

# Voice of The Redeemer

Episcopal Church of

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More coverage online at  
[www.TheRedeemer.org](http://www.TheRedeemer.org)

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“NEWSLETTER SIGNUP”

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

## WHAT'S INSIDE

Organized around our  
principle themes of:

WORSHIP - OUTREACH - FELLOWSHIP  
These themes are an outgrowth  
of the goals in our most recent  
strategic plan “Spiritual Center”  
(Worship); “Outreach Within and  
Beyond Our Campus” (Outreach)  
and “Parish Vitality” (Fellowship).

### WORSHIP

Summer Worship & Refreshments .....	A2
A Baby Boom - kinda.....	A2
Honoring the Heros .....	A2
The Grace of God.....	A3

### OUTREACH

Acolytes to Vergers .....	A3
Choir Mission Trip Perspective..	A3
ECS & St. James Response.....	A4

### FELLOWSHIP

Meet Julie Wolman & Dan King	A4
Singing Through Holy Week.....	A4
Summer Worship.....	A4

## THE REDEEMER AS AN ANCHORING INSTITUTION

By PETER VANDERVEEN



*“...to know God is to acquire gravity  
for the right things.”*

Paul Holmer

Over the course of the last three months, members of the Campaign Gifts committee have been visiting parishioners who could provide significant financial support for the renovation and development of our Parish House and campus. This, following the Feasibility Study conducted early in 2016, has been the second major step toward determining the nature and scope of the renovations the church will be able to undertake. As part of this process, the committee hopes to obtain a number of anchoring gifts that will provide a substantial portion of the necessary funding and inspire broad support for this project across the whole parish. The current plans are unabashedly ambitious, and they will require an equally ambitious generosity. The work we hope to complete will serve the church deep into this century and for many generations, and it will strengthen The Redeemer’s role as an anchoring institution in the community.

At the Annual Meeting in January, John Fry, the chair of the Advisory Committee, noted that anchoring institutions have four primary characteristics:

- they are place-based (not going anywhere);
- they have non-profit status and are self-

- perpetuating, in size, scale, and impact;
- they have a powerful mission infused with social purpose, committed to helping people, especially the less fortunate.
- they have the ability and capacity to build mutually beneficial and sustainable relationships within the community and can be an engine for social good and human progress.

The Redeemer has a long and distinguished history as a leading institution and community—on the mainline, for the city of Philadelphia, and within the diocese. This is easy to perceive in general terms: churches are usually associated with good works. But the nature of The Redeemer as an anchoring institution runs deeper and is more specific than goodwill alone. And our presence in the community is more than our ability to provide space for community groups. The Legacy into Promise campaign is our effort to preserve and advance the full heritage of the church.

Just as a home is not simply a house, and a house is not simply a building, The Redeemer is not just a place, or a set of buildings, or a campus. Churches convey a sense of permanence and stability. Unlike many other structures, they do not simply reflect the present, in whatever style is currently

the trend. Nor are they merely historic. They evoke a sense of the continuity of time, connecting past and future within an account of meaning and promise. No other places do this in the same way or with the same power. And the whole of the campus of The Redeemer accomplishes this: it provides places and structures for commemoration, worship, fellowship, education, and outreach.

As a non-profit institution, The Redeemer is supported by pledges and gifts freely made. We often take this for granted, but we should be aware and proud of what this means. All our buildings and grounds serve as a testament to the care of many individuals for the greater community. Generosity begets generosity, and our campus and all that it supports is a constant reminder of the way that together we create and further the public good.

Friedrich Nietzsche stated that “only human beings can belittle themselves.” All other creatures simply are what they are. The belittlement he saw was the way that we have ceased to think of ourselves as children of God and now, increasingly, think of ourselves as mere animals—soft robots, biologically driven machines—highly developed, but animals nonetheless. The core mission of The Redeemer is to contest this kind of belittlement, offering, instead, a vision of the dignity and uniqueness of every human being. The church exalts. It invites us all to a higher calling — one that has infinite extension. The church’s mission is inspiration.

Paul Holmer’s statement above is succinct, but it notes beautifully how The Redeemer can be an integral anchoring institution. The good we do is not limited to programs we host and events we sponsor. It’s giving all people who happen by some feel for the gravitational pull of what is right, in all the varied interactions we have as persons. The church functions as a public conscience, whether directly engaged with other institutions or through the less formal influence of its members. Our place in the community is prominent: physically and socially and spiritually. It is our opportunity and responsibility to sustain the good we do.



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# WORSHIP

## SUNDAYS

JUNE 4

**THE DAY OF PENTECOST****MUSIC: Choristers & Redeemer Choir***Plenty Good Room* arr. Moses Hogan  
*The Lord Bless You & Keep You* J. Rutter

JUNE 11

**TRINITY SUNDAY****SUMMER SCHEDULE BEGINS  
SERVICES AT 8 & 10AM****MUSIC: Schola & Redeemer Choir**  
*Sanctus*, from *St Cecilia Mass* C. Gounod

### Summer Schedule Begins June 11

8am Holy Eucharist, Rite I

10am Holy Eucharist, Rite II

Lectionary readings available on *The Lectionary Page*  
accessible from [TheRedeemer.org/links](http://TheRedeemer.org/links)**HELP** by volunteering to host a week.It's **EASY** and it's **FUN!**  
Full instructions provided.**You** provide the cookies and/or goodies.  
**We** provide the ice, drinks and the tools.

### STAFF CONTACT INFORMATION

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## A BIT OF A BABY BOOM

### THE VITAL ROLE OF THE NURSERY

BY TORY DUNKLE

You may have noticed that this spring we have been experiencing a bit of a baby boom. As we seek to meet the needs of our growing families and congregation, we must always be mindful of the vital role our church nursery plays in the life of our community.

Tucked away on the second floor of the Parish House, the nursery serves as the foundation for children's programming here at The Redeemer. While Catechesis and Good Shepherd are undoubtedly more visible, the strength of these programs cannot be separated from that of the nursery. It is in the nursery that our youngest members (birth to age 3), are first introduced to the life and rhythm of the church. Regardless of whether or not your family includes a babbling babe or cruising toddler, the nursery's impact reaches far beyond its four walls. It does this in three critical ways:

1. First point of contact. While we may pride ourselves on how well we greet visitors during the Peace or coffee hour, for many of our new and visiting families, their first taste of The Redeemer's warmth begins in the nursery. It is here that our caregivers and I welcome new families and help to answer any questions they may have about our children's programming or The Redeemer in general. The nursery experience can often be a make or break for families. Providing a warm and welcoming nursery environment helps to

encourage visiting families to return and get to know our community a little better.

2. Focused Worship. Any parent can tell you that worshipping alongside a newly mobile or vocal child is not always easy. Rather than being fully focused on the sermon, hymn or prayer, minds are distracted as parents try to contain their bundles of energy. For parents that desire less distraction, the nursery provides them the confidence of knowing their child is in a safe and engaging environment

while they are able to fully participate in worship.

3. Community of Peers. Lastly, the nursery works to cultivate a sense of community between even our youngest members. When children regularly attend the nursery, they begin to create lasting bonds with their peers and caregivers. Through songs, snacks and play, our infants and toddlers come to associate Sunday morning with love, friends and laughter.



Our nursery caregivers, Joan Atkins and Marie Eckert.

## PARISH BUSINESS

### HOW DOES THAT HAPPEN?

BY JAY EINSPANIER

Every once in a while, we are asked by parishioners, "How does that get done?" or "Who does that?" The questions' subjects vary, as do the answers, but often times, the response is parishioners themselves.

Frankly, this parish could not function without the efforts of many, many volunteers. Far beyond the participation in committees and groups, we have parishioners volunteering their time and talent in ways that make The Redeemer a wonderful place to worship. In numerical terms, we enjoy the contribution of between 30,000 and 35,000 hours of volunteered time each year. Imagine what would happen without that generosity.

In the last few weeks, shortly before Memorial Day, Rob Morris spent hours "planting the flag" on the graves of veterans in our churchyard. A brief look will reveal hundreds of flags: simple memorials to those who served our country in the military. We all appreciate the contribution of our veterans and are proud of their dedication.



Rob, as a Marine veteran, has a special devotion to his fellow parishioners, who also served. If you see Rob, you might want to

say a word of thanks for his special service to our Parish and perhaps offer to help with the flags at the next opportunity.

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[www.TheRedeemer.org/voice](http://www.TheRedeemer.org/voice)  
or by contacting Ken Garner.All submissions are subject to editing for  
grammar, content clarity,  
and space limitations.

Trish Bennett, Copy Editor pro bono

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**Deadline for the July issue: June 5, 2017**

# OUTREACH

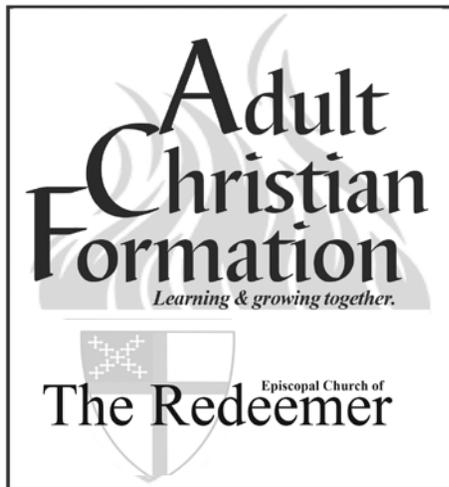
## ADULT FORMATION RECOGNIZE THE GRACE AND LOVE OF GOD

BY DAVID ROMANIK

A few years ago, I went to a conference where one of the keynote speakers was a futurist. Essentially, his purpose was to let us know how the world would look in ten years and how the Episcopal Church might fit into the new paradigm. His big claim to fame was that he had successfully predicted the advent of Google Glass (this was before the public

had determined that Google Glass was basically an overly expensive gimmick), so his presentation was hyped as a glimpse into a crystal ball. The speaker argued that, before long, people's experience of the world would be shaped entirely by technology. He predicted that our devices, instead of merely diverting us from the drudgery of our routines, would become lenses through which we perceived the world. No longer would we have to worry about encountering anything unpleasant, uncomfortable, or unfamiliar: our experience of the world could be carefully curated through our technological lenses. The speaker then offered, "What if the Episcopal Church could be one of these lenses?"

It was at this moment that I looked around at my colleagues, wondering if they were also screaming internally. As far as I was concerned, this futurist had missed the point of the Christian faith on several levels. For one, the idea that the Church could be one of many "lenses" informing our perception of the world is awfully strange. Our faith is meant to shape our *entire* experience of the world. Otherwise, it's not worth very much. This is not to say that there are not other variables that can inform our experience, but rather that we ought to frame what we perceive within the larger context of our faith. Moreover, the Christian faith asks us to experience the world as it really is. The idea of "curating reality" through various lenses is inconsistent with the gospel. We are meant to accept the world on its own terms, fully apprehending its joy, sorrow, pain, and hope. Importantly, however, we are also meant to shift our perspective on the realities of the world, understanding them in relationship to the grace and love of God.



It occurs to me that this has been the guiding principle for our Adult Formation programs over the last academic year. Many of our programs were attempts to shift our perspective on the world. In our Adult Forum series, we examined the divisive issue of politics from a perspective informed by our faith, we considered the ways organizations are provid-

ing hope to people in the Philadelphia area, we read the letters of Paul from new angles, and we adopted a new perspective on what it means to "be the Church." We held a Quiet Day during Lent in which we developed strategies for allowing our faith to shape our approach to the world. In our Lenten Home Study Groups, we read the work of Fleming Rutledge and explored how Christianity is a faith for realists. Through all of these programs, we acknowledged our call to accept the world on its own terms and sought to recognize that the realities of the world are contained within the providence of God.

In many ways, this principle will continue to shape our Adult Formation programs. In addition to a robust and dynamic Adult Forum calendar, we are in the process of planning several new Adult Formation initiatives, including a group dedicated to studying and praying with the *Book of Common Prayer*. Apart from providing an opportunity for spiritual growth, the purpose of this group is to shift our perspective on one of the central features of our identity as Episcopalians. Watch the *Voice*, the *News from The Redeemer*, and [TheRedeemer.org](http://TheRedeemer.org) for information about these programs in the coming year.

Obviously, the futurist who spoke at the conference I attended several years ago overstated his case. We do not yet live in a culture where reality is curated by technology. Nevertheless, we seem to have narrowed our experience of the world. We tend to seek out information that confirms our particular perspective, rather than experiencing the world as it really is. At The Redeemer, our Adult Formation programs, like our worship, are intended to help us lift our hearts above parochialism and partisanship so that we can accept the world on its own terms and recognize the grace and love of God.

## MUSIC & MISSION TRIP PLANNED A PERSPECTIVE ON PURPOSE

BY MICHAEL DIORIO



When our next choir season begins in September so, too, will begin a new campaign for our next Music and Mission Trip. Over the next few editions of *TheVoice*, we will be sharing our itinerary details and goals for the trip, along with photos of our destinations. Over the past eight seasons, we have found that these efforts to serve others through song and meaningful service projects have been essential in retaining and recruiting choir members. "But," one might ask, "aren't these trips really a glorified vacation?" No, we have found, they most certainly are not.

More than simply singing and service projects, the tours we prepare for underscore our sense of community while representing the core identity of our parish, and bring a greater sense of our purpose and commitment to The Redeemer. Invariably, upon returning from a choir tour, the group is strengthened and spiritually fortified by moving personal experiences. These nurture us, and in turn, allow us to share our illuminations with others. Indeed, we feel a *responsibility* to share our ministry with others.

Words from one of our choristers underscores the power of communication through choral singing: "When I was six,

I joined the choir, which is my absolute favorite part of the church community. I feel that with music, I can connect with everyone in the congregation." To this 13-year-old, music offers a bridge: to fellowship, understanding, and prayerfulness. It suggests that the act of making music builds, sustains, and encourages. I suspect that this is what is felt in even the youngest singer, and why they feel music is worth their time.

Gaining an understanding of purpose and reason in formational activities such as choir, encourages lasting benefits. When speech fails us, song can give articulate voice to the elements of faith. When we sing with understanding, we render honesty to the sound, and sing as an ensemble, and fully express the dimensions of our humanity. Thus listeners and singers are nurtured. For all these reasons and more, we sing both for those at The Redeemer and those we encounter around the world.

So, where in the world will we be going to share this beauty? We will travel to Croatia, Slovenia and wind up in Venice, Italy—singing Sunday Mass at St. Mark's Basilica. More details will be forthcoming in the next edition of *Voice of The Redeemer*. Be sure to read it!

## ACOLYTE & VERGER PROMOTION

BY BOB MIKRUT

On June 4, we will celebrate Graduating Senior Recognition at the 9am service. Among those in all the ministries, will be three Vergers. We will be saying "good-bye" to Jared Holeman, Rebecca Susskind, and Cal Williams. When I first arrived at The Redeemer, all three were already Torchbearers in the Acolyte Ministry and moved up through the ranks as Crucifer, Junior Vergers, and then to Verger.

The Clergy, Staff, and I have gone through the roster and feel that the following Acolytes are qualified to move up in ranks for next fall. Hank Aldridge, Quinn Leyland, and Zach Masterman will receive full responsibilities as Verger.

Those moving from Crucifer to Jr. Verger are: Andrew Brose, Anna Cayley, and Cheney Williams

Those moving up from Torchbearer to Crucifer are: Evie Aldridge, Julie Brose, Cyril Leahy, and Ryan Masterman

With so many Torchbearers moving up to Crucifer, we need more boys and girls, ages 10 and up for The Redeemer Acolyte Ministry. Servers are needed for 9am, 11:15am, and holiday services. Commitment involves one Sunday a month.

The function of an Acolyte is to serve the clergy in a way that will help them conduct the worship services smoothly, purposefully, and meaningfully. Part of the beauty of the Episcopal Church is its liturgy.

Recruiting will be held throughout September with training starting in October. Please contact me at [vergerbob@comcast.net](mailto:vergerbob@comcast.net) or the Parish Office, 610-525-2486.



Garden Party Photos  
[www.TheRedeemer.org/photos](http://www.TheRedeemer.org/photos)

photo by Jessica Todd Harper

# FELLOWSHIP

## NEWCOMER PROFILE

PEOPLE MAKING THE REDEEMER THEIR FAITH COMMUNITY

INTERVIEWED BY KEN GARNER



**This month we welcome Julie Wolman and Dan King.**

**How long have you been attending services here?**

We first attended a service in March 2016, as part of our “church shopping” activity that we began last year when we moved to the Philadelphia area.

**Are you life-long Episcopalians?**

We are not life-long Episcopalians, but we did attend the Cathedral of St. Paul in Erie before our most recent move.

**What is your previous church experience?**

Julie was raised in a secular home; but she attended church regularly with her neighbor and best friend’s family at Tenth Presbyterian Church in Philadelphia. As an adult, she became a member of the Unitarian Universalist Church, then the United Church of Christ, and—finally—the Episcopal Church.

Dan’s background is even more circuitous. He was raised in an Assembly of God home. In high school he joined the Methodist Church; in college converted to Roman Catholicism. Later, Dan belonged to United Church of Christ congregations and—as a first “retirement activity”—attended Andover Theological School, a UCC seminary to prepare for the Christian ministry; after two years of seminary he instead returned to work in his secular career.

**How did you find The Redeemer?**

Our “church shopping” was pretty systematic. We had decided that we wanted to look at Episcopal congregations and so we first explored parishes through the Internet. We looked first for churches that appeared to have a vibrant and active congregational life, then we tried to assess whether the commu-

nity’s social perspective matched ours and if the liturgy was both aesthetically satisfying and intellectually stimulating. So, like all of the other churches we visited, the website was our first source of information and our basis for the decision to make a visit.

**What inspired you to attend?**

The Redeemer . . . what a special place. We felt welcomed from the time we first came through the door. Then, the music . . . it inspires! The preaching is so very well done, it speaks to our intellect as well as to our spirit. A special place . . . rare, in fact: we always leave The Redeemer both stirred and challenged to be better Christians.

**What would you want to tell others about The Redeemer to encourage them to come and explore our parish?**

We do tell others about The Redeemer. We tell them that we’re sure they’ll discover what we discovered: a welcoming, vibrant, aesthetically inspiring, intellectually challenging, and meaningful congregation.

**Tell us a bit about yourself outside of The Redeemer—your job, your family, your hobbies.**

We were married five years ago during a church service at Old South Church in Boston. (Some of our fellow congregants said it was the most welcome “sermon” they’d had at Old South!) Between us we have four children. Julie’s two daughters live in Boston—one is a mental health counselor, the other is completing her senior year at Harvard as a mechanical engineering major. Dan’s younger son is a carpenter, living in Cleveland; his older son is a professor of Italian at Trinity College in Hartford.

We moved to Philadelphia last year when Julie took the Presidency of Widener University. The complexities of that job combined with leadership responsibilities regionally and nationally keep her busy about 14 hours a day . . . not a lot of time left for hobbies, but an occasional dinner at a fine restaurant is a real treat. Prior to her appointment at Widener, Julie served as president at Edinboro University; before she was a vice president at Boston’s Wheelock College, and a dean and faculty member at Rhode Island College. Dan is a mostly-retired former university faculty member and administrator. He now serves as President/CEO of the American Association of University Administrators; and he teaches occasionally for both Widener University and Gwynedd Mercy University. Our current “family” includes three other dependents—Leila, a nine-year old cocker spaniel; and two, two-year old Saint Bernards (Oliver and Mallory). Keeping up with them sometimes feels like full-time work, but many days Dan wants to add a fourth to fill out a canine quartet.

## RECENT OUTREACH PROJECTS

### Episcopal Community Services

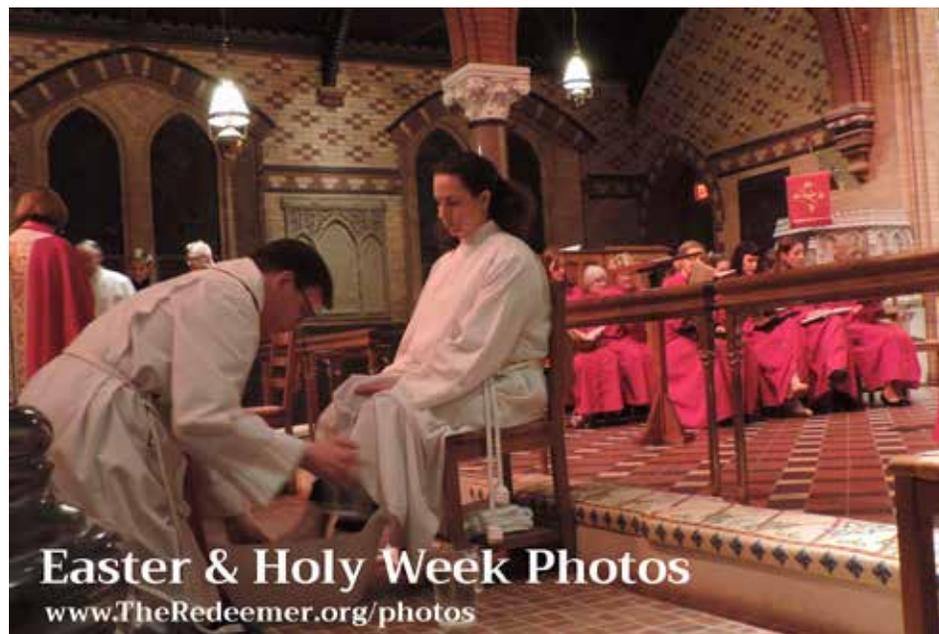
Cleaning Supplies  
Led by Marlies Lissack

Parishioners filled three baskets with cleaning supplies plus cash for one additional basket. Through this effort, ECS was able to provide four women with supplies for their new homes.

### St. James School

Sports Equipment  
Led by Elizabeth Vandiver

St. James was thrilled to have their wish list filled. They were incredibly grateful and appreciative to The Redeemer.



## SINGING THROUGH HOLY WEEK

### A PERSPECTIVE FROM THE CHOIR

BY TRISH BENNETT

Pontius Pilate cast a longer shadow than he could ever have foreseen. Some 2,000 years after the Fifth Prefect of the Roman province of Judea (A.D. 26 – 36), uttered his famous query, “What is truth?” we’re still looking for the answer.

Seldom, however, is there ever “THE” answer. Most often, “truth” emerges from a mish-mash of small observations, and vague certainties. Journalists know truth can be elusive, hence our credo, “If your mama says she loves you, check it out.”

Come Holy Week, Redeemer choir members also know that the truth of Easter emerges in myriad, often unlooked-for ways.

First, there is the prosaic truth of our binders. They hold our music for Holy Week: reams of it. Sometimes they also hold anthems from last year’s Garden Party concert and the 2012 Christmas Vespers service. Singers are dedicated, but to the despair of Michael Diorio, not always tidily organized.

There is also the truth of warped time. In the midst of Lent, we begin Easter rehearsals. At one moment we rehearse Jesus’ plaintive cries in Pablo Casals’ “O Vos Omnes” (“O ye people passing . . . are my sorrows of nothing to you?”); in the next, we sing triumphant Hallelujahs in that chorus from Handel’s “Messiah,” and from

Beethoven’s “Mount of Olives.” Time seems at once to expand and contract.

And there is the truth of duality: of being both worship leaders and worshippers. How do we do that? At the same time? Few of us, I think, can sing Bach’s “Herzliebster Jesu,” (“Ah, holy Jesus, how has thou offended, that man to judge thee, hath in hate pretended?”) and not sense the pangs of Christ’s death. Yet we know it must be the music that takes precedence, and the best rendering of it, not our particular feelings.

A Holy Week reality is a consciousness of ceremony, lived as few other times in our lives, or generally in the 21<sup>st</sup> Century world we inhabit.

We deliberately process in silence; enact rituals pregnant with meaning, such as Maundy Thursday’s footwashing. We watch ourselves and our fellow parishioners partake in these familiar rites, yet fresh, year after year, and are conscious of a marvelous continuum of which we are a part: that had its origins long before our birth and will continue long after our departures.

In ritual, word and music, then, the choirs, from 7 to 70 +-year-olds, journey together, and with our Redeemer family, through the small truths of Holy Week to reach, re-echo and rejoice in the best answer to Pilate’s question: The Truth is that the Lord is risen; He is risen indeed.

