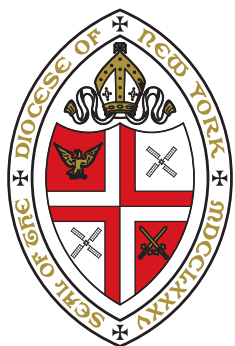


Merry Christmas  
and Happy New Year!

# THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

WINTER 2016



## IN THIS ISSUE

Bishops Pages 3-7

Convention  
Page 8

Diocesan  
Budget Page 10

Episcopal  
Charities Page 16

Congregational  
Vitality Page 12

Pokémon Go  
Pages 13

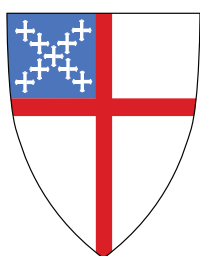
Standing Rock  
Pages 14

Acolytes Pages 18

Cathedral Page 20

McIntyre Page 21

Baking for  
Good Page 25



## Diocesan Convention Gives Green Light for Change

By Nicholas Richardson



**T**he words “strategic plan” and “canonical changes” may have a dry, legalistic and worldly ring to them, but there were clear signs of the Holy Spirit at work in Tarrytown Nov 5. That afternoon, delegates to the Diocesan Convention unanimously approved—with, as Bishop Dietsche afterwards observed, “not one red card”—extensive canonical amendments that, as he said in his address earlier in the day, fundamentally reform the canonical and budgetary structures of the diocese upon which foundation is built our life as a church, our mission, and our ministry to serve the church of 2016 and beyond. *(Continued on page 8)*

**PUBLISHER**

The Rt. Rev. Andrew M.L. Dietsche

**EDITOR**

Nicholas Richardson

**Art Director**

Charles Brucaliere

**EDITORIAL ADVISORY BOARD**

Laura Saunders, Chair

The Rt. Rev. Allen K. Shin

Carole Everett

Stewart Pinkerton

Anne Nelson

The Rev. Yamily Bass-Choate

Mark Risinger

The Rev. Robert Pennoyer

The Rev. Rhonda J. Rubinson

Rick Hamlin

The Rev. Michael A. Bird

The Rev. Masud Ibn Syedullah

The Rev. Canon Charles W. Simmons

**STATEMENT OF PURPOSE**

The purpose of *The Episcopal New Yorker* is to unify the Episcopal Diocese of New York so that people may know and live out the Gospel. It does this by freely communicating the news of the diocese, its parishes, and the Worldwide Anglican Communion in a way that is relevant to the lives of its readers.

**SUBMISSIONS POLICY**

Letters to the Editor in response to articles in *The Episcopal New Yorker* are welcomed. Unsolicited articles, stories and pictures may also be submitted; however, this does not guarantee publication. We reserve the right to select and edit submissions for publication. All letters must include name, address and phone or e-mail for verification. Letters and columns appearing in *The Episcopal New Yorker* do not necessarily reflect the opinion of *The Episcopal New Yorker* or the Episcopal Diocese of New York.

**ADVERTISING**

*The Episcopal New Yorker* reaches over 30,000 households in the metropolitan New York City area. To request an advertising rate sheet and insertion order, please call (312) 919 1306, or via e-mail to [ads@episcopal-newyorker.com](mailto:ads@episcopal-newyorker.com). Rates are available for profit and non-profit organizations. We reserve the right to refuse any advertising.

**SUBSCRIPTIONS**

*The Episcopal New Yorker* is sent to all current members of congregations in the diocese. If you are not receiving your copy, please call or email the editor at the contact information listed below. Subscriptions are available for people outside the diocese for \$15 annually. Send checks payable to "The Episcopal Diocese of New York" at the address listed below.

**THE EPISCOPAL NEW YORKER**

1047 Amsterdam Avenue

New York, NY 10025

(212) 316-7520

[editor@episcopalnewyorker.com](mailto:editor@episcopalnewyorker.com)

### 3-6 | Our Bishops Write

Bishop Dietsche writes of his recent trip to India, where he witnessed the suffering and oppression of the Dalits (the once "untouchables"), and remembers that Jesus too was born into poverty; Bishop Shin writes that the answer to the human condition is not to be found in material things, but "in the Word of God become flesh in a little babe...lying in a manger"; Bishop Glasspool writes of the history and future of sanctuary, and recalls that Jesus' family once had to flee for his life.

### 8 | Diocesan Convention

A round up of resolutions passed and other highlights – most importantly a resolution that made extensive changes to the canons that came out of the diocesan strategic planning process.

### 10 | Investing in Outreach

A photo tour of six parish-based outreach programs that received Episcopal Charities Investment Grants over the past year.

### 12 | Congregational Vitality

Among the blessings that are our inheritance as the Children of God is "the unleashing of the power of the Spirit in our congregations, so they become vital places that attract people seeking healing, transformation and new life," writes the Rev. Canon Altagracia Perez-Bullar, the diocese's canon for Congregational Vitality, introducing a series of learning opportunities in 2017 designed to equip congregations and their leaders to do just that.

### 13 | Pokémon Go...to Church

The virtual reality game that launched with such fanfare over the summer appeals to people with something missing in their lives, writes Valinn J.V. Ranelli—and this gives churches that feature in the game as "gyms" an opportunity to fill the void.

### 14 | Standing Rock

The Rev. Ruth Anne Garcia reflects on her participation in Clergy Standing at Standing Rock on Nov 3; the Rev. Deacon Tuesday Rupp interviews Heavenly Rest parishioner Lise Phillips Walker about her own journey to Standing Rock.

### 18 | Acolyte Festival

No, writes Donald Romanik. The future is now, he says—let's embrace it with faith, hope, and joy.

### 21 | Canon McIntyre Retires

The Rev. Canon Charles W. Simmons reflects on the Rev. Canon Calvin C. McIntyre's retirement and his "prodigious ministerial success."

### 22 | Views and Reviews

Cagnacci's *The Repentant Magdalene* at the Frick, reviewed by Pamela A. Lewis; *Religion and Art in the Heart of Manhattan: St. Peter's Church and the Louise Nevelson Chapel*, edited by Aaron Rosen, reviewed by the Rev. Canon Tom Miller.

### 24 | Diocesan News

Episcopal Charities Tribute Dinner raises \$1.1 million; New rector at St. Bart's; Rebic honored in Yonkers; Canterbury Downtown chaplain gets an assistant; Ending Gun Violence conversation; "Baking for Good" at St. Luke's; Church Club Bishop's Forum

## CONTRIBUTORS TO THIS ISSUE

**Joanne Bartosik** is outreach development and program manager at the Church of St. Luke in the Fields in Manhattan.

**Lynn Brewster** is communications manager at the Church of St. Luke in the Fields.

**Rachel Crosby** is program intern at Episcopal Charities and a member of the New York Intern Program based at St. Mary's Church in Harlem.

**Margaret Diehl** is the editor of the Cathedral of St. John the Divine's newsletter.

**The Rev. Ruth Anne Garcia** is interim pastor of Grace Church, Middletown.

**Pamela A. Lewis** is a member of St. Thomas Church, Fifth Avenue in Manhattan.

**The Rev. Canon Tom Miller** was formerly canon for liturgy and the arts at the Cathedral of St. John the Divine and is currently priest-in-charge of St. Mary's Church, Stromness, Orkney (U.K.).

**The Rev. Canon Altagracia Perez-Bullard, Ph.D.**, is the diocese's canon for congregational vitality.

**The Rev. Deacon Tuesday Rupp** is associate rector for Christian Formation and Arts Ministry at the Church of the Heavenly Rest in Manhattan.

**Valinn J.V. Ranelli** is a member of Holy Trinity Church, Inwood in Manhattan.

**Susan Ridgeway** is a member of the Church of the Incarnation in Manhattan and serves as interim executive director of the Church Club of New York.

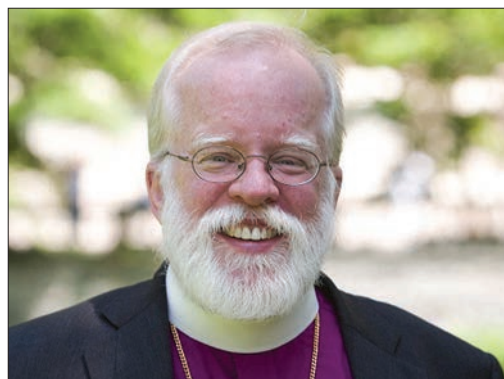
**The Rev. Canon Charles W. Simmons** is the diocese's canon for ministry.

**Leeanna Varga** is program director of Episcopal Charities.

**Lise Phillips Walker** is a member of the Church of the Heavenly Rest in Manhattan.

Please email [info@diocesenyc.org](mailto:info@diocesenyc.org) or call (212) 316-7520 with address changes or if you are receiving duplicate copies of the *ENY*. All parishioners of Diocese of New York churches are entitled to a free subscription of the *ENY*, and non-members are asked to pay a \$15 subscription

fee. However, if you are a parishioner and you would like to help pay for the cost of publishing the *ENY*, please send your donation to Editor, The Episcopal New Yorker, 1047 Amsterdam Ave., New York, NY 10025.



**We Were Invited**

*By the Rt. Rev. Andrew M.L. Dietsche*

One week after our quite wonderful and ultimately historic diocesan convention in early November, I found myself in India for the beginning of a fifteen-day visit, with Father Gideon Jebamani, a priest of our diocese, and a Dalit. The word *dalit* means “the crushed,” and is the name chosen by those formerly referred to as Untouchable to describe their lived experience of unspeakable caste oppression. We were in India to engage our own theological understanding of, and commitment to, human dignity and human rights with those who are living and advocating for Dalit liberation, and who are asking for a deeper conversation and connection with Christians in other parts of the world who may be called to, certainly invited to, a deeper solidarity with and support of them in their struggle.

We were the guests of the Bishop of Madras in Chennai and of Tamilnadu Theological Seminary in Madurai, and in each place I had the privilege of delivering addresses to congresses of Dalits, seminars of Dalit theologians, and students and activists, and preaching sermons in cathedrals and convocations. But I also was privileged to be taken to meet and to speak with the women of Maathama—consigned from childhood to lives of temple prostitution and sex slavery; as well as the manual scavengers of Madurai, whose work it is to pick up human waste, garbage and the bodies of dead animals and people from the streets; and a colony of lepers; and one night to receive the simple but gracious hospitality of an impoverished man and woman in their primitive home in a rural Dalit village.

I was invited to come more fully into this theological and liberation-based conversation and study, and at the same time to take a deep dive into the very real, often horrific experiences of so many suffering people. I am still, and will be for some time, processing the things I saw, the people I met, the friends I made, and the stories and accounts that were told to me. But even now I must say that my gratitude to our hosts, and to Father Gideon, is absolute. I look forward to sharing my reflections on this trip with the India Network in this diocese, to continue listening and learning, and to walking along with them in their continuing work of compassion, mercy and justice-seeking.

I returned to New York just as the church was moving into our Advent preparation for Christmas, and I find that it is the faces of these very faithful and very poor, and desperately degraded people who allowed me to see the vulnerability and oppression in which they live, and the longing behind their weary eyes, which rise before me as I read the brilliant visionary prophecies of Isaiah, and the urgent declarations of John the Baptist, and the simple stories of the poverty and hope of Mary before the archangel messenger, and of Joseph in his fitful, dream-ravaged sleep. Everywhere is the welling up of the needs and hopes and prayers of a broken and sinful world and all of the little ones of God.

I remember that on our last night in India, Gideon and I had flown to Delhi, to sit with a large group of Dalit teenagers, many of whom have been sexually trafficked, but all of whom have been given hope, strength and opportunity for new lives through a remarkable educational program deep in a slum in the city. They inspire and humble me. We drove through the chaos of the slum to the center where the program meets, and after a while we walked from there in the nighttime darkness to another site through a labyrinth of narrow alleys.

But when we left there to return to our car, I became momentarily separated from the group, and wandered down an alley that I realized I had not seen before. As I turned to make my way back a very large horned cow barreled straight toward me and, paying me no mind, pushed me up against the side wall. Regathering myself and retracing my steps as best I could remember I came to a hole in a chain-link fence, which I recognized, and I went through into a very dark lot. Making my way across the lot I sensed movement around me and then was jostled by a number of rooting hogs some big and some small. I stood in the darkness among the hogs and looked up at the night sky and asked of the stars and every listening spirit, “How did I get here?” And that question became for me something of a refrain for my whole sojourn through the most marginalized communities of India.

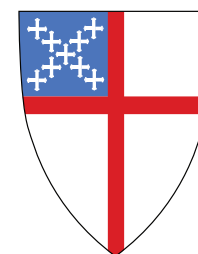
Once a poor boy was born in a small Palestinian town; born all outside in the bleak midwinter and among the lowing cattle and before the eyes of an assortment of the poor and forgotten people of the world. Soon we too will come to him in his manger bed and bring our trust in and love of God and all our certainty, and every bit of our hope, but also the questions and confusions and shame and sorrows and sufferings that are the fruit of this living. Our human hopes and desires and needs are a mystery to us, and so is the child in the manger, yet even through our wonderings we sense that here on Christmas night, in all the working out of God’s own will and purpose, is something like homecoming. And hope that does not disappoint. If at the manger and stable, before the child in his glory and his poverty, we would ask “How did we get here?,” we may in some quiet place in our heart hear a kind of answer: “You were invited. Come and see.”

*+ Andy*



**IN THE ANGLICAN COMMUNION**  
A global community of 70 million Anglicans in 64,000 congregations, in 164 countries.  
[www.anglicancommunion.org](http://www.anglicancommunion.org)

**ARCHBISHOP OF CANTERBURY**  
The Most Rev. and Rt. Hon. Justin P. Welby  
Lambeth Palace,  
London, England SE1 7JU  
[www.archbishopofcanterbury.org](http://www.archbishopofcanterbury.org)



**IN THE UNITED STATES**  
A community of 2.4 million members in 113 dioceses in the Americas and abroad.

**PRESIDING BISHOP**  
The Most Rev. Michael B. Curry  
Episcopal Church Center  
815 Second Avenue, New York, NY 10017  
1-800-334-7626, 212-716-6000  
[www.episcopalchurch.org](http://www.episcopalchurch.org)



**IN THE EPISCOPAL DIOCESE OF NEW YORK**  
A community of 199 congregations covering 4,739 square miles with approximately 600 priests and 72 deacons, with worship in 12 languages: Akan, American Sign Language, Bontoc, Chinese, Creole, English, French, Igbo, Japanese, Korean, Malayalam and Spanish.

**BISHOP OF NEW YORK**  
The Rt. Rev. Andrew M.L. Dietsche

**BISHOP SUFFRAGAN**  
The Rt. Rev. Allen K. Shin

**ASSISTANT BISHOP**  
The Rt. Rev. Mary D. Glasspool

**ASSISTING BISHOP**  
The Rt. Rev. Herbert A. Donovan

**DIOCESAN OFFICES**  
1047 Amsterdam Avenue  
New York, NY 10025  
1-800-346-6995  
212-316-7400  
212-316-7405 (fax)  
[www.diocesenyny.org](http://www.diocesenyny.org)

## Estábamos Invitados

Por el Revdmo. Obispo Andrew M.L. Dietsche

Una semana después de nuestra muy maravillosa y eventualmente, histórica convención diocesana a principios de noviembre, me hallaba en la India con el Padre Gideon Jebamani, un sacerdote de nuestra diócesis y un *Dalit*, para comenzar una visita de quince días. La palabra *dalit* significa “el oprimido” y es el nombre escogido por aquellos a quienes anteriormente se referían como los Intocables, para describir su experiencia vivida de horrenda opresión de casta. Estábamos en la India para emprender nuestro propio entendimiento teológico y compromiso, de la dignidad humana y los derechos humanos, con aquellos quienes están viviendo e intercediendo por la liberación *Dalit*, y quienes están pidiendo una conversación profunda y una conexión con cristianos de otras partes del mundo, que puedan estar llamados a, con certeza invitados a, una solidaridad profunda y a apoyarlos en su lucha.

Nosotros éramos los huéspedes del Obispo de Madrás en Chennai y del Seminario Teológico Taminadu, en Madurai; y en cada lugar tuve el privilegio de dirigirme a los congresos de *Dalits*, a los seminarios teológicos de *Dalit* y a estudiantes y activistas; y predicar sermones en catedrales y asambleas. Pero también tuve el privilegio de conocer y hablar con las mujeres de Maatham- destinadas desde su nacimiento a una vida de prostitución en el templo y como esclavas sexuales; así como también mano de obra en los basureros de Madurai, cuyo trabajo es recoger desechos humanos, basura y los cuerpos de animales muertos, y personas de la calle; y una asentamiento de leprosos; y una noche, recibir la sencilla pero cortés hospitalidad de un hombre y una mujer pobres, en una casa primitiva en un pueblito rural *Dalit*.

Me invitaron a abordar más plenamente este estudio y conversación teológica, y de liberación y al mismo tiempo, a tomar parte en una inmersión profunda de las experiencias muy reales, a menudo terribles, del sufrimiento de tantas personas. Todavía estoy, y por un algún tiempo estaré, procesando las cosas que vi, las personas que conocí, los amigos(as) que hice, y las historias y relatos que me fueron contados. Pero aun en este momento tengo que decir que mi gratitud para nuestros anfitriones, y para con el Padre Gideon, es incondicional. Estoy deseoso de compartir mis reflexiones de este viaje con la Red India de esta diócesis, para continuar escuchando y aprendiendo; y para caminar con ellos en su continuo trabajo de compasión, misericordia y búsqueda de justicia.

Regresé a Nueva York justo cuando la iglesia estaba aproximándose a nuestra preparación de Adviento para Navidad, y encuentro que son las caras de esas personas muy fervorosas, muy pobres y desesperadamente degradadas, las que me permiten ver la vulnerabilidad y la opresión en la que viven; y el anhelo detrás de esos ojos humedecidos, lo que se manifiesta ante mí al leer las brillantes profecías de Isaías y las apremiantes declaraciones de Juan el Bautista; y las sencillas historias de pobreza y esperanza de María ante el arcángel mensajero; y de José en su intermitente y furibundo sueño. En todas partes está el surgimiento de las necesi-


dades y esperanzas; y oraciones de un mundo roto y pecaminoso y de todos los pequeños de Dios

Recuerdo que, en nuestra última noche en la India, Gideon y yo habíamos volado a Delhi para reunirnos con un grupo grande de adolescentes *Dalit*, muchos de los cuales han sido traficados por sexo, pero a todos ellos se les ha dado esperanza, fortaleza y oportunidad de nuevas vidas a través de un extraordinario programa de educación, inmerso en un barrio pobre de la ciudad. Ellos me inspiraron y me hicieron humilde. Condujimos en medio del caos del barrio pobre, al centro donde el programa se lleva a cabo, y después de un tiempo, caminamos desde allá en la oscuridad de la noche hacia otro sitio, a través de un laberinto de estrechos callejones.

Pero cuando salimos para regresar a nuestro carro, momentáneamente me separé del grupo y deambulé por un callejón que me di cuenta que no había visto antes. Cuando giré para devolverme, una vaca con cuernos muy grandes embistió directamente contra mí, y sin yo darme cuenta, me empujó contra la pared lateral. Recuperándome y rehaciendo mis pasos lo mejor que podía recordar, llegué hasta una cerca de alambre que tenía un hoyo que reconocí, y entré por el a un lote muy oscuro. Abriéndome paso por el lote, sentí movimiento a mí alrededor e inmediatamente fui empujado por un numeroso grupo de cerdos, unos grandes otros pequeños. Permanecí en la oscuridad entre los cerdos y miré al cielo oscuro y pregunté a las estrellas, y a cuanto espíritu que estuviese escuchando, “¿Cómo llegué aquí?” Y esa pregunta se convirtió para mí en algo así como un estribillo durante mi jornada a través de las comunidades más marginadas de la India.

Una vez un niño pobre nació en un pequeño poblado palestino, nació en la intemperie, en el invierno sombrío y entre los mugidos del ganado; y ante los ojos de una diversidad de personas pobres y olvidadas del mundo. Nosotros pronto también vendremos a él, a su cuna en el pesebre y traeremos nuestra confianza y amor de Dios; y toda nuestra certeza y cada pedazo de nuestra esperanza, pero también las preguntas y confusiones, la vergüenza y el arrepentimiento; y los sufrimientos que son el fruto de esta vida. Nuestras esperanzas humanas, deseos y necesidades son un misterio para nosotros y el niño en el pesebre también lo es; sin embargo, incluso a través de nuestras dudas vislumbramos que aquí en la noche de Navidad, en todo el desarrollo del propósito y la voluntad propia de Dios, hay algo así como regresar a casa. Y la esperanza no decepciona. Si en el pesebre y en el establo, ante el niño en su gloria y su pobreza, nos preguntásemos “¿Cómo llegué aquí?”, quizás, en un sosegado lugar de nuestro corazón podemos escuchar una respuesta amable: “Tú estabas invitado. Ven y entenderás”.

Traducido por Lila Botero



## The Word Become Flesh

By the Rt. Rev. Allen K. Shin

**H**ave you ever experienced the Word become flesh in your life? Mary knew something of experiencing the Word become flesh. This fragile teenage girl must have been pretty excited about the whole new life that was about to unfold for her. Then she suddenly found herself mysteriously pregnant before the wedding and her life was turned upside down—was about to fall apart and be ruined completely. In the midst of such a chaotic turn of events, she mustered up courage and grace to say Yes to God. She even sang a song to magnify God's glory: "My soul doth magnify the Lord, for he hath looked with favor on his lowly handmaiden."

Joseph, too, was caught up in the Word become flesh. His life was also suddenly turned upside down when he found out Mary's pregnancy. He could either shame her publicly and make her pay for this, or quietly end the betrothal and let her live her own life as a single mother. Then, in a dream, an angel gave him the third option of marrying her and bringing the child up as his own. Joseph might have even considered it himself in a fleeting moment. But, it was totally outside the box and an unthinkable option. Yet in the midst of such a terrible dilemma, Joseph mustered up courage and humility to say Yes to God. He took the grace option. He put aside his pride and ego and his family honor. He married this woman who was carrying a child who was not his own.

There were also the shepherds, who were minding their own business, guarding the sheep and perhaps enjoying the beauty of the starry sky, when an angel appeared and told them about a child being born that night. What's so new about that? Why should they pay attention to such a nonsensical, cryptic message? Why should they take a trip to see this child in a manger in Bethlehem? Suddenly they saw and heard a multitude singing, "Glory to God in the highest and on earth peace to his people." In the midst



of such strange chaos, the shepherds also said Yes to God; they set aside their fear and doubt and traveled to see this child.

Christmas is not just the story of a divine act—the birth of the Son of God—but the human stories in which Mary, Joseph and the shepherds each have the amazing experience of the Word become flesh in their unique situations and respond to it with grace and courage. To each of them, the angel said, "Do not be afraid." From each of them the Word become flesh demanded change—just as it demands change from each of us: the courage to embrace life's challenges; the grace to open our hearts to the Word; and the humility to trust and hand ourselves over to God. The Christmas miracle is not just a divine miracle, but a human miracle in which Mary, Joseph, and the shepherds respond to God's grace with immense courage and deep love.

If Christmas means anything, it is that the answer to the human condition is not to be found in the stars, the skies, the material wealth, and other worldly powers, but in the Word of God become flesh in a little babe wrapped in a swaddling clothes and lying in a manger. It is in this child we find the answer to our search for hope, peace, joy and love. More than ever, the Gospel of the Word become flesh is the urgent message of hope and love that we as Christians must proclaim and live into. We must say Yes to God's desire to make home for his Word in our hearts and souls and in our chaotic lives. To borrow Evelyn Underhill's words, the world is not saved by evolution but by incarnation.

How have you experienced the Word become flesh in your life? And what is *your* response to God in a world turned upside down?

+ Allen

## La Palabra se Hizo Carne

Por el Revdmo. Obispo Allen K. Shin

**A**lguna vez has experimentado en tu vida que la Palabra se hizo carne? María sabía algo sobre experimentar que la Palabra se hizo carne. Esta adolescente frágil debe haber estado bastante emocionada por toda una nueva vida que estaba a punto de revelarse para ella. Entonces de súbito se encontró misteriosamente embarazada antes de la boda y su vida se volvió al revés—estaba a punto de desmoronarse y de arruinarse completamente. En medio de tan caótico cambio de acontecimientos, ella se armó de valor y de gracia para decirle Sí a Dios. Incluso cantó una canción para magnificar la gloria de Dios: "Mi alma engrandece al Señor, porque ha mirado con benevolencia a su humilde sierva".

José, también, fue cautivo en la Palabra se hizo carne. Su vida también repentinamente se volvió al revés cuando descubrió el embarazo de María. Podía avergonzarla públicamente y hacerla pagar por esto, o terminar tranquilamente el compromiso y dejarla vivir su propia vida como madre soltera. Luego, en un sueño, un ángel le dio la tercera opción de casarse con ella y criar al niño como si fuera suyo. José podría haberlo considerado en un momento fugaz. Pero, estaba totalmente fuera de lugar y era una opción impensable. Sin embargo, en medio de un dilema tan terrible, José se armó de valor y humildad para decirle Sí a Dios. El tomó la opción de la gracia. Dejó de lado su orgullo, su ego y su honor familiar. Se casó con esta mujer que llevaba a un niño que no era suyo.

También estaban los pastores, que estaban atendiendo a sus propios asuntos, cuidando las ovejas y tal vez disfrutando de la belleza del cielo estrellado, cuando se les apareció un ángel y les contó acerca de un niño que había nacido esa noche. ¿Qué hay de nuevo en eso? ¿Por qué deberían prestar atención a un mensaje tan absurdo y críptico? ¿Por qué deberían hacer un viaje para ver a este niño en un pesebre en Belén? De pronto vieron y oyeron una multitud de huéspedes, cantando, "Gloria a Dios en las alturas y paz a su pueblo en la tierra". En medio de ese caos tan extraño, los pastores

también le dijeron Sí a Dios; dejaron de lado sus temores y sus dudas y viajaron a ver a este niño.

La Navidad no es sólo la historia de un acto divino—el nacimiento del Hijo de Dios—, sino de las historias humanas en las que María, José y los pastores tienen la experiencia asombrosa de que la Palabra se hace carne en sus situaciones únicas y responden con gracia y valor. A cada uno de ellos, el ángel le dijo: "No temas". La Palabra hecha carne exigió el cambio en cada uno de ellos —así como exige cambio en cada uno de nosotros: el valor de aceptar los desafíos de la vida; la gracia para abrir nuestros corazones a la Palabra; y la humildad de confiar y entregarnos a Dios. El milagro de Navidad no es sólo un milagro divino, sino un milagro humano en el que María, José y los pastores responden a la gracia de Dios con inmenso valor y profundo amor.

Si la Navidad significa algo, es que la respuesta a la condición humana no se encuentra en las estrellas, los cielos, las riquezas materiales y otros poderes mundanos, sino en la Palabra de Dios que se hace carne en un pequeño bebé envuelto en un pañal y acostado en un pesebre. Es en este niño donde encontramos la respuesta a nuestra búsqueda de esperanza, paz, alegría y amor. El Evangelio de la Palabra se hizo carne es, más que nunca, el mensaje urgente de esperanza y el amor que nosotros como cristianos debemos proclamar y vivir. Debemos decirle Sí al deseo de Dios de hacer para su Palabra un hogar en nuestros corazones y nuestras almas y en nuestras vidas caóticas.

Para tomar las palabras de Evelyn Underhill, el mundo no es salvo por la evolución, sino por la encarnación. ¿Cómo has experimentado que la Palabra se hizo carne en tu vida? ¿Y cuál es tu respuesta a Dios en un mundo al revés?

+ Allen

Traducido por Sara Saavedra

## Sanctuary

By the Rt. Rev. Mary D. Glasspool

Because I grew up in a rectory, owned (for all intents and purposes) by the church where my father was the rector, the first definition I learned of the word *sanctuary* had directly to do with the church building. The sanctuary was the holy place where the altar was, as distinct from the chancel (where, thankfully enough, the choir actually sat in stalls), and the nave, where the congregation gathered. Sanctuary was and is a holy place. In Jewish history the word referred to the temple building in Jerusalem where the ark of the covenant was kept. And Christianity used the word similarly.

In the European Middle Ages, the *right of sanctuary* developed as a means of asylum for criminals or those accused of crimes to find safety and at least temporary immunity from arrest in churches or other sacred places. For over a thousand years the right of a criminal to protection within the walls of a consecrated church was universally accepted in western Europe. While the practice was limited and finally abolished in the early 17th century, the idea of churches and other sacred spaces as places of refuge—especially for those considered unfairly oppressed—continued.

A more recent manifestation of the Sanctuary Movement occurred in the United States during the 1980s and 1990s. It is still an understatement to write that it was a *very complicated time*, as many of us remember! Suffice it to say that there were many people from Central America fleeing to the United States in fear of losing their lives, for political as well as economic reasons. And the United States through its immigration policies severely limited the granting of asylum to many, who in some cases were deported and then disappeared or were tortured and killed.



Today, with an estimated 11.4 million undocumented immigrants living in the U.S.—8 million of them a part of the work force—and an anticipated stricter enforcement of immigration laws with the possible result of large deportations and separations of families, the concept of sanctuary has taken on new life. Many cities, counties, and even a few states have declared themselves *Sanctuary* cities/counties/states, generally meaning that law enforcement officials in the particular locale have been instructed not to request documentation from people with whom they engage. At its recent Diocesan Convention, the Diocese of Los Angeles passed a resolution declaring itself a Sanctuary Diocese (what that means is here: <http://www.pasadenanow.com/main/episcopal-diocese-becomes-sanctuary-diocese/>).

Over the next several weeks, we, in the Diocese of New York, will be developing guidelines for our congregations who feel called to respond, especially to the immigrants in their midst. We do so during the time when we honor in our Christian story the One born in the refuge of a manger, whose family fled for his life, took asylum in Egypt, and returned to Nazareth only when it became safe. It is our goal and desire to share these guidelines in early 2017. If you have any questions, comments, or suggestions, please send them to me at [bpglasspool@dioceseny.org](mailto:bpglasspool@dioceseny.org).

In the Name of the One born into our midst, I wish you a joy filled Christmas Season.

## El Santuario

Por la Revdma. Obispa Mary D. Glasspool

Porque crecí en una rectoría, la cual pertenecía (para todos los efectos) a la iglesia donde mi padre era el rector, la primera definición que aprendí de la palabra santuario tenía que ver directamente con el edificio de la iglesia. El santuario era el lugar santo donde estaba el altar, distinto del presbiterio (afortunadamente, donde realmente el coro se sentaba en las butacas), y la *nave*, era donde se reunía la congregación. El santuario era y es un lugar santo. En la historia judía, la palabra se refería al edificio del templo en Jerusalén, donde se guardaba el Arca de la Alianza. Y el cristianismo usó la palabra de manera similar.

En la Edad Media europea, el derecho de *santuario* se desarrolló como un medio de asilo para los delincuentes o los acusados de delitos para encontrar seguridad y por lo menos inmunidad temporal de arresto en iglesias u otros lugares sagrados. Durante más de mil años el derecho de un criminal a la protección dentro de los muros de una iglesia consagrada fue universalmente aceptado en Europa Occidental. Si bien la práctica fue limitada y finalmente abolida a principios del siglo XVII, la idea de que las iglesias y otros espacios sagrados eran lugares de refugio—especialmente para aquellos que se consideran injustamente oprimidos—continuó.

Una manifestación más reciente del Movimiento del Santuario ocurrió en los Estados Unidos durante los años 80 y 90. Todavía más, es disminuirle importancia al suceso, cuando se escribe que fue *un tiempo muy complicado*, ¡como muchos de nosotros recordamos! Baste decir que hubo mucha gente de América Central que estaba huyendo a los Estados Unidos por temor a perder sus vidas, tanto por razones políticas como económicas. Y Estados Unidos a través de sus políticas de inmigración limitó severamente la concesión de asilo a muchos, que en algunos casos fueron deportados y luego desaparecieron o fueron torturados y asesinados.

Hoy, con un estimado de 11,4 millones de inmigrantes indocumentados que viven en los EE.UU. —8 millones de ellos forman parte de la fuerza de trabajo— y anticipándose a una aplicación más estricta de las leyes de inmigración con el posible resultado de grandes deportaciones y separaciones de familias, el concepto de santuario ha adquirido nueva vida. Muchas ciudades, condados e incluso algunos estados se han declarado ciudades / condados / estados del *Santuario*, lo que generalmente significa que se han dado instrucciones a los oficiales que aplican la ley en el lugar en particular para que no soliciten la documentación de la gente con la cual participan. En su reciente Convención Diocesana, la Diócesis de Los Ángeles aprobó una resolución declarándose *Diócesis del Santuario* (lo que esto significa se encuentra aquí: <http://www.pasadenanow.com/main/episcopal-diocese-becomes-sanctuary-diocese/>).

Durante las próximas semanas, nosotros, en la Diócesis de Nueva York, estaremos creando pautas para las congregaciones nuestras que se sientan llamadas a responder, especialmente, a los inmigrantes entre ellos.

Lo hacemos durante el tiempo cuando honramos en nuestra historia cristiana a Aquel que nació en el refugio de un pesebre, cuya familia huyó por su vida, se asiló en Egipto y regresó a Nazaret sólo cuando fue seguro.

Nuestra meta y deseo es compartir estas pautas a principios del 2017. Si tiene preguntas, comentarios o sugerencias, por favor envíemelos a [bpglasspool@dioceseny.org](mailto:bpglasspool@dioceseny.org).

En el Nombre del Nacido entre nosotros, les deseo una Navidad llena de alegría.

Traducido por Sara Saavedra

# See the Best of Ireland and Northern Ireland in the Company of Bishop Mary D. Glasspool and Canon James Newman

12 Days: June 12–23, 2017

Visiting

Belfast • Derry • Galway • Connemara • Killarney • Ring of Kerry • Blarney • Dublin



There is something incredibly powerful about traveling the paths of Irish saints (and some sinners) as one travels around the island containing both the Republic of Ireland and Northern Ireland (a constituent country of the United Kingdom of Great Britain & Northern Ireland). We will explore the varieties of Christianities – Celtic, Roman and Anglican; the inspiration for Joyce, Yeats, Shaw, Beckett & Wilde; the waters that produce Guinness, Bushmills & Jameson; the piety of Patrick, Brigid, Aidan; the vision that produces the *Titanic* and her sister ships. Join Bishop Glasspool and Canon Newman in this pilgrimage of prayer, discovery, and wonder in the sights, the sounds, the smells and the tastes of the Emerald Isle. We are looking forward to sharing this journey of a lifetime with you. Space is limited, so it will be necessary for you to send in your reservation form and deposit as soon as possible. The trip will depart from Los Angeles and New York on Monday, June 12, 2017, and return on Friday, June 23 – a twelve-day tour.

Cost Including Airfare from New York: \$3,429 (\$3,089 + \$340 in government taxes & airline fuel surcharges).

For more information contact Bishop Mary Glasspool at: (212) 316-7442 or [Bpglasspool@diocescny.org](mailto:Bpglasspool@diocescny.org). Detailed brochure and booking form at [www.diocescny.org/Ireland17](http://www.diocescny.org/Ireland17)

ORIGINALLY FOUNDED BY THE CHURCH OF THE INCARNATION, MANHATTAN NY

SLEEPAWAY CO-ED CAMP PROGRAMS AVAILABLE FOR CAMPERS AGED 5 TO 15

Affordable rates, 2, 6 & 8 week sessions available. Beautiful 700 acre property with mile long private lake located in Coastal CT.

Many activities to choose from including: Sports, Arts, Ceramics, Music, Woodworking, Ropes Course, Culinary & Waterfront options.

Spring open houses and tours available. Contact us for more info and a brochure [www.incarnationcamp.org](http://www.incarnationcamp.org) – [info@incarnationcamp.org](mailto:info@incarnationcamp.org) – 860-767-0848 – Ivoryton, CT

# Diocesan Convention Gives Green Light for Change

By Nicholas Richardson

(continued from page 1)

These changes to the canons, submitted by Strategic Plan Task Force A (Governance and Diocesan Structures) were extensive, and may be read in full, with comprehensive explanation, in the Strategic Planning Process Report and Proposals (please go to <http://episnyd.io/dioconv16> and then click on the link to “Strategic Plan Document.”) Among the most significant changes were:

- An adjustment to the canon related to the parish assessment (now renamed “apportioned share”) to “ensure that in the year following a deferral or reduction in a congregation’s apportioned share the apportioned share is determined by the full formula” rather than being calculated as the reduced amount plus 12.5% (the usual cap on annual increases).
- Reinstatement of Interparish Councils “as a chief tool in organizing groups of congregations together for mission”
- A complete overhaul of the mission canon “to effectively deal with new realities and the conclusion of the Congregational Support Plan,” including renaming missions as “Congregations in Strategic Settings” in order to clearly describe these congregations as being in the “front line of ministry, supported by the diocese.”
- A new canon on “Aided Intervention for Vulnerable Congregations” intended to provide “the spiritual and temporal resources of the diocese to aid congregations that have become unsustainable” including “the means whereby a congregation can collaborate with the diocese to create sustainability.”

[Quotes above are from the narrative of the changes, to be found on page 41ff in the Report and Proposals.]

In addition to the canonical changes described above and the diocesan budget for 2017, a number of other resolutions were passed by the convention. Two of these were submitted by Strategic Plan Task Force B (Congregations):

- “Towards Building Our Common Life” calls, among other things, for the institution of an annual diocesan-wide shared Bible Study in English and Spanish; a continued Indaba experience on a triennial rotation; for each member of a congregation to be encouraged to give a minimum of five hours of gift work annually to other congregations, diocesan commissions, committees or Episcopal Church programs; for Eastertide be a season of pulpit exchange; and for “diocesan-wide festivals for acolytes, altar guilds, dancers, liturgists, musicians, preachers, psalmists and poets, visual and media artists [to] be called by the Commission on Liturgy to build the excellence of our services and inspire passionate worship in the people of God.”
- “Determining Congregational Health and Viability” lays out a plan for congregations to identify areas in which they fall short of defined standards of “viability, sustainability, and strategic potential to effect Christ’s mission in the world”; for those congregations which do so beyond a certain point to seek assistance from the bishop’s staff; and, where they do so repeatedly, for those congregations to be referred to the provisions of the new Canon on Aided Intervention for Vulnerable Congregations to formulate next steps.

Additional resolutions were passed to:

- Provide for continuing financial education for clergy and financial leaders of congregations
- Encourage the use of the Code of Conduct for the Protection of Children from Sexual Exploitation in Travel and Tourism
- Address, prevent and denounce domestic violence.

*The author is editor of The Episcopal New Yorker and the diocese’s director of communications.*

Advertise in

**The Episcopal New Yorker**

and

Reach over 30,000 homes  
in the Diocese of New  
York and beyond

For rates and contact information please visit  
[www.diocesenya.org/enyads](http://www.diocesenya.org/enyads)

## Minimum Clergy Compensation

A resolution was passed to raise the minimum annual stipend for Clergy by 4.0% effective January 1, 2017, to the following levels:

- Ordained fewer than 3 years: \$43,000
- Ordained 3 to 10 years: \$47,900
- Ordained 10 to 15 years: \$48,400
- Ordained over 15 years: \$54,800

For links to all Diocesan Convention resources, please visit  
<http://episnyd.io/dioconv16>.



# Bishop's Crosses



Nell Braxton Gibson after receiving her Bishop's Cross.

Photo: Nicholas Richardson



The Rev. Canon Susan C. Harriss displays her Bishop's Cross citation.

Photo: Nicholas Richardson

**BISHOP'S CROSSES** were awarded at the Diocesan Convention to Nell Braxton Gibson and the Rev. Canon Susan C. Harriss. For the citations, please go to <http://episnyd.io/bpscros16>.

## Bishop's Advent Appeal 2016

This year, 94 community-based programs funded by Episcopal Charities reached more than 900,000 individuals throughout the Diocese.

Programs include:

- Community Kitchens & Food Pantries
- Children's Academic Enrichment
- Children's Arts
- Summer Recreation
- Skills Building
- Health & Wellness

Your contribution will make a difference—**100%** will go directly to support parish-based programs to help those in need. Here are some examples:

- \$1,000** Pays for 660 hot, nutritious meals
- \$ 500** Funds 80 hours of after-school tutoring
- \$ 250** Pays for 175 brown-bag lunches
- \$ 100** Buys 100 pounds of oranges and other healthy fruit
- \$ 50** Enables 10 children to experience a museum field trip



To learn more about the programs of Episcopal Charities, please visit our website at [www.episcopalcharities-newyork.org](http://www.episcopalcharities-newyork.org). You can also make a donation online.



Episcopal Charities  
A Commitment to Caring

**Please use the enclosed envelope and be as generous as you possibly can. Thank you.**



# Investing in Outreach

By *Leeanna Varga*

In 2015, record-breaking Tribute Dinner revenue left Episcopal Charities' board of directors with a "good" problem: how to distribute \$150,000 in excess funds. "As we've done in the past, we decided to invest in capacity building for outreach programs ready to go to the next level," said John Talty, the board's president. In 2016, Episcopal Charities began offering Program Investment Grants, targeting under-resourced parishes in underserved communities with awards ranging from \$1,900 to \$30,000. In addition to building capacity, the grants also provide seed money for new outreach ministries.

Pictured are six parish-based outreach programs that received Investment Grants over the past year. Episcopal Charities' board of directors will continue to consider proposals on a rolling basis through 2017 as funds allow. More information on how to apply can be found on Episcopal Charities' website ([episcopalcharities-newyork.org](http://episcopalcharities-newyork.org)) or by calling program director Leeanna Varga at 212-316-7426.



A volunteer unloads food for the St. George's Food Pantry in Newburgh. St. George's received \$1,900 to purchase a freezer, allowing the program to offer healthier food options and decrease their distribution of high-sodium canned vegetables. Photo: St. George's Church.



Children enjoy six weeks of outdoor play, swimming, music, art, and field trips at Christ Church Poughkeepsie's Summer Camp. Christ Church received a three-year grant totaling \$24,000 to help fund a new paid staff position for a year-round camp director, increasing program sustainability.

Photo: Christ Church.



St. Paul's on-the-Hill received a two-year challenge grant to start an emergency shelter in collaboration with several other churches in Ossining. In 2017, Episcopal Charities will match donations dollar-to-dollar up to \$15,000. If that goal is achieved, Episcopal Charities will provide an additional \$10,000 in 2018. Funds will enable the churches to provide overnight accommodations during cold winter months to people who are homeless.

Photo: St. Paul's on-the-Hill.



A student uses a computer in the afterschool program run by St. Ann's in the Bronx. St. Ann's received \$20,000 to upgrade its computer lab, replacing 20-year old machines with new touchscreen computers, a server, and a smartboard. Students learn coding skills in addition to accessing the internet for tutorials and research projects. Photo: St. Ann's Church.



Volunteers prepare to distribute food at the Food Pantry run by St. Mary's, Mohegan Lake. St. Mary's received \$8,278 towards building renovations to increase storage, provide access to a freezer, and enable the provision of additional services such as nutrition counseling.

Photo: St. Mary's Church.



Students at St. Edmund's Afterschool Program in the Bronx. St. Edmund's received a three-year grant totaling \$30,000 to hire a bilingual tutor to assist the growing number of English language learners in the neighborhood and to purchase laptop computers for students to use for research projects and homework assignments. Photo: St. Edmund's Church.

# Stained Glass Restoration

SERVING THE EPISCOPAL CHURCH IN NEW YORK AS ARTISTS AND CRAFTSMEN SINCE 1857

Certified Appraisal Services

Condition Surveys

Protective Covering Estimates

Member of the New York  
Landmarks Conservancy

Member of the Stained Glass  
Association of America



Member of the  
American Glass Guild

Listed with the  
N.Y.C. Conservancy

Approved by the Preservation  
League of New York State

Approved by the Palisades  
Park Commission

A 15' x 20' stained glass window at the First Baptist Church in Asbury Park, New Jersey, badly damaged by Hurricane Sandy, was completely restored by Lamb Studios.

See the  
"Lamb Collection"  
at the Library of  
Congress  
[www.loc.gov](http://www.loc.gov)

THE **J & R LAMB**  
STUDIOS, INC.

190 Greenwood Avenue, Midland Park, NJ 07432  
201-891-8585 | 877-700-LAMB | [www.lambstudios.com](http://www.lambstudios.com)

Excellence through  
Experience  
Excelencia a través  
de la experiencia

## It's Time to Get Busy Proclaiming the Good News

By the Rev. Canon Altagracia Perez-Bullard, Ph.D.

like corny jokes. Ask my children. One of my favorites, especially around this time of year, is found on a refrigerator magnet. The picture is the classic Jesus in a white robe and red cloak knocking on a wooden door. Beneath the picture it says "Look busy, Jesus is Coming." It cracks me up every time. I love the assumptions it reflects: Christians are supposed to be busy, we have been known to fake it, Jesus' coming calls for some urgency.

Advent season invites us to prepare for the coming of Jesus. We are called to repent and renew our commitment to do the will of God, to be busy following Jesus, doing what he did. Jesus' ministry was a public ministry, he was out among the people, healing, feeding, releasing them from the captivity of demons, always proclaiming that the moment of transformation had come, reconciliation with God, new life in Christ. The proclamation of the Good News is key, and important for us today. The difference between a social service agency, a humanitarian organization and a church, is the proclamation. Good people do many good works to contribute to a better society. Christians, as the Body of Christ, bring people into the knowledge and love of God and of God's Son, Jesus Christ.

The last 60 years has seen a shift in culture, where participation in religious organizations is not a cultural assumption broadly shared. The church has been slow to respond to this opportunity. This cultural shift means that we can no longer be distracted by organizational maintenance and must return to our true purpose: the proclamation of the Good News. We are being invited into a deeper, life-changing relationship with God in Christ, that we then can share with a world in despair. Our living into our true purpose in turn continually transforms and renews us, bringing us the blessings that are our inheritance as the children of God. One of those blessings is the unleashing of the power of the Spirit in our congregations, so they become vital places that attract people seeking healing, transformation and new life.

This sounds good, but how, you might ask, do we do this? Many Episcopalians are out of practice, or never knew how, to share their faith journey with others. These skills that are central to our identity as believers and disciples need to be developed and the Congregational Development Commission is here to help. In this new year, congregations that resolve to return to their true purpose can participate in several learning opportunities, getting equipped to "Go Tell It on the Mountain." Contact me or Mother Claire Woodley for more details on these events listed on the right and start the new year acting on the resolution to renew your commitment to Christ and revitalize your congregation. The time has come, the Kingdom of God is at Hand, Jesus is Coming. It is time to get busy.

*The author is the diocese's canon for Congregational Vitality.*

### Learning Opportunities in 2017

#### **RenewalWorks, Two sessions. Winter 2017 - starts January (sign up now!); Fall 2017**

Congregations take a Spiritual Inventory to identify their spiritual growing edges and engage in a conversation that leads to growth as disciples. Congregations with permanent clergy leadership in place put together a team of 8+ people to guide the congregation through the inventory and make plans for growth based on the information collected. The next cohort will start in January with another group beginning in the Fall. Scholarship for the costs of the inventory are available only for one more year. More details on RenewalWorks are available on their website: <http://renewalworks.org/>

#### **Academia EcuMénica de Liderazgo, Diócesis de Nueva York (Ecumenical Leadership Academy, Diocese of New York) – to launch early 2017**

This program equips and strengthens lay leaders through presentations, discussions, and practical experience of various topics in theological education. Videos feature eminent scholars presenting on theology, bible, liturgy, justice work, etc. and participants discuss and apply what is learned to their local church context. This is a Spanish Language program, developed by the Evangelical Lutheran Church of America and now being done in The Episcopal Church and in the United Methodist Church. For more information in English and Spanish visit the website: <http://waytolead.org/portfolio-item/academia/>

#### **Fierce Conversations. Sat, March 25, 2017 8:30 a.m. - 5 p.m. at St. Hilda's & St. Hugh's, Manhattan,**

Congregational Leaders will learn how to improve the life of their church by having meaningful, life-changing conversations that keep the organization effectively focused on its true purpose, its mission. Good communication creates good ministry teams, which in turn transform churches. For more information on Fierce Conversations visit their website: <http://www.fierceinc.com/programs/team>

#### **Congregations at a Crossroads: Working Together in Resurrection Hope, Sat, April 29, 2017 9:00 a.m. - 3:30 p.m. at St. Hilda's & St. Hugh's, Manhattan**

Changes in culture, finances, population and membership have brought many congregations to a crossroads. This day will provide tools for congregations to discern God's call into the future, and learn from other congregations that have taken bold steps to face these challenges in ways that transform and extend their ministry with other churches in the diocese.

#### **TENS Annual Conference, May 19 and 20, local webcasts dates to be announced**

The Episcopal Network for Stewardship's excellent conference will be made available locally for Stewardship Teams to come be inspired and learn new strategies to improve stewardship in the local congregation. More details about times and locations to follow. For information about the conference see: <http://www.tens.org/2017-conference/>

#### **Holy Currencies: Winter training of Catalysts Teams**

Holy Currencies "enables church leaders to understand, develop, and utilize five other kinds of currencies besides money that are essential for creating sustainable and missional ministries": time & place, gracious leadership, relationship, truth and wellness. "These currencies flow and recirculate to form a Cycle of Blessings which empower congregations to strengthen their internal relationships as well as reach out and connect with the diverse populations in their neighborhoods." Please contact Canon Altagracia if you are interested in being trained as a catalyst ([aperez-bullard@diocesenyc.org](mailto:aperez-bullard@diocesenyc.org) or 212-316-7433). For more information, see <http://www.kscopeinstitute.org/holycurrencies1/> or purchase the book: Holy Currencies: Six Blessings for Sustainable Missional Ministries by Eric H.F. Law <http://www.chalicepress.com/Holy-Currencies-P1202.aspx>

## Pokémon Go...to Church

By Valinn J.V. Ranelli

**O**n a recent Sunday at Holy Trinity Inwood, I found myself suppressing the impulse to laugh in response to the two words with which Father Jake Dell opened his sermon. I think most readers will agree that they would have found themselves hard pressed to have any other reaction when I reveal that those words were “*Pokémon Go*.”

*Pokémon Go* is the first popular augmented reality mobile game. Its gameplay is carried out in the “real world” of the player’s surroundings. Through GPS and mobile devices’ cameras, characters appear in the landscape on the devices’ screens. The main goal is to collect as many “species” of “pokémon” as possible, but players can also “battle” their creatures against each other at pokémon “Gyms”—centers often frequented by large numbers of players.

The software company that created the workings of the game appropriated as the Gyms locations from an earlier augmented reality game called *Ingress*. This resulted in a problem that only became apparent with the overwhelming popularity of *Pokémon Go*. The sites were selected based on the frequency of location-tagged photos on photo-sharing websites. The most-tagged places were heavily-frequented public locations, among them many churches.

In the weeks following the game’s U.S. release, the grounds of our church were inundated with Pokémon players and Father Jake found himself having to address the problem of numerous uninvited strangers in our church garden, some of whom responded unpleasantly when asked to leave. Although annoying, this experience provided the basis for perhaps the best sermon I have heard him give, positing the question of how augmented reality is creating a culture of distraction. Referring to Neil Postman’s 1985 book *Amusing Ourselves to Death*, he expounded on the world of digital technology, and now augmented reality, as a development of the entertainment culture that Postman identified with the advent of television as the beginning of the end of our society. In our digital world, these distractions can now be with us constantly, stored in our pockets so that we may go through life with minimal contact with non-electronic stimuli. Now that this screen world has been superimposed over our “real” world, the parameters of reality blur further.

In this new world of hyper-distraction, is there anything that may help us begin to retrieve ourselves from it? I believe the answer to this question is “yes.” The post-television entertainment culture has progressively removed from human society two of its most crucial attributes: spirituality and community. It could even be argued that without spirituality, there is no humanity and without community, there cannot be society. With the advent of mobile technology, people have been further isolated from human interaction, diminishing the opportunity for these elements even more. Ironically, by integrating the physical and virtual worlds, the augmented reality of *Pokémon Go* may provide an avenue by which we may offer people a return to community and spirituality.

In his sermon, Father Jake mentioned that he could imagine some of his colleagues in the clergy using the presence of *Pokémon Go* players at churches as an opportunity to introduce them to the benefits that the church could offer. Intrigued by this, I proceeded to research whether this was actually happening, and found that indeed it was, at churches across the nation. A few minutes of searching yielded witty signs with sayings like “So you found a pokémon! Do you know the joy of finding Jesus?” and my personal favorite: “Recharge your phone outside,



Pokémon Go’s Halloween Game Screen

recharge your soul inside.” Articles also abounded with advice for church officials seeking to encourage the throngs of people now populating their church grounds to come inside. Most suggested a multi-step approach, first welcoming the players by providing snacks, water and a place to charge their devices, then attempting to connect with them by learning about the game to facilitate conversation, and finally informing them about the church and its benefits, taking the opportunity to dispel misconceptions held by the non-churchgoing public.

The best point that was made, however, was that *Pokémon Go* appeals to people in whose lives something is missing, whether or not they are aware of it. Many if not most of us are drawn to distractions such as *Pokémon Go* as a refuge from our fractured modern world, in which there is so little tangible purpose: a world created in large part by the rise of the entertainment culture itself. These people, therefore, stand to benefit a great deal from both the stabilizing spirituality and concrete human community offered by our churches. In this manner, thinking hopefully, we may attempt to lead them out of the dark forest of distraction and begin a return of our species to the realm of the real. We must also examine in all of ourselves the parts that have been pulled away from the real, and what our responses should be in order to strengthen our human connections.

We can start by treating those who appear at our churches to play *Pokémon Go* not as a nuisance, but as people in need of help that we are amply able to provide, and as an opportunity to reach out to them and give them that help. This outreach stands to benefit the players themselves, through the spiritual and cultural support they may receive by interacting with or joining our church communities; the church communities, as they gain an avenue toward increased interaction with their surrounding communities; and society as a whole as we work to restore real-world interaction and community participation. So go out, say hello, and ask not what the hordes of new faces can do (or refrain from doing) for your church, but what you and your church can do for them.

*The author is a member of Holy Trinity Church, Inwood in Manhattan.*

## The Church Showed Up

By the Rev. Ruth Anne Garcia

I feel it in my water,” was the phrase that immediately came out of my mouth when I read the call from the Rev. John Floberg, supervising priest in Standing Rock North Dakota, for clergy to come to Standing Rock on November 3. My husband Jeremy was sitting beside me reading the paper. “I have to go, I feel it in my water,” I burst out. I was surprised. I had been holding the water protectors and Standing Rock Sioux in prayer but there were many reasons not to go. It was just a week away. Diocesan Convention was that next week. I had a Wednesday service and the following Sunday I had four small human beings to baptize. Not to mention the budget would not allow—but, in that moment, deep within me, I knew I had to go. The Gospel of John says, “...the spirit blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes.”

Strange how an odd old-fashioned turn of phrase bequeathed to me by my mother had to be spoken. But, I felt it in my water just as I felt the Spirit of baptism moving as she has done since the beginning of creation. I felt certain, too, that part of my vow to those who would be baptized that next Sunday was to try to model for them what the risen life of Christ looks like.

We thank you, Almighty God, for the gift of water.

Over it the Holy Spirit moved in the beginning of creation.

Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

Old words hold power and we have long told stories of the power of water. Faith tells us that God’s Holy Spirit continues to move in the waters as she has since the beginning. Human life shows us both the life-giving and destructive power of water. Perhaps that is why water plays such a prominent role in our stories of creation. Our Judeo-Christian tradition in the Book of Genesis tells us that water is the beginning of the first creation and, through the great Flood, the end of that first world.

In the Lakota tradition, water also begins and ends the first creation. When the first humans became scornful of all creation, war-like and evil, the Great Spirit sang songs that cracked the earth open and the first world was flooded. In our tradition, the crow and dove flew above our new world, and as the waters receded, the dove returned with an olive branch. In the Lakota tradition, too, the crow flew above the Lakota new world but had nowhere to alight until the turtle dived down plunging the depths, bringing up mud. From this mud the Creating Spirit again formed the land and the crow could rest.

The old words of our two traditions’ stories are remarkably similar even down to the creation of human beings from dust. Yet the Judeo-Christian story brought to the North America by the explorers and settlers came to be understood as God’s word while the stories of the Lakota came to be seen as tales to be suppressed—“primitive” stories. Judging our ancient stories in such a way played a part in forgetting our shared human identity as those created in the image of God, formed of earth and beginning in water.

In 1493, Pope Alexander VI issued the papal bull *Inter Caetera*, also known as the Doctrine of Discovery, that gave the Spanish explorers the right to all they found in the new world—as long as it did not belong to another Christian king or prince. In it, the Church of the 15th century called on baptized Christians of the European continent to rule and convert the original inhabitants of North America and gave all their

land and all rights to the explorers. This doctrine of a Christian church led to the devastation of the native population and their culture in the fifteenth century, and still continues to influence national policies toward Native Americans today.

In 1823, this same papal bull served as the basis of the Supreme Court decision *Johnson v. M’Intosh*, in which the Court ruled that Native American nations, while recognized as sovereign states, had no legal title to their lands and were entitled only to the right of “occupancy.” The doctrine made way for other unjust policies such as the Indian Removal Act of 1840 and allowed for the creation of the Indian (*sic*) boarding schools that separated children from their parents in order to stamp out native beliefs, customs and languages. The schools in the words of the original founder, Colonel Richard Pratt, sought to “Kill the Indian..., and save the man.” Old words are powerful. And, when these words are wrong, we need to change them.

At its General Convention in 2009, the Episcopal Church became the first church to repudiate the Doctrine of Discovery and urged the United States to honor the UN’s Declaration of Rights of Indigenous People.

As he spoke to the gathered clergy in Cannonball’s community gym on November 2, the Rev. John Floberg talked about why he, with the support of Standing Rock Sioux Chairman Dave Archambault II, had called us to Standing Rock. Worried about an increasingly militarized police presence at that camp, he asked us to stand prayerfully, peacefully, lawfully and non-violently in solidarity with the water protectors of Standing Rock. He also spoke of the damage done to Native Americans by the Christian church and the Doctrine of Discovery. He said, “We have come to say we were wrong.” He invited all faith communities who had repudiated the doctrine of discovery to come forward and read from their church’s documents and for all those present to repudiate the doctrine before the elders of the tribes. The elders were presented with a copy of that document to burn.

In the Lakota creation story, the turtle gave us land, and the waters of the earth came from the tears of the Creating Spirit. As the Spirit moves in Standing Rock, the work of the water protectors is about protecting the water of the Missouri. It is also about the tears of the Great Spirit—a call to repentance for those of us who have forgotten our connection to one another, to the water and to the land. It is our chance to repent—to say we were wrong. And to listen once again for the true, old word of God.

As a Montanan, with a grandmother who was a Daughter of the American Revolution, another grandmother who was half Cherokee, and two grandfathers of Empire—one hailing from Castile Leon to whom the Doctrine of Discovery gave the “New World,” when people ask me why I went to Standing Rock, I have to say I felt it in my water. Like so many other Americans, the stories of many different peoples live in me. And the Spirit is stirring. As a baptized Christian and a priest, I am humbled and thankful that, after all the wrong the Christian church has done to our Native communities while invoking God’s name, they asked us to come and pray.

As we made our way up from the Oceti Sakowin camp to Backwater Bridge the morning of November 3 to pray, a tribal member smudged each clergy member with plant smoke from an abalone shell representing water. Smudging is a Native American ritual that cleanses, protects and calls on the sacred. As I thanked this lovely woman, she looked me in the eye and said, “Thank you. In all my life, I never thought the Church would show up for us.” Tears flooded down my cheeks and, in that moment, I felt the Spirit move. I felt it in my water.

*The author is interim pastor at Grace Church, Middletown.*

# WATERJUSTICE

A GLOBAL THEOLOGICAL CONFERENCE

*Water is life. Water is a gift.*

*As water crises abound, faith communities can help.*



**Trinity Institute**

**MARCH 22-24, 2017**

**New York City**

## Three Ways To Participate

- Attend in New York City at Trinity Church
- Become a Partner Site and gain full access to webcasts of Trinity Institute to stream at your location
- Find a Partner Site near you at [TI2017.org](http://TI2017.org)

Learn more and register at [TI2017.ORG](http://TI2017.ORG)



## Pilgrimage to Standing Rock

*Lise Phillips Walker interviewed by the Rev. Deacon Tuesday Rupp*

**L**ast October, the Episcopal Church community on the Standing Rock Sioux Nation in North Dakota issued a call for people of all faith traditions to stand in solidarity and witness with those protecting water there. The Rev. John Floberg appealed for clergy and laity to come together on Nov. 3. Lise Phillips Walker, a lay member of the Church of the Heavenly Rest, Manhattan, discerned a call to join the gathering and made the journey to Standing Rock. She shared the story of her journey with the Rev. Deacon Tuesday Rupp, Associate Rector for Christian Formation and Arts Ministry at the Church of the Heavenly Rest in Manhattan. What follows is an edited transcript of that conversation.

**Tuesday:** You have shared in the past that the person in the Trinity with whom you feel the most connection is the Holy Spirit. Why is that, do you think?

**Lise:** I think of the Holy Spirit as the way we talk about the great mystery in which we all participate... I relate more to something unnamable—something sometimes diffuse and sometimes focused; a power that moves through me as well as in the world. Also, in focusing on the Holy Spirit, it feels to me as if somehow that gets closer to what we share with other traditions. That meeting in the spirit, however our different traditions might express it, was exactly what this experience was about, as members of 20 faith traditions came together, and truly there was no sense of division.

**Tuesday:** The Holy Spirit, for you, captures something that's universal to all people, a spiritual binder between people of Christian faith and people in other faiths and practices.

**Lise:** That's a large part of it. The other part is simply that I have felt it in my life; and I relate it to something unnamable and yet present; which is not quite how I relate to the names of the other members of the Trinity.

**Tuesday:** Tell us about what you did and where you went.

**Lise:** Well, I went to Standing Rock in response to an invitation, which came as a surprise. At some point over the summer, I had begun to hear about [the protest]. It came to occupy my thoughts more and more until in late October—it was as late as that—I felt the draw toward it strongly enough that I mentioned it to other people,



Some of the Clergy Standing with Standing Rock.

Photo: Lise Phillips Walker.

including to you.

I wrote to the Rev. John Floberg to ask about coming out there. He just sent me a short little email, with a link to this thing that he was organizing for clergy of any and all faith traditions, called "Clergy Standing With Standing Rock." Not being clergy, I wrote back, and I said, well, I should point out that I'm not clergy; and in fact, also, your link doesn't work. So if you do want this non-clerical person, please send me a working link. Back came an email which was nothing but a working link.

It took me a very short time to decide that yes, this is something I have to do. I don't know if Clergy Standing With Standing Rock was even as much as 10 days later than my email interaction with Mr. Floberg. So it got put together really, really quickly; and things fell into place in a remarkable way.

I flew to Bismarck on November 1, and I stayed at St. James', Cannonball, where we slept on the floor. On the Thursday, we gathered at the Oceti Sakowin camp and walked to a bridge on Route 1806, which has been blocked for many months now by police—militarized police, at great inconvenience to everybody concerned. There are tanks there, or whatever they are. They look like tanks. They have some other kind of name, I think; but they're tanks. People with emergencies that need to get to the hospital have to drive 20 miles out of the way.

Then, at the orientation, I became aware of something that I'd never heard of before, which was this thing called the Doctrine of Discovery.

**Tuesday:** Tell us about the Doctrine of Discovery.

**Lise:** Well, it was actually, as I understand it, three separate documents; two bulls issued by Pope Nicholas V in 1452 and 1455 which allowed explorers from Christian countries to seize lands inhabited by non-Christians, enslave their occupants ...

**Tuesday:** Wow.

**Lise:** ... and claim them for the country that they're from. A third bull, issued in 1493 in the wake of Columbus' voyage to the New World, said that whoever got there first got it.

This religiously sanctioned—even prescribed—attitude toward discoveries in the New World seemed to have informed everything that came after, up until this moment. That explorers went out, we know—in western history we have



**THOMAS MERTON NYC**

**SATURDAY JANUARY 28, 2017 2:00 - 4:00 PM**

**"Tribute to Fr. Daniel Berrigan S.J. and His Relationship to Thomas Merton"**

Exploring their common spiritual roots of protest, guest speakers will include author **Gordon Oyer** and **Rev. John Dear**, author and peace activist

**Location:** Corpus Christi Church, 529 West 121st Street just off Broadway, NYC

**Cost:** Free for Members and Students; \$20 for Non-Members

For more information, visit [www.thomasmertonnyc.org](http://www.thomasmertonnyc.org)





something called the Age of Discovery, don't we, that we celebrate. And then, in the early 19th century, it was more or less codified into law by the Supreme Court.

**Tuesday:** This was, in many ways, it seems to me, a holy pilgrimage for you. It had all the hallmarks: learning and having revelations, discomfort and disorientation. Have you ever done anything like this before in your life?

**Lise:** No, I can't say I have.

**Tuesday:** So, how did you discern that this was the thing to do? What was the difference between "this seems interesting" and "I'm going?"

**Lise:** Well, it does seem to be part of a journey driven by the wave that has carried me since the death of my husband. I was feeling restless. I was feeling like there was something that I wanted—maybe something that wanted me.

**Tuesday:** That makes me think of the great Augustine quote: "Restless is the heart until it rests in you."

**Lise:** Well, it was that; and as I say, as time went on, it just got stronger and stronger. The feeling and the thoughts came together: things like, "I don't know anything about Native Americans"...that, in essence, they were invisible—at least they were invisible to me, and I think, pretty much, invisible in this country. I noticed that when well-intentioned people talk about marginalized groups, they mention African Americans. They mention Muslims. They mention LGBT. They mention women, perhaps. Never, ever, ever, do I hear native people mentioned.

Now they were standing up and becoming visible, and I needed to know about this. I needed to see it, and I needed to support them if I could.

**Tuesday:** Is this something you'd thought of before, or is it some kind of an emerging knowledge, an emerging understanding?

**Lise:** It's emerging, because I was as blind as anyone.

**Tuesday:** So how did this move you to action?

**Lise:** It just got stronger. The more I thought about it, the more alive I felt. When this all started to come together, I just felt energy. I felt light, and I felt carried. I felt all the sorts of forces which perhaps are present with us every day; and which, I guess, in some sense, we're aware of; but they were all heightened and strengthened. I felt more fully alive.

**Tuesday:** Going back to what you were saying about the Holy Spirit at the beginning of our conversation—when you talk about this heightened sense of lightness and joy, being carried, did you perceive the spirit as being present with you in this process?

**Lise:** Yes. This definitely did come in answer to a yearning that I was feeling last summer.

**Tuesday:** Your heart called out, and the spirit called back. You marched. You prayed with strangers. You slept in common quarters, and you were out of your regular element; and you came back. How have you been changed by that experience?



"Hebrew Priestess for Standing Rock" Photo: Lise Phillips Walker.

**Lise:** Well, I find that I am emotional a great deal of the time when I think about it. I am horrified by the treatment of Native Americans; and that this pass that we were given by Pope Nicholas all those centuries ago has led us to disregard their humanity; and that we still do this. They're doing it Sunday night at Standing Rock, just now. They turned water cannons on people in subfreezing temperatures. They shot people with rubber bullets, and a young woman very nearly lost an arm.

Over the centuries and the decades, life has been made virtually impossible for Native Americans on the reservation. Obviously as individuals, they have the right to leave: but if they do—if the reservations did not exist—then that would be a great threat to their identity as peoples. Before this, I didn't realize that they don't own the reservations.

**Tuesday:** It can be really painful to wake up to the systematic injustice and suffering of other people. That's what I hear from you: You're awake to this, and that you are, in a sense, evangelizing against the systematic evil against Native Americans.

**Lise:** I hope so.

**Tuesday:** Sometimes the work of the Holy Spirit is not comfortable. Yet I wonder would you do it again?

**Lise:** Absolutely, I would... In fact there are times when I yearn to return there. I don't know what will take me back. But it's so vivid and it remains so persistent... the realization that this whole movement is based in love. They love the land. They love each other. They actually forgive the police...

**Tuesday:** That sounds like a really powerful moment.

**Lise:** It was.

**Tuesday:** Any closing thoughts?

**Lise:** I was in the camp the day before the planned action. There was a Lakota man whom I hadn't noticed before sitting on something next to me. He commented on my binoculars. We talked about them for a minute. Then he said, there are a lot of clergy around today—because a lot of people were there, and a lot of people were wearing collars. I said, yes, that I was there with that group.

He said, all those police go to church; which I took to mean that we would touch their consciences, conceivably. I said, yes, I imagine they do. I said that I think there are going to be, perhaps, 400 of us. He said, I'd like to see that—which seemed to me to say that we were appreciated.

*The interviewer is associate rector for Christian Formation and Arts Ministry at the Church of the Heavenly Rest in Manhattan. The interviewee is a member of the Church of the Heavenly Rest.*



The camp at Standing Rock.

Photo: Lise Phillips Walker.

# Acolyte Festival

2016's extremely successful Diocesan Acolyte Festival, attended and enjoyed by a total of over 170 acolytes from congregations from all around the diocese, took place at the Cathedral of St. John the Divine on Saturday October 22. Organized in collaboration with the Acolyte Festival committee by the Rev. Family Bass-Choate, it included two sessions of workshops (topics included Liturgy, Thurifer

Training, Processions, Vestments and Vessels, and Bishops' Visitations) and concluded with a Eucharist at which the Rt. Rev. Allen K. Shin, Bishop Suffragan, was the celebrant and preacher. "It was wonderful to have acolytes gather for the day from so many small to medium-sized churches, many of which would be unable to conduct training of this kind by themselves," said Bass-Choate at end of the day.



The final shot.

All photos by Michael Pollack.



Processing for the Eucharist.



Acolytes at prayer.



The Rev. Claire Woodley leads the "I Love a Parade" workshop.



Bishop Dietsche's logo for the Acolyte Festival.



Bishop Shin's homily.



The Dedication of Acolytes.



*Collington*

A KENDAL AFFILIATE Together, transforming the experience of aging.®

A Not-for-Profit Continuing Care Retirement Community  
10450 Lottsford Road • Mitchellville, MD 20721

We believe retirement should be a time to enjoy cherished traditions and new experiences, exciting possibilities and quiet relaxation—plus so much more. That's why we offer retirement living that combines easy access to entertainment, arts and culture, a myriad of lifelong learning opportunities, wellness programs—and a maintenance-free lifestyle that lets you enjoy it all.

Visit us online or call to learn more about Collington.

[Collington.Kendal.org](http://Collington.Kendal.org) | 1-800-951-5670



## The Secret

By Margaret Diehl

**A**t least twice a year formally—and whenever anyone stops to read the inscribed quotes—the Cathedral American Poets Corner serves to bring us back to the genius of the language. Great poets come in every flavor, but all are foes of lies, especially those we tell ourselves.

Throughout most of Eugene O'Neill's short play, *Fog*, there are only two characters speaking, a poet and a businessman. Adrift in a lifeboat, they discuss the sinking of the ship they were on, the death of a poor child—traveling in steerage—whom the poet had rescued, the prospects of being rescued themselves, and larger questions of life. About one third of the way into the play is the following passage. The second voice belongs to the poet.

SECOND VOICE—Do you think you would be as successful and satisfied with life if you had started with handicaps like those which that poor dead child would have had to contend with if he had lived?

FIRST VOICE—(*impatently*) Oh, I don't know! What's the use of talking about what might have happened? I'm not responsible for the way the world is run.

SECOND VOICE—But supposing you are responsible?

FIRST VOICE—What!

SECOND VOICE—I mean supposing we—the self-satisfied, successful members of society—are responsible for the injustice visited upon the heads of our less fortunate “brothers-in-Christ” because of our shameful indifference to it. We see misery all around us and we do not care. We do nothing to prevent it. Are we not then, in part at least, responsible for it? Have you ever thought of that?

FIRST VOICE—(*in tones of annoyance*) No, and I'm not going to start in thinking about it now.

Eugene O'Neill was inducted into the American Poets Corner at the Cathedral on November 13, 2016, and this piece was performed the next night by actors from the O'Neill Theater Center, in Waterford, Connecticut. The unwavering moral core of the play is set off by mystery: in the beginning, fog and the ocean, solitude, chance and death; at the end, what appears to be a supernatural occurrence. These elements seduce the audience into fully experiencing spiritual dilemmas that in other works of literature—and certainly in written work that is not literature—can seem hectoring.

On November 14, of course, we were all tender from the recent election, the most divisive and painful in living memory. But in any mood or moment, O'Neill's genius is to make the big questions—meaning, conscience, right and wrong—naturally arise from the choices of what seem like real people, who suffer and squirm

under the cool eye of the playwright. It is easy to identify the poet of *Fog* with the young O'Neill, but we cannot forget the far more debased and ashamed self-referential characters he put on stage. As with any great literature, you cannot remove the writer from the written, nor can you say that this or that character is “him,” telling his unique story. It is his story and it is also our story—the one where we are cast bewildered into life, forced, by the hidden face of God and the shock of mortality, to actively make meaning or actively evade it. The “uplift” of O'Neill is his power to remind us that making meaning—from whatever dark or threadbare materials—is itself a privilege; that the language we use for love, argument, prayer and daily transactions is as great a living mystery as the sea.

In the course of the performance that night, a woman in the audience suffered an epileptic seizure. The actors gracefully took a pause as she was tended to and removed to the hospital (we are thankful that she has fully recovered). This emergence of real affliction into the story of greater—but imagined—affliction underscored the theme of the night's production, one the best writers address again and again: our lives connect, often in surprising ways; we are lonely sometimes but separate never.

We all fight with ourselves, our friends, our countrymen about how much we should do, give or help, and how much should be done for us. Whatever year or nation we are in, that is a given.

“I'm not responsible for the way the world is run!”

“But what if you were responsible?”

And what if this is not a burden but a blessing? To be responsible is the opposite of being helpless. It assumes that progress is possible, life can be bettered, pain eased, grief kept company. It assumes dignity and fellowship. Moments of joy—clouds parting for a blaze of sun in blue—rest on the workhorse of that question: what if you are responsible? What if there is so very much that you can do?

The evening ended with a dinner shared by Cathedral staff, trustees, our Poet in Residence, scholars, actors, friends, all briefly lifted by the magic of art out of the week's difficult emotions. O'Neill's stone in the Poets Corner is inscribed with the quote “...for a second you see, and seeing the secret are the secret.” For O'Neill, the secret was found most often in or near the ocean. I think a lot of us found it that night in century-old words coming through the mouths of the living.

While no one can predict where you might glimpse the secret, there are opportunities for insight, connection and joy at any of the Cathedral's signature and special events. Upcoming are the season's celebrations—holiday services and concerts—as well as lectures, readings, and performances connected to *The Christa Project: Manifesting Divine Bodies*.

---

*The author is editor of the Cathedral's newsletter.*

## Canon McIntyre Celebrates Retirement

By the Rev. Canon Charles W. Simmons



the Rev. Canon Calvin McIntyre and his wife, Camille.

*I am sure that the one who began a good work in you will bring it to completion at the day of Jesus Christ. (Philippians 1:6)*

**O**n Friday, November 18, over 700 people gathered at Eastwood Manor in the Bronx for the retirement banquet in honor of the Rev. Canon Calvin C. McIntyre, rector of the Church of the Good Shepherd, and his wife Camille. A good indicator of the esteem with which Canon Mac and Camille are held is the banquet journal, which brought greetings from a wide array of voices in the church and broader society.

Among those extending greetings were the Presiding Bishop, the Most Rev. Michael B. Curry; our own Bishop of New York, the Rt. Rev. Andrew M.L. Dietsche; the Bishop of Jamaica and the Cayman Islands, the Rt. Rev. Howard K. Gregory; Governor Andrew M. Cuomo of New York; the Speaker of the New York State Assembly, Carl E. Heastie; and U.S. Congresswoman Yvette D. Clarke.

In his congratulatory greeting, Bishop Dietsche made the poignant observation that “Our greatest hope as Christian ministers is that when we complete our ministry and leave the place where we have served we will leave it better than we found it and that the worth of our ministry will be, with God’s grace, clear to our eyes.” It was evident to the large crowd gathered at Eastwood Manor that God had graced Calvin and Camille with the fulfillment of this hope, and that the worth of their ministry was clear not just in their eyes but to many more in the city and state of New York.

The celebrations continued the following day, Saturday, November 19, with a Service of Thanksgiving at the Cathedral Church of St. John the Divine. More than 500 people attended the Eucharist celebrated by the Rt. Rev. Allen K. Shin, Bishop Suffragan of New York, and con-celebrants from the Diocese of New York, other dioceses in the Episcopal Church and the Diocese of Jamaica and the Cayman Islands.

In a stirring sermon, the Reverend Canon Hartley Perrin of the Diocese of Jamaica and the Cayman Islands, assured Canon Mac and the people of Good Shepherd that the God who began a good work among them will bring it to completion at the day of Jesus Christ. (Philippians 1: 6). Lauding his humility, humor and compassion, Canon Perrin noted that faithfulness to God and not ministerial success was the guiding motto of Canon McIntyre’s pastoral ministry. Illuminating the many things that God was able to accomplish in this pastoral relationship, his message inspired hope for God’s continuing work in the ministry of the Church of the Good Shepherd.

A Eucharistic celebration in the Cathedral of St. John the Divine was an appropriate ending to this particular pastoral relationship. Canon McIntyre might very well be the only priest in the Diocese of New York to have both his installation and retirement services at the Cathedral. He came to the Church of the Good Shepherd as vicar in November 1998 and was installed as its tenth rector on February 19, 2000. According to an article in the November 2000 issue of *The Episcopal New Yorker*, that service was attended by almost one thousand people. In chronicling the impressive ministry that was already flourishing in the Bronx, its author admitted that Canon McIntyre’s arrival at Good Shepherd “ushered in a period of growth that has exceeded all of our expectations.” That this statement still rings true, almost twenty years later, is a remarkable testament to God’s power to do above and beyond what our minds can conceive when we open ourselves to the Holy Spirit’s guidance.

“Our greatest hope as Christian ministers is that when we complete our ministry and leave the place where we have served we will leave it better than we found it and that the worth of our ministry will be, with God’s grace, clear to our eyes.” Having shared ministry with Canon Mac and Camille for most of the last decade, I am grateful that God has granted them the grace to see the fruitfulness of their labor. It has been a tremendous blessing to have had such an up-close view of their pastoral ministry. Canon Mac has consistently cautioned that God calls us to be faithful and not successful. It is indeed fitting that we should pause, at least this once, to celebrate not only his faithfulness over these many years but also his prodigious ministerial success.

*The author is the diocese’s canon for ministry.*



**THE NEW YORK ALTAR GUILD, INC.**

**2017 GRANTS PROGRAM**

**To Assist Parishes with Larger Furbishing Projects**

**Submission Deadline February 1, 2017**

**Guidelines and Submission Form:**

**[www.diocesen.org](http://www.diocesen.org) (under “Christian Life”)**

# Views and Reviews

## ARTS AND LITERATURE

### EXHIBITION REVIEW: CAGNACCI'S "THE REPENTANT MAGDALENE" AN ITALIAN BAROQUE MASTERPIECE FROM THE NORTON SIMON MUSEUM

THE FRICK COLLECTION  
FIFTH AVENUE AT 70TH STREET  
THROUGH JANUARY 22, 2017

Reviewed by Pamela A. Lewis

Some time between 1660 and 1661, Guido Cagnacci wrote to his pupil and assistant Francesco Geonima in Venice what must have been a difficult message to set to paper:

"I cannot come [to Venice] anymore after Easter, because his Imperial Majesty [Leopold I] has asked that I promise to make him a painting of the repentant Saint Mary Magdalene, with four full-length figures." Poor Guido.

Yet from his Eastertide labors Cagnacci produced one of his finest paintings, *The Repentant Magdalene*, which he probably completed in the early 1660s in Vienna, and which is currently on view in the Frick's spacious and wood-paneled East Gallery.

Although his work is little known in the United States, Cagnacci (1601-1663) enjoyed an active career as a painter in his native Italy. *The Repentant Magdalene*, on loan to the Frick from the Norton Simon Museum in Pasadena (which acquired the painting in 1982), and one of only four of Cagnacci's works in American institutions, introduces New York audiences to the artist's unusual and dynamic style. The exhibition also marks the first time that this painting has left California since its acquisition.

Born in the small village of Santarcangelo, where he probably trained as a painter, Cagnacci spent much of his early life in Romagna, a region in northeastern Italy between the Apennine Mountains and the Adriatic Sea. He studied in Bologna, and lived for a time in Rome. Ludovico Caracci and Guercino, two of the most important painters active in Bologna and Rome at the time, figured prominently in Cagnacci's artistic training.

As his renown as an artist grew, so too did Cagnacci's reputation for unconventional behavior, and it is mostly through legal and criminal records that it has been possible to reconstruct his biography. In 1628, he unlawfully eloped with Teodora Arianna Stivivi, an aristocratic widow, but abandoned her and fled town, avoiding arrest; there



Guido Cagnacci (1601–1663), *The Repentant Magdalene*, ca. 1660–63, Oil on canvas 90 1/4 x 104 3/4 inches, Norton Simon Art Foundation, Pasadena, California

were rumors of his living illegally with attractive women, who were disguised as male apprentices; and he allegedly traveled from city to city under a false name. And the rap sheet goes on.

Most of Cagnacci's paintings were on religious subjects, but there was often an underlying and discomfiting eroticism. By the late 1630s, he had developed a recognizable style that was languid and sensual. However, due to the unconventional treatments of the subject matter, Cagnacci's paintings fell into disfavor by the 18th and 19th centuries. In the 1950s, Italian art historians and writers rediscovered Cagnacci's work thanks to exhibitions in Rimini and in Bologna, but his oeuvre remained little known outside of Italy.


In composition and size, *The Repentant Magdalene* is an ambitious work and one of Cagnacci's most important canvasses. The scene, set in a richly decorated room, and from which an elegant balustrade is seen, depicts a pivotal episode from the life of Mary Magdalene when she has renounced her sinful ways and has converted to Christianity, after her encounter with Christ in the temple. There is a robust theatricality to the painting, where each of the six figures is active. Mary, the painting's central figure, lies on the floor, her body barely covered by a sheet. The discarded trappings of her now renounced worldliness—satin garments, chic shoes, and blingy baubles—are strewn before her (and the viewer). She looks at and listens intently to her modestly dressed sister Martha, who points to an angel (also nearly nude) using a stick to roust a horned and long-tailed devil from the room. To the right of the painting, two distraught servants who witness their mistress's emotional turmoil leave the room. Cagnacci's inclusion of the angel and devil injects a powerful (and slightly humorous) allegory of Virtue and Vice battling for Mary's soul.

That Cagnacci was capable of painting only individual figures, half-length, was a common criticism within Venetian artistic circles. Thus the commission from Leopold I stood as a significant opportunity for the artist to prove himself through "*Repentant Magdalene*." In this work, he affirms not only his ability to paint legs and feet (not to forget shoes), but also succeeds in unfurling his artistic program of composition, color, and emotional atmosphere.

Unfortunately, no surviving accounts exist of how this painting impressed his contemporaries, nor did the artist leave any followers or pupils to continue and promote his unique style. After Leopold I, the work made the rounds of Italy until 1711, when it came into the possession of the Bentinck family in England; in 1981, Lady Anne Bentinck put the canvas up for auction at Christie's in London.

While the public's knowledge of Italian 17th-century painters has been limited to those who came from and worked in large and important cities, such as Rome, Bologna, and Naples, Cagnacci is part of a group of important artists who hailed from Italy's provincial centers, such as Romagna. In turning our attention to the work of these artists, we gain a broader and, arguably, more nuanced understanding of Italian Baroque art. *The Repentant Magdalene* is an excellent place to start.

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



**The Church Club of New York**  
Organized 1887 / Incorporated 1893  
Fellowship, Education, Service

**SAVE THE DATE!**  
**130th ANNUAL DINNER**  
Tuesday, May 16, 2017  
The Yale Club

**Honoring:**  
**The Rev. Robert Alan Rimbo**  
Bishop, Metropolitan New York Synod of the  
Evangelical Lutheran Church in America

Become a member of The Church Club of New York  
for as little as \$65 per year for basic membership.  
Seminarians and Young Adults can join for \$45 per year.

For more information call the Church Club office  
at (212) 828-7418 or visit [www.churchclubny.org](http://www.churchclubny.org)

**RELIGION AND ART IN THE  
HEART OF MANHATTAN:  
ST. PETER'S CHURCH AND THE  
LOUISE NEVELSON CHAPEL**  
EDITED BY AARON ROSEN (ASHGATE, 2016)

*Reviewed by the Rev. Canon Tom Miller*

New York in the 1970s was in deep trouble. Trumpeted by the tabloid press as Sin City, New York was mired in organized crime, vice, and corruption. A sense of material as well as moral decline pervaded the city, and by 1975 New York was on the brink of bankruptcy.

Real estate development, with the notable exception of the public-funded World Trade Center, had come to a halt. So when Citibank announced plans to build a skyscraper occupying an entire city block, the news was greeted as a sign of hope.

Also promising was the announcement that the new banking complex would include a church. St. Peter's Lutheran Church, at the intersection of 54th Street and Lexington Avenue, agreed to sell their century-old building to make way for the tower, in exchange for a new church, visually prominent yet integrated into the overall design of the complex. Furthermore, as a pledge of faith in the life of modern New York, the congregation sought a key role for contemporary visual artists in their new environment.

With aesthetic vision, dynamic leadership, and a theologically informed commitment to creative urban mission, the congregation of St. Peter's Church entered into a remarkable collaboration between business, religion, and the arts. That story is told in an illuminating and compelling collection of essays edited by Aaron Rosen, Lecturer in Sacred Traditions & the Arts at King's College London.

The book magnificently delivers on the potential its title suggests: *Religion and Art in the Heart of Modern Manhattan: St. Peter's Church and the Louise Nevelson Chapel*. While the focus is on "the astounding cultural output of this single church," the book, according to Rosen's introduction, "operates on the conviction that the church has a much wider story to tell regarding the challenges and possibilities which arise when religion and art intersect at the heart of a modern city."

The book is smartly organized and handsomely produced, with an abundance of quality photographic documentation and helpful text notes appended to each chapter; it constitutes a rich source for study and an expanded appreciation of those "intersections and convergences" where art and religion meet.

Consisting of nine principle essays, the book moves from the particular and personal to an ever-widening frame of aesthetic, historical and institutional reference. First is an interview with Ralph E. Peterson, the pastor who led the congregation through the building and commissioning project. Amy Levin Weiss elicits from him an intriguing account of his professional

relationship and friendship with Louise Nevelson as well as his leadership of the church's bold initiative. The conversation introduces many of the themes of the chapters that follow: art and religion in collaborative as well as adversarial relationship; the role of the patron; art as urban mission and liturgical expression; the conventions of religious viewing; the interplay of text and image; the potential of abstract art as a "pre-theological" canvas onto which people of faith project their own historic and spiritual references.

Rosen's own contribution—*Jewish Artists in Christian Spaces*—explores such expansion of religious visual conventions through the work of Marc Chagall, Mark Rothko, and Louise Nevelson, in the chapels they created. Rosen concludes that "by disclosing possibilities which Jews and Christians might recognize in the spaces and creations of the other, Chagall, Rothko, and Nevelson provide us with what interfaith dialogue so often lacks: a reason, and a place, to begin."

John D. Witvliet and Elizabeth Steele Halstead contribute an essential chapter on *Transfiguring Liturgy and Design at St. Peter's*, which observes how the design elements of St. Peter's work in the practice and experience of worship. They offer valuable insight into the work of the church's design team: architect Hugh Stubbins and designers Massimo and Lella Vignelli.

Ayla Lepine recounts the architectural history of St. Peter's previous buildings and the changing tastes in New York church building over the 19th and 20th centuries. Carole Herselle Krinsky places the new St. Peter's in the context of other New York churches, synagogues and temples built between 1960 and 1990.

Nevelson's life and art sensibility are examined by Laurie Wilson. There is also a chapter by Mark Sumner Harvey on St. Peter's dynamic jazz ministry, another aspect of the modern arts supported by the adventurous congregation. Their sense

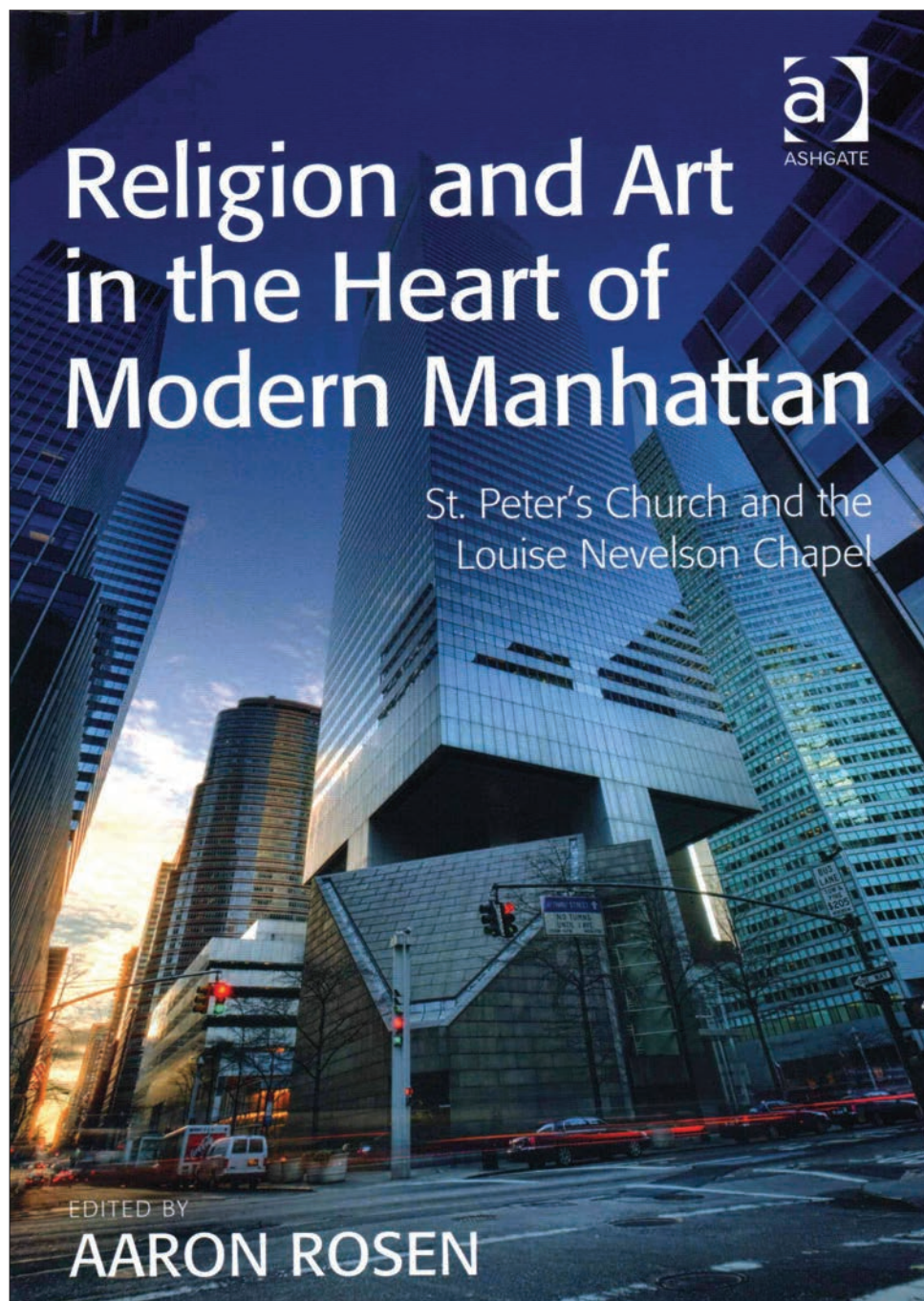
of adventure has its limits, however. John W. Cook relates the fascinating and frustrating tale of Willem de Kooning's Absent Altarpiece.

Finally, Graham Howes considers *Parameters and Possibilities for Sacred Art in City Churches*, both from a "local and institutional" as well as a "social and cultural-historical" perspective. Looking forward, he poses the question: "Should we try, for the twenty-first century, to recalibrate the historical relationship of art to faith, and faith to art, within the Christian tradition, or start again from where we are, within a post-Christian, pluralist and postmodern world?"

Gilding the lily, *Religion and Art in the Heart of Manhattan* includes brief personal reflections and meditations from other observers and specialists. They offer insight into, among other thematic groupings, *Art and Religion in the Public Square*, *Sacred Cityscapes: New York and Beyond*, and *(Re)Building Sacred Spaces in the 21st Century*.

This book is a must for anyone who cares about the convergence of art and religion, beginning at the intersection of 54th and Lex.

*The author was formerly canon for Liturgy and the Arts, the Cathedral of St. John the Divine, and is currently priest-in-charge of St. Mary's Church, Stromness, Orkney (U.K.).*



## 2016 Episcopal Charities Tribute Dinner Raises \$1.1 Million

By Leeanna Varga and Rachel Crosby



Left to right: Richard L. Chilton, Jr.; Mary Kate Wold; The Rt. Rev. Andrew M. L. Dietsche; John G. Talty Photo: Kara Flannery.



Left to right: Beatrice Miller, Minnie Tomlinson, Eileen Torres. Photo: Kara Flannery.

Episcopal Charities' 2016 Tribute Dinner, held November 10, honored Richard L. Chilton, Jr., Founder and Chairman of Chilton Investments and Mary Kate Wold, CEO and President of the Church Pension Group. Approximately 650 guests gathered in the Cathedral of St. John the Divine for an event that raised more than \$1.1 million, the proceeds of which will fund outreach programs across the diocese.

In addition to his professional accomplishments, Mr. Chilton was recognized for his service within the financial services community, his dedication to educational, arts, and historic preservation institutions, and his work to end poverty. Ms. Wold was honored for her efforts on behalf of clergy and lay employees throughout the Episcopal Church as well as her service to the nation within the Department of the Treasury and as a lay leader within her parishes.

The evening also featured a talk by Beatrice Miller and Minnie Tomlinson, longtime friends who grew up attending the Brighter Futures Summer Camp and Mentoring Program run by Lifting Up Westchester and founded by Grace Church, White Plains. Accompanied by their beloved program director Eileen Torres, they shared their personal stories of overcoming homelessness, poverty, and the intergenerational cycle of addiction.

Minnie emphasized her appreciation for the life-changing Brighter Futures program, saying, "It showed me that my parents' drug addiction and poverty isn't my story."

Choristers from the Saint Thomas Choir School entertained guests with a selection of hymns and songs. John Talty, President of Episcopal Charities' Board of Directors, began and ended the evening by thanking guests for their support.



## Kansas Bishop to Move to St. Bart's

The call was announced Nov 13 of the Rt. Rev. Dean E. Wolfe, bishop of Kansas, to become rector of St. Bartholomew's Church in Manhattan. He will take up his new position on Feb. 5, 2017.

## Rebic Honored by Special Day in Yonkers

At a reception Dec 8 celebrating the 25th anniversary of the Yonkers Landmarks Preservation Board and Local Landmarks Ordinance, the Mayor of Yonkers, Mike Spano, proclaimed December 8, 2016 "Michael P. Rebic Day" in honor of the reception's special guest and honoree, and the Diocese of New York's long-serving Director of Property Support, Michael P. Rebic. In 1991, when working for the city of Yonkers, Rebic was the author of the city's Local Landmark's Ordinance—as well as being author of the much-praised seminal history of Yonkers architecture, *Yonkers Lost and Found*. The mayor presented him with a framed copy of the proclamation, and three Yonkers non-profits presented him with a commemorative plaque.



Michael P. Rebic. Photo: Kara Flannery.

## Grant to Canterbury Downtown Funds Assistant to Chaplain

In June of 2016, Canterbury Downtown, our campus ministry with students in lower Manhattan, received a Leadership Grant from the Office of Young Adult and Campus Ministries of the Episcopal Church. The funds support a General Theological Seminary Wisdom Year Resident, Hank Tuell, to serve as a half-time assistant to Chaplain Mary Cat Young. The focus of Hank's time and work is developing relationships with students on campuses outside of New York University, the New School and Cooper Union, that have traditionally been served by this campus ministry. It has been exciting to see new outreach and connections build on campuses we have not previously served. Additional student leadership team members include Anne Marie Witchger, Abby Page and Sarah Phillips. Learn more about Canterbury Downtown at [canterburynyc.org](http://canterburynyc.org)





## Ending Gun Violence – The Conversation Continues

By Lynn Brewster

**E**nding Gun Violence – *The Road to Action*, which took place on September 18, was one of the more emotionally charged and moving conversations to date in the St. Luke in the Fields social justice “Conversations That Matter” series.

A highly controversial subject that often elicits strong opinions, gun violence has drawn great attention in the media and in Congress, to little effect. The American gun phenomenon is unique among western nations: we are the most heavily armed civilian population in the world and we bury over 33,000 victims of gun violence annually—more than 90 people a day. As a country, we are largely supportive of required background checks for gun purchases, but our government does little to represent the public’s interest or safety, due to gun lobby groups spending enormous amounts of money to push their agenda.

At “Conversations That Matter” two panels of experts, led by Bishop James Curry of Bishops United Against Gun Violence, set out to educate our guests on the issue and provide them with the resources to become proactive with their legislators and within their communities.

The first panel set the stage with an overview of the American rate of gun violence. The speakers touched on items such as gun control legislation (or lack thereof), victim demographics, and suicide. They expressed the need for gun violence to be acknowledged as a public health issue and called for an end to the stranglehold gun lobby groups, like the NRA, have on Congress. The speakers also shared their personal stories, revealing the tragedies that brought them to activism—heartbreaking incidents that could have been prevented if gun control had been a priority. The distinguished activists of the first panel were Leah Gunn Barrett of New Yorkers Against Gun Violence, Tamika Mallory of The Gathering for Justice, and Mark Barden of Sandy Hook Promise.

After, Q&A and a short break, the second panel of speakers picked up where the first left off—looking at how concerned citizens can affect change. As activists involved with neighborhood anti-violence advocacy, they discussed the different ways that their organizations address and tackle gun violence. Various methods included deescalating potentially violent situations, providing outreach to at-risk individuals, educating the masses, and staging public protests. The speakers stressed the importance of community action, pointing out that tragedies occur every day in our country, and still the government does nothing. The speakers of the second panel were Juan Ramos of Save Our Streets, Kim Russell of the Brady Campaign to Prevent Gun Violence, and Lou Markert of Gays Against Guns.

*Ending Gun Violence – The Road to Action* was a thought-provoking and emotionally intense experience that shone a spotlight on an important public health crisis and encouraged individuals to become involved with their local advocacy groups. If you missed it, stay tuned for the audio podcast which will be available on our website [www.stlukeinthefields.org](http://www.stlukeinthefields.org).

*The author is communications manager at The Church of St. Luke in the Fields.*

The Conversation Continues in March with...  
**Call to Common Mission | An Interfaith Dialogue**  
1:00 pm - Sunday, March 26 2017  
at the Church of Saint Luke in the Fields

To learn more about “Conversations that Matter” and to see past featured Conversations go to [www.stlukeinthefields.org/conversations-that-matter](http://www.stlukeinthefields.org/conversations-that-matter)

## “Baking for Good” at St. Luke’s Outreach

The Church of Saint Luke in the Fields’ Outreach Volunteer, Karen Ash, wins King Arthur Flour “Bake for Good” Scholarship

By Joanne Bartosik

**K**aren Ash is an Art & Acceptance volunteer at St. Luke’s and in her own words she “absolutely loves it.” Karen, an amateur baker, came to St. Luke’s through New York Cares, New York’s largest volunteer management organization, running volunteer programs for 1,350 nonprofits, city agencies, and public schools.

On a whim, Karen entered the King Arthur Flour (KAF) “Bake for Good” Scholarship competition for a scholarship that covers an all-expense paid trip to KAF’s education center in Norwich, Vermont for an intensive weeklong baking course.

After submitting her essay, Karen totally forgot about the contest, then in July, she received an email informing her that she was one of two winners out of 10,000 entries.



**Karen Ash’s Winning Essay:** “I have the privilege of volunteering at St. Luke’s Youth Night, a weekly education and activity center for LGBT teens and young adults of color in NYC. Many of our clients are homeless, in shelters, or have been disowned by their families, and the amazing community of staff and volunteers at St. Luke’s provides a safe haven, companionship, and warm meals.

I have been bringing desserts to the program since I started volunteering a year ago, and it’s always amazing to me how much a gooey chocolate chip cookie, a fluffy strawberry shortcake, or a misshapen but tasty apple pie can mean to someone who feels alone and outcast in the world. It’s not just dessert—it’s a tangible representation that someone cares and loves and wants to see them happy, even if it’s just for a few hours a week. My desserts may be the first homemade treat a teen has had in some time, and I know how poignant a simple reminder of home can be to someone who doesn’t have one.

In sharing my passion for baking with these clients, I want to encourage them and offer guidance, friendship, hope, and sweetness.”

*The author is outreach development and program manager at the Church of St. Luke in the Fields.*

### The Vestry of St. Mark’s Church in-the-Bowery

131 E. 10th Street, New York, NY  
[office@stmarksbowery.org](mailto:office@stmarksbowery.org)

Invites the Vestries of the Episcopal churches  
in the Diocese of New York to join us in adding  
the following sentence to the Announcement section  
of each Sunday bulletin:

*Please assure the any guns in your  
home are locked and secured against  
use by children or those suffering  
agonizing despair.*

Please let us know if your Vestry is able to join  
us in this effort and/or wishes to know of our  
other work in the area of gun violence.

# The Church Club Bishop's Forum - "Hit Reset with the Beatitudes"

By Susan Ridgeway



John Beddingfield, rector of Holy Trinity; Bishop Mary Glasspool, T.J. Houlihan Church Club marketing/communications chair; Muriel Kneeshaw, Church Club membership chair.

The Church Club of New York

While the scheduling of the Church Club's Annual Bishop's Forum—featuring the Rt. Rev. Mary D. Glasspool, our diocese's assistant bishop—on the day after our national election wasn't planned with the election in mind, the timing was certainly poignant.

It's probably fair to say that the feelings of the members and guests who attended the event at the Church of the Holy Trinity in Manhattan were a microcosm of what people were experiencing everywhere on that particular evening—some vehemently unhappy their candidate lost, others jubilant their candidate won, many perplexed by the lack of options, many fearful about the fate of our country, others intent on dusting themselves off and pulling themselves up by the bootstraps of hope and optimism, and still others, ready just to get on with things.

Bishop Glasspool reminded us that throughout our history, in times of great controversy and conflicts, members on various sides have invoked the same God.

So, while the actions of our leaders and politicians certainly impact our lives we, obviously, know who is the real "Commander in Chief."

And, through our faith in God, and the example of His Son Jesus Christ, we have inherited the gifts of great power and influence, as well. But if we sometimes find ourselves rusty putting them into action, Bishop Glasspool suggested we can start by "Hitting reset with the Beatitudes." Each line of the Beatitudes begins with "Blessed are..." And blessed are we all, with our diversity and our own unique gifts to share with the world.

About 20 years ago, not long after I moved to New York from Ohio, a manager with whom I'm still good friends said to me: "Susan, isn't New York too brash for your sensibilities?" My response was, "Are you kidding... do you know how it feels to walk down the street and smile or say hello and realize you have just made someone's day, not to mention your own?!" For the past 24 years, every day has been like that for me. We, as Christians, are all blessed, through God, with power and influence to "make someone's day," every day, no matter who is sitting in the Oval Office.

Bishop Glasspool reminded us that, as we contemplate, in our parishes, how to fill the pews, bring in new people, bring in younger people, and develop meaningful ministries, we can, at the same time, go out as Christ did and minister to the people right where they are. Each and every one of us is empowered to do that.

So, let us go in peace to love and serve the Lord.

The author is a member of Church of the Incarnation in Manhattan and serves as interim Executive Director of the Church Club of New York.

## BISHOPS' VISITATION SCHEDULE

### JANUARY 8 (1 EPIPHANY)

#### Bishop Dietsche:

St. Andrew's, Manhattan

**Bishop Shin:** St. Simon's, New Rochelle

**Bishop Glasspool:** St. Peter's, Peekskill

### JANUARY 15 (2 EPIPHANY)

#### Bishop Dietsche:

St. Ambrose, Manhattan

**Bishop Shin:** Christ Church, Riverdale

**Bishop Glasspool:** St. James', Fordham

### JANUARY 22 (3 EPIPHANY)

**Bishop Dietsche:** St. Paul's, Ossining

**Bishop Shin:** Saint-Esprit, Manhattan

**Bishop Glasspool:**

Trinity-St. Paul, New Rochelle

### JANUARY 29 (4 EPIPHANY)

**Bishop Dietsche:**

Resurrection, Hopewell Junction

**Bishop Shin:** Grace, Middletown

**Bishop Glasspool:**

St. Paul's, Pleasant Valley

### FEBRUARY 5 (5 EPIPHANY)

**Bishop Dietsche:** St. Paul's, Bronx

**Bishop Shin:** St. Paul's, Staten Island

**Bishop Glasspool:** St. Barnabas', Ardsley

### FEBRUARY 12 (6 EPIPHANY)

**Bishop Dietsche:** Atonement, Bronx

### FEBRUARY 18 (7 EPIPHANY)

**Bishop Dietsche:**

Christ Church, New Brighton

**Bishop Shin:** St. Stephen's, Pearl River

### FEBRUARY 26 (8 EPIPHANY)

**Bishop Dietsche:** Grace, Monroe

**Bishop Glasspool:** St. Edmund's, Bronx

### MARCH 1 (ASH WEDNESDAY)

**Bishop Dietsche:** Trinity Wall Street

### MARCH 5 (1 LENT)

**Bishop Dietsche:** St. John's, Cornwall

**Bishop Shin:** St. John's, Barrytown

**Bishop Glasspool:** St. Andrew's, Walden

### MARCH 19 (3 LENT)

**Bishop Dietsche:**

St. Mary's, Manhattanville

**Bishop Shin:** Holyrood, Manhattan

**Bishop Glasspool:**

All Angels', Manhattan

### MARCH 26 (4 LENT)

**Bishop Dietsche:**

St. James the Less, Scarsdale

**Bishop Shin:**

Holy Innocents, Highland Falls

### APRIL 2 (5 LENT)

**Bishop Dietsche:**

St. Mary's, Cold Spring

**Bishop Shin:** Incarnation, Manhattan

**Bishop Glasspool:**

Christ & St. Stephen's, Manhattan

### APRIL 9 (PALM SUNDAY)

**Bishop Shin:** St. John's, Stony Point

## CLERGY CHANGES

|  | FROM  | TO  | DATE              |
|--|---|---|-------------------|
| <b>The Rev. Hershey Mallette Stephens</b>    | Ordained Priest July 16 (Diocese of North Carolina) | Priest for Membership & Hospitality, Trinity Wall Street, Manhattan | July 16, 2016     |
| <b>The Rev. Masud Ibn Syedullah, TSSF</b>    | Interim Consultant, St. Andrew's, Brewster          | Vicar, St. Paul's and Trinity Parish, Tivoli                        | October 2, 2016   |
| <b>The Rev. Deacon William (Bill) Cusano</b> | Deacon, St. James' (Fordham), Bronx                 | Deacon, St. John's (Wilmot), New Rochelle                           | October 16, 2016  |
| <b>The Rev. Robert Flanagan</b>              | Interim Pastor, St. James the Less, Scarsdale       | Interim Pastor, Christ's Church, Rye                                | October 17, 2016  |
| <b>The Rev. James Kay (J.K.) Melton</b>      | Interim Pastor, St. Luke's, Somers                  | Priest-in-Charge, All Saints', Harrison                             | November 14, 2016 |
| <b>The Rev. Christine A. Jones</b>           | Supply  | Priest-in-Charge, St. Luke's, Somers                                | December 4, 2016  |
| <b>The Rev. Canon Calvin C. McIntyre</b>     | Rector, Good Shepherd, Bronx                        | Retirement  | December 31, 2016 |
| <b>The Rev. B. Adolfo Moronta</b>            | Vicar, San Marcos, Alexandria, VA                   | Associate, Grace / La Gracia, White Plains                          | January 15, 2017  |
| <b>The Rev. Ryan Lesh, M.D.</b>              | Vicar, Christ Church, Red Hook                      | Diocese of Virginia   | January 29, 2017  |





# The Morning After

## Bishop Dietsche's Post-Election Letter to the Diocese

**F**or many Americans, of both political parties, the results of the presidential election on Tuesday, Nov. 8 were a surprise. It was not what was expected, or at least not what we were led to expect. We discover now the depth and the breadth of the rift that divides and separates Americans one from another in ways that have not been revealed by other elections. These differences, this divide, cannot and must not be simply smoothed over in false hope of an easy reconciliation. Rather, the much harder task now lies before the American people in our country, but also in our diocese, to really listen to one another, to hear one another's pain and fear, to understand one another, and by God's grace to find together the deeper hopes and dreams which all human beings share, which might bind us more closely to one another, but which have in fact driven us so far apart. This task may be our most urgent work now as a church.

Despair or gloating are unfaithful responses to this election for Christians. So is the hatred of those who differ from us. But on the day after the election it must not be forgotten that a substantial amount of Mr. Trump's rhetoric during the campaign was racist and misogynist, brutal and violent, anti-Muslim, anti-immigrant and sexually offensive. Too much of his public comment directly contravened the central principles of the Christian ethic and the accepted, shared values and virtues of the Episcopal Church. That rhetoric has occasioned extraordinary alarm. We pray that the heated language of the campaign will not follow him into his presidency or inform his governance, but we also insist: it may not.

Last Saturday, at our diocesan convention, I suggested some basic principles of the Christian faith, derived from the commandment to love God and love our neighbor, which are not debatable for Christians, and which can and must guide the speech and actions of people of faith in public life. They are not partisan; they favor no particular candidate or political party. They are of the very fabric of the Christian faith, and I repeat them here:

The equality and dignity of all persons of every race and gender and sexual orientation, for we are every one of us made in the image of God and redeemed by the One who took our flesh upon himself and dwelt among us. Who said, "I came that all may be one, as the Father and I are one."

The welcome of the stranger at the gate, remembering that once you were strangers in Egypt. And more recently, immigrants on the American shore. Christians claim solidarity with the oppressed, the vulnerable, the refugee and the outcast who stand at the gate and knock.

Compassion and relief for the poor, and economic justice for those who are shut out of the human possibility of the abundant life, all in the name of the One who said, "When you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Because they cannot repay you."

A commitment to non-violence, and to peace, and to the sacrifice of self-interest for the sake of that peace. Render to no one evil for evil. Do not be overcome by evil, but overcome evil with good.

And the gracious stewardship of creation and all that God has given into our hands.

Our call as Christians is always to hold ourselves to the standard of these principles, and as Christian citizens to hold our elected officials to the same standard. Mr. Trump will now be our president, and we pray that God grace him with the wisdom and courage to rise to the high calling of his office, as we will also pray that he be imbued with compassion for and understanding of every single person in America, for whom he has now being given the responsibility of leadership and care. Our president, our elected officials, one another, and we ourselves will be held accountable for this. On this too much depends.

The Rt. Rev. Andrew M.L. Dietsche  
Bishop of New York