

Voice of The Redeemer

Episcopal Church of

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

March 2022

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“NEWSLETTER SIGNUP”

GRACE: A SUSTAINING SENSE OF CELEBRATION THE RECTOR’S COMMENTS TO THE 170TH ANNUAL MEETING

By PETER VANDERVEEN

I would like to begin by making a few comments about the word “grace.”

It’s admittedly a bit of a risky enterprise. Years ago, when I was a member of a church choir in Westport, CT, at the time of sermon the rector would routinely step into the pulpit, take off his watch, set it within view, and then proceed to say whatever came to mind—for exactly ten minutes. One Sunday he began with a short recitation: “Grace,” he said. Which was then followed by “graceful, gracious, graciousness, gracefulness.” I must have been in the same mind, for I then blurted out all too loudly to the choir member next to me, “Grace Kelly.” Not much of the rest of the sermon was heard, at least by the members of the choir. And people still recall this. Nonetheless, Bishop Gutiérrez noted

in his sermon last week that church leaders speak too little about grace, concentrating on other terms, and other topics, and issues that seem more timely or more pressing. I don’t think that this is true of us at The Redeemer. Our primary focus isn’t set on what many others think of when they think of church: whether it’s sinfulness or judgment or justice. Our primary focus has been, and is, and should be, grace first, from which freedom flows, and, thereby, then, we are able to respond to others with love—and it is love that can best address and remediate sin and the impulse to judgment; just as love provides us the



tools by which justice can be understood in terms of redemption. Grace is central to us. But the word “grace” is also vulnerable to becoming merely an “Hooray” term (to use Maggie Cunningham’s wonderful expression). We use it simply to register our delight and approval, without knowing clearly and firmly what grace is. So let me venture a fairly concise definition.

Grace is what? “Grace is the ongoing speaking of God through which something comes from out of nothing.”

Let me briefly frame what I mean by this. There is a distinct rhythm to the

speaking of God when it is graceful. It is recorded first in the book of Genesis, in God’s creating this world. Before God spoke, there was only the deep murkiness of chaos teetering on the edge of non-existence. And creation began *in just this way*: God spoke, and something came to be, and whatever it was, it immediately had the quality of being good. From out of nothingness came the full brilliance of the cosmos. And no explanation was offered. None was needed. The product was self-evident.

We tend to imagine, however, that the rhythm Genesis describes ended as abruptly as it began. Voila! A world... and for all intents and purposes we have been left in it to fend for ourselves. And “grace” functions only as a kind of metaphor for the good that we experience that we didn’t expect or didn’t see coming. This is, by the way, what it means to be secular: it is to presume that the nature of *our* world no longer includes the speaking of God, and we then live within a closed system of ultimately, perfectly explainable events.

But faith contends something different. For faith is the trust that grace is present now in the same way that it was at the creation. It is no less creative. It is no less robust. It is still very much the case—and part of our experience—that things arise as if from nowhere and from out of nothing. And they are beautiful in being both inexplicable and good. Art is graceful. Sport is graceful. It’s the grace of artists and athletes that inspires us most. Friendship can be a grace. Forgiveness is a grace. Community can be a grace. Reconciliation can be a grace.

An opening appears. Something becomes unstuck. Where we were sure there was no viable recourse of action, options come to view. God speaks, and grace is made available to us. God speaks to us; and we are addressed; and we are given a vocation; we are “called out” to act in concert with and on behalf of grace. We, as the church, consciously set ourselves within the rhythm of the grace that God began in Genesis, and

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Pancake Supper

Tuesday, March 1, 2022
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

Ash Wednesday

March 2, 2022



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

GRACE, *continued from the front page*

the grace that will continue until all things are gathered up into the fruition of God's kingdom. We are people who speak of hope because we can speak of grace; something can come from nothing, at any time. This is our conviction. *And if* we firmly ground "grace" in this ongoing possibility, why would we be reluctant or embarrassed to share this with others and invite them in to the habit of celebrating this remarkable aspect of our world?

We've done a lot of work to poise ourselves for growth as a parish. Growth can happen in many different ways; but it will be sustainable only in so far as we can be clear about what grace *is* and can make grace the touchstone for all we do and who we want to be as a community.

When we were preparing for this meeting, Ken Garner felt strongly that the cover of the Annual Report should include a picture of the Parish House, accompanied by the statement, "We did it!"—complete with an exclamation point. When he gave me a draft copy, at first I felt it was a bit brazen: three rather triumphant

words set against a very complex ten year project that is still in the process of being finished. But I've come to think that this statement is more than just apt; it's important. It's important that we celebrate together what has been accomplished. Here we are. All of this building is inspiring, functional, and inviting. This is what people say when they come inside. The building is graceful. This is what they say when they walk the grounds. The campus is graceful. This is what our neighbors said to us when they attended the Christmas Village event. The whole experience was grace in play, grace shared, freely, and broadly. You chose to financially support a vision of what we could do; and, thereby, we were able to build something out of nothing. This was a grace. And this deserves the kind of recognition that is best expressed in exuberant joy.

With JoAnn's help, I added the second clause to Ken's initial statement. It's directly related to the first. Now it's time for us to continue forward and "realize the possibilities for our future." But we can do this *only if we do not lose a sustaining sense of celebration*. I can't stress this enough. I brought a few people through this building last night; they were amazed. Collectively, they had spent decades working for churches, and you could see in their faces and hear in their remarks that they would have never imagined that a church building would have this feel and this expression. And without any prompting, they began to dream about what church life could be. It was fun to watch.

There is, admittedly, a need for The Redeemer to grow if it is to remain

healthy as an organization. And that need sets growth before us as a task—which it is. But the task will never be accomplished if the sheer joy and passion of grace is forgotten. We need two feet to dance, but too often, in our attempts to attract new members we lead with the wrong foot. We'll have a future only if we can inspire others; and we can inspire others only if we ourselves are excited by the grace that we receive and the grace that we can offer. We did it—take the measure of this. Allow yourselves an enthusiasm that doesn't fade away. We did it altogether, as one parish, which, as the Apostle Peter might say, is a grace "into which even the angels long to look." We need to think and act in this dimension.

And especially in this light, I want to recognize three members of the vestry who are retiring: Lisa Davis, Jacques Vauclain, and Jim Buck. I think it's fair to say that when they came on board it was already a challenging time: construction was just beginning, vestry meetings were held in the trailers next to the church, and none of us expected the onset of two years of pandemic, and Zoom meetings, and all the changes and adaptations that had to be made in program and worship services. This was a time when it was critical that we hold everything together, and by their leadership we managed not only to do this, but to take major steps toward emerging with greater strength. In spirit, in skills, in insight, in foresight, in critical assessment and dedication to the kind of creativity so essential to church life, they looked toward the future on behalf of all of us. Each was an aid and a gift to me, and the parish is much stronger on account of their

commitment and care. I'm deeply grateful for their service. They showed grace upon grace.

I also want to recognize Tracy Steele who was gracious enough, first, to take up the role of Rector's Warden in the final year of her term, and, second, to accept a second term so that she could continue in that role. Church governance somewhat notoriously tends toward entropy, but even under the severe restrictions of Covid, Tracy streamlined meetings and reorganized the work of the vestry. She put focus and energy into the completion of the strategic plan for growth, keeping work groups on task and on point. She has been generous in her time in conversation with me, and she has worked quietly but indefatigably to give each vestry member a voice and task and sense of inclusion. I'm delighted that she's willing to contribute so significantly to the furtherance of all things here.

The experience of the last two years has reminded us all just how mundane life can become when it is reduced to the mundane, when ready opportunities to celebrate the power and beauty of communion and community are suppressed. As we emerge from the pandemic with so much to offer and offer anew, let us move forward always with grace before us. Who, experiencing this, would not feel invited? Who, experiencing this, would not be interested and curious? Who, experiencing this, would not be edified? This is the first step in creating a future, good emerging as if from out of nothing.

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The Annual Meeting also included reports from Rector's Warden Tracy Steele and Accounting Warden Chris Zafiriou.

You can view the Zoom video recording of the meeting on our YouTube channel: redeemerbryn-mawr

Voice of The Redeemer

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Deadline for the April issue: March 16

FORMATION

EVERY WEEK A LITTLE EASTER Ministries with Children

BY TORY DUNKLE

There is a beauty to the rhythm of the seasons that puts me at ease. The heat of summer will eventually roll into the crisp mornings of autumn. Winter snow prepares the ground for the early flowers of spring. The abruptness of Pentecost ushers in the steadiness of the season after Pentecost. The quiet stillness of Advent invites the joyful exuberance of Christmas. No one season lasts forever but yet each year we get to experience each one anew. I am admittedly grateful for the cyclical nature of the church calendar each year as we edge closer to Lent. Lent brings with it a tendency to focus on duty, grief, sacrifice and patience. Not necessarily an easy or welcomed exercise for me personally. And after a heavy year, I am especially relieved that Lent is a relatively short season.



Yet, just as we can't ignore the frigid cold of January, Lent comes around each year and invites a response. This year, rather than focusing on the

heaviness of Lent, I am choosing to shift my attention to the rhythm of grace inherent to the season itself. Fun fact: Sundays don't count toward the

40 days of Lent. Why? Because Sundays are Feast days—little weekly Easters. Which means that even in Lent, we are invited to celebrate God's promise and redemption. By its own structure, even a serious season like Lent holds within it glimmers of God's abundance and grace. Each week, we are invited to gather, celebrate and share a joyful meal together—Eucharist. Even during Lent, we are invited to remember the hope of Easter morning.

So yes, I will observe a Lenten fast this year. But this year, I will just as importantly be breaking that fast each Sunday to tangibly remind myself that even in the darkest moments, God's grace shines through and reminds us of the hope we have in Christ.

DIORIO AWAY What's A Music Program to Do?

BY DAVID WOODS - MUSIC COMMITTEE CHAIR

With our Music Director, Michael Diorio, on sabbatical leave through mid-April, parishioners might well wonder what, if any, changes may be observed in the music program during his absence. Those with a well-tuned musical ear might perceive slight variations in tempi as played by our interim organist, Paul Fleckenstein. But our choirs and Paul have worked together several times in the past, and there is a high level of trust and a comfortable working relationship already established.

Michael began working on the transition many months before taking his leave. All of the music selections for worship had been chosen, including hymns and anthems familiar to choir members and parishioners as well. We are fortunate to have the services of our



Michael Stairs Organ Scholar, Alexander Leonardi, whose six months of training with Michael and the choirs have given him a great facility with much of the service music.

Our two long-time Staff Singers, Katy

Hutchings and Hope Knight, will be directing the choirs throughout Michael's absence: another blessing to us all. Both women are not only superb singers who lead respective choir sections, but are trained music

educators and directors. Katy has combined the Cherub Choir and Choristers so that the Cherub Choir can learn from the older children, and the Choristers can get the chance to be leaders. They will be singing the prelude together on March 13, a piece they were preparing to sing two years ago on March 15, 2020: the first Sunday we had to shut down due to the pandemic. Katy is shouldering the choirs' direction for the month of February, while Hope will take up the mantle for March.

Michael will return in mid-April as we prepare for the welcome return of our annual Garden Party on May 15, and the upcoming tour where the choir will be in residence in several English cathedrals.

PROGRAM

NOT CONSENSUS BUT FRIENDSHIP

The Scriptural Reasoning Project

Sundays March 6 to April 3, 10:45am, Masterman Hall



Abby Stamelman Hocky



Asheq Fazlullah



Rabbi Richard Hirsh



The Rev. Michael A. Palmisano

BY MICHAEL PALMISANO

In considering interfaith dialogues I think one of our first tendencies is to seek common ground across traditions. However, in an attempt to strive for consensus among our differing traditions, we might risk diluting every tradition, not just our own. For example, during my graduation from college I recall hearing the Baccalaureate prayers offered in my university's chapel to a God who, in an attempt to meet every student's belief, had become entirely unspecific. This God was not quite foreign to anyone, just distant. In an attempt to appease everyone, we may at times risk alienating everyone. My point is, there seem to be better ways to engage in interfaith work: ways that permit, even celebrate, difference and encourage respect for another's tradition, and, more importantly, respect for one another.

Last spring my seminary professor, Dr. Katherine Grieb (who has spoken at The Redeemer on multiple occasions) encouraged me to explore *Scriptural Reasoning* as a means of engaging in respectful and fruitful interfaith dialogue. Here we are, a year later attempting to do just that. During the Sunday Adult Forums in Lent (March 6 – April 3), The Redeemer will host panel discussions with three faith leaders from each of the Abrahamic faiths to begin the work of *Scriptural Reasoning*.

The (very) basic model of *Scriptural Reasoning* is the sharing of sacred texts across faith traditions. Participants agree upon a particular topic and offer their own sacred text as a resource and entry point into that topic. Through honest and attentive engagement with texts across our own traditions, we create the space for real relationships to develop and respect to be cultivated despite our differences. The goal of *Scriptural Reasoning* is not consensus but friendship.

The movement emerged out of Jewish-Christian colleague groups at the University of Cambridge in the 1990's and continues to be a vital practice today. The *Scriptural Reasoning* movement, as Cambridge representatives have noted, "... is not about seeking agreement, but rather exploring the texts and their possible interpretations across faith boundaries, and learning to 'disagree better.' The result is often a deeper understanding of others' and one's own scriptures, as well as the development of strong bonds across faith communities. *Scriptural Reasoning* is now practiced globally, including in places affected by religion-related tensions and conflict."

Some of the core principles of *Scriptural Reasoning* are as follows:

- Acknowledge *the sacredness* of the others' scriptures to them (without having to acknowledge their authority for oneself)
- The aim is *not consensus* – that may happen, but it is more likely that the conclusion will be a recognition of deep differences
- Do not be afraid of *argument*, as one intellectually honest way of responding to differences – part of mutual hospitality is learning to argue in courtesy and truth, and each tradition as well as each academic discipline embraces complex practices of discussion and dispute
- Read and interpret with a view to the fulfillment of *God's purpose of peace* among all – this shared hope (however differently specified) can sustain endurance through inevitable differences, misunderstandings, confrontations and resentments
- Be open to *mutual hospitality turning into friendship* – each tradition values friendship, and for it to happen now might be seen as the most tangible anticipation of future peace

Join us at Church of the Redeemer as we begin the project of *Scriptural Reasoning* with our panelists [Rabbi Richard Hirsh](#), [Asheq Fazlullah](#), and The Rev. Michael Palmisano. The series will also feature the Executive Director of Interfaith Philadelphia, Abby Stamelman Hocky who joins us on March 13th. Our project will address the following questions:

March 6: What does it mean to be a created being?

March 13: Executive Director, *Interfaith Philadelphia*, [Abby Stamelman Hocky](#)

March 20: What is the role of fasting in the life of faith?

March 27: Where do we encounter God?

April 3: TBD (Palm Sunday)

Discussions will be held in Masterman Hall of the Parish House and run from 10:45-11:30am and can be attended in person or via livestream. For questions, please reach out to Michael Palmisano.

PROGRAM

LENTEN BOOK STUDY

Abraham Joshua Heschel, *The Sabbath* (1951)

Tuesdays, March 22 & April 5 from 7 to 8:30pm in the Parish House

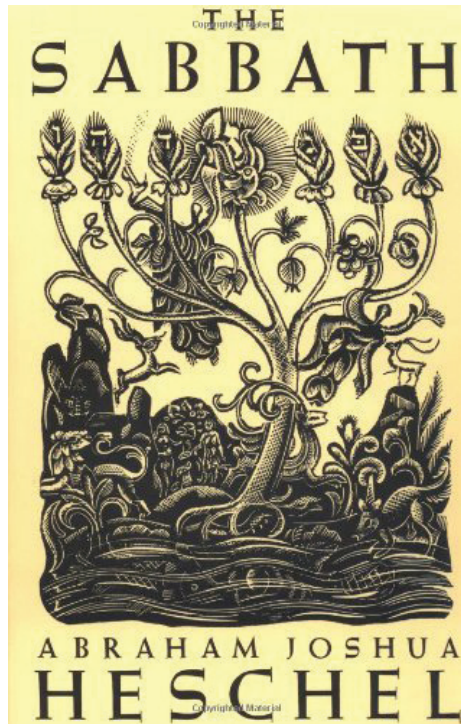
By MICHAEL PALMISANO

“Indeed, we know what to do with space but do not know what to do about time, except make it subservient to space. Most of us seem to labor for the sake of things of space. As a result we suffer from a deeply rooted dread of time and stand aghast when compelled to look into its face. Time to us is sarcasm, a slick treacherous monster with a jaw like a furnace incinerating every moment of our lives. Shrinking, therefore, from facing time, we escape for shelter to things of space” (Heschel).

Rabbi Abraham Heschel wrote this in his timeless exploration of Jewish mysticism, *The Sabbath* (1951). Far more than an explanation of Jewish ritual living, *The Sabbath* is an uncovering of the holiness of all time, for all people. According to Rabbi Heschel, it is *time* which first and foremost points us to the eternal. In the beginning of the Bible, he says, the first thing that God declares “holy” is not a mountain, or place, or person, but rather a day. The God of all Creation declares the seventh day “holy” and indicates that the eternal is not primarily revealed to us in *space*, but *time*.

The remedy to our innate fear of time’s relentless onslaught, says Heschel, is not found “...through the conquest of space, through either pyramids or fame. We can only solve the problem of time through sanctification of time. To men alone time is elusive; to men with God time is eternity in disguise.” For the person of faith, “[t]he higher goal of spiritual living is not to amass a wealth of information, but to face sacred moments... Spiritual life begins to decay when we fail to sense the grandeur of what is eternal in time.”

If we have ears to hear it, the sanctification of time is available to us at each present moment. “Time is the process of creation, and things of space are results of creation. When looking at space we see the products of creation; when intuiting time we hear the process of creation... “It is the dimension of time wherein man meets God, wherein man becomes aware



that every instant is an act of creation, a Beginning, opening up new roads for ultimate realizations. Time is the presence of God in the world of space, and it is within time that we are able to sense the unity of all beings.”

This Jewish understanding of the sanctity of time is supremely helpful for us as Christians: individuals for whom the Incarnation, Resurrection of the body, and sacraments—all things of space—are uniquely defined as revelations of God’s self. Embodiment and matter are to us unique channels of revealing the grace of the Eternal. How might Heschel’s understanding of time influence our own Christian beliefs? How might it open us up to the “Holy” in each passing moment? How might it help us see each moment as a new act of creation, and not merely the decaying of things temporal?

Join us for this year’s Lenten Book Study as we engage with the Rabbi Heschel’s mystic account of time in *The Sabbath*. Book discussions will be held in the Parish House on Tuesdays, March 22 and April 5 from 7:00-8:30pm. Books are now available for pickup in the Parish House office. If you have any questions, please contact Michael Palmisano.

IS IT RIGHT TO BE ANGRY?

By JO ANN JONES

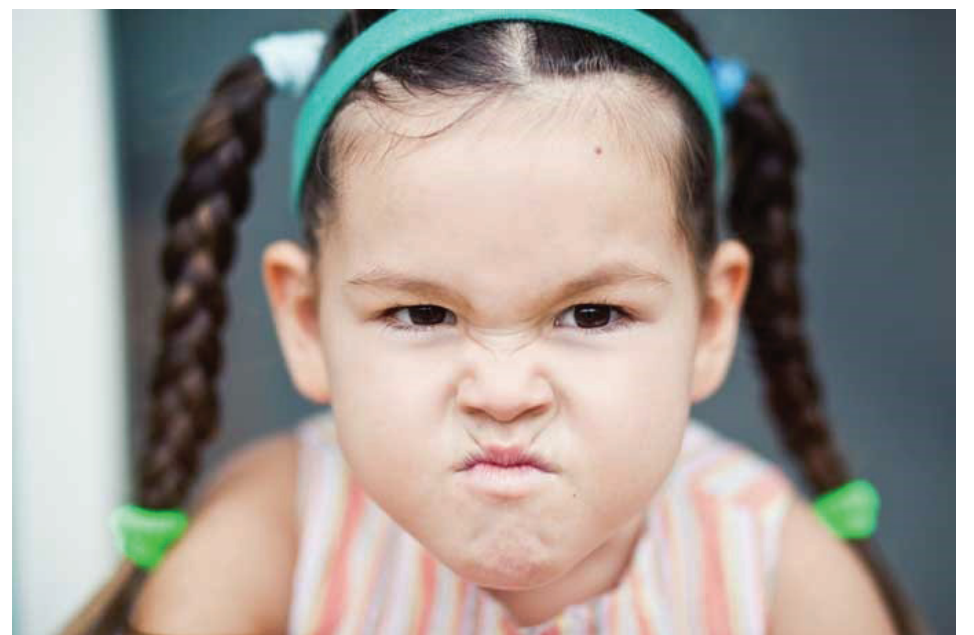
One Lent I was feeling particularly ambitious and thought I would adopt as my Lenten discipline wrestling with the Seven Deadly Sins. When I realized that I was in way over my head, I thought to concentrate on one: anger. I quickly found that even limiting myself to this single deadly sin was (as a friend would often say), more than a notion.

In the past few weeks, I have had more opportunities than I would like to admit to reflect upon God’s admonition to Jonah after the people of Nineveh converted. Jonah is angry and God’s response is, “is it right for you to be angry?” No one in the grip of righteousness indignation really wants to be questioned, let alone challenged, along these lines. It is way beyond annoying. One wants what one wants: the upper hand, the superior position, the avoidance of any other position or thought or feeling that should be considered. Who is the center of the universe, after all!!!!

Recently a co-worker asked me to make some changes in a service bulletin and at first, in anticipation of what I expected the reaction to be, I felt annoyed, if not angry. And then, I remembered this passage from Jonah,

and it opened for me the opportunity to see the request anew and to envision a far more cooperative, if not, fun way to respond. And so I proceeded in that fashion. And you know, you can catch more flies with honey. The changes were made smoothly and the conversation was far more productive, and I was even more pleased with the outcome. My blood pressure much lower and my stomach remained undisturbed and on the whole, I felt very much better about life and myself.

When impatience or anger is the first response it seems empathy falls away. It simply is not readily at hand, because, in truth, the effect of one’s actions on another is not even considered. Taking the step to imagine what might be another’s thoughts, feelings, needs, questions, limits, pressures, priorities, what life is handing at the moment, often temper our feelings and broaden our perspective. The pressure that had been felt melts away and imagination and creativity move in and a wholeness is reestablished. What can be accomplished proceeds almost naturally and a fuller complementarity of purpose and respect reigns. One is at peace.



**ST. JAMES
SCHOOL**

Come and reconnect with
St. James School and their vibrant
Episcopal education and community
engagement.

FIND OUT

**What’s New and Exciting
with Opportunities for You**

Thursday, March 10 5:00 to 6:30pm
Parish House - Burns Hall

Appetizers provided by Di Bruno Brothers

Register online at: <https://stjamesphila.org/mad-about-st-james/>



STEWARDSHIP



2022 STEWARDSHIP

Our 2022 Stewardship Campaign is the most successful in recent years! We have received \$1,058,532.75 in pledges from 323 households representing a nearly 10% overall increase. We are so grateful. If you are still thinking about your pledge, help make Stewardship 2022 even more successful by either sending in your pledge card or by going online to TheRedeemer.org/pledge.

OUR SINCERE THANKS TO THESE PARISHIONERS WHO HAVE
MADE A PLEDGE FOR 2022

as of February 24, 2022

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Paul & Mary Adkins
Richard & Kris Aldridge
Alexa Aldridge
Charlie Alexander
James & Julia Alexandre
Warren & Susan Ayres
Maggie Baker
Judith Bardes
Anne Barnett
Carolyn Bartholdson
I. Croom & Lyle Beatty
Jeffrey Bell
Eric Benke & Frances Merritt Thompson
Tom & Carolyn Bennett
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Priscilla Bradshaw
Joseph & Mary Beth Bright
Jamie & Joan Bromley
Marcia Brose
Rick & Phyllis Brown
Jay Brown
Bob & Nancy Bruechert
Jim & Lin Buck
Andrew & Karen Bucklee
Don & Linda Caldwell
Bobbie Cameron
Drew & Babs Camerota
Dick & Lisa Carr
Lynne Chapman
Sam Chew
Chris & Kate Chojnacki
Blake & Julie Christoph
W. Morgan and Sonia Churchman
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Barbara Clothier
Ellen Conlan
Bill & Joanne Conrad
Dick & Otilie Conway
Peter & Elisabeth Cooke, Jr.
David Copas & Jennifer Vollmer Copas
Betsey Corkran
Ted & Polly Coxie
Jim & Betsy Crowell
Stephen & Margaret Dana
Chris & Betsy D'Angelo
Rick & Rita Davis
Bob & Lisa Davis
Gary Davis
Jack & Judy Dawson
Rod Day
Darrell & Julia DeMoss
Sue Denious
Gloria DePasquale
Michael Diorio & Alan Causing
Sophie Donaghy
John & Melissa Donnelly
Rod & Carol Donnelly
Bill & Sally Dordelman
Joe & Elizabeth Dougherty
Tory Dunkle
Rad & Susannah Edmonds
Hank & Martha Mel Edmonds
Joe Elefritz
Hentzi Elek & Sara Barton
Michael Erdman
Bill & Katharine Eyre, Jr.
Norma Fabian
Sevren & Lynn Fahr
Kitty Farnham
Greg & Jennifer Farwell
John & Evelyn Fell
Gordon & Patricia Fowler
Phyllis French
John & Cara Fry

Ken Garner & Bob Mikrut
C. Meade Geisel
Tom & Anna Gerrity
Gay Gervin
Tony & Erin Geyelin
Emily Gibb & Stephen Ciottoni
Bruce & Gale Gillespie
Pete & Beth Goodhart
Laura Graham
Frank Grebe
Norman & Joan Greene
Al & Sallie Greenough
Grant Griffiths & Raffaella Lo Castro
Bill Gross & Jan Clarke
Peter Grove & Nancy Greene
Jim & Barbara Haley
Debbie Hamilton
Greg & Lorrie Harper
Carol Harris
Nancy Harris
Bill Hartz & Cynthia Cericola-Hartz
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Leo & Stacey Helmers
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Joanie Mackie
Mackie & Charlotte MacLean
Christopher & Caroline Manogue
Charlie & Ann Marshall
Craig & Celia Martin
Sandy & Louise Marx
Andrew & Cheryl Masterman
John Mather
Josselyn McAdam
Minkie McAdoo
Jim & Louise McCabe
Tony & Binney McCague
Brook & Connie McCann
Barbara McClenahan
Joe & Suzanne McDevitt
James & Kristin McGinley
Ann McIlvain
Rodger & Lauren McKinney
Lisa McLean
Sandra McLean
Elizabeth McLean
Sandy McMullin
Hunter & Pamela McMullin
Brooke & Patty McMullin
Charles & Ellen Merwin
Gregg & Mary Miller
Wistie Miller
Harry & Rachel Miller
Sam & Carolyn Morris
Sarah Morris
Rob & Janie Morris
Perc & Sally Moser
Robert & Christine Mueller
Abraham Munabi & Susan Adeniyi-Jones
Jean Murdock
Lois Muscheck
Karen Nagel
Robert & Priscilla Nalls
Ted & Carol Neilson
Lathrop & Lorna Nelson
Nancy Nimick
Eric & Georgie Noll
Phil & Nancy Nord
Ryan & Rebecca Northington
Francesca Northrup
Chris Nyheim
Melissa Page
Michael & Theresa Palmisano
Frank & Mary Ellen Partel
Lanny & Ann Patten
Mark Patten
Roz Pendergast
Thomas & Melissa Peter
John Pickering
Hobie & Pamela Porter
Margot Powell
Laura Powell
Patricia Pruett
Dee Pugh
Alfy & Kathleen Putnam
Luisa and Eric Rabe
David & Jessie Rae
Ernest Ramirez
Doug & Lisa Raymond
Tom & Josephine Rees
Michael & Elizabeth Reese
Karl Richter & Susan Rushing
Jay & Gretchen Riley
Philip & Sandy Ringo
Herb Rorer
Daniel & Jessica Safford
Arden Saligman
Patricia Sandiford
Suzanna Saunders

Mort Saunders
Joan Schiller
Karl Schoettle
Nancy Schriber
David & Julie Schroeder
Marda Schropp
Sue Schultz
Jackie Schumacher
Ken & Amanda Schwenke
Presley Schwinn
Joe & T. C. Scornavacchi
John & Daphne Scullin
Mary Beth Sedwick & Helen Wortham
David & Diane Senior
Win & Cannie Shafer
Nancy Sharp
Charlie Silio & Emily Snell
Kent & Anne Silvers
Lorraine Simonis
Dan & Patty Slack
Jim & Prill Smartt
Mimi Snyder
Carol Soltis
Roz Souser
Thorne & Marby Sparkman
David & Michele Spence
Rick Sperry & Nancy Collins
Tad Sperry & Ellen Harvey
Bailey Sperry
Blair Stambaugh
George Steele & Kathy High
Tracy & Kevin Steele
Scott & Alexis Stephan
Cindy Stephan
Ann Stewart
Steve & Bebe Strawbridge
Ann Strong
Connie Stuckert
Woozy Supplee
Kitten Susanin
John & Amy Susanin
Bill & Leslie Susskind
David Tachna & Catherine Carruthers
Radclyffe & Maria Thompson
James & Susan Treadway
Christopher & Danielle Trucksess
Mike Tyler
Susan Van Allen
Elizabeth Van Dusen
Peter Vanderveen & Trish Bennett
Jacques & Stephanie Vauclain
Graham & Jane Wagner
Nancy Walker
John & Karen Wallingford
James & Ellen Wang
Paul & Peyton Wanglee
Skip Ward
Michael & Kathy Warhol
Joan Warren
Joel & Phyllis Wasley
Frank & Margaret Welsh
Richard & Pat Wesley
Daniel Wesley
Nancy Wessells
Brad & Elaine Whitman
Margie Widmann
Dixie Wigton
Pam Wilford
Lauren Wilkinson
Julie Williams
Claude & Martha Wintner
Charlie Wood
Bill & Molly Wood, Jr.
Alan Wood & Hilarie Johnston
Guy Woodruff
David & Ginger Woods
Sook Hee Yoo
Chris Zafiriou & Jessica Harper
3 Anonymous

AROUND THE PARISH

SURVEY SAYS Some Preliminary Results

By ALLEN GREENOUGH

Introduction

The Vestry's objectives in designing the survey was to gather in-depth information from parishioners to use for the following purposes:

- To better understand the skills and interests of members
- To solicit energy and ideas of how to facilitate the growth in membership
- To gain perspectives on how to enhance the membership experience and engagement with others
- To capture ideas on how to position the Parish House as an asset for the community

Given the objectives of the survey, and the nature of its responses, in text form, it is difficult to summarize the results. The information does not easily lend itself to data definitions, classification, scoring or ranking. However, we were able to collect a lot of important information about the interests, skills, ideas and availability of a group of dedicated parishioners. The game plan calls for putting all of the information into our parish data base by parishioner, and then we can perform word searches to determine common interests, ideas etc.

However, there is some value in creating a general sense of the responses, for the general interest of the vestry and to help develop communications for reporting back to the parish and creating the final push for additional responses. Reading this summary cannot and is not intended to be a substitute for reading the responses themselves in any area of interest.

Our vision is that the Vestry will study and discuss the Survey results and develop a plan for the use of the information with the goal of creating a list of actionable items.

Survey Response at December 14

The first two items asked for name and age range. Here is a summary of the responses, as reported by Ken at the last Vestry Meeting.

76 Responses were received from a total of 663 emails sent (8.7%)

387 opened the message and of those 19.64% completed a response

The age distribution of the responses looked like this:

	Resp.	Grp Size*	%
0-24	0	47	Includes kids
25-40	4	72	5.5
41-56	18	58	31.0
57-66	13	121	10.7
67 & above	41	235	17.4
Total	76	533	14.2

***It should be noted that we only have the year of birth for 533 people. So that group provided the data points reflected above.**

Overview of the Responses to each Survey Question

1. Skills you would Share – 66 Responses including 4 anonymous

There was a wild range of skills and interest shared in the answers. They will provide material for word searches by staff on behalf of Committee Chairs or interest organizers.

2. What would you like to do most, time permitting? -67 responses, 5 anonymous

Same observation as above, though not too much potential for change since most of the respondents are already among the most involved members of the church community.

3. Indicate 3-5 main activities of your occupation/professional/daily life: - 70 Responses, 5 anonymous

16 categories were listed, plus an "other" category that was used mostly by retired folks to reflect a wide range of interests.

The three major categories were: Accomplishing projects (39) Helping People (29) and Advising/Counseling (27). Given what seems to be a people centric focus for these respondents, further analysis may suggest that we have a hidden asset in the congregation that might be explored.

4. What gifts express who you are, and would you like to explore using them. – 76 Responses, 5 Anonymous

Clearly some people focused more on meeting with Jo Ann, as compared to allowing her to help explore ways to use those gifts in a meaningful (Church) way. At least half a dozen people were enthusiastic about a meeting.

Several people (relatively new or young) Indicated skills of writing or planning and organizing, which could be very useful to starting and publicizing new initiatives.

5A. What initially drew you to the Redeemer – 74 responses, 4 anonymous

Many answers reflected a strong interest in and connection to the music program. Proximity to the church, strong children's educational program and family orientation were also influential elements. Not surprisingly, strong clergy leadership and some individuals among them, were identified as strong draws, such as Tim Pickering, Peter Sipple, Michael Stairs and Tim Dobbins among older members.

5B. What keeps you at the Redeemer – 75 responses, 5 anonymous

The wide range of answers to this question suggests that we are doing a lot of things right. The fact that there is a strong sense of community, strong children's educational program and music program, rated high on peoples' scale. The strength of the clergy team was mentioned often as well as almost every aspect of the church from architecture to program variety, to study groups, friendships etc. characterizing a "vibrant and active church".

6. New initiatives for the use of the Parish House – 76 responses, 6 anonymous

Most of the responses reflected using the new Parish House capabilities and capacity to enhance community connections or for broadening our relationship to other churches or Episcopal parishes. Again a wide range of suggestions, the quality of some of which suggested that there may be a group people who might work well together around some focused objectives.

7. What suggestions do you have to support growth – 76 responses, 6 anonymous

The thoughts and suggestions here were truly all over the map. Many suggested the potential of promoting and opening up the speaker program to the broader community. One of the most thoughtful suggestions focused on recruiting children to the choir and education programs as a way to engage families for a relatively long period of time. One simple idea caught my eye: "I mention how much we like the Church whenever the occasion arises."

(Editor's Note: Michael Diorio annually visits local schools recruiting kids to sing in our choirs. Through the years, we've even had children from various faith communities join us.)

7A. Would you be able to help or support your suggestions? - 75 responses, 5 anonymous

I was encouraged that after some interpretation of the answers, I would estimate that 30 people said yes. Some had conditions, but I believe that there were enough under the age of 56 that it would be worth having a group meeting and discussion, provided that it is well organized in advance. Of course everyone would be invited.

8. Tell us ways you prefer to get your information from the Redeemer? – 75 Responses, 5 anonymous

The question was submitted by staff to help them look at what seems most effective. I feel they should report back on their evaluation, but it is clear that the most popular is email (69 people). Most people identified multiple sources, but 2 options were only chosen twice, Twitter and Facebook and one person over 67 picked each.

9. Is there anything else the Vestry needs to know to help them plan for the future? – 43 responses, 4 anonymous

Some people just passed on the opportunity even though they left a comment. Other comments reflected thoughtful consideration, seemed to represent unique thoughts and deserve to be reviewed and considered by anyone charged with follow-up.



Please tell us your name:

0/250

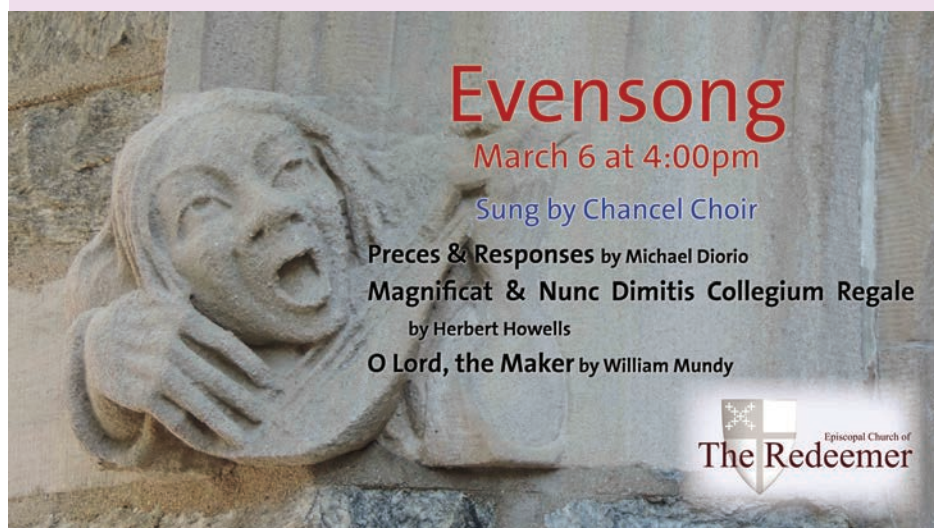
Please tell us your age group:

- ☐ 9 - 24 Years-old Gen Z
☐ 25 - 40 Years-old Millennials
☐ 41 - 56 Years-old Gen X
☐ 57 - 66 Years-old Boomers
☐ 67 and above Years-old Greatest Generation

1. Tell us what skill/talent/interest you'd be willing to share? Perhaps a skill from your occupation/life experience?

AROUND THE PARISH

JOIN US FOR SUNDAY 4PM WORSHIP



Third Sunday of the Month *Vespers* 4:00pm Sunday, March 20

featuring musicians of **Artcinia**



WHERE THE MAGIC HAPPENS PARISH BUSINESS



By JAY EINSPANIER

Sixteen months ago, we installed the Livestream system in the church. Yep, November of 2020 was the “Go Live.” In addition to the installation of the cameras and wiring in the chancel and nave, we still needed to find a “production” space that would accommodate a mini computer, switcher, key board, mouse, video screens, two chairs and lots of cable.

The questions became do we “build” a control room, and if so where? If not a control room, could we make the system portable? If so, what could go wrong?

Ah yes, what could possibly go wrong?

As some of you know, we chose the portable system. That decision evolved because we didn’t want to build out space in the basement or undercroft. Safe Church issues loomed large, given the remote geography, and rumor has it that the lower regions is where the “ghost” lives.

More on that in a future article.

And so, we put all of the production equipment on what looked like a hospitable IV cart and wheeled/pushed it to and fro the Chapel and Flower Guild room.

Within the first few weeks, we experienced a number of issues: lose/unplugged wires causing inconsistent or non-existent transmissions and equipment tipping or falling off the cart during movement. Most of the snafus were typically discovered on Sunday mornings or just before the start of a funeral service. Panic and then resolution came through some quick thinking and fast “re-plugging.” Thank you Livestream operators!

Obviously we needed a more permanent solution. Given that we were operating out of the Flower Guild Room, we contacted the Guild and proposed a solution. In exchange for a cabinet taking up some counter space, the Guild received extra storage area atop the cabinet, which holds all of the equipment and dramatically increases the stability and reliability of the system. No more Sunday morning blues and Thank You Flower Guild for sharing your space!

Stop by before or after services and see where the Magic Happens!

