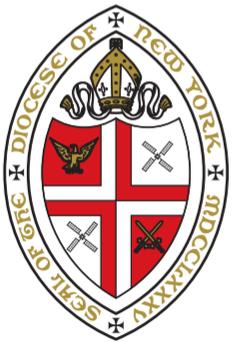


Conflict Issue

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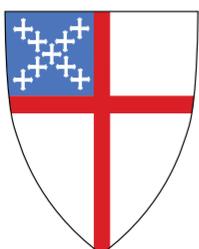
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The Widow I, woodcut by Käthe Kollwitz, 1921-22, from the portfolio *Krieg*.

PUBLISHER

The Rt. Rev. Andrew ML Dietsche

EDITOR

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THE EPISCOPAL NEW YORKER

1047 Amsterdam Avenue

New York, NY 10025

(212) 316-7520

editor@episcopalnewyorker.com

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As Americans increasingly stare at one another across the no-man's-land of mutual incomprehension and hostility, Union Theological Seminary professor the Rev. Pamela Cooper-White offers some thoughts on how to communicate effectively with those with whom we disagree.

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CONTRIBUTORS TO THIS ISSUE

The Rev. Pamela Cooper-White, PhD, recently concluded her term as dean and vice president for academic affairs at Union Theological Seminary, New York, where she continues to serve as Christiane Brooks Johnson professor of psychology and religion, and assisting priest at the Cathedral of St. John the Divine. She has published 10 books and over 100 scholarly articles in the areas of pastoral theology, women's studies, and the history of religion, culture, and psychology, and has lectured widely in the U.S. and internationally. She can be contacted at pcooper-white@uts.columbia.edu.

The Rev. Edwin H. Cromeley is rector emeritus of St. Mary's Church, Tuxedo Park.

The Rev. Robert D. Flanagan, DMin, is a priest in the diocese. A review by the Rev. Dr. Charles D. Mayer of his book *Courage to Thrive: Finding Joy and Hope in the Midst of Mental Health Struggles* appeared in the Winter 2021-2022 issue of the *Episcopal New Yorker*, and may be read

online at <https://episcopalnewyorker.org/2022/flanagan-review/>.

Helen Goodkin leads the weekly Bible study at the House of the Redeemer in Manhattan.

Rick Hamlin is a member of St. Michael's Church in Manhattan and serves on the editorial advisory board of the *Episcopal New Yorker*. A writer, he most recently published *Even Silence Is Praise*, a short volume on contemplative prayer.

Pamela Lewis is a member of St. Thomas' Church, Manhattan and a regular contributor to the *Episcopal New Yorker*.

Judith Mason is a member of St. Bartholomew's Church in Manhattan.

The Rev. Frank Morales is a priest in the diocese.

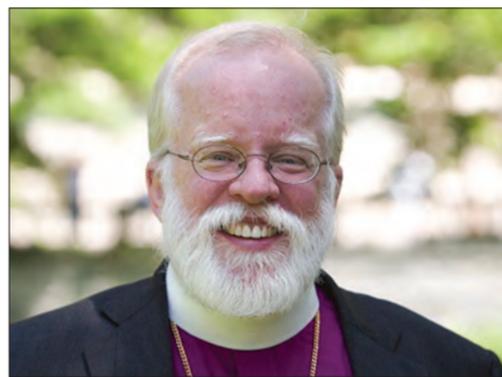
Julia Whalen is a member of the Church of the Good Shepherd, Granite Springs and a rising high school junior.

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Reaching Across Difference

By the Rt. Rev. Andrew ML Dietsche



I am writing this from the Lambeth Conference of bishops from across the Anglican Communion, in Canterbury, England, where questions of conflict have been very much on our minds. Some of that deliberation has centered on differences and conflicts within the Anglican Communion itself. This has mostly to do with conflicting convictions regarding human sexuality, particularly the ordination of LGBTQ people and the marriage of same-sex couples. The Episcopal Church, together with Anglicans in Canada, Brazil, New Zealand, and other churches across the communion, have passed canons and adopted practices which provide for the full inclusion of LGBTQ people and the availability of the sacramental life to all people. This has all been a profound blessing to our church. Yet we know that across the wider communion we are in the minority. Just days before the Lambeth Conference opened, we learned that an effort would be made to have this conference re-state an earlier Lambeth resolution which declared marriage to exist only for a man and a woman and disallowed same-sex marriages. This came on top of an earlier directive that the spouses of LGBTQ bishops would neither receive invitations to Lambeth nor be permitted to participate fully in the events surrounding the conference. We all arrived at Lambeth with some sense of foreboding about renewed intentions to anathematize the American church and the LGBTQ people in our community.

The House of Bishops of the Episcopal Church met twice after we arrived here to talk about how we might respond to these measures, and how we might act when the offending actions were brought to the floor. In the end, the statements in question were rewritten, and then rewritten again, until in their final form we Episcopalians were able to support a new mind of the communion which would allow the Episcopal Church to continue to live in freedom, and our inclusion of LGBTQ people to remain within our polity and life without censure. The leadership of the Archbishop of Canterbury proved to be central to this work, and a public address he gave this week articulated beautifully what it means for the churches within the Anglican Communion to live in relationship with one another across and despite differences. And there are differences. I think we were all struck by the quality of conversation and the willingness of bishops from everywhere in the communion to listen to one another with respect. Still, the opposition of other churches and bishops within our communion to the more progressive practices and beliefs of the Episcopal Church was driven home to us in Bible studies, in private conversations, in debates, and most shockingly, in the refusal of some bishops to take and receive the Eucharist together with LGBTQ bishops and with other bishops who support the ordination and marriage of LGBTQ people.

This has been the third Lambeth Conference in a row to be largely characterized by the cultural and theological differences over human sexuality which divide the communion. What made a difference this time was the movement or evolution in the thinking of the archbishop of Canterbury, happening right before our eyes, which brought a steady hand to our leadership and at least for the moment, laid this conflict to something like rest. But no one thinks we are not going to have to revisit these conflicts again in the life of the church and in future conferences.

But this conference has focused on other, and horrifying, issues of conflict as well, that touch deeply on the lives of many of our member churches across the communion. The Anglican Church carries out its life in a number of countries which exist in long-term states of war and violence. So much of our prayers and presentations had to do with the deep suffering of our brothers and sisters across the world for whom survival itself is a daily, painful struggle. And we talked a lot about the responsibility of the church to make a witness in all these places.

A bishop in my Bible study group is from a diocese in South Sudan, which has been riven by war and violence for years and years. In part of our conversation two days ago, he talked about the far too common events of young girls, even under ten years old, subjected to rape by gangs of soldiers. It was humbling to listen to this good man, called to serve as bishop among a people so thoroughly and constantly traumatized by war and violence, who visibly carries the weight of his peoples' history on his shoulders. But he talked about the successful efforts the church has made to guarantee prompt medical and psychological care for these young girls, and the ways in which their communities have gathered them in, cared for them, and sheltered them through their suffering. He told us that these girls have no stigma attached to them, and they strive to help them return to their lives in health and strength. This bishop and the Christians he serves have been successful in ensuring that the perpetrators of these assaults are being arrested and tried for their crimes. They are doing what they can, and what they are doing in good and healthful and true to the Gospel.

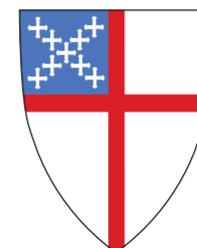
I was humbled to hear his account, and proud of him, but it was also a reminder that we live in a broken world, marked by violence and the abuse which people inflict on one another. That violence happens in ways large and small, in America and across the world; in families and communities and churches. But part of the witness of this conference has been the evidence of good people, filled with the Holy Spirit, inspired by the love of God, reaching across difference, forgiving the sins of others, caring for all the little ones of God, and binding up the wounds of a world of suffering. This is what we are meant to do and to be. It is the Gospel life and the Gospel call. These have not been easy days at Lambeth, but it has been an inspiration to see the Gospel flowering among us. To see Christ in one another.

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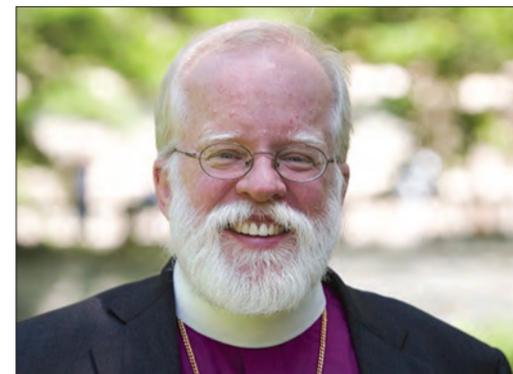
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The Rt. Rev. Mary D. Glasspool

DIOCESAN OFFICES
1047 Amsterdam Avenue
New York, NY 10025
1-800-346-6995
212-316-7400
212-316-7405 (fax)
www.diocesenyny.org



Superando las diferencias

Por el Revdmo. Obispo Andrew ML Dietsche

Escribo esto desde la Conferencia de Lambeth de obispos de toda la Comunión Anglicana, en Canterbury, Inglaterra, donde los asuntos de conflicto han estado muy presentes en nuestras mentes. Parte de esa deliberación sobre el conflicto se ha centrado en las diferencias y los conflictos dentro de la Comunión Anglicana misma. Esto tiene que ver principalmente con convicciones en conflicto con respecto a la sexualidad humana, particularmente la ordenación de personas LGBTQ y el matrimonio de parejas del mismo sexo. La Iglesia Episcopal, junto con los anglicanos de Canadá, Brasil, Nueva Zelanda y otras iglesias de la comunión, han aprobado cánones y adoptado prácticas que ofrecen la plena inclusión de las personas LGBTQ y la disponibilidad de la vida sacramental para todas las personas. Todo esto ha sido una profunda bendición para nuestra iglesia. Sin embargo, sabemos que en la comunión más amplia somos una minoría. Apenas unos días antes de que se inaugurara la Conferencia de Lambeth, nos enteramos de que se haría un esfuerzo para que esta conferencia reafirmara una resolución anterior de Lambeth que declaraba que el matrimonio existía solo para un hombre y una mujer y no permitía los matrimonios entre personas del mismo sexo. Esto se sumó a una directiva anterior de que los cónyuges de los obispos LGBTQ no recibirían invitaciones a Lambeth, ni se les permitiría participar plenamente en los eventos relacionados con la conferencia. Todos llegamos a Lambeth con una especie de presentimiento sobre las intenciones renovadas de anatematizar a la iglesia estadounidense y a las personas LGBTQ en nuestra comunidad.

La Cámara de Obispos de la Iglesia Episcopal se reunió dos veces después de nuestra llegada para hablar sobre cómo podríamos responder a estas medidas y cómo podríamos actuar cuando las acciones ofensivas se llevaran a la sala. Al final, las declaraciones en cuestión fueron reescritas y luego reescritas nuevamente, hasta que en su forma final nosotros los episcopales pudimos apoyar una nueva mentalidad de la comunión que permitiría a la Iglesia Episcopal seguir viviendo en libertad, y nuestra inclusión de las personas LGBTQ permanezca dentro de nuestra política y vida sin censura. El liderazgo del Arzobispo de Canterbury demostró ser fundamental para este trabajo, y en un discurso público que pronunció esta semana articuló maravillosamente lo que significa para las iglesias dentro de la Comunión Anglicana el vivir en relación entre sí a pesar de las diferencias. Y hay diferencias. Creo que a todos nos impresionó la calidad de la conversación y la disposición de los obispos de todas partes de la comunión a escucharse unos a otros con respeto. Aún así, la oposición de otras iglesias y obispos dentro de nuestra comunión a las prácticas y creencias más progresistas de la Iglesia Episcopal se nos hizo evidente en estudios bíblicos, en conversaciones privadas, en debates y, lo que es más sorprendente, en la negativa de algunos obispos a tomar y recibir la Eucaristía junto con obispos LGBTQ y con otros obispos que apoyan la ordenación y el matrimonio de personas LGBTQ.

Esta ha sido la tercera Conferencia de Lambeth consecutiva caracterizada en gran medida por las diferencias culturales y teológicas sobre la sexualidad humana que dividen a la comunión. Lo que marcó la diferencia esta vez fue el cambio o evolución en la reflexión del arzobispo de Canterbury, que sucedió justo ante nuestros ojos, lo que le dio firmeza a nuestro liderazgo y, al menos por el momento, puso fin a este conflicto. Pero nadie piensa que no vamos a tener que volver a examinar estos conflictos en la vida de la iglesia y en futuras conferencias.

Pero esta conferencia también se ha centrado en otros temas horribles de conflicto que tocan profundamente la vida de muchas de nuestras iglesias miembros en toda la comunión. La Iglesia Anglicana lleva a cabo su vida en una serie de países que se encuentran en estados de guerra y violencia de larga duración. Gran parte de nuestras oraciones y presentaciones tenían que ver con el profundo sufrimiento de nuestros hermanos y hermanas en todo el mundo para quienes la supervivencia en sí misma es una lucha dolorosa y diaria. Y hablamos mucho sobre la responsabilidad de la iglesia de dar testimonio en todos estos lugares.

Un obispo en mi grupo de estudio bíblico es de una diócesis en Sudán del Sur, que ha sido desgarrada por la guerra y la violencia a lo largo de los años. En parte de nuestra conversación hace dos días, habló sobre los eventos demasiado comunes de niñas, incluso menores de diez años, víctimas de violaciones por parte de bandas de soldados. Fue una lección de humildad escuchar a este buen hombre, llamado a servir como obispo en medio de un pueblo tan profunda y constantemente traumatizado por la guerra y la violencia, que visiblemente lleva el peso de la historia de su pueblo sobre sus hombros. Pero habló sobre los esfuerzos exitosos que ha hecho la iglesia para garantizar una pronta atención médica y psicológica para estas jóvenes, y las formas en que sus comunidades las han recogido, cuidado y protegido por su sufrimiento. Nos dijo que estas niñas no tienen ningún estigma asociado y se esfuerzan por ayudarlas a regresar a sus vidas con salud y fuerza. Este obispo y los cristianos a quienes sirve han sido exitosos en asegurar que los perpetradores de estos ataques sean arrestados y juzgados por sus crímenes. Están haciendo lo que pueden, y lo que están haciendo es bueno, saludable y fiel al Evangelio.

Me sentí honrado de escuchar su relato y orgulloso de él, pero también fue un recordatorio de que vivimos en un mundo que está roto, marcado por la violencia y el abuso que las personas se infligen entre sí. Que la violencia ocurre en formas grandes y pequeñas, en Estados Unidos y en todo el mundo; en las familias, las comunidades y las iglesias. Pero parte del testimonio de esta conferencia ha sido la evidencia de buenas personas, llenas del Espíritu Santo, inspiradas por el amor de Dios, superando las diferencias, perdonando los pecados de los demás, cuidando de todos los hijos de Dios y cosiendo las heridas de un mundo de sufrimiento. Esto es lo que estamos destinados a hacer y ser. Es la vida evangélica y el llamado evangélico. Estos no han sido días fáciles en Lambeth, pero ha sido una inspiración ver el Evangelio florecer entre nosotros. Ver a Cristo en los demás.



War Is Never Less than Evil

By the Rt. Rev. Allen K. Shin

The first Biblical war story is recounted in Genesis 14. It tells of when five Canaanite kings, including the king of Sodom, rebelled against Chedorlaomer of Elam. Chedorlaomer defeated the five and took away their goods, together with Abram's nephew Lot, who was then living in Sodom, and his goods. Abram in turn pursued and defeated Chedorlaomer and his allies, rescued Lot and other captives, and brought back all their goods. In a ritual that elevated Abram to equal status with the Canaanite kings, Melchizedek, Salem's priestly king, then blessed Abram and made a thank-offering to God, while Abram gave Melchizedek "one-tenth of everything." The king of Sodom next offered Abram all the spoils of war, but Abram refused, as he had sworn to God that he would take no spoils, lest the king of Sodom say, "I made Abram rich."

This war story serves as a turning point for Abram, for in the following chapter, God makes a covenant with him, promising him future prosperity and increase of his descendants. The war with Chedorlaomer was, therefore, the seed of the future rise of Israel.

Since the dawn of civilization, many a nation and civilization has likewise risen and been destroyed through war.

As I write this, the conflict in Ukraine has reached five months with no end in sight. The stories of the war's innocent victims are heartbreaking. Putin's decision to invade cannot be justified. The Ukrainians are doubtless justified in fighting back as they are defending their homeland and people. But no matter how just a war may be—as in Abram's and the Ukrainians' cases—in its essence, war is evil. If its innocent victims are its necessary casualties, then war is the necessary evil outcome of

humankind's sinful nature.

What, then, does it take for us to end war and learn to live in peace with one another?

Two prophets in the eighth century BC had a daring vision of peace. Micah prophesied that "[people] shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (Micah 4:3). In the first Isaiah's vision, "the wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them" (Isaiah 11:6). While these prophesies were directed at the Israelites, the peace that they envisioned has a universal quality. They tried to restore hope in their people by prophesying a warless kingdom. Who today has the courage to proclaim such a daring prophesy?

In *New Seeds of Contemplation*, Thomas Merton writes that "at the root of all war is fear: not so much the fear men have of one another as the fear they have of everything. It is not that they do not trust one another; they do not even trust themselves... They cannot trust anything, because they have ceased to believe in God." The irony is that one god or other is often invoked to justify war; and this, I think, is the biggest theological dilemma of any true religion—one that has prompted many a theologian to labor over "just war" theories, all of which fall short of the measuring standard of the perfect love of Jesus Christ crucified, who has shown us the only way to everlasting peace and harmony.

+ Allen

La Guerra Nunca Es Menos que el Mal

Por el Revdmo. Obispo Allen K. Shin

La primera historia bíblica de guerra se relata en Génesis 14. Cuenta cuando cinco reyes cananeos, incluido el rey de Sodoma, se rebelaron contra Quedorlaomer de Elam. Quedorlaomer derrotó a los cinco y les quitó sus bienes, junto con Lot, el sobrino de Abram, quien para aquel entonces vivía en Sodoma. Abram, a su vez, persiguió y derrotó a Quedorlaomer y a sus aliados, rescató a Lot y a otros cautivos, y les devolvió todos sus bienes. En un ritual que elevó a Abram al mismo estatus que los reyes cananeos, Melquisedec, el rey sacerdotal de Salem, bendijo a Abram e hizo una ofrenda de acción de gracias a Dios, mientras que Abram le dio a Melquisedec "los diezmos de todo". Luego, el rey de Sodoma le ofreció a Abram todo el botín de guerra, pero Abram lo rechazó, ya que había jurado a Dios que no tomaría ningún botín, para que el rey de Sodoma no dijera: "Yo enriquecí a Abram".

Esta historia de guerra sirve como un punto de inflexión para Abram, ya que, en el capítulo siguiente, Dios hace un pacto con él, prometiéndole prosperidad futura y aumento de su descendencia. La guerra con Quedorlaomer fue, por tanto, el germen del futuro surgimiento de Israel.

Desde los albores de la civilización, muchas naciones y civilizaciones también se han alzado y han sido destruidas por la guerra.

Mientras escribo esto, el conflicto en Ucrania ha llegado a cinco meses sin un final a la vista. Las historias de las víctimas inocentes de la guerra son desgarradoras. No se puede justificar la decisión de Putin de invadir. Sin duda, los ucranianos tienen justificado el contraataque, ya que están defendiendo a su patria y a su pueblo. Pero, sin importar cuán justa pueda ser una guerra, como en los casos de Abram y de los ucranianos, en esencia, la guerra es el mal. Si sus víctimas inocentes son sus bajas necesarias, entonces la guerra es el mal necesario resultante de la nat-

uraleza pecaminosa de la humanidad.

Entonces, ¿qué se necesita para que terminemos la guerra y aprendamos a vivir en paz los unos con los otros?

Dos profetas del siglo VIII A. C. tuvieron una visión audaz de la paz. Miqueas profetizó que "[las gentes] convertirán sus espadas en azadones y sus lanzas en hoces; no alzaré espada nación contra nación, ni se ensayarán más para la guerra" (Miqueas 4:3).

En la primera visión de Isaías, "morará el lobo con el cordero, y el leopardo con el cabrito se acostará; el becerro y el león y la bestia doméstica andarán juntos, y un niño los pastoreará" (Isaías 11:6). Si bien estas profecías estaban dirigidas a los israelitas, la paz que imaginaron tiene una cualidad universal. Intentaron restaurar la esperanza en su pueblo profetizando un reino sin guerra. ¿Quién tiene hoy el coraje de proclamar tan atrevida profecía?

Thomas Merton escribe, en *Nuevas Semillas de Contemplación*, que "el miedo es la raíz de todas las guerras. No tanto el miedo que los seres humanos se tienen unos a otros como el miedo que le tienen a todo. No es que no confíen unos en otros; ni siquiera confían en sí mismos... No pueden confiar en nada, porque han dejado de creer en Dios". La ironía es que a menudo se invoca a un dios u otro para justificar la guerra; y este, creo, es el dilema teológico más grande de cualquier religión verdadera, uno que ha llevado a muchos teólogos a trabajar sobre las teorías de la "guerra justa", ninguna logra el criterio estándar para medir el amor perfecto de Jesucristo crucificado, quien nos ha mostrado el único camino hacia la paz y armonía eternas.

+ Allen

Getting to Yes

By the Rt. Rev. Mary D. Glasspool

It's the title of a book that was first published in 1981 (Boston: Houghton Mifflin) and is still useful today: *Getting to Yes*. The authors—Roger Fisher and William Ury—were leaders of the Harvard Negotiation Project and were called upon internationally to advise and coach people negotiating disagreements in every sort of conflict, from the personal (marriage, parent/child) to the institutional (diplomats and leaders of corporations). In the Church, we usually call this kind of activity “mediation,” and we often hire an outside professional to come into a situation and assess what can be done: There's already a dispute which has come to a point of intransigence; the mediator intervenes in order to bring peace. “Negotiation,” on the other hand, is more a discussion aimed at reaching mutually agreeable terms *before* there is a dispute. That's not a perfect distinction, but the methods put forward by Fisher and Ury, which I first read in the 1980s, seem valuable in an almost timeless way. Here are some principles put forward in the book.

Separate the people from the problem.

This principle may appear easy to some, yet it requires us to refrain from the “blame game.” “*Who called this meeting?*” “*Who put that sign on the door?*” “*Who took my salad out of the refrigerator?*” The questions themselves are morally neutral, but the questioner is usually ready to point a finger. Negotiators are people first, with emotions; deeply held values; different backgrounds, experiences, and viewpoints. When we can separate the human factor from whatever is amiss, negotiations can occur, focusing on a mutually agreeable outcome.

Focus on interests, not positions.

Taking or defending a predetermined stand on a particular issue works against being



open to considering what another person's interests might be. Yet behind opposed positions lie shared and compatible interests as well as conflicting ones. What common interests might we have that can allow the building of a relationship? “*Oh, you're a Yankees' fan? I got my vaccination at Yankee Stadium!*”

Invent options for mutual gain.

This principle asks negotiators to think in terms of win-win. After negotiations, each person involved should be able to get up from the proverbial table with something they feel good about, something they've achieved. Too frequently we are inclined to think in terms of a fixed pie or a single solution, when some brainstorming (without judging) to broaden the options on the table will open things up.

Insist on using objective criteria.

As Fisher and Ury point out, there are inevitable situations in which opposing interests appear to block negotiations. The landlord wants to raise the rent. The tenant wants the rent reduced. If objective criteria are agreed upon at the beginning of the negotiations, a path forward can emerge. The following are offered as possible objective criteria: *market value, precedent, scientific judgment, professional standards, efficiency, costs, what a court would decide, moral standards, equal treatment, tradition, reciprocity, etc.*

Of course, *Getting to Yes* builds on the assumed foundation that participants want to do that! Cynics will say that's an unwise assumption in today's world—yet I will continue to believe that deep inside every human being there is always a desire to get to *Yes!*

Obtenga el Sí

Por la Revdma. Obispa Mary D. Glasspool

Es el título de un libro que se publicó por vez primera en 1981 (Boston: Houghton Mifflin) y sigue siendo útil hoy en día: *Obtenga el Sí (Getting to Yes)*. Los autores, Roger Fisher y William Ury, fueron líderes del Proyecto de Negociación de Harvard y fueron llamados internacionalmente para asesorar y entrenar a personas que negocian desacuerdos en todo tipo de conflicto, desde el personal (matrimonio, padre/hijo) hasta el institucional (diplomáticos y líderes de corporaciones). En la Iglesia, solemos llamar “mediación” a este tipo de actividad, y a menudo contratamos a un profesional externo para que se presente en una situación y evalúe lo que se puede hacer: Ya hay una disputa que ha llegado a un punto de intransigencia, el mediador interviene para traer la paz. La “negociación”, por otro lado, es más una discusión destinada a llegar a términos mutuamente aceptables antes de que haya una disputa. Esa no es una distinción perfecta, pero los métodos presentados por Fisher y Ury, que leí por primera vez en la década de 1980, parecen valiosos de una manera casi atemporal. Estos son algunos de los principios presentados en el libro.

Separar a las personas del problema.

Este principio puede parecer fácil para algunos, pero requiere que nos abstengamos del “juego de la culpa”. “¿Quién convocó a esta reunión?” “¿Quién puso ese letrero en la puerta?” “¿Quién sacó mi ensalada del refrigerador?” Las preguntas en sí mismas son moralmente neutrales, pero el interrogador generalmente está listo para señalar con el dedo. Primero, los negociadores son personas, con emociones, valores profundamente arraigados, diferentes orígenes, experiencias y puntos de vista. Cuando podemos separar el factor humano de lo que sea que esté mal, pueden ocurrir negociaciones, enfocándose en un resultado de mutuo acuerdo.

Concéntrate en los intereses, no en las posiciones.

Tomar o defender una posición predeterminada sobre un tema en particular va en con-

tra de estar abierto a considerar cuáles podrían ser los intereses de otra persona. Sin embargo, detrás de las posiciones opuestas se encuentran intereses compartidos y compatibles, así como otros en conflicto. ¿Qué intereses comunes podemos tener que permitan construir una relación? “*Oh, ¿eres fanático de los Yankees? ¿Me vacuné en el Yankee Stadium!*”

Inventar opciones para beneficio mutuo.

Este principio pide a los negociadores que piensen en términos de ganar-ganar. Después de las negociaciones, cada persona involucrada debería poder levantarse de la mesa de debate con algo que les haga sentir bien, algo que hayan logrado. Con demasiada frecuencia, nos inclinamos a pensar en términos del pastel fijo o una solución única, cuando una tormenta de ideas (sin juzgar) para ampliar las opciones sobre la mesa abriría las cosas.

Insista en utilizar criterios objetivos.

Como señalan Fisher y Ury, hay situaciones inevitables en las que los intereses opuestos parecen bloquear las negociaciones. El propietario quiere subir el alquiler, el inquilino quiere que le rebajen el alquiler. Si se acuerdan criterios objetivos al comienzo de las negociaciones, puede surgir un camino a seguir. Se ofrecen los siguientes como posibles criterios objetivos: *valor de mercado, precedente, juicio científico, estándares profesionales, eficiencia, costos, lo que decidiría un tribunal, estándares morales, igualdad de trato, tradición, reciprocidad, etc.*

Por supuesto, *Obtenga el Sí* tiene su pilar sobre la base de que los participantes quieren hacer eso. Los cínicos dirán que es una suposición insensata en el mundo de hoy; sin embargo, seguiré creyendo que en lo más profundo de cada ser humano siempre hay un deseo de obtener un ¡Sí!



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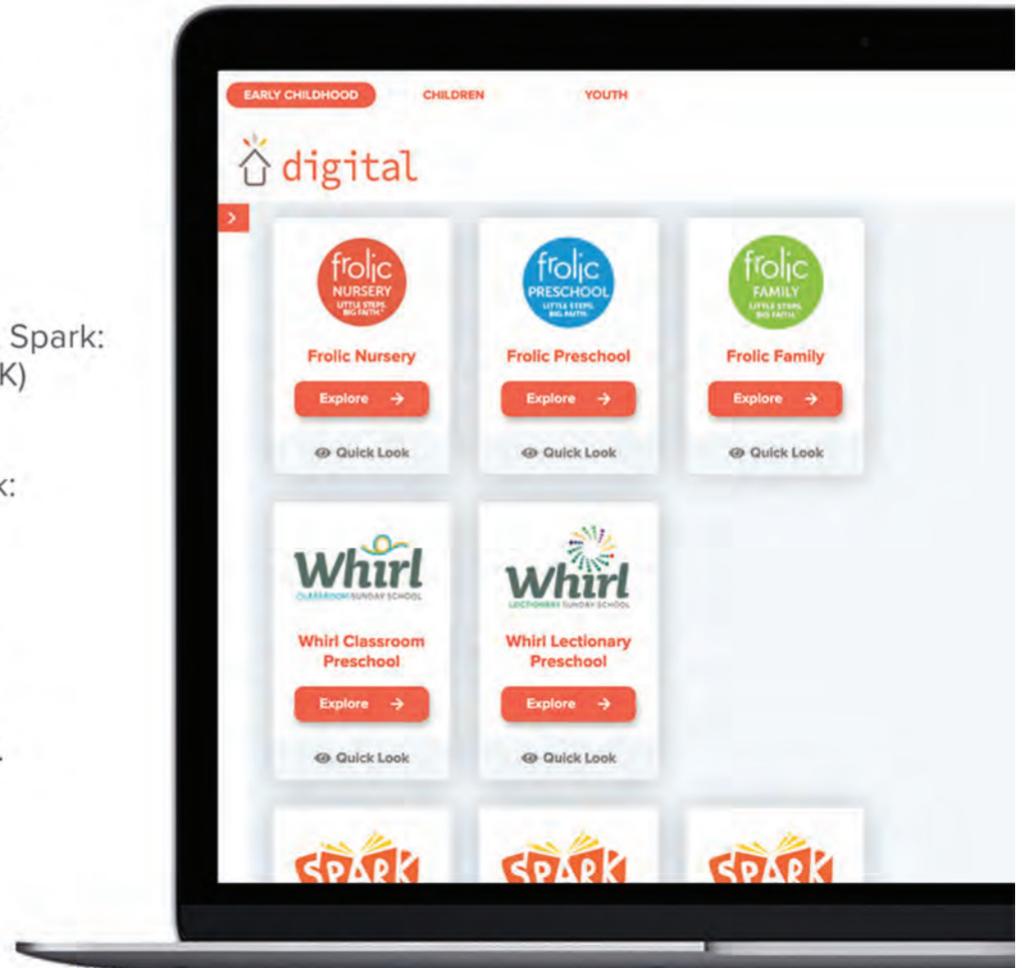
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Conflict and Christian Nationalism: How to Talk across the American Divide

By the Rev. Pamela Cooper-White, PhD

As recent congressional hearings on the January 6, 2021, attack on the Capitol have reminded us in vivid detail, we are a nation deeply divided. Conflict due to political and cultural differences has penetrated every corner of American life, including our relationships with family and friends, and caused painful rifts among members of our congregations. Perhaps most shocking to people of faith that day were the numerous Christian banners and symbols, an actual massive wooden cross, and the spectacle of one group—the “Jericho March”—blowing shofars and praying to bring down the walls of government. These insurrectionists are at the most extreme vanguard of a growing movement we now call *Christian nationalism*.

Christian nationalists perceive a woeful decline of America’s standing in the world due to what they see as the nation’s growing degeneracy—and with it, a belief in an urgent call to restore the nation to its original goodness and mandate to lead the world into godliness. The U.S. was founded, according to this group, by evangelical Christians (a misreading of the complex history of the Constitution) to become a new Jerusalem in which (white) Christians, mostly male, will rule over a nation whose laws are to perfectly align with a selective, fundamentalist reading of biblical mandates.

Making scant reference to the teachings of Jesus about love, healing, and justice, Christian nationalist preachers see an avenging Jesus coming to wage spiritual warfare against the current decadent ways of America (and the world). They interpret what they see as a growing depravity of the current age as evidence that the Apocalypse is near—and it is their duty to help bring it about – even by force. “Christian nationalism” really means white nationalism and white supremacy. A cynical alliance of right-wing politicians and ultra-conservative church leaders has been strategically eroding gender rights and racial equality. An open letter by church leaders endorsed by our own Presiding Bishop Michael Curry, put it most clearly: “As Christians, we must speak in one voice condemning Christian nationalism as a distortion of the gospel of Jesus and a threat to American democracy.”¹

Lest we conclude this is a small fringe movement, statistics show that nearly two thirds of mainline Protestants and two thirds of *all* Christians taken together, agree with at least some of the beliefs, if not the actions, of the thousands who marched on the capitol on January 6. While 88% of Christian nationalists are white evangelical Protestants, about half of *all* Americans agree with some or all Christian nationalist beliefs, including white Protestants, Roman Catholics, and yes, Episcopalians!²

Many of us are now asking “How can Christians who claim to believe in Jesus’ Abba-God of love, mercy, justice, and truth, participate in such a distortion of the Gospel?” Clergy and lay leaders may also be asking, “How can I begin to address politically and culturally entrenched conflicts among parishioners?” And even closer to home, “How can I talk to my friend/family member/neighbor when such a serious chasm divides us now?”

In my experience as a parish priest, pastoral counselor, and teacher of pastoral



Photo by little plant on Unsplash

care for many years, I have learned a few lessons about talking and listening that may be helpful as we face these conflicts today. First, it’s important to recognize that sometimes dialogue is simply not possible, especially with an entrenched “True Believer” of Christian nationalism. The first principle, most pastoral counselors and social psychologists will agree, is that *argumentation will not work*. Argumentation, especially when heated, merely raises defenses and reinforces polarization. And we do not need to passively accept verbal abuse (or worse). Nor am I suggesting that we try to create a false “peace” forged by mainstream appeals to “unity,” which gloss over the deadly realities of racism and other forms of oppression and silence movements for justice and social change—not, as the prophets Jeremiah and Ezekiel both warned, “crying peace, peace when there is no peace.” Our best recourse, when dialogue is impossible, is to channel our energy instead into education, preaching, and advocacy for justice and social change.

When we do sense some openness to honest conversation, and where some mutual trust is perhaps already established, the best way “in” is to show respect and to listen more than we speak—not pounce on an error in

their thinking, or immediately try to “enlighten” or “heal” them, but to try to understand with as much empathy as we can muster what it must be like to be this person, and to inhabit their life with its various challenges and stresses. (Empathy does not have to mean agreement!)

Maintaining relationship always comes first, by finding common ground (including shared values) and practicing respect and kindness. Much of what I advocate is being non-directive, making “I” statements rather than universal truth claims, assuming good will until proven otherwise, and when confronting seems necessary, engaging quietly in what longtime antiracist activist Loretta Ross terms “calling in” rather than loudly “calling out” another’s offenses to cause them shame—and perhaps only to signal our own virtue.

Finally, honest dialogue requires, perhaps more than anything else, that we do our own inner work of healing the split between our own righteousness and the (mostly disavowed) evil we all have to some degree. When we engage in such work, whether through therapy, spiritual direction, meditation, prayer, or other means of self-inquiry, we may be more able to withdraw our worst assumptions about the other person and enter into genuine dialogue. When this happens, we may find our way—together—closer to Christ’s Gospel of love and justice.

This article is adapted from the Rev. Dr. Pamela Cooper-White’s new book, The Psychology of Christian Nationalism: Why People Are Drawn in and How to Talk across the Divide (Fortress Press, 2022). Used with permission from the author.

The author is a priest in the diocese and serves as Christiane Brooks Johnson professor of psychology and religion at the Union Theological Seminary and assisting priest at the Cathedral of St. John the Divine. See the author biographies on page 3 for more.

¹The full statement can be found at <https://www.christiansagainstchristiannationalism.org/>.

²Statistics from Andrew L. Whitehead and Samuel L. Perry, *Taking America Back for God: Christian Nationalism in the United States* (NY: Oxford, 2020).

A Prayer for Our Enemies

By Judith Mason

Because I find it the most difficult to pray spontaneously for my enemies at those very times when I need the most to do so, I “assembled” the prayer below from bits and pieces on the Internet. This way I only have to say the words. God seems to take care of the rest.

Lord Jesus, following your example and command, we pray for our enemies today. We ask first that you would saturate our lives with the Holy Spirit’s power and might. Let your love and mercy flow through us and free us from holding on to anything that could compromise our life of prayer. Help us to release all the unforgiving-ness, wishes for revenge, and hateful ideations or emotions that can hinder your Spirit in our hearts and in our lives. Then give us wisdom as we seek how to bless, to love, and to pray for our enemies.

Forgive my enemies, Lord, and anyone who has tried to hurt or has harmed me and those I love. Look down in pity on all those whom I might term “enemies” and give me the grace to show them the love of Christ in my actions and attitudes towards them. Keep my thoughts from becoming “stuck” or resentful or from fantasizing revenge. Instead set loose in my soul the peace that only comes from committing everything I have and everything I am to you. Give me the grace not only to truly forgive all my enemies but also to bless those who persecute and try to harm and destroy the “we’s” of me: my family, my parish and community. Please help me, God. Amen.

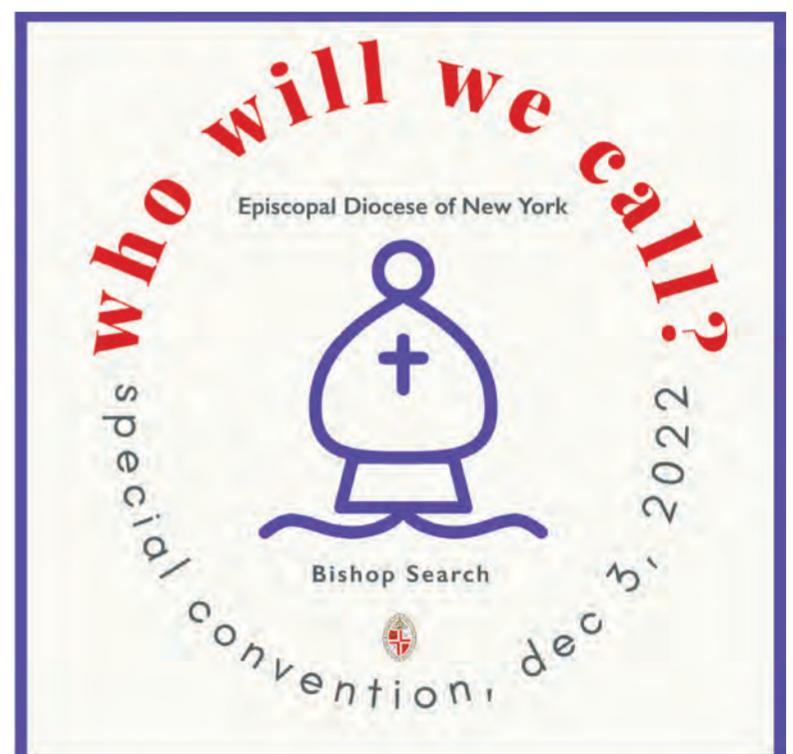
The author is a member of St. Bartholomew’s Church in Manhattan.

An Update from the Committee to Elect a Bishop

Greetings, beloved siblings in Christ of the Diocese of New York!

The diocesan profile you helped us to write inspired a wonderfully gifted group of candidates to come forward to be a part of the search process for our next diocesan bishop. Since our last update, we have been hard at work discerning and praying with those candidates.

Our first step, following the submission of names, was to gather as a committee for two all-day in-person meetings, centered in deep prayer, to discern which of the initial candidates would move forward to the next stage of Zoom interviews. These in-person meetings were held at the parishes of two of our members: St. Matthew’s in Bedford, where the Rev. John Zahl is the rector; and St. John’s in Kingston, where the Rev. Michelle Meech is the rector. Traveling to these locations reminded us that we are seeking candidates for the entire diocese. As we met, we had the words and wishes that you shared during our Listening Lent sessions always in our minds and in our hearts (see the Listening Lent summary at <https://bishopsearch.dioceseny.org/listening>).



Speak Out, Don't Hide

by Rick Hamlin

Christ never flinched from addressing a conflict head-on, at the cost of his own life. Why, then, do we, his followers, seem so conflict averse?

Or is it just us ultra-polite Episcopalians?

As a former warden and vestryperson, I hesitate to put any of this down on paper—fearful of hurting someone, more fearful of the disagreements I might kick up. Conflict averse indeed: I certainly might be dreadfully wrong—but how will I know that if someone else doesn't speak up? And that someone might be you.

I think back to my own childhood. I grew up in a wonderful, dynamic, socially progressive, engaging Presbyterian church. I loved nothing better than going to Sunday school, acting in Christmas pageants, singing in the choir, hanging out with the youth group on Sunday nights.

During a good part of the time, the senior pastor was simply the wrong man for the job, or in the wrong place at the wrong time. As a result, previously devoted, devout parishioners were fleeing the flock in droves. Sound familiar?

There were grumblings and rumblings indeed, but most of them went unsaid, at least in the formal ways that might make a difference. Both of my parents served in lay leadership positions and they—God bless them—were less inclined to be silent. “You know,” the associate pastor said to me years later, “your dad was the one person who told me directly what he felt the problem was.”

Wow! Of all people, my father! A man who at home embodied the definition of “conflict-averse.”

Things heated up at the church and at last there was a change of leadership; this was not without some cost, but it taught me a lesson that I've held on to for all my churchgoing years: When there's something wrong at church—and of course there are going to be times when things aren't working out as expected—speak out. Act.

Don't run and hide. Or worse, don't just leave the joint.

This raises the question of why, when people leave a church, presumably in some dissatisfaction, there isn't an exit interview. More often than not, the leavers drift off, silently: They're here and then they're gone. Others might have shown up, taking their place—amen to them—but shouldn't we look at those who left, beloved souls with whom we've prayed and worshipped, to see if there's something to be learned, to see if there is an opportunity to grow?

Is it fear of conflict that stops us?

“Do not think that I have come to bring peace to the earth,” said our Lord. “I have not come to bring peace, but a sword...” (Matthew 10:34). Challenging words, for sure. But then, isn't that the point? Following Christ, taking up the cross, means asking for the courage to see where a conflict is and addressing it.

Think of the letters Paul wrote to the early church. Often enough he is speaking to struggles those communities were facing. “For, to begin with, when you come together as a church, I hear that there are divisions among you...” (1 Corinthians 11:18). Conflict averse? Hardly. We wouldn't have this scriptural bedrock of our faith without Paul's willingness to dive into the differences.

We are at a time when Americans seem tragically at odds, hardly even listening to one another. And it's all too true of churchgoers. We look for places of worship where the others are...well...just like us. Any unpleasant debates or disagreements can be avoided. But then aren't we also blocking ourselves off from potential spiritual growth? Not for nothing did Jesus tell us to love our enemies.

*The author is a member of St. Michael's Church in Manhattan. A writer, he most recently published *Even Silence Is Praise*, a short volume on contemplative prayer.*



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Christianity vs. “Churchianity”

By the Rev. Edwin H. Cromey

Christianity: *The time of our Lord.*
 “Churchianity”: *Our time.*

I believe I was an Episcopalian before I was even born. St. John’s Episcopal Hospital in the Bedford-Stuyvesant section of Brooklyn was my birthplace. My dad was a priest; my mother was a choir member in his first parish. I was ordained to the priesthood in the diocese of Long Island in 1962. Since then, I have been rector of parishes, headmaster of schools, priest-in-charge, and Sunday supply for many churches. The conflicts I know of are from a lifetime of experience from 1934 to today, and thinking of them recently, I realized the mistake I’d made throughout a lifetime teaching confirmation classes: I spent an abundance of time on the creeds, Ten Commandments, church history, sacraments, physical devotion, and church polity—and almost no time at all talking about love, forgiveness, and appreciation for creation and life itself—mine and others’.

Like most of my fellow rectors, I was concerned with winning people into our parish more than winning them into a way of life. Numbers were more important than hearts and souls. How many families and communicants on the rolls? What is the amount of money pledged for next year and the amount of the diocesan assessment? What can we spend for outreach? What is our average Sunday attendance? All of these numbers are important. I would like to see them all increase. But above all, we must do whatever we can to create loving hearts in our people.

I like these words of food industry executive Clarence Francis (1888-1985): “You

can legislate many conditions, but you cannot legislate harmony into the hearts of men... we need more than by-laws and compulsory rules.”

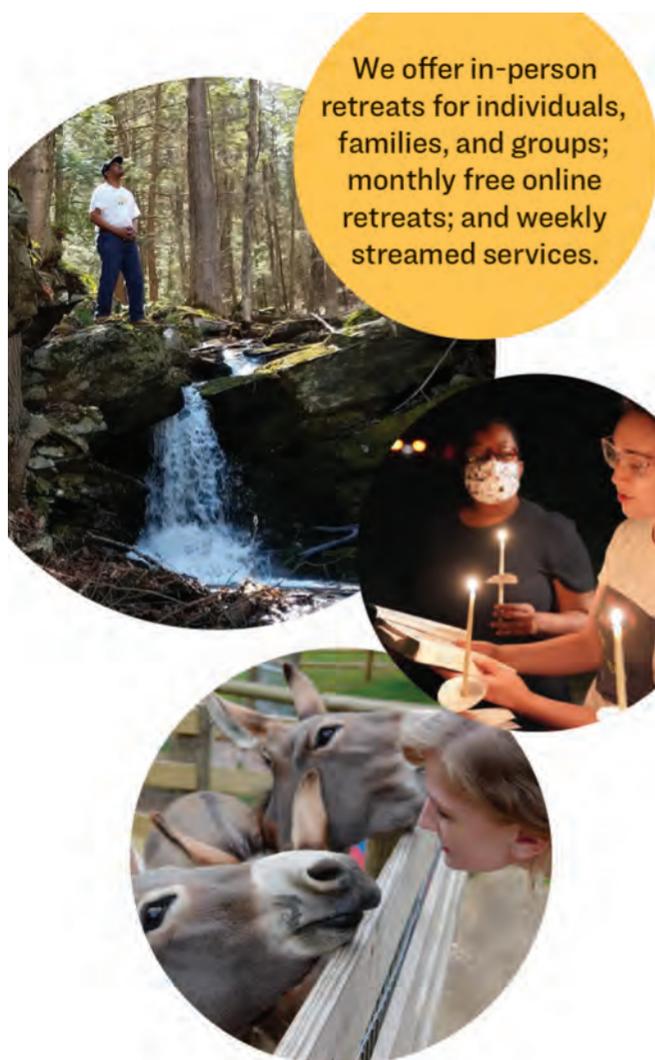
The primary purpose in every parish should be to change people’s hearts. I never want to see again divisions such as high church v. low church or inclusive v. non-inclusive. My understanding as a Christian is that we are automatically inclusive: male, female, slave, free, Jew, gentile, lesbian, gay, bisexual, transgender, queer, or questioning. Everybody born is a child of God and people will know us by the way of love.

How to begin?

An alternative: On the sabbath day, all four gospels often place Jesus teaching in the synagogue. Our Sunday service should do the same. We are so accustomed and proud of our current liturgy with its sermon that we miss opportunities for transforming hearts. I suggest that after the Collect for Purity, the congregation should discuss a scripture reading or relevant topic. The seminary-educated priest becomes the rabbi, teaching what it means to be a Christian and live the Christian life. Do this, and in time, “Churchianity” disappears and Christianity takes hold—and this Chinese proverb could become true.

“If there is righteousness in the heart there will be beauty in character.
 If there is beauty in character there will be harmony in the home.
 If there is harmony in the home there will be order in the nation.
 If there is order in the nation there will be peace in the world.”

The author is rector emeritus of St. Mary’s Church, Tuxedo Park.



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Just War Theory: Often Ignored, But A Necessary Compromise With The World As It Is

By the Rev. Robert D. Flanagan, D.Min.

Last year's sudden withdrawal from Afghanistan and the eruption of war in Ukraine have led me to conclude that the Christian tenets of Just War Theory, first propounded by Augustine of Hippo (354-430 CE), have become irrelevant.

The New Testament is mainly negative toward war and violence. The decisive statement by Jesus in the Sermon on the Mount (5:38-48) is the clearest example: "But if anyone strikes you on the right cheek, turn the other also." In Romans 12:14-21, Paul affirms Jesus' teaching, and Peter does the same in 1 Peter 2:21, 23. However, Jesus accepts the Centurion's request for healing (Luke 7:1-10), and Peter does not deny Cornelius because of his military service (Acts 10:1-33). We may rightly conclude that individual military service is permissible, but that the Christian community as a whole is called to higher ground. As Richard B. Hays writes in *The Moral Vision of the New Testament*, "The church is called to live as a city set on a hill, a city that lives in light of another wisdom as a sign of God's coming kingdom" and is also to "stand as God's sign of promise in a dark world." Moreover, Hays notes, "The only weapons that the church wields are faith and the Word of God."

Just War Theory considers when, if ever, it is nevertheless God's will that we should use violence as a means of rendering justice. The theory has two parts: justification for entering war (*jus ad bellum*); and the actions of combatants in war (*jus in bello*). There are six principles for entering war: *just cause*; *proportionality*; *right intention*; *legitimate authority*; *last resort*; and *reasonability of success*. The two battlefield principles are *discrimination between combatants and non-combatants* and *proportionality*. While scholars hold differing views regarding the theory's application and technical definitions, its overarching tradition works to prohibit indiscriminate state-authorized violence.

During the 20th century, Just War Theory aligned with many American Christians' values. For the most part, they could feel comfortable that their government waged or supported wars in line with its criteria—and could be satisfied, too, that those criteria were a worthy basis on which to determine if a war were just. Starting with the Vietnam War, however, and furthered by the Gulf War's "WMD" premise, many leaders ignored the theory. The 21st century's military actions have furthered its irrelevance.



Sermon on the Mount, etching by Jacques Callot, 1635. "But if anyone strikes you on the right cheek, turn the other also." Courtesy of the National Gallery of Art, Washington, D.C.

and Russia.

The second principle against which US actions run regarding Ukraine is that of *reasonability of success*. A country cannot wage a just war, whether with its own troops on the ground or by supporting others, without a clearly articulated statement of an intended outcome—but the US and other allied governments have sent aid to Ukraine without any obvious route to success or even a clearly articulated idea of what a successful outcome would look like. The US strategy on Ukraine seems, in fact, to be somewhere between simply "doing something" and the removal of Putin from office. Such ambiguity was also evident in the Afghanistan conflict, which our military left without achieving any stated strategic success. Without a clear understanding of a war's intended outcome, military forces languish, soldiers lose moral purpose, and a justifiable exit becomes elusive.

In previous wars and military conflict, US leaders felt compelled to justify their actions morally and explain them to Congress and the country. President Roosevelt's December 8, 1941, speech to Congress is a clear example. Today, the US government's eagerness both to wage war itself and to support the wars of others has not only caused it to fail repeatedly to meet the criteria for Just War, but flies in direct opposition to its self-proclaimed aspiration to be a force in the world for good and for peace. In short, the US government feels no compulsion to adhere to any Just War principles.

War may be a necessary political tool for a state, but that does not mean that the Christian community can justify its indiscriminate use. It is a calamitous event that causes unimaginable suffering to combatants and non-combatants alike.

The value of Just War Theory is found in its attempt to curtail indiscriminate military actions, ameliorate human and environmental suffering, and promote moral conduct of combatants. In recent decades, US leaders have discarded the theory's tenets, and have engaged our military for amoral reasons. As Christians living with the world's most powerful military, we must demand of our national leaders the highest ethic when authorizing weapons of war. Our leaders must not make amoral decisions when it comes to military action.

*The author is a priest in the diocese. A review by the Rev. Dr. Charles D. Mayer of his book *Courage to Thrive: Finding Joy and Hope in the Midst of Mental Health Struggles* appeared in the Winter 2021-2022 issue of the Episcopal New Yorker and may be read online at <https://episcopalnewyorker.org/2022/flanagan-review/>.*

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¹Richard B. Hays *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics*. HarperOne. 1996. See Chapter 14: *Violence in Defense of Justice*

Conflict and Weapons of Violence

By the Rev. Frank Morales

Physically violent conflict usually entails the use of weapons. One ancient story of such conflict is that of Cain and Abel, (Genesis 4:1-18) which concludes with Cain committing what we might describe today as the first-ever first-degree murder

In the early to mid-first millennium C.E. pseudepigraphic Jewish work *The Life of Adam and Eve*, Eve, in a dream, has a premonition of Cain's murder of Abel. Adam, responding to her dream, decides to try to separate his sons, but receives a message from God through the angel Gabriel that there is no stopping what will happen and that he shouldn't try. So, he gives in and gives up.

Cain then coerces Abel to head over to a field, where two demons suddenly appear, one resembling Cain, and the other resembling his brother. One demon reproaches the other, becoming so angry that he takes a stone sword, cuts the other's throat, and kills him. When Cain sees the blood, he quickly takes the weapon in his own hands and approaches Abel, who begs his brother: "Do not make me die, O my brother Cain!" Cain, however, ignores his desperate plea and spills Abel's blood, killing him.

Now, while this ancient text depicts Cain as hard-hearted against his brother, it also implies that Cain would not have killed him without being shown by the demons how to do so—and more importantly, had he not been given the weapon.

When conflicts—individual or collective, real or imagined, actual or manufactured—are not settled through negotiations based in reason and compassion (or in the case of collectives, by other constitutional means), they give rise to violence as a shortcut to their resolution. That violence is facilitated and made possible through the possession and use of the tools of violence: that is, weapons—the sine qua non of violent conflict.

According to the story, our brother Cain was taught the use of a weapon, taught how to kill. Are we not as an entire culture taught how to kill in the same way? Are we not also trained in violence? In the mass media, we are daily subjected to myriad ways of killing (think of how many murders we experience in our favorite TV shows). Our youth have their hearts and minds molded and distorted by the virtual violence of video games. Much less "virtual," meanwhile, is the rampant gun violence that is endemic in many of our communities; while in the wider world, we are faced with the spectacle of "permanent wars": ongoing wars, which now threaten to explode into more extreme—even nuclear—scenarios.

"Since violence—as distinct from power, force, or strength—always needs implements (as Engels pointed out long ago)," wrote Hannah Arendt in her 1970 classic *On Violence*, "the revolution of technology, a revolution in tool-making, was especially marked in warfare. The very substance of violent action is ruled by the means-end category, whose chief characteristic, if applied to human affairs, has always been that the end is in danger of being overwhelmed by the means which it justifies and which are needed to reach it."

President Dwight Eisenhower spoke movingly of "being overwhelmed" by such means when he said in 1961 that, "in the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex"—a complex in which vast weapons production and vast profit-making exist in a deadly symbiosis that drives never-ending wars abroad, along with the booming gun industry at home.

The nearly one trillion dollars dedicated each year to the euphemistically termed "Defense Department," along with the billions allocated to giant weapons manufacturers such as Lockheed Martin, Boeing, Northrop Grumman, Raytheon Technologies, and others, mean that wars will and must occur regularly in order



Cain Fleeing from the Wrath of God. Watercolor and black ink drawing by William Blake. c. 1805-1809. Harvard Art Museums/Fogg Museum.
Photo: Wikimedia Commons

to ensure the smooth and profitable running of the corporate militarist machine.

A similar dynamic operates on the home front. Americans possess just under 400 million guns, while in the United States in 2020, more than 11 million additional guns were produced by the small number of companies that dominate the market: the top five pistol manufacturers—Smith & Wesson; Sig Sauer; Sturm, Ruger & Co.; Glock, and Kimber Manufacturing—controlled over 70% of all production that year.

From the days of Cain and Abel, violence has required tools: weapons with which to harm, injure and worse. The seeming necessity for these weapons has recently become painfully evident in the war in Ukraine, where the violence, which has caused unimaginable suffering, has led Ukrainian government officials and others to call for more and more arms—in effect, to plead to the very sectors that arguably provoked and caused the carnage in the first place.

And now they profit from it! Witness the soaring stock value of global arms makers since the conflict started. *The Wall Street Journal* summed up the industry's bright new prospects in a March 1 headline: "Ukraine Crisis Stokes Defense Industry Shares," reporting that the shares of Lockheed Martin and others had hit an all-time high. Meanwhile, there are now billions more to be made on a military buildup in Europe as nations gear up for a new era of wars: conflicts manufactured by weapons profiteers positioned to provide the necessary tools of violence.

How should we people of the way of Jesus, peacemakers dedicated to the message of our Prince of Peace, respond to this? Well, we must not do what Adam did in the story. We must not accept the violence. We must not give in and give up in the face of those who profit from it, those who manufacture in order to reap its blood-soaked benefits.

Our God is a powerful and loving God who hears the cry of his children. And he is with us as we rededicate ourselves to banning the bombs, banning the bullets, banning the guns, and for God's sake, repealing the 2nd Amendment! No one has a "right" to shoot and kill another human being!

In peace, and with the might of non-violent love, let us together pray for and envision the day when we shall succeed in shutting down the arms makers and building a world of security fit for all of God's people.

See: Why Did Cain Kill Abel? By Dr. Rabbi David J Zucker
<https://www.thetorah.com/article/why-did-cain-kill-abel>

The author is a priest in the diocese.

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

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

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The Flag is Raised: Demystifying the LGBTQ+ Community in Northern Westchester

By *Julia Whalen*

I just finished my sophomore year of high school and I'm a member of the LGBTQ+ community and a confirmed Episcopalian at the Church of the Good Shepherd, in the northern Westchester community of Granite Springs.

In *The Episcopal New Yorker's* spring issue, I wrote an article about the Educate/Validate program, an LGBTQ+ education series consisting of four free Zoom seminars, which I created with guidance from my mom; Good Shepherd's rector, the Rev. Hal Roark; and the church's wardens and vestry.

We developed Educate/Validate to teach the members of our parish about the LGBTQ+ community, in anticipation of a vote of all members on whether to raise the pride flag at the church to show our acceptance to the community as a whole. Each of the seminars, which ran from February to May, covered a different aspect of LGBTQ+ experience.

When my first article appeared, we had hosted two of the four seminars: LGBTQ+ History and LGBTQ+ Politics and Law. Now I'm back to report on what happened next.

In the third seminar, titled "LGBTQ+ People," six speakers shared their experience of being members of the LGBTQ+ community and answered questions, either as community members or as allies. This seminar was extremely impactful and memorable. Speakers courageously shared emotional stories from their journeys, helping attendees better understand the lives of those with different experiences. The final session was led by Bishop Mary Glasspool and addressed how LGBTQ+ issues relate to the Bible, religion, and the Episcopal church. Bishop Glasspool talked about her own experience in fighting for acceptance and shared how being a member of the LGBTQ+ community has affected her faith. This seminar showed those present that the Episcopal Church goes far beyond mere tolerance of LGBTQ+ individuals. Instead, we aim to welcome them genuinely under the overarching principle that loving God means loving all of our neighbors and embracing their differences.

As soon as the fourth seminar finished, we opened the week-long vote — in which each confirmed pledging member of the church was allowed to cast a ballot — to decide whether we should raise the pride flag. It was a stressful week, fraught with technical difficulties and anticipation. But at its end, we were able to announce that the pride flag would indeed go up, as the vast majority of voters (87%) were in favor of raising it. Many of them even expressed their support verbally, praising the program and thanking me for bringing necessary change to the church's public stance.

On Sunday, June 5, we celebrated our success and the huge amount of time, effort, and perseverance that so many of us had dedicated to the Educate/Validate program. Bishop Glasspool celebrated the Holy Eucharist, and then we went outside to raise the pride flag. A beautiful poem was read, I made some remarks, and Bishop Glasspool blessed all of the flags now on our flagpole: the American flag, the Episcopal Church flag, and the pride flag. It was a truly wonderful moment — and now as I write, the pride flag flies proudly for all to see. It will return to the flagpole every June, celebrating Pride Month for the LGBTQ+ community.

Pride Month is a very special time of year for the LGBTQ+ community. Festivals to honor the LGBTQ+ community are called "Pride" because pride is the opposite of shame. We are not ashamed of ourselves, of our identities, or of our LGBTQ+ family members. We are going to be who we are and embrace all in the community without exception.

I am proud of the LGBTQ+ community, and I am proud of our church for persevering and taking this step. I will always be grateful for the support and love I've



The author (right) holds the Church of the Good Shepherd's new pride flag as it is blessed by Bishop Glasspool (center), with the Rev. Hal Roark (left).

Photo: Chris Lovell, Church of the Good Shepherd.

received throughout this project. I have learned so much about advocacy, activism, public speaking, and much more through planning and executing the program. I hope that Educate/Validate has taught my church family equally valuable lessons.

I am overjoyed to see the positive ways that the Educate/Validate program has already impacted my church family. Because of Educate/Validate, someone found the courage to come out to their church community. We encouraged and inspired that, not only with the program but with the love in our hearts. Educate/Validate has also encouraged allies to become more understanding. One of the speakers at the "People" seminar was the parent of a young transgender person. She shared how she came to terms with this change and embraced her son for who he was. Thanks to this incredible story, a man who attended wrote my mom a heartfelt email describing how much it meant to him. He said that he was able to think about trans people and the LGBTQ+ community in a way that he never had before. Because of the flag, and because of the lessons people learned from the Educate/Validate program, my gay or trans friends, living in a world where they must face fear and hate every day, may realize that God loves them for who they are when they drive by our church and see the flag proudly waving.

This program has been an extraordinary journey. There have been many difficulties and frustrations, but we have overcome each one and triumphed. I hope that the Educate/Validate program serves as inspiration for other youth to pursue initiatives for acceptance and allyship in their own churches. I hope it shows them that God loves them and is on their side. I am proud to have brought the Educate/Validate program to my church and so happy that we raised the pride flag, and I know its effects will continue to enlighten and enliven the Church of the Good Shepherd for years to come. (To watch each of the recorded Educate/Validate sessions, visit this website: https://goodshepherdny.org/?page_id=7219).

The author is a member of the Church of the Good Shepherd, Granite Springs and a rising high school junior.

The Great Choice: The Great Replacement or the Great Commission?

By Pamela A. Lewis

One of the most frequently used words in modern English is “great.” It’s an all-purpose adjective we use indiscriminately to define the quality of a wide range of people, places, things, events, and experiences, regardless of whether they deserve such high praise. “Great” has become the ultimate superlative: He’s a great guy. That’s a great movie. You got the job? Great! Even “Make America Great Again!” Two of the world’s most famous novels include the word: *The Great Gatsby* and *Great Expectations*. And, what with all its horror and devastation, the First World War came to be known as the “Great War.” In these last three examples, “great” refers to renown, as well as to amplitude.

Of late, there has been another use of the word “great,” and though it has been around for several years, I only recently became aware of the term the “great replacement.”

While the slogan has stealthily yet increasingly made its way into American right-wing socio-political rhetoric and has become the currency within white supremacist circles both in this country and abroad, it was first conceived and expanded by Renaud Camus, a little-known French writer, who was once a member of the Socialist party and was active in leftist politics.

According to Camus (no relation to the 20th-century French author Albert Camus), who resides in the south of France in a refurbished medieval castle, the idea of the “le grand remplacement” first took root when, while visiting a 1,000-year-old village, he spied a group of veiled women milling around a fountain. Those veil-clad Muslim women, standing around the fountain in the heart of what Camus (and many of his fellow Frenchmen) understands as “la France éternelle” (“eternal France”) represented a new and disturbing reality: the population and the culture of eternal France—the glorious France of cathedrals and châteaux pictured in glossy travel brochures—were changing.

In 2002, Camus formed his own political party, which he called “l’Innocence,” that called for the end to all immigration and promoted sending nonwhite immigrants and their children back to their countries of origin. In 2012, when he began using the phrase “great replacement” and wrote a book bearing the same title, Camus’ fame began to grow.

In its simplest terms, according to Camus, the great replacement means the “replacement of a people, the indigenous French people, and, by extension, of its culture and cultural identity due to multiculturalism.”

France had long attracted European immigrants, drawn to the country by love for its strong visual and musical arts traditions. Numerous Americans—especially African American writers and musicians, such as James Baldwin, Sidney Béchét, and Josephine Baker—emigrated to France, seeking refuge from America’s entrenched racism or puritanical morality. However, immigrants from France’s former colonies in the Maghreb and in sub-Saharan Africa, have not come “as friends,” according to Camus. Rather, driven by hatred and a desire to “punish” France, they have come intent on invading and conquering his beloved country. Nonwhite immigrants generally, and Muslims in particular (who comprise the largest immigrant group in France) are guilty of this plan, evidenced by their refusal to assimilate into French society, but seeking instead to replace the indigenous French (and Christian) population.

Far-right politicians in Europe, notably Marine Le Pen, leader of France’s National Rally Party, who was defeated in her second attempt at the presidency by Emmanuel Macron, have embraced Camus’ ideas, despite his longtime publishers having rejected them and mainstream news no longer extending invitations.

The great replacement theory has not been limited to France and Europe, nor has it remained only in the political sphere.

It is also not new, and is only the latest version in a series of earlier concepts throughout American history, such as that of Manifest Destiny, Jim Crow, the Chinese Exclusion Act of 1882, Richard Nixon’s “Southern Strategy” in the 1970s, and, in 2017, the “Unite the Right” protest in Charlottesville, where tiki-torch-toting white supremacists marched and chanted “Jews will not replace us.”

Though the names are different, the underlying myth is the same: that we are a chosen nation, an innocent nation, and a Christian nation. This undying myth, embraced and dog-whistled in speeches or debates by some of this country’s politicians, is also deeply embedded in white Christian nationalism. Fear of the “other,” as represented by a rapidly changing demographic, where, according to census projections, non-Hispanic whites will no longer comprise the majority racial group by 2045, is arguably the most powerful force driving the great replacement theory. The decline in the number of white people presumes the loss of political, economic, and cultural power. For those who fear such seismic change, the great replacement theory makes sense and is a galvanizing motivator to fight back.

Since 2015, there has been a long and growing list of racism-fueled attacks in the United States against Black, Asian, Latino, and Jewish communities. The perpetrators of at least three mass shootings—at a Walmart in El Paso, Texas; at a mosque in Christchurch, New Zealand; and, most recently, at a Tops grocery store in Buffalo, New York—claimed to have been inspired by the tenets of the great replacement theory, that this country’s growing racial and ethnic diversity—spearheaded by “elites”—will overwhelm and supplant what has been a white Christian nation.

Christians need to be wary of the great replacement theory, which, in addressing the nation in the aftermath of the Buffalo shooting, President Biden called a “lie” and white supremacy a “poison.” It stands in hostile opposition to the vows we make (or which have been made for us by adults) in the baptismal covenant, which states that we will, with God’s help, persevere in resisting evil, and that we will seek and serve Christ in all persons, loving our neighbor as ourselves. Though we are multi-denominational, we are, in the words of Saint Paul to the Galatian church, “one in Jesus Christ.” (Galatians 3:28) These words are a reminder of our shared identity that transcends all other identifications and allegiances.

Regardless of their own political views, our clergy and religious leaders must preach courageously and forthrightly against all forms of white supremacy by denouncing the great replacement theory and upholding the other and better “great,” Christ’s Great Commission, which is his mandate to “make disciples of all nations” (Matt. 28:16-20). This is not achieved by looking with hostility on others who are different, by calling for their removal from our land, and by murdering them outright. If we are the Christians we claim to be, and which we reaffirm each time we recite the Creed, then we engage with the “other” in love, as Christ loved—and loves—us.

I appeal to all Christians to resist the evil of race hatred; but I appeal in particular to my white Christian brothers and sisters to examine their hearts and conscience and to engage in the hard and holy work toward removing bigotry from within themselves. Like many parents of color, white Christian parents must also have “the Talk” with their children about bigotry and why it is contrary to Christ’s teachings.

The great replacement theory is neither great nor a theory. It is the misbegotten idea of a fearful and unenlightened mind that does not want to accept the people God created. But we have a better choice. May we make the right one.

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



Diocese of New York lay deputies James Forde, Sr. and Carla Burns, with Yvonne O'Neal, chair, partially obscured and out of focus on the right.

Photo: Randall Gornowich/Episcopal Church Office of Communication.

General Convention Summary

The Covid-abbreviated, Covid-shrunk, and Covid-delayed 80th General Convention of the Episcopal Church—the Church's ultimate decision-making body—gathered in early July in Baltimore.

Before the pandemic intervened, it was to have been held a year earlier, over two entire weeks, and with a total of 10,000 attending in one capacity or another. This year, the whole thing was over within four days between July 8 and July 11, and the numbers attending were greatly reduced, with all but active bishops, deputies, two alternates, and essential staff and volunteers being politely but firmly asked to stay home. No visitors visited, no exhibitors exhibited, no affiliated events took place, and there was no public worship. The originally-expected 10,000 were reduced to 1,200, all of whom were asked to test themselves for Covid each morning before venturing forth from their hotel rooms (only a handful tested positive).

Because of the abbreviated schedule, legislative committee work, rather than taking place at the Convention itself, was carried out online and in public via livestream in the months leading up to the physical gathering in early July. The general consensus appears to be that this was a good thing. Online committee meetings meant that anyone interested in the work of a committee could easily follow it online. Some also felt that the shorter future Conventions that they might enable would allow a wider range of lay people—including those who cannot afford to take two weeks to attend—to put themselves forward for consideration as delegates.

Proposed Changes in What “The Book of Common Prayer” Will Mean

Currently, Article X of the Constitution of the Episcopal Church allows General Convention to revise all or some of the existing Book of Common Prayer but does not provide for the addition of new liturgies that are not already in the current book.

This year, General Convention took the first step towards changing this, so that (if the resolution in question, A059, is duly passed on a second reading at the 81st General Convention in 2024) the Book of Common Prayer will in future be “understood to be those liturgical forms and other texts authorized by the General Convention.” The effect of this would be that General Convention would in future be able to authorize entirely new liturgies (such as same-sex marriage rites), whether or not they are changing or replacing existing ones, as part of the Book of Common Prayer so that they “shall be in use in all the Dioceses of this Church.” Two members of our diocese, the Rt. Rev. Mary D. Glasspool (Bishop Assistant) and the Rev. Matthew H. Mead (rector of the Parish of Christ the Redeemer, Pelham) served on the Task Force on Liturgical & Prayer Book Revision, which proposed this resolution.

Diocese of Puerto Rico Transfers to Province II

General Convention approved the transfer of the Diocese of Puerto Rico from Province IX to Province II, in which it joins the dioceses in New York and New Jersey, the Convocation of Episcopal Churches in Europe, and the Dioceses of Cuba, Haiti, and the Virgin Islands.

“We in Province II are happy to welcome Puerto Rico, and we hope that this General Convention will adopt this resolution,” New York deputy Yvonne O'Neal said. She called Puerto Rico a “dynamic, missionary and evangelizing diocese.”

Training Modules on Slavery and Reparations to Be Created

Convention approved a resolution proposed by the Diocese of New York calling for the creation of “training modules on the topic of slavery and reparations, for use by the whole Church in the training of children and adults as they are



Bishops Dietsche and Shin at General Convention

Photo: Randall Gornowich/Episcopal Church Office of Communication.

prepared for the sacrament of Confirmation” and allocating up to \$35,000 to do so.

Coalition for Racial Equity and Justice to Be Established Addressing Systemic Racism in the Church

The Convention passed “A Resolution Extending and Furthering the Beloved Community” (Resolution A125) to establish a church-wide coalition for racial equity and justice to coordinate work in support of “racial justice and equity and the dismantling of white supremacy inside and outside the Church.

Facing Up to the Episcopal Church’s Complicity in Indigenous Boarding Schools

General Convention set aside \$2.5 million over the next two years (Resolution A127) to investigate the Episcopal Church’s complicity in the disgraced federal Indigenous boarding school system, in which over a period of 150 years native American children were actively and passively mistreated on a heinous scale.

Reaffirmation of Commitment to Reproductive Rights

Convention passed Resolution D083 “affirming that all Episcopalians should be able to access abortion services and birth control with no restriction on movement, autonomy, type, or timing.”

For Episcopal News Service reporting of General Convention, please visit <https://www.episcopalnewsservice.org/tag/general-convention-2022/>.

For video from General Convention, please visit the General Convention media hub at <https://media.episcopalchurch.org/video/>.

For a list of all 431 resolutions brought before General Convention, and their status, please see the General Convention Virtual Binder at <https://www.vbinder.net/resolutions>.



Bishop Glasspool (right) in conversation with the Bishop of Maryland, the Rt. Rev Eugene T. Sutton.

Photo: Randall Gornowich/Episcopal Church Office of Communication.



Presiding Bishop Michael Curry on the final day of the Convention.

Photo: Randall Gornowich/Episcopal Church Office of Communication.

Church Positions on Abortion

Following the June 24, 2022, decision of the Supreme Court in *Dobbs v. Jackson Women's Health Organization* to overturn *Roe v. Wade* and hold that the Constitution of the United States does not confer a right to abortion, the *Episcopal New Yorker* presents our readers here with a summary of diocesan and Episcopal Church positions on this issue.

See also "Resources to Respond to the Dobbs Decision" at diocesenyny.org/resources-dobbs. For the Presiding Bishop's statement on the Dobbs decision, please go to diocesenyny.org/curry-dobbs.

THE DIOCESE OF NEW YORK

The Diocese supports freedom of choice in abortion. The Diocesan Council in 1969 endorsed "repeal of all laws governing the performance of an abortion by a licensed physician." Diocesan Convention in 1972 gave support to New York's new law permitting prospective mothers "to choose to give or not to give birth to a child." Diocesan Convention in 1974 (reaffirmed in 1986) endorsed the decision of the U.S. Supreme Court "allowing women to exercise their own conscience in the matter of abortions."

THE EPISCOPAL CHURCH

This is the complete text of the May 17, 2019 "Summary of General Convention Resolutions on Abortion and Women's Reproductive Health," published by the Episcopal Church's Office of Government Relations. To read this online, together with links to all relevant General Convention resolutions, please go to diocesenyny.org/tec-abortion-summary.

Clergy throughout The Episcopal Church counsel women and others who give birth, men, and families who must make decisions relating to pregnancy and childbirth, adoption, family planning, and who face infertility. Our ordained and lay leaders walk alongside Episcopalians and others who struggle with this intimate and challenging aspect of human life. Over the past several decades, the General Convention has addressed the topic of abortion from a position informed by this ministry and personal lived experience of clergy and laity within their own families. As a result, the General Convention of The Episcopal Church recognizes the moral, legal, personal, and societal complexity of the issue. The diversity of views within the Church represents our common struggle to understand and discern this issue.

The Episcopal Church teaches that "all human life is sacred. Hence, it is sacred from its inception until death. The Church takes seriously its obligation to help form the consciences of its members concerning this sacredness. Human life, therefore, should be initiated only advisedly and in full accord with this understanding of the power to conceive and give birth which is bestowed by

God." Our liturgical text *Enriching Our Worship* calls for great pastoral sensitivity to the needs of women, others who give birth, and all involved in decisions relating to "abortion, or mishaps of pregnancy and infertility." This ministry is particularly important in situations that result in the loss of a pregnancy or inability to become pregnant and as a Church, we have experienced that all of these have "a tragic dimension."

In a series of statements over the past decades, the Church has declared that "we emphatically oppose abortion as a means of birth control, family planning, sex selection, or any reason of mere convenience." At the same time, since 1967, The Episcopal Church has maintained its "unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions [about the termination of pregnancy] and to act upon them."

The Church urges dioceses and congregations "to give necessary aid and support to all pregnant women." General Convention "commends the work and mission of pregnancy care centers which stress unconditional love and acceptance, for women and their unborn children." We have urged support of "local pregnancy care centers" that "develop an outreach of love to pregnant women and to mothers and their children."

At the General Convention in 2018, The Episcopal Church called for "women's reproductive health and reproductive health procedures to be treated as all other medical procedures." The Convention declared "that equitable access to women's health care, including women's reproductive health care, is an integral part of a woman's struggle to assert her dignity and worth as a human being."

We continue to advocate that "legislating abortions will not address the root of the problem. We therefore express our deep conviction that any proposed legislation on the part of national or state governments regarding abortions must take special care to see that the individual conscience is respected, and that the responsibility of individuals to reach informed decisions in this matter is acknowledged and honored as the position of this Church."

The Church also sees education as an essential component of engaging with issues relating to family planning, child spacing, adoption, infertility, and abortion. The global Anglican Communion, of which The Episcopal Church is a member, first supported the use of contraceptives in 1930, and as Christians we affirm responsible family planning. General Convention policy states "it is the responsibility of our congregations to assist their members in becoming informed concerning the spiritual, physiological and psychological aspects of sex and sexuality." The Book of Common Prayer affirms that "the birth of a child is a joyous and solemn occasion in the life of a family. It is also an occasion for rejoicing in the Christian community" (p 440).

Views and Reviews

ARTS AND LITERATURE

SEEDS OF FAITH: THEOLOGY AND SPIRITUALITY AT THE HEART OF CHRISTIAN BELIEF

BY MARK A. MCINTOSH AND FRANK T. GRISWOLD

WILLIAM B. EERDMANS. 200 PAGES.

Reviewed by Helen Goodkin

A friend recently gave me the newly issued book, *Seeds of Faith*, a slim volume that allows the reader to be a fly on wall during an extended conversation about the heart of the Christian faith between Mark and Frank. Frank and Mark.

The book's cover does not betray that *Father* McIntosh was an Episcopal priest and professor who was the inaugural holder of an endowed chair in Christian spirituality at Loyola University, Chicago, and canon residentiary at Durham Cathedral in England. *Bishop* Griswold was the 25th presiding bishop and primate of the Episcopal Church: a spiritual leader, respected churchman, and teacher.

This is no ordinary conversation! These two wise and faithful friends share the joy they feel in each other's company as they contemplate the questions that we, as Christians, have struggled to understand—creation, resurrection, evil, suffering, and the great mystery of the Trinity. The book bridges the gap that often seems to separate theology from spirituality, between abstract theory and our personal experience of the triune God.

Father McIntosh writes that "Grace is God's constant presence to us and within us," and the grace-filled moments that we sense in our lives are God "awakening in us the divine giving. Grace happens as *we* awaken." Bishop Griswold reflects with Charles Péguy that "Grace is insidious," a surprise, catching us off guard, at odd times and in odd places. It gushes up, like the living water gushing up to eternal life that Jesus offers in John's Gospel, an unfathomable mystery that leaves us changed. The

grace of forgiveness is indeed "not God changing his mind about us, but his changing our minds about him," allowing us to recognize his deep love for all creation. Yes, this love includes each one of us, even on our worst days.

Father McIntosh assures us that the salvation Jesus offers is not "God's Plan B," not a "workaround," happening after God was surprised by sin in the world. "Salvation is really the story of God's eternal desire to give existence to what is not God, in order to bring all creatures to share in the perfect love of divine life." Christ's mission was to open the world to this inexhaustible love. Our very existence is tethered to an ever-deepening communion with the source of our being, reaching "its consummation in the life of the world to come"—a world that we do not yet know, and see now only through a glass darkly. But, there "within that divine life we shall finally know ourselves and be set free to become ourselves in truth": particularly poignant words as Father McIntosh succumbed to ALS just as the book was being completed.

Some may wish to read this book from cover to cover, while others will choose to dip into specific topics for contemplation as the Spirit directs. Either way, the book is a joyful reminder of

MARK A. MCINTOSH
FRANK T. GRISWOLD



SEEDS *of* FAITH

THEOLOGY *and* SPIRITUALITY
at the HEART of CHRISTIAN BELIEF

how God's love can and does permeate human friendship, faith, and understanding. I look forward to the companion volume, *Harvest of Hope*, when it is published.

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



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Ordination of Deacons on May 14



Front row, left to right: The Rev. Deacon Anthony Troy Johnson; The Rev. Anahi Teresa Galante; The Rt. Rev. Andrew ML Dietsche; The Rev. Deacon Pamela Wan-Yee Tang; and The Rev. Deacon Jean Marie Angelo. Back row, left to right: The Rev. Canon Charles W. Simmons; The Rev. Deacon Pedro L. Rodriguez, Jr.; The Rev. Canon John D. Perris; The Rev. Deacon Hyacinth Lee; The Rev. Masud Ibn Syedullah, TSSF (Preacher); The Rev. Deacon Cristóbal Colón; and the Rev. Deacon Denise J. LaVetty. Photo: Alito Orsini

Upcoming Diocesan Events

For more information visit dioceseny.org and click on the appropriate link in the calendar.

- | | |
|------------------------|--|
| September 17: | Anti-Racism Workshop (Manhattan – in person) |
| September 19: | Lay Eucharistic Visitor Training (online – details will be published soon) |
| September 24: | Ordination of Priests at the Cathedral of St. John the Divine. 10:30 a.m. |
| October 15: | Global Mission Fair at St. Thomas' Church, Mamaroneck |
| October 21: | Deacons' Conference |
| November 11-12: | 246th Diocesan Convention, Tarrytown |
| December 3: | Convention to Elect a Bishop Coadjutor |

Malloy Appointed Cathedral Acting Dean

On June 9, the Rev. Canon Patrick Malloy, formerly Sub-Dean and Canon for Liturgy and the Arts of the Cathedral of St. John the Divine, was appointed Acting Dean by the Cathedral Trustees, to serve in that capacity as the trustees carry out their search process to identify the 11th Dean.

“I am absolutely delighted that Canon Malloy agreed to take on the interim role of Acting Dean,” said Bishop Dietsche, who is the chair of the Cathedral Trustees. “This role comes at a crucial time as the Cathedral emerges from COVID, recovery from the 2019 fire, ambitious capital projects and the growth of its mission-driven programs. I look forward to serving alongside him at this historic and sacred building in its ministry to our diocese, people from throughout the United States and around the world.”

Dean Malloy stepped into his new role following the retirement of the 10th Dean, the Rt. Rev. Clifton Daniel III.



Refurbished Huntington House Provides Congenial Mid-Hudson Meeting Place

Over the past few years, a house in West Park, on the west bank of the Hudson south of Kingston, has been beautifully restored to provide a fully equipped gathering space for diocesan and parish meetings and other events, as well as offices for the Bishop and members of his staff. This project has been overseen and very largely driven forward by Val Stelcen, executive assistant to the Bishop for the Mid-Hudson Region.

Huntington House, which is being leased to the diocese on generous terms by the Order of the Holy Cross, stands between their monastery and the Church of the Ascension, on the east side of Route 9W. It has a full kitchen and a conference room with space for 25 people and the latest digital facilities on the first floor, and offices on the second floor. Clergy, congregations, and others in the diocese are encouraged to avail themselves of this excellent new facility. To inquire about holding meetings, workshops, retreats, and other gatherings, please contact Val Stelcen by email at vstelcen@diocesenyny.org.



Huntington House, the new diocesan meeting facility in West Park.

Photo: Nicholas Richardson



Huntington House conference room, complete with audiovisual capabilities. Photo: Nicholas Richardson

Parish Audit Reminder

Parishes that have not already done so are reminded that the deadline for submission of parish audits is September 15. Please note that all audits should be submitted to the diocesan Finance Department using the online form at diocesenyny.org/2021audits. Please do not submit audits via email or USPS/other carrier.

As has been previously announced by email to parish clergy and administrative offices, congregations may once again for the 2021 audit use the simpler Alternative Audit Procedure unless they are required to prepare certified audits for other reasons. For complete information on parish audits and to download necessary forms, please visit diocesenyny.org/audits.

220 Years of Ascension on Staten Island



Deacon Geraldine A. Swanson, Bishop Mary Glasspool, and the Rev. Mark Brown at the 220th anniversary service of the Church of the Ascension, Staten Island.

Photo: Church of the Ascension

On Ascension Day (May 26), the Church of the Ascension, Staten Island, celebrated its 220th anniversary with a special service and reception. Bishop Assistant Mary Glasspool was the celebrant and preacher, assisted by the Rev. Mark Brown and the Rev. Deacon Geraldine Swanson. Dr. Holly Bonner was received into the Episcopal Church & her daughters Nuala & Aoife Bonner received their first communion. A special Litany of Thanksgiving for the church was offered by wardens Elizabeth Brown and Edward Rogers. Ascension's organist Lucy Merryman was recognized for 51 years of service with a purse and a blessing by Bishop Glasspool. A festive reception followed in the church rectory.

Upcoming Grant and Loan Application Deadlines

August 19: Property Support (Grants and Loans, 3rd Quarter) – See diocesenyny.org/propsup.

September 1: Critical Clergy Needs Grants. See diocesenyny.org/ccn.

BISHOPS' VISITATION SCHEDULE

SEPTEMBER 4 (13 PENTECOST)

Bishop Dietsche:
Stone Church, Cragmoor

SEPTEMBER 10 (SATURDAY)

Bishop Shin:
St. Paul's, Spring Valley (a.m.)

SEPTEMBER 11 (14 PENTECOST)

Bishop Dietsche:
St. John's, Pleasantville
Bishop Shin:
Ascension & Holy Trinity, West Park
Bishop Glasspool: St. Paul's, Chester

SEPTEMBER 18 (15 PENTECOST)

Bishop Shin:
St. Andrew & St. Luke's, Beacon
Bishop Glasspool: Christ Church, Suffern; Zion, Dobbs Ferry

SEPTEMBER 25 (16 PENTECOST)

Bishop Dietsche:
Calvary-St. George's, Manhattan (a.m.); Holy Apostles, Manhattan (p.m.)
Bishop Shin:
Christ Church, Poughkeepsie

Bishop Glasspool:

St. John's, Monticello

OCTOBER 2 (17 PENTECOST)

Bishop Shin: St. Alban's, Staten Island
Bishop Glasspool:
St. Thomas', Mamaroneck

OCTOBER 8 (SATURDAY)

Bishop Glasspool:
St. John's, Getty Square, Yonkers

OCTOBER 9 (18 PENTECOST)

Bishop Shin: Cathedral Congregation of Saint Saviour
Bishop Glasspool:
Holy Nativity, Bronx

OCTOBER 16 (19 PENTECOST)

Bishop Dietsche:
Holy Cross/Santa Cruz, Kingston
Bishop Shin: Grace, Monroe
Bishop Glasspool:
St. Mary's, Mohegan Lake

OCTOBER 23 (20 PENTECOST)

Bishop Dietsche:
All Saints', Valley Cottage
Bishop Shin:
Holy Trinity, Manhattan (a.m.); St. Mary's Ghanaian, Bronx (p.m.)
Bishop Glasspool: St. Nicholas, New Hamburg

OCTOBER 29 (SATURDAY)

Bishop Glasspool:
St. Philip's, Manhattan

OCTOBER 30 (21 PENTECOST)

Bishop Dietsche:
El Buen Pastor, Newburgh
Bishop Shin: Grace, Middletown
Bishop Glasspool:
Holy Trinity, Inwood, Manhattan

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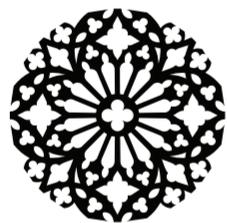
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CLERGY CHANGES

NAME	FROM	TO	DATE
The Rev. William Beckles	Supply, Atonement, The Bronx	Retirement	September 26, 2022
The Rev. Mary Gregorius	Rector, St. John's, Pleasantville	Retirement	September 22, 2022
The Rev. Alexander Herasimtschuk	Ordained Trans. Deacon March 12 (Diocese of NY)	Zion Church, Wappingers Falls (Priest-in-Charge as of 9/24/22)	August 15, 2022
The Rev. Stephen Trever	Supply, Diocese of New York	Priest-in-Charge, St. John's (Tuckahoe), Yonkers	August 15, 2022
The Rev. Nicole Hanley	Ordained Trans. Deacon March 12 (Diocese of NY)	St. Andrew's, Walden, (Priest-in-Charge as of 9/24/22) and St. Francis of Assisi, Montgomery (Priest-in-Charge as of 9/24/22)	August 1, 2022
The Rev. Canon Dr. Kevin Moroney	Priest-in-Residence, St. Peter's, Clifton, NJ	Priest-in-Charge, Grace, City Island	August 1, 2022
The Rev. Deacon Eliza Davies	Seminarian, Virginia Theological Seminary	Assistant, St. James the Less, Scarsdale	July 3, 2022
The Rev. Molly Jane Layton	Ordained Trans. Deacon March 12 (Diocese of NY)	Associate Rector, Calvary - St. George's, Manhattan	July 3, 2022
The Rev. Stacey Carpenter	Ordained Trans. Deacon March 12 (Diocese of NY)	Curate, Christ Church Christiana Hundred, Wilmington, DE	July 1, 2022
The Rev. Thomas Szczerba	Assistant Rector, Grace Church, Manhattan	Associate Rector, St. David's (Radnor), Wayne, PA	June 19, 2022
The Rev. Canon Patrick Malloy, Ph.D.	Sub-Dean and Canon for Liturgy & the Arts, Cathedral of St. John the Divine, Manhattan	Acting Dean and Canon for Liturgy & the Arts, Cathedral of St. John the Divine, Manhattan	June 9, 2022
The Rev. Este Gardner	Supply, Diocese of New York	Priest-in-Charge, St. Bartholomew's, White Plains	June 1, 2022
The Rev. Nelson Mendoza	Curate, St. Francis in the Valley, Green Valley, AZ	Priest-in-Charge, Our Savior, Manhattan	June 1, 2022
The Rev. Jennie Talley	Rector, St. John's (Wilmot), New Rochelle	Priest-in-Charge, St. John's (Wilmot), New Rochelle and Priest-in-Charge, Trinity St. Paul's, New Rochelle	June 1, 2022
The Rev. Matthew Buccheri	Interim Priest, St. Edward the Martyr, Manhattan	Rector, St. Edward the Martyr, Manhattan	May 22, 2022
The Rev. Stephen Morris	Received as Episcopal Priest on May 15 (Diocese of NY)	Assistant, Christ and St. Stephen's, Manhattan	May 15, 2022
The Rev. Garrett Mettler	Interim Priest, St. Stephen's, Armonk	Priest-in-Charge, St. Stephen's, Armonk	May 1, 2022
The Rev. Adolfo Moronta	Associate, Grace/LaGracia, White Plains	Priest-in-Charge, Grace / LaGracia, White Plains	May 1, 2022
The Rev. Deacon Susie McNiff	Deacon, St. James the Less, Scarsdale	Deacon, Christ Church, Greenwich, CT	April 29, 2022
The Rev. Mary McCarthy	Ordained Trans. Deacon March 12 (Diocese of NY)	Curate, Christ's Church Rye	March 12, 2022
The Rev. Jay Sidebotham	Diocese of East Carolina	Associate for Formation, St. James', Manhattan	September 1, 2020

SEPTEMBER – OCTOBER 2022



The Cathedral Church of Saint John the Divine

PLEASE NOTE:

Due to the COVID-19 pandemic and ongoing conservation work in the Cathedral, dates and times may change. Please visit stjohndivine.org for the Cathedral's full schedule of online services, programs, and events.

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.

SEPTEMBER

NEW YORK BLOOD CENTER BLOOD DRIVE
Monday, September 12
11:30 a.m.–5:30 p.m.
Synod Hall

GREAT MUSIC IN A GREAT SPACE:

DAVID BRIGGS
Tuesday, September 13
7:30 p.m.

ORDINATIONS TO THE PRIESTHOOD

Saturday, September 24
10:30 a.m.

UNITED NATIONS SUNDAY

Sunday, September 25
10:30 a.m.

OCTOBER

THE FEAST OF ST. FRANCIS

Sunday, October 2
10:30 a.m.

GREAT MUSIC IN A GREAT SPACE:

DANIEL FICARRI
Tuesday, October 11
7:30 p.m.

SUNDAY ORGAN RECITALS

Beginning Sunday, October 16
5 p.m.

GREAT MUSIC IN A GREAT SPACE:

MUSICA SACRA
Tuesday, October 25
7:30 p.m.

HALLOWEEN EXTRAVAGANZA

Friday, October 28
7 and 10 p.m.

Community Comes to the Cathedral

*Pope Francis and the Archbishop of
Canterbury to Speak At September 8 Launch.*

Over the past year, the Cathedral Church of Saint John the Divine has been laying the groundwork for a transformational, year-long residential program called “Community at the Crossing,” that will encourage international ecumenical dialogue and prepare young people from different Christian backgrounds around the world to lead with an ethical perspective and a shared commitment to creating a more just world.

The Community at the Crossing draws inspiration from the Anglican Community of St. Anselm—founded and led by the Archbishop of Canterbury, the Most Rev. Justin Welby—and from the Catholic ecumenical Chemin Neuf Community. Members of both these communities have visited the Cathedral in recent months as part of a process of intensive planning: meeting with clergy and the local community to build relationships and start conversations around peace, inclusiveness, and justice in the larger society.

Once fully established in 2023, the Community at the Crossing will bring together 10 – 15 diverse, promising young Christians to live at the Cathedral together in prayer, formation, and service. Whether Episcopalian, Roman Catholic, or members of other Christian denominations, the community's members will live and work together, participating in acts of service for New Yorkers, and helping to build a central locus where Anglicans, Roman Catholics, Protestants, Orthodox Christians, and others can reignite the ecumenical dialogues that many believe have grown cold.

The installation of Chemin Neuf at the Cathedral and the launch of Community at the Crossing will take place on Thursday, September 8 at a service scheduled to begin at 6:00 p.m. The service, which will include video messages from both Pope Francis and Archbishop Welby, will be also be livestreamed.

The Community at the Crossing

Thursday, September 8
6 pm

The Cathedral Church of Saint John the Divine
is delighted to invite you to a service in celebration of the establishment of
Community at the Crossing,
a transformative new program drawing together young Christian leaders
for work, worship, and learning.

Special video remarks
The Archbishop of Canterbury, The Most Reverend Justin Welby
His Holiness, Pope Francis

Rsvp at stjohndivine.org/crossing to attend in person.
For a livestream of the service, visit stjohndivine.org.

The Cathedral
Church of Saint John
the Divine

The Episcopal Diocese of New York invites you to the

6th Annual Global Mission Fair

Saturday, October 15, 2022

“GOD’S MISSION IN UNEXPECTED PLACES”

Ephesians 2:17-22

St. Thomas Church

168 W Boston Post Road, Mamaroneck NY 10543

9AM - 4PM • Registration begins at 8AM

Complimentary Round-Trip Bus Transfer from Cathedral of St. John the Divine.
Parking available at St. Thomas Church. Easy walk from the Mamaroneck Metro North Station.



Keynote speakers:

The Rev. Canon Dr. Bill Schwartz

Archdeacon (ret'd) of the Diocese of Cyprus & The Gulf

The Rt. Rev. Griselda Delgado del Carpio

Bishop Iglesia Episcopal de Cuba

Global Mission Booths

**Sustainable Development Goals 2022
grant partners will be announced**

Registration \$20. \$25 at door. Lunch included.

For more information and to register, go to:

www.diocesenyny.org/ednyevent/global-mission-fair-2022/