

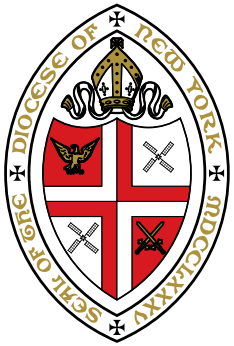
# Children, Youth and Young Adult Issue

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# THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

SUMMER/FALL 2021



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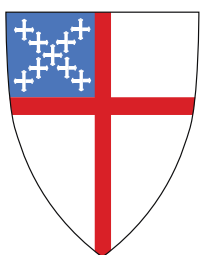
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"We encounter God through audacity," says Troy Collazzo, 2020-2021 New York Service and Justice Collaborative fellow, of his generation.

### 9 | Breaking Through Isolation

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Catherine Barnett describes a Covid year of Sunday School at Christ Church, New Brighton on Staten Island.

## Online at [episcopalnewyorker.org](http://episcopalnewyorker.org)

### Covid on Campus

The Rev. Ryan Kuratko, the Episcopal religious life adviser at Columbia University and Episcopal campus-chaplain for Harlem, Uptown and the Bronx, described campus ministry in pandemic times.

*Online at [episcopalnewyorker.org/2021/covcamp](http://episcopalnewyorker.org/2021/covcamp).*

### Fruitful Disruption

"Participating in Family Compline, a service by kids for everyone, week after week for over a year now, has been one of the greatest unexpected blessings that 2020 has borne," writes Sophia Greenberg and younger members of St. John's, New City of one of that parish's responses to Covid. *Online at [episcopal-newyorker.org/2021/newcity](http://episcopal-newyorker.org/2021/newcity).*

### Welcome from the Kids

Deacon Elena Barnum of St. Michael's in Manhattan describes the open-hearted hospitality of two of the congregation's young members on Palm Sunday, 2019. *Online at [episcopalnewyorker.org/2021/palms](http://episcopalnewyorker.org/2021/palms).*

### Youth Grantmaking

The Rev. Kate Malin of Christ's Church, Rye, describes a new grantmaking program at her church that is run by teen members of the congregation. *Online at [episcopalnewyorker.org/2021/ygb](http://episcopalnewyorker.org/2021/ygb).*

### Make Space for Youth

"As aging adults, we have high expectations for [our youth] in the future of the Church," writes Stephanie Harris-Ash. "We ought to be accommodating, accepting, and open to listening to their ideas and more modern ways of performing tasks... We need to hear and see each other as we resurrect." *Online at [episcopalnewyorker.org/2021/all-ages](http://episcopalnewyorker.org/2021/all-ages).*

### Pandemic Youth Arts Education: Nesin Cultural Arts in Monticello

"As the spring and summer continued, NCA moved to more efficient platforms as they learned to cope with the limitations of internet service in the area,"

write Marina Lombardi and SK Doyle... NCA was an invaluable resource to other youth programs funded by Episcopal Charities... generously sharing these resources and successes with other program leaders." *Online at [episcopalnewyorker.org/2021/nesin](http://episcopalnewyorker.org/2021/nesin).*

### The Grace Year Program

The Rev. Alison Quin writes of the young adult intentional community at Grace Church, Millbrook, that welcomed its first cohort of fellows in 2018. *Online at [episcopalnewyorker.org/2021/gy](http://episcopalnewyorker.org/2021/gy).*

### The Beginnings of Faith

ENY regular Pamela Lewis describes the formational moments of her faith. "I know that everything I needed to know about faith and spirituality, I learned at home," she writes. *Online at [episcopal-newyorker.org/2021/palfait](http://episcopal-newyorker.org/2021/palfait).*

### Girls' Friendly Society Update

An update on the recent experiences and activities of the branches of the Girls' Friendly Society based at St. Margaret's and St. Luke's Churches in the Bronx. *Online at [episcopalnewyorker.org/2021/gfs](http://episcopalnewyorker.org/2021/gfs).*

### "Did You Know?" Video Series Appeals to All Ages

Patty Allen of St. James' Church in Manhattan writes of the success of that church's recent series of short videos. Said parishioner Caroline Ingalls, a parent of two toddlers, "Did You Know? is very engaging and I'm learning more about all the little secrets of the Church that I didn't know about before." *Online at [episcopalnewyorker.org/2021/didyoud](http://episcopalnewyorker.org/2021/didyoud).*

### Youth and Justice

"The power to address homelessness and poverty lies in the dynamism of our communities—within our churches and our youth," writes Shania Ninan of All Saints', Valley Cottage. "We have that dynamism. Now it is simply a matter of how we choose to use it." *Online at [episcopalnewyorker.org/2021/ninan](http://episcopalnewyorker.org/2021/ninan).*

## Cathedral's ACT Program Hits 50

"It is hard to find someone in the neighborhood who does not have a personal connection to ACT," says Erica Galluscio in this assessment and celebration of the Cathedral Church of Saint John the Divine's keystone program for young people. *Online at [episcopalnewyorker.org/2021/act](http://episcopalnewyorker.org/2021/act).*

## Teach Your Children Well

"Scripture teaches us to live with humility, but all too often we arrogantly fail to question our belief that we know beyond doubt what is in the best interests of our children," writes Stanley Weinberg. He provides some pointers for doing it better. *Online at [episcopalnewyorker.org/2021/sw](http://episcopalnewyorker.org/2021/sw).*

## What Do You Do While Waiting to Be Confirmed?

At St. Matthew's, Bedford, they continued "their program of preparation for this important rite. From online, to outdoor, to hybrid, to online again, and finally back to outdoor, we pivoted and found a way to duly prepare these 24 youths, patiently waiting all the while to hear when our confirmation date would be." Full story by the Rev. Drew Courtright. *Online at [episcopalnewyorker.org/2021/bedconf](http://episcopalnewyorker.org/2021/bedconf).*

## Defending the Faith

"We should be able to say," writes Sheba Delaney in an article inspired by going back to college at

the age of 66, "This is why I go to church. This is why I fall on my knees before the cross. This is why I participate in the ritual of the body and the blood... What any person, young or otherwise, does with this information is up to them. But at least we will have spoken our truth, and there is power in that." *Online at [episcopalnewyorker.org/2021/fiddef](http://episcopalnewyorker.org/2021/fiddef).*

## Interview with Rev. Kevin VanHook II, the New Executive Director of Episcopal Charities

An interview of the (relatively) recently appointed new executive director of Episcopal Charities by the Rev. Frank Alagna, rector of Holy Cross/Santa Cruz in Kingston. *Online at [episcopalnewyorker.org/2021/vanh](http://episcopalnewyorker.org/2021/vanh).*

## Kelly Lattimore – Iconographer for Today

Pamela Lewis profiles category-busting icon painter Kelly Lattimore. *Online at [episcopalnewyorker.org/2021/lattimore](http://episcopalnewyorker.org/2021/lattimore).*

## Diocesan News

Reparations webinars; Wårdens' Conference links; PPP Loans; Diocesan Covid-19 protocols; New Episcopal Charities Executive Director; Episcopal Charities receives \$1 million anonymous donation; Diocesan Convention plans; Episcopal Futures. *Online at [episcopalnewyorker.org/dio-news](http://episcopalnewyorker.org/dio-news).*

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J. CHESTER JOHNSON  
**DAMAGED HERITAGE**  
THE ELAINE RACE MASSACRE AND A STORY OF RECONCILIATION  
FOREWORD BY SHEILA L. WALKER

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

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

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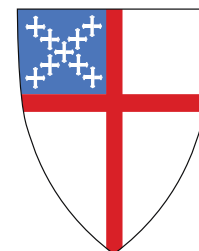


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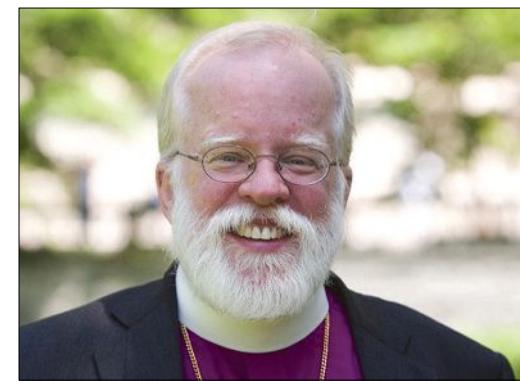
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## Make Space to Let the Children Lead Us

By the Rt. Rev. Andrew ML Dietsche

I think that most Episcopalians in the Diocese of New York are aware of the long association of the writer Madeleine L'Engle with our diocesan Cathedral of St. John the Divine. For some forty years, she was the librarian of the cathedral library in Diocesan House, and after her death in 2007, the library was designated a National Literary Landmark, and there is a plaque on the wall of the building to declare it. Now, she is buried in the columbarium in the Chapel of Saint Ansgar in the cathedral, and when I am wandering or pacing in the church, thinking about the things I have to think about, I will often go into the columbarium and lay my hand on the stone behind which she and her husband rest, and marvel at the mind and spirit which touched so many young minds and spirits.

I didn't grow up with Madeleine's books. No one told me about her. But my wife Margaret knew. *A Wrinkle in Time*, and *The Arm of the Starfish*, and so many others of her books, were favorites of Margaret's when she was growing up, being as they were, both written for children and at the same time so profoundly intelligent. Through imaginative stories, Madeleine introduced children, whether they were aware of it or not, both to the deep currents of the Christian faith and to the miracles and wonders of science. When Margaret and I had our own daughters, Margaret introduced them to these wonderful books on which she had been raised and watched as their minds and imaginations were so brilliantly opened, which is the power of really good books.

On the morning that Madeleine died, Don Lundquist, who was on the cathedral staff at that time, sent an email to all those of us who worked at 1047 Amsterdam Avenue, on the cathedral staff or bishop's staff, to inform us of her passing, and attached a photograph of Madeleine, from long ago, working at her desk in the cathedral library. By then, my daughter Meghan had become the buyer of children's books at BookPeople, an independent bookstore in Austin, Texas, so I forwarded the message and picture on to her. Within thirty minutes, Meghan had enlarged and printed the picture, and gathered all of Madeleine's books from the shelves, and erected a commemorative display—really, a shrine—in the bookstore. You could do no less.

The ideas and stories to which we introduce our children—both our own children, if we have them, and the children in our congregations—will shape them and move them and teach them what to care about and what not to care about. If those ideas and stories are smart and sacred and funny and moving and troubling and challenging, our children will become smart and sacred and funny and moving and troubling and challenging, too. They will grow up to become interesting people we will want to know. And then they will teach their children too, and this is how the world goes on and remains more and more a place worth the trouble.

I think that the longer we live the harder it is to remember what our minds were like when we were children, or how we thought about the things we thought about. We will certainly remember things we did and things which were done to us or for us. But any remembrance of the desires and hopes and fears and confusions of our own childhoods will necessarily be now so encumbered by our growing up, that it may be impossible for us to see again, even in glimpses, through our own younger eyes and with our own younger spirits. And this is a terrible loss. I look through old drawers and find the shells and rocks and bones and pinecones and feathers, and also the bottle caps and random nuts and bolts and discarded shards of colored glass, that I picked up and carried home in my pockets when I was little and wonder now what talismans these things had been for me. I take up children's books I read sixty years ago and try to read them again, but the thread that tied me to these stories has been broken.

So, thanks be to God for those few, like Madeleine L'Engle, who never forgot, and who could write to and for children in their very best selves. And who shows us, when we re-read her books, the magic and mystery and wonder, and the possibility of the impossible, and “the substance of things hoped for and the evidence of things not seen,” that make up the fabric of children's spirituality. C.S. Lewis could write about the other, amazing world behind the back of the closet—which children always suspected was there anyway—and take them there, to the land of Narnia and Aslan the Lion, and talk to them of God in language they already instinctively knew and then bring them back different and better. The Harry Potter books unfold a world in which magic is real and anything can happen at any time, and the world is both wonderful and tragic, very good but sometimes evil, and that is part of childhood too, and it is how children come to the stories of the Bible.

I think that it is precisely this capacity for amazement, and longing for adventure, and desire to see the never-before-seen and yearning to do the never-before-done, and also the broken-heartedness and the fears, and the wide, shining eyes of laughter and sorrow, which are already present in every kid—these are their spiritual riches. And I think it is our call and responsibility as Christian educators to make a space in the thicket of the world and let them lead us there, where the Holy Spirit may come and be among us to gather all that up and slowly reveal to all the little ones the Christ they already incredibly, wonderfully intuit. And walk alongside them forever.

+Andy

# Hacer Espacio Para Dejar Que los Niños Nos Guíen

Por el Revdmo. Obispo Andrew ML Dietsche

Creo que la mayoría de los Episcopales de la Diócesis de Nueva York son conscientes de la larga asociación de la escritora Madeleine L'Engle con nuestra Catedral diocesana de San Juan el Teólogo. Durante unos cuarenta años, fue la bibliotecaria de la biblioteca de la catedral en la Casa Diocesana, y después de su muerte en 2007, la biblioteca fue designada Monumento Literario Nacional, y hay una placa en la pared del edificio para declararlo. Ahora está enterrada en el columbario de la Capilla de San Ansgar de la catedral, y cuando estoy paseando o caminando por la iglesia, pensando en las cosas que tengo que pensar, a menudo voy al columbario y pongo mi mano en la piedra tras la que descansan ella y su marido, y me maravillo de la mente y el espíritu que tocaron tantas mentes y espíritus jóvenes.

No crecí con los libros de Madeleine. Nadie me habló de ella. Pero mi esposa Margaret sí lo sabía. *Una Arruga en el Tiempo*, y *El Brazo de la Estrella de Mar*, y tantos otros de sus libros, eran los favoritos de Margaret cuando fue creciendo, siendo como eran, ambos escritos para niños y al mismo tiempo tan profundamente inteligentes. A través de historias imaginativas, Madeleine introdujo a los niños, estuvieran conscientes de ello o no, tanto a las corrientes profundas de la fe cristiana como a los milagros y maravillas de la ciencia. Cuando Margaret y yo tuvimos nuestras propias hijas, Margaret les presentó estos maravillosos libros con los que ella se había criado y observó cómo sus mentes y su imaginación se abrían de forma brillante, ese es el poder de libros realmente buenos.

La mañana en que Madeleine murió, Don Lundquist, que formaba parte del personal de la catedral en aquel momento, envió un correo electrónico a todos los que trabajábamos en el 1047 de la Avenida Ámsterdam, en el personal de la catedral o del obispado, para informarnos de su fallecimiento, y adjuntó una fotografía de Madeleine, de hace mucho tiempo, trabajando en su escritorio en la biblioteca de la catedral. Para entonces, mi hija Meghan se había convertido en la compradora de libros infantiles en BookPeople, una librería independiente de Austin (Texas), así que le reenvié el mensaje y la foto. En treinta minutos, Meghan amplió e imprimió la foto, reunió todos los libros de Madeleine de las estanterías y montó una exposición conmemorativa -en realidad, un santuario- en la librería. No podía hacer menos.

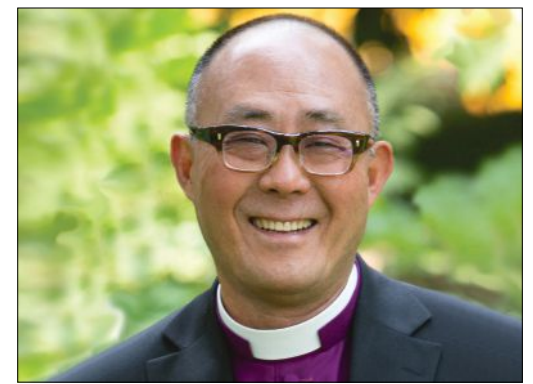
Las ideas y las historias que presentamos a nuestros niños -tanto a nuestros propios hijos, si los tenemos, como a los niños de nuestras congregaciones- los formarán y los conmoverán y les enseñarán lo que debe y no debe importarnos. Si esas ideas e historias son inteligentes y sagradas, divertidas y conmovedoras e inquietantes y desafiantes, nuestros hijos también lo serán. Crecerán y se convertirán en personas interesantes que queremos conocer. Y entonces ellos también enseñarán a sus hijos, y así es como el mundo continúa y sigue siendo cada vez más un lugar que vale la pena.

Creo que cuanto más vivimos, más difícil es recordar cómo eran nuestras mentes cuando éramos niños, o cómo pensábamos en las cosas que pensábamos. Seguramente recordaremos las cosas que hicimos y las que nos hicieron o las que fueron hechas por nosotros. Pero cualquier recuerdo de los deseos, las esperanzas, los miedos y las confusiones de nuestra propia infancia estará necesariamente tan cargado de nuestro crecimiento, que nos será imposible volver a ver, aunque sea de refilón, a través de nuestros propios ojos más jóvenes y con nuestros propios espíritus más jóvenes. Y esto es una pérdida terrible. Miro en los viejos cajones y encuentro las conchas y las piedras y los huesos y las piñas y las plumas, y también los tapones de las botellas y las tuercas y los tornillos al azar y los fragmentos de vidrio de colores desechados, que recogía y llevaba a casa en mis bolsillos cuando era pequeño y me pregunto ahora qué talismanes habían sido estas cosas para mí. Retomo los libros infantiles que leí hace sesenta años y trato de volver a leerlos, pero el hilo que me unía a esas historias se ha roto.

Así pues, gracias a Dios por aquellos pocos, como Madeleine L'Engle, que nunca olvidaron y que pudieron escribir para y por los niños en su mejor forma. Y que nos muestra, cuando releemos sus libros, la magia y el misterio y la maravilla, y la posibilidad de lo imposible, y "la sustancia de las cosas que se esperan y la evidencia de las cosas que no se ven", que conforman el tejido de la espiritualidad infantil. C.S. Lewis podía escribir sobre el otro mundo asombroso que hay detrás del armario -que los niños siempre sospechaban que estaba ahí de todas maneras- y llevarlos allí, a la tierra de Narnia y de Aslan el León, y hablarles de Dios en un lenguaje que ya conocían intuitivamente y luego traerlos de vuelta siendo diferentes y mejores. Los libros de Harry Potter despliegan un mundo en el que la magia es real y cualquier cosa puede suceder en cualquier momento, y el mundo es a la vez maravilloso y trágico, muy bueno, pero a veces malvado, y eso también forma parte de la infancia, y es como los niños llegan a las historias de la Biblia.

Creo que es precisamente esta capacidad de asombro, y el anhelo de aventura, y el deseo de ver lo nunca antes visto y el anhelo de hacer lo nunca antes hecho, y también el corazón roto y los temores, y los ojos amplios y brillantes de la risa y el dolor, lo que ya está presente en cada niño: estas son sus riquezas espirituales. Y creo que es nuestro llamado y responsabilidad como educadores cristianos hacer un espacio en la densidad del mundo y dejar que nos lleven allí, donde el Espíritu Santo pueda venir y estar entre nosotros para recoger todo eso y revelar lentamente a todos los pequeños el Cristo que ya ellos increíblemente, maravillosamente intuyen. Y caminar junto a ellos para siempre.





## A Child and a Miracle

By the Rt. Rev. Allen K. Shin

*"There is a boy here who has five barley loaves and two fish. But what are they among so many people?" (John 6:9)*

**M**any years ago, some seminary classmates and I organized a mission trip to Cuba. Among many inspiring moments was a birthday party for a youth group member at the Havana cathedral. Each arriving child brought a gift, and it was all food and drink. Some brought a can of soda; others brought an egg; a couple of others brought a small loaf of bread or a small amount of sandwich meat. Before long, there was food and drink to satisfy everyone. We learned that the gift each child brought was from his or her weekly ration. I could help being moved by the spirit of generosity in these young people despite the scarcity they were living under and felt ashamed of my own lack of generosity despite the abundance back home.

The scripture verse above comes from John's account of the miracle story of the loaves and the fish. It is about a paradigm shift from scarcity to abundance, at the heart of which is this anonymous boy with five barley loaves and two fish. In Greek, the boy is referred to as a little child, *paidarion*, and is thought to be from a humble background, as barley bread was a staple of the poor. What were five barley loaves and two fish for such a large crowd indeed? But to this little child they were everything he had—and yet he freely offered them all. This anonymous, insignificant, poor little child with his small, insignificant gift became the instrument of a miraculous grace that changed the paradigm of life from scarcity to abundance and must have had a profound impact on the faith of those who experienced it.

When I was serving at a parish on Long Island some years ago, I used to give children-oriented homilies in the family services. One Sunday, the Gospel story was a miracle story. Without much thought or expectation, I asked the children, "What is the difference between magic and a miracle?" One child raised his hand and said, "Magic doesn't change anything, but a miracle does." A poignant, awesome moment of silence! That little child understood what a miracle is better than any adult in church. I ditched the rest of my homily and let those words be the Gospel message for the day.

Children can experience and connect with the mystery of God in a way which can only come from a spirit of innocence and openness. I have seen it again and again. The Bible gives many examples of youth called to be God's prophetic voices and agents of grace and transformation. I am convinced that the children and youth in our church have the gift and the power of the Spirit to make a difference, a miraculous difference, in the church today. We wish for children to fill the pews yet are seldom willing to empower them to be agents of grace and transformation. When we are praying for a miracle, we are essentially praying for change, sometimes a radical change. The youth are not the future of the church but the present members of the church. What would happen if we let them offer their spiritual gifts and empowered them to play a critical role in the church? We might just see a miracle.

+ Allen

## Un Niño y un Milagro

Por el Revdmo. Obispo Allen K. Shin

*"Aquí está un niño que tiene cinco panes de cebada y dos pescados pequeños; pero ¿qué es esto para tanta gente?" (Juan 6:9)*

**H**ace muchos años, algunos compañeros del seminario y yo organizamos un viaje misionero a Cuba. Entre los muchos momentos inspiradores hubo una fiesta de cumpleaños para un miembro del grupo de jóvenes en la catedral de La Habana. Cada niño que llegaba traía un regalo, y todo era comida y bebida. Algunos trajeron una lata de refresco; otros, un huevo; un par más trajeron un pequeño pedazo de pan o una pequeña cantidad de carne para bocadillos. Al poco tiempo, había comida y bebida para satisfacer a todos. Nos enteramos de que el regalo que traía cada niño era de su ración semanal. No pude evitar sentirme conmovido por el espíritu de generosidad de estos jóvenes a pesar de la escasez en la que vivían y me sentí avergonzado por mi propia falta de generosidad a pesar de la abundancia en mi país.

El versículo bíblico anterior procede del relato de Juan sobre el milagro de los panes y los peces. Se trata de un cambio de paradigma de la escasez a la abundancia, en cuyo centro está este niño anónimo con cinco panes de cebada y dos peces. En griego, al niño se le llama *paidarion*, y se cree que es de origen humilde, ya que el pan de cebada era un alimento básico para los pobres. ¿Qué eran de hecho cinco panes de cebada y dos peces para una multitud tan grande? Pero para este pequeño niño eran todo lo que tenía, y sin embargo lo ofreció todo libremente. Este niño anónimo, insignificante y pobre, con su pequeño e insignificante regalo, se convirtió en el instrumento de una gracia milagrosa que cambió el paradigma de la vida,

pasando de la escasez a la abundancia, y debió de tener un profundo impacto en la fe de quienes lo experimentaron.

Hace algunos años, cuando servía en una parroquia de Long Island, solía dar homilias orientadas a los niños en los servicios familiares. Un domingo, la historia del Evangelio era una historia de milagro. Sin pensarlo mucho ni esperarlo, le pregunté a los niños: "¿Cuál es la diferencia entre la magia y el milagro?". Un niño levantó la mano y dijo: "La magia no cambia nada, pero un milagro sí". Un momento de silencio conmovedor e impresionante. Ese niño entendió lo que es un milagro mejor que cualquier adulto en la iglesia. Dejé el resto de mi homilía y dejé que esas palabras fueran el mensaje evangélico del día.

Los niños pueden experimentar y conectar con el misterio de Dios de una manera que solamente puede venir de un espíritu de inocencia y apertura. Lo he visto una y otra vez. La Biblia ofrece muchos ejemplos de jóvenes llamados a ser voces proféticas de Dios y agentes de gracia y transformación. Estoy convencido de que los niños y jóvenes de nuestra iglesia tienen el don y el poder del Espíritu para marcar una diferencia, una diferencia milagrosa, en la iglesia de hoy. Deseamos que los niños llenen los bancos, pero rara vez estamos dispuestos a capacitarlos para que sean agentes de la gracia y la transformación. Cuando rezamos por un milagro, esencialmente estamos rezando por un cambio, a veces un cambio radical. Los jóvenes no son el futuro de la iglesia, sino los miembros actuales de la misma. ¿Qué pasaría si les dejáramos ofrecer sus dones espirituales y los empoderáramos para desempeñar un papel fundamental en la iglesia? Podríamos ver un milagro.

+ Allen

## Back to School!

By the Rt. Rev. Mary D. Glasspool

**W**hen I was growing up in Goshen, New York, school always started the Tuesday after Labor Day. Even though it meant the end of vacation time, I looked forward to seeing my friends again and sharing adventures we all had over the summer months. I also looked forward to learning new things, getting to know new teachers, and seeing who would be in my class or classes.

Going back to school in 2021 is a wholly different experience for young people. A friend of mine has two children: one age 11 and one age 13. They went back to school in early August. The 13-year-old was overjoyed to see her friends again and had a very positive experience returning to in-person classes. The 11-year-old had started in a new school last year, but the schooling was entirely remote. He was a bit more challenged in going back to school and reported to his mother *People are telling me what to do and when to do it!*

Young people today are facing challenges I never dreamed of when I was young and thinking about that has put young people everywhere on my heart and in my prayers as they return or adapt to new ways of learning. Will they be able to make friends and develop necessary social skills? Will they be safe and healthy as the adults argue over face masks and vaccines? Will they have teachers who really care about teaching and about them?



When I attended elementary school, my Mom always packed a lunch box for me. It usually had a bologna and cheese sandwich on white bread with the crusts cut off, a piece of fruit, and some cookies. There was also a little note inside, and I looked forward to reading that note as much as I enjoyed eating lunch. The note might say "I love you!" or "How was recess?" or it might be a drawing or smiley face (primitive emoji). Whatever the note said, I loved the surprise of it and the daily reassurance of my mother's love.

Many of our churches have a "Blessing of the Backpacks" or something equivalent at the start of a school year. These backpacks can be filled with pencils and pens, small dictionaries, notebooks, Kleenex, and hand sanitizer. Metaphorically speaking, what could we put in the backpacks of our young people to equip them for the coming year? I would put a huge amount of patience in each backpack (although I don't know exactly how that works since I never had any patience as a child!). I would offer a dose of *flexibility* and another of *creativity*. I would infuse the backpack with a *playful spirit* and a prayer that the owner of the backpack had a *positive sense of themselves*. Most importantly I would put a love note in every backpack. Maybe it would say something like this: "You are my beloved child with whom I am well pleased."

## ¡De Vuelta a la Escuela!

Por la Revdma. Obispa Mary D. Glasspool

**D**urante mi infancia en Goshen, Nueva York, la escuela siempre comenzaba el martes después del Día del Trabajo. Aunque significaba el fin de las vacaciones, estaba deseando volver a ver a mis amigos y compartir las aventuras que todos habíamos vivido durante los meses de verano. También tenía ganas de aprender cosas nuevas, conocer a los nuevos profesores y ver quiénes estarían en mi clase o en las clases.

De vuelta a la escuela en 2021 es una experiencia totalmente diferente para los jóvenes. Un amigo mío tiene dos hijos: uno de 11 y otro de 13 años. Volvieron al colegio a principios de agosto. La de 13 años estaba encantada de volver a ver a sus amigos y tuvo una experiencia muy positiva al volver a las clases presenciales. El de 11 años había empezado en un nuevo colegio el año pasado, pero las clases eran totalmente a distancia. El regreso a la escuela le supuso un reto mayor y le informó a su madre: "*¡La gente me dice lo que tengo que hacer y cuándo tengo que hacerlo!*"

Los jóvenes de hoy en día se enfrentan a retos que nunca soñé cuando era joven y pensar en ello ha puesto a los jóvenes de todo el mundo en mi corazón y en mis oraciones mientras vuelven o se adaptan a nuevas formas de aprendizaje. ¿Serán capaces de hacer amigos y desarrollar las habilidades sociales necesarias? ¿Estarán seguros y sanos mientras los adultos discuten sobre mascarillas y vacunas? ¿Tendrán profesores que realmente se preocupen por la enseñanza y por ellos?

Cuando yo iba a la escuela primaria, mi madre siempre me preparaba una vianda. Normalmente llevaba un sándwich de mortadela y queso en pan blanco sin corteza, una porción de fruta y algunas galletas. También había una pequeña nota en el interior, y yo esperaba leer esa nota tanto como disfrutaba comiendo el almuerzo. La nota podía decir "¡Te quiero!" o "¿Qué tal el recreo?" o podía ser un dibujo o una cara sonriente (emoji primitivo). Dijera lo que dijera la nota, me encantaba la sorpresa y la confirmación diaria del amor de mi madre.

Muchas de nuestras iglesias celebran una "Bendición de las mochilas" o algo equivalente al comienzo del año escolar. Estas mochilas pueden estar llenas de lápices y bolígrafos, pequeños diccionarios, cuadernos, toallitas y desinfectante para las manos. Metafóricamente hablando, ¿qué podríamos poner en las mochilas de nuestros jóvenes para equiparlos para el próximo año? Yo pondría una gran cantidad de paciencia en cada mochila (aunque no sé exactamente cómo funciona eso, ya que nunca tuve paciencia de niña). Ofrecería una dosis de *flexibilidad* y otra de *creatividad*. Impregnaría la mochila con un *espíritu lúdico* y una oración para que el propietario de la mochila tuviera un *sentido positivo de sí mismo*. Y lo más importante, pondría una nota de amor en cada mochila. Tal vez diría algo así "Eres mi hijo amado con el que estoy muy complacida".

# Seeing Past the Horizon

By Troy Collazzo

**M**y freshman year of college, I found myself doubting my faith for the first time. My father had almost died from hypertension on my high school graduation, and every time I went to the Church for answers, I was immensely disappointed. I felt I was left with two options: There was no God, and what happened was a very unfortunate coincidence; or it was God that orchestrated what happened to my father for reasons both unknown and irrelevant to me, as if I found myself cast in a play as comic relief. I tried out both of those two giant claims and found each impossible. Instead, I decided to pick a course between them, like a ship in a narrow and hazardous fjord. My experience is a microcosm of the spiritual life of young people today. We find ourselves in contact with God, not by accepting certainty, but by actively resisting it.

When searching for meaning again, I discovered *Hallowing the Gaps*, an essay by the Rev. Robert Pennoyer II, a priest of the Church of the Heavenly Rest (and recently appointed head of Grace Church School). In the essay, Pennoyer openly wrestles with becoming a church leader while actively doubting many of the foundational elements of his faith. He even admits that his being Christian has more to do with historical demographics than with providence. This resonated with me in college, and still does every time I read it. Pennoyer was “breaking the fourth wall,” and calling the entire production into question. Yet this calling into question was not a premature denial, but an expectant call to dialogue.

One of my biggest takeaways from Pennoyer’s essay is that faith is like a Seurat

painting, where if you look too closely you will only see a tiny hued dot, but when you back away, you’ll see the full picture.

The interesting thing about dots is that they offer completion without meaning. As a circle they have their own beginning and their own end. The fuzzy edges of a dot offer a horizon, which both betrays its completion and points to something bigger.

Fuzzy dots are, I believe, the best way to describe the institutions young people find themselves in. For centuries, growing up has culminated in a coming of age. This coming of age meant that one had to be instructed in one’s national myth, led through the importance of one’s institutions, and once proved worthy, granted a voice and a place of belonging. Through this coming of age, one would find the boundaries of one’s entire world. With the rise of the internet, though, this paradigm has been shattered. The cultural exploration that was once restricted to those with the privilege of travel has now become commonplace.

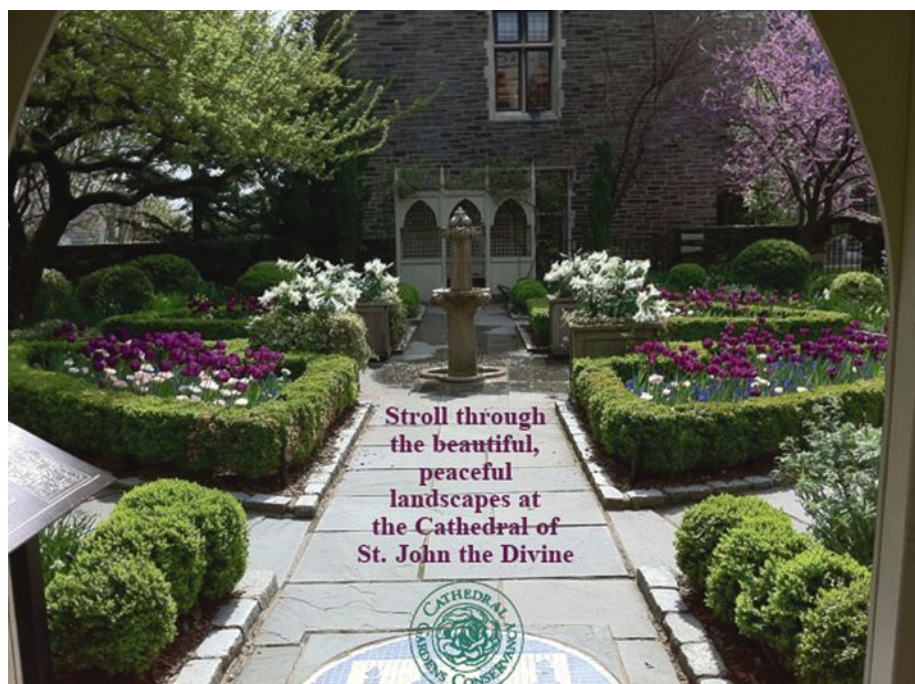
We are constantly made aware that the world is interconnected, and that this dot that we occupy is only a piece of a larger picture. Furthermore, we have become increasingly aware of the fallibility of our institutions. In politics and religion, trust in our leaders has dissolved to the point of apathy. The idea that we must be silent until those in power allow us to speak is gone. So, where does that leave our spirituality?

Half a century ago, the answer to the dot’s horizon was to reject the “dot” altogether. Anarchy in all things was the way to meaning and existence. If one wanted meaning, one had to find it oneself. As Sartre said, “human life begins on the other side of despair.” Today, this too is rejected as another form of insincere certainty. In the face of a global climate crisis, police brutality, and politicized bigotry, the idea of meaning being personal and invented becomes far too crass to be considered. In this way, we do not encounter God through accepting institutions wholeheartedly, nor through throwing them out entirely. Rather we encounter God through audacity.

We consistently break the fourth wall, and demand that those institutions which claim to show us the way to God “put their money where their mouth is.” The fact that we are in a “fuzzy dot”

is not the issue: The issue is what we do with this reality. We must acknowledge that we take up space and have a responsibility towards it. The fact that our dot has a horizon, which leads to other expressions and realities, is not a reason to fear, but a chance to discover. Young spirituality often looks less reverent than in years past, because God is expected to shake things up, to be put to task, and to make a difference. Finding our voice doesn’t come at the end of our spirituality; it is the beginning of it.

*The author is a current 2020-21 fellow in the New York Service and Justice Collaborative, the Episcopal Service Corps ministry in the Diocese of New York.*



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# Breath of Freedom: Rural and Migrant Ministry's Summer Overnight Leadership Camp

By Grayson Morley

**P**eople often ask why Rural & Migrant Ministry, Inc. (RMM) runs a summer camp. A lot of folks know us as the “farmworker people,” so learning that we’ve run a camp for rural children across New York State for more than 30 years can come as a surprise. What could a week of outdoor activities, the arts, and campfire singalongs have to do with justice?

The answer is that rural dignity starts at the root. Since its inception, our Overnight Summer Leadership Camp has sought to address systemic inequities faced by the children of rural and migrant workers. Rural children of color, especially those from poor and farmworking households, often lack the transportation to attend a summer camp, which, alongside their lived experiences with xenophobia, racism, and classism, leads to an increased sense of isolation from their more advantaged peers. This year, the pandemic has only worsened these effects, disproportionately affecting communities of color. In a normal year, the children who attend our camps are too often left behind. This year, there simply is no alternative: our children must gather again in order to regain their belief in themselves, their future, and their own wellbeing—which is why the theme of this year’s Overnight Summer Leadership Camp is “Breathe.” When we asked the Youth Leaders in our Youth Empowerment Programs what they saw as the number one issue affecting them this past year, the answer was clear: mental health. Their sense of isolation was keen, with many of them living in areas without access to broadband internet, making remote learning either ineffective or outright nonfunctional. RMM’s summer programs have always been about offering

a sense of empowerment, belonging and togetherness, and this year, no matter what, we have committed ourselves to gathering children from across the state once again, with a renewed appreciation for what it means to be in community.

We encourage you to take a moment to see for yourself what our Summer Overnight Leadership Camps are all about. Just visit <https://bit.ly/rmmsummercampvideo> to get a glimpse of what we offer. It’s not just any old summer camp. It’s the birthplace of the future leaders of New York State. It’s the gathering ground for children who will never again feel alone in what they’re going through. It’s the foundation for a life of creative and diligent work for a more just rural New York State. It’s a place where children can be children—a radical concept in a world where they are increasingly made to bear the burdens of hatred and degradation.

And this year, more than anything else, it’s a chance to see what life after COVID-19 can be: better, beautiful, and bountiful.

But we can’t do it without you. Our summer programs are entirely funded by private donations, so we ask that you visit <https://bit.ly/rmmsummercampabout> to learn more about how you can support our Summer Overnight Leadership Camp. Rural dignity cannot wait for adulthood. Systemic change starts from the ground up. Please join us in giving youth throughout the state of New York a chance to “Breathe” once again.

*The author is communications coordinator at Rural and Migrant Ministry, Inc.*



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## Developing the Next Generation of Leaders

By F. Cano

**A**s we emerge from the pandemic's effects on us as a diocese, it has become a critical priority to reimagine old ways of being faithful. The past 1 ½ years have deeply challenged the ways we do "church," what it means to worship, and what it means to be in community with one another as we strive to move closer towards God. For many, our faith patterns have been so profoundly disrupted that it feels almost impossible to know the right way forward, and equally difficult to discern a path to a greater vitality in the Spirit. At Episcopal Futures, a new initiative launched in the Diocese of New York this past Pentecost, we know that a vital part of that path forward is to engage with, train, and bring to the foreground the next generation of Episcopal leadership.

Episcopal Futures aims to foster revitalization of individual congregations through inter-congregational collaboration. Our "Learning Communities" will bring congregations together to build and develop programs to engage with their broader communities in ways that are specific to each congregation's needs.

Young Episcopalians are not just a focus of Learning Communities, but essential keys to congregations' participation in them. Each church forming a Learning Communities leadership team is required to find a lay team member under the age of 30—a requirement that, on first hearing of it, some have called an impossibility; but we've been heartened to see most congregations succeed in finding a suitable young person after careful searching within their communities. We have also seen many young people take the initiative in encouraging their congregations to explore participating in the program. These examples highlight an understanding that is fundamental to Episcopal Futures: Young people are not less faithful, but are less fre-

quently reached out to; and by providing young people with an intentional seat at the table, we as a diocese can ensure that our next generation thrives in leadership.

Episcopal Futures' commitment to youth leadership extends to the makeup of its staff. 29-year-old managing director Abby Nathanson's previous experience includes developing the Grace Year Fellowship at Grace Church Millbrook in Dutchess county. Additionally, I am the program's initiative associate at 21-years-old , and our program manager is 30-year-old David Patiño. The plan is to continue this trend of hiring young leaders to work in the program as our team is expanded.

Through Episcopal Futures, we are striving to build a distinctively Episcopalian culture of collaboration. This cannot be done without the contributions of young people—for not only do young people have new ideas about how to build a culture of connectivity—such as innovative ways to use technology and other media—but their commitment to justice is an essential life-giving element of the process. Indeed, this ethical commitment brings great strength to the whole Episcopal Church, for which the focus on serving all creations of God in the spirit of radical love and inclusion is a distinguishing characteristic. Correspondingly, by providing them with a network of support, the Episcopal Church as a whole can ensure that young people have a much-needed spiritual foundation that strengthens that dedication to justice. We hope you will learn more about our initiative at [episcopal-futures.org](http://episcopal-futures.org).

*The author is the community associate with Episcopal Futures.*

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# Campus Ministry Across the Diocese

By the Rev. Ryan Kuratko

**O**ur leaders in the Episcopal Church have been growing, in faith and in talent, long before they ever join a vestry.

Campus ministry serves as one of the main cultivated fields for the tending of leaders in the Episcopal Church. Like a net strategically positioned in a river, campus ministries and college chaplaincies connect with students and teachers at critical junctures within their lives. Our presiding bishop pursued ordination rather than politics after a conversation with a college chaplain, and his life is more the rule than the exception for many of our leaders throughout New York and the nation.

This is certainly true for campus ministry in our diocese. We presently sponsor a diverse set of growing campus ministries throughout the many institutions of higher education located within its boundaries. These ministries are both growing places, and places where growth happens. We are a vital part of evangelism for the diocese, but we are also a vital part of leadership formation.

Here are some updates on the ongoing strategic work of campus ministry throughout the Diocese of New York:

Covid struck right in the midst of several big transitions around our campus ministries. Every one of our sites was affected. Valuable formation continued and even grew at all of them, but our larger strategic goals were temporarily frozen as things halted around the country and the world. These plans look to be thawing as the worst of the pandemic (we hope) passes with the vaccines, but we remain flexible in increasing our intentional presence around our different ministry centers.

- Vassar College's ministry has continued under the able leadership and passion of the Rev. Leigh Hall, who has built relationships with students online and

in-person in her new role.

- The Rev. Allison Moore's ministry at SUNY New Paltz and Ulster began moments before the pandemic, but her careful work has maintained the food pantry program, and she has also begun to connect with students and faculty in these diverse settings.
- Our Uptown ministry in Harlem, Uptown, and the Bronx, under the leadership of the writer, continues to foster a dynamic community at Columbia and Barnard. It also continues to expand, including a new community at Fordham (though frozen by Covid), and looks to include other institutions in the upper part of the city.
- Our Downtown ministry continues to support students at NYU and elsewhere under the leadership of the Rev. Megan Sanders. It has grown its ecumenical connections with fellow Christian groups and continues to develop relationships with new institutions in the city.
- West Point's ministry continues under the wise leadership of the Rev. Judy Ferguson, whose longevity in the role has benefited our relationship with the academy enormously. She has continued to balance the requirements of the demanding institution with the needs of the cadets for community.

We remain grateful for the support of our diocese in building communities to support college students, faculty, and staff, and we look forward to sharing more as the pandemic lessens.

*The author is religious life adviser, Columbia University, and Episcopal campus-chaplain for Harlem, Uptown and the Bronx.*



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Quarterly academic journal, articles, book reviews and church reviews  
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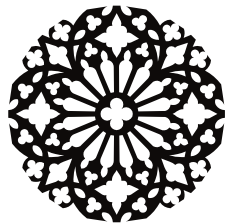
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## The Cathedral Church of **Saint John** the **Divine**

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Due to the ongoing COVID-19 pandemic, dates and times may change. Please visit [stjohndivine.org](http://stjohndivine.org) for updates and COVID attendance policies, and for the Cathedral's full schedule of online and in-person worship services.

### AUGUST

#### NOURISH SENIOR FOOD PANTRY

Thursday, August 26  
10 a.m. – 1 p.m.

### SEPTEMBER

#### TUESDAYS AT 6: DAVID BRIGGS

Tuesday, September 7  
6 p.m.

#### CATHEDRAL SUNDAY WORSHIP

Sunday, September 12  
10:30 a.m.

#### ORDINATION OF PRIESTS

Saturday, September 18  
10:30 a.m.

#### NEW YORK BLOOD CENTER BLOOD DRIVE

Monday, September 20  
10 a.m. – 4 p.m.

#### NOURISH SENIOR FOOD PANTRY

Thursday, September 30  
10 a.m. – 1 p.m.

### OCTOBER

#### THE FEAST OF ST. FRANCIS AND BLESSING OF THE ANIMALS

Sunday, October 3  
10:30 a.m.

#### NEW YORK BLOOD CENTER BLOOD DRIVE

Monday, October 18  
10 a.m. – 4 p.m.

#### HALLOWEEN EXTRAVAGANZA

Friday, October 29  
7 p.m.

## The Journey

*By the Rev. James Lee Burns*

Presence  
Absence  
Presence  
Absence  
Intimations  
Hints  
Breadcrumbs on the path  
Epiphany  
Abandonment  
Lost  
Found  
Lost  
Found  
Again and Again  
Serendipity  
Confusion  
Clarity  
Labor  
Gift  
Love the thread

Into God

*The author is a priest in the diocese.*

### The Center at Mariandale series

## Unity from the Depths: A Contemplative Response to Division

Sat., September 25, 9am - 12:30pm online

### St. Francis of Assisi:

## A Model of Union and Reconciliation

with Fr. Jack Rathschmidt and Don Bisson

Sun., October 24, 9am to 12:30pm online

## Contemplative Prayer & Practices:

## Healing the Wounds of Division

with Gaynell Cronin and Janet Corso

Register: [www.mariandale.org](http://www.mariandale.org)

This series is sponsored by the  
Dominican Sisters of Hope of Ossining, NY

## The Laymen's Club of the Cathedral of St. John the Divine



Since 1908 the women and men of the Laymen's Club have dedicated themselves to works within the Cathedral and on the grounds, and to supporting the Cathedral's mission to the diverse communities it serves. For more information on the Club, visit [the-laymensclub.org](http://the-laymensclub.org).

**Welcoming new members from across the Diocese!**

## Pandemic Journal

By Catherine Barnett

**O**ur weekly Sunday School classes are a respite from the weekday world and a source of spiritual sustenance for our youngest parishioners. They help them make sense of their world, and they provide fuel for their life journeys.

**Jan/Feb 2020:** COVID is vague and faraway.

**March:** On the second Sunday in Lent, we are in church, uncertain, but suggest that the teenagers dial into Zoom.

Lockdown swiftly becomes real in New York, and classes move online. The

teenagers grasp Zoom quickly while teachers struggle to screen share, use breakout rooms, and monitor chats.

**April:** The lockdown stretches from weeks to months. We experiment with meeting times, and different approaches. What is Zoom etiquette? How do we craft together online? We post drawings and screen grabs to our weekly newsletter to give our older parishioners some connection and sense that our children, our futures, while unseen, are still in God's hands.

**May:** Even in our isolation, the world gives us no rest. George Floyd's death stirs so much reaction for the country and for us, who live in the place where Eric Garner died. Our young people are angry, are hurt, are questioning, are fearful.

**June:** We drive by our graduates' houses waving congratulations from our cars. We mourn for old rituals and create new ones.

**July/August:** Summer break also brings inevitable transitions in ministry. Some volunteers aren't coming back.

**September:** Our new youth leaders have varying levels of confidence and experience. They're willing to try the prepared curriculum, and equally ready to go off script if it doesn't work on Zoom.

We are laser focused on every child in the parish, on every possible platform letters, texts, phone calls, and package and love note drop-offs: God loves you! Christ Church loves you! You may be stressed and Zoom-fatigued but come to Sunday School online!

And they do come. Not all of them, not all the time, and many with cameras turned off, but every week we play hangman, create collects and PowerPoints for our Holy Days, and watch videos from our Presiding Bishop. We move through depressions, family disruptions, and death.

**Winter:** We Zoom to Bethlehem for our Christmas pageant and learn about Absalom Jones. Our children interpret scripture and teach us to pray when we hear an ambulance siren.

**Spring, 2021:** We record the Passion Gospel as a youth play. As lockdown eases and vaccines roll out, we get our first in-person view of our 13- and 14-year-olds at their Rite 13. Our graduates stand masked before us as we celebrate their milestones. They have grown so much in this remote year. And so have we.

We do not know what September 2021 will hold. There will be transitions, but there will be Sunday School on Zoom and in person. Our weekly classes are a respite from the weekday world, where we receive spiritual sustenance from our youngest parishioners. They help us make sense of our world and provide fuel for our life journeys.

*The author is a member of Christ Church, New Brighton, Staten Island.*

**Build a your Better Community**

Explore your denomination!  
Access data and info relating specifically to your religious group.

Our *Community Profile Builder* allows you to quickly and easily access social, economic, and religious information about your community.

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Grab you a nice cup of coffee and visit [thearda.com/demographicmap](http://thearda.com/demographicmap) to get started.

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Enter a zip code, city and state, or complete address:  **GO!**

This tool assists church and community leaders in accessing free online information about their communities. The initial map shows the location of other church area and the Community Profile Builder provides you with social, economic, and religious information on the community or neighborhoods you select.

Click here to view a US map and select an area of interest.

**Tools & Resources**

- Community Profile Builder Overview Guide**  
Download this guide for completing a demographic, social and religious profile of your neighborhood or community.
- Community Profile Builder In-Depth Guides**  
The ARDA also offers in-depth guides that focus on a specific aspect of a community, like housing, education, or income. These guides offer more detailed directions for exploring all of the data the ARDA has on a specific aspect of community life. There are in-depth guides for the following areas:
  - Education
  - Family Structure
  - Gender and Age
  - Housing
  - Income, Employment, and Poverty
  - Race and Ethnicity
  - Religion
- U.S. Congregational Reports**  
Generate congregational membership reports for any county, state and urban area in the United States using data collected by the Religious Congregations & Membership Study.

Data Sources: U.S. Census Bureau and Data: ARDA

[www.thearda.com/demographicmap](http://www.thearda.com/demographicmap)

**the ARDA**  
Association of Religion Data Archives

The Association of Religion Data Archives (ARDA), founded in 1997, strives to democratize access to the best data on religion. The targeted audience and the data collection have both greatly expanded since 1998, now including American and international collections and developing features for educators, journalists, religious congregations, and researchers. Data included in the ARDA are submitted by the foremost religion scholars and research centers in the world.



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

**Director, Church Club of New York**

The Church Club of New York is seeking a new Director, to start January 15, 2022. Founded in 1887, the Church Club, comprised mainly of lay Episcopalians, also includes clergy and interested people of any background, and seeks to connect people through fellowship, education, and service. The Church Club conducts its business through small in-person as well as virtual meetings which occur more or less monthly. Membership is composed of people living across the United States, with particular emphasis in the NYC area. Revenue is derived from annual dues, small membership events and an annual dinner. The position is 20 hours a week, (with the intensity of work increasing or decreasing at specific points in the year) and comes with a small office in the West Village, although much of the work can also be done at home. Responsibilities include: scheduling and recruiting speakers for and staging Club events, both in person and online, with the advice of the Board; collecting membership dues and fundraising among the membership and the broader Episcopal Church; managing the Club's records and finances, with the assistance of the Board Treasurer; preparing for regular Board of Trustees meetings; managing the annual benefit event and other periodic fund-raising activities; and maintaining and increasing the Club's membership. The Director is the only paid staff member of the organization and works under the oversight of the Board and President. Qualifications include experience with non-profit organization management and familiarity with QuickBooks and managing virtual meetings and maintaining web and social media presence. The Church Club of New York offers a competitive salary, to be negotiated. The Church Club is committed to advancing equity, diversity, and inclusion, as well as maintaining a safe environment for staff, members, and supporters in the community. To submit a cover letter and résumé with a summary of demonstrable accomplishments, please contact: Professor Nicholas Birns, President of the Board of the Church Club, at [nb2003@NYU.edu](mailto:nb2003@NYU.edu). Deadline for applications is October 15.

**BISHOPS' VISITATION SCHEDULE**

**SEPTEMBER 5 (15 PENTECOST)**

**Bishop Dietsche:**  
Stone Church, Cragmoor

**SEPTEMBER 12 (16 PENTECOST)**

**Bishop Glasspool:**  
Christ Church, Bronxville

**SEPTEMBER 19 (17 PENTECOST)**

**Bishop Dietsche:**  
Christ the Redeemer, Pelham (3 p.m.)  
**Bishop Shin:**  
St. Paul's, Pleasant Valley  
**Bishop Glasspool:**  
Zion, Wappingers Falls

**SEPTEMBER 26 (18 PENTECOST)**

**Bishop Dietsche:**  
Incarnation, Manhattan  
**Bishop Shin:**  
St. John's, Larchmont  
**Bishop Glasspool:**  
Good Shepherd, Roosevelt Island

**OCTOBER 3 (19 PENTECOST)**

**Bishop Dietsche:**  
Cathedral – St. Francis' Day  
**Bishop Shin:**  
St. Thomas, Manhattan  
**Bishop Glasspool:**  
St. John's, Tuckahoe

**OCTOBER 10 (20 PENTECOST)**

**Bishop Dietsche:**  
Christ's Church, Rye (a.m.)  
Metropolitan Japanese Ministry (p.m.)  
**Bishop Shin:**  
Divine Love, Montrose  
**Bishop Glasspool:**  
St. Mary's, Castleton

**OCTOBER 17 (21 PENTECOST)**

**Bishop Dietsche:**  
Holyrood, Manhattan  
**Bishop Shin:**  
St. James, Goshen

**Bishop Glasspool:**  
Grace, West Farms, Bronx

**OCTOBER 24 (22 PENTECOST)**

**Bishop Dietsche:**  
St. Luke in the Fields, Manhattan  
**Bishop Shin:**  
Trinity, Fishkill  
**Bishop Glasspool:**  
Epiphany, Manhattan

**OCTOBER 31 (23 PENTECOST)**

**Bishop Dietsche:**  
St. John's, Kingston  
**Bishop Shin:**  
Messiah, Rhinebeck  
**Bishop Glasspool:**  
Trinity, Garnerville

**NOVEMBER 7 (ALL SAINTS')**

**Bishop Dietsche:**  
St. Matthew's, Bedford  
**Bishop Shin:**  
St. John's, Wilmet  
**Bishop Glasspool:**  
St. John's in the Village, Manhattan

**NOVEMBER 21 (CHRIST THE KING)**

**Bishop Dietsche:**  
Transfiguration, Manhattan  
**Bishop Shin:**  
St. Mary the Virgin, Chappaqua  
**Bishop Glasspool:**  
St. Luke's, Katonah

**CLERGY CHANGES**

NAME	FROM	TO	DATE
<b>The Rev. Canon Petero A.N. Sabune</b>	Priest-in-Charge, SS John, Paul & Clement, Mount Vernon	Retirement	December 31, 2021
<b>The Rev. John E. Covington</b>	Supply-Plus, Grace (City Island), Bronx	Retirement	October 1, 2021
<b>The Rev. Sylvester O. Ekunwe</b>	Vicar, St. Andrew's, Newark	Priest-in-Charge, St. Mary's (Castleton), Staten Island	September 1, 2021
<b>The Rev. Dr. Gawain F. de Leeuw</b>	Rector, St. Bartholomew's, White Plains	Priest-in-Charge, Holy Trinity (Inwood), Manhattan	September 1, 2021
<b>The Rev. Benjamin Udochukwu Nnaji</b>	Priest-in-Charge, St. Edmund's, Bronx	Priest-in-Charge, St. David's, St. Edmund's, St. Simeon's, and Misión San Juan Bautista	September 1, 2021
<b>The Rev. Canon Alan G. Dennis</b>	Rector, St. Mary the Virgin, Chappaqua	Retirement	September 30, 2021
<b>The Rev. Charles (Chuck) Kramer</b>	Retirement	Priest-in-Charge, St. Andrew's, Walden and Priest-in-Charge, St. Francis of Assisi, Montgomery	August 1, 2021
<b>The Rev. Marcella Gillis</b>	Assistant Rector, Christ & Holy Trinity Westport, Connecticut	Rector, Christ the King, Stone Ridge	August 15, 2021
<b>The Rev. Dr. Rosalie Richards</b>	Priest-in-Charge, Our Savior, Manhattan	Retirement	August 30, 2021
<b>The Rev. Owen C. Thompson</b>	Rector, Grace Church, Nyack	Dean, Christ Church Cathedral, Cincinnati, OH	August 31, 2021
<b>The Rev. Canon Victoria Sirota</b>	Rector, St. John's (Getty Square), Yonkers	Retirement	July 1, 2021
<b>The Rev. William B. Dearman</b>	Vicar, St. John the Divine, Tomkins Cove	Retirement	July 14, 2021
<b>The Rev. Garrett M. Mettler</b>	Priest-in-Charge, Trinity, Fishkill and Priest-in-Charge, St. James', North Salem		July 29, 2021
<b>The Rev. Amber Carswell</b>	Associate Rector, Calvary Church, Memphis, TN	Rector, Christ Church, Warwick	June 1, 2021
<b>The Rev. Canon K. Jeanne Person</b>	Canon for Pastoral Care, Diocese of New York	Canon for Pastoral Care, Diocese of New York, and Interim Priest, St. James', Hyde Park	April 11, 2021

**THE EPISCOPAL DIOCESE OF NEW YORK INVITES YOU TO:  
THE 5TH ANNUAL GLOBAL MISSION FAIR  
SATURDAY, OCTOBER 16, 2021**

**“We are One in Jesus: Recentering Global Mission in God’s Reconciliation”**

*2 Corinthians 2:16-20*

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**1047 AMSTERDAM AVE. NEW YORK, NY 10025**

**9AM – 4PM REGISTRATION BEGINS AT 8AM**



**Keynote Speakers:**

**The Rt. Rev. Dickson Chilongani, Bishop of Central Tanganyika, Tanzania**

**The Rt. Rev. Griselda Delgado del Carpio, Bishop of Cuba**

**BOOTHs &  
WORKSHOPS  
FROM OUR  
CURRENT  
MISSION  
PARTNERS**



**SUSTAINABLE  
DEVELOPMENT GOALS  
2021 GRANT  
PARTNERS  
WILL BE  
ANNOUNCED**

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For information and to register, go to: [www.dioceseny.org/ednyevent/global-mission-fair-2021/](http://www.dioceseny.org/ednyevent/global-mission-fair-2021/)**