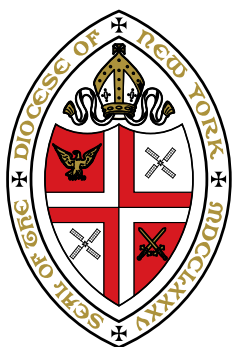


Transition Issue

THE EPISCOPAL NEW YORKER

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FALL 2023



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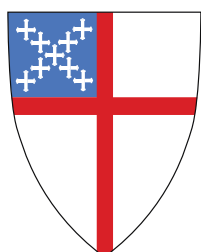
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Photo: Nicholas Richardson.



Ascension Day Credit Union Launch

Bishop-elect Heyd and Bishop Dietsche signing forms together May 18 to make the first two deposits in the New York Episcopal Federal Credit Union. See page 19.

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THE EPISCOPAL NEW YORKER

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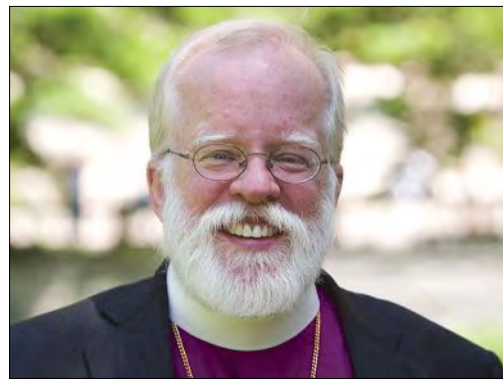
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Our Home Is on the Roads We Travel

By the Rt. Rev. Andrew ML Dietsche



I grew up in a military family. My father was a career army officer, who is buried now in the cemetery at the West Point Military Academy. I don't know how he would have characterized his years in service, but for his four kids what military life meant was that we lived in constant migration and change. The first time that I attended the same school two years in a row I was in the eleventh grade. We moved just about every year, and that kind of life taught us many things. We learned to settle quickly into new communities, meeting and making friends right away. We learned how to let go of things, and even of people, and to accept change as a constant in our lives. And something which we didn't talk about much, but which was the backdrop to our lives, was the truth, a painful truth, that we didn't really belong anywhere, but were always just passing through. And given that both of my parents were also raised in military families, I suppose the truth is that it has been generations since we had anything like a hometown.

Some years ago a friend—also a priest, also the child of a military family—gave me a book called “Military Brats,” which was a sociological and psychological study of people who grew up in the service. I remember that the last chapter of the book talked about the one characteristic of life shared by all military families, and that is our common experience of rootlessness: of always living on someone else's land, of always being the newcomer, the stranger, and of having no place we can truly call home. The most complicated question I get asked is the deceptively simplest: “Where are you from?” Some of the most poignant words of scripture for me are those which describe Abraham. “Go from your father's house to a land which I will show you. “A wandering Aramean was my father.” These speak to our shared ancient father, who was also always just passing through, and when I read them I feel some of the same heartache for Abraham, and the yearning which was his and mine, and think, “Yes. I understand.”

The author of the book, after interviewing hundreds of military folk, made the observation that there were common traits across all of these families, so universal and so ubiquitous, that they speak to the experience of all migrants and travelers and pilgrims. She found, among these families, the passion for gardening, the collecting of antiques, the study of genealogy and the involvement in religion. I read that and realized that I could see each of these passions reflected in my own family. She discovered that people who can make no claim on any place in the world, who literally have no roots, will find a way to grow roots across time and culture, and to say “here I am; here I belong” in other languages and forms. Because nobody can be from nowhere. And for people who live lives always in transition, always coming from some place we will never see again and moving toward some other place strange and unknown to us, these matters are of urgent importance. It has been an honor for me to have served for these last several years a diocese that is so filled with immigrants, so filled with languages, so filled with people living in one place dreaming of another. All of us in transition, all of us living by the side of the road, bags packed, looking for the new thing in a new place.

In May, Matthew Heyd was consecrated Bishop Coadjutor of this diocese, and in the new year he will succeed me to become the seventeenth Bishop of New York. With that consecration, he and I and our families and this whole diocese have been moved into a season of transition that begins now and will characterize our lives for some time to come. In November 2021, I called for the election of my successor; but during that previous summer, before I made that announcement, Margaret and I bought the house we will retire to, so that as we began to live through this time of change, we would never be from nowhere.

When I succeeded Mark Sisk as Bishop of New York, I inherited a diocese which was struggling with issues of church decline and crises in the condition of our buildings, and wrestling with the challenges of funding mission and ministry. These were exactly the same challenges which Mark inherited when he became bishop. I dare say they were the same challenges that Richard Grein faced when he became bishop. And they are absolutely the same challenges Matt Heyd will face as Bishop of New York—because they are absolutely the same challenges faced by every bishop in the church. When we are seeking a new bishop we ask “Who can fix them?” We all did our best, but in the end we just chipped away at these challenges without conquering them. We sometimes imagine that all problems have solutions and that we will find those solutions together; it took me some time to realize that the most dangerous hubris of all is to believe that we can do what no one else can do.

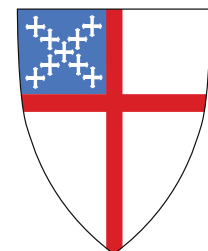
I've come instead to believe that our true home is on the road, it is in movement. Our call is to live in the midst of things which are passing away and things that are being reborn and not lose our sense of self. How did I spend so much time as a boy on Route 66 crossing this country again and again and not see that? Like Abraham the wandering Aramean. The Christian life is always in transition, always shedding our skin, and always in the process of becoming. A new road lies ahead for all of us. Let us step onto that road with eager anticipation and fervent hope. What new thing is God doing? What new challenges lie just around the bend? Let's find out.

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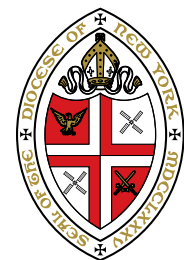
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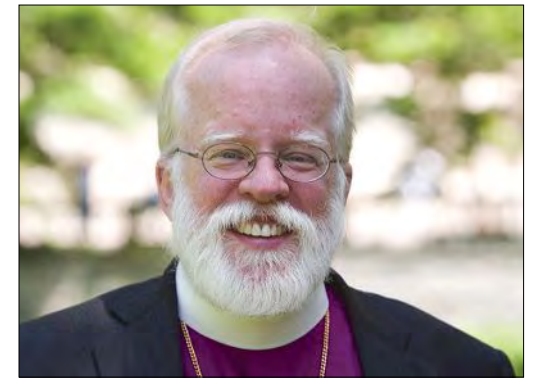
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Nuestro Hogar Está en los Caminos que Recorremos

Por el Revdmo. Obispo Andrew ML Dietsche

Creí en una familia de militares. Mi padre era un oficial de carrera del ejército, ahora está enterrado en el cementerio de la Academia Militar de West Point. No sé cómo habría descrito él sus años de servicio, pero para sus cuatro hijos, la vida militar significaba que vivíamos en constante migración y cambio. La primera vez que asistí a la misma escuela dos años seguidos fue en el undécimo grado. Nos mudábamos prácticamente cada año, y ese tipo de vida nos enseñó muchas cosas. Aprendimos a asentarnos rápidamente en nuevas comunidades, a conocer y hacer amigos enseguida. Aprendimos a desprendernos de las cosas, e incluso de las personas, y a aceptar el cambio como una constante en nuestras vidas. Y algo de lo que no hablábamos mucho, pero que era la base de nuestras vidas, era la verdad, una verdad dolorosa, de que en realidad no pertenecíamos a ningún sitio, sino que siempre estábamos solo de paso. Y dado que mis dos padres también se criaron en familias de militares, supongo que la verdad es que han pasado generaciones desde que tuvimos algo parecido a una ciudad natal.

Hace algunos años, un amigo (también sacerdote, también hijo de una familia militar) me regaló un libro titulado *Military Brats (Mocosos Militares, Legados de la Infancia en el Fuerte)*, que era un estudio sociológico y psicológico de personas que crecieron en el servicio. Recuerdo que el último capítulo del libro hablaba de la única característica de la vida que comparten todas las familias de militares, y es nuestra experiencia común de desarraigo: de vivir siempre en una tierra ajena, de ser siempre el recién llegado, el extranjero, y de no tener un lugar al que podamos llamar verdaderamente hogar. La pregunta más complicada que me hacen es la aparentemente más sencilla: “¿De dónde eres?”. Algunas de las palabras más conmovedoras de las Escrituras para mí son las que describen a Abraham. “Vete de la casa de tu padre a una tierra que yo te mostraré.” “Un arameo errante era mi padre”. Éstas hablan de nuestro antiguo padre común, que también estaba siempre solo de paso, y cuando las leo siento algo de la misma angustia por Abraham, y el anhelo que era suyo y mío, y pienso: “Sí. Lo entiendo”.

La autora del libro, tras entrevistar a cientos de militares, hizo la observación de que había rasgos comunes, tan universales y tan ubicuos, en todas estas familias, que hablan de la experiencia de todos los emigrantes y viajeros y peregrinos. Ella encontró, entre estas familias, la pasión por la jardinería, la colección de antigüedades, el estudio de la genealogía y la participación en la religión. Lo leí y me di cuenta de que podía ver cada una de estas pasiones reflejadas en mi propia familia. Ella descubrió que las personas que no pueden llamar suyo a ningún lugar del mundo, que literalmente no tienen raíces, encontrarán la forma de echar raíces a través del tiempo y la cultura, y de decir “aquí estoy; aquí pertenezco” en otras lenguas y formas. Porque nadie puede ser de ninguna parte. Y para las personas que siempre vivimos vidas en transición, siempre procedentes de algún lugar al que nunca volveremos a ver y avanzando hacia algún otro lugar extraño y desconocido para nosotros, estos temas tienen una importancia urgente. Ha sido un honor para mí haber servido durante estos últimos años a una diócesis tan llena de inmigrantes, tan llena de lenguas, tan llena de personas que viven en un lugar soñando con otro. Todos en transición, todos viviendo al costado del camino, con las maletas hechas, buscando lo nuevo en un lugar nuevo.

En mayo, Matthew Heyd fue consagrado obispo coadjutor de esta diócesis, y en el nuevo año, me relevará para convertirse en el decimoséptimo obispo de Nueva York. Con esa consagración, él y yo, nuestras familias y toda esta diócesis hemos entrado en una época de transición que comienza ahora y que marcará nuestras vidas por un tiempo. En noviembre de 2021, convoqué la elección de mi sucesor; pero durante el verano anterior, antes de hacer ese anuncio, Margaret y yo compramos la casa a la que nos retiraremos, para que, cuando empezáramos a vivir esta época de cambio, nunca fuéramos de ninguna parte.

Cuando relevé a Mark Sisk como obispo de Nueva York, heredé una diócesis que se enfrentaba a problemas de declive eclesial y crisis en el estado de nuestros edificios, y que luchaba contra los retos de la financiación de la misión y el ministerio. Eran exactamente los mismos retos que heredó Mark cuando se convirtió en obispo. Me atrevo a decir que eran los mismos retos a los que se enfrentó Richard Grein cuando se convirtió en obispo. Y definitivamente son los mismos retos a los que se enfrentará Matt Heyd como obispo de Nueva York, porque son precisamente los mismos retos a los que se enfrentan todos los obispos de la Iglesia. Cuando buscamos un nuevo obispo nos preguntamos: “¿Quién puede arreglarlos?”. Todos hemos hecho lo que hemos podido, pero al final solo hemos ido sorteando estos retos sin superarlos. A veces imaginamos que todos los problemas tienen solución y que juntos encontraremos esas soluciones; tardé algún tiempo en darme cuenta de que la arrogancia más peligrosa de todas es creer que podemos hacer lo que nadie más puede hacer.

En cambio, he llegado a creer que nuestro verdadero hogar está en el camino que recorremos, está en movimiento. Nuestro llamado es a vivir en medio de cosas en tránsito y cosas que renacen sin perder nuestro propio sentido. ¿Cómo pude pasar tanto tiempo de niño en la Ruta 66 cruzando este país una y otra vez y no ver eso? Como Abraham, el arameo errante, la vida cristiana está siempre en transición, siempre mudando de piel y siempre en proceso de llegar a ser. A todos nos espera un nuevo camino. Adentrémonos en ese camino con impaciencia y ferviente esperanza. ¿Qué cosas nuevas está haciendo Dios? ¿Qué nuevos retos nos esperan a la vuelta de la esquina? Averigüémoslo.

+ Andy

New Support for Our Buildings

By the Rev. Matthew F. Heyd

We love our church buildings. Every week I have the privilege to visit several congregations. I'm visiting many places for the first time. I hear stories of beautiful windows and historic altars—and also of long-ago baptisms and weddings and Easters of times past.

Our buildings offer welcome over seven days, to gather our congregations and to serve with our neighbors.

The bones of our buildings contain the life-stories of our congregations across generations.

Our wonderful buildings also cause endless headaches for our clergy and vestries. In every region of our diocese we're caring for aging structures. Our roofs leak. Our stone facades slowly come apart. Our boilers need replacing.

The Holy Spirit moves at ground level. The Diocese of New York is made up of congregations, schools, and chaplaincies over three regions and ten counties. The ministry of the bishop and the bishop's staff is to support our local communities.

That includes support for our buildings.

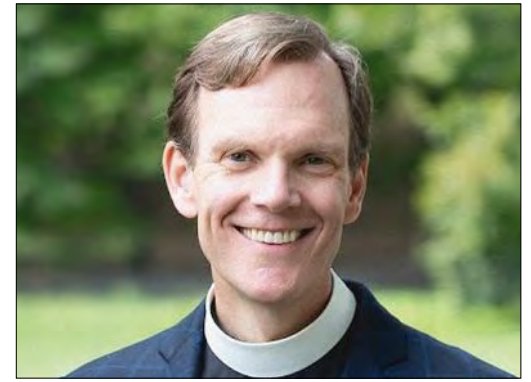
This fall at our diocesan convention we'll launch a mission review that will help us to tell God's story of renewal and healing and set priorities that determine our budget and staffing for 2025 and beyond.

Mission strategy for our buildings will be vital to the wider review. And, we're not waiting. We're expanding property support now.

Everywhere I go, I hear stories of how director of property services Egbert Stolk helps answer basic questions that our communities face every day. I also hear that he's only one person for hundreds of buildings.

This summer, budget committee co-chair the Rev. Lisa Mason (rector of St. John's Church in Larchmont) chaired a working group that reviewed options for expanding property support.

The working group included Dr. Gerrard Bushell, (Heavenly Rest, Manhattan), the Rev. Dr. Matt Calkins (Grace Church, Millbrook), the Rev. Dr. Pierre-Andre Duvert, (St. Luke's, Bronx), Mr. Frank Fleming, (St. Barnabas, Irvington), Mr.



Matthew Ford, (Mediator, Bronx), the Rev. Dr. Mary Foulke, (St. Mary's, Manhattanville), and the Rev. Patrick Williams (St. Martin's / St. Luke's, Harlem).

The group recommended expanding the capacity of the property support department by adding a manager of Diocesan Real Estate & Development, and a full-time assistant for 2024.

These new positions would be seeded from outside the operating budget and then incorporated into the budget, or other diocesan entity supporting property and real estate development, in future years.

This fall we're also conducting a property assessment that will help us understand very basic information for a cohort of our congregations and we'll create a 12 to 18 month roadmap of the next real estate projects and property support questions that will require attention from the bishop, standing committee, and trustees.

Taken together, these steps—increased staff capacity, property assessment, and near-term roadmap—form the foundation of a greater strategic commitment to property and real estate that we will carry forward in the mission review.

There's a faithful group of the bishop's staff and diocesan leaders who have worked hard to bring us to this point. I'm grateful to the co-chairs of the trustees' property committee, the Rev. Matt Mead and Mr. Doug Schimmel, and the chair of the property grants committee, the Rev. Peggy Sullivan, for their leadership.

We're more than our buildings. The heart of our communities will always be our people. We seek Christ in all people. We experienced God's love within our walls. Renewal and vitality will mean careful stewardship of our buildings and property for the years to come.

As we prepare for our larger mission review, I'm glad that we're taking a next step, next year.

Nuevo Apoyo para Nuestros Edificios

Por el Rvdmo. Obispo Matthew F. Heyd

Nos encantan los edificios de nuestras iglesias.

Cada semana tengo el privilegio de visitar varias congregaciones. A muchas las visito por primera vez. Escucho historias de hermosos vitrales y altares históricos, y también de bautizos, bodas y Pascuas de tiempos pasados.

Nuestros edificios ofrecen acogida durante siete días, para reunir a nuestras congregaciones y servir con nuestros vecinos.

Las estructuras de nuestros edificios contienen las historias de vida de nuestras congregaciones a lo largo de generaciones.

Nuestros maravillosos edificios también causan interminables quebraderos de cabeza al clero y a las juntas parroquiales. En todas las regiones de nuestra diócesis cuidamos de estructuras envejecidas. Nuestros tejados tienen goteras. Nuestras fachadas de piedra se deshacen lentamente. Nuestras calderas necesitan ser reemplazadas.

El Espíritu Santo se mueve a ras de suelo. La Diócesis de Nueva York está formada por congregaciones, escuelas y capellanías en tres regiones y diez condados. El ministerio del obispo y del personal del obispado consiste en apoyar a nuestras comunidades locales.

Eso incluye el apoyo a nuestros edificios.

Este otoño, en nuestra convención diocesana, lanzaremos una revisión de la misión que nos ayudará a contar la historia de renovación y sanación de Dios y a establecer prioridades que determinen nuestro presupuesto y dotación de personal para 2025 y más allá.

La estrategia de la misión para nuestros edificios será vital para la revisión más amplia. Y no vamos a esperar. Estamos ampliando el apoyo a la propiedad ahora.

Dondequiera que voy, oigo historias de cómo el Director de Servicios Inmobiliarios, Egbert Stolk, ayuda a responder a preguntas básicas a las que nuestras comunidades se enfrentan cada día. También oigo que es una sola persona para cientos de edificios.

Este verano, la copresidenta del comité de presupuesto, la reverenda Lisa Mason (rectora de la iglesia de San Juan en Larchmont), presidió un grupo de trabajo que examinó las opciones para ampliar las ayudas a la propiedad.

El grupo de trabajo estaba formado por el Dr. Gerrard Bushell (El Reposo Celestial, Manhattan), el Rev. Dr. Matt Calkins (Iglesia de la Gracia, Millbrook), el Rev. Dr. Pierre-Andre Duvert (San Lucas, Bronx), Mr. Frank Fleming, (San Barnabás, Irvington), Mr. Matthew Ford, (El Mediator, Bronx), the Rev. Dr. Mary Foulke, (Santa María, Manhattanville), and the Rev. Patrick Williams (San Martin / San Lucas, Harlem).

El grupo recomendó ampliar la capacidad del departamento de apoyo a la propiedad mediante la incorporación de un gerente de Bienes Inmuebles y Desarrollo Diocesano, y un asistente a tiempo completo para 2024.

Estos nuevos puestos se crearían fuera del presupuesto operativo y luego se incorporarían al presupuesto, o a otra entidad diocesana que apoye la propiedad y el desarrollo inmobiliario, en años futuros.

(Continuado en la página 31)



Grace Is Not Faceless

By the Rt. Rev. Allen K. Shin

South Fallsburg is a small Sullivan County community of about 3,000, located in the Catskill Mountains in the once-thriving resort area called “the Borscht Belt.” In 2017, 59% of the South Fallsburg population lived below the poverty level. It’s God’s country up there, nevertheless, surrounded by beautiful nature and dotted with villages and lakes—and for some locals, God’s presence has been experienced in a small building just off Main Street called St. Andrew’s Church. Since 1999, this small congregation has served the community through its food pantry, music concerts and community festivities. At one point, the eight faithful people of St. Andrew’s served 300 people a week from the church’s small basement food pantry. They never stopped carrying out their mission of feeding and clothing the people of South Fallsburg who were in dire need. It has justifiably been known as “the little church with the big heart.”

Then in May this year, at the New York Episcopal Federal Credit Union launch at St. James’, Fordham in the Bronx, Rural & Migrant Ministry (RMM) director Richard Witt told me of Mayor Eric Adams’ plan to send refugees from the city to Sullivan County, and of his, Father Witt’s, urgent need of space in which to minister to them. In that particular case as it turned out, Sullivan County officials successfully blocked Mayor Adams’ plan—but in the same conversation, Fr. Witt told me that Rural & Migrant Ministry was in urgent need of new space to address the needs of migrants more generally, and he asked about the possibility of using St. Andrew’s in South Fallsburg. A couple of weeks later, Canon Nora Smith and I traveled to South Fallsburg to discuss Witt’s proposal and the future of their congregation with the church’s lay leaders. They—Linda Goldstein, Cynthia Johnston, and Susan Mootz—could not have been more hospitable and gracious. A lunchtime spread of beautifully arranged fruit and cheese platters awaited us. We discussed the challenge of keeping St. Andrew’s open and the food pantry going with a congregation of eight to ten people. I presented Fr. Witt’s proposal and the vision of new life that RMM might bring, suggesting that

perhaps it was time for St. Andrew’s to end as a worshipping congregation, with the church remaining open with a new life and ministry, now served by RMM. Tears were shed by all of us all who were there. Linda, Cynthia, and Susan were sad but also relieved. Especially after the pandemic period, they were tired, and the food pantry was increasingly becoming a burden. It was an emotionally hard but grace-filled conversation. Their legacy will live on. On June 18, I celebrated the final Eucharist at St. Andrew’s with a confirmation of a youth from St. John’s, Monticello—followed by a big luncheon, of course. It was a day filled with grace.

The American novelist Flannery O’Connor famously said, “All human nature vigorously resists grace because grace changes us and the change is painful.” Grace and change go hand in hand. Grace leads us to an opportunity to change; and change, no matter how painful, is, in turn, an opportunity to experience grace. Grace never happens in a vacuum but in the trenches of life. Grace is real because it involves real people, struggling with real challenges. The theologian Ann Loades wrote a book on Mary called *Grace is Not Faceless*. Although this book is about Mary, the phrase “grace is not faceless” can be applied to everyone who is called to take a risk in life. The grace of St. Andrew’s, South Fallsburg has faces—Linda, Cynthia and Susan who served selflessly for many years to keep the church open, Fred who led music without pay, the small group of faithful volunteers who kept the food pantry going even during COVID, and the families who built St. Andrew’s since its foundation in 1914. I am immensely proud of this small congregation of faithful people and am deeply grateful to them for their example of the living faith. In the New Testament, grace has a name, called Jesus. In life, grace has the face of the Christ-like humanity. Grace is never faceless.

+ Allen

La Gracia Si Tiene un Rostro

Por el Revdmo. Obispo Allen K. Shin

Fallsburg del Sur es una pequeña comunidad de aproximadamente 3000 habitantes en el condado de Sullivan. Se encuentra ubicada en las montañas Catskill y forma parte de lo que alguna vez fue una próspera región turística conocida como “el cinturón de Borscht”. En 2017, el 59% de la población de Fallsburg del Sur vivía por debajo del nivel de pobreza. Ese lugar rodeado de una hermosa naturaleza y marcado por pueblos y lagos es celestial. Para algunos residentes locales, la presencia de Dios se ha podido sentir en un pequeño edificio ubicado cerca de la calle principal. Este lugar es conocido como la Iglesia de San Andrés. Desde 1999, esta pequeña congregación ha estado sirviendo a la comunidad a través de su despensa de alimentos, conciertos musicales y celebraciones comunitarias. En un momento dado, los ocho devotos de la Iglesia de San Andrés llegaron a atender a 300 personas a la semana desde la pequeña despensa de alimentos ubicada en el sótano de la iglesia. Nunca dejaron de llevar a cabo su misión de alimentar y vestir a la gente que estaba en necesidad extrema en Fallsburgh del Sur. Con razón se la ha conocido como “la pequeña iglesia con un gran corazón”.

Luego, en mayo de este año, Richard Witt, director del Ministerio Rural y del Migrante (MRM), durante el lanzamiento de la Cooperativa de Ahorro y Crédito Federal Episcopal de Nueva York en San Santiago (*St. James*, Fordham, El Bronx me mencionó el plan del alcalde Eric Adams de reubicar a refugiados de la ciudad en el condado de Sullivan y la urgente necesidad de un espacio para ministrarles. En ese caso en particular, los funcionarios del condado de Sullivan bloquearon con éxito el plan del alcalde Adams, pero en la misma conversación, el Padre Witt me dijo que el Ministerio Rural y del Migrante necesitaba urgentemente un nuevo espacio para abordar las necesidades de los inmigrantes en general, y me preguntó sobre la posibilidad de usar San Andrés en Fallsburg del Sur. Un par de semanas después, la

canónica Nora Smith y yo viajamos a Fallsburg del Sur para dialogar con las líderes laicas de la iglesia acerca de la propuesta de Witt y el futuro de su congregación. Las líderes, Linda Goldstein, Cynthia Johnston y Susan Moot, nos recibieron con una hospitalidad y amabilidad excepcionales. Nos esperaba un almuerzo con una selección exquisitamente presentada de bandejas de frutas y quesos. Conversamos sobre el desafío de mantener abierta la Iglesia de San Andrés y su despensa de alimentos con una congregación de solamente entre ocho y diez personas. Presenté la propuesta del Padre Witt y la visión de una renovada perspectiva que MRM podría ofrecer, planteando la idea de que tal vez era momento de que Sant Andrés dejara de ser exclusivamente una congregación de culto. En su lugar, podrían mantener la iglesia abierta con un enfoque y un ministerio nuevos, ahora bajo la dirección de MRM. Todos los que estábamos allí derramamos lágrimas. Linda, Cynthia y Susan estaban tristes, pero también aliviadas. Estaban agotadas, especialmente después de la pandemia, y la despensa de alimentos se estaba volviendo cada vez más difícil de mantener. Fue una conversación emocionalmente dura pero llena de gracia. Su legado perdurará. El 18 de junio, celebré la última Eucaristía en San Andrés, en la que confirmé a un joven de San Juan, Monticello, seguido por un abundante almuerzo, como es costumbre. Fue un día lleno de gracia.

La novelista estadounidense Flannery O’Connor afirmó: “Toda la naturaleza humana se resiste enérgicamente a la gracia, porque la gracia nos transforma y el cambio es doloroso”. La gracia y el cambio van de la mano. La gracia nos brinda la oportunidad de cambiar, y el cambio, a pesar de ser doloroso en ocasiones, nos ofrece a su vez la oportunidad de experimentar la gracia. La gracia nunca ocurre en el vacío, sino en las trincheras de la vida. La gracia es real porque involucra a personas reales que luchan con desafíos reales. La teóloga Ann (*Continuado en la página 31*)

Celebrating 50 Years

By the Rt. Rev. Mary D. Glasspool

On July 29, 1974, Merrill Bittner, Alla Bozarth-Campbell, Allison Cheek, Emily Hewitt, Carter Heyward, Suzanne Hiatt, Marie Moorefield, Jeannette Piccard, Betty Schiess, Katrina Swanson, and Nancy Wittig were ordained to the priesthood in the Episcopal Church. It was a Monday, and the service at the Church of the Advocate in Philadelphia was attended by over a thousand people (not including television cameras and reporters). As it was also less than two weeks before then-President Richard Nixon's August 8 resignation, much of the news was dominated by the Watergate crisis. Even so, the ordinations of the "Philadelphia Eleven," as they've been called ever since, was a groundbreaking event that shook the Church into some soul searching and reexamination of its theology. (The ordinations caused much male spluttering and were declared invalid by the church hierarchy at the time but were later validated following the extension of ordination to women at the 1976 General Convention.)

In the Diocese of New York, a small task force is working to coordinate events over the coming year to honor the 50th anniversary of these ordinations. Its discussions have been rich and inclusive, and not confined to the Philadelphia Eleven alone. It is developing plans to recognize the earlier (1973) ordination service at the Cathedral of St. John the Divine at which five women (Heyward and Hewitt, along with the Carol Anderson, Barbara Schlachter, and Julia Sibley) canonically resident in New York and canonically prepared for ordination, presented themselves for the sacrament along with their five male colleagues and were turned down. It plans also to recognize the Rev. Li Tim-Oi, in 1944 the first woman ever to be ordained a priest in the Anglican Communion; the Rev. Pauli Murray, who in 1977 was the first African-American woman to be ordained a priest in the Episcopal Church; the four women ordained in Washington D.C. on September 7, 1975, and whose ordination was, like that of the



Philadelphia Eleven, rejected by the church hierarchy; and the impact of all women, lay and ordained, on the life of the church. The events will include screenings of a documentary film of the Philadelphia event, panel discussions, and other educational and participatory celebrations.

This past week, I reread Carter Heyward's classic book: *A Priest Forever: The Formation of a Woman and a Priest* [New York: Harper & Row, 1975]. It reminded me of the turmoil, chaos, and even violence surrounding the ordinations. It reminded me that this event took place outside the institutional church, when all canonical attempts to achieve equality had, by anyone's standards, been exhausted. It reminded me, uncomfortably, of the hate mail, the viciousness, the ugliness, and the outright attacks many of these women endured at the hands (and mouths) of fellow church people. This event cost a lot, and I'm deeply grateful to all who had the courage to proceed. Carter reminded me of the Rev. Paul Washington's words as he welcomed people to the Church of the Advocate where he was Rector: "We are all ... acutely and painfully aware of the fact that the Holy Spirit has compelled us to act at a time which is considered by some to be untimely ... What is one to do when the democratic process, the political dynamics, and the legal guidelines are out of step with the Divine Imperative which says, 'Now is the time'? What is a mother to do when the doctor says, 'Your baby will be born on August 10th,' when on July 29 she has reached the last stages of labor pains and the water sack has ruptured?" Carter adds in her book: "Seconds later the processional began: 'Come, Labor On.'" So yes, we celebrate, but let us never forget the ones who have gone before and borne the burden and cost of others' discomfort as the Holy Spirit moved the Church to new life.

Celebrando 50 años

Por la Revdma. Obispa Mary D. Glasspool

El 29 de julio de 1974, Merrill Bittner, Alla Bozarth-Campbell, Allison Cheek, Emily Hewitt, Carter Heyward, Suzanne Hiatt, Marie Moorefield, Jeannette Piccard, Betty Schiess, Katrina Swanson y Nancy Wittig fueron ordenadas al sacerdocio en la Iglesia Episcopal. Era un lunes, y más de mil personas habían asistido al servicio en la Iglesia del Defensor en Filadelfia, además de las cámaras de televisión y los reporteros presentes. Como también faltaban menos de dos semanas para la renuncia del entonces presidente Richard Nixon el 8 de agosto, gran parte de las noticias estaba dominada por la crisis de Watergate. Sin embargo, las ordenaciones de las "Once de Filadelfia", como se las ha llamado desde entonces, fueron un evento innovador que sacudió a la Iglesia, llevándola a un examen de conciencia y una reevaluación de su teología. (Las ordenaciones provocaron una gran controversia en el ámbito masculino y fueron declaradas inválidas por la jerarquía eclesiástica de la época. Sin embargo, fueron validadas más adelante, después de que se extendiera la ordenación a las mujeres en la Convención General de 1976.)

Un pequeño grupo de trabajo está funcionando en la Diócesis de Nueva York para coordinar los eventos que se llevarán a cabo a lo largo del próximo año para conmemorar el 50avo aniversario de estas ordenaciones. Sus discusiones han sido ricas e inclusivas, y no se han limitado solo a las Once de Filadelfia. El grupo de trabajo está elaborando planes para también conmemorar el servicio de ordenación anterior que tuvo lugar en 1973 en la Catedral de San Juan el Teólogo. En este evento, cinco mujeres (Heyward y Hewitt, junto con Carol Anderson, Barbara Schlachter y Julia Sibley), todas ellas residentes canónicas en Nueva York y debidamente preparadas para la ordenación, se presentaron para recibir el sacramento junto a sus cinco colegas masculinos, pero fueron rechazadas. También está previsto reconocer a la Reverenda Li Tim-Oi, la primera mujer en ser ordenada sacerdote en la Comunión Anglicana en 1944; a la Reverenda Pauli Murray, quien en 1977 se convirtió en la primera mujer afroamericana en ser ordenada sacerdote en la Iglesia Episcopal; y a las cuatro mujeres ordenadas en

Washington DC el 7 de septiembre de 1975, cuya ordenación fue rechazada por la jerarquía de la iglesia de manera similar a la de las Once de Filadelfia. Además, se destacará el impacto de todas las mujeres, tanto laicas como ordenadas, en la vida de la iglesia. Los eventos incluirán la proyección de un documental sobre el evento en Filadelfia, mesas redondas y otras celebraciones educativas y participativas.

La semana pasada, releí el libro clásico de Carter Heyward: *A Priest Forever: The Formation of a Woman and a Priest* [Nueva York: Harper & Row, 1975 (Carter Heyward: Una sacerdote para siempre: la formación de una mujer y una sacerdote). Me recordó la agitación, el caos e incluso la violencia en torno a las ordenaciones. Me recordó que este evento tuvo lugar fuera de la estructura institucional de la iglesia, cuando ya se habían agotado todos los esfuerzos canónicos para lograr la igualdad bajo cualquier estándar. Me recordó, de manera incómoda, el correo lleno de odio, la crueldad, la fealdad y los ataques directos que muchas de estas mujeres experimentaron a manos (y palabras) de otros miembros de la iglesia. Este evento tuvo un alto costo, y estoy profundamente agradecida a todos aquellos que tuvieron el coraje de seguir adelante. Carter me hizo recordar las palabras del Reverendo Paul Washington al dar la bienvenida a las personas a la Iglesia del Defensor, donde él era rector: "Todos somos... aguda y dolorosamente conscientes de que el Espíritu Santo nos ha impulsado a actuar en un momento que algunos consideran inoportuno... ¿Qué se puede hacer cuando el proceso democrático, la dinámica política y las normativas legales están desalineadas con el Imperativo Divino que proclama: "Ahora es el momento"? ¿Qué debe hacer una madre cuando el médico dice: "Su bebé nacerá el 10 de agosto", pero el 29 de julio ya ha llegado a las últimas etapas del trabajo de parto y su fuente se ha roto? Carter añade en su libro: "Unos segundos después, comenzó la procesión: 'Vamos, a trabajar'". Así que, sí, celebremos, pero nunca olvidemos a aquellos que nos precedieron y llevaron la carga, soportando el costo de la incomodidad de otros cuando el Espíritu Santo condujo a la Iglesia hacia una nueva vida.

The Rt. Rev. Matthew Heyd Consecrated As Bishop Coadjutor of New York

On Saturday, May 20, approximately 18 months after the 2021 Diocesan Convention at which Bishop Dietsche first called for the election of a Bishop Coadjutor, and a little over five months after his election, the Rev. Matthew F. Heyd was ordained and consecrated a bishop before a congregation that filled the Cathedral of Saint John the Divine.

The service, with the theme “Many Threads, One Fabric,” brought together more than 2,500 Episcopalians lay and ordained, in person and online, to celebrate our common life. Presiding Bishop Michael Curry ordained and consecrated the new bishop, and the Very Rev. Dr. Kelly Brown Douglas, first Black woman dean of the Episcopal Divinity School, preached an inspiring sermon, saying, “each and every one of us who has breath or who ever has had breath is a child of God” and calling the church to action on behalf of those in need. Hymns and liturgical readings offered in Spanish, Korean, and French reflected the ethnic vibrancy of the diocese’s diverse members.

Bishop Heyd will serve as Bishop Coadjutor alongside Bishop Dietsche until his installation as the 17th Bishop of New York on Saturday, February 10, 2024.

The consecration service and the events surrounding it (a morning conversation with

the presiding bishop (recording available at vimeo.com/edny/pb-mh), a lunchtime gathering for clergy with the presiding bishop at St. Thomas’ Church, Mamaroneck, and a dinner at St. Bart’s on the preceding Friday,) was the culmination of many months of dedicated preparatory work by the consecration committee, led by co-chairs the Rev. Susan Fortunato, the Rev. Deacon Hyacinth Lee, and the Rev. Anne Marie Witchger. Bishop Heyd’s presenters, led by Ms. Nell Braxton Gibson and Ms. Diane Pollard, included the Rev. Theodora Brooks, the Rev. Richard C. Witt, the Rev. Susan Fortunato, the Rev. Anne Marie Witchger, the Rev. Deacon Hyacinth Lee, the Rev. Christine Lee, the Rev. Jennifer Owen, Ms. Roslyn T. Hall, the Rev. Matthew Hoxsie Mead, and the Rev. Peggy Lo.

Watch It Online

Video recordings of the entire service and also of select parts (sermon, litany, psalm, Bishop Heyd’s remarks following the Peace) together with Bishop Heyd’s conversation with the Presiding Bishop on the Friday before the service, may be found currently on the home page of the diocesan website (diocesen.org) and permanently on the diocesan Vimeo channel at <https://vimeo.com/showcase/10411508>.



Presiding Bishop the Most Reverend Michael Curry adds his seal to the certificate of ordination before the service. Photo: Kara Flannery.



Choristers from the Cathedral School before the service.

Photo: David Rider.



Clergy processing past the cathedral’s great bronze doors.

Photo: David Rider.



Part of the procession of parish and other banners.

Photo: Kara Flannery.



The Reverend Canon Eva Suarez and the Reverend Canon Steven Lee in procession followed by cathedral dean, the Very Reverend Patrick Malloy.

Photo: David Rider.



Bishop Mark Sisk (retired of New York), Bishop Allen K. Shin (suffragan of New York), and Bishop Mary D. Glasspool (assisting of New York).

Photo: David Rider.



Heyd stands before the Presiding Bishop, with his presenters behind him. From left to right: the Reverends Anne Marie Witchger, Richard C. Witt, and Theodora Brooks; the Reverend Deacon Hyacinth Lee; the Reverend Jennifer Owen; Ms. Diane B. Pollard, Lead Presenter; Ms. Nell Braxton Gibson, Lead Presenter; the Reverends Peggy Lo, Matthew Hoxsie Mead, and Christine Lee.

Photo: Kara Flannery.



View from behind the high altar during the presentation.

Photo: Angela James.

Consecration



The bishops sign the solemn declaration of the bishop-elect “that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline and worship of the Episcopal Church.”

Photo: Angela James.



A liturgical and musical highlight was the singing of the litany in Spanish, to music that she had also written (with Christopher Ellis Alejandro Reyes Montes), by Dr. Sandra Teresa Soledad Montes Vela, dean of chapel at Union Theological Seminary. For a recording, please visit <https://vimeo.com/edny/mfn-ltny>.

Photo: Kara Flannery.



The bishop-elect lies prone during the singing of the litany for ordinations.

Photo: Angela James.



In another musical highlights of the service, the senior cantor of Central Synagogue, Daniel Mutlu, sang Psalm 25 responsively with the choir. For a recording, please visit <https://vimeo.com/edny/consecr-psalm>.

Photo: Kara Flannery.



Bishops gather round prior to the laying on of hands. Facing the camera, from left: Bishop Carlye J. Hughes of Newark, Bishop Suffragan Allen K. Shin of New York, Presiding Bishop Michael B. Curry, Bishop Andrew ML Dietsche of New York, Bishop Mark S. Sisk, retired Bishop of New York.

Photo: Kara Flannery.



All the bishops after the service.

Photo: Kara Flannery.



The Very Reverend Dr. Kelly Brown Douglas, Dean of Episcopal Divinity School, preached the sermon. Watch a recording at <https://vimeo.com/edny/mfh-kbd>.

Photo: Angela James.



Bishop Heyd with his family.

Photo: Kara Flannery.

Some of the Many Programs Supported by Episcopal Charities

Episcopal Charities provides critical funding, operational, and volunteer support to nearly 100 programs in NYC and the Hudson Valley. It's impossible to do more than scratch the surface in a small collection of photographs: we apologize to the majority of supported programs not shown here, and encourage you to submit photos and stories for future issues of the *Episcopal New Yorker*.



At St. Thomas Church, Amenia Union. In a world in which food pantries typically are faced with being unable to afford fresh produce, the St. Thomas Giving Garden grows fresh organic produce, which is distributed weekly at the church's Food of Life Food Pantry.



Campers at the Bronx's St. Ann's Church summer camp learn about agriculture at Glynwood Farms in Cold Spring. Photo: Tobi Mojeed-Balogun.



Pre-packed bags ready for distribution at the St. Mary's Staten Island Community Food Pantry, during the pandemic when numbers soared to as high as 400+ families each week. The Community Food Pantry is a joint program with the Church of St. Andrew and the Church of the Ascension.



Pass the Purse, Please at the Church of St. Ignatius of Antioch on Manhattan's Upper West Side gathered "new and gently used purses for the mothers housed at the Homeward NYC Shelter" and filled them with "small beauty and hygiene products." Here, volunteers deliver them to the shelter to be given to the women on Mother's Day.



Fresh radishes and carrots at Fred's Pantry, at St. Peter's Peekskill. Fred's Pantry, open every Saturday morning, serves 100-125 families and over 400 individuals a week.



Arianna Steadman of St. Michael's Church, Manhattan, helping a student with their homework. St. Michael's Homework Help program "provides free 'kitchen table' homework help for students in grades K-5 every Monday evening from October through May."



Episcopal Charities executive director Rev Kevin VanHook presents Fr. Pierre-Andre Duvert, rector of St. Luke's Church in the Bronx, with a plaque appreciating his time on the Episcopal Charities board.

PHOTO:Tobi Mojeed-Balogun.



Pioneer Village campers at Incarnation Camp on an excursion.



A young visitor at the Guild of St. Margaret soup kitchen in Middletown – an outreach program of Grace Church.



Thomas Perry, Director of Cathedral Community Cares, in the Clothing Closet with the Rev. Gina Gore, a priest in the diocese and until recently, chaplain of the Cathedral School. The Clothing Closet provides "casual, seasonally-appropriate garments" for local residents in need. Clothing is distributed free of charge, based on availability. The Closet also provides professional clothing for job interviews to those with a referral from an agency familiar with their employment search.



Yerimar Garcia, the registrar at Mount Kisco Interfaith Food Pantry, which serves multiple communities in Northern Westchester, serving over 25,000 households in 2023.

Photo: Rhonda Spevak

Diocese of New York Apologizes for Its Role in Slavery

On Saturday, March 25 at the Cathedral of St. John the Divine, in a service organized by the diocesan Reparations Commission that was both moving and festive, Bishop Dietsche apologized for the participation of the diocese, its churches, and its people in the ownership of enslaved people and in participation in the slave trade, for which New York City remained a major center even after the ownership of enslaved people had become illegal in New York.

“Understand that we have not come to this cathedral today so that we can all make individual apologies for the part played by our own ancestors during slave days in the Diocese of New York. Nor are we here to require that of others,” he said. “We have no right to do so. Rather, this is an institutional apology. The apology being offered here today is offered by the Diocese of New York as an entity, making apology for the things that we did corporately to further the suffering of others under slavery, and for the ways in which the wealth generated by the ownership of slaves and the slave trade helped to build the magnificent edifices which are our churches, and created the foundation for the endowments which supported our churches throughout this long history and still do.”

In addition to Bishop Dietsche’s Sermon and Apology and outstanding musical and dance offerings by an array of talented performers, the service included a video address by the presiding bishop of the Episcopal Church, the Most Rev. Michael B. Curry. Video of the entire service, including this address, is available at

dioceseny.org/apology23.

In 2019, Bishop Dietsche announced that \$1.1 million from the diocesan endowment would be set aside for the work of reparations. In 2022, a 501(c)(3), named the Moses Commission, was set up to oversee the use of this money.

In addition to a video made by Bishops Dietsche, Shin and Glasspool together with then-Bishop-Coadjutor-elect Heyd as an introduction to the reasons for making an apology (see dioceseny.org/apology23-intro), an explanation of why a service of Apology was necessary, and the background for it, including work over many years both by the Reparations Commission of the diocese and by individual congregations, was published in the Winter 2023 issue of the *Episcopal New Yorker* and may be read at dioceseny.org/eny-23-reps.

The service of Apology was the outcome of years of work by the Reparations Committee (now Commission), the members of which currently are: The Reverend Trevor Babb; Ms. Carla Burns; Ms. Wendy Canas; Ms. Nell Braxton Gibson, Chair Emerita; The Right Reverend Mary D. Glasspool; The Reverend Chuck Kramer; Ms. Lynnaia Main; The Reverend Dr. Allison Moore; Ms. Diane B. Pollard; Mr. Waddell Stillman; The Reverend Astrid Storm; Ms. Cynthia R. Copeland, Co-Chair; The Reverend Richard Witt, Co-Chair.

Videos from the service may be found at dioceseny.org/apology23.

All Members of the Diocese are warmly invited and encouraged to attend the

2023 Diocesan Convention

Online Rollout Meetings

To Be Held Via Zoom

On Five Successive Wednesdays
from 5 p.m. to 6 p.m.

To attend, please go to <https://dioceseny.org/rollouts23>

These rollout meetings are an intrinsic part of the Diocesan Convention, which officially begins on Wednesday, October 4.

Each meeting will provide essential information as we prepare for the November 11th Diocesan Convention, and will include time for questions and answers.

Dates and Topics

- October 4: Proposed 2024 budget and proposed canonical changes
- October 11: Resolutions and candidates for diocesan offices
- October 18: A first look at the revised/renewed process toward ordination; update on the Credit Union
- October 25: Announcing a year of celebrating the 50th Anniversary of the ordination of women as Priests
- November 1: The Reparations Commission’s report including news about the Moses Commission

Meetings will be:

Accessible

Spanish Interpretation will be provided and every meeting will be close captioned and signed in ASL.

Respectful of your time

Every effort will be made to begin and end each meeting on time.

Recorded for later viewing

The meetings will be recorded and posted online after they take place, along with meeting notes.



Reparations Committee co-chair, Cynthia Copeland, reading from the Book of Isaiah (58:1-12). “Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?”

Photo: Nicholas Richardson.



Tonika Custalow dancing during the prelude, "City Called Heaven," which was performed by instrumentalists Noreen Crayton, Bill Strasberg, and Mary Wooten. Photo: David Rider.



Larry Marshall reading an excerpt from "To My Old Master, Colonel P.H. Anderson, Big Spring, Tennessee," a letter written by Jourdan Anderson. The text of the letter, which is recommended reading, may be found on page 5 of the service bulletin, which is viewable and downloadable at <https://diocesenyc.org/apology23-bklt>. Photo: Nicholas Richardson.



Bishop Dietsche, flanked by Deacons Pedro Rodriguez, Jr. and George Diaz, pronounces the apology on behalf of the Diocese of New York. Photo: David Rider.



Wendy Cañas reading Prayers of the People in Spanish. In the background, the Rev. Richard C. Witt who was the intercessor, the Rev. Deacon George Diaz, and Bishop Dietsche. Other readers were: Philippe Orawski; Brigid Allyson; the Rev. Kyrie Kim; Dr. Kyoko Toyama; and the Rev. Sam Owen. Photo: Nicholas Richardson.



In addition to the Festival Choir, musicians, vocalists, and performers at the service included Joshua Coyne, Noreen Crayton, Tonika Crustalow, Justin Dehnert, Bobby Harden, Ana Hernandez, Malik Jardine, Dorian Lake, Ayodele Maakheru, Larry Marshall, Bim Strasberg, Noel Whippler, and Mary Wooten. They were led by Jeannine Otis, performing here at the piano. Photo: David Rider.

Apology Service



Members of the Diocesan Festival Choir.

Photo: Nicholas Richardson.



Bobby Harden.

Photo: Nicholas Richardson.



Noel Whippler leads the congregation in singing "Wade in the Water."

Photo: Nicholas Richardson.



The then-Bishop-Coadjutor-elect Heyd administering Communion.

Photo: David Rider.

Ascension Day Launch of New York Episcopal Credit Union

On Thursday, May 18, bishops, members of the Credit Union Task Force, and others gathered at St. James Church, Fordham to do God's work here in New York with the launch of the New York Episcopal Federal Credit Union and the ceremonial opening of the first two accounts by Bishop Dietsche and Bishop-elect Heyd.

The Credit Union, which received its federal charter in November, 2022, has been created to address financial inequality and promote racial, economic and social justice within the diocese. Professionally managed and with deposits federally insured up to \$250,000, it will offer affordable loans, banking services, and financial wellness resources to marginalized and unbanked individuals. Headquartered at St. James Church at 2520 Jerome Ave, Fordham, in the Bronx, it will have physical branches at the Cathedral of St. John the Divine, Trinity Church Wall Street, and in Ulster

County. Members will have free access to an extensive network of ATMs, as well as to a full range of online banking services.

Thursday, May 18's launch of the New York Episcopal Federal Credit Union came as the culmination of decades of discussion and nearly a decade of hard work by members of the Credit Union Task Force, the current members of which are: The Rev. Matt Oprendek, co-chair, St. James Church, Fordham; Mr. Dall Forsythe, co-chair, Trinity Wall Street; Mr. Bill Campbell, Church of the Heavenly Rest Manhattan; Ms. Esslie Hughes, Chief of Finance and Operations of the Diocese; The Rev. Deacon Bob Jacobs, Church of the Holy Apostles Manhattan; The Rev. Canon Steven Lee, Cathedral Church of St. John the Divine; Ms. Pearl Piccott, St. Margaret's Church, Bronx; Ms. Virginia (Ginna) Sermier, St. Peter's Church, Millbrook; The Rev. Richard Witt, Rural & Migrant Ministry.



Ms. Raquel Davis of St. James Church, Fordham, said that she personally knew a number of people locally who were looking forward to the opening of the Credit Union to meet their needs for banking services.

Photo: Nicholas Richardson.



The Rev. Matthew F. Oprendek, priest-in-charge of St. James Church, Fordham and co-chair of the credit union task force.

Photo: Nicholas Richardson.



The Rev. Winnie Varghese, now rector of St. Luke's Church, Atlanta, was a driving force behind the Credit Task Force.

Photo: Nicholas Richardson.



Bishop-elect Heyd and Bishop Dietsche signing the papers to open the first two accounts.

Photo: Nicholas Richardson.



Bishop-elect Heyd, watched by St. James Church parishioner Raquel Davis, Task Force member the Rev. Canon Steven Lee, and Bishop Dietsche.

Photo: Nicholas Richardson.

Abandon Ship

By the Rev. Richard D. Sloan

FIRE, FIRE, FIRE! At 9:04 p.m. on Wednesday, July 5, those words rang out on the tenth deck of the M/V Grande Costa d'Avorio, which was berthed near the Seamen's Church Institute's International Seafarer's Center (ISC) at Port Newark. The 28 crewmembers from the Philippines, Italy, and Romania immediately went to their muster stations, where they began fire suppression efforts.

There are five types of alarms on a commercial ship, whether it's a cruise ship, container ship, bulk carrier, roll-on roll-off (commonly called a car ship), tanker, or any combination. Every seafarer on is alert to the sound of one of these alarms: general emergency, fire, man overboard, abandon ship, CO2, and engine room. Three of the alarms sounded on the Grande within 11 hours.

The ship was a combination car ship and container ship. The fire was on one of the decks with cars loaded for transport to Africa. The crew used fire extinguishers and onboard fire hoses to fight the fire. However, the fire eventually exceeded those tools, at which time hatches to the various compartments were closed and dogged (secured) so carbon dioxide could be used. But that, too, was unsuccessful.

By 6:40 a.m. on Thursday, July 6, it was no longer safe for the crew to remain on the ship, so the abandon ship alarm sounded, the crew returned to their muster stations, and the captain verbally ordered "abandon ship." They left the ship with little more than the clothes they were wearing. For many crewmembers, that meant the greasy overalls worn when they're on duty. They were safe, but the fire was on at least three decks, including the accommodation (where the crew lived).

By that time, Seamen's Church Institute was alerted by the Port Authority, and responded to the emergency. The crew had been taken to a nearby Port Authority building, where chaplains James Kollin and Michelle McWilliams arrived early that morning.

Stress counseling was the immediate need. The feeling of loss was overwhelming. The crew had no idea what was to happen to them. Their official work documents, photographs, clothes, computers, and any cash they'd been paid (seafarers often have most of their pay sent home, but the balance is paid in US \$100 bills), were gone. Fourteen had visas, but as many did not. What was to happen to them? Would they be blamed for the fire? Was there a deficiency in how they fought the fire? The death of two firefighters weighed heavily on everyone. Guilt is a powerful emotion. How would an investigation be conducted, and who would have to remain at Port Newark? Would they be paid for the balance of their contracted service with Garibaldi Shipping? How would they get home? Even if James and Michelle didn't have answers,



Still from a video of the crew of the M/V Grande Costa d'Avorio thanking the Seamen's Church Institute for providing essentials following the fire on their ship.

Photo: The Rev. Richard Sloan.

talking lowered the crews' stress level.

The chief mate from Romania seemed to be having a very difficult time. He's responsible for the safe operation of the ship. James counseled him as best one could in such a situation. The crew was safe. No one was injured. The ship was still afloat. Had he talked with his family? Yes, they are greatly relieved for the crew, but mourn the firefighters. Talking was the best medicine for the mate.

After the ship's agent arrived with one shirt and pair of pants for each crewmember, the simple act by James and Michelle of taking dirty work clothes to SCI was much appreciated. The agent also arranged for the crew to be housed at the nearby Doubletree Hotel. But the crew needed a change of clothes, toiletries, and other essentials. As they watched the fire at the hotel, one crewmember exclaimed, "that's my room on fire."

Seamen's Church initiated an SOS Fund during the pandemic to assist seafarers. With the approval of SCI's executive director, the Rev. Mark Nestlehutt, ISC manager Tim Wong used that fund to purchase most of the things requested by the crew: shirts, flip-flops, shorts, toiletries, and more. Repeated shopping trips have been made to fulfill the crews' essential needs. As Nestlehutt often says, seafarers care for the world, and SCI cares for the seafarers.

When Chaplain Kollin was delivering more supplies to the crew a week after the fire, the labor attaché arrived from the Philippines embassy to inform the crew of the embassy's assistance, including advocacy for losses incurred by the fire and financial aid. Naturally, they were relieved by this news. The crew expressed their thankfulness for the quick and continued response by Seamen's Church to the emergency. According to Chaplain Kollin, the attaché was "extremely appreciative of SCI's services to the seafarers."

Seven crewmembers not needed for the Coast Guard investigation have returned home to await the next ship assignment. Those whose presence is needed will remain at the hotel for the foreseeable future. SCI will remain engaged throughout.

[Instagram.com/animalnationinc](https://www.instagram.com/animalnationinc).

The author is chaplain associate, Seamen's Church Institute and a priest in the diocese.



The M/V Grande Costa d'Avorio billowing smoke at Port Newark on July 5.

Photo: The Rev. Richard Sloan.

RMM in Bedford

By Gittel Evangelist

On a late summer evening, St. Matthew's Church in Bedford wrapped its arms in a welcoming embrace around participants in Rural & Migrant Ministry's Summer Overnight Leadership Camp, by graciously hosting an evening meal in the church's beautiful grounds.

St. Matthew's parishioners June Blanc, Laurie and Paul Sturz, and Mary Farley chatted as they laid out a feast of breaded chicken, salads, and snacks galore before the campers arrived. It was the first year the church has hosted RMM; the dinner was arranged after Farley—who is also President of the Bedford Farmers Club—struck up the idea with RMM's executive director, the Rev. Richard Witt.

St. Matthew's rector, the Rev. John Zahl, his daughter, Daphne, 11, and their affable pug, Oscar, welcomed early arrivals to the Church, along with associate rector, the Rev. Drew Courtright. We were also blessed to be joined by Bishop Matthew Heyd.

After spending the day on a field trip to a Connecticut ropes course, beach and library, half of the 70 campers, ages 8-17, soon descended on St. Matthews, wearing dayglo T-shirts emblazoned with the word, "Expectation"—the theme of this year's camp experience.

"We are so glad have you here tonight!" beamed Zahl. "We're so thrilled to welcome you all. We're going to have a fun evening!"

Richard led everyone in singing Grace: "God, we thank you/God, we thank you/For our food/For our food," sung to the tune of "Frère Jacques." The campers devoured their dinner, going back for seconds.

Parishioner Herb Foster, who co-chairs the church's communications committee along with Blanc, fretted about running out of food before the second group of campers and counselors arrived. But his fears were soon assuaged when more trays of chicken and salad appeared, just in time.

"It's the miracle of the loaves and chicken," Farley quipped.

And, it was the miracle of dessert, provided by a mobile ice cream parlor—a bright red, converted bus called "Ice Cream Emergency," and its self-proclaimed "chief scoopologists," Ed and Carol Lachterman. The campers fidgeted and giggled as they waited their turn, asking for flavors like Cookie Doughlicious and Cookie Monster.

"Would you like a cherry?" Carol Lachterman asked a youngster with a cup of strawberry, as the bus rocked to '70s music. "Would you like sauce? I have chocolate, caramel and marshmallow. Whipped cream? Sprinkles?"

"Which flavor did you get?" Zahl asked a pair of little girls, their mouths blue with ice cream. "Is it yummy?"

He introduced them to the Church mascot. "This is Oscar," he said. "He's a pug. Pugs are the best. They're just the sweetest, weirdest, cutest, best dogs ever."

The scene was joyous pandemonium. The campers, counselors and volunteers tossed footballs, sprinted across the church's vast playground, and huddled in groups, shouting and laughing. Their energy was electrifying.

Soon, Witt raised a hand, a sign that everyone needed to listen. It was time for Vespers, he said, as the campers hushed to the beat of a conga. Before leading the con-



A Rural & Migrant Ministries camper ringing the bell at the outdoor chapel at St. Matthew's, Bedford. In the background, the Rev. Richard Witt, RMM's executive director. Photo: Gittel Evangelist.

tingent down a beautiful path through some of the church's 70 acres, Witt spoke of the cemetery they would pass by on their way to the outdoor chapel.

"We want to be quiet as we pass the cemetery," he said. "We want to show respect for the people who are buried there. They were all wonderful people, and they made it possible for us to be here—just as someday, our energy is going to make life possible for others."

Just ahead sat St. Matthew's Chapel-in-the-Woods, its stone altar, timber cross and pews quietly waiting. Soon, a choir filled the woods with music. A young girl rang the chapel bell, and the witnessing began.

One by one, campers and volunteers shared their experiences. They spoke of the deep friendships they had made at camp; of the unbearable pain of losing a brother, followed by the miraculous joy of finding a sister; of the right to self-expression as a means of social change; of the confusion of being gender queer.

Bishop Heyd spoke about the theme of Expectation, as it's found in the Bible. "The subtitle to the Bible could be 'Whoa, I didn't expect that,'" the Bishop said, riveting the group. "All the way through, almost every story is about confounding expectations."

Invoking the stories of Moses, Jesus and the disciples, Heyd said that life was not what they expected. "That's the story of our lives, too," he said. "Different than we expect, sometimes harder than we expect, struggles we don't anticipate."

But, he said, the second part of the Bible, and of our lives, "is that God surprises us with love. Bigger than we expect."

Heyd told the group of the story of Hagar and her son, Ishmael, who suffered deeply and unjustly. "But the story of Hagar is the story of God being with you through struggle, God being with you more than you expect ... The story of Scripture is about love changing the world. And that's something to expect, too."

The writer serves as communications coordinator at Rural & Migrant Ministry.



Chief "scoopologist" Carol Lachterman serves an RMM camper. Photo: Gittel Evangelist.

The Spirit in Our Midst

By Sister Hannah Spiers, C.C.N.

We live in a time when the percentage of Americans identifying as non-religious is on the rise, with numbers trending highest among younger people. One in three millennials, in fact, report that they have no religious affiliation and are less likely to attend religious services. Yet at the same time there is a growing crisis of connection among younger Americans, brought into sharper focus by the recent pandemic. With soaring rates of workplace burnout and disillusionment with an economic system driven by values at odds with their own, younger Americans are suffering depression, anxiety, loneliness, and suicide. There is a call to meet the growing need for connection, community, and ethical leadership head on.

This is the environment in which a brand-new intentional community called Community at the Crossing is being launched at the Cathedral Church of Saint John the Divine, drawing as its members young adults from across Christian denominations who choose to take a year of their lives to be “interrupted by God”—living together with strangers whom they receive as siblings, in prayer and discernment, in biblical and theological formation, and in service and mission.

Community at the Crossing builds on the model of intentional contemplative communities worldwide, drawing inspiration primarily from the Community of St. Anselm (stanselm.org.uk) under the leadership of the archbishop of Canterbury, and collaborating with the Chemin Neuf Community (a Roman Catholic community with an ecumenical vocation - us.chemin-neuf.org/). The official launch, in September 2022, including addresses and emphatic support from the archbishop, from the presiding bishop of the Episcopal Church, from Pope Francis, and from the ecumenical patriarch (the leader of the Orthodox Church).

The community is open to young adults aged 21-33 from throughout the United States and across all Christian denominations. There are two types of membership: residential (full-time) and local (part-time). This reflects the vision of the community: to provide the space and formation necessary to establish rhythms of life and discern vocation, and to equip members to serve Christ in their chosen path. Most young people completing similar programs, such as the Community of St. Anselm, return, not to church work, but to “secular” occupations, bringing with them a new perspective that will guide their impact in the world.

Residential members study, pray, serve, and reside onsite at the Cathedral of St. John the Divine. Each week, two days are spent in study, two in serving in local charities and organizations, and one day in sabbath rest, prayer, and solitude. Weekend activities include free time, community outreach events, time away on retreat (such as the Spiritual Exercises of St. Ignatius) and exploring the great city of New York! Local members, meanwhile, integrate the community rhythms of study, prayer, and service into their current professional activity or study, living in their own accommodation in and around New York City. The whole community meets on Monday evenings, on one Saturday each month, and at several retreats spread over the year.

As the Community at the Crossing is an ecumenical community, each member will



be encouraged to attend their own denominational worship on a Sunday. During the week, the community will pray regularly in the Cathedral and be an integral part of Cathedral events.

Community membership is open to 21-33-year-olds, but there are many ways to join with activities, whatever age or stage! These include a “Dialogue on Divinity” speaker series starting in Fall 2023 and featuring noteworthy speakers on a range of topics including Ecumenism and Interfaith, selected “Open Teaching” weeks open to the public, retreat mornings at the Cathedral, and Nightwatch – with separate dates for middle and high school age students, young adults, and older adults.

At a time of great societal divisions and a crisis of connection, the Cathedral of St. John the Divine is uniquely positioned to facilitate this kind of intentional community, reigniting ecumenical dialogue and preparing the ethically minded leaders of tomorrow. The founding documents of the Cathedral underline its first calling as a house of prayer, which is what in turn enables its commitment to being a place of dialogue and ecumenism.

The Cathedral welcomed members of the Chemin Neuf Community as residents of the Close and part of the Community at the Crossing leadership team. Chemin Neuf is a Roman Catholic community with an ecumenical vocation, made up of both married couples, and men and women who have made religious vows. Five Chemin Neuf members are in the leadership team for Community at the Crossing—two French Roman Catholic brothers, one Canadian Roman Catholic sister, one British sister from the Church of England, and one American brother from the Nazarene church.

Members of the Community at the Crossing will have life-altering experiences, including formation in common prayer and personal contemplation, learning dialogue and reconciliation, building respect across differences, heightened awareness of contemporary social problems, skills for providing practical care to people in need, and experience in applying Christian ethical principles to business and social issues.

This program will inspire peace and justice in the larger society, facilitate a space where Christians from different denominations can reignite the ecumenical dialogues that many believe have grown cold, and be an example of Christ-centered faith rooted in local community. Through it, the lives of participants will be transformed, thereby transforming the lives of everyone they touch.

Generous families, foundations, and corporations have provided support to lay the foundation for this inspiring vision to become a reality; all are invited to become part of this movement, be it through joining the community for prayer or events, financial support, or enabling the community through other means – hosting members in a parish or at an event, providing internships or visiting opportunities, praying with and for us.

The author is residential director of Community at the Crossing and a member of Communauté du Chemin Neuf.

“Only a poet can see this clearly, be this honest, and still hope this much.”
— Douglas A. Blackmon, Winner of the Pulitzer Prize

“Johnson has laid the healing tools in our hands, and left instructions. This is how it starts.”
— Cornelius Eady, Finalist for the Pulitzer Prize

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Lords of the Charnel Ground, Smashana Adipati. Painted terracotta. Tibet, 18th century. Rubin Museum of Art.
Photo: Pamela A. Lewis.

LIFE AFTER LIFE: A REVIEW OF “DEATH IS NOT THE END” AT THE RUBIN MUSEUM

by Pamela A. Lewis

Of all the spirits Ebenezer Scrooge encountered during his single night of ghostly visitations in Charles Dickens’ *A Christmas Carol*, it was the Ghost of Christmas Yet to Come that inspired the most fear in the tale’s hard-hearted miser. Upon meeting the phantom, Scrooge acknowledges as much by saying, “Ghost of the Future, I fear you more than any spectre I have seen.”

Though death is a universal experience, it is the one we know least about. And regardless of its quality, the life we live now is the one we know; what comes after our demise is subject either to our hopes or, not unlike Scrooge, our fears.

“Most people in the world believe in some sort of afterlife, even those who have no specific religious affiliation,” says Elena Pakhoutova, senior curator of Himalayan Art and the organizer of “Death Is Not the End.” In a time of relentless global upheaval, uncertainty, and loss, this cross-cultural exhibition is an exploration of the universal human experience as understood by Tibetan Buddhism (the Rubin’s specialty) and Christianity, as well as an invitation to

contemplate life’s impermanence and the desire to continue existence beyond death. Drawing from the Rubin’s collection, as well as from those on loan from other major institutions, the exhibition brings together 58 objects spanning 12 centuries, displaying some of the finest examples of Tibetan and Western European art, including prints, oil paintings, bone fragments, sculptures, and illuminated manuscripts.

Organized around three major themes—the Human Condition, or the shared understanding of our mortality in this world; States In-Between, or the concepts of limbo, purgatory, and bardo; and (After)life, which focuses on resurrection, ideas of transformation, and heaven—the exhibition takes visitors on a carefully organized and often colorful journey through these stages as represented by the various artworks. Like the exhibition’s theme, the walk is physically and spiritually circular. Tibetan and Christian objects are frequently juxtaposed, affording the viewer comparative

perspectives on the given theme. When it comes to the message it intends to convey, the object’s size does not matter. There is a chilling, pocket-sized, and exquisitely carved ivory *memento mori* prayer bead, fashioned in either Germany or the Netherlands. On one side, worms slither through the handsome but decomposing face of a young man, while on the other, the worms have done their job, having reduced that face to a leering death’s head. This is no mere bauble for aesthetic contemplation, but a beautiful object meant to focus the mind on death’s power to destroy human beauty. At the other extreme, there is the imposing, yet deeply serene, Tibetan painting depicting Amitabha Buddha

(Buddha of Infinite Light) in Sukhavati Paradise.

In the exhibition’s first theme, the Human Condition, humanity’s confrontation with its mortality is expressed and personified in various ways in both Buddhism and Christianity to describe likely outcomes following death. These explanations, found in religious texts and imagery, serve to make what is feared somewhat manageable, albeit still frightening. The choices these textual and visual objects present help the human traveler to come to terms with and perhaps even avoid the worst possibilities.

The visually complex “Wheel of Life” represents Buddhism’s beliefs about the cycle of life, death, and rebirth, known as *samsara*. *Karma*, or past actions, is the force that keeps humans trapped within this cyclic existence. The wheel’s central hub, which makes the wheel rotate, is the ultimate cause of *samsara*, and at its center are the three mental poisons: attachment (represented by a rooster), hatred or anger (snake), and ignorance (pig). These poisons propel human beings into an eternal cycle of rebirth in the six realms of existence or consciousness, contained in the wheel’s rim. The entire wheel is contained in the maw of the terrifying Lord of Death, Yama. Regardless of whether one is born into a higher state of consciousness (light) or afflicted state (dark), one can still be reborn in a lower realm and must, through good *karma*, strive to move up to the fortunate one. To be reborn as a human being is the best outcome, as only humans can learn to understand the causes of suffering, to alter their way of thinking and their environment, thereby creating positive karma. They become awakened, free, and released from the perpetual cycle of existence.

The fear of death is another aspect of the human condition, and the show includes pictorial and sculp-

Enjoy the beautiful fall foliage display at
the Cathedral Gardens of
The Cathedral of Saint John the Divine
1047 Amsterdam Ave at 112th Street
Saturday & Sunday Dawn to Dusk

tural iconography that give shape to humankind's deepest fears of what lies behind the afterlife's curtain, while also serving as implied suggestions for avoiding those punishments.

"The Inferno," an engraving executed by the Circle of Baccio Baldini around 1470-1480, shares some characteristics with "The Wheel of Life," in terms of its multi-leveled organization containing numerous human figures. But unlike "Wheel," this is a grim and hopeless realm, from which there is no escape. Much of this highly detailed image is based on frescoes once located in the Campo Santa, a cemetery in the cathedral complex in Pisa, Italy, which may account in part for its graphic depictions of the tortures in Hell. The terrifying horned figure of Satan (whose body is covered with equally hellish-looking pustules), presides over his kingdom, where he ceaselessly consumes the damned souls in his three mouths. Once digested, the soul is ejected through another mouth at the bottom of Satan's stomach, only to endure the same torture all over again. Some tortures correspond to sins the person committed in life, such as one soul being forced to drink molten gold coins, a punishment for the sin of greed.

Common to both Buddhism and Christianity is the belief that the soul spends some period after death in an intermediary place before reaching the final stage of existence, which in some Christian denominations is known as limbo or purgatory and is understood in Buddhism as the bardo. Representations of these in-between states diverge, however, such as in the "Peaceful and Wrathful Deities of the Bardo," an 18th-19th century Tibetan painting on cloth, depicting the mind's experience between death and rebirth—the bardo. This colorful

and well-preserved work shows all possible outcomes: the six realms of existence as gods, demigods, humans, animals, hungry ghosts, and hell beings. The Lord of Death presides over the judgment of *karma*, which affects the next birth. In a contrasting Christian view, the illuminated manuscript "Leaf from the Book of Hours, Parliament of Heaven" (French, 1465), presents several important scenes all at once: that of heaven (yet to be populated by newly arisen souls), of the Annunciation, and of the just souls in limbo, patiently waiting to be released by Christ.

In the exhibition's third theme, conceptions of an afterlife include resurrection, transformation, and heaven. Whereas resurrection, the reuniting of the soul with the formerly dead body, is an essential belief in Christianity—as dramatically represented in Petro Francavilla's bronze relief "Resurrection of Christ" (ca. 1588) in which Christ seems to triumphantly fly out of the tomb, transformed and heavenly—Buddhists revere those who have miraculously returned from the dead (known as *delok*), transformed by their experiences, and who can urge the living to be mindful of their actions' consequences. *Delok* are usually ordinary people, who have extraordinary stories to tell. To be reborn in the presence of a buddha in a Pure Realm is also the most desired rebirth, as a Pure Realm is the place that a buddha creates and inhabits. "Tales of Returning from Death" (Tibet, 19th century), a work of pigments on cloth, may have served as a prop used by itinerant storytellers (*manipa*) to relate



Memento Mori Prayer Bead. Ivory. Germany or the Netherlands; 1500-1550. Bowdoin College Museum of Art, Brunswick, Maine.

tales of people who died and returned to talk about the afterlife. Though now much faded and torn in places, the cloth's narrative vivacity has not been greatly diminished.

At the end of the exhibition, visitors are invited to write on small pieces of paper their responses to a few prompts relating to the themes, such as, "Tell Us Your Idea of the Perfect Afterlife," and "Why Do You Think that Death Is Not the End?" Visitors may then hang their responses on a provided "clothesline." This is the kind of participatory activity the Rubin has often included in its shows, which engages visitors in conversation with the show's themes and with one another, and adds another level of reflection to the museum's typically reflective-oriented offerings.

Death Is Not the End is not all doom and gloom: there are grinning and dancing skeletons, and quietly happy angels grouped at the feet of God waiting to welcome Heaven's new residents. Suffering and death are counterbalanced by hope and joy. Here, neither Buddhism nor Christianity claims to have *the* answer to the question of what comes after death. But both are very certain that something is coming next.

Death Is Not the End is on view at the Rubin Museum, 125 West 17th Street, Manhattan through January 14, 2024.

The author is a member of St. Thomas Church, Fifth Avenue.

ANNUAL
TRIBUTE
DINNER

Episcopal Charities

THE CATHEDRAL OF ST. JOHN THE DIVINE
DECEMBER 4, 2023

Proposed Diocesan Budget

Narrative for 2024

PART 1 – EXECUTIVE SUMMARY

The 2024 budget fully funds the mission of the Diocese of New York. The 2024 budget addresses the missional priorities of our diocese in 2024 and funds all normal staff, congregational, and ministry support, programming, and grants.

Five realities drove our budget process for 2024.

First, our assessment to the Episcopal Church (TEC) increased by \$247,379 to \$2,050,007. The assessment is the highest in recent years due to the diocese returning to a typical invoicing for full Apportioned Share (AS) (post COVID), no reduction in normal operating income due to no requirement for the Trinity Cap transfer to the General Endowment, and the forgiveness of the second PPP Loan reported as income in 2022. It should be noted that this assessment is effectively 16% of our 2024 projected total income of \$12.8 million.

Second, it should be noted that 2024 is a transition year, and as such, efforts were made to maintain funding levels as close to flat as possible with 2023. Priorities mentioned for 2024 are the support of local communities and reparations.

Third, there continues to be a significant need for property support, and these needs are anticipated to grow exponentially in the coming years. To plan for that, we need to add a new manager to collaborate with the Director of Diocesan Property Services. For 2024, this position will be funded from a Trust the Diocese is seeking broader restrictions for use. This position will require other funding sources (including, but, not limited to the operating budget) in 2025 and beyond.

Fourth, delayed Parochial Reporting by congregations makes it exceedingly difficult to project AS income. In August, we performed an AS forecast based on a top-down analysis and payment patterns of all congregations. Our projections show AS income to be flat with 2023.

Fifth, fruit continues to be borne by the ongoing Funds Project of the Finance Committee. The Diocese has funds that are Donor Perpetually Restricted, Donor Purpose Restricted, and Board of Managers Unrestricted. Many of these funds were out of balance. Original documentation was reviewed with the assistance of outside auditors to analyze the donor's original intent. That work has revealed that we have additional money to support the operating budget. This work has allowed most of the property grants to be funded outside the operating budget.

The increases in our TEC Assessment, the need for additional personnel in property support, and other increased requests for funding created a deficit in our "Ideal" budget of approximately \$859,000. Of this amount, \$488,000, or 55%, is represented by the two items mentioned above.

We were able to balance the budget by doing two things:

- 1) We are funding both the addition to staff for property support and property support grants using funds outside of the operating budget, and
- 2) We spoke with every Commission and Committee Chair, every senior member of the Bishops' Staff, and Bishops to determine what could be removed from each request while keeping every single ministry whole and not disrupting plans already made. We are grateful that every one of those conversations was filled with understanding and the Holy Spirit.

A few highlights to note:

- We are paying our full assessment to The Episcopal Church,
- We increased funding for reparations,
- We are adding capacity for property needs,
- We have a contingency reserve in the Budget of \$366,000.

The budget spreadsheet includes 2021, 2022, 2023 Budgets, and 2024 Proposed Budget and comparisons between 2023 and 2024. Line-by-line notes of income and disbursements are below.

We are grateful for the support and oversight of Bishops Dietsche and Heyd, the staff, in particular Esslie Hughes, Karin Almquist, and Robert Santiago, our Treasurer, Sr. Faith Margaret, CHS, John Trammell, chair of the Finance Committee, and for the members of the Budget Committee.

The Budget Committee recommends approval of the 2024 Proposed Budget. The Proposed Budget was approved by Council on September 18, 2023.

Respectfully submitted,

The Rev. Lisa Mason & Mr. Douglas E. Schimmel
Co-Chairs of the Budget Committee

PART 2 – INCOME FOR 2024

Apportioned Share Income

- **Line 001:** Gross Apportioned Shares (as of September 15) are up \$405,549 from 2023.

PROPOSED 2024 BUDGET: SUMMARY

Budget Line	Description	2021 Budget	2022 Budget	2023 Budget	PROPOSED 2024 Budget	2023 to 2024 Difference
INCOME FROM APPORTIONED SHARES						
001	Gross Calculated Apportioned Shares (as of September 15)	\$ 13,584,385	\$ 13,422,063	\$ 13,405,205	\$13,810,754	\$ 405,549
002	Total Adjustments due to 12.5% Cap & Adjustment Board (as of Sept 15)	\$ (552,565)	\$ (140,862)	\$ (833,497)	(\$1,530,800)	\$ (697,303)
003	Reserve: Projected Bad Debt & Projected Adjustments	\$ (2,800,000)	\$ (2,089,668)	\$ (952,140)	(\$643,041)	\$ 309,099
004	Net Income From Apportioned Shares	\$ 10,231,820	\$ 11,191,533	\$ 11,619,568	\$11,636,913	\$ 17,345
INCOME FROM OTHER SOURCES						
005	Total Allocation from the General Endowment & Operational Funds	\$ 916,162	\$ 907,230	\$ 1,144,972	\$1,299,572	\$ 154,600
006	Contribution to General Endowment (33% Cap)	\$ (608,607)	\$ -	\$ -	\$ -	\$ -
007	Trust Income	\$ 37,000	\$ 37,000	\$ 46,000	\$50,000	\$ 4,000
008	Fee Income	\$ 80,000	\$ 65,000	\$ 65,000	\$77,639	\$ 12,639
009	Diocesan Convention Fee Income	\$ 75,000	\$ 75,000	\$ 90,000	\$104,350	\$ 14,350
010	Net Income From Other Sources	\$ 499,555	\$ 1,084,230	\$ 1,345,972	\$ 1,531,561	\$ 185,589
011	Contingency (ideally 3% of total income)	\$ (165,803)	\$ (257,546)	\$ (201,277)	(\$365,651)	\$ (164,374)
012	Total Income	\$ 10,565,572	\$ 12,018,217	\$ 12,764,263	\$ 12,802,823	\$ 38,560
DISBURSEMENTS SUMMARY						
100	Total Assessments to The Episcopal Church	\$ 1,336,921	\$ 1,554,537	\$ 1,827,902	\$ 2,076,727	\$ 248,825
200	Total Reserve Funds	\$ 265,000	\$ 380,000	\$ 402,245	\$ 472,236	\$ 69,991
300	Total Episcopal Function	\$ 845,000	\$ 880,000	\$ 1,089,255	\$ 973,747	\$ (115,508)
400	Total Episcopal Support Staff	\$ 1,350,000	\$ 1,361,000	\$ 1,372,680	\$ 1,366,080	\$ (6,600)
500	Total Staff Support for Congregations & Diocesan Ministries	\$ 984,000	\$ 991,104	\$ 1,072,304	\$ 1,067,784	\$ (4,520)
600	Total Funding for Strategic/Mission Settings	\$ 2,232,000	\$ 2,692,000	\$ 2,627,000	\$ 2,665,208	\$ 38,208
700	Total Diocesan Ministries & Outreach	\$ 495,900	\$ 529,500	\$ 569,000	\$ 566,500	\$ (2,500)
800	Total Grants	\$ 574,000	\$ 639,000	\$ 439,000	\$ 189,000	\$ (250,000)
900	Total Diocesan Finance & Operations	\$ 1,817,000	\$ 1,960,325	\$ 1,997,000	\$ 2,550,443	\$ 553,443
910	Total Unallocated Cost for Mission	\$ 605,751	\$ 760,751	\$ 849,801	\$ 622,551	\$ (227,250)
950	Capital Expenditures Budget	\$ 60,000	\$ 60,000	\$ 40,000	\$ 52,547	\$ 12,547
1000	Provision for Salary & Benefit Increase	\$ -	\$ 210,000	\$ 478,076	\$ 200,000	\$ (278,076)
1100	Total Disbursements	\$ 10,565,572	\$ 12,018,217	\$ 12,764,263	\$ 12,802,823	\$ 38,560
1200	SURPLUS (DEFICIT)	\$ -	\$ -	\$ -	\$ -	\$ -

Proposed Diocesan Budget

PROPOSED 2024 BUDGET: DISBURSEMENTS

Budget Line	Description	2021 Budget	2022 Budget	2023 Budget	PROPOSED 2024 Budget	2023 to 2024 Difference
101	Assessment to The Episcopal Church	\$ 1,321,421	\$ 1,531,763	\$ 1,802,628	\$ 2,050,007	\$ 247,379
102	Assessment to Province II	\$ 15,500	\$ 22,774	\$ 25,274	\$ 26,720	\$ 1,446
100	Total Assessments to The Episcopal Church	\$ 1,336,921	\$ 1,554,537	\$ 1,827,902	\$ 2,076,727	\$ 248,825
201	Reserve for Annual Diocesan Convention	\$ 175,000	\$ 175,000	\$ 215,000	\$ 217,670	\$ 2,670
202	Reserve for Future Episcopal Elections	\$ 50,000	\$ 150,000	\$ 200,000	\$ 200,000	\$ -
202a	Underpayment to Reserve to fund Bishop Coadjutor	\$ -	\$ -	\$ (185,255)	\$ (32,934)	\$ 152,321
203	Reserve for Curacies for New EDNY Ordinands	\$ -	\$ -	\$ 135,000	\$ 50,000	\$ (85,000)
204	Reserve for Deputies to General Convention & Provincial Synod	\$ 25,000	\$ 40,000	\$ 30,000	\$ 30,000	\$ -
205	Reserve for Lambeth Conference (travel & all expenses)	\$ 15,000	\$ 15,000	\$ 7,500	\$ 7,500	\$ -
200	Total Reserve Funds	\$ 265,000	\$ 380,000	\$ 402,245	\$ 472,236	\$ 69,991
301	Bishop of New York	\$ 288,000	\$ 288,000	\$ 297,000	\$ 317,807	\$ 20,807
301a	Bishop Coadjutor (May 2023-Feb 10, 2024 only)	\$ -	\$ -	\$ 185,255	\$ 32,934	\$ (152,321)
302	Bishop Suffragan	\$ 248,500	\$ 248,500	\$ 256,000	\$ 274,003	\$ 18,003
303	Bishop Assistant	\$ 248,500	\$ 248,500	\$ 256,000	\$ 274,003	\$ 18,003
304	Bishops' Shared Travel (inside and outside diocese, excluding Lambeth)	\$ 40,000	\$ 65,000	\$ 65,000	\$ 45,000	\$ (20,000)
305	Bishop of New York Hospitality Expenses	\$ 20,000	\$ 30,000	\$ 30,000	\$ 30,000	\$ -
300	Total Episcopal Function	\$ 845,000	\$ 880,000	\$ 1,089,255	\$ 973,747	\$ (115,508)
401	Bishops' Office Expenses (TOTAL)	\$ 510,000	\$ 510,000	\$ 510,000	\$ 445,662	\$ (64,338)
402	Canon to the Ordinary (Expenses & Compensation)	\$ 205,000	\$ 205,000	\$ 205,000	\$ 218,611	\$ 13,611
403	Canon for Pastoral Care (Expenses & Compensation)	\$ 170,000	\$ 170,000	\$ 176,680	\$ -	\$ (176,680)
403a	Director for Transition	\$ -	\$ -	\$ -	\$ 171,807	\$ 171,807
404	Canon for Ministry (Expenses & Compensation)	\$ 230,000	\$ 230,000	\$ 235,000	\$ 275,000	\$ 40,000
405	Canon for Transition Ministry (Expenses & Compensation)	\$ 235,000	\$ 246,000	\$ 246,000	\$ 255,000	\$ 9,000
400	Total Episcopal Support Staff	\$ 1,350,000	\$ 1,361,000	\$ 1,372,680	\$ 1,366,080	\$ (6,600)
501	Canon for Congregational Vitality & Formation (Expenses & Compensation)	\$ 195,000	\$ 198,104	\$ 201,004	\$ 284,397	\$ 83,393
502	Liaison for Global Mission (Expenses & Compensation)	\$ 168,000	\$ 168,000	\$ 168,000	\$ 179,309	\$ 11,309
503	Director of Diocesan Property Services (Expenses & Compensation)	\$ 176,000	\$ 190,000	\$ 247,000	\$ 295,500	\$ 48,500
504	Mid Hudson Region (Expenses & Compensation)	\$ 101,000	\$ 101,000	\$ 101,000	\$ 43,155	\$ (57,845)
505	Public Affairs (Expenses & Compensation)	\$ 234,000	\$ 234,000	\$ 250,300	\$ 265,423	\$ 15,123
506	Archives (Expenses & Compensation)	\$ 110,000	\$ 100,000	\$ 105,000	\$ -	\$ (105,000)
500	Total Staff Support for Congregations & Diocesan Ministries	\$ 984,000	\$ 991,104	\$ 1,072,304	\$ 1,067,784	\$ (4,520)
601	Campus Ministry Clergy (Expenses & Compensation)	\$ 430,000	\$ 500,000	\$ 430,000	\$ 453,919	\$ 23,919
602a	Hispanic Clergy Compensation (see below for 2022)	\$ 400,000	\$ -	\$ -	\$ -	\$ -
602b	Congregations in Strategic Settings Clergy Compensation (see below for 2022)	\$ 970,000	\$ -	\$ -	\$ -	\$ -
603	Bi-lingual and Intercultural Clergy Support	\$ -	\$ 857,000	\$ 867,000	\$ 791,458	\$ (75,542)
604	Bronx Mission Clergy Support	\$ -	\$ 540,000	\$ 584,000	\$ 663,457	\$ 79,457
605	Curacy Initiative	\$ -	\$ 140,000	\$ -	\$ -	\$ -
606	Area Team Ministry Clergy Support (formerly Regional Pastorate)	\$ 182,000	\$ 165,000	\$ 120,000	\$ 293,458	\$ 173,458
607	Harlem Clergy Support (formerly Harlem Initiative Clergy Compensation)	\$ 108,000	\$ 240,000	\$ 280,000	\$ 138,458	\$ (141,542)
608	South Bronx Initiative Clergy Compensation	\$ -	\$ -	\$ -	\$ -	\$ -
609	Episcopal Futures Co-Payment (2022 through 2025)	\$ -	\$ 30,000	\$ 150,000	\$ 150,000	\$ -
610	Church Plants & Revitalization	\$ 142,000	\$ 220,000	\$ 196,000	\$ 174,458	\$ (21,542)
600	Total Funding for Strategic/Mission Settings	\$ 2,232,000	\$ 2,692,000	\$ 2,627,000	\$ 2,665,208	\$ 38,208
701	Congregational Development Commission Programs	\$ 15,000	\$ 15,000	\$ 15,000	\$ 15,000	\$ -
702	Operational Support for Strategic Hispanic Congregation	\$ 20,000	\$ 15,000	\$ 15,000	\$ 15,000	\$ -
703	Multicultural Ministries (New Community)	\$ 12,000	\$ 12,000	\$ 23,000	\$ 23,000	\$ -
704	Christian Formation Commission Programs / Young Adult Ministry	\$ 54,000	\$ 67,000	\$ 60,000	\$ 60,000	\$ -
705	Social Concerns Commission	\$ 72,900	\$ 85,000	\$ 70,000	\$ 70,000	\$ -
705a	Reparations Committee/Commission	\$ -	\$ -	\$ 48,500	\$ 81,500	\$ 33,000
706	Ecumenical and Multi-Faith Councils Contribution	\$ 10,500	\$ 10,500	\$ 10,500	\$ 10,500	\$ -
707	Ecumenical & Interfaith Commission	\$ 9,000	\$ 10,000	\$ 10,500	\$ 10,500	\$ -
708	Global Mission Commission	\$ 45,000	\$ 45,000	\$ 41,000	\$ 41,000	\$ -
709	Companion Diocese Relationship	\$ 40,000	\$ 40,000	\$ 35,000	\$ 35,000	\$ -
710	Rural and Migrant Ministry	\$ 50,000	\$ 50,000	\$ 50,000	\$ 50,000	\$ -
711	New York Service & Justice Collaborative (Episcopal Service Corp)	\$ 12,500	\$ 25,000	\$ 15,500	\$ -	\$ (15,500)
712	Episcopal New Yorker	\$ 45,000	\$ 45,000	\$ 65,000	\$ 55,000	\$ (10,000)
713	Support for Episcopal Charities	\$ 110,000	\$ 110,000	\$ 110,000	\$ 100,000	\$ (10,000)
700	Total Diocesan Ministries & Outreach	\$ 495,900	\$ 529,500	\$ 569,000	\$ 566,500	\$ (2,500)
801	Property Support Committee Grants	\$ 425,000	\$ 470,000	\$ 270,000	\$ -	\$ (270,000)
802	First Step Grants	\$ 25,000	\$ 25,000	\$ 20,000	\$ 30,000	\$ 10,000
803	Next Step Grants	\$ -	\$ -	\$ 5,000	\$ 5,000	\$ -
804	Hispanic Ministries Grants	\$ 50,000	\$ 60,000	\$ 55,000	\$ 65,000	\$ 10,000
805	Sustainable Development Goal Grants	\$ 74,000	\$ 84,000	\$ 89,000	\$ 89,000	\$ -
800	Total Grants	\$ 574,000	\$ 639,000	\$ 439,000	\$ 189,000	\$ (250,000)
902	Office of Director of Operations & Human Resources	\$ -	\$ -	\$ 507,000	\$ 530,601	\$ 23,601
902a	Office Services (Expenses & Compensation)	\$ 275,000	\$ 310,000	\$ 290,000	\$ 325,481	\$ 35,481
902b	Archives (Expenses & Compensation)	\$ -	\$ -	\$ -	\$ 112,000	\$ 112,000
902c	IT Expenses	\$ -	\$ -	\$ -	\$ 282,120	\$ 282,120
904	Special Finance Committee Projects	\$ -	\$ -	\$ -	\$ -	\$ -
900	Total Diocesan Finance, Operations, & Human Resources	\$ 1,817,000	\$ 1,960,325	\$ 1,997,000	\$ 2,550,443	\$ 553,443
911	IT Expenses	\$ 217,000	\$ 210,000	\$ 291,900	\$ -	\$ (291,900)
912	Diocesan & Parish Websites (Web Management)	\$ 5,750	\$ 5,750	\$ 7,900	\$ 12,900	\$ 5,000
913	Professional Expenses (Legal & Audit)	\$ 100,000	\$ 135,000	\$ 135,000	\$ 174,000	\$ 39,000
914	Overhead and Fixed Obligations	\$ 253,000	\$ 260,000	\$ 265,000	\$ 260,650	\$ (4,350)
915	Cathedral Cost Sharing and Rent	\$ 1	\$ 1	\$ 1	\$ 1	\$ -
916	Property (EDNY) Management	\$ 30,000	\$ 150,000	\$ 150,000	\$ 150,000	\$ -
917	Social Media Consultant	\$ -	\$ -	\$ -	\$ 25,000	\$ 25,000
910	Total Unallocated Cost for Mission	\$ 605,751	\$ 760,751	\$ 849,801	\$ 622,551	\$ (227,250)
950	Capital Expenditures Budget	\$ 60,000	\$ 60,000	\$ 40,000	\$ 52,547	\$ 12,547
1000	Provision for Salary & Benefit Increase	\$ -	\$ 210,000	\$ 478,076	\$ 200,000	\$ (278,076)
Grand Total Expenditures		\$ 10,565,572	\$ 12,018,217	\$ 12,764,263	\$ 12,802,823	\$ 38,560

- **Line 002:** Total Adjustments due to 12.5% Cap & Adjustment Board is the aggregate amount that these two canonical caps decrease Apportioned Shares. In 2024, that amount is up by \$697,303 due to Adjustment Board deferrals.
- **Line 003:** Reserve: Projected Bad Debt & Projected Adjustments is down by \$309,099 partially due to the adjustments included in Line 002.
- **Line 004:** Net Income from Apportioned Shares is up by \$17,345.

Other Income

- **Line 005:** Total Allocation from the General Endowment and Operational Funds is up \$ 154,600 because of additional endowment funding and capital appreciation.
- **Line 006:** Contribution to General Endowment (25% Cap until 2021; 33% now) is zero because the cap will again not be hit this year
- **Lines 007 and 008:** Trust Income and Fee Income are up \$4,000 and \$12,639, respectively.

- **Line 009:** Diocesan Convention Fee Income is budgeted with a modest increase of \$14,350 after being flat for years.
- **Line 010:** Net Income from other Sources is up \$185,589.

Contingency

- **Line 011:** We try to budget a 3% contingency (a negative line reducing income) every year. As we have in past years, this budget is slightly under the 3% contingency. For 2024, the contingency is budgeted at 2.78%, up \$164,374.

TOTAL INCOME

- **Line 013:** Total Income is up \$38,560 to \$12,802,823.

PART 3 – DISBURSEMENTS FOR 2023

- **Line 1100:** Total Disbursements are up about \$38,560 to \$12,802,823.
- The Income & Summary page of the spreadsheet shows disbursement summaries. Please review Schedules 100-1000 of the Budget Spreadsheet for disbursement details. Line-by-line notes are below.

Note regarding every line that includes salaries funded by the Diocese of New York

- There are approximately 50+ people (including clergy in various congregations) whose salaries are funded by the Diocese of New York. The \$200,000 in total Salary and Benefit increases (Line 1000) represent a flat line for Senior staff and a 2% increase for non-senior staff. It should be noted that inflation (as measured by the CPI) has declined from 8.3% last year to 3.7% at present. Also included is a 7% increase in medical benefits.
- It should be noted that certain lines have inflation adjustments from allocating budget line 1000 from the 2023 COLA budget into them.

Total Assessments to The Episcopal Church

- **Line 101:** As stated in the Executive Summary above, our assessment to The Episcopal Church increased by \$247,379 to \$2,050,007.

It is essential to note the following:

- Our diocese has the highest assessment in The Episcopal Church, notwithstanding different balance sheet dynamics and infrastructure aging issues. In 2021 (during the pandemic), we provided Apportioned Share relief to our congregations (up to 25% for every congregation that asked for such in 2020 and 2021), we appealed and hoped for Assessment relief from the Executive Council of the Episcopal Church. Our appeal was denied.
- Our assessment to The Episcopal Church is effectively 16% of our 2024 projected income of \$12.8 million.
- **Line 102:** Our Assessment to Province II for 2023 is flat from 2023 when we were provided a new and updated calculation.

Total Reserve Funds

- **Line 201:** Reserve for Annual Diocesan Convention remains flat.g.
- **Line 202:** Reserve for Future Episcopal Elections remains flat.
- **Line 202a:** Underpayment to Reserve to fund Bishop Coadjutor is a decreased negative line by \$152,321 from 2023. This reflects eight months of disbursements in 2023 compared to six weeks in 2024.
- **Line 203:** Reserve for Curacies for New EDNY Ordinands is a decrease of \$85,000; however, the reserve continues to build and maintain itself.
- **Line 204:** Reserve for Deputies to General Convention & Provincial Synod remains flat because General Convention is expected to be shorter in 2024.
- **Line 205:** Reserve for Lambeth Conference (travel & all expenses) remains at \$7,500 because the next Lambeth will not occur until the 2030s.

Total Episcopal Function

- **Line 301a:** Bishop Coadjutor (May 2023-Feb 2024 only) is decreased by \$152,321. This reflects eight months of disbursements in 2023 compared to six weeks in 2024.

Total Episcopal Support Staff

- Every line in the 400 section is budgeted to continue current staffing, transitions in staffing, and programs. Please note that some lines will appear flat, decreased, or increased. For 2024, the funding for the Canon for Pastoral Care role will shift for 2024 to a temporary position for Director of Transition. Funding for the Executive Assistant to the Bishop in 2024 will be used for the temporary Special Projects Navigator. The overall decrease in budget for the 400 section is \$6,600.

Total Staff Support for Congregations & Diocesan Ministries

- Unless noted below, every line in the 500 section is budgeted to continue current staffing, programs, and 2023 actuals +/- . Please note that certain lines will appear flat, decreased, or increased.
- **Line 501:** Canon for Congregational Vitality and Formation is increased by \$83,393. The demand from parishes for support, resource, and consultation from the Office of Congregational Vitality and Formation have increased significantly. The increased funding will help develop and provide urgent and critical support for our congregations with training and formation of parish leaders and other consultants for congregational development and pay for resources Episcopal Church Foundation, Bexley-Seabury programs for lay leadership development, and other resources.
- **Line 503:** The Director of Diocesan Property Services was increased by \$48,500 to cover current compensation costs. The funding for adding a Manager of Diocesan Real Estate and Development for 2024 will be covered by funds outside the operating budget.
- **Line 504:** Mid-Hudson Region is decreased by \$57,845. This is due to a retirement and planning for the future.

Total Funding for Strategic/Mission Settings

- While our goal in the 600 section was to remain flat in dollar terms from 2023 and continue current staffing and programs and 2023 actuals, we made various cuts and increases to certain programs.

Total Diocesan Ministries & Outreach

- The Budget Co-Chairs and or the bishop spoke directly with every chair of every Commission/Committee in the 700 section to find a way to keep ongoing ministry and programs whole. In nearly every case, the request was higher than the final budgeted amount, which the Budget Co-Chairs and the various Commission/Committee agreed upon. Most of the budget lines remained flat during this time of transition.
- **Line 705a:** Reparations Committee/Commission: reparations work has been a priority of the diocese for the past three years and continues to remain so. The full request was higher; but, \$33,000 will enable the Commission to do most of its desired initiatives.
- **Line 711:** New York Service & Justice Collaborative (Episcopal Service Corp) program ended July 2023 and will not be budgeted for in 2024.
- **Line 712:** Episcopal New Yorker is decreased by \$10,000 to cover current spending.

Total Grants

- **Line 801:** Property Support Committee Grants appear to be decreased by \$270,000 to zero; however, as noted in the executive summary, funding for Property Support Grants for 2024 will be funded from funds outside the operating budget that are restricted for property support. The total amount of money for Property Support Grants for 2024 will be the same as 2023 at \$470,000.
- **Line 802:** First Step Grants increased by \$10,000.
- **Line 803:** Next Step Grants remains flat.
- **Line 804:** Hispanic Ministries Grants is decreased by \$5,000.
- **Line 805:** Sustainable Development Goal Grants remain flat.

Total Diocesan Finance & Operations

- It should be noted that for 2024, there were budget line moves in and out of the two 900 sections. These movements include but are not limited to Archives and IT Expenses. Adjusted for these movements, the 900 section is budgeted to be similar to 2023.

Total Unallocated Cost for Mission

- **Line 911:** As noted above, IT Expenses were moved from 910 to (Continued on page 32) 900, keeping expenses consistent with 2023.
- **Line 917:** Social Media Consultant is a new expense estimated at \$25,000.

Capital Expenditures Budget

- **Line 950:** Capital Expenditures are increased by \$12,547 to include needed IT upgrades.

Provision for Salary & Benefit Increase

- **Line 1000:** Provision for Salary & Benefit decreased by \$278,076. This line is budgeted with a 2% COLA for non-senior staff salaries/Clergy funded through budget line 600. Senior staff compensation will remain flat. Also included is a 7% increase in medical benefits.

GRAND TOTAL DISBURMENTS

- Total Disbursements are up about \$38,560 to \$12,802,823. (Continued on page 32)

Wardens' Week 2023



Diocesan Vice-Chancellor Joseph Harbeson, Esq. explains the role of the warden at the Saturday in-person session of Wardens' Week 2023, at Calvary Church, Manhattan.

Save the Date

Reception to Honor
The Right Reverend Andrew ML Dietsche
16th Bishop of New York
and Mrs. Margaret Dietsche

on The Occasion of
Bishop Dietsche's Forthcoming Retirement.

Tuesday, January 16, 2024

at the
Cathedral of St. John the Divine

*Invitations with a link to an online reply
form will be emailed in November.*

An expanded Wardens' Conference—renamed “Wardens' Week” for 2023—returned this June, after a one-year hiatus, in the form of a combination of the weekday evening webinars that were so well-received in 2021, and an in-person gathering—impossible in 2021—at the conveniently located and welcoming Calvary Church on Park Avenue South.

The nearly 100 wardens who attended the webinars that were offered on each of Tuesday, Wednesday, and Thursday, June 20 – 22, saw and heard presentations of a consistently high standard, including:

- *Safe Church Policies and Procedures*, by Alice Yurke, Esq., Chancellor of the Diocese
- *Cybersecurity Awareness for Congregations*, by Tim Weber, VP of Business Development with Cyber74
- *Basics of Property Management*, by Egbert Stolk, Director of Diocesan Property Support, and Jason Labate, Esq., Partner at Goldstein Hall PLLC
- *Tools to Empower Parish Leaders*, by James W. Murphy, CFRE, Director of Operations and Stewardship Resources at the Episcopal Church Foundation
- *Reparations: An Opportunity for Every Congregation*, by the Rev. Richard Witt, Co-chair of the Diocesan Reparations Commission.
- *The College for Congregational Development – For Lay Leaders and Clergy from Every Kind of Congregation*, by the Rev. Canon Victor Conrado, Canon for Congregational Vitality
- *Why the New Episcopal Credit Union Matters to Every Congregation, and How Wardens Can Help It Succeed*, by the Rev. Canon Steven Lee and the Rev. Matthew Opredek, chair and secretary respectively of the board of the New York Episcopal Federal Credit Union.

Rounding off the week on Saturday June 24, approximately 70 wardens were present at Calvary Church to hear Joseph Harbeson, Esq., the Vice Chancellor of the Diocese, explain the role of wardens and answer questions with both wisdom and a degree of humor, and to hear from both Bishop Dietsche and Bishop Heyd.

Recordings and materials for all these presentations, mostly in both English and Spanish, may be found at [diocesen.org/wardens23/](https://www.diocesen.org/wardens23/).

News from The Creation Care Committee



Smoke from Quebec wildfires, June 7, 2023. Is there anyone left who doubts we have a problem? Photo: Wikimedia Commons.

Get Your Green Team Going

Maybe your congregation already has a green team or environmental justice group—let us know. If not, let's help get you started. Our goal this fall is to identify at least one lay leader in each congregation who can serve as contact for our creation care committee and assist the congregation in filling out a baseline carbon tracker survey we will be sending out. Our further hope is to build a team in each congregation that works to increase energy efficiency and reduce emissions of carbon dioxide, educate and help their congregation reduce waste and plastic use, plant gardens, and advocate for climate justice. We have a team forming that will help you answer questions, fill out forms, and find resources.

Let's Join the Communion Forest



The Communion Forest (communionforest.org) is a global initiative comprising local activities for protection, tree growing, and ecosystem restoration undertaken by provinces, dioceses, and local churches across the Anglican

Communion. Our committee plans to introduce a resolution at this year's Convention in keeping with the 2022 Episcopal Church General Convention, which resolved "[t]hat the dioceses of the Episcopal Church pledge to support the Communion Forest initiative... to plant trees, practice reforestation and regenerative agriculture, protect forests and other plant communities..."

What would this look in our context, urban, suburban and rural? What partnerships can we make to help support people and placed around the world? Let's find out.

Celebrating the Season of Creation

Due to the idiosyncrasies and vagaries of the Episcopal New Yorker's publication

dates, by the time you read this, the 2023 Season of Creation, which runs from September 1 through October 4, will likely either be coming to its end or ended. But it's never too early to plan for 2024. Next year, as this, the Season of Creation will be celebrated by Christians around the world as a time for renewing, repairing and restoring our relationship to God, one another, and all of creation. The Episcopal Church and the Diocese of New York joins this international effort for prayer and action for climate justice and an end to environmental racism and ecological destruction. The 2023 theme has been *Let Justice and Peace Flow*. If there's still time, check out seasonofcreation.org for liturgical resources and more information.

March for Climate Justice



Episcopalians march to end fossil fuel, Sept 20.

Photo: Deorah Mat.

This past summer has broken heat records in terrifying ways. We need bold action on a worldwide scale! Episcopalians came together on Sunday, September 17 in New York City in the "March to End Fossil Fuels," which was planned around the UN "Climate Ambition Summit" on September 20. At this Summit, the UN Secretary General called on world leaders to take real steps to lead us off fossil fuels. Marchers called on President Biden to deliver on his climate and environmental justice promises and be the climate president we need, as well as make a witness about loving our neighbors by caring for creation.

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Photographers and Videographers Sought to Record and Reflect the Life of the Diocese

Selections of images will be printed and displayed in the Bishop's residence and elsewhere



In a project inspired by the transition year theme of Many Threads, One Fabric, we're looking for photographers and videographers willing to make a commitment to recording the life and activities of the people of the Diocese of New York, in their area and beyond it, over the coming 12 months.

Subjects may be their own congregation, but also other Episcopal congregations nearby, as well as their interactions with their wider community. If the subject of a photograph or video is connected to the life of the church (even if you need to explain the connection in a caption), then it is eligible. If it will speak in some way to your fellow Episcopalians elsewhere in the diocese, then so much the better.

All images will be published in online galleries, and in 2024 the best (as judged by a panel that is as yet unformed) will be framed and hung on the walls of Bishop Heyd's residence and elsewhere in the diocesan offices.

Videos, which should be no longer than 3 minutes, will be (where suitable) used in diocesan social media and may be featured on the diocesan website. We'll email information periodically to both videographers and photographers with information about themes and topics that we'd like addressed.

Beyond this, we have no predefined ideas of how the project should proceed, and are open to all suggestions from participants.

Apart from relevance (as explained above) there are only two absolute requirements: photographs should be in focus—whether as a result of your skill in taking them, or your skill in processing them afterwards; and they should be taken at the highest resolution possible—particularly if taken on a smartphone.

We are, of course, always eager to receive photographs from anyone at any time of parish and regional events (and diocesan events, too). In this instance, however, we are asking that if you would like to participate, you sign up using the form at dioceseny.org/photos, so that we can easily be in touch as necessary.

While the Project is currently planned to continue for about 12 months, we will continue with it for as long as there is an adequate number of participants wishing to do so.

Interested? Sign up now at dioceseny.org/photos. Need more info? Email Nick Richardson at nrichardson@dioceseny.org or call 917-838-1062.

Regional Gatherings Celebrate Diocesan Diversity



The Mid-Hudson Regional Gathering at Christ Church, Poughkeepsie.



The Bronx Regional Gathering.

Photo: The Rt. Rev. Matthew F. Heyd.

Adopting the “Many Threads, One Fabric” theme of this year of episcopal transition, a series of regional gatherings throughout the diocese kicked off in the Mid-Hudson in July at Christ Church, Poughkeepsie, continuing with the Bronx at St. Luke's Church. The schedule for the remainder of the series is:

Staten Island - Saturday, October 14

Manhattan - Thursday, January 11, 2024

Westchester and Rockland - Saturday, March 9, 2024

For complete information please see the diocesan calendar at dioceseny.org/events232

Episcopal Charities 2023 Grant Recipients

BASIC HUMAN NEEDS GRANT

Basic Human Needs grants support parish-based human services programs, with consultation from our Advisory Committee, that provide services to families teetering on the poverty line, the elderly, those living in poverty, and to specific vulnerable populations. These include the homeless, immigrants, people impacted by the criminal justice system, and individuals living with chronic illnesses.

All Angel's Church, Manhattan	Pathways Drop-in Program	Holy Cross/Santa Cruz, Kingston	Ulster Immigrant Defense Network, Inc
All Saints Church, Manhattan	Community Meal	Holyhood/Iglesia Santa Cruz, Manhattan	Food Fest Food Pantry
Cathedral of St. John the Divine	Cathedral Community Cares	Iglesia del Buen Pastor, Newburgh	Shepherd's Kitchen
Christ & St. Stephen's Church, Manhattan	Brown Bag Feeding Program	Iglesia Memorial de San Andres, Yonkers	San Andres Food Pantry
Christ Church (New Brighton), Staten Island	Christ Church Community Outreach	St. Ann's Church of Morrisania, Bronx	St Ann's Church Food Pantry and Soup Kitchen
Christ's Church, Rye	Hudson Link	St. Bartholomew's Church, Manhattan	Crossroads Community Services
Church of Holy Apostles, Manhattan	Holy Apostles Soup Kitchen and Food Pantry	St. Edmund's Church, Bronx	Food Pantry/Kitchen
Church of Messiah, Rhinebeck	English as Second Language	St. James Church (Fordham)	Food Pantry
Church of Saints John, Paul, & Clement, Mount Vernon	Saints John Paul & Clement Food Pantry	St. John's Church, Kingston	Angel Food East
Church of St. Edward the Martyr, Manhattan	El Barrio Angels	St. John's Church, Monticello	Caring Hands Food Pantry
Church of St. Luke in the Fields, Manhattan	Art & Acceptance at St. Luke's	St. Margaret's Church, Bronx	St. Margaret's Feeding Ministry
Church of St. Matthew & St. Timothy, Manhattan	Sunday meals	St. Mary's Church in Tuxedo	Helping Hands
Church of the Ascension, Manhattan	Ascension Outreach, Inc.	St. Mary's Church in Tuxedo	Sloatsburg Food Pantry
Church of the Ascension, Mount Vernon	Ascension Food Pantry	St. Mary's Church, Mohegan Lake	Food Pantry
Church of the Epiphany, Manhattan	Racket	St. Mary's Church, Staten Island	St. Mary's Episcopal Church Food Pantry
Church of the Epiphany, Manhattan	Wednesday Night Dinner Program	St. Mary's Ghanaian Church, Bronx	English as a Second Language (ESL)
Church of the Good Shepherd, Granite Springs	Feeding Westchester's Hungry	St. Matthew's Church, Bedford	Interfaith Prison Partnership
Church of the Good Shepherd, Granite Springs	Putnam/Northern Westchester Women's Resource Center	St. Matthew's Church, Bedford	Emergency Shelter Partnership
Grace Church, Middletown	Guild of St. Margaret	St. Matthew's Church, Bedford	A-Home (Next Step)
Grace Church, Millbrook	Northeast Dutchess Immigrant Services (NEDIS) fka Grace Immigrant Outreach (GIO)	St. Michael's Church, Manhattan	Saturday Kitchen
Grace Church, West Farms	Our Lord's Soup Kitchen /Pantry	St. Paul's Church, Bronx	St. Paul's Food Pantry
		St. Peter's Church, Bronx	St. Peter's Love Pantry
		St. Peter's Church, Chelsea	St. Peter's Food Pantry
		St. Thomas Church, Amenia	Food of Life/Comida de Vida Food Pantry

Mid-Hudson and the Diocese Bid Farewell to Val Stelcen

Val Stelcen retired in August after nearly four decades executive assistant to the Bishop for the Mid-Hudson Region. In her position there, she played a key organizational role and was tireless in her pursuit of the needs and interests of the Mid-Hudson congregations, for whom she was their first and primary point of contact with the bishops and her colleagues on the bishop's staff. Most recently Val oversaw and drove forward the initiative to convert Huntington House, on the grounds of Holy Cross Monastery in West Park, into a state-of-the-art facility for small meetings and retreats.



Photo: Nicholas Richardson

Online Morning Prayer Launched

Start your days with prayer, connection, & peace.



Morning Prayer

Oración de la Mañana


Weekdays. 8 am. Online. The Episcopal Diocese of New York.

It's good to begin the day together in prayer, connection, and peace," wrote Bishop Heyd in a recent edition of his Monday Morning Notes email, regarding the launch of the online service of Morning Prayer that is now being held every weekday morning from 8:00 a.m. to 8:30 a.m. via Zoom. All are welcome!

Join the service every weekday morning at 8:00 a.m. at dioceseny.org/online-morning-prayer.

Sign up for Bishop Heyd's Monday Notes

Early each Monday morning, Bishop Heyd sends out an email sharing his thoughts and his and the diocese's plans. If you are not on the list, please go to dioceseny.org and complete the pop-up sign up form that will appear. You will have the option to sign for both or Bishop Heyd's email and for general diocesan emails, or for one or the other.



Monday Morning Notes.

September 4, 2023

Happy Monday!

YOUTH OPPORTUNITY GRANT

Youth Opportunity Grants are awarded, with consultation from our Advisory Committee, to parish-based outreach programs addressing the needs of children and youth in communities throughout the diocese by providing academic enrichment, exposure, instruction in the arts, and safe spaces for youth to grow and develop. During this time of uncertainty, some of the most vulnerable among us are our youth. These programs provide a stabilizing and important part of the social safety net.

Cathedral of St. John the Divine	ACT Programs
Christ Church (New Brighton), Staten Island	Youth Programs (CCCYP)
Christ Church, Poughkeepsie	Summer Camp at Christ Church
Christ's Church, Rye	Blue Skies After-School
Christ's Church, Rye	Blue Skies Summer Camp
Church of Saints John Paul/Clement	JPC Youth - After-School
Church of Saints John Paul/Clement	JPC Youth - Summer Camp
Church of St. Luke in the Fields, Manhattan	GO Project Saturday
Church of St. Luke in the Fields, Manhattan	GO Project Summer
Church of St. Matthew & St. Timothy, Manhattan	ANGELS Basketball Program
Church of the Heavenly Rest, Manhattan	LSA Family Health Service - Afterschool
Church of the Heavenly Rest, Manhattan	LSA Family Health Service - Summer Learning
Church of the Incarnation, Manhattan	Incarnation Summer Camp- Pioneer Village
Grace Church, Manhattan	GO Project After-School
Grace Church, Manhattan	GO Project Summer Camp
Grace Church, Millbrook	NE Dutchess Immigrant Services (NEDIS)
Grace Church, White Plains	Lifting Up Westchester - After-School
Grace Church, White Plains	Lifting Up Westchester - Summer Camp
Holyrood/Iglesia Santa Cruz, Manhattan	Washington Heights Choir School After-School
Holyrood/Iglesia Santa Cruz, Manhattan	Washington Heights Choir School Summer Program
St. Ann's Church, Bronx	Saint Ann's After-School
St. Ann's Church, Bronx	Saint Ann's Summer Camp
St. David's Church, Bronx	Virtual Teen Program
St. David's Church, Bronx	Saturday Program
St. James' Church, Hyde Park	Hyde Park Kids Garden Club
St. John's Church, Monticello	Nesin Cultural Arts- After-School
St. John's Church, Monticello	Nesin Cultural Arts - Summer Camp
St. Margaret's Church, Bronx	St. Margaret's After School
St. Michael's Church, Manhattan	St. Michael's Homework Help

St. George's Anglican Church, Baghdad Priest Visits New York

Following earlier visits to the National Cathedral in Washington and the Philadelphia Cathedral, the Rev. Canon Faiz Basheer Jerges of St. George's Anglican Church in Baghdad, together with his colleague and interpreter Mr. Sinan Hanna Kakarash, began a visit to New York



City May 26 with talks at the Episcopal Church Center and also with individuals associated with the United Nations. Their visit to New York included a tour of Grace Church School, where they discussed establishing pen-pal relationships, and an event at the House of the Redeemer sponsored by our diocese's Global Mission Commission and the Women's Global Fund Forums. Three Manhattan churches—Holy Trinity, St. Bartholomew's Church, and St. Thomas—along with St. Philip's Church in the Highlands, Garrison, also welcomed Canon Faiz and Sinan in worship and hosted forums. "As a first trip for the church in Baghdad in many years," Canon Faiz said, "we are connecting the church to the rest of the body of Christ in the US." The trip was co-sponsored by Stand With Iraqi Christians, an Episcopal-led ministry which seeks to build relationships with and provide recovery, resilience, and economic development for Iraq's beleaguered Christian communities, and the Episcopal Church's Office of Global Partnerships. St. George's, Baghdad, is in the Diocese of Cyprus and the Gulf.

Malloy Appointed 11th Cathedral Dean



Dean Malloy (right) with Cathedral Canons Eva Suarez and Steven Lee.

Photo: Cathedral of St. John the Divine

On Tuesday, September 19, the Cathedral Board of Trustees voted to name the Very Reverend Patrick Malloy as the 11th Dean of the Cathedral. In 2022, after serving as Canon for Liturgy and the Arts since 2016 and as Subdean since 2018, Dean Malloy was appointed Acting Dean by the board. With this most recent election, the Dean will serve through 2025 as the Diocese and Cathedral begin a full search for the next and 12th Dean. More details on this search will be released soon.

Save the Date

The Installation of the
Right Reverend Matthew F. Heyd
as
the 17th Bishop
of the
Episcopal Diocese of New York

Saturday, February 10, 2024
at the
Cathedral of St. John the Divine

*Please note that this is a change in
date from originally advertised.*

BUY BULK

The Bulk Buy grant begun in response to the collapse of the food network due to the COVID-19 pandemic and aggregates demand among feeding programs to negotiate discounted rates from a local commercial wholesaler. Most of our programs are community-based so they cannot leverage huge budgets to negotiate lower prices and favorable delivery terms with a wholesaler. Bulk Buy allows programs to work directly with wholesalers to purchase food and supplies, billing Episcopal Charities. Through this initiative, feeding programs can supply culturally relevant foods as well as expensive foods (like proteins) that are typically expensive to buy or difficult to acquire.

All Angel's Church, Manhattan	Pathways Drop-in Program
All Saints' Church, Manhattan	Community Meal
Cathedral of St. John the Divine	Cathedral Community Cares
Christ & St. Stephen's Church, Manhattan	Brown Bag feeding program
Christ Church (New Brighton), Staten Island	Christ Church Community Outreach
Church of Saints John, Paul, & Clement, Mount Vernon	Saints John, Paul, & Clement Food Pantry
Church of St. Ignatius of Antioch, Manhattan	Saint Ignatius of Antioch Soup Kitchen
Church of St. Luke in the Fields, Manhattan	Art & Acceptance at St. Luke's
Church of St. Matthew & St. Timothy, Manhattan	Sunday meals
Church of the Ascension, Manhattan	Ascension Outreach, Inc.
Church of the Ascension, Mount Vernon	Ascension Food Pantry
Church of the Divine Love, Montrose	Fred's Pantry
Church of the Epiphany, Manhattan	Wednesday Night Dinner Program
Church of the Good Shepherd, Granite Springs	Feeding Westchester's Hungry
Church of the Good Shepherd, Granite Springs	Community Center of Northern Westchester Food Pantry
Church of the Heavenly Rest, Manhattan	LSA Family Health Service
Church of the Holy Apostles, Manhattan	Holy Apostles Soup Kitchen and Food Pantry
Church of the Holy Communion, Mahopac	Putnam Community Action Partnership Soup Kitchen
Grace Church, Middletown	Guild of St. Margaret Soup Kitchen
Grace Church, Port Jervis	Fed By Grace
Grace Church, West Farms	Our Lord's Soup Kitchen /Pantry
Grace Church/La Gracia, White Plains	Caring Cupboard
Grace Church/La Gracia, White Plains	LUW Soup Kitchen
Holy Cross/Santa Cruz, Kingston	Ulster Immigrant Defense Network, Inc
Holy Trinity Church, Pawling	Pawling Resource Center
Holyrood/Iglesia Santa Cruz, Manhattan	Food Fest Food Pantry
Iglesia del Buen Pastor, Newburgh	Shepherd's Kitchen
Iglesia Memorial de San Andres, Yonkers	San Andres Food Pantry
St. Andrew's Church, Bronx	St. Andrew's Kitchen
St. Ann's Church, Bronx	St Ann's Church Food Pantry and Soup Kitchen
St. Bartholomew's Church, Manhattan	Crossroads Community Services
St. Edmund's Church, Bronx	Food Pantry/Kitchen
St. George's Church, Newburgh	St. Georges Food Pantry
St. James Church (Fordham), Bronx	Food Pantry
St. John's Church, Kingston	Angel Food East
St. John's Church, Monticello	Caring Hands Food Pantry
St. John's Church, Monticello	SUNY Sullivan Food Pantry
St. John's Church, New Rochelle	New Rochelle Mini Food Hub Program (Meals On Main Street)
St. Luke's Church, Somers	St. Luke's Somers Food Pantry
St. Margaret's Church, Bronx	St. Margaret's Feeding Ministry
St. Mary's Church in Tuxedo	Helping Hands
St. Mary's Church, Mohegan Lake	Food Pantry
St. Mary's Church, Staten Island	St. Mary's Episcopal Church Food Pantry
St. Michael's Church, Manhattan	Saturday Kitchen
St. Paul's Church, Bronx	St. Paul's Food Pantry
St. Paul's Church, Poughkeepsie	Food Pantry
St. Peter's Church, Chelsea, Manhattan	St. Peter's Food Pantry
St. Stephen's Church, Armonk	The Mount Kisco Interfaith Food Pantry
St. Thomas Church, Amenia	Food of Life/Comida de Vida Food Pantry

NARRATIVE BUDGET FOR 2024

(Continued from page 26)

BUDGET COMMITTEE ORGANIZATION & MEMBERS

According to Canon 17 of the Canons of the Diocese of New York: "The Budget Committee shall consist of: a Chair of this Committee appointed by the Bishop, the Treasurer of the Diocese (ex officio), the Chief of Finance and Operations of the Diocese (ex officio), the Chair of the Finance Committee of the Trustees (ex officio), three (3) members of the Council of the Diocese appointed by the Bishop, two (2) members of the Trustees appointed by the Bishop, and others as appointed annually by the Bishop to this Committee."

FARM TO PANTRY

In partnership with the Glynwood Center for Regional Food and Farming's Food Sovereignty Fund, we have matched some of our Food Access Programs with local Hudson Valley farms, centering the leadership of LGBTQ+, BIPOC, and/or female-identifying partners

- Our contracts guarantee business for these farms, investing in the local economy, and provide local, fresh produce directly to emergency food program clients.
- Farm to Pantry invests in a more sustainable food system, fortifying it against future crises.

Church of the Ascension, Manhattan	Ascension Outreach, Inc.
Church of the Divine Love, Montrose	Fred's Pantry
Church of the Good Shepherd, Granite Springs	Community Center of Northern Westchester Food Pantry
Grace Church, Middletown	Guild of St. Margaret
Holy Cross/Santa Cruz, Kingston	Ulster Immigrant Defense Network, Inc
Holyrood/Iglesia Santa Cruz, Manhattan	Food Fest Food Pantry
St. Ann's Church of Morrisania, Bronx	St Ann's Church Food Pantry and Soup Kitchen
St. John's Church, New Rochelle	New Rochelle Mini Food Hub Program
St. Stephen's Church, Armonk	The Mount Kisco Interfaith Food Pantry
St. Thomas Church, Amenia	Food of Life/Comida de Vida Food Pantry

EL REVDMO. OBISPO ALLEN K. SHIN

(continuado de la paginación 6)

Loades escribió un libro sobre María titulado "La gracia si tiene rostro". Aunque este libro trata sobre María, la frase "la gracia si tiene rostro" se puede aplicar a todas las personas que son llamadas a tomar riesgos en la vida. La gracia en San Andrés, Fallsburg del Sur, si tiene rostros: Linda, Cynthia y Susan, quienes sirvieron con desinterés durante muchos años para mantener la iglesia abierta; Fred, quien dirigió la música sin recibir remuneración; el pequeño grupo de voluntarios comprometidos que siguió con la despensa de alimentos incluso durante la pandemia de COVID-19, y las familias que contribuyeron a construir San Andrés desde su fundación en 1914. Estoy profundamente orgulloso de esta pequeña comunidad de fieles y les estoy inmensamente agradecido por su ejemplo de fe viva. En el Nuevo Testamento, la gracia tiene un nombre, y se llama Jesús. En la vida, la gracia se refleja en la humanidad que se asemeja a Cristo. La gracia siempre

+ Allen

EL REVDMO. OBISPO MATTHEW F. HEYD

(continuado de la paginación 5)

Este otoño también estamos llevando a cabo una evaluación de la propiedad que nos ayudará a comprender información muy básica para una cohorte de nuestras congregaciones y crearemos una hoja de ruta de 12 a 18 meses de los próximos proyectos inmobiliarios y cuestiones de apoyo a la propiedad que requerirán la atención del obispo, el comité permanente y los fideicomisarios.

En conjunto, estas medidas (aumento de la capacidad del personal, evaluación de la propiedad y hoja de ruta a corto plazo) constituyen la base de un mayor compromiso estratégico con la propiedad y los bienes inmuebles que llevaremos adelante en la revisión de la misión.

Hay un grupo fiel de personal del obispo y líderes diocesanos que han trabajado duro para llevarnos a este punto. Doy las gracias a los copresidentes del comité de propiedades de los fideicomisarios, el reverendo Matt Mead y el señor Doug Schimmel, y a la presidenta del comité de subvenciones de propiedades, la reverenda Peggy Sullivan, por su liderazgo.

Somos más que nuestros edificios. El corazón de nuestras comunidades siempre será nuestra gente. Buscamos a Cristo en todas las personas. Experimentamos el amor de Dios entre nuestros muros. La renovación y la vitalidad significarán una cuidadosa administración de nuestros edificios y propiedades en los años venideros.

Mientras nos preparamos para la revisión de nuestra misión más amplia, me alegra de que vayamos a dar un paso más, el año que viene.

+ Matt

President Clinton spotlights Rural and Migrant Ministry (RMM) for Credit Union Work



President Bill Clinton recently created a video (see <http://bit.ly/46l1cnj>) to announce RMM's Commitment to Action at the Clinton Global Initiative 2023 Meeting in New York City.

Rural & Migrant Ministry Makes Commitment to Action at Clinton Global Initiative

As the immigration crisis continues to build, Rural & Migrant Ministry (RMM) continues to work for the creation of a just rural New York State.

As part of this, it has recently embarked on a pioneering initiative with the newly-formed New York Episcopal Federal Credit Union to establish financial equity among migrants and rural, farmworking families—all of whom face systemic barriers to building economic stability and opportunity—by making the Credit Union's products and services available and accessible to them.

In recognition of this, RMM has been chosen by the Clinton Foundation, it was announced Sept 18 at the Clinton Global Initiative (CGI) meeting in New York City, to make a Commitment to Action with CGI—a global platform that brings the public, private and philanthropic sectors to the table to address the most urgent challenges of our time.

It is estimated that being unbanked costs an individual \$3,000 a year in fees and payday loans, while at the same time they miss out on the opportunity to build a positive credit score that's made possible by access to mainstream financial services. This financial inequity disproportionately affects people who are younger, poorer and of color. The New York Episcopal Federal Credit Union seeks to change this by offering banking services, affordable loans and financial wellness seminars and counseling, particularly to people who are marginalized and hitherto unbanked.

RMM, meanwhile, is committed to creating an alternative economic structure in rural New York by providing people with access to the means to achieve financial self-sustainability. The financial hardship endured by economically marginalized families is exacerbated by geographic isolation, a lack of political power, a lack of resources, and a lack of opportunities to generate income. Those who are recent immigrants, especially non-English-speakers, are also a vulnerable in the educational, health care, criminal justice and political systems. All of this leads to a situation in which people are surviving rather than thriving.

Upcoming Events the Diocese

Please visit dioceseny.org for details

Wed, October 4, 5 p.m. to 6 p.m.

First Diocesan Convention Online Roll-out Meeting: 2024 Diocesan budget and proposed canonical changes.

Fri, October 6 and Sat, October 7

Deacons' Conference: "Empowering God's Healing Presence Within Us: Reverence for the Sacred Ordinary"

Fri, October 6 to Sun, October 8

Diocesan Young Adult Conference

Wed, October 11, 5 p.m. to 6 p.m.

Second Diocesan Convention Online Roll-out Meeting: Resolutions and Candidates for Diocesan Offices

Thu, October 12

Opening of the Cathedral's "Divine Pathways" Ribbons Project by Anne Paterson

Sat, October 14, 8:00 a.m. - 3:00 p.m.

Mid-Hudson Regional Council

Sat, October 14, 9:00 a.m. - 4:00 p.m.

Global Mission Fair

Sat, October 14, 2:00 p.m. - 5:00 p.m.

Staten Island Regional Gathering: "Many Threads, One Fabric"

Wed, October 18, 5 p.m. to 6 p.m.

Third Diocesan Convention Online Roll-out Meeting: First look at the revised/renewed process toward ordination, and update on the New York Episcopal Federal Credit Union

Thu, October 19, 7:00 p.m. - 8:30 p.m.

Film Screening with Q&A: "Private Violence"

Sat, October 21, 10:00 a.m. - 3:00 p.m.

2023 New York Altar Guild Workshop

Wed, October 25, 5 p.m. to 6 p.m.

Fourth Diocesan Convention Online Roll-out Meeting: Plans for celebrating the 50th anniversary of the ordination of women as priests.

Wed, November 1, 5 p.m. to 6 p.m.

Fifth Diocesan Convention Roll-out Meeting: Report of the Reparations Commission and news about the Moses Commission

Mon, November 6, 7:00 p.m. - 8:30 p.m.

Panel Discussion (Online): How Do We Practice Following Jesus?

Sat, November 11

247th Diocesan Convention

Thu, November 23

Critical Clergy Needs Grant Application Deadline

Fri, November 24, 2023

Property Support Grant/Loan Application Deadline (4th Quarter)

Thur, November 30, 7 p.m.

Webinar on Child Marriage

Thu, January 11, 2024, 6:00 p.m. - 9:00 p.m.

Manhattan Regional Gathering

Mon, January 15, 2024, 10:00 a.m. - 12:00 p.m.

Annual Bronx-wide Martin Luther King, Jr. Day Celebration

Tue, January 16, 2024

Reception in Honor of Bishop and Margaret Dietsche

Sat, February 3, 2024, 10:30 a.m. - 12:30 p.m.

Blessed Absalom Jones Celebration

Sat, February 10, 2024

The Installation of the Right Reverend Matthew F. Heyd as XVII Bishop of New York

Ordinations

MARCH 4 ORDINATIONS TO THE TRANSITIONAL DIACONATE AND PRIESTHOOD



Back row left to right: The Rev. Canon Victor Conrado; The Rev. Yamily Bass-Choate; The Rev. Lisha Gh'Rael Epperson; The Rev. Canon Nora Smith; The Rev. Luis Enrique Hernández Rivas; The Rev. Kirstin Eleanor Swanson; The Rev. Deacon Geraldine Swanson; The Rev. Deacon George Diaz; The Rev. Canon Jeanne Person, and The Rev. Canon Charles Simmons. Front row left to right: The Rev. Christine (Chris) Marie Veillon; The Rev. Michelle Paulina Wolfe Howard; The Rev. Emilee Ann Walker-Cornetta; The Rt. Rev. Mary D. Glasspool; The Rt. Rev. Andrew ML Dietsche; The Rt. Rev. Allen K. Shin; The Rev. Anahi Teresa Galante; The Rev. Margaret (Molly) O'Neil Frank; The Rev. Leanne Eleanore Dodge.

APRIL 29 ORDINATIONS TO THE DIACONATE



Back row left to right: The Rev. Canon Charles W. Simmons; The Rt. Rev. Mary D. Glasspool; The Rev. Deacon Denise J. LaVetty; The Rev. Yamily Bass-Choate; The Rev. Canon Nora Smith; The Rev. Canon Buddy Stallings. Front row left to right: The Rev. Deacon Pamela Tang; The Rev. Deacon David Alexander Barr; The Rt. Rev. Andrew ML Dietsche; The Rev. Deacon Elaine (Lainie) Joelle Murrell; The Rev. Deacon Pedro L. Rodriguez, Jr.; The Rev. Carla E. Roland Guzmán, Ph.D.

SEPTEMBER 16 ORDINATIONS TO THE PRIESTHOOD



Back row left to right: The Rt. Rev. Allen K. Shin; The Rt. Rev. Mary D. Glasspool; The Rt. Rev. Matthew F. Heyd; The Rev. Deacon Pedro L. Rodriguez, Jr.; The Rev. Canon Charles W. Simmons; The Rev. Deacon Geraldine A. Swanson. Front row left to right: The Rev. Margaret (Molly) O'Neil Frank; The Rev. Michelle Paulina Wolfe Howard; The Rev. Kirstin Eleanor Swanson; The Rev. Lisha Gh'Rael Epperson; The Rt. Rev. Andrew ML Dietsche; The Rev. Christine (Chris) Marie Veillon; The Rev. Emilee Ann Walker-Cornetta; The Rev. Luis Enrique Hernández Rivas; The Rev. Leanne Eleanore Dodge.

Shared Prayers!

By the Rev. Canon Eva Suarez



An impression by the artist, Anne Patterson of the finished project.

On October 12, Divine Pathways, a site-specific installation at the Cathedral of St. John the Divine by textile artist Anne Patterson, in which over 1,000 brightly colored ribbons will hang from the ceiling of the nave, will open to the public. Many of the ribbons in the installation will be inscribed with prayers from parishes, schools, committees, commissions, organizations, and ministries from all over the Diocese of New York. "Patterson's design was already underway when our then Bishop Coadjutor-elect announced that the theme for his ordination and period of transition would be 'many threads, one fabric,'" said the Rev. Canon Eva Suarez, the Cathedral's canon for community engagement, explaining how the Cathedral came to reach out across the Diocese for prayer contributions. "For those of us on the Cathedral staff, this announcement felt like a Holy Spirit moment."

The author is canon for community engagement at the Cathedral Church of Saint John the Divine.

BISHOPS' VISITATION SCHEDULE

OCTOBER 1 (18 PENTECOST)

Bishop Dietsche:
St. Francis Day/Cathedral

Bishop Heyd: Zion, Wappingers Falls

Bishop Shin:
St. Luke in the Fields, Manhattan

Bishop Glasspool: Grace, City Island

OCTOBER 8 (19 PENTECOST)

Bishop Dietsche: Trinity Wall Street

Bishop Heyd: Divine Love, Montrose

Bishop Shin: Grace, Ossining

Bishop Glasspool:
St. John's-in-the-Wilderness,
Stony Point

OCTOBER 15 (20 PENTECOST)

Bishop Dietsche: St. Luke's, Bronx

Bishop Heyd: South Salem Churches

Bishop Glasspool: Grace, Port Jervis

OCTOBER 22 (21 PENTECOST)

Bishop Heyd: St. Luke's, Katonah

Bishop Shin:
St. Philip in the Highlands, Garrison

Bishop Glasspool:

La MESA, Dover Plains

OCTOBER 28 (SATURDAY)

Bishop Dietsche: St. Mary's, Castleton

Bishop Heyd: Our Savior, Manhattan

OCTOBER 29 (22 PENTECOST)

Bishop Dietsche:
Christ Church, Sparkill

Bishop Heyd: St. Philip's, Manhattan

Bishop Shin: St. James', Hyde Park

Bishop Glasspool:
St. Francis of Assisi, Montgomery

NOVEMBER 5 (ALL SAINTS')

Bishop Dietsche:
St. Andrew's, New Paltz

Bishop Shin: Grace, West Farms

Bishop Glasspool: Grace, Nyack

NOVEMBER 19 (25 PENTECOST)

Bishop Dietsche:
St. John's, Wilmot, New Rochelle

Bishop Heyd: St. James', Fordham

Bishop Shin: Crucifixion, Manhattan

Bishop Glasspool:

Regeneration, Pine Plains

NOVEMBER 26 (CHRIST THE KING)

Bishop Heyd:
Good Shepherd, Roosevelt Island

Bishop Glasspool:
Holy Cross, Yonkers

DECEMBER 3 (1 ADVENT)

Bishop Dietsche:
Resurrection, Manhattan

Bishop Heyd:
St. Matthew & St. Timothy, Manhattan

Bishop Shin:
St. Edward the Martyr, Manhattan

Bishop Glasspool:
All Angels', Manhattan

DECEMBER 10 (2 ADVENT)

Bishop Shin:
Trinity St. Paul's, New Rochelle

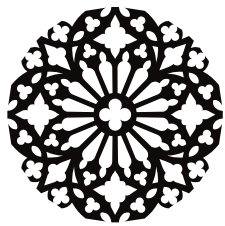
Bishop Glasspool: St. John's, Kingston

CLERGY CHANGES

NAME	FROM	TO	DATE
The Rev. Terrence Buckley	Rector, Christ Church, Bellport, NY	Priest-in-Charge, St. Andrew's, Staten Island	December 1, 2023
The Rev. Christine (Chris) Veillon	Ordained Priest September 16 (Diocese of NY)	Priest-in-Charge, St. John's, Pleasantville	October 1, 2023
The Rev. Richard Suero Alcántara	Priest-in-Charge, San Andres, Yonkers	Priest-in-Charge, Holy Trinity, Pawling	September 17, 2023
The Rev. Leanne Dodge	Ordained Priest September 16 (Diocese of NY)	Assisting Clergy, Christ Church Bronxville	September 17, 2023
The Rev. Lisha Epperson	Ordained Priest September 16 (Diocese of NY)	Assistant Priest, St. Peter's (Chelsea), Manhattan	September 17, 2023
The Rev. Michelle Howard	Ordained Priest September 16 (Diocese of NY)	Priest Associate, St. Peter's (Chelsea), Manhattan	September 17, 2023
The Rev. Margaret (Molly) O'Neil Frank	Ordained Priest September 16 (Diocese of NY)	Assisting Priest, St. Bartholomew's, Manhattan and Assisting Priest, Grace Church, Millbrook	September 17, 2023
The Rev. Meg Stapleton-Smith	Curate, St. Thomas, Bethel, CT	Priest-in-Charge, St. John's, Monticello and Assistant, St. John's, Ellenville	September 17, 2023
The Rev. Emilee Walker-Cornetta	Ordained Priest September 16 (Diocese of NY)	Assisting Priest, St. Luke's, Atlanta, GA	September 17, 2023
The Rev. Deacon Elaine (Lainie) Murrell	Ordained Deacon April 29 (Diocese of NY)	Deacon, St. Thomas', Mamaroneck and Deacon St. Bartholomew's/San Bartolomé, White Plains	September 10, 2023
The Rev. Emily Carter	Ordained Transitional Deacon June 17 (Diocese of CT)	Curate/Assistant, Christ Church, Poughkeepsie and Affiliate Advisor, Vassar College, Poughkeepsie	September 9, 2023
The Rev. Dr. Kathryn Reinhard	Assistant Professor, Gwynedd Mercy University, PA	Assistant to the Rector, Christ Church, Bronxville	September 1, 2023
The Rev. Marisa Sifontes	Associate Rector, St. John's, Roanoke, VA	Associate Rector, St. James', Manhattan	September 1, 2023
The Rev. Sammy Wood	Interim Priest, St. Mary the Virgin, Manhattan	Priest-in-Charge, St. Mary the Virgin, Manhattan	September 1, 2023
The Rev. Aaron Hudson	Rector, Saint Andrew, Staten Island	Priest-in-Charge, Christ & St. Stephen's, Manhattan	August 21, 2023
The Rev. Eliacín Rosario-Cruz	Canon and Associate, St. Mark's Cathedral, Seattle, WA	Priest-in-Charge, Holy Cross / Santa Cruz, Kingston	August 14, 2023
The Rev. Luis Barrios	Interim Priest, Intercession, Manhattan	Diocese of Puerto Rico	August 7, 2023
The Rev. Luis Enrique Hernández Rivas	Ordained Priest September 16 (Diocese of NY)	Priest-in-Charge, St. John's (Getty Sq.), Yonkers and Priest-in-Charge, San Andres, Yonkers	August 1, 2023
The Rev. Anne Marie Witchger	Associate Rector & Chief of Staff, Heavenly Rest, NYC	Priest-in-Charge, St. Mark's-in-the-Bowery, Manhattan	August 1, 2023
The Rev. Ryan Zavacky	Ordained Priest July 17 (Diocese of West Missouri)	Curate, Christ's Church, Rye	July 18, 2023
The Rev. Isabel Geller	Priest-in-Charge, St. Andrew's, New Bedford, MA	School Chaplain, St. Luke's School / St. Luke in the Fields, Manhattan	July 1, 2023
The Rev. Dr. Yesupatham Duraikannu	Interim, St. John's (Getty Square), Yonkers	Retirement	July 30, 2023
The Rev. Dr. Robert Dannals	Interim Rector, Bethesda-by-the-Sea, Palm Beach, FL	Interim Priest, Heavenly Rest, Manhattan	June 1, 2023
The Rev. Kirstin Swanson	Ordained Priest September 16 (Diocese of NY)	Missioner & Curate, Richmond Interparish Council, Staten Island	June 1, 2023
The Rev. Zachary Thompson	Vicar, St. James', Manhattan	Rector, St. James', Manhattan	May 15, 2023
The Rev. Matthew Dayton-Welch	Rector, St. Alban's, Newtown Square, PA	Rector, Epiphany, Manhattan	May 7, 2023
The Rev. Tyler Jones	Supply, Diocese of New York	Interim Priest, St. Mary's, Mohegan Lake	May 1, 2023
The Rev. Gwyneth Murphy	Priest Associate, Messiah, Rhinebeck	Interim Priest, Good Shepherd, Granite Springs	May 1, 2023
The Rev. Canon F. M. (Buddy) Stallings	Adjunct Clergy, St. James', Jackson, MS	Canon to the Ordinary, Diocese of NY	April 21, 2023
The Rev. Edward Sunderland	Interim Priest, Intercession, Manhattan	Retirement	April 15, 2023
The Rev. Diana Scheide	Canon Missioner, Delaware Catskill Regional Ministry	Rector, Holy Nativity, South Weymouth, MA	April 9, 2023
The Rev. Deacon Eugene Bourquin	Retirement	Deacon, Holyhood / Santa Cruz, Manhattan and Deacon, St. Ann's for the Deaf, Manhattan	March 12, 2023
The Rev. Roy Cole	Interim Priest, Epiphany, Manhattan	Retirement	February 28, 2023

Cathedral Calendar

OCTOBER 2023 – JANUARY 2024



The Cathedral Church of Saint John the Divine

In addition to the special events and services listed below, the Cathedral offers in-person and livestreamed worship services on Sundays and throughout the week, including Morning Prayer with the Community at the Crossing on Mondays – Fridays. Dates and times are subject to change. Please visit stjohndivine.org for updates and for the Cathedral's full schedule of on-line and in-person worship services, tours, and workshops.

OCTOBER

The Feast of St. Francis and Blessing of the Animals
Sunday, October 1, 10:30 a.m.

New York Blood Center Blood Drive
Monday, October 2
Synod Hall, 11:30 a.m. – 5:30 p.m.

Post-Evensong Organ Recital: Aletheia Teague
Sunday, October 8, 5 p.m.

Dialogues on Divinity: David Ford
Monday, October 9, 6:30 p.m.

Divine Pathways Opening Reception

Thursday, October 12, 6 p.m.

Triforium Climb Tour

Saturday, October 14, 10 a.m.

Continues weekly on Saturdays through June 2024

Who Was Mary Magdalene? A Conversation

Sunday, October 15, 12 p.m.

Post-Evensong Organ Recital: Daniel Ficarra

Sunday, October 15, 5 p.m.

Great Music: SurRound

Tuesday, October 17, 7:30 p.m.

Post-Evensong Organ Recital: Janet Yieh

Sunday, October 2, 5 p.m.

Continues weekly on Saturdays through June 2024

Crypt Crawls: Spotlight on Halloween

Friday, October 27, 1:30 p.m.

Halloween Extravaganza

Friday, October 27, 7 and 10 p.m.

Who Was Mary Magdalene? Group Discussion

Sunday, October 29, 12 p.m.

NOVEMBER

All Souls' Day Evensong

Thursday, November 2, 7:30 p.m.

Nightwatch Overnight

Friday, November 3 – Saturday, November 4

Nightwatch Overnight

Friday, November 3 – Saturday, November 4

New York Blood Center Blood Drive

Monday, November 6

Synod Hall, 11:30 a.m. – 5:30 p.m.

Diocesan Convention

Saturday, November 11

Mindfulness Monday

Monday, November 13, 5 p.m.

DECEMBER

Crafts at the Cathedral

Friday, December 1 – Sunday, December 3

New York Blood Center Blood Drive

Monday, December 4

Synod Hall, 11:30 a.m. – 5:30 p.m.

The Joy of Christmas: Peace on Earth

Saturday, December 9, 7 p.m.

Mindfulness Monday

Monday, December 11, 5 p.m.

El Niño: Nativity Reconsidered

Thursday, December 21, 7:30 p.m.

Christmas Eve Lessons and Carols

Sunday, December 24, 4 p.m.

Holy Eucharist: Advent IV

Sunday, December 24, 10:30 a.m.

Christmas Eve Festal Eucharist

Sunday, December 24, 10:30 p.m.

Christmas Day Eucharist

Monday, December 25, 10:30 a.m.

New Year's Eve Concert for Peace: Hearts,

Hands and Forgotten Voices

Sunday, December 31, 7 p.m.

JANUARY

Mindfulness Monday

Monday, January 8, 5 p.m.

Dialogues on Divinity

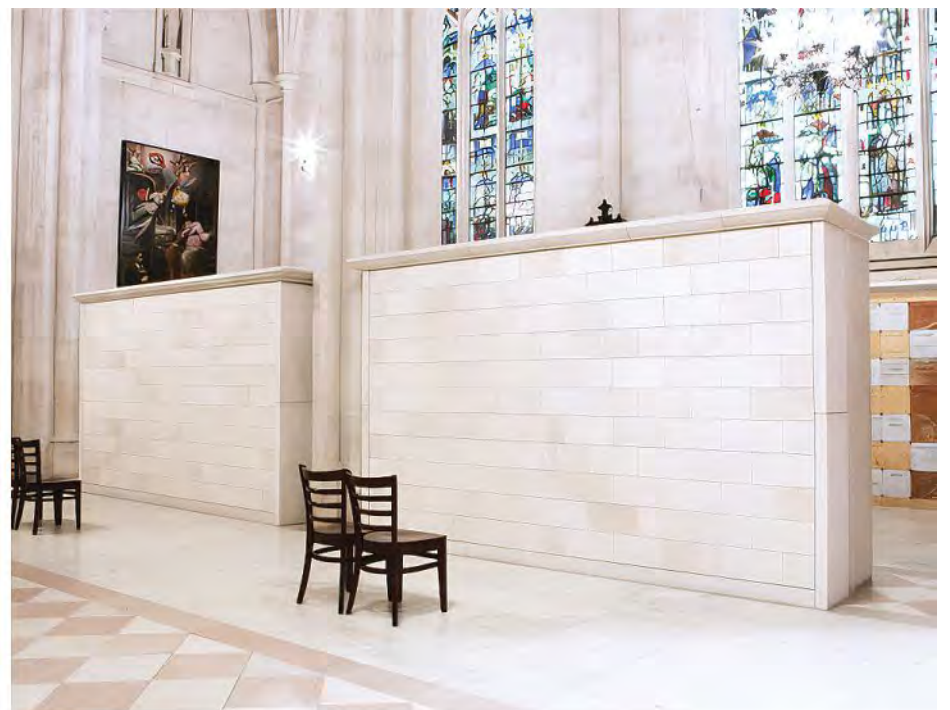
Monday, January 15, 6:30 p.m.

Nightwatch Overnight

Friday, January 19 – Saturday, January 20

Experiential Orchestra: Arvo Pärt's Passio

Friday, January 26 – Saturday, January 27



The Columbarium

at the Cathedral
Church of St. John
the Divine

People from all walks of life have chosen the Cathedral as their final resting place—artists and actors, politicians and priests are here side by side. Our Columbarium is a space of beauty and peace for all those who come to visit those they've loved and lost.

For more information on the Columbarium, contact the Columbarium Office at:

212-316-7515

columbarium@stjohndivine.org





The Global Mission Commission of
the Episcopal Diocese of New York presents the

7th Global Mission Fair

Saturday, October 14, 2023

“Harmony Unveiled: Exploring the Ecological Soul of Global Mission”



Keynote speaker

Ms. Karenn Gore

Founder & Executive Director
of the Center for Earth Ethics



Center for
Earth Ethics

PLUS

- Presentations from Episcopal Diocese of New York’s Bishops
- Small Group Discussions
- Sustainable Development Goal Grants
- Young Adult Service Corps
- Display Booths

PLACE

- Trinity Commons, 76 Trinity Place, New York, NY 10006

TIME

- from 9am to 4pm

ADMISSION

- In-person: \$20 when registered by October 1 (\$25 thereafter)
Lunch & Refreshments included

FOR MORE INFORMATION AND REGISTRATION: <https://dioceseny.org/gmfair23>
