

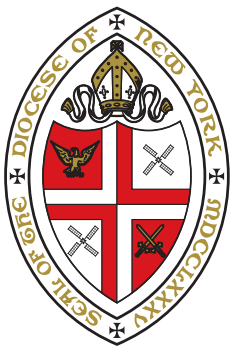
Re-Envisioning Church

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THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

SPRING 2021



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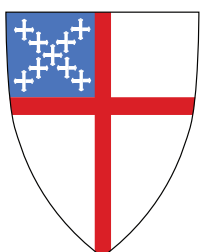
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Bishops Dietsche, Shin and Glasspool in the Cathedral of St. John the Divine on the day of the 2020 Diocesan Convention.

Photo: The Rev. Canon John D. Perris

Was this the jolt we needed?



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Read online at episcopalnewyorker.org/2021/baker.

Interview with an Author

Stephanie Cowell in email conversation with Mitchell James Kaplan, author of *Into the Unbounded Night*, about "the first century's scrappy beginnings of Christianity and Post-Second Temple Judaism."

Read online at episcopalnewyorker.org/2021/cowell.

Silver Lining

The Rev. Gina Gore writes of a small parish's Covid-19-era challenges and successes in children, youth, and family ministry, and discussed is "three Cs" – Curiosity, Care, and Creativity.

Read online at episcopalnewyorker.org/2021/gore.

Last Act

The Rev. Curtis Hart on his delayed exit from his post as editor of the *Journal of Religion and Health* and the result – a special section titled *Religion and Health Response to the Covid-19 Pandemic*. "The

Spirit," he writes, "has a strange way of working when historical events and moral obligation seek and find one another."

Read online at episcopalnewyorker.org/2021/hart.

Contemporary Old Master

Pamela Lewis interviews painter Tyler Ballon, who draws inspiration from Europe's Old Master painters to document in paint "the struggle and pain still embedded in the contemporary Black experience, while interpreting these circumstances within the Christian narratives of faith and redemption."

Read online at episcopalnewyorker.org/2021/lewis1.

Coping

Regular *Episcopal New Yorker* contributor Pamela Lewis describes her experience of pandemic "coping."

Read online at episcopalnewyorker.org/2021/lewis2.

Preparing Lay Ministers for Pastoral Care

A new diocesan pastoral care training center for lay ministers has recently opened under the auspices of the Office of Congregational Development and Vitality. The Rev. Deacon Richard P. Limato describes the program, which is part of Community of Hope International (COHI).

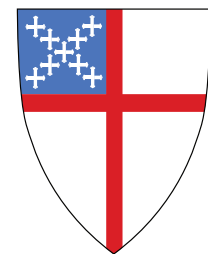
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Covid-19 Victims Burial Program in New York City

The Partnership of Faith for New York City recently launched a program to provide dignified committal and burial services to Covid-19 victims with no families or families that cannot afford funeral costs.
Read online at episcopalnewyorker.org/2021/burials.

Youth Mission Trip Report

Elis Lui on a successful diocesan youth mission trip to Puerto Rico in 2019, and a 2020 hiatus that nevertheless “exposed how interconnected we all truly are and how deeply we feel the physical separation from each other.”

Read online at episcopalnewyorker.org/2021/lui.folk-art.

One Parish’s Pandemic Experience

The rector of St. John’s Church, Larchmont, the Rev. Lisa Mason, describes her town’s pandemic-era interfaith and interdenominational cooperation in outreach, and her congregation’s experience of worship and being a church community when the doors were shut.

Read online at episcopalnewyorker.org/2021/mason1.

Ethereal Mission

“Is the church online,” wonders the Rev. Jennifer

Owen, “the mission field that desperately needs the Gospel and the grace of God? Just when we were most willing to abandon it for the hate it bred, we were dragged kicking and screaming into it.”

Read online at episcopalnewyorker.org/2021/owen.

A Quick Leap Forward

Thomas Reefer describes the experience of setting up video streaming at the Church of the Incarnation in Manhattan, and considers the options for congregations small, medium, and large.

Read online at episcopalnewyorker.org/2021/reefer.

Recognizing One’s Limits

“We had decorated the sanctuary with flowers and branches and put up the lovely Christmas trees with little white lights. It all looked beautiful on YouTube,” writes the Rev. Canon Victoria Sirota, “But there were no people...” She felt, she says, that as a priest, it wasn’t good enough. She felt like a failure.

Read online at episcopalnewyorker.org/2021/Sirota.

Will We Forswear Our Foolish Ways?

Psychotherapist Stanley Weinberg wonders if the pandemic’s “wake-up call” will have taught us anything about the need to live with greater humility and gratitude.

Read online at episcopalnewyorker.org/2021/weinberg.

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Challenges and Opportunities

By the Rt. Rev. Andrew ML Dietsche

Some months ago, my colleague bishops and I were engaged in a Zoom conversation with the parish clergy from one of the regions of the diocese, when one of our priests commented that people in his congregation were asking him when he thought things would go back to normal. This was when we were only a couple of months into our Covid-19-mandated restrictions. He then exclaimed, “I don’t want to go back to normal!” And there was substantial agreement with that sentiment among the other clergy.

It might be that we are at a moment of profound opportunity in the world and in the church. For all of the losses and sacrifices and diminishment of our common life brought by Covid-19, it is also true that a thread has been cut by this pandemic, and we have the possibility to come back different, and to re-envision who and what we are as church. The rollout of vaccines for this virus is happening much more slowly than we had expected, and we know that it will take longer to come out of this pandemic than we had hoped, but in March 2021 it is safe to say that sometime in this year, perhaps in the fall, we will be able to fully or almost fully relax all of the restrictions on our life as a church, and to regather in full once again. It is not too soon to begin thinking about that re-opening and that regathering, and to consider what the post-Covid-19 life of America and the Episcopal Church will look like.

One of the most common refrains of Covid-19 time is that “nothing will ever be the same again,” but there is far less talk or agreement on what that means, or what changes our time in history requires of the church, or what Covid-19 has taught us about the strengths and weaknesses of our Episcopal tradition of worship and community and mission. Taking this conversation to a deeper level may reveal more about the desire for change—any change—than about what sorts of changes and transformation we are called to make.

I confess to carrying some anxiety about the regathering which is coming. The great majority of people in the parishes of this diocese have not been inside their churches for a year. More urgently, the great majority of people in our diocese have not received Holy Communion since March 2020. Some of our smallest and least resourced congregations have not even been able to offer Zoom or distanced worship at all—for twelve months! There is a backlog of baptisms, weddings and funerals waiting to happen. There have been no confirmations. In most places no Sunday School. “Church,” and the worship of the church, have been overwhelmingly a remote and virtual experience for most people. This has been driven by necessity, but I worry that the sacramental life of the church has been impaired (along with questioning the necessity of the priesthood), and the expectation of the community coming physically together in one place every Sunday is no longer a given. I suspect that throwing open the doors and calling everyone to “come on back” will be more difficult than we imagine, that it will happen more slowly than we would like, and that a year of messaging that what we do at church—eating the bread and drinking the wine and singing the hymns and touching one another—is inherently dangerous, and those messages may not be easy to put back into the bottle. I assume as well that the desire or hope for deep and fundamental change in the church is going to bump up against, and find itself in tension with, the honest and deeply felt need of people to recapture and reclaim the comfortable normalcy of their pre-Covid-19 lives.

I worry about those things, and I think that all of this presents us with enormous challenges, but it also offers us interesting opportunities: to look more intentionally at what we do and why we do it and how we do it; to do some substantive and creative teaching; to reflect on what we have learned during Covid-19—to name those things we discovered we cannot lose or live without, and to name those things which revealed themselves to be extraneous or unnecessary, and to examine the challenges and rewards we discovered in remote and virtual worship, and the ways in which the church has reached a much larger community than we normally see inside our churches.

Before March 2020, we did not have a pandemic plan. We were unprepared. But when Covid-19 surged in our midst, we turned on a dime. We adapted and demonstrated a flexibility we maybe didn’t know we had. Covid-19 changed the common life of the world, and we adapted to it, and we have prevailed. And more often than we might have expected, we have thrived. Post-Covid-19 will be like this. It will not be a return to old ways, but a movement into a new season and chapter unlike the one we are in, and unlike the one we have lost. The expectations and needs of people will be different. The resources of the church will be counted differently. What we mean by community, and the sacramental life, and the continuity of prayer will be defined in new ways. It would be profoundly presumptuous of us in March 2021 to define or predict what the post-Covid-19 church will look like, so I will not do that. I am certain, though, that it will be different, and as we live into it we will discover those differences, we will learn from them, and we will adapt. And adapting, we will find our new life. Just as we did in March 2020. And I am certain that we will be brave and strong and faithful because we have been tested in the fire, and were not destroyed, but tempered and emboldened. To face the future without fear, excitedly, and to thrive in it.

+Andy

Desafíos y Oportunidades

Por el Revdmo. Obispo Andrew ML Dietsche

Hace algunos meses, mis compañeros obispos y yo estábamos en una conversación por Zoom con el clero parroquial de una de las regiones de la diócesis, cuando uno de nuestros sacerdotes comentó que la gente de su congregación le preguntaba cuándo pensaba que las cosas volverían a la normalidad. Esto sucedió solo un par de meses luego de encontrarnos bajo las restricciones impuestas por el Covid-19. Luego exclamó: "¡No quiero volver a la normalidad!" Y hubo un acuerdo sustancial con ese sentimiento entre el resto del clero.

Puede ser que estemos en un momento de gran oportunidad en el mundo y en la iglesia. A pesar de todas las pérdidas, los sacrificios y la disminución de nuestra vida en común que trajo consigo el Covid-19, también es cierto que esta pandemia ha cortado un hilo y tenemos la posibilidad de volver siendo diferentes y de replantear qué y quiénes somos como iglesia. El lanzamiento de la vacunación contra este virus está sucediendo mucho más lento de lo que se creía, y sabemos que tomará más tiempo para salir de esta pandemia de lo que esperábamos, pero en marzo de 2021 es seguro decir que, en algún momento de este año, quizás en el otoño, podremos relajar total o casi totalmente todas las restricciones en nuestra vida como iglesia, y reunirnos todos una vez más. No es demasiado pronto para comenzar a pensar en esa reapertura y ese reencuentro, y considerar cómo será la vida de Estados Unidos y de la Iglesia Episcopal después del Covid-19.

Una de las frases más comunes de la época del Covid-19 es que "nada volverá a ser lo mismo", pero no se habla mucho ni hay acuerdo sobre lo que eso significa, o los cambios que, en nuestro tiempo de la historia, se requieren de la iglesia, o lo que el Covid-19 nos enseñó sobre las fortalezas y debilidades de nuestra tradición episcopal de devoción, comunidad y misión. Llevar esta conversación a un nivel más profundo puede revelar más sobre el deseo de cambio —cualquier cambio— más que sobre el tipo de cambios y transformaciones que estamos llamados a realizar.

Confieso que estoy algo ansioso por el reencuentro que se avecina. La gran mayoría de las personas en las parroquias de esta diócesis no han estado dentro de sus iglesias durante un año. Lo más urgente, la gran mayoría de las personas en nuestra diócesis no ha recibido la Sagrada Comunión desde marzo de 2020. Algunas de nuestras congregaciones más pequeñas y con menos recursos ni siquiera han podido ofrecer el culto por Zoom o a distancia en absoluto, ¡durante doce meses! Hay una acumulación de bautismos, bodas y funerales pendientes. No ha habido confirmaciones. En la mayoría de los lugares no hay escuela dominical. La "Iglesia" y el culto de la iglesia han sido abrumadoramente una experiencia remota y virtual para la mayoría de las personas. Esto ha sido impulsado por la necesidad, pero me preocupa que la vida sacramental de la iglesia se haya visto afectada (junto con el cuestionamiento de la necesidad del sacerdocio), y la expectativa de que la comunidad se reúna físicamente en un lugar todos los domingos ya no es un hecho. Temo que abrir las puertas de par en par y llamarles a todos para que "regresen" será más difícil de lo que imaginamos, que sucederá más lentamente de lo que nos gustaría, luego de un año de mensajes diciendo que lo que hacemos en la iglesia —comer el pan, beber vino, cantar los himnos y tocar los unos a los otros— es intrínsecamente peligroso, y es posible que no sea fácil poner esos mensajes de vuelta en la botella. Asumo también que el deseo o la esperanza de un cambio profundo y fundamental en la iglesia chocará y se encontrará en tensión con la necesidad honesta y profundamente sentida de la gente de recuperar y reclamar la cómoda normalidad de sus vidas antes del Covid-19.

Me preocupan esas cosas, y creo que todo esto nos presenta enormes desafíos, pero también nos ofrece interesantes oportunidades: mirar más intencionalmente lo que hacemos, por qué lo hacemos y cómo lo hacemos; realizar una enseñanza sustantiva y creativa; reflexionar sobre lo que hemos aprendido durante el Covid-19, nombrar aquellas cosas que descubrimos que no podemos perder o sin las que no podemos vivir, y nombrar aquellas cosas que se revelaron como extrañas o innecesarias, y examinar los desafíos y recompensas que descubrimos en los devocionales remotos y virtuales, y las formas en que la iglesia ha llegado a una comunidad mucho más grande de lo que normalmente vemos dentro de nuestras iglesias.

Antes de marzo de 2020, no teníamos un plan para la pandemia. No estábamos preparados. Pero cuando el Covid-19 surgió entre nosotros, eso nos dio un vuelco por completo. Nos adaptamos y demostramos una flexibilidad que tal vez no sabíamos que teníamos. El Covid-19 cambió la vida común del mundo, y nos adaptamos a ella, y hemos prevalecido. Y aún más de lo que esperábamos, hemos prosperado. La era post-Covid-19 será así. No será un regreso a las viejas costumbres, sino un movimiento hacia una nueva época y a un capítulo diferente del que nos encontramos y al que hemos perdido. Las expectativas y necesidades de las personas serán diferentes. Los recursos de la iglesia se contarán de manera diferente. Lo que entendemos por comunidad, vida sacramental y continuidad de la oración se definirá de nuevas formas. Sería profundamente presuntuoso de nuestra parte, en marzo de 2021, definir o predecir cómo será la iglesia después del Covid-19, así que no lo haré. Sin embargo, estoy seguro de que será diferente y, a medida que lo vivamos, descubriremos esas diferencias, aprenderemos de ellas y nos adaptaremos. Y adaptándonos, encontraremos nuestra nueva vida. Tal como lo hicimos en marzo de 2020. Y estoy seguro de que seremos valientes, fuertes y fieles porque hemos sido puestos a prueba en el fuego y no nos destruyeron, salimos fortalecidos y osados. Para enfrentar el futuro sin miedo, con entusiasmo, y prosperar en él.





After the Pandemic

By the Rt. Rev. Allen K. Shin

When we stopped in-person worship a year ago, I, like others, adapted to working from home and learned to use new technology. Before the pandemic, I had never heard of Zoom; now it has taken over my daily life, and I dread it, while being thankful for how it enables me to stay connected with others. Every Sunday, for example, I log in to online worship at various parishes in the diocese. But while I appreciate virtual worship during the pandemic, it is no replacement for in-person Eucharistic worship and the sharing of the Body and Blood in community—nor for parish visitations which allow me to maintain real, not virtual, connections with the clergy and the people.

Most of our parishes have adapted well to technology. Many have seen a surge in the number of people joining their online worship, some reporting hundreds or even thousands from all over the country and the world. Even after Covid-19, I imagine that many will continue to livestream their in-person congregational worship. Some churches have also used online tools to build small groups and provide pastoral care.

But as we try to re-envision Church beyond the pandemic, a lot is unknown. Will we see our churches full of people? Or will we see more empty pews with people opting to log in for worship? Most, I suspect, will be searching post-pandemic for a deeper meaning of faith and life, as they did in the aftermath of 9/11. As then, we may see a surge of people for a few months and then the numbers gradually waning. What do we need to do differently this time? How can our churches be communities of genuine healing and restoration that can truly transform people's lives? How we welcome people back to church and engage them in their spiritual

search will be critically important. Now is the time to prepare and get ready for that.

I recently participated in a conversation on this topic facilitated by the Episcopal Church's Church Planting and Redevelopment Office, who have identified four essential gifts of and hopes for the Episcopal Church: a sacramental community that nurtures belovedness; a community on a pilgrimage of deep faith development; worship as mission and mission as worship; and mutuality with the neighboring community. Between these four essential gifts, community is clearly the common theme: how then should we reimagine and reshape our ministries so that they help us build a truly beloved community? What must we continue doing and what must we abandon so that these essential gifts can help us adapt to new challenges and become thriving congregations? Perhaps the most important question is how can the parishes of this diocese better collaborate in mutuality and not remain siloed and inwardly focused? It worries me when clergy and lay leaders are isolated, never talking to leaders of other parishes and with no interest in what is happening in the diocese. We are one diocese with one common mission, and Church has no other mission than God's mission—the Good News of God in Jesus Christ.

+ Allen

Después de la Pandemia

Por el Revdmo. Obispo Allen K. Shin

Cuando dejamos de rezar en persona hace un año, yo, como los demás, me adapté a trabajar desde casa y aprendí a usar la nueva tecnología. Antes de la pandemia, nunca había oído hablar de Zoom; ahora se ha apoderado de mi vida diaria, y le temo, al mismo tiempo estoy agradecido por cómo me permite estar conectado con los demás. Todos los domingos, por ejemplo, me conecto a la oración en línea en varias parroquias de la diócesis. Pero, aunque aprecio la adoración virtual durante la pandemia, esta no reemplaza la adoración eucarística en persona y el compartir el Cuerpo y la Sangre en comunidad—ni tampoco las visitas parroquiales que me permiten mantener conexiones reales, no virtuales, con el clero y la gente.

La mayoría de nuestras parroquias se han adaptado bien a la tecnología. Muchos han visto un aumento en el número de personas que se unen a su culto en línea, algunos informan de cientos o hasta miles de todo el país y del mundo. Incluso después del Covid-19, imagino que muchos continuarán transmitiendo en vivo su culto congregacional en persona. Algunas iglesias también han utilizado herramientas en línea para crear grupos pequeños y brindar atención pastoral.

Pero cuando tratamos de replantearnos la iglesia más allá de la pandemia, hay muchas interrogantes. ¿Veremos nuestras iglesias llenas de gente? ¿O veremos más bancos vacíos con personas que optan por acceder el culto en línea? La mayoría, sospecho, estará en una búsqueda después de la pandemia para encontrar un significado más profundo de la fe y de la vida, tal como lo hicieron después del 11 de septiembre. Como en aquel entonces, es posible que veamos un aumento de personas durante unos meses y luego los números disminuyan gradualmente. ¿Qué tenemos que hacer de manera diferente esta vez? ¿Cómo pueden nuestras iglesias ser comunidades de sanación y restauración genuinas que realmente puedan transfor-

mar la vida de las personas? La forma en que damos la bienvenida a las personas que vuelven a la iglesia y cómo las comprometemos en su búsqueda espiritual será de vital importancia. Ahora es el momento de prepararse y estar listos para eso.

Recientemente participé en una conversación sobre este tema facilitada por la Oficina de Plantación y Rehabilitación de Iglesias de la Iglesia Episcopal, quienes identificaron cuatro dones y esperanzas esenciales para la Iglesia Episcopal: Una comunidad sacramental que nutre la amabilidad; una comunidad en peregrinación de profundo desarrollo de la fe; la adoración como misión y la misión como adoración; y reciprocidad con la comunidad vecina. Entre estos cuatro dones esenciales, la comunidad es claramente el tema común. Entonces ¿cómo deberíamos reimaginar y remodelar nuestros ministerios para que nos ayuden a construir una comunidad verdaderamente amorosa? ¿Qué debemos seguir haciendo y qué debemos abandonar para que estos dones esenciales puedan ayudarnos a adaptarnos a los nuevos desafíos y convertirnos en congregaciones prósperas? Quizás la pregunta más importante es, ¿cómo pueden las parroquias de esta diócesis colaborar mejor en la reciprocidad y no permanecer aisladas y enfocadas en sí mismas? Me preocupa cuando el clero y los líderes laicos están aislados, cuando nunca hablan con líderes de otras parroquias y sin interés en lo que está sucediendo en la diócesis. Somos una diócesis con una misión común, y la Iglesia no tiene otra misión que la misión de Dios—las Buenas Nuevas de Dios en Jesucristo.

+ Allen



Re-envisioning the Parochial Report

By the Rt. Rev. Mary D. Glasspool

I begin with a huge confession: one of the benefits of being a bishop is not having to fill out the annual Parochial Report form. In my 20 years as a parish priest, it was the yearly accounting I looked forward to least. And compared to today, looking back, I realize we had it easy. The four-page document printed in quadruplicate seems primordial compared to the current eight-page document that is filled out and submitted online.

Recently, a friend serving a parish in Baltimore described a Zoom parish meeting for the purpose of discussing what to put in the “narrative” section of the 2020 Parochial Report. This roused my curiosity enough to have me seek out—online, of course—not only the report form, but also the instruction booklet. That’s when I really gasped. The instruction booklet went from four pages in 2019, to 27 pages in 2020, leading me to think that I’d rather work on my taxes. Yet the questions, in the narrative section in particular, were surprisingly prescient and helpful as the Church grows into a new future.

1. *What were the primary opportunities, innovations and challenges in conducting worship during the pandemic? What did you learn?*
2. *What are the primary opportunities and challenges your church is facing as it plans for the future?*
3. *What three things have changed the most in how the church conducts its ministry?*

It may sound a bit cynical, yet one of the not-so-obvious benefits of our being forced into isolation by the pandemic, is that the Episcopal Church has been dragged into the 21st century, technologically speaking. Without the pandemic, the practices of live-streaming worship, Zoom meetings, webinars, podcasts, and a host of other tools would be rare rather than commonplace. The necessity of networking has given

us new partnerships the world over. Online Morning Prayer, Evening Prayer and Compline have infused a fresh appreciation of liturgies of the Word. Lay ministers have stepped into roles that were rare to non-existent previously. And the designers of the Parochial Report—the House of Deputies’ Committee on the State of the Church, intentionally comprised of younger members of the church—have given us the gift of changing some of the metrics, and encouraging a more collaborative process. *Clergy, Vestry and Staff are encouraged to participate in answering these questions.* (page 6 of the 2020 form)

Not only that, but there are separate sections on *Racial Justice and Reconciliation; Languages in which worship is conducted; and Outreach Ministries and Volunteer Activity of this Congregation.* These sections help the Parochial Report reflect more fully the life of the Church and motivate us all to reenvision it. Who knew that the Parochial Report offered such gifts? Who guessed that this annual exercise might provide some signposts of growth? How could I have ever predicted that I would write an article extolling the benefits of the Parochial Report? Perhaps the best way to sum it all up has already been written in the instructions for responding to the narrative questions:

In order to help congregations, dioceses, and the whole Church tell the story of our response to the Covid-19 pandemic, congregations are asked to provide narratives reflecting on the opportunities and challenges of this time, how the congregation has responded and is looking ahead. Please collaborate with congregational leadership in writing these narratives.

Let me hear an AMEN!

Replanteando el Informe Parroquial

Por la Revdma. Obispa Mary D. Glasspool

Empiezo con una gran confesión: uno de los beneficios del obispado es no tener que llenar el formulario de Informe Parroquial anual. En mis 20 años como sacerdotisa de una parroquia, la contabilidad anual era lo que menos esperaba. Y en comparación con el día de hoy, mirando al pasado, me doy cuenta de que lo teníamos fácil. El documento de cuatro páginas impreso en cuatro juegos parece primigenio en comparación con el documento actual de ocho páginas que se completa y envía en línea.

Recientemente, un amigo que trabaja en una parroquia en Baltimore describió una reunión parroquial a través de Zoom con el propósito de discutir sobre qué colocar en la sección “narrativa” del Informe Parroquial 2020. Esto despertó mi curiosidad lo suficiente como para que yo buscara —en línea, por supuesto— no solo el formulario del informe, sino también el folleto de instrucciones. Fue entonces cuando de verdad me quedé sin aliento. El folleto de instrucciones pasó de ser cuatro páginas en el 2019 a 27 páginas en el 2020, lo que me llevó a pensar que preferiría trabajar en mis impuestos. Sin embargo, las preguntas dentro de la sección narrativa en particular fueron sorprendentemente proféticas y útiles, en tiempos en que la Iglesia crece hacia un nuevo futuro.

1. *¿Cuáles fueron las principales oportunidades, innovaciones y desafíos en la conducción del culto durante la pandemia? ¿Qué aprendió?*
2. *¿Cuáles son las principales oportunidades y desafíos que enfrenta su iglesia al planificar el futuro?*
3. *¿Cuáles son las tres cosas que más han cambiado la forma en que la iglesia dirige su ministerio?*

Puede sonar un poco irónico, pero uno de los beneficios no tan obvios de haber sido obligados al aislamiento por la pandemia, es que la Iglesia Episcopal, tecnológicamente hablando, ha sido arrastrada al siglo XXI. Sin la pandemia, las prácticas del culto por transmisión en vivo, las reuniones por Zoom, los seminarios web, los podcasts y una

serie de otras herramientas serían raras en lugar de comunes. La necesidad de crear redes nos ha proporcionado nuevas alianzas en todo el mundo. La Oración Matutina, la Vespertina y las Completas en línea han infundido una nueva apreciación de la Liturgia de la Palabra. Los ministros laicos han asumido roles que antes eran raros o inexistentes. Y los diseñadores del Informe Parroquial —el Comité de la Cámara de Diputados sobre el Estado de la Iglesia, compuesto intencionalmente por los miembros más jóvenes de la iglesia— nos han dado el obsequio de cambiar algunas de las métricas y fomentar un proceso más colaborativo. *Se insta al Clero, a la junta parroquial y al personal a participar en las respuestas a estas preguntas.* (página 6 del formulario 2020)

No solo eso, sino que hay secciones separadas sobre *Justicia Racial y Reconciliación; Idiomas en los que se lleva a cabo el culto; y Ministerios de Divulgación y Actividad de Voluntariado de esta Congregación.* Estas secciones ayudan a que el Informe Parroquial refleje con mayor fidelidad la vida de la Iglesia y nos motivan a todos a replantearla. ¿Quién pensaría que el Informe Parroquial ofrecía tales contribuciones? ¿Quién habría imaginado que este ejercicio anual podría presentar algunas señales de crecimiento? ¿Cómo pude haber predicho que escribiría un artículo exaltando los beneficios del Informe Parroquial? Quizás la mejor forma de resumirlo ya esté escrita en las instrucciones para responder a las preguntas de la narrativa:

Para ayudar a las congregaciones, las diócesis y a toda la Iglesia a contar la historia de nuestra respuesta a la pandemia por Covid-19, se les pide a las congregaciones que proporcionen narrativas que reflejen las oportunidades y los desafíos de este momento, cómo la congregación ha respondido y cómo está mirando hacia el futuro. Por favor, colabore con el liderazgo de la congregación en la redacción de estas narrativas.

Déjenme escuchar un ¡AMEN!

The Challenge to the Church During Covid-19

By the Very Rev. Kelly Brown Douglas

That communities of color have been disparately impacted by the Covid-19 pandemic has laid bare the ongoing crisis of growing racialized injustice and inequity in this country. This crisis has meant that people of color have been disproportionately susceptible to the realities of poverty—such as lack of housing, health care, and employment. Unfortunately, this social-justice crisis has been long ignored not only by political and civil society, but also by the church. For far too long, the church has neglected the “least of these.”

The truth of the matter is racialized oppression and inequality has grown on the watch of those who claim to be church. Hence, calling ourselves church is aspirational. In many respects, therefore, the Covid-19 pandemic has called the church to account. For whether or not we live into the aspiration to be church has much to do with how we respond to those on the underside of justice in this country—to the “disinherited” classes of people like the poor and people of color, those rendered most vulnerable to Covid-19.

And so, while the realities of the Covid-19 crisis have compelled the “church” to focus on the theological appropriateness and spiritual efficacy of “at-home” eucharistic feasts or spiritual communion, we cannot be so focused on eucharistic and other rituals of the church that we forget about the meaning of our gathering in the first place. To do such a thing would be to betray what it means to be church.

For at the center of Holy Communion itself is Jesus’s call for *anamnesis*, that is, memorial sacrifice—“Do this in memory of me,” Jesus says (Luke 22:19). This call

is not a passive process, but rather one in which Christians are invited to enter into the sacrifice. It is about being accountable to the past that was Jesus’s ministry in the very present. Inasmuch as we are called to gather and come to the altar for communion, therefore we are challenged to go out into the world “remembering” Jesus. Such anamnesis remembrance means nothing less than bringing healing and life-giving justice to the “least of these,” hence showing the way toward God’s just future as did Jesus.

In the final analysis, we must hear the call of God asking for us to be the church. This is not about returning to a normal that allowed for increasing injustice. Rather, the call of God requires that we move beyond our altars to embody the very ministry of Jesus in our world. It requires that we show up in solidarity with the forgotten poor and subjugated even as we fight for the policies and laws that begin with a concern for those on the underside of justice in this country and world—particularly people of color.

In the words of Episcopal Bishop Barbara Harris, “Church is real when it gets down to the nitty-gritty nub of life where Jesus was in the lives of people.” The Covid-19 crisis challenges the church to become “real.”

This article is reprinted with permission from We Shall Be Changed: Questions for the Post-Pandemic Church, Edited by Mark D. W. Edington (Church Publishing, November 2020, \$6.95). Order online at <https://www.churchpublishing.org/weshall-bechanged>.



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About the Haikus in this Issue

The Rev. Stephen Holton has served as a priest for many years in a number of churches in Westchester County, including currently at Christ Church in Warwick. He's well known as a social activist and founder of Warriors of the Dream, the Harlem-based organization that uses drumming as a form of spiritual and musical engagement. Steve is also a poet who has developed a growing, loyal following among fans of the haiku that he posts daily on his personal Facebook page. A collection of these poems titled *Haiku for the Road* will be published by Rivertowns Books on April 13, 2021.

One Chaplain's Perspective

By the Rev. Deacon Richard P. Limato

At the beginning of the pandemic last March, I landed in the emergency room at White Plains Hospital, where I'm a staff chaplain, on a gurney wired up to machines monitoring my life functions. At first, the doctors suspected Covid-19 or a heart attack; the cause was probably just anxiety. But here I was the patient, not the chaplain. I felt frightened and vulnerable, as if my life was out of my control and in the hands of others. I decided to pray. I prayed for myself as I do for those patients I visit daily. It comforted and humbled me as I gained a deeper understanding of a patient's hospital experience. My faith told me I had to trust that I was being held in Christ's compassionate heart. It was time for me to live my faith. Holding on to my belief gave me hope.

That episode has helped me navigate this pandemic year at the hospital. The scene on that late evening in the emergency room was surreal. I was assessed for admission into the ER in a tent outside the hospital. My partner wasn't allowed to come in with me. The ER itself was full of sick patients, some with multiple members of their family. We were all kept isolated as much as possible under large red Covid-19 signs that just added to the tension. The hospital staff—wearing air-cooling helmets, N95 masks, face shields and full personal protective equipment (PPE)—looked like they belonged in “Star Wars.” The tension in the room and the whirring of the medical machinery just added to my unease. I was feeling quite alone. What had I walked into? Long after my visit to the ER, the experience stirred more empathy in me for those to whom I minister.

In the pandemic's early days, we were kept off the patient floors to protect ourselves and others, as well as to save on PPE. Telephone calls to those who were able to answer were challenging. Patients who were very sick found it difficult to talk. It was nearly impossible for me to believe that I was getting through to them, with machines pulsing and beeping in the background. Were any of my words or prayers even heard, much less bringing any comfort?

Eventually, we returned to in-person visits with patients but only in full PPE, including a surgical gown, gloves, head covers, shoe covers and face shields. Imagine how it feels to be ill and to receive someone in your room whose gear and six-foot distance from you only underscore the gravity of the situation? Yet, our patients often express gratitude for our presence and prayer. The clinical staff, trying to provide emotional support while attending to medical needs, welcome us as a necessary part of the patient's care team.

Despite the PPE, and now the vaccine for us staffers, we constantly fear transmitting the virus to others. But I've placed my personal fears in Christ's hands. Working as a chaplain during the pandemic has been a blessing.

For me, this ministry was an unexpected journey. I am an “accidental chaplain.”

When I was a child, my chronically ill father was all too often in the hospital. I thought I'd rather be anywhere else. As part of the deacon formation program, I was challenged to reckon with my fear. Christ helps us to find strength in our weaknesses. Discovering that I was called to chaplaincy, I never left my hospital field placement. Perhaps my frequent visits to my dad's hospital room had something to do with this calling. I am certain, though, that Christ helps us to discover strengths hidden by our weaknesses.

Chaplains bring a “ministry of presence” to those who are ill and alone, their lives upended like mine was in the ER that evening a year ago. A visit with a patient in that time of isolation and illness becomes sacred—a path to encountering Christ, the Healer. With both chaplain and patient drinking from the rich fount of God's grace, the moment becomes intimate and holy, despite the surroundings, the PPE and the social distance. We chaplains know we're not bearing Christ into a patient's room. Christ is already there, and we're joining the patient and Christ in that sacred relationship. Listening, praying, providing companionship and support are the chaplain's work and ministry—not unlike what we are all called to do as part of our own baptismal covenant.

The author is deacon on staff at St. Michael's Church, Manhattan, a hospital chaplain at White Plains Hospital and serves on the editorial advisory board of the Episcopal New Yorker.

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Like small knights they stand,
four little boys ready to
receive their blessing

*(Sunday service haiku: Christ Church, Warwick. October 4, 2020)
By the Rev. Stephen Holton. See above for more information.*

Four Ways Covid-19 Changed the Church

By the Rev. Dr. Robert D. Flanagan

A year ago, our churches suddenly closed, and worship communities rapidly switched to virtual or online services. As the Covid-19 pandemic has continued, churches have provided parishioners with multiple ways to gather in socially distanced settings, via live-streamed services, or on social media sites. Church leaders had no knowledge or experience about how these substantial changes would affect the emotional and spiritual lives of the faithful.

This article presents preliminary findings from two surveys (one conducted in May 2020 and another in January 2021) of nearly 100 Episcopalians, mostly from the Episcopal Diocese of New York. They examined parishioners' feelings about virtual worship experiences and issues confronting returning to in-person worship. The surveys also explored the question of God's presence while worshipping via a computer screen. Additionally, the most recent survey asked participants about their feelings toward receiving Communion.

Concerning virtual worship, several conclusions are clear. Those viewing online services are devout believers who have continued their pre-pandemic worship patterns. **People enjoy connecting virtually with other parishioners.** One person wrote that the best part of virtual worship was "seeing familiar faces and knowing there are others praying simultaneously." Another respondent who lives alone noted, "Connecting with my church and members was so comforting. Sometimes it brings tears, but they are joyful tears!" Virtual worship buoys church members' spirits and helps overcome their feelings of isolation.

People also enjoy the convenience of virtual worship. As one person wrote, "For me, not traveling, getting dressed up, or worrying about things I might have forgotten to do at home" are pluses to virtual worshipping. About the convenience, another noted, "Not having to get dressed and go out at a specific time" are the best parts. The last response points to another trend. The second survey showed that the number of respondents who watch recorded services had doubled to a whopping 70%. The surveys show that virtual worship has maintained a sense of community for most, and many enjoy the convenience of worshipping at home and when they have time. I must also state that some spoke about their fear of contracting Covid-19 making online worship options essential for them.

However, **virtual worship is not a placeholder.** Many have felt God's presence while worshipping in their living room, home office, kitchen, dining room, or bedroom. Echoing the responses of many, one person stated, "I felt God was in my home the same way I feel when I am at a church service. I was able to connect with God and felt comfort that everything would be alright." Another person added, "I was alone in my home office. It was a service with a lot of previously recorded choir music, in which I had sung. I intensely missed that experience, both the music and the community, yet I was very thankful for the chance to feel that sadness. And I felt God was with me in my sadness and loneliness." While some did not find a real connection, the surveys identified that worshippers could feel God's presence in and

through online worship. The surveys also indicate that virtual worship will continue to be an essential option for many, even after the current crisis has passed.

Covid-19's impact will change parishioners' behavior. For instance, many will change the way they participate in the Eucharist. When Communion services resume, only 20 percent of participants indicated they would want to drink from the common cup. 40 percent would prefer intinction or to dip the wafer or bread into the cup of wine. The other 40 percent would skip the wine for the time being. As one person stated, "The sharing of fluids presents an unnecessary risk until we know more about Covid-19." Another person wrote, "Not anytime soon if the cup is shared...not until health authorities basically give the all-clear on Covid-19." Others disagreed, stating they preferred the common cup. One respondent wrote, "I feel a special connection with others when drinking from the same cup." Another person also affirmed receiving communion in both kinds, "Yes; both are essential. 'Do this in remembrance of me.'" Perhaps, the most incisive statement was, "If I become ill, I'll stay home, and I trust fellow parishioners to do the same." Even though many priests used heightened hygiene measures before the pandemic, the survey results indicated parishioners are more hesitant than before the current lockdowns.

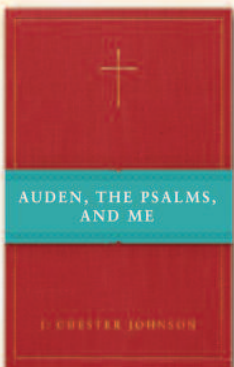
The Covid-19 pandemic has altered many aspects of our lives. The importance of our church community, however, has not changed. For many of our parishioners, regularly gathering for communal worship has helped them maintain their hope and optimism in the face of unprecedented isolation. Even after the pandemic's

**I know she loves me:
she makes wear sunscreen
when I go to rallies.**

(Snapshot baiku. June 13, 2020)
By the Rev. Stephen Holton. See page 9 for more information.

effects fade from our daily lives, the convenience of virtual worship experiences will remain a vital option for some. The good news is that God's presence can pour forth across digital communication, feeding the spiritual needs of those who cannot be at church. Even so, the pandemic will likely change the way Episcopalians worship now and perhaps beyond. The understanding of the Communion and partaking in both the body and blood of Christ may need further theological teaching and expanded knowledge in its practice. The pandemic and the social distancing that has ensued have and will shape Christian worship in unexpected ways, but our faith's fundamental tenets have remained unaltered.

The author is a priest in the diocese.



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Building a New Platform

By the Rev. Stephen Setzer

Long before Covid-19 entered our world, I wanted somewhere to belong—and I suspect that you did too. Scott Galloway of NYU Stern School of Business makes the observation that Covid-19 was only the accelerant for changes already coming. He was speaking specifically about business, but Covid-19 also accelerated the less tangible things in our lives like isolation and loneliness. In the wake of the pandemic, I've been left with the question, "What happened to the church?" Most of our churches didn't (and still don't) have the digital infrastructure or the expertise to navigate a world that demanded such things

**Like a mama bird
bringing food to her young, God
brings hope each morning.**

*(Morning Prayer haiku. May 18, 2020)
By the Rev. Stephen Holton. See page 9 for more information.*

for viability. All our programming was oriented around showing up on Sunday, so that when Sunday ceased to be a thing we didn't have the resources to change our culture quickly. Not to mention that most of our parishes were so understaffed that to attempt such a quick change was like surfing a tidal wave on a 2x4.

I watched all of this unfold as a priest who also happened to be working for a real estate technology startup. While surfing the wave in our own industry, I began to think about the church. I began to think about what I was missing. Particularly, I began to think about small groups. I've often wondered why this program has not been more widely adopted in the Episcopal Church. My sense is that those parishes with strong group ministry before the pandemic rode the wave better than those who didn't. But beyond just having a small group ministry, I began thinking about a platform whereby all Episcopalians could connect with a small group regardless of their parish size. These groups could be uniquely curated to maximize group cohesion. There could be original content and group mentors for each conversation. It could be a manageable commitment. Lastly, these groups could be oriented around real goals that people have for their personal and spiritual lives!

Let me draw a quick market example. Last year in New York City, mother-daughter duo Edith Cooper and Jordan Taylor started a company called "Medley." Their idea was simple: People want to make progress in their professional lives, but the environment where this happens is no longer there, i.e. "the office." The model they developed is very similar to what I'm describing here. It's been interesting to watch their growth, because initially they thought it would come through individual subscriptions, but instead they're growing with corporate sponsorships.

Why can't we do the same for our parishes, particularly our under-resourced and under-staffed parishes? For the past several months, I've been experimenting with this idea, talking with church leaders and launching pilot groups. The feedback has been positive and insightful. Yet the question for me remains whether this is something that our church could adopt, support and fund. But what if we could? Could 2021 be the year that we build a new platform for belonging in the Episcopal Church? I'm excited to find out.

The author is a priest in the diocese.



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Keep the Change

By the Rev. James Lee Burns

Keep the change
It's a tip.

Taxi drivers
Baristas
Take out.

An easy way
To round up
Round off
At least when it comes to money.

But life doesn't
Round up, or
Round off
Especially these days.

It seems
Like the change afoot
Is anything but round,
Up, down, or sideways.

We long for the known
The way it used to be
And it's hard to see
What normal will be.

But now we have a chance
To change the dance
Knowing what we've lost
Understanding the cost.

True worth
Comes into view
Anew.

Keep the change
It's a tip.

The author is a priest in the diocese.

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How Has the Pandemic Affected Your Faith?

By Rick Hamlin

The pandemic changed my prayer practice.

Seems like a no brainer. A time of high alert, anxiety, disease, uncertain protocols. Of course, it would affect your faith. The overriding fear.

For me, all at once I wasn't taking the subway to work every morning.

You'd think that'd be a blessing of sorts. A little more time at home. More time to indulge in some devotional practice (even when Zoomed out from all those virtual meetings).

But the subway has been a prayer place for me for decades. I even documented it in a book with the made-in-New-York title: *Finding God on the A Train*. I live in upper Manhattan. My office is downtown. What to do with all that "down time?" Pray. Often as not, I would get a seat – keeping half an eye out for someone who might need it more than me. That elderly man, that pregnant woman, that fellow with the cane.

Seems like a crazy place to pray. But what I found is that when you choose a place and dedicate it, it serves you well. The roar of the engine, the rhythm of the wheels on the track, the opening and closing of doors, they became my call to worship. To check in and check out.

Then the mid-March shut-down hit. I told myself, "Make the Desert Fathers and Mothers your models now." I even downloaded Athanasius's *Life of St. Anthony onto my Kindle*. No worship on Sunday (except on Zoom). No taking the subway then either. I would have to make the sofa at home my new regular praying place.

I'd already been using it like that. But it wasn't quite the same as the subway. It didn't give me that feeling of being present and absent at once. In meditation they talk about giving the thinking mind a break. Somehow the subway ride did that for me. I half-considered getting on the A train some morning just to go to nowhere.

**In Gethsemane:
"Stay with me." Now stay with our youth
in our streets, one hour.**

*(Reflection haiku. Vigil against violence, Harlem. April 30, 2015)
By the Rev. Stephen Holton. See page 9 for more information.*

My somewhere.

I ended up extending my morning sofa sessions. The rumble of the radiator, the sounds of passing cars, my wife in the kitchen making her coffee—couldn't they be my call to worship, too? And in those Sunday Zoom worship sessions—hardly the same as taking the sacrament in person – maybe I could sit differently. Perhaps even lie prostrate on the floor (the line from an old hymn resonating with me, "let angels prostrate lie"). Guess what? It worked.

When I hear people use the phrase, "when life gets back to normal," I want to shout out, "No, no. We should be in a new normal." Hasn't all this forced-in solitude and isolation taught us anything? Hasn't dealing with the uncertainty helped us grow? Haven't we had to make changes in our lives that teach us something? Like praying in a new place and new way.

The author is editor of Guideposts Magazine and serves on the Episcopal New Yorker's editorial advisory board.



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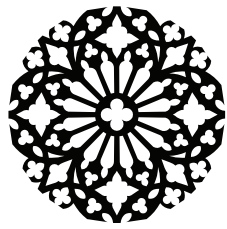
Spark: Activate Faith Lectionary is an activity-filled Sunday school that focuses on building biblical literacy while connecting worship and Sunday school. Spark features the award-winning *Spark Story Bible*.



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The Cathedral Church of Saint John the Divine

PLEASE NOTE:

All services and events will be livestreamed unless otherwise noted. Visit stjohndivine.org for more information.

HOLY WEEK AND EASTER SEASON

SUNDAY OF THE PASSION: PALM SUNDAY

Sunday, March 28; 11 a.m.

The Cathedral marks the beginning of Holy Week with a livestreamed service.

GREAT MUSIC IN A GREAT SPACE: ST. JOHN PASSION AT ST. JOHN THE DIVINE

Monday, March 29; 7 p.m.

A virtual performance of Johann Sebastian Bach's St. John Passion. The Cathedral Choir and Ensemble 1047 under director of music Kent Tritle, with soloists Andrew Fuchs, Joseph Beutel, Amy Justman, Kirsten Sollek, Lawrence Jones, and Peter Stewart. The performance will be available to stream through April 28.

TUESDAY IN HOLY WEEK

Tuesday, March 30; 10:30 a.m.

Online service.

CATHEDRAL COMMUNITY UPDATE

Tuesday, March 30; 1:30 p.m.

The Rt. Rev. Clifton Daniel III, dean of the cathedral, will be joined by New York representative Adriano Espaillat for this Zoom conversation.

MAUNDY THURSDAY

Thursday, April 1; 7 p.m.

The Cathedral Choir adds their voices to this meditative livestreamed service for Maundy Thursday.

A MARATHON READING OF DANTE'S *INFERNO*

Thursday, April 1

The epic spiritual journey out of the "dark woods" brings light to our own wanderings, particularly during our contemporary time of pandemic. Visit stjohndivine.org to view the entire online reading or follow along with your favorite canto from home.

GOOD FRIDAY

Friday, April 2; 12:30 p.m.

Livestreamed service.

EASTER DAY

Sunday, April 4; 11 a.m.

Livestreamed service including music by the Cathedral Choir and a sermon by the Rt. Rev. Andrew ML Dietsche, Bishop of New York.

BODY AND SOUL: YOGA FROM THE CATHEDRAL

Monday, April 5; 6 p.m.

Every other Monday through spring, the Cathedral offers gentle, meditative yoga to help you align, ground, and recalibrate from the comfort of your home. Visit stjohndivine.org for more dates and to register.

TUESDAYS AT 6

Tuesdays, April 13 – May 25; 6 p.m.

The music staff of the Cathedral brings extraordinary live music to your home every Tuesday at 6 p.m. Concerts will be streamed to Facebook, YouTube, and stjohndivine.org.

BLESSING OF THE BICYCLES AND SPRING FESTIVAL

Saturday, May 1

Visit stjohndivine.org for more information.

DAILY WORSHIP SCHEDULE

SERVICE OF THE WORD, SUNDAY, 11 A.M.

MORNING PRAYER, MONDAY – SATURDAY, 8:30 A.M.

EVENING PRAYER, MONDAY – SATURDAY, 5:30 P.M.

COMPLINE, WEDNESDAY, 8:30 P.M.

CLERGY CHANGES

NAME	FROM	TO	DATE
The Rev. Joseph Campo	Rector, St. John's/St. Paul's, South Salem	Retirement	July 1, 2021
The Rev. Margaret Sullivan	Priest- in-Charge, St. Andrew's, Walden and Priest- in-Charge, St. Francis of Assisi, Montgomery	Retirement	May 23, 2021
The Rev. Kyrie Kim	Diocese of Seoul, Anglican Church of Korea	Missioner for Asian Ministries, Diocese of NY and Pastor, Metropolitan Japanese Ministry, and new Korean ministry	April 1, 2021
The Rev. Canon Franklin L. Reid	Priest-in-Charge, Good Shepherd, Bronx	Priest-in-Charge, St. Paul's, Spring Valley	April 4, 2021
The Rev. Tami L. Burks	Priest-in-Charge, All Saints', Harrison and Associate Rector, St. Thomas', Mamaroneck	Interim Priest, St. Thomas', Mamaroneck	March 1, 2021
The Rev. JoAnne Campo	Supply-Plus, St. Andrew's, Hartsdale	Retirement	March 7, 2021
The Rev. Masud Ibn Syedullah, TSSF	Vicar, St. Paul's and Trinity Parish, Tivoli	Retirement	February 14, 2021
The Rev. Carol Gadsden	Rector, St. Thomas', Mamaroneck	Retirement	February 28, 2021
The Rev. Jean- Pierre Seguin	Assistant, St. John's/Western Run, Reisterstown, MD	Vicar, Delaware Catskill Regional Ministry	January 1, 2021
The Rev. Canon Diana S. Scheide	Vicar, Delaware Catskill Episcopal Ministry	Canon Missioner, Delaware Catskill Episcopal Ministry	January 1, 2021
The Rev. Charles D. Mayer	Supply-Plus, Trinity, and St. Paul's on the Hill, Ossining	Priest-in-Charge, Trinity, and St. Paul's on the Hill, Ossining	January 2, 2021
The Rev. Charles (Chuck) Kramer	Rector, St. James', Hyde Park	Retirement	January 10, 2021
The Rev. Adam Spencer	Associate for Pastor Care, St. Thomas', Manhattan	Rector, St. Elisabeth's, Glencoe, IL	January 10, 2021
The Rev. Anthony Stephens	Vicar, St. John's-in-the-Wilderness, Stony Point	Interim Priest, Zion, Wappingers Falls	January 10, 2021
The Rev. Henry (Hank) O. Tuell IV	Associate, St. Matthew's, Chandler, AZ	Priest-in-Charge, St. John's, Staten Island	January 24, 2021
The Rev. Canon Susan C. Harriss	Senior Associate, Christ Church, Pelham	Interim Priest, Christ Church, Bronxville	January 25, 2021
The Rev. Michael A. Bird	Rector, Christ Church, Bronxville	Vicar, Trinity Wall Street, Manhattan	December 31, 2020
The Rev. Canon David Lee Carlson	Canon Missioner, Delaware Catskill Regional Ministry	Retirement	December 31, 2020
The Rev. J. Cooper Conway	Priest-in-Charge, Trinity, and St. Paul's on the Hill, Ossining	Retirement	December 31, 2020
The Rev. Kathleen H. Berkowe	Priest-in-Charge, Holy Communion, Mahopac	Retirement	November 1, 2020
The Rev. Matthew Slack Engleby	Missioner, El Hogar Projects, Honduras	Interim Priest, Christ Church, Tarrytown	November 1, 2020
The Rev. Tyler Jones	Retirement	Interim Priest, Christ Church Riverdale, Bronx	November 1, 2020
The Rev. Jean Baptiste Kenol Rock	Supply, Diocese of NY	Priest-in-Charge, St. John's, Bridgeport, CT	November 2, 2020
The Rev. Patrick J. Williams	Interim Dean, St. Mary's Cathedral, Memphis, TN	Priest-in-Charge, St. Martin's / St. Luke's (Harlem), Manhattan	November 15, 2020
The Rev. Victoria D. Duncan	Priest-in-Charge, St. John's, New City and Priest-in-Charge, St. Paul's, Chester	Priest-in-Charge, St. John's, New City	November 30, 2020
The Rev. Deborah Magdalene	Rector, Zion, Wappingers Falls	Retirement	October 18, 2020
The Rev. Deacon James (Jim) Pecoy III	Ordained Deacon September 19 (Diocese of NY)	Deacon, Delaware Catskill Regional Ministry	September 20, 2020
The Rev. Deacon Cristóbal (Chris) Colón	Ordained Deacon September 19 (Diocese of NY)	Deacon, Good Shepherd, Newburgh	September 20, 2020
The Rev. Deacon Pedro L. Rodríguez, Jr.	Deacon, St. Matthew & St. Timothy, Manhattan	Deacon, St. James' Church (Fordham), Bronx	September 27, 2020
The Rev. Heidi Rose Thorsen	Ordained Priest September 19 (Diocese of NY)	Assistant Rector, Trinity on the Green, New Haven and Associate Chaplain, Episcopal Church at Yale, New Haven	April 1, 2020
The Rev. Meredith Eve Ward	Ordained Priest September 19 (Diocese of NY)	Associate, Ascension, Manhattan	March 8, 2020



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A Year of Ordinations



ORDINATION OF TRANSITIONAL DEACONS—MARCH 7, 2020

From left to right: The Rev. Deacon George Diaz; The Rev. Terence A. Lee (preacher); The Rev. Heidi Rose Thorsen; The Rt. Rev. Mary D. Glasspool; The Rev. Sr. Marie Promise Atelon, S.S.M.; The Rev. Meredith Eve Ward; The Rev. Deacon Wilson Estil; and The Rev. Canon Charles W. Simmons.



ORDINATION OF DEACONS AND PRIESTS—SEPTEMBER 19, 2020

Front row left to right: The Rt. Rev. Allen K. Shin; The Rt. Rev. Andrew ML Dietsche; The Rt. Rev. Mary D. Glasspool. Front row left to right: The Rev. Deacon Cristóbal Colón; The Rev. Deacon James Pecoy III; The Rev. Heidi Rose Thorsen; The Rev. Meredith Eve Ward; and The Rev. Hames Hamilton Bates Morton III (ordained on behalf of the Diocese of Virginia).



ORDINATION OF A PRIEST AND TRANSITIONAL DEACONS—MARCH 13, 2021

Front row from left to right: The Rev. Heather Kathleen Sisk; The Rev. Sr. Marie Promise Atelon, S.S.M.; The Rt. Rev. Andrew ML Dietsche; The Rev. Mary Ellen Barber, M.D.; and The Rev. Megan Paige Miller. Back row from left to right: The Rev. Canon Charles W. Simmons; The Rev. Deacon Pedro L. Rodriguez, Jr.; The Rev. Deacon Suzanne McNiff; and The Rev. Caroline Stacey (preacher).