

Summer, 2019

The Chronicle

The magazine of St. Andrew's Episcopal Church, Yardley, PA



ST. ANDREW'S EPISCOPAL CHURCH

Founded 1835

47 West Afton Avenue

Yardley, PA 19067

Tel: 215.493.2636; Fax: 215.493.3092

E-mail: church@standrews-yardley.org

Website: www.standrews-yardley.org

The Rt. Rev. Daniel G. P. Gutierrez,
Bishop of Pennsylvania

Parish Staff

The Rev. Hilary Greer, Rector
John Boccanfuso, Parish Administrator
TITAR Commercial, Cleaning Service
Bob Ebert, Sexton

Office of the Rector

Accounting Warden

Gerry Yarnall 215-295-1589

Rector's Warden

Kathy Royal 215-493-4413

The Vestry

Laura Evans 267-797-5290

Alex Villasante 267-797-5498

Sara Peralta 267-872-9264

Bill Vallier 267-392-5088

Denise Frederickson 215-321-0308

Lisa O'Donnell 215-295-6162

Carolyn Lyday 215-968-7856

Beryl Moore 215-736-3608

Jay Johnston 215-493-7852

Gary Sloan 202-904-6841

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FOR YOUR CALENDAR

June

- 20: Vestry meeting, 7:30pm, RCR
- 25: Prayer Shawl Ministry, 1:00pm, RCR
- 25: Trenton Area Soup Kitchen, 2:50pm

July

- 3: Trenton Area Soup Kitchen, 2:50pm
- 4: Independence Day: Parish Office closed
- 8: Gift of Years, 1:30pm, RCR
- 9: Property Committee, 7:00pm, RCR
- 9: Cantus Novus concert, 7:00pm, C
- 20: Aid for Friends, 8:00am, PH
- 21: Finance Committee, 11:30am, RCR
- 21: Holding Space, 4:00pm, C
- 22: Gift of Years, 1:30pm, RCR
- 23: Prayer Shawl Ministry, 1:00pm, RCR
- 23: Trenton Area Soup Kitchen, 2:50pm

August

- 7: Trenton Area Soup Kitchen, 2:50pm
- 13: Property Committee, 7:00pm, RCR
- 18: Finance Committee, 11:30am, RCR
- 18: Holding Space, 4:00pm, C
- 27: Prayer Shawl Ministry, 1:00pm, RCR
- 27: Trenton Area Soup Kitchen, 2:50pm

Note: Lectio Divina continues through the summer, Wednesdays, 10:30am, RCR; No Aid for Friends cook-in in August; Dates of Vestry meetings in July and August to be decided.

Photo credits in this edition: Episcopal News Service, Ann Martz, Beth Yarnall, Gail Lowden, Robin Prestage.

On the cover: Top: St. Andrew's supporters at launch party for Alex Villasante's new book The Grief Keeper at Barnes & Noble's store. Bottom: Alex signing books with her father Armando Villasante (left) and daughter Rowan and friends Paige and Tessa Johnson (right).

IN BRIEF

Come Out and Play

There's a hunger among parishioners for more opportunities to have fun together and to be together outside Sunday services.

A small group of fun-lovers is putting together a schedule of events. All ideas are welcome.

Contact **Bob Anderson** at anderbobsox@gmail.com if you've got some. Here's what's ahead:

July or August: Denise Frederickson is organizing a group to go see *Jesus* at the Sight and Sound Theater in Lancaster. Denise can get discounted tickets. If you are interested, contact Denise at denise@talking-style.com

July or August: How about going Tubing on the Delaware River? If you are interested in leading a group and picking a date, contact Bob Anderson.

August 16-31: **John Boccanfuso**, our super-efficient Parish Administrator is producing *Church and State*, a comedy for the Langhorne Players, Contact: www.langhorneplayers.org/2019-ticket-sales/churchstate. Bob Anderson will organize a group to go, preceded by a pre-show picnic in Tyler Park. Contact Bob if you're interested.

October 22-November 3: The hit musical *Come From Away* will be playing at the Kimmel Center. It tells what happened when 38 planes were grounded in the small

town of Gander, Newfoundland after the 9/11 attacks. https://en.wikipedia.org/wiki/Come_from_Away. Contact Bob Anderson if interested.

December: Our very own **Gary Sloan** will be producing the radio version of *It's A Wonderful Life* at St. Andrew's. Come get your wings!

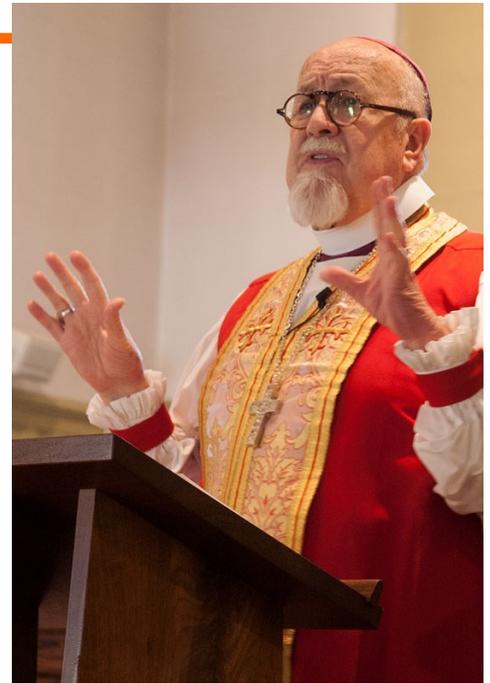
Bob Anderson, Gary Sloan, Sabrina Profitt, Sandy Shulan, Julie Snarski, Denise Frederickson.

Building Interfaith Friendships

Zubaida Foundation will be hosting a Mosque Open House on Sunday, June 23 from 2-5pm at 855 Big Oak Road, Yardley. Join us to learn more about Islam, get questions answered, and build lasting relationships with our Muslim neighbors.

POWER Bucks assembly

The next POWR Bucks County monthly meeting is Thursday, June 27 at 6:30pm at Kol Emet, 1360 Oxford Valley Rd, Morrisville. This meeting is with the new Team on Racism, Islamophobia & Anti-Semitism. It will be a discussion on next steps with the team to make social and racial justice real in our community.



Bishop Rodney R. Michel preaching during his Visitation to St. Andrew's on June 16.

Thank you, St. Andrew's

During my year-long recovery from back problems, our parish family friends have been more than generous with their support in so many ways. You phoned, e-mailed and visited me at home, brought meals, the Eucharistic feast, cheerful conversations and assisted with getting the patient (and the caregiver) safely out of the house to medical appointments. These acts were appreciated as true expressions of our faith and as a parish family of which **Laura-Jean** and I feel blessed to be part.

Robin Prestage

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OUTREACH & JUSTICE

Victory is Inevitable

If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? Dear children, let us not love with words or speech but with actions and in truth.

1 John 3:17

when we come together in faith we are powerful. When we serve the hungry and the sick and the homeless we can have no doubt that we have God on our side. Just as only God can stop a new dawn from breaking, nothing can stop us from completing the work we have set out to do. We are going to the Promised Land! The end of poverty lies ahead!

THOSE who do the work of outreach and justice at St. Andrew's are fools. We are fools in the classical, Shakespearean sense: we are utterly aware of the hopelessness of our actions and yet we still act. Consider this: In 2009, at the end of the Great Recession, the poverty rate in the U.S. was around 14%. So now, after 10 years of virtually uninterrupted economic expansion, we should expect the poverty rate to be lower, and it is! It's now just above 12%. If sustained macroeconomic expansion can't do more than to make a tiny dent in poverty, what makes the parishioners of St. Andrew's believe that we can?

WELL, in truth, there is no reason for us to believe that we can, but since we are fools, we will try. Not only will we try, even though we are fully cognizant of how futile our actions are, we will succeed! And the reason we will succeed in bringing economic justice to our community and to the world is because God wants us to succeed. Small though we are as individuals,

THERE is something I need to get out of the way: my time serving as Chair of Outreach and Justice Group is winding down. After this summer, **Doug Riblet** has graciously offered to serve as Chair for the Group for a second go-round. I have had the incredible privilege of being Outreach and Justice Chair for a little over four years. But over the last year, I have simply had too many distractions and let too many things slip. God willing, it is my sincere hope that I will have the opportunity to take up the position again someday when my life is less busy. Let the bourgeois be forewarned, I will continue to serve as a member of St. Andrew's Outreach and Justice Group. After this summer, free of organizational duties, I'll be able to do more to get my boots muddy. St. Andrew's, thank you for being such a warm and caring community. I love you all.

Eric D. Laird
Chair (outgoing), Outreach and Justice Group

Upcoming Outreach and Justice Programs

Back to school backpacks: There are 22 transitional apartments throughout Bucks County. Last year St. Andrew's supplied well-stocked backpacks to each of the children living in them. We will do this again starting in July. Keep an eye out for the poster and announcements in Sunday's *Little Chronicle*.

Apartment Partners Donation Drive: New families are moving in to Robert Morris Apartments all the time, and our help is needed to make sure they have the necessary items to start their new lives. At the completion of Back-to-school, look for the poster with the needed items that will be collected for the Apartment Kit for the next family recovering from homelessness.

Gun Violence Advocacy Weekend: Soooo... this program is not quite official yet. But this has a lot of momentum and O&J Group is quite sure it will happen. Expect more information as we approach Fall.

FROM THE RECTOR

The questions of our technicolor life together

WHAT will we do about our buildings? How much can we afford to spend fixing them up, or simply heating and maintaining them? How much can we afford NOT to spend? How do we serve our community better – what more can we do? Are we on target with our budget for the year, or are we falling short? How do we get more young families and kids attending church? How do we get more people in the choir? How do we get to know each other better?

These are some of the questions that often arise in forums, conversations, and meetings. Reasonable questions, good questions — and often, also anxious questions. We love St. Andrew's and we want it to be all that it is meant to be. And as good Americans, we believe that is a matter of hard work and smarts, the right combination of strategy and elbow grease to get us "more" – more people, more money, more outreach – so that we can be and do more. While these questions have their place in our life together, as a Christian community, we are also called to the counter-cultural witness that a life rooted in God is so much more than black-and-white good thinking and hard work. A life rooted in God is technicolor.

As we read during our past Easter season in the Book of Acts, in this full-colored world, willing hearts are made new in surprising ways. In Paul, the one who persecuted the earliest Christians was transformed into one of our greatest apostles. The Spirit sent the likes of Peter and Paul to places and people they had been taught were beyond the reach of God, far beyond where they would have imagined themselves ever going. And every time, they found God alive there. By modern standards, their plans were ill-conceived. Paul has a dream about Macedonia and wakes up to run off with the clothes on his back. Who does that? Most of us spend more time planning weekend getaways. And every time, the transformative power of God is guiding, leading, and making new. Every time, the Spirit breaks down barriers of language, geography, culture, and class in an ever-widening movement of God's embrace. The earliest Christians had no church



buildings and no strategic plans. They did, however, have a lot of meetings. They were on fire with the Spirit, and needed to listen deeply to each other and to God to know what it meant to LIVE that way. Even Jesus' earliest disciples needed to hear the voice of God in each other. Acts is full of accounts of the council of the apostles. And Acts records that not every meeting went well – some got heated, some were marked by disagreement and discord – and underneath it all, was a willingness to follow the Spirit wherever it led. It took the whole community to grapple with what that really meant.

Building authentic community and deepening our walk with God have been key themes in our life at St. Andrew's this past year. From learning how to communicate across differences with **Bill Kondrath** last October, to our forum series that kicked off in January to lead us through several months of practicing the concrete skills of listening and cultivating authentic relationships. Together, we have grappled with what it really means to live as people of God in the world. Christianity is foremost a communal faith – one we live out together. It has been a delight to live out our Christian vocation together this past year.

In the year ahead, we will be deepening our capacity for contemplative listening to include listening for where God is calling St. Andrew's to be transformed. Where is God seeking to enliven us? As inheritors of this church that has stood since 1890, how are we called to steward the life and legacy of this community for another 50 or 100 years? What does our community – and our world – need from us? What do we most have to give? How do we cultivate the willing and open hearts to follow wherever God leads – even when it's scary? How do we cultivate the attentive and listening hearts that figure out how to LIVE as people on fire with the spirit? These are the questions of our technicolor life together. Other questions certainly have their place, and they will be asked. And together – listening for the leading of the spirit – we will live our way into God's answers.

In peace

Hilary

VESTRY NOTES

Rector's Warden's Report

THE Vestry has addressed a long list of issues central to the life of the parish during its meetings in March, April and May. The list includes the spring stewardship campaign, the Mutual Ministry team's effort to develop better communication and deeper community within the parish, improving our financial management, the search for a new music director, the scheduling of a traditional Mutual Ministry review between the Rector and a committee of the Vestry, and, of course, management of and improvements to our buildings.

The spring stewardship campaign began on April 28 with a brunch in the Parish House, and continued until a final celebratory gathering on June 9.

In the course of the Vestry discussions about the campaign, our Accounting Warden, **Gerry Yarnall**, has pointed out that recent months' parishioner donations have been relatively low, so it is important that pledging and resulting donations be improved. The goal is to increase pledges in this campaign by five percent overall.

The members of the stewardship committee are **Hilary Greer, Helen Bosley, Bobbie Kulp, Marilyn Slivka, Porter Hibbitts, Gary Sloan, and Doug Riblet**.

The Mutual Ministry team, headed by **Cindy Shaw** and **Jonathan Smith**, scheduled and supervised small group conversations focused on parish communications and community-building after the 10:15 service on April 7, and asked the entire parish to respond to a questionnaire based on the results of the group conversations. The team will be providing a summary of the conclusions from the conversations and survey answers in the near future.

The Vestry has established an Audit Committee comprising **Ron Slivka, Helen Bosley, Mike Drobac, Joe Royal, and Bill Vallier**, to make improvements to the parish's financial procedures and record keeping, and the Vestry has received two reports from the Committee describing its progress, which is still ongoing, and which includes efforts by the Committee to improve the organization of important church records.

Hilary has formed a search committee to identify our next music director which includes **Hilary Greer, Betsy & Beryl Moore, Marilyn & Ron Slivka, Allyson & Joseph Youngblood, and Randy Hill**. The Committee has posted the job description and has already had conversations with candidates. The hope and expectation are that our new music director will be contracted before next fall.

The Vestry members on the Mutual Ministry Review Committee are **Kathy Royal, Kathleen Johnson, Gerry Yarnall, and Doug Riblet**. At the Vestry's May 7 meeting, **Bud Holland**, who will be facilitating the conversations between Hilary and the Committee, provided a summary of the Mutual Ministry Review process, which is intended to be a conversation focused on what has gone well and what can be improved in the working together of the Rector and the Vestry.

The Vestry's attention to property matters has been centered on the exterior and interior of St. Andrew's House (SAH), which is awaiting considerable exterior work before exterior painting can be done. At its March 5 meeting, the Vestry approved spending up to \$31,500.00 to make certain evident repairs to the exterior of the building and thereafter paint the exterior. At its April 5 meeting, discovery of additional exterior defects to SAH led to Vestry approval to spend an additional \$10,500.00 on additional required work to the exterior of SAH and \$1,920.00 to improve the condition of the gutters on the building, whose deficiencies had caused damage to the exterior siding.

At its meeting on May 7, the Vestry approved spending an additional \$10,640.00 for exterior work on SAH, subject to potential additional expense, and \$5,800.00 to replace the roof on the front porch. During its April and May meetings, the Vestry also addressed making improvements to the second and third floor apartment in SAH with the goal being to significantly improve the rental value of the apartment. Hilary has obtained advice from a local realtor that with cosmetic improvements and the installation of convenient laundry facilities, the

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WELCOME CORNER

Rector's Warden's Report

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apartment could rent for as much as \$2,400.00 a month, but that without the improvements the value is no more than \$1,500.00.

At its April meeting, the Vestry approved spending up to \$15,000.00 for painting, repairs to the plaster, drywall, bannister of the apartment, and the installation of new flooring in the kitchen. At its May meeting, the Vestry deferred decision whether to install laundry facilities in the apartment, which is presently without them. The budgeted cost for installing a washer and dryer is dependent on location of the installation, with installation in the closet of the first floor sun room estimated to be \$5,250.00 to \$6,250.00, on the second floor at the kitchen, \$10,200.00 to \$11,200.00, and in closet space on the third floor, \$14,990.00 to \$15,990.00.

The Vestry gave Gerry Yarnall the authority to determine the source of the funds to pay the described work and Vestry-approved exterior and interior improvements, including the proceeds from the 2014 Being Church Capital Campaign, which Gerry reported has a current balance of \$139,725.67.

During its last three meetings, the Vestry also approved the names of nominees for the four Vestry positions which will become vacant in June, the parochial report describing the size and financial condition of the parish to the Diocese, retaining Leck's Exerminating to inspect and remediate the parish buildings on an annual basis, and to pay CertaPro Painters and DeFrehn Roofing an additional \$805.00 to conduct further inspections of the SAH exterior to determine whether additional repairs were required to protect the building from deterioration.

My sincere apologies if I have omitted any names.

Doug Riblet
Rector's Warden

ON Sunday, May 5, the St. Andrews Welcoming Team served a brunch to celebrate and welcome several folks who have been attending St Andrews in the recent months including **Lorna Stuart, the Andrew Pappas family, Eric Sanders**, and several members of the St. Andrews community.

It was a wonderful time to get to know the new comers and for them to get to know some of us. One person, **Casey Pappas**, said, "St. Andrews feels like I have come home."



The Welcoming Team plans another gathering in the fall.

The name tags are here... and thank you to all of you who have worked with us, so that all of us can get to know each other's names, and to know one another more easily, and become a stronger community. We are looking for people who would like to support the greeter ministry by actually greeting folks when they arrive, and especially provide name tags to visitors. We are looking for one greeter for each service. to serve in the capacity once a month — eight greeters in all. We already have two members who want to participate in this ministry. If you are interested in becoming a part of the greeter ministry please contact **Ann Martz** by text at 609-475-5939 or email at annlmartz46@gmail.com.

Ann Martz and Kathy Royal

Reasons Why Everybody Should Wear a Nametag at Church

Few people know everybody in the church; Leaders need help with names; Nametags invite conversation; Knowing names makes fellowship more personal; Nametags save embarrassment; Nametags are an inexpensive way to promote outward focus; Guests feel less conspicuous; Saying to someone, "Please let us know your name" also says we want to know you"; A "nametag" ministry provides opportunities for service; We risk little by trying this approach. We're simply asking people to wear a nametag to promote fellowship and welcome guests.

ADVOCACY

Gun violence in America: When will enough be enough? Episcopal bishops, interfaith leaders, media weigh in

AT an outdoor morning worship/rally at the Episcopal Church General Convention in Austin, Texas, last summer, a large crowd was addressed by **Philip Schentrop**, the father of 17 year-old **Carmen**, who was murdered in the Parkland, FL school shooting on Valentine’s Day.

“He was passionate, eloquent and courageous,” remembered retired Bishop of Newark **Mark Beckwith**. “He openly shared his vulnerability. He said that many people tried to comfort him, his wife and two remaining children, by saying that the tragedy was ‘God’s will’.

“A groan went up from the thousand people who were paying rapt attention to him. Philip said he learned to develop a response to the well-meaning, but tone-deaf comforters: ‘I think it is God’s will that there be less gun violence,’ he said.”

Beckwith recalled this experience in a blog post earlier this year as a follow up to his public television series *A Matter of Faith* in which he discussed major topics of the day through a faith perspective with an Imam and a Rabbi.

UNDER the subtitle *God, Guns and the Great American Dilemma*, he wrote: “So much of the polarized conversation about guns and the passion of gun rights lobbyists smacks of idolatry to me. The second commandment – ‘you shall not make for yourself an idol’ – is several thousand years older than the second amendment. And to my mind is much more compelling and should have more abiding influence.”

As a member of Bishops United Against Gun Violence, Beckwith was one of eight Episcopal bishops who spent a day in Washington, DC, in February talking with Congressional lawmakers and urging their support for two new gun safety measures.



Retired Bishop of Newark Mark Beckwith, center, with members of the Episcopal Church group lobbying Congressional lawmakers in Washington, DC, in February.

These bills subsequently passed the House and now await Senate debate and approval. [Bishops United is a network of about 80 Episcopal bishops formed in the wake of the shooting massacre at Sandy Hook Elementary School, Newtown, CT in 2012.]

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Beckwith said the bishops met with a self-identified conservative member of the House who was supporting both bills. “He was both surprised and distressed at the vicious pushback he was getting. ‘For them,’ he told us, ‘having guns is a religion’.”

Imam Wahy-ud Deen Shareef, of Irvington, NJ, added in the blog post that it was time to examine this “culturally created” dilemma with violence and wake-up the conscience of the American people from this “dream of historical innocent gun ownership” to the harsh realities of a tradition of gun violence.

The National Rifle Association had become “purveyors of this false form of worship” promoting weapons as the idols that promise peace, safety and security.

“The dilemma of how we manage this “right to own and bear arms” with the need to protect ourselves from dangerous minds imbalanced and diseased by racial, religious, cultural, and political bigotry calls upon people of conscience to examine what we must

do to save ourselves and our families from this fire of hatred,” he said.

Rabbi Matthew D. Gewirtz, of Short Hills, NJ, wrote: “I have cried tears over useless deaths due to gun violence. I have poured out my heart in petition to the Divine for God’s children, we human beings, to come to our senses as it relates to gun safety. The unfathomable has become common place.

“My spiritual nausea has become my default existential state because of how often and seamlessly the blood pours onto our soil and makes our communal ground infertile.

“And, all we do as a society is argue. We disagree as though our lives depend on it, while people in the meantime, actually die. We create false dichotomies of good and bad; righteous and evil; while nothing communally or legislatively gets done and our collective diminishes.

“And, of course the salt in our wound of this tragedy [the mosque shootings in New Zealand] is that of

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The marathon race against personal weapons of mass destruction

ALONG with you I am chagrined, saddened, angered, and frustrated about the shootings around our country. My heart is broken for all the victims and their families. I wish I could say that I can see a way forward in stopping it from happening again. But I cannot. I can however say some things that might contribute to the birth of that day.

Realizing that the way forward will be a life journey for us some next steps along the way might be the following: a) declare as illegal the possession of automatic weapons that fire at the rapidity of these military-style weapons; b) institute background checks to try to prevent the purchase of guns by those persons who should not be trusted to have them; c) debunk the often quoted theory of the Second Amendment giving the right to bear arms and thereby giving the right to bear these kinds of automatic weapons (we have come a long way in developing weapons of mass destruction since the Second Amendment was written); d) challenging the belief that these automatic weapons will somehow save us from a government run amuck (seriously, these weapons however lethal could not hold a candle to the strongest military in the history of the world); and e) not taking our eyes off the reality that these instances of mass killings do create a condition known as the repetition (contagion) of psycho-pathology which leads others to do the same. Saving lives of all persons needs to be paramount.

Having restrictions on certain kinds of weapons is not an infringement on citizens who want to hunt, use weapons to skeet shooting, or have a gun to protect one's family. However, what has run amuck is the proliferation of weapons of mass destruction and our fears around doing something about it. We can face into our fears and do something about it! The conversations and work need to continue. This is not a sprint but a marathon race.

Bud Holland via Facebook

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bigotry and hatred. Sure, anyone who is willing to massacre this many people with such abandon is emotionally unbalanced. But, let's be willing to acknowledge the continuous killing in the name of hate.

"I appreciate the outpouring to the Muslim community worldwide, but why do we seem to only come together when we bury our dead, as opposed to building more fortified bridges in our times of joy and celebration? Some of us do, but most of us, even those of us who reach out

in interfaith dialogue, don't spend time knowing one another. We stay in our silos and presume the narrative of others. "Please, let us love our neighbors as ourselves...because if we don't, I fear there won't be any neighbors left to love. My heart bleeds along with every Muslim who mourns."

AND yet, as Rabbi Gewirtz said, nothing gets done.

We have become deer-in-the-headlights immobilized in a perpetual loop of shootings, followed by outrage, followed by mourning while offering thoughts and prayers while being reluctant to "politicize" tragedy. . . and the rest is silence until the next shooting which on average will occur on the next day or the day after that.

Confronted by the incessant nightly news of violence around the corner and around the world (along with what seems to be increasing violence in television drama series) have we become insensitive to what is happening?

The Brady Bill, enacted in 1994, is the only federal

legislation to specifically address gun violence prevention. The data gathered by the Brady Campaign indicates that the Brady Bill has prevented the sale of three million guns to people who should never have them. It's impossible to know how many lives have been saved.

THE statistics and frequency of gun deaths are simply staggering. According to **Nicholas Kristof** writing in *The New York Times* in May: "Since 1970,

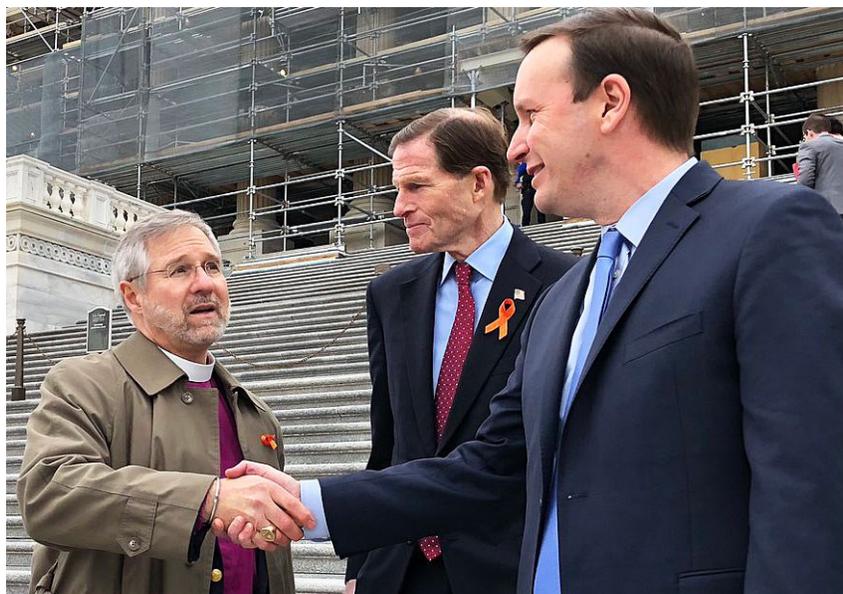
1.45million Americans have died from guns (suicides, murders and accidents). That's more than the 1.4million Americans estimated to have died in all the wars in American history going back to the American Revolution.

"This should also make us cringe: In a typical year, more American children ages four and younger die from firearms (110 in 2016) than police officers do in the line of duty (65 in 2016). Every day in 2017, the last year

for which we have figures, an average of 107 people died in America from guns."

Citing a public health approach to gun safety, Kristof said: "Gun enthusiasts often protest: Cars kill about as many people as guns and we don't ban them. No, we don't ban cars but we work hard to regulate them — and limit access to them — so as to reduce the death toll they cause. This has been spectacularly successful reducing the death rate per 100 million miles driven by 95 percent since 1921."

Clyde Haberman, writing in the same newspaper in April, said that the Gun Violence Archive defines a



Connecticut Bishop Ian Douglas meets Connecticut Senators Richard Blumenthal and Chris Murphy at the Capitol building.

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mass shooting as one with four or more casualties. “Through April 10 the archive has recorded 80 incidents in the US this year, with at least 103 people killed and 284 wounded. Last year’s numbers were 340 mass shootings – an average of nearly one a day – with at least 373 deaths and 1,374 wounded.” He said *The Washington Post* calculated that in schools alone in the 20 years since the Columbine school shooting more than 223,000 children have been exposed to gun violence during classroom hours.

ALL violent deaths are to be mourned, but somehow the savage and senseless deaths of children in school is beyond grief. This slaughter of the most innocent and most vulnerable in our society is a shame on all of us because of a lack of any meaningful action in response. Whatever alibis our state and federal legislators come up with to sustain their dithering, we, the people, do not have such excuses. And remember, *they* are chosen by *us* to represent *us*.

It was recently reported that 1,200 children and teens died from gunshot wounds in the 12 months following the school shootings in Parkland, FL, last year. On average, that’s 100 each month, more than two dozen each week.

These numbers are horrific but they only tell part of the story. Every single death affects the lives of many others: parents, other family members, friends, colleagues, schoolmates and all who witness these atrocities. Survivors are at high risk of developing mental health issues such as depression, even suicide, months and years afterwards.

Stephen Marche, in *The Guardian* online in February, reported: “There are 57 times as many school shootings in the US as there are in the rest of the industrialized world combined. The reason for the difference is simple. When other countries faced

mass shootings their systems of government had the ability to take measures in response. The US doesn’t.”

New Zealand is a case in point. In March, six days after a gunman killed 50 people at prayers in two mosques in the city of Christchurch, the country’s prime minister announced plans to change the nation’s gun policy. The legislation was passed by parliament and signed into law within a month. Australia, Germany and the UK are among other countries that have acted swiftly and, it turns out, effectively following mass shootings. In May, Switzerland announced new stricter measures on top of its already well-regulated gun control laws. These countries, it should be noted, do not have the two seemingly inviolable hurdles faced by US advocates for gun safety: the Second Amendment and the National Rifle Association.

In the 20 years since the Columbine school shooting more than 223,000 children have been exposed to gun violence during classroom hours.

—*Washington Post*

“IS there a more enigmatic and oddly phrased passage in the Constitution,” *The New York Times* editorial board asked in January, “than the Second Amendment?”

“*A well-regulated militia – there’s no consensus on what this meant 200 years ago, much less now – being necessary to the security of a free state – were the framers talking about*

collective defense or self-defense? – the right of the people to keep and bear arms – bear arms like a soldier? – shall not be infringed.”

Unfortunately, gun ownership is far short of “well-regulated”. It is estimated that there are nearly 400million guns in the US and Americans buy 12billion rounds of ammunition a year. It’s pretty much impossible to estimate how much ammunition is in private hands.

THERE was a time, not too long ago, when the NRA

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Love My Enemies? Surely You Jest

SURELY not. In the Sermon on the Mount, Jesus commanded us to love our enemies. He then practiced what he preached in the deadliest of situations — he broke bread with Judas at his last supper and forgave his executioners from the very cross itself.

Okay, fine. But surely Jesus just meant one's personal enemies, not one's political antagonists? Again, surely not. After all, the Romans crucifying him were his political foes.

Yeah, right. But surely that goody-goody stuff doesn't apply to our country's current political brouhaha? Can't Republicans justifiably hate Democrats and vice-versa? Again and again, surely not, though this time I can't cite biblical chapter and verse. What I can cite is a very fine book by **Arthur Brooks** — *Loving Your Enemies: How Decent People Can Save America from the Culture of Contempt*.

In a sense, Brooks and I might be considered enemies — he has just stepped down from directing the American Enterprise Institute, a leading think tank for promoting free market capitalism, and is as philosophically conservative as I am liberal. But in two much more important senses, we are meant to be friends. One, Brooks is an entertaining writer and thoroughly likable nerd; I would love to live next door to him. Two, we agree we need each other. Our democracy thrives best when we debate competing policy views rather than trash an opponent's character or impugn her motives. Brooks writes:

"We need Republicans and Democrats to argue fiercely over the best ways to combat poverty, reduce dependency, and give more Americans the opportunity to achieve the happiness of earned success.

"We need conservatives and liberals to fight vigorously over the best ways to protect our national security while also preserving our individual liberties. We need the left and the right to debate energetically the best ways to improve

education so that the next generation has the tools to pursue and achieve the American Dream."

Okay, Pollyanna, I'll give it the good old college try, but how on earth can I give up the contempt I secretly enjoy and feel my enemies so richly deserve? Brooks asked his friend the **Dalai Lama** that very question. The response? "Practice warm-heartedness."

That's the response Jesus gives too; it's a truth that, if enacted, may set our souls and our politics free.

How to practice warm-heartedness? "Go find someone with whom you disagree; listen thoughtfully; and treat him with respect and love. The rest will flow naturally from there."

So let's get down to hard cases: how about the gun debate? Brooks writes:

"The truth is that both sides of the gun debate want fundamentally good American things. One side wants to protect what it sees as a fundamental freedom and the right to self-defense. The other side is seeking the most effective way to protect children — and they believe that gun control is effective.

"Neither side is morally bankrupt; they just disagree. When either side uses those values to attack the other side, they neutralize the moral content of their argument and alienate potential allies."

I hope that people of good faith, but different experiences and views, would agree that the present incidence of mass shootings is far too high and that sharing our stories and ideas might lead to some practical steps to curb that rate incrementally.

Suppose we practiced warm-heartedness with those on the other "side" of the divide? Suppose we broke bread together; listened thoughtfully to each other's stories, fears, and hopes; and treated each other with respect and love? Would the rest naturally flow from there?

Maybe. But maybe is better than the "surely not" that will continue to rule our roost if we keep honking each other off.

Contempt has failed. In the words of **William Penn**, "Let us see what love can do."

Bob Anderson

(Continued from page 11)

was dedicated to helping its members, especially younger ones, learn how to handle and use guns safely and responsibly and even supported some limited gun safety measures. But not now. The well-funded and well-organized omnipotent lobby group hogs the narrative of gun safety through its financial heft in Congress and in statehouses, keeping a firm grip on any attempts, however trivial, to tighten gun laws or make guns safer.

In the light of the mass carnage that continues unrelentingly as a part of our daily lives, in schools, places of worship, workplaces, cinemas, theaters, nightclubs, bars and open air concert arenas, as well as on street corners and in troubled homes, what can we do to bring some sense out of this senseless destruction of human lives?

We can urge our representatives to support the expansion of background checks on all gun sales and reinstate the ban on assault rifles that was allowed to expire in 2004. It is estimated that more than 20 percent of guns are acquired without any background checks.

The paperwork and vetting required to adopt a rescue dog may be more onerous than those necessary to buy a high-powered assault rifle.

IN his *NYTimes* article, Kristof made more suggestions: “Safe storage of guns – in gun safes or with trigger locks – prevents children and others accessing firearms. Voluntary gun buybacks would reduce the pool of firearms out there.

“We should also invest in ‘smart gun’ technology that requires a code or fingerprint to fire. We need more ‘red flag’ laws that make it more difficult for people to obtain guns when they present a threat to

themselves or others. And tell me, why do we bar people on the terrorist watch list from boarding planes while still allowing them to purchase guns?”

The core of the problem is that there are too many guns, especially too many weapons which should be available, if at all, only to the military or law enforcement, in the hands of too many people who should never be allowed to acquire them.

Those bills expanding background checks which passed the House at the time of the Bishops’ lobbying efforts in February are now sitting, languishing in the Senate. There is widespread public support for them, according to opinion polls.

The core of the problem is that there are too many guns, especially too many weapons which should be available, if at all, only to the military or law enforcement, in the hands of too many people who should never be allowed to acquire them.

HOW do we answer the question posed at the head of this article? When is enough gun violence going to be considered enough before meaningful action is taken at state and federal levels? Is enough ever going to be enough? What is our level of tolerance for this “great American dilemma”: the slaughter of the innocents in the name of the dubious personal liberty of owning firepower?

We need to talk. We need to establish a conversation among ourselves and with our interfaith neighbors and those groups who are already active in the trenches

on this issue, such as the Peace Center in Langhorne, POWER Bucks and Everytown for Gun Safety. Let’s advocate for gun safety just as we do for families in need, for children’s nutritional programs, the homeless and political prisoners around the world. Let us start a dialogue on when and how we can move forward, perhaps at a Sunday morning parish forum or at another meeting place, day or time. If you would like to be part of this discussion please let me know: robinprestage@verizon.net.

Robin Prestage

Sickness & Healing: White Supremacy and Faith-based Organizing

I WAS raised in a close-knit community in rural Vermont, and my family was particularly close with one other family. **Phoebe** and **Ellie** were like my sisters, **Susan** and **Rob** were my second parents — I spent about half my time at their house. When I was 17, my best friend’s dad — **Rob Gunther-Mohr** — was diagnosed with Leukemia. Suddenly we were spending weekends driving two hours to the hospital. We were waiting for his latest numbers, to know if the (first, second and third) bone marrow transplant had taken, and responding to the latest side-effect of the chemotherapy.

I was so fearful during that time. I was scared of losing Rob, and of seeing him, my best friend, and extended family suffering like this. Rob was an extremely special person—full of life, humor and ideas. He was a reader, teacher, goofball, a beautiful wood-worker, and an amazing dad. I couldn’t imagine the world without him. This was such a painful time, but there was also healing.

There’s no other time when I’ve seen myself and my loved ones grow so much — open up, express our appreciation for one another, find humor in darkness. We realized all the ways we could depend on each other. During this time I saw Rob learn how to accept and give love in a new and holy way.

IN my work with POWER, an interfaith racial and economic justice organization fighting for a world where Beloved Community is real — I have found

myself coming back to this time. Something feels familiar. As I have had my eyes opened to the realities of racial and economic oppression in our country, it feels more and more like our country is sick.

Everywhere you turn, there are symptoms. CEOs are making millions while their workers are legally paid as low as \$7.25 an hour, and \$2.83 for tipped workers. Our country’s 25 richest individuals own the same amount of wealth as 56 percent of the US population, or 178 million people.

Black wealth in the United States is seven percent that of white wealth.

Pennsylvania school districts with significant numbers of children of color receive on average \$2,100 per student less than their fair share, and schools are struggling to provide the basic necessities to our children. The Bensalem School District is underfunded by \$6.8 million year, and Philly schools are being denied more than \$340 million every year.



Lena Glickman, Health Care Community Organizer with POWER Philadelphia, spoke to the parish during Sunday morning services earlier this spring. This article is an excerpt of her address.

THE US is home to five percent of the world’s population, and 25 percent of the world’s prison population. Black Pennsylvanians are 8.9 times more likely, and Latinos 3.3 times more likely, to be incarcerated than white Pennsylvanians. These are just a few statistics that point toward the lived reality of a deeply unfair system that is holding people down. We can look at these, and the many other unjust realities in our country, as if they are isolated

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problems. When someone is sick, we rarely see the sickness itself. When Rob was sick, we were more often seeing the impact of the chemo, the latest drug or infections from his lowered immune system. But underlying it all was cancer. There is a sickness underlying our country's symptoms; we are sick with white supremacy.

BY white supremacy I mean the treatment of white life as more valuable than the lives of people of color. White supremacy is a hierarchy of human value where whiteness is at the top.

Elizabeth Martínez defines white supremacy as “The historically based, institutionally perpetuated system of exploitation and oppression of continents, nations, and peoples of color by white peoples and nations of the European continent, for the purpose of maintaining and defending a system of wealth, power, and privilege.”

Because our country has been sick since the genocide of indigenous people and enslavement of people of African descent, white supremacy infects our hearts, relationships, institutions and policies without us having to agree to it.

Sometimes I feel the same way about white supremacy that I did about Rob's cancer. It feels like we're in a nightmare, and I just want it to go away. I want to grab my country back, but symptom after symptom keeps coming. Just as it felt unbearable to comprehend losing someone with so much vitality, the loss of life and human potential due to white supremacy is crushing.

THOUGH we lost Rob, there was healing during those years. I see three things that made the healing that happened possible, and I think they have wisdom to offer for our organizing:

1. **Honesty about the sickness:** We had to be real about the situation we were in, and how painful it was. We couldn't deny that he had cancer and that we were hurting. In this country white people will go to great lengths to pretend racism isn't happening. We need our faith communities to be spaces of honesty about the reality of oppression

in our country and how it's hurting all of us. This is the work St Andrews began with your listening session, and that we're doing in POWER's research teams as we learn more about what's creating injustice in our communities and what we plan to do about it.

2. **Seeing one another as family:** Because we never questioned that we belonged together, we always showed up for each other. In POWER you're invited to work for justice with those from different faith communities, to work across our differences in faith, race, age, politics and geography. Through our work together we'll come to truly know that we belong together.
3. **Medicine:** If we hadn't used medicine we would have had very little time with Rob, and we would have lived without hope. If we aren't willing to use the tools of effectively making change, we won't make a dent in white supremacy. This means learning how to build a strategic, winnable campaign that attacks structural racism. At every POWER meeting we'll get trained together on how we can make real change — and then we will take action.

THOUGH we are up against a powerful sickness, one that has been working on each of us and on our country for centuries, I believe healing is possible. I believe we can build a powerful force for moral justice here through POWER.

But it is only possible if you also believe it is worth trying — the work of POWER Bucks only continues if those in faith communities join us. Each of you is invited to help make healing possible here.

Our next POWER Bucks meeting is June 27 at 6:30pm at Kol Emet (1360 Oxford Valley Rd, Morrisville), and there are many ways to join the work before then. If you want to get involved with POWER please don't hesitate to reach out to me or to **Hilary**.

Lena Glickman

E-mail: lglickman@powerphiladelphia.org

Web: powerinterfaith.org

Calendar of Saints: Juneteenth and Julius Lester

JUNE 19 is Juneteenth — the day we celebrate the end of slavery in its final bastion, Texas. The last Confederate army surrendered on June 2, 1865. **General Gordon Granger** was sent to Galveston Island to spread the good news. On June 19, he read General Order No. 3 aloud:

The people of Texas are informed that, in accordance with a proclamation from the Executive of the United States, all slaves are free. This involves an absolute equality of personal rights and rights of property between former masters and slaves, and the connection heretofore existing between them becomes that between employer and hired labor. The freedmen are advised to remain quietly at their present homes and work for wages. They are informed that they will not be allowed to collect at military posts and that they will not be supported in idleness either there or elsewhere.

One can sense in the last two sentences that white masters will remain "more equal" than their formerly enslaved laborers. They surely did, as the early promise of Reconstruction eventually gave way to KKK terrorism. **Frederick Douglass** summed up Reconstruction in these damning words:

But when You turned us loose, you gave us no acres. You turned us loose to the sky, to the storm, to the whirlwind, and, worst of all, you turned us loose to the wrath of our infuriated masters.

In saying good riddance to the American nightmare of slavery, I'd like to pay homage to **Julius Lester**, the author of the 1968 nonfiction children's book *To Be a Slave*. It is an unsparing account told firsthand by the

formerly enslaved persons themselves. Here is one example of the brutalities of slavery:

Massa have a great, long whip, platted out of rawhide, and when one of the slaves fall behind or give out, he hit him with that whip. It take the hide every time he hit a slave. Mother, she give out on the way, 'bout the line of Texas. Her feet got raw and bleeding, and her legs swole plumb out of shape. Then massa, he just take out his gun and shot her, and while she lay dying, he kicks her two, three times, and say 'Damn a nigger who can't stand nothing' You know that man, he wouldn't bury Mother. Just leave her laying where he shot her at.

I would make this book part of every American history curriculum.

RECENTLY, there has been a renewed debate over the case for reparations for the descendants of enslaved persons. **David Brooks**, a conservative columnist, has switched sides and now agrees with **Ta-Nehisi Coates** that monetary reparations are warranted.

I will leave the debate about money aside and say only this: at a minimum, justice demands that the horror of this part of our history be fairly told and fully confessed.

There is no equivalency or ambiguity on this point, no extenuating circumstances, no cause to celebrate the Lost Cause of the Confederacy that fought to preserve this evil foundation of our country's economy. Juneteenth is a day of jubilation. Let Freedom Ring: then, now, and always.

May we also free ourselves some day from the imprisonment of our history.

Bob Anderson

Ghosts of our past are threatening our future

IT is not so much a fear of change that grips our nation: it is the fear of loss. It is this fear that reaches into the heart of reactionary responses, closing the entries into our common life, "us" and "them" thinking, believing that "our" way of life is being threatened, pushing us into nationalistic thinking, pulling us into increasing white privilege, and creating enemies and scapegoats as purveyors of the evil deeds we ourselves are doing.

Racism is rearing its head again in dramatic ways as it is emboldened by lack of political will and visionary leadership.

In this state of being it is always someone else's fault: the Mexicans, the Canadians, the people from Central America, the "other" political party, the EU, former friends and allies, anyone else rather than ourselves.

This headlong dive into a future filled with ghosts of our past is threatening the stability and identity of our democracy and finds us wanting in fundamental values of respecting the dignity of every human being.

Yes, there are some legislative leaders who are speaking out. Also some church and civic leaders as well as those who are working for the disenfranchised.

THE youth of our country are also leading the way in seeking to find a safer environment in which to learn and experience life with diminished threat to life itself.

Yes, the President is at the heart of this plunge in civility but so can we find ourselves when we are too silent for all kinds of reasons. Silence can become complicit in this age of manipulation, lying, or coming to terms with our history as we once yearned for it to unfold.

If we are to birth again a people and nation who will give new meaning and inclusion of ideas not yet our own, there will be some loss. But I hope that loss will be muted compared to the dream that will lift our spirits, bring others to the table, and give new life to our hearts.

LIKE many of you I am deeply saddened and angered by what is happening with children, families, the disenfranchised, the disrespected and disregarded, the

countless numbers of people who are disheartened or scared about their future, the people at great risk of gun violence, and for countless others who yearn to be a part of a broader whole of humanity where regard, respect, and hope might reign.

I do believe however that all is not lost. Perhaps it is stubbornness to see things through or my seeing incredible courage and

hope peering around many corners or being buoyed by you and others who do continue to care, speak out, and work for the common good in your communities.

In any event I am not giving up, but I am going to continue to speak out and try to find a new meeting ground where we can meet, share life's struggles and joys, and welcome the broadest of diversity to come into the circle and help us all change the circle — that circle that encircles us around the planet and also that circle that brings small groups together to build relationships that matter and sustain life.

Yes, to dream the impossible dream, to fight the unbeatable foe and to work with you all and so many others to build, to re-birth a vision, and to relish in the possibilities that are yearning to grace our midst.

Might it be so.

Bud Holland

Silence can become complicit in this age of manipulation, lying, or coming to terms with our history as we once yearned for it to unfold.

Lying Down in Green Pastures and Considering the Lilies

I OFTEN recite the 23rd Psalm when offering pastoral care. As this psalm is slowly said, its reassuring peacefulness becomes true and timeless right then and there.

But one word in this psalm surprises me: *He maketh me to lie down in green pastures*. Say what? Why does our Creator have to "maketh" us to lie down in green pastures? Why don't we just dive right in? Maybe because we're just too self-absorbed to notice the green pastures?

Maybe because lying down in green pastures is number 35 on our to-do list and we never get past number 19?

Maybe because we're too obsessed with getting and doing rather than simply receiving gifts of beauty and blessing?

I plead guilty on all these counts. But God pardons me and keeps trying to get me to lie down, relax, pay attention, and open up.

You likely know the Ten Commandments and may also know the two commandments Jesus gives as a summary: *You shall love the Lord your God with all your heart, and with all your soul, and with all your mind* and *You shall love your neighbor as yourself*.

But do you know this commandment from the Sermon on the Mount (Matthew 6: 28): *Consider the lilies of the field?*

Jesus goes on to tell us that these lilies grow without toiling or spinning and that their natural beauty out-dazzles all of Solomon's fancy apparel. He then bids us — commands us — not to worry about food or clothing or tomorrow or whatever — just seek and enjoy God's Kingdom and righteousness and we'll receive everything we need or desire.

"Consider the lilies" was the only commandment **Emily Dickinson** ever obeyed. Suppose we obeyed that commandment as well. Would our lives change? Perhaps we would know and practice these bedrock truths, often lost in the daily hubbub:

***We would realize that we are not the center of the universe and do not need to uphold it by our lonesome. How liberating!**

***We would begin and end each day with gratitude for what is given and give up grievances arising in between.**

We would rightly answer, with our Muslim brothers and sisters, this question repeatedly asked in the Qu'ran: *Which of your Lord's blessings would you deny?

***We would know, with Rabbi Abraham Joshua Heschel, that: "Just to be is a blessing. Just to live is holy."**

***We would know, with Mother Teresa, that "If you judge people, you have no time to love them"**

***We would know, with St. John of the Cross, that "In the evening of life, we will be judged by love alone."**

***We would know, with the Beatles, that it is often best to "Let It Be".**

And this very summer day, we would accept this invitation from Rabindrinath Tagore, the Bard of Bengal: "Today the summer has come to my window, with its sighs and murmurs; and the bees are plying their minstrelsy at the court of the flowering grove. Now it is time to sit quiet face to face with Thee and to sing dedication of life in this silent and overflowing leisure."

Maybe, it turns out, we actually were "made" — that is created rather than compelled — to lie down in green pastures and to enjoy all the beauty and blessings we are freely given.

In that light, may we lie down in green pastures today, consider the lilies, see every beauty, receive every blessing, and respond gratefully, generously, and lovingly.

Amen.

Bob Anderson

This article first appeared in the Bucks County Courier Times

ART'S GALLERY

A parish family of many talented, fascinating biographies

I LEARNED something important very early in my 50-year newspaper career: Everybody has an interesting story to tell. The verbal portraits hanging in *The Chronicle's* Art's Gallery attest to that.

Virtually all of the parishioners featured have led or are leading interesting lives while also contributing to the various aspects of our "little church on the lake."

For those who may have missed an edition or two over the years, here are some thumbnail sketches of parishioners featured in Art's Gallery.

Laura-Jean Prestage worked with famed actors (Douglas Fairbanks, Jr., Anne Jackson and husband Eli Wallach), singers (Perry Como), composers (Henry Mancini) and others while having a career in the music publishing business in New York and London. In her historic Fallsington home today, she sews award-winning quilts and church vestments.

A man of many talents (and hats) is **Bob Anderson**. He has been a consistent positive presence in the parish and the community for many years. Bob says his hats provide a way of bringing attention to worthy causes through laughter.

Paul Yanushis helped design color cameras that would go into space as part of the NASA shuttle program and was also involved in projects looking at landing astronauts on Mars later in this century.

The late **Don Conover** was one our "greatest generation" parishioners. He had many loves: his wife, **Patti**, his children and grandchildren, history, politics, bullfighting (surprisingly for such a kind man), and travel, to name a few. He crammed a lot into his 85 years before passing away in 2017.

Tom & Bunkie Maddock are living reminders of Bucks County's Revolutionary War history. Both volunteer at the Washington Crossing Historic Park and spend many other hours leading tours and sharing stories with visitors. When dressed in period clothes they bring to life a special period in Bucks County history.

Carol Such has deep roots in Yardley, living in a house her parents built within walking distance of the church. Her mother was a British war bride who

had a keen interest in American history. Carol also served as a cook on a Tall Ship, another story in itself.

If you have ever tapped a keg of beer, you should raise a glass to one of parishioner **Tom Oram's** ancestors. His great-grandfather, Richard Chapman Fleming, received a patent for "Improvements in Vents for Barrels" in 1868. Tom has other historical connections with relatives who fought in the Civil War and with Gen. George Washington in the American Revolution.

Susan Ye Laird grew up in China during the country's "Great Revolution" in the late 1960s. After she emigrated to the U.S., she earned a master's degree in electrical and computer engineering.

Gary Sloan has spent time in prison and loved the experience. As an actor, director and college professor, Gary has donated time to take his acting and teaching experiences into prisons to introduce inmates to the world of theater and "acting for a change." He is an expert on Shakespeare's plays and has written a play on his own about famed actor Edwin Booth.

Name a St. Andrews activity and parishioners **Doug & Carol Sherwood** have probably done it. They have belonged to the Yardley church since 1985 and knew St. Andrews was special from the first time they stepped inside.

Megan Sutker is a woman of many talents, all of which she shares with others. At St Andrews, she uses her life experiences, including as a former pastor, to help work with people in need. She facilitates a bereavement group in Yardley as well as "Holding Space" at St. Andrews.

Sabrina Proffitt is an actress, mother of three young daughters and a former member of the vestry and rector's warden. She started acting in elementary school and later earned a master's degree in acting at Florida State University before launching her career, primarily in local and regional theaters.

Art Mayhew

PASSAGES

Born

Naomi Montana, daughter of **Erika & Kirk Montana**, on October 5, **Gail Lowden's** first great granddaughter. New baby pictured with her mother (Gail's granddaughter Erika) and grandfather **Jim Lowden** (Gail's son).



Baptized

Parker Ding-Wah Tsang (*right*), son of **Sarah & Will Tsang** and grandson of **Gerry & Beth Yarnall**, March 3.

Wade Steven Bressler, son of **Benjamin & Lauren Bressler**, April 21.



Graduated

Jonathan Sutker, son of **Megan & Brad Sutker**, from Neshaminy High School. He is a biology major at Bucks County Community College.

Launched

The Grief Keeper, a Young Adults novel by **Alexandra Villasante** (*right*), at a book release party at Barnes & Noble's Oxford Valley store, June 11. (*more photos on the cover*).



Re-united



David & Catherine Budd, at a Bach Vespers Sunday service at Holy Trinity, New York City.

A mini-St. Andrew's reunion for **Beth & Gerry Yarnall** and **Jim & Angela Grady** with former St. Andrew's members

Awarded

Pulitzer Prize for nonfiction to *Amity and Prosperity: One Family and the Fracturing of America* by **Eliza Griswold**, daughter of retired Presiding Bishop and former Rector at St. Andrew's **Frank Griswold** and his wife **Phoebe**.

Community Impact Award to **Olivia Duffield**, by Elon University, North Carolina. Olivia, daughter of **Jennifer & Stuart Duffield**, was active in community work and advocacy at St Andrew's before going to college. The award was in recognition of her outstanding student leadership role, notably as director of Elon's Habitat for Humanity campus chapter.

Elected

To the Vestry: **Laura Evans** (*not pictured*), **Carolyn Lyday**, **Denise Frederickson** and **Gary Sloan**; **Kathy Royal** is new Rector's Warden.

Diocesan Convention/Deanery representatives: **Henrietta "Hank" Grosz**, **Marcie White**, alternate **John Poole**, at the annual meeting in June.



In Memoriam

Sam Smith
Mikey Yatsko
Kay Bailey
Cheryl Sherrard
Lloyd H. Winter, Jr.

Remembering Cheryl Sherrard and Lloyd Winter

In June our parish family lost two beloved members, **Cheryl Sherrard** and **Lloyd H. Winter, Jr.** Parish members are invited to send their personal remembrances of Cheryl and Lloyd for inclusion in the next edition of *The Chronicle* to **Robin Prestage** (robinprestige@verizon.net) by the deadline of August 20.

