

Voice of The Redeemer


Episcopal Church of

Worship-Outreach-Fellowship of the people of the Episcopal Church of the Redeemer, Bryn Mawr


February 2023

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“NEWSLETTER SIGNUP”



John Black
Vestry Nominee



Edwin Shafer
Vestry Nominee




Episcopal Church of
The Redeemer


**171st
Annual Parish Meeting
February 5, 2023**

following the 9:30am service

Reports from:
The Rector
Rector's Warden
Accounting Warden



Lisa Raymond
Vestry Nominee



Joe Spadaro
Vestry Nominee

DIORIO DEPARTS

Dear Redeemer Community,

For over thirteen years it has been my honor to lead the music program at The Redeemer. However, after much thought and reflection, I feel the time has come for me to take my leave to pursue another opportunity, very close to my home in New Jersey, where I can apply my musicianship and skill set to the the musical growth of another parish.

Being able to reflect earnestly on my work at The Redeemer, weighing past and current accomplishments against the changing needs of this parish and its future hopes for the program, I believe that the time is ripe for the church to

call another Director of Music who can build upon my work and move the music program into its next exciting chapter.

A heavy heart accompanies this decision. Since my arrival, the choirs have been an extension of my family and the focus of my life, the recipients of all my energy and the beneficiaries (hopefully) of my musicianship. In turn, the adults and youth have taught me a tremendous amount about the joys and complexities of group dynamics, social leadership, and personal responsibility. I deeply treasure that they privileged me with their trust in leadership, gifted the program with steadfast dedication, and offered me glimpses into their lives over all these years.

The staff and clergy, with whom I have enjoyed working collaboratively, are truly special people; they are deeply committed and gifted in all they do for the parish. It has been a joy to serve, to laugh, to plan, and to celebrate accomplishments with these wonderful and caring colleagues. One doesn't find so gifted a staff in every church, trust me.

My own growth and development as a church musician is a direct benefit of working with a rector as supportive as Peter Vanderveen. I have known Peter for twenty-two years, and have always admired the remarkable integrity that he demonstrates in all of his work and in all of his words. I am beyond grateful to him for offering me such an enriching opportunity. I hope that, in whatever churches I move on to serve, I will be able to experience the kind of liturgical expression that Peter fosters at The Redeemer, one that underscores God's love, grace and redemption - beyond all understanding.

In my heart I believe that I have done my very best and brought all that I know to this parish and its program. It is because of this that I am able to depart with a



*"I, You, She or He..." Jaume Plensa
Frederik Meijer Gardens and Sculpture Park Grand Rapids, Michigan*

Photo by Peter Vanderveen

I, YOU, SHE OR HE

By PETER VANDERVEEN

I have the photograph of this sculpture always before me. It's the desktop image for my computer. And, from the first time I saw it in a clearing in the woods, it struck me as a nearly perfect representation of our humanity.

The three figures are positioned in a loose circle. They don't stare out at one another, as if restricted by a tight symmetry. But they are clearly in relation, with the kind of slight indirectness that characterizes most of our interactions. One figure is not more dominant than the others. No one is lecturing. Nor are they independent, each floating alone in his or her own world. They are held together by the intimation of a conversation: the kind of exchange that happens best when at ease, when all can luxuriate in whatever is under contemplation and brought to discussion. When I stood in the clearing, I wanted to turn my ear in such a way

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feeling of joy and satisfaction, albeit with an accompanying undertone of melancholy. I am deeply grateful to the people of this parish for all the support and enthusiasm shown for our music program and its initiatives over these many years.

Thank you, all, for your trust and support as its Director.

Fondly, Michael Diorio

The assembling of a search committee for a new Director of Music will be announced at the February 5 Annual Meeting.

Michael's final event with us is the Mozart Concert on Sunday, March 12 at 5pm.



Ash Wednesday
February 22, 2023

Services at:
7:30 am *spoken*
12:15 pm *spoken*
7:30 pm *with hymns & choir*
This service will be livestreamed
Imposition of ashes at all services.



FORMATION

EUCHARIST IN THE TIME OF LENT
Ministries with Children

By TORY DUNKLE

It doesn't happen every week, but occasionally you walk into church and are sure you smell the pleasant aroma of baking bread. No, you are not having an olfactory hallucination. Each time the Rev. Peter Vanderveen leads Children's Chapel, he brings in his bread machine and makes the children a fresh loaf of bread. I have to admit that "bread week," as the kids have aptly named it, has become an integral part of Children's Chapel – and not just because food serves as a great motivator for kids.

As Episcopalians, we hold that all who are baptized, regardless of age, are invited to come forward to receive the bread and wine of the Eucharist. We

are invited to participate in the Eucharist, not according to our own comprehension, but through the grace of God. That's not to say that we shouldn't strive to understand the role the Eucharist plays in our lives. In those few moments gathered around a warm loaf of bread, the children are invited to consider the importance of the Eucharist for them.

We work hard in church school to help our children come to a deeper understanding of the Eucharist in age-appropriate stages throughout the year. But as we move toward Lent and Easter, the connections between Biblical narratives and the weekly celebration of the Eucharist become strikingly clear.

This Lent, we will dedicate much of our time toward illuminating the role the Eucharist plays with our lives in these very developmentally specific ways.

- Preschool (age 3 to K)**
In this level the focus is on the movements of the Eucharist.
- Learn to identify the celebrant (priest who wears the chasuble)
 - Practice their Eucharist manners (kneeling, extending cupped hands, using walking feet)

- Lower School (grades 1 to 3)**
Here the focus is on the words and stories of the Eucharist.
- Learn the connection between the Last Supper and the Eucharist
 - Practice reciting prayers/responses in unison
 - Learn words and meaning of the Lord's Prayer

- Upper School (grades 4 to 7)**
This level serves as a synthesis of all that the children have learned in the program up to this point.
- Explore the way the different parts of the liturgy build up to the Eucharist
 - Identify the important role the Eucharist plays in their experience of the Church
 - Understand the Eucharist as a divine gift and mystery

EPHIPHANY WITH RYG

By REBECCA NORTINGTON

The Redeemer Youth Group reconvened after the Christmas season on January 8 with an Epiphany celebration and discussion. We baked an Epiphany cake, which was delicious,

and talked about gratitude, feasting and thanksgiving and the weekly feast we share in worship: Eucharist. This celebration, which expressed both gratitude and thanksgiving, was a wonderful way to frame the season of Epiphany. We finished our meeting in the church, up at the altar sharing an informal Eucharist in the twilight of the winter evening. It was a lovely and peaceful way to come back together after the hustle and bustle of December. The month of January can feel long, dark and gloomy after the festive, light-filled month of December. RYG was feeling low that first Sunday back and we took some time to listen and talk about those things that bring us joy. We collectively acknowledged that this exercise alone can shift our mood and our perspective, and we committed to trying to keep a daily journal of the things that bring us joy. Many of the things the kids discussed that evening centered around relationships;

relationships with family, friends, animals and nature. Understanding that we are connected through relationships helps us to remember that we are not alone. Remembering that we are not alone is key to survival in adolescence, and really at any stage in life; and remembering that the most dependable relationship of all, the one we have with God, can be life changing.

As we look toward Lent and continuing preparations for our trip to Arizona and Utah, we considered fasting over feasting, and how the Navajo people

live and eat modestly, considering every natural resource a gift to be revered. How can we learn from them, and how do their practices contribute to our notion of the liturgical season of Lent? How do these aspects of Lent prepare us for Easter? How could these practices and our growing understanding of the Navajo people influence the way we experience nature, our natural resources and our daily life? These will be questions we will consider and explore throughout the coming months.

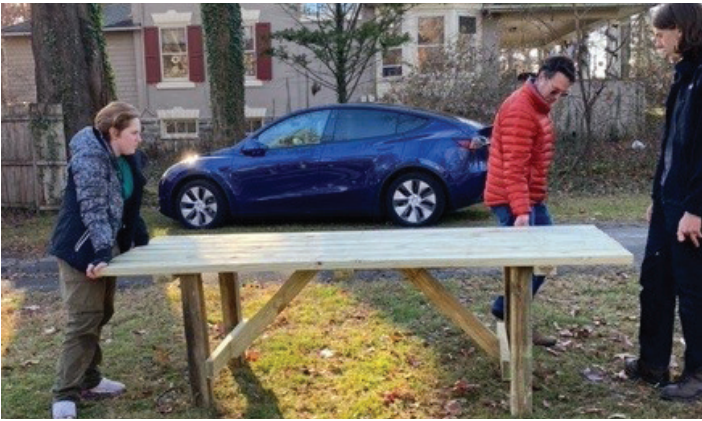
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(Below) RYG members volunteered time at Cradle to Crayons Philadelphia on January 14.

(Right) As part of her Eagle Scout project, Sophie Tachna created a table and benches for the RYG firepit.



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Deadline for the March issue: February 15

PROGRAM

FASTING GOES WAY BEYOND FOOD

By WINNIE SMITH

Our Ash Wednesday service mentions fasting several times: the first Christians prepared for the Lord's passion and resurrection by "a season

of penitence and fasting," and we are invited to follow in their footsteps and to observe Lent "by self-examination and repentance; by prayer, fasting, and self-denial." For me, self-examination, repentance, prayer, and self-denial are all manageable. I try to focus a little more on God, a little less on me. I might take up a practice that helps me with that: journaling, a new form of prayer, meditation. Self-denial is okay too: along with adding a new practice, I might give up something that I focus too much on, or that pulls my attention away from God and others. But *fasting*? That sounds awful. I am unpleasant when I'm hungry, and I have a hard time imagining that not eating would in any way bring me closer to God. I struggle to imagine any response to fasting apart from frustration and anger.

In 2020, Bishop Michael Curry and several other Christian leaders announced that they would be fasting on Wednesdays beginning on Ash Wednesday continuing until the week before Advent. This decision was not based on the desire to lose weight,



dependence on excess. "Part of fasting is a spiritual practice that, when I've done it, makes me realize how dependent I am on the habits that I have...it is not a punishment; it's just kind of a calling back to what is essential, both biologically and spiritually. What do you really need to live?"

As we look forward to the season of Lent, I wonder: What do I really need to live? What kind of excesses do I consider normal, and how might recognizing them and trying to live more modestly help center and refocus me on God?

As we conclude the season of Epiphany, we will hear a few more presentations in the Adult Forum on feasting, on appreciating the joy and beauty of a feast. But then we will shift our attention and try to better understand fasting. Again, we are not merely talking about food, but about our everyday lives, and the contrasting ideas of having too much and too little. Please join us and consider stepping outside of your comfort zone with a new fast for Lent this year.

THE UNITY IN WHICH WE WERE CREATED

By JO ANN JONES

The data collected in the last Census included age and sex; median household income; educational level attained; race and ethnicity. Here are the categories for that data point: white alone; black or African American alone; American Indian and Alaska Native alone; Asian alone; Native Hawaiian and other Pacific Islander alone; some other race alone; two or more races. Here is an invitation to all to tailor our identities to fit our particular histories and backgrounds. We would certainly each stand apart from one another, such that if we stood together and one could take an aerial photograph, it would not necessarily reflect our unity.

Our continuing development of cultural identities reveal what a departure we have wrought from God's view of humanity when He created "man in his own image, in the image of God he created him; male and female. And God blessed them." Cultural identities have emphasized

our differences and fractured deeply the unity that being created in the image of God confers upon humanity. A description of being created in the image of God defies language. Our way into it is to consider the Trinity.

What makes us persons is not easily reduced to a list of facts, but rather something mysterious and elusive, not susceptible to analysis. What is characteristic of all persons is the point

at which relationships intersect. We all stand in the midst of a network of relationships; new relations offer the opportunity to meet others with the reverence and attention due to all

God's creations. We can put aside, even reject, the persuasion and the rhetoric characteristic of cultural identities and seek more equitable and mutually respectful forms of communication. We can engage with one another and reconnect to and with the unity in which we were created.



STEWARDS OF TRADITION *continued*

By MICHAEL DIORIO

In last month's edition of *TheVoice*, I gave a preview of an upcoming article that will be published in *The Tracker*, an international publication of the Organ Historical Society. This organization enriches public knowledge, understanding, and appreciation of the pipe organ, particularly its place in history and culture. Interestingly enough, the Organ Historical Society is housed in the Stoneleigh mansion in Villanova.

Last month I examined one of Redeemer's musicians, S. Tudor Strang. In 1921 Strang's tenure was followed by organist Uselma Clarke Smith (1879-1939). Smith was the son of noted Philadelphia attorney of the same name, and also a descendant of Robert Stockton, a signatory of the Declaration of Independence. Just like Strang, Smith studied with noted blind organist David Wood at the University of Pennsylvania. And as Strang did, Smith studied in Paris, but with Charles-Marie Widor. He also was a pupil in the piano studio of Katharine

Goodson in London.

Under Smith's direction, the choir and music program at The Redeemer thrived. He was instrumental in having the choir music broadcast, and was scrupulous in his maintenance of the church's instrument, regularly submitting communiques to the Vestry referencing the deficiencies of the organ and ways in which they could be addressed. Smith was in constant demand as a concert organist, having had several thrilling reviews of his performances appear in *The Diapason*(1). Smith served The Redeemer until departing for Calvary Episcopal Church, Philadelphia, in 1936.

Smith's obituary in *The Diapason*



USELMA CLARKE SMITH.

describes him as having "a kindly disposition, a genial personality and a keen sense of humor, which endeared him to his many friends. [Smith] carried through life a constant devotion to music, always practicing, studying, writing, never resting on achievement, but, striving always to make progress, unlike the far too many who, having once attained, after a spurt of effort, to a certain degree of success are content to take in their oars and drift along with the current forever after.(2)

After Smith's death, The Redeemer posted the open position to be filled immediately. Out of 40 applicants for organist & choirmaster, the list was narrowed down to three:

- Ernest Willoughby, then at Good Shepherd and Bryn Mawr College(3)
- Ernest White at St. James

- Mr. Ruppel of Wayne, PA.

If the golden age of music at The Redeemer began with Strang, it was certainly continued by Smith and further developed by the next selected musician, Ernest Willoughby.

(1) THE DIAPASON is an international journal devoted to the organ, harpsichord, carillon and church music. It has been in circulation for more than 100 years, providing consistent coverage on instrument specifications, recent news, international event calendars, and both scholarly and technical articles, as well as those of more general interest.

(2) (Photo: *The Diapason*, November 1, 1926 pg. 18. Obituary: *The Diapason*, May 1, 1939, pg. 2)

(3) Willoughby was right next door at Bryn Mawr College, so no interim period was needed.

OUTREACH

Location, Location, Location!

*A Person's Health Shouldn't Be Limited to
Where They Live*



THE REDEEMER'S AFRICAN CHILDREN'S MISSION

During this Valentine Season,
Have a Heart
with a Donation to Help Malawi.



Your donation could build and staff clinics within walking distance (5-km) and provide necessities for one day of clinics:

\$50	2 Malaria Nets
\$250	Medicine (Malaria, Antibiotics, Aspirin)
\$160	Nursing Salary for 1 Day of Clinics
\$200	Doctor's Salary
\$105	Driver to Bring Nurses and Doctors
\$30	Fuel for the Clinic Vehicle
\$1,000	Building the Clinic

Any donation towards these necessities for a clinic will be appreciated!

Watch your mail for the brochure and solicitation.

PARISH BUSINESS

By JEN LEITH

This month is the Parish Annual Meeting, on Sunday February 5 at 11am.

I hope that you will attend. This is your opportunity to hear how the past year unfolded for us as a community, and to learn about the vision and goals our parish committees have set for the year ahead.

The meeting can be a valuable time to learn about how you can bring your knowledge, interest and talent into the varied happenings, work, and outreach that make The Redeemer the wonderful community that it is. I hope to see you there.

From an administration perspective, this shortest and typically coldest month will take on a more 'work planning' cadence for our building and property repairs, as well as a hope for mild weather (less plowing and salting!).

OUTDOOR BENCHES

Memorial & In-Honor-Of Opportunities



We would like to provide outdoor seating around the Parish House. Eight five-foot teakwood benches are available for parishioners to contribute and provide a memorial or in-honor-of gift. Gifts of \$1,600 each will also provide for a brass plaque with your inscription.

Please contact Ken Garner (ken@theredeemer.org or 610-525-2486 ext. 19) for more information and to make a reservation for the benches.

I, You, She or He, *continued from the front*

that I might be able to pick up what was being said.

Talk is brought to mind by the composition of each figure. Each is shaped and fashioned by a great collection of letters of the alphabet soldered together. As a result, the figures are not solid or closed off or in any way holding back something that is hidden within them. They are both solid and transparent, distinct, yet full of possibility, suggested by all that can be set out in words, that, more than all else, make us manifest. And the letters are not merely set upon the stones upon which the figures are seated; they seem almost to rise up out of the rock, as a visual echo of the creation text from Genesis. Words were spoken, and, level by level, the world was given form: "field and forest, vale and mountain, blooming meadow, flashing sea." And human beings were the last and finest of all that was called forth; we were given words ourselves, by which we could carry on the work of creation.

There's nothing presumptuous about this sculpture. It isn't grandiose; nor is it simply an abstract play of shape and materials. I didn't expect it as I walked through the gardens, but I resisted moving on. I thought it would be delightful and good to sit and stay awhile, as if these silent figures could somehow draw out what is best in me. That's what talk is for. Words draw us into communion. We should hallow that. They aren't tools by which we can simply get things done—as if we've dreamt them up. They're constitutive of our selves. That's why we should speak carefully and read closely, with an eye not only to what is said but also to what is being revealed—and who.

The Christian faith and all the practices of the church are logocentric: everything is built upon the exercise of speech and what language discloses. For a long time talk was the controlling discipline of the culture as well. What was said mattered. This is no longer the case, at least culturally. Images have replaced words. Emoji have replaced expressions. Pictures are quicker than paragraphs. They're less complicating. Which makes it harder for people to listen to texts or to read reports or to hear the lyrics in anthems—or to contemplate a faith that very intentionally rejects images. But it's words that give us our world. And conversation builds community. And attentiveness to what is written and spoken makes us human and reflects something of God. It places us in relation too. We should hallow this.

CONFIRMATIONS

Bishop Gutiérrez visited with us on January 29 and confirmed youth. You'll find more photos on TheRedeemer.org.



Pancake Supper

Tuesday, February 21, 2023
5:30 to 7:30 pm

Join us in celebration of the final feast before
Lent prepared by members of our Vestry.
Parish House - Burns Hall



\$5 per person or
\$15 max for family