

# KEYNOTES

September 2016



The Quarterly Newsletter of St. Peter's Church, Lithgow

*Have you marked your calendar?*

*The date is  
Saturday, October 1<sup>st</sup> – 5-8 pm for*

## *St. Peter's Promises— An Auction Tradition, Tweaked*

This year St. Peter's is hosting an evening of celebration, live music from local talents, hors d'oeuvres from our own kitchens, and wine from our local vintners. The highlight of the evening is our Auction, offering Promises YOU have made to our community. It's full of surprises, revealing generous, wonderful, and too often hidden talents in our midst.

Our fellow parishioners have made more than twenty-five Promises to bid on, so be ready to come and place your bids. Imagine how much good you can do for our community AND fun you can have while doing it? Maybe you will win a week in Northeast Harbor, Maine at the Pierce's "Popover" Guest House, with bunk room to sleep four and two bedrooms upstairs? Or a cow-milking lesson? Knitting lessons? A private pub evening? Pugliese dinner at the Doyles' home, for four? Computer tutorials at your home? Fly fishing at Tamarack with lunch? Four months of fresh eggs? Or the Shrubsole house in Wellington, Florida this winter, for a week of your choosing? Let the bidding begin!

Three parishioners who have loyally served St. Peter's over the decades, Jessica Tcherepnine, Bindy and Stephen Kaye, are our Honorees. Each reminds us that it is in giving that we receive. Jessica, our unassuming, brilliant British artist, gave us the designs for our magnificent needlepoint kneelers and for years showed us how altar flowers may re-



flect the bounty of our own gardens and fields. She showed

us how to elevate branches, berries and blossoms, setting an unparalleled aesthetic standard for our church.

Bindy and Stephen are St. Peter's closest neighbors and, as such, have been faithful stewards of our land, serving on the Buildings and Grounds committee for many years. Bindy co-chaired our very successful 2010 & 2013 Auctions. Faithful readers and pillars of the parish, we are grateful for their oversight and animation.

Tickets are \$50. Your invitation is in the mail. All proceeds go to Outreach programs. In the past we have helped feed the hungry, shelter the homeless, and educate the needy—in the future we hope to expand and deepen our reach. We look forward to celebrating with you, and thank you all for your Promises!

*Lois Mander & Mila Tewell*

## From the Vicar's Desk



### Transformational Journeys

Dear members of St Peter's:

Pilgrimage is historically about the connection between an outward journey and the inner changes to our realities the experience creates. This can be an

expanded awareness of a new region or people, or a deeper appreciation of history, art, and culture, or even our fellow pilgrims—what unites us or makes us different. There is also the simple joy of returning home: How has the particular adventure changed us and our relationship to God and our neighbors?

From a very young age, I was drawn to the spiritual places associated with human pilgrimage. I have been lucky to have traveled extensively to sacred places all over the world. Many of these places are part of the network of World Heritage Sites, and some are sadly places of deeply wounded memory. Sometimes these transformational journeys help us focus on our own inner healing or on the slow process of community reconciliation where culture, heritage, and faith can be precious shared values.

So come with me on a 35-minute winter inner journey of transformation as we explore past and future transformational journeys to Cuba, Greece and Macedonia, Germany and the 500<sup>th</sup> anniversary of the Protestant Reformation, and Rome and the Holy Land. The virtual trip begins promptly at 8:45 a.m. and ends at 9:20 a.m. in the parish hall on the following Sundays:

**September 25:** CUBA (Cynthia Larsen will be joining me, so please see her article on page 10.)

**October 16:** GREECE and MACEDONIA in the steps of Paul and in search of icons, or windows to heaven

**November 13:** GERMANY and the Protestant Reformation (2017 is the 500<sup>th</sup> anniversary of Luther's religious revolution)

**December 4:** Rome and the Anglican/Roman Catholic dialogue—Classical Recycling!

**December 13:** As we approach Christmas and the birth of Jesus. we will go to the Holy Land. I am calling this journey "World Heritage, Christianity, and shared contested spaces. Is there room at the Inn?"

Looking forward to our pilgrimage this fall and into winter!

Blessings,

Albert

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## A New Co-Editor for Keynotes

*Keynotes* is happy to announce that Lorraine Alexander, former senior editor at *Gourmet* magazine, has agreed to become the new co-editor. In her own words, here is what her new position entails:

Ann LaFarge, former co-editor of *Keynotes*, and I shared a love of language and its many nuances. "Editing" is itself a word full of nuance, so perhaps a few thoughts about that are in order at this moment. Editing in my view is what goes little noticed but "can make all the difference," with editors as the appropriately unsung heroes and heroines. Our job is to make the writer's writing better, when necessary, without leaving messy footprints behind. We want the "voice," when there is one (not all good writing, especially non-fiction has or even should have a voice), to be recognizably the original author's. At the same time we want correct grammar and punctuation to be absolute givens, and the narrative or message to be as clear as possible. Details, such as when quotation marks are preferred over italics, are our private delights; editors with a calling (and education) can have heated or hilarious conversations that go into the night over semicolons or restrictive pronouns. Somewhat embarrassing but true! We never want the reader to struggle, and we never want the author to squirm. The Cut and Paste choices under your computer's Edit in its toolbar are essential editorial, well, tools. There are also nuances having to do with audience: a scholarly article has different standards than a newsletter, or a *New York Times* column, or a fashion blog. Most of all, there is a bond between writer, editor, and audience that is founded on respect, for language and for each other.

Lorraine Alexander

# St. Peter's Christian Education: What, Who, Why, and How?

*Though we have long and quietly provided a high-quality family education program at St. Peter's, it's time for us to make ourselves known more broadly! The following will appear on our website.*

## **What is our purpose?**

Our work with our children and youth is grounded in our mission to be an inclusive community with a desire to connect with God and neighbor. This is especially important given our growing and ever-changing family population.

## **What can you expect from the St. Peter's Sunday School?**

Our weekly classes of religious instruction focus on the idea of personal encounter with the Bible and the dynamic of affirming and connecting with one another, whatever the age, experience, gifts, and abilities of each child. Geared primarily to children ages 3-9 years and using the SPARKS lectionary curriculum, we explore the same readings offered in church each Sunday. Students listen, reflect, draw, discuss, act out, and write about the message of the day. Over time, as we follow the seasons and traditions of the church, children are able to find new meanings in familiar stories as they continue to grow in faith and understanding and connection to our church family.

## **What formation is available for older children and youth?**

As children age out of our traditional Sunday School program, Rev. Cam Hardy teaches a biennial Confirmation class, using the innovative new curriculum *ConfirmNotConform*. This 12- to 15-week process engages students in study, reflection, and advocacy for their faith journey. Topics in the curriculum include church history, spiritual journey, social justice, comprehensive study of the Scriptures and the Book of Common Prayer, and the ministry of the baptized. In addition Rev. Cam offers special monthly seminars for children ages 10 and older, to discuss more deeply the lectionary and other topics.

## **Is there nursery care?**

St. Peter's has a year-round nursery caregiver on staff. Amy Lang has served in this role since 1990.

## **Who are the teachers and leaders of the Education Program?**

Mrs. Marie Scagnelli has been the St. Peter's Director of Religious Education (DRE) since 2006. A veteran educator and program director in the Arlington District primary and elementary schools, Marie brings expertise and joy to her teaching and program vision.

The Rev. Cameron Hardy is the Associate for Christian Education. A member of the St. Peter's clergy staff since 2009, Rev. Cam provides leadership in family ministries in partnership with the DRE, through teaching, preaching, pastoral care, and program oversight. She also serves as chaplain to nearby Millbrook School, an independent college preparatory school.

The Education Committee consists of vestry members, parents, and educators who serve to guide curriculum and programming and as liaisons to the parish, vestry, and broader community. Current members are Andrew Garcia, Rev. Cameron Hardy, Elizabeth Kuit, Victoria Larson, Marie Scagnelli, and Mila Tewell.

## ***HARVEST HOPE 2016***

***St. Peter's Church continues a Thanksgiving tradition of sharing food with neighbors in need.***

St. Peter's parishioners and others will be invited to make donations of food, or money for food, on October 16<sup>th</sup>, 23<sup>rd</sup> and 30<sup>th</sup>. To honor the meaning of Thanksgiving, St. Peter's will bless Harvest Hope offerings during regular church services on those three Sundays. (If you choose to write a check, please make it out to St. Peter's Church and write *Harvest Hope* on the memo line.)

Dutchess County Action Agency will distribute our donations through the Dover Plains Food Pantry. A list of acceptable foods will be available closer to the date.

*Cynthia Larsen*

# Remembering Ann LaFarge

## An Ode To Ann

Ann LaFarge holds a special place in my heart. She was the woman who introduced me to my summer camp, Brown Ledge. I remember the first time Ann and I talked about Brown Ledge. She, Anne Gillis, Barbara Peelor, and my parents were on one of our occasional walks with our dogs when she began reflecting on her times at the summer camp she attended, Brown Ledge. I could tell instantly that she wanted me to go.

Ann began by explaining there were no schedules, and every girl at this camp was free to do whatever they wanted. She told me about the activities such as water skiing, sailing, riding, and theater. Ann felt that Brown Ledge Camp had helped her, and her children after her, blossom into independent young woman.

At first I was put off by the idea because I thought I would miss my friends. Ann was persuasive, however, and eventually I decided to go. It was the best thing I could have done for my happiness and maturity.

The camp not only helped me to grow up, but it helped me recognize who I truly was. I haven't been the same since. Without Ann's guiding hand I would not be the same person I am today.

*Raphaella Pope*



Ann, Perri, and Oscar..

*Ann (left) and friend at Brown Ledge, ca 1948. "Oscar" refers to the theater award (barely visible on her right) she received that summer.*

Ann LaFarge has been a friend since we first met at St. Peter's in the late 1990s. She truly was a friend to everyone, always warm, always inviting, always fun.

I so admired Ann for her literary talents and for her weekly book columns in local newspapers.

But it was only this summer that we were to discover how much she loved her piano. At her memorial service her son Albert told us that, late in her illness, Ann was practicing Mozart's *Andante* from his *Sonata No. 2 in C*, composed when he was seventeen years old. And I was touched to learn that Nancy Vanderlee, our organist, quickly mastered the piece so that she could pay tribute to Ann at that service. Beautiful!

*Joann Schmidt*

Ann Lafarge was always her undaunted self from the time I first knew her, when Giancarlo and I arrived in Millbrook and almost immediately St. Peter's in 2002. There were certain things Ann did (sit in the same pew every Sunday) and others she didn't (join exercise classes). The only time I recall her switching from one to another firmly held position was when she and I went to visit a mutual friend in hospital in Kingston. Ann normally didn't cross the Hudson in a westerly direction as a matter of pure principle, she'd announced. She regularly drove herself to and from the City, as everyone knew, but I never did learn the reason behind the river-crossing prohibition. (Nothing to do with fear of bridges or water or heights, she declared.) Whatever it was, clearly friendship trumped all. The appointed day arrived, and as I drove us into the vast unknown of Ulster County, Ann reiterated her determination never to make such a trip again! (Until, presumably, the next occasion a friend might need a visit in hospital.)

There came a time some years ago when Ann was very eager to begin a dining group. She worked alone at home, as freelance editors do, and a small group of us agreed that spending some dedicated time together instead of just running into each other at church or in Pilates class (minus Ann) or Ma-

rona's, was a great idea. So Anne Gillis, Claire Reid, Sheila Sanders, and Ann and I began meeting for a round of home-cooked dinner. Nothing fancy, as Ann would insist.

All went well, if a little too infrequently, and I especially remember our before-dinner half hour or so sipping wine in Ann's sunroom. Ann was of course adamantly uninterested in food, and the first time we sat at her table she apologized without feeling for her pasta dish—"the only one I make, so don't get your hopes up!"—which was sauced with a luke-warm mix of canned tomatoes, onion, and celery. The celery struck us all, I suspect, as a little odd, but what was important was being together, with plenty of red wine. We eventually cycled through our individual turns at hosting and returned to Ann's—and the very same pasta dish. Speaking only for myself, it really was one of the worst pasta preparations I've ever eaten; no amount of salt and pepper, Ann's only seasonings, or camaraderie was going to transform those chunks of undercooked celery into something more inviting. And yet, this was Ann's heartfelt offering, and we loved her spirit and spunk and personal warmth, and so we loved her pasta too! Sort of. Whenever I find myself chopping celery for a minestrone soup or some other recipe, I of course remember Ann, and wish I could invite her over again.

*Lorraine Alexander*

I can whack a mole who lives in a hole,  
Hit the bell and make it chime,  
Shoot at a horse on a water course,  
Be the first to cross the line.

I don't mean to brag—that's a drag—  
But I always seem to win.  
It sure is fun, but when I'm done,  
That's when the thrills begin.

For what's a fair without the dare  
Of some jaw-dropping ride,  
To be flipped around, or be upside down  
On a death-defying slide?

I start out easy, not too queasy,  
A roll through the Horror Shack,  
There are ghosts and things with demon's  
wings  
And a monster with a scaly back.

But here's the deal, not a one is real!  
It's like having a bad dream,  
But sometimes, it's true, between me and you,  
I have been known to scream.

There's the Tilt-a-Whirl and the Devil's Curl  
And always the Captain's Crunch,  
There's the Circle of Doubt where the floor  
drops out—  
That makes you want to toss your lunch.

Some go so high up in the sky  
You can almost touch the sun,  
And some are fast like a bullet blast  
From out of a hunter's gun.

I hate to say, as we lose the day,  
My mom gets the droopy eyes,  
I don't want to go, but Mom says so,  
And she's the one who drives.

Then I see a ride off to the side—  
One I've never done,  
And it seems to say, DON'T GO AWAY,  
YOU'LL NEVER HAVE MORE FUN!

I say to Mom, "I'm not quite done,  
Could I please do just one more?"  
I'll do anything she wishes, even do the dishes  
And sweep my bedroom floor.

She rolls her eyes, and to my surprise,  
Says, "Okay, just one more,  
But this is it—I need to quit  
And my feet are just too sore."

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*Excerpt from a poem written by Brian Johnston and read at Ann's memorial service by Claire LaFarge, Ann's granddaughter.*

### **Tuffy at the Fair**

I'm Tuffy O'Day and I'm here to say  
I'm going to the fair,  
I'm six years old and I've been told  
I can do everything that's there.

First I eat that gauzy treat  
That comes at the end of a stick,  
Bubble gum is my favorite one  
(Last year it made me sick).

This time, my tummy's fine  
So it's back to the old midway,  
There's lots of dust and the crowds are a bust  
But there's many games to play.

## *A Special Friendship*

An excerpt from the book *A House in the Country*

by Thomas W. Keese

When we landed in Nairobi we were met by Tony Archer and his young assistant, Henry Henley, who was not too much older than me. Henry's father, Tony Henley, was a well-known safari guide whose book "Round the Campfire" can be found in our library.

Tony and Henry were with the firm of Ker & Downey, which in those days was known as Ker, Downey & Shelby.



*Tony Archer*

The latter name was in reference to Harry Shelby who was made famous in the 1960s by the well-known writer, Robert Roarke. Harry was a dashing young safari guide who accompanied Roarke on

many of his post war hunting expeditions to Africa.

Tony Archer was among the last of the "white hunters", a profession unique to Africa. It had started with the advent of the safari industry around the turn of the last century and had picked up after World War I. This special brotherhood included many names which today have become legendary. They include Frederick Courtney Selous who took out Teddy Roosevelt, and Bror Blixen, husband of "Out of Africa" authoress, Karen Blixen, who took out the Prince of Wales.

Shortly after 1975, when we made this trip, hunting was banned in Kenya and many other African countries. The true safari was soon coming to an end. Men like Tony, who would spend a month or more in the bush, returning home to Nairobi for only a couple of weeks, or even just a few days, to restock and pick up their next client, were soon to become an extinct breed.

But rarer still was Tony's chief tracker, Abakunya Gumunde. Abakunya was already at the time something of a legend in his own right. In fact, he is one of the few black men to be included in the book "White Hunters".

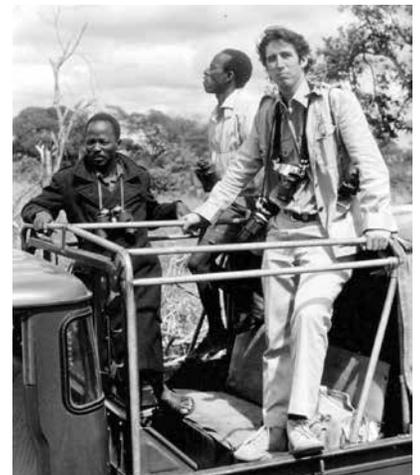
The story of the partnership between Abakunya and Tony is a fascinating one. Tony had been in

the Kenya Police during the Mau Mau rebellion of the 1950s when black nationalists rose up and began a campaign of terror, murdering white farmers, and in far greater number, any of their own black compatriots who were deemed to be sympathetic to white rule. To assist him in pursuing the Mau Mau rebels, or terrorists as they were known, Tony needed the best tracker he could get. And he knew just who he was and where to find him. His name was Abakunya Gumunde.

Abakunya was a leader of the Giriama tribe who had traditionally hunted elephant for their food. The men in the tribe would kill an elephant not by blasting them with a large bore elephant gun as the white hunters did, but rather by sneaking up very close and then using instead a powerful bow with a poisoned tip arrow. If you think it takes courage to hunt elephant with a rifle, think about what it must be like to do so with only a bow. After killing the elephant, the whole tribe would live around it and eat the meat until all was finished.

With the advent of the ivory trade, Abakunya was sought out by professional poachers who proposed a more lucrative use for his skills. Lured by the attraction of money, which he spent by throwing lavish parties in the bush for his fellow tribesmen and women, Abakunya became the most notorious ivory poacher in Kenya. That is until Tony, together with Bill Woodley, a former hunter turned conservationist, caught him in Tsavo National Park and put him in jail.

Realizing that Abakunya's unique tracking skills could be of use to the Kenya Police, Tony arranged for his release. He became Tony's head scout. After the rebellion was over and Tony retired from the Kenya Police to guide safaris, Abakunya came with



*Woody Keese with Abakuna (in white shirt) and his brother*

him as his tracker. The two had been together for over twenty years when we met them. They had become one of the most renowned teams in East Africa. They shared a mutual respect for each other that can only come from having faced danger together on numerous occasions – whether from Mau Mau terrorists or from charging elephants.

Years later, after Abakunya's untimely death and the ban on hunting in Kenya, I met Tony at a cocktail party in New York City. He had come to visit old clients and promote his new venture – photographic safaris.

In speaking with him about Abakunya, I mistakenly referred to him as “quite a character”. I will never forget the look of chagrin in Tony's eyes which made me forever regret my poor choice of words.

He corrected me, admonishing that Abakunya was hardly a “character” - he was a “man among men”. And while I hastened to correct myself, assuring Tony that this is what I had meant, what I had not realized until then was that Abakunya was also, quite possibly, Tony's closest friend.

Abakunya was killed in his village by bandits, defending his wife as they tried to steal her few meager blankets. Tony set up a trust fund for her to which his many former clients have contributed.

Theirs was a special friendship that perhaps few of us would understand. Unless, of course, you have stood together and faced down a charging elephant, or woken up together before dawn and stoked the lead wood embers to reignite the morning fire, and watched the sun rise over the African savannah.

## Confirmation

**October 9, 2016, 9:30 AM**

Save the date to celebrate these seven students who will be confirmed by the Bishop of New York,

**The Rt. Rev. Andrew Dietsche**

**Alana Adams  
Caroline Bartley  
Jack Borsch  
Abigail Crisp  
Max Gundlach  
August Larson  
Katie Salnikoff**

Reception to follow



## St. Peter's Choir

The next opportunity to sing with St. Peter's Choir will be on October 9, for the Confirmation Service. Rehearsals will begin on September 11.

Please contact Nancy Vanderlee ([navanderlee@gmail.com](mailto:navanderlee@gmail.com)) if you would like to be placed on the choir contact list, or have any questions about choir membership.

Many thanks to all who helped to enrich the worship services this past season by singing with our choir!

## **A candid discussion with the co-chairs of our Outreach Committee and our Treasurer on where our Outreach dollars and energies are going**

**Question: Why is Outreach important to our common life at St. Peter's, and why should there be an annual Outreach allocation in the parish budget?**

**Vicar:** As Christians we have always valued our call to be *repairers of God's world* and agents of reconciliation on earth. We act together in many direct ways to reflect these values, and we partner with other organizations locally and within the diocese to do what we can to fulfill this mandate. Alone, we struggle and are easily overwhelmed; together, we are stronger and more effective. The church has never existed simply to serve our own needs, and as I get to know our individual members here at St. Peter's, I am amazed by how many members give time and treasure, serve on boards of non-profits and hospitals, and volunteer locally and abroad to respond to our common baptismal covenant "*to respect the dignity of every human being.*" St. Peter's Outreach initiative is one of the ways in which we collectively manifest our commitment to this covenant.

Episcopalians, and many others, are often very private about all this. So we are taking this opportunity to look more closely at what we are up to and where our Outreach dollars are going. Transparency is the necessary foundation of real consensus. St. Peter's Outreach efforts are a small part of this important work in the world, but every year our parish provides an amount of funding to support *part* of these efforts, giving to several key organizations that share our values and do amazing work locally. This financial support is only a small part of something much larger and difficult to quantify, so it is a symbolic and important statement of our shared parish values.

A budget is an important document because it states our priorities and values. We see ourselves as partners with these organizations and other faith communities. In the year ahead we will be highlighting groups for which St. Peter's parishioners volunteer time and are making a difference. They represent our shared concern for the world and the greater ministry of our congregation. Some of our members volunteer time in food banks or after-school programs for kids. Others have a full plate but can write checks to support these great efforts. Others can simply pray for these efforts and do whatever they can. We need each other to make it all work.

**Question: How much money have we given to our partner organizations in the past three years, that is, since the last big auction fundraiser in 2013?**

**Jim Tozer:** St. Peter's annual budget for Outreach grants has been set in recent years at about \$25,000, which equates to (but is not necessarily funded by) approximately 10% of the church's pledge and endowment income. The source of the Outreach grant funding is a combination of pledge and endowment income, unrestricted grants, and, for the last couple of decades, the Triennial Furniture Auction. In 2013, thanks to an exceptionally hard-working and dedicated auction committee led by Bindy Kaye, we netted slightly more than \$36,000. For 2014, 2015, and 2016, the vestry allocated a third of these funds per year to the Outreach budget. While our plan is to give away at least \$25,000 a year, since 2014, we have not only met this annual goal but have actually exceeded it because of the excellent educational work of the Outreach Committee. When members of the congregation learned about the good work that our grants were supporting, guess what? People became even more generous. And so, for the past three years we have been able to support local initiatives to the tune of \$97,513!

In addition the vicar has used his Discretionary Fund to make confidential emergency grants to people in need; these have totaled \$13,040 over the past three years. St. Peter's annual budget provides \$1,000 to this Fund, which is supplemented by generous parishioners and others who like to give quietly and discreetly to help meet such individual needs.

This \$100,000+ in total grants also does not include our pro bono support of two community-based meetings held on our property every week: an AA group and a children's music program. Taking all into account, we are delighted to join with a diverse range of local and regional partners in making an important difference.

**Question: If I pledge \$2,000 a year to St Peter's can I assume 10% (\$200) of it goes instantly to Outreach?**

**Jim Tozer:** The simple answer is no, not directly. Please permit me to explain. The vestry works hard to create an annual budget in which in the aggregate income from all sources is in balance with

all of our budgeted expenditures. Of budgeted income 72% is expected from unrestricted annual giving (pledges, plate offerings, and gifts) for the work of the church during the year, and 16% comes, also unrestricted, from the endowment fund. The balance of the funding is from various restricted gifts, some of which are from non-members designated for Outreach.

Our 2016 budgeted expenses are \$330,000, and this is comprised of clergy compensation (\$120,000), contracted staff (\$70,000), major repairs (\$22,000), professional fees/insurance (\$18,000), utilities (\$15,000), and about \$30,000 for various other expenses, plus \$26,000 for Outreach and \$30,000 for the Diocesan Assessment. That assessment is to some extent another form of outreach in that it helps fund the work of the diocese, including its financial support of poorer parishes, such as Dover Plains, which cannot fully support themselves. As you can see, since pledge money is unrestricted, no specific dollar of pledge money goes directly to fund any specific expenditure; however, St. Peter could never do what it does for our community, including our \$25,000+ in Outreach grants, without the continuing generosity of its pledging members.

The continuing challenge for the vestry, after approving a budget, is to marshal revenue and manage expenses so as to end the year without a deficit. This year has been especially challenging, as we've had many unexpected maintenance expenses, including fixing our well, repairing and rewiring the Old Rectory for the new sexton and his family, and dealing with emergency tree maintenance. And, in addition to the \$25,000 we budget and give each year to Outreach, our activity has inspired supplemental generosity. Last year, for example, as a result of additional gifts given through St. Peter's to Rural and Migrant Ministries and to Episcopal Charities, Outreach grants from and through St. Peter's totaled \$47,388. If we combine these Outreach grants dating from the 2013 auction with what we send to the diocese, the total is more than \$180,000, or an annual average of \$60,000+.

**Question: If I give an extra \$1,000 this year to Rural and Migrant Ministries (RMM) through St. Peter's, does the vestry take this \$1,000 off our annual \$5,000 commitment to RMM, which is already in the budget?**

**Jim Florack:** Last year RMM benefited from a small number of large gifts from parishioners, as well as from its attendance at a fundraising dinner that brought RMM additional revenue from St Peter's. We had three full tables of donors at this year's

dinner event, the largest number of people from one parish in the whole diocese! Even with this outsized support from our members, however, we still donated to RMM the full \$5,000 we had allocated in our budget. The question of whether a directed donation by a member of St. Peter's replaces or, instead, supplements an existing budgeted allocation is not easy to resolve. But we feel that if we reduce a preexisting commitment by the amount of a member's later directed donation, we simply frustrate that member's intent. To be clear, as a vestry member I am concerned that we are currently running a \$10,000 deficit, and we understand that as a group we need to increase revenues if we are to balance the budget. But the vestry has no plans to cut our 2016 Outreach commitments.

**Question: Is the Outreach Committee responsible for raising the money to fund the grants it makes every year?**

**Betsy Shequine:** No, the role of the Outreach Committee is to advise the vestry on how best to share our limited resources with partner organizations that are making a difference. Last year Catherine Howard and John Allen, as co-chairs of the Outreach Committee, met personally with every organization and invited them to come and tell their stories to the congregation. It was a very helpful process, and as a result of this thorough research the committee decided to keep funding the majority of those groups that have been with us for a while. The Outreach Committee is not expected to raise the funding for its grants, but traditionally it has organized a small community event each year—spring walks, the Scottish Ball, or garden tours—to promote Outreach and camaraderie.

This year Outreach Committee members will be joining the rest of the St. Peter's family to support the *Promises* event on October 1 (see page 1). As the vicar said earlier, together we are stronger, and it is important that our friends know what St Peter's has achieved and that we need their help to achieve even more.

**Question: How important is the October 1 *Promises* event to our Outreach strategy?**

**Jim Florack:** Whatever St. Peter's raises on October 1 will become the cornerstone on which we build our community giving in 2017 and, we hope, 2018. For many years our triennial auction was a feature of our communal life and an indispensable source of funding for our Outreach commitment. We don't yet know whether we will repeat this new event

periodically, but without this or a similar event we cannot sustain the level of commitment to local partner organizations we have been accustomed to providing. We all owe a debt of gratitude to Mila Tewell, Lois Mander, Lillian Corbin, and others they have recruited for initiating and organizing the *Promises* event. They are the prime movers of the event, but its success depends not only on them—and on the Outreach Committee—but on everybody at St. Peter’s. We should all take pride in the numbers that Jim Tozer cited above: the \$187,000 that, through a variety of sources, St Peter’s has raised and shared with deserving recipients over the past three years. The

generosity of our community is a story we do not tell loudly, but it is a story worth hearing. We hope these publications, our website, and *Promises* will help.

For anyone who would like to see our current budget, it is on the St. Peter’s website at <http://stpeterslithgow.org/about/financial-statement/>. We also plan to produce some materials this fall describing how Outreach dollars have made a difference locally over the past three years. As the vicar noted above, it is important that we all understand St. Peter’s tradition of participation within the larger community and, with this understanding, are able to carry the tradition forward.

### Excerpts from a travel story

## *The Fountains of Cuba Have No Water*

from a 2016 trip with Albert Ogle and five others

We landed at José Martí airport in Havana and walked to the glaring blue and orange terminal. We were there on a People-to-People Exchange. The Cuban government had approved our itinerary a few days earlier. The tour began with lunch in a nondescript residential neighborhood and continued to Old Havana. It was named San Cristobal de la Habana in 1519—a government cigar brand now uses that name.

Old Havana is a UNESCO World Heritage Site. In the nineteenth century it was known as the glittering Paris of the Antilles. Havana has examples of some of the most diverse architectural styles in the world. The old city streets are lined with mansions built over the centuries. Most are crumbling. These historic homes once showed Cuba’s wealth, and now they reveal its need. They’re being restored a few at a time. The work is an enticing opportunity for graduates of the country’s restoration studies program.



*Typical Havana city scene*

It was early June, the beginning of hurricane season. Havana’s many fountains would help temper the heat, but the fountains of Cuba have no water—except for a few in major

city squares where tourists go, and those spouts run thin. Even a wishing well by the c. 1930 Hotel Nacional de Cuba was dry. The name on the small stone well is translated as The Pit of Wishes. It’s about lack, not luck, our guide explained. There isn’t enough water for people.

\* \* \*

We were scheduled to join a block party in Havana. The bus driver drove through affluent neighborhoods on the way to the Sante Fe ward of the Playa district. He stopped on a narrow street in front of a small building. The front yard was covered with slabs of degraded cement. In that setting, our modern bus seemed overly large and showy.

The crowd parted for our arrival. We realized that we weren’t joining the party—we were the reason for the gathering. The political head of the neighborhood organization made introductions. Girls eight to ten years of age presented each of us with a hand-written card. From those cards, they read poetic words of José Martí as if he were there to greet us. Martí died in 1895, but he’s still present in the minds of Cubans. He’s widely referred to as the Apostle of Cuban Independence.

We spread out into the group to communicate in whatever way we could. We danced with them, alongside the smallest of children, to music from a CD.

A shy woman, whose husband wouldn't dance, stood by. She used Spanish words and hand gestures to explain that she'd spent hours chopping fruit picked from her trees. The fresh compote she made was the only food the neighborhood contributed to the party. It might have been all they had. We'd been warned not to eat fresh fruit but couldn't refuse her generosity. They served it in plastic glasses—delicious. We added rum in hopes Cuba's famous liquor would kill anything that could make us ill.



*Vinales Valley farmer with yoked oxen*

We brought snacks and drinks and gifts to the party. Our intent was to give generously without giving so much we'd insult the hosts. We weren't told that our contributions were intended to feed everyone. We could have brought more. We spent sixty Cuban tourist dollars (CUCs) on two bottles of rum and also many sodas, snacks, candies, and a fruit pie. Cuban citizens use another currency and pay much lower prices than tourists do. Nonetheless sixty CUCs equal three times the average monthly income of our hosts.

Yet Cubans at the party didn't show envy for what we could so easily provide. The children calmly chose from the gifts we brought them. Some studied their new books under the dim outdoor lights. Some were curious about us and posed for photos. Adults and children appeared confident in what they had to share. They'd decorated for the party with a symbol of unity—hand-made chains of white paper, one link joining the other, strung across a green hedge and deteriorating stucco walls.

*Cynthia Larsen*

*On Sunday, September 25<sup>th</sup>, Albert Ogle and Cynthia will share impressions and visuals of Cuba in the first of five Transformational Journeys. The events will be held in the church from 8:45 to 9:20AM—between Sunday services. (see article page 2)*

*Location topics will be Cuba, Germany, Macedonia, Rome and then the Holy Land. Watch for the full fall schedule.*

## The Vicar's Wish list

The parish is in need of the following items:

- A small table (no more than a foot square) to replace the current battered one used for placing the bread and wine upon at the church door. We will also use it for funerary remains at services.

- Two small matching antique chairs for the sanctuary. These will replace the more contemporary dining chairs there, which are not in keeping with the rest of the sanctuary décor.

- Six to twelve dining or conference chairs for seating in the extra meeting space in the parish hall basement

- A modern television with an HDMI connection, to be used for educational programs for children and adults. (If you don't know what an HDMI connection is, ask your grandchildren. It allows a laptop to connect to a larger screen.)

- Office dividers, about 20 linear feet of them. Walls are going up everywhere these days!

- A working computer and printer for the office area.

- A decent gas or electric lawn mower. *Meet and Right* so to do....

- A rider mower for the larger areas around the church. The old one has gone to meet its maker.

- Any walkers, crutches, wheelchairs, or other medical aids that could assist people who are dealing with mobility issues. Some parishioners are keen to offer these, free of course, to seniors and others in the community who need them for long- and short-term periods. Lourdes, watch out!

Please contact me at [vicar@stpeterslithgow.org](mailto:vicar@stpeterslithgow.org) if you can donate any of these items. Thank you in advance for your generosity.



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*Chris Mann*

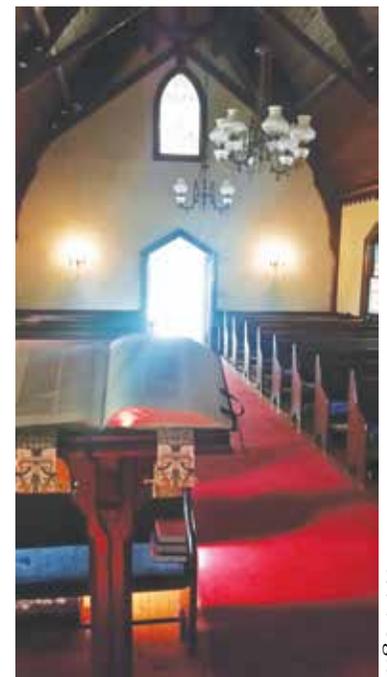
*Albert Ogle introduces newly Baptized Frances Fernanda Jess to the children of St. Peter's. Top row: Abigail Crisp (Acolyte), Frances Fernanda Jess, Albert Ogle, and parents Fernanda and Adrian Jess*

## Photo Gallery



*On June 28 a Blessing of the Marriage service was held for Lindsey and Chris Nehls. Present were, from left: Peter & Lillian Corbin (parents of the bride), Lindsey Nehls, Albert Ogle, Chris Nehls, Hillary and Parker Corbin (brother of the bride)*

## *The Illumined Word*



*Albert Ogle*