Thy Kingdom Come Issue

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THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK FALL 2020

IN THIS ISSUE

Photo by Kathy Bozzuti-Jones from *Six Poems in BLM-Tide*—poems by the Rev. Dr. Mark Bozzuti-Jones.

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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.

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From the Editor

Why is this issue so skimpy?

Following the onset of the coronavirus pandemic, diocesan financial priorities were inevitably adjusted and belts tightened. One of the diocesan programs to experience a temporary reduction in funds was the *Episcopal New Yorker*. As a result, we have not published for a number of months, and now that we are starting again, we are doing so in a "hybrid" form—with a smaller print issue, and most of our content online. This is both a challenge and an opportunity: a challenge insofar as we are no longer able to reach our complete readership with an easily-read physical paper containing all of the content that you are used to receiving; and an opportunity to develop an online presence on which we will be able to publish new content on an ongoing basis and in some cases at greater length than was possible in the past.

Where this will ultimately lead is uncertain. We do believe, however, that the time has not yet come—if it ever will come—to abandon print for the Internet. We therefore, intend to revert to publishing substantial printed editions as soon as circumstances permit.

A change in theme for this issue—and a theme for the next

As some readers will be aware, we had originally intended that the Spring issue of the *Episcopal New Yorker* (of which this issue is a belated manifestation) would have "service" as its theme, with a particular emphasis on the service of deacons. But that issue was delayed, and then everything changed: the disproportionately lethal effects of COVID-19 among people of color and the shockingly casual and callous murder of George Floyd and others once again reminded us—as if we should have needed reminding—of our nation's systemic, institutionalized racism, and how far we have yet to travel to be the Beloved Community—to travel, that is, towards God's kingdom here on earth. The theme of this issue, spread across the physical paper that you hold in your hands, and the online edition at episcopalnewyorker.org, is, therefore, "Thy Kingdom Come." Barring other urgent needs to refocus, the theme of next issue will be "Service": we invite your contributions.

A note on capitalization: If Black is capitalized, should White be, too?

As many readers will know, there is a good deal of disagreement and debate about the capitalization of these words, with opinions divided between capitalizing neither, capitalizing Black only, and capitalizing both. We have chosen to follow the example of Ibram X. Kendi, who in his book *How to Be an Antiracist* capitalizes both.

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In This Print Issue

In This Issue Online

Notes from Confinement

Three inmates of Bedford Hills Correctional Facility write of the importance of faith in their lives. *Read online at episcopalnewyorker.org/bhills.*

Six Poems in BLM-Tide

A collection of poems by the Rev. Dr. Mark Bozzuti-Jones and contemplative photographs by Dr. Kathy Bozzuti-Jones. *Read online at episcopalnewyorker.org/2020/six-poems*

There is Beauty in Darkness

Somaya Bracy writes of the dismaying choice of many people with dark skin to seek to become "whiter" through the use of lightening products. But she remains hopeful, she writes, "For there is beauty in darkness. Don't let the light dim your shine..." *Read online at episcopalnewyorker.org/2020/Beauty-in-Darkness.*

Breath is the Body Preparing Us to Live

"In the year 2020, it seems that all of God's creation has been groaning and crying out a collective gasp for breath," Cynthia Copeland, joint chair of the diocesan Reparations Committee, writes. Lately, however the roaring chant has grown more familiar and to many, more urgent. More specifically, its resonance over the past twelve months in the United States of America has become widely recognized as a wailing call of suffering, pain, anguish, frustration, helplessness, anger, rage and anxiety for a host of growing reasons." *Read online at episcopalnewyorker.org/2020/Breath-is-the-body*

COVID-19 in a Wounded World

In August 2019, Megan Copley arrived in Guatemala as a Young Adult Service Corps volunteer on placement as a youth and social justice advisor. Here she describes her experience, and the initial effects of COVID-19. "Before moving to Guatemala, I often pondered as a development worker on the response to the age-old question: if a tree falls in a forest and no one is around to hear it, does it make a sound? The question has since changed. If most of the trees fall in a forest, what do we do now? Our answer, though, hasn't changed: follow the way of Jesus." *Read online at episcopalnewyorker.org/2020/Guatemala*

Youth in the Time of COVID-19

Andrea Dedmon writes of how the planned 2020 diocesan attendance, for the first time in many years, at the Episcopal Youth Event in Maryland was stymied by COVID-19, but that the energy and enthusiasm that it harnessed was redirected through Zoom gatherings into other fruitful channels. *Read online at episcopalnewyorker.org/2020/Covid-Youth*

Connection in a Time of Crisis

Susan Fowler describes her experience at the peak of COVID-19's grip on New York City, working the phones at City Harvest helping people looking for food. "There is a curious warning in Hebrews (13:2): *Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.* During COVID-19, angels showed up, but I don't think they knew that's what they were," she writes." *Read online at episcopalnewyorker.org/2020/connection*

COVID-19 in Mexican Folk Art

Collector Gerald Dilley of St. John's in the Village, Manhattan, writes of his relationship with Mexican folk artists Flor Palomares and Gonzalo Palacios. "During the last several months our collaboration has resulted in a number of works focused on different aspects of people's reactions to the pandemic." *Read online at episcopalnewyorker.org/2020/mexican-folk-art*

Global Women's Fund Update

Earlier in the summer, the GWF board made hard decisions to delay scholarships and cancel seminar funding for 2020. *Read online at episcopalnewyorker.org/2020/gwf*

Pandemic Food Delivery Program

Nancy Houghton of the Church of the Heavenly Rest, Manhattan, describes how the organization that she runs, Health Advocates for Older People, set up and ran a food delivery program during the shutdown for elderly and frail people who could not shop for themselves—and how it led to new connections on unexpected levels. *Read online at episcopalnewyorker.org/2020/health-advocates*

Channeling the Rev. Peter Williams

The Rev. Chuck Kramer, author of *A New York Lamentation*, which was performed around the diocese in 2018 and at the 2018 Diocesan Convention, imagines what the Rev. Peter Williams, rector of St. Philip's Church, Manhattan from 1826 to 1840, would tell us today about pandemics and the poor. *Read online at episcopalnewyorker.org/2020/pwilliams*

One Parish's Pandemic

Trinity Church, Garnerville's treasurer, John Kryger, describes how his parish responded to the COVID-19 crisis. *Read online at episcopalnewyorker.org/2020/garnerville*

The Color of the Godhead

Pamela A. Lewis looks at the history of the depictions of Jesus as a northern European White man that dominate our churches and considers the case for removing or supplementing them. "For various reasons," she writes, "the removal or replacement of church iconography may be more sensitive than removing Confederate or other statues deemed as racist... Clergy, vestries, and parishioners will need to work together to decide what objects should stay and which should go."*Read online at episcopalnewyorker.org/2020/godhead*

The Holy Spirit at St. Esprit

The Rev. Nigel Massey, rector of Manhattan's French-speaking Eglise Française du Saint-Esprit—founded by refugees in 1628—tells of its contemporary journey from being a congregation predominantly made up of people of European descent to something much more diverse. "Wherever our congregation came from, the business of un-learning what we absorbed almost thoughtlessly from our cultural backgrounds became a matter of urgency if the parish was to continue to thrive," he writes. *Read online at episcopalnewyorker.org/2020/stesprit*

Preaching While White

The Rev. Allison Moore considers the challenges of preaching about race as a White priest. "I don't want to look racist, or be racist," she writes, "and I don't mean to hurt or exclude anyone. But when so much of everyday life is shaped by policies and practices that privilege White people and obscure the underlying dynamics, I'm going to miss things. Instead of getting defensive or silent, it helps to remember that mistakes, wrong assumptions, and incorrect informa-

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In This Issue Online *Continued*

tion are inevitable and correctable and that, with a bit of humility, they will lead to greater understanding."*Read online at episcopalnewyorker.org/2020/preaching-while-white*

White Supremacy is Idolatry

"…the god of White supremacy is a god born of the act of brutalizing and killing Black and Brown people," says the Rev. Frank Morales. "It is a pseudo-god that enables and justifies, in the minds of the killers, the enslavement, persecution and violation of Black and Brown people. This false White god is an idolatrous god created out of the material conditions of violence against Black and Brown people, and who exists in the minds of racist White people, lurking in the shadows of racist consciousness, providing (im)moral foundation for their violent behavior. *Read online at episcopalnewyorker.org/2020/idolatry*

Succor to the Village

The Rev. Graeme Napier, rector of St. John's in the Village, Manhattan, describes his parish's response to COVID-19. *Read online at episcopalnewyorker.org/2020/village*

Our Healthcare System

"How racist is our healthcare system outside of the pandemic?" asks Yvonne O'Neal, after describing the disproportionate carnage wrought by COVID-19 among people of color. "It is very racist." *Read online at episcopalnewyorker.org/2020/healthcare*

Music and the Kingdom

"In these times of division and unrest," says Jeannine Otis, "we must work even harder to build and enhance beloved community in our worship with the messages we send out both through music and the word—aspects that are hard to separate one from the other, for they have a symbiotic relationship. *Read online at episcopalnewyorker.org/2020/music*

Sojourning with Truth

The Rev. Canon K. Jeanne Person writes about the unveiling this summer of two new statues of Sojourner Truth, in Central Park and Ulster County, and a walking pilgrimage to see them and learn about the contributions of Truth and other women of color to the 19th century suffrage movement. *Read online at episcopalnewyorker.org/2020/sojourning*

Remembering Dean Morton

A remembrance of former Cathedral Dean, the Very Reverend James Parks Morton, who died in January, by Marsha Ra, warden of the Cathedral Congregation of Saint Saviour. *Read online at episcopalnewyorker.org/2020/morton*

Beloved Community Cannot be Faked

Haitian native the Rev. Nathanael St. Pierre gives us a compelling description of his journey from the country of his birth, via Canada to New York, and the prejudice he encountered on the way. "To be inclusive is not limited to welcome those who differ from us only in their sexuality, it is to welcome all humans," he writes. "The Beloved Community is not a community where the superiority of some matches the submissiveness of others to create a fake harmony." *Read online at episcopalnewyorker.org/2020/cant-be-faked*

A White Southern Childhood

Kappa Waugh describes her obliviously privileged White childhood in Williamsburg, Virginia. "I've been slow to realize the peculiar gifts White privilege has given me: a family with access to good education for generations, mostly safe neighborhoods, advantages of travel here and abroad, decent healthcare once we reached California, moderate faith that the legal system will work for me rather than against me. And finally, a church that was slow to prompt me to acknowledge our manifold racial sins and wickedness." *Read online at episcopalnewyorker.org/2020/southern-childhood*

Faith is Always There to Sustain Us

"We are living under many dark clouds," says psychotherapist Stanley Weinberg, "and often we cannot see light until it presents itself; but light is always there, since God is always with us. We can lose our health; we can lose our lives; we can lose the many earthly things that we cling to and often value to a fault; but faith cannot be taken away from us and is always there to sustain us in the darkest of times."*Read online at episcopalnewyorker.org/2020/sustaining-faith*

Global Women's Fund Update

Earlier in the summer, the GWF board made hard decisions to delay scholarships and cancel seminar funding for 2020. *Read online at episcopalnewyorker.org/2020/gwf*

Online Anti-Racism Workshops

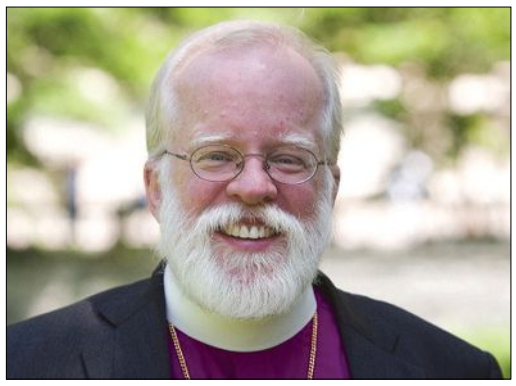
Two online anti-racism workshops have been held since the onset of the pandemic, in August and September. "The committee created a workshop that required independent self-study that was discussed during the session," says Roberta Todd. " It was a relief when 15 out of the 16 participants reported that they found the workshop to be 'very useful' or 'extremely useful' in their work and daily lives. This exceeds the average of 85% in the past and there was only one person who thought it was moderately useful." *Read online at episcopalnewyorker.org/2020/antiracism-update*

Committed to Service

An introduction to the New York Service + Justice Collaborative's new fellows, whose "service will take the form of safe direct in-person work with vulnerable populations facing social and economic barriers, and virtual engagement through advocacy, or organizational infrastructure support."*Read online at episcopalnewyorker.org/2020/nysjc-fellows*

What do we pray for when we pray "thy kingdom come"?

"We are praying that God accepts our total surrender of family, community, state, country and world," writes the Rev. Maxine Cleghorn.
Read online at episcopalnewyorker.org/2020/what-we-pray-for.



A Lesson from John Lewis

By the Rt. Rev. Andrew ML Dietsche

Four years ago, when I had the honor of awarding the Bishop's Cross to Nell Gibson, I referenced a passage in her memoir *Too Proud to Bend* in which she reflected on the long struggle of her generation of Civil Rights soldiers, now as that generation has begun to pass on with so much of the work still unfinished. She likened her generation to Moses, who led the Hebrew people through the wilderness, but who would die on the mountain, with the Promised Land in sight, but before crossing the river. She noted that it was her work—their work—to traverse the privations of the wilderness, and all that suffering, in order to make possible the Joshuas who would come after, and who would enter the Promised Land.

I have never forgotten the poignancy of her words. I cannot. And in these days when we see the great men and women of the Civil Rights era passing out of our sight, while the struggle and protest against unfettered institutional racism and violence continues apace, I think of all those Moseses, and the price they paid, and of the privilege of sharing time with them for a while. And of the teachings and cautions that flow from the witness of their labors and suffering for a new generation which, it seems, must press on a little longer before crossing the river.

Martin Luther King was Moses, and on the night before he was murdered, he invoked that mantle for himself as he spoke of the cost of seeing with his eyes the Promised Land, the pursuit of which had defined his life, but which he knew he would never enter. This summer we lost U.S. Congressman John Lewis and the Reverend C.T. Vivian, both on the same day. They too were Moses. Both were pivotal figures, who have left legacies which will long survive them. But it was the death of John Lewis that caused a nation to suck in its breath for a moment. Not only in mourning for the man, but in grief too for hopes unfinished, sacrifices not yet redeemed, and dreams in danger of slipping away.

After John Lewis died, Congressman James Clyburn reflected on the life of his old friend, and told of the two of them attending together a gathering of Civil Rights leaders in the days following King's assassination. They met to talk about the work still before them unfinished, and asked the question of whether, in the face of the shattering cost of nonviolence it could still be that the movement could embrace nonviolence as a defining principle. And they decided that they would continue to espouse a nonviolent movement. Clyburn added that for many in that conversation, nonviolence was seen to be an effective tactic or strategy by which they might achieve the goals of the movement. But he said that John Lewis was different. He said that John Lewis had fully internalized nonviolence, and that he lived it in everything he did and everything he was. It was not a strategy but a way of life.

I had the privilege of meeting John Lewis only once, and I was struck and profoundly moved to see still on his face and head the signs, now long faded, of the beatings and violence that were inflicted upon him as the reward for his life of peaceful struggle, and which stand as icons of the true and high cost of nonviolence. Lewis was a founder and leader of the Student Nonviolent Coordinating Committee, and he spoke of that work and said that "Some of us came to the conclusion that means and ends are inseparable. If we are going to create the Beloved Community, an open society, if that is our goal, then the means and the methods by which we struggle must be consistent with the goal, the end we seek." If we seek a world at peace, we must understand that we cannot achieve peace by warfare or violence. If we seek a world of equality, we must accept that we cannot achieve that by belittling or demeaning anyone. If we seek a world of inclusion we cannot shut anyone out or define anyone out of our communion. If the end is equality and peace, then those things that we do to achieve that end must embody those same principles. So Lewis added, "You never become bitter. You never become hostile. You never try to demean your opposition."

+Andrew

Una Lección de John Lewis

Por el Revdmo. Obispo Andrew ML Dietsche

Hace cuatro años, cuando tuve el honor de otorgar la Condecoración de la Cruz del Obispo a Nell Gibson, hice referencia a un pasaje de sus memorias *Too Proud to Bend* (Demasiado Orgullosa para Doblegarse), en el cual ella reflexiona acerca de la larga lucha de los defensores de los Derechos Civiles de su generación, ahora siendo esa generación la que ha empezado a heredar tanto de ese trabajo inconcluso. Ella comparó su generación con Moisés, quien guió a los hebreos por el desierto, pero que moriría en la montaña, con vistas a la Tierra Prometida, antes de cruzar el río. Ella indicó que era su trabajo—y el de todos ellos—cruzar las privaciones del desierto y sufrir lo que conlleva, para posibilitar la venida de todos los Josués después, quienes llegarían a la Tierra Prometida.

Nunca he olvidado lo conmovedoras que son sus palabras. No me es posible. Y en estos días, cuando vemos a los grandes hombres y mujeres de la era de los Derechos Civiles salir del panorama, mientras la lucha y las protestas en contra de un racismo institucional desmesurado continúan con velocidad, pienso en todos esos Moiséses y en el precio que han tenido que pagar, y el privilegio que es compartir el tiempo con ellos, siquiera un rato, y de los aprendizajes y precauciones que fluyen del testimonio de sus labores y sufrimiento hacia la *(continuado en la paginacion 15)*

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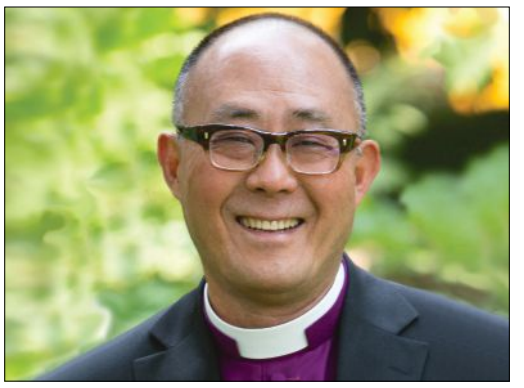

The Living Water of Justice

By the Rt. Rev. Allen K. Shin

When the COVID-19 pandemic began, my wife and I took up daily walks in the park to keep us sane from being locked down at home and from the exhausting schedule of Zoom meetings. One day we saw a young White man riding his bike towards us. As he passed by, he swerved at us and said loudly, "I am the mask police, making sure you are wearing your masks and not spreading China virus." A few days later we saw him again. This time as he rode by, he breathed on my wife, saying, "Take this China virus." A couple of weeks later he was out again: As he rode by, he made a quick swerve towards me, as if to run me over. Then he stopped ahead of us and stared at us as if waiting for us. We had to change course to avoid him. This experience of xenophobic hatred was stressful, and has made us more anxious and cautious during our daily walks.

Since March, over 2,500 incidents of hate crimes against Asians have been reported. I think of the 89-year-old Chinese woman assaulted and set on fire by two men in Brooklyn, the 52-year-old Asian woman beaten by teenage girls on a Bronx bus, the 49-year-old Asian man attacked from behind by a teen in Harlem, the Asian family whose two-year-old and four-year-old children and their parent were stabbed by a man in Texas, and on and on. Who knows how many more have gone unreported?

2020 has been a year of pandemics—along with COVID-19, of unemployment and homelessness, of racial violence and police brutalities against Black and Brown bodies, of racism and bigotry. I think of George Floyd, Jacob Blake, Breonna Taylor, Atatiana Jefferson, Aura Rosser, Stephon Clark, and on and on. Loving the neighbor as oneself and respecting the dignity of every human being no longer seem to be shared values, even among Christians. Black lives and the lives of other people of color seem not to matter as much as White lives. But a nation built on division and hatred will not be sustainable and will eventually fall apart. The recovery of racial justice as a shared value is an urgently important task before us—and the Church, I believe, should be leading this work. How can racial justice not be integral to everything the Church does?

"Let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24). Justice flows from God's prophetic word like the ever-flowing, unstoppable stream. Justice is God's prophetic vision for his people—it is God's covenant with his people and, thus, God's way of life for them. Justice has the power to cleanse and renew people's lives from sin and evil just as water cleanses and renews life. It is the living water of life and the source of new life, as water gives life. Without justice, there is no kingdom of God. Without justice, there is no life.

"Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matthew 5:6). Justice is Jesus' vision of God's kingdom. Justice is the Good News of Jesus Christ. Justice is the Way of Jesus that leads to the beloved community. True faith begins with handing ourselves, our souls and bodies, over to the crucified Christ just as Jesus handed himself over to God on the cross. We cannot talk about faith without talking about sacrificial love, for justice is the sacrificial love of Jesus; Justice is the Body of Christ and the Blood of Christ; Justice is Jesus.

Like the prophets in the Bible, justice begins with speaking forth the truth of injustice. Racial justice begins with speaking forth the truth about systemic racism, rooted in the destructive ideology of White supremacy. As Jesus says in the Beatitudes, justice is holy work, blessed by God. God desires to make visible those who are made invisible by the society in which they live. God desires to bring to the center of life those who are marginalized by the society. God desires healing for those who suffer from violence. God desires to lift up the lowly whose souls will magnify his holy name. Racial justice is God's work and it is godly work. Racial justice is a labor of sacrificial love and mercy, not of fear and hatred. "Are you able to drink the cup that I am about to drink?" (Matthew 20:22). Are we indeed able to drink the cup Jesus drank without hungering and thirsting for racial justice as Church?

+ Allen

El Agua Viva de la Justicia

Por el Revdmo. Obispo Allen K. Shin

Cuando comenzó la pandemia de COVID, mi esposa y yo hicimos caminatas diarias por el parque para mantenernos cuerdos, por estar encerrados en casa y el agotador programa de reuniones de Zoom. Un día vimos a un joven blanco, montando su bicicleta, que venía hacia nosotros. Al pasar, nos desvió y dijo en voz alta: "soy un policía de máscaras, asegurándome de que lleves tus máscaras y no propagues el virus de China". Unos días después lo volvimos a ver. Esta vez, mientras pasaba, le sopló a mi esposa y le dijo: "toma este virus de China". Un par de semanas después volvió a salir: mientras pasaba, dio un rápido viraje hacia mí como si quisiera atropellarme. Luego se detuvo delante de nosotros y nos miró como si nos estuviera esperando. Tuvimos que cambiar de rumbo para evitarlo. Esta experiencia de odio xenófobo fue estresante y nos ha vuelto más ansiosos y cautelosos durante nuestros paseos diarios.

Desde marzo, se han reportado más de 2.500 incidentes de crímenes de odio contra asiáticos. Pienso en la mujer china de 89 años agredida e incendiada por dos hombres en Brooklyn, la mujer asiática de 52 años golpeada por adolescentes en un autobús del Bronx, el asiático de 49 años atacado por la espalda por un adolescente en Harlem, la familia asiática cuyos hijos de dos y cuatro años y sus padres que fueron apuñalados por un hombre en Texas, y así sucesivamente. ¿Quién sabe cuántos más no se denunciaron?

2020 ha sido un año de pandemias, junto con el COVID-19, el desempleo y el desamparo, la violencia racial y brutalidades policiales contra cuerpos negros y morenos, de racismo e intolerancia. Pienso en George Floyd, Jacob Blake, Breonna Taylor, Atatiana Jefferson, Aura Rosser, Stephon Clark, y así sucesivamente. Amar al prójimo como a uno mismo y respetar la dignidad de todo ser humano ya no parecen ser valores compartidos, ni siquiera entre los cristianos. Las vidas de los negros y las vidas de otras personas de color parecen no importar tanto como las vidas de los blancos. Pero una nación basada en la división y el odio no será sostenible y eventualmente se desmoronará. La recuperación de la justicia racial como un valor compartido es una tarea importante y urgente que tenemos ante nosotros, y creo que la iglesia debería liderar este trabajo. ¿Cómo puede la justicia racial no ser parte integral de todo lo que hace la iglesia?

"Pero corra el juicio como las aguas, y la justicia como impetuoso arroyo" (Amos 5:24). La justicia fluye de la palabra profética de Dios como una corriente incesante e imparable. La justicia es la visión profética de Dios para su pueblo; es el pacto de Dios con su pueblo y, por lo tanto, la forma de vida de Dios para ellos. La justicia tiene el poder de limpiar y renovar la vida de las personas del pecado y el mal, así como el agua limpia y renueva la vida. Es el agua viva de la vida y la fuente de la vida nueva, pues el agua da vida. Sin justicia no hay reino de Dios. Sin justicia no hay vida.

"Bienaventurados los que tienen hambre y sed *(continuado en la paginacion 15)*

At the Intersection of Racism and COVID-19

By the Rt. Rev. Mary D. Glasspool

So much has happened in the past six months, so much has changed and keeps on changing, there is so much uncertainty and unpredictability, that it's difficult to focus on the things that are truly important. Before anyone on this planet knew about COVID-19, before it had even received a name, the Diocese of New York was working on reparations and racial reconciliation. We were already working on plans for a diocese-wide book reading of Ibram X. Kendi's *How to Be An Antiracist.* We were already making plans for the diocese to engage in a service of Apology as part of Convention 2020. We were already working to expand anti-racism training and educate ourselves and each other about the evils of systemic racism and White supremacy.

In fact, before COVID-19 came into being, we already knew that there were huge disparities in health care between people of color and White people. We already knew there were giant differences in education and economic opportunities. We knew that Black people and Latinx people were the victims of gun violence at a rate far above that of White people. We could see—if we cared to look—that there were far more Black and Latinx people in our prisons than White people. We were even beginning to understand that climate change was impacting people of color more than it was impacting White people because of a matrix of factors: historic as well as current.

In January 2020, when the World Health Organization first announced that there was a mysterious new virus that appeared to be causing an outbreak of pneumonia-like cases in Wuhan, China, I heard it as just another news story. Then some cases were reported in Thailand and Japan, then Seattle, Washington, then New Rochelle, and almost *suddenly*, New York. The state—but also prominently New York City—had become the worldwide epicenter of the disease. People were sent home to work and to be educated. Handwashing, mask-wearing, physical distancing, and staying at home (if you could) were the orders of the day. In the Diocese of New York, we stopped assembling for public worship to do our part in *flattening the curve.* During the most brutal days of the COVID-19 crisis, we fell back on, if not understood, that *We are all in this together. COVID-19 affects everyone. Do your part to help flatten the curve.*

As time passed and the statistics accumulated, it began to come into focus that COVID-19 was killing more people of color than White people; more poor people than rich people; more old people than young people. Some people took these statistics to mean that if you were young, White, and could afford good health care, you didn't have to worry as much about COVID-19 as others did, who clearly had *underlying health concerns.* I stop here. Because the single point I want to make is this: Just as the existence of COVID-19 in this world affects everybody, even if you never contract the disease, *the evils of racism affect everyone.* I probably should say, "the evils of racism *infect* everybody." There is no vaccination against racism. What the *common good* means is either that we will all get well together, or we will all continue to suffer together.

The best I can say about the COVID-19 pandemic is that it is a worldwide wake-up call for humanity to attend to the life-threatening injustices that truly threaten to annihilate all of us—because the truth is, *they infect every one of us.* Ibram X. Kendi, himself a cancer-survivor, puts it this way: "But racism is one of the fastest-spreading and most fatal cancers humanity has ever known. It is hard to find a place where its cancer cells are not dividing and multiplying. There is nothing I see in our world today, in our history, giving me hope that one day antiracists will win the fight, that one day the flag of antiracism will fly over a world of equity. What gives me hope is a simple truism. Once we lose hope, we are guaranteed to lose. But if we ignore the odds and fight to create an antiracist world, then we give humanity a chance to one day survive, a chance to live in communion, a chance to be forever free."[1]

En la intersección del Racismo y el COVID-19

Por la Revdma. Obispa Mary D. Glasspool

Han pasado tantas cosas en los últimos seis meses, tanto ha cambiado y sigue cambiando, hay tanta incertidumbre e imprevisibilidad, que es difícil concentrarse en las cosas que son verdaderamente importantes. Antes de que nadie en este planeta supiera sobre el COVID-19, incluso antes de que recibiera un nombre, la Diócesis de Nueva York estaba trabajando en reparaciones y reconciliación racial. Ya estábamos haciendo en planes para la lectura de un libro en toda la diócesis, *"Cómo ser un antirracista" ("How to Be An Antiracist")* de Ibram X.Kendi. Ya estábamos haciendo planes para que la diócesis participara en un servicio de disculpa como parte de la Convención 2020. Ya estábamos trabajando para ampliar la capacitación contra el racismo y educarnos unos a otros sobre los males del racismo sistémico y la supremacía blanca.

De hecho, antes de que surgiera el COVID, ya sabíamos que había enormes disparidades en la atención médica entre las personas de color y las personas blancas. Ya sabíamos que había grandes diferencias en educación y oportunidades económicas. Sabíamos que los negros y los latinos eran víctimas de la violencia armada a un ritmo muy superior al de los blancos. Podríamos ver, si nos importara mirar, que había mucha más gente negra y latina en nuestras prisiones que gente blanca. Incluso estábamos empezando a entender que el cambio climático estaba afectando a las personas de color más de lo que estaba afectando a los blancos debido a una matriz de factores, tanto históricos como actuales.

En enero de 2020, cuando la Organización Mundial de la Salud anunció por primera vez que había un nuevo y misterioso virus que parecía estar causando un brote de casos similares a la neumonía en Wuhan, China, lo escuché como una noticia más. Luego se reportaron algunos casos en Tailandia y Japón, luego Seattle, Washington, luego New Rochelle y casi *de repente* en Nueva York. El estado, como así mismo y de manera predominante la ciudad de Nueva York, se había convertido en el epicentro mundial de la enfermedad. La gente fue enviada a casa para trabajar y recibir educación. Lavarse las manos, el uso de máscaras, el distanciamiento físico y quedarse en casa (si se podía) eran las órdenes del día. En la Diócesis de Nueva York, dejamos de reunirnos para el culto público para hacer nuestra parte para aplanar la curva. Durante los días más brutales de la crisis de COVID, nos apoyamos, y entendimos, *que estamos todos juntos en esto. El COVID afecta a todos. Haga su parte para ayudar a aplanar la curva.*

Con el paso del tiempo y la acumulación de estadísticas, se empezó a poner de relieve que el COVID estaba matando a más personas de color que a blancos; a más pobres que ricos; a más ancianos que jóvenes. Algunas personas interpretaron estas estadísticas en el sentido de que si eras joven, blanco y podías pagar una buena atención médica, no tenías que preocuparte tanto por el COVID-19 como otros, quienes claramente tenían *problemas de salud subyacentes.* Me detengo aquí. Porque el único punto que quiero resaltar *(continuado en la paginacion 15)*

[1]Ibram X. Kendi, *How To Be An Antiracist,* New York: One World, 2019, p.238

Knee on My Neck: Slavery's Ghost

By the Rev. Masud Ibn Syedullah

Since the murder of George Floyd, Breonna Taylor, and Ahmaud Arbery, protests have sprung up across the United States and around the world demanding real change.

Is this the time for that change? Is this the moment to make a lasting difference?

It *can* be.

These atrocities not only represent the effects of personal prejudicial attitudes about race, but are also indicative of insidious racist principles that have been embedded from the nation's inception in the very fabric of many, if not most, American institutions. On the one hand, slavery, an institution at the core of national life—both North and South—was viewed as an economic necessity; on the other hand, it was justified by disavowing the humanity of those enslaved. These two principles—economic advantage and dehumanizing the enslaved—have continued throughout the history of the United States to our day, expressed and enforced through various institutions, both governmental and private.

One need not feel personal attitudes of bigotry and racism to participate in perpetuating racist ideas and actions. They are so much a part of the systems and structures of our society that they generally go unnoticed—unless you are personally negatively affected by them. Although racial prejudice is all too often expressed in interpersonal encounters, with Black, Brown, Red, and Yellow people being subjected to demeaning and deadly attitudes and actions based solely on the color of their skin, the problem of racism in the United States is far more pernicious. Beyond such personal expressions of racially based prejudice are laws, policies, and procedures of government and private institutions that favor White people over People of Color – particularly Black and Brown people, as well as Red and Yellow people. The two principles of economic advantage and disavowing the humanity of People of Color for the benefit of Whites continue in today's American systems and structures. Those who accept and participate in those systems and structures unknowingly (and many knowingly) perpetuate racist ideas and actions that "corrupt and destroy the creatures of God."

Currently across the United States and in many parts of the world, the policies and practices of police departments, healthcare systems, educational systems, the justice system, real estate and lending institutions, and other areas of our common life are being examined and challenged—revealing many policies and practices to be unjust, designed to benefit Whites while disadvantaging People of Color and putting them at risk. The themes of economic advantage and the disavowing of human value persist. The ghost of slavery lurks among us, continuing to oppress.

This is the time for us, people of faith committed to the Way of Jesus and to the vows of the Baptismal Covenant, to examine how the principles of economic advantage and disavowing the humanity of others go counter to our commitment to "strive for justice and peace among all people, and respect the dignity of every human being" (BCP, p.304). It is time for us to look more keenly at our Baptismal Covenant to ask how it speaks to the unjust and destructive social, systemic, and structural policies of our time; and to ask what that requires of us—each and all of us—as we persevere in the Way of Jesus, which requires us to love our neighbors as ourselves. What do we notice in the institutions and organizations in our communities that perpetuate discrimination based on color, race, ethnicity? And, since racial discrimination intersects with other unjust discriminatory polices based on the human categories of gender, gender identity, age, and physical challenges, should not such policies ought also be considered targets for reform?

This *is* the time for action. Ask:

- What discriminatory policies or practices exist in my parish, my diocese, my neighborhood, the place of my employment, the clubs or other organizations to which I belong?
- What would the situation look like if the injustices were made right?
- Who else with whom I can align myself is aware of and desires to address the situation?
- What resources do we need—e.g., other people, networks, money, technical support—to address the situation?
- What "seats of power or control" must we make aware of the need for reform?
- What plan can we create to call the need for reform to the attention of those in power?
- What steps must we take to engage our plan?

It was in this time of urgency and opportunity that the Reparations Committee of the Diocese of New York and Rural & Migrant Ministry asked me to design and present a five-part webinar to address the need for racial justice. *Knee on My Neck: Slavery's Ghost* was the result, and was presented from June 19 through July 16. The recordings of the five sessions are available to be viewed at www.rootsandbranchesprograms.org.

This is indeed the time to be informed about the need for racial justice (and the reform of all discriminatory policies that corrupt and destroy the creatures of God), to be united with others in the name of the liberating Christ to work for reform, and prayerfully to strategize and engage in actions that realize our prayer that God's kingdom come and God's will be done, "on earth, as it is in heaven."

The author, a professed member of the Third Order, Society of St. Francis, is founder and director of Roots & Branches: Programs for Spiritual Growth, and vicar of St. Paul's & Trinity Parish, Tivoli.

We Must Respond to the Call for Change

By Diane Pollard

It is August 4th as I write, and Hurricane Isaías is here. As I sit at my computer reflecting on the invitation to submit an article on the theme "Thy Kingdom Come," I am actually comforted by the powerful storm's sheer grandeur and beauty as it sweeps across Central Park in full view of my apartment, reminding me that God is on the throne and continues to "Be in Charge." Given the actions or inactions in our country, our church, and our world, I really need that reminder to settle me down!

What is the message that we are being sent by the events of these past six months, and what should be our response as people of faith? But first, what exactly have we seen?

We have had exposed and clearly seen the almost total breakdown and disregard of a group of people viewed as being "lesser in value" than others. For some, this epiphany has at last unearthed the reality of what it is like to be Black in this country we all love and call *America – "the land of the free."*

When we look at the events of the past few months, it's clear that COVID-19 has been a major contributor to illuminating the pervasive racism and White supremacy under which we exist. The pandemic has shown up the huge number of essential people who maintain the services that have kept us safe and comfortable—America's workforce, who almost always toil hand to mouth, many with little or no healthcare and little access to educational opportunities, and who struggle to find childcare for their own children.

Equally shocking has been the startling reminder of the ongoing practice of the murder of Black people. The very clear recordings of the murders of George Floyd, Breonna Taylor, Ahmaud Arbery, and countless others, have served as marching orders for our youth and young adults—drawn from diverse groups—to take to the streets and to call out for freedom and equality for all.

How can we as people of faith respond to the call for change in church and society? In our diocese, the Reparations Committee's long-term work has included comprehensive opportunities for education about our complicity in the historical and continuing practices of slavery. Its call for lamentation and for a process to define and engage in an apology for slavery manifested in White supremacy, has initiated positive actions in many of our congregations and organizations. This year more than 150 individuals participated in the "Knee on the Neck," a five-session webinar that attracted participants from across the entire country.

There are many additional opportunities to have the difficult conversations that will help us to recognize slavery and White privilege as historical facts that have brought us as a nation to where we are today.

While it is important to identify the monuments and statues that have long glorified wrong and un-Christian values and ideals, it is more important to recognize the sin that they represent, and to commit ourselves to move ahead to change. Start the conversations in your congregations and organizations, and challenge yourselves, your families, and friends. These conversations must, by their very nature, be difficult. If they are not, then you are not doing them right. Successful difficult conversations and admissions can lead us to a future that will change our lives, help us to admit our complicity and sins, and move, with God's help, to a new day.

The author is a member of the Church of the Crucifixion in Manhattan.

The voice of a black man calling on real good whites and real good cops to join with us; for, it is enough.

By the Rev. Dr. Pierre André Duvert

In America, people of color are at greater risk of being brutally abused by police officers than their White compatriots.[1] Black teens are at greater risks of being shot by police than are White teens[2]; and in general, Blacks are more likely to get killed by police than members of other racial or ethnic groups.[3] Statistics show that during the first six months of 2012, a Black person was killed by police every 36 hours.

Unfortunately, George Floyd is only the latest Black victim of police brutality in the US. Like Elijah who ran for his life and told the Lord he had enough when Jezebel sought to kill him, Blacks in America are screaming, "It is enough" (1Kings 19). Unlike Elijah, we are not calling on the Lord to take away our lives. Instead, we are calling on real good Whites and real good cops to stand with us and stand for us.

For too long, we have been suffocated by the racist structures/systems that give racist, inhumane, and evil persons the power to dehumanize, terrorize, and destroy us. It is enough! We need to breathe. We are calling on all decent persons to take a stand for justice. In this atmosphere, no one should dare to remain neutral. If you are neutral and if you are not committed to work with us to dismantle the systems that embolden one group of people and make them feel that Blacks are disposable things, you are part of the problem. Now is not the time to be nice and neutral. Neutrality is spineless and even dangerous. It gives life to an unjust system. It allows evil to perpetuate. In 2004, James H. Cone alluded to the danger of neutrality when he quoted Bonhoeffer and wrote, "Silence in the face of evil is evil itself: God will not hold us guiltless. Not to speak is to speak. Not to act is to act."[4]

If you tell me you are sorry that too many Black persons get murdered by evil police officers and yet, you are not doing anything about it, you are as guilty as the ones who commit murderous acts. I know there are many good white people and many good cops among us. If you present yourself as a good cop or a good White person and yet you are afraid to come out of your comfort zone to fight against the victimization of our people, you are as guilty as the ones who pull the triggers. I am calling on good Whites and good cops to speak, act, and help us eradicate all forms of racism from among us. For it is enough.

The author is rector of St. Luke's Church in the Bronx, and serves as a trustee of the diocese and on the board of Episcopal Charities.

8:46

By Yvonne Davies

A Black Lives Matter rally in my Westchester town
3 smart and motivated high school girls lead us
Their skin is darker than mine.
They were driven by fear and anger.
This was something they needed to do.
This was something I needed to do.
We say BLACK LIVES, you say MATTER
BLACK LIVES…MATTER; BLACK LIVES…MATTER.
They lead us in a moment of silence
The moment was 8:46 seconds long.
A moment long enough for a life to expire.
I can't even meditate that long.
The hundreds in my town were silent, some kneeling, tears beginning to fall as time dragged on.
There were birds, sunshine and shade in a small town park, soft breezes.
George Floyd's 8:46 seconds was quite different.
A hard city street, shouting, anger, pain.
Unable to breathe fully and freely, fear and hate surrounding him, a knee on his neck.
I sit and watch a hawk circle high above the crowd, I notice the blue sky and fluffy clouds, a mother rubs her son's back.
For us the grass is so green, the sun is so warm.
He sees blue uniforms and grey oil stained asphalt. He calls for his mother.
Sit and wait for 8:46 seconds. Feel the time.
If you begin to forget and life begins to numb your outrage,
Sit again…remember…act.

The author is a member of Christ Church, Tarrytown.

[1]Johnson Jr, W. E., Rich, L. M., & Keene, L. C. (2016). Father–Son Communication: An Intervention Strategy for Boys and Men of Color to Promote Neighborhood Safety Post-Ferguson. The Journal of Men's Studies, 24(2), 151-165.; Beer, C. T. (2015). Ferguson and "Rapid-Response" teaching. Contexts, 14(1), 74-75.; Cha-Jua, S. K. (2014). "We Believe It Was Murder:" Mobilizing Black Resistance to Police Brutality in Champaign, Illinois.; Chaney, C., & Robertson, R. (2013). Racism and Police Brutality in America. Journal Of African American Studies, 17(4), 480-505. doi:10.1007/s12111-013-9246-5;

[2]Chaney, C., & Davis, D. J. (2015). Introduction: "No Justice, No Peace": Social Unrest in Ferguson. Western Journal of Black Studies, 39(4), 267-271.

[3]Smith Lee, J. R., & Robinson, M. A. (2019). "That's My Number One Fear in Life. It's the Police": Examining Young Black Men's Exposures to Trauma and Loss Resulting From Police Violence and Police Killings. Journal of Black Psychology, 0095798419865152.

[4]Cone, J. (2004). Theology's great sin: Silence in the face of White supremacy. Black Theology, 2(2), 139-152.

Racism Is a Virus

By the Rev. Canon Petero A. Sabune

Our Father who art in Heaven...
Holy be your Name...
Thy Kingdom come...
They will be done...
On earth...

We say those words every time we gather together to pray.

Later in in this prayer, the prayer Jesus taught his disciples to pray when they asked him to teach them to pray, he said, "when you pray, say":

"Our father," not your father, not my father but "*Our father.*"

He is both my father and your father, who loves us in spite of the virus of racism that killed thousands of people and caused the death of George Floyd, Breonna Taylor and Ahmaud Arbery and many others.

"Thy Kingdom" is what Martin Luther King, Jr. called the "Beloved Community."

It is coming but it is already here, it is the not yet but coming all the time.

My first encounter was being put in handcuffs by a young police officer on the Bronx River Parkway, between Bronxville and Scarsdale.

He took me into the station and locked my wrist to the desk to process my arrest.

When his supervisor came in he saw my collar and asked who I was and I told him.

The cop claimed not to have seen my collar, to which I responded, "you saw my color not my collar, you did not see my black shirt, you saw the color of my skin."

I could have easily gotten him fired but that was not my interest.

What I craved was for him to see himself and me as part of the Beloved Community, as part of Thy Kingdom. As I used to remind the guys at Sing Sing, where I was chaplain, we are all "GC": God's children.

My next encounter was on a Sunday, when my son Haba and I were sitting in a car eating a cheeseburger, in front of Petrossian Restaurant on 58th Street and 6th Avenue.

Someone called the police that two men were breaking into a car.

Two cops, a young one and older officer, came.

By that time, we had left the car and were walking towards Saint Thomas Choir School where Haba was a student.

While the young cop tried to get aggressive, the older one said to him loud enough for me to hear, "he has the car keys in his hand." He pulled him to the side and whispered something, which made them leave us alone and we continued our walk to the school.

There have been many encounters over the years, but to me the virus of racism and COVID-19 have reminded us that we are indeed "GC."

What we do to each other, as Chief Seattle said about the earth, we do to ourselves. Of the three cops on trial for George Floyd's death, one is White, one is Black and the other is Asian.

They could have been brothers, they are GC, waiting for the Kingdom to come, waiting for the Beloved Community, here and now.

When Amy Cooper called the police in Central Park, to report Christian Cooper, she did not see him as a bird watcher. The virus had entered her DNA. She could not see his name and that indeed he was named Christian Cooper.

They were indeed sister and brother; part of *Thy Kingdom Come!*

Both belong to the Beloved Community.

The virus tried to derail Steve McDonald, when he lay in the hospital bed for 18 months trying to recover from three gun shots fired by Shavod Jones. Paralyzed from the neck down and unable to speak, he wrote on a piece of paper for his bride of nine months to read to the assembled press,

"I have forgiven the young man who tried to kill me."

What did he say?

Steve had been infected by another virus, the *Thy Kingdom Come* virus, the Beloved Community bug of GC, of love and compassion. He had remembered his mother coming home and telling him that she had heard Martin Luther King, Jr. talk about loving your enemies and loving those who persecute you and that darkness cannot drive out darkness; only light can do that. Hate can never drive out hate; only love can do that.

Encouraged by Father Mychal Judge, Fire Department chaplain, who happened to be covering Bellevue that day, Steve chose to forgive Shavod and they became friends.

Patti Ann could not believe what she was reading, but Steve lived on for 30 years in a wheelchair—and as he often reminded all of us.

" I did it for me, and the only thing worse than being in a wheelchair would be carrying around the hate, the anger, the bitterness."

We are our brother and our sister's keeper.

Yes, our Father is my Father and your Father and no virus can change that, and we need to hear the voice of Christian Cooper and Steve MacDonald.

We need to see every cop and every kid as GC.

Yes, no pandemic can take that away from us because of who our Father who is ...thy kingdom come, thy will be done...on earth. AMEN.

The virus we now face may be comparable to the virus of racism that has infected our hearts and our history of Emmet Till, Amadou Diallo, Trayvon Martin, and Michael Brown, but don't be deceived by the evil one.

The devil is a liar!

Love always wins!

This virus will not defeat us any more than will the vicious virus of racism. It will not win because we know who loved us to death, even death on the cross, and claimed victory.

The author is a priest in the diocese.

Preaching in the Time of Pandemic and Protest

By the Rev. Sam Owen

I am a White pastor to a Black congregation. For the past eight years, I have prayed with and loved the members of the Haitian Congregation of the Good Samaritan. I have preached about White privilege, racism and economic inequality regularly over those years, and the congregation has always been receptive.

The Bible has a lot to say to people who are oppressed and suffering. The Exodus story is particularly compelling. Over the past 48 years, our congregation has moved nine times. Today, we are privileged to worship at St. Luke's in the Bronx. By God's grace, our next move will be to the promised land of a permanent home.

For marginalized people, the Bible and the Book of Common Prayer are full of hope: God casts down the mighty from their thrones, and lifts up the lowly. God fills the hungry with good things, and the rich he sends away empty (Luke 1:52-53). The members of Good Samaritan, who are Haitian immigrants and children of immigrants, "are no longer strangers and aliens, but are citizens with the saints… and members of the household of God, built on Christ Jesus." (Eph. 2:19-20). We live by these words.

After hearing sermons on racism and inequality, the congregation's chorus of "Amen!" has always been followed by deep sighs of resignation, knowing that the system is so broken that nothing will ever change. Yes, we have hope, and our hope is built on nothing less than Jesus' blood and righteousness. But change has been distant, elusive. It's always been that way, it'll always be that way. Things will never change.

But things are changing. Since the death of George Floyd, the mortar that holds the bricks of our society together has loosened. Racial justice and economic equality now seem more possible than ever. Perhaps we as a society are ready to confront our racist roots. Nothing has eliminated racism, not the Emancipation Proclamation, or the Civil Rights Act or the election of a Black president. Our country has made some real progress in the last century and a half, but we have not tended to the wounds of racism that run deeper than legislation and politics.

The literal chains of slavery no longer exist for Haitians and other Black people, but the vestiges of those chains continue. Black people today have a fraction of the wealth of White people, and their opportunity for future wealth creation is unfairly limited. Job opportunities are limited. For example, our diocese has no Black rectors in any of our cardinal parishes in Manhattan. The temporary exception is Trinity Wall Street, which has a Black interim priest in charge. Health and wellness for Black and Brown people is abysmally low. The majority of deaths from COVID-19 in our diocese happened in predominately Black and Brown congregations. Our own congregation lost three beloved members to COVID-19. They and their family members had to make the heartbreaking choice between keeping their families safe by staying home, or going to work to pay the rent and buy groceries. The pandemic has shined a light of truth; we can longer look away. As a society, and particularly as people of faith, we can do so much better.

For years, I have preached a message of comfort and hope to a congregation that has been deeply wounded by racism. The message today, in addition to comfort and hope, is one of action. We can no longer tolerate racist policies. "It's always been that way, and it'll always be that way" is no longer acceptable. As citizens of democratic nation, we have more power to effect change than we have been willing to admit. We can vote, and we can march. We can speak the truth in love (Eph 4:15).

All of us are affected by racism and the legacy of slavery. All of us must participate in eliminating them. Ibram X. Kendi's book *How to be an Antiracist* is helping us see that. We all have a role to play in dismantling racism. We can't be resigned.

Our congregation is participating in the diocese-wide reading of Kendi's book this fall. We are eager to be in conversation with other Christians who share our dream of a more just society. We believe that the only hope for healing and redemption is through Jesus Christ, who has already redeemed us. We also believe that the Episcopal Diocese of New York has the capacity to be on the leading edge of change for New York, and for the nation. It's an exciting time to be alive. Racial justice and economic equality is the work that God is calling us to do. Through God's grace we will eliminate the classification of people based on the hue of their skin. It may take a hundred months or a hundred years, but it will happen. God will make all things new; God will wipe away every tear (Rev. 21: 4-5). If you share this hope with us, I invite you to join us in prayer, asking God to show each of us what we can do to contribute to racial justice and economic equality.

The author is priest-in-charge at the Haitian Congregation of the Good Samaritan.

Diocesan Updates

Diocesan Convention Goes Virtual

This year's 244th Diocesan Convention, which was scheduled to take place at the Cathedral of Saint John the Divine on Saturday November 7, will—of course—now take place online, in this case via Zoom. The convention has, in fact, already successfully begun, with a series of one-hour Wednesday "Roll-out" meetings featuring prayer, song and presentations by diocesan ministries, followed by question and answer sessions for which questions are submitted by meeting attendees via the chat feature of the Zoom platform. These meetings, which are close captioned and have an ASL interpreter on-screen, are also being used by convention secretary, the Rev. Matthew Heyd, to provide instruction for online voting, which will be carried out via a special app, and to test different voting approaches well in advance of November 7, when voting for diocesan offices and on resolutions will actually takes place. Details of the meetings, which are open to all, may be found on the home page of the diocesan website. The link for joining via Zoom is dioceseny.zoom.us/j/91561537149. Recording and Spanish transcripts are at dioceseny.org/2020-roll-out-recordings/.

Diocesan Offices Remain Closed

The diocesan offices on the Cathedral Close at 1047 Amsterdam Avenue remain closed, and the Bishop's staff continues to work from home. As of the time of writing, no date has yet been determined for a beginning of what will, when it happens, be a carefully-staged return to the offices.

Diocesan COVID-19 Information

The diocese has set up a special website at 2020.dioceseny.org with information and news related to the coronavirus pandemic. There is also a feed of the latest updates on the right side of the home page at dioceseny.org.

Resumption of Public Worship

Many churches in the diocese have now resumed public worship, beginning at the start of July in accordance with Bishop Dietsche's instructions, which also laid down very specific requirements for distancing and hygiene practices. His letter may be found in full, together with other COVID-related communications and information, at 2020.dioceseny.org.

The Cathedral Church of Saint John the Divine

For a schedule of online services, please visit stjohndivine.org

The Cathedral is currently open for sightseeing in addition to prayer, meditation, and reflection. All services are currently online. As part of its safe reopening, timed tickets are strongly encouraged.

Monday – Friday, 9:30 a.m. – 3 p.m.
Saturday – Sunday, 9:30 a.m. – 6 p.m.

Admission of $5 is offered to everyone visiting the Cathedral for sightseeing purposes. The standard $10 has been waived during this period of limited access due to the coronavirus pandemic. Your generous donations are greatly appreciated.

All those who are seeking a place for prayer or meditation will be welcomed without charge.

Please note the following regarding access related to COVID-19:

- The Columbarium is open to those visiting loved ones.
- Guided tours are not available except for private parties with prior arrangements.
- The Chapels of the Tongues are closed.
- The Cathedral grounds are closed Monday – Friday to facilitate outdoor classrooms.
- Restrooms are not available to visitors.

A Message from Bishop Dietsche Regarding COVID and Its Effect on Our Lives

My Brothers and Sisters,

As this issue of the Episcopal New Yorker comes to you, six and a half months have passed since the rapid escalation of the COVID-19 pandemic in New York required of us that we temporarily suspend the public worship of our churches. Over the next two months and more, we in this diocese lived through the horrific surge of infections and deaths. For those of us who lived in the city, our day and night life was lived against the unceasing background noise of multiple and overlapping sirens. Each day we were presented with the new numbers of infections over the preceding day, and of the losses of our brothers and sisters in the same period.

Our parishes responded at once, and with all but no notice clergy and people immediately moved to virtual and remote worship and fellowship offerings. We found ways to be safe while continuing our essential ministries, and together we rode out the storm. With the extraordinary leadership of our governor, we discovered how to live with COVID, how to protect one another, and how to "flatten the curve."

Since July 1, parishes have had permission to resume public worship. Some did that at once, and others followed in July and August. However, it is clear that a majority of our churches waited until the fall, and a lot of our parishes are only now taking the first steps into in-person worship. I have made it clear that I will fully support the decisions by parish priests and wardens to move forward on their own schedules, appropriate to local circumstances and always for the safety of the people of the church.

Infections in New York have been low now since mid-summer, which has been a profound blessing. We are all too aware, however, that these last six months have been painfully, tragically costly, and that we have lived through extraordinary loss of life—in our cities, in our communities, but also in our homes and parishes. Most of our churches have had some of their people infected with COVID. Too many have lost beloved parishioners to this disease. And as we have seen across our country, so also in the Diocese of New York: The costs were much higher and the losses greater in congregations of black people than in white parishes. We have confronted a painful and ugly truth, that one consequence of racism is that black people will be made to die of pandemic disease in higher numbers. Which covers us fully in shame.

The struggle to survive pandemic and to attend to the daily requirements of our lives under dangerous and threatening conditions has occupied our minds and spirits at levels which are all-consuming and which have imposed upon us extreme stress. But as we move into and through the fall, the obligation and privilege to remember those we have lost, and commend them to God, and to celebrate who they were to us and how they mattered to us, has a renewed urgency. At our diocesan convention we will say the names, and call to mind the lost, and give our thanks to God.

For those who mourn their beloved departed we ask God's grace and blessing, and God's peace. For all who were taken by COVID, for the well-loved we see no more, we ask God's eternal presence and the gift of life in the eternal habitations. May their souls, and the souls of all the departed, through the mercy of God, rest in peace.

The Right Reverend Andrew ML Dietsche
Bishop of New York

A Spanish translation of this letter is available online at episcopalnewyorker.org

CLERGY CHANGES

NAME	FROM	TO	DATE
TThe Rev. Jacob Dell	Priest-in-Charge, Holy Trinity (Inwood), Manhattan	Priest-in-Charge, St. Peter's, Lithgow	September 1, 2020
The Rev. Susan Copley	Rector, Christ Church & San Marcos, Tarrytown	Retirement	September 27, 2020
The Rev. Richard Suero	Faith Santa Fe Lutheran Church, Milwaukee, WI	Priest-in-Charge, San Andres, Yonkers	August 1, 2020
The Rev. Paul Daniels	Ordained Transitional Deacon (Diocese of North Carolina)	Assistant, Cathedral of St. John the Divine, Manhattan	July 1, 2020
The Rev. James H. B. Morton, III	Ordained Transitional Deacon (Diocese of Virginia)	Rockwell Fellow, St. James', Manhattan	July 1, 2020
The Rev. Thomas Szczerba	Ordained Transitional Deacon (Diocese of New Jersey)	Assistant Rector, Grace, Manhattan	July 1, 2020
The Rev. Thomas Faulkner	Vicar, Christ Church, Sparkill	Retirement	July 5, 2020
The Rev. Andrew Butler, III	Rector, Christ Church Riverdale, Bronx	Rector, St. Margaret's, Palm Desert, CA	July 15, 2020
The Rev. Stephen C. Holton	Interim Pastor, St. Philip's, Garrison	Interim Priest, Christ Church, Warwick	July 26, 2020
The Rev. Canon William Derby, O.G.S.	Rector, St. Edward the Martyr, Manhattan	Retirement	June 1, 2020
The Rev. Matthew Buccheri	Curate, St. Edward the Martyr, Manhattan	Interim Priest, St. Edward the Martyr, Manhattan	June 1, 2020
The Rev. Julia Offinger	Assistant Rector, Grace, Manhattan	Associate Rector, Grace, Manhattan	June 1, 2020
The Rev. Rosalie Richards	Supply, Diocese of NY	Priest-in-Charge, Our Savior, Manhattan	June 1, 2020
The Rev. John Schmidt	Priest-in-Charge, St. Philip's, Sulfur Springs, TX	Associate Rector, All Angels', Manhattan	June 1, 2020
The Rev. Ryan Fleenor	Vicar, St. James', Manhattan	Rector, St. Luke's, Darien, CT	June 7, 2020
The Rev. Andrew Ancona	Ordained Transitional Deacon (Diocese of North Carolina)	Associate & School Chaplain, St. Luke in the Fields, Manhattan	May 1, 2020
The Rev. Michael Kurth	Curate, Christ's Church, Rye	Associate Rector, Christ Church, Wilmington, DE	May 1, 2020
The Rev. James C. Pace	Assistant Priest, St. Mary the Virgin, Manhattan	Dean, Valdosta College of Nursing & Health Sciences, GA	May 2020
The Rev. Canon Patti Welch	Chaplain, The Cathedral School, and Canon for Education, Cathedral of Saint John the Divine, Manhattan	Lead Pastor, St. Luke Lutheran Church, Portland, OR	May 8, 2020
The Rev. Kevin Veitinger	Missioner, Community of St. Joseph, Savannah, GA	Rector, All Saints', Briarcliff Manor	May 15, 2020
The Rev. Chase Danford	Associate Rector, Grace, Manhattan	Priest-in-Charge, Trinity, Asbury Park, NJ	May 31, 2020
The Rev. Alissa Goudswaard Anderson	Associate Rector, St. John's, Larchmont	Rector, St. Peter's, Plant City, FL	February 23, 2020
The Rev. Christine Jones		Priest-in-Partnership, St. John's, Randolph, Vermont	February 25, 2020
The Rev. William L. Ogburn	Senior Associate, St. Luke in the Fields, Manhattan	Rector, St. Paul's (Carroll Gardens), Brooklyn	February 26, 2020
The Rev. William (Bill) Baker	Curate, Richmond Episcopal Ministry, Staten Island	Priest-in-Charge, Ascension, Staten Island	January 1, 2020

OBISPO DIETSCHE *(continuado de la paginación 5)*

nueva generación que, pareciera, deben tolerar un poco más antes de cruzar el río.

Martin Luther King fue el Moisés, y en la noche de su asesinato, invocó ese deber para sí mientras hablaba del costo de ver la Tierra Prometida con sus ojos, su búsqueda, que ha definido su vida, pero a la cual él mismo nunca podría entrar. Este verano, perdimos al Congresista de los Estados Unidos John Lewis y al Reverendo C.T. Vivian, ambos el mismo día. Ellos también fueron Moisés. Ambos fueron figuras decisivas, que han dejado legados que los trascenderán en el tiempo. Pero fue la muerte de John Lewis la que causó que una nación se sobresaltara por un instante. No solo por el luto tras la pérdida de un hombre, sino también el dolor por esperanzas no concretadas, sacrificios no redimidos, y sueños en riesgo de no cumplirse.

Tras el fallecimiento de John Lewis, el Congresista James Clyburn reflexionó sobre la vida de su viejo amigo, y contó cómo ambos asistieron juntos a una reunión de líderes de Derechos Civiles en los días siguientes al asesinato de King. Se reunieron para hablar del trabajo pendiente, y levantaron la interrogante de si, ante el devastador costo de la no violencia, aún podría el movimiento adoptar la no violencia como principio fundamental. Y decidieron continuar defendiendo un movimiento no violento. Clyburn agregó que, para muchos en esa conversación, la no violencia era vista como una táctica o estrategia efectiva a través de la cual podrían lograr los objetivos del movimiento. Sin embargo, dijo que John Lewis era diferente; agrega que John Lewis había internalizado la no violencia completamente, y que la vivía en todo lo que hacía y en todo lo que era. No era una estrategia, sino un estilo de vida.

Tuve el privilegio de conocer a John Lewis en una oportunidad, y me quedé impresionado y profundamente conmovido al ver los vestigios en su rostro y su cabeza, ya desvanecidos, de los golpes y la violencia que fueron infligidos sobre su persona como recompensa por su lucha pacífica, y que se erigen como íconos del verdadero y alto costo de la no violencia. Lewis fue un fundador y líder del Comité Coordinador Estudiantil No Violento, y habló acerca de ese trabajo, afirmando "Algunos de nosotros llegamos a la conclusión de que los medios y el fin son inseparables. Si vamos a crear la Comunidad del Amor, una sociedad abierta, si esa es nuestra meta, entonces los medios y métodos de nuestra lucha deben ser consistentes con el objetivo, con el fin a lograr." Si buscamos un mundo de paz, debemos entender que no podemos lograr la paz mediante la guerra o la violencia. Si buscamos un mundo de igualdad, debemos aceptar que no podemos lograrlo mediante el menosprecio o la degradación de las personas. Si buscamos un mundo de inclusión, no podemos expulsar o excluir a alguien de nuestra comunión. Si el objetivo es la igualdad y la paz, todo lo que hagamos para lograrlo debe encarnar esos mismos principios. Por tanto, Lewis agrega, "Nunca te amargarás. Nunca te volverás hostil. Nunca intentarás degradar a los que se oponen a ti."

Esos eran los principios, y para Lewis eran absolutos. Mientras miraba el rostro de Lewis que una vez había sido magullado y destrozado, ahora parcialmente sanados, recordé, "Y luego Jesús mostró a sus discípulos los agujeros de los clavos en sus manos y pies, y la estocada de la lanza en su costado, y les dijo 'Que la paz sea con vosotros'".

John Lewis falleció en medio de una protesta y una lucha a nivel nacional en pro de la justicia racial y la igualdad. Murió mientras las personas afirmaban la simple y elegante queja de Black Lives Matter (Las Vidas Negras Importan) y se les respondía con violencia y brutalidad. En el contexto de las protestas, innumerables personas alzaron el llamado de John Lewis de "meterse en problemas válidos", pero creo que no todos han sido capaces de ver que lo que Lewis quería decir estaba inextricablemente atado a sus convicciones no violentas, a su rechazo a la amargura y la hostilidad, y a su repudio a la denigración de quienes se le oponían.

La vida y el testimonio de John Lewis dirán muchas cosas a mucha gente. Como todos los profetas, y ciertamente todos los mártires, su mensaje está colmado de complejidad y de profundo significado y llegará a cada corazón humano, y será interpretado por ese corazón y vivido de acuerdo a las virtudes y principios de cada persona. Me parece que parte del testimonio de John Lewis era que, si de verdad quieres vivir como una persona no violenta, entonces tienes que estar dispuesto o dispuesta a recibir algunos golpes. Quiero decir, a no tomarte de forma personal la violencia de una autoridad ilegítima y por lo tanto a no alzarte respondiendo con furia, venganza y recriminación, sino a entender y aceptar que la violencia perpetrada sobre nosotros es una parte esencial e ineludible del proceso de transformación. Levantarse, caerse y volverse a levantar. Seguir amando al enemigo. Por la naturaleza del mundo en que vivimos, la no violencia inevitablemente nos llevará a lo profundo de los peligros del mundo, exponiéndonos a las amenazas del adversario. No todos de ninguna manera serán sometidos a esa prueba, pero si se llega a dar, es bueno recordar que el testimonio de Jesucristo, de Martin Luther King, de Dietrich Bonhoeffer, y de John Lewis, no se trata de la proclamación de la no violencia, sino de la disposición a pagar el costo de esa no violencia al aceptar esos golpes ineludibles que son parte de ella, y cargar con las cicatrices hasta el último de sus días.

+Jonsey

OBISPO SHIN *(continuado de la paginación 6)*

de justicia, porque ellos serán saciados" (Mateo 5:6). La justicia es la visión de Jesús del reino de Dios. La justicia es la buena nueva de Jesucristo. La justicia es el "Camino de Jesús" que conduce a la amada comunidad. La verdadera fe comienza con entregarnos nosotros mismos, nuestras almas y cuerpos, al Cristo crucificado, así como Jesús se entregó a Dios en la cruz. No podemos hablar de fe sin hablar de amor sacrificial, porque la justicia es el amor sacrificial de Jesús; la justicia es el Cuerpo de Cristo y la Sangre de Cristo; la justicia es Jesús.

Como los profetas de la Biblia, la justicia comienza hablando sobre la verdad de la injusticia. La justicia racial comienza con decir la verdad sobre el racismo sistémico, arraigado en la ideología destructiva de la supremacía blanca. Como dice Jesús en las Bienaventuranzas, la justicia es obra santa, bendecida por Dios. Dios desea hacer visibles a los invisibilizados por la sociedad en la que viven. Dios desea traer al centro de la vida a los marginados de la sociedad. Dios desea la curación de quienes sufren violencia. Dios desea enaltecer a los humildes cuyas almas magnificarán su santo nombre. La justicia racial es obra de Dios y es un trabajo divino. La justicia racial es un trabajo de sacrificio, de amor y de misericordia, no de miedo y odio. "¿Podéis beber del vaso que yo he de beber?" (Mateo 20:22). ¿Podemos realmente beber la copa que bebió Jesús sin tener hambre y sed de justicia racial como iglesia?

+Allen

OBISPO GLASSPOOL *(continuado de la paginación 7)*

es este: así como la existencia de COVID-19 en este mundo nos afecta a todos, incluso si nunca contraes la enfermedad, *los males del racismo nos afectan a todos.* Probablemente debería decir, "los males del racismo nos *infectan* a todos". No existe vacuna contra el racismo. Lo que significa que el bien común es que todos nos recuperaremos juntos o todos seguiremos sufriendo juntos.

Lo mejor que puedo decir sobre la pandemia de COVID-19 es que es una llamada de atención mundial para que la humanidad atienda las injusticias que amenazan la vida y que realmente amenazan con aniquilarnos a todos, porque la verdad es *que nos infectan a todos.* Ibram X. Kendi, sobreviviente de cáncer, lo expresa así: "El racismo es uno de los cánceres más fatales y de más rápida propagación que haya conocido la humanidad. Es difícil encontrar un lugar donde sus células cancerosas no se estén dividiendo y multiplicando. No hay nada que vea hoy en nuestro mundo, en nuestra historia, que me dé la esperanza de que algún día los antirracistas ganarán la batalla, que algún día la bandera del antirracismo ondeará sobre un mundo de equidad. Lo que me da esperanza es una simple verdad. Una vez que perdamos la esperanza, tenemos la garantía de perder. Pero si ignoramos las probabilidades y luchamos por crear un mundo antirracista, entonces le damos a la humanidad la oportunidad de sobrevivir un día, una oportunidad de vivir en comunión, una oportunidad de ser libres para siempre."[1]

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[1]Ibram X. Kendi, How To Be An Antiracist, New York: One World, 2019, p.238

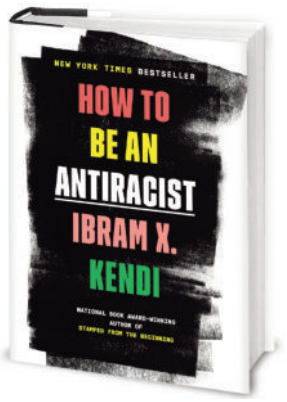
Views and Reviews

ARTS AND LITERATURE

HOW TO BE AN ANTIRACIST

BY IBRAM X. KENDI
ONE WORLD: NEW YORK, 2019
320 PAGES

Reviewed by Edward Pierce



Ibram Kendi's *How to Be an Antiracist* achieved widespread critical notice when it appeared in 2019, and its fame and notoriety have increased during the recent Black Lives Matter demonstrations.

Published three years after *Stamped from the Beginning*, Kendi's widely acclaimed history of the development of the concept of race and racist ideas in the United States, *How to Be an Antiracist* is difficult and disturbing to read because of the openness and vulnerability of Kendi's narrative reflection on his own racism and the uncompromising, honest analysis that he develops on the basis of his self-examination. Kendi forces the reader to critically confront his/her own racial beliefs and attitudes. He beckons us to begin a journey to undo our own racist beliefs and practices, and to become engaged in the struggle to eliminate the societal and cultural racism that surrounds us.

How to Be an Antiracist is in part a memoir that traces the transition that Kendi underwent as he has journeyed from a basketball-loving, low-achieving childhood in Queens, via the predominantly White Stonewall Jackson High School in Prince William County, Virginia., an undergraduate education in journalism at the historically-Black Florida A&M University, and the successful completion of a PhD in African Studies at Philadelphia's Temple University, to marriage and the early stages of professional life. This narrative is focused on Kendi's own evolving experience with and understanding of US racism. His reflection on his individual racialized experience leads to a critical analysis of the nature of contemporary American racism that deals simultaneously with individual racist beliefs and actions and with collective racist thoughts and policies that have been institutionalized at the local, state and national levels. Kendi reflects throughout on his individual racist beliefs and practices, but it is important to note that his analysis is ultimately focused on collective racist beliefs and institutionalized racist practices "that produce and normalize racial inequities."

The conceptual framework of *How to Be an Antiracist* depends on a set of binary opposition such as:

RACIST: One who is supporting a racist policy through their actions or inaction or expressing a racist idea.

And

ANTIRACIST: One who is supporting an antiracist policy through their actions expressing an anti-racist idea.

Kendi argues that all American citizens are, at any particular moment, either racist or antiracist, and that the tendency of most of us to identify ourselves as "not racist," "nonracist," or "color blind" is a strategy that we use to "mask" our own racism. In making this claim, he asserts that all Americans should be held accountable for undoing racism and achieving social justice.

While most antiracist authors and social justice strategists appear to agree with Kendi that it is impossible for Americans to occupy a non-racist, color blind position, many add the proviso that all White Americans are racist by definition because they are members of the dominant race that systematically exploits and oppresses subordinate races, and that Black Americans who do not belong to the dominant race cannot be considered racists because they are the victims of White racism.

Kendi rejects the idea that Black Americans cannot be racist, and that White Americans are always racist. He argues that Black Americans who are judges, attorney generals, and in upper level jobs in police and criminal justice departments have the institutional power to oppress members of their own and other racial populations, and that Black Americans in general, and particularly those who have achieved higher status, often share the racist beliefs and practices of the wider (White) society.

Kendi argues that we should not consider the term "racist" as a pejorative condemnation and encourages us instead to realize that "racist" and "antiracist" are descriptive terms that should be applied to what individuals think and do at different times. "THE GOOD NEWS is that racist and antiracist are not fixed identities," he says. "We can be a racist one minute and an antiracist in the next. What we say about race, what we do about race in each moment determines what—not who—we are." Elsewhere he writes "I used to be a racist most of the time. I am changing. I am no longer identifying with racists by claiming to be 'not racist.'"

How to Be an Antiracist presents the relationship of Black Americans to American (White) culture and the interaction of Black Americans with White Americans in terms of dueling consciousnesses, a concept that he borrows with slight modification from W. E. B. Dubois's concept of double consciousness. Dubois argued in 1903 that Black Americans are always inhabited by two consciousnesses, one of which wants to compete with the standards of the greater society, and the other of which feels solidarity and comfort in their own racial or ethnic group. Kendi refers to these consciousnesses as "dueling consciousnesses" because he sees them in the contemporary United States as a competition between the desire to assimilate and the desire to segregate; he maintains that White Americans have dueling consciousnesses as well. Ultimately, Kendi creates a classification of four types of dueling consciousness in the United States: Black Segregationist, Black Assimilationist, White Segregationist, and White Assimilationist. He argues that all four of these types of consciousness are racist in nature because they are based on the false assumption that society consists of separate populations, one of which is culturally and intellectually less worthy than the other.

When he was in the later stages of writing *How to Be an Antiracist*, Kendi was diagnosed with and treated for fourth stage metastatic cancer. In the book's concluding chapter, he describes how this experience led him to think about racism and antiracism in terms of a disease metaphor, and he introduces the term "metastatic racism." (p. 325)

Kendi's autobiographical narrative and the analytical framework that he develops to explain contemporary American racism demonstrate that the disease of racism has indeed metastasized and spread throughout our cultural and social system. This book explores many of the areas and domains of our national culture and society through which it has diffused, and demonstrates that throughout our national history, most, if not all of the problems that we have faced are tinged, if not permeated with racist thought and policy. At the beginning of this review I described *How to Be an Antiracist* as a difficult and unpleasant reading experience for most readers. As an "elderly" White Episcopalian who is an aspiring antiracist, reading this book convinces me that it is possible to ameliorate and ultimately eradicate the disease of metastatic racism and that achieving the "Beloved Community" is possible.

This is a profound, hopeful book that should be read by all socially concerned Christians.

The author is a member of Saint James's Church, Goshen.