

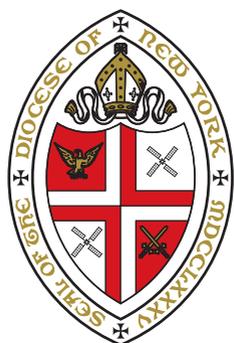
# New Year, New Hope

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# THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

WINTER 2021/2022



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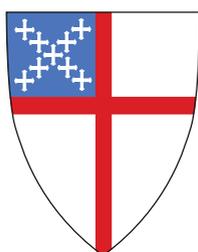
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REX PACIFICVS MAGNIFICATVS EST CVIVS VVLTVM  
DESIDERAT VNIVERSA TERRA  
MAGNIFICATVS EST REX PACIFICVS SVPER OMNES  
REGES VNIVERSAE TERRAE

IN FESTO EPIPHANIAE DOMINI NOSTRI . . . ANNO SALVTIS MCMXIX

Epiphany, etching by F.L.M. Griggs, 1919.

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Pamela Lewis reviews *Spain, 1000-1200: Art at the Frontiers of Faith*, an exhibition at the Cloisters in northern Manhattan of art and objects illustrating the fertile interconnection of Islamic and Christian artistic styles and trends in Spain at the beginning of the second millennium.

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

### Connecting to and Understanding Those of Other Denominations and Faiths

The wholeness of Luke 17:19b ("Your faith has made you whole"), is the aim of the diocese's Ecumenical and Interfaith Commission, which "envisions the whole range of faith expressions, brought together, not as an amalgam or synthesis, but as a body held together by mutual respect and appreciation—distinctions maintained," writes the Rev. Susan Auchincloss.

[Online at episcopalnewyorker.org/2022/eic](http://episcopalnewyorker.org/2022/eic).

### The Community Garden That Grew

Deb Belding of St. James' Church, Hyde Park, tells the story of a community garden that puts food on the tables of the food insecure.

[Online at episcopalnewyorker.org/2022/belding](http://episcopalnewyorker.org/2022/belding).

### Reviving a South Bronx Garden

Wendy Cañas and others write about the clearing and resuscitation of the garden at St. Ann's Church in the Bronx over the past two years by members of the church's congregation and of St. James'

Church in Manhattan.

[Online at episcopalnewyorker.org/2022/canas](http://episcopalnewyorker.org/2022/canas).

### How to Support At-Risk Youth

There has always been at-risk youth, writes the Rev. Maxine Cleghorn, but "mature Christian adults willing to do what it takes" can make the difference.

[Online at episcopalnewyorker.org/2022/mcleghorn](http://episcopalnewyorker.org/2022/mcleghorn).

### The Charm of Simple Instructions

"Jesus did not wave a manifesto in front of the disciples' faces: he just invited them in to serve and heal" writes complication-abhorring and self-described "non-joiner" the Rev. Deacon Ann Douglas.

[Online at episcopalnewyorker.org/2022/adouglas](http://episcopalnewyorker.org/2022/adouglas).

### Finding God on the Fringe

Being "good" is not enough on its own. The fringe of Jesus' cloak, writes the Rev. Mary Gregorius, "in need of washing and mending, is the lifeline from life lived in a chaotic and fitful world. It offers joy to all who take hold of it: a place where we are all recognized, welcomed, embraced, and yes, healed, by the power of loving acceptance and inclusion."

[Online at episcopalnewyorker.org/2022/greg](http://episcopalnewyorker.org/2022/greg).

## Fleeting Peace

“For a brief moment,” writes Jungja Jacqueline Hong, in a reflection on a visit to Central Park, “total strangers, even those who might be harboring hate, became old acquaintances, and my busy mind rested. I was enjoying myself.”

*Online at [episcopalnewyorker.org/2022/hong2](http://episcopalnewyorker.org/2022/hong2).*

## Seeing Through the Eyes of Others

“Are we not finding that God has, once again, made all things new?” asks the Rev. Posey Krakowsky, writing about an art teaching ministry called Contemplative Gaze. “What kinds of shifts are we noticing in our relationship to the pieces we know and love, now that we are living through a time of unveiling, of apocalypse, in this country and around the world? How has the ongoing pandemic shifted our appreciation of and understanding of community?”

*Online at [episcopalnewyorker.org/2022/krak](http://episcopalnewyorker.org/2022/krak).*

## Keeping People Connected

Kathryn Parker writes of the blessings of the senior/homebound ministry at Grace Church, Millbrook.

*Online at [episcopalnewyorker.org/2022/kiparker](http://episcopalnewyorker.org/2022/kiparker).*

## In Praise of Vacation Bible School

Carolyn Quoma writes of how a handful of years of vacation Bible school laid the foundations for her faith. “It may look like camp, but it is more like

being invited to a friendly foreign land, with juice,” she says.

*Online at [episcopalnewyorker.org/2022/quoma](http://episcopalnewyorker.org/2022/quoma).*

## Covid Lessons in Loving Ourselves

“All of us are survivors of a treacherous year,” says the Rev. Rosalie Richards, reflecting on lessons learned at the Church of Our Savior in Manhattan. “Because of this, it is essential that we love ourselves with as much intention as we loved others in Covid Year One—with patience and fun and compassion. We really must love ourselves as we love others.”

*Online at [episcopalnewyorker.org/2022/richards](http://episcopalnewyorker.org/2022/richards).*

## Amenia Trees Yield Funds for Food

Amateur woodworker Zal Sarkari tells the story of cherry and walnut logs at St. Thomas’ Church, Amenia Union, that were nearly given away on Craigslist, but have now been milled and will be sold over a period of years to generate funds for the St. Thomas’ feeding program.

*Online at [episcopalnewyorker.org/2022/sarkari](http://episcopalnewyorker.org/2022/sarkari).*

## Go Back to Go Forward

“In recent years, our churches have been addressing our participation in the evil institution of slavery and its legacy of racism,” writes Stanley Weinberg. “But we must go further and address the hierarchical systems, and our participation in them, that have brought us to these perilous times.”

*Online at [episcopalnewyorker.org/2022/weinberg](http://episcopalnewyorker.org/2022/weinberg).*

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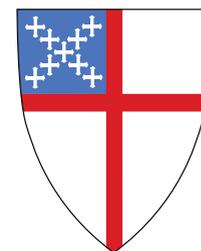
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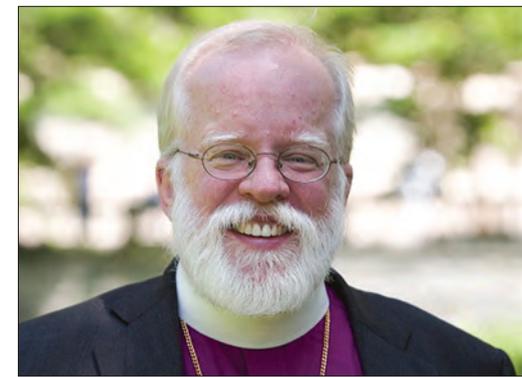
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## On Being—And Ceasing to Be—Your Bishop

*By the Rt. Rev. Andrew ML Dietsche*

**A**t the annual convention of the Diocese of New York last month I called for the election of a Bishop Coadjutor, by which I also announced my intention to retire. That announcement sets in motion periods of transition both for the Diocese of New York and for Margaret and me and our family. These transitions are now beginning, and will be completed in the early spring of 2024, when the next bishop is installed as the XVII Bishop of New York, and Margaret and I will resettle in rural New England, not far from our younger daughter and her husband and children.

In my address I noted that just several days before our convention I had turned 68 years old, and at the time of the 2024 handover I will be 70 years old, just about a year and a half before the mandatory retirement of ordained ministers in the Episcopal Church. I also observed that in October I marked twenty years working for the Diocese of New York, half of that as Canon Pastor under Bishop Sisk, and half as Bishop. I also said that in that same week I observed the tenth anniversary of my own election as Bishop Coadjutor to serve with Bishop Sisk until his retirement. It feels for many reasons like the right time. I am not ready yet to lay down the responsibilities you called me to, but I believe I will be when the time comes.

The process of retirement for the Bishop Diocesan of a diocese as large and complex as New York is a complicated process of many steps. The election of the Bishop Coadjutor is scheduled to take place in our cathedral on Saturday, December 3, 2022. The consecration of the Bishop Coadjutor is scheduled to take place on May 20, 2023. Those dates have been chosen in consultation with the cathedral and with the Presiding Bishop, and are fixed and immovable. The Committee to Nominate the Bishop must complete its work before those dates. After he or she is consecrated, I will assign to the new coadjutor parts of the jurisdiction of the diocese, working alongside me, as well as with Bishops Allen Shin and Mary Glasspool. The installation of the XVII Bishop is scheduled to take place on or about March 16, 2024.

In August, Margaret and I purchased a house in New England to which we will move in retirement, which we like a lot, and which will have adequate studio space to allow me to return to my earlier occupation, now as avocation, drawing cartoons in my retirement. We are beginning to anticipate that next chapter of our lives, and are finding that there are many things we are looking forward to. Chief among those things for me is the chance for us to rediscover each other in a time of fewer other obligations and responsibilities. In March we will have been married for 45 years, which is a good long time. I joke that the months of COVID when we were confined for long periods to our home became a kind of training for retirement. We discovered that we still love each other, we still like being around each other, and it feels like a grace to imagine growing old together. And to do that where I can watch the stars and trace the constellations in a place where the sky gets very dark at night. That also feels like a grace to me.

Before Bishop Sisk called me to New York to serve as his Canon Pastor, I had been a parish priest for a number of years. I liked it. I felt then, and still do, that it is in the parish that the real miracles and wonders of the church take place. When I was Canon Pastor, I assumed that when Bishop Sisk retired I would return to parish ministry for the final chapter of my career in ordained ministry. Indeed, when I was nominated for Bishop, my chief anxiety about that was the realization that if I was elected Bishop my dream of one day returning to parish ministry would never be realized. And I was right about that.

But I found that there were compensations in being Bishop that have enriched my life in immeasurable ways. So much of the work is all about supporting clergy and lay leaders and congregations in the ministry and mission of our almost two hundred churches across the vast diversity of this diocese. I have worked with two talented bishops who have become good and close friends, and with an amazing staff, and together I can see and name things we have done in this diocese which have lifted up the lives of our churches in ways that are profoundly satisfying. But the great good gift of the episcopate is getting up every Sunday morning (except for pandemic time) and going off to another one of my churches to administer the sacraments and meet with the leadership and preach to the faithful and be reminded all over again of why I love parish life, and to receive the blessing and invitation to come into that life in all of these places and cultures and to see across all of the great differences of our churches the myriad facets of God's mission and give thanks for it all and for everything. It is that—my dear priests and deacons, my beloved people, and the miracles that are my churches—above all else, that I will miss when I retire, and it is that which I will give, the most precious thing I have, as gift to the next Bishop.

We have much work ahead of us over the next two years, and then the diocese will continue, with new leadership, and see and discover all that God is holding out for this church in the near and far times to come, among a people well equipped with courage, strength and faith to face and meet the challenges and joys of each new day. God bless us every one, and the wonderful Diocese of New York.

# Sobre el Ser—Y Dejar de Ser—Su Obispo

Por el Revdmo. Obispo Andrew ML Dietsche

**E**n la convención anual de la Diócesis de Nueva York celebrada el mes pasado, solicité la elección de un Obispo Coadjutor, con lo que también anuncié mi intención de retirarme. Ese anuncio pone en marcha periodos de transición tanto para la Diócesis de Nueva York como para Margaret, para mí y para nuestra familia. Estas transiciones están comenzando ahora, y se completarán a principios de la primavera de 2024, cuando el próximo obispo sea nombrado el XVII Obispo de Nueva York, y Margaret y yo nos reasentaremos en la zona rural de Nueva Inglaterra, no muy lejos de nuestra hija menor, su esposo e hijos.

En mi discurso señalé que apenas unos días antes de nuestra convención había cumplido 68 años, y que en el momento de la entrega de mando el 2024 tendré 70, justo un año y medio antes del retiro obligatorio de los ministros ordenados en la Iglesia Episcopal. También observé que en octubre cumplí veinte años trabajando para la Diócesis de Nueva York, la mitad de ellos como Pastor Canónigo bajo el Obispo Sisk, y la otra mitad como Obispo. También dije que en esa misma semana presencié el décimo aniversario de mi propia elección como Obispo Coadjutor, para servir con el Obispo Sisk hasta su retiro. Por muchas razones, siento que es el momento adecuado. Todavía no estoy preparado para dejar las responsabilidades para las que fui llamado, pero creo que lo estaré cuando llegue el momento.

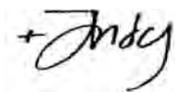
El proceso de jubilación del Obispo Diocesano de una diócesis tan grande y compleja como la de Nueva York es un proceso complicado de muchos pasos. La elección del Obispo Coadjutor tendrá lugar en nuestra catedral el sábado 3 de diciembre de 2022. La consagración del Obispo Coadjutor está programada para el 20 de mayo de 2023. Esas fechas han sido elegidas en consulta con la catedral y con el Obispo Presidente, por lo que son fijas e inamovibles. El Comité para la Nominación del Obispo debe completar su trabajo antes de esas fechas. Después de su consagración, asignaré al nuevo coadjutor partes de la jurisdicción de la diócesis, para que trabaje junto a mí, así como con los obispos Allen Shin y Mary Glasspool. La toma de posesión del XVII Obispo está prevista para el 16 de marzo de 2024, aproximadamente.

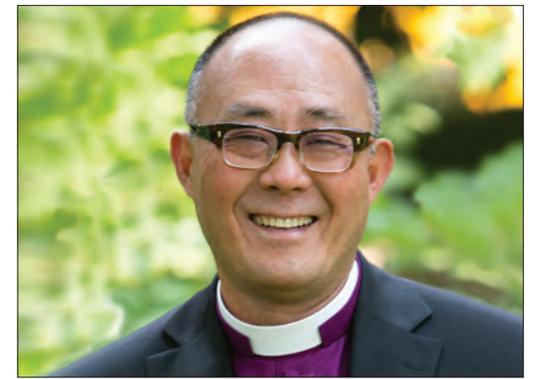
En agosto, Margaret y yo compramos una casa en Nueva Inglaterra, a la que nos mudaremos cuando nos jubilemos, que nos gusta mucho, y que tendrá un espacio de estudio adecuado para permitirme volver a mi anterior ocupación, ahora como un pasatiempo, dibujar caricaturas durante mi retiro. Estamos empezando a anticiparnos a ese próximo capítulo de nuestras vidas, y nos damos cuenta de que hay muchas cosas que nos ilusionan. Para mí, la más importante es la posibilidad de redescubrirnos el uno al otro en una época de menos obligaciones y responsabilidades. En marzo cumpliremos 45 años de matrimonio, lo cual es mucho tiempo. Bromeo con que los meses de COVID en los que estuvimos confinados durante largos periodos en nuestra casa se convirtieron en una especie de entrenamiento para la jubilación. Descubrimos que seguimos amándonos, que nos sigue gustando estar cerca el uno del otro, y nos parece una bendición imaginarnos envejeciendo juntos. Y hacerlo donde puedo observar las estrellas y trazar las constelaciones, en un lugar donde el cielo se vuelve muy oscuro durante la noche. Eso también me parece una bendición.

Antes de que el obispo Sisk me llamara a Nueva York para ser su Pastor Canónigo, yo había sido párroco durante varios años. Me gustaba. Lo sentí entonces, y sigo sintiéndolo, que es en la parroquia donde tienen lugar los verdaderos milagros y maravillas de la Iglesia. Cuando era Canónigo, asumí que cuando el Obispo Sisk se retirara, yo volvería al ministerio parroquial para el capítulo final de mi carrera en el ministerio ordenado. De hecho, cuando me nominaron como Obispo, mi principal ansiedad al respecto era la constatación de que, si era elegido Obispo, mi sueño de volver algún día al ministerio parroquial no se haría realidad. Y tenía razón en eso.

Pero descubrí que había compensaciones al ser obispo que han enriquecido mi vida de manera inconmensurable. Gran parte del trabajo consiste en apoyar al clero, a los líderes laicos y a las congregaciones en el ministerio y la misión de nuestras casi doscientas iglesias a lo largo de la gran diversidad de esta diócesis. He trabajado con dos obispos muy talentosos que se han convertido en buenos e íntimos amigos, además de un personal extraordinario, y puedo ver y nombrar las cosas que hemos hecho juntos en esta diócesis, que han elevado la vida de nuestras iglesias de muchas formas, todas profundamente satisfactorias. Pero el gran regalo del episcopado es levantarse todos los domingos por la mañana (excepto en época de pandemia) e ir a otra de mis iglesias para administrar los sacramentos y reunirme con los líderes, predicar a los fieles y recordar una y otra vez por qué amo la vida parroquial, recibir la bendición y la invitación de entrar en esa vida en todos estos lugares y culturas, ver a través de todas las grandes diferencias de nuestras iglesias las innumerables facetas de la misión de Dios y dar gracias por ello y por todo. Es eso -mis queridos sacerdotes y diáconos, mi amado pueblo, y los milagros que son mis iglesias- por encima de todo, lo que echaré de menos cuando me retire, y es esto, lo más precioso que tengo, que le daré como regalo al próximo Obispo.

Tenemos mucho trabajo por delante durante los próximos dos años, y luego la diócesis continuará, con un nuevo liderazgo, y verá y descubrirá todo lo que Dios tiene reservado para esta iglesia en los tiempos cercanos y lejanos que están por venir, en medio de un pueblo bien equipado con coraje, fuerza y fe para enfrentar y cumplir con los desafíos y alegrías de cada nuevo día. Que Dios nos bendiga a todos, y a la maravillosa Diócesis de Nueva York.





## Hope as a Prophetic Act

By the Rt. Rev. Allen K. Shin

Hope is an important spiritual and theological motive in the Christian faith. It is not wishing or optimism: To the prophets, the martyrs, the saints and indeed to all Christians, hope is a prophetic act, profoundly inspired and led by the Spirit of God. Hope gives us agency to participate in God's grace. Interestingly, the word does not occur in the Gospels except once in Luke—and not at all in the Book of Revelation, the one place we would expect to find it. In the Hebrew Scripture, it occurs neither in the Pentateuch (the first five books of the Bible) nor in Isaiah, where we'd expect to see a lot of it. Yet the hope of God's kingdom on earth is the vision and the driving energy of the Gospels and of the Book of Revelation, and the hope of God's redemption of Israel is the vision of the Torah and of the prophet Isaiah. Explicitly or implicitly, the whole Bible is a book of hope in God's redemptive grace and love.

"Now faith is the assurance of things hoped for, the conviction of things not seen." (Hebrews 11:1) The writer of Hebrews recognizes a dynamic relationship between faith and hope: It makes little sense to have faith in something we have no hope of gaining or hope for things we have no faith in obtaining. Hope must be grounded in present reality and circumstance—and for hope to be meaningful, that reality must be named truthfully.

The Bible prophets do exactly that and pay the price: they were real prophets because they spoke the truth of injustice and oppression of the poor and the marginalized, and of the immoral and misguided decisions of kings. The prophets also always proclaimed the prophecy of hope as well as doom. It is the combination of truth and hope that makes true prophecy in the Bible.

In his book, *Reality, Grief, Hope*, Walter Brueggemann talks about these three as the urgent prophetic tasks as he gives particular attention to Jeremiah, Lamentations and 2 Isaiah. This is similar to the paradigm of orientation-disorientation-new orientation he lays out in his earlier study on Psalms. This is the spiritual journey we often take at moments of crisis in our lives: Having faced painful reality truthfully, we must go through a process of grief and gratitude before we can articulate hope. I add gratitude here because that is what often catalyzes the shift from grief to hope—which is not a denial of reality but a change in perspective: I have found much grace in people living in poverty and on the margins who have found hope by counting their blessings and giving thanks, even for the little that they have. Gratitude leads to generosity of spirit which, in turn, leads to hope for a new possibility and a new reality.

Addressing the Vatican Diplomatic Corps in January 2021, Pope Francis said, "the world is seriously ill not only as a result of the virus but also in its natural environment, its economic and political processes, and even more in its human relationships." Pope Francis was recognizing that interconnectedness and interdependence are essential to our very survival, and that the brokenness of human relations is our deepest ill. If Jesus Christ means anything in this season of Christmas, it must be about the healing and repairing of broken humanity to wholeness in the love of God, for which Jesus offered his life on the Cross. The healing of the broken human relations is the hope we need more than ever.

+ Allen

## La Esperanza como Acto Profético

Por el Revdmo. Obispo Allen K. Shin

En la fe cristiana, la esperanza es un motivo espiritual y teológico importante. No es desear algo ni ni optimismo. Para los profetas, los mártires, los santos y, de hecho, para todos los cristianos, la esperanza es un acto profético profundamente inspirado y dirigido por el Espíritu de Dios. La esperanza nos da albedrío para participar en la gracia de Dios. Lo interesante es que la palabra no aparece en los Evangelios, excepto una sola vez en Lucas, pero en absoluto en el Apocalipsis de San Juan, el único lugar donde esperaríamos encontrarla. En las escrituras hebreas, no aparece ni en el Pentateuco (los primeros cinco libros de la Biblia) ni en Isaías, donde esperaríamos verla muchas veces. Sin embargo, la esperanza en el Reino de Dios en la Tierra es la visión y la fuerza motora de los Evangelios y del Libro del Apocalipsis, y la esperanza en la redención de Israel por parte de Dios es la visión de la Torá y del profeta Isaías. Explícita o implícitamente, toda la Biblia es un libro sobre la esperanza en la gracia redentora y el amor de Dios.

"Es, pues, la fe la certeza de lo que se espera, la convicción de lo que no se ve". (Hebreos 11:1) El escritor de Hebreos reconoce una relación dinámica entre la fe y la esperanza: tiene poco sentido tener fe en algo que no tenemos esperanza de lograr o esperanza en cosas en las que no tenemos fe en obtener. La esperanza debe estar anclada en la realidad y las circunstancias presentes, y para que la esperanza tenga significado, dicha realidad deberá nombrarse con sinceridad.

Los profetas de la Biblia hacen exactamente eso y pagan el precio: eran verdaderos profetas porque decían la verdad sobre la injusticia y la opresión de los pobres y los marginados, y sobre las decisiones inmorales y equivocadas de los reyes. Además, los profetas siempre proclamaron la profecía de la esperanza, así como también del castigo. La combinación de la verdad y la esperanza es lo que constituye la verdadera profecía en la Biblia.

En su libro Walter Brueggemann habla sobre estas tres como las tareas proféti-

cas urgentes y pone particular atención en Jeremías, Lamentaciones e Isaías 2. Esto es semejante al paradigma de orientación-desorientación-nueva orientación que él plantea en su estudio anterior sobre los Salmos. Esta es la travesía espiritual que comúnmente tomamos en momentos de crisis en nuestras vidas: habiendo enfrentado la dolorosa realidad con sinceridad, debemos pasar por un proceso de duelo y gratitud antes de poder articular la esperanza. Agrego aquí la gratitud, porque eso es lo que con frecuencia cataliza el paso del duelo a la esperanza, que no es la negación de la realidad sino un cambio de perspectiva. He hallado mucha gracia en personas que viven en la pobreza y en la marginación y que han encontrado esperanza al contar sus bendiciones y dar gracias, incluso por lo poco que tienen. La gratitud lleva a la generosidad de espíritu que, a su vez, conduce a la esperanza de una nueva posibilidad y una nueva realidad.

Al dirigirse al Cuerpo Diplomático del Vaticano en enero de 2021, el Papa Francisco dijo, el mundo está gravemente "enfermo, no sólo como resultado del virus, sino también en su medio ambiente, en sus procesos económicos y políticos, y aún más en sus relaciones humanas". El Papa Francisco estaba reconociendo que la interconexión y la interdependencia son esenciales para nuestra supervivencia y que la ruptura de las relaciones humanas es nuestro más profundo mal. Si Jesucristo significa algo en esta temporada de Navidad, esta deberá tratar sobre la sanación y reparación de la humanidad quebrantada para lograr la unidad en el amor de Dios, por la que Jesús ofreció su vida en la Cruz. La sanación de las relaciones humanas rotas es la esperanza que necesitamos hoy, más que nunca.

+ Allen

## Beginning Again

By the Rt. Rev. Mary D. Glasspool

During one of my last semesters in seminary, two of the courses I took were *God and the Problem of Evil*, largely based on the writings of Holocaust survivor Elie Wiesel and taught by the Rev. Dr. Carter Heyward; and *The Life of Prayer*, taught by the Very Rev. Harvey Guthrie, then Dean of Episcopal Divinity School and Professor of Old Testament (it would be called *Hebrew Scripture* today). I got an A+ in *God and the Problem of Evil*; and a B- in *The Life of Prayer*, which had the (I'm sure) unintended effect of having examiners in my home Diocese of New York think that while I was an expert at *evil* I was somewhat wanting with respect to *prayer*. I bring all of this up because I have been trying to recall a quote from Elie Wiesel about beginning and beginning again. I finally found it and here I share it with you.

Following the destruction of the second Temple in 70 CE, the Jewish people were faced with two options: to end their suffering by denying their faith and assimilating into society, or to go on and rebuild on the ashes. Wiesel suggests that the Talmud was the "temple" constructed when the Jewish people chose the second option. He says that "the Talmud was conceived and written as an act of defiance." It was as if the sages wished to tell God they *refused* to concede and quit believing. This defiance of theirs confirmed the ancient message of Judaism that, while



humanity cannot begin (only God can do that), it is humanity's duty not to accept an imposed end. "It is not given to man to begin; that privilege is God's alone. But it is given to man to begin again—and he does so every time he chooses to defy death and side with the living." [*Messengers of God: Biblical Portraits and Legends*, New York: Random House, 1976]

It was this last sentence that I was looking for: "To begin is not in the realm of possibilities; only to begin again, over and over again - and therein lies [humanity's] strength. And his glory, too." "New Beginnings" is an oxymoron. But we have been given the opportunity to *begin again, over and over again*.

So, we come to the end of calendar year 2021, and one characteristic 2021 has in common with 2020 is that most people are glad it's over! Yet as we look ahead to 2022, let us remember that piece of wisdom from Elie Wiesel. We are not the ones who created the world. God did that. Yet God continuously gives us the opportunity to *begin again, over and over again*. And to that I say *Thanks be to God!*

## Comenzar de Nuevo

Por la Revdma. Obispa Mary D. Glasspool

En uno de mis últimos semestres del seminario, dos de los cursos que tomé fueron *Dios y el problema de la maldad*, basado en gran medida en los escritos de Elie Wiesel, sobreviviente del Holocausto, e impartida por el reverendo Dr. Carter Heyward; y *La vida de la oración*, impartida por el mismísimo reverendo Harvey Guthrie, quien en ese entonces era decano de la Episcopal Divinity School y profesor de Antiguo Testamento (lo que actualmente se llamaría *Escrituras hebreas*). En *Dios y el problema de la maldad* obtuve la calificación de A+; en *La vida de la oración*, una B-, lo que (estoy segura) habrá tenido el efecto *no deliberado* de hacerles pensar a los examinadores de la diócesis de Nueva York que si bien yo era una experta en *maldad*, me faltaba algo respecto a la *oración*. Menciono todo esto porque he estado tratando de recordar una cita de Elie Wiesel sobre comenzar y comenzar de nuevo. Finalmente la encontré y aquí se las comparto.

Tras la destrucción del segundo Templo, en 70 EC, el pueblo judío se vio frente a dos opciones: terminar con su sufrimiento al negar su fe y asimilarse en la sociedad, o continuar y reconstruirse a partir de las cenizas. Wiesel sugiere que el Talmud fue el "templo" construido cuando el pueblo judío eligió la segunda opción. Él dice que, "el Talmud fue concebido y escrito como un acto de desafío". Como si los Sabios quisieran decirle a Dios que se negaron a dejar de creer. Este desafío confirmó el antiguo mensaje del judaísmo de que, si bien la humanidad no puede comenzar (sólo Dios puede

hacerlo), es su deber no aceptar un fin impuesto. "El hombre no puede comenzar, porque ese privilegio corresponde únicamente a Dios, pero sí corresponde al hombre el volver a comenzar. Vuelve a comenzar cada vez que decide desafiar la muerte y ponerse junto a los vivos" [*Mensajeros de Dios: Retratos y Leyendas Bíblicas*, Nueva York: Random House, 1976].

Es este último enunciado el que estaba buscando: "Comenzar no está en el reino de las posibilidades; sólo comenzar de nuevo, una y otra vez. En eso radica la fuerza [de la humanidad]. Y también su gloria". "Nuevo comienzo" es un oxímoron. Pero se nos ha dado la oportunidad de *comenzar de nuevo, una y otra vez*.

Así, llegamos al final del año civil 2021 y una característica que el 2021 tiene en común con el 2020 es que la mayoría de la gente ¡se alegra de que haya terminado! Sin embargo, conforme miramos hacia el 2022, recordemos ese trozo de sabiduría de Elie Wiesel. Nosotros no creamos el mundo. Dios fue quien lo creó. Sin embargo, Dios continuamente nos da la oportunidad de *comenzar de nuevo, una y otra vez*. Y, por ello, digo, ¡*Demos gracias a Dios!*

# The 245th Diocesan Convention

**B**uilding on the experience and successes of the Diocese's first Covid-era convention in 2020, when any in-person meeting was impossible, the 245th Diocesan Convention, with the theme "Your Faith Has Made You Whole" (Luke 17:19b), was once more spread over a series of weeks. The big difference this year was that everything done online from late September through early November culminated in a traditional-style in-person session (with the option to attend online) on Saturday, November 13 at the Cathedral Church of Saint John the Divine.



Dr. Nell Braxton Gibson preaching the sermon at the Eucharist. See elsewhere on these pages for link to recording. Photo: Nicholas Richardson

typically been in the past. Videos of all roll-outs are available on the diocesan Vimeo channel at or through the Convention Round-up page on the diocesan website (see link in box).

## NOVEMBER 13 AT THE CATHEDRAL: A JOYOUS GATHERING

Proceedings on Saturday, November 13 took a hybrid form, with delegates encouraged to come to the Cathedral in person (provided they were vaccinated and remained masked throughout), but able to participate online if they preferred.

Attendance at the Cathedral was strong, and the joy of those present at being able to gather again in person was palpable. One addition to the proceedings was that for the first time ever, delegates were met on the steps of the Cathedral by a welcoming group from the Convention Planning Committee—a seemingly small addition to the arrangements, but one that many who attended reported back on with enthusiasm.

The day at the Cathedral (all of which was recorded and is available online at [vimeo.com/showcase/dnyconvention21](https://vimeo.com/showcase/dnyconvention21)) included Bishop Dietsche's address and Bishop Shin's and Bishop Glasspool's reports; presentations of Bishops Crosses; a celebration of the Holy Eucharist graced by an outstanding musical offering coordinated by Jeannine Otis and a moving and powerful sermon from Dr. Nell Braxton Gibson on the convention's theme of "Your faith has made you whole"; a characteristically entertaining report from Dean Daniel on the state of the Cathedral; and a report from Episcopal Charities delivered by Rev. Kevin VanHook, II, who took up his post as executive director in May.

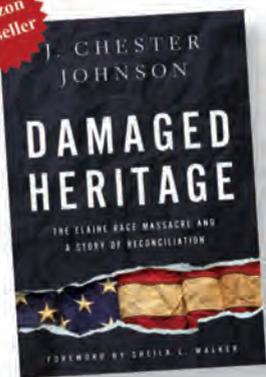
The 245th Diocesan Convention was guided to its success by Convention Secretary the Rev. Matthew Heyd and the tireless Senior Assistant Secretary of Convention, Sara Saavedra, who worked enthusiastically in coordination with Bishop Glasspool, supported and inspired both by an executive committee and an outstanding planning committee drawn from around the diocese.



Rev. Kevin VanHook, II, reporting on Episcopal Charities. He took up his position as executive director in May 2021. Photo: Nicholas Richardson

## ONLINE ROLL-OUT MEETINGS: AN INTEGRAL PART OF CONVENTION

As in 2020, one-hour online "roll-out meetings" held over successive Wednesday evenings from late September to early November were an integral part of the 2021 Convention. These roll-outs have, reports Convention Officer and Senior Assistant Secretary of Convention Sara Saavedra, met with overwhelmingly positive feedback from delegates. Substantive business was done at them—including presentation and voting on the proposed 2022 budget and the introduction of and voting on resolutions and candidates for diocesan offices. Other roll-outs included presentations on the diocesan Episcopal Futures program that was launched earlier in 2021, Creation Care, and Reparations. These presentations were, as a result both of their online format and particularly of the greater time that could be allocated to them, both broader-ranging and more informative than presentations to Convention have



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# Bishop Dietsche Calls for Election of Coadjutor; Announces Timetable Leading to His Retirement

## TIMETABLE

- Election of Bishop Coadjutor: December 3, 2022
- Consecration of Bishop Coadjutor: May 20, 2023
- Installation of Coadjutor as New Bishop of New York: March 16, 2024

In his address to Convention, Bishop Dietsche called for the election of a bishop coadjutor to replace him, ultimately, as the Bishop Diocesan of New York.

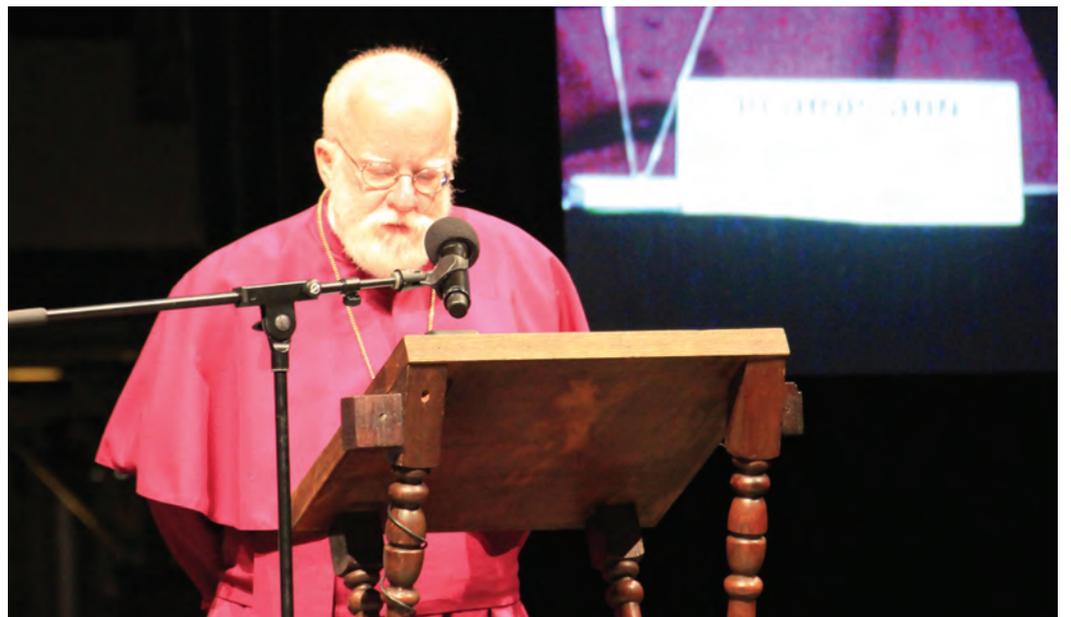
“Four days ago,” he said, “I turned 68 (which was kind of shocking: 67 felt like my ‘mid sixties’; 68 feels like my ‘late sixties’). And last month I passed the twentieth anniversary of my coming to 1047 Amsterdam Avenue to serve the Diocese of New York, initially as Canon Pastor. And six days from today will mark ten years since you elected me bishop. These are significant milestones for me, and they necessarily invite reflection and introspection. The writer of the Book of Ecclesiastes wrote, ‘I have seen the business that God has given to everyone to be busy with. He has made everything suitable for its time; moreover he has put a sense of past and future into their minds.’ Past and Future have come to me at midnight and awakened with me in the morning, and I have learned from those nighttime meditations how to pay attention to the times and the changes, and to be at peace.”

Assuring listeners that his retirement has nothing to do with COVID, he continued that at the time of the installation of the XVII Bishop, “...I will be 70 years old, and I will have been bishop in this diocese for twelve years. This timing seems right. It will be a blessing for Margaret and me, and also I believe honors the trust which you put in me when you called me to this ministry. But be sure that I have no intention of becoming a lame duck. I will continue to be the Bishop of New York as long as I am the Bishop of New York, and I very much hope to hand over as healthy a

diocese as I can to my successor.

“I am not saying goodbye now. But please know that shepherding the two hundred (or so) churches in this diocese has been a privilege which I did not know how much I needed until you called me to it. I could never have imagined—I didn’t know—how deeply I would fall in love with these our churches, and the clergy and laypersons who lead them, and the people who fill their pews. I was no stranger to this diocese or our churches before, but becoming your bishop gave me new eyes and changed my life, and I am grateful to you for everything. And when the time comes to move on, I will bear you with me on my heart. Amen.”

*The full text and video of Bishop Dietsche’s address are online at <https://dioceseny.org/245th-convention-report/>.*



Bishop Dietsche delivering his convention address.

Photo: Nicholas Richardson

## IN BRIEF

- The Convention consisted of a series of weekly online “roll-out meetings” preceding a November 13 in-person gathering at the Cathedral Church of Saint John the Divine on November 13.
- Presentations by the diocesan program Episcopal Futures, the Creation Care Committee, the Reparations Committee, and the chair of the Budget Committee were delivered during the online roll-out meetings.
- Bishop Dietsche set in motion the process that will lead to his retirement by calling for the election of a bishop coadjutor. (See page tktktk.)
- Bishops Crosses were awarded to the Rev. Deacon Geri Swanson, Mr. Kenneth Page, and Mr. Donald Bookal (posthumously). (See page tktktk for citations).
- Dr. Nell Braxton Gibson preached the sermon at the Eucharist.
- Resolutions passed included one establishing the annual celebration of the life and witness of Absalom Jones; one calling for General Convention to include Bishop Barbara Harris in the Calendar of the Church; a series related to reparations including a call for a racial audit of the diocese in order to help “determine the focus for expenditure of the 2019 Diocesan Reparations Fund of 1.1 million dollars” and a direction that the Diocese of New York should “direct the 80th General Convention meeting in Baltimore, MD in July 2022 to establish a task force that will create training modules on the topic of slavery and reparations, for use by the whole Church in the training of children and adults as they are prepared for the sacrament of Confirmation”; resolutions related to

the full inclusion of all in our common life regardless of gender identity and expression; a resolution to address antisemitic, anti-Jewish and or supersessionist interpretations of our lectionaries; and the diocesan budget for 2022 as proposed.

*A resolution was passed to urge General Convention to take steps to create training modules on the topic of slavery and reparation for use by the whole Church in preparation of children and adults for Confirmation.*

### CONVENTION ROUND-UP PAGE

For recordings and transcripts/texts of the entire proceedings and resolutions passed, with separate recordings of the Bishops’ addresses, Dr. Nell Braxton Gibson’s sermon, and all roll-out meetings, please go to <https://dioceseny.org/245th-convention-report/>.

### DIOCESAN VIMEO CHANNEL

For videos of this Convention and other diocesan events and webinars, please check the diocesan Vimeo channel at <https://vimeo.com/edny/albums> (or <https://vimeo.com/edny> for all videos listed individually).

To view PDF scans of the Bishop's Cross citations as presented, please visit [dioceseny.org/245th-convention-report](http://dioceseny.org/245th-convention-report).



Bishop Dietsche presents Donald Bookal's Bishop's Cross to Mrs. Bookal.

Photo: Nicholas Richardson.



## Donald Bookal

Donald Bookal was born and raised in Kingston, Jamaica in the West Indies, and was educated there at Kingston College. After graduating in 1958, he worked as a shipping officer until emigrating to the United States in 1965, where he continued his education, and for thirty years worked in the oil and chemical industries, retiring in 1999. He continued to serve the industry as an advisor to the U.S. Department of Transportation, and in consultation across Central and South American and in the Caribbean.

Donald was a long-time member and leader at Saint Luke's Church in the Bronx, for over forty years as the Parish Administrator and as Executive Director of the parish's Senior Community Program Food Pantry and Soup Kitchen. But beyond the walls of his own parish, he was also the President of the Brotherhood of Saint Andrew New York Assembly, Vice-Chair of the Bronx Council, and a member for over forty years of the Union of Black Episcopalians. He was also a leader in the East Bronx Inter-Parish Council and the African Network Committee. Donald chaired our Companion Relationship with the Diocese of Matlosane in South Africa, as well as the Carpenter's Kids Project in the Diocese of Central Tanganyika. He was a member as well of the NAACP, Bronx Chapter.

In many ways, Donald was the principal lay leader among our two dozen Bronx parishes, and was the organizing authority for the annual Martin Luther King Jr. celebration and Bronx Council Scholarships each January. His leadership was so ubiquitous in the Bronx and in our diocese, that it sent a tremor across our churches when he succumbed to the Coronavirus pandemic. He became ill in the very first wave of the pandemic in died of the virus on April 2, 2020 at the age of 83, at the height of the spring surge which covered New York City in trauma and loss. Donald's own parish of Saint Luke's lost over fifteen people, victims of the Covid pandemic.

We are pleased at this convention to remember and honor a life spent in service to his God, his parish, his community, and our larger global mission field, over six decades. He exemplifies the Faithful Departed for whom we offer our daily prayers. But as one of the early victims of pandemic, we remember him today also as one by whose memory he may stand for us in representation of the dozens of victims of Covid in our parishes, and the thousands upon thousands of our fellow Americans. Therefore, in recognition and gratitude for his life and service in our midst, for his years of faithful self-offering, offered to the glory of God, and in honor of the many among us who, like Donald, fell before pandemic scourge, we, on this 13th day of November 2021, in the tenth year of our consecration, do award him, posthumously,

### The Bishop's Cross

The Right Reverend Andrew ML Dietsche  
XVI Bishop of New York



Photo: Nicholas Richardson.

## Kenneth R. Page

The TEP (the Trustees of the Estate and Property of the Diocese) was founded in 1877 to receive, manage and hold in trust the property and assets of the diocese and its institutions. In 1943 the TEP founded the DIT (the Diocesan Investment Trust) to, among other services, provide professional investment management services for parishes in the diocese. The joint trusteeships of the TEP/DIT support the foundation of good management and Christian stewardship on which the ministry and mission of our diocese stands.

Ken Price has served as the Legal Counsel, Secretary and Trustee of the TEP/DIT through the episcopates of five bishops - Horace Donegan, Paul Moore, Richard Grein, Mark Sick and Andrew Dietsche. This year we celebrate his service to our diocese in this critically important self-offering over a full half century.

Ken was born in Rockville Center, New York, and was raised there and in Centerport on Long Island. As a boy he and his brothers were explorers of the woods on Long Island, and their occasionally discovered long-abandoned Native American campgrounds. Their grandfather taught them to fish, and their uncles took them clamming, and fishing has remained a passion for Ken all his life. He has gone tarpon fishing off Sanibel Island in Florida, Salmon fishing in Canada, and Marlin fishing in Panama. In a family which loved and played board games, Ken was recognized as the family master of the ancient Chinese game of Go. He was a Scout, a lay archeologist, a fisherman of renown, and is manifestly a devoted husband to Debbie as well as their children and grandchildren. A member of the Church of the Heavenly Rest in Manhattan, and Saint Mark's Church in Mount Kisco, he has spent his life in the Episcopal Church, and offered himself in service to the same.

Ken earned his undergraduate degree from Dartmouth College, and then in 1971 received his juris doctor from Cornell University. For fifty years he has practiced law in New York, with a concentration in estate and trust administration. His professional credentials are described by his peers only in superlatives, and a colleague notes with gratitude the privilege of working for "the nicest attorney in the City of New York."

It is notable that it was in the very year of his law school graduation, still very much a young man, that he first assumed his duties as legal counsel for the diocese and faithfully carried out those duties through the entirety of his adult life. It is the management and care of the assets of our diocese and our many parishes which makes the gospel work we have been given by Christ possible. Therefore, in recognition and gratitude for his exceptional record of service and faithful self-offering, given to the glory of God, we, on this 13th day of November 2021, in the tenth year of our consecration, do award him

### The Bishop's Cross

The Right Reverend Andrew ML Dietsche  
XVI Bishop of New York



Photo: Nicholas Richardson.

## The Reverend Deacon Geraldine A. Swanson

Ordained in 1997, Geri Swanson is among the very first group to become Deacons after the order was revived in the Diocese of New York by Bishop Richard Grein. She has served as a deacon in Manhattan, but the bulk of her ministry has centered on the churches of Staten Island, her home. Professionally, she was an educator in public and private schools, and was a mentor and trainer of new teachers, and a staff developer. In every place, her diaconal ministry has centered on service to under-represented and marginalized populations, where her profound gifts of leadership, coordination and direction have been transformational. She has organized and served in feeding ministries, an music program, and the Staten Island Hunger Task Force and the Coalition for Housing Equality. It has been said that Geri is “all enthusiasm and energy; a consummate New Yorker; sleeves rolled up, a deacon’s deacon.”

She is an indefatigable supporter and promoter of the diaconate. She has served two terms on the Board of Directors of the Association of Episcopal Deacons. She

serves even now on the Board of the Fund for the Diaconate, and on the Association for Episcopal Deacons’ Committee developing uniform Core Capabilities for Deacons. She has created a Mentoring Course for coaching has thrown herself into the recruitment of aspirants into the diaconal vocation, hosting gatherings of inquirers in her home.

Geri has also made an invaluable contribution to the history of the Episcopal Church by, in her General Theological Seminary Master’s Thesis, documenting the history of the New York School for Deaconesses and the life of Susan Trevor Knapp, an architect of the deaconess movement. Diocesan House on the Cathedral Close, home of the diocesan offices, is the former Saint Faith’s House, which housed the New York School for Deaconesses. This bishop, at least, has long lamented that the deaconess movement, a crucial forerunner to the full ordination of women, is a piece of our history not widely remembered. For her contributions to this work, and for her witness to the fullness of a deacon life, Geri was awarded the General Theological Seminary’s Distinguished Alumni Award in 2018.

In the time after September 11, 2001, but especially after Hurricane Sandy in 2012, Geri poured herself into disaster response work in this diocese. In this diocese Staten Island was hardest hit by suffered the greatest loss of life and property. Geri provided needed food and winter clothing, arranged work crews from churches off the island, visited every parish, and helped coordinate the “Heart of the Home” initiative, rebuilding kitchens in damaged houses. In all this, she lives out the vocation of the deacon par excellence. Therefore, in recognition and gratitude for her life and vocation as a deacon, offered to the glory of God, we, on this 13th day of November 2021, in the tenth year of our consecration, do award her

### The Bishop’s Cross

The Right Reverend Andrew ML Dietsche  
XVI Bishop of New York

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# The Voice Message I Will Never Delete from My iPhone

*By the Rev. David Fleenor*

I have a voice message saved on my phone that I will never delete. I still get choked up when I listen to it. I received it mid-afternoon on April 7, 2020, as I walked to the hospital cafeteria at Mount Sinai from my office in the Spiritual Care Department. I was exhausted, frazzled, and hungry. I can still feel the tension I was holding in my body that day, mostly in my face and throat, as I held back tears. New York City was under siege by the coronavirus. 2,000 New Yorkers a day were dying. 25 per cent of the nation's COVID-19 cases were concentrated here. The city was eerily quiet except for the near-constant wail of sirens as ambulances transported the sick and dying to overwhelmed hospitals.

We feared there were not enough hospital beds. A tent was erected in Central Park to create more. A Navy ship with an additional 1,000 beds was docked in the Hudson River with military personnel standing by to provide emergency medical care. It was a strange and stressful time.

I've been a hospital chaplain and educator for over 15 years. My job is to provide spiritual and emotional support to patients and their families during periods of hospitalization. I teach aspiring chaplains how to enter a hospital room, initiate a conversation with a stranger about sacred matters in their lives, and respond with words of comfort tailored to their spiritual and cultural worldviews. None of this—teaching spiritual care or providing it—is easy under the best of circumstances. I've been through several natural disasters, mostly hurricanes, but never anything like this. I didn't know how or if we would make it through, and I was scared.

My wife, Amy, the director of spiritual care at the same hospital where I work, was battling COVID-19 herself. Our daughter, Dorothy, was with her biological father and his family in rural Massachusetts for an indefinite period. I was trying to do my job while at the same time serving as the interim director of spiritual care while Amy recuperated.

It wasn't clear to us how Amy contracted COVID-19. Amy, Dorothy, and I had taken our annual vacation in February to Istanbul, Turkey. We devoured delicious Turkish and Yemeni food and allowed ourselves to be awestruck by the history and beauty of the Hagia Sophia. We had the bizarre experience of a traditional Turkish bath, and we danced the night away on an international dinner cruise down the Bosphorus. A while after we returned to New York City, Dorothy had what seemed like a bad cold. Amy hugged and kissed her like any good mom would do to help her feel better. And like most stepdads, I kept my distance, trying to keep from catching whatever she had. I didn't see any sense in all of us getting sick. But that's what happened. Soon, Amy had similar symptoms as Dorothy. She called Employee Health and was advised to quarantine, hydrate, and rest. Covid tests were scarce at that time, and the assumption was that if you had symptoms, then you probably had COVID-19. Dorothy recovered and went to stay with her biological father and his family. Meanwhile, Amy and I tried to keep our distance from one another,

which only lasted about four hours. Public health officials advised anyone with symptoms to go to separate parts of their homes and use separate bathrooms. All of that assumes you live in a large enough home to create distance from each other, which was laughable in our—and most New Yorkers'—situation. The average NYC apartment is roughly 800 square feet with one bathroom. How were we going to socially distance? But we tried. Amy went to the bedroom, and I stayed in the living room. After about an hour we were both bored and missed each other. We got creative and tried to use our smart speakers' "drop-in" feature to talk to each other from separate rooms. Before long, we gave up and decided to share the living room while wearing masks and sitting six feet apart. None of it worked, and I soon got sick, too.

My bout with Covid was relatively short, at least in comparison to my wife's. We both continued to work from home as much as we were physically able. I soon returned to work onsite and found myself angry. Every little thing annoyed me. A teacher once told me that some people cover their sadness with anger while others cover their anger with sadness. I knew in which group I belonged. I was grieving.

It was in that context that I received the voice message. As I walked through the hospital and the phone rang, I lamented how everything had changed. Workers had constructed new, makeshift hospital rooms in the atrium. I was stunned out of my thoughts when I felt my phone buzz. I pulled it out of my pocket, saw my friend's name, and wanted to answer but just didn't have it in me. With that realization, tears began to well up behind my eyes. I let it go to voicemail and continued walking angrily, tearfully to my destination.

A couple of hours later, I pulled out my phone and saw I had a voice message to listen to from my friend in Alabama. I had met Malcolm Marler two decades ago when I was training to be a hospital chaplain. Already a chaplain himself, he was someone I looked up to because of his boundless compassion and creativity. One of America's first chaplains to serve in an outpatient clinic, Malcolm's ministry at that time was with Alabamans with HIV/AIDS. Realizing how few patients he could reasonably care for on his own, he developed a support team program focused on providing spiritual, emotional, and practical support to patients who needed it. The program caught on like wildfire, and soon he was a nationally sought-after speaker. Years later, he would become the director of spiritual care at Alabama's top hospital. I've looked up to Malcolm for a long time and consider him a professional role model and a friend. I pressed play and heard these words:

"Hey David, it's Malcolm and I'm just giving you a call to let you know I am thinking about you, my friend. A lot. You and Amy both. I just wanted you to know that. If you do not have time to return this call, I understand it and it's not a problem. Just wanted you to know you're loved and that you're not alone...and I just want to give you some encouragement. Take good care. Bye-bye."

The voice message ended, and I wept. Those were precisely the words I needed to hear that day. He didn't burden me with a request. He didn't want anything. He just called to offer a word of encouragement, and it made all the difference. As I wept, I could feel weeks of fear, anguish, and rage release from my body.

This experience reminded me of an essential life lesson: that small acts of kindness make a huge difference. I don't know how long it took Malcolm to decide to call me. I just know that that voice message was 37 seconds long. In not even one minute, he lifted my spirits and helped me drop some of my burdens.

It is unclear when this pandemic will end, if ever. We seem to go through periods of near-normalcy followed by spikes and surges that send us back to our isola-

tion and grief. Whether it abates or not, there will always be another tragedy: a new cancer diagnosis, a natural disaster, a senseless act of violence, or a divorce. In all these cases, there will always be people who need to hear a word of encouragement. If you have an extra 37 seconds to spare, call someone today. If they don't pick up, leave a message. Let them know you are thinking of them, that they are loved and not alone. And that they don't even need to call you back.

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*The author is a priest in the diocese and the director of education for the Center for Spirituality and Health at Mount Sinai and assistant professor of medical education at the Icahn School of Medicine. For more of his articles go to [www.DavidFleenor.org](http://www.DavidFleenor.org).*



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# It's Time We Made People with Disabilities Feel Truly Welcome in Our Churches

By the Rev. Deacon Eugene Bourquin

There are various ministries and missions around the Diocese of New York which serve people with disabilities. The diocese has two congregations of people with hearing loss, including the longest operating church for the deaf in the world. Elsewhere, there are ministries to people with intellectual disabilities, and individuals who are blind and deaf have been voted onto vestries. We caption our convention and our video media. Many of our churches are now compliant with the Americans with Disabilities Act, and people who use wheelchairs, walkers, or have other mobility challenges are finding it easier to access our structures.

All of this is good news, but in the end, what matters most is how we greet and treat each person in our churches, as Jesus did, as individuals with agency and as children of God, revealing our values and beliefs.

Recently, I sat down with Ms. Elizabeth Farren, known as Betsy to those at the Church of the Holy Apostles in the Manhattan neighborhood of Chelsea, and her adult son, Sanou (or 'Nou'). I wanted to catch up and see how they were doing, and as a student in a seminary Disabilities Ministry program, I wanted to learn from their experiences. For the years I spent at Holy Apostles as a postulant for Holy Orders, seeing Nou in the congregation on Sundays was always an opportunity for great gladness. Nou was always expressive about his happiness to be in church. He would constantly smile, joyfully and enthusiastically rock to the music and choir, and receive the bread and cup with grace. And Nou stands out because as a person living with cerebral palsy and an intellectual disability, who travels in a wheelchair and expresses his needs with gestures and basic signs, he is different.

When Nou was younger and in Bible Studies classes at another church, he was



Betsy and Nou at Holy Apostles. Photo: The author.

expelled because of his atypical behaviors. However, Betsy and Nou have always found a home at Holy Apostles. When they first started worshipping at the church, Nou's vocalizations were a minor problem. But with a little prompting and familiarity with the service, Nou began to follow the cues of everyone there. Betsy feels that when they attend services, Nou makes a difference in others in the congregation. Not everyone is a friend but many in the church have a relationship with her son, and Nou certainly loves the attention he gets from others. God works through each of us in unique ways.

Betsy's advice to other churches is that they should be welcoming to all people and believes they should think about people with disabilities whenever they are making changes. For example, she asked, "Couldn't every church building consider removing some of the pews for wheelchairs so that everyone can have a proper place in the nave?"

We certainly have a long way to go before everyone is truly welcomed as part of our congregations, but the example of Holy Apostles is one we can emulate. Betsy recalled the first

Sunday when Bishop Andrew St. John stepped in as interim rector several years ago. Without hesitation, he approached Betsy and Nou and asked, How does he receive communion? That small grace-filled act was not just a simple question but a broad and Christian invitation into the Body of Christ.

*The author is the diocese's pastoral missioner for deaf and disabilities ministry. He serves the diocese and its congregations and other ministry settings as an educator and advisor, and as an on-call chaplain for pastoral ministry to people with disabilities, both clergy and lay. His email is [gbourquin@dioceseny.org](mailto:gbourquin@dioceseny.org).*

## DIOCESE OF NEW YORK'S EPISCOPAL FUTURES INITIATIVE INAUGURAL LEARNING COMMUNITIES AND COACHES

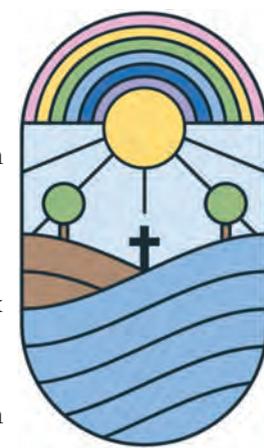
In November, Episcopal Futures—a diocesan initiative launched earlier in 2021—announced that congregations spanning seven counties and worshipping in four different languages in rural, suburban, and urban areas will be part of its inaugural cohort of Learning Communities, which offer an innovative 18-month process for groups of congregations to work together to study, discern, and experiment towards new missional futures. The congregations participating in the Learning Communities are as follows:

Canterbury NYC  
Christ Church, New Brighton, Staten Island  
Christ's Church, Rye  
Christ Church, Sparkill  
Grace Church, Hastings-on-Hudson  
Grace Church, Middletown  
Grace Church, Port Jervis  
Holy Trinity Church, Inwood (Manhattan)  
Holyrood Church/Iglesia Santa Cruz, Harlem (Manhattan)  
Iglesia San Andrés, Yonkers  
St John's Church, Monticello  
St. Andrew's Church, Harlem (Manhattan)  
St. Andrew's Church, South Fallsburg  
St. James Church, Callicoon

The Church of Sts. John, Paul & Clement, Mount Vernon  
St. Luke's Church, Bronx  
St. Mary's Church, Castleton  
St. Mary's Church, Manhattanville (Manhattan)  
St. Mary's Ghanaian Episcopal/Anglican Church, Bronx  
St. Peter's Church, Peekskill  
St. Philip's Church in the Highlands, Garrison  
The Cathedral Congregation of St. Saviour, Manhattan  
The Church of the Heavenly Rest, Manhattan  
The Haitian Congregation of the Good Samaritan, Bronx.

Episcopal Futures also announced its first cohort of 12 coaches, who will participate in a program designed to train primarily lay community leaders to support the transformative work of each of these Learning Communities. The selected coaches, who bring with them a range of professional gifts and talents, from spiritual direction to technology consultation, are Andrea Albert, Santana Alvarado, Wendy Cañas, Michele Disco, the Rev. Michelle Meech, Chiseche Mibenge, Nathan Lawson, Lysander Puccio, Alejandra Silva, Thomas Steffenson, Jordan Wesley, and Kirstin Swanson. The coaching director for the Coaches Cohort is Dr. April Stace

*Please visit the initiative's website at [episcopalfuture.org](http://episcopalfuture.org) to learn more about its Learning Communities, Coaches, and other projects.*



# On the Road to a Successful Parish Merger in Orange County

By Thomas Vaillancourt

**M**any shrinking congregations are today contemplating closing their doors. Covid-19, aging congregations and fewer young people are among the reasons. But where there are two churches geographically near to one another, a church merger offers many viable possibilities for reviving the health and welfare of both parishes. Such arrangements can certainly be very complicated. Their success depends in part on some good chemistry, clear and transparent communication, and being open to the Holy Spirit.

At the Orange County parishes of St. Paul's, Chester and St. Anne's, Washingtonville we have chosen this route—with a twist. In the first stage, we are keeping both churches open while alternating worship services each week between the two locations (which are nine miles apart). We feel this step is essential

in order to create a sense of oneness at the outset among the members of our two parishes. By taking it, both congregations can worship together and develop personal bonds among members before deciding, in stage 2, which church building to sell. The funds from that sale can then be used to build and fortify the resulting community.

There are reasons why this merger is likely to work. The two communities have a common vision. The leadership of the two congregations is learning from this process the importance of certain shared virtues—foremost of which are being non-judgmental and willing to put more effort into listening to each other than in talking. Good listening takes much more effort but



St. Paul's Church, Chester

Photo: Diocese of New York

pays big dividends in making things happen. In addition, a healthy church community requires a safe space in which all of our members can be heard and appropriately supported. What are needed are lovers and supporters, not bystanders—and the wisdom to discern between loving and enabling.

Most religious groups adhere to two main principals: love God and love your neighbor as yourself. It sounds so simple and is heard so often, but it is very, very hard to do. Who are our neighbors—do we get to pick and choose the ones that agree with us and look like we do? Does judging cripple our efforts to support our neighbors? What kind of support do our neighbors really need?

The need in the process of melding our two Episcopal congregations to listen to the points of view of others and take account of their personal needs can help us, the parishioners, to discern what love requires of us. At the same time, the efforts we expend in preserving our two parishes will create a place for others to come for spiritual renewal, learning, and healing; to be uplifted by religious music; and to experience a supportive religious community—a community that disregards ethnic backgrounds and the gender of the person one chooses to love in marriage. Indeed, this is a space where all can come to confront the ultimate questions to which we all, at different junctures in our lives, need answers—such as: from where does the meaning in life come? From where does true security



St. Anne's Church, Washingtonville

Photo: Diocese of New York

derive? Is it from social status, or from finances, or from jobs, or exclusive social groups, or from iPhones and digital devices?

It is important for church leaders to have the humility to know that no group of humans has a lock on the truth. In our case, those leaders, including the Rev. Claire Lofgren, who has been priest-in-charge at St. Anne's for the last three years, are ready and willing to go down the road less traveled with those who wish to uncover the true meaning in their lives. Our newly-configured churches continue to offer weddings, baptisms, Eucharists, and funerals. Welcome and rejoice.

*The author serves as warden at St Paul's Church, Chester.*

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## Hispanic Outreach at St. John's in the Village

By Gerald Dilley

In 2021, St. John's in the Village hosted a number of events as part of its ongoing recognition of the various Spanish-speaking communities in the Diocese of New York.

An exhibition of Cuban watercolors by John Emmitt Connors, "Urban Narratives: Havana to New York," was featured in the church's art space, Revelation Gallery, for the entire month of July. Painted from photographs taken during an educational tour of the island, they reflect the artist's interest in architecture as "evidence of layers of time." The exhibition was co-presented with the Cuban Cultural Center of New York. On July 31, St. John's partnered again with the Center to mark the end of the exhibition with an outdoor cabaret event in St. Benedict's Courtyard. Carlos del Pino and his three-piece band "Sones de Cuba" entertained a large gathering with Cuban music.

On Sunday, July 25, the parish observed the Feast of St. James the Great, the patron saint of Spain. His relics are said to be in the Cathedral of Santiago de Compostela, the destination of "The Way of St. James," a pilgrimage famous among Christians the world over. His feast is celebrated in Spain and various countries in Latin America. The St. John's mass included parts of the liturgy sung in Spanish by a cantor who is a native speaker of the language. The first reading was also presented in Spanish. In every case translations were provided in the bulletin so that English speakers could engage in the celebration. The mass concluded with a stirring rendition of a work by Spanish composer Francisco Correa de Arauxo. A video recording of the mass is available

on the St. John's YouTube channel at <https://youtu.be/QMSKEXdl1G0>.

On August 12, St. John's welcomed Honduran tenor Marco Matute for a concert of songs of various genres sung in English, Latin, Italian or Spanish. In addition to being a singer, Mr. Matute is a songwriter, playwright and music producer.

Plays have always been a feature of St. John's art program, and from August 14 through September 19, the Rattlestick Playwrights Theater presented "Ni Mi Madre" by Arturo Luis Soria. The work explores the joys and tribulations of an immigrant and first generation American, as well as the challenges of being transgender in a Latino culture. The playwright is personally familiar with navigating a multicultural environment, tracing his ancestry to Italy, Brazil, Ecuador, and the Dominican Republic.

Later that month in Revelation Gallery, a selection of short films by Michael Jacobsohn was screened, featuring gifted, but struggling, artists. Those highlighted included the Mexican Hugo Munoz, whose ink drawing "Wall of Shame" calls attention to the barrier that would separate the United States from Mexico. Two other films show the results of his collaboration with James Garland: "Love No Border" depicts a recent tragic incident along the southern border, and "The Passage" explores the worldwide plight of undocumented migrants and refugees.

Information on Hispanic and other events in the future can be found on the St. John's website <http://www.stjvny.org/>.

*The author is a member of St. John's Church in the Village, Manhattan.*

## Remembrance and Hope

By the Rev. Dr. Varghese E. Mathew

On Saturday, September 11 of 2021, in prayerful observance and memorial of the 20th anniversary of 9/11, we held a candlelight service at St. Barnabas Church, Ardsley. The service began with the hymn "Amazing Grace" and concluded with the lighting of candles followed by the song, "We shall Overcome," sung in both Malayalam and Hindi in addition to English. (I would like to convey my sincere appreciation to parishioners Sharon DeVivo, Anu Koshy-Mathew, Sadhaka Alexander, and Bethsaida Mathew for leading the songs.) A pure sense of peace and serenity surrounded each one of us during that special service of remembrance and hope, and we felt the comforting presence of the Holy Spirit, the great comforter.

Each person carries their own recollections of that tragic day in 2001. As we journey back in time through the valley of sorrow and vulnerability, let us thankfully honor the lives of all those that the tragedy of hate took away from us. Let us remember the sacrifices and dedication of all first responders and rescue workers. Let us appreciate New York's bravest, finest, and strongest. By God's grace, we proved to the world that we shall rise above the flames and ashes of hatred. Just as the prophet Isaiah stated (Isaiah 40:31), we proclaimed with courage that we shall renew strength, and we shall fly above the flames of hatred and destruction with wings of eagles.

The good news of God's message consoles us who are brokenhearted and comforts us who mourn so that we shall repair, restore, and build (Isaiah 61:1-4). The good news of the Gospel of our Lord Jesus Christ powerfully proclaims, "Blessed are those who mourn, for they will be comforted (Matthew 5:4, NRSV)." Let us



Members of the St. Barnabas, Ardsley, congregation at their church's candlelight service on the anniversary of 9/11. Photo: St. Barnabas, Ardsley

seek God's comforting presence and find hope with each year that passes by. Let us remind ourselves that good ultimately triumphs over all evil. Let us shine our light whenever and wherever darkness is present.

*The author is the priest-in-charge of St. Barnabas Church, Ardsley, and the dean of the Rockland Clericus.*

# Province II Welcomes Diocese of Cuba into Full Membership, and Votes to Accept Diocese of Puerto Rico

**P**rovince II conducted its 2021 Synod on September 9 via Zoom. 125 people were in attendance, representing the province's 12 dioceses of Albany; Central New York; Cuba; Convocation of Episcopal Churches in Europe; Haiti; Long Island; New Jersey; New York; Newark; Rochester; Virgin Islands; and Western New York.

The synod formally welcomed the Diocese of Cuba, which was approved to join Province II at the 2018 General Convention, as a full member. It also voted to accept the Diocese of Puerto Rico into the Province. This action requires ratification from General Convention, slated for July 2022.



# 30 Years Ordained: The Rev. Dr. Pierre André Duvert

**O**n Saturday, September 18, the Rev. Dr. Pierre André Duvert, rector of St. Luke's Church in the Bronx, celebrated the 30th anniversary of his ordination to the priesthood at Eastwood Manor, where in addition to parishioners, family, and friends, he was joined by State Assembly Speaker Carl Heastie, Bronx District Attorney Darcel Clarke, State Senator Jamaal Bailey, City Councilman Kevin Riley, and Veronica Gibson, the then-nominee for, and now-elected Bronx Borough President.

Ordained to the diaconate and to the priesthood in 1991, Duvert has served as rector of St. Luke's since December 2012. During his tenure, he has overseen extensive refurbishment and enhancement of the church building, expansion of the soup kitchen and food pantry, and most recently, installation of an advanced air purification system because of the COVID pandemic.

In his determination that the church should serve its community, Fr. Duvert partnered over the last year with Bronx District Attorney Darcel Clarke and the New York Police Department in hosting a gun buyback event at St. Luke's that resulted in the removal of 136 guns from neighborhoods of the northeast Bronx. He also partnered with the State of New York to host COVID and antibody testing, along with COVID vaccine clinics at the church. Under his leadership, the congregation is also actively pursuing a project for the construction of affordable housing, for which there is a significant need in the community, to include a health clinic and more room for the church's food programs in addition to other community spaces.

In 2015, he started the First Annual Police Recognition Day, which is a service of gratitude to recognize the work of police officers in the Bronx communities. At the diocesan level, Fr. Duvert is a member of the Board of Episcopal Charities, where his work is significant in supporting organizations and entities to transform the lives of over 1 million people in need each year. He has also served as a trustee of the Diocese.

## StoryMakers NYC's 2022 Match Program Offers Theologically Rich Materials that Kids Love



StoryMakers NYC is offering a Match Program in partnership with the Congregation of Trinity Church Wall Street. The StoryMakers program includes 40 weeks of curriculum to children's ministries in the tri-state area. StoryMakers' "Zines" connect children with Biblical stories in creative and meaningful ways. Each subscription includes Zines, Teacher's Guides, Memory Cards, Digital Tools, and more. Ease the burdens of Sunday planning and expenses with ready-to-go, theologically rich materials that kids love. Sign up online to join the 2022 Match Program: <https://www.storymakersnyc.com/storymakervalues>

## ARTS AND LITERATURE

# Let it be with me according to your Word: Henry Ossawa Tanner's *The Annunciation*

By Helen F. Goodkin

**O**ur eyes are immediately drawn to this picture of the Blessed Virgin Mary because of its simplicity and candor. This *Annunciation* is quite different from the sumptuous depictions by Renaissance masters.

Lady Mary is a poor Palestinian peasant, sitting upon a rumpled bed in a modest room with plaster walls and little furniture. The artist, Henry Ossawa Tanner, had just returned from a trip to Egypt and Palestine, and he reflects on what he saw there. The son of an African Methodist Episcopal bishop and a freed slave, Tanner knew Luke's Gospel well, even as he adapted it to his own world perspective. The painting was accepted at the 1898 Paris Salon, and then exhibited in Philadelphia and Chicago, before being acquired by the Philadelphia Museum of Art, the first painting by an African American artist in the collection of a major US museum. You can see it there today.

The Virgin sits before a piercing vertical light, a vision of the Archangel Gabriel, God's messenger. Gabriel is not depicted as a white man with wings, but as a blaze of light, the light of God, neither white nor black, male nor female, pure Spirit which freely illumines the entire picture, especially Mary's face.

Mary, a mere teenager, allows her bare foot to stick out beneath her cloak, even in the presence of this divine visitor. She has no halo, no regal robes. She appears totally vulnerable and childlike: Luke's Gospel says "perplexed." But her hands remain clasped calmly in her lap, betraying no agitation or fright. She cocks her head in a sideways tilt so that she looks directly at the light without appearing to do so. Her face betrays surprise, maybe some fear, but also a genuine interest in what she sees, but does not yet understand.

From out of the light, Mary hears the Gabriel's message: "Do not be afraid, Mary, for you have found favor with God...you will conceive and bear a son...the son of the Most High."

How does one respond to such a statement? "You are kidding, right?" "I must be dreaming." "No, no, please, not me." Mary responds almost clinically, "How can this be, since I am a virgin?"

This pillar of light, perhaps similar to the pillar of fire that guided the Hebrews out of the wilderness, (Exodus 13:21) guides her: "The Holy Spirit will come upon you, and the power of the Most High will *overshadow* you." The word *overshadow* draws our attention again to the liberation of the Exodus story, where God's presence in the wilderness is recorded as *overshadowing* the Ark of the Covenant. (Exodus 40:35) Luke is speaking directly to the Israelites—this is the God of old, the God you worship, reaching out again to his people to bring salvation through Jesus Christ.

Mary is up for the task, responding, "Here am I, the servant of the Lord; let it be with me according to your word." Could she possibly have understood the life

that awaited her? We do not know what she thought, but we do know what Tanner wanted the viewer to understand. Look carefully at how the pillar of light is bisected by the wall shelf behind, forming a cross—the cross of crucifixion. Tanner does not let the viewer forget the sacrifice that is to come.

Yet the light and the cross do not dominate the picture. Our focus remains on the very human Mary. As the story unfolds, she births and, perhaps more importantly, raises Jesus of Nazareth. Her "Yes" to the Holy Spirit becomes a model of the work that humanity is called to do in our still fractured world.

On the right of the picture, counter-balancing the pillar of light, is a blue man-



Henry Ossawa Tanner *The Annunciation*, 1897. Oil on canvas.

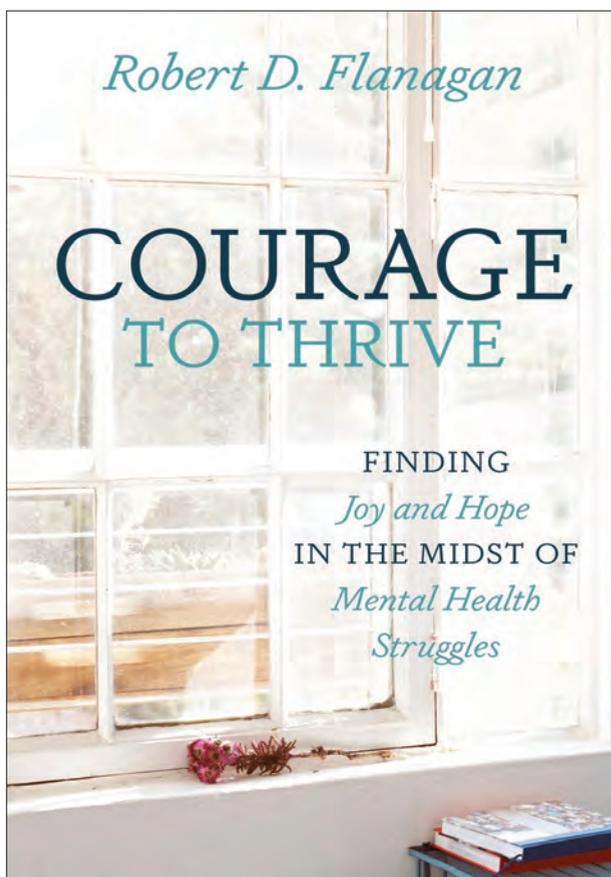
tle draped over a chest. It is the color of royalty, traditionally worn by Mary in Renaissance pictures. This mantle awaits Mary's acceptance of God's request. Yet, by casually leaving the mantle in open view, Tanner seems to be saying that it is available to all who choose to follow where the Spirit leads, anyone willing to accept God's call. We all have a role to play, a job to do, in continuing God's work in the world. Our calls may be different, but the mission is the same. The royal mantle may become ours. What shall we all pour forth from the reservoirs of souls through the inspiration of the Holy Spirit?

*The author leads the weekly Bible study at the House of the Redeemer in Manhattan.*

**COURAGE TO THRIVE:  
FINDING JOY AND HOPE IN THE  
MIDST OF MENTAL HEALTH  
STRUGGLES.**

**BY ROBERT D. FLANAGAN.  
FOREWORD BY CHRISTINE MOUTIER AND  
DOREEN MARSHALL.  
REDEMPTION PRESS, 2020  
IX-XI + 165 PAGES**

*Reviewed by the Rev. Dr. Charles D. Mayer*



**R**obert Flanagan, a priest in the Diocese of New York, spiritual director, and seminary professor, has produced a splendid spiritual journal drawn from his own courageous journey through the dark night of mental health struggles. Dr. Flanagan emphasizes—as his title suggests—that the goal of the journey he describes is nothing less than to thrive. “When I imagined living without anxiety, depression, panic attacks, or suicidal thoughts, I became hopeful and drawn to a positive, light-filled future” (16). He offers much more than coping strategies. Indeed, this is precisely where the book’s integration of spirituality and psychology is so successful. While highly sophisticated about psychotherapy and its value, the emphasis here is on the thriving that is possible when effective psychotherapy meets, and is transformed by, spiritual practice and experience.

Remarkably, in this concise volume, the possibility of this transformation is well-illustrated, and can be fruitfully engaged.

With a rare lucidity and vulnerability, Dr. Flanagan invites the reader on a 40-day journey through the many dimensions of encountering and overcoming mental and emotional pain, using the resources both of psychology and spirituality. In entries such as “Acceptance” (19), “Panic Attack” (31), “Personal Boundaries” (68), “Angels” (118), and “Letting Go” (132), readers who have experienced mental health struggles will find themselves and will delight in the help and hope found in these pages. Each reflection is concise, substantive, and highly focused, and contains illuminating, highly relatable personal sharing. The prayers at the end of each entry are gems, and generous space is provided for the personal journaling of readers. This is a book to be engaged deeply and savored slowly; approached in this way, it provides an opportunity for a sustained devotional exercise in mental and emotional healing.

The book is suitable for a wider audience, too, beyond its great value as a devotional guide. It is not unusual in the practice of pastoral ministry to be asked to supplement the work of a congregant or parishioner who is on a psychotherapeutic journey with pastoral counseling sessions focused on the spiritual questions the therapy is raising. This book is a marvelous resource for situations like these, for the pastor and the counselee alike. Mental health professionals seeking a deeper sense of the power of spiritual practice for their clients would do well to be familiar with it, as well. Lastly, the growing numbers of those who identify as “spiritual but not religious” will find here an accessible and attractive Christian spirituality that may open a door to religious language not previously considered relevant.

Dr. Flanagan integrates a wide range of sources in his entries: Church Mothers and Fathers, poetry, contemporary spiritual and psychotherapeutic favorites, and more. Each entry begins with a well-chosen biblical text, and the gentle scriptural underpinning of the book is a great part of its unique appeal. In the end, though, the most important source here is the author’s own story, shared with

## Joy to The World

*By the Rev. James Lee Burns*

For unto us a child is born

Babies  
change everything.  
It’s  
non-negotiable.

Out with old routines  
In with flexible themes.  
A diaper needs changing?  
Your schedule needs rearranging.

No matter your plans,  
there’s other demands,  
it’s out of your hands,  
so adjust.

And the learning curve  
arcs both ways,  
both baby and you  
exploring the New.

But there’s no greater joy  
for your love to employ  
than to help new life be  
in both you and baby.

You see,  
Incarnation  
changes  
Everything.

*The author is a priest in the diocese.*

grace, through the lens of faith, to the benefit of those privileged to encounter it.

*The author is priest-in-charge of Grace Church, Ossining.*

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## ARTS AND LITERATURE

### SPAIN, 1000-1200: ART AT THE FRONTIERS OF FAITH

THE MET CLOISTERS, FUENTIDUEÑA CHAPEL GALLERY, GALLERY 2 THROUGH JANUARY 30, 2022

Reviewed by Pamela A. Lewis

Frontier" usually denotes separation and limitation, a boundary between "here" and "there," and even "us" and "them." Whether wrought by nature or by human hands, a frontier at once divides and defines. According to Julia Perratore, curator of the Met Cloisters' exhibition "Spain, 1000-1200," geopolitical frontiers, or borderlands, in medieval Spain, were understood as places that "simultaneously separated and connected different territories." This conception is appropriate for medieval Spanish artistic creation, as different faith communities maintained their own distinct beliefs while also cultivating shared interests and tastes, thereby "navigating the tension between separation and connection."

Christian, Muslim, and Jewish communities coexisted in medieval Spain for centuries, and, despite religious differences, shared their respective and vibrant artistic traditions. Constantly shifting geopolitical frontiers were important points of contact and exchange: At them, artists and patrons of the Christian-ruled northern peninsula interacted with the cosmopolitan arts of southern, Muslim-ruled Spain (al-Andalus).

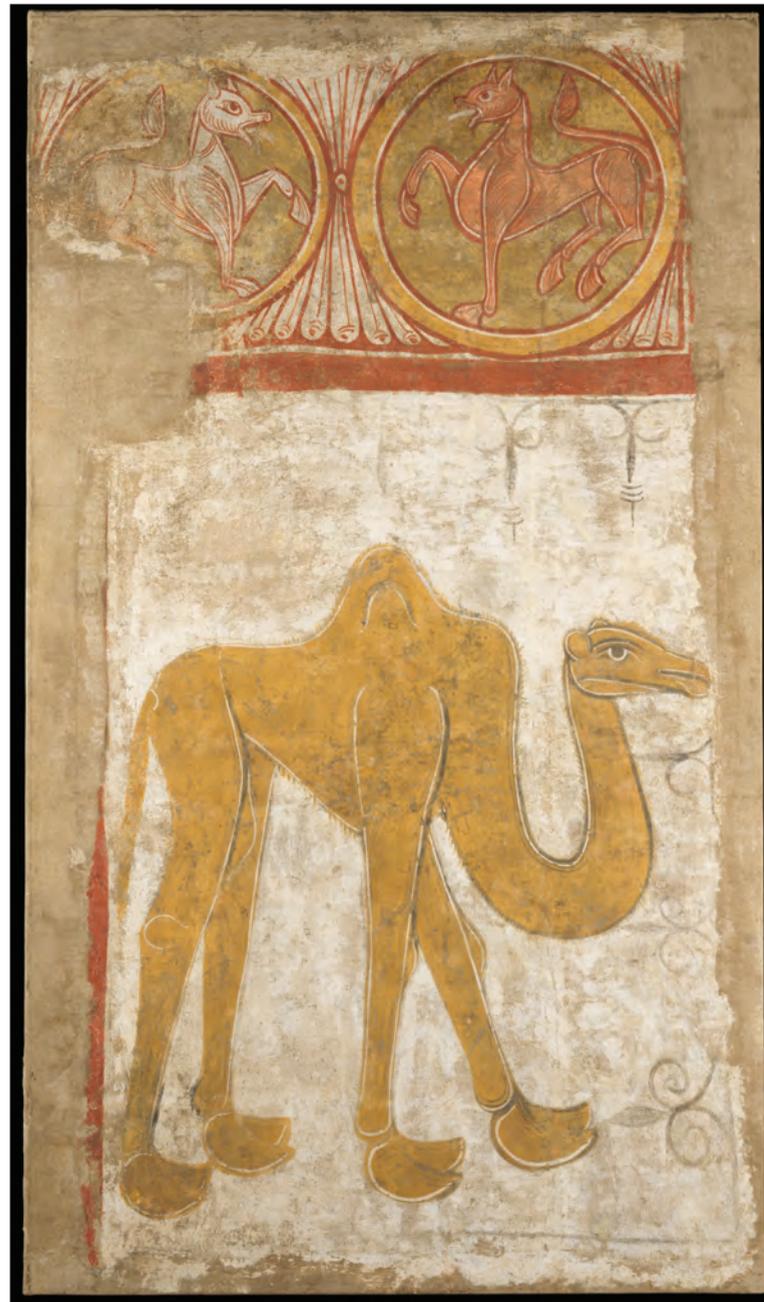
The degree of this interaction is attested by the 46 impressively diverse religious and secular objects (many from the Met collection, with some loans from other institutions) displayed in the Cloisters' austere Fuentidueña Chapel gallery—which is itself included in the exhibition. The exhibition's contents include silk textiles, monumental sculptures, illuminated manuscripts, and fine metalwork ranging in size from the Fuentidueña Apse itself to a small carved ivory chess piece.

Whereas cultural adaptation and appropriation are often met with criticism and hostility in our own time, through most of history they have been accepted and cultivated, as was the case with the incorporation by Muslims into their own artistic production of the Romanesque style of Christian Western Europe. This meeting of different traditions is famously exemplified by the Great Mosque of Córdoba, which melded northern Christian church-building practices with the Islamic architecture of al-Andalus. The monastery church of San Baudelio de Berlanga, built in the late 11th century after the Christian-ruled kingdom of León and Castile seized previously Muslim Toledo in

1085, is another fine instance of it: The Christian-Muslim intersection is strongly evident in its 12th century frescoes, included in the exhibition, by painters from north-eastern Spain, which bear the distinctive traits of Romanesque and Byzantine art while also revealing their creators' acquaintance with Islamic art.

Among these Baudelio frescoes (later transferred to canvas and part of the Met collection) are a pair depicting miracles from Jesus' adult life: the Healing of the Blind Man and the Raising of Lazarus, and the Temptation of Christ by the Devil. While Islamic pictorial features are largely absent here, the Romanesque style is evident both in the treatment of the figures and their garments, and the almost cartoonlike, side-by-side scenes are simultaneously presented with directness and restraint.

Another fresco, of a one-hump camel (dromedary), is a delightful example of the meeting of cultures, showing that the monks, living in Christian territory, came into contact with travelers riding on animals that were brought into Muslim Spain from faraway lands. In addition to the creature's deeply dipping neck, saucily



Camel. Fresco transferred to canvas. Castile-León, first half of 12th century.

Photo: The Metropolitan Museum of Art



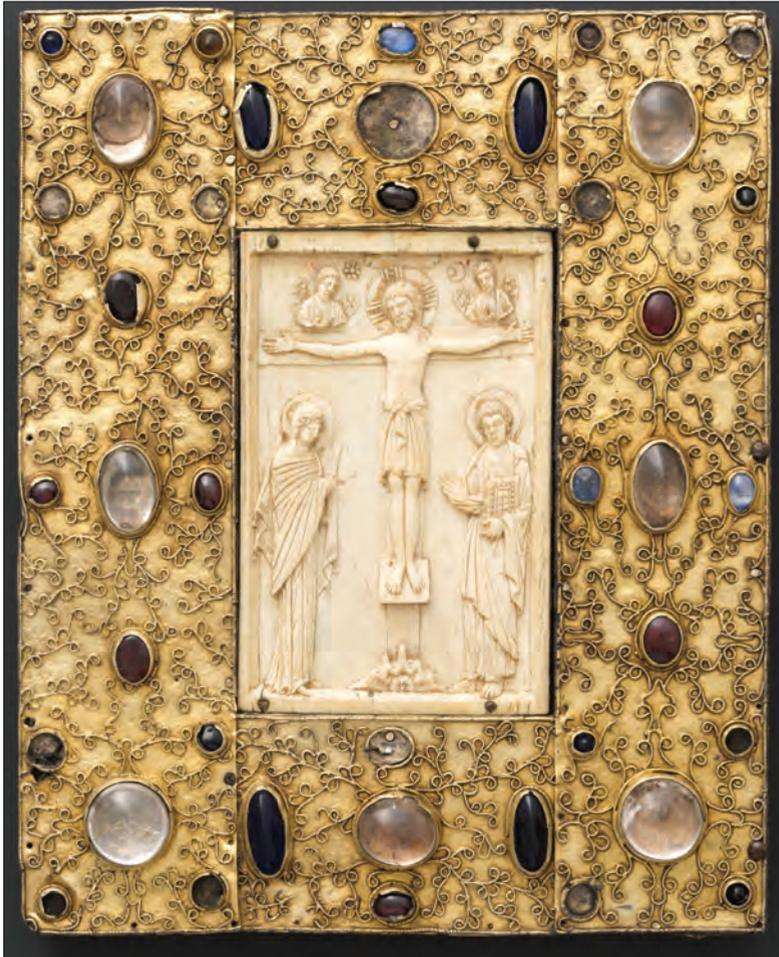
Leaf from a Beatus Manuscript: the First Angel Sounds the Trumpet; Fire, Hail-stones, and Blood are Cast Upon the Earth. Ca 1180. Tempera, gold, and ink on parchment.

Photo: The Metropolitan Museum of Art

upturned hooves, and gentle expression, there are faint yet distinctly Islamic motifs along the picture's outer edges, all of which combine to offer visual testimony to Christian-Muslim mutual awareness and contact.

Islamic architectural elements, such as stepped crenellations, vegetal motifs, and the horseshoe arch, are also discernible on a hefty marble gravestone from Almeria, dating from the 12th century. These embellishments recall the exterior façade of the Great Mosque of Córdoba (the spiritual heart of al-Andalus) and include inscriptions professing the faith on the stele's outer border, while inside the horseshoe-shaped arch is inscribed the beginning of a text praising God.

An ornate, leather-bound Hebrew Bible (which Jews in medieval Spain referred to as the "Sanctuary of God") dating from before 1366, is one of the exhibition's several precious religious texts. It bears decorative elements found in both Islamic and Christian manuscripts, which demonstrate medieval patrons' and artists' practice of alternating between visual languages. Almost perfectly intact and splendidly adorned, the Bible is powerful evidence of



Panel with 10th Century Byzantine Ivory Carving of the Crucifixion. 11th Century Spanish setting. Silver-gilt with pseudo-filigree, glass, crystal, and sapphire cabochons. Photo: The Metropolitan Museum of Art

deeply religious era was an equally lively secular life, and the exhibition includes a variety of small objects, many for private use, that enlarge our understanding and appreciation of medieval Spain's creativity and practicality. An elephant ivory *pyxis* (box), lavishly adorned with diverse animals, is a splendid melding of European and Islamic carving technique. Whether a bronze 11th-century incense burner was meant for secular or religious use is unknown, but its imaginative design seems to outweigh such considerations. The image of battling soldiers on the boldly-colored *coffret* (box) showing the Legend of Guilhem, Count of Toulouse, on its lid and sides, are vibrant with life, and an otherwise quotidian object serves to commemorate a legendary figure.

"Spain, 1000-1200" offers a number of monumental objects in carved stone. But the imposing apse (the rounded eastern end of a church), painstakingly dismantled in 1957 from the ruined church of San Martin in the Spanish village of Fuentidueña and reconstructed in 1961 at the Cloisters as a permanent loan from the Spanish government, is arguably the exhibition's most architecturally dramatic and spiritually moving object. (The exhibition includes a 28-minute documentary video

chronicling this process.) Its thick, yellow jasper walls, with horseshoe arched, slit windows, rise to a barrel vault and culminate in a half-dome, engendering a solemn worship space. Subtle and softening Islamic patterning can be noted in the stonework around the window arches, which are also supported by columns surmounted by decorated capitals. In the dome is a fresco from the apse of another Spanish church, San Juan de Tredós, in the Catalonian Pyrenees, illustrating the Virgin and Child. This image of the enthroned Mother of God—majestic, remote, transcendent—embodies all that is understood by the Romanesque spirit and style.

Intelligently conceived and carefully organized, "Spain" is accessible and unencumbered by an excess of information. Bilingual wall labels enable Spanish-speaking visitors to engage fully with the stories behind the objects, and clearly designed maps provide the geographical context in which this period developed. That most of the objects in "Spain" belong to the Met is to our benefit, as they will stay in place once the exhibition has concluded, making it possible for us to visit them where they permanently live. But for the first time at the Met Cloisters, an exhibition has brought together an array of diverse works that speak to the complexity and beauty of Spanish art during a dynamic period when religious and cultural differences were exciting rather than frightening, and when art knew no boundaries.

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

shared artistic tastes that transcended cultural and religious biases.

Also on show is an exquisite bifolium from the 13th-century Andalusian Pink Qur'an, so called after the hue of paper. Crisply executed calligraphy and extensive use of gold suggest that the Pink Qur'an was made for a royal or a noble patron, and it stands as a superb example of Islamic work within a Spanish context. Meanwhile, three illuminated manuscript leaves from the Beatus (of Liébana) manuscripts depicting the visions of Saint John the Divine (Book of Revelation) are beautiful testaments to the artistry and intellectual strength of monastic culture in that city. And two 10th and 11th century panels (which may have originally served as the covers of a sacred book), where a carved ivory Crucifixion scene is the central feature surrounded by glass, stone cabochons, and other decoration, are *tours-de-force* of medieval Spanish panel work, one of which contains a sapphire seal inscribed in Arabic with four of the 99 "Beautiful Names" of God.

On the other side of this



Bifolium from the Andalusian Pink Qur'an. Ca 13th century. Ink, gold, silver, and opaque watercolor on paper.

Photo: The Metropolitan Museum of Art

# BISHOPS' VISITATION SCHEDULE

## FEBRUARY 6 (5 EPIPHANY)

### Bishop Dietsche:

Bon Samaritain, Bronx (p.m.)

**Bishop Shin:** All Saints', Manhattan

### Bishop Glasspool:

St. Peter's, Chelsea, Manhattan

## FEBRUARY 13 (6 EPIPHANY)

### Bishop Dietsche:

St. Paul & Trinity, Tivoli

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

### Bishop Glasspool:

All Angels', Manhattan

## FEBRUARY 20 (7 EPIPHANY)

**Bishop Shin:** Christ Church, Warwick

### Bishop Glasspool:

St. Philip's, Manhattan

## FEBRUARY 27 (LAST EPIPHANY)

### Bishop Dietsche:

Christ Church, Marlboro (a.m.)

St. Margaret's, Staatsburg (p.m.)

**Bishop Shin:** Holy Trinity, Manhattan

### Bishop Glasspool:

St. Gregory's, Woodstock

## MARCH 6 (1 LENT)

### Bishop Dietsche:

Good Shepherd, Bronx

**Bishop Shin:** All Saints', Staten Island

### Bishop Glasspool:

St. Thomas', New Windsor

## MARCH 13 (2 LENT)

### Bishop Dietsche:

Holy Innocents, Highland Falls (a.m.)

St. Stephen's, Armonk (p.m.)

### Bishop Shin:

Holy Communion, Mahopac

### Bishop Glasspool:

St. Augustine's, Manhattan

## MARCH 27 (4 LENT)

### Bishop Dietsche:

South Bronx Team Ministry

### Bishop Shin:

St. James the Less, Scarsdale

## APRIL 3 (5 LENT)

**Bishop Shin:** St. Mary's, Tuxedo Park

### Bishop Glasspool:

Holy Trinity, Pawling

## APRIL 24 (2 EASTER)

### Bishop Dietsche:

Heavenly Rest, Manhattan

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

### Bishop Glasspool:

Christ Church, Riverdale. Bronx

## MAY 1 (3 EASTER)

### Bishop Dietsche:

St. Michael's, Manhattan

### Bishop Glasspool:

Grace Church, Millbrook

## MAY 8 (4 EASTER)

**Bishop Dietsche:** St. James', Manhattan

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

## MAY 15 (5 EASTER)

### Bishop Dietsche:

Christ & St. Stephen's, Manhattan

### Bishop Glasspool:

St. Matthew's, Bedford

## MAY 22 (6 EASTER)

### Bishop Dietsche:

St. Thomas, Manhattan

### Bishop Glasspool:

St. Bartholomew's, Manhattan

## MAY 26 (ASCENSION DAY)

### Bishop Dietsche:

Ascension, Manhattan (p.m.)

### Bishop Glasspool:

Ascension, Staten Island (p.m.)

## MAY 29 (7 EASTER)

### Bishop Glasspool:

St. Andrew's, Walden

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



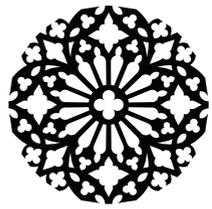
Since 1908 the women and men of the Laymen's Club have dedicated themselves to works within the Cathedral and on the grounds, and to supporting the Cathedral's mission to the diverse communities it serves. For more information on the Club, visit the-[laymensclub.org](http://laymensclub.org).

Welcoming new members from across the Diocese!

## 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	June 30, 2022
<b>The Rev. Garrett M. Mettler</b>	Priest-in-Charge, Trinity, Fishkill and Priest-in-Charge, St. James', North Salem	Interim Priest, St. Stephen's, Armonk	January 1, 2022
<b>The Rev. Deacon James Pecoy III</b>	Deacon, Delaware Catskill Episcopal Ministry	Deacon, Diocese of Bethlehem	January 3, 2022
<b>The Rev. Ben DeHart</b>	Vicar, Calvary - St. George's, Manhattan	Cathedral of the Advent, Birmingham, AL	January 9, 2022
<b>The Rev. Matthew Engleby</b>	Interim Priest, Christ Church & San Marcos, Tarrytown	Priest-in-Charge, St. Ann's, Bronx	December 1, 2021
<b>The Rev. Stephen Holton</b>	Interim Priest, Christ Church, Warwick	Priest-in-Charge, Christ Church, Sparkill	November 1, 2021
<b>The Rev. Canon Stephanie Spellers</b>	Canon to the Presiding Bishop, The Episcopal Church	Canon to the Presiding Bishop, The Episcopal Church and Priest Associate, St. Bartholomew's, Manhattan	November 1, 2021
<b>The Rev. Nils Chittenden</b>	Rector, St. Stephen's, Armonk	Retirement	November 6, 2021
<b>The Rev. Edward Sunderland</b>	Assisting, Transfiguration, Manhattan	Interim Priest, Intercession, Manhattan	November 28, 2021
<b>The Rev. Adrian Dannhauser</b>	Interim Priest, Incarnation, Manhattan	Priest-in-Charge, Incarnation, Manhattan	October 1, 2021
<b>The Rev. Dr. Yesupatham Duraikannu</b>	Priest-in-Charge, St. Andrew's, Bronx	Interim Priest, St. John's (Getty Square), Yonkers	October 1, 2021
<b>The Rev. Dr. Nathaniel Jung-Chul Lee</b>	Supply, Diocese of NY	Priest Associate, Incarnation, Manhattan and Associate Rector, St. Mark's in-the-Bowery, Manhattan	October 1, 2021
<b>The Rev. Tyler Jones</b>	Interim Priest, Christ Church Riverdale, Bronx	Interim Priest, Grace, Nyack	October 1, 2021
<b>The Rev. Emily A. Lukanich</b>	Vicar, Transfiguration, Vail, CO	Rector, Christ Church Riverdale, Bronx	October 1, 2021
<b>The Rev. Richard Pike</b>	Interim Associate, Incarnation, Manhattan	Interim Priest-in-Charge, St. Stephen's & St. Martin's, Brooklyn	October 1, 2021
<b>The Rev. Mary Barber</b>	Ordained Priest September 18 (Diocese of NY)	Priest-in-Charge, St. George's, Newburgh and Priest-in-Charge, St. Paul's, Poughkeepsie	October 4, 2021
<b>The Rev. Rhonda J. Rubinson</b>	Priest-in-Charge, Intercession, Manhattan	Retirement	October 14, 2021
<b>The Rev. William M. Baker</b>	Priest-in-Charge, Ascension, Staten Island	Rector, Christ Church & San Marcos, Tarrytown	October 31, 2021
<b>The Rev. Dr. Martha Overall</b>	Priest-in-Charge, St. Ann's, Bronx	Retirement	October 31, 2021
<b>The Rev. Meredith Ward</b>	Associate, Ascension, Manhattan	Interim Associate Rector, St. Bart's, Manhattan	June 1, 2021
<b>The Rev. Megan Miller</b>	Ordained Priest September 18 (Diocese of NY)	Associate for Children & Lifelong Formation, Trinity, Indianapolis, IN	June 20, 2021

## DECEMBER 2021 – MARCH 2022



### The Cathedral Church of Saint John the Divine

#### PLEASE NOTE:

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#### WORSHIP SERVICES

Holy Eucharist, Sundays 10:30 am (in-person and livestreamed)

Holy Eucharist, Mondays – Fridays 12:15 pm (in-person)

Virtual Morning and Evening Prayer, Mondays – Saturdays 8:30 am and 5:30 pm (via Zoom)

#### HIGHLIGHTS TOURS

Wednesdays 1 pm

Fridays 1 pm

Saturdays, 11 am and 1 pm

#### VERTICAL TOURS

Mondays 2 pm

Fridays 2 pm

Saturdays 12 and 2 pm

#### JANUARY 2022

GREAT MUSIC IN A GREAT SPACE:

SAMUEL KUFFUOR-AFRYIE AND

RAYMOND NAGEM

January 11

MARTIN LUTHER KING JR. SUNDAY

January 16

#### FEBRUARY 2022

GREAT MUSIC IN A GREAT SPACE:

DAVID BRIGGS

February 8

GREAT MUSIC IN A GREAT SPACE: CALEI-

DOSCÓPIO! UNSUNG VOICES FROM

PORTUGAL

February 22

#### MARCH 2022

GREAT MUSIC IN A GREAT SPACE:

GOTHIC HYMN

March 1

GREAT MUSIC IN A GREAT SPACE:

MY SOUL REJOICES

March 8

GREAT MUSIC IN A GREAT SPACE:

DAVID BRIGGS

March 15

GREAT MUSIC IN A GREAT SPACE:

TE DEUM LAUDAMUS

March 22

# Trying to Get Over Covid Anxiety

By Rick Hamlin

The habits of the last eighteen months are hard to get out of. Things do seem to be getting better, the pandemic waning, but it's so hard to get rid of the fears. How many times have I repeated to myself Jesus's reassuring words, "Fear not. Just believe," struggling to make them register?

The other day on the subway, I could feel that Covid anxiety coming over me. There were too many people crowded in the car. Way too many to do any sort of social distancing. And gosh, were any of them un-masked? All right, I happily walk outside without my mask. I am fully vaccinated like most of us New Yorkers. But rules are rules. We're supposed to mask on the subway. Don't people know?

Alas, I've become a mask Pharisee, a nitpicker for regulations. I tell myself this is a good thing. Isn't it all about our safety? And theirs. I've always figured wearing a mask, especially in those bad old days—before there was the Moderna and the Pfizer and the J&J means of protection—was a way to practice loving your neighbor as yourself. Protecting yourself *and* your neighbor. (Pharisees' knowledge of the regulations wasn't always wrong.)

Now – darn it – those masks aren't reassuring at all. They serve as triggers of the Bad Old Days. The Covid anxiety rears its ugly head and I'm back in Fear Land. No matter how many times I remind myself of the Lord's injunction. *Fear not, fear not, fear not.* Why can't I simply believe?

The subways have always been a prayer place for me, and now would be as good a time as any. I closed my eyes, putting myself in some sort of meditative trance, the rumble of the train on the tracks offering a familiar soothing message: I'm here, I'm here, I'm here.

Then I opened my eyes. I noticed a woman, less than six feet away, wearing no mask whatsoever. I fumed. Doesn't she know? She could be passing on the virus right now. Breakthrough cases don't seem like any picnic. (And goodness, why did they have to use that word "breakthrough" which used to, in my book, have only positive connotations?)

*Wait*, I thought. *You have an extra mask. Give it to her.* I dug into my coat pocket and held it out. "Would you like a mask?" I asked, taking the risk that she might just toss it back at me scornfully. Instead, she smiled. "Is it used?" she asked. "No," I said. "Thank you," she said. I watched as she slipped it carefully over her nose and around her mouth. She got off at the next stop.

How to get over fear and anxiety? Do something nice for someone. Listen to that nudge from the Holy Spirit. How grateful I was that I did.

*The writer is a member of St. Michael's Church in Manhattan, and serves on the Episcopal New Yorker editorial advisory board.*

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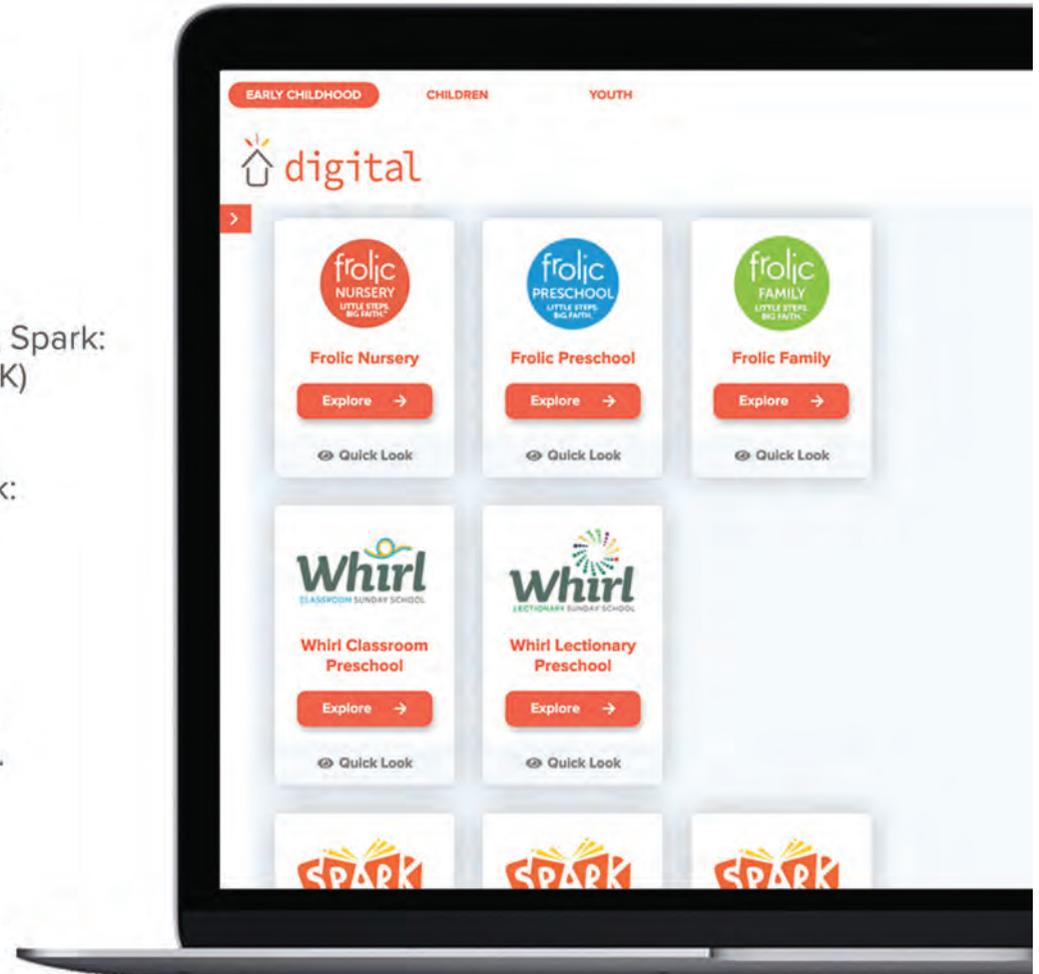
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