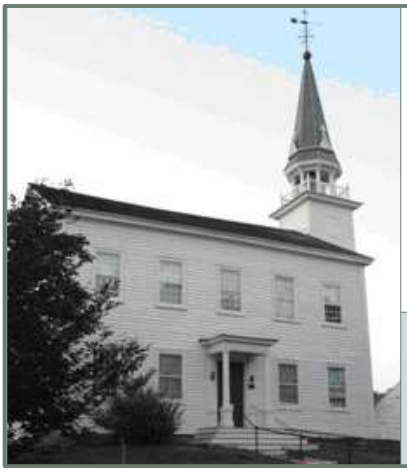

THE MESSENGER

A COMMUNICATION MINISTRY OF
CHRIST CHURCH, DUANESBURG, NEW YORK

✠ JUNE/JULY 2020 ✠

Photo by Christine Chandler

DANCING IN THE RAIN

During one particularly difficult day with my new normal of delivering physical therapy services to my kiddos through Zoom, I received a card from my financial planner, who is a Christian, and on the front is "I can do all things through Christ who strengthens me." (Philippians 4:13). The card sits on my desk, right in front of my computer monitor since that day. When we hear the word strength most would think of physical strength not the inner strength our faith in Christ gives us. Vivian Greene is quoted as saying "Life isn't about waiting for the storm to pass. It's about learning how to dance in the rain."

The pictures below are from my gardens. The one is a Clematis which just appeared next to my garage two years ago, next to the miniature Iris which appeared about 20 years ago. This year the Clematis is loaded with flowers as you can see. The other is my Lilac bush which I rescued from my neighbor last year as it "was not doing anything in her yard" and as you can see it likes my yard much better! 😊 And yes, I have teased her quite a bit about it! My gardens are one way I "dance in the rain."

I know that my new normal will be replaced with another new normal, followed by another, and another, as it is will be for all of us. My pray is we all remember "We can do all things through Christ who strengthens us" and may we not worry about the storm we are in but learn to dance in the rain instead.

Blessings, Peace and Love,

Deacon Debbie ✠

✠

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RECTOR'S REFLECTIONS

PEACE PROCESS

At the heart of the process that brought an end to the violence in Northern Ireland was a journey towards peace. A complex political, historical and religious conflict had left over 3000 dead, and a society deeply divided. It took three international governments, scores of local politicians, and many on-the-ground community leaders to walk the difficult road of peace.

The result of that peace is not perfect. Political structures were changed, paramilitary prisoners were released, and the police force was reformed, restructured and rebranded.

However, the hearts of the people are more difficult to change. I know because I still carry the baggage of sectarianism.

I say all this because after the death of George Floyd in Minneapolis, America is once more having to face its most complex historical and political conflict - the problem of colour and race.

I don't normally venture in my sermons into the political realm, but there are too many parallels from my own experience to ignore it.

Reconciliation

Let me start with the end goal of any peace process – reconciliation.

Reconciliation is the end of an estrangement. It is a bringing together of deeply divided parties. The cause of the division may have come from opposing ideas or ideologies, as in the Cold War between the Soviet Block and Western democracies – or from competing aspirations, as in the struggle between Israel and Palestinians over the ownership of land (also the Irish Problem) - or from the 'supremacy' or 'domination' of one people group over another, as in the Apartheid system of racial segregation in South Africa. At some point the division causes harm in the form of an injustice, an oppression, or a neglect. The process of reconciliation is the acknowledgment of these wrongs, and naming the causes creating the conflict and agreeing a new way of existing together. One thing about reconciliation is that things will never be the same. It is not a way to put things back together again, but a new way of being together.

The Cost

However, there is a cost to reconciliation - and that cost can be very difficult to swallow. The cost for Northern Ireland was the release of paramilitary terrorists from prison, letting go of rights to territory and sitting down in government with your bitter enemy.

Trinity

On this Trinity Sunday, we are brought face to face with our awesome God who lives, as one of our Eucharist prayers states, in 'unity, constancy, and peace'. The three persons of the Trinity exist and work in harmony and rejoice in each other's presence.

This is a far cry from our broken, wounded human condition. Ever since the rebellion in the garden of Eden, humanity has been subject to sin which so often manifests itself as evil. The death of George Floyd, in Minneapolis, can only be described as an act of evil. Sadly, in the aftermath of his death many of the legitimate protests were also overshadowed by others set on their own evil intent. It is evil that creates deep wounds in our society and in our lives.

At the heart of the Trinity is a deep wound - but this wound is a wound that healed the complex problem of human rebellion, pride and sin and brought us reconciliation with God. Paul wrote in his letter to the church at Colossae:

> *For God was pleased to have all his fullness dwell in [Christ], and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.*
> *Once you were alienated from God and were enemies in your minds because of your evil behaviour. But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation*
> *Colossians 1:19-22*

The price paid for our reconciliation is Jesus' death on the cross. We are reconciled to God by His blood - a deep wound of love. And so, if we have been reconciled to God at such a great cost, then we should be prepared, even if it costs us, to be reconciled to others.

Peace and reconciliation in the United States will require a cost. The injustice will need to be named and acknowledged; cultural aspirations and differences will need to be accepted, and institutions will need to be reformed.

My prayer is not only for an end to the violence and injustice, but also for those working in communities across this land. For the community leaders, the political representatives, and police leadership that reconciliation will be their goal.

What about you and me?

What can we as Christians do? We may feel our voice is not very important or we are so far removed from events here in Duanesburg to really count. There are a number of things I believe we can do:

1. Be reconciled – We need to be reconciled in our own lives - first with God and then as much as we are able, to make sure that there is no racism, or bigotry or sectarianism in our hearts.
2. Set our minds on what is Godly – Paul wrote, '…whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. And the God of peace will be with you.' Philippians 4:8-9
3. Pray for leaders – Politicians, police chiefs, community leaders as they engage in the difficult job of finding a resolution to the problem. Pray also that God will hold back the forces of evil and bring about peace and reconciliation in this land

At the heart of the Trinity there is 'unity, constancy and peace', but there is also a great wound that paid for our reconciliation and peace with God. And having been reconciled through Christ, may we also be agents of reconciliation for others in this land.

- *Fr. Alistair's June 7, 2020 Trinity Sunday sermon* ✠

Reopening Guidelines as of June 6, 2020

Governor Cuomo announced late last week that churches can open with 25% capacity immediately. Subsequently, the bishop issued a similar announcement permitting churches to open with the revised capacity. This means at Christ Church we can accommodate, depending on the size of family units attending, up to 40 people. Consequently, the service rotation is now no longer necessary.

We understand that, for differing reasons, not everyone will want to come back to a church service immediately. Therefore, we continue to provide a number of options to help you feel part of church. You are welcome to come and sit outside the church during the service, and we will be relaying the sound to the carpark using a mic and amp; and we are also offering drive-through communion between 11:30 a.m. and noon.

Here is an update on the key information.

- DO NOT ATTEND if you have a fever of 100.4 or higher, have lost the sense of taste or smell, or a family member or other recent contact is infected with COVID-19.
- Attendees must wear masks, and use hand sanitizer provided by the church when entering.
- Physical distancing of at least six feet will be maintained between attendees not of the same household. The floor plans on the next page show seating arrangements.
- The collection plate will be placed on the back table to receive offerings. It will not be passed during the service.
- No gatherings such as coffee hour or education classes will be held.
- The Parish Hall rest rooms have sanitizing wipes for cleaning surfaces after use.

In Church

- Worship leaflets with Scripture inserts will be laid out on a table at the back please take one.
- Green check signs on the pew doors will indicate which pews can be used.
- The Peace will be shared without physical touch.
- Communion will consist of bread placed in the recipient's hand.

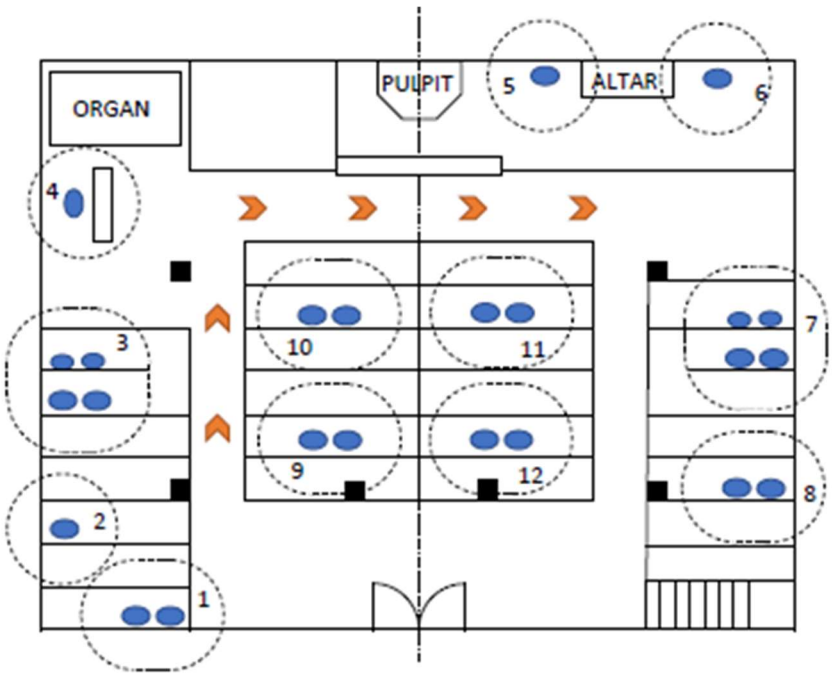
We are excited about this latest announcement and look forward to seeing you soon.

Blessings,

Fr. Alistair

Seating Arrangement for Reopening Church

CHRIST CHURCH, DUANESBURG



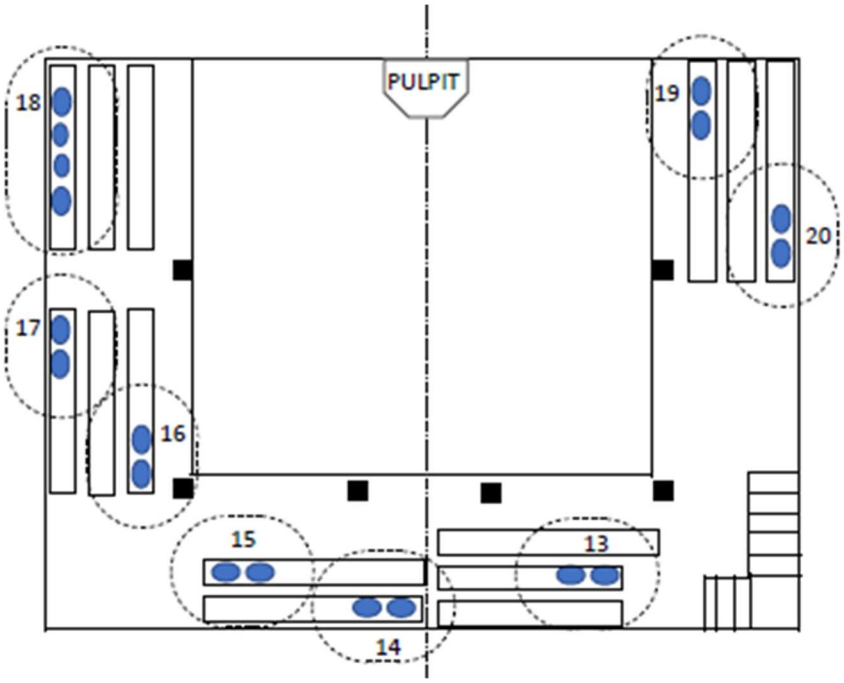
Key

Standing point for Communion (also direction of flow arrow)

One person with a 6 ft. dia. Circle (the circle should not cross another person's circle)

First Floor Plan

MIN = 12 persons
MAX = 24 persons



Gallery Plan

MIN = 8 persons
MAX = 18 persons

Overall Totals

MIN = 20 persons
MAX = 42 persons

PRESIDING BISHOP CURRY'S WORD TO THE CHURCH: WHEN THE CAMERAS ARE GONE, WE WILL STILL BE HERE

"OUR LONG-TERM COMMITMENT TO RACIAL JUSTICE AND RECONCILIATION IS EMBEDDED IN OUR IDENTITY AS BAPTIZED FOLLOWERS OF JESUS. WE WILL STILL BE DOING IT WHEN THE NEWS CAMERAS ARE LONG GONE."

In the midst of COVID-19 and the pressure cooker of a society in turmoil, a Minnesota man named George Floyd was brutally killed. His basic human dignity was stripped by someone charged to protect our common humanity.

Perhaps the deeper pain is the fact that this was not an isolated incident. It happened to Breonna Taylor on March 13 in Kentucky. It happened to Ahmaud Arbery on February 23 in Georgia. Racial terror in this form occurred when I was a teenager growing up black in Buffalo, New York. It extends back to the lynching of Emmett Till in 1955 and well before that. It's not just our present or our history. It is part of the fabric of American life.

But we need not be paralyzed by our past or our present. We are not slaves to fate but people of faith. Our long-term commitment to racial justice and reconciliation is embedded in our identity as baptized followers of Jesus. We will still be doing it when the news cameras are long gone.

That work of racial reconciliation and justice – what we know as Becoming Beloved Community – is happening across our Episcopal Church. It is happening in Minnesota and in the Dioceses of Kentucky, Georgia and Atlanta, across America and around the world. That mission matters now more than ever, and it is work that belongs to all of us.

It must go on when racist violence and police brutality are no longer front-page news. It must go on when the work is not fashionable, and the way seems hard, and we feel utterly alone. It is the difficult labor of picking up the cross of Jesus like Simon of Cyrene, and carrying it until no one – no matter their color, no matter their class, no matter their caste – until no child of God is degraded and disrespected by anybody. That is God's dream, this is our work, and we shall not cease until God's dream is realized.

Is this hopelessly naïve? No, the vision of God's dream is no idealistic utopia. It is our only real hope. And, St. Paul says, "hope does not disappoint us, because God's love has been poured into our hearts by the Holy Spirit" (Romans 5:5). Real love is the dogged commitment to live my life in the most unselfish, even sacrificial ways; to love God, love my neighbor, love the earth and truly love myself. Perhaps most difficult in times like this, it is even love for my enemy. That is why we cannot condone violence. Violence against any person – conducted by some police officers or by some protesters – is violence against a child of God created in God's image. No, as followers of Christ, we do not condone violence.

Neither do we condone our nation's collective, complicit silence in the face of injustice and violent death. The anger of so many on our streets is born out of the accumulated frustration that so few seem to care when another black, brown or native life is snuffed out.

But there is another way. In the parable of the Good Samaritan, a broken man lay on the side of the road. The religious leaders who passed were largely indifferent. Only the Samaritan saw the wounded stranger and acted. He provided medical care and housing. He made provision for this stranger's well-being. He helped and healed a fellow child of God.

Love, as Jesus teaches, is action like this as well as attitude. It seeks the good, the well-being, and the welfare of others as well as one's self. That way of real love is the only way there is.

Accompanying this statement is a card describing ways to practice the Way of Love in the midst of pandemic, uncertainty and loss. In addition, you will find online a set of resources to help Episcopalians to LEARN, PRAY & ACT in response to racist violence and police brutality. That resource set includes faithful tools for listening to and learning from communities too often ignored or suppressed, for incorporating God's vision of justice into your personal and community prayer life, and for positively and constructively engaging in advocacy and public witness.

Opening and changing hearts does not happen overnight. The Christian race is not a sprint; it is a marathon. Our prayers and our work for justice, healing and truth-telling must be unceasing. Let us recommit ourselves to following in the footsteps of Jesus, the way that leads to healing, justice and love.

"What Does Love Do: The Way of Love during Pandemic"

Additional Resources for Responding to Racist Violence and Police Brutality

✠ JUNE 2020 ✠

BIRTHDAYS, ANNIVERSARIES & EVENTS

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Jasmine Therrion	**2** John Chandler	**3** Tonya & Kyle Rudolphsen	**4**	**5** Andrea Fortman	**6**
7 TRINITY SUNDAY **Holy Eucharist – 10am**	**8** Billy Lucia	**9**	**10**	**11**	**12**	**13**
14 PENTECOST 3 **Holy Eucharist – 10am** Christopher Lenehan	**15**	**16**	**17** Joan Langston, Deborah Van Zink	**18**	**19**	**20** Samantha Moses
21 PENTECOST 4 **Holy Eucharist – 10am** Adam & Dianne Acevedo	**22** Ryan & Tricia Moses Benjamin Lenehan	**23**	**24**	**25**	**26** John & Elizabeth Iseman	**27**
28 PENTECOST 5 **Holy Eucharist – 10am**	**29** Dan Menzies, Eva Weyers	**30** Wyatt Moller				

✠ JULY 2020 ✠

BIRTHDAYS, ANNIVERSARIES & EVENTS

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 John Michael Iseman	**2** Caitlin Menzies, Tricia Moses	**3** Paul Munson IV, Mike Kosier	**4 Independence Day** Carl Breitenstein
5 PENTECOST 6 **Holy Eucharist – 10am**	**6** Bonnie Kerr, Evie Kosier	**7** Molly Powers	**8**	**9**	**10**	**11** Cal Weyers
12 PENTECOST 7 **Holy Eucharist – 10am**	**13**	**14**	**15** Bob & Brenda Warner	**16** Alexander Rabideau, Terry Williams	**17** Jim & Barbara Featherstonhaugh	**18**
19 PENTECOST 8 **Holy Eucharist – 10am** John Weiler, Michael Walsh	**20**	**21**	**22**	**23** Bobby & Allison Chandler	**24**	**25**
26 PENTECOST 9 **Holy Eucharist – 10am**	**27**	**28** Camille Crandall	**29**	**30**	**31**	

CHRIST CHURCH IN THE NEWS

Times Union

Thursday, August 24, 2006** ■ B5

Past is present in old Duanesburg church

Architecture of Christ's Church is a link to the beginnings of the nation

By JENNIFER PATTERSON
Staff writer

DUANESBURG — In the same year that Eli Whitney invented the cotton gin and Marie Antoinette lost her head, Christ's Church — the only church on Duanesburg Churches Road — was erected in what remains a largely rural town.

The Episcopal church hasn't changed much since its incorporation in 1793. The main part of the building was constructed in the Federal style, characterized by a low-pitched roof, arches, garlands, delicate ornamentation and more. It was influenced by the Adam style, an interpretation of ancient Roman architecture that reflected the nationalist aspirations of the time.

"Our church is the least altered pre-Tractarian (a religious movement that sought to link the Anglican Church more closely to the Roman Catholic Church) Episcopal Church in the state," said the Rev. Shaw Mudge, who has served as rector since 2002. "The building is on the National Historical Register and was built during a time of great historical significance."

The church's exterior is a classic example of the Federal style, which dominated American architecture from 1780 to 1830. Emphasis is placed on the central entrance, which is set apart with five-ranked windows, aligned around the front door horizontally and vertically in symmetrical rows; a small, one-story portico; a semicircular fanlight; a smooth facade and other defining characteristics.

Interior space associated with this style is set apart from Colonial construction by the use of asymmetry, with the oval becoming a popular room shape. It became an architectural expression of power, wealth and influence during the late 18th and early 19th centuries.

Christ's Church, commonly referred to as Christ Episcopal Church, boasts boxed pews, a raised pulpit with a sounding board flanked by a three-part Palladian window — all reminiscent of the Federal style. It is believed that Christopher Wren, designer of the famed St. Paul's Cathedral in London, designed the pulpit.

The parish was consecrated in 1793 by Bishop Samuel Provoost, one of three original American bishops of the Episcopal Church. Both Provoost and James Duane, who founded Duanesburg, were patriots during the Revolutionary War.

"Our church's beginning is very much associated with James (Duane)," Mudge said. "He funded the construction, was warden and is buried under the church with his wife and other members of his family."

Duane was the first mayor of New York City, a federal judge and was involved with the drafting of the Articles of Confederation, a document ratified in 1781, between the Declaration of Independence and the U.S. Constitution. He married Mary Livingston in 1759, whose politically connected family helped draft the Declaration of Independence. Philip Livingston (Mary's grandfather) signed the document on behalf of New York in 1776.

Today, Christ's Church remains much the same as in Duane's time. Its distinctive bell tower, which can be seen for miles, was added in 1812. Other improvements have been made over the centuries, but the historic character of the church remains intact.

Christ Church is a worshiping community of friends, joyfully serving, encouraging and healing others in Jesus's name.

The parish is located at:
132 Duanesburg Churches Rd,
Duanesburg, NY, on the corner of Rt. 20 and Duanesburg Churches Rd.

Rector:
Fr. Alistair Morrison
revajmorrison@gmail.com

Deacon:
Debbie Beach (518) 372-1352
or (518) 669-1898
dbeach21@verizon.net

Vestry members:
Cindy Creasy – Sr. Warden
John Weiler – Jr. Warden
Judy Breitenstein
Tim Fischer
Laura Lucia
Nancy Palluti
Andrea Salisbury
Phil Sayles
Steven Schrade

Treasurer:
Laura Lucia

Parish Hall Ph.: *(518) 895-2383*

Christ Church
P.O. Box 92
Duanesburg, New York 12056-0092