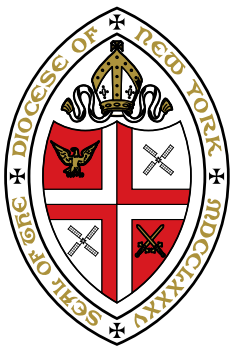


THE EPISCOPAL NEW YORKER

THE OFFICIAL NEWS PUBLICATION OF THE EPISCOPAL DIOCESE OF NEW YORK

WINTER 2023



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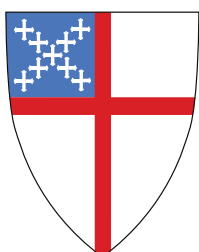
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Paul Cézanne. *La Madeleine (Sorrow)*. Fresco transferred to canvas. Ca 1869. Musée D'Orsay, Paris.

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

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

THE EPISCOPAL NEW YORKER

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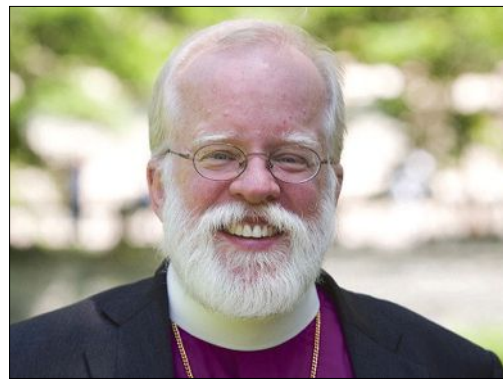
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tion fee. However, if you are a parishioner and you would like to help pay for the cost of publishing the *ENY*, please send your donation to Editor, The Episcopal New Yorker, 1047 Amsterdam Ave., New York, NY 10025.

Change and Regrowth

By the Rt. Rev. Andrew ML Dietsche



A few weeks ago, on Tuesday evening and Friday morning, I had the sacred but troubling task of deconsecrating two of our churches. Saint Anne's in Washingtonville and Saint Andrew's in Brewster had both reached the end of their declines and come to the realization that they could not continue as they were.

This conclusion was reached by Saint Anne's during the last year and came at the end of long, faithful work on the part of its wardens and leadership and of those of Saint Paul's Church in Chester. When Saint Anne's realized that they could not continue independently, they entered into conversations with Saint Paul's to explore a merger of the two churches; as those conversations bore fruit, the members of Saint Anne's began to worship at Saint Paul's and the two congregations started getting to know each other and to build a common life as a now larger community of Episcopalians.

The Saint Anne's church building will be sold, with the proceeds going to support both the ongoing life and work of the Diocese of New York and the ministry of the combined congregation at Saint Paul's. A public service of the Holy Eucharist, with the prayers for the deconsecration, and the reading of the canonical statement of deconsecration, took place on a Tuesday evening a few weeks ago. The church was full. People who had been part of Saint Anne's earlier on but had moved away came back to observe the closing of the church. An Episcopal priest who was raised up for ordination from the congregation of Saint Anne's traveled back from out of state to be with us. One woman who was present let us know that as an infant she had been the first person baptized at Saint Anne's. I was gratified to see a small community of priests from nearby churches who came to support the congregation and their priest Claire Lofgren (who will continue now in service to the combined congregation at Saint Paul's). And yet, along with the wistfulness and sadness that is naturally part of such a service, the congregation has been happily entering ever more fully into their new life with the people of Saint Paul's, so that there was also a positive spirit in the air. People were filled with a sense not only of something precious now ending, but with something exciting and forward-looking, and with the sense that God was calling them to a different path and already blessing that path in their sight. We celebrated the Eucharist together, and gave thanks for the things which God had done in that place through that congregation. There was, strangely, genuine joy mingled with our sadness.

At Saint Andrew's, however, public worship had ended several years ago when the vestry concluded that they could not go on, and asked me and my office to help them close. A small remnant of the congregation has, with my blessing, continued to meet for public prayer in a different location, and that is a mark of satisfaction and possibility for a new start which may one day come. When we realized that the church property could not realistically be repurposed, we began conversations about its possible sale. It didn't happen quickly, but ultimately we found a buyer in another church in Brewster. As I write this, the closing on that sale is imminent, so I headed off alone to effect the deconsecration before we had to relinquish the property. The key to the church was sent to me by the property manager, and one morning I drove up alone and let myself in. The members of the church had long ago removed everything of importance or value from the church, and so the place was junked-up with the strewn-about detritus of all that was unwanted and unneeded. All the historic documents and remembrances had been transferred to the diocesan archives via Wayne Kempton, our archivist, some time ago.

I made my way through the darkness and silence into the church. I couldn't find the light switches, but there was enough light coming through the stained glass windows for me to see what I was doing. I waited quite a while to prepare myself, and I looked about at the church. It is quite beautiful, and there are some wonderful windows, through which the light came in soft streams, breaking the darkness in long slanted stripes. It was so calm, and so quiet, and so beautiful, that as I sat in waiting, I found myself deeply moved, and privileged to be there. Eventually, I stepped up to the altar and held my prayer book and papers so that I could line them up with the window light. I attempted an a cappella "All my Hope on God is Founded," which sounded almost shocking as I heard my voice break the long silence. Then I prayed, and finally I read aloud the Declaration of Secularization. Then I left, and made the long drive back to New York City filled with many feelings.

In my time as bishop, it has fallen to me to do these deconsecrations from time to time. They come as the fruit of long decline in struggling congregations, and sometimes happen with many tears. It can feel as though we have failed at something important, and it can produce an overwhelming sense of loss. But I learned a number of years ago that, while the Diocese of New York has had two hundred active churches in our day, there are also three hundred churches that we no longer have. The ebb and flow of history, the shifting demographics of a great metropolis and its surrounding area, the evolution of our life and mission, have all meant that churches come and go. That can be a hard thing to learn, but it may also fill us with gratitude, hope and yearnings which are wholly of God. The Lord giveth and the Lord taketh away; Blessed be the Name of the Lord. In the end, all will be well and all manner of things will be well...

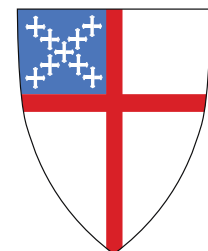
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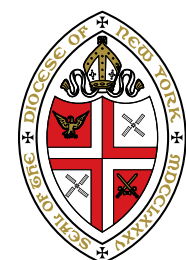
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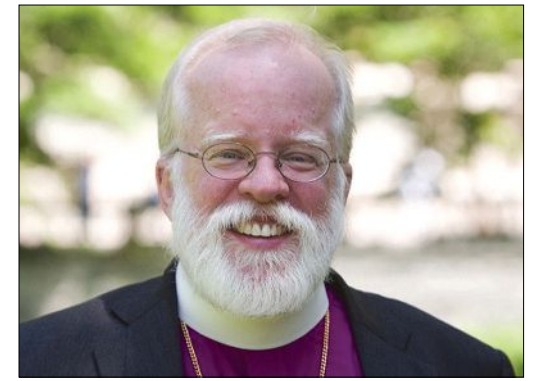
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Cambio y Resurgimiento

Por el Revdmo. Obispo Andrew ML Dietsche

Hace unas semanas, el martes por la noche y el viernes por la mañana, me vi en la sagrada, pero problemática tarea de desconsagrar a dos de nuestras iglesias. Tanto la Iglesia Santa Ana en Washingtonville como la Iglesia San Andrés en Brewster llegaron a la última fase de su declive y se dieron cuenta de que no podían continuar del modo en que lo hacían.

Santa Ana llegó a esta conclusión el año pasado, como resultado de un fiel y largo trabajo por parte de sus Guardianes y líderes, así como los de la Iglesia San Pablo en Chester. Cuando Santa Ana se dio cuenta de que no podía continuar de forma independiente, se entablaron conversaciones con San Pablo para considerar una fusión entre ambas iglesias. A medida que esas conversaciones fructificaron, los miembros de Santa Ana comenzaron a celebrar el culto en San Pablo. Ambas congregaciones empezaron a conocerse y a crear una vida en común, ahora como una comunidad episcopal de mayor tamaño.

El edificio de la Iglesia Santa Ana se venderá, y las ganancias se usarán para respaldar la vida y labor actual de la Diócesis de Nueva York y del ministerio conjunto de la congregación en San Pablo. Se llevó a cabo un servicio público de la Sagrada Eucaristía hace unas semanas, un martes por la noche, el cual incluyó oraciones para la desconsagración y la lectura de la declaración canónica de desconsagración. La iglesia se llenó por completo. Las personas que habían formado parte de Santa Ana, pero que se habían mudado a otro lugar regresaron para presenciar el cierre de la iglesia. Un sacerdote episcopal a quien se le formó para la ordenación en la congregación de Santa Ana viajó desde otro estado para acompañarnos. Una de las mujeres presentes nos comentó que cuando era niña ella fue la primera persona a quien bautizaron en Santa Ana. Me complació ver a una pequeña comunidad de sacerdotes de iglesias vecinas que vinieron a apoyar a la congregación y a su sacerdote Claire Lofgren (quien continuará sirviendo a la congregación combinada en San Pablo). Sin embargo, a pesar de la nostalgia y tristeza que son parte natural de este tipo de servicios, la congregación se adapta con felicidad cada vez más a su nueva vida con las personas de San Pablo, por lo que también había un espíritu positivo en la atmósfera. Las personas no solo se llenaron del sentimiento de que algo precioso se estaba acabando, sino también de algo emocionante y con miras al futuro, y del sentimiento de que Dios los está llamando hacia un camino diferente que Dios ya bendijo. Celebramos juntos la Eucaristía y dimos gracias por las cosas que Dios hizo en ese lugar a través de esa congregación. Por extraño que parezca, hubo una alegría genuina combinada con nuestra tristeza.

Por su parte, en la Iglesia San Andrés el culto público tuvo su fin hace varios años cuando la Junta Parroquial llegó a la conclusión de que no podían continuar y solicitó ayuda a mí y a mi oficina para su cierre. Con mi bendición, una pequeña parte restante de la congregación continuó reuniéndose para orar públicamente en otra ubicación, y esa es una marca de satisfacción y una posibilidad de un nuevo comienzo que pueda llegar algún día. Cuando nos dimos cuenta de que la propiedad de la iglesia no podría reutilizarse de forma realista, comenzamos a discutir su posible venta. No sucedió rápidamente, pero encontramos a un comprador en otra iglesia de Brewster. Mientras escribo esto, el cierre de esa venta es inminente, por lo que me dirigí por mi cuenta a efectuar la desconsagración antes de que tuviéramos que entregar la propiedad. El administrador de la propiedad me envió las llaves de la iglesia, y una mañana conduje hasta allá por mi cuenta y entré. Hace mucho que los miembros de la iglesia habían retirado todos los objetos importantes o de valor de la iglesia, de modo que el lugar estaba lleno de los desechos de todo lo indeseado e innecesario, esparcidos por doquier. Hace algún tiempo se transfirieron todos los documentos históricos y recuerdos a los archivos de la diócesis gracias a nuestro archivista Wayne Kempton.

Me abrí paso a la iglesia a través de la oscuridad y del silencio. No pude encontrar los interruptores de luz, pero entraba suficiente claridad a través de los vitrales como para ver lo que hacía. Esperé un buen tiempo para prepararme y le eché un vistazo a la iglesia. Es muy hermosa y tiene unas ventanas maravillosas, a través de las cuales entraba la luz en suaves trazos, rompiendo la oscuridad con largas y anguladas líneas. Había tanta calma y silencio, y era tan hermoso que mientras estaba sentado esperando, me conmoví profundamente y me sentí privilegiado de estar allí. Eventualmente, me paré en el altar y sostuve mi libro de oraciones y mis documentos para alinearlos con la luz de la ventana. Intenté cantar a capela "All my Hope on God is Founded" ("Toda mi esperanza está fundada en Dios"), que sonó casi impactante cuando oí mi propia voz romper el largo silencio. Luego oré, y finalmente, leí en voz alta la Declaración de Secularización. Tras esto, salí e hice el largo viaje de vuelta a Nueva York lleno de muchas emociones.

En mi tiempo como obispo, de vez en cuando ha recaído sobre mí realizar estas desconsagraciones. Son el resultado de un largo declive en congregaciones que sufren dificultades, y a veces traen consigo muchas lágrimas. Puede sentirse como que fallamos en algo importante, y puede generar un abrumador sentimiento de pérdida, pero aprendí hace unos años que si bien en el pasado la Diócesis de Nueva York ha contado con doscientas iglesias activas, también existen trescientas iglesias que ya no tenemos. Las idas y venidas de la historia, los cambios demográficos de una gran metrópolis y sus áreas circundantes, la evolución de nuestra vida y misión, traen como resultado que las iglesias van y vienen. Esa puede ser una cosa difícil de aprender, pero también puede llenarnos de gratitud, esperanza y anhelos que son plenamente de Dios. El Señor da y el Señor quita; Bendito sea el Nombre del Señor. Al final, todo estará bien y todo tipo de cosas estarán bien...

+Andy



To Be an Instrument of Grace and Change

By the Rt. Rev. Allen K. Shin

One of the greatest blessings is the gift of faith. I don't know how I could go through the challenges of this life without it. At the beginning of the pandemic in March 2020, we had to make a rather abrupt change of spiritual gear as we began the Lenten journey. In the ensuing months, faith helped many face unimaginable challenges and crises. Faith in God is not a mindless and meaningless exercise for believers, as atheists and secularists would have it: it requires all of ourselves—our whole lives and being.

The gift of faith involves the grace of conversion. Indeed, it assumes conversion—and at the heart of conversion is God's grace. Change by grace often comes at a cost. Flannery O'Connor once wrote, "All human nature vigorously resists grace because grace changes us and the change is painful." Yet no one can stop God's grace from changing us. Grace is God's reminder to us that he is ever present in our lives, whether we are aware of it or not. Grace is God's invitation for us to turn around and "do justice, love mercy and walk humbly with God." After all, it is by grace and grace alone that we are saved.

The conversion of Paul the Apostle is a story of grace. When Saul was on his way to persecute the Christians in Damascus, a lightning bolt struck him, causing him to fall off his horse and lose his eyesight, whereupon he heard the voice of Jesus. This must have left him traumatized, but it was neither the moment nor the cause of his conversion. The process by which this traumatized man was healed and transformed into a new person is what did that. Conversion is not a momentary thing and does not happen in a vacuum. Saul could not become Paul without the Christian community of Damascus and without a journey of healing grace. I imagine they shared meals

and prayed together and had many conversations about Jesus and the meaning of his crucifixion, death, and resurrection. Enemies coming together to repair the breach and build a new relationship—if this is not amazing grace, I don't know what is.

The most important journey of transformation and healing grace for Christians is Lent. The Lenten journey begins with and ends with the cross. There is no getting around the cross in this journey. It begins on Ash Wednesday with the imposition of ashes in the sign of the cross on the forehead and with the words, "Remember that you are dust and to dust you shall return." I suppose we all need to be reminded of our own mortality and be put in our creaturely place. More than a reminder of our own mortality, however, the ritual of the imposition of ashes is really an invitation to a journey of death and resurrection. Lent is a journey toward Easter, and without death there is no resurrection. If we cannot get around the cross in this journey, then we have no choice but to risk dying.

The Damascus Christian community died to the fear and hatred of their persecutor and welcomed their enemy into their midst. With a courageous faith they practiced radical hospitality to become an instrument of God's healing grace that changed not only their lives but the whole history of Christianity, and it took the healing of just one traumatized person. Could the church today be like the Christian community of Damascus and become an instrument of healing grace and radical change for the world?

+ Allen

¹The Habit of Being: Letters of Flannery O'Connor

Ser un Instrumento de Gracia y Cambio

Por el Revdmo. Obispo Allen K. Shin

Una de las bendiciones más grandes de la vida es el regalo de la fe. No sé cómo podría lidiar con los retos de la vida sin ella. Al principio de la pandemia, en marzo de 2020, tuvimos que hacer un cambio de marcha espiritual de forma muy abrupta al dar inicio al Camino de Cuaresma. En los meses siguientes, la fe ayudó a muchas personas a enfrentarse a inconcebibles retos y crisis. La fe en Dios no es un ejercicio insensato y absurdo para los creyentes, como quieren pensar los ateos y seculares: la fe exige todo de nosotros—toda nuestra vida y nuestro ser.

El regalo de la fe implica la gracia de la conversión. Efectivamente, asume la conversión—y en el corazón de la conversión se encuentra la gracia de Dios. El cambio a través de la gracia a menudo tiene un costo. Flannery O'Connor escribió, "Toda la naturaleza humana resiste vehementemente la gracia, porque ella nos cambia, y el cambio es doloroso". Sin embargo, nadie puede impedir que la gracia de Dios nos cambie. La gracia es la forma que tiene Dios para recordarnos que él está siempre presente en nuestras vidas, lo sepamos o no. La gracia es la invitación de Dios para cambiar y "hacer justicia, amar la misericordia, y caminar humildemente con Dios". Después de todo, es por la gracia y solo con la gracia que podemos ser salvos.

La conversión de Pablo de Tarso es una historia de gracia. Cuando Saulo iba en camino a perseguir a los cristianos en Damasco, un relámpago lo azotó, haciéndolo caer de su caballo y perder su vista, y fue entonces que escuchó la voz de Jesús. Esto lo debió traumatizar, pero ese no fue ni el momento ni la causa de su conversión. El proceso mismo por el cual este hombre traumatizado fue sanado y transformado en una nueva persona es dicha causa. La conversión no es un asunto pasajero y no ocurre de forma aislada. Saulo no podía convertirse en Pablo sin la comunidad cristiana de Damasco y sin un camino por la gracia sanadora. Yo supon-

go que compartieron pan y rezaron juntos y tuvieron muchas conversaciones sobre Jesús y sobre el significado de su crucifixión, muerte y resurrección. Es una historia de enemigos juntándose para reparar las grietas y construir una nueva relación—definitivamente, esto es la sublime gracia.

El camino más importante de transformación y gracia sanadora para los cristianos es la Cuaresma. Este Camino de Cuaresma empieza y termina con la cruz. No hay forma de evitar la cruz en este recorrido. Empieza el Miércoles de Ceniza con la imposición de las cenizas en forma de cruz sobre nuestras frentes, con las palabras, "Recuerda que eres polvo y al polvo volverás". Es entendible que todos necesitamos que se nos recuerde nuestra propia mortalidad y nuestra humilde naturaleza. Sin embargo, más que un recordatorio de nuestra mortandad, el ritual de la imposición de las cenizas es una invitación a un camino de muerte y resurrección. La Cuaresma es un camino hacia la Pascua, y sin la muerte no hay resurrección. Si no podemos evitar la cruz en este camino, entonces no tenemos más remedio que arriesgarse a morir.

La comunidad cristiana de Damasco murió por el miedo y el odio de su verdugo, y le dio la bienvenida a su enemigo. Con valiente fe, practicaron una versión radical de la hospitalidad para convertirse en un instrumento de la gracia sanadora de Dios que cambió no solo sus vidas sino la mismísima historia del cristianismo, y solo se necesitó la sanación de una sola persona traumatizada.

¿Podría la Iglesia de hoy ser como la comunidad cristiana de Damasco y convertirse en un instrumento de la gracia sanadora y en un cambio radical para el mundo?

+ Allen

¹The Habit of Being: Letters of Flannery O'Connor (*El Hábito de Ser: Cartas de Flannery O'Connor*)

From Cuernavaca

By the Rt. Rev. Mary D. Glasspool

I am writing this from the Diocese of Cuernavaca in Mexico, where after a three-year break for the pandemic, 12 *peregrinos* (pilgrims – see photo on page ____) from the Diocese of New York are spending two weeks learning Spanish, engaging with Mexican culture, and best and most important of all, building relationships. Many of you may remember that the Bishop of Cuernavaca, Enrique Treviño Cruz, preached in Spanish at our Diocesan Convention in November 2019. Obispo Enrique is now the primate (presiding bishop) of Mexico, which is comprised of five dioceses across the entire country.

I asked my fellow pilgrims what they would like people in the Diocese of New York to know about the program from what I write for the *Episcopal New Yorker*. They responded enthusiastically with the following.

We were welcomed with, and continue to be treated to, amazing hospitality. The chancellor of the diocese met us at the airport, and we were welcomed to the Diocesan Center by a host of people who continue to see to our every need. Professional cooks prepare three delicious and healthy meals every day, with attention paid to those with food allergies or in need of a gluten-free diet. With respect to the Spanish language part of the program, one can be at any level of Spanish language proficiency – beginner, intermediate, advanced – and the teachers will formulate classes to meet one's needs. The program is open to both laity and clergy: clergy who attend will find immeasurable help in learning to celebrate the Eucharist in Spanish and learn many other things connected with the life of the Church; laity, too, have been excited to have their outreach efforts in the United



States strengthened and encouraged by learning to speak Spanish.

Our pilgrims want you to know that the program is of mutual benefit to the people of both dioceses. For so many of us, our mutual respect and love for one another has deepened our faith and energized our witness to Christ's own love and justice. One pilgrim spoke to the fact that the program is a holistic one, engaging body, mind, and spirit. We worship together daily, praying Morning Prayer at 8:00 a.m. and Compline at 8:00 p.m. (in Spanish, of course!) which formally bookend our days. And most of us have gone for an early morning walk in the beautiful park about a half a mile from the Diocesan Center prior to Morning Prayer!

You will hear more about *Instituto de Español de la Iglesia Anglicana de México* (IDIAM - idiamcuernavaca.com) in the future, and I hope that anyone who is interested will feel free to contact me or our Liaison for Global Mission, the Rev. Yamily Bass-Choate, to talk further. It's a life-changing and life-giving experience that we hope to share with as many people as possible!

Desde Cuernavaca

Por la Revdma. Obispa Mary D. Glasspool

Escribo esto desde la Diócesis de Cuernavaca en México, donde después de un descanso de tres años debido a la pandemia, 12 peregrinos de la Diócesis de Nueva York (ver la foto en la página ____) pasan dos semanas aprendiendo español, comprometiéndose con la cultura mexicana y, lo mejor y más importante de todo, construyendo relaciones. Muchos de ustedes recordarán que el Obispo de Cuernavaca, Enrique Treviño Cruz, predicó en español en nuestra Convención Diocesana en noviembre de 2019. El Obispo Enrique es ahora el Primado (Obispo Presidente) de México, donde hay cinco diócesis en todo el país.

Le pregunté a mis compañeros peregrinos qué les gustaría que la gente de la Diócesis de Nueva York supiera sobre el programa acerca del cual escribiré para el *Episcopal New Yorker*. Respondieron con entusiasmo lo siguiente.

Fuimos bienvenidos y seguimos siendo tratados con una hospitalidad increíble. El canciller de la diócesis nos recibió en el aeropuerto, y fuimos recibidos en el Centro Diocesano por una gran cantidad de personas que continúan atendiendo todas nuestras necesidades. Tres comidas deliciosas y saludables son preparadas por cocineros profesionales todos los días. Se presta atención a las personas con alergias a los alimentos o que necesitan una dieta sin gluten. Con respecto a la parte del programa que tiene que ver con el idioma español, sin importar en qué nivel de dominio del idioma español esté uno (principiante, intermedio, avanzado), los maestros formularán clases para satisfacer sus necesidades. El programa está abierto tanto a los laicos como al clero: el clero que asista encontrará una ayuda inmensa para aprender a celebrar la Eucaristía en español y aprender muchas otras cosas relacionadas con la vida de la Iglesia; los laicos también han estado entusiasmados de que sus esfuerzos de divulgación en los Estados Unidos se vean fortaleci-

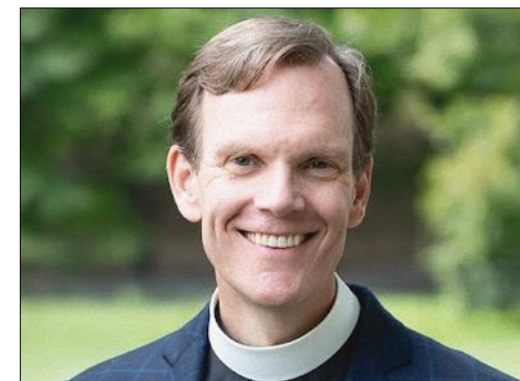
dos y alentados al aprender a hablar español.

Nuestros peregrinos quieren que sepan que el programa es de beneficio mutuo para las personas de ambas diócesis. Para muchos de nosotros, nuestro respeto y amor mutuo por los demás ha profundizado nuestra fe y energizado nuestro testimonio del amor del propio Cristo y su justicia. Un peregrino habló del hecho de que el programa es holístico porque involucra cuerpo, mente y espíritu. Juntos celebramos el culto todos los días, rezando la Oración de la Mañana a las 8:00 a.m. y la de la Noche a las 8:00 p.m. (¡en español, por supuesto!) que formalmente cierran nuestros días. ¡Y la mayoría de nosotros hemos ido a dar un paseo temprano por la mañana en el hermoso parque que queda a aproximadamente media milla del Centro Diocesano antes de la Oración de la Mañana!

Escucharán más sobre el Instituto de Español de la Iglesia Anglicana de México (IDIAM - idiamcuernavaca.com) en el futuro, y espero que cualquiera que esté interesado se sienta libre de contactarme a mí o a nuestra Enlace para la Misión Global, la Reverenda Yamily Bass-Choate, para conversar más. ¡Es una experiencia que cambia y da vida y esperamos compartir con la mayor cantidad de personas posible!

Listening, Learning, and Preparing

By the Rev. Matthew F. Heyd, Bishop Coadjutor-Elect



I still remember the question.

Long ago now, Deacon Lynn Werdal asked it during my Commission on Ministry discernment conference, and I've carried it with me ever since. Lynn helped me understand what it meant to prepare for the priesthood. She asked, "How would you support deacons?"

Recently, I had the chance once again to attend a Commission on Ministry meeting. Bishop Dietsche has given the bishop coadjutor jurisdiction over ordinations. I'm beginning to listen.

Viewing the Commission on Ministry in the Zoom boxes was like reviewing my adult life. Theodora Brooks welcomed me to New York when I moved to help start Episcopal Charities as a young adult. Masud Syedullah served as my field placement supervisor at Church of the Atonement in the Bronx. Susan Hill and I were ordained together, and she's provided spiritual guidance to Heavenly Rest through the pandemic.

I've grown up as an adult in the Diocese of New York. Our people raised me. I'm holding on to my astonishment that you elected me to be your bishop.

My focus during this transition is listening, learning, and preparing. In the two months since the election, I've had the opportunity to listen in different regions of the Diocese, starting in Mid-Hudson with the Dutchess clericus. I've also had the chance for great conversation in Ulster, Harlem, and Staten Island. (Invite me—I'll come.)

The Holy Spirit moves at the grassroots through all our communities. Listening will always be the right thing. Connecting with our communities is the pattern of life that I want to live as your bishop.

It's been a difficult season. Over generations we've been broken by white supremacy, exclusion, and misconduct. Over years now, we've been exhausted by the pandemic and the weight of doing church in a turbulent landscape.

And, everywhere I go, I experience hope that is God's gift to us all. Congregations are taking courageous decisions to collaborate in new ways. They are exploring God's future together.

We are Easter people and we are made for renewal.

Our focus together over the years ahead will be renewal of the church and the healing of the world: for the whole Diocese to be healthy, vibrant, and powerful.

This moment represents a community consecration of mission together in Jesus Christ across all our congregations, cultures, and regions.

I look forward to joining this mission with you. Preparing for the May 20 consecration of the bishop coadjutor and reviewing the ordination process are two ways that we're beginning now.

The May consecration will celebrate the life of the Diocese of New York, across congregations, cultures and regions.

Raising up leaders for ordination is the shared work of the whole Diocese. We'll need faithful, imaginative, and creative leaders to support renewal. Later this spring, we'll name an ordination task force so that we might imagine the new church that's emerging.

We'll stay connected through this transition. You can always email me at BishopElectNY@gmail.com. I'll begin service at the Diocese on May 1. It's my intention to communicate regularly with clergy, wardens, and Diocesan leadership. Sign up at diocesenyc.org/emails/signup if you're not currently receiving diocesan emails.

Pray for the Diocese and for me in the coming weeks. I'm grateful to be serving with you at this moment in the life of our Church.

Escuchar, Aprender y Prepararse

Por el Reverendo Matthew F. Heyd, Obispo Coadjutor Electo

Aún recuerdo la pregunta.

Hace mucho tiempo, la diácona Lynn Werdal hizo esta pregunta durante mi conferencia de discernimiento de la Comisión de Ministerio, y la llevo conmigo desde entonces. Lynn me ayudó a comprender lo que significa prepararse para el sacerdocio. Ella preguntó, "¿Cómo apoyarías a los diáconos?"

Recientemente, tuve nuevamente la oportunidad de asistir a una reunión de la Comisión de Ministerio. El obispo Dietsche le dio jurisdicción al obispo coadjutor sobre las ordenaciones. Estoy comenzando a escuchar.

Ver a la Comisión de Ministerio en Zoom fue como hacerle un análisis a mi vida adulta. En mis años de adulto joven, Theodora Brooks me dio la bienvenida a Nueva York cuando me mudé para ayudar a iniciar Caridades Episcopales (Episcopal Charities). Masud Syedullah se desempeñó como mi supervisor de prácticas de campo en la Iglesia de la Expiación (Church of the Atonement) en el Bronx. A Susan Hill y a mí nos ordenaron juntos, y ella le brindó orientación espiritual a la Iglesia del Reposo Celestial (Church of the Heavenly Rest) durante la pandemia.

He crecido como adulto en la Diócesis de Nueva York. Nuestra gente me formó. No salgo del asombro de que ustedes me eligieran como su obispo.

Mi enfoque durante esta transición se basa en escuchar, aprender y prepararse. En los dos últimos meses luego de la elección, tuve la oportunidad de escuchar en diferentes regiones de la Diócesis, comenzando por la región media del Hudson (Mid-Hudson) con el clericus de Dutchess. También tuve la oportunidad de participar en excelentes conversaciones en Ulster, Harlem y Staten Island. (Invítenme que iré).

El Espíritu Santo se mueve por las bases a través de todas nuestras comunidades. Escuchar siempre será lo correcto. Conectar con nuestras comunidades es el patrón de vida que quiero seguir como su obispo.

Ha sido una época difícil. A lo largo de las generaciones, la Supremacía blanca, la exclusión y las conductas inapropiadas nos han quebrantado. Ahora en los últimos años, la pandemia y el peso de hacer iglesia en un entorno turbulento nos ha dejado agotados.

Y a donde quiera que vaya experimento la esperanza, que es el regalo de Dios para todos nosotros. Las congregaciones están tomando decisiones valientes para colaborar de nuevas maneras. Juntos están explorando el futuro que Dios tiene preparado.

Somos el pueblo de la Pascua y estamos hechos para el renacimiento.

Nuestro enfoque para los años que están por venir será el renacimiento de la iglesia y la sanación del mundo: para que toda la Diócesis sea saludable, vibrante y poderosa.

Este momento representa una consagración comunitaria de nuestra misión juntos en Jesucristo, en todas nuestras congregaciones, culturas y regiones.

Me ilusiona unirme a esta misión con ustedes. Dos maneras en las que estamos dándole inicio a esto es preparándonos para la consagración del obispo coadjutor el día 20 de mayo y analizando el proceso de ordenación.

La consagración de mayo celebrará la vida de la Diócesis de Nueva York, en todas las congregaciones, culturas y regiones.

Formar líderes para la ordenación es la labor com- (continuado en la paginacion 26)

Bishop Dietsche's Words at Diocesan Convention About Reparations and Apology

The following is an excerpt from the address by the Rt. Rev. Andrew ML Dietsche to the 246th Diocesan Convention.

Next spring, this diocese will hold a worship service in the Cathedral of St. John the Divine at which I will lead us - the clergy, people and parishes of the Diocese of New York - in making apology for our participation in the enslavement of African people, and for the privations and prejudices that are the fruit of racism and which flow out of that old history of slavery. The making of this apology has been long planned under the leadership of the Reparations Commission, and I am most gratified to be able to say these words on your behalf. Over these last several years, beginning with the Year of Lamentation, the Reparations Commission has created, produced and offered to this diocese and the larger church a substantial body of program, ritual, dramatic presentations, and study, which has helped us as a diocese, and across of our parishes, to go deeper into a very hard part of our history, and to do that together, unafraid and without risk of judgment, so that we all might learn and know what responsibilities and burdens we still carry for the stolen lives of enslaved persons in New York and America.

A not small part of this work has been to encourage parishes to explore and examine their own histories, and I have offered the resources and assistance of our archivist Wayne Kempton to that end, so that we may unearth and name the ways in which this church, founded two thousand years ago in discipleship of Jesus Christ the Son of God and Prince of Peace, has failed to renounce Satan and all the forces of evil which corrupt and destroy the creatures of God. That is our baptismal imperative, but this church joined in the larger societal oppression of African men and women and children, and participated in the kidnapping and sale of human beings, and enslaved countless people who were made in the image of God as we are made in the image of God, and born into the promise and possibility of freedom, as we are too. We did this because there was money in it, and that money built our churches and funded Christian mission and sustained our common life. For a long time, we could pretend that slavery was a southern problem, because here in New York we fought for Abraham Lincoln. But the work in which we have been engaged over these recent years has rolled back the cover from our history, and we have seen and named the crimes for which the Diocese of New York must make account.

At this convention, shortly before COVID, we allocated 1.1 million dollars of our endowed funds to provide the foundation and seed money for a larger reparations fund to be raised and created out of the offerings and gifts of this diocese to fund actual, tangible work to help, as we are able, to repair the wound in our collective body, the dam-

age done to people of African descent in this diocese. Today, this convention will receive a resolution from the Reparations Commission to set up a 501(c)(3) corporation to hold, invest, manage, and distribute our reparations money. This separate corporation will exist entirely within the larger umbrella of the Episcopal Diocese of New York. But with the creation of a structure for this funding, we are at the threshold of a new chapter in reparations in this diocese and can begin to strategize how our resources can serve the repair we seek.

In the reparations video (<https://vimeo.com/edny/reparations23> beginning at 12:30) during our virtual convention roll-out meetings, I heard the words "Dare to Repair" and I was struck by that. I believe this work does require daring, and courage, and faith in God and one another. The prospect of paying reparations has always been the third rail of the Civil Rights movement, with all the questions of who has to pay and who gets what, that can knock this effort off the rails before we even begin. This work has asked a lot of us, and we have experienced the push back, too. So we know that this work requires daring and the willingness to make ourselves vulnerable. But I also heard the words "Hear, Trust, Pray, and Heal." Is that not the witness we have been making, trying to make, through the work of these years? All of this is the work of God, and in all that we do, but in nothing more than our work of reparation, the heart of our call is that we remain Brave, Strong and Faithful to face and meet the challenges put before us by a broken world and church.

In that same video, Nell Gibson talked about the certainty she lived with for so many years that the state of Mississippi would never become integrated. Yet she has lived to see it happen. She talked of what it meant for her to witness the inauguration of Barack Obama as President of the United States. We are no longer the utterly segregated country of her younger years, and if I may presume to speak for her, I believe that what she was taking about was the discovery, as the shadow begins to pass, of the possibility of Hope. Desmond Tutu was asked once, in the darkest days, if he was optimistic. He replied that he was not optimistic, but he was hopeful. "I am," he said, "a prisoner of hope." The difference is profound. The optimist simply believes that one way or another everything is going to work out in the end. The optimist has no basis for believing that; he's just "a glass half full kind of person." But the hopeful one knows better, and comes before the world out of his bitter experience, and lays the burden of his living, and the pain of his history, before his God, in trust that our lives are not accidents, but are infused with meaning from our birth, and that our destiny is in the hands of one who can be trusted.

The author of the Letter to the Hebrews defined faith as "the substance of things hoped for, the evidence of things not seen." What we are doing in this diocese is about



The Episcopal Diocese of New York Apologizes for the Endurance of Slavery

THE BISHOP OF NEW YORK

*Invites you to join him and the people of the Episcopal Diocese of New York
in a solemn Service of Apology for the participation and complicity
of the diocese and its members in the Transatlantic Slave Trade and in
that trade's continuing aftermath and consequences.*



ON SATURDAY, MARCH 25, BEGINNING AT NOON
AT THE CATHEDRAL CHURCH OF SAINT JOHN THE DIVINE

The Rt. Rev. Andrew ML Dietsche
Presiding and Preaching

Video address by the Presiding Bishop
The Most Rev. Michael B. Curry



The services will be streamed live on the Cathedral website (stjohndivine.org).

Service of Apology

our choosing, all together, to embrace the possibility of Hope. And the unseen. And that begins - the bright future for which we pray - when we acknowledge and give voice to our repentance for the things we have done, and for the things done by others before us which have continued to our day to force the yoke of division upon our shoulders. Repentance makes a clearing in the thicket of those things we have done and left undone, in the tangle of our sinfulness, where the light may shine through and where we may stand before our God in that light, to know and be known, in abject self-offering and fervent hope. And, "to make a right beginning," we start with apology. So that we may restore dignity to those we have harmed, so that we may re-establish trust in our relationship, and so that we may impose a sense of justice onto our hard shared history.

But, it's complicated.

Repentance and forgiveness are the means by which we may forge a redeemed life together. It is when we humble ourselves before one another that something becomes possible that is denied us when we remain in our defensiveness. When we consider a violent, inhumane history of degradation and bondage, the twin acts of apology and forgiveness are the essential place from which we can make the deep dive, seek and tell the truth, be accountable, and have the possibility of making a shared future.

But the fact of human slavery in America, the phenomenon of the horrific, depended on a set of discourses and narratives, philosophies and creeds, ideologies (even theologies) and ideas which gave permission to the oppressor to deny even the humanity of the enslaved. With the stroke of his pen, Abraham Lincoln ended the institution of slavery in America, but the deeper current of those beliefs and ideologies and patterns of contempt on which slavery was structured were not only untouched and unaddressed by emancipation, they really went deeper and became the seeds of an even more virulent 19th and 20th century institutionalized racism from which we have yet to extricate ourselves. And it is that slavery, and the long reach of the legacy of slavery, which implicates the church and for which we are called to apologize.

But when and if the act of apology is a simple and uncritical expression - just the statement of our regret - then like so many political apologies with which we are so familiar, the words will be said, sighs of relief will be made, congratulations will be given, but no real redemptive work will have happened. Until we address the discourses and narratives, and take apart the philosophies and creeds, and refute the ideologies and theologies and ideas which justify slavery and racism and division, actual transfor-

mation will be impossible. We will go on living at the edge of our inhumanity, and never understand why we said we were sorry and nothing changed. Worse, as we have seen in the rise of institutional violence against black men and the sudden eruption of anti-Semitism in America, we will always be subject to falling back and becoming again our very worst selves. Because those old ideologies have power. And that power is most dangerous when we are not thinking about it. Do you renounce Satan and all the spiritual forces of wickedness that rebel against God? I do, we do. And in that renunciation is the process of transformation, and it is the substance of apology. Do you turn to Jesus Christ and accept him as your savior? What we are about in this effort is not simple regret for things done, but a rooting out of the evil that besets us from without and the evil that rises up from within. It is all baptismal, is it not? So that when we make apology we must first renew the vows and promises we made when we first became Christians or it will be for nothing.

I am prepared, indeed I long for, the opportunity to lead this diocese in making apology for the involvement of this diocese in the slave trade. What I am not prepared to do is to engage a facile, easy, cheap grace that voices words of regret but does not seek to effect the actual restoration of those who have been oppressed. We seek and desire reconciliation, but we are people of the Gospel, so more than that and before that, we seek and desire transformation. We seek to be changed in mind and spirit. To be conformed to the mind of Christ. To be made new, lest we work out some kind of reconciliation which is not and can never be sustainable, which profits us nothing, and leaves us only confused.

This is why we cannot speak of apology without thoroughly committing ourselves to reparation. Nor can we make reparation without doing the first deep hard work of repentance and apology while we struggle with the hope of transformation. It's all of a piece. With the resolution before you today, which will establish the structure by which we may manage and pay reparations, and with the preparations will be begging from this convention to lead us to the place of apology, we are I believe coming to the threshold of a new chapter in our life as justice-seeking Christians. We have been doing the hard work. It's not going to get any easier now, and it's going to cost us something - and I don't just mean the million dollars we set aside for this - but the rewards will be profound. We may by this work make a witness to the larger church and world. It's possible. But it doesn't matter; the only one whose blessing we need and we seek is Our Lord Jesus Christ.



2023 Bishops' Spring Appeal for Episcopal Charities' Youth Programs

Your gift enables Episcopal Charities to support urgently needed parish-based youth enrichment programs that provide:

- **After school tutoring** which directly combats pandemic learning loss, particularly with Math proficiency declining in all regions of NY
- **Teen mentoring** that fosters leadership, and provides social supports and **risk-prevention** in communities where the teen mental health crisis is growing at alarming rates
- **Summer camps** providing new experiences, **healing** from trauma and academic supports in neighborhoods where the **child poverty rate is more than 20%**
- **Arts programs** supplementing those cut from school budgets and which instill **confidence through expression**
- **English tutoring** for newly arrived **immigrant youth** as families seeking asylum arrive at our programs' doorsteps

Help change the lives of children in need! Please donate today!

\$500 provides one month of daily after school tutoring for 15 students

\$250 allows a child to attend after school arts programming

\$100 sends a child to summer day camp for one week

\$25 funds healthy snacks for an afterschool program for a week

How to give

Text **"Spring2023"** to **91999**; give online via our website ec-ny.org/donate or via QR code
or mail a check made payable to Episcopal Charities to 1047 Amsterdam Ave New York, NY 10025



In advance of the Service of Apology for Slavery which will take place at the Cathedral Church of Saint John the Divine on Saturday, March 25th, and to place the service and the act of apology in context, the Episcopal New Yorker offers here in its entirety the FAQs prepared by the Reparations Commission.

Reparations Commission on Slavery

Frequently Asked Questions (FAQs)

THE PRESENT

What do you mean when you refer to “reparations”?

Since its founding, the Reparations Commission has adopted this working definition of “reparations” to describe the work we are doing together:

Reparations is the process to remember, repair, restore, reconcile, and make amends for wrongs that can never be singularly reducible to monetary terms. The process of reparations is “an historical reckoning involving acknowledgement that an offense against humanity was committed and that the victims have not received justice.”

*Passage in quotes offered by Bernice Powell Jackson, Executive Minister for Justice Ministry, The United Church of Christ.

The Reparations Commission does not see “reparations” as simply a discussion about finances, although that can be part of it. We stress that reparations cannot be properly addressed until the truth has been told in all its fullness, the pain and loss has been lamented, and justice is sought.

What is the “apology service” and what will happen during the service?

The “apology service” will take place on Saturday, March 25th, 12 noon –2 p.m. (Eastern) at the Cathedral of St. John the Divine. The service will be celebrated by the Bishop of New York, The Right Reverend Andrew ML Dietsche, with the participation of the people of the Diocese of New York and the support of the Reparations Commission on Slavery. March 25th is a significant date in that it is recognized as the International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade.

As a feast day, we will commemorate the Feast of the Annunciation. This is the day that the Archangel Gabriel announced to Mary that she will give birth to Jesus Christ. From this event, we as Christians learn to be prepared to be used by God in amazing ways; to put our faith in the Lord, and to live life in the service of God. Such tenets are befitting for a Service of Apology for the Slavery and its legacies.

Why is it necessary to have an apology by the Bishop of New York?

Why now?

While this will not be the first apology made by Episcopal religious leaders in the Episcopal Diocese of New York (see, for example, Bishop Catherine Roskam’s personal apology in 2008), this is the first apology, to our knowledge, made by the Bishop of New York. It is also a means to respond to the three churchwide General Convention Resolutions of 2006 calling on dioceses to respond to the Transatlantic Slave Trade and its aftermath of segregation and discrimination, and symbolizes the episcopal authority invested in this apology on behalf of the people of the Diocese of New York.

Why does this Bishop have to make an apology?

Since 2006, the Diocese of New York has been taking part in the churchwide process of racial reconciliation led by its Social Concerns Commission and by the establishment of the Reparations Committee, and in response to three General Convention resolutions presented at the 75th Diocesan Convention, calling on dioceses to critically exam-

ine the church’s culpability in the Transatlantic slave trade and its aftermath.

In 2017, the Reparations Commission approached Bishop Dietsche about making an apology on behalf of the Diocese. The Bishop felt it was important to have a wider backing by the people of the Diocese, and recommended that the Reparations Committee (as it was known then) develop its grassroots work to gain the support of a wider group within the Diocese. In response, the Committee launched its three-year plan of Lamentation – Apology – Reparations in 2018. Along the way, many more people were educated and became aware of the role and complicity of the Diocese – its individuals, parishes, seminaries and diocesan institutions – in the transatlantic slave trade.

Several years after the launch of its plan for Lamentation – Apology – Reparations, having seen more support from the people of the Diocese in anti-racism and reparations activities, and with Bishop Dietsche scheduled to retire in 2024 from his position as Bishop Diocesan, it felt right for both the Reparations Commission and the Bishop to return to this request and see the Diocese through to the place of formal apology, so that the work of reparations, already begun, could continue to deepen even as we continue to pursue the holy work – never done – of lamentation and apology.

Who else is doing this work within faith-based communities?

Racial reconciliation and reparations processes to document, acknowledge, and make amends for the historic transatlantic slave trade and its modern day consequences are taking place in many faith-based communities, and both Christian and interfaith denominations and religious confessions.

What’s in it for me?

A sacred opportunity to participate directly, to confess our collective sins and seek forgiveness from each other, in a solemn, historic moment of healing, reconciliation and repair in our common life in the Diocese of New York.

How is this a part of your faith-based, daily lived experience and not just some prayers or a one-off announcement? How does this get implemented into the structure of the church’s work?

The apology that we seek is two-fold, Institutional and Personal. Guilty of corporate sin, in order for the church to move forward with faith, the church must foremost put its sin behind, and that can only occur through Institutional apology. Likewise, the need for Personal apology stems from our personal sins in relationship to slavery for which we are called to apologize. Perhaps the greatest thing that we can individually apologize for is our desire not to know about it.

What are you actually doing to change the hearts of people in the Diocese of New York? Is this a model for other faith-based communities across the country?

When we have presented evidence of the ongoing effects today of past slavery yet choose to say, “That was then; it means nothing today,” we choose the sin of refusing to connect the dots. When we decide not to teach our children about the truth of slavery – the

Service of Apology

past and present effects on people within our society – we choose to perpetuate those effects into the future. To that end, we are helping people of the Diocese take incremental steps that help to 1) Name the sin, 2) Own one's part in it by accepting the responsibility, 3) Express remorse for the sin and one's role and for the harm it did, 4) Make amends in which we help to repair the damage to the extent possible, and 5) Commit to living and doing differently so that it doesn't happen again. We change hearts and minds by doing honest and hard work.

What resources are being developed around this work?

Within the Diocese of New York, the Reparations Commission has developed multiple resources over the years which are included on the Episcopal Diocese of New York's webpage (dioceseny.org) and the Reparations Commission's website (reparations.dioceseny.org). These include workshops and webinars, bibliographies and book lists, sermons and liturgical toolkits, and more.

Is this a healing event? A reckoning? Are we expecting to go out as healed and renewed evangelists into the world?

This is one of many efforts to move the Episcopal Diocese of New York toward racial repair and healing. It is our commitment guided by God's love to seek out justice and lasting collective and individual change. The work is on-going, centered by the principles of truth, integrity, justice and, ultimately, transformation. The healing and reckoning is not possible without adapting and living into these principles in order to repair the breach that started with slavery and the dehumanization of people of African heritage. The harm and pain persevere, but now is the time to make a concerted effort to make amends. In doing so, we hope to be set forth as a people, forgiven, healed and unified and renewed. And though healing doesn't make us whole – it does reconnect us with the feeling of being whole again.

If Jesus died for our sins, hasn't this been taken care of already?

Our Lord and Savior Jesus Christ is our Redeemer, God incarnate who descended to live among us, was crucified once and for all for our collective sins, was resurrected and sits at the right hand of God in glory. While it is true that Jesus has already done the act of saving us, we are still called upon to confess our sins to God, seek God's forgiveness, and reconcile with our neighbor. So, it is always appropriate to move towards humility, self-examination, confession and restoration in our walk with God and our neighbor.

Why and how do Episcopalians engage with reparations in the Diocese of New York?

In fall 2022, the delegates of the 245th Convention of the Episcopal Diocese of New York authorized the establishment of a new corporation for the purpose of holding the corpus of funds received and identified for the purpose of reparations for the enslavement of African Americans and its aftermath. In studying optimal criteria for the Reparations Fund, the diocesan Reparations Commission discussed at length many approaches and strategies being pursued by parishes, other dioceses, and similar organizations. It engaged in deep, prayerful deliberations on the importance of this work and unanimously agreed that in order to achieve its mandate a 501(c)(3) organization should be established. In addition to establishing this organization for the allocation of funds as a grant making body, EDNY sponsors workshops, film screenings, book discussions, pilgrimages, teach-ins and more, to create meaningful dialogue and understanding of race, racism, and pathways to apology and reparations.

How are you inviting the secular community in this conversation and space?

The secular community is invited to join us on this journey to teach and to learn how we can be in responsible, caring and loving community with one another. Our programs are open to all who seek to engage in this intentional work towards breaking down the barriers that divide us. Moreover, once the fund is in operation, interested parties – organizations and individuals who have a like-minded desire to advance the purpose of justice and equity – are invited to make financial contributions.

How are you involving actual descendants of African enslaved people in this process?

By centering the descendant community in conversations to guide the processes of apology and reparations, we're reaching out and listening to what the needs are in their communities, rather than imposing our views, understandings and will upon them. We are also working in collaboration with our newly formed credit union, and to help combat environmental racism, integrating the descendant community in the efforts of creation care.

THE LEGACY

How have we arrived at this point?

As the story of the church's entanglement in the Transatlantic practice of enslaving and profiting off the free labor of African people continues to unfold, the moment has come for the diocese and the Church in general to lament, repent and take intentional action for restorative justice. Much of this work begins with acknowledging the transgression, owning it, claiming it, processing the what and why, and working towards a heartfelt apology. We can't expect forgiveness simply because of this gesture, but we can continue to explore the role of the church's complicity to gain a richer understanding – through strength, truth and integrity – to bolster the trust and faithfulness of our God of justice.

Why do we need to dredge up the past?

Oppression, power, the legacies of slavery are present in contemporary life – through systems and in our institutions. The vestiges of slavery – the inequities and injustices – appear in the forms of housing, education, healthcare, labor and economic disparities, law enforcement and in our criminal justice systems. History sets the context for the present, which makes this question challenging for many people who find it difficult to connect past events to the present, and see cause and effect. For some people, it is easiest to try to forget or ignore the sins and mistakes of the past. For others, especially those whose ancestors were harmed, or who suffer the modern consequences of the sins of slavery and racism, it is impossible to move forward and heal without first addressing the past.

THE FUTURE

What does this mean for our Diocese, its parishes and people?

A radically different response to harm, indifference, and dehumanization. This is a chance to create and develop relationships for the first time, and repair broken relationships, in the family of God's people. Such engagement and commitment can lead to forgiveness and a chance to restore our souls.

What are the financial implications of this apology (financial, educational, social, systems disruption, memory, diversity in recruitment, resistance, etc.)? How will this affect the power dynamics in our Diocese?

This apology should open up dialogue that will slowly develop new relationships across broad cross-sections of African American communities impacted by the complex legacies of slavery – the abuses that have and continue to harm individuals, and our society at large. The apology will lead to a place of wealth distribution which is long overdue. Reparations have always been made to the church, state and individual property owners, when the enslaved or formerly enslaved were manumitted, or in many instances – stole themselves away from their oppressors, however compensation was never extended to these so-called “bondsmen/women” nor to their descendants.

Complex political dynamics within this or any institution attempting to bring about transformative change lie behind the framing of reparative responses to these injustices, and efforts to right the wrongs. Slow, deliberative action to gain systems-wide buy-in has helped to propel this initiative to bring about the change. Of course, not everyone is on board; however, continued exposure, dialogue and interaction with advocates invested in the reparative processes, may increase the range and measures of supporters.

Will this work continue with the new Bishop? What is the commitment to this work after Bishop Andy's apology? Will the work be ongoing?

The apology and reparations work is expected to continue under the new leadership. The assurances from the transition team include developing the work of the diocese through a reparations lens. That means any work to be implemented by the diocese will involve thinking about the challenges reparations are trying to solve. Applying a reparations lens to corporate and individual strategies and approaches to act, give, pray, research, etc. – will be executed to help change the dominant narrative. Working strategically will address the who, what and how to keep the reparations lens in sharp focus and will help with decision making, garner support, and advocacy for critical restorative action. New practices of shifting authority, empowerment and agency by ceding power and centering those directly impacted by past harms and continued injustices can lead to resilient communities, shared economic, cultural and social growth.

Is this the end of the road?

The work of apology is never ending. There will always be moments to lament, apologize and to seek and offer reparations. Four hundred plus years of the church's complicity with enslavement will not vanish in a brush stroke. Commitment and contrite hearts, turned towards God seeking forgiveness, healing, relationships and restoration, will help to carry us through.

The 246th Diocesan Convention

In planning the 2022 Diocesan Convention, its organizers willingly embraced the best of what Covid-19 had made inevitable for the previous two years, while gratefully returning to pre-pandemic in-person norms (with appropriate health-related precautions) for the convention itself. The result was an event, with the theme “That Wonderful and Sacred Mystery,” spread over multiple weeks online and two days (Nov. 11-12) in person at the Westchester Marriott in Tarrytown, that was widely agreed to be one of the best in recent memory.

Online Roll-outs

The “multi-week” element of the convention consisted, as in the past two conventions, of a series of online “Roll-Out” presentations delivered via Zoom, which both informed and formed part of the official convention. Once again, as in the last two years, these online sessions allowed greater scope for comprehensive presentation of information than the old-style reports on the day(s) of convention itself. They were also better attended than the traditional pre-convention caucuses, while this year for the first time most candidates for diocesan office, whom previously delegates would have had little chance to meet except at those caucuses, also made short video self-introductions that were made available in advance. The roll-outs included:

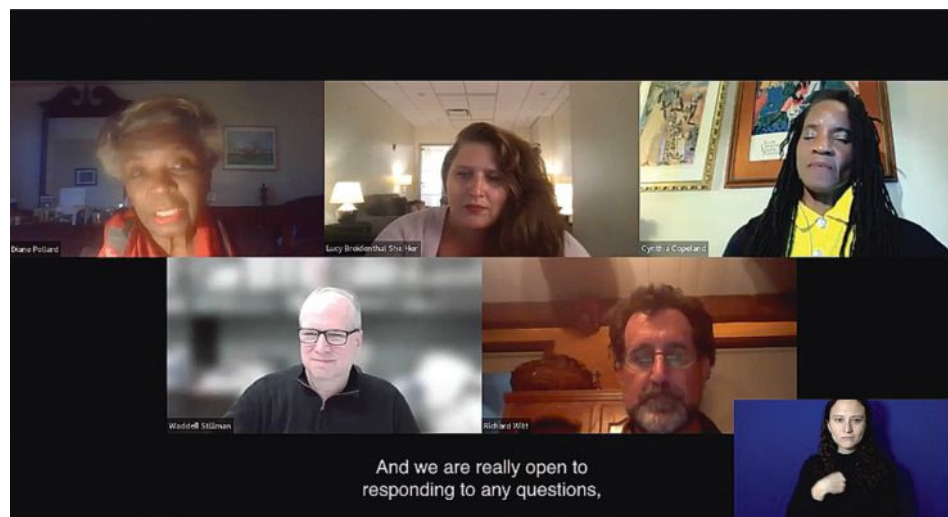
- a session in which the three bishops reported on the Lambeth Conference of bishops from the worldwide Anglican Communion (with the inevitable tensions resulting from strong disagreement on issues of sexuality, but not without moments of grace), and on the delayed and much-shortened General Convention (presented by Ms. Yvonne O’Neal, chair of the Diocese of New York’s deputation, and other members of the deputation.) Online at vimeo.com/edny/2022roll-out1.
- a presentation of the proposed diocesan budget for 2023 by the co-chairs of the budget committee of the Diocesan Council, the Rev. Matthew H. Mead and Mr. Doug Schimmel (the budget was passed as proposed: for details please visit [diocesan.org/the-diocese/diocesan-budget/](https://www.diocesan.org/the-diocese/diocesan-budget/).) Online at vimeo.com/edny/2023budget
- presentations on Young Adult ministry and the (then-proposed, now established) New York Episcopal Federal Credit Union. Online at vimeo.com/edny/yacu22
- a presentation on Reparations, including an excellent video titled “Dare to

Repair,” (to view it, please visit <https://vimeo.com/edny/reparations23>) and providing an introduction to a resolution, subsequently passed, calling for the establishment of a 501(c)(3) to hold the \$1.1 million of diocesan funds allocated to reparations by delegates at the 2019 Convention. Online at vimeo.com/edny/reparations23

- A presentation of resolutions and the nominees for diocesan office. Online at vimeo.com/edny/22-nominees-and-resolutions

Video recording of all the roll-out sessions are available at <https://vimeo.com/showcase/9926556>.

SCREEN CAPTURES FROM THE ROLL-OUT MEETINGS



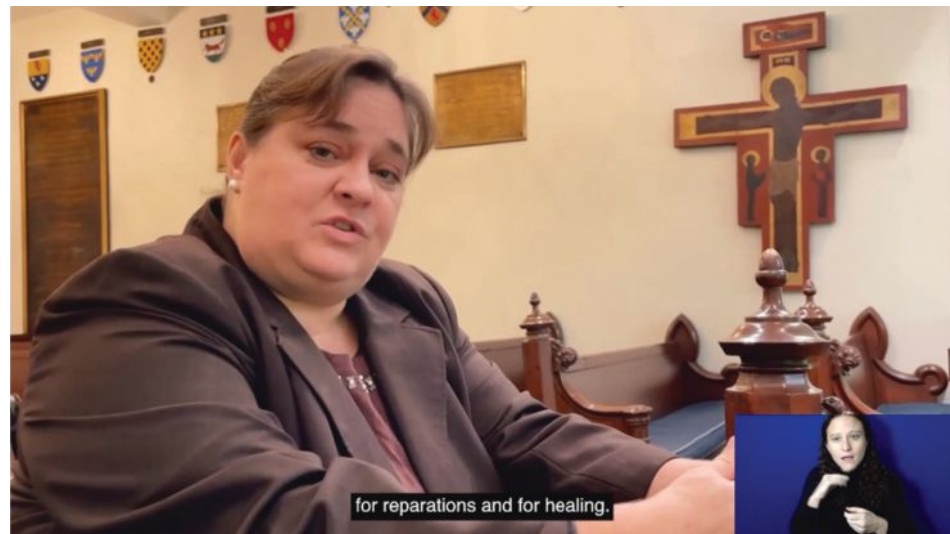
A Group Shot from the Reparations Roll-Out

Convention

SCREEN CAPTURES FROM THE ROLL-OUT MEETINGS



The Rev. Matthew Mead and Mr. Doug Schimmel Present the Proposed Budget



Reparations Commission member, Ms. Lynnaia Main, in the Dare to Repair video presented in the Reparations Roll-Out



Reparations Commission member, Ms. Nell Braxton Gibson, in the Dare to Repair video presented in the Reparations Roll-Out



Reparations Commission co-chair, Ms. Cynthia Copeland, in the in the Dare to Repair video presented in the Reparations Roll-Out



The Rev. Matthew Mead on General Convention resolutions regarding Liturgical and Prayer Book Revision



Bishops Shin, Dietsche and Glasspool talk of their experience of the Lambeth Conference.

Episcopal Futures and the College for Congregational Development

Bishop Shin reported on a challenging start—particularly with regard to curriculum development and user experience—for Episcopal Futures, a diocesan initiative for congregational renewal which is funded by grants from the Lilly Endowment and Trinity Wall Street. “It was clear that [the curriculum] did not work,” he said. Encouraged nevertheless to continue by the funders, Canon Conrado and Bishop Shin restarted with a new curriculum. Their choice for this was the College for Congregational Development (CCD), which was developed by Bishop Melissa Skelton when a parish priest in the Diocese of Olympia and launched in 2009. “Since then, CCD has had a big impact on congregational



renewal and development in a growing number of dioceses,” the bishop said. (Bishop Skelton gave a presentation and workshop at the convention – the presentation is available online at [link]. The plan is to offer the CCD curriculum every year, beginning in 2023, when two free-of-charge week-long residential

sessions will be held at Holy Mountain Franciscan Retreat Center in Garrison, NY, in June and July. For more information about the College for Congregational Development, please visit www.cdcollege.org. At the time of writing spaces remain available for this year’s sessions: if interested, please visit diocesenyny.org/ccd23 to complete the registration form.

Diocese Commits to Carbon Neutrality by 2030, Urges Congregations to Do the Same



Image: herlitz_pbs, Flickr.com

Delegates passed a number of resolutions proposed on behalf of the Creation Care Committee by co-chair the Rev. Elizabeth Maxwell, rector of the Church of the Ascension in Manhattan, to commit the diocese “to achieving carbon neutrality in its operations and the work of staff and diocesan bodies by 2030,” and to urge “all parishes of the Diocese to establish and vigorously pursue the same goal.” The passage of these very concrete resolutions in 2022 follows the passage at the 2019 Diocesan Convention of a number of other resolutions under the heading “Actions Needed At This Time of Climate and Ecological Emergency,” and the launch in 2022 by the Creation Care Committee of a comprehensive survey of parish energy use. Over 40 congregations have so far completed this survey, and those that have not are urged to do so. The survey form is at <https://dioceseny.org/ccsurvey-22/>.

Speaking of this resolution in his address and of the challenges of climate change and of its causes, Bishop Dietsche said that our disregard for those who come after us and indifference toward the suffering of the poor “is an affront to the creation theology of the Old Testament, the justice imperatives of the Gospel, and the baptismal promises by which our Christian lives are shaped and the Beloved Community is called into being.”

Task Force to Study Apportioned Share Formula

In his address, Bishop Dietsche referred to previously-announced plans for a task force to study the formulas used to calculate the Apportioned Share paid by parishes to the diocese. “It has been clear for some time,” he said, “that the current formulas are probably not sustainable and they definitely put an unreasonable burden on our largest parishes.” Observing that this is both undesirable and unsustainable, he told delegates that after preparatory work over the winter, the task force would begin its work in earnest once the Bishop Coadjutor-Elect is consecrated and in a position to participate in the task force’s work.

THE CURRENT APPORTIONED SHARE FORMULA IS:

- 4% on NOI (Normal Operating Income) from \$1 to \$50,000
- 10% on NOI from \$50,000 to \$200,000
- 15% on NOI from \$200,000 to \$500,000
- 20% on NOI in excess of \$500,000

New 501(c)(3) Authorized to Handle Reparations Funds

Ms. Diane Pollard and Mr. Waddell Stillman proposed a series of six resolutions on behalf of the Reparations Commission, all of which were passed, to authorize the establishment of a 501(c)(3) corporation, to be named “The Moses Commission of The Episcopal Diocese of New York,” for the purpose of “holding the corpus of funds... received and identified for the purpose of reparations for the enslavement of African Americans and its aftermath.” This followed a unanimous resolution at the 2019 Diocesan Convention, instigated by Bishop Dietsche in his address, whereby \$1.1 million in diocesan funds was allocated to making reparations to African Americans in the Diocese.

The establishment of a separate 501(c)(3) will not only allow for distribution of the existing funds, but will make it possible to solicit and receive additional donations. The new corporation will report regularly to the Trustees of the Diocese and will deliver an annual report to Diocesan Convention.

Clergy Minimum Compensation Increased

The convention passed resolutions raising both the minimum compensation for full-time clergy and the supply clergy fees to the rates shown below (as of Jan 1, 2023):

CLERGY COMPENSATION

- Ordained fewer than 3 years: \$50,700
- Ordained 3 to 10 years: \$56,350
- Ordained 10 to 15 years: \$56,850
- Ordained over 15 years: \$64,500

SUPPLY CLERGY FEES

- \$225 for one Sunday service and sermon
- \$325 for two Sunday services and sermon
- \$120 for a weekday service
- \$360 for a Funeral, including planning liturgy and follow-up
- \$180 for a graveside service
- \$475 for a Celebration and Blessing of a Marriage, including 3 preparatory sessions with the couple
- \$225 for Holy Week services of the Eucharist, with sermon
- \$325 for Holy Week services on Maundy Thursday, Good Friday, and Easter Eve/Day

Shortage of Priests: Combination of Parishes

In his report to Convention, Bishop Shin identified the shortage of priests as a particular challenge, observing that for some decades the Episcopal Church has been ordaining only one new priest for every two who retire. “Trying to fill half-time positions is nearly impossible,” he said—to which one solution has been to encourage parishes that cannot afford a full-time priest to share priests and resources with neighboring parishes. “A number of parishes have already been doing that,” he said, “and more are having discerning conversations” about it.

Young Adult Ministry: New York Service & Justice Collaborative Fellows Now in Mount Vernon

Bishop Shin reported on the continuing success of the urban-oriented New York Service and Justice Collaborative (NYSJC), a ministry of the young adult Episcopal Service Corps in our diocese, under the leadership of Judith Douglas, and of the rural Grace Year fellowship, under the care of the Rev. Alison Quin at Grace Church, Millbrook.

The NYSJC's success last year came in spite of a July 2022 break-in at the fellow's communal home, the rectory of Trinity Church of Morrisania, Bronx which resulted in a quick removal of the fellows for the remaining few weeks of the program year to housing at the General Theological Seminary. Come August, a new home for the new fellows had been found at the Church of the Ascension in Mount Vernon. The NYSJC fellows' service worksites include East-Side Settlement House, the Church of the Heavenly Rest, Trinity Church Wall Street, Holy Apostles Soup Kitchen, and St. James' Church Madison Avenue. To learn more about this excellent program, please visit <https://www.nysjc.org/>.

Full List of Resolutions Passed

All of the Resolutions Included in the Calendar of Business were passed. These included:

- The Budget
- The re-election of Sr. Faith Margaret, CHS, as Treasurer of the Diocese
- The election of the Rev. Katharine Flexer as Secretary of Convention
- The election of Clark Anderson, Susan K. Jansen and Dulcie T. Mapondera as Trustees of Estate and Property for terms expiring 2024.
- Authorization of the establishment of a 501(c)(3) organization to "Hold and Administer the Corpus of Funds Received and Identified for Reparations".
- The authorization and encouragement of diocese-wide commemorations of Eleanor Roosevelt on Human Rights Day, December 10.
- Resolutions proposed by the Diocesan Task Force on Domestic Violence and Sexual Assault that the Convention affirms General Convention Resolution 2022-C064, Break the Silence Sunday, and calls on churches to observe the Sunday closest to November 25, which is the International Day for the Elimination of Violence against Women, and that in the Diocese of New York "there be zero tolerance on violence against all people within our homes, our schools, our communities and the church."
- A resolution proposed by Yvonne O'Neal calling for the formation of an advisory group to plan for 80th anniversary programs on January 25, 2024 in honor of Florence Li Tim-Oi on the 80th anniversary of her vocation to the priesthood.
- A resolution from the Creation Care Committee committing the diocese to achieve carbon neutrality in its operations and the work of staff and diocesan bodies by 2030, and urging all parishes of the diocese to establish and pursue the same goal.
- A resolution to increase the minimum clergy compensation by 7%.
- A resolution requiring antiracism training for all diocesan appointees.
- A resolution approving revisions to the lay compensation guidelines.
- A resolution from the floor increasing the supply clergy compensation rates.

Bishop's Crosses

There were three recipients of the Bishop's cross this year: two received them at the Convention, and one, who was unable to attend, in a private ceremony on a later date. The first two were Cynthia Copeland and Kyoko Mary Toyoma, and the third was the Rev. Canon Elliott Lindsley. The citations are printed below.

Father Lindsley received his Bishop's Cross in a private ceremony on January 9, 2023.



Photo: Barbara Lindsley.

James Elliott Lindsley

The Reverend Canon James Elliott Lindsley was born in 1930 at Morristown, New Jersey. He was a 1952 graduate of Bard College in Dutchess County, New York, and a 1955 graduate of General Theological Seminary. He was ordained in 1955 and served parishes in New Jersey and Western New York for the first dozen years of his priesthood. In 1969 he accepted a call to Saint Paul's Church in Tivoli, in the Diocese of New York. He served that parish for almost a quarter of a century, until 1992. In his retirement he has continued to serve churches in the Mid-Hudson Region of the Diocese, particularly Saint Nicholas Church in New Hamburg and Grace Church in Millbrook, and when the Tivoli Parish celebrated its bicentennial in 2017 they named their former pastor the Rector Emeritus of the church. In 2002 he was made by Bishop Mark Sisk an honorary canon of the Diocese for the lifetime of service he gave to our church: as a parish priest, as the editor *Episcopal New Yorker*, as the author of the seminal history of this diocese, *This Planted Vine*, and as the Historiographer of the Diocese of New York.

Elliott has over all these many years proved himself to be a faithful and level-headed pastor, an amiable, faithful companion and friend to the clergy of the northern region of the diocese, a profoundly informative and entertaining storyteller, and a repository of theological, historical and ecclesiological narrative. But forty years ago Bishop Paul Moore asked Elliott to take on the task of researching and writing a history of the Diocese of New York, and the fruit of that endeavor is *This Planted Vine*. This remarkable volume will be always recognized as a jewel in the legacy of his life in the service of God and his Church.

In his preface to the book, Elliott laments that the task of recording the history of this diocese is so monumental that the stories, the anecdotes and remembrances available to the writer far exceed the natural boundaries of a manageable volume. He laments the "facets of diocesan life untouched here, worthy names neglected, parishes whose rich history must go unnoticed, organizations inadequately mentioned." "The lode," he observes, "has simply been too rich." But in the hands of an exemplary writer of dignity and humor, and under his editorial eye of judgment and sagacity, he produced the story of our churches and people which remains as delightful, insightful and important today as it was when first published.

Therefore, in recognition and gratitude for his infectious love of the Episcopal Church and the Diocese of New York, and the sparkling gift by which he tells our story, and all offered to the glory of God, we, on this 9th day of January 2023, in the eleventh year of our consecration, do award him

The Bishop's Cross

The Right Reverend Andrew ML Dietsche
XVI Bishop of New York



Cynthia Copeland receiving the Bishop's Cross from Bishop Dietsche.
Photo: Nicholas Richardson.

Cynthia Copeland

Cynthia Copeland was formed in her Christian life by the sacraments and teachings of the Episcopal Church of her youth. Now, a long-time member of Saint Mark's Church in-the-Bowery, she has served as a vestry person and warden and chorister, and as a leader of the parish's annual Good Friday Blues. She is also a co-chair of this diocese's Reparations Commission.

In that reparations work she led a profound inquiry into the history and legacy of slavery across our two hundred churches, particularly bearing fruit in the three-year venture of Lamentation, Apology and Reparation which has been transformative for our commitment to making Beloved Community together. But this kind of inquiry and deep historical work was not new for Cynthia.

At a young age her eyes were opened to injustices across history, and dedicated herself to righting those wrongs, in the world and within her beloved Episcopal Church, convicted that it is in acknowledging wrong and making amends that all God's children are redeemed. As the President of the Institute for the Study of the Exploration of Seneca Village, and excavating that site, to study the lives of African Americans displaced in order to build Central Park, she came to see and understand the redemptive possibility of historical study. She has said,

"I think we as living human beings are responsible for trying to always get to the truth, to speak for people who didn't have a voice or who don't have a voice in present-day society, and try to help those who don't have a voice ... to give it to them and let them know that they have strength and they should be empowered to be able to do that. ... So my hope is that through the work that I do, particularly with Seneca Village and other related communities that it's like bringing people to the table and giving everybody an equal spot. That's my way of being and thinking and it's Pollyannaish, I know, but I just have this desire and I strive and I aspire for parity. I can envision a different world where we can all sit at the table and have an equal ... place at the table and that makes us rich, that makes us who we are, that helps us to understand each other so much better."

The excavation of Seneca Village has enriched the life and history of this our city, and helped to amend an old story of injustice. In the same way, the deep reparation work she is leading in our diocese is enriching our life and history and opening new possibilities for amending our history and building strength and glory for our diocesan community.

Therefore, in recognition and gratitude for her commitment to the redemption of unjust history, offered to the glory of God, we, on this 12th day of November 2022, in the eleventh year of our consecration, do award her

The Bishop's Cross

The Right Reverend Andrew ML Dietsche
XVI Bishop of New York



Dr. Kyoko Mary Toyama, with the Rev. Canon Steven Y. Lee behind, addresses the Diocesan Convention on receipt of the Bishop's Cross.
Photo: Nicholas Richardson.

Dr. Kyoko Mary Toyama

Kyoko Toyama was the daughter of a priest in the Japanese Anglican Church of Nippon Sei Ko Kai. Born in Okinawa and raised in the church, from her coming to New York in 1983 she has continued as an active, committed member of the Episcopal Diocese of New York. She has served on the Commission on Ministry, the Anti-Racism Committee, and the Absalom Jones Service Committee. She has also been in the leadership of the Japanese Convocation of the Episcopal Asian American Ministry. After her early membership in the Church of the Holy Trinity in Inwood, she joined the Congregation of Saint Saviour at the Cathedral of Saint John the Divine at its founding. There she offered herself to service on the Altar Guild, noting that by doing so she lowered the average age of the Guild by a couple of decades!

In 1986 she also became affiliated with the Metropolitan Japanese Ministry of our diocese, serving as secretary and vice-chair of the board. It was in that capacity that she also became an early leader of the Episcopal Asian American Ministry and is a founding member of EAST - the Episcopal Asian Supper Table - our current Asian-American ministry. Most recently, she and the Reverend Kyrie Kim initiated a new Metropolitan Japanese Ministry service in our cathedral, helping to expand the diversity and richness of worship at our mother church.

In her professional life in the Counseling Department of LaGuardia Community College, Kyoko has made profound contributions in the areas of cross-cultural counseling and women's psychological development, and in interracial, interethnic and interfaith family and identity development. There she also teaches Japanese. She has served on the Board of CUNY's Asian American and Asian Research Institute and has been and continues to be a notable leader in New York's Japanese American community and organizations.

Kyoko is an accomplished Japanese Taiko drummer and instructor who employs drumming in her professional therapeutic intervention for children and adults with special needs. Those who have attended our annual Absalom Jones service will have seen and heard her lead a team of young people in Taiko drumming for the celebration, signifying that our celebration of Absalom Jones has significance on a canvas across the many communities in the Episcopal Church, and is good news and liberation for everyone. She has carried her family's legacy of Christian service forward in her life, and continues as a Christian ambassador of infectious enthusiasm and energy for the proclamation of the Gospel and the Vitality of the Christian church. She has been a tireless witness to the vitality of Japanese people in the Episcopal Church, and for the unique Asian expression of our Episcopal identity.

Therefore, in recognition and gratitude for her self-offering in lifting up the Japanese community and life within the Episcopal Church, offered to the glory of God, we, on this 12th day of November 2022, in the eleventh year of our consecration, do award her

The Bishop's Cross

The Right Reverend Andrew ML Dietsche
XVI Bishop of New York

A Step on the Road to Economic Inclusion: New York Episcopal Federal Credit Union Chartered

By Nicholas Richardson



The Credit Union website is now live at nyefcu.org.

“Economic and racial justice, not just with our preaching, but with our institutions”
—Bishop Coadjutor-Elect Matthew Heyd

To say that your life matters and we are going to equip you, to empower you, to be [financially] well. That’s part of the Gospel work,” said the Rev. Matt Opredek, Credit Union Task Force co-chair, in a 2022 diocesan convention online roll-out meeting.¹ “ – that’s why it excites me, it’s walking the walk instead of just talking the talk.”

The New York Episcopal Federal Credit Union, on which many members of our diocese have worked with great dedication over more than a decade, was officially born on November 10, 2022, when it received its charter from the National Credit Union Administration.

The mission of the credit union, which is a fully-independent organization with no formal connection to or oversight by the Episcopal Diocese of New York, is to be an engine of economic justice by bringing the benefits of banking services to a large swath of the population that commercial banks refuse to serve: either because of who they are, or how much they earn, or where they live—and in particular to members of Episcopal churches and to those who come in contact with our churches for any reason.

As the Rev. Winnie Varghese, now of the Diocese of Atlanta but previously involved in the project as a priest in our diocese, observed in the same roll-out presentation, our diocese is particularly well-suited to take advantage of a credit union, as it includes both large numbers of “unbanked” people to whom a credit union can bring enormous economic advantages, together with many others who work in banking at a high level and can bring the benefits of their experience to the credit union’s oversight and administration.

With its charter now in place, the credit union, headquartered at 2500 Jerome Avenue in the Bronx, continues to seek pledges from congregations and individuals to make a gift of essential start-up capital. The pledge target is \$850,000, of which approximately \$700,000 had been raised when this article was written. To make a pledge, please send email to uncommoncommitment@gmail.com or visit nyefcu.org.

Over the course of 2023, the fledgling credit union will build and purchase the facilities and equipment it needs to make its plans a reality. Locations are still being arranged but include downtown Manhattan at Trinity Commons and uptown at the Cathedral of St. John the Divine, as well as its HQ at St. James, Fordham in the Bronx.

The Credit Union will open for business in 2023. Initial services will include financial counseling, basic banking services, signature loans, cashier’s checks, direct deposit, and certifi-

cates of deposit. Members will also be able to make deposits and withdrawals at the branches of other members Credit Union co-op and at 30,000 ATM locations throughout the United States.

Credit Union Task Force Members: The Rev. Matt Opredek and Mr. Dall Forsythe, co-chairs; the Rev. Deacon Bob Jacobs; Mr. Bill Campbell; Mr. Sanders Davies; the Rev. Matthew Heyd; Ms. Esslie Hughes; the Rev. Canon Stephen Lee; Mr. Bill McKeown; Ms. Pearl Piccott; Ms. Virginia Sermier; the Rev. Matt Calkins, Grace Church, Millbrook; the Rev. Dr. Garwain de Leeuw, Holy Trinity, Inwood; Mr. Miguel Escobar, Episcopal Divinity School at Union Theological Seminary; the Rev. Deacon Denise LaVetty; the Rev. Kate Malin, Christ’s Church, Rye; Dr. Sandra Montes; the Rev. Liz Maxwell, Church of the Ascension, Manhattan; Ms. Jeannine Otis, St. Mark’s in the Bowery; the Rev. Hal Roark, Grace, Ossining; Ms. Paula Roberts, Trinity Church of Morrisania, Bronx; Mr. Peter Saros, Bronx Council; The Rev. Deacon Geri Swanson.



The Rev. Matthew Opredek gives an update on the Credit Union to the 246th Diocesan Convention.
Photo: Nicholas Richardson

¹(<https://vimeo.com/edny/yacu22>)

A New Program: The Francis Perkins Fellowship

By Lauren Jenkins Chung and Patrick Bergquist

The Frances Perkins Fellowship is a new initiative of Episcopal Charities (EC) that is built around a cohort of Master of Social Work (MSW) interns who are embedded in Episcopal Charities partner programs in New York City and the Hudson Valley. These fellows help address the current mental health crisis, connect clients to services, equip program volunteers/leaders to better address current needs, and offer individual support to clients. A new full-time Associate Director of Programs for the Frances Perkins Fellowship, Karen Schrage, was brought on staff at Episcopal Charities to coordinate the program and provide the clinical supervision required by the students' schools.

The negative influences of pandemic quarantine, isolation, fear, and economic insecurity have profoundly affected people's physical and mental well-being. People who have never had to access the social safety net are now coming into EC's programs. EC's program leaders, many of whom are volunteers, are overwhelmed with the mental health demands that they are seeing. They have asked EC for assistance and training to support those struggling and connect people to other services.

The genesis for the fellowship came from EC's desire to meet increasing demand for mental health support in partner programs. Placing full-time social workers and men-



A Francis Perkins Fellow working on-site.

Photo: Episcopal Charities

Fellow Testimony: In the words of one of this year's fellows:

"I am currently a MSW intern at Christ Episcopal Church in Poughkeepsie. My experience in this position so far has given me a lot of grassroots social work experience. I am working with the homeless population that use the church for a number of reasons, such as keeping warm/cool, charging their phones, and going to the bathroom - things that we may take for granted sometimes. My main objective is to connect people with resources, and because of this, I have gained a ton of knowledge in what programs are available to the population I work with. I look forward to continuing this work through May!"

List of parishes who have had a fellow: All Angels' Church, Manhattan; Cathedral of St. John the Divine; Christ Church/Iglesia La Virgen de Guadalupe, Poughkeepsie; Grace Church, Middletown; Church of the Heavenly Rest, Manhattan; Church of the Holy Apostles, Manhattan; Holy Trinity Church, Pawling; Holyrood Church/Iglesia Santa Cruz, Manhattan; St. Ann's Church, Morrisania, Bronx; St. Bartholomew's Church, Manhattan; St. Luke's Church in the Fields, Manhattan; Church of St. Edward the Martyr, Manhattan; St. James Church (Fordham), Bronx; and St. Mary's Church (Manhattanville), Manhattan.

List of university partners: Fordham University, Hunter College, and Adelphi University.

The Frances Perkins Fellowship was named for Frances Perkins, an Episcopalian and the first female member of a presidential cabinet. She served as Secretary of Labor from 1933 to 1945 and was the driving force behind the New Deal and the creation of Social Security. Perkins had a passion for serving communities that were often overlooked.

Prayer from Holy Women, Holy Men (in which Frances Perkins is commemorated as a social reformer on May 13): Loving God, we bless your Name for Frances Perkins, who lived out her belief that the special vocation of the laity is to conduct the secular affairs of society that all may be maintained in health and decency. Help us, following her example, to contend tirelessly for justice and for the protection of all in need, that we may be faithful followers of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

tal health professionals on the ground was not feasible, however, having MSW students embedded in programs could provide the level of support many programs need. As EC wrestled with implementation, they discovered a major roadblock for many programs: they couldn't afford to hire the required clinical supervisor. By hiring a full-time MSW supervisor who could work with multiple students at multiple locations, EC created a cost-effective model of getting the needed support to programs. This scalable model can be used by other nonprofits looking to meet this growing need.

When EC began working with MSW schools last spring as a pilot was being developed, EC learned that interns usually had to give up their full-time employment in order to participate in the required MSW intern placement, which often limits the types of internships many students can take. Episcopal Charities recognized this gap and provides stipends of \$1,500 to each fellow per semester to help defray some of their costs.

In spring 2022 EC launched a pilot of the program. Interns averaged about 100 client connections each week. These were often brief but allowed our interns to introduce themselves to clients and make connections with them. Our interns had more profound and longer conversations with clients averaging five a week as the semester went on. These conversations helped connect clients to outside services and gave them a safe space to talk through their struggles. The feedback received from program sites, interns, and university partner Fordham was overwhelmingly positive.

Because Episcopal Charities supports varied program types and populations in multiple geographic regions, EC offers students an opportunity to experience a wide breadth of programs, including food access, immigration services, youth education, and LGBTQ+ support. Fellows not only work in their assigned placements but are organized in a cohort representing multiple schools. This gives them the opportunity to learn from their colleagues, share insights, and collaborate on projects. And, since many fellows will eventually be working for non-profits reliant on funding from foundations, EC gives fellows an insider's look at grantmaking, grant writing, and how funding decisions are made.

Looking ahead, EC is hoping to work with additional schools north of Westchester, such as SUNY Albany, in order to connect students with churches and programs in the more northern parts of the diocese. We are so thankful for the support we have received so far, and will be excited to share updates in the future.

The authors are interim director of operations and institutional advancement and chief program officer at Episcopal Charities.

For more about Episcopal Charities, please visit <https://www.episcopalcharities-newyork.org>.

A Day in the Life of a Seamen's Church Institute Chaplain Associate

By the Rev. Richard Sloan

Family, friends, and colleagues always want to know what I'm up to as I visit Port Newark, which I do every week. So, I figured I would give everyone a detailed account of what my day looks like as a volunteer chaplain associate at the International Seafarers' Center.

What's it like visiting a commercial ship in port? Let's start by getting to the gangway in one piece. Driving and walking amongst the massive equipment inside the port involves a commitment to safety. Climbing the gangway often involves anywhere from 70 to 100 steps to reach the main deck—and that's where we meet the vessel's security guard. I introduce myself by saying, "Seamen's Center," which is always followed by a warm greeting and a smile from the crew.

The crews are often busy with Coast Guard and Immigration, loading and unloading containers, bunkering fuel, getting stores onboard, doing ship maintenance, saying goodbye to departing crew members, or welcoming new ones. All this in their short port stay of 24 to 48 hours.

Once on deck, chaplains never know who they'll meet. The ships I've boarded recently have had crews from Denmark, Montenegro, Peru, Philippines, Greece,

Croatia, Serbia, Ukraine, Panama, and beyond. Talking about their home countries is always an ice-breaker. Current events or cultural history are good beginnings. My go-to conversation starters of late are the new Filipino president, Machu Picchu, as well as building and expanding the Panama Canal. Ancient history also works wonders—thus, the Peloponnesian War was the topic with two Greek cadets. The cadets were also quick to comment on the New York Times piece that day about Greek party islands—they had lots of recommendations

on places to party and were pleased with the American press coverage.

Very often, crew members ask about the services provided by SCI. Common questions are: Do you have SIM cards? Can you take us to the Jersey Gardens mall? How do we get to New York City? What do you have at the center? Can you help me send money home?

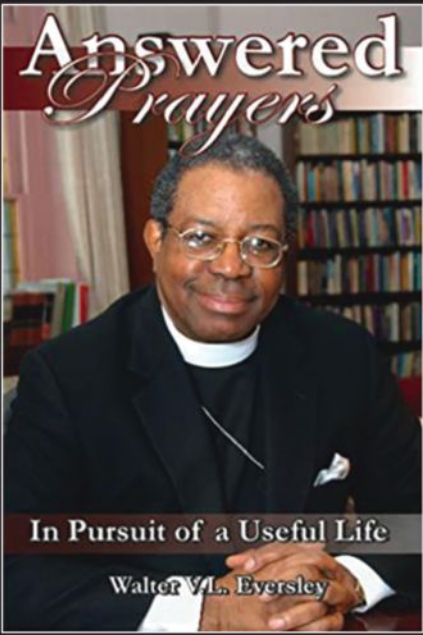
When the seafarers don't have specific questions, talking about their families is always welcome. Whether they're newly onboard with a nine-month contract or are soon going home, asking about family encourages crewmembers to share what's most important to them. On one ship, I was with the captain when he was informed his daughter, who he hadn't seen in eight months, was at the security gate. He wanted to talk with her but didn't have his phone, so I gave him mine. A small step that quickly got them together.

I enjoy learning about where a seafarer comes from as well as learning about anything maritime. As a volunteer SCI chaplain, my "job" is to serve the mariners, assist them in getting the things they need, and be there for them during difficult times. Often seafarers are on ships for months at a time with only 20 to 25 crew members, so being greeted with a smile, talking with them, making a Christmas at Sea delivery, offering SIM cards, or transporting them helps them feel welcome and supported.

The author, a priest in the diocese, is a Seamen's Church Institute chaplain associate operating in the Port of New York and New Jersey.



The author delivering Christmas at Sea gifts to the Cornelia Marie, a container ship, in December 2022. Photo: Seamen's Church Institute.



Persons may obtain the book for \$20 paid postage to Walter Eversley at 214 Lambeth Rd., Baltimore, MD 21218.

Walter V.L. Eversley wrote *"Answered Prayers in Pursuit of a Useful Life"* to encourage people to persist in prayer. He earned his PhD at Harvard and a law degree at Columbia. He is an Episcopal priest born and raised in Guyana. He has planted churches in Boston, Brooklyn, and Washington. He has been a seminary professor at Harvard and for 15 years at Virginia Theological Seminary and has lectured at Yale and Oxford.



The transfer begins.

Photo: Cathedral of St. John the Divine.

Peacocks Head for Rustic Retirement

By Isadora Wilkenfeld

They're exotic creatures, but peacocks have been a familiar sight on the grounds of the Cathedral of St. John the Divine since 1972, when the first flock was introduced. These bright, spirited, occasionally noisy birds roamed the Close freely, delighting visitors, staff, residents, and students with their beautiful tails and colorful personalities. Phil, Harry, and Jim, the most recent peacocks on the grounds, hatched in 2002 and were gifted to the Cathedral by students of the Cathedral School. Like all of us, the avian trio experienced the joys and sorrows of life: the excitement of chasing bugs in the gardens, the challenge of garnering almonds from doting Cathedral staff, and the aches and pains of middle and old age.

At more than 20 years old, Phil, Harry, and Jim are in their golden years; peacocks in the wild can live to 15 years or more, but peacocks in captivity may reach 25 or older with the proper care. Several years ago, Jim suffered a foot injury, and spent many months recovering under the expert supervision of the Center for Avian and Exotic Medicine. In late fall of 2022, Cathedral staff noticed Harry was having difficulty putting weight on one of his legs. After much consultation with the Center, a bittersweet decision was reached: for the continued health and well-being of the peacocks, they should be placed in a setting more conducive to peace and quiet than the bustling mini-metropolis of the Close.

The Cathedral sought to find a suitable place where the three peacocks could continue to roam freely while receiving the best possible medical attention and treatment as they grow older. There aren't many options for elderly peacocks in New York City, but the Cathedral was determined: only the best would do for our trio. At the tail end of 2022, Harry had already spent several weeks undergoing treatment for his leg at the Center for Avian and Exotic Medicine, and the situation looked hopeless—until a Cathedral staffer reached out to Animal Nation, an animal sanctuary in the Westchester County community of South Salem.

Animal Nation is a non-profit, 100% volunteer-run wildlife, farm animal, and domestic animal rescue facility, sanctuary, and adoption center with a mission to eliminate cruelty to animals while spreading compassion into the hearts of all beings. For the past twenty years, Animal Nation has provided a home to hundreds of animals both great and small, becoming the go-to

resource in Westchester, Rockland, Fairfield, and surrounding counties when it comes to wildlife, farm animals, and other creatures. After careful consideration of the Cathedral peacocks' medical needs and age, the Cathedral and Animal Nature partnered on a plan for their move upstate.

Harry was the first of the three peacocks to make the transition to Animal Nation, where he was fitted with a special cast to give stability to his weakened leg. His brother birds followed a few weeks later. On Saturday, January 21, the Cathedral, ACT (Advancing the Community of Tomorrow), and Cathedral School communities came together for a day of celebration in honor of the three peacocks and their long legacy on the Close. At the end of the day, the Very Reverend Patrick Malloy, Acting Dean, brought everyone together for a moment of prayer in thankfulness for their long lives and impact on our neighborhood. Jim and Phil were then carefully transported by Animal Nation volunteers to begin the journey up to the sanctuary and the beginning of their next phase.

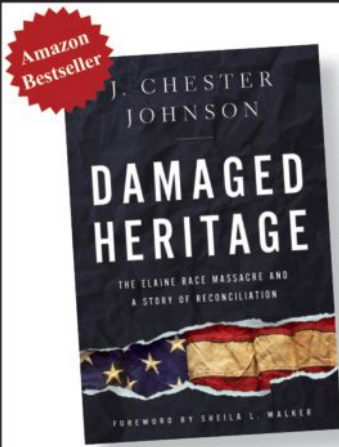
While Jim, Harry, and Phil will be greatly missed, the Cathedral is deeply grateful for the outpouring of support they've received over the years, and glad to provide them with a safe, comfortable retirement at Animal Nation. To keep up with their adventures in retirement and stay up to date on all the important rescue work at Animal Nation, follow them on social media at facebook.com/animalnation and Instagram.com/animalnationinc.

The author is director of Cathedral programming and communications.



Phil gets a physical at Animal Nation.

Photo: Cathedral of St. John the Divine.




Amazon Bestseller

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FOREWORD BY SHEILA L. WALKER

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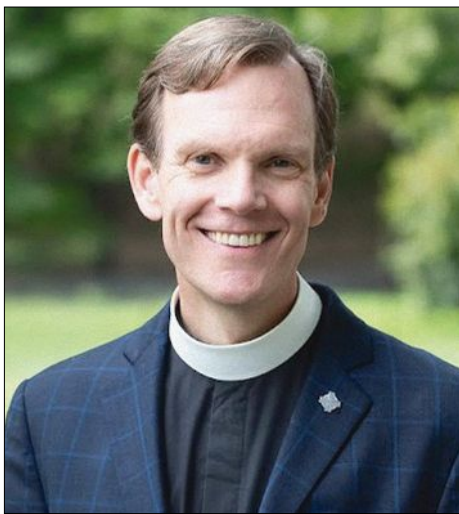
The Rev. Matthew Foster Heyd Elected Bishop-Coadjutor, Receives Canonical Consents

Consecration Set for 11 a.m. on Saturday, May 20 at the Cathedral Church of Saint John the Divine

After four rounds of voting at the special electing convention held at the Cathedral Church of Saint John the Divine on Saturday, December 3, 2022, the Rev. Matthew Heyd, rector of the Church of the Heavenly Rest in Manhattan, was at 2:15 p.m. declared Bishop Coadjutor-Elect of the Diocese of New York.

As with all bishops-elect in the Episcopal Church, Heyd's election was subject to his receiving the consent of a majority of bishops exercising jurisdiction, and a majority of diocesan standing committees. On January 27 of this year, the Episcopal Church's Office of Public Affairs announced that he had received those consents.

As this report is being written, the Transition Committee, chaired by the Rev. Jennifer Owen, is hard at work in combination with members of the Bishop's staff and staff at the



Bishop Coadjutor-Elect

Cathedral on plans for the consecration and beyond. Co-chairs for the planning of the consecration weekend – with the theme *Many Threads, One Fabric* – are the Rev. Susan Fortunato, rector of Christ Church, Poughkeepsie; the Rev. Anne Marie Witchger, associate rector and chief of staff of Church of the Heavenly Rest in Manhattan; and the Rev. Deacon Hyacinth Lee, of Trinity & St. Paul's Church, New Rochelle.

Presiding Bishop Michael Curry will be the chief consecrator at the May 20 service of ordination and consecration, while the Rev. Kelly Brown Douglas, Dean of Episcopal Divinity School at Union Theological Seminary, will preach. Congregations will be invited to provide greeters, ushers, acolytes, and choir members for the service. Invitations and sign-up details will go out in due course by email, and essential information will be available at consecration23.diocesenyn.org.



YOU ARE INVITED!

**THE
ORDINATION AND CONSECRATION
OF THE
BISHOP COADJUTOR**

SATURDAY, MAY 20, AT 11 A.M.

**AT
THE CATHEDRAL CHURCH OF
SAINT JOHN THE DIVINE
NEW YORK CITY**

FURTHER DETAILS SOON!

Transportation Warning:

Please note that the Consecration will coincide with Columbia University graduation ceremonies. The neighborhood will be busy and parking will be hard to find. We recommend that if you plan to arrive by car, you either reserve space at a local garage as soon as possible, or plan to park outside the immediate neighborhood. Better still, use public transportation!

A list of local garages is available at diocesenyn.org/parking. Central Parking @ Avalon Apartments accepts limited reservations.

VISIT THE CONSECRATION WEBSITE AT
CONSECRATION23.DIOCESENY.ORG FOR
CONTINUING UPDATES AND INFORMATION



Diocese of New York pilgrims to the Instituto de Español de la Iglesia Anglicana de México in Cuernavaca, Mexico this February. From the back left: The Rev. Canon Petero Sabune, the Rev. Bill Baker, the Rev. Kyle Martindale, Ms. Judy Douglas, Ms. Maya Hennebery, Ms. Paula Roberts, the Rev. Este Gardner, the Rev. Tami Burks, Bishop Glasspool, Ms. Lela Lewis, the Rev. Yamily Bass-Choate, Ms. Vonnie Davies, the Rev. A.J. Stack.

Views and Reviews

ARTS AND LITERATURE

THE BIBLE WITH AND WITHOUT JESUS: HOW JEWS AND CHRISTIANS READ THE SAME STORIES DIFFERENTLY

BY AMY-JILL LEVINE AND
MARC ZVI BRETTLER
HARPERONE, 2020
512 PAGES

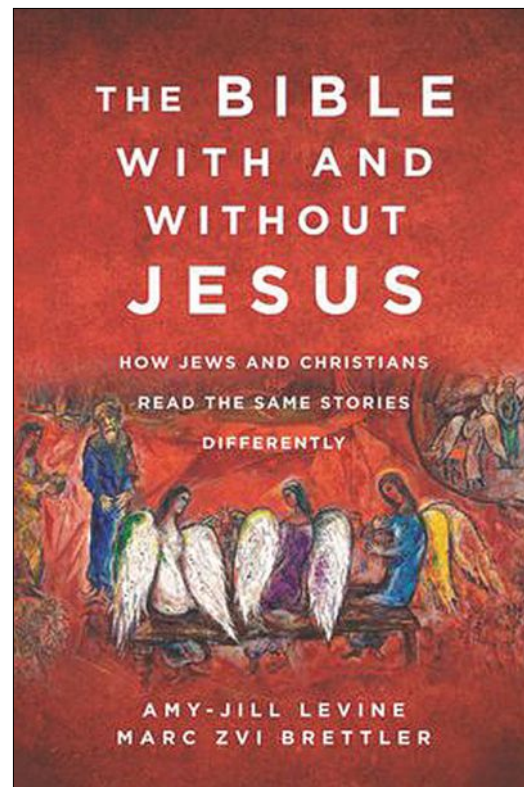
Reviewed by the Rev. Susan Auchincloss

Looking for something to enrich your faith through Bible study? Looking for a source to add depth to your preaching and possibly extend the Good News into new territory? If so, *The Bible With and Without Jesus: How Jews and Christians Read the Same Stories Differently* may be a treasure you have yet to explore.

As a resource for bible study, it helps turn us away from a right-or-wrong approach to biblical interpretation, and it does this by taking us to some of the fraught points of Jewish-Christian disagreement. For example, Chapter 8, “A Virgin Will Conceive and Bear a Child” goes into Isaiah’s context, as well as the Hebrew text and its translation into the Septuagint. In the end, it’s hard not to conclude that both the translation “young woman” and “virgin” have valid claims to be legitimate.

Similar chapters focusing on points where Jews and Christians read the Bible differently include Creation, Adam and Eve, a Priest Forever, an Eye for an Eye, Drink My Blood, Suffering Servant, Sign of Jonah, Psalm 22, and Son of Man. The investigation in each case supports the authors’ claim that, depending on the point of view one starts from, these texts lend themselves to different interpretations, none disqualifying another, but possibly enriching the other.

I found that chapter 7, “Drink my Blood”: *Sacrifice and Atonement*, opened my eyes to several ways to understand (and not understand!) Jesus’ death. We’re given a detailed overview of sacrifices in ancient Israel, and a section on the Passover. With regard to the latter, the authors write, “This entire program of Jesus as a paschal offering that removes sin is a specific understanding of the Passover



offering not found outside of the followers of Jesus. The Passover offering was not...ever regarded by the Jewish community as a sin offering. In the New Testament, the ancient sacrifices all bleed into one: Jesus is the lamb of God, associated with the paschal offering, which becomes a sin offering. And once Jesus becomes the prime sacrifice, no other offerings were needed.”

This book may extend the Good News into new territory for those who mine the New Testament texts for deeper understanding of Jesus and his message, yet who overlook the question, “What Bible did Jesus read?” That is an

absorbing investigation, and thanks to these authors, we do not have to be biblical scholars to pursue it.

The author is priest associate at St. Gregory’s Church, Woodstock.

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POSING THE ETERNAL QUESTIONS: MIEVEAL TREASURES FROM THE GLENCAIRN MUSEUM THE PHILADELPHIA MUSEUM OF ART THROUGH FALL 2023

Reviewed by Pamela A. Lewis

Founded as a religious community in the late nineteenth century by members of the Christian denomination known as the New Church, the small borough of Bryn Athyn is located about 15 miles north of Center City Philadelphia. Despite its modest size, Bryn Athyn is home to some of the area's most remarkable architecture, its buildings reflecting the religious faith and vision of the community's earliest residents.

Glencairn was built in Bryn Athyn by Raymond Pitcairn (1885-1966) in a style harking back to medieval Romanesque architecture. Pitcairn, who with his wife Mildred, was a devoted member of the New Church congregation, had no formal training in architecture, but had previously supervised the construction of Bryn Athyn Cathedral, a Gothic and Romanesque-style complex.

Both buildings' designs developed gradually, relying on scale and full-sized plaster models rather than on predetermined architectural plans. The craftsmen, working with designers in the shops and studios built on-site for them, provided creative input.

But above all, Glencairn was Pitcairn's residence (into which he and Mildred moved in 1939), designed to house and showcase his outstanding collection of medieval objects, purchased as inspirational models for the artists who worked on the Cathedral.

In 1980, the building and its contents, including the art collections, were given to the Academy of the New Church schools. The collections of the Academy's museum, located on the campus library's top floor, moved to Glencairn, and merged with the Pitcairn collections to create what is now known as the Glencairn Museum. Glencairn serves as a museum of religious art and history, continuing the intellectual legacy of the museum of Academy of the New Church, while providing visitors with the opportunity to explore the religious beliefs and practices of a variety of cultures and eras.

Currently undergoing renovation work on its National Historic Landmark building, Glencairn has generously allowed the Philadelphia Museum of

Art to display seventeen of its important stained glass panels, stone sculptures, and works in ivory that are rarely lent from its collection.

Though unbeknownst to visitors, this fine exhibition is the latest product of a longstanding and rich connection between the PMA and the Glencairn Museum, dating back nearly a century. The quality, condition, and artistic importance of Pitcairn's loans and gifts are as exceptional as those from European and American collections and helped shape the PMA's medieval exhibitions. They derived from a shared vision: to display medieval art, "not as isolated things" (Pitcairn's words), but within what Glencairn Museum's director Brian Henderson calls "an intentional, immersive architectural environment that transports us through time and allows us to engage with

medieval works in a space that evokes their original setting." For this reason, Pitcairn is recognized as an important figure in the history of collecting medieval art in the United States.

Art to the medieval world was didactic. All that humans needed to know was taught via the stained glass windows and the carvings in wood and stone that graced the exterior and interior of churches. To the "sancta plebs Dei," the holy common people of God, the church building was "Biblia pauperum," the Bible of the poor, through which they learned the sacred stories of the Scriptures. Medieval iconography's enduring power and appeal also lay in large measure in its ability to communicate directly with the viewers, inspiring devotion while also teaching them how to navigate their way through their earthly lives. The selection of Glencairn's excellent examples of Spanish ivories, architectural sculpture from southern France, and stained glass panels from the Abbey Church of Saint-Denis, gives modern visitors a sense of what it would have been like and would have meant for their medieval predecessors to look upon these works.

With its jewel-like colors and serving as a means for transmitting light into the otherwise somber interiors of churches, stained glass (which was, more precisely, stained and painted) was a luxury and costly pictorial medium, produced by highly skilled artisans; but they also functioned as sermons preached with images, that acquainted literate and illiterate viewers with theological concepts, as well



Capital with the Parable of Lazarus and the Rich Man, ca. 1150-60
From the Abbey Church of Moutiers-Saint-Jean, Moutiers-Saint-Jean (Côte-d'Or), France



The Flight into Egypt, Stained glass and painted glass, ca 1145
From the Abbey Church of Saint-Denis, Saint-Denis, France

as with key biblical events and figures.

Some of the finest works from Glencairn's stained glass program (all produced during France's great artistic flowering of the 12th and 13th centuries) are included in the PMA show, representing the superb craftsmanship and artistic imagination of the glass-makers, as well as the discerning eye of their collector.

"The Flight into Egypt," dating from around 1145, and commissioned by the powerful Abbot Suger, whose renovation of the Abbey Church of Saint-Denis was critical in developing the Gothic architectural style, is one of the most beautiful and well-preserved panels from this renowned church. Among Suger's innovations was replacing church walls with a skeletal structure that made it possible to incorporate the glowing multicolored windows, which became the dominant form of monumental



The Temptation of Christ, ca 1150
Marble, from the Cloister of the Collegiate Church of Saint Gaudens, Saint Gaudens (Haute-Garonne), France

pictorial expression for centuries. In gemlike blues and reds, the stained and painted panel depicts Mary, Joseph, and the infant Christ on their journey to Egypt to escape King Herod. The artist has added a twist of legend to this sensitive interpretation of the gospel account by showing Jesus commanding a date palm to bend down so his hungry mother can pick the fruit.

The infamous scene of Salome dancing for King Herod is framed within a red-bordered roundel, from the John the Baptist window of the Church of

Saint-Martin, Breuil-le-Vert in Oise, France (ca. 1235). A long dining table divides the panel in half, above which stand the king (holding a knife), his wife Herodias, and attendants. Within the tight space of the window's lower half is Salome, her eyes fixed on Herod, while, in an extremely angular position, she dances for him. She also holds a sword, a possible reference to the Baptist's imminent beheading.

One would need to have a heart of stone to not be moved by the "Capital with the Parable of Lazarus and the Rich Man" (1150-60) from the Abbey Church of Moutiers-Saint-John (Côte-d'Or), an outstanding example of medieval stone carving that has retained its narrative power, despite time's wearing away of the figures and other details that cover all sides of the massive object. Placed on the church exterior, the capital, which tells the New Testament parable of the rich man Dives, who ignores the suffering of a beggar Lazarus, would have served as an exhortation to viewers to remember their responsibility to care for the less fortunate.

Medieval stone carvers were particularly adept at fitting sculptures into limited spaces, yet without sacrificing the story the stones were meant to tell. "The Temptation of Christ" (ca. 1150), from the Cloister of the Collegiate Church of Saint Gaudens (Haute-Garonne, France), illustrates this, in that the two marble blocks forming this sculpture group were part of a square support in the corner of the church's cloister. Turning the corner, viewers would have encountered the shocking confrontation, as told in Luke's gospel (Luke 4:1-13), between Christ and Satan, who leeringly challenges the fasting Jesus to turn the stone it holds in its left hand into bread. While these expertly carved figures depict a pivotal moment in the life of Christ, their juxtaposition presents to the viewer a choice between two very distinct ways of being in the world.

R a y m o n d Pitcairn was a modern man who asked the eternal questions: Is there a higher power? How am I called to live



Salome Dancing at the Feast of Herod, Stained glass and painted glass, ca 1235 From the Church of Saint-Martin, Breuil-le-Vert, (Oise), France

my life? What will happen to me after death? He sought the answers through the art he collected, because for him, the purpose of art was to raise our minds up to higher, more spiritual things, and to encourage self-reflection and self-interrogation. Medieval art (with a preference for French medieval art), he believed, was especially well suited to this. It embodied and expressed the "beauty of holiness," and obliged the viewer to engage with it "from the inside," and to thereby be transformed. It is an invitation to a conversation we should always accept, and in which we will take much delight.

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

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**The Transition Committee invites our
Diocese to join together in prayer as we prepare for
the consecration on May 20th**

Loving God, as Ecclesiastes reminds us, “For everything there is a season and a time for every purpose under heaven.” We are in a time of change and transition as we give thanks for the ministry of Bishop Dietsche as our Bishop and look toward the consecration of the Bishop Coadjutor Elect, Fr. Matthew Heyd. We ask your presence as we celebrate the blessings of leadership we have known and hope for blessings yet to come. Be with Bishop Dietsche and his family as he approaches retirement and be with Fr. Heyd and his family as he prepares for his consecration as a Bishop. Let this be a time of listening and discernment as we hear your calling of us to work together to bear witness to God’s kingdom here in the Diocese of New York and in the world. We ask this in your most holy name.
Amen.

OBISPO COADJUTOR ELECTO, MATTHEW F. HEYD

(continuado de la paginación 7)

partida de toda la Diócesis. Necesitaremos de líderes fieles, imaginativos y creativos para apoyar el renacimiento. Esta primavera nombraremos a un grupo de trabajo de la ordenación, para que podamos imaginar a la nueva iglesia que surgirá.

Nos mantendremos conectados durante esta transición. Siempre que lo deseen, pueden enviarme un correo electrónico a BishopElectNY@gmail.com. Comenzaré mis funciones en la Diócesis el 1o de mayo. Mi intención es comunicarme regularmente con los clérigos, los guardianes y los líderes de la Diócesis. Regístrense en diocesen.org/emailsingup si actualmente no reciben correos electrónicos de la Diócesis.

Recen por la Diócesis y por mí en las próximas semanas. Estoy agradecido de poder servir junto a ustedes en este momento de la vida de nuestra iglesia.



BISHOPS' VISITATION SCHEDULE

MARCH 19 (4 LENT)

Bishop Shin: St. Joseph's, Bronx

MARCH 26 (5 LENT)

Bishop Dietsche:

St. Stephen's, Armonk

Bishop Glasspool: Trinity, Garnerville

Bishop Shin: Incarnation, Manhattan

APRIL 16 (2 EASTER)

Bishop Dietsche:

St. Bartholomew's, Manhattan

Bishop Shin: St. John's, Tomkins Cove

Bishop Glasspool:

Ascension, Mount Vernon

APRIL 23 (3 EASTER)

Bishop Shin:

Christ Church/San Marcos, Tarrytown

Bishop Glasspool: St. Luke's, Somers

APRIL 30 (4 EASTER)

Bishop Dietsche:

Good Shepherd, Manhattan

Bishop Shin:

St. Mark's in the Bowery, Manhattan

Bishop Glasspool: St. Peter's, Chelsea

MAY 7 (5 EASTER)

Bishop Dietsche:

St. Stephen's, Pearl River

Bishop Shin: St. Matthew's, Bedford

Bishop Glasspool:

St. George's, Newburg

MAY 14 (6 EASTER)

Bishop Dietsche:

St. Thomas, Manhattan

Bishop Shin:

Christ Church, Red Hook

Bishop Glasspool:

St. James', Manhattan

MAY 18 (ASCENSION DAY)

Bishop Shin:

St. John's in the Village, Manhattan

MAY 21 (7 EASTER)

Bishop Dietsche:

Christ Church, Bronxville

Bishop Shin: St. John's, New City

Bishop Glasspool:

Good Shepherd, Granite Springs

Bishop Coadjutor: St. James, Goshen

MAY 28 (PENTECOST)

Bishop Dietsche: Trinity Wall Street

Bishop Glasspool:

St. Paul's, Pleasant Valley

Bishop Coadjutor:

Good Shepherd, Greenwood Lake

JUNE 4 (1 PENTECOST)

Bishop Shin: Grace, Manhattan

Bishop Glasspool: Trinity, Fishkill

Bishop Coadjutor: SS John, Paul,

Clement, Mt. Vernon

JUNE 11 (2 PENTECOST)

Bishop Dietsche: St. Francis & St.

Martha's, White Plains

Bishop Shin:

Transfiguration, Manhattan

Bishop Glasspool: Messiah, Rhinebeck

Bishop Coadjutor:

St. Barnabas, Irvington

JUNE 18 (3 PENTECOST)

Bishop Dietsche: Christ Church, Pelham

Bishop Shin:

St. Andrew's, South Fallsburg

Bishop Glasspool:

St. John's, Larchmont

Bishop Coadjutor:

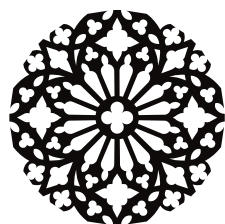
Intercession, Manhattan

CLERGY CHANGES

NAME	FROM	TO	DATE
The Rev. Matthew Heyd	Rector, Heavenly Rest, Manhattan	Bishop Coadjutor, Diocese of NY	May 20, 2023
The Rev. Brenda Husson	Rector, St. James', Manhattan	Retirement	April 16, 2023
The Rev. Canon John Perris	Canon to the Ordinary, Diocese of NY	Priest Incumbent, St. Michael's & All Angels', Royal Oak, BC, Canada	March 31, 2023
The Rev. Anahi T. Galante	Ordained Priest March 4 (Diocese of NY)	Priest-in-Charge, Holyrood / Santa Cruz, Manhattan	March 5, 2023
The Rev. Frank Hakoola	Assisting Priest, St. Michael's, Manhattan	Priest-in-Charge, St. John's, South Salem	March 1, 2023
The Rev. Harry Arthur (Hal) Roark III	Rector, Good Shepherd, Granite Springs	Priest-in-Charge, Grace, Ossining	February 19, 2023
The Rev. Eva Suarez	Associate Rector, St. James', Manhattan	Canon For Community Engagement, Cathedral of St. John the Divine, NYC	February 17, 2023
The Rev. John Shirley	Priest-in-Charge, St. Mary's, Lake Ronkonkoma, NY	Priest-in-Charge, Ascension, Staten Island	February 13, 2023
The Rev. Deacon Christopher Colon	Deacon, Buen Pastor, Newburgh	Deacon, Christ Church, Marlboro	February 1, 2023
The Rev. Dr. Dustin Trowbridge	Rector, St. James', Danbury, CT	Rector, Grace, Nyack	January 16, 2023
The Rev. Dr. Christopher Dreisbach	Assisting Priest, Old St. Paul's, Baltimore, MD	Interim Priest, All Saints', Manhattan	January 1, 2023
The Rev. Dr. Robert Flanagan	Priest Associate, Christ's Church, Rye	Interim Priest, Holy Trinity, Pawling	January 1, 2023
The Rev. Stephen Morris	Assistant, Christ & St. Stephens', Manhattan	Priest-in-Charge, Good Shepherd, Manhattan	January 1, 2023
The Rev. Ifeanyi Obiechefe	Supply, Diocese of New York	Interim Priest, Holy Nativity, Bronx	January 1, 2023
The Rev. Br. Aidan Owen, OHC	Holy Cross Monastery, West Park	Priest-in-Charge, Ascension Holy Trinity, West Park	January 1, 2023
The Rev. Br. James Randal Greve, O.H.C	Priest-in-Charge, Christ Church, Red Hook	Holy Cross Monastery, West Park	December 31, 2022
The Rev. Simeon Johnson	Long Term Supply, St. Joseph's, Bronx	Priest-in-Charge, St. Joseph's, Bronx	December 1, 2022
The Rev. Canon Jeanne Person	Canon for Pastoral Care, Diocese of New York	Interim Priest, Christ & St. Stephen's, Manhattan	November 27, 2022
The Rev. Margaret Tuttle	Interim Priest, St. Mary the Virgin, Chappaqua	Interim Priest, St. John's, Pleasantville	November 1, 2022
The Rev. Deacon Julett Butler	Deacon, St. Paul's, Poughkeepsie	Deacon, St. John's, Ellenville	October 1, 2022
The Rev. John Davidson Johnson	Kollam-Kottarakkara, Church of South India	Vicar, All Saints', Valley Cottage	June 16, 2022

Cathedral Calendar

MARCH – JUNE 2023



The Cathedral Church of Saint John the Divine

PLEASE NOTE:

Dates and times are subject to change. Please visit stjohndivine.org for updates and for the Cathedral's full schedule of online and in-person worship services, tours, and workshops.

WORSHIP SERVICES

Holy Eucharist, Sundays 10:30 a.m.
New Community Service, Sundays 2 p.m.
Evensong, Sundays 4 p.m.

Holy Eucharist, Mondays – Saturdays
12:15 p.m. (in-person)

Virtual Morning and Evening Prayer,
Mondays – Saturdays 8:30 a.m. and 5:30 p.m.

MARCH

POST-EVENSONG ORGAN RECITAL:

ÁDÁM TABAJDI
Sunday, March 12, 5 p.m.

LENTEN ZOOM GATHERING
Thursday, March 16, 1 p.m.

POST-EVENSONG ORGAN RECITAL:

JACKSON BORGES
Sunday, March 19, 5 p.m.

LENTEN ZOOM GATHERING
Thursday, March 23, 1 p.m.

SERVICE OF APOLOGY FOR SLAVERY
Saturday, March 25, 12 p.m.

POST-EVENSONG ORGAN RECITAL:

RAYMOND NAGEM
Sunday, March 26, 5 p.m.

GREAT MUSIC: DAVID BRIGGS IMPROVISES
THE STATIONS OF THE CROSS
Tuesday, March 28, 7:30 p.m.

LENTEN ZOOM GATHERING
Thursday, March 30, 1 p.m.

APRIL

HOLY WEEK AND EASTER SERVICES

PALM SUNDAY

Sunday, April 2, 10:30 a.m.

HOLY TUESDAY

Tuesday, April 4, 10:30 a.m.

MAUNDY THURSDAY

Thursday, April 6, 7:30 p.m.

GOOD FRIDAY VENERATION OF THE CROSS

Friday, April 7, 12 p.m.

EASTER VIGIL

Saturday, April 8, 7:30 p.m.

EASTER DAY

Sunday, April 9, 10:30 a.m.

THE READING OF DANTE ALIGHIERI'S

INFERNO

Monday, April 3, 7:30 p.m.

NIGHTWATCH OVERNIGHT

Friday, April 14 – Saturday, April 15

POST-EVENSONG ORGAN RECITAL:

KENT TRITILE

Sunday, April 16, 5 p.m.

GREAT MUSIC: MULTITUDE OF VOYCES

Tuesday, April 18, 7:30 p.m.

ORDINATION OF VOCATIONAL DEACONS

Saturday, April 29, 10:30 a.m.

MAY

NEW YORK BLOOD CENTER BLOOD DRIVE

Monday, May 1, 11 a.m. – 5 p.m., Synod Hall

GREAT MUSIC:

DAVID BRIGGS PERFORMS LISZT

Tuesday, May 2, 7:30 p.m.

BLESSING OF THE BICYCLES

Saturday, May 6, 9 a.m.

BIG SING, JR.

Saturday, May 6, 12 p.m.

GREAT MUSIC: VENICE – CITY OF LIGHT

Tuesday, May 16, 7:30 p.m.

CONSECRATION OF THE BISHOP

COADJUTOR

Saturday, May 20, 11 a.m.

NIGHTWATCH OVERNIGHT

Friday, May 26 – Saturday, May 27

ICONIC PRIDE AT THE CATHEDRAL

Wednesday, May 31, 7 p.m.

JUNE

THROUGHOUT JUNE: ICONIC PRIDE AT THE
CATHEDRAL, CELEBRATING LGBTQ+
COMMUNITY

THE AMERICAN SYMPHONY ORCHESTRA:

GURRE-LIEDERT

Friday, June 2, 8 p.m.

NEW YORK BLOOD CENTER BLOOD DRIVE

Monday, June 5, 11 a.m. – 5 p.m., Synod Hall

CONFIRMATIONS AND RECEPTIONS

Saturday, June 10, 10:30 a.m.

PAUL WINTER'S SUMMER SOLSTICE CELEBRATION

Saturday, June 17, 4:30 a.m.

NIGHTWATCH OVERNIGHT

Friday, June 23 – Saturday, June 24

ACT SUMMER CAMP SESSIONS

June 26 – August 25



MARCH AND LENT AT THE CENTER AT MARIANDALE

299 N. Highland Avenue, Ossining, New York 10562

A SPIRITUAL RETREAT CENTER IN THE BEAUTIFUL HUDSON VALLEY

LENTEN EPIPHANIES

GAYNELL CRONIN AND FR. JACK RATHSCHMIDT, OFM, CAP.

Saturday, March 18, 2023

ADULTS UNDER 45 SERIES:

REST, READ, & RENEWAL WEEKEND RETREAT FOR YOUNG ADULTS

Friday, March 17 to Sunday, March 19, 2023

Enjoy the solace of Nature at Mariandale for a quiet few days

PHOTOGRAPHY/VIDEOGRAPHY THROUGH CREATION

Friday, April 14 to Sunday, April 16, 2023

A contemplative weekend to experience receiving the images of creation through a camera lens as a way to encounter God.

Find Your Center at Mariandale

Learn more and register online at www.mariandale.org



**Many
threads,
one fabric**

**Celebration of the Life
of the Diocese of New York**

and the consecration of
the **Bishop Coadjutor**

Saturday, May 20, 2023
at 11am

**The Cathedral Church of
St. John the Divine**

New York City

