormido en la popa del barco del capítulo cuatro del Evangelio de Marcos, versículos 36 a 38, o de allí. Y este icono me recuerda que no importa cuán caótico, o loco, o tormentoso esté el mundo, Jesús está en el barco conmigo y con nosotros. Así que ofrezco eso como tal vez una imagen para esta noche. E invito a sus oraciones en este momento en la sala del chat, peticiones, intercesiones, oraciones por la paz, buena voluntad y la no violencia, y cualquier otra cosa que esté en sus corazones y en sus mentes en este momento. Entonces tendremos algo de música, y pasaremos a las oraciones finales y a la bendición de clausura.

Oración y Canto al Cierre

♪ *El señor es mi pastor* ♪ ♪ *tengo todo lo que necesito* ♪ ♪ *Ella me hace acostarme en prados verdes* ♪ ♪ *Al lado de las aguas tranquilas* ♪ ♪ *Ella dirigirá* ♪ ♪ *Ella restaura mi alma* ♪ ♪ *Ella derechos mis errores* ♪ ♪ *Ella me lleva en un camino de cosas buenas* ♪ ♪ *y llena mi corazón con canciones* ♪ ♪ *A pesar de que camino* ♪ ♪ *A través de una tierra oscura y triste* ♪ ♪ *No hay nada que pueda sacudirme* ♪ ♪ *Ella ha dicho que no me abandonará* ♪ ♪ *estoy en su mano* ♪ ♪ *Ella pone una mesa delante de mí* ♪ ♪ *En presencia de mis enemigos* ♪ ♪ *Ella unge mi cabeza con aceite* ♪ ♪ *y mi taza se desborda* ♪ ♪ *Seguramente, seguramente* ♪ ♪ *bondad y bondad me seguirán* ♪ ♪ *Todos los días de mi vida* ♪ ♪ *y viviré en su casa* ♪ ♪ *Para siempre, para siempre y siempre* ♪ ♪ *Gloria sea para nuestra madre* ♪ ♪ *y su hija* ♪ ♪ *y al Santo de los Santos* ♪ ♪ *Como lo fue al principio* ♪ ♪ *Es ahora y siempre será* ♪ ♪ *mundo, sin fin.* ♪

- Espíritu Eterno, Creador de la Tierra, Portador del Dolor, Dador de Vida, Fuente de todo lo que es y que será, Padre y Madre de todos nosotros, Dios Amoroso, quien está en el cielo.

- La santidad de tu nombre resuena a través del universo. El camino de su justicia será seguido por los pueblos del mundo.

- Tu celestialidad será hecha por todos los seres creados. Eres una mancomunidad de paz y libertad que sostiene nuestra esperanza y viene a la Tierra.

- Con el pan que necesitamos para hoy, aliméntanos. En las heridas que absorbemos el uno del otro, perdónanos.

- En tiempos de tentación y prueba, fortalécenos. De las pruebas demasiado grandes para soportar, guárdanos. De las garras de todo lo que es malo, libéranos. Porque reinas en la gloria del poder que es el amor, ahora y para siempre. Amén..

Obispa Glasspool: Mis amigos, hay una especie de canción postludio que espero se queden en línea para disfrutarla. Una vez más, os doy un gran agradecimiento a toda la diócesis por participar en este proceso, seguimos votando, y espero verlos en per... no en persona, sino electrónicamente el sábado por la mañana, a partir de las nueve.

La Bendición Final

Y ahora, que la paz de Dios, que sobrepasa toda comprensión, guarde sus corazones y sus mentes en el conocimiento y el amor de Dios y del Hijo de Dios, Jesucristo, nuestro Señor, y la bendición de Dios, Todopoderoso, el Padre, el Hijo y el Espíritu Santo esté sobre ustedes y permanezca con ustedes esta noche y siempre. Amén.

♪ Venid, tu fuente de toda bendición ♪ ♪ Afina mi corazón para cantar Tu gracia
 ♪ ♪ Corrientes de misericordia, nunca dejar de ♪ ♪ Pedir canciones de alabanza
 más fuertes ♪ ♪ Enséñame un soneto melodioso ♪ ♪ Cantado por lenguas en llamas
 sobre ♪ ♪ Alabado sea el monte, estoy fijo en él ♪ ♪ Monte de Tu amor redentor ♪ ♪
 Aquí levanto mi Ebenezer ♪ ♪ Aquí por Tu gran ayuda he venido ♪ ♪ Y espero, por
 Tu buen placer ♪ ♪ con seguridad llegar a casa ♪ ♪ Jesús me buscó cuando yo era
 un extraño ♪ ♪ Vagando por el redil de Dios ♪ ♪ Él, para rescatarme del peligro ♪
 ♪ Interpuso Su preciosa sangre ♪ ♪ Oh, para gracia lo grande que es un deudor ♪
 ♪ A diario estoy limitado a ser ♪ ♪ Deja que esa bondad como un grillete ♪ ♪ Une
 mi corazón errante a Ti ♪ ♪ Propenso a Vagando, Señor; lo siento ♪ ♪ propenso
 a dejar al Dios que amo ♪ ♪ Aquí está mi corazón, Oh, tómallo y séllalo ♪ ♪ ♪
 ♪ Séllalo para Tus cortes arriba ♪ ♪ Ven fuente de toda bendición ♪ ♪ Sintoniza mi
 corazón para cantar Tu gracia ♪ ♪ Corrientes de misericordia, nunca cesando ♪
 ♪ Pide canciones de alabanza más fuerte ♪ ♪ Enséñame un soneto melodioso ♪ ♪
 Cantadas por lenguas flameantes arriba ♪ ♪ Alabado sea el monte, estoy fijo en
 él ♪ ♪ Monte de Tu amor redentor ♪ ♪ Señor; aquí está mi corazón ♪ ♪ Oh, tómallo
 y séllalo ♪ ♪ Séllalo para Tus Cortes en lo alto ♪

SERMON

Diocese of New York Convention

November 2, 2020

Revelation 21:5

“Laughing with God”

“I Am Making All Things New”

Kelly Brown Douglas

Good evening, Diocese of New York.

“I am Making All things New.”

Here we are, in this time where we find ourselves in the middle of a perfect storm, the perfect storm of two pandemics—one laying bare the other. The health pandemic that is COVID-19, has laid bare to us the long ignored deadly pandemic that is white supremacy, as COVID has left people of color disproportionately vulnerable to its ravages of disease and death. And so, in many respects, it is not surprising that the toll of living under white supremacy for far too long would erupt onto our streets though the protest and protestations for “Black Lives to Matter” in a nation where they have rarely mattered, not only when it comes to some of our country’s police and people but most importantly when it comes to this country’s policies and politics, systems and structures. Hence, we as a nation, we as a people, find ourselves at a time of reckoning with the truth of the pandemics that have brought this nation to the precipice of a wrecking.

This time that is ours, is a time, (and I quote our South African siblings who faced a similar time in their own country,) a time when “our nation has been plunged into a crisis that is shaking its very foundations.” Yet, it is in such a time as this that we are called to hear God’s proclamation to John in Revelation, that “I am making all things new.”

John’s time was not unlike our time—his was a time when things were strange and hard as the people suffered under the rule of those who seemed to be intoxicated with the privileges of power and wealth. His was an apocalyptic time, not because God was seeking to destroy and demolish the world that God had created, but because God was fully present revealing even in a time of chaos and crisis the divine work of reparation and reconciliation when the breach between the unjust present and just future would be repaired and the ways of the earth would be

reconciled to the ways of heaven.

And so yes, as it was for the writer of Revelation it is for us—it is a time of apocalypse, a time of revealing, a time filled with the presence of God moving us to a new heaven and earth when the tears of those that suffer will be wiped away because their lives will matter on earth as much as in heaven. Yet, as N.T. Wright reminds us, to grasp all of this—to grasp the revealing movement of God especially in such a time as ours—requires faith. This is a faith that is about more than saying “I believe;” --it is a faith about really really believing that God is making all things new and therefore it is a faith about doing nothing less than partnering with God in repairing the breach between our present and God’s promise, and thus reconciling the way things are to the way things are going to be. This is what *pistis* as in faith is all about—it is about making a commitment to a human/divine partnership to make new the earth. And so, where does that leave us? What does that look like? What is the faith required of us in these our times so that we can grasp God’s revealing presence in this our present?

The faith required of us is first and foremost life-giving. You see, here is the thing--the sacred worth of every person is established not by how that person is raced, gendered, sexually-oriented, or by the language they speak, the religion they practice or the country they come from or by any other earthly attribute. Rather, the sacred worth of every individual is established each time they take a breath—for the breath of life that belongs to each of us—without exemption—is the very life-giving breath of the one who created us—God.

And so, to partner with God is to be life-giving; that is to guard, cherish, respect and honor the very breath of life that is all of ours to breathe and thus to do nothing that might betray or take that breath away. And be clear, we betray our own sacred breath anytime that we use it to violate the sacredness of another’s. And I must say, there is nothing that takes my breath away more than seeing another human being humiliated, belittled, put down, degraded or destroyed. “I can’t breathe,” George Floyd cried out.

Church the very life-giving breath that makes us sacred, is the very same life-giving breath that makes others sacred—and so with each breath we take we must respect through the words we use, the things we do and the activities we participate in, the things we stand for and the things we stand against, we must respect the sacred breath of another. Put simply we must be at all times and in all places life-giving and therefore to do nothing that would betray the sacredness of our very breath by doing nothing to take another breath away. And so, it was that Jesus said, “I

have come that they have life, and have it more abundantly.”

What is the faith required of us so to grasp God’s revealing presence in such a time when people of color cry out, “I Can’t Breathe?” It is a life-giving faith and it is an Alt-orienting faith (alt as in alternative/as in other).

There is no soil more fertile in which stereotypes and even hate can fester and grow, than the soil of separation and division. “Where there is isolation from our fellow humans,” theologian Howard Thurman says, “fears and prejudices take root.” Church, even though we celebrate who are as a diverse people, nation and world, the truth of the matter is we rarely truly engage with the alt of who we are, that is those who are cast as alt, those deemed as other. We seem instead to rely on stereotypes and tropes as if to affirm just how “alt”/other that they are. It is the case, for instance, that 75% of white Americans have not one person of color in their intimate social circles, and for the 25% that do, their social circle is still at least 90% white.

Now the consequences of this are great—for it means not only that we are not able to understand and appreciate the experiences of the “alt-other” if you will, but worse yet we are unable to show empathy for them—that is, we are unable to see ourselves in the “other” and the other in us so that we can feel and know their sufferings and strife as well as their hopes and dreams. Bottom-line is it is only when we engage with those who seem so alt/ to who we are that we can discover that those who are “other” than us are indeed just like us. It is when we can look at another person and see ourselves in them, that empathy becomes possible. And it is then that we can discover that those stereotypes and tropes about the alt/other are not true—for that person who we have been told to fear has, like us, a heart that can be shattered and needs love, a body that can be hurt and needs care and a spirit that can be broken and needs affirmed. We must be intentional therefore in orienting our lives toward the alt of who we are.

There he was 19 years old Elijah McClain, described by a caller as “sketchy,” telling the police who had been called upon him, that he was an ‘introvert’, I am just different, he said “I don’t do drugs,” “I don’t even kill flies.” Elijah was essentially, trying to let the police know he was just like perhaps their children, trying to live into the uniqueness of whomever it was God created him to be, he wasn’t some stereotype of a dangerous black body ready to erupt.

“And if you greet only your friends, what more are you doing than others?” Jesus asked. What is the faith that is required to grasp the God that is making all things new in this our time when blackness is seen as

a sketchy threat? It is an alt-orienting faith, orienting ourselves toward those who are others, which means that it is also an Un-burdening faith. From dust we are and to dust we will return. A faith that can grasp the movement of God in this time of two pandemics requires that we are un-burdening of any privilege that suggests we are more entitled than anybody else, to the inalienable rights, of life, liberty and the pursuit happiness. Put simply, to be unburdening of privilege means nothing less than freeing ourselves from any notion that we are somehow more special in God's sight than others. As my younger sister likes to say, "we are all simply dressed up dirt." And to me that is pretty darn good.

Borrowing from the words of theologian Paul Tillich we must have "the courage to be" who we are, which is nothing more and nothing less than creatures of God. And perhaps unburdening ourselves of privilege does take a certain courage, for such unburdening is about more than simply recognizing that we have it, preaching, teaching or even reading books about it.

Rather, it is about doing the work to call out, change and dismantle the systems, structures, policies and laws –if not also the thinking and culture, that grants unjust privilege to some while meting out harmful penalty to others. The point of the matter is that there is no one more or less worthy than another of a decent place to live, a secure job to work, enough food to eat, or insurance to stay healthy, let alone being able to wait, sleep, barbeque or birdwatch without their lives being threatened.

"It is hard when you have to see your 9-year-old child upset because he knows he is being treated differently than a white child," said a black mother whose son was not allowed to enter a restaurant for wearing an outfit similar to one that a white boy was wearing who was welcomed into the restaurant. Inasmuch as we enjoy privileges at the expense of others, well—we have betrayed who we are as creatures of God. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus," Paul writes. What kind of faith is requited of us to grasps the revealing God at such a time when "white privilege" is the watchword? It is an unburdening faith, which then means it is also Good-troubling..

"Why did it take a George Floyd for people to start saying something," asked my son. What is happening to black people has been happening for a long time, and nobody said anything—not even the church, he went on to explain. "The ultimate tragedy is not the oppression and cruelty of the bad people, Martin Luther King, Jr. said, but the silence of the good people." Inasmuch as the sin of white supremacy has been ingrained into the fabric of this nation, compromising not just its vision to be a nation where there is freedom and justice for all, but also compromising

the moral voice of its people defend that vision, then we are to be good troubling. To be good troubling means that we are to hold our nation accountable to the vision of its better angels to be a fair and equitable nation. And most importantly, to be good troubling means we are to hold ourselves accountable to God's vision for us all. We do not have the option of remaining silent behind the anesthetizing security of stained-glass windows when this world is not yet what God promises it will be. The point of the matter is, silence, passivity and even indifference are simply not acceptable in a world where the sacred dignity and worth of every single human being is not honored, valued and respected. "When you see something that is not right, not fair, not just," John Lewis said, you have to speak up. You have to say something; you have to do something," even when those all around you remain silent. That's what it means to be good troubling. And so, it was, when Colin Kaepernick saw as Baldwin said, that "the flag to which black people had pledged allegiance had not pledged allegiance to them," he was good troubling and took a knee. And when Jesus saw the money changers and those selling doves in the temple, He was good troubling and overturned the tables.

What is the faith that is required to grasp that God is making all things new in a time when as NBA coach Doc Rivers says "black people love a country that doesn't love them back?" It is a good-troubling faith, and if it is that, it must be also a High-reaching faith.

To be sure, ours is a time where political motivation has vanquished moral motivation, where generosity and compassion has been vanquished by greed and power, and decency and civility has been vanquished by crudeness and incivility. But, to be a people of faith is to be accountable not to the ways of our earth, but to the ways of God's heaven. And so, when all around us goes low, we must reach high. We are to reach always for the ways and values of the god in whose image we are created-regardless. And so, even during these times when bigotry overrides goodwill, and law and order masquerades as justice, and greatness overwhelms graciousness, we must reach high toward the generosity, the righteousness, the love that is God's heaven. That means that our churches must be sanctuaries and witnesses to welcome, to kindness. It means we must be proximate to those who are oppressed and beaten down, learning from them what justice and freedom looks like. We must exemplify the greatness that comes through serving and lifting up the least of these.

"I was afraid to walk by myself in my childhood neighborhood," a young black man said, "because I was afraid I wouldn't live to see another day, . . . When I shared this fear with my neighbors, they said we will walk with you."

“Be not conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect,” Paul writes. This is what it means to be high-reaching.

And so back to the beginning? What kind of faith is required of us to grasp the presence of a God who is making all things new in this our time of crisis and chaos, reckoning and wrecking? It is a faith that is Life-giving, Alt-orienting, Un-burdening, Good-troubling, and High-reaching, it is a faith that Laughs.

Church, to laugh is a signal of transcendence. It is that which signals a discrepancy between what is and what ought to be, our unjust earth and God’s just future. And so it is, God’s resurrection of Jesus after his crucifying death is nothing other than God’s last laugh over the crucifying powers of the evil that declares itself as greatness in our world. And so it is to laugh with God in these times in which we find ourselves is to be life-giving, alt-orienting, unburdening, good-troubling and high-reaching for it is to say to all of those all those breath stealing, othering, privileging, compromising and off-putting realities, “ha-ha, ha, you lose, you will not have the last word—this is not who we are and who we are called to be as a nation, as a people. And it is church, when we laugh that we indeed are able to grasp the presence of a God who is laughing beside us—making all things new.

Church, earlier this summer, after Ahmaud Arbery, George Floyd and then learning about Breonna Taylor, and Elijah McClain, not to speak of the fact that 1-1000 black Americans are dying from COVID, I found myself in a crisis of faith. I literally wondered out loud where God was—indeed I was haunted my son’s question “will black lives in this country ever matter”, as he exclaimed “I believe in God but what good is it doing us now?”

And, so, just to get into a different place in my soul, if you will, I put on my mask and I went down to Black Lives Matter Plaza on 16th and K here in Washington D.C. right down from the White House. And it was there, with God’s diverse creation of people protesting that Black Lives Matter with shouts, signs, and singing—that something happened. I literally found myself laughing—these folks on this plaza proclaiming that black lives mattered steps away from the very powers that would suggest otherwise---all I could do was laugh and say gotcha, you will not have the last word—and it was then that I felt the presence of a laughing God, making all things new.

November 7, 2020 9:00 a.m.

THE REVEREND MATTHEW HEYD: Good morning everyone and welcome. Everyone on the dais please rise for the Bishop of New York.

THE RIGHT REVEREND ANDREW ML DIETSCHKE: The Convention will please come to order. The 2021 Convention will be held on November 13, 2021 here in the Cathedral of St. John the Divine.

I call on the Bishop Mary Glasspool to lead the opening prayer.

THE RIGHT REVEREND MARY D. GLASSPOOL: Let us pray. Almighty and ever living God, be present with those who take counsel in the Diocese of New York for the renewal and mission of your church. Teach us in all things to seek first your Honor and glory. Guide us to perceive what is right and grant us both the courage to pursue it and the grace to accomplish it. Through Jesus Christ our Lord. Amen.

BISHOP: Thank you, Mary. Mr. Secretary, is there a quorum present?

THE REVEREND MATTHEW HEYD: Bishop, yes, there is a quorum.

BISHOP: I invite Bishop Allen Shin to the podium to present a Resolution which will allow us to hold a virtual Convention.

THE RIGHT REVEREND ALLEN K. SHIN: The title of this Resolution is: "Approving a Resolution Allowing a Virtual Convention." Canons of the Episcopal Diocese of New York provides that the Council of the Diocese may adopt emergency resolutions on matters not reserved to the Standing Committee. To express the position of the Diocese between Diocesan Conventions, such Resolutions shall be referred to the next ensuing Diocesan Convention and lapse as Diocesan position statements unless adopted by the next ensuing Diocesan Convention; and Whereas on June 16, 2020, the Council of the Episcopal Diocese of New York adopted the Resolutions to evidence its position regarding a virtual Convention of the Diocese to be held on November 7, 2020; and Whereas the Council of the Episcopal Diocese of New York wishes to refer the Resolutions to the 244th Convention of the Episcopal Diocese of New York and desires that the 244th Convention of the Episcopal Diocese of New York adopt such Resolutions.

Resolved that the 244th Convention of the Episcopal Diocese of New York adopt the Resolutions adopted by the Episcopal Diocese of New York on June 16, 2020 reflecting its position concerning a virtual Diocesan Convention with the further clarification that the term "Diocesan Convention" or "Convention" as used in these Resolutions include the worship service associated therewith under Article

V of the Constitution of the Episcopal Diocese of New York and any rollout meetings held before November 7, 2020 that relate to content normally reserved for in person Diocesan Convention.

Herewith the end of the Resolution, Bishop.

BISHOP: Thank you, Allen. Is there a second?

DELEGATE: Second.

BISHOP: Opportunity for discussion briefly, then we need to vote on this. Matt, will you explain the voting procedure.

HEYD: Yes, we are going to talk through how we are going to do this together. The Diocese has done so well voting for Diocesan offices; and today we will vote live for Resolutions. We will vote for the enabling Resolution that Bishop Shin just read; and in the middle of the day, we vote together on all of the remaining Resolutions including the 2021 budget. Here is how we will do it.

We will put a link in Chat, in Zoom, in just a moment. You all should see it. Then we will invite everybody who is a voting Lay or Clergy Delegate to vote. We want this to be as simple and easy as possible. There are no passwords. There is no access code. There is simply the link. So, when we put the link in Chat, I invite you all to do that. Now I am going to share my screen just for a moment. So, here is the simple question: Do you affirm the ability to have a virtual Convention? And we just put the link in Chat through Zoom. You will have ten minutes to vote and we will come back, and we'll announce the result of the vote. Ten minutes to vote. Thank you.

(Voting ensued)

HEYD: Well, you did it. We voted Live for the Resolution. This is a really important practice for later today: We will do the same thing for the budget and/or Resolutions. I am going to share my screen again and show you the result, which was 100% of Yes.

Hold on a second. And there we are.

[See Screen]

307 ballots cast, 304 Yes and 3 abstentions.

BISHOP: Having received the Convention Delegates' approval to celebrate a virtual Convention, I declare the 244th Convention of the Diocese of New York opened.

Our theme comes from the Book of Revelation, John, Chapter 21 5b: "Behold, I Am Making All Things New." You will remember this comes from what is perhaps the most thrilling of the visions of John in the New Testament when he says, "I looked and, behold, I saw the new Jerusalem coming out of heaven adorned as a bride for her bridegroom; and the voice of God: 'My dwelling place is among

mortals"; and comes to this wonderful expression: "Behold, I Am Making All Things New." We are in a year when many feel tired. Every moment the reminder that God indeed in all places and times God is bringing the world back to life always is something important to hold before ourselves in these difficult days. Therefore, it is our Convention theme.

I call on The Rev. Matt Heyd to introduce the people on the dais and outline Convention schedule and voting procedures.

HEYD: A person who is familiar to everyone: Bishop of New York, Bishop Andrew Dietsche; Bishop Allen Shin; Bishop Mary Glasspool; Chancellor Alice Yurke; Treasurer Sister Faith Margaret.

Also, today, I am honored to introduce our Assistant Secretaries. None of this is possible without the leadership and work of Sara Saavedra, both on this day and throughout the year. And we are assisted today by Earl Francis. And I also recognize the work of Lucy Breidenthal, Lucas Thorpe and Jillian Jameson in our rollout meetings throughout the fall.

I will share my screen, so you have what is in your Calendar of Business, but here's the simplified version: We just voted on our Resolution enabling the virtual Convention. In a moment, we'll hear the Bishop's address. At 10:30 a.m. we will break, and Bishop Glasspool will give a question for discussion, wherever we are about our work for antiracism and to end White Supremacy. When we reconvene at 11:30 a.m., we will hear reports from Anne Sawyer, chair of the Resolutions Committee and Stephen Gerth, chair of the Canons Committee and then we will vote. And break at 12:30 p.m. for lunch and you will have an hour to vote on the remaining Resolutions, as we did on the enabling Resolution. At 1:30 p.m., we will come back and hear Bishop Shin and Bishop Glasspool's reports and formally announce the results of the ballots with respect to the candidates as we have done together over this week. And then, at 3:30 p.m., we will adjourn.

BISHOP: Thank you. I call on you again to give the credentials report.

HEYD: Bishop, there are 214 Clergy delegates and 200 Lay delegates. Thank you.

BISHOP: Thank you, Matt.

I ask the Secretary to send Greetings from our Convention to the following: Bishop Michael Curry, The Archbishop of Canterbury, Bishop Sisk, Bishop Grein, and Bishop Roskam.

It is always our custom to have a bible open to the first chapter of John when we meet in Convention. This year, that is a Spanish language bible, reflecting the language diversity of the Diocese of New York and the significantly increasing number of people who pray and offer their praises in the Spanish language among us.

The Right Reverend Andrew ML Dietsche
Address to the 244th Convention of the Diocese of New York
November 7, 2020
The Cathedral Church of Saint John the Divine, New York City and
Online Via Zoom

Grace to you, and peace, from God our Father and the Lord Jesus Christ.

Those of us whom you see on your screens are gathered in the almost empty Cathedral of Saint John the Divine. This is a vast space, and nothing could more communicate to us the strangeness of how we are conducting this convention than looking out on all that emptiness. And yet I think we may feel a kind of adventurous spirit in embracing the unexpected.

Little could we have imagined when we gathered in convention last year in Tarrytown that in 2020, we would be coming together in the midst of pandemic, and that that would require us to create a form for convention that would have us meeting remotely and virtually and online. Without question this is requiring of us compromises and limitations which are difficult, but we have also found avenues for creativity opened up by this that have actually, I think, enhanced this annual event. And chief among those are the Pre-Convention Rollout Meetings which have ended this week.

Beginning on the Wednesday after Labor Day and concluding three days ago, we hosted nine online Rollout Meetings. They were themed, and for the most part those rollouts served as the kind of short presentations we normally do at convention to introduce or to bring you up to date on ministries in the Diocese of New York. But some of them also contained essential convention business which took place in anticipation of actions that will happen today.

These nine hour-long thematic online presentations were a new thing for the Diocese of New York and were produced to move much of the content of the Diocesan Convention off from the day of convention, and so reduce the amount of time we must all spend in front of computer screens today. As you know, a few years ago I asked Bishop Mary Glasspool to be my liaison to the Convention Planning Committee, and she has brought profound creativity and inexhaustible hard work to those efforts. She had led an executive team of people in the production of the Rollouts, and I want to name and acknowledge them. Along with Mary they are: the Reverend Matthew Heyd, Secretary of Convention; Sara Saavedra, Assistant Secretary of Convention; Alice Yurke, my Chancellor; Geoff Smith, Director of Technology; and Nicholas Richardson, Director of Communications. They worked with other support staff, and later today in Bishop Mary's report you will hear all of them named as well, and I commend them to you. And on behalf of their diocese, I thank all of these. Their work, and the Rollouts themselves, have made this virtual convention possible.

I want to be clear that each one of those Rollouts is actually a part of the convention itself. They are all recorded, and the videos themselves will be kept in our

archives, and the transcriptions of those videos will go into our Convention Journal. For example, we will vote on the 2021 budget of the Diocese of New York today, but we will not have a presentation of the budget. The Reverend Matthew Mead, Chair of the Budget Committee already did that, and did that in full, as one of our rollouts. We will vote on resolutions today, but the opportunity to discuss the resolutions and propose amendments to them happened three days ago in the final rollout. At the end of this convention, I will have the privilege of commissioning all of the people elected to diocesan committees and boards, but we will not elect them today. Those votes were cast over the last three days. A lot of the work of convention has already happened.

We fully expect to hold an in-person convention in November 2021 in the Cathedral of Saint John the Divine. We will no doubt still be observing protocols appropriate to a virus which may not be fully conquered, but I expect that we will be together. When we do that we will return to our customary practices of convention. But the very positive reception of the convention rollouts this year suggests to us that some of the programmatic presentations of convention can be done effectively beforehand, and some form of these rollouts is likely to become part of the way we do convention in this diocese going forward.

I have two staff changes to announce today. In 2019 we announced a new Controller for the diocese, but who ultimately did not continue with us after all. For Esslie Hughes and Sister Faith Margaret and me, it was obvious that we had our next Controller already among us. I am so pleased to announce that Karin Almquist, who had served as our Senior Accounting Manager, agreed to become our Controller, and has now been serving in that position for most of the year. It was fortuitous that our new Controller was already intimately familiar with every detail of our operations, just as we were about to have to move to remotely working from home. Karin has managed our business office beautifully and has led the transition to remote working with a staff scattered from Long Island to New Jersey and across the boroughs of the city. I am so happy to welcome her into that leadership. We are only just now announcing the hiring of Karin's replacement as Senior Accounting Manager. He is Robert Santiago, and is no stranger to us either, having worked with us in 2017 and 2018 to assist in our audit. We bid welcome also to Robert, with gratitude for having a fully staffed business office again. I want to tell you how proud I am of my staff. Just prior to closing our offices for the pandemic, we asked everyone to move all files and documents they would need in order to work from home to some kind of "cloud" or something, and we sent everyone home. For all of these months the work of the diocese has happened remotely, with just a modest number of needed in-person meetings. This temporary solution to an unprecedented challenge has exceeded my expectations. There is no question that there are things we cannot do, and everything we do is harder now, but all of the essential work of the diocese is happening and is being done at a high level. We figured out how to do this. We are all "zooming" much more than we like, but we continue to function and to meet our responsibilities on your behalf. We hope before long to allow members of the staff to return to

their offices on an “as-needed” basis, though never all-at-once. But in time we know that we will be back at 1047, and we are certain that we will not remain a work-from-home organization long term. On Sunday, March 8, I was preaching at Catedral Santísima Trinidad, the Episcopal cathedral in Havana, Cuba, with Yamily Bass-Choate at my side as translator. The next day we were all back in New York. But during the week we were gone, the picture of COVID-19 changed in America. And I confess that it took me a few days to catch up. Over the next week I sent three letters to our parishes regarding practices of worship in the face of the pandemic, and if you read them all together now it feels as though they were written for three different crises. But by Sunday the 15th a great many of our churches had moved to some form of remote worship, and the following day I ordered the suspension of public worship until the middle of May.

But it became quickly apparent how vulnerable many of our churches are. Except for the churches with sizable endowment, most of our congregations survive, and fund their ministries, with the “plate and pledge” income which mostly comes in on Sunday mornings. This is how it works. Endowments are the exception.

Most churches depend on the generosity of their members and their week by week offerings. Most people continued to pay their pledges electronically or by mailing checks to the church office, but the loss of cash offerings in the plates, and the donation and rental income from groups using now shuttered parish buildings, meant immediate and sometimes stark reductions in church income. It only took days for some of our churches to hit the wall.

Here is what we did. We immediately offered every church a 25 percent reduction in their Apportioned Share payments for the remainder of 2020. This did bring relief to parishes but meant zeroing out a number of program and mission lines from our budget, and pushed our back against the wall in terms of our diocesan operations, and made any new discretionary spending impossible. We also gathered resources to help our churches apply for the PPP (Paycheck Protection Program) loans, and my Chancellor Alice Yurke was the primary agent of that effort, and we applied to the Church Pension Group for relief of pension premium payments for all parishes who requested them. Canon John Perris did the great bulk of that work. All of this helped our churches, but I was aware that giving reductions in Apportions Share payments is inherently more helpful to larger congregations than to smaller. For our largest and most resourced churches a 25 percent reduction in Apportioned Share can represent a savings of hundreds of thousands of dollars. But for small churches, whose Apportioned Share obligation may be only a thousand dollars a year, the savings are negligible.

So, I went to Trinity Parish Wall Street, and said that I wanted to establish a system of Diocesan Emergency Grants to give additional help with COVID-19 relief, and as the diocese was now broke, asked if they could provide funding to help make this possible. I worked very closely on this with the Reverend Philip Jackson and Mr. John Talty of their vestry, and in short order the vestry approved three million dollars for these grants. A granting committee of folks from across our diocese was gathered, and the invitation to make applications was extended.

These grants were not intended for our most resourced churches, which those parishes clearly understood. But over the next weeks grants were approved for some two thirds or more of the parishes in this diocese. I am so grateful to all who worked on that and made those grants possible, but I am particularly grateful to Father Jackson and John Talty and the vestry of Trinity. They gave the diocese what we didn't have, but more than that, they expressed their conviction that this substantial church of international renown is proud and happy fundamentally to be a parish of the Diocese of New York, a partner with their Bishop, and a sister parish to the two hundred churches of this diocese.

All of that taken together forms the patchwork of the safety net we labored to create for our churches. I don't know what 2021 will bring, nor do I know what challenges we will be made to face. However, I will tell you that the 25 percent reduction in Apportioned Share will continue for another year, in a slightly different form. Despite being offered the reduction, a not insignificant number of our churches made the decision to pay their Apportioned Share in full. This was not something everyone could do, but we are profoundly grateful to all of those parishes which had the wherewithal and spirit to go the extra mile. But what we have learned is that the reduction in Apportioned Share is not needed by everyone and does not need to be done across the board. The 25 percent reduction for 2021 will be offered to all parishes whose Apportioned Share obligation is less than \$500,000, but it will need to be applied for on a quarterly basis through the Adjustment Board. It will be automatically approved but will be administered by the Adjustment Board. Further information regarding this will be available, but I am asked to let you know that requests for that reduction for the first quarter of the coming year are due by December 1.

As we look at the financial health of the diocese in the coming year I want to comment briefly on the budget. You have seen the presentation of the 2021 budget already in a Pre-Convention Rollout Meeting. In order to give all of you the reduction in Apportioned Share for 2020 we had to zero out the budgeted line items of virtually all discretionary spending, including most of what we assign to program and mission. Our church planting budget was gutted. Congregational Development was slashed. Most of Global Mission lost its funding, save only for those finds needed to honor our standing commitments to our companion Diocese of Central Tanganyika and our grants to Young Adult Service Corps interns. But going into 2021 we recognized that we could not be the Diocese of New York if we could not continue to do the kind of work we believe is central to our calling. In the budget you have seen, most program and mission funding has been re-established, and our operations budget is balanced. In order to do that certain other cuts became necessary, but we are committed to those cuts being very temporary. Among those is our assessment to the budget of the Episcopal Church. For all of 2020 we have strived to remain current in our payments to the Episcopal Church, but for 2021 we are anticipating a 25% reduction. We don't do this lightly. The contribution of the Diocese of New York is by far the largest across the dioceses of the Episcopal Church, and we know we are depended on. We have sought for

the coming very difficult year to balance our responsibilities to the larger church with our responsibilities to our own parishes, programs and global mission. Reductions are happening across our system, but we believe that the budget we have presented minimizes the consequences of those reductions, and we are very hopeful that the budget for 2022 will see a restoration that will look more like our pre-COVID budgets. I ask today for your support of a faithful budget made during and for hard times. And I thank Matt Mead and the Budget Committee for their significant work.

I want to say a couple more things about COVID-19. First, is just to express my admiration and love for the clergy and parish leaders of all of our churches across this great diocese. Everyone has been required to figure out how to do church and to meet the church's responsibilities and to sustain their essential ministries under the hardest circumstances we have ever seen. Your resilience, your creativity, your commitment to the life and ministry of the church have made a profound witness to our common life and brought about miracles and wonders more than perhaps we knew we were capable. And you have done this while your parishioners were dying, you have done this while the ravages of COVID took away from you your normal practices of worship and pastoral care, and you have done this at a time when your own lives were in danger and when no one could see down the calendar and anticipate what was coming. I could not be prouder of you.

Second, I want to acknowledge the high cost in human life which COVID has demanded of us. Half or more of our parishes have had parishioners contract COVID, and of those a not insignificant number have lost people to the disease. Everywhere we are in grief, and our prayers are filled with the names of those who have passed beyond our sight this year. In some cases, those losses have happened in high numbers. I think we all know the numbers that have come from Saint Luke's in the Bronx, where at least fifteen people have died of COVID out of a single congregation. Fifteen people who just months ago were in the pews on Sunday, laughing with their friends and saying their prayers, who were living real lives and had real futures in front of them, and have been lost to us in the blink of an eye. Just as we have seen in the wider world, the ravages of COVID have landed more heavily on people of color, especially people of African descent, than on white people. In that the roots of that disparity lie in unequal access to health care and in the consequences of poverty we can see that it is another cost of racism in America, and perhaps the highest cost of all, that black people must die now in greater numbers when the virus comes. And that fact alone cries out for reparation of America's health care system, and reparation of a structure of wealth and poverty which consigns people of color to the poorest caste levels in America and has locked so many African Americans out of ordinary wealth creation at all times since the end of slavery.

Third, I want to point out that we are not finished with COVID -19. On Thursday hospitals recorded more than 120 thousand new cases in a single day. That is huge. The corona virus is a burning wildfire across America. Cases are also rising in New York, but not yet at the alarming rates we are seeing in the Midwest and

elsewhere. In July it became permissible for churches to resume in-person worship in limited numbers and following all the appropriate and necessary protocols for public gatherings. In-person worship carries an increased level of risk for congregations, but I am pleased to say that churches which are offering in-person worship, and by no means are all parishes doing so, have been able to do this safely and with a good record so far. But while we are congratulating ourselves it must be remembered that this has all happened at a time when the overall risk of COVID in New York was very low. That's probably about to change. Even now, as I write these very sentences, in the last five minutes, I have a message telling me that in a part of our diocese where COVID is spiking local government has pretty much shut everything down, and our churches are following suit. It is the right call. It is possible, but it's difficult to imagine how, that New York will escape the worst of the winter surge. So I ask you to prepare for the possibility, if not the likelihood, of our having to renew the suspension of public worship and return again for a season entirely to virtual church.

What we have seen everywhere is that COVID thrives when people's impatience to get their lives back to normal leads them to hurried, ill-considered short-term decisions. About half the members of the Episcopal Church are at an age that put them at high risk. I am one of them. So are my colleague bishops. A quarter to a third of the members of this diocese are people of color, which puts them at higher risk. Every policy or decision made by me for this diocese, and I would ask that every policy or decision you make for your parishes, must have as their highest priority the protection of vulnerable people. If we cannot have communion right now, or if we cannot do confirmations right now, or if we cannot have our churches full for Christmas and Easter right now, still we know that all of that will be given back to us in time. But only if we can get everyone safe to the other side, all together. We are exhausted of COVID now, but we are still in the middle of it. Please do not lose heart. Please do not waver in your resolve. And if ever you do not know how to keep moving forward let me know, and let me pray with you.

Many years ago, I read an article in the newspaper which talked about a syndrome identified and named by doctors who treat infants and small children. They said that normally mothers and fathers delight to hold their babies all the time, and hug them close, and bounce them on their knee, and kiss them again and again and again, and talk to them and feed them and sing to them and lavish every kind of attention on them. And the babies respond to all of that in a big way. They learn to smile, and they reach out to touch their mother's face, and they laugh, and they learn words, and they feel safe and loved. But sometimes it happens that people have babies but are not emotionally able, or don't know how, to give their children that attention. They don't hold them or rock them. They don't talk or sing to them. They don't enfold them into the warmth of their bodies. Instead, they treat their babies with indifference. And in time these little ones stop looking for attention and caring. They grow thin and listless. They lie on the bed and turn their faces to the wall. Doctors call this Failure to Thrive. And when I read that

I was struck by the sadness of it, but also by the implicit message that thriving is what we are supposed to be doing. We are intended to thrive. To flourish. It's what God wants.

Twenty-five years ago I preached a sermon in which I talked about this, and about Jesus' promised gift of abundant life. And after the service a woman in my parish said to me, eyes filled with tears, "Father Andy, so many of us are not thriving." And I have never forgotten that. I have never forgotten the sadness of that. The loneliness. The unspoken but urgent needs that we dare not express to anyone except that we bring them with us to the altar of God. But I have also never lost the lesson that I took from that article, which is that human connection, which includes physical touch, is necessary for human beings if we are to thrive. We need one another, at the most elemental level. We need one another to keep us warm. And in the specialized language of the church, we call that Communion.

This is why the sacramental tradition of the Episcopal Church is so powerful for me, and why I love our tradition as I do. It is sensual. It is immediate and it is personal. We lay on hands. In our rituals we feed and wash one another and anoint with fragrant oil. In countless confirmations I look into the eyes and face of the person I am confirming, there right before me, and I take their head into my hands. I feel the weight of their heads, and their warmth, and I pray for them. It is holy and gracious and intimate. It can overcome me. Many years ago, I heard a woman who had just been confirmed talking to her friends at coffee hour. They asked her what it had been like, and she replied thoughtfully "It is good to be touched." I totally get that.

Now we are distanced. We do jazz hands and elbow bumps instead of touching or hugging. We make light of it, but it is costing us something. I speak here only for myself: it's costing me my thriving. I cannot tell you how much I miss you. How much I miss the hand laid on a shoulder or the hug at the church door. It really is good to be touched, and it is in our religion. Way back in the beginning I said that the biblical passages that were resonating with me for COVID and the emptying of our churches were those of Exile. How can we sing the Lord's song in a strange land? These are not days when the normal measures of thriving are available to us. Too much has been taken away, and the road home is long, and we don't know the way. Instead, we look for patience, and endurance. We turn our longing into hope and pray for the restoration and return which we trust is surely coming. We can and must prepare ourselves for that, and in the meantime, here in the cold, by the side of the grave, find that otherworld beauty that belongs to the wilderness, and to endurance, and to waiting, and to that final prayer "Even so, Lord, come quickly."

I need to take a minute and make you think about something we have already been bombarding you with. A couple of weeks ago all bishops and our chancellors were asked to attend an online meeting with the Presiding Bishop and his lawyer. The subject was the Boy Scouts of America and their bankruptcy. We learned that the scouts are facing over 26 thousand claims of sexual abuse. This is ruinous for

the scouts, of course, but it is a big deal for churches, too, because church parish halls have always been prime locations for scouts to hold their meetings, and many churches themselves are sponsors of scout troops.

We were told that every church which is at risk for being named in a lawsuit by the victim of such abuse needs to file a Proof of Claim before November 16, nine days from now, and a deadline which is firm. Here is what the Proof of Claim does. If a person who used to be a Boy Scout brings a lawsuit for having been sexually abused, they will sue the Scout troop and the Boy Scouts of America, and they will include your parish in the lawsuit if it was in your parish building that the Scouts used to meet. If you are then forced into a financial settlement, you can turn around and bring your own claim against the Boy Scouts and hope to have them cover your obligation. But you can only do that if you filed a Proof of Claim before November 16, 2020, even if the lawsuit doesn't hit your desk until 2021 or 2031.

You may be unaware of any claim of abuse being brought against your church. That doesn't matter. Any parish which ever had a scout troop back to World War II is subject to a claim appearing at any time. It is our recommendation that every church which ever hosted a Boy Scout troop, or thinks it is possible that you might have, get a lawyer to help you and file the Proof of Claim next week. You can always withdraw the Proof of Claim later if it turns out you don't need it. On Thursday we hosted a Zoom meeting with Joe Harbeson, my Vice Chancellor, to talk through all of this and answer your questions. About forty people signed on. The video of that Zoom call, along with all the information that Alice Yurke put together, is all gathered and posted on our website. It's all right there, but please note that the diocese cannot do this for you. Nor can the diocese file a kind of blanket Proof of Claim that would cover all of our churches. We asked that question already and got shot down. Take note: on November 17 it will be too late. I was a Boy Scout for a while. I wanted to learn how to pack a backpack, and how to sleep beside the trail, and to pitch and strike a tent, and to kindle a fire with flint and steel, and to identify edible plants and cook them outdoors. The adult leaders of my troop taught me these things and no one laid a hand on me. They were trustworthy and true, and I am grateful to them. So it breaks my heart to think of men my age now who as boys entered the scouts for the same reasons I did, but who became pawns of predatory men, and knew only use and abuse and are still carrying that pain. They deserve to be compensated, and we the church will support them in that and help them in that. But those damages need to be paid by those responsible. File your Proof of Claim before November 16 and protect your parish while you protect those who were victimized.

We held a presidential election on Tuesday. As I write these words on Friday we do not know who our next president will be, though it is possible that by the time I read this tomorrow we will. This has been called the most important election of our lifetime, and that is being said by supporters of both parties and candidates. But it is also an election which has seen greater polarization and division in America than we are used to. All commentators are talking about the divide,

the breakdown of the social compact, the hatred with which people on opposing sides of the political landscape view one another. People are asking how the president will bring us back together again. Or even if it is possible. Something fundamental to the American experiment seems to be slipping away from us, as the language of political discourse in America has devolved too much into rage. It is possible that when we are no longer in an election cycle we may see some calming of the waters, and some possibility of better conversation across our differences. Elections, and the political process itself, are inherently divisive. So it is worth remembering that as Christians we live under two models of collective life at the same time. As citizens of our country and world we live under the Political Model, which is based on dynamics of power. Elections divide the populace into winners and losers, and uses that language. Rather than seeking consensus or common purpose, each side seeks fifty percent plus one and whoever gets fifty one percent of the vote gets one hundred percent of the power. As I write this the counting of ballots in our presidential election is taking place, with margins in some states of fractions of a percent between the two candidates. But it is in those tiniest slivers of difference that the right to exercise the power of the executive branch over the next four years resides. In the political model of our common life a fifty one percent majority and a ninety nine percent majority get you exactly the same thing. And with so much power up for grabs, it is not a surprise to find out that the line between our best selves and our worst selves is very fine, and it is easy to slip back and forth across it without noticing.

But we are also citizens of the Kingdom of Heaven. And in the Pastoral Model held up by Jesus Christ power is defined and derived differently, and in any case power as the world understands power itself is of little value. Rather than making winners and losers, in the Pastoral Model we find our victory by getting everyone across to the other side together. Losing no one. Using language like loving our enemies. Doing good to those who hate us. Blessing those who curse us. The lion who lies down with the lamb. Those who would be great must be servant of all. The Pastoral Model prizes humility and modesty, and cherishes the voices of the most marginalized, and loves the minority.

The worst thing about the political divisions which have infected America in the last four years is that they have too often been replicated in the church. And that is the one thing that may undo us altogether. We cannot allow the measures of the political model to overwhelm the invitation and call to the pastoral life of Jesus. After the killing of George Floyd, and through the early fall, I wrote four letters to the Diocese of New York about the mandates of racial justice which history and our day were laying before us. Whenever I write these letters I get some emails in response, almost always from people who take a different view. After I wrote a letter explaining why the president's use of an Episcopal Church as a political backdrop was offensive, I heard from a few people. I was told to go to hell. On another day I received a long letter from an angry person from a leftward political view. She began, "You are a disappointment," and then over several pages told me why. If the purpose of these letters was to wound me or to impose upon me

sleepless nights, they succeeded.

But what was more troubling than my bruises was the inability of both writers to see the days in which we are living and the issues which present themselves to us through the lens of a gospel spirituality. They were just all about raw politics, and that is not the work of the church. I have not been able to forget either of those letters, because I believe I have failed both writers, though not for the reasons they think. The beginning and the end of the work of the church is the building of Beloved Community. Full stop. Of course we are all of us part of the larger world about us and we will feel the same passions about the political movements around us as anyone else. As we should. Because these passions are about racism, and misogyny, and the stranger at the gate and the border, and children in detention centers, and war and peace and environmental collapse. Because we are in the world which God hath made we must love the world and everyone in it, and that will move us into participation in the larger social justice life of our country. And move us into activism. But what we do with those passions, and how we engage those battles will say everything about who we really are and what we ultimately believe to be important.

Martin Luther King was adamant that for those who would build the Beloved Community the hatred of segregation did not excuse one from loving the segregationist. The Beloved Community is not a club of like-minded people. It is an icon of the Kingdom of Heaven in which all are invited to share in the love of God. And the shocking truth of that teaching is that our enemies and adversaries are as loved by God as we are. The Beloved Community is built on the kind of Love that will lift us up and then shatter us. That will drive nails into us. Loving our enemy means loving them in the full force of their outrage, even as we stand against that outrage with the fullness of our being. Like Jesus. Like Martin Luther King. Like John Lewis, whom we lost this summer. Possibly the most powerful witness to nonviolence in our day or any day. This is really hard work and requires a strength of spirit that takes everything we have and calls on us first to shelter our own hearts.

I believe that the church has something to say and a witness to make in the face of the divisions which are rending America apart. We have it within us to create communities of character on the model of the Beloved Community, and to approach the divisions among us through the pastoral model of Christ. And make that witness before the world. Ultimately this is our special gift. It is our superpower.

So: at last year's convention I announced that in 2020 we would embark on a new round of Indaba conversations in the Diocese of New York. We have an Indaba committee making the preparations for that, and we are hoping to be able to launch the actual conversations in the Fall of the coming year. We did this before, in 2013-2014, to help us find the way toward what I was calling at that time "a shared understanding of our common life." The experiences of that Indaba were profound, even surprisingly so. And it did what we wanted it to. People crossed

over every geographical, racial, economic, cultural divide in this diocese to worship together, to stay in one another's home, to cook for one another, and to take for a little while a deep dive into one another's lives. One black priest from the urban core of New York City stayed in the home of a white person in a very white upstate rural town, and said to me, "I went to places, and was welcomed, that I would never have seen otherwise in my life." A woman from one of our churches said to me "This was one of the most important things I have ever done in the church; it may be one of the most important things I have ever done in my life." We could never have planned or effected such transformations. What we did was to make, for a little while, a clearing in the tangled thicket of this world into which we invited one another. And then the Holy Spirit came and lit it all on fire. We want to do it again. We have an imperative laid before us, and that is that we take a chance on each other, to listen to one another, with compassion and understanding, in honesty and candor. And experiment with Beloved Community, and the sacrifices and humilities that that will impose on us, that by the grace of God we may also know the glory.

The Reparations Committee of this diocese has been busy, and has made offerings over the last year to our common life that have been nothing less than transformative. Following the landmark Year of Lamentation, the Apology Retreats in 2019 and 2020 received great attention and participation, with particular mention of the Knee On Our Neck retreat led by Chuck Kramer and Masud Syedullah and held virtually in July, which attracted huge numbers, and became oversubscribed even with attendees from across the country. Then together with the Anti-Racism Committee they sponsored a diocesan-wide reading of Ibram Kendi's book "How to Be An Anti-Racist," and then actually brought Dr. Kendi himself to the diocese to engage us in conversation. This is first class work. These are world-class offerings of which this diocese should be exceptionally proud. And I believe which have put this diocese on the map in new ways and made us a wellspring of resource for the larger church.

A year ago, I asked the convention for a resolution to set aside over a million dollars from the endowment of the Diocese of New York to help fund the endeavors we might take in making Reparation for American Slavery. And you did that, and the Trustees of the diocese affirmed that. Over the next weeks I was in conversation with the Reparations Committee about a process by which this might be done. We expanded the number of people on the committee, in preparation for this work. And then COVID-19 landed on us, and work that we hoped might happen in 2020, and reports that we imagined might be made to this convention are necessarily now the work of 2021. But trust. This is really happening.

So, let me say something about what this means to me, coming from a slightly different direction.

In the 1850 census my great-great-great grandfather included in his household eight slaves. Two adult black women and six biracial children. You have never heard me talk about this. I don't know how to. His son-in-law, my great-great

grandfather, listed ten slaves. He ran a hotel, so they were cooks and maids and livery drivers. Every adult male across the whole extended family fought in the Confederate Army or the Confederate Navy, and some lost their lives in that service. But it didn't end there. After the war my great-great grandfather refused to take the oath of allegiance to the United States for the rest of his life. Our family threw itself into the Lost Cause romanticism of the Confederacy, including a National Commander of the Sons of Confederate Veterans, and officers in the Daughters of the Confederacy. My grandmother's brother was elected to public office on a slate of candidates created by and endorsed by the Ku Klux Klan, of which he was a member. My grandmother's brother-in-law was killed in a car accident while counter-protesting against a Civil Rights demonstration. When I came to understand this history, I came also to the shocking realization that every story I had ever been told about my family was a lie. It was a lie bolstered by never talking about things, especially to the children, and by tired old *Gone With the Wind* fantasies of the Old South. It was Our Lie, and that thin lie was stretched over a deep well of the groans and cries of the suffering of other people. But my mother, who was the daughter of that family, carried no hate in her heart, and raised me up to be a Christian and an Episcopalian and taught me to respect the dignity of every human being, and taught me the common and equal humanity of all people of every color. The longer she is gone the more I appreciate who she was and what she gave me. And I am grateful that I had my growing up time and my coming-of-age time during the earthly prophetic ministry of Dr. Martin Luther King Jr., and I am grateful for all those who in those violent days and by their sacrifice and martyrdom and witness guided me and forced my eyes open and helped me to rise above the bad history of my family and my country. Some of those were preachers when I was young and needed help to understand the gospel. Some were teachers, who gave me books and answered my questions. Some were just friends who were better people than I was. Or more grown up. Some are still doing these things now sixty years later. I give thanks for all those who encouraged me and sometimes admonished me and helped me to come into myself as a true Christian with a heart for justice and equality. And I give thanks for the communities of black people in the Diocese of New York who said come be our bishop and then began to teach me how to do that. And still do. I've read the verse in Jeremiah which says, "Never again let it be said that the fathers will eat sour grapes and the children's teeth be set on edge." We do not each of us have to take the blame for the crimes and offenses of our forebears. We've all got enough of our own stuff. We do not have to be held hostage to a history we did not make. But we do have to take responsibility for the world we have received as we have received it, and are in right now, and the hour we have been given in which to carry it forward. If we are bound to engage in the work of repair, of reparation, if that is our choice, then that's why we have to know where we come from. We have to look into our history and own it. To see the sins and crimes done in our name, and the forces which would steal our very souls, but

also the host of angels who were working all the time to save us and make us brave and strong and faithful to face the new day. To see our need for redemption and our redeemer all at once.

There is nothing unique about my story. It is an American story, shared by thousands of thousands, and whether a person is the descendant of confederate or union, or slave holder or abolitionist, it's all the same story. And the dive we make back into our own deep stories, ferreting out the sinners and the saints, seeing all with unblinking eyes, will teach us something, whether we do that as individuals or as institutions. It's what we were doing last year in the John Jay dramatization. Looking at the lambs out there among the wolves. When I did that in my family, I found evil and glory side-by-side, and what it taught me was that every person has an obligation to do something real and positive in the day they have been given to bring healing and restoration, to make justice, and with our lives and the decisions we make to begin to write a new story. Like my mom. This is the day we have been given. What did you come out to see? A reed shaken in the wind? This is the day which the Lord hath made. I came to you last year and asked for a bunch of money. Not for me, it's not about me, but for this diocese, and for the Reparations Committee, so that all of us together could signify our faith and trust that no matter how ugly the road that brought us here, no matter how criminal the stories our forebears made, we still believe that it is possible, God being our helper, for a people to remedy some of the wrongs of the past and write a new story. And inch this tired old world a little bit closer to the Kingdom of God.

All my adult life I have heard people say of reparations for slavery that it is politically impossible or too divisive or that we're just not ready or that we need a little more time or who gets the money and who has to pay. It was always something we would get to some day. Or not. Which I think a lot of the time what we really meant was that we were going to run out the clock and let our kids deal with it when we are gone. But those things we do now are the story they are going to have to dive into and learn and redeem. How long, O Lord? And God protect us from that day when a generation yet to come will look back at us and say, "Well, they talked a good game." "Their hearts were in the right place." The Diocese of New York is too small to take responsibility for that which really belongs to the United States of America. But we are big enough to own our own obligations and debts. I could not have more love or confidence than I do in the members of the Reparations Committee, and out of the work they do in the next twelve months will come the outline, the skeleton, the draft, of a story worth the telling and the living. Richard Witt and I were talking about these things last week, and at one point I said, "You know, the thing about money is that it does focus the mind." You should be expecting great things, because that is what you are going to get.

This country hit a tipping point in May when George Floyd was killed by a policeman who knelt on his neck until he strangled. We have seen the strongest

resurgence of the Black Lives Matter movement across America. A time of reckoning has come for a country and its systems rooted in White Supremacy. The Diocese of New York is not immune to this. I believe that the work and the offerings of the Reparations Committee and the Anti-Racism Committee are exactly right to help the diocese live into this moment and live into the reckoning. One more thing is needed. From this convention I will ask the Trustees to organize, with the Anti-Racism Committee, an audit of the polity and policies and practices of the Diocese of New York, and how we use our money, and how we frame our ministries, and how we raise up leaders, and equality and inequality of opportunity. That we may see ourselves anew, make correction, and frame a way forward for the diocese which more fully honors the high calling we have been given to do justice, love mercy, and walk humbly with our God. I am convinced that that is the work of the day, on the day we have been given. Amen.

(Applause)

BISHOP: Thank you. We are right on schedule. Our schedule calls us to go into break at 10:30. And all I want to do now is invite Bishop Glasspool to give us the question for reflection we will take into that break.

THE RIGHT REVEREND MARY D. GLASSPOOL: As you all know, I think for the first time, at least in recent history, we as a Diocese have read a book together: “How to Be an Antiracist” by Dr. Ibram Kendi, which he put forward as something one needs to give energy to. It’s not something to passively say: I am not a racist. One has to actively work to be an antiracist. So, in keeping with the many different book groups that sprouted around our Diocese, and inviting you during this next hour long break, the Antiracism Committee in its work poses this question: How does our life of faith inform us in our work of Antiracism?

We know you may use the break for other things as well. But we hope you will take some time to reflect on this question. And if you have not had the opportunity to do this book club reading, you might use the time to scout around or even form your own book group and I trust that you all will do that. So that’s the question and we’re into the break, I think, Mr. Chairman.

BISHOP: Yes. The break officially starts at 10:30. But we’re done for now. I think you will hear some pretty music and take your break. We will reconvene promptly at 11:30. Thank you very much.

(A chorus singing):

We who believe in freedom cannot rest. We would believe in freedom cannot rest until it comes . . .

(Break taken)

10:30 to 11:30 a.m.

* Convention reconvened at 11:30 a.m. *

BISHOP: The Convention now reconvenes, please take your seats. If you're standing in your kitchen or living room, feel free to sit down. Before the break, you probably knew that the President of the United States election has been called. The Lord be with you.

ALL: And also with you.

BISHOP: Let us pray.

O, Lord, our governor, whose glory is in all the world, we ask you to mend this nation to your merciful air. That being guided by your providence we may dwell sure in your peace. Grant to the President of the United States and to the President Elect of the United States and to all in authority wisdom and strength to know and to do your will. Give us, as a people, the trust in one another and the peace to enter into this transition in common loyalty to our country and in mutual affection for one another.

Fill our leaders with the love of truth and righteousness and make them every mindful of their calling to serve your people in your fear, through Jesus Christ our Lord, who lives in you, Holy Spirit one God, world without end.

Amen.

ALL: Amen.

BISHOP: In light of the concerns I addressed this morning about the divisions with which we live, let us in this hour remember that an occasion which is for so many people one of profound joy and celebration is, for almost the same number of people, an occasion of great distress. Help us as a people to find our way forward through this confusion into a new and renewed Common Life. I call on Matt Heyd to report.

HEYD: I report on behalf of Fr. Stephen Gerth, 12.1 which simply corrects a mistake in the current canon. You can find the Resolution on page 74 of your Calendar of Business. Thanks to Alice Yurke for catching the mistake.

BISHOP: Okay. You have moved that?

HEYD: Yes.

BISHOP: I call on The Rev. Anne Sawyer to give the Report of the Resolutions Committee.

THE REVEREND ANNE SAWYER: Bishop, the Committee on Resolutions presents for Convention's consideration, the set of Resolutions, as set forth in the Calendar of Business: Remedying the Inequities and Injustice of Racism, page 71; Providing Deacons Access to the Benefits of the Church Pension Group, Page 72; Clergy Minimum Compensation, page 73; and Designating the Fourth Sunday in Advent as a Day to Offer God Thanks for the Abolition of Slavery and to Ask God's Help in Assuring Always that Black Lives Matter, found on page 74.

The Committee reports that two Resolutions were amended at the ninth Convention rollout meeting on Wednesday, during the discussion. I would like to share my screen, that is a summary, once again, of the four Resolutions, moving in terms of the amendment of Resolutions, the first is Remedying the Inequities of Racism and Injustice, page 71. The amendment includes the deletion the last "Resolved" and definition with respect to the Census 2020 as shown on the amended copy that has been distributed electronically to the Convention delegates.

And on the second friendly amendment, there were actually two amendments put forth. The one that is included in the revised Calendar of Business today is not the one that was adopted of the second offered by the proposer, Evan Davis, reads (Reading) We are designating either the third or fourth Sunday of Advent as a day to offer God's thanks. So, this friendly amendment really is just to give more freedom for parishes to select the day that is better for them in implementing this Resolution while still having a Sunday close to December 18, which is close to the date of the 13th Amendment of the United States. Bishop, this ends the Resolutions Committee report, and they are in the form appropriate for Convention.

BISHOP: I call on The Rev. Matt Heyd.

HEYD: I move the Resolutions.

BISHOP: Is there a second?

DELEGATE: Second.

HEYD: Bishop, I move the Budget Resolutions 1 and 2 as set on page 36 of the Calendar of Business.

DELEGATE: Second.

HEYD: Bishop, I Move the Resolution to Elect Trustees of Estate and Property as set on page 70 of the Calendar of Business.

DELEGATE: Second.

BISHOP: As presented by the Resolutions Committee, there will be no need for seconding the remaining resolutions. They will be voted on as presented during the one hour lunch break allocated for balloting; and that is from 12:30 to 1:30 PM.

All the Resolutions including the Canonical Resolution will be voted on using a single link. There was debate and discussion of the Resolutions at the ninth Convention rollout meeting Wednesday, November 4. Today these Resolutions are presented for vote and, I reiterate, add Resolutions canonical and noncanonical as presented by the canons and the Resolutions Committee including the Trustees of Estates and Property will be voted on during the one hour lunch.

I now call on the Rev. Matt Heyd who will give instructions for voting.

HEYD: I am going to show you the screen. We have seven Resolutions to work on. Modification of 12.1

Remedying the Inequities and Injustice of Racism; Providing Deacons Access to the Benefits of the Church Pension Group; Clergy Minimum Compensation; Designating the Fourth Sunday in Advent as a Day to Offer God Thanks for the Abolition of Slavery and to Ask God's Help in Assuring Always that Black Lives Matter.

We will do this together with one web link that I will put in Chat now.

So you can see it in Chat.

(See Zoom screen)

You can vote through one web link. We ask those registered as voting Delegates, Lay or Clergy, to vote on these. And we will report back, Bishop, this afternoon.

BISHOP: This comprises our hour of business; am I correct, Mary? An hour had been set aside for Resolutions and it took us eight minutes. Please understand that the ending and beginning times of each of our segments of Convention are fixed, yes?

BISHOP GLASSPOOL: Unless Allen wants to give his report.

BISHOP: You can do that if you want.

BISHOP SHIN: I can do that.

BISHOP: We will do a little of our later business now. I call on The Rev. Allen Shin to give his report. Are the polls open now?

HEYD: They are.

BISHOP: You have until 1:30 to vote. Now we are going to go ahead and hear Allen give his report. Clarifying question, Bishop, do I have a whole hour? Yes, and we are very much hoping that you will use it all.

The Right Reverend Allen K. Shin
Bishop Suffragan
Address to the 244th Convention of the Diocese of New York
Saturday, November 7, 2020
Cathedral Church of Saint John the Divine, New York City

Greetings in the name of Jesus Christ!

I am Allen Shin, Bishop Suffragan of the Diocese of New York. It is my honor and privilege to address the 244th Convention of this great Diocese.

This pandemic crisis has thrust us into new and unprecedented challenges, not the least of which has been how to conduct the convention this year. I would like to add my thanks to the convention planning team, headed by Bishop Mary Glasspool for organizing the wonderful online convention this year from all the rollouts to the finish today. It has been impressive. Wonderful work!

Despite the stress and the uncertainty, many of our parishes have adapted well to the new circumstances with faithfulness and creativity, continuing the worship services and formation programs with new technology and continuing to serve those who are facing insurmountable economic hardship. So, I would like to express my deep gratitude to the ordained leaders and the people of our Diocese for their faithfulness, patience and courage during these stressful times.

Ordained ministry at times can be a lonely vocation. And I imagine that many of our priests and deacons have experienced the loneliness of their vocation more acutely than ever during the pandemic. So I express my special gratitude to all the ordained leaders of the Diocese for their work during this pandemic.

I would be remiss if I did not express my gratitude to Bishops Andrew Dietsche and Mary Glasspool for their collegiality, support and friendship which I have come to value. I feel fortunate and humbled to serve this Diocese alongside these two wonderful colleagues.

Crisis is an opportunity for renewal and transformation, and with God nothing is impossible, if we dare to hope and trust in God's grace. In the following video, I would like to share with you one exciting new missional opportunity for the Diocese of New York.

VIDEO PRESENTATION ON EPISCOPAL FUTURES

“Behold, I am making all things new.” In this prophetic vision, John the Divine envisions a new life for his people. God will make his home among his people and will himself wipe away tears from their eyes. Death will be no more and mourning and crying and pain will be no more. This is a hopeful new vision of life for a people who have lived through some deep troubles and pains. Today many people are experiencing unspeakable troubles and pains from the multifaceted pandemics of COVID-19, economic hardship and injustice, racial violence and brutality and terrible environmental disasters on top of it all.

One deep pain in this nation is the historical racism against African Americans. With the killing of George Floyd and many more black and brown bodies since, this deep wound has been broken wide open. There is no more denying or hiding the painful reality of racism in this nation. The problem with racism is that the experience of pain is all one sided. We must recognize the horrific cost and pain African Americans and other people of color have had to bear under the racist policies and structures of white supremacy. I pray for the day when the racist brutality and killing of black lives will be no more and for the day when mourning and crying and pain will be no more in the African American communities. Today the ideological and political divisions in our nation are deeper than ever, and there is a lot of trouble and pain. We must begin the work of repairing the damages done to our common humanity and healing the broken lives and bodies brutalized by racist hatred in our midst. We must come together across our differences to engage with the issues that divide us, find common ground and rebuild our civic life. It will not be an easy ride. It will be a painful and difficult journey. In his book, *How to be an Anti-racist*, the author, Ibram Kendi says, "Pain is essential to healing. When it comes to healing America of racism, we want to heal American without pain, but without pain there is no progress." We cannot avoid pain if we are to heal the brokenness of our common life and build a just society. The church's mission is to point the way toward hope and the redemption of the fallen humanity especially in times of crisis and turmoil such as this, and to build a beloved community where love is the way of life and the dignity of every human being is truly respected. This is our baptismal calling. Christians are a people of baptism, born again through death and resurrection. Thus, we should not be afraid of dying and rising again in God's new reality. Are we not at the threshold of death and resurrection in this moment of crisis?

The walls that keep us divided must be dismantled. The policies that allow the murders of innocent black lives must die. The systems designed to pipeline black children to prison and to dehumanize the refugees at the border must die. The structures that perpetuate injustice and oppression of the poor, the underprivileged, LGBTQ people and women must die. Then shall we rise again as new humanity, transformed and transfigured by the Cross of Jesus Christ.

God is making all things new; God is making all of us new; and God is making this beloved church of ours new. Don't let anyone else tell you otherwise. So, let us not squander the opportunities for renewal and rebirth, but have the courage of faith to take our steps toward a new life to which God is calling us both individually and collectively.

And finally Brothers and Sisters in Christ,

In the face of pain and suffering, may we be instruments of healing;

In the face of fear and anger, may we embrace peace and harmony;

In the face of hatred and violence, may we practice grace and compassion;

In the face of division and untruth, may we speak truth.

In the face of injustice and oppression, may we stand up for justice and mercy.

In the face of dehumanization and brutality, may we respect the dignity of every

human being.

What does the Lord require of us, friends, but to do justice, love mercy and walk humbly before our God?

May God bless you with his unfailing grace and fill you with hope for a new life in these troubled times!

(Applause)

BISHOP: Thank you, Allen, for a very fine report. And may I just note that it's not every day that we get to announce the receipt of a million dollar grant. You and Victor and others worked very hard to make that happen; and I'm extremely grateful.

(Applause)

We still have a little time. I am going to call on Canon John Perris and ask new Diocesan clergy since last Convention be acknowledged.

THE REVEREND CANON JOHN PERRIS: Thank you Bishop. It is always an honor to welcome new clergy to the Diocese. This year when I call out your name if you would like to stand at home and stretch, please feel free to. But if you are sitting comfortably, don't worry about it. Beginning with:

Clergypersons Received from Other Diocese:

Amanda Eiman

Elizabeth Blunt

Este Gardner

Julie Hoplamazian

Nathaniel Jung Chul Lee

Alfred Loua

Allison Moore

Rosalie Richards

Gene Alan Stack, Jr.

Jean Lenord Quatorze

Kevin Veitinger

Matthew Welsch

Candidates for Holy Orders Ordained Deacons:

Cristóbal Colón

James Pecoy III

Candidates Ordained Transitional Deacons:

Sr. Promise Atelon, S.S.M.

Heidi Thorsen

Meredith Ward

Transitional Deacons Ordained to the Priesthood

Heidi Thorsen
Meredith Ward

Ordained to the Priesthood on behalf of another Diocese:
James Morton III.

BISHOP: Thank you. I will call on you now to read the necrology; and for this I ask that certainly everyone here in the Cathedral stand and those at home, if you can, also, in respect.

PERRIS: Beginning with Clergy of the Diocese:

Stephen James Chinlund
Horace Choate, Jr.
Richard Warren Corney
Donald Robert Cutler
Diego Delgado Miller
John Hausmann Dingle
Martha Jane Dunphy
Raynor Wilson Hesse, Jr.
Lewis Edwin Marshall
Robert Edward Lee Morisseau
Roy Earl Parker, Jr., O.H.C.
James Parks Morton
Victoria Sanborn
Charles Wesley Shike
Frederick Hardman Shriver, Jr.
Holley B. Slauson
Ralph Roderick Stewart
Edgar Fisher Wells

Clergy Spouses:

Charles Cade Close
Pamela Cromey
Elizabeth Lloyd
Richard Edgecombe Quaintance, Jr.

Clergy Children and Grandchildren:

Susanna Abisi Ackaah
Jonathan Miesch
Barrington Pinock
Kimberly Ann Rempel
Christian Rodriguez

Lay Members of Religious Orders:
Br. Anthony Francis, Solitary
Sr. Elise, C.H.S. (b. Zoe Euverard)

Lay Leaders:
Donald Bookal

The Lord be with you.

ALL: And also with you.

PERRIS: Let us pray O God of grace and glory we remember this day these our Sisters and Brothers in Christ. We thank you for giving them to us. Their colleagues, students, family and friends, to know and to love as companions on our earthly pilgrimage. In your boundless compassion, console us who mourn. Give us faith to see in death the gate of eternal life so that in quiet confidence we may continue to our course on Earth until, by your call, we are reunited with those with a have gone before. Through Jesus Christ or Lord.
Amen.

ALL: Amen.

BISHOP: Please be seated.

We will officially begin our lunch break at 12:30. We have completed the business that we are going to do in this portion of Convention. And . . . yes? Voting's going to happen during lunch. I believe that you are going to hear nice music for a little while and then at 12:30, lunch will formally begin. The polls are open, so sometimes between now and 1:30, please do vote on the various Resolutions and certainly on our budget. We will reconvene at 1:30 hearing the report by our Assistant Bishop Mary Glasspool and receive the result of election and final business. Thank you all. We are adjourned now for lunch.

* Convention reconvened at 1:30 p.m. *

BISHOP: Welcome back. We are reconvening for the third section of our Diocesan Convention. In the Cathedral we had delicious sandwiches. I hope you had a nice lunch at home. We don't have a whole lot of business left to do today. But what we have is informative and important. On both of those counts, I am delighted to call on Bishop Mary Glasspool, the assistant Bishop here in the Diocese to give her report. Mary.

The Right Reverend Mary D. Glasspool
Bishop Assistant
Report to the 244th Diocesan Convention
Saturday, November 7, 2020
Cathedral Church of Saint John the Divine, New York City

Good afternoon and thank you to all who have been engaged with Convention today, and all who remain engaged right now as we begin to wrap things up. You don't need me to tell you that this 244th Convention has had some unique challenges not the least of which is trying to bridge the gap of separation between this largely empty yet glorious cathedral and the 500 of you who are watching at home or perhaps in your church's parish hall. Thank you for your faithfulness in sticking it out!

Recently I read a very contemporary book titled *Ten Lessons for a Post-Pandemic World* by Fareed Zakaria, the host of CNN's international affairs show. [W. W. Norton & Company, 2020] You might be able to guess some of the ten lessons Zakaria writes about – for example “Life Is Digital” and “Globalization Is Not Dead.” Some of Zakaria's lessons make me happy: “Aristotle Was Right – We Are Social Animals” and “What Matters Is Not The Quantity Of Government But The Quality.” Others are scary to me, such as “Inequality Will Get Worse” and “The World Is Becoming Bipolar.” But what made the book memorable for me was its conclusion, in which he used a very striking scene from the 1962 award-winning movie *Lawrence of Arabia* to make his final point.

It's a classic part of the movie. It's 1917 and British diplomat/adventurer T.E. Lawrence, the protagonist, is traveling with a group of Bedouin tribes he has convinced to attack the Ottoman forces at the port of Aqaba. They approach Aqaba from the land side of the port, needing to cross an extremely dangerous desert to do so. While they are traveling at night, it is discovered that one of the Arab men: Gasim – has fallen off his camel and is missing. Lawrence rides up to Sherif Ali, the leader of the tribe, to say they must go back to look for him. Sherif adamantly refuses, saying that if they turn back it will only mean death for them in the scorching desert. One of his aides tells Lawrence: Gasim's time has come. It is written. Lawrence snaps back Nothing is written! and he rides off alone, to search for Gasim. Through scorching heat, visual illusions, and sand cyclones Lawrence searches and eventually finds a half dead Gasim. He puts him on the back of his camel and rides to a hero's welcome at the oasis outside Aqaba where the men and their camels are filling themselves with the precious water. Sherif approaches the thirsty Lawrence with a canteen of water, and before he takes a sip, Lawrence calmly repeats Nothing is written.

It's Fareed Zakaria's way of saying to his readers: Look. I've written “Ten

Lessons for a Post-Pandemic World” – but these ten lessons are not predictions of the future. They are not meant to say what’s going to happen. They are simply my analysis of the way things have been going right up until now. We still have a role to play in shaping the future. The decisions we make and how we behave and relate to one another still matter.

In early March of this year, when we were all still learning about the virus that would change our lives in unimaginable ways and forever, someone gave me what seemed at the time a very small gift. The House of Bishops’ meeting, originally scheduled to meet in person at Camp Allen in Texas, was changed to a remote meeting via an app that I had only heard about but never before used: Zoom. Michelle Chang, the Executive Assistant to both Bishop Shin and me, taught me how to schedule, monitor, and use the settings for the Zoom account, so that I could host my Table Group during the course of the Bishops’ meeting. Little did I know that that small act of kindness and patient education would do so much to help me through the next nine-plus months of virtual meetings and gatherings. Thank you, Michelle!

It was also in March, with the ominous forecast that the pandemic would not be sufficiently under control by the time of this convention, that we made the decision to plan for an unprecedented remotely held Convention, and Bishop Dietsche appointed a small, working executive planning team comprised of the Rev. Matt Heyd, Convention Secretary; Sara Saavedra, Assistant Secretary; Alice Yurke, Chancellor of the Diocese of New York; Geoff Smith, Director of Technology; Nick Richardson, Director of Communications; and myself. We began meeting via Zoom in the late spring and then throughout the summer and into the fall. The concept and development of the Convention Rollout meetings and the desire to work to make everything as accessible as possible were initial concerns and quickly became values we worked with throughout the process. We operated with the values of transparency, trust, accessibility, and agency in all that we did. Each person on the Executive Team had his or her own role to play and things worked well in the planning. Yet we soon found the need to reach out and network with others and ask for help to try to cover the myriad of details that go into planning a convention, amid the challenges of doing so remotely.

The Church of the Heavenly Rest graciously lent us the services of three of their talented staff: Lucy Breidenthal, Lucas Thorpe, and Jillian Jameson with their grace and expertise on Zoom, all became part of the fabric of the Convention Rollout meetings. The Rev. Allison Moore, Cynthia Copeland, Jeannine Otis, Larry Marshall, and Lynnaia Main served creatively as a Liturgical Subcommittee, charged with providing the prayers and music that would inspire and hold the meetings together. They also reached out to others to take part in leading the prayers. We don’t often hear the names of the behind-the-scenes tech crews, but this meeting would not be happening without the professional and faithful services of Tom Haggerty, Joey Wares and Marty Cole. Dori Griffiths, Antonio

Goodwin, Shelby Edwards and Tyler Herron provided American Sign Language interpretation for all the meetings, and the captioning was expertly done by Randi Friedman. When we got down to the final Rollout meeting, considering the resolutions in advance, the chair of the Resolutions Committee: the Rev. Anne Sawyer, contributed her leadership skills to the presentations. These wonderful people all worked from the inside out, as it were.

But YOU ALL also played extremely important parts in our weekly meetings. We asked commissions, committees and some larger institutions to put together 5-7-minute videos to share with question and answer periods following each presentation. The Deacons of the Diocese, College Chaplaincies, Episcopal Charities, Congregational Development, Leadership Development, Social Concerns, the Cathedral of St. John the Divine, the Budget Committee, Global Mission, Anti-Racism, Christian Formation, Ecumenical and Interfaith, and Reparations all produced incredibly creative, thoughtful, thought-provoking, and informative videos that have enhanced our life together as a Diocese. You can still view these presentations at our Diocesan website, and they are part of the official record of this convention. The many of you who participated firsthand in the Rollout meetings contributed your presence and prayers and, in some cases, your helpful feedback, as well.

The main Convention Liturgy, an Evening Prayer Service featuring a powerful sermon from the Very Rev. Kelly Brown Douglas, also showed us the breadth and diversity of our Diocese. And throughout this intense week in our country's history, we have continued to do the work we needed to do, all the while striving for justice and peace among all people, and respecting the dignity of every human being. And so we come to today. I find myself needing to express my own profound gratitude, not only to the people I have already named, but also to some others.

It has been my privilege to continue to work with three of our commissions: the Ecumenical and Interfaith Commission, the Social Concerns Commission, and the Global Mission Commission. These Commissions are faithfully chaired by the Rev. Curt Hart, the Rev. Winnie Varghese, and the Rev. Nigel Massey, each of whom works diligently to fulfill God's mission. The Global Women's Fund, chaired by Judi Counts, the Reparations Committee, co-chaired by Cynthia Copeland and the Rev. Richard Witt, and the Antiracism Committee, chaired by Carla Burns, continue to function creatively and responsibly in serving the Diocese and the world. Curt+, Winnie+, Nigel+, Judi, Cynthia, Richard+, and Carla: thank you, more than I can say. I'm not the one to guarantee that your names are written in the heavenly book; but I can assure you they will be written in the Journal of this Convention – and with the gratitude of our entire Diocese.

The Bishop's Staff has also worked diligently from home and I haven't seen most

of them, in person, since March. But I do remember what they look like in a two-inch by two-inch square on the Zoom screen, and I continue to count myself blessed to serve this Diocese alongside them.

Then there's Bishop Andy and Bishop Allen! I can't imagine having lived the last nine months as a single bishop in a more isolated part of the country. Each of you has given me counsel, comfort, and assistance, as well as challenge and companionship along this journey. We are very different people, yet we love the people of the Diocese of New York, we love the Church, and we love God – and we are bound together in that love. Thank you.

So, we come to the end of this 244th Convention. Our theme has been from the Book of Revelation: See, I am making all things new. (21:5b) Let's put that verse back in its larger context. The writer of Revelation, John, writes: Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "See, the home of God is among mortals, he will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away." And the one who was seated on the throne said, "See, I am making all things new."

My friends, as we conclude this Convention and go forth from here to begin to imagine Thanksgiving, Advent, and Christmas in new ways, continuing our work in the world, let us give thanks to the God who has brought us thus far, and is with us still. It is often said, and it is true: we are in this together! I pray that we will keep our eyes open, our ears tuned, and our hearts turned toward the God who is mysteriously yet faithfully making all things new.

(Applause)

BISHOP: It is just such an honor and profound joy to work with Allen and Mary. An opportunity to hear each other today speak to the Diocese and for us to be together. Because, as closely as we work and our more than once a week meeting with each other, we haven't seen much of each other. And, as Mary says, to do this work in isolation, especially during the COVID emergency, would be more than we can imagine.

But in all times, this collegiality that we share is one of the great joys of doing this work. I so appreciate each of them. As Mary said, we are all so different and different in so many ways. But out of that has come a unity of purpose and mission and a great love for each other, for which we are all grateful.

Thank you, Mary. Thank you, Allen.

I call upon The Rev. Matt Heyd, Inspector of Elections, to give us a report on the Results of the Election of Officers to Diocesan Offices and Voting on Resolutions.

HEYD: Thank you, Bishop. We will go ahead and share our screen again. We will start with the Resolutions. For each Resolution we will show you how it come out.

For the 2021 Budget Approval – Resolution passes.

[Reading See Screen]

Election of DIT Trustees - Resolution passes.

[Reading See Screen]

For the Resolution providing Deacons with Access to Church Pension Group Benefits: Yes, Resolution passes.

[Reading See Screen]

For the Minimum Compensation Resolution: Yes, Resolution passes.

[Reading See Screen]

For the Resolution designating the Fourth Sunday in Advent as a way to Apologize for the Sin of Slavery: Yes, Resolution passes.

[Reading See Screen]

Bishop, we are ready to declare the elections to Diocesan offices. Thank you to Sara Saavedra who did really hard work all week in helping us tally the results. We put in Chat the complete results that people can see. Bishop, we will go office by office and ask, as you to always, declare the person elected.

First: For Standing Committee Clergy: The Rev. John Zahl has been elected. Bishop we ask you declare him elected.

BISHOP: So, declared.

HEYD: For Standing Committee Lay: Ms. Yvonne O’Neal. Bishop we ask you declare her elected.

BISHOP: So, declared.

HEYD: For Committee to Elect a Bishop Clergy: The Rev. Elise Hanley was elected. Bishop we ask you declare her elected.

BISHOP: So, declared.

HEYD: For Committee to Elect a Bishop Lay: Millicent Johnson is elected. Bishop, we ask you to declare her elected.

BISHOP: So, declared.

HEYD: For Diocesan Trustees: The Rev. Katharine Flexer, The Rev. Richard McKeon and Ms. Mary Farley are elected. Bishop, we ask you to declare them elected.

BISHOP: So, declared.

HEYD: For Diocesan Council: Mr. Earl Francis, The Rev. Lisa Mason, The Rev. Allison Moore, Ms. Pamela Mosely, The Rev. Meredith Ward and The Rev. Victor Sarrazin. Bishop, we ask you to declare them elected.

BISHOP: So, declared.

HEYD: For Clergy Alternate to General Convention and Provincial Synod. The Rev. Deacon Pedro Rodriguez, The Rev. Maria Filomena Servellon, The Rev. Astrid Storm and The Rev. Matthew Wright. Bishop, we ask you to declare them elected.

BISHOP: So declared.

HEYD: For Lay Alternate to General Convention and Provincial Synod: Diane Pollard, Lauren Reid, Tivuan Cooper, Stuart Auchincloss. Bishop, we ask you to declare them elected.

BISHOP: So, declared.

Thanks, Matt.

I will now commission all the elected members from this Convention. I am going to stand. I am asking you to stand as you are at home; you can do as you like.

In the name of God and of this Diocese, I commission you as members of the respective bodies to which you have been elected.

Let us pray.

O Lord, without whom our labor is lost, we beseech you to prosper all the works in your Church undertaken according to your will. Grant to each person selected for positions in this Diocese a pure intention, patient faith, sufficient success on earth, and a blessedness of serving you in Heaven.

Through Jesus Christ our Lord.

Amen.

ALL: Amen.

BISHOP: Please be seated.

I am very grateful to you all. I would like to especially thank the members of the

Convention Executive Committee. The team from Heavenly Rest, the technical team, Cathedral productions and staff. the Liturgy Commission, the Captioner, Spanish Interpreter, ASL interpreters and the food service team who worked tirelessly to make this first-time ever virtual Convention a tremendous success. This sets a precedent that will forever live in the history of the Diocese of New York. Thank you, everyone. Mr. Secretary, would you please give us your final instructions.

HEYD: Thank you. I echo what you have said, Bishop. We will send an evaluation to everyone and hope to learn for future years.

BISHOP: We will have wonderful music then a final blessing.

(Organ)

(Singing)

BISHOP: The Convention is adjourned. Will you please stand for a closing prayer.

O God, we ask you to bless the work we have done. Bless the congregations and institutions of this Diocese and all who serve and worship here. Send us home now in safety and in peace that we may rise tomorrow to celebrate the Resurrection of your Son, our Lord, in whose name we pray.

Amen.

ALL: Amen.

BISHOP: And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be with you now and remain with you forever.

Amen.

REPORT OF THE STANDING COMMITTEE
OF THE DIOCESE OF NEW YORK

The following information reflects the actions of the Standing Committee of the Diocese of New York during its regular meetings, which occurred between November 8, 2019 and November 7, 2020.

During the term, the Standing Committee gave consent to the following Episcopal elections at the following Dioceses:

Lexington	Diocesan	The Rt. Rev. Mark Allan Van Koevering
Missouri	Diocesan	The Rev. Deon Kevin Johnson
Oklahoma	Coadjutor	The Reverend Poulson Reed
Oregon	Diocesan	The Rev. Diana Akiyama
Southern Virginia	Diocesan	The Rev. Susan B. Haynes

The Committee Recommended the Following Postulants to be approved as Candidate for ordination to the Diaconate:

Cristobal (Chris) Colon
James (Jim) Pecoy, II

The Committee Recommended the Following Candidates for Ordination to the Permanent (Vocational) Diaconate:

Cristobal (Chris) Colon
James (Jim) Pecoy, III

The Committee Recommended the Following Postulants for Candidacy for Ordination to the Priesthood:

Dr. Mary Barber
Ms. Megan Miller

The Committee Recommended the Following Candidates for Ordination to the Transitional Diaconate:

Sr. Promise Atelon, S.S.M.,
Ms. Heidi Thorsen
Ms. Meredith Ward

The Committee Recommended the Following Transitional Deacons for Ordination to the Priesthood:

The Rev. Deacon Heidi Thorsen
The Rev. Deacon Meredith Ward

The Committee received the following Letters of Intent:

- St. Luke's Eastchester to transfer title of property to the Diocese.
- St. Andrew's Brewster to transfer title property to the Diocese.

The Committee approved the following property matters:

- Christ the King, Stone Ridge. Construction Loan secured by Mortgage
- St. John's, Pleasantville. To sell vacant land.
- St. James the Less, Scarsdale. To obtain a new loan to be secured by its real property interest for refinancing and consolidating its previous outstanding debt, with no new debt to be incurred.
- St. Bartholomew's, Manhattan. To sell air rights.

The Committee ratified approval of the sale of church property:

- Trinity Mount Vernon, Mt Vernon

The Committee approved a Resolution on the deposits of the proceeds from the sale of church property:

- Trinity Mount Vernon, Mt Vernon

The Committee Declared a Vulnerable Congregation under Canon 29.5.1 of the Canons of the Episcopal Diocese of New York, the following parish:

- Christ Church, Patterson

The Committee gave consent to remove the designation of Vulnerable Congregation to the following congregation:

- The Church of The Mediator, Bronx

Respectfully submitted,

Sara Saavedra, Staff Liaison and Recording Secretary

RESOLUTIONS ADOPTED at 2020 CONVENTION

Approving a Virtual Convention

Submitted by: The Right Rev. Allen K. Shin, The Council of The Episcopal Diocese of New York

Whereas, Canon 15.2.2. of the Canons of The Episcopal Diocese of a New York provides that “The Council of the Diocese may adopt emergency resolutions, on matters not reserved to the Standing Committee, to express the position of the Diocese between Diocesan Conventions. Such resolutions shall be referred to the next ensuing Diocesan Convention and shall lapse as Diocesan position statements unless adopted by the next ensuing Diocesan Convention”, and

Whereas, on June 16, 2020, the Council of The Episcopal Diocese of New York adopted the resolutions set forth below to evidence its position regarding a virtual convention of the Diocese to be held on November 7, 2020, and

Whereas, the Council of The Episcopal Diocese of New York wishes to refer the resolutions set forth below to the 244th Convention of The Episcopal Diocese of New York and desires that the 244th Convention of The Episcopal Diocese of New York adopt such resolutions.

Resolved: that the 244th Convention of The Episcopal Diocese of New York adopt the resolutions adopted by the Council of The Episcopal Diocese of New York on June 16, 2020 reflecting its position concerning a virtual Diocesan Convention, as set forth below, with the further clarification that the term “Diocesan Convention” or “Convention” as used in these resolutions include the worship service associated therewith under Article V of the Constitution of The Episcopal Diocese of New York, and any roll-out meetings held before November 7, 2020 and any voting that relates to Diocesan Convention (whether such voting occurs before, on or after such date), in each case that relate to content normally reserved for in-person Diocesan Conventions.

2021 Apportioned Share Budget

[1] RESOLVED, That the 2021 Apportioned Share Budget presented herewith be adopted; and be it further

[2] RESOLVED, That the Chief of Finance and Operations shall apportion in accordance with Sec. 2 and Sec. 3 of Canon 17, each congregation’s share of the 2021 budget of \$10,565,572.

According to Canon 17, Sec. 5, this is to be paid by each congregation in four installments on the fifth day of January, April, July and October 2021.

2021 Apportioned Share Budget

Episcopal Diocese of New York Proposed 2021 Budget Income and Disbursement Summary

Budget Line	Description	2020 Budget	2020 Budget REVISION	2021 Proposed Budget
INCOME FROM APPORTIONED SHARES				
001	Gross Calculated Apportioned Shares (as of August 31)	\$ 13,109,557	\$ 13,109,557	\$ 13,594,385
002	Total Adjustments due to 12.5% Cap & Adjustment Board (as of August 31)	\$ (422,157)	\$ (422,157)	\$ (552,565)
003	CSP Transition Apportioned Share Reductions	\$ (31,394)	\$ (31,394)	\$ -
004a	Emergency CAS Relief (25% granted for 2020)	\$ -	\$ (2,376,802)	\$ -
004	Reserve: Projected Bad Debt & Projected Adjustments	\$ (1,250,000)	\$ (1,250,000)	\$ (2,800,000)
005	Net Income From Apportioned Shares	\$ 11,406,006	\$ 9,029,504	\$ 10,231,820
INCOME FROM OTHER SOURCES				
006	Total Allocation from the General Endowment	\$ 891,493	\$ 891,493	\$ 916,162
007	Contribution to General Endowment (25% Cap)	\$ (161,750)	\$ (379,825)	\$ (608,607)
008	Trust Income	\$ 37,000	\$ 37,000	\$ 37,000
009	Fee Income	\$ 80,000	\$ 80,000	\$ 80,000
010	Diocesan Convention Fee Income	\$ 75,000	\$ 75,000	\$ 75,000
011	Net Income From Other Sources	\$ 924,743	\$ 703,668	\$ 499,555
012	Contingency (3% of total income) (1.5% for 2021)	\$ (374,748)	\$ (374,748)	\$ (165,803)
013	Total Income	\$ 11,953,001	\$ 9,358,824	\$ 10,585,572
DISBURSEMENTS SUMMARY				
100	Total Assessments to The Episcopal Church	\$ 1,765,500	\$ 1,750,000	\$ 1,336,921
200	Total Convention Expenses	\$ 265,000	\$ 175,000	\$ 265,000
300	Total Episcopal Function	\$ 853,000	\$ 828,000	\$ 845,000
400	Total Episcopal Support Staff	\$ 1,400,000	\$ 1,400,000	\$ 1,350,000
500	Total Staff Support for Congregations & Diocesan Ministries	\$ 961,000	\$ 961,000	\$ 984,000
600	Total Funding for Strategic/Mission Settings	\$ 2,675,000	\$ 2,554,000	\$ 2,232,000
700	Total Diocesan Ministries & Outreach	\$ 678,000	\$ 291,200	\$ 495,900
800	Total Grants & Loans	\$ 619,000	\$ 485,000	\$ 574,000
900	Total Diocesan Finance & Operations	\$ 2,699,501	\$ 2,469,501	\$ 2,422,751
950	Capital Expenditures Budget	\$ 60,000	\$ 60,000	\$ 60,000
1000	Provision for Salary & Benefit Increase (See narrative re: Medical)	\$ 77,000,000	\$ 77,000,000	\$ -
1100	Total Disbursements	\$ 11,953,001	\$ 11,080,701	\$ 10,585,572
1200	SURPLUS (DEFICIT)	\$ (0)	\$ (1,722,277)	\$ (0)

2021 Apportioned Share Budget Continued

Episcopal Diocese of New York Proposed 2021 Budget Disbursement Detail

Budget Line	Description	2020 Budget	2020 Budget REVISION	2021 Proposed Budget
101	Assessment to The Episcopal Church	\$ 1,750,000	\$ 1,750,000	\$ 1,321,421
102	Assessment to Province II	\$ 15,500	\$ -	\$ 15,500
100	Total Assessments to The Episcopal Church	\$ 1,765,500	\$ 1,750,000	\$ 1,336,921
201	Reserve for Annual Diocesan Convention	\$ 175,000	\$ 175,000	\$ 175,000
202	Reserve for Future Episcopal Elections	\$ 50,000	\$ -	\$ 50,000
203	Reserve for Deputies to General Convention & Provincial Synod	\$ 23,000	\$ -	\$ 23,000
204	Reserve for Lambeth Conference (Travel & Air Expenses)	\$ 15,000	\$ -	\$ 15,000
200	Total Convention Expenses	\$ 263,000	\$ 175,000	\$ 263,000
301	Bishop of New York	\$ 285,000	\$ 285,000	\$ 288,000
302	Bishop Suffragan	\$ 244,000	\$ 244,000	\$ 248,500
303	Bishop Assistant	\$ 244,000	\$ 244,000	\$ 248,500
304	Bishops Shared Travel (inside and outside diocese excluding Lambeth)	\$ 50,000	\$ 25,000	\$ 40,000
305	Bishop of New York Hospitality Expenses	\$ 30,000	\$ 30,000	\$ 20,000
300	Total Episcopal Function	\$ 853,000	\$ 829,000	\$ 845,000
401	Bishops Office Expenses (TOTAL)	\$ 530,000	\$ 530,000	\$ 510,000
402	Canon to the Ordinary (Expenses & Compensation)	\$ 205,000	\$ 205,000	\$ 205,000
403	Canon for Pastoral Care (Expenses & Compensation)	\$ 180,000	\$ 180,000	\$ 170,000
404	Canon for Ministry (Expenses & Compensation)	\$ 240,000	\$ 240,000	\$ 230,000
405	Canon for Transition Ministry (Expenses & Compensation)	\$ 245,000	\$ 245,000	\$ 235,000
400	Total Episcopal Support Staff	\$ 1,400,000	\$ 1,400,000	\$ 1,380,000
501	Canon for Congregational Vitality & Formation (Expenses & Compensation)	\$ 192,000	\$ 192,000	\$ 195,000
502	Liaison for Global Mission (Expenses & Compensation)	\$ 161,000	\$ 161,000	\$ 168,000
503	Director of Diocesan Property Services (Expenses & Compensation)	\$ 173,000	\$ 173,000	\$ 176,000
504	Mid Hudson Region (Expenses & Compensation)	\$ 115,000	\$ 115,000	\$ 101,000
505	Public Affairs (Expenses & Compensation)	\$ 210,000	\$ 210,000	\$ 234,000
506	Archives (Expenses & Compensation)	\$ 110,000	\$ 110,000	\$ 110,000
500	Total Staff Support for Congregations & Diocesan Ministries	\$ 961,000	\$ 961,000	\$ 984,000
601	Campus Ministry Clergy (Expenses & Compensation)	\$ 475,000	\$ 475,000	\$ 430,000
602	Hispanic Clergy Compensation	\$ 475,000	\$ 475,000	\$ 400,000
603	Congregations in Strategic Settings Clergy Compensation	\$ 1,100,000	\$ 1,100,000	\$ 970,000
604	Regional Pastorate Initiative Clergy Compensation	\$ 283,000	\$ 283,000	\$ 182,000
605	Harlem Initiative Clergy Compensation	\$ 160,000	\$ 160,000	\$ 108,000
607	Church Plans & Revitalization	\$ 220,000	\$ 89,000	\$ 142,000
600	Total Funding for Strategic/Mission Settings	\$ 2,673,000	\$ 2,554,000	\$ 2,232,000

2021 Apportioned Share Budget Continued

Episcopal Diocese of New York
Proposed 2021 Budget
Disbursement Detail

Budget Line	Description	2020 Budget	2020 Budget REVISION	2021 Proposed Budget
701	Congregational Development Commission Programs	\$ 15,000		\$ 15,000
702	Operational Support for Strategic Hispanic Congregation	\$ 25,000	\$ 25,000	\$ 20,000
703	Multicultural Ministries (New Community)	\$ 25,000	\$ 2,000	\$ 12,000
704	Christian Formation Commission Programs / Young Adult Ministry	\$ 65,000	\$ 3,000	\$ 54,000
705	Social Concerns Commission	\$ 81,000	\$ 4,000	\$ 72,900
706	Ecumenical and Multi-Faith Councils Contribution	\$ 10,500	-	\$ 10,500
707	Ecumenical & Interfaith Commission	\$ 10,000	\$ 1,700	\$ 9,000
708	Global Mission Commission	\$ 52,000	-	\$ 45,000
709	Companion Diocese Relationship	\$ 40,000	\$ 40,000	\$ 40,000
710	Rural and Migrant Ministry	\$ 50,000	\$ 50,000	\$ 50,000
711	New York Service & Justice Collaborative (Episcopal Service Corp)	\$ 25,000	\$ 25,000	\$ 12,500
712	Episcopal New Yorker	\$ 54,500	\$ 15,500	\$ 45,000
713	Support for Episcopal Charities	\$ 125,000	\$ 125,000	\$ 110,000
700	Total Diocesan Ministries & Outreach	\$ 578,000	\$ 291,200	\$ 485,900
801	Property Support Committee Grants	\$ 425,000	\$ 425,000	\$ 425,000
802	First Step Grants	\$ 20,000	-	\$ 25,000
803	Next Step Grants	\$ 30,000	-	\$ 50,000
804	Hispanic Ministries Grants	\$ 60,000	\$ 60,000	\$ 50,000
805	Sustainable Development Goal Grants	\$ 84,000	-	\$ 74,000
800	Total Grants	\$ 619,000	\$ 485,000	\$ 574,000
901	Administration (Expenses & Compensation)	\$ 1,595,000	\$ 1,595,000	\$ 1,542,000
902	Office Services (Expenses & Compensation)	\$ 325,000	\$ 325,000	\$ 275,000
903	IT Expenses	\$ 175,000	\$ 175,000	\$ 217,000
904	Special Finance Committee Projects	\$ 200,000	-	-
905	Diocesan & Parish Websites (Web Management)	\$ 4,500	\$ 4,500	\$ 5,750
906	Professional Expense (Legal, Audit, etc.)	\$ 100,000	\$ 100,000	\$ 100,000
907	Overhead and Fixed Obligations	\$ 300,000	\$ 300,000	\$ 253,000
908	Cathedral Cost Sharing and Rent	\$ 1	\$ 1	\$ 1
909	Property (EDNY) Management	-	-	\$ 30,000
900	Total Diocesan Finance & Operations	\$ 2,699,501	\$ 2,499,501	\$ 2,424,751
950	Capital Expenditures Budget	\$ 60,000	\$ 60,000	\$ 60,000
1000	Provision for Salary & Benefit Increase (See narrative re: Medical)	\$ 77,000	\$ 77,000	\$ -
Grand Total Expenditures		\$11,953,001	\$11,080,701	\$10,565,572

Election of Trustees of Estate and Property

Submitted by the Trustees of Estate and Property

Resolved, That the following persons Conrad G. Bahlke and Holly Huffman McDonald are hereby elected Trustees of the Estate and Property of the Diocesan Convention of New York, for terms expiring 2023.

AMENDED RESOLUTION

Emanating from Debate & Discussion by Convention Delegates at the 9th Convention Rollout Meeting on November 4, 2020.

Remedying the Inequities and Injustices of Racism

Submitted by Ms. Diane B. Pollard, Reparations Committee, The Episcopal Diocese of New York.

Resolved: that the congregations, members, and related organizations of The Episcopal Diocese of New York actively engage in civic and secular activities in their communities and nationally that will eliminate discrimination against Blacks in intent or effect and will support dramatic institutional changes in the structures and laws of this land; and further,

Resolved: that congregations, members, and related organizations of The Episcopal Diocese of New York look within their communities and identify issues that might benefit from church involvement and take action necessary to help eradicate the problems; and further,

Resolved: that congregations, members, and related organizations of The Episcopal Diocese of New York engage in activities in the coming days that will ensure maximum participation in our upcoming national and local elections.

Providing Deacons Access to the Benefits of The Church Pension Group

Submitted by The Reverend Deacon Kent J. Curtis, The Bishop's Committee for the Diaconate

Resolved: that the 244th Convention of the Episcopal Diocese of New York requests each parish with a serving deacon to pay \$25 a month to each of their deacons as remuneration, and that each such parish also make the required contribution to the Church Pension Fund for the benefit of each such deacon.

Minimum Clergy Compensation

Submitted by The Rev. Carol Gadsden, Human Resources Committee, Trustees of the Diocese of New York.

Resolved: that the 244th Convention of the Episcopal Diocese of New York not raise the minimum annual stipend for Clergy for 2021, thereby maintaining the following minimums that went into effect on January 1, 2020:

Cash stipends:

Ordained to priesthood less than 3 years: \$44,960 as of January 1, 2019.

Ordained to priesthood more than 3 years but less than 10 years: \$50,080 as of January 1, 2019.

Ordained to priesthood more than 10 years: \$50,600 as of January 1, 2019.

Ordained over 15 years: \$57,300 as of January 1, 2019.

Ordained to priesthood less than 3 years: \$46,000 as of January 1, 2020.

Ordained to priesthood more than 3 years but less than 10 years: \$51,100 as of January 1, 2020.

Ordained to priesthood more than 10 years: \$51,600 as of January 1, 2020.

Ordained over 15 years: \$58,500 as of January 1, 2020.

AMENDED RESOLUTION

Emanating from Debate & Discussion by Convention Delegates at the 9th Convention Rollout Meeting on November 4, 2020.

Designating a Sunday in Advent as a Day to Offer God Thanks for the Abolition of Slavery and to Ask God's Help in Assuring Always that Black Lives Matter.

Submitted by Mr. Evan A. Davis, Church of the Heavenly Rest.

Resolved: that although the Thirteenth Amendment to the Constitution of the United States took effect on December 18, 1865 abolishing American chattel slavery -- the ability of white people to purchase and own black people and decide in all respects their fate, and the fate of their children -- nonetheless white supremacist and anti-Black thoughts, words and deeds persisted causing years of the

subjugation and segregation of black people and still persist today as systemic racism causing grave ongoing disadvantage, dehumanization and violence to black people, up to and including the loss of their dignity, liberty and lives; and further

Resolved: that we acknowledge that the Episcopal Church contributed to this state of affairs, in violation of its core tenets, not only because it tolerated the misuse of scripture to support slavery but also because at the General Convention held in October, 1865, the House of Deputies twice decisively defeated resolutions to give God thanks for the abolition of slavery so as not to embarrass the reunion of Church with the Bishops of the Confederacy, who during the war had been meeting separately and who would not be willing to say that their minds about slavery had been changed by the war; and further

Resolved: that designating a Sunday in the season of Advent each year to honor the December 18 anniversary of the Thirteenth Amendment for a prayer of thanksgiving for the abolishment of slavery and seeking God's aid in conforming our lives to his way of love where black lives assuredly matter is a fitting step to show our repentance for errors which even at the distance of over 150 years have caused a delay in the rectification of slavery, the consequences of which persist today; and further

Resolved: that the 244th Convention of the Episcopal Diocese of New York and its member congregations, respectfully request that each parish designate a Sunday in Advent as a day to offer God thanks for the abolition of American chattel slavery and to ask God's help in always assuring that Black Lives Matter; and further

Resolved: that the Bishop of New York is respectfully asked to organize inclusive and collaborative work to prepare a prayer of thanksgiving and seeking God's help to be used in all the parishes of the Episcopal Diocese of New York on a Sunday in Advent; and further

Resolved: that the Episcopal Diocese of New York offer a resolution at the 2021 General Convention of the Episcopal Church to achieve the effect of this resolution on a churchwide basis.

CANONICAL RESOLUTION

MODIFICATION OF DIOCESAN CANON 12.1

Submitted by: The Rev. Stephen Gerth, Chair, Canons Committee

Resolved: that the 244th Convention of the Diocese of New York amend Section 1 of Canon 12 of the Canons of the Episcopal Diocese of New York to read in its entirety as follows:

“The annual Convention of the Diocese in the second year preceding a stated meeting of the Provincial Synod shall elect by ballot four Clergy and four Lay persons to act as Deputies from this Diocese to the Provincial Synod. The annual Convention of the Diocese in the year preceding a stated meeting of the Provincial Synod shall elect by ballot four Clergy and four Lay persons to act as Provisional Deputies from this Diocese to the Provincial Synod. Deputies and Provisional Deputies shall hold their respective offices until their successors are appointed, and shall be Deputies, or Provisional Deputies, to any Provincial Synod which may be held during their continuance in office.”

Explanation:

The current language of the second sentence of Canon 12.1 of the Canons of the Episcopal Diocese of New York reads “The annual Convention of the Diocese in the year preceding a stated meeting of the Provincial Synod shall elect by ballot four Clergy and four Lay persons to act as Provisional Deputies from this Diocese to the General Convention.” The last two words of this sentence are incorrect and should read “Provincial Synod.”

TALLY SHEET

DIOCESE OF NEW YORK ELECTIONS 2020

	BALLOT 1	BALLOT 2	BALLOT 3
A STANDING COMMITTEE			

CLERGY CLASS OF 2024 - ELECT ONE			
TOTAL VALID BALLOTS CAST	290		
BALLOTS NECESSARY TO ELECT	146		
The Rev. Gareth Clive Evans	144		
The Rev. John Zahl	146		

B STANDING COMMITTEE			
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LAY CLASS OF 2024 - ELECT ONE			
TOTAL VALID BALLOTS CAST	302		
BALLOTS NECESSARY TO ELECT	152		
Ms. Louise Hannibal Boyce	91		
Ms. Yvonne O'Neal	211		

C COMMITTEE TO ELECT A BISHOP			
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CLERGY CLASS OF 2021 - ELECT ONE			
TOTAL VALID BALLOTS CAST	300		
BALLOTS NECESSARY TO ELECT	151		
The Rev. Elise Hanley	168		
The Rev. Brother Robert (Bob) Pierson	132		

D COMMITTEE TO ELECT A BISHOP			
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LAY CLASS OF 2021 - ELECT ONE			
TOTAL VALID BALLOTS CAST	285		
BALLOTS NECESSARY TO ELECT	144		
Ms. Millicent Johnson	191		
Mr. Stanley Weinberg	94		

TALLY SHEET

DIOCESE OF NEW YORK ELECTIONS 2020 *Continued*

BALLOT 1 BALLOT 2 BALLOT 3

E	TRUSTEES OF THE DIOCESE
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CLASS OF 2023 - ELECT THREE

TOTAL VALID BALLOTS CAST	285	275	279
BALLOTS NECESSARY TO ELECT	144	138	93
Mr. Gerald Dilley	64		
Ms. Mary Farley	138	90	102
The Rev. Katharine Flexer	204		
Mr. Chris Haley	116	51	66
Mr. Burnett (Jody) Hansen	92	37	37
Ms. Robin Ingram	126	65	74
The Rev. Richard McKeon	160		

F	DIOCESAN COUNCIL
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CLASS OF 2023 - ELECT SIX

TOTAL VALID BALLOTS CAST	290	279	290
BALLOTS NECESSARY TO ELECT	146	140	
Mr. Deborah Belding	97		
Ms. Rita Carver	133	31	40
Mr. Earl K. D.Francis	173		
Ms. Catherine J. Lavender	143	57	56
The Rev. Lisa Mason	154		
Ms. Kathleen Mills	131	42	39
The Rev. Allison Moore	212		
Ms. Pamela Mosley	181		
The Rev. Victor Sarrazin	131	68	98
The Rev. AJ Stack	117	32	37
Ms. Elizabeth Walker	105		20
The Rev. Meredith Ward	163		

TALLY SHEET

DIOCESE OF NEW YORK ELECTIONS 2020 Continued

BALLOT 1 BALLOT 2 BALLOT 3

G	ALTERNATE TO GENERAL CONVENTION & PROVINCIAL SYNOD
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CLERGY CLASS OF 2021 - ELECT FOUR

	301	299	
TOTAL VALID BALLOTS CAST	301	299	310
BALLOTS NECESSARY TO ELECT	152	151	highest number
The Rev. William (Bill) Baker	108	99	82
The Rev. Amanda Eiman	56	54	
The Rev. Lisa Mason	77	70	49
The Rev. Deacon David F. McDonald	90	85	66
The Rev. Jennifer M. Owen	97	87	53
The Rev. Deacon Pedro Rodriguez, Jr.	149	165	
The Rev. Steve Schunk	54	58	33
The Rev. María Filomena Servellón	145	165	
The Rev. Jacob A. Smith	103	96	71
The Rev. Astrid Storm	136	132	128
The Rev. Anne Marie Witchger	70	65	47
The Rev. Matthew Wright	119	120	91

H	ALTERNATE TO GENERAL CONVENTION & PROVINCIAL SYNOD
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LAY CLASS OF 2021 - ELECT FOUR

	299	299	
TOTAL VALID BALLOTS CAST	299	299	303
BALLOTS NECESSARY TO ELECT	152	151	highest number
Mr. Stuart Auchincloss	135	135	104
Mr. Patrick Bergquist	129	129	99
Mr. Tivaun Cooper	166		
Mr. Nicholas Gordon	131	131	54
Mr. J. Michael Hull	118		
Mr. William B. McKeown	107		46
Ms. Diane B. Pollard	208		
Ms. Lauren Reid	202		

CONVENTION REGISTRATION
CLERICAL MEMBERS OF CONVENTION

Clergy Members of Convention who registered and attended are listed here by alphabetical order

Alagna, Frank	Conway, Cooper
Alfred, Loua	Cooper-White, Pamela
Atelon, Promise	Copley, David
Auchincloss, Susan	Courtright, Drew
Avila-Nativi, Rigoberto	Covington, John
Babb, Trevor	Cranston, Dale
Bailey, Audrey	Crawley, Clayton
Baker, William	Cromey, Edwin
Barnum, Elena	Curtis, Kenton
Barrios, Luis	Cusano, Bill
Bass-Choate, Yamily	Daniel, Clifton
Beddingfield, John	Dannhauser, Adrian
Bennett, Bertram	Datos-Robyn, Richard
Beveridge, Robin	Dauer-Cardasis, Joade
Bird, Michael	Davies, Eliza
Blume, Andrew	de Leeuw, Gawain
Blunt, Elizabeth	DeHart, Ben
Bonsteel, Susan	Depue, Joanna
Bourquin, Eugene	Diaz, George
Bozzuti-Jones, Mark	Dietsche, Andrew
Brandt, George	Dodson, Wayne
Breyer, Chloe	Douglas, Ann
Briggs, Lindsey	Duncan, Shawn
Brooks, Theodora	Duncan, Victoria
Brown, Jennifer	Duraikannu, Yesupatham
Brown, Mark	Duvert, Pierre-Andre
Buccheri, Matthew Paul	Eiman, Amanda
Burks, Tami	Evans, Gareth
Calkins, Matthew	Ferguson, Judy
Callaway, James	Feuerstein, Paul
Caulfield, Dorothee	Flanagan, Robert
Cheng, Patrick	Flexer, Katharine
Chinery, Edwin	Fortunato, Susan
Citarella, Kenneth	Foulke, Mary
Clayton, Paul	Free, Horace D
Clayton, Sharon	Fulton, Norman
Cole, Roy	Gadsden, Carol
Coles, Constance	Gahler, Robert E.
Conrado, Victor	Ganter-Toback, Gail S.
Conti, Ann	Gardner, Este

CLERICAL MEMBERS OF CONVENTION Continued

Clergy Members of Convention who registered and attended are listed here by alphabetical order

Gerth, Stephen
Glasspool, Mary
Golliher, Jeff
Gomez, Luis
Gordon, Jay
Grambsch, Mary
Graves, Chip
Graves, Lisa
Gregorius, Mary B.
Greve, Randy
Hall, Leigh
Hanley, Elise
Hardy, Cameron
Hart, Curtis
Heyd, Matthew
Hill, Susan
Holton, Stephen
Hoplamazian, Julie
Hubbard, Mavourneen
Hudson, Aaron
Hummell, Mark
Husson, Brenda
Jackson, Phillip
Jackson, Terry
Jacobs, Robert
Jacobson, Matthew
Jones, Teresa
Kadel, Andrew
Kahn, Paul
Kotuby, Janice
Krakowsky, Posey
Kramer, Charles
Kuratko, Lauren
Kuratko, Ryan
LaVetty, Denise
Lawrence, Catherine (Katie)
Lee, Christine
Lee, Deborah A.
Lee, Hyacinth E.
Lee, Nathaniel Jung-Chul

Lee, Steven
Lee, Terence
Lennox, Daniel
Liles, Kathleen
Limato, Richard
Liotta, Thomas Mark
Lofgren, Claire Lofgren
Lunden, M. Carl
Malin, Katherine
Mallonee, Anne
Manning-Lew, Sharon
Martindale, Kyle
Mason, Lisa
Massey, Nigel
Maxwell, Elizabeth
Mayer, Charles
McDonald, David
McKeon, Richard
McNiff, Susie
Mead, Matthew
Meech, Michelle
Mettler, Garrett
Miles, Kristin
Moore, Allison
Moretz, Matthew
Morgan, J. Gregory
Moronta, Adolfo
Morris, David
Morton, James
Mullins, Andrew J.
Murphy, Gwyneth MacKenzie
Napier, Graeme
Newman, Robin
Offinger, Julia Macy
Oprendek, Matt
Ousley, Doug
Overall, Martha
Owen, Aidan
Owen, Jennifer
Owen, Sam

CLERICAL MEMBERS OF CONVENTION Continued

Clergy Members of Convention who registered and attended are listed here by alphabetical order

Pearson, Anna	Smith, Nora
Pecoy III, James	St. John, Andrew
Pennoyer, Robert	Stacey, Caroline
Perez, Juan	Stack, AJ
Perris, John	Steele, David R.
Person, K. Jeanne	Storm, Astrid
Pierson, Robert	Stravers, Cynthia
Pike, Richard	Suarez, Eva
Quatorze, Jean Lenord	Sullivan, Margaret
Quinn, Alison	Sunderland, Edward
Ramirez, Gerardo	Swanson, Geraldine
Richards, Rosalie Neal	Syedullah, TSSF, Masud Ibn
Rider, David	Szczerba, Thomas John
Rivera-Rivera, Luis	Talley, Jennie
Roark, Hal	Thompson, Owen
Rock, Jean Baptiste	Thompson, Zachary
Rodriguez Jr., Pedro	Toro, Suzanne
Roland-Guzman, Carla	Turner, Carl
Rose, Margaret	van Dooren, John David
Ross, Meigs	Varghese, Winnie
Roundtree, Ella	Veitinger, Kevin
Rubinson, Rhonda	Vincent, Janet
Saint-Pierre, Nathanael	Ward, Meredith
Sanchez-Shabazz, Jacqueline	Waring, J. Donald
Sanders, Megan	Watson, Michael
Santiviago, Maria Isabel	Welsch, Matthew
Sarrazin, Victor	Werdal, Evelyn (Lynn)
Sawyer, Anne	Whyte, Horace
Scheide, Diana	Williams, John
Schraplau, Frederick W.	Williams, Mary Grace
Schunk, Steve	Wirenius, John
Scott, Horton	Witchger, Anne Marie
Servellon, Maria (Filomena)	Wolfe, Dean E.
Shafer, Michael	Wright, Matthew
Shin, Allen	Yagerman, Steven
Simmons, Charles	Zahl, John
Sirota, Victoria	
Smith, Adeline	
Smith, Jacob	
Smith, James Ross	

CONVENTION REGISTRATION
LAY MEMBERS OF CONVENTION

Lay members who registered and attended are listed here by parish and town.

All Angels, Manhattan

McGarvey, Ayelish

All Saints', Briarcliff Manor

Spicer, Kathryn

All Saints', Manhattan

Roberts, Dianne

Ascension & Holy Trinity, West Park

McMullen, Mary

Ascension, Manhattan

Weinberg, Stanley

Ascension, Mount Vernon

Linton, Wayne

Akumu, Eleanor

Ascension, Staten Island

Brown, Elizabeth

Calvary / St. George's, Manhattan

Ntsele, Lesedi

Goetz, William

Randall, J.R.

Christ & St. Stephen's, Manhattan

Howard, Robert

Hagen, June

Christ Church & San Marcos,

Tarrytown

Munson, Janice

Christ Church of Ramapo, Suffern

Gannon, John

Christ Church, Bronxville

Lui, Elis

Christ Church, Marlboro

Barton, Dan

**Christ Church, New Brighton,
Staten Island**

Heath, Michelle

Fowler, Susan

Christ Church, Poughkeepsie

Riggs, Bill

Chenette, Jeanmarie

Christ Church, Riverdale, Bronx

Crumpley, Lolita

Cleary, William

Christ Church, Sparkill

Rispoli, Angelina

Christ Church, Warwick

Arnowitz, Mark

Mumford, Matthew

Christ the King, Stone Ridge

Blair, James

Christ the Redeemer, Pelham

Finch, Charlette

Greenhalgh, Cherrie

Christ's Church, Rye

Filor, Daniel

Spierings, Stephanie

Congregation of St. Saviour, Manhattan

Dwyer, Timothy

Crucifixion, Manhattan

Nedd, Loretta

CONVENTION REGISTRATION
LAY MEMBERS OF CONVENTION

Lay members who registered and attended are listed here by parish and town.

Divine Love, Montrose

Goodenough, Arlene
Berbeck, Jessica

El Buen Pastor, Newburgh

Machado, Irma

Epiphany, Manhattan

Rios, Jason

Good Shepherd, Bronx

Mendez, Ina

Good Shepherd, Manhattan

Hayden, W. Brian

**Good Shepherd, Roosevelt Island,
Manhattan**

Kendrick Hall, Ian

Grace / La Gracia, White Plains

Calderon, Daisy
McClellan, Eileen
Heffner, Michael

Grace, Hastings-on-Hudson

Wang, Harlowe

Grace, Manhattan

Minuse, Cathy
Slibeck, Jason

Grace, Middletown

Demberg, Earl

Grace, Millbrook

Rudy, Barbara
Garzetta, Evelyn

Grace, Nyack

Valentine, Jan
Schnalzer, Lynn-Marie

Grace, Port Jervis

La Ruffa, Ruth-Ellen

Grace, West Farms, Bronx

Clemetson, Daisy

**Haitian Congregation of the Good
Samaritan, Bronx**

Audige, Andre

Heavenly Rest, Manhattan

McIntyre, Douglas
Davis, Evan
Mills, Kathleen
Breidenthal, Lucy
Shaffer, Marshall

Holy Apostles, Manhattan

Frisby, Robert

Holy Cross / Santa Cruz, Kingston

Hernandez, Isabel
Mason, Susan

Holy Innocents, Highland Falls

Kort, Ron

Holy Nativity, Bronx

Talbot, Priscilla

Holy Trinity, Inwood, Manhattan

Emerson, KelliHoly

Holy Trinity, Manhattan

du Toit, Christine
O'Neal, Yvonne

CONVENTION REGISTRATION
LAY MEMBERS OF CONVENTION

Lay who registered and attended are listed here by parish and town.

Holy Trinity, Pawling

Franzen-Nicholson, Philip

Holyrood, Manhattan

Terrero, Luisa
Mizumoto, Shoji

Incarnation, Manhattan

Ritter, Lenore
Tobey, Robert

Mediator, Bronx

Holsapple, Frank

Messiah, Rhinebeck

Eynon, Diane
Kovacs, Leanora

Our Savior, Manhattan

Tang, Pamela

Regeneration, Pine Plains

Trettenero, Patrick

**Saint Esprit (Eglise Francaise),
Manhattan**

Lapointe, Rosemary

Saint Ignatius of Antioch, Manhattan

Hughes, Holly
Macenulty, Edward

St. Alban's, Staten Island

Patterson, Robert

St. Ambrose, Manhattan

Kellman, Leibert

St. Andrew's, Bronx

Augustus, Alma

St. Andrew's, Harlem, Manhattan

Williams, Janice

St. Andrew's, Hartsdale

Miller, Myrna

St. Andrew's, New Paltz

Terpening, Barbara

St. Andrew's, South Fallsburg

Goldstein, Linda

St. Andrew's, Staten Island

Lavender, Catherine

St. Andrew's, Walden

Hansen, Deborah

St. Anne's, Washingtonville

Massey, Tom

St. Ann's for the Deaf, Manhattan

Schafer, Evelyn
Inniss, Melissa

St. Ann's, Bronx

Bonilla, Anthony
Cañas, Wendy

St. Augustine's, Croton-on-Hudson

Gellman, Barbara
Ross, Ingrid

St. Augustine's, Manhattan

Dudley, Annette

St. Barnabas', Irvington

Wright, Barbara
Robinson, Susan

CONVENTION REGISTRATION
LAY MEMBERS OF CONVENTION

Lay members who registered and attended are listed here by parish and town.

St. Bartholomew's, Manhattan

Burke, Christian
Carson, David L.
Gilliland, John

St. Bartholomew's, White Plains

Alexander, Catherine
Douglas, Mark

St. Clement's, Manhattan

Ashcraft, James

St. David's, Bronx

Price, Beatrice

St. Edmond's, Bronx

Jones, Lesma
Prince, Randy

St. Edward the Martyr, Manhattan

Salinger, Kevin

St. Francis & St. Martha, White Plains

Piccott, Pearl

St. George's, Newburgh

Nelson, Suellen

St. Gregory's, Woodstock

Palmer, Theresa

St. James the Less, Scarsdale

Hatcher, Douglass
Haffner, William

St. James', Callicoon

Osborne, John

St. James', Fordham, Bronx

Laryea, Abigail

St. James', Goshen

MacMillian, Scott

St. James', Hyde Park

Bohlmann, Justin

St. James', Manhattan

Charrington, Jennifer
Sendax, Marcy
Condo, Missy
Huffman, Nina

St. James', North Salem

Keyes, Janet

St. John The Evangelist, Barrytown

Cathcart, Thomas

St. John's (Fountain Square), Larchmont

Bradley, Elizabeth
Goh, Roxanne

St. John's (Wilmot), New Rochelle

Miller, Lance

St. John's in the Village, Manhattan

Reitz, Paul

St. John's Memorial, Ellenville

Jackson, Bruce

St. John's, (Getty Square), Yonkers

Canty, Christopher

St. John's, (Tuckahoe), Yonkers

Keveson, Jackie

St. John's, Kingston

Ford, Claudette

CONVENTION REGISTRATION
LAY MEMBERS OF CONVENTION

Lay members who registered and attended are listed here by parish and town.

St. John's, Monticello

Gersten, Daniel

St. John's, New City

Gillespie, Margaret

St. John's, South Salem

King, Stephen

St. John's, Staten Island

McCrimmon, Edwina

St. Joseph's, Bronx

Stephenson, Tanya

St. Luke in the Fields, Manhattan

O'Shaughnessy, Mary

Cudney, Michael

Novak, Stephen

St. Luke's, Bronx

Graham, Andrew

Francis-Marsh, Joyce

St. Margaret's (Longwood), Bronx

Pinckney, Tina

St. Margaret's, Staatsburg

Chandler, Burke

McNary, DavidS

**St. Mark's in the Bowery,
Manhattan**

Barton, Leith

**St. Martin & St. Luke's, Harlem,
Manhattan**

Julius, James

Aryiku, Japhet

Brooks, Lindsay

St. Mary the Virgin, Manhattan

Burroughs, Blair

Boland, Mary Jane

**St. Mary's in the Highlands,
Cold Spring**

Tamagna, Vincent (Vinny)

St. Mary's, Castleton, Staten Island

Stoll, Jody

**St. Mary's, Manhattanville,
Manhattan**

Berry, Chris

St. Mary's, Tuxedo Park

Neuhauser, Lili

**St. Matthew & St. Timothy,
Manhattan**

Kornfield, Carol

Soden, Pam

St. Matthew's, Bedford

Walker, John

Blanc, June

Farley, Mary

Pakman, Meredith

St. Michael's, Manhattan

Avery, John

Okimoto, Kyle

Li, Yang

**St. Nicholas on the Hudson,
New Hamburg**

Curran, Paul

St. Paul's & Trinity, Tivoli

Gruntler, Deborah

CONVENTION REGISTRATION
LAY MEMBERS OF CONVENTION

Lay members who registered and attended are listed here by parish and town.

St. Paul's and Trinity Parish, Tivoli
Knickerbocker, Leigh

St. Stephen's, Armonk
John, Bernson

St. Paul's on-the-Hill, Ossining
Monroe, Susan

St. Stephen's, Pearl River
Dolan, Cynthia

St. Paul's, Poughkeepsie
Debald, Mark

St. Thomas', Amenia Union
Lucas, Samantha

St. Paul's, Bronx
Williams, Edna

St. Thomas', Mamaroneck
Cotter, Eleanor
Scheyder, Kristen

St. Paul's, Chester
Vaillancourt, Thomas

St. Thomas', Manhattan
Haley, Christopher
Adelaar, Jesse
Lewis, Pamela
Cappiello, Michael

St. Paul's, Pleasant Valley
Carver, Rita

St. Paul's, Spring Valley
McCullough, Dian

Transfiguration, Manhattan
Leavitt, Steven

St. Peter's, Bronx
Seeley, Cheryl

Trinity St Paul's, New Rochelle
McFarlane, Nathalie

St. Peter's, Chelsea, Manhattan
Conarro, Gregory

Trinity, Fishkill
Humbert, Janice
Desjardins, Rosanne

St. Peter's, Peekskill
Moshier, Eleanor
Taylor, Judy

Trinity, Morrisania, Bronx
Rodger, Emmanuel

St. Philips' in the Highlands, Garrison
Osborn, Fred

Roberts, Paula

St. Philip's, Manhattan
Wernham, Mabel
Hannibal-Boyce, Louise

Trinity, Ossining
McClung, John

St. Simeon's, Bronx
Hall, Arlene

Trinity, Saugerties
Shafer, Stephen

CONVENTION REGISTRATION
LAY MEMBERS OF CONVENTION

Lay members who registered and attended are listed here by parish and town.

Trinity, Wall Street, Manhattan

Hardy, Sharon
Edwards, Emory
Mondesire, Joyce
Ward, Susan
Mallano, Donato
Evenbeck, Scott

Virgen de Guadalupe, Poughkeepsie

Carreno, Claudia

Zion, Dobbs Ferry

Caracta, Cynthia

THE TRUSTEES OF THE ESTATE AND PROPERTY
OF THE DIOCESAN CONVENTION OF NEW YORK

Diocesan Investment Trust
1047 Amsterdam Avenue
New York, NY 10025

DIT Report to the 244th Diocesan Convention
November 2020

The Diocesan Investment Trust, or DIT, was established in 1943 by the Trustees of the Estate and Property of the Diocesan Convention of New York (“TEP”) to provide investments for the TEP and other entities within the Diocese. In 2005 the DIT established the Parish Endowment Management Service, or “PEMS”, to assist parishes with the management of their long-term assets. The TEP was established by Diocesan Convention in 1877 and acts as trustee to over one-hundred trusts; beneficiaries include individual congregations and related entities throughout the Diocese.

In accord with its mandate, the DIT engaged the Outsourced CIO Group at Commonfund in April 2009, to assist the Trustees in providing prudent, institutional grade investment management and endowment services to the TEP, parishes and other institutions within the Episcopal Diocese of New York. As of June 30, 2020, the DIT oversaw \$84.8 million on behalf of more than 258 trusts and entities throughout the Diocese.

Of the \$84.8 million, \$35.1 million (41%) represented various trust accounts (TEP), \$33.5 million (40%) voluntary investments by parishes and institutions throughout the Diocese, and \$16.2 million (19%) was invested on behalf parishes in the PEMS program.

The DIT Fund year-to-date return as of June 30, 2020 was -3.7%, and the custom blended policy benchmark return was -3.1%. Annualized performance measured from the inception of our relationship with Commonfund (April 30, 2009) through June 30, 2020 was 7.8%, ahead of the custom blended policy benchmark return of 7.5%. These performance figures are net of all fees paid to Commonfund but do not reflect the deduction of DIT administrative expenses of approximately 0.3% (annualized), which include the cost of processing redemption and subscription requests, custody, an annual audit, and the salary of our executive director.

Investment allocation was managed within limits prescribed by the Trustees. At June 30, 2020 month end, capital entrusted to the DIT was allocated 58.6% to stocks, 0.2% to private capital, 24.6% to bonds, cash, and credit, and 16.6% to liquid alternatives (primarily hedge fund managers).

In light of the resolutions adopted at the 239th Convention of the Diocese of New York, the DIT Trustees have begun a substantive review of its investment policies and practices with regards to adopting ethical guidelines for socially and environmentally responsible (ESG) investing. The Trustees working with the Commonfund, a signatory to the Principles for Responsible Investment, is actively engaged in efforts to deepen the thinking around sustainable investing. Commonfund is assisting the DIT and other clients and investment managers seeking to integrate ESG factors into their investment portfolios. As of June 30, 2020, DIT's exposure to securities affiliated with the coal industry was 0.3% of its total portfolio as measured across all asset classes

THE TRUSTEES OF THE ESTATE AND PROPERTY
OF THE DIOCESAN CONVENTION OF NEW YORK

Established September 27, 1877

Report to Diocesan Convention
November 2020
Commission on Ecumenical and Interfaith Relations
Diocese of New York

The Commission was active up until the time of the COVID-19 virus when subsequent quarantine measures were enforced throughout the Diocese.

Signal events were as follows:

The November meeting of the Commission was marked by a visit from Mr. Nicholas Anton and Fr. Nicholas Kazarian who are active in the Office of Inter Orthodox Ecumenical Relations of the Greek Orthodox Archdiocese of America. Issues noted where there might be notable cooperation between the Episcopal Church and Greek Orthodox Church were the area of human trafficking and the environment. Mr. Anton and Fr. Kazarian's visit to the Commission marks a renewal of the relationship between the Orthodox community and the Commission of the Ecumenical and Interfaith Relations.

Several other timely issues were discussed including the invitation from Rabbi David Samuel for our members to attend a special national conference sponsored by Anti Defamation League at its December meeting to be held at the Javits Center in New York. The conference's theme was "Never is Now" and had to do with

the intensity and spread of anti-Semitism throughout the United States. The Rev. Curtis Hart, the Rev. Charles Mayer, Mo. Posey Krakowsky, the Rev. Gerardo Ramirez, and Mo. Susan Auchincloss attended the Conference. They concluded their attendance determined to address even more forcefully issues surrounding anti-Semitism in our communities.

The January meeting was focused around a presentation of a film “American Muslim” produced by independent documentary film maker Adam Zucker. The Rev. Margaret Rose of the National Church introduced the Commission to this production. The documentary follows the life of five Muslims and their families at the time of the Muslim ban in early 2017. It produced considerable soul searching and productive discussion among those present. Committee reports were also received that kept the body apprised of the numerous dimensions of its ongoing work.

On February 7 the Commission hosted at Diocesan House a long awaited meeting of Ecumenical representatives from Province 2 for a day long convocation. The featured speaker was the Rt. Rev. William Franklin who addressed the gathering on the topic “Charles Henry Brent: When Churches Disagree.” The full record for the day’s proceedings were carefully set down by the Rev. Stephen Holton who also served as moderator of the occasion in place of Fr. Hart who was not present due to illness. Past Chairs of the Commission the Rev. Dr. Paul Clayton and the Rev. Joe Campo were invited and took part in the proceedings.

Due to the pandemic all other Commission activities including a scheduled a day long visit to the Center of Jewish History and the Museum of Yeshiva University scheduled for March 13 were unfortunately cancelled. It was also not possible for Fr. Hart to attend the annual meeting of the Episcopal Diocesan Ecumenical and Interfaith Officers held during the annual proceedings of the Week for Christian Unity that was scheduled to be held in Houston in April but was cancelled due to the COVID 19 outbreak.

It is the Commission’s good fortune to continue to receive guidance from the Rt. Rev. Mary Glasspool who remains a steadfast source of advice and wisdom for all its work and deliberations.

The following has taken place since February of 2020:

The Rev. Curtis Hart has been elected Province 2 Coordinator for the Church’s Ecumenical and Interfaith Officers for the coming year.

The Commission continues its focus upon anti-Semitism as among its leading concerns.

The Rev. Canon William Derby has resigned from the Commission due to retirement.

Submitted by
the Rev. Curtis Hart
Chair, Commission on Ecumenical and Interfaith Relations

Commission members are as follows:

the Rev. Curtis Hart, Chair
the Rev. Susan Auchincloss
the Rev. Posey Krakowsky
the Rev. Rhonda Rubinson
the Rev. Dr. Charles Mayer
the Rev. Dr. Robert Flanagan
the Rev. Susan Anderson-Smith
the Rev. Stephen Holton
Nicholas Birns, Ph.D.
Richard Mamma
the Rev. Margaret Rose
the Rev. Gerardo Ramirez
the Rev. Dr. Chloe Bryant, ex officio
the Rev. Masud Syedullah, ex officio

Report of the Bishop's Committee for the Diaconate of the Diocese of New York

The Bishops Committee for the Diaconate in the Episcopal Diocese of New York report to the 244th Annual Diocesan Convention to be held virtually November 7th, 2020.

The Right Reverend Andrew ML Dietsche reconstituted the Committee for the Diaconate and announced the formation and members last year when gathered for the 243rd Diocesan Convention in November 2019.

The mission of the Bishop's committee for the Diaconate as outlined by Bishop Dietsche:

(A) to help all members of our Diocese to understand fully the ministry of deacons, especially the ministries of deacons to:

(i) bring the needs of the attention of the members of the church, and

(ii) encourage all the baptized to show forth the love of God in Christ Jesus through their service in the world

(B) to support an increase in the number of deacons serving in our Diocese through greater awareness of this vocation and the role of congregations in raising up their members to the diaconate;

(C) to encourage members of the Diocese to explore together the forms that diaconal ministry may take;

(D) to serve as a resource to the Diocesan Director Formation and Transition;

(E) to support and assist the deacons of our Diocese in their professional development and spiritual renewal;

(F) to aid the planning committee for the annual Conference of Deacons;

(G) to fortify regional cooperation among the deacons, as well as between the deacons and priests of the Diocese;

(H) to encourage the deacons of our Diocese to participate fully in Diocesan liturgies and conventions;

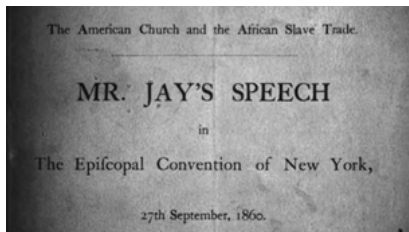
(I) to review periodically the Diocese's written guidelines for the ministry of deacons and to suggest to the Bishop ways to improve those guidelines; and

(J) to strengthen communication between the deacons and the Bishop of the Diocese.

Reparations Committee of the Diocese of New York Report to Convention 2020

The work of the Reparations Committee since the last convention has centered in several areas:

1. Providing a platform for the Diocese to gather, grieve and reflect in the midst of the trauma that has impacted us through the COVID-19 Pandemic, the hearkening of 400 years of violent racial discord and white supremacy, and the brutalities and inequities of the U.S. criminal justice system.
2. Assisting the Diocese to support and proclaim the Black Lives Matter Movement.
3. Living into the Year of Apology and preparing for the Year of Reparations
4. Articulating a larger vision of reparations that acknowledges the systemic implications of the legacy of enslavement upon our Church and the institutions and systems of our society; as we live into Apology and Reparations.
5. Responding to the charge given by the Bishop and Convention by creating a plan of action for the fund for reparations that leads to systemic change and provides a vehicle for the Diocese to continually reflect and act upon reparations.



Our efforts included:

- The production of a video film that captured the story and the efforts to bring a tabled resolution by John Jay at the Convention in 1860 back to the floor of Convention 2019
- A presentation of A theatrical production of A New York Lamentation
- Consultations and presentations within the Diocese and the national Church regarding the legacy of enslavement and the work of the Committee
- Offering of Apology retreats across the Diocese
- Partnering with the Anti-Racism Committee to offer the Blessed Absalom Jones Celebration at the Cathedral
- Offering an on-going prayer blog: <https://ednyreparationsblog.wordpress.com/>
- Supporting the work of congregations within the Diocese, through panel participation and consultations – as they explore the legacy of enslavement, including the Church of the Heavenly Rest, St James, Madison Avenue and REPAIR (River Episcopal Parishes Action on Inclusion and Race)

- Offering *Knee on My Neck: Slavery's Ghost*, a virtual, multi-modal, five-week retreat for two hundred people. This included a theatrical presentation that examined the correlation between the current pandemic and the Yellow Fever and Cholera epidemics of the late eighteenth century in New York City, and their disproportionate impact upon people of color. The work is of EDNY historical significance, as it featured The Rev Peter Williams, Jr., St. Philips Church and the role they played in feeding the poor and caring for the sick. It launched on Juneteenth, and consisted of lectures, small group discussions and activities.
- Continued development of We All Have Skin in the Game podcasts
- Consultation with the National Church efforts through the Executive Council and the Beloved Community
- Development of liturgies for Pre-Convention 2020 “Roll-outs,” Convention and for congregations after convention.
- Participation in the development of, and contributions to, the Fall 2020 online and print issue of the Episcopal New Yorker “Thy Kingdom Come”

With regards to the emergence of the fund for reparations initiated at the Diocese Convention: the Reparations Committee has continued in efforts to help the Diocese explore the meaning and impact of Reparations. With the creation of the fund. The Committee was charged by the Bishop. After mutual conversation, it was decided that we augment the membership of the Committee with additional members. We were in the process of engaging in conversations with potential members when COVID 19 disrupted and changed the course of all of our lives and the ways we work and communicate.

We believe it is important to examine the legacy of enslavement in order to create a Fund that will have on-going impact toward systemic change. To this end, we have invited others to join us in this process (though it was in part delayed due to the Pandemic). One specific avenue we will utilize is to sponsor virtual panel discussions, during the upcoming year, regarding our communal life, on themes such as: housing, the criminal justice system, the banking system etc., as we seek reforms and transformation. We are especially interested in how we can assist congregations and members of the Diocese to engage with their communities in working for systemic change.

To find out more about the Reparations Committee’s efforts: <https://www.dioce-seny.org/mission-and-outreach/social-concerns/reparations-for-slavery/>





Report to the Diocese of New York
Fall 2020

Dear Brothers and Sisters,

We give great thanks for your support and prayers throughout this year. It has been a year of mixed blessings. One of the blessings has been your partnership. Thank you. Here are some highlights of our efforts this year of Rural & Migrant Ministry, Inc.

•Responding to the Pandemic. Through our Centers and rural network, we were positioned to:

oDeliver over 10,000 masks across the State.

Each mask has been packaged with information about worker's health, rights and contact info. We continue to collect and distribute masks.

oRaise over \$100,000 in foundation support for emergency relief which was distributed to farmworker families.

oProvide food, access to legal and health services, and mental and pastoral support for hundreds of workers, as well as link workers and their families to other support services throughout the State.



oDesign and create informational flyers as well as develop several educational videos about the coronavirus and worker rights and shared them across the State, in different languages, and on various media platforms.

oProvide Chrome Books to isolated families without computers

oParticipate in, and facilitate 'Town Halls' to get necessary legal and medical information to families.

oCreate regular phone 'Chat' groups for workers across the State to stay connected, and get information they need in their own language.

oCreate an English, Spanish & French language Facebook group for the workers, and provide a platform for them to ask questions and get necessary information.

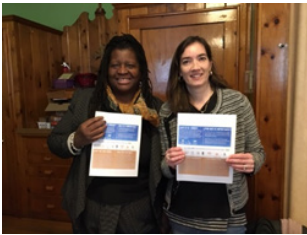


• Social Transformation

oThrough advocacy, we joined others in pushing the State government to recognize the humanity of farmworkers as they were excluded from federal stimulus funds, suffered from a lack of safety protocols within the farms and camps and struggled from exclusion from schools and safety information due to a lack of computers and access to internet.

oWe also hosted caravans across the state involving over three hundred cars, thanking farmworkers for their hard work in order to feed us during the Pandemic.

oWorked hard to educate and sign up families to participate in the Census.



oJoined with several prominent unions to begin implementing the Farmworker Fair Labor Practices Act, by sustained outreach to farmworkers to tell them of their rights under the new law. We also informed families of their rights to driver's licenses, the NY Dream Act, and DACA.

•Responding to the Legacy of Enslavement

oRMM joined with the Reparations Committee of the Episcopal Diocese of New York to welcome over two hundred participants as we co-hosted Knee on My Neck, a five-week virtual retreat

oMembers of our Youth Groups also hosted a virtual presentation, Unchained: A Panel Discussion on Racial Injustices.

<https://www.facebook.com/watch/?v=283955369706722>

oMembers of RMM's Youth Arts Group planned and led a march in Newburgh as a part of the Black Lives Matter movement.

oThe Board of RMM has put together a Task Force to carry out a racial audit of RMM's own internal practices and structures.



•Education

oRMM launched the Rural Academy of the People, a popular education program taking place throughout our Centers for both grass roots people and for those who seek to be allies for rural justice.

oSpoke and preached at numerous congregations, universities and labor locals - first in person and then virtually.

oReached out to media to raise awareness of the plight of farmworkers, which resulted in numerous articles, as well as pieces on ABC News, Univision and an editorial in the NY Daily News.

oHosted three Rural Women Assemblies.

oOffered regular ESL-Literacy, Citizenship and Leadership Development classes

oTrained a cohort of college interns.

oWe are now developing a sewing cooperative in Sullivan County.



•Youth Empowerment

Continued our high school Youth Leadership groups virtually, and celebrated the graduation of all of our seniors

oInitiated a new Kids for College program, helping isolated rural youth with the college application process

oOffered two Summer Institutes for youth:

College Preparation (five weeks) and *Keep Your Eyes on the Prize*, an eight-week Institute for young people working for change,

oThe highlight of the Summer was again offering our Summer Leadership Camp - though this year it was virtual – we still had a campfire! We were able to distribute lap-tops to our campers, and were joined by a host of artists-in-residence.

oThis October, we are pleased to be moving to our new home in Cornwall on the Hudson.

We are looking forward to inviting you to an open house as we celebrate RMM's 40th Anniversary and Richard Witt's Thirtieth Anniversary with RMM.



CLERGY STIPENDS 2020

Diocesan Canons passed unanimously at the 2016 Diocesan Convention in conjunction with Strategic Planning require that congregations report their clergy compensation for the Journal of Convention

Parish	Parish City	Title	Stipend	Social Sec.	Hous'g	Utilities	Cash Hous'g
All Angels'	Manhattan	Rector	112,750.00	11,233.00	Y	2,482.00	0.00
All Angels'	Manhattan	Assistant Rector	64,000.00	6,750.00	N	0.00	28,248.00
All Angels'	Manhattan	Assistant	16,600.00	0.00	N	0.00	0.00
All Saints'	Manhattan	Rector	63,278.00	6,889.00	Y	0.00	6,000.00
All Souls'	Manhattan	Priest-in-Charge	29,250.00	3,155.63	Y	4,000.00	
Ascension	Manhattan	Rector					
Ascension	Manhattan	Assisting Priest					
Calvary / St. George's	Manhattan	Rector					
Calvary / St. George's	Manhattan	Associate Rector					
Calvary / St. George's	Manhattan	Assistant Priest					
Cathedral Congregation - St. Saviour	Manhattan						
Christ & St. Stephen's	Manhattan	Rector					
Crucifixion	Manhattan	Long Term Supply					
Epiphany	Manhattan	Interim Rector	101,392.23	6,107.50	Y	1,901.22	12,107.79
Epiphany	Manhattan	Associate Rector	47,150.00	2,923.30	N	0.00	34,255.95
French Church du St Esprit	Manhattan	Rector	93,467.52	7,284.00	Y	2,880.76	0
Good Shepherd	Manhattan	Priest Associate					
Good Shepherd (Roosevelt Island)	Manhattan	Long Term Supply					
Grace	Manhattan	Rector	146,896.00	13,066.00	Y	24,000.00	5,000.00
Grace	Manhattan	Associate Rector	50,000.00	6,120.00	N	0.00	30,000.00
Grace	Manhattan	Assistant Rector	46,000.00	5,355.00	N	0.00	24,000.00
Heavenly Rest	Manhattan	Rector	150,000	11,560.24	Y	3,846.33	13,202.70
Heavenly Rest	Manhattan	Associate Rector	73,096.03	5,190.26	N	999.61	56,400.00
Heavenly Rest	Manhattan	Associate Rector & Chief of Staff	60,116.65	4,095.02	N	0.00	34,025.00
Holy Apostles	Manhattan	Rector	80,000.00	11,475.00	Y	0.00	70,000.00
Holy Apostles	Manhattan	Associate Rector		2,702.00			35,319.00
Holy Trinity	Manhattan	Rector	77,542.28	7,711.58	Y		23,262.68
Holy Trinity (Inwood)	Manhattan	Vicar	51,100.00	6,938.65	N	6,000.00	
Holyrood	Manhattan	Priest-in-Charge					
Incarnation	Manhattan	Rector					
Intercession	Manhattan	Priest-in-Charge	58,500.00	6,712.88	N		29,250.00
Intercession	Manhattan	Assistant Priest	25,550.00	2,931.86	N		12,775.00
Our Savior	Manhattan	Priest-in-Charge (since 6/20)	14,146.00				
Resurrection	Manhattan	Rector					
San Pablo	Manhattan						
St. Ambrose	Manhattan	Rector					
St. Andrew's	Manhattan	Priest-in-Charge					
St. Ann's for the Deaf	Manhattan						
St. Augustine's	Manhattan	Priest-in-Charge					
St. Bartholomew's	Manhattan	Rector					
St. Clement's	Manhattan						
St. Edward the Martyr	Manhattan	Rector (partial year)	94,455	9,214.81	Y		
St. Edward the Martyr	Manhattan	Interim (partial year)	56,050	7,171.88	N		37,700
St. Ignatius of Antioch	Manhattan	Rector					
St. James'	Manhattan	Rector	264,002.00	17,327.00	Y	12,750.00	
St. James'	Manhattan	Associate	72,471.00	16,767.00	Y	3,900.00	
St. James'	Manhattan	Vicar	93,177.00	9,395.00	N	600.00	46,589.00
St. James'	Manhattan	Associate	56,260.00	5,674.00	Y (11/20 to 5/1/20)	900.00	16,409.00
St. James'	Manhattan	Fellow	43,000.00	3,404.00	(7/1/20 to 12/31/20)	0.00	

CLERGY STIPENDS 2020 continued

Parish	Parish City	Title	Stipend	Social Sec.	Hous'g	Utilities	Cash Hous'g
St. John's in the Village	Manhattan	Rector	62,000.00	6,778.00	Y	8,000.00	0.00
St. Luke in the Fields	Manhattan	Rector	170,240.00	26,094.00	Y	6,000.00	7,000.00
St. Luke in the Fields	Manhattan	Senior Associate	52,653.00	11,959.00	N		26,000.00
St. Luke in the Fields	Manhattan	Associate	38,000.00	8,875.00	N		32,000.00
St. Mark's Church-in-the-Bowery	Manhattan	Rector	61,550.00	8,763.00	Y		53,000.00
St. Martin's & St. Luke's	Manhattan	Priest-in-Charge	51,600.00	7,428.15	N		45,500.00
St. Mary the Virgin	Manhattan	Rector					
St. Mary the Virgin	Manhattan	Curate					
St. Mary's (Manhattanville)	Manhattan	Rector					
St. Matthew & St. Timothy's	Manhattan	Rector					
St. Michael's	Manhattan	Rector	101,719.00	8,164.00	Y	2,000.00	\$5,000.00
St. Michael's	Manhattan	Associate Rector	45,000.00	6,885.00	N	0.00	45,000.00
St. Michael's	Manhattan	Assisting Priest (PT)	22,006.00	1,683.00	N	0.00	0.00
St. Peter's (Chelsea)	Manhattan	Priest-in-Charge	51,100.00	5,863.73	N	0.00	25,550.00
St. Philip's	Manhattan	Rector	65,283.60				63,000.00
St. Thomas'	Manhattan	Rector					
St. Thomas'	Manhattan	Associate Rector					
St. Thomas'	Manhattan	AssocPriestPastrCare					
Transfiguration	Manhattan	Rector	70,000.00	12,560.00	Y	15,000.00	15,000.00
Transfiguration	Manhattan	Assistant	11,250.00	0.00	N	0.00	0.00
Trinity	Manhattan						
Atonement	Bronx	Long Term Supply					
Christ Church Riverdale	Bronx	Rector					
Good Shepherd	Bronx	Priest-in-Charge					
Grace (City Island)	Bronx						
Grace (West Farms)	Bronx	Long Term Supply					
Haitian Congregation of the Good	Bronx	Priest-in-Charge	51,100.00	5,863.73	N	0.00	25,550.00
Holy Nativity	Bronx						
Mediator	Bronx	Priest-in-Charge	24,000.00	2,754.00	N	0.00	12,000.00
San Juan Bautista	Bronx						
St. Andrew's	Bronx	Priest in Charge					
St. Ann's	Bronx	Vicar	58,500.00	6,712.88	N	0.00	29,250.00
St. David's	Bronx	CanonMissioner SBTM	68,500.00	7,860.38	N	0.00	34,250.00
St. Edmund's	Bronx						
St. James' (Fordham)	Bronx	Priest-in-Charge	51,100.00	5,863.73	N	0.00	25,550.00
St. Joseph's	Bronx	Long Term Supply					
St. Luke's (Williamsbridge)	Bronx	Rector	82,432.00		N	1,076.00	41,216.00
St. Luke's (Williamsbridge)	Bronx	Assistant	58,520.00	6,326.85	N	0.00	29,250.00
St. Margaret's (Longwood)	Bronx	Priest-in-Charge	58,500.00	6,712.88	N	0.00	29,250.00
St. Martha's	Bronx						
St. Mary's Ghanaian	Bronx						
St. Paul's	Bronx	Priest-in-Charge					
St. Peter's (Westchester Square)	Bronx	Rector	74,348.90	9,453.10	N		49,221.00
St. Simeon's	Bronx	CanonMissioner SBTM					
St. Stephen's (Woodlawn)	Bronx						
Trinity Church of Morrisania	Bronx						
Ascension	Staten Island	Priest-in-Charge	51,598.00		Y		
All Saints'	Staten Island	Priest-in-Charge					
Christ Church New Brighton	Staten Island	Rector					
St. Alban's	Staten Island	Priest-in-Charge					
St. Andrew's	Staten Island	Rector	51,100.00	5,500.00	Y	6,400.00	n/a
St. John's	Staten Island	Canon Missioner					
St. Mary's (Castleton)	Staten Island	Rector					
St. Paul's	Staten Island	Vicar					
St. Simon's	Staten Island						
St. Stephen's	Staten Island						

CLERGY STIPENDS 2020 continued

Parish	Parish City	Title	Stipend	Social Sec.	Hous'g	Utilities	Cash Hous'g
St. Thomas'	Amenia Union	Priest-in-Charge	43,116.00	4,947.62	N		21,558.00
St. John's	Arden						
St. Barnabas'	Ardsley	Long Term Supply					
St. Stephen's	Armonk	Rector					
St. John the Evangelist	Barrytown	Vicar					
St. Andrew's and St. Luke's	Beacon	Vicar					
St. Matthew's	Bedford	Rector	140,000.00	10,000.00	Y	8,000.00	0.00
St. Matthew's	Bedford	Assist. Minister	52,189.00	7,392.00	Y	6,000.00	0.00
St. Andrew's	Brewster	Priest-in-Charge					
All Saints'	Briarcliff Manor	Rector					
Christ Church	Bronxville	Rector	95,000.00	20,915.15	Y	6,000.00	0.00
Christ Church	Bronxville	Curate	50,080.00	5,746.88	N		25,040.00
St. James'	Callicoon	Canon Missioner					
Delaware-Catskill Regional Min	Grace, PtJervis, StAndr	Canon Missioner	68,500.00	7,860.00	N		34,250.00
Delaware-Catskill Regional Min	Grace, PtJervis, StAndr	Vicar	51,100.00	5,216.69	Y	5,000.00	
St. Mary the Virgin	Chappaqua	Rector	72,000.00	7,300.00	Y	6,600.00	0.00
St. Mark's	Chelsea-on-Hudson						
St. Paul's	Chester	Priest-in-Charge					
St. Mary's in the Highlands	Cold Spring						
St. John's	Cornwall	Rector	50,080.00	5,850.72	Y		
St. Augustine's	Croton-on-Hudson	Rector					
St. Augustine's	Croton-on-Hudson	Priest Associate					
Zion	Dobbs Ferry	Priest-in-Charge	21,630.00	1,654.70			
LA MESA formerly 'St. James'	Dover Plains	Priest-in-Charge					
St. Luke's	Eastchester	Priest in Residence					
St. John's Memorial,	Ellenville						
St. Joseph of Arimathea	Elmsford						
Trinity	Fishkill	Priest-in-Charge					
Trinity	Garnerville						
St. Philip's	Garrison	Rector	73,000.00	8,874.00	Y	7,000.00	0.00
St. James'	Goshen	Rector	62,103.00	6,128.00	Y		
Good Shepherd	Granite Springs	Rector	56,050.00	6,169.00	Y	5,835.07	
Good Shepherd	Greenwood Lake						
All Saints'	Harrison	Priest-in-Charge					
St. Andrew's	Hartsdale	Long Term Supply					
Grace	Hastings-on-Hudsc	Rector (6/1/2018)					
Grace	Hastings-on-Hudsc	Rector	85,000.00	9,763.31	Y	6,625.00	
Holy Innocents	Highland Falls	Rector	58,500.00	6,777.90	Y	6,100.00	3,000.00
Resurrection	Hopewell Junction	Rector					
St. James'	Hyde Park	Rector					
St. Barnabas'	Irvington	Rector					
St. Luke's	Katonah	Priest-in-Charge					
Holy/Cross Santa Cruz Parochial	Kingston	Priest-in-Charge	51,600.00	6,242.00	Y	6,000.00	
St. John's	Kingston	Rector					
St. John's (Fountain Square)	Larchmont	Rector	90,900.00	9,814.95	Y	2,400.00	N/A
Holy Communion	Mahopac	Priest-in-Charge					
St. Thomas'	Mamaroneck	Rector					
St. Thomas'	Mamaroneck	Associate Rector					
Christ Church	Marlboro	Priest-in-Charge					
Grace	Middletown	Rector	50,600.00	6,308.34	Y		
Grace	Millbrook	Rector	59,596.00	6,794.00	N		29,213.00
St. Peter's (Lithgow)	Millbrook	Vicar					
St. Mary's	Mohegan Lake						
Grace	Monroe						
St. Francis of Assisi	Montgomery	Priest-in-Charge	12,650.00	1,369.35	Y	2,000.00	
St. John's	Monticello	Canon Missioner					
Divine Love	Montrose	Priest-in-Charge	29,250.00	3,356.44	N		14,625.00
St. Mark's	Mount Kisco	Interim (6/1/2018)					
St. Mark's	Mount Kisco	Interim (9/1/2018)					
Ascension	Mount Vernon	Priest-in-Charge	52,630.00	6,039.00	N		26,315.00
SS John, Paul & Clement	Mount Vernon						

CLERGY STIPENDS 2020 continued

Parish	Parish City	Title	Stipend	Social Sec.	Hous'g	Utilities	Cash Hous'g
St. John's	New City						
St. Nicholas-on-the-Hudson	New Hamburg	Rector	12,000.00		N	0.00	
St. Andrew's	New Paltz	Priest-in-Charge	66,000.00	7,527.60	Y	8,000.00	
St. John's (Wilmot)	New Rochelle	Rector					
St. Simon the Cyrenian	New Rochelle						
Trinity /St.Paul's	New Rochelle	Priest-in-Charge					
St. Thomas'	New Windsor						
El Buen Pastor	Newburgh	Priest-in-Charge	31,200.00	3,167.10	N	0.00	12,900.00
St. George's	Newburgh	Rector	50,080.00	5,746.68			25,040.00
St. James'	North Salem	Priest-in-Charge	29,900.00	3,431.00	N		14,950.00
Grace	Nyack	Rector	69,005.05	7,367.85	Y		
St. Paul's-on-the-Hill	Ossining	Priest-in-Charge					
Trinity	Ossining	Priest-in-Charge	29,250.00	5,710.19	Y	8,193.00	0.00
Trinity	Ossining	Assisting Priest	14,625.00	1,678.22	N	0.00	7,312.50
Holy Trinity	Pawling	Priest-in-Charge	51,100.00		N	5,863.53	25,500.00
St. Stephen's	Pearl River	Rector					
St. Peter's	Peekskill	Supply					
Christ the Redeemer	Pelham	Rector	83,311.00	8,362	Y	5,000	n/a
Christ the Redeemer	Pelham	Assistant Rector	8,000.00	n/a	N	n/a	n/a
Regeneration	Pine Plains	Interim Pastor					
St. Paul's	Pleasant Valley	Rector	50,710.00	5,289.21	Y		
St. John's	Pleasantville	Rector	52,185.94	6,623.82	Y		
St. Peter's	Port Chester	Interim	58,500.00	7,504.65	Y	0.00	
Grace	Port Jervis	Vicar					
Christ Church	Poughkeepsie	Rector					
St. Paul's	Poughkeepsie	Rector					
Virgen de Guadalupe	Poughkeepsie	Priest-in-Charge					
Christ Church	Red Hook	Priest-in-Charge					
Messiah	Rhinebeck	Rector					
Christ's Church	Rye	Rector	100,368.73	6,222.86	Y		6,000.00
Christ's Church	Rye	Assistant	15,133.19	938.26	Y		2,000.00
Christ's Church	Rye	Assistant	2,035.70	126.21	N		10,321.02
Trinity	Saugerties	Vicar					
St. Mary's	Scarborough						
St. James the Less	Scarsdale	Rector	74,235.00		Y		8,975.00
St. Luke's	Somers	Priest-in-Charge	33,720.00	3,869.37			16,860.00
St. Andrew's	South Fallsburg W	Canon Missioner					
St. John's/St. Paul's Chapel	South Salem	Rector	56,240.00	7,306.90	Y		
Christ Church	Sparkill	Vicar					
St. Paul's	Spring Valley	Interim Pastor	29,250.00	3,356.44	Y	0.00	14,625.00
St. Margaret's	Staatsburg	Vicar					
Christ the King	Stone Ridge	Rector	57,293.40	5,912.95	Y		
St. John's in the Wilderness	Stony Point						
Christ Church of Ramapo	Suffern	Rector					
Christ Church	Tarrytown	Rector (1/1 to 9/30)	70,920	1,861	Y	6,000	n/a
Christ Church	Tarrytown	Interim (10/21-12/31)	58,500	2,238	N		10,969
St. Paul's & Trinity	Tivoli	Vicar					
St. John the Divine (Chapel)	Tomkins Cove	Vicar					
St. Mary's	Tuxedo Park	Rector					
All Saints'	Valley Cottage	Priest-in-Charge					
St. Andrew's	Walden	Priest-in-Charge	37,950.00	4,108.05	Y	5,000.00	
Zion	Wappingers Falls	Rector	44,340.00	4,330.00	Y	0.00	0.00
Christ Church	Warwick	Interim	23,909.00	3,229.00	Y	2,400.00	0.00
Christ Church	Warwick	Interim	17,967.00	2,427.00	Y	2,400.00	0.00
St. Anne's	Washingtonville	Priest-in-Charge	9,751.00	1,548.00	Y		14,000.00
Ascension & Holy Trinity	West Park	Priest-in-Charge					
Grace/LaGracia	White Plains	Rector	92,000.00	9,715.42	Y		
Grace/LaGracia	White Plains	Associate Priest	51,500.00	5,919.16	N		25,750.00
St. Bartholomew's	White Plains	Rector					
St. Francis & St. Martha's	White Plains	Priest-in-Charge	28,650.00	4,038.67	Y		
St. Gregory's	Woodstock	Priest-in-Charge	25,040.00	2,873.34			12,520.00
Holy Cross	Yonkers						
San Andres	Yonkers	Priest-in-Charge	58,500.00	6,923.25	Y	8,000.00	
St. John's (Getty Square)	Yonkers	Priest-in-Charge					
St. John's (Tuckahoe)	Yonkers						

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA

Congregation	Mbrs end of '18	Incrs(+)	Decrs(-)	Mbrs end of '19	Comm in GS >=16	Comm in GS < 16
Diocesan Totals						
Total New York Region	25767	584	642	25709	8688	1025
Total Region II	14514	456	640	14330	6405	1292
Total Mid-Hudson Region	5447	589	596	5440	3196	777
New York City						
New York County	19870	468	484	19854	5521	654
All Angels', Manhattan	350	0	0	350	0	0
All Saints', Manhattan	225	0	0	225	0	0
All Souls', Manhattan	60	2	0	62	49	6
Ascension, Manhattan	202	10	5	207	183	22
Calvary & St George's, Manhattan	855	125	0	980	925	55
Christ & Saint Stephen's, Manhattan	679	0	0	679	0	0
Congregation of St Saviour, Manhattan	256	15	64	207	190	17
Crucifixion, Manhattan	145	0	0	145	0	0
Eglise Du St Esprit, Manhattan	165	4	2	167	158	9
Epiphany, Manhattan	264	50	20	294	140	43
Good Shepherd, Manhattan	98	1	11	88	45	3
Good Shepherd, Roosevelt Island, Manhattan	75	0	0	75	0	0
Grace, Manhattan	1002	33	7	1028	470	193
Heavenly Rest, Manhattan	1866	0	0	1866	0	0
Holy Apostles, Manhattan	177	4	4	177	111	5
Holy Trinity, Manhattan	715	13	5	723	158	13
Holy Trinity, Inwood, New York	23	1	8	16	16	0
Holyrood, Manhattan	211	0	0	211	0	0
Incarnation, Manhattan	497	8	2	503	188	25
Intercession, Manhattan	218	3	11	210	185	25
Our Savior, Manhattan	61	4	1	64	58	6
Resurrection, Manhattan	139	19	8	150	118	32
San Pablo, Manhattan	50	0	0	50	0	0
St Ambrose, Manhattan	65	1	2	64	57	4
St Andrew's, Manhattan	144	0	0	144	135	7
St Anns Church For the Deaf, Manhattan	18	9	5	22	22	0
St Augustine's, Manhattan	89	3	31	61	53	8
St Bartholomew's, Manhattan	2194	43	27	2210	812	40
St Clement's, Manhattan	22	6	0	28	27	1
St Edward the Martyr, Manhattan	244	3	168	79	70	6
St Ignatius of Antioch, Manhattan	250	23	14	259	165	32
St James', Manhattan	1540	0	0	1540	0	0
St John's in the Village, Manhattan	64	12	4	72	70	0
St Luke in the Fields, Manhattan	885	0	0	885	0	0
St Luke's, Manhattan	53	0	0	53	0	0
St Mark's in the Bowery, Manhattan	90	16	2	104	96	8
St Martin's, Manhattan	62	2	28	36	32	0
St Mary the Virgin, Manhattan	371	10	15	366	200	5
St Mary's (Manhattanville), Manhattan	143	5	2	146	73	2
St Matthew & St Timothy, Manhattan	347	0	4	343	115	2
St Michael's, Manhattan	694	20	13	701	283	70
St Peter's, Manhattan	89	0	0	89	0	0
St Philip's, Manhattan	205	8	16	197	187	10
St Thomas', Manhattan	2815	0	0	2815	0	0
Transfiguration, Manhattan	183	15	5	193	130	5
Trinity Wall Street, Manhattan	970	0	0	970	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	Mbrs end of '18	Incrs(+)	Decrs(-)	Mbrs end of '19	Comm in GS >=16	Comm in GS < 16
Diocesan Totals	45728	1629	1878	45479	18289	3094
Total New York Region	25767	584	642	25709	8688	1025
Total Region II	14514	456	640	14330	6405	1292
Total Mid-Hudson Region	5447	589	596	5440	3196	777
Bronx County	4496	89	121	4464	2508	270
Atonement, Bronx	61	0	0	61	0	0
Christ Church, Riverdale, Bronx	383	19	2	400	342	58
Good Shepherd, Bronx	286	0	0	286	0	0
Grace, (City Island), Bronx	40	0	0	40	0	0
Grace, (West Farms), Bronx	111	3	4	110	51	6
Haitian Cong of the Good Samaritan, Bronx	124	1	2	123	102	20
Holy Nativity, Bronx	89	4	2	91	54	8
Mediator, Bronx	125	10	32	103	97	6
San Juan Bautista, Bronx	45	0	0	45	0	0
St Andrew's, Bronx	369	6	4	371	243	13
St Ann's, Bronx	507	1	0	508	273	54
St David's, Bronx	152	0	0	152	0	0
St Edmund's, Bronx	95	0	0	95	0	0
St James', (Fordham), Bronx	205	6	12	199	118	18
St Joseph's, Bronx	176	13	3	186	77	8
St Luke's, Bronx	994	20	25	989	929	60
St Margaret's, (Longwood), Bronx	133	0	0	133	0	0
St Martha's, Bronx	28	0	0	28	12	1
St Mary's, Ghanaian, Bronx	54	2	7	49	37	4
St Paul's, Bronx	60	2	10	52	40	5
St Peter's, (Westchester Sq), Bronx	193	0	2	191	74	7
St Simeon's, Bronx	105	0	0	105	0	0
St Stephens, (Woodlawn), Bronx	69	0	0	69	0	0
Trinity, Morrisania, Bronx	92	2	16	78	59	2
Richmond County	1401	27	37	1391	659	101
All Saints', Staten Island	109	0	0	109	0	0
Ascension, Staten Island	132	5	8	129	95	7
Christ Church, New Brighton, Staten Island	267	10	6	271	189	64
St Alban's, Staten Island	172	5	5	172	72	9
St Andrew, Staten Island	293	7	10	290	238	19
St John's, Staten Island	195	0	0	195	0	0
St Mary's, (Castleton), Staten Island	95	0	0	95	0	0
St Paul's, Staten Island	75	0	8	67	65	2
St Simons', Staten Island	63	0	0	63	0	0
REGION II						
Putnam County	691	19	6	704	324	57
Christ Church, Patterson	24	0	0	24	0	0
Holy Communion, Mahopac	99	12	3	108	73	17
St Andrew's, Brewster	94	0	0	94	0	0
St Mary's, Cold Spring	100	3	1	102	52	0
St Philip's, Garrison	374	4	2	376	199	40
Rockland County	2262	54	108	2208	834	180
All Saints', Valley Cottage	40	0	0	40	0	0
Christ Church, Sparkill	60	2	2	60	56	4
Christ Church, Ramapo, Suffern	190	0	0	190	0	0
Grace, Nyack	898	24	26	896	302	72
St John's, New City	255	7	2	260	163	31
St John's in the Wilderness, Stony Point	75	0	0	75	0	0
St John the Divine, Tomkins Cove	67	3	2	68	65	3
St Paul's, Spring Valley	205	2	40	167	105	25
St Stephen's, Pearl River	359	12	36	335	104	44
Trinity, Garnerville	113	4	0	117	39	1

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA *Continued*

Congregation	Mbrs end of '18	Incrs(+)	Decrs(-)	Mbrs end of '19	Comm in GS >=16	Comm in GS < 16
Diocesan Totals	45728	1629	1878	45479	18289	3094
Total New York Region	25767	584	642	25709	8688	1025
Total Region II	14514	456	640	14330	6405	1292
Total Mid-Hudson Region	5447	589	596	5440	3196	777
Westchester County	11561	383	526	11418	5247	1055
All Saints', Briarcliff	195	0	0	195	0	0
All Saints', Harrison	113	0	33	80	60	6
Ascension, Mount Vernon	198	5	2	201	191	10
Christ Church, Bronxville	686	0	0	686	0	0
Christ Church, Tarrytown	245	19	25	239	136	21
Christ the Redeemer, Pelham	647	28	13	662	392	93
Christ's Church, Rye	1397	0	0	1397	0	0
Divine Love, Montrose	126	3	2	127	38	11
Good Shepherd, Granite Springs	125	18	4	139	97	19
Grace, Hastings on Hudson	226	2	20	208	184	24
Grace, White Plains	683	11	3	691	199	50
Holy Cross, Yonkers	56	0	0	56	0	0
San Andres, Yonkers	90	0	10	80	36	8
St Andrew's, Hartsdale	44	0	0	44	33	10
St Augustine's, Croton on Hudson	275	11	9	277	235	42
St Barnabas', Ardsley	80	1	2	79	74	4
St Barnabas', Irvington on Hudson	321	23	31	313	240	62
St Bartholomew's, White Plains	91	0	0	91	60	15
St Francis & St Martha's, White Plains	51	2	1	52	40	0
St James the Less, Scarsdale	540	39	8	571	250	120
St James', North Salem	148	0	0	148	0	0
St John's, (Fountain Square), Larchmont	540	18	63	495	294	103
St John's, Wilmot, New Rochelle	109	12	9	112	65	19
St John's, Pleasantville	160	29	20	169	90	20
St John's, South Salem	120	9	7	122	96	26
St John's, Gettys Sq, Yonkers	233	4	1	236	53	9
St John's, Tuckahoe, Yonkers	109	3	4	108	60	8
St Joseph of Arimathea, Elmsford	71	0	0	71	0	0
St Luke's, Eastchester	21	0	0	21	0	0
St Luke's, Katonah	83	2	0	85	60	7
St Luke's, Somers	209	23	2	230	147	7
St Marks, Mount Kisco	176	6	1	181	85	0
St Mary's, Mohegan Lake	412	6	140	278	147	20
St Mary the Virgin, Chappaqua	150	0	1	149	124	25
St Matthew's, Bedford	1239	49	68	1220	1033	187
St Paul's on the Hill, Ossining	113	0	4	109	72	4
St Peter's, Peekskill	152	7	7	152	122	16
St Peter's, Port Chester	305	0	0	305	0	0
St Simon the Cyrenian, New Rochelle	91	6	1	96	88	8
St Stephens', Armonk	266	17	8	275	112	27
St Thomas', Mamaroneck	237	22	23	236	127	57
Sts John Paul & Clement, Mount Vernon	66	0	0	66	0	0
Trinity St Paul's, New Rochelle	170	8	3	175	161	14
Trinity, Ossining	112	0	1	111	46	3
Zion, Dobbs Ferry	80	0	0	80	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA *Continued*

Congregation	Mbrs end of '18	Incrs(+)	Decrs(-)	Mbrs end of '19	Comm in GS ≥/≥16	Comm in GS < 16
Diocesan Totals	45728	1629	1878	45479	18289	3094
Total New York Region	25767	584	642	25709	8688	1025
Total Region II	14514	456	640	14330	6405	1292
Total Mid-Hudson Region	5447	589	596	5440	3196	777
Mid-Hudson Region						
Dutchess County	3958	179	182	3955	1943	282
Christ Church, Poughkeepsie	308	39	14	333	172	26
Christ Church, Red Hook	91	1	11	81	63	16
Grace, Millbrook	241	23	18	246	170	36
Holy Trinity, Pawling	185	1	2	184	76	17
La MESA, Dover Plains	30	0	0	30	0	0
Messiah, Rhinebeck	631	0	0	631	0	0
Regeneration, Pine Plains	41	0	14	27	23	4
Resurrection, Hopewell Junction	82	5	2	85	56	22
St Andrew and St Luke, Beacon	95	12	5	102	68	5
St James', Hyde Park	184	15	22	177	114	16
St John's, Red Hook	179	0	0	179	160	0
St Margaret's, Staatsburg	74	7	11	70	55	3
St Mark's, Chelsea	9	0	0	9	0	0
St Nicholas', New Hamburg	277	21	5	293	195	47
St Paul's, Pleasant Valley	199	8	8	199	125	19
St Paul's, Poughkeepsie	117	6	1	122	86	8
St Paul's and Trinity Parish, Tivoli	44	0	8	36	33	3
St Peter's, Lithgow, Millbrook	313	29	42	300	254	35
St Thomas', Amenia	28	4	1	31	24	4
Trinity, Fishkill	105	0	11	94	83	11
Virgen de Guadalupe, Poughkeepsie	100	0	0	100	0	0
Zion, Wappingers Falls	625	8	7	626	186	10
Orange County	3205	146	193	3158	1635	317
Buen Pastor, Newburgh	102	67	2	167	111	48
Christ Church, Warwick	688	17	4	701	287	52
Good Shepherd, Greenwood Lake	27	0	8	19	16	1
Grace, Middletown	397	5	2	400	261	14
Grace, Monroe	70	0	0	70	0	0
Grace, Port Jervis	143	11	2	152	116	20
Holy Innocents, Highland Falls	235	23	48	210	95	8
St Andrew's, Walden	122	0	62	60	55	5
St Anne's, Washingtonville	127	0	20	107	100	7
St Francis of Assisi, Montgomery	20	8	0	28	17	3
St George's, Newburgh	134	2	18	118	81	25
St James', Goshen	478	9	15	472	180	75
St John's, Arden	41	0	0	41	35	0
St John's, Cornwall	121	0	3	118	89	16
St Mary's, Tuxedo Park	299	2	3	298	162	38
St Paul's, Chester	98	2	6	94	30	5
St Thomas', New Windsor	103	0	0	103	0	0
Sullivan, County	102	1	5	98	69	9
St Andrew's, South Fallsburg	13	0	0	13	10	3
St James', Callicoon	17	0	2	15	11	0
St John's, Monticello	72	1	3	70	48	6
Ulster County	1036	58	58	1036	833	135
Ascension & Holy Trinity, West Park	50	0	13	37	30	0
Christ Church, Marlboro	79	6	1	84	76	8
Christ the King, Stone Ridge	201	10	19	192	167	25
Holy Cross, Kingston	135	15	4	146	105	41
St Andrew's, New Paltz	145	8	0	153	101	29
St Gregory's, Woodstock	90	7	2	95	87	8
St Johns Memorial, Ellenville	123	1	0	124	82	4
St John's, Kingston	170	10	16	164	147	17
Trinity, Saugerties	43	1	3	41	38	3

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	OtherMbrs	AvgSunAttend	EasterAttend	SatSunEuch	WkdEuch	PrivateEuch
Diocesan Totals	4204	10553	28384	9864	4500	2697
Total New York Region	3077	5636	16645	4240	2788	1288
Total Region II	608	3148	8148	3362	859	701
Total Mid-Hudson Region	519	1769	3591	2262	853	708
New York City						
New York County	2923	3889	13138	2820	2419	573
All Angels', Manhattan	0	0	0	0	0	0
All Saints', Manhattan	0	0	0	0	0	0
All Souls', Manhattan	0	36	68	1	50	0
Ascension, Manhattan	50	114	537	151	215	7
Calvary & St George's, Manhattan	23	311	877	0	1	40
Christ & Saint Stephen's, Manhattan	0	0	0	0	0	0
Congregation of St Saviour, Manhattan	80	700	3200	149	310	35
Crucifixion, Manhattan	0	0	0	0	0	0
Eglise Du St Esprit, Manhattan	8	65	142	40	47	0
Epiphany, Manhattan	0	88	212	140	3	28
Good Shepherd, Manhattan	0	33	55	52	4	15
Good Shepherd, Roosevelt Island, Manhattan	0	0	0	0	0	0
Grace, Manhattan	255	303	1638	132	63	5
Heavenly Rest, Manhattan	0	0	0	0	0	0
Holy Apostles, Manhattan	8	88	186	101	49	16
Holy Trinity, Manhattan	550	143	387	152	56	47
Holy Trinity, Inwood, New York	36	29	72	53	4	0
Holyrood, Manhattan	0	0	0	0	0	0
Incarnation, Manhattan	30	107	226	156	105	10
Intercession, Manhattan	0	136	327	52	51	0
Our Savior, Manhattan	4	41	72	52	4	0
Resurrection, Manhattan	28	82	223	54	232	0
San Pablo, Manhattan	0	0	0	0	0	0
St Ambrose, Manhattan	3	30	65	55	54	39
St Andrew's, Manhattan	0	65	181	60	16	0
St Anns Church For the Deaf, Manhattan	21	17	33	51	1	0
St Augustine's, Manhattan	5	51	98	84	26	10
St Bartholomew's, Manhattan	1358	420	1955	208	317	41
St Clement's, Manhattan	0	21	30	53	1	0
St Edward the Martyr, Manhattan	0	57	96	80	34	0
St Ignatius of Antioch, Manhattan	7	86	284	179	37	36
St James', Manhattan	0	0	0	0	0	0
St John's in the Village, Manhattan	2	56	80	105	60	97
St Luke in the Fields, Manhattan	0	0	0	0	0	0
St Luke's, Manhattan	0	0	0	0	0	0
St Mark's in the Bowery, Manhattan	26	72	178	1	10	5
St Martin's, Manhattan	0	41	45	0	1	1
St Mary the Virgin, Manhattan	225	182	549	197	315	16
St Mary's (Manhattanville), Manhattan	40	43	97	104	6	0
St Matthew & St Timothy, Manhattan	6	45	121	84	6	14
St Michael's, Manhattan	28	202	497	169	84	52
St Peter's, Manhattan	0	36	110	52	4	9
St Philip's, Manhattan	0	87	249	53	3	0
St Thomas', Manhattan	0	0	0	0	0	0
Transfiguration, Manhattan	130	102	248	0	250	50
Trinity Wall Street, Manhattan	0	0	0	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	OtherMbrs	AvgSunAttend	EasterAttend	SatSunEuch	WkdEuch	PrivateEuch
Diocesan Totals	4204	10553	28384	9864	4500	2697
Total New York Region	3077	5636	16645	4240	2788	1288
Total Region II	608	3148	8148	3362	859	701
Total Mid-Hudson Region	519	1769	3591	2262	853	708
Bronx County	130	1389	2710	979	214	586
Atonement, Bronx	0	0	0	0	0	0
Christ Church, Riverdale, Bronx	25	134	375	93	72	60
Good Shepherd, Bronx	0	0	0	0	0	0
Grace, (City Island), Bronx	0	0	0	0	0	0
Grace, (West Farms), Bronx	0	54	104	52	2	0
Haitian Cong of the Good Samaritan, Bronx	12	52	100	64	0	0
Holy Nativity, Bronx	4	40	72	53	2	6
Mediator, Bronx	10	52	146	92	5	66
San Juan Bautista, Bronx	0	0	0	0	0	0
St Andrew's, Bronx	0	155	281	101	10	10
St Ann's, Bronx	43	141	187	153	38	0
St David's, Bronx	0	0	0	0	0	0
St Edmund's, Bronx	0	0	0	0	0	0
St James', (Fordham), Bronx	5	77	181	52	6	0
St Joseph's, Bronx	0	64	105	52	4	5
St Luke's, Bronx	0	420	871	113	68	374
St Margaret's, (Longwood), Bronx	0	0	0	0	0	0
St Martha's, Bronx	0	30	17	51	0	1
St Mary's, Ghanaian, Bronx	0	20	26	49	0	0
St Paul's, Bronx	30	50	73	52	3	6
St Peter's, (Westchester Sq), Bronx	0	55	91	2	1	58
St Simeon's, Bronx	0	0	0	0	0	0
St Stephens, (Woodlawn), Bronx	0	0	0	0	0	0
Trinity, Morrisania, Bronx	1	45	81	0	3	0
Richmond County	24	358	797	441	155	129
All Saints', Staten Island	0	0	0	0	0	0
Ascension, Staten Island	1	30	58	93	43	25
Christ Church, New Brighton, Staten Island	1	100	203	110	31	36
St Alban's, Staten Island	4	37	84	82	5	0
St Andrew, Staten Island	18	97	257	52	20	28
St John's, Staten Island	0	0	0	0	0	0
St Mary's, (Castleton), Staten Island	0	52	108	52	52	31
St Paul's, Staten Island	0	42	87	52	4	9
St Simons', Staten Island	0	0	0	0	0	0
REGION II						
Putnam County	139	157	447	132	13	20
Christ Church, Patterson	0	0	0	0	0	0
Holy Communion, Mahopac	2	33	91	45	6	18
St Andrew's, Brewster	0	0	0	0	0	0
St Mary's, Cold Spring	0	34	165	47	7	2
St Phillip's, Garrison	137	90	191	40	0	0
Rockland County	71	419	1180	378	85	123
All Saints', Valley Cottage	0	0	0	0	0	0
Christ Church, Sparkill	0	18	41	0	3	5
Christ Church, Ramapo, Suffern	0	0	0	0	0	0
Grace, Nyack	35	175	625	134	16	49
St John's, New City	6	48	108	44	11	5
St John's in the Wilderness, Stony Point	0	0	0	0	0	0
St John the Divine, Tomkins Cove	4	40	69	50	3	5
St Paul's, Spring Valley	20	55	131	52	5	17
St Stephen's, Pearl River	4	60	146	98	45	42
Trinity, Garnerville	2	23	60	0	2	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA *Continued*

Congregation	OtherMbrs	AvgSunAttend	EasterAttend	SatSunEuch	WkdEuch	PrivateEuch
Diocesan Totals	4204	10553	28384	9864	4500	2697
Total New York Region	3077	5636	16645	4240	2788	1288
Total Region II	608	3148	8148	3362	859	701
Total Mid-Hudson Region	519	1769	3591	2262	853	708
Westchester County	398	2572	6521	2852	761	558
All Saints', Briarcliff	0	0	0	0	0	0
All Saints', Harrison	5	21	80	32	0	7
Ascension, Mount Vernon	0	81	152	2	4	12
Christ Church, Bronxville	0	0	0	0	0	0
Christ Church, Tarrytown	50	130	247	130	2	40
Christ the Redeemer, Pelham	0	170	440	118	27	65
Christ's Church, Rye	0	0	0	0	0	0
Divine Love, Montrose	0	29	47	52	3	23
Good Shepherd, Granite Springs	49	87	217	97	9	55
Grace, Hastings on Hudson	1	52	172	82	5	1
Grace, White Plains	0	249	502	134	202	105
Holy Cross, Yonkers	0	0	0	0	0	0
San Andres, Yonkers	25	82	250	62	0	2
St Andrew's, Hartsdale	5	22	50	55	5	3
St Augustine's, Croton on Hudson	0	67	143	90	9	3
St Barnabas', Ardsley	2	34	91	64	3	20
St Barnabas', Irvington on Hudson	0	91	320	108	0	0
St Bartholomew's, White Plains	0	73	182	134	23	15
St Francis & St Martha's, White Plains	0	37	53	58	6	0
St James the Less, Scarsdale	50	158	365	117	49	15
St James', North Salem	0	0	0	0	0	0
St John's, (Fountain Square), Larchmont	9	134	565	101	4	5
St John's, Wilmot, New Rochelle	54	68	143	103	57	16
St John's, Pleasantville	5	44	137	95	8	13
St John's, South Salem	14	59	158	97	0	36
St John's, Gettys Sq, Yonkers	2	32	62	88	4	0
St John's, Tuckahoe, Yonkers	4	29	98	48	6	16
St Joseph of Arimathea, Elmsford	0	0	0	0	0	0
St Luke's, Eastchester	0	0	0	0	0	0
St Luke's, Katonah	0	41	69	75	0	0
St Luke's, Somers	15	59	135	52	14	1
St Marks, Mount Kisco	64	52	141	104	0	0
St Mary's, Mohegan Lake	10	51	215	98	45	12
St Mary the Virgin, Chappaqua	20	61	175	84	6	13
St Matthew's, Bedford	0	147	485	118	41	1
St Paul's on the Hill, Ossining	1	44	107	39	0	0
St Peter's, Peekskill	2	58	151	93	6	44
St Peter's, Port Chester	0	0	0	0	0	0
St Simon the Cyrenian, New Rochelle	0	48	100	52	41	20
St Stephens', Armonk	5	39	75	50	47	1
St Thomas', Mamaroneck	3	92	198	92	50	14
Sts John Paul & Clement, Mount Vernon	0	0	0	0	0	0
Trinity St Paul's, New Rochelle	0	98	146	102	54	0
Trinity, Ossining	3	33	50	26	31	0
Zion, Dobbs Ferry	0	0	0	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	OtherMbrs	AvgSunAttend	EasterAttend	SatSunEuch	WkdEuch	PrivateEuch
Diocesan Totals	4204	10553	28384	9864	4500	2697
Total New York Region	3077	5636	16645	4240	2788	1288
Total Region II	608	3148	8148	3362	859	701
Total Mid-Hudson Region	519	1769	3591	2262	853	708
Mid-Hudson Region						
Dutchess County	145	961	2233	1180	279	222
Christ Church, Poughkeepsie	14	123	252	141	15	23
Christ Church, Red Hook	0	47	65	52	2	0
Grace, Millbrook	35	75	226	105	58	34
Holy Trinity, Pawling	7	45	75	34	5	0
La MESA, Dover Plains	0	0	0	0	0	0
Messiah, Rhinebeck	0	0	0	0	0	0
Regeneration, Pine Plains	10	16	28	37	2	3
Resurrection, Hopewell Junction	10	43	88	53	15	3
St Andrew and St Luke, Beacon	29	49	95	101	9	3
St James', Hyde Park	5	82	177	0	12	48
St John's, Red Hook	20	40	114	62	4	8
St Margaret's, Staatsburg	4	32	56	50	4	0
St Mark's, Chelsea	0	0	0	0	0	0
St Nicholas', New Hamburg	0	61	118	102	8	22
St Paul's, Pleasant Valley	0	60	133	97	48	0
St Paul's, Poughkeepsie	3	40	80	89	17	0
St Paul's and Trinity Parish, Tivoli	7	33	90	53	7	21
St Peter's, Lithgow, Millbrook	1	65	260	0	1	0
St Thomas', Amenia	0	26	65	49	4	2
Trinity, Fishkill	0	36	122	54	5	0
Virgen de Guadalupe, Poughkeepsie	0	0	0	0	0	0
Zion, Wappingers Falls	0	88	189	101	63	55
Orange County	119	764	1861	1117	364	319
Buen Pastor, Newburgh	0	62	167	51	60	28
Christ Church, Warwick	23	160	358	130	6	0
Good Shepherd, Greenwood Lake	3	10	27	44	1	1
Grace, Middletown	8	55	147	93	51	31
Grace, Monroe	0	0	0	0	0	0
Grace, Port Jervis	16	35	74	88	16	48
Holy Innocents, Highland Falls	1	42	86	152	39	23
St Andrew's, Walden	10	38	94	49	0	10
St Anne's, Washingtonville	0	27	56	42	6	0
St Francis of Assisi, Montgomery	0	12	35	50	0	0
St George's, Newburgh	2	47	115	80	39	15
St James', Goshen	5	98	284	89	58	88
St John's, Arden	0	40	41	1	2	0
St John's, Cornwall	1	59	133	101	7	72
St Mary's, Tuxedo Park	45	57	196	113	70	2
St Paul's, Chester	5	22	48	34	9	1
St Thomas', New Windsor	0	0	0	0	0	0
Sullivan, County	5	37	92	144	6	25
St Andrew's, South Fallsburg	2	9	18	48	1	0
St James', Callicoon	0	7	9	44	0	10
St John's, Monticello	3	21	65	52	5	15
Ulster County	18	420	915	587	217	110
Ascension & Holy Trinity, West Park	0	17	22	51	3	0
Christ Church, Marlboro	0	27	62	51	2	0
Christ the King, Stone Ridge	1	97	190	0	52	54
Holy Cross, Kingston	0	64	162	102	12	28
St Andrew's, New Paltz	0	35	95	95	8	0
St Gregory's, Woodstock	10	69	164	54	46	0
St Johns Memorial, Ellenville	0	36	83	50	3	0
St John's, Kingston	5	50	95	90	56	25
Trinity, Saugerties	2	25	42	94	35	3

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	Sun. Office	WkdyOffice	Marr.	Burials	Bapt ⁿ , =16	BaptUnder16	Conf ⁿ , =16	ConfUnd16
Diocesan Totals	1116	6601	459	827	406	764	453	495
Total New York Region	428	4698	64	222	47	199	73	30
Total Region II	219	1240	28	165	4	160	24	104
Total Mid-Hudson Region	469	663	367	440	355	405	356	361
New York City								
New York County	356	4211	59	147	38	150	58	17
All Angels', Manhattan	0	0	0	0	0	0	0	0
All Saints', Manhattan	0	0	0	0	0	0	0	0
All Souls', Manhattan	0	0	1	6	0	1	0	0
Ascension, Manhattan	0	60	5	6	2	4	2	0
Calvary & St George's, Manhattan	1	1	4	8	6	13	5	1
Christ & Saint Stephen's, Manhattan	0	0	0	0	0	0	0	0
Congregation of St Saviour, Manhattan	49	568	5	28	3	17	9	4
Crucifixion, Manhattan	0	0	0	0	0	0	0	0
Eglise Du St Esprit, Manhattan	13	146	2	1	1	2	3	0
Epiphany, Manhattan	6	0	0	0	0	1	0	0
Good Shepherd, Manhattan	0	135	1	1	0	0	0	0
Good Shepherd, Roosevelt Island, Manhattan	0	0	0	0	0	0	0	0
Grace, Manhattan	32	14	10	7	5	25	2	1
Heavenly Rest, Manhattan	0	0	0	0	0	0	0	0
Holy Apostles, Manhattan	0	67	0	2	0	2	0	0
Holy Trinity, Manhattan	2	146	4	3	0	9	5	0
Holy Trinity, Inwood, New York	0	12	0	0	1	0	0	0
Holyrod, Manhattan	0	0	0	0	0	0	0	0
Incarnation, Manhattan	24	52	2	3	3	5	3	0
Intercession, Manhattan	0	40	0	8	0	3	0	0
Our Savior, Manhattan	6	141	0	0	1	3	0	0
Resurrection, Manhattan	0	0	0	0	1	3	0	0
San Pablo, Manhattan	0	0	0	0	0	0	0	0
St Ambrose, Manhattan	4	57	0	2	0	2	0	0
St Andrew's, Manhattan	0	0	0	10	0	4	0	0
St Anns Church For the Deaf, Manhattan	0	0	0	0	0	0	0	0
St Augustine's, Manhattan	0	0	0	2	0	2	0	0
St Bartholomew's, Manhattan	0	296	7	18	1	24	12	0
St Clement's, Manhattan	0	0	0	0	0	1	0	0
St Edward the Martyr, Manhattan	3	7	1	2	7	2	1	0
St Ignatius of Antioch, Manhattan	2	32	0	2	1	0	2	5
St James', Manhattan	0	0	0	0	0	0	0	0
St John's in the Village, Manhattan	3	516	1	2	1	0	6	0
St Luke in the Fields, Manhattan	0	0	0	0	0	0	0	0
St Luke's, Manhattan	0	0	0	0	0	0	0	0
St Mark's in the Bowery, Manhattan	0	12	4	0	0	4	1	1
St Martin's, Manhattan	0	144	0	2	0	2	0	0
St Mary the Virgin, Manhattan	153	847	4	6	1	1	2	0
St Mary's (Manhattanville), Manhattan	0	46	0	3	1	1	0	0
St Matthew & St Timothy, Manhattan	3	6	0	5	0	0	0	0
St Michael's, Manhattan	2	312	2	1	1	4	5	5
St Peter's, Manhattan	0	37	0	1	0	1	0	0
St Philip's, Manhattan	1	1	1	17	1	7	0	0
St Thomas', Manhattan	0	0	0	0	0	0	0	0
Transfiguration, Manhattan	52	516	5	1	1	7	0	0
Trinity Wall Street, Manhattan	0	0	0	0	0	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA *Continued*

Congregation	Sun. Office	Wkdy Office	Marr.	Burials	Bapt ^a , =16	BaptUnder16	Conf ^a , =16	ConfUnd16
Diocesan Totals	1116	6601	459	827	406	764	453	495
Total New York Region	428	4698	64	222	47	199	73	30
Total Region II	219	1240	28	165	4	160	24	104
Total Mid-Hudson Region	469	663	367	440	355	405	356	361
Bronx County	8	159	3	48	8	33	13	12
Atonement, Bronx	0	0	0	0	0	0	0	0
Christ Church, Riverdale, Bronx	0	12	2	3	3	8	1	0
Good Shepherd, Bronx	0	0	0	0	0	0	0	0
Grace, (City Island), Bronx	0	0	0	0	0	0	0	0
Grace, (West Farms), Bronx	5	4	0	3	0	3	0	0
Haitian Cong of the Good Samaritan, Bronx	0	33	0	3	0	2	0	0
Holy Nativity, Bronx	0	0	0	2	1	0	0	0
Mediator, Bronx	0	0	0	2	0	1	0	0
San Juan Bautista, Bronx	0	0	0	0	0	0	0	0
St Andrew's, Bronx	0	0	0	4	1	1	2	7
St Ann's, Bronx	0	31	0	0	1	0	0	0
St David's, Bronx	0	0	0	0	0	0	0	0
St Edmund's, Bronx	0	0	0	0	0	0	0	0
St James', (Fordham), Bronx	0	12	0	1	0	3	7	1
St Joseph's, Bronx	0	38	0	3	0	2	0	0
St Luke's, Bronx	0	28	1	22	1	9	3	3
St Margaret's, (Longwood), Bronx	0	0	0	0	0	0	0	0
St Martha's, Bronx	0	0	0	0	0	0	0	1
St Mary's, Ghanaian, Bronx	0	0	0	0	0	0	0	0
St Paul's, Bronx	1	1	0	1	0	0	0	0
St Peter's, (Westchester Sq), Bronx	2	0	0	0	1	2	0	0
St Simeon's, Bronx	0	0	0	0	0	0	0	0
St Stephens, (Woodlawn), Bronx	0	0	0	0	0	0	0	0
Trinity, Morrisania, Bronx	0	0	0	4	0	2	0	0
Richmond County	64	328	2	27	1	16	2	1
All Saints', Staten Island	0	0	0	0	0	0	0	0
Ascension, Staten Island	5	7	1	2	0	1	0	1
Christ Church, New Brighton, Staten Island	52	289	0	8	0	1	0	0
St Alban's, Staten Island	5	32	0	3	0	4	0	0
St Andrew, Staten Island	0	0	1	11	0	4	0	0
St John's, Staten Island	0	0	0	0	0	0	0	0
St Mary's, (Castleton), Staten Island	0	0	0	3	1	4	0	0
St Paul's, Staten Island	2	0	0	0	0	2	2	0
St Simons', Staten Island	0	0	0	0	0	0	0	0
REGION II								
Putnam County	24	0	1	11	0	7	0	0
Christ Church, Patterson	0	0	0	0	0	0	0	0
Holy Communion, Mahopac	0	0	0	2	0	0	0	0
St Andrew's, Brewster	0	0	0	0	0	0	0	0
St Mary's, Cold Spring	12	0	1	2	0	3	0	0
St Phillip's, Garrison	12	0	0	7	0	4	0	0
Rockland County	29	95	1	38	0	19	7	16
All Saints', Valley Cottage	0	0	0	0	0	0	0	0
Christ Church, Sparkill	2	0	0	3	0	0	0	0
Christ Church, Ramapo, Suffern	0	0	0	0	0	0	0	0
Grace, Nyack	12	19	1	19	0	11	1	5
St John's, New City	7	63	0	2	0	2	3	4
St John's in the Wilderness, Stony Point	0	0	0	0	0	0	0	0
St John the Divine, Tomkins Cove	2	1	0	7	0	1	0	0
St Paul's, Spring Valley	0	0	0	2	0	0	0	0
St Stephen's, Pearl River	6	12	0	4	0	1	3	7
Trinity, Garnerville	0	0	0	1	0	4	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA *Continued*

Congregation	Sun. Office	Wkdy Office	Marr.	Burials	Bapt*, =16	BaptUnder16	Conf*, =16	ConfUnd16
Diocesan Totals	1116	6601	459	827	406	764	453	495
Total New York Region	428	4698	64	222	47	199	73	30
Total Region II	219	1240	28	165	4	160	24	104
Total Mid-Hudson Region	469	663	367	440	355	405	356	361
Westchester County	166	1145	26	116	4	134	17	88
All Saints', Briarcliff	0	0	0	0	0	0	0	0
All Saints', Harrison	19	0	0	1	0	1	0	2
Ascension, Mount Vernon	0	0	0	4	0	1	0	0
Christ Church, Bronxville	0	0	0	0	0	0	0	0
Christ Church, Tarrytown	8	326	1	7	0	0	3	0
Christ the Redeemer, Pelham	0	114	0	6	0	9	0	7
Christ's Church, Rye	0	0	0	0	0	0	0	0
Divine Love, Montrose	0	0	0	1	0	0	0	0
Good Shepherd, Granite Springs	11	22	0	3	0	7	0	6
Grace, Hastings on Hudson	0	0	1	0	0	2	0	0
Grace, White Plains	0	0	3	3	2	5	0	0
Holy Cross, Yonkers	0	0	0	0	0	0	0	0
San Andres, Yonkers	5	0	0	0	0	7	1	3
St Andrew's, Hartsdale	0	1	1	0	0	1	0	0
St Augustine's, Croton on Hudson	1	111	0	3	0	4	1	9
St Barnabas', Ardsley	0	0	0	1	0	3	0	0
St Barnabas', Irvington on Hudson	0	0	1	1	0	4	0	8
St Bartholomew's, White Plains	0	78	0	1	0	3	0	0
St Francis & St Martha's, White Plains	0	0	0	1	0	2	0	0
St James the Less, Scarsdale	0	0	3	6	0	6	1	8
St James', North Salem	0	0	0	0	0	0	0	0
St John's, (Fountain Square), Larchmont	2	0	1	8	0	10	0	9
St John's, Wilmot, New Rochelle	1	10	2	6	0	6	0	0
St John's, Pleasantville	12	6	0	5	0	2	0	0
St John's, South Salem	10	24	0	3	0	0	0	4
St John's, Gettys Sq, Yonkers	7	1	0	1	0	1	0	0
St John's, Tuckahoe, Yonkers	3	4	1	2	0	0	0	0
St Joseph of Arimathea, Elmsford	0	0	0	0	0	0	0	0
St Luke's, Eastchester	0	0	0	0	0	0	0	0
St Luke's, Katonah	5	10	1	0	0	2	0	0
St Luke's, Somers	0	0	1	6	0	2	0	0
St Marks, Mount Kisco	0	0	1	1	0	1	0	0
St Mary's, Mohegan Lake	0	174	0	4	0	2	0	0
St Mary the Virgin, Chappaqua	0	63	0	0	0	5	0	0
St Matthew's, Bedford	56	29	4	9	0	17	2	9
St Paul's on the Hill, Ossining	9	0	0	4	0	0	0	2
St Peter's, Peekskill	0	1	0	7	1	11	0	2
St Peter's, Port Chester	0	0	0	0	0	0	0	0
St Simon the Cyrenian, New Rochelle	0	1	0	2	0	2	0	4
St Stephens', Armonk	0	165	2	5	0	4	1	4
St Thomas', Mamaroneck	0	0	2	6	0	7	4	9
Sts John Paul & Clement, Mount Vernon	0	0	0	0	0	0	0	0
Trinity St Paul's, New Rochelle	0	5	1	8	1	7	0	0
Trinity, Ossining	17	0	0	1	0	0	4	2
Zion, Dobbs Ferry	0	0	0	0	0	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA *Continued*

Congregation	Sun. Office	Wkdy Office	Marr.	Burials	Bapt [^] , =16	BaptUnder16	Conf [^] , =16	ConfUnd16
Diocesan Totals	1116	6601	459	827	406	764	453	495
Total New York Region	428	4698	64	222	47	199	73	30
Total Region II	219	1240	28	165	4	160	24	104
Total Mid-Hudson Region	469	663	367	440	355	405	356	361
Mid-Hudson Region								
Dutchess County	90	312	13	63	3	39	3	10
Christ Church, Poughkeepsie	0	5	3	8	2	5	0	0
Christ Church, Red Hook	0	0	0	2	0	5	0	0
Grace, Millbrook	0	52	1	7	0	4	0	3
Holy Trinity, Pawling	21	0	0	2	0	6	0	0
La MESA, Dover Plains	0	0	0	0	0	0	0	0
Messiah, Rhinebeck	0	0	0	0	0	0	0	0
Regeneration, Pine Plains	14	3	0	0	0	0	0	0
Resurrection, Hopewell Junction	1	1	0	2	0	1	0	0
St Andrew and St Luke, Beacon	0	0	2	4	0	1	1	0
St James', Hyde Park	0	64	1	10	0	0	1	0
St John's, Red Hook	13	0	2	6	0	0	0	0
St Margaret's, Staatsburg	0	0	1	1	0	0	0	0
St Mark's, Chelsea	0	0	0	0	0	0	0	0
St Nicholas', New Hamburg	1	8	0	3	0	6	1	4
St Paul's, Pleasant Valley	0	65	0	2	0	0	0	2
St Paul's, Poughkeepsie	8	56	0	3	0	4	0	0
St Paul's and Trinity Parish, Tivoli	0	4	0	2	0	0	0	1
St Peter's, Lithgow, Millbrook	0	0	0	2	0	1	0	0
St Thomas', Ardenia	2	2	0	0	0	0	0	0
Trinity, Fishkill	30	2	0	3	0	1	0	0
Virgen de Guadalupe, Poughkeepsie	0	0	0	0	0	0	0	0
Zion, Wappingers Falls	0	50	3	6	1	5	0	0
Orange County	49	31	10	50	2	54	4	7
Buen Pastor, Newburgh	0	0	2	2	0	6	0	0
Christ Church, Warwick	2	0	3	5	1	16	0	0
Good Shepherd, Greenwood Lake	7	0	0	1	0	1	0	0
Grace, Middletown	4	0	0	5	0	2	0	1
Grace, Monroe	0	0	0	0	0	0	0	0
Grace, Port Jervis	4	0	0	3	1	5	1	0
Holy Innocents, Highland Falls	0	0	2	2	0	1	0	0
St Andrew's, Walden	2	0	0	2	0	3	0	4
St Anne's, Washingtonville	8	0	1	6	0	1	0	0
St Francis of Assisi, Montgomery	0	0	0	1	0	1	0	0
St George's, Newburgh	3	27	0	4	0	1	1	2
St James', Goshen	4	0	0	7	0	7	0	0
St John's, Arden	0	0	0	0	0	0	0	0
St John's, Cornwall	6	0	1	4	0	3	0	0
St Mary's, Tuxedo Park	0	4	1	7	0	5	2	0
St Paul's, Chester	9	0	0	1	0	2	0	0
St Thomas', New Windsor	0	0	0	0	0	0	0	0
Sullivan, County	5	0	1	0	0	0	1	0
St Andrew's, South Fallsburg	1	0	0	0	0	0	0	0
St James', Callicoon	4	0	1	0	0	0	0	0
St John's, Monticello	0	0	0	0	0	0	1	0
Ulster County	23	0	2	26	1	15	1	0
Ascension & Holy Trinity, West Park	0	0	0	0	0	1	0	0
Christ Church, Marlboro	0	0	3	0	0	4	0	0
Christ the King, Stone Ridge	0	0	10	1	2	2	1	0
Holy Cross, Kingston	0	0	2	0	0	0	0	0
St Andrew's, New Paltz	10	0	0	0	0	4	0	0
St Gregory's, Woodstock	0	1	2	0	0	0	0	0
St Johns Memorial, Ellenville	3	0	1	4	0	1	0	0
St John's, Kingston	0	0	4	0	0	2	0	0
Trinity, Saugerties	10	0	1	0	1	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	Recvd	ChSchStudents	AdultEd(yes)	PledgeCard	AmtPledged	Plate&Pledge
Diocesan Totals	422	2118	351	7881	18412119	23969822
Total New York Region	33	745	0	3742	8925537	12972484
Total Region II	22	729	0	2580	6960717	8153293
Total Mid-Hudson Region	367	644	351	1559	2525865	2844045
New York City						
New York County	15	420	0	2315	6574990	10018302
All Angels', Manhattan	0	0	No	0	0	0
All Saints', Manhattan	0	0	No	9	13700	28019
All Souls', Manhattan	0	6	No	14	27220	58375
Ascension, Manhattan	0	10	Yes	105	358815	413192
Calvary & St George's, Manhattan	0	32	Yes	154	613365	720901
Christ & Saint Stephen's, Manhattan	0	0	No	0	0	0
Congregation of St Saviour, Manhattan	0	15	Yes	85	139638	203556
Crucifixion, Manhattan	0	0	No	0	0	0
Eglise Du St Esprit, Manhattan	0	0	Yes	23	10861	57652
Epiphany, Manhattan	0	30	No	69	172509	168982
Good Shepherd, Manhattan	0	0	Yes	15	47260	72797
Good Shepherd, Roosevelt Island, Manhattan	0	0	No	0	0	0
Grace, Manhattan	0	60	Yes	227	1114651	1180074
Heavenly Rest, Manhattan	0	0	No	0	0	0
Holy Apostles, Manhattan	0	4	Yes	73	171099	200109
Holy Trinity, Manhattan	2	23	Yes	99	354732	388541
Holy Trinity, Inwood, New York	0	13	Yes	37	47333	46667
Holyrood, Manhattan	0	0	No	0	0	0
Incarnation, Manhattan	3	20	Yes	66	152168	201212
Intercession, Manhattan	0	0	No	53	53210	109272
Our Savior, Manhattan	0	5	No	22	72980	92629
Resurrection, Manhattan	0	11	Yes	21	50607	73616
San Pablo, Manhattan	0	0	No	0	0	0
St Ambrose, Manhattan	0	5	Yes	30	25000	26282
St Andrew's, Manhattan	0	7	Yes	122	133000	217815
St Anns Church For the Deaf, Manhattan	0	29	Yes	1	260	1687
St Augustine's, Manhattan	0	0	No	41	75809	71684
St Bartholomew's, Manhattan	3	40	Yes	254	918709	3006118
St Clement's, Manhattan	0	0	No	14	10416	16069
St Edward the Martyr, Manhattan	0	0	No	24	62186	148222
St Ignatius of Antioch, Manhattan	2	30	Yes	82	189309	233345
St James', Manhattan	0	0	No	0	0	0
St John's in the Village, Manhattan	1	0	No	39	76652	95029
St Luke in the Fields, Manhattan	0	0	No	0	0	0
St Luke's, Manhattan	0	0	No	0	0	0
St Mark's in the Bowery, Manhattan	1	8	Yes	62	127441	148435
St Martin's, Manhattan	0	0	No	42	41440	65748
St Mary the Virgin, Manhattan	1	1	Yes	123	391897	624150
St Mary's (Manhattanville), Manhattan	0	0	Yes	20	31825	57254
St Matthew & St Timothy, Manhattan	0	2	Yes	44	50392	53800
St Michael's, Manhattan	1	51	Yes	191	586476	707872
St Peter's, Manhattan	0	0	No	18	18044	47078
St Philip's, Manhattan	0	10	Yes	67	207522	231332
St Thomas', Manhattan	0	0	No	0	0	0
Transfiguration, Manhattan	1	8	Yes	69	228464	250788
Trinity Wall Street, Manhattan	0	0	No	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	Recvd	ChurchSchStudent	AdultEd(yes)	PledgeCard	AmtPledged	Plate&Pledge
Diocesan Totals	422	2118	351	7881	18412119	23969822
Total New York Region	33	745	0	3742	8925537	12972484
Total Region II	22	729	0	2580	6960717	8153293
Total Mid-Hudson Region	367	644	351	1559	2525865	2844045
Bronx County	17	233	0	1142	1751186	2250002
Atonement, Bronx	0	0	No	0	0	0
Christ Church, Riverdale, Bronx	7	33	Yes	133	286370	311030
Good Shepherd, Bronx	0	0	No	141	180000	176296
Grace, (City Island), Bronx	0	0	No	0	0	0
Grace, (West Farms), Bronx	0	5	Yes	20	30000	52048
Haitian Cong of the Good Samaritan, Bronx	0	20	Yes	30	28956	40431
Holy Nativity, Bronx	0	7	Yes	30	22000	34875
Mediator, Bronx	0	0	Yes	54	43080	45719
San Juan Bautista, Bronx	0	0	No	0	0	0
St Andrew's, Bronx	0	35	Yes	92	179318	200234
St Ann's, Bronx	0	11	Yes	62	28792	35550
St David's, Bronx	0	0	No	0	0	0
St Edmund's, Bronx	0	0	No	0	0	0
St James's, (Fordham), Bronx	0	12	Yes	103	150580	140762
St Joseph's, Bronx	6	8	Yes	77	71671	88846
St Luke's, Bronx	0	80	Yes	254	543184	889918
St Margaret's, (Longwood), Bronx	0	0	No	0	0	0
St Martha's, Bronx	0	0	No	12	16869	18201
St Mary's, Ghanaian, Bronx	0	0	Yes	30	15000	18459
St Paul's, Bronx	0	0	Yes	40	48000	42967
St Peter's, (Westchester Sq), Bronx	4	7	Yes	38	51490	94001
St Simeon's, Bronx	0	0	No	0	0	0
St Stephens, (Woodlawn), Bronx	0	0	No	0	0	0
Trinity, Morrisania, Bronx	0	15	No	26	55876	60665
Richmond County	1	92	0	285	599361	704180
All Saints', Staten Island	0	0	No	0	0	0
Ascension, Staten Island	1	6	Yes	29	79716	98718
Christ Church, New Brighton, Staten Island	0	45	Yes	76	136842	169640
St Alban's, Staten Island	0	19	No	30	50856	58044
St Andrew, Staten Island	0	18	Yes	85	205067	219631
St John's, Staten Island	0	0	No	0	0	0
St Mary's, (Castleton), Staten Island	0	4	Yes	28	42980	73501
St Paul's, Staten Island	0	0	No	37	83900	84646
St Simons', Staten Island	0	0	No	0	0	0
REGION II						
Putnam County	0	47	0	107	333002	468348
Christ Church, Patterson	0	0	No	0	0	0
Holy Communion, Mahopac	0	11	No	28	58463	69213
St Andrew's, Brewster	0	0	No	0	0	0
St Mary's, Cold Spring	0	0	No	15	69284	120197
St Philip's, Garrison	0	36	No	64	205255	278938
Rockland County	3	123	0	344	741524	868641
All Saints', Valley Cottage	0	0	No	0	0	0
Christ Church, Sparkill	0	4	Yes	13	28600	33775
Christ Church, Ramapo, Suffern	0	0	No	0	0	0
Grace, Nyack	0	55	Yes	167	359748	386683
St John's, New City	3	17	Yes	41	108872	154218
St John's in the Wilderness, Stony Point	0	0	No	0	0	0
St John the Divine, Tomkins Cove	0	3	Yes	23	33315	39940
St Paul's, Spring Valley	0	33	Yes	40	90748	98461
St Stephen's, Pearl River	0	11	Yes	47	101221	119957
Trinity, Garnerville	0	0	No	13	19020	35607

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	Recvd	ChSchStudents	AdultEd(yes)	PledgeCard	AmtPledged	Plate&Pledge
Diocesan Totals	422	2118	351	7881	18412119	23969822
Total New York Region	33	745	0	3742	8925537	12972484
Total Region II	22	729	0	2580	6960717	8153293
Total Mid-Hudson Region	367	644	351	1559	2525865	2844045
Westchester County	19	559	0	2129	5886191	6816304
All Saints', Briarcliff	0	0	No	0	0	0
All Saints', Harrison	0	0	No	40	50000	57484
Ascension, Mount Vernon	0	5	Yes	62	128396	235424
Christ Church, Bronxville	0	0	No	0	0	0
Christ Church, Tarrytown	0	21	No	88	227630	262085
Christ the Redeemer, Pelham	0	40	Yes	125	399298	427127
Christ's Church, Rye	0	0	No	0	0	0
Divine Love, Montrose	0	12	Yes	22	52700	55266
Good Shepherd, Granite Springs	5	17	Yes	74	170000	200213
Grace, Hastings on Hudson	0	10	No	51	151019	168364
Grace, White Plains	0	50	Yes	201	277083	343677
Holy Cross, Yonkers	0	0	No	0	0	0
San Andres, Yonkers	7	16	Yes	24	10121	8216
St Andrew's, Hartsdale	0	10	No	22	32370	34809
St Augustine's, Croton on Hudson	2	29	Yes	59	138191	174502
St Barnabas', Ardsley	0	2	Yes	24	45100	119416
St Barnabas', Irvington on Hudson	0	25	Yes	78	389145	397215
St Bartholomew's, White Plains	0	0	No	38	80171	109101
St Francis & St Martha's, White Plains	0	3	Yes	21	73320	72619
St James the Less, Scarsdale	2	0	Yes	130	435000	463484
St James', North Salem	0	0	No	0	0	0
St John's, (Fountain Square), Larchmont	1	25	Yes	112	512173	606991
St John's, Wilmot, New Rochelle	0	20	Yes	49	61120	82600
St John's, Pleasantville	0	14	Yes	45	105000	121132
St John's, South Salem	0	18	No	46	162785	192160
St John's, Gettys Sq, Yonkers	0	3	Yes	27	65000	76527
St John's, Tuckahoe, Yonkers	0	0	Yes	31	46500	45827
St Joseph of Arimathea, Elmsford	0	0	No	0	0	0
St Luke's, Eastchester	0	0	No	0	0	0
St Luke's, Katonah	0	8	No	32	84140	102487
St Luke's, Somers	0	6	Yes	50	119310	174428
St Marks, Mount Kisco	0	3	No	42	122098	178429
St Mary's, Mohegan Lake	0	16	Yes	67	246870	290880
St Mary the Virgin, Chappaqua	0	25	Yes	53	127668	136314
St Matthew's, Bedford	0	70	Yes	212	822564	973261
St Paul's on the Hill, Ossining	0	4	Yes	40	125374	133453
St Peter's, Peekskill	0	7	No	36	74092	95773
St Peter's, Port Chester	0	0	No	0	0	0
St Simon the Cyrenian, New Rochelle	0	10	Yes	34	63640	67094
St Stephens', Armonk	0	24	Yes	33	110546	128709
St Thomas', Mamaroneck	2	46	Yes	82	194200	206991
Sts John Paul & Clement, Mount Vernon	0	0	No	0	0	0
Trinity St Paul's, New Rochelle	0	19	Yes	49	111454	0
Trinity, Ossining	0	1	Yes	30	72113	74246
Zion, Dobbs Ferry	0	0	No	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	Recvd	ChSchStudents	AdultEd(yes)	PledgeCard	AmtPledged	Plate&Pledge
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Total Region II	22	729	0	2580	6960717	8153293
Total Mid-Hudson Region	367	644	351	1559	2525865	2844045
Mid-Hudson Region						
Dutchess County	16	214	0	873	1885657	2090726
Christ Church, Poughkeepsie	12	16	Yes	71	245000	262575
Christ Church, Red Hook	0	10	Yes	30	42644	52565
Grace, Millbrook	0	32	Yes	64	168407	182194
Holy Trinity, Pawling	0	3	Yes	33	54042	59108
La MESA, Dover Plains	0	0	No	0	0	0
Messiah, Rhinebeck	0	0	No	0	0	0
Regeneration, Pine Plains	0	0	No	12	30040	40099
Resurrection, Hopewell Junction	0	18	Yes	28	90580	103640
St Andrew and St Luke, Beacon	1	4	Yes	36	56778	76866
St James', Hyde Park	1	14	Yes	68	145930	154394
St John's, Red Hook	0	0	No	42	58693	61695
St Margaret's, Staatsburg	0	3	No	25	49090	49386
St Mark's, Chelsea	0	0	No	0	0	0
St Nicholas', New Hamburg	2	45	Yes	50	140000	161232
St Paul's, Pleasant Valley	0	9	Yes	79	94759	95150
St Paul's, Poughkeepsie	0	5	Yes	45	73168	103935
St Paul's and Trinity Parish, Tivoli	0	6	No	25	34100	47007
St Peter's, Lithgow, Millbrook	0	35	Yes	122	225101	231034
St Thomas', Amenia	0	0	No	27	73730	88903
Trinity, Fishkill	0	8	No	40	140392	143320
Virgen de Guadalupe, Poughkeepsie	0	0	No	0	0	0
Zion, Wappingers Falls	0	6	Yes	76	163203	177623
Orange County	5	118	0	602	1295169	1461072
Buen Pastor, Newburgh	0	0	Yes	24	7692	17463
Christ Church, Warwick	0	30	Yes	113	282140	312490
Good Shepherd, Greenwood Lake	0	0	No	9	9647	10547
Grace, Middletown	0	10	Yes	57	109016	123803
Grace, Monroe	0	0	No	0	0	0
Grace, Port Jervis	3	4	Yes	32	52364	60097
Holy Innocents, Highland Falls	0	3	Yes	35	79347	83505
St Andrew's, Walden	0	0	Yes	28	43336	58495
St Anne's, Washingtonville	0	7	No	16	32100	34173
St Francis of Assisi, Montgomery	0	0	No	6	5000	7475
St George's, Newburgh	0	19	Yes	40	115106	137937
St James', Goshen	0	20	Yes	94	215352	220254
St John's, Arden	0	0	No	0	0	426
St John's, Cornwall	0	12	Yes	55	147200	178644
St Mary's, Tuxedo Park	2	10	Yes	74	152595	173354
St Paul's, Chester	0	3	Yes	19	44274	42409
St Thomas', New Windsor	0	0	No	0	0	0
Sullivan, County	0	0	0	25	21160	41595
St Andrew's, South Fallsburg	0	0	Yes	3	6300	12443
St James', Callicoon	0	0	No	6	7000	8741
St John's, Monticello	0	0	Yes	16	7860	20411
Ulster County	0	79	0	310	618697	711373
Ascension & Holy Trinity, West Park	0	0	No	15	28468	35848
Christ Church, Marlboro	0	5	No	18	24426	27426
Christ the King, Stone Ridge	0	25	Yes	80	204004	239237
Holy Cross, Kingston	0	12	Yes	32	63478	67748
St Andrew's, New Paltz	0	14	Yes	35	66920	74036
St Gregory's, Woodstock	0	8	Yes	40	79962	88041
St Johns Memorial, Ellenville	0	0	Yes	28	20553	30537
St John's, Kingston	0	12	Yes	43	80160	84177
Trinity, Saugerties	0	3	No	19	50726	64323

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	OpincFromInvstmnts	Other income	Bequests	NormalOprtngrIncome	AssistFromDiocese	TotalOprtngrRevenues
Diocesan Totals	7246482	12498853	540484	44254588	562484	44816721
Total New York Region	4774718	9562404	347827	27657433	434278	28091711
Total Region II	1700077	2241336	177278	12271984	110348	12382332
Total Mid-Hudson Region	771687	695113	15379	4325171	17858	4342678
New York City						
New York County	4350590	8415450	281453	23065795	69476	23135271
All Angels', Manhattan	0	0	0	0	0	0
All Saints', Manhattan	211163	221989	0	461171	0	461171
All Souls', Manhattan	18215	88991	10000	175581	0	175581
Ascension, Manhattan	646660	120460	0	1180312	0	1180312
Calvary & St George's, Manhattan	0	0	37813	758714	0	758714
Christ & Saint Stephen's, Manhattan	0	0	0	0	0	0
Congregation of St Saviour, Manhattan	221	35350	0	239127	0	239127
Crucifixion, Manhattan	0	0	0	0	0	0
Eglise Du St Esprit, Manhattan	0	402000	0	459652	0	459652
Epiphany, Manhattan	1017934	128374	600	1315890	4300	1320190
Good Shepherd, Manhattan	0	104490	34000	211287	0	211287
Good Shepherd, Roosevelt Island, Manhattan	0	0	0	0	0	0
Grace, Manhattan	171379	76554	2256	1430263	0	1430263
Heavenly Rest, Manhattan	0	0	0	0	0	0
Holy Apostles, Manhattan	91694	198388	0	490191	0	490191
Holy Trinity, Manhattan	117953	421919	0	928413	0	928413
Holy Trinity, Inwood, New York	10278	22523	0	79468	10269	89737
Holyrood, Manhattan	0	0	0	0	0	0
Incarnation, Manhattan	320917	44042	0	566171	0	566171
Intercession, Manhattan	6095	305627	0	420994	0	420994
Our Savior, Manhattan	13129	17809	0	123567	20000	143567
Resurrection, Manhattan	190000	269058	0	532674	0	532674
San Pablo, Manhattan	0	0	0	0	0	0
St Ambrose, Manhattan	27736	12293	0	66311	0	66311
St Andrew's, Manhattan	0	61448	0	279263	0	279263
St Anns Church For the Deaf, Manhattan	30805	3663	0	36155	24700	60855
St Augustine's, Manhattan	110400	207673	0	389757	0	389757
St Bartholomew's, Manhattan	0	2662683	0	5668801	0	5668801
St Clement's, Manhattan	0	1162	0	17231	0	17231
St Edward the Martyr, Manhattan	36711	27259	0	212192	0	212192
St Ignatius of Antioch, Manhattan	139611	68962	0	441918	0	441918
St James', Manhattan	0	0	0	0	0	0
St John's in the Village, Manhattan	124800	3101	0	222930	0	222930
St Luke in the Fields, Manhattan	0	0	0	0	0	0
St Luke's, Manhattan	0	0	0	0	0	0
St Mark's in the Bowery, Manhattan	0	378939	0	527374	0	527374
St Martin's, Manhattan	0	27471	120392	213611	0	213611
St Mary the Virgin, Manhattan	790454	32700	0	1447304	0	1447304
St Mary's (Manhattanville), Manhattan	0	158398	76392	292044	0	292044
St Matthew & St Timothy, Manhattan	105002	121884	0	280686	10207	290893
St Michael's, Manhattan	0	784563	0	1492435	0	1492435
St Peter's, Manhattan	0	263300	0	310378	0	310378
St Philip's, Manhattan	2212	451638	0	685182	0	685182
St Thomas', Manhattan	0	0	0	0	0	0
Transfiguration, Manhattan	167221	690739	0	1108748	0	1108748
Trinity Wall Street, Manhattan	0	0	0	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	OpIncfromInvntmts	Other_Income	Bequests	NormalOperatingInco	AssistFromDiocese	OperatingRevenues
Diocesan Totals	7246482	12498853	540484	44254588	562484	44816721
Total New York Region	4774718	9562404	347827	27657433	434278	28091711
Total Region II	1700077	2241336	177278	12271984	110948	12382332
Total Mid-Hudson Region	771687	695113	15379	4325171	17858	4342678
Bronx County	124832	799583	66374	3240791	364802	3605593
Atonement, Bronx	0	0	0	0	0	0
Christ Church, Riverdale, Bronx	6500	38100	0	355630	0	355630
Good Shepherd, Bronx	0	43890	0	220186	0	220186
Grace, (City Island), Bronx	0	0	0	0	0	0
Grace, (West Farms), Bronx	0	15604	0	67652	0	67652
Haitian Cong of the Good Samaritan, Bronx	0	1000	0	41431	78600	120031
Holy Nativity, Bronx	502	55026	0	90403	0	90403
Mediator, Bronx	0	51957	360	98036	114902	212938
San Juan Bautista, Bronx	0	0	0	0	0	0
St Andrew's, Bronx	0	120427	0	320661	0	320661
St Ann's, Bronx	0	41138	59735	136423	111300	247723
St David's, Bronx	0	0	0	0	0	0
St Edmund's, Bronx	0	0	0	0	0	0
St James', (Fordham), Bronx	16647	20817	6279	184505	0	184505
St Joseph's, Bronx	0	7337	0	96183	0	96183
St Luke's, Bronx	0	31731	0	921649	0	921649
St Margaret's, (Longwood), Bronx	0	0	0	0	0	0
St Martha's, Bronx	22782	4825	0	45808	0	45808
St Mary's, Ghanaian, Bronx	0	0	0	18459	0	18459
St Paul's, Bronx	0	265033	0	308000	0	308000
St Peter's, (Westchester Sq), Bronx	78401	80113	0	252515	60000	312515
St Simeon's, Bronx	0	0	0	0	0	0
St Stephens, (Woodlawn), Bronx	0	0	0	0	0	0
Trinity, Morrisania, Bronx	0	22585	0	83250	0	83250
Richmond County	299296	347371	0	1350847	0	1350847
All Saints', Staten Island	0	0	0	0	0	0
Ascension, Staten Island	10478	109392	0	218588	0	218588
Christ Church, New Brighton, Staten Island	70000	0	0	239640	0	239640
St Alban's, Staten Island	10328	51643	0	120015	0	120015
St Andrew, Staten Island	0	121133	0	340764	0	340764
St John's, Staten Island	0	0	0	0	0	0
St Mary's, (Castleton), Staten Island	208264	20971	0	302736	0	302736
St Paul's, Staten Island	226	44232	0	129104	0	129104
St Simons', Staten Island	0	0	0	0	0	0
REGION II						
Putnam County	21198	25263	25000	539809	0	539809
Christ Church, Patterson	0	0	0	0	0	0
Holy Communion, Mahopac	0	13845	0	83058	0	83058
St Andrew's, Brewster	0	0	0	0	0	0
St Mary's, Cold Spring	2575	0	0	122772	0	122772
St Phillip's, Garrison	18623	11418	25000	333979	0	333979
Rockland County	115902	143994	0	1128537	0	1128537
All Saints', Valley Cottage	0	0	0	0	0	0
Christ Church, Sparkill	50760	98737	0	183272	0	183272
Christ Church, Ramapo, Suffern	0	0	0	0	0	0
Grace, Nyack	54970	36438	0	478091	0	478091
St John's, New City	172	0	0	154390	0	154390
St John's in the Wilderness, Stony Point	0	0	0	0	0	0
St John the Divine, Tomkins Cove	0	1715	0	41655	0	41655
St Paul's, Spring Valley	10000	7211	0	115672	0	115672
St Stephen's, Pearl River	0	-352	0	119605	0	119605
Trinity, Garnerville	0	245	0	35852	0	35852

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA *Continued*

Congregation	OpIncrFrmInvntmnts	Other Income	Bequests	NormalOprrngIncome	AssistFrmDiocese	OprrngRevenues
Diocesan Totals	7246482	12498853	540484	44254588	562484	44816721
Total New York Region	4774718	9562404	347827	27657433	434278	28091711
Total Region II	1700077	2241336	177278	12271984	110348	12382332
Total Mid-Hudson Region	771687	695113	15379	4325171	17858	4342678
Westchester County	1562977	2072079	152278	10603638	110348	10713986
All Saints', Briarcliff	0	0	0	0	0	0
All Saints', Harrison	34263	115315	0	207062	0	207062
Ascension, Mount Vernon	11133	52359	0	298916	0	298916
Christ Church, Bronxville	0	0	0	0	0	0
Christ Church, Tarrytown	58250	29175	0	349510	18000	367510
Christ the Redeemer, Pelham	148289	64932	0	640348	21185	661533
Christ's Church, Rye	0	0	0	0	0	0
Divine Love, Montrose	0	53695	0	108961	0	108961
Good Shepherd, Granite Springs	6684	47528	0	254425	0	254425
Grace, Hastings on Hudson	0	21567	0	189931	0	189931
Grace, White Plains	37526	66055	0	447258	63278	510536
Holy Cross, Yonkers	0	0	0	0	0	0
San Andres, Yonkers	11287	28614	0	48117	0	48117
St Andrew's, Hartsdale	0	44486	0	79295	0	79295
St Augustine's, Croton on Hudson	6901	38097	0	219500	0	219500
St Barnabas', Ardsley	719	0	0	120135	0	120135
St Barnabas', Irvington on Hudson	7	62199	161	459582	0	459582
St Bartholomew's, White Plains	70	112681	4690	226542	0	226542
St Francis & St Martha's, White Plains	0	16172	0	88791	7885	96676
St James the Less, Scarsdale	397974	83326	0	944784	0	944784
St James', North Salem	0	0	0	0	0	0
St John's, (Fountain Square), Larchmont	188631	92712	104367	992701	0	992701
St John's, Wilmot, New Rochelle	36673	188879	20000	328152	0	328152
St John's, Pleasantville	28667	53419	7100	210318	0	210318
St John's, South Salem	15000	80664	0	287824	0	287824
St John's, Gettys Sq, Yonkers	6974	117993	0	201494	0	201494
St John's, Tuckahoe, Yonkers	0	105127	0	150954	0	150954
St Joseph of Arimathea, Elmsford	0	0	0	0	0	0
St Luke's, Eastchester	0	0	0	0	0	0
St Luke's, Katonah	6742	774	0	110003	0	110003
St Luke's, Somers	0	95902	5810	276140	0	276140
St Marks, Mount Kisco	65000	86042	5000	334471	0	334471
St Mary's, Mohegan Lake	0	32976	0	323856	0	323856
St Mary the Virgin, Chappaqua	10012	15964	150	162440	0	162440
St Matthew's, Bedford	12985	126537	0	1112783	0	1112783
St Paul's on the Hill, Ossining	32584	27250	0	193287	0	193287
St Peter's, Peekskill	51630	55025	0	202428	0	202428
St Peter's, Port Chester	0	0	0	0	0	0
St Simon the Cyrenian, New Rochelle	0	47101	0	114195	0	114195
St Stephens', Armonk	32665	22779	5000	189153	0	189153
St Thomas', Mamaroneck	234301	84015	0	525307	0	525307
Sts John Paul & Clement, Mount Vernon	0	0	0	0	0	0
Trinity St Paul's, New Rochelle	0	0	0	0	0	0
Trinity, Ossining	128010	2719	0	204975	0	204975
Zion, Dobbs Ferry	0	0	0	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	OpincFromInvstmnts	Other Income	Bequests	NormalOprtnIncome	AssistFromDiocese	OperatingRevenues
Diocesan Totals	7246482	12498853	540484	44254588	562484	44816721
Total New York Region	4774718	9562404	347827	27657433	434278	28091711
Total Region II	1700077	2241336	177278	12271984	110348	12382332
Total Mid-Hudson Region	771687	695113	15379	4325171	17858	4342678
Mid-Hudson Region						
Dutchess County	521087	556193	13389	3181395	2125	3183520
Christ Church, Poughkeepsie	96500	5424	0	364499	0	364499
Christ Church, Red Hook	12543	33772	0	98880	0	98880
Grace, Millbrook	27104	133555	0	342853	0	342853
Holy Trinity, Pawling	808	7200	0	67116	0	67116
La MESA, Dover Plains	0	0	0	0	0	0
Messiah, Rhinebeck	0	0	0	0	0	0
Regeneration, Pine Plains	0	20822	0	60921	2125	63046
Resurrection, Hopewell Junction	0	45314	0	148954	0	148954
St Andrew and St Luke, Beacon	0	109732	0	186598	0	186598
St James', Hyde Park	133055	20658	13389	321496	0	321496
St John's, Red Hook	14000	24649	0	100344	0	100344
St Margaret's, Staatsburg	0	0	0	49386	0	49386
St Mark's, Chelsea	0	0	0	0	0	0
St Nicholas', New Hamburg	0	11270	0	172502	0	172502
St Paul's, Pleasant Valley	66000	11815	0	172965	0	172965
St Paul's, Poughkeepsie	5760	15243	0	124938	0	124938
St Paul's and Trinity Parish, Tivoli	38191	8930	0	94128	0	94128
St Peter's, Lithgow, Millbrook	60805	18388	0	310227	0	310227
St Thomas', Amenia	32071	29763	0	150737	0	150737
Trinity, Fishkill	0	33790	0	177110	0	177110
Virgen de Guadalupe, Poughkeepsie	0	0	0	0	0	0
Zion, Wappingers Falls	34250	25868	0	237741	0	237741
Orange County	512249	371982	4326	2349629	49231	2398860
Buen Pastor, Newburgh	0	31066	2936	51465	0	51465
Christ Church, Warwick	0	99000	0	411490	0	411490
Good Shepherd, Greenwood Lake	21279	1680	0	33506	0	33506
Grace, Middletown	112335	17908	0	254046	0	254046
Grace, Monroe	0	0	0	0	0	0
Grace, Port Jervis	10000	4042	0	74139	0	74139
Holy Innocents, Highland Falls	18821	76606	0	178932	25000	203932
St Andrew's, Walden	11260	31250	0	101005	20005	121010
St Anne's, Washingtonville	36500	320	1390	72383	0	72383
St Francis of Assisi, Montgomery	3085	7100	0	17660	4226	21886
St George's, Newburgh	55800	23930	0	217667	0	217667
St James', Goshen	0	6836	0	227090	0	227090
St John's, Arden	40496	8250	0	49172	0	49172
St John's, Cornwall	7500	9816	0	195960	0	195960
St Mary's, Tuxedo Park	175902	48256	0	397512	0	397512
St Paul's, Chester	19271	5922	0	67602	0	67602
St Thomas', New Windsor	0	0	0	0	0	0
Sullivan, County	22598	21313	1639	87145	0	87145
St Andrew's, South Fallsburg	8	1070	0	13521	0	13521
St James', Callicoon	0	11741	0	20482	0	20482
St John's, Monticello	22590	8502	1639	53142	0	53142
Ulster County	227651	117256	0	1056280	15382	1071662
Ascension & Holy Trinity, West Park	9521	27615	0	72984	0	72984
Christ Church, Marlboro	0	12420	0	39846	481	40327
Christ the King, Stone Ridge	13953	11738	0	264928	0	264928
Holy Cross, Kingston	3000	3684	0	74432	0	74432
St Andrew's, New Paltz	0	12007	0	86043	0	86043
St Gregory's, Woodstock	0	29630	0	117671	0	117671
St Johns Memorial, Ellenville	52958	8560	0	92055	0	92055
St John's, Kingston	110790	11602	0	206569	0	206569
Trinity, Saugerties	37429	0	0	101752	14901	116653

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	CapitalFunds	Adds to Endwmnt	OutrchMsnRevenue	TransmittalRevenue	NonOprngRevenues	TotalRevenues
Diocesan Totals	33662536	16601360	9000378	621098	59884319	104700689
Total New York Region	31924159	14508058	7866533	291870	54590620	82682331
Total Region II	1228107	755262	465420	245394	2694183	15076515
Total Mid-Hudson Region	510270	1338040	668425	83834	2599516	6941843
New York City						
New York County	31279910	14468772	7078112	263241	53090035	76225306
All Angels', Manhattan	0	0	0	0	0	0
All Saints', Manhattan	0	0	14697	0	14697	475868
All Souls', Manhattan	0	0	0	0	0	175581
Ascension, Manhattan	169792	11263	2000	77000	260055	1440367
Calvary & St George's, Manhattan	251278	0	58833	0	310111	1068825
Christ & Saint Stephen's, Manhattan	0	0	0	0	0	0
Congregation of St Saviour, Manhattan	0	0	11976	0	11976	251103
Crucifixion, Manhattan	0	0	0	0	0	0
Eglise Du St Esprit, Manhattan	0	1750	0	0	1750	461402
Epiphany, Manhattan	30000000	13000000	1003670	19307	44022977	45343167
Good Shepherd, Manhattan	0	0	0	0	0	211287
Good Shepherd, Roosevelt Island, Manhattan	0	0	0	0	0	0
Grace, Manhattan	292060	260000	1126521	38534	1717115	3147378
Heavenly Rest, Manhattan	0	0	0	0	0	0
Holy Apostles, Manhattan	0	20000	3487454	0	3507454	3997645
Holy Trinity, Manhattan	0	20627	0	2392	23019	951432
Holy Trinity, Inwood, New York	0	0	3856	0	3856	93593
Holyrood, Manhattan	0	0	0	0	0	0
Incarnation, Manhattan	0	35692	0	0	35692	601863
Intercession, Manhattan	0	0	0	0	0	420994
Our Savior, Manhattan	0	50000	743639	90225	883864	1027431
Resurrection, Manhattan	37493	0	0	0	37493	570167
San Pablo, Manhattan	0	0	0	0	0	0
St Ambrose, Manhattan	27505	0	0	500	28005	94316
St Andrew's, Manhattan	42784	0	633	380	43797	323060
St Anns Church For the Deaf, Manhattan	0	0	0	0	0	60855
St Augustine's, Manhattan	0	0	14041	0	14041	403798
St Bartholomew's, Manhattan	80263	145000	156301	0	381564	6050365
St Clement's, Manhattan	0	4524	159	0	4683	21914
St Edward the Martyr, Manhattan	0	13746	0	0	13746	225938
St Ignatius of Antioch, Manhattan	7397	0	0	0	7397	449315
St James', Manhattan	0	0	0	0	0	0
St John's in the Village, Manhattan	65942	0	124800	5324	196066	418996
St Luke in the Fields, Manhattan	0	0	0	0	0	0
St Luke's, Manhattan	0	0	0	0	0	0
St Mark's in the Bowery, Manhattan	67743	0	5000	1450	74193	601567
St Martin's, Manhattan	54479	0	0	0	54479	268090
St Mary the Virgin, Manhattan	62795	19955	17711	0	100461	1547765
St Mary's (Manhattanville), Manhattan	27284	3083	189569	60	219996	512040
St Matthew & St Timothy, Manhattan	2385	0	19324	7600	29309	320202
St Michael's, Manhattan	0	683132	37523	11351	732006	2224441
St Peter's, Manhattan	22476	0	0	0	22476	332854
St Philip's, Manhattan	0	0	0	0	0	685182
St Thomas', Manhattan	0	0	0	0	0	0
Transfiguration, Manhattan	68234	200000	60405	9118	337757	1446505
Trinity Wall Street, Manhattan	0	0	0	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	CapitalFunds	Adds to Endwmnt	OutrchMsnRevenue	TransmittalRevenue	NonOperatingRevenue	TotalRevenues
Diocesan Totals	33662536	16601360	9000378	621098	59884319	104700689
Total New York Region	31924159	14508058	7866533	291870	54590620	82682331
Total Region II	1228107	755262	465420	245394	2694183	15076515
Total Mid-Hudson Region	510270	1338040	668425	83834	2599516	6941843
Bronx County	357087	33575	737685	25870	1154217	4759810
Atonement, Bronx	0	0	0	0	0	0
Christ Church, Riverdale, Bronx	29225	10575	33224	9115	82139	437769
Good Shepherd, Bronx	0	0	0	2089	2089	22275
Grace, (City Island), Bronx	0	0	0	0	0	0
Grace, (West Farms), Bronx	18530	0	46463	4745	69738	137390
Haitian Cong of the Good Samaritan, Bronx	0	12000	26599	0	38599	158630
Holy Nativity, Bronx	0	10000	0	0	10000	100403
Mediator, Bronx	0	0	0	291	291	213229
San Juan Bautista, Bronx	0	0	0	0	0	0
St Andrew's, Bronx	0	0	20662	1694	22356	343017
St Ann's, Bronx	201000	0	491404	0	692404	940127
St David's, Bronx	0	0	0	0	0	0
St Edmund's, Bronx	0	0	0	0	0	0
St James', (Fordham), Bronx	41327	0	26402	0	67729	252234
St Joseph's, Bronx	7725	1000	0	200	8925	105108
St Luke's, Bronx	0	0	10292	7736	18028	939677
St Margaret's, (Longwood), Bronx	0	0	0	0	0	0
St Martha's, Bronx	0	0	2682	0	2682	48490
St Mary's, Ghanaian, Bronx	0	0	0	0	0	18459
St Paul's, Bronx	0	0	17500	0	17500	325500
St Peter's, (Westchester Sq), Bronx	0	0	37911	0	37911	350426
St Simeon's, Bronx	0	0	0	0	0	0
St Stephens, (Woodlawn), Bronx	0	0	0	0	0	0
Trinity, Morrisania, Bronx	59280	0	24546	0	83826	167076
Richmond County	287162	5711	50736	2759	346368	1697215
All Saints', Staten Island	0	0	0	0	0	0
Ascension, Staten Island	0	0	20	200	220	218808
Christ Church, New Brighton, Staten Island	45000	0	44261	0	89261	328901
St Alban's, Staten Island	33272	5711	0	0	38983	158998
St Andrew, Staten Island	118925	0	2024	0	120949	461713
St John's, Staten Island	0	0	0	0	0	0
St Mary's, (Castleton), Staten Island	63516	0	4431	530	68477	371213
St Paul's, Staten Island	26449	0	0	2029	28478	157582
St Simons', Staten Island	0	0	0	0	0	0
REGION II						
Putnam County	442976	100000	500	0	543476	1083285
Christ Church, Patterson	0	0	0	0	0	0
Holy Communion, Mahopac	0	0	500	0	500	83558
St Andrew's, Brewster	0	0	0	0	0	0
St Mary's, Cold Spring	0	0	0	0	0	122772
St Phillip's, Garrison	442976	100000	0	0	542976	876955
Rockland County	181963	40100	51813	15786	289662	1418199
All Saints', Valley Cottage	0	0	0	0	0	0
Christ Church, Sparkill	0	0	0	0	0	183272
Christ Church, Ramapo, Suffern	0	0	0	0	0	0
Grace, Nyack	96557	0	38058	13240	147855	625946
St John's, New City	698	100	0	2036	2834	157224
St John's in the Wilderness, Stony Point	0	0	0	0	0	0
St John the Divine, Tomkins Cove	17800	40000	850	165	58815	100470
St Paul's, Spring Valley	22284	0	3805	345	26434	142106
St Stephen's, Pearl River	7424	0	6920	0	14344	133949
Trinity, Garnerville	37200	0	2180	0	39380	75232

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	CapitalFunds	Adds to Endwmt	OutrchMsnRevenue	TransmittalRevenue	NonOprngRevenues	TotalRevenues
Diocesan Totals	33662536	16601360	9000378	621098	59884319	104700689
Total New York Region	31924159	14508058	7866533	291870	54590620	82682331
Total Region II	1228107	755262	465420	245394	2694183	15076515
Total Mid-Hudson Region	510270	1338040	668425	83834	2599516	6941843
Westchester County	603168	615162	413107	229608	1861045	12575031
All Saints', Briarcliff	0	0	0	0	0	0
All Saints', Harrison	29569	0	0	0	29569	236631
Ascension, Mount Vernon	6674	0	25987	2062	34723	333639
Christ Church, Bronxville	0	0	0	0	0	0
Christ Church, Tarrytown	10866	0	0	11003	21869	389379
Christ the Redeemer, Pelham	123150	9392	2762	4815	140119	801652
Christ's Church, Rye	0	0	0	0	0	0
Divine Love, Montrose	0	5000	0	0	5000	113961
Good Shepherd, Granite Springs	30510	0	3072	19027	52609	307034
Grace, Hastings on Hudson	0	0	0	20656	20656	210587
Grace, White Plains	50000	0	119116	487	169603	680139
Holy Cross, Yonkers	0	0	0	0	0	0
San Andres, Yonkers	0	0	154683	0	154683	202800
St Andrew's, Hartsdale	3905	0	0	0	3905	83200
St Augustine's, Croton on Hudson	3860	1	1615	395	5871	225371
St Barnabas', Ardsley	0	0	0	0	0	120135
St Barnabas', Irvington on Hudson	67527	0	64800	0	132327	591909
St Bartholomew's, White Plains	10826	0	0	0	10826	237368
St Francis & St Martha's, White Plains	6300	0	0	0	6300	102976
St James the Less, Scarsdale	22470	136302	0	30845	189617	1134401
St James', North Salem	0	0	0	0	0	0
St John's, (Fountain Square), Larchmont	0	0	0	20190	20190	1012891
St John's, Wilmot, New Rochelle	30977	0	0	1506	32483	360635
St John's, Pleasantville	3966	0	525	4776	9267	219585
St John's, South Salem	53871	0	1056	3011	57938	345762
St John's, Gettys Sq, Yonkers	0	0	0	0	0	201494
St John's, Tuckahoe, Yonkers	35936	1201	2094	4930	44161	195115
St Joseph of Arimathea, Elmsford	0	0	0	0	0	0
St Luke's, Eastchester	0	0	0	0	0	0
St Luke's, Katonah	5045	5807	0	15711	26563	136566
St Luke's, Somers	0	0	8287	0	8287	284427
St Marks, Mount Kisco	19400	0	0	10000	29400	363871
St Mary's, Mohegan Lake	0	0	0	0	0	323856
St Mary the Virgin, Chappaqua	17169	0	0	0	17169	179609
St Matthew's, Bedford	38000	405000	0	0	443000	1555783
St Paul's on the Hill, Ossining	3887	1115	17300	0	22302	215589
St Peter's, Peekskill	1707	0	1025	3488	6220	208648
St Peter's, Port Chester	0	0	0	0	0	0
St Simon the Cyrenian, New Rochelle	0	0	5948	0	5948	120143
St Stephens, Armonk	27553	0	612	15291	43456	232609
St Thomas', Mamaroneck	0	0	4225	61415	65640	590947
Sts John Paul & Clement, Mount Vernon	0	0	0	0	0	0
Trinity St Paul's, New Rochelle	0	0	0	0	0	0
Trinity, Ossining	0	51344	0	0	51344	256319
Zion, Dobbs Ferry	0	0	0	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	Capital Funds	Adds to Endwmnt	OutrchMsnRevenue	Transmittal Revenue	NonOprngRevenues	Total Revenues
Diocesan Totals	33662536	16601360	9000378	621098	59884319	104700689
Total New York Region	31924159	14508058	7866533	291870	54590620	82682331
Total Region II	1228107	75262	465420	245394	2694183	15076515
Total Mid-Hudson Region	510270	1338040	668425	83834	2599516	6941843
Mid-Hudson Region						
Dutchess County	205708	23968	604566	60226	894468	4077988
Diocesan Totals	33662536	16601360	9000378	621098	59884319	104700689
Christ Church, Poughkeepsie	14235	8496	67918	168	90817	455316
Christ Church, Red Hook	0	0	0	0	0	98880
Grace, Millbrook	10000	0	330549	8251	348800	691653
Holy Trinity, Pawling	0	0	1160	0	1160	68276
La MESA, Dover Plains	0	0	0	0	0	0
Messiah, Rhinebeck	0	0	0	0	0	0
Regeneration, Pine Plains	0	0	0	4350	4350	67396
Resurrection, Hopewell Junction	11000	1472	0	0	12472	161426
St Andrew and St Luke, Beacon	0	0	10579	634	11213	197811
St James', Hyde Park	50623	0	6858	1925	59406	380902
St John's, Red Hook	21200	0	0	178	21378	121722
St Margaret's, Staatsburg	0	0	2299	0	2299	51685
St Mark's, Chelsea	0	0	0	0	0	0
St Nicholas', New Hamburg	480	0	0	725	1205	173707
St Paul's, Pleasant Valley	3400	0	15617	339	19356	192321
St Paul's, Poughkeepsie	17940	6500	0	1149	25589	150527
St Paul's and Trinity Parish, Tivoli	2760	0	0	305	3065	97193
St Peter's, Lithgow, Millbrook	4000	7500	28026	33088	72614	382841
St Thomas', Amenia	0	0	119681	519	120200	270937
Trinity, Fishkill	70070	0	0	545	70615	247725
Virgen de Guadalupe, Poughkeepsie	0	0	0	0	0	0
Zion, Wappingers Falls	0	0	21879	8050	29929	267670
Orange County	220317	94238	379792	19912	714259	3113119
Buen Pastor, Newburgh	0	0	0	150	150	51615
Christ Church, Warwick	115176	0	1770	0	116946	528436
Good Shepherd, Greenwood Lake	0	0	0	0	0	33506
Grace, Middletown	14568	0	256139	0	270707	524753
Grace, Monroe	0	0	0	0	0	0
Grace, Port Jervis	0	0	9958	0	9958	84097
Holy Innocents, Highland Falls	5000	2250	13000	600	20850	224782
St Andrew's, Walden	0	0	1267	0	1267	122277
St Anne's, Washingtonville	0	0	670	70	740	73123
St Francis of Assisi, Montgomery	0	0	0	269	269	22155
St George's, Newburgh	41694	600	34965	697	77956	295623
St James', Goshen	18117	19501	4092	1968	43678	270768
St John's, Arden	0	51887	0	0	51887	101059
St John's, Cornwall	8566	0	0	258	8824	204784
St Mary's, Tuxedo Park	12750	20000	56450	15900	105100	502612
St Paul's, Chester	4446	0	1481	0	5927	73529
St Thomas', New Windsor	0	0	0	0	0	0
Sullivan, County	74205	0	39200	398	113803	200948
St Andrew's, South Fallsburg	0	0	8100	148	8248	21769
St James', Callicoon	4300	0	0	0	4300	24782
St John's, Monticello	69905	0	31100	250	101255	154397
Ulster County	230006	1313721	24308	22859	1590894	2662556
Ascension & Holy Trinity, West Park	6880	0	21783	0	28663	101647
Christ Church, Marlboro	0	1645	0	0	1645	41972
Christ the King, Stone Ridge	165597	56576	0	3371	225544	490472
Holy Cross, Kingston	37564	1250000	0	0	1287564	1361996
St Andrew's, New Paltz	0	0	0	0	0	86043
St Gregory's, Woodstock	15070	0	0	3323	18393	136064
St Johns Memorial, Ellenville	0	0	0	0	0	92055
St John's, Kingston	4895	0	2525	15650	23070	229639
Trinity, Saugerties	0	5500	0	515	6015	122668

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	PymtToDiocese	Outreach	OtherExpenses	OperatingExpenses	CapImprmnts	OutreachMsnExp
Diocesan Totals	3985709	1073287	45574354	50632648	12678413	8789787
Total New York Region	2331388	418535	29676329	32426252	8462387	7885127
Total Region II	1294112	553907	11719174	13567193	3682559	283025
Total Mid-Hudson Region	360209	100845	4178851	4639203	533467	621635
New York City						
New York County	1961159	251995	22659053	24872207	7893162	7126665
All Angels', Manhattan	0	0	0	0	0	0
All Saints', Manhattan	51572	41620	367980	461172	46935	43223
All Souls', Manhattan	7862	0	167788	175650	400	0
Ascension, Manhattan	178620	58120	1044774	1281514	60460	0
Calvary & St George's, Manhattan	104512	0	1106880	1211392	126621	41069
Christ & Saint Stephen's, Manhattan	0	0	0	0	0	0
Congregation of St Saviour, Manhattan	19131	0	155992	175123	0	40297
Crucifixion, Manhattan	0	0	0	0	0	0
Eglise Du St Esprit, Manhattan	42998	27000	364066	434064	0	27998
Epiphany, Manhattan	51223	2200	785543	838966	2099417	1133885
Good Shepherd, Manhattan	17504	0	190998	208502	0	2018
Good Shepherd, Roosevelt Island, Manhattan	0	0	0	0	0	0
Grace, Manhattan	248496	0	2000226	2248722	253295	876452
Heavenly Rest, Manhattan	0	0	0	0	0	0
Holy Apostles, Manhattan	60316	0	751394	811710	176558	3603160
Holy Trinity, Manhattan	87000	0	836506	923506	71229	0
Holy Trinity, Inwood, New York	0	8218	95024	103242	0	990
Holyrood, Manhattan	0	0	0	0	0	0
Incarnation, Manhattan	55852	0	690234	746086	0	0
Intercession, Manhattan	1942	0	489686	491628	37412	0
Our Savior, Manhattan	7544	0	154955	162499	0	723378
Resurrection, Manhattan	12000	0	651431	663431	61015	131
San Pablo, Manhattan	0	0	0	0	0	0
St Ambrose, Manhattan	5000	1000	190315	196315	4400	628
St Andrew's, Manhattan	12000	0	242781	254781	17420	185
St Anns Church For the Deaf, Manhattan	1475	10570	24911	36956	0	8239
St Augustine's, Manhattan	47272	0	326058	373330	0	13478
St Bartholomew's, Manhattan	325000	0	5162067	5487067	3419198	156300
St Clement's, Manhattan	639	2787	41133	44559	0	0
St Edward the Martyr, Manhattan	34357	0	177835	212192	10369	14233
St Ignatius of Antioch, Manhattan	37552	6511	453448	497511	156109	0
St James', Manhattan	0	0	0	0	0	0
St John's in the Village, Manhattan	23576	2620	112285	138481	35672	92259
St Luke in the Fields, Manhattan	0	0	0	0	0	0
St Luke's, Manhattan	0	0	0	0	0	0
St Mark's in the Bowery, Manhattan	17441	3351	526356	547148	2250	13059
St Martin's, Manhattan	0	469	146174	146643	56580	0
St Mary the Virgin, Manhattan	98165	0	1565077	1663242	819640	46175
St Mary's (Manhattanville), Manhattan	1200	0	294518	295718	52390	132130
St Matthew & St Timothy, Manhattan	5000	500	168547	174047	2385	34002
St Michael's, Manhattan	225252	16438	1521403	1763093	291362	49078
St Peter's, Manhattan	25000	0	250673	275673	20634	250
St Philip's, Manhattan	0	0	719495	719495	0	0
St Thomas', Manhattan	0	0	0	0	0	0
Transfiguration, Manhattan	155658	70591	882500	1108749	71411	74048
Trinity Wall Street, Manhattan	0	0	0	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	Pymt to Diocese	Outreach	Other Expenses	Operating Expenses	Cap Improvement	Mission Outreach Expense
Diocesan Totals	3985709	1073287	45574354	50632648	12678413	8789787
Total New York Region	2331388	418535	29676329	32426252	8462387	7885127
Total Region II	1294112	553907	11719174	13567193	3682559	283025
Total Mid-Hudson Region	360209	100845	4178851	4639203	533467	621635
Bronx County	264334	127754	5796236	6188324	374660	752943
Atonement, Bronx	0	0	0	0	0	0
Christ Church, Riverdale, Bronx	33104	0	350669	383773	46189	8241
Good Shepherd, Bronx	20861	750	194012	215623	24466	750
Grace, (City Island), Bronx	0	0	0	0	0	0
Grace, (West Farms), Bronx	4817	0	66332	71149	11073	59725
Haitian Cong of the Good Samaritan, Bronx	2040	1675	120000	123715	0	26599
Holy Nativity, Bronx	9940	1600	71539	83079	20275	2300
Mediator, Bronx	10236	760	181930	192926	0	766
San Juan Bautista, Bronx	0	0	0	0	0	0
St Andrew's, Bronx	26202	4885	2898822	2929909	0	1012
St Ann's, Bronx	0	0	102022	102022	181750	608304
St David's, Bronx	0	0	0	0	0	0
St Edmund's, Bronx	0	0	0	0	0	0
St James', (Fordham), Bronx	9500	28245	144917	182662	41327	28245
St Joseph's, Bronx	3948	2798	85846	92592	0	0
St Luke's, Bronx	129532	80442	785877	995851	15580	14861
St Margaret's, (Longwood), Bronx	0	0	0	0	0	0
St Martha's, Bronx	0	0	0	0	10000	0
St Mary's, Ghanaian, Bronx	0	0	0	0	0	1500
St Paul's, Bronx	9005	0	325500	334505	10150	0
St Peter's, (Westchester Sq), Bronx	0	0	366199	366199	0	0
St Simeon's, Bronx	0	0	0	0	0	0
St Stephens, (Woodlawn), Bronx	0	0	0	0	0	0
Trinity, Morrisania, Bronx	5149	6599	102571	114319	13850	640
Richmond County	105895	38786	1221040	1365721	194565	5519
All Saints', Staten Island	0	0	0	0	0	0
Ascension, Staten Island	18439	4505	124605	147549	0	0
Christ Church, New Brighton, Staten Island	24066	30221	253261	307548	45000	0
St Alban's, Staten Island	8265	0	132619	140884	41000	0
St Andrew, Staten Island	30404	2752	309304	342460	40208	0
St John's, Staten Island	0	0	0	0	0	0
St Mary's, (Castleton), Staten Island	16137	1308	289545	306990	55752	5519
St Paul's, Staten Island	8584	0	111706	120290	12605	0
St Simons', Staten Island	0	0	0	0	0	0
REGION II						
Putnam County	57495	2862	597009	657366	1340086	500
Christ Church, Patterson	0	0	0	0	0	0
Holy Communion, Mahopac	6587	0	155530	162117	1698	500
St Andrew's, Brewster	0	0	0	0	0	0
St Mary's, Cold Spring	8400	0	116591	124991	0	0
St Phillip's, Garrison	42508	2862	324888	370258	1338388	0
Rockland County	94336	9987	979982	1084305	249823	41675
All Saints', Valley Cottage	0	0	0	0	0	0
Christ Church, Sparkill	6064	805	97582	104451	0	0
Christ Church, Ramapo, Suffern	0	0	0	0	0	0
Grace, Nyack	54207	2283	441948	498438	122258	27528
St John's, New City	11825	800	116010	128635	30768	0
St John's in the Wilderness, Stony Point	0	0	0	0	0	0
St John the Divine, Tomkins Cove	1988	850	51130	53968	0	850
St Paul's, Spring Valley	10132	4461	95693	110286	55129	5921
St Stephen's, Pearl River	8500	188	130464	139152	10794	5196
Trinity, Garnerville	1620	600	47155	49375	30874	2180

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	Pymt to Diocese	Outreach	Other Expenses	Operating Expenses	Cap Improvements	MsnOutreachExpense
Diocesan Totals	3985709	1073287	45574354	50632648	12678413	8789787
Total New York Region	2331388	418535	29676329	32426252	8462387	7885127
Total Region II	1294112	553907	11719174	13567193	3682559	283025
Total Mid-Hudson Region	360209	100845	4178851	4639203	533467	621635
Westchester County	1142281	541058	10142183	11825522	2092650	240850
All Saints', Briarcliff	0	0	0	0	0	0
All Saints', Harrison	15524	94	210438	226056	0	0
Ascension, Mount Vernon	20288	0	278628	298916	7609	5787
Christ Church, Bronxville	0	0	0	0	0	0
Christ Church, Tarrytown	31212	2224	319310	352746	28454	0
Christ the Redeemer, Pelham	83184	6500	559528	649212	665472	2762
Christ's Church, Rye	0	0	0	0	0	0
Divine Love, Montrose	8420	0	89766	98186	13350	0
Good Shepherd, Granite Springs	19572	1000	193771	214343	19000	18107
Grace, Hastings on Hudson	17464	2492	197653	217609	0	0
Grace, White Plains	48360	366497	380207	795064	50000	0
Holy Cross, Yonkers	0	0	0	0	0	0
San Andres, Yonkers	3104	2000	35000	40104	8475	169095
St Andrew's, Hartsdale	13700	100	77902	91702	0	0
St Augustine's, Croton on Hudson	18724	5812	204376	228912	10529	41
St Barnabas', Ardsley	3460	6319	114434	124213	10640	0
St Barnabas', Irvington on Hudson	55704	270	580168	636142	106970	6912
St Bartholomew's, White Plains	28500	1720	241208	271428	32921	0
St Francis & St Martha's, White Plains	14333	0	95422	109755	7289	0
St James the Less, Scarsdale	115596	10000	832744	958340	255205	0
St James', North Salem	0	0	0	0	0	0
St John's, (Fountain Square), Larchmont	150000	29000	813701	992701	89795	0
St John's, Wilmot, New Rochelle	29691	890	455088	485669	87245	0
St John's, Pleasantville	20159	4776	209076	234011	12246	1297
St John's, South Salem	37736	0	245938	283674	76995	3683
St John's, Gettys Sq, Yonkers	5800	1322	194548	201670	24395	0
St John's, Tuckahoe, Yonkers	12268	1315	137371	150954	43576	2094
St Joseph of Arimathea, Elmsford	0	0	0	0	0	0
St Luke's, Eastchester	0	0	0	0	0	0
St Luke's, Katonah	13740	0	96263	110003	1144	0
St Luke's, Somers	28888	4371	225141	258400	0	0
St Marks, Mount Kisco	15000	0	305958	320958	19529	0
St Mary's, Mohegan Lake	17727	1200	310291	329218	0	1200
St Mary the Virgin, Chappaqua	9986	6000	121627	137613	28294	804
St Matthew's, Bedford	181036	18103	1013515	1212654	320485	0
St Paul's on the Hill, Ossining	11488	1154	175205	187847	8719	12146
St Peter's, Peekskill	10123	800	190984	201907	70701	516
St Peter's, Port Chester	0	0	0	0	0	0
St Simon the Cyrenian, New Rochelle	10000	1920	103791	115711	9963	1306
St Stephens', Armonk	11904	51255	189789	252948	0	0
St Thomas', Mamaroneck	57670	11862	750504	820036	32305	15100
Sts John Paul & Clement, Mount Vernon	0	0	0	0	0	0
Trinity St Paul's, New Rochelle	0	0	0	0	0	0
Trinity, Ossining	21920	2062	192838	216820	51344	0
Zion, Dobbs Ferry	0	0	0	0	0	0

STATISTICAL TABLES

2019 PAROCHIAL REPORT DATA Continued

Congregation	Pymt to Diocese	Outreach	Other Expenses	Operating Expenses	Cap Improvement	Msn Outreach Expense
Diocesan Totals	3985709	1073287	45574354	50632648	12678413	8789787
Total New York Region	2331388	418535	29676329	32426252	8462387	7885127
Total Region II	1294112	553907	11719174	13567193	3682559	283025
Total Mid-Hudson Region	360209	100845	4178851	4639203	533467	621635
Mid-Hudson Region						
Dutchess County	286800	87175	3037053	3411028	348889	552973
Christ Church, Poughkeepsie	39200	2000	347309	388509	12517	67958
Christ Church, Red Hook	6187	0	98332	104519	5186	0
Grace, Millbrook	37136	5000	287820	329956	9382	329201
Holy Trinity, Pawling	4200	1438	70254	75892	0	2600
La MESA, Dover Plains	0	0	0	0	0	0
Messiah, Rhinebeck	0	0	0	0	0	0
Regeneration, Pine Plains	2052	4450	52331	58833	948	0
Resurrection, Hopewell Junction	7083	0	131629	138712	15729	0
St Andrew and St Luke, Beacon	10254	100	197758	208112	78874	6978
St James', Hyde Park	68927	2549	402895	474371	93172	8474
St John's, Red Hook	8676	3370	96131	108177	11000	0
St Margaret's, Staatsburg	2748	0	63254	66002	31940	4099
St Mark's, Chelsea	0	0	0	0	0	0
St Nicholas', New Hamburg	5459	4140	155528	165127	12977	0
St Paul's, Pleasant Valley	0	24909	165458	190367	23318	590
St Paul's, Poughkeepsie	7912	1360	114865	124137	1600	0
St Paul's and Trinity Parish, Tivoli	7056	1302	92838	101196	9300	0
St Peter's, Lithgow, Millbrook	33636	32389	229460	295485	3769	637
St Thomas', Amenia	11156	0	134043	145199	0	119681
Trinity, Fishkill	29798	3468	165427	198693	25937	1560
Virgen de Guadalupe, Poughkeepsie	0	0	0	0	0	0
Zion, Wappingers Falls	5320	700	231721	237741	13240	11195
Orange County	158398	29843	2250549	2438790	305297	422604
Buen Pastor, Newburgh	0	0	43485	43485	7980	0
Christ Church, Warwick	12817	7800	362762	383379	160176	1770
Good Shepherd, Greenwood Lake	1385	200	31921	33506	0	0
Grace, Middletown	29496	100	258776	288372	796	255675
Grace, Monroe	0	0	0	0	0	0
Grace, Port Jervis	3648	50	70717	74415	0	17274
Holy Innocents, Highland Falls	10144	1357	196640	208141	8000	16090
St Andrew's, Walden	0	0	120764	120764	6790	1192
St Anne's, Washingtonville	2771	640	76533	79944	0	875
St Francis of Assisi, Montgomery	0	0	25780	25780	217	0
St George's, Newburgh	20000	600	201571	222171	2170	33323
St James', Goshen	19424	3450	202073	224947	79523	1100
St John's, Arden	476	0	39176	39652	0	0
St John's, Cornwall	18017	1698	187063	206778	60	0
St Mary's, Tuxedo Park	37996	13388	356593	407977	33116	94000
St Paul's, Chester	2224	560	76695	79479	6469	1305
St Thomas', New Windsor	0	0	0	0	0	0
Sullivan, County	5004	1232	74741	80977	67845	42360
St Andrew's, South Fallsburg	654	1132	18037	19823	0	11260
St James', Callicoon	358	100	18203	18661	4300	0
St John's, Monticello	3992	0	38501	42493	63545	31100
Ulster County	68054	12087	1066706	1146847	116382	25951
Ascension & Holy Trinity, West Park	3126	996	68372	72494	11350	23566
Christ Church, Marlboro	0	0	52332	52332	0	0
Christ the King, Stone Ridge	21176	2474	256367	280017	36261	0
Holy Cross, Kingston	5510	2000	113207	120717	51000	0
St Andrew's, New Paltz	4828	459	78888	84175	5348	0
St Gregory's, Woodstock	8698	1219	110521	120438	0	0
St Johns Memorial, Ellenville	10000	174	78314	88488	0	0
St John's, Kingston	14716	4350	194012	213078	8048	2385
Trinity, Saugerties	0	415	114693	115108	4375	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA *Continued*

Congregation	SeminaryCont.	TransmittalExpense	NonOperatingExpenses	TotalExpenses	TotalCash	Total Investment
Diocesan Totals	17192	562532	22046871	72679168	44013514	314133575
Total New York Region	6641	281960	16636115	49062367	37532479	228361741
Total Region II	10000	192282	4167866	17735059	4407940	66812460
Total Mid-Hudson Region	551	88290	1242890	5881742	2073095	18959374
New York City						
New York County	6641	249194	15275662	40147869	10688756	154276800
All Angels', Manhattan	0	0	0	0	0	0
All Saints', Manhattan	0	350	90508	551680	59532	4130515
All Souls', Manhattan	0	0	400	176050	13174	502672
Ascension, Manhattan	4500	79000	143960	1425474	172415	13702188
Calvary & St George's, Manhattan	0	0	167690	1379082	628762	4580610
Christ & Saint Stephen's, Manhattan	0	0	0	0	0	0
Congregation of St Saviour, Manhattan	2141	17463	59901	235024	133506	144797
Crucifixion, Manhattan	0	0	0	0	0	0
Eglise Du St Esprit, Manhattan	0	0	27998	462062	105688	3209967
Epiphany, Manhattan	0	19307	3252609	4091575	3198697	42044075
Good Shepherd, Manhattan	0	0	2018	210520	20687	637674
Good Shepherd, Roosevelt Island, Manhattan	0	0	0	0	0	0
Grace, Manhattan	0	38535	1168282	3417004	294131	15687596
Heavenly Rest, Manhattan	0	0	0	0	0	0
Holy Apostles, Manhattan	0	0	3779718	4591428	837165	4891432
Holy Trinity, Manhattan	0	2392	73621	997127	60322	3838754
Holy Trinity, Inwood, New York	0	193	1183	104425	9237	5681
Holyrood, Manhattan	0	0	0	0	0	0
Incarnation, Manhattan	0	45000	45000	791086	45924	12017905
Intercession, Manhattan	0	0	37412	529040	46154	96970
Our Savior, Manhattan	0	1864	725242	887741	52195	364264
Resurrection, Manhattan	0	434	61580	725011	55159	876344
San Pablo, Manhattan	0	0	0	0	0	0
St Ambrose, Manhattan	0	500	5528	201843	11602	852883
St Andrew's, Manhattan	0	821	18426	273207	123735	0
St Anns Church For the Deaf, Manhattan	0	0	8239	45195	79157	1150317
St Augustine's, Manhattan	0	0	13478	386808	43907	1830366
St Bartholomew's, Manhattan	0	0	3575498	9062565	2812987	10842762
St Clement's, Manhattan	0	0	0	44559	162955	101915
St Edward the Martyr, Manhattan	0	0	24602	236794	78451	265480
St Ignatius of Antioch, Manhattan	0	0	156109	653620	124854	843560
St James', Manhattan	0	0	0	0	0	0
St John's in the Village, Manhattan	0	5324	133255	271736	29305	4985603
St Luke in the Fields, Manhattan	0	0	0	0	0	0
St Luke's, Manhattan	0	0	0	0	0	0
St Mark's in the Bowery, Manhattan	0	9025	24334	571482	129359	126480
St Martin's, Manhattan	0	0	56580	203223	85257	0
St Mary the Virgin, Manhattan	0	0	865815	2529057	382835	5555587
St Mary's (Manhattanville), Manhattan	0	60	184580	480298	121749	116930
St Matthew & St Timothy, Manhattan	0	8500	44887	218934	109892	2252082
St Michael's, Manhattan	0	11351	351791	2114884	361258	5562568
St Peter's, Manhattan	0	0	20884	296557	101898	330620
St Philip's, Manhattan	0	0	0	719495	9810	795129
St Thomas', Manhattan	0	0	0	0	0	0
Transfiguration, Manhattan	0	9075	154534	1263283	186997	11933074
Trinity Wall Street, Manhattan	0	0	0	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	Seminary Cont	Transmittal Expense	NonOperatingExpense	Total Expenses	Total Cash	Total Investment
Diocesan Totals	17192	562532	22046871	72679168	44013514	314133575
Total New York Region	6641	281960	16636115	49062367	37532479	228361741
Total Region II	10000	192282	4167866	17735059	4407940	66812460
Total Mid-Hudson Region	551	88290	1242890	5881742	2073095	18959374
Bronx County	0	29186	1156789	7345113	25992491	66638954
Atonement, Bronx	0	0	0	0	0	0
Christ Church, Riverdale, Bronx	0	15918	70348	454121	49228	1266910
Good Shepherd, Bronx	0	2089	27305	242928	84959	10000
Grace, (City Island), Bronx	0	0	0	0	0	0
Grace, (West Farms), Bronx	0	4475	75273	146422	9181	8356
Haitian Cong of the Good Samaritan, Bronx	0	0	26599	150314	8995	64000
Holy Nativity, Bronx	0	0	22575	105654	290070	130347
Mediator, Bronx	0	0	766	193692	60768	0
San Juan Bautista, Bronx	0	0	0	0	0	0
St Andrew's, Bronx	0	0	1012	2930921	20382	185831
St Ann's, Bronx	0	0	790054	892076	225332	393043
St David's, Bronx	0	0	0	0	0	0
St Edmund's, Bronx	0	0	0	0	0	0
St James', (Fordham), Bronx	0	0	69572	252234	23099	302713
St Joseph's, Bronx	0	200	200	92792	99809	104791
St Luke's, Bronx	0	6504	36945	1032796	25013318	63769197
St Margaret's, (Longwood), Bronx	0	0	0	0	0	0
St Martha's, Bronx	0	0	10000	10000	10000	61249
St Mary's, Ghanaian, Bronx	0	0	1500	1500	15740	250
St Paul's, Bronx	0	0	10150	344655	48888	1829
St Peter's, (Westchester Sq), Bronx	0	0	0	366199	21550	340438
St Simeon's, Bronx	0	0	0	0	0	0
St Stephens, (Woodlawn), Bronx	0	0	0	0	0	0
Trinity, Morrisania, Bronx	0	0	14490	128809	11172	0
Richmond County	0	3580	203664	1569385	851232	7445987
All Saints', Staten Island	0	0	0	0	0	0
Ascension, Staten Island	0	1310	1310	148859	140963	595215
Christ Church, New Brighton, Staten Island	0	0	45000	352548	17603	1505807
St Alban's, Staten Island	0	0	41000	181884	82573	326260
St Andrew, Staten Island	0	0	40208	382668	387888	837967
St John's, Staten Island	0	0	0	0	0	0
St Mary's, (Castleton), Staten Island	0	530	61801	368791	111337	4176000
St Paul's, Staten Island	0	1740	14345	134635	110868	4738
St Simons', Staten Island	0	0	0	0	0	0
REGION II						
Putnam County	0	0	1340586	1997952	53998	1075367
Christ Church, Patterson	0	0	0	0	0	0
Holy Communion, Mahopac	0	0	2198	164315	18603	13044
St Andrew's, Brewster	0	0	0	0	0	0
St Mary's, Cold Spring	0	0	0	124991	25941	72976
St Philip's, Garrison	0	0	138388	1708646	9454	989347
Rockland County	0	15621	307119	1391424	699508	4229484
All Saints', Valley Cottage	0	0	0	0	0	0
Christ Church, Sparkill	0	0	0	104451	0	0
Christ Church, Ramapo, Suffern	0	0	0	0	0	0
Grace, Nyack	0	13240	163026	661464	212045	1698756
St John's, New City	0	2036	32804	161439	126038	885110
St John's in the Wilderness, Stony Point	0	0	0	0	0	0
St John the Divine, Tomkins Cove	0	0	850	54818	176691	654026
St Paul's, Spring Valley	0	345	61395	171681	119836	839699
St Stephen's, Pearl River	0	0	15990	155142	56033	0
Trinity, Garnerville	0	0	33054	82429	8865	151893

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

Congregation	Seminary Cont	Transmittal Expense	NonOprngExpenses	Total Expenses	Total Cash	Total Investment
Diocesan Totals	17192	562532	22046871	72679168	44013514	314133575
Total New York Region	6641	281960	16636115	49062367	37532479	228361741
Total Region II	10000	192282	4167866	17735059	4407940	66812460
Total Mid-Hudson Region	551	88290	1242890	5881742	2073095	18959374
Westchester County	10000	176661	2520161	14345683	3654434	61507609
All Saints', Briarcliff	0	0	0	0	0	0
All Saints', Harrison	0	0	0	226056	81485	674164
Ascension, Mount Vernon	0	0	13396	312312	108516	447812
Christ Church, Bronxville	0	0	0	0	0	0
Christ Church, Tarrytown	0	11717	40171	392917	227052	290461
Christ the Redeemer, Pelham	0	4815	673049	1322261	300895	3553769
Christ's Church, Rye	0	0	0	0	0	0
Divine Love, Montrose	0	0	13350	111536	31921	105660
Good Shepherd, Granite Springs	0	20597	57704	272047	118008	242122
Grace, Hastings on Hudson	0	21235	21235	238844	30235	903298
Grace, White Plains	0	0	50000	845064	65630	1292714
Holy Cross, Yonkers	0	0	0	0	0	0
San Andres, Yonkers	0	0	177570	217674	47322	32922
St Andrew's, Hartsdale	0	0	0	91702	125185	147170
St Augustine's, Croton on Hudson	0	395	10965	239877	60286	186598
St Barnabas', Ardsley	0	0	10640	134853	118087	13404
St Barnabas', Irvington on Hudson	0	0	113882	750024	322904	2003109
St Bartholomew's, White Plains	0	0	32921	304349	18871	4533
St Francis & St Martha's, White Plains	0	107	7396	117151	32048	0
St James the Less, Scarsdale	0	30845	286050	1244390	61845	5146791
St James', North Salem	0	0	0	0	0	0
St John's, (Fountain Square), Larchmont	10000	20190	119985	1112686	176788	6946065
St John's, Wilmot, New Rochelle	0	1506	88751	574420	262746	1192855
St John's, Pleasantville	0	1942	15485	249496	20787	21124
St John's, South Salem	0	3011	83689	367363	32748	269872
St John's, Gettys Sq, Yonkers	0	0	24395	226065	228245	180840
St John's, Tuckahoe, Yonkers	0	4930	50600	201554	156167	22887
St Joseph of Arimathea, Elmsford	0	0	0	0	0	0
St Luke's, Eastchester	0	0	0	0	0	0
St Luke's, Katonah	0	15578	16722	126725	39671	736232
St Luke's, Somers	0	0	0	258400	103450	51259
St Marks, Mount Kisco	0	10000	29529	350487	96492	1546002
St Mary's, Mohegan Lake	0	0	1200	330418	0	121000
St Mary the Virgin, Chappaqua	0	0	29098	166711	44216	320953
St Matthew's, Bedford	0	0	320485	1533139	357985	23821293
St Paul's on the Hill, Ossining	0	0	20865	208712	32533	749483
St Peter's, Peekskill	0	2800	74017	275924	128969	4033950
St Peter's, Port Chester	0	0	0	0	0	0
St Simon the Cyrenian, New Rochelle	0	0	11269	126980	31834	30442
St Stephens', Armonk	0	15291	15291	268239	240	775116
St Thomas', Mamaroneck	0	11702	59107	879143	185352	3225167
Sts John Paul & Clement, Mount Vernon	0	0	0	0	0	0
Trinity St Paul's, New Rochelle	0	0	0	0	0	0
Trinity, Ossining	0	0	51344	268164	5921	2418542
Zion, Dobbs Ferry	0	0	0	0	0	0

STATISTICAL TABLES 2019 PAROCHIAL REPORT DATA Continued

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Total Region II	10000	192282	4167866	17735059	4407940	66812460
Total Mid-Hudson Region	551	88290	1242890	5881742	2073095	18959374
Mid-Hudson Region						
Dutchess County	200	61762	963824	4374852	1522786	13214956
Christ Church, Poughkeepsie	0	53	80528	469037	51450	1517154
Christ Church, Red Hook	0	0	5186	109705	17303	360808
Grace, Millbrook	0	11101	349684	679640	150800	622360
Holy Trinity, Pawling	0	0	2600	78492	33175	435772
La MESA, Dover Plains	0	0	0	0	0	0
Messiah, Rhinebeck	0	0	0	0	0	0
Regeneration, Pine Plains	0	4350	5298	64131	58527	113691
Resurrection, Hopewell Junction	0	0	15729	154441	94188	265071
St Andrew and St Luke, Beacon	0	285	86137	294249	101879	288180
St James', Hyde Park	200	1925	103771	578142	72782	1876248
St John's, Red Hook	0	178	11178	119355	92337	531928
St Margaret's, Staatsburg	0	0	36039	102041	29247	215163
St Mark's, Chelsea	0	0	0	0	0	0
St Nicholas', New Hamburg	0	725	13702	178829	28629	90225
St Paul's, Pleasant Valley	0	339	24247	214614	17624	754090
St Paul's, Poughkeepsie	0	1139	2739	126876	102141	518333
St Paul's and Trinity Parish, Tivoli	0	305	9605	110801	97391	1049512
St Peter's, Lithgow, Millbrook	0	32793	37199	332684	238229	1706365
St Thomas', Amenia	0	519	120200	265399	127254	755766
Trinity, Fishkill	0	0	27497	226190	151923	625947
Virgen de Guadalupe, Poughkeepsie	0	0	0	0	0	0
Zion, Wappingers Falls	0	8050	32485	270226	57907	1488343
Orange County	300	6511	734712	3173502	948999	11051255
Buen Pastor, Newburgh	0	150	8130	51615	85020	907331
Christ Church, Warwick	0	0	161946	545325	67229	71332
Good Shepherd, Greenwood Lake	0	0	0	33506	26798	354177
Grace, Middletown	0	0	256471	544843	165994	3055359
Grace, Monroe	0	0	0	0	0	0
Grace, Port Jervis	0	0	17274	91689	32505	245796
Holy Innocents, Highland Falls	0	600	24690	232831	33632	15863
St Andrew's, Walden	0	0	7982	128746	50603	460410
St Anne's, Washingtonville	0	70	945	80889	2884	96827
St Francis of Assisi, Montgomery	0	268	485	26265	57112	65203
St George's, Newburgh	0	3197	38690	260861	170211	1177414
St James', Goshen	300	1968	82891	307838	111456	632783
St John's, Arden	0	0	0	39652	3163	225369
St John's, Cornwall	0	258	318	207096	39831	251475
St Mary's, Tuxedo Park	0	0	127116	535093	65744	3182051
St Paul's, Chester	0	0	7774	87253	36817	309865
St Thomas', New Windsor	0	0	0	0	0	0
Sullivan, County	0	398	110603	191580	100488	872940
St Andrew's, South Fallsburg	0	148	11408	31231	23456	0
St James', Callicoon	0	0	4300	22961	7363	26820
St John's, Monticello	0	250	94895	137388	69669	846120
Ulster County	0	25779	168112	1314959	449470	4871127
Ascension & Holy Trinity, West Park	0	0	34916	107410	22590	284080
Christ Church, Marlboro	0	0	0	52332	53267	261254
Christ the King, Stone Ridge	0	3371	39632	319649	0	0
Holy Cross, Kingston	0	0	51000	171717	36784	1473084
St Andrew's, New Paltz	0	2920	8268	92443	24650	17823
St Gregory's, Woodstock	0	3323	3323	123761	124633	91830
St Johns Memorial, Ellenville	0	0	0	88488	38001	1262465
St John's, Kingston	0	15650	26083	239161	50003	851941
Trinity, Saugerties	0	515	4890	119998	99542	628650

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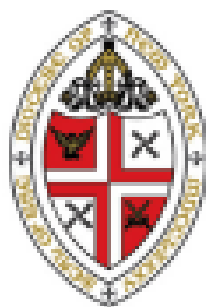
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