

A Voice in the Wilderness

Newsletter of the Church of St. John in the Wilderness
Copake Falls, New York
March 2011

Lent 2011

Thoughts from the Wilderness

I asked last year in this space if Lent had become quaint. After discussing the pros and cons of Lent, my answer was no, Lent has not become quaint. It remains relevant “as a time to focus on our faith, and on prayer and other Christian disciplines -- in anticipation of Holy Week where we commemorate in a special way Jesus' life, death, and resurrection -- that is, his love for us.” Now here we are celebrating Lent again. I could put the word celebrate in quotation marks as we normally think of Lent as a somber season of asceticism. Someone recently remarked to me they thought it was strange that the word celebrate was used to describe the commemoration of the serious holy day of Passover. But Jews are also said to “celebrate” the most serious High Holy Day, Yom Kippur or the Day of Atonement. My point is that Passover, the Day of Atonement, and Lent – though serious – are appropriately “celebrated.” Fasting and penitence rightly remain a part of Lenten tradition (and of the Day of Atonement), but their meaning, their point is to make room in our hearts and minds for God, and God is the source of all joy.

So, joy is a key point – obviously of Easter and Christmas; less obviously of Lent—but no less true. What are some ways we can make more room in our hearts and minds for our joy giving God this

Lent? Prayer and fasting remain prime ways of opening us to God. This is generosity toward God. Other ways of being generous so as to make room for God include giving of our time in service to others (countless possibilities here), giving of our money and material possessions to good causes (countless

possibilities here also – the most important being helping those in most need – e.g., the poor, those in war zones, the sick, and those in prison). Each of us individually can choose or ask God to show us, how to be generous – to God in prayer and to others in need.

We can also make more room in our hearts for God by generously working for justice in the world. That is, not only giving to individuals or groups in need, but trying to change the unjust structures and practices of powerful groups – e.g., corrupt governments and polluting, exploitative corporations—whose practices are major causes of poverty, disease and war. As I've said in the past, we can promote justice reducing poverty by advocating for a living wage for all. We can help promote environmental justice (governments especially can do this) by regulating and penalizing those who would pollute. We can counter the causes of war by being peaceful and nonviolent in our relationships-- at home, at work, at school, and at church. And if we have influence in government, we can promote peace in government and by government. These are examples.



Giving to those in need and working for justice can be Lenten (or year-round) disciplines that not only help others but change us as God fills us and transforms us increasingly into his likeness, as we keep our focus on God and on helping others. And we can trust God to love us and heal us on this path as he gives us the wisdom and balance to love and care for ourselves as well, without feeling overworked, guilty or burdened. Thus we will enjoy life, in spite of seasons of suffering, as we overcome evil with good, God's joy being our strength.

An excellent opportunity to carve out some space for God this Lent is coming to our Ecumenical Lenten Series on Wednesdays of Lent beginning March 16 and running through April 13. St. John the Wilderness hosts on Wednesday, March 30th. Each will begin at 6:30 p.m. with a Soup and Bread Supper followed by a Lenten scriptural series entitled Wondrous Encounters. Details are posted in the narthex (lobby of the church).

Another opportunity for joyful Lenten discipline is to come to our Tuesday night Lectionary Study where we look at and discuss the upcoming Sunday's scriptures. This can include a variety of things, like looking at relevant art or poetry. One more fine opportunity this Lent is our Contemplative Prayer/Divine Reading Group. Here we engage in a meditative approach to Scripture and prayer. This group is low-key and low stress yet filled with depth and many insights.

Remember then, Lenten disciplines are not only opportunities to honor God or help others; of their nature they make more room in our hearts and minds for God, who is the source of all joy.

In peace,
John

The Kids Corner

We are starting preparations for some upcoming events. One activity coming up will be the annual Community Easter Egg Hunt. This year it will take place on Saturday, April 23. It starts around 11 am with a Pizza Party followed by the actual egg hunt. Each year the number of participants grows in size which is an inspiring thing to see. We are known as conducting a "kinder & gentler" egg hunt because we set up a special area just for the toddlers and little ones. It's also an interesting event because it takes place in our historic cemetery among the stones and split rail fence. Nobody seems to mind. Posters will be up and around in a short time giving more specific details. I would love to encourage folks to volunteer in helping us prepare for the event. We need help stuffing the plastic Easter eggs — usually done the



Saturday before the event. We also could use help putting the eggs out the day of the event and then helping at food & prize time. Please see me if you are able to help.

Another very new activity starting up will be The First Saturday Art Club. This will be starting the first Saturday in April (the 2nd) and it is open to the children in our community. To start, we will meet the first Saturday of April, May and June. The plan is to meet at Burke Hall from 10 am to noon. The first project scheduled will be to build a blue bird house from scratch. Since the blue bird is the State Bird, it seems only appropriate! I'm hoping this program will help introduce the local population of children to St. John in the Wilderness. It will be a place where the community children can exercise their creative talent. I'm hoping to have visiting instructors to teach their specialty — jewelry making, painting, photography,

costume design etc. There will be a poster going out soon with the details.

The Sunday School at St. John welcomes all children every Sunday through to the month of June. We are using and enjoying the new curriculum "Weaving God's Promises." In the weeks ahead we will be reading the parables of Jesus and learning about the season of Lent in our church. We will be making bread dough and shaping them into soft

pretzels that resemble crossed arms praying. You might get to sample them at one of the upcoming coffee hours. In our lesson on Lent, it explains that "Lent comes from the Latin *lencten*, which refers to the lengthening of days of springtime. Just as the days grow longer and the flowers begin to grow, so we are called to grow in spirit and in truth during this season."

Peace & Blessings, Wendy Langlois

A Portrait of Bob Callahan

What do you think of when you think of Bob Callahan? I think of someone who has fun in life, someone who sees what is needed and then makes sure it gets done. This kind of positive action runs the gamut of helping get some of our members to church and then home, to taking on the handsome design and renovation of the narthex, to creatively thinking of ways to raise funds for the church.

Bob was born in New York City; his parents were James Allen Callahan and Evelyn Celina Stuart Callahan. He grew up in the neighborhood of Washington Heights and his family attended Holy Trinity in Manhattan. The Rev. John Moody was a part time priest at Holy Trinity then (Fr. Moody is now a retired priest with a home in Hillsdale and is a member of St. John's). The family subsequently moved to Brewster in 1968 where Bob attended Brewster High. After graduation, he attended Westchester Community College, the University of Arkansas and Western Connecticut State College. Beginning in 1979 and for more than 30 years, he worked as a draftsman for a small company that built high tech test chambers all over



the U.S. Bob said that was a great way to "see a lot of the world."

Bob is interested in history and finds the beginnings of his family in Copake Falls of special interest as it relates to the family's many connections to the story of St. John's and the story of Copake Falls. His great grandmother, Nana Hunter, and her husband, were the first in the family to come up to Copake Falls in the 30's. They were summer visitors to Copake Falls attending the camp sponsored by the Church of Heavenly Rest, an Episcopal church in Manhattan. Eventually, Bob's Mom came up to the camp with Edie (Hunter) Frogatt, Florrie Dwyer came up with Honey (Hunter) Flynn in the mid-late 30's. This church camp subsequently became the Greenwich House Camp; the cabins are now part of the Taconic State Park, located across from the superintendent's home and near the Copake Iron Works site. Bob's great grand parents had 10 children; one of their children, Isabel Allen married Michael Callahan, (Bob's grandparents); their son James was Bob's father. Florrie Dwyer was Mom Evelyn's sister.

There are further connections in this family tree to our church. Another of the 10 children of Bob's great grandmother Nana Hunter, was Catherine Hunter who married John Massarella; parents of

Susan Mollo. Another child was Edith Hunter (Edie) who married Frank Froggatt; their daughter is Jane Holdridge. Daughter Honey Hunter married Arthur Flynn. Arthur's son is Bob Flynn who married Karen; Gavin and Kyle are their sons.

Bob's father James bought property in Copake Falls in 1954 and in 1959 asked Jane Peck's father (Fred Clark) to build a house on North Mountain Road where Bob now lives. Bob's father worked at Keatons Store during the summers of 1938/39. Keatons was located on Route 344, across from the home of Dale and Louise Peterson. So, you see, there are lots of connections with his family and the community of Copake Falls and St. John's.

Bob currently serves on the Church's vestry. In his first year on the vestry he focused on maintaining our church property and lending his hands and energy to church events of all kinds. Bob likes to collect depression glass and to make pen and ink drawings. All of this is done with lots of skill and humility laced with a sharp sense of humor. Another way to put this is to think of Bob as loving kindness in action with a New York edge!

Lucy Eldridge

The Collect

Keep us, Oh God, from pettiness;
Let us be large in thought, in word, in deed.
Let us be done with faultfinding and leave off
self-seeking.
May we put away all pretenses and meet each other
face to face
Without self-pity and without prejudice.
May we never be hasty in judgment and always
generous.
Let us take time for all things;
Make us grow calm, serene, gentle.
Teach us to put into action our better impulses,
Straightforward and unafraid.
Grant that we may realize it is the little things that
create differences,
That in the big things of life we are at one.
And may we strive to touch and know the great,
Common human heart of us all.
And, Oh Lord God, let us forget not to be kind.

ECW Report

ECW's first meeting of 2011 was held on March 1st.

Dorothy Baker will again chair the United Thank Offering. The Spring Ingathering will start on April 5th, the next meeting of ECW, and end April 15th.

Betsy Garrett was thanked for raising \$135.00 to benefit ECW with her Bakeless Sale.

Babs Croteau, President



Beyond Copake Falls: The View from Dublin

Although its effects may not be obvious in Copake Falls, the February, 2011, meeting of the Anglican primates in Dublin was one of the most encouraging events in the recent history of the Anglican Communion. There were two reasons for this, and they are related. First, the Dublin gathering was much smaller than recent meetings: Fourteen of 38 primates stayed home, some for stated reasons of health or prior commitments but about half to protest the presence of our Presiding Bishop, Katharine Jefferts Schori, and our Church's recent steps toward full inclusion of gay and lesbian people. Second, the Dublin meeting was much more civil than, for example, Dromantine, 2005, and Dar es Salaam, 2007, both of which featured bitter arguments over homosexuality and yielded harsh, albeit toothless, resolutions against our Church and the Anglican Church of Canada. Undistracted by preoccupation with sexual issues, the primates spent much of their time in Dublin discussing two very important issues: the nature of the Anglican Communion and the role(s) of primates within it.

Interviewed by Episcopal News Service on her return from Ireland, Bishop Katharine said, "It's been a wonderful meeting, filled with grace, challenging conversations, but a clear sense that everyone is working together." "The first priority," she told ENS, "has been to build a working community of primates, to build relationships." "Conversations can be difficult with anyone," she continued. "If we're not willing to continue in conversation, there's not much opportunity for healing or reconciling."

Archbishop Fred Hiltz, primate of the Anglican Church of Canada, was also upbeat about the Dublin meeting, which he described as "absolutely, critically, important." Like Bp. Katharine, he regrets that so many primates stayed home, but he is critical of those who did so as a matter of principle. Like the Archbishop of

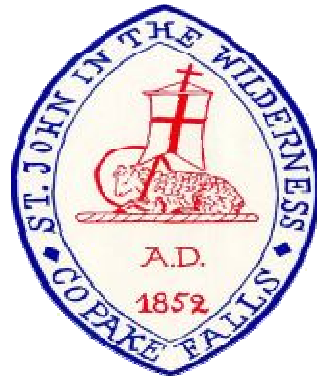
Canterbury, he sees attendance at Primates Meetings as an obligation. "It's not just about my own personal choice," he told a reporter for *The Anglican Journal*. "When you go...you don't represent yourself or your own conscience alone, you go representing your province. To say, 'I won't go' in some sense is to deny the voice and perspective of your own church that you represent."

The extent of primatial responsibility and authority, has been an issue for the Anglican Communion since the first Lambeth Conference (1867). The February meeting brought that issue into sharper focus. Abp. Hiltz observes that primates differ in the ways they represent their provinces. Most of those at the Dublin meeting believe that "we don't speak on our behalf. We speak on behalf of the churches that we represent and...we don't speak until we've consulted with the bishops or the synods and councils of our churches." By

contrast, ++Hiltz said, some primates "really speak for themselves and they don't consult [with] or speak for their bishops or their provinces. That's not only creating some difficulties within the Communion," he explained, "but it's also, to be honest, creating tension within their own provinces."

Perhaps without intending to do so, ++Fred Hiltz has described very clearly a fracture that runs through the Anglican Communion. On one side stand provinces and individual dioceses, most of them in the Global South, in which bishops rule and the clergy and laity have little say and less power. On the other side are provinces and dioceses, most of them western, where power flows upward from the laity and clergy. It should be no surprise that the "top down" provinces crave a detailed and enforceable Anglican covenant, and they want the primates to enforce it. By contrast, the "bottom up" provinces, ours included, view such a covenant as simply a way for the "top downs" to put brakes on them.

The Dublin Primates Meeting shows us that even if the present fracture in the Communion becomes permanent, Anglicans will continue to work and pray together, diocese to diocese and province to province. They may even function better without



Defense of Marriage

Things seem pretty solid here at home, the week after the Justice Department announced that it would no longer defend the constitutionality of Defense of Marriage Act cases. So it seems that our straight marriage has survived the unspecified threats gay marriage poses to it. I still don't get what these threats are, exactly, nor do I understand how it is that an institution said to be the bedrock of everything civilization holds dear can at the same time be so utterly fragile as to stand in need of a vigorous defense. Now it seems that the whole thing may be on its way to the footnotes of American constitutional history without my ever having figured it out. Not even the Republicans, for whom this issue seemed so central not that long ago, seem to want to fight about it any more, except for Mike Huckabee. Of course, he's a pastor, so what do you expect?

But wait a minute -- I'm a pastor. This reminds me of what has irked me about DOMA ever since it appeared, what's been so irksome about the whole moral conversation among us, and it's this: people think there's only one kind of Christian. People think there's only one kind of religious moral vision. People outside faith communities imagine a conservative social consensus within them that isn't there, and people within them often think there should be one, even though there isn't. The old inside joke about Jews -- two Jews, three opinions -- is true of all faith communities. We share a certain moral and cultural inheritance, and our spiritual assignment is to puzzle over it. Often we agree among ourselves about its meaning and application in the world, and sometimes



we don't. That's the way assemblies of human beings are, and faith communities are nothing if not human.

Still, many faith communities -- most of them -- do claim a monopoly on truth. They want to proclaim it and then they don't want anybody messing with it. The last sentences of the Christian scriptures contain this warning to anyone who might be toying with the idea of adding something to Holy Writ: I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book. -- Revelation 22:18

Our reverence for our ancient texts trips us up. We imagine the truth of scripture to be of the journalistic sort, the who-what-when-where-how kind of truth, the it-either-happened-or-it-didn't kind of truth, which many among us have come to believe is the only kind of truth there is. But it is not so. There are many truths -- the truth of story, the truth of archetype, the truth of poetry, the truth of group aspiration. None of those fit easily into who-what-when-where-how. And the world's holy scriptures contain them all.

Because we have so beggared our notion of what truth is, we can easily find ourselves imagining religious truth to reside only in our past, as the words on the page record it. There it is, in black and white, we say. Just do what it says. And so we reach back across several linguistic groups and several cultural groups, through the filters of redactors and translators too numerous to count, and struggle to don first-century clothing we can no longer wear. Or we project ourselves backwards through time -- Well, they must have been just like us, we think. Our own local version of The Family, as we know it today, must be and always have been the timeless rock of humanity. In order to believe this, we must not only

ignore the varieties of contemporary family arrangements but also significant portions of the very scriptures we tell ourselves we are protecting -- our polygamous patriarchs, their concubines and the children they begot upon them. We must ignore the custom of the Levirate, by which you had to take your sister-in-law as your wife if your brother died. We must read the story of David and his beloved Jonathan selectively, resolutely ignoring the sexual aspect of their deep friendship. And we must ignore some very interesting women of the Hebrew scriptures -- Tamar the wronged daughter-in-law who turned the tables on those who wronged her. Rahab the brave and crafty prostitute, who used her profession to save her people. Ruth, who secured her future by seducing a wealthy farmer. Old Testament women who thought outside the box, remembered fondly in the New -- each of them listed by Matthew the evangelist as part of Jesus' family tree.

The nuclear family, so often imagined to be the norm in America, is not the only family of the scriptures. It is not even the majority family of the scriptures. In fact, it is not even the only American family: American families have had many configurations in the short history of our Republic. The family has always changed. Yes, it has always been a basic building block of society, but it has

changed shape throughout history. Human history is shaped by living people, as well as by the testament of dead ones. It is a conversation between the living and the dead. And the history of any community is shaped by forces outside it, as well as by those within.

So, not with a bang but a whimper, the Defense of Marriage Act fades from the headlines. Don't Ask, Don't Tell has ended, too, with hardly any truculence to mark its departure. Maybe we are turning a page. Maybe we are beginning to save our energy for something more worthy of it than the culture wars about sex and marriage we have fought so long and with such zest. Maybe. Because there are, indeed, threats to the health of families everywhere, but they are not other kinds of families. Shocked by an economic downturn, sickened by the sacrifice of young lives in ill-considered wars, sobered by a new consciousness of societal and environmental limits, perhaps we can begin to see an urgency in finding ways through all of these, instead. Perhaps we already do see it.

Barbara Crafton

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St John in the Wilderness

Church and Community events

March through June 2011

		Holidays/non-church events	St John events	Comments
Mar 12	Sat			
Mar 13	Sun			
Mar 19	Sat			
Mar 20	Sun			
Mar 26	Sat			
Mar 27	Sun			
Apr 2	Sat			
Apr 3	Sun			
Apr 9	Sat			
Apr 10	Sun		Winds in the Wilderness	
Apr 16	Sat			
Apr 17	Sun	Palm Sunday		
Apr 22	Fri	Good Friday		
Apr 23	Sat		Easter egg hunt	
Apr 24	Sun	Easter		
Apr 30	Sat			
May 1	Sun			
May 7	Sat			
May 8	Sun	Mother's Day		
May 14	Sat			
May 15	Sun			
May 21	Sat			
May 22	Sun			
May 28	Sat	CF Lobster Bake	KOA bake sale	
May 29	Sun			
May 30	Mon	Memorial Day		
Jun 4	Sat			
Jun 5	Sun			
Jun 11	Sat		Community Bike & Hike Day	tag sale/bake sale
Jun 12	Sun			
Jun 18	Sat			
Jun 19	Sun	Father's Day		
Jun 25	Sat			
Jun 26	Sun			

Lay Ministry schedule

March – May 2011

Date		Altar	Ushers	Lector	Prayer	LEM
3/13	8 AM	L. Eldridge / J. VanHoesen	H.Croteau			H. Koeppel
	10 AM		Jean Peck S. Mollo	M. Kay	L. Eldridge	P. Anderson
3/20	8 AM	E. Freeston				H. Koeppel
	10 AM		J. & D. Baker	E. Freeston	K. Kay	M. Dodd
3/27	8 AM	J. Knox	H.Croteau			H. Koeppel
	10 AM		S. Mollo R. Dodd	L. Eldridge	D. Peterson	Jean Peck
4/3	8 AM	W. Langlois				H. Koeppel
	10 AM		J. & D. Baker	M. Zelle	M. Kay	P. Royal
4/10	8 AM	M. Zelle	H.Croteau			H. Koeppel
	10 AM		Jean Peck R. Dodd	L. Eldridge	E. Freeston	M. Dodd
4/17 Palm Sunday	8 AM	L. Eldridge / J. VanHoesen				H. Koeppel
	10 AM		S. Mollo L. Eldridge	D. Baker	P. Royal	Jean Peck
4/24 Easter	8 AM	E. Freeston	H.Croteau			H. Koeppel
	10 AM		C. Fox L. Eldridge	K. Kay	Jean Peck	P. Anderson
5/1	8 AM	J. Knox				H. Koeppel
	10 AM		J. & D. Baker	R. Dodd	M. Kay	Jean Peck
5/8	8 AM	W. Langlois	H.Croteau			H. Koeppel
	10 AM		Jean Peck S. Mollo	M. Kay	L. Eldridge	M. Dodd
5/15	8 AM	M. Zelle				H. Koeppel
	10 AM		J. & D. Baker	E. Freeston	K. Kay	P. Anderson
5/22	8 AM	L. Eldridge / J. VanHoesen	H.Croteau			H. Koeppel
	10 AM		S. Mollo R. Dodd	L. Eldridge	D. Peterson	Jean Peck
5/29	8 AM	E. Freeston	H.Croteau			H. Koeppel
	10 AM		C. Fox L. Eldridge	K. Kay	Jean Peck	P. Anderson

* Once the lay minister schedule is published it is your responsibility to find a substitute if you are unable to serve

** Please contact Jane Peck (329-2734, jcp@fairpoint.net) if you are going to be away before the next Voice submission date, May 1st.

The next issue of the Voice will be distributed on May 15. Submissions are due by May 1 and may be sent by email (petersonlouise@gmail.com) or by postal mail (Dale & Louise Peterson, PO Box 162, Copake Falls NY 12517).

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Newsletter of
the Church of St. John
in the Wilderness
(Episcopal)
Copake Falls, NY

The Rev. John Thompson, Rector
Wendy Langlois, Sr. Warden
Elen Freeston, Jr. Warden

Eucharists
Sunday, 8:00 AM (spoken)
Sunday, 10:00 AM (choral)

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