

# MAPC

LIFE

THE MAGAZINE OF MADISON AVENUE PRESBYTERIAN CHURCH | SPRING 2017

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OF Harare**

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# FROM THE PASTOR

Dear Friends,

When the philosopher Ludwig Wittgenstein went from Cambridge, England to pay an extended visit to a friend in Ithaca, NY, the friend told the story of how, when Wittgenstein arrived, he asked him what sorts of things he liked for lunch. Wittgenstein replied, “It

doesn’t really matter, as long as it is the same every day.” That is a bit odd – Wittgenstein certainly could be odd. Most people at least like some variety in their lives. However, truth be told, real change tends to make people uncomfortable and they often

resist it if they can, even if it promises some good.

This can be especially true in the church. That we find this resistance so often in the church probably makes some sense. People’s lives in the workaday world are hectic and full of contradictions. They often find conflict and feel that they are being pushed from pillar to post. So, when they come to church they don’t want to find change, contradictions and conflict there. Instead, they hope to find the solace of eternity – “Long ago you laid the foundation of the earth and the heavens are the work of your hands. They will perish, but you endure...You change them like clothing, and they pass away, but you are the same, and

your years have no end,” says the psalmist. We find that comforting.

That is understandable. We are about eternity here. But, in the end, still some kind of change is inevitable in the world – time does not stand still – and we have to deal with it. The church isn’t exempt. But, there is a difference between here and the world. For what is most important in the church is not so much change itself as transformation. Each person should be growing in their faith, shedding the old person and taking on the new. The church’s unchanging mission is to effect that sort of transformation in people’s lives. Transformation is particularly the theme of Lent and Eastertide. We shed during Lent what has been weighing us down; we lighten the load we have taken on. Easter is then the season of resurrection, the season of a new birth, the dawning of the possibilities that we never dreamed of.

Sometimes, however, our aversion to unnecessary, unsettling change can become a resistance to transformation. “Do you know what the seven last words of the church are?” asks one joke. “No.” They are: “We’ve never done it that way before.” That response is not transformative; it does not glow with the light of changeless eternity.

I mention all this for several reasons. This is the season of Lent and Easter, and transformation is on our minds. I hope it is in your hearts. You will find a Holy Week meditation in these pages for such an end. But change and transformation at MAPC in

the coming days is not going to be just about personal transformation. You know that and anticipate it. You will have in the near future a new pastor. While she or he will be chosen because that person is expected to fit well with the congregation and the mission of the church, that person will come with new ideas – ideas to help in the process of transformation. She or he will need to listen to what is going on here; you should listen for what new things he or she has to bring.

This isn’t the first time that has happened, and it won’t be the last. But, in order to help think about it, let me highlight one more article in this issue. Recently, we in the office discovered a manuscript from 1953 that describes the great changes that happened in this church a hundred years ago when Henry Sloane Coffin became the pastor. I urge you to look at it. Without spoiling its point ahead of time, just let me say that I was surprised (but in the end, not really) by some of the things that went into that change. It wasn’t just a brilliant leader. Above all, it was the commitment of all the men and women at MAPC who saw the transformative power of the gospel and committed themselves to sharing it. It changed a neighborhood. But it also changed a whole lot of people in the church, too. That is change that is really transformation. I wish it for you. I hope you pray for it, and I hope you get it.

Peace, Eric



## PALM SUNDAY BRUNCHES AND DISASTER KIT ASSEMBLY APRIL 9, 10:10 AM AND 12:45 PM IN THE PARISH HALL

Please come downstairs following both worship services on Palm Sunday for brunch. Once again, during brunch, we will also be assembling hygiene kits for the survivors of natural or human-caused disasters. This is a wonderful thing to do as a family. The kits provide basic items essential for survivors who have had to flee their homes or who have lost everything. The kits will be sent to Church World Service to be used when the need arises. The suggested donation for brunch is \$10. For children under 12, we ask that you simply make a donation based on your child’s appetite!



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## CHANGE AT MAPC:

A LESSON FROM OUR PAST ON HOW TO MOVE FOWARD

BY

ERIC O. SRPINGSTED, INTERIM PASTOR



Henry Sloane Coffin, ca. 1905

It has long been known that the pastorate of Henry Sloane Coffin (1905-1926) was a turning point in the history of Madison Avenue Presbyterian Church. I learned that very quickly when I arrived here, and since then I have heard the story of how this change came about told in numerous versions. They are all fairly consistent. All of them involve Coffin's roots in the Social Gospel Movement, and his active ministry among the tenement dwellers east of Third Avenue. They also include his abolishing pew rents as a way of welcoming those folks to the east. It was a matter of tearing down barriers.

Recently, we discovered in the office a book, typed and bound, from 1953 titled *And Thy Neighbor: The Story of How a City Church Learned to Discover and Serve Its Neighborhood 1905-1926*. It was written by James and Gertrude Hunter, and was based on the notes and memoranda of Coffin and his co-pastor William Raymond Jelliffe (more on him later.) The Howards are quick to insist that this book is not meant to be a history of MAPC. Rather, they say, "it is an illustration of what a pioneering church with clear vision and consecrated leadership may do to effect the change in spiritual climate which the gospel of Christ demands."

As MAPC moves forward to a new chapter in its history, facing change, it is instructive to look back a hundred years in order to think about this church's greatest change and what it might have to teach us now. The issues involved in that change are, in a very broad sense, the same as the ones we face today – energy, commitment, finances, space, education, and collegiality. In other ways, there is very little that is similar. These are different times. Still, it is the broad issues that I think will again make a difference.

When Coffin arrived at MAPC in 1905 things were not going well. First, the church, like most churches of the time and the previous century, practiced social apartheid. It believed that members of the lower classes should have places to worship, and those should be supported—they just couldn't do it here. People of this neighborhood worried deeply that they might catch something from the folks over by the river. Our authors write that a child who arrived at the door of the church, wishing to enroll in the Sunday School, was first asked his address. If he lived east of Third Avenue he was handed a card that informed him that his Sunday School met in the afternoon in the Good Will Chapel, the church's mission on East Eightieth, and he was denied entrance here. Second, things weren't going well among the affluent here. The merger between the earlier Madison Avenue Presbyterian Church and the Phillips Church had not been successful. There were two sets of traditions, and, when Coffin arrived, he found that many members, loyal to only one half of the merged church, had simply drifted away.





Within four years, the size of the congregation doubled from 509 to 1123. We, of course, are eager to know what Coffin's secret was and would like to repeat the feat. There are numerous parts to his ministry, and while undoubtedly Coffin was an excellent preacher, that was not actually mentioned as being one of them. Most obvious, was Coffin's seeking out the people east of Third Avenue, actually going to the tenements, climbing stairs, knocking on doors, talking to people and inviting them to church, and providing transportation to church. The Howards note that, in addition to the outreach, there was also the personal pastoral care that was given to members. And the church had good facilities. The church benefitted from the gift in 1910 by Edward S. Harkness of what had been a large four-story stable and then garage next door, which came to serve as a Sunday School and meeting area, until it was superseded by the current Church House. Coffin stressed the importance of Christian education and also forming the whole person by all the activities that took place in the Church House. And, of course, he abandoned pew rentals, and people soon found that the income of the church, which needed to be sufficient to meet the expenses of all the staff and the building, was not hurt. Folks were generous.

Now, that is a story that I think most of us know to one degree or another. But, left at that, it is really quite misleading. It appears that it is the result of the intelligent, hard-working efforts of one exceptional man. Coffin was all those things, but that wasn't what made the difference, and the Howards and Coffin himself went to some pains to make sure that people knew what did. In short, it was a whole lot of other people. There was, for example, William Raymond Jelliffe, who was actually from 1908 on Coffin's co-pastor. Coffin did the preaching; Jelliffe was the administrator – Coffin even called him the “boss.” Both did the calling. Many ministers in New York looked at the growth and programs at MAPC and assumed that the church had one wealthy donor who was footing the bill. It didn't. Harkness had given the lot and the building that was on it, but the current church house was built by the efforts of the congregation. While Harkness gave in accordance with his sizable income, he believed “that any church that was fit to live should be supported by its living members.” Hundreds of teachers were needed for the vast Sunday School, and while it wasn't always easy to get people to volunteer, in the end they did so because they saw that it was important for people to grow in the Christian faith. There were similar numbers involved in all that calling that the church's outreach required. It wasn't just one man. Oh, and by the way, pew rentals were not abolished when Coffin first arrived. In fact, in a vote by the congregation in 1916 the congregation chose to keep them in place. Some folks saw free pew-sitting as socialist. It wasn't until the U.S. had entered World War I that the rentals were abandoned as being undemocratic. It was then that it was apparent that the congregation was willing and able to support the enterprise.

In their conclusion, the Howards allow the question to be raised about all the various “techniques” that were employed at MAPC to make this a thriving church. The Howards make this very important point about that wish to get to the secret of the church's success: “Yet, the essential thing was not a matter of techniques, however successful. What caught the attention and fired the zeal of many an eager churchman was that even a ‘stuffy’ city congregation could be changed, its members ‘transformed by the renewing of their minds,’ its sense of mission developed to a point where there was an inner compulsion to share the gospel and its resultant abundant living with all who could be reached by Christian neighborliness, welcomed with Christian affection, and fostered with Christian concern.”

So, what can we learn from this turn in MAPC's history? Well, that it doesn't come down to a trick, or technique, or even having a great preacher. It comes down to the dedication of a people who think the gospel is important for human life and who have the energy to share it and to work on its behalf. It is because of this deep commitment that the church was willing to change, even though change can be uncomfortable. The same thing applies now.

I do not know what particular forms good ministry will take in future years. It is a younger person's job in any case. I do know, though, that good ministry always and everywhere embodies the positive qualities that Coffin and Jelliffe and all the members of MAPC showed a hundred years ago: the willingness to serve, to contribute (we do not live “beyond our means” at all here; we just aren't always willing to pay for what we do), to share, to work collegially in the service of our Lord Jesus Christ—that is what positive change is all about. It always has been, and it always will be.

# Update from the Pastor Nominating Committee

*The following is the Word in Action given by Kunbi Oni in worship on January 22, on behalf of the PNC.*

Last time you heard from the PNC, our Co-chairs Edward Kleinert and Nickie Christin asked that you spread the word that we are looking!

To date, we've reached out to special caucuses, organizations, former seminarians and global fellows. We have received 85 applications, referred to as PIFs (Pastor Information Forms) and researched another 50 candidates based on referrals. We've been at work! We've cast our net wide and we're still actively engaged in looking and still in need of everyone's help. We have given equal attention to anyone whose information we've received.

Our process has been to work in teams of two in the initial review of an application received, and when we think this person is a good fit for MAPC we ask that the whole committee take a look. This involves both a review of that initial submission as well as further independent research. In addition to reviewing and gathering information, we're also having conversations with candidates and listening to many sermons. My aim here is to share what we're hearing and to consider what we can do now to begin to prepare ourselves for a new Head Pastor.

First: Some candidates have asked if we're looking to replace Dr. Anderson. We are not, and we think it's important to reiterate that to you all, too. We are looking for a fresh start, someone with novel ideas, who can lead and help sustain MAPC into the future.

Secondly: We have learnt from numerous applicants that current practice for leading a church--membership growth, fiscal stability, a sustaining sense of community across all ages under the guidance of the triune God and the Word--requires equal commitment from the congregation and the Head Pastor. To give you an example, one of the questions asked on the PIF is to "Describe a moment in your recent ministry that you recognize as one of success and fulfillment." In most responses that I have read, the candidates describe an environment where partnership between the congregation and their role as Head Pastor was not only key but intrinsic to that success.

In applying these to us, we are looking for change, and they, in turn, are describing that they expect us to be engaged and committed and energized in all areas of our church, from programming to outreach to youth ministry. This is not to say that we each do all of it, but that we are each conscious and aware of being involved with what is happening at MAPC.

So, the PNC requests that we begin to prepare ourselves for change—however, not with fear, but in the spirit of Advent, with a hope-filled expectation for who will emerge after this period of waiting.

# Update on the Mission Fund

In January, a letter was sent out to the congregation concerning the MAPC Mission Fund, which was designed to repair the tower and do numerous infrastructure projects, including making sure the entire building complies with NYC codes for fire sprinklers, with ten percent dedicated to mission.

In short, we are wrapping up the campaign. It has shown good participation from members. At 2016 year-end, we had 112 commitments totaling over \$6.2 million, including initial commitments from Day School families. While the Day School portion of this campaign will continue, we are looking to wrap up the church's portion of the campaign as soon as possible. Commitments include certain bequests which will need to be confirmed by lawyers before we can finalize the total.

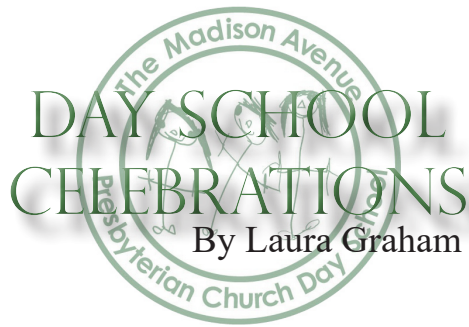
To put this in perspective, the current estimate for all repairs, infrastructure, debt repayment on earlier campaigns, the 10% tithe, and campaign expenses is \$6.4 million, so right now we are still a bit short.

We thank all who have participated. Every contribution counts. If you have not participated, we encourage you to join our community of supporters. The PNC, as it talks to ministerial candidates, can say our infrastructure is in adequate shape, and the new minister will not need to lead a capital campaign in the near future. We think meeting the challenge of this fund is an important accomplishment in this interim period.

If you wish to consider an additional commitment or have other thoughts about the fund, please contact Julian Schroeder at 212-601-2878 or [juliancschroeder@gmail.com](mailto:juliancschroeder@gmail.com).

--Eric O. Springsted





**Winter time** in the day school is filled with many holidays--Channukah and Christmas in December; Martin Luther King, Jr. Day and Lunar New Year in January, and then a Valentine's Day bake sale in February. These events introduce the children to a deeper understanding and experience of culture, spirituality and community. They remind us that our children represent love and hope, joy and the future.



If we insist that children's classrooms and lives fit into our description of what the world is, we limit the possibilities they carry of what the world can become. What our children need most is not only our classrooms or our instructions—it is us: you and me, teachers, family members and care givers. They need the humble and gentle support we can offer as they explore the world, seek to understand, and ultimately improve upon it. They need our guidance, inspiration and attention.



Leading up to our Martin Luther King celebration, one three-year-old classroom chose to bake a birthday cake in his honor. After singing Happy Birthday one child remarked, "We will eat it for him." A classroom of four-year-olds explored mixing paint colors and compared the tones with their skin color. "We are like the paints; some lighter, some darker. If you add white, it gets lighter."

All of the teachers were leading conversations and reading stories about Dr. Martin Luther King Jr. and supporting discussions centered on compassion, respect and nonviolence.



Here are some examples of what children said:

- "He was very kind, more than just kind, very kind, so kind."
- "He made freedom."
- "He said everyone should share."
- "It doesn't matter the color you are."
- "All kinds of people are the same."

The children's words signify their sense of equality and presence that is rooted in the immediate moment. The world view of our children is different from an adult perspective; they are wholly in the here and now. Their beliefs and lived experience, that we matter to each other, accept each other's differences and love one another, can make the world a better place. With our nation so divided right now, their optimism lifts our spirits.





# YOUTH/CHILDREN

## A MESSAGE FROM:

**TYLER OREM, PHILLIPS TALBOT GLOBAL MINISTRY FELLOW/  
ACTING DIRECTOR OF CHRISTIAN EDUCATION AND YOUTH MINISTRIES**

It has been my joy to be heavily involved in children's and youth ministries since Christopher De La Cruz received a call to ordained ministry as Associate Pastor at First Presbyterian Church in Jamaica, Queens. The Christian Education Committee, volunteers from the congregation, our seminary interns William Jordan and David Smith, Christina Cosby, and I have all partnered to keep our programs active and successful. We have been having a great time in fellowship, worship, and study of the Word! Highlights over the past several months have included the annual Christmas pageant and family service, Kids' Club worship services, the youth White Elephant Party, service opportunities at the shelter dinner and James Lenox House, fellowship events, and a vibrant confirmation class. All of this is in addition to our weekly Wednesday and Sunday programs for children and youth, in which our young people engage faith and fellowship with great gusto.

Our service events have been particularly popular. For shelter dinners the youth have been preparing the Parish Hall, serving food, cleaning up, and, most importantly, getting to join our dinner guests in fellowship. At James Lenox House, our teens have been assisting residents with technological challenges, playing board games, and learning from the wisdom of their elders. On a recent visit, some of the residents even asked our teens to teach them how to play chess! It is in such moments, when our young people enter into community with those who need it most, that I most clearly see the Holy Spirit at work at MAPC.

Looking ahead, a search committee has been formed to find the next Director of Youth and Adult Educational Ministries, a process which should be complete in time for the beginning of the next school year. Please continue to support our children's and youth programming through your volunteering and prayers!

### **Sent by Love...to New York City, 4th Annual MAPC/Iowa Youth Mission Trip**

Over the past several years, our MAPC youth have been working and forming community with youth from First Presbyterian Church Spirit Lake and First Presbyterian Church Lake Park, both in Iowa. They started out in New York City to respond to Hurricane Sandy. They have since been to Iowa and Indiana for mission projects and participation in the Presbyterian Youth Triennium. This year the group dubbed 'Sent by Love' is coming full circle back to New York City! Our partners from Iowa will be bringing 43 youth and chaperones who will be staying at the church along with our own youth and chaperones. We will be serving some of our local outreach partners, strengthening the bonds that we have with these organizations.

Youth aged 14 and up, mark your calendars for July 5-10. You will participate in all programming with the groups from Iowa, including spending nights at the church, so it is a mission trip for you as well! Activities will include work projects with our outreach partners, daily devotions, a full day of entertainment on the town, and more! Check out <http://sentbylove.com/> to see how this great partnership has worked in the past. Contact Tyler Orem at [two@mapc.com](mailto:two@mapc.com) if you are interested in participating as a youth or as a chaperone. It's going to be a blast!

## Upcoming Schedule of Christian Education, Youth Events and Ongoing Ministries

- 3/26-Teen Brunch, 12:45-2:00 pm
- 3/29-Kids' Club, Wee Kids, and Youth Group resume
- 4/2-Confirmation Class, 4:30-5:30 pm
- 4/6-Middle School and High School at Shelter Dinner, 6:00-8:00 pm
- 4/10-Teen Service at James Lenox House, 3:30-5:00 pm
- 4/12-Good Friday Family Service Rehearsal
- 4/14-Good Friday Family Service
- 4/16-Easter Egg Hunt
- 4/28-4/29—Confirmation Retreat at Holmes
- 4/30-Teen Brunch, 12:45-2:00 pm
- 5/4-Middle School and High School at Shelter Dinner, 6:00-8:00 pm
- 5/7-Youth Sunday Rehearsal, 10:10-11:00 am
- 5/8-Youth Sunday Rehearsal
- 5/14-Youth Sunday Rehearsal
- 5/17-Youth Sunday Rehearsal
- 5/21-YOUTH SUNDAY
- 6/1-Middle School and High School at Shelter Dinner, 6:00-8:00 pm
- 6/9-Pizza and Game Night, 6:00-8:00 pm
- 7/5-7/10-MISSION TRIP IN NYC

Bridget Patterson & Colin Klienert  
at Shelter Dinner



Timmy Johnson at  
Shelter Dinner



Mary John, Teen Service at  
James Lenox House



Sharon Boersma leading  
Church School



Rev. Tyler Orem & Stephen  
Macdonald battle it out in Foosball



Mary Huff teaching choir at Kids Club



Rev. Beverly Bartlett imposing  
ashes on Ash Wednesday



Rev. Tyler Orem  
imposing ashes on  
Ash Wednesday



Making Mardi Gras mask at  
Chruch Family Night



Making Mardi Gras mask at  
Chruch Family Night



Making Mardi Gras mask at  
Chruch Family Night



Making Mardi Gras mask at  
Chruch Family Night



## UPCOMING ADULT EDUCATION OFFERINGS

- 3/26 – Seminary Intern  
William A. Jordan
- 4/2 – Seminary Intern  
David P. Smith
- 4/9 – Palm Sunday--No Adult  
Education (Congregational  
Brunch)
- 4/16 – Easter Sunday--No Adult  
Education
- 4/23 – Dr. Vernon Huff,  
G.W.F. Handel's "Israel in  
Egypt"
- 4/30 – Dr. Eric O. Springsted,  
"Simone Weil: A Thoughtful  
Life"
- 5/7 – Dr. Eric O. Springsted,  
"Simone Weil: Forms of the  
Love of God"
- 5/14 – Dr. Eric O. Springsted,  
"Simone Weil: Culture and  
Community"
- 5/21 – Christina A. Cosby,  
Youth Education & Worship  
Intern



# Congregational Nurture Events & Ongoing Ministries

## THE FRIDAY NIGHT FIRESIDE JAZZ COCKTAIL PARTY

The Congregational Nurture Committee tried something new for our annual January fellowship event—a Friday Night Fireside Jazz cocktail party in the Church House Lobby on January 27, rather than our usual sit-down dinner with entertainment in the Parish Hall. It was a smashing success! The food was fabulous and plentiful, the music was great, and the fellowship was exactly what we hoped it would be—lots of mingling, laughter and conversation. We also offered childcare on the 5th floor, which enabled many parents to attend. Below are some photos from the event.



## THE HOOD LIBRARY FELLOWSHIP'S ANNUAL LITERARY LUNCHEON

Please RSVP for the Hood Library's annual luncheon on April 30th, beginning at 1 pm in the Parish Hall. This year's readings will be from works that feature our city. Come celebrate New York, New York and enjoy a time of fellowship and good food. The suggested donation for the luncheon is \$25. RSVP to Wendy De Los Santos in the church offices, [wlds@mapc.com](mailto:wlds@mapc.com), or 212-288-8920 x8479.

## A NEW MAPC PHOTO DIRECTORY IS IN THE WORKS!

If you have not had your photo taken yet, now is the time! Look for someone taking photos during fellowship hour in the Church House Lobby, March 26, or in the Parish Hall during the brunches on Palm Sunday. We would like to have the directory ready by the time our new pastor arrives to help her or him put names to faces in the congregation. And we know many MAPC members would appreciate that help as well!

## MAPC BOOK CLUB

MAPC has a book club that meets on the third Tuesday of the month at 4 pm in the Hood Library. Please join them! The group is open to all and decides on the book choices together. No need to sign up in advance, just come! Upcoming dates are April 18, May 16 and June 20.



## WOMEN'S FELLOWSHIP EVENING

### "DINNER WITH MAYADA"



We have a special evening planned for the April 3 women's fellowship evening. Mayada is the mother of the first Syrian refugee family the Rutgers Presbyterian Church co-sponsored with Church World Service. She is a wonderful cook, and Rutgers has been hosting "Dinners with Mayada" over the past couple of years to help raise funds for the family. Now we have a chance to enjoy Mayada's cooking here at MAPC! We hope to have the women from the second Syrian family, the Khojas, with us as well. In addition to enjoying fellowship and delicious Syrian food, we will have a chance to hear these women's stories and learn more about the refugee resettlement program. The suggested donation for the dinner is \$40. For more information, contact Wendy De Los Santos in the church offices, [wlds@mapc.com](mailto:wlds@mapc.com), or 212-288-8920

## FRIDAY, APRIL 21, CHURCH FAMILY NIGHT, 6 PM, PARISH HALL

Come gather for dinner, a movie, play-time in the gym, and a chance for grown-ups to hang out. RSVP to Wendy De Los Santos, [wlds@mapc.com](mailto:wlds@mapc.com). Suggested donation is \$20 for adults, and a contribution of your choice for children 12 and under.

## MONDAY, MAY 1, MEN'S FELLOWSHIP, CINCO DE MAYO CELEBRATION

MAPC men and MAPC Day School dads, please come join in this relaxed evening on the Roof Garden. Chef Jim will prepare an early Cinco de Mayo feast, complete with margaritas. RSVP to Wendy De Los Santos in the church offices, [wlds@mapc.com](mailto:wlds@mapc.com), or sign up during fellowship hour in the Church House Lobby after the Sunday morning worship services. The suggested donation for this event is \$25.

## MONDAY, MAY 8, MOMS' NIGHT OUT

MAPC moms and MAPC Day School moms, please join in a relaxed evening out at an Upper East Side restaurant TBD, on Monday, May 8 at 7 pm. We welcome moms with children of any age—we have frequently had moms of newborns through moms of young adults, which has provided for a rich sharing of experience and perspective. We need to know how many are coming in order to choose a venue and make a reservation. RSVP now to Wendy De Los Santos in the church offices, [wlds@mapc.com](mailto:wlds@mapc.com).

## SPIRITUAL GROWTH AND FAITH SHARING GROUP, 1ST AND 3RD THURSDAYS OF THE MONTH, 1 PM IN THE LIBRARY AT THE JAMES LENOX HOUSE ON 73RD STREET

We currently have a group of seniors from MAPC and James Lenox House (JLH) who meet twice a month in the Library at JLH for fellowship, reflection and sharing our faith journeys. This group has become an essential part of the participants' lives, especially during this anxiety-ridden time in our nation and world. The group is open and welcomes any who would like to participate. Beverly Bartlett facilitates the group, which spends time in prayerful silence reflecting on a chosen passage of scripture for the day, then sharing their reflections on the passage—how it speaks to us, and how we see the Holy Spirit at work in our lives. If you would like to know more, please contact Beverly at [bab@mapc.com](mailto:bab@mapc.com).

## SENIOR FELLOWSHIP LUNCHESES

Every few weeks we have a Senior Lunch in the Parish Hall at 1 pm for fellowship and conversation. Beverly Bartlett is usually there to facilitate the discussion after we have had a good amount of time for table fellowship over lunch. We ask for a \$10 donation for a light lunch. No need to sign up—just come downstairs after you have enjoyed some time at fellowship hour in the Church House Lobby. Upcoming dates for Senior Lunches are April 23 and June 11 (the June lunch will start earlier, since we will be on our summer worship schedule).

## Traveling the Global South:

An Interview with Phillips Talbot Ministry Fellows  
Andrew Smothers & Tyler Orem

*Andy experiences Camel transport near the pyramids of Giza, Egypt.*



*For the past decade MAPC has sent a recent seminary graduate to Zambia to work with Theological Education by Extension in Zambia (TEEZ) for a year. But their work with TEEZ is only half of their two-year-long fellowship. They begin in June and spend that first summer at MAPC, getting to know our congregation a bit, but mostly preparing for their year in Zambia. They leave for TEEZ to begin their ministry at the beginning of September, then depart from Zambia a year later for two to three months of travel in the Global South. This travel portion of the Fellowship is an integral part of the experience. The goal is for the Fellows to experience different cultures, particularly to have a chance to visit churches and see what Christians in the Global South are doing. The Fellows arrive back at MAPC at the beginning of December and spend six months with us, sharing their experiences, serving our congregation and seeking their next call—and sometimes they stay on and help fill vacant positions on the pastoral staff! Andy Smothers, the PTGMF for 2014-2016 is currently our Interim Associate Pastor for Evangelism and Outreach, and Tyler Orem, our current PTGMF who returned this past December, has taken on much of the Christian Education and Youth Ministry responsibilities while we search for a new Director of Christian Education and Youth Ministry.*

*Beverly Bartlett sat down to interview Andy and Tyler about what the travel portion of the Fellowship meant to them and to their future ministry.*

**Beverly Bartlett:** *What was most valuable about the travel portion of your fellowship?*

**Tyler Orem:** Simply gaining the skills needed to plan and do that kind of travel was valuable experience. Staying with local people the way I did helped me to really be immersed in the culture in a more in-depth way, from the culinary aspects to learning more about the spiritual roots of the community.

**Andrew Smothers:** Gaining the confidence that I could endure such an experience was very valuable. Living in Zambia for the year gave me the skills and confidence to do the traveling. For instance, one day, I traveled on a bus, stood for 8 hours in the aisle of the bus through part of Malawi, wondered how I would get to the ferry, was told by locals the ferry had already come and gone, and spent a night in a very basic lodge to learn the ferry was 6-7 hours late. And arriving in South Sudan to discover that my luggage had not made it, doubting I'd ever see it again (thankfully, it did arrive)—dealing with those experiences and coming through them was a huge confidence boost. The other thing that was most valuable was seeing the vibrancy and high visibility of the church throughout the Global South, especially in places where there can be high risk for Christians, like Egypt, Jordan, Oman and Bethlehem. The church remained very public and open. For example, in Oman I went to a mission conference, and in Egypt I met with a pastor whose church had been burned, yet they continue to have a very public ministry and witness.

**Tyler:** It is important to have experiences in places where we, as westerners, think people's lives are terribly difficult, and from the news we hear, we don't even understand how they can survive, much less be happy. And yet, there is vibrant community life even under the most challenging circumstances. Life goes on and people are very resilient. I learned that we can't make assumptions about how bad their life must be. People still enjoy life, find happiness, and children still play.

**Andy:** Yes, we let our fears keep us from visiting and experiencing places and gaining new perspectives. People in Egypt, Oman, and Jordan [and Tyler added, Lebanon] are really suffering because people have stopped visiting them. It is generally safe and they are begging people to come.

**Beverly:** *What differences have your travels made in your lives now that you are back in the United States?*

**Andy:** I realized through my travels how happy people can be with so little and how the decisions we make as consumers affect people around the world. We are all connected in a worldwide market. Once I was back, I found it easy to slip into my previous mindset, and I am making a concerted effort not to do that—to think about the food I purchase and not to buy a lot of stuff I don't need. My purchases here (and those of others) raise the prices for people all over the world. The other significant effect my travels had was to confirm my sense of call both to international mission and pastoral ministry. Also, I learned just how small the world is — running into a person in New York City unexpectedly whom I had originally met in Northern Israel. I experienced such incredible hospitality from complete strangers, even in countries that don't see the United States in a good light.

**Tyler:** The way in which communities practice hospitality has made me more conscious and intentional about being open and engaging people, even if I can't meet their specific need. I saw how much I needed from others when I was traveling and the difference their welcome and hospitality made in my life. It was a very clear example of what it means to love your neighbor.

I also picked up on the need to know my own heritage and roots better. People from the places I visited are very conscious of their ancestors and where they have come from. They have such a strong historical memory and know their back story. Due to my family's privilege to choose not to know our roots well, I don't have that. I've realized how

important it is, for instance, to look more deeply into my ancestors' spiritual context and sources of resilience as well as the role my heritage played in slavery and colonization

**Beverly:** *How do you expect your travels to impact your ministry?*

**Andy:** During the travel portion of the Fellowship, I developed a network of contacts and friends that continue to inform my ministry—not just through the memories I have of them, but from continuing contact through media like Facebook. Having viewed the simplicity of the church in some areas helped me see the essentials of what it means to be a church. For example, visiting a prayer house in Zimbabwe where a space the size of my office was their worship space, then having them show me the tree under which they began their worship services. That's all you really need to be the church—a fellowship able to meet in any venue.

**Tyler:** I have realized that in order to best serve God's children throughout the world, I need to learn how to provide ministry in the context from which I come. I need to be able to speak to people in the United States in order to lead them in serving people throughout the world and effecting change.

**Beverly:** *What one place or experience stuck with you or impacted you the most?*

**Andy:** Witnessing the violence in Bethlehem re-informed me on the issue. I went there seeing both sides as equally responsible for the situation. While I still believe both sides are responsible, I left feeling unequally frustrated. When we look at the situation, we often fail to realize how vastly different the power dynamic is, and that is often not brought into the conversation.

**Tyler:** My time in Senegal had the biggest impact on me. I was hosted by a family, a mother and two adult sons, who were Muslim. Communication was difficult but the level of hospitality was incredible. They made it clear that I was part of their

family. Visiting Gorée Island with the House of Slaves and the Door of No Return for the slave trade, seeing that place of sacred memory where so many peoples' lives ended on the African continent, or just ended period, had a profound impact on me. Then, seeing the Monument of African Renaissance, with a mother, father and child pointing across the ocean toward the Statue of Liberty with its message, "We have risen up, and you across the ocean are our people, too." Realizing that my ancestry was part of the slave trade, being hosted by a Muslim African family, visiting these two sacred places, it was all a profound witness of death and resurrection.

**Beverly:** *How would you summarize why the travel portion of the Fellowship is so critical?*

**Andy:** In a nation where so many churches are losing members, pastors need to see where churches are growing (throughout the Global South) to open their eyes to new ways of being church—broadening their perspective so they can see beyond the current reality, and dream. We need to understand how to look in scripture, and take it out of its original culture and see how scripture addresses our current culture and context.

**Tyler:** We believe the church is universal and one body. To grasp that, we need to experience different expressions of the church around the world and truly be in relationship with them so we can work together towards God's kingdom.



*Tyler and host brother Babacar Fall do a joint tree pose in front of a baobab tree in Senegal*



# OUTREACH

## TEEZ AND GLOBAL MINISTRY FELLOW UPDATE

We were unable to find a fellow last year to serve in Zambia from September 2016 through the beginning of September 2017. We extended an offer to an individual who declined the fellowship. Over the summer, our staff, the PTGMF Committee, and the Associate Pastor Nominating Committee (APNC) focused significant effort to locate additional candidates without success.

Knowing that this human resource shortfall would be a significant challenge to Theological Education by Extension in Zambia (TEEZ) and remembering that the CCAP Synod of Harare has desired to start a TEE program for some years, we've been working with our partners to send a Zimbabwean pastor from the Synod to Kitwe to serve as the training officer at TEEZ through the beginning of September. This solution should help TEEZ staff its ministry and give the Synod of Harare a chance to learn about the program. Please pray for TEEZ and the Synod as they work on visa and other issues to make this possible. Likewise, please hold in prayer Abusa Esau Mbondo, his wife Judith, and their son, Esau Barnabas, as they leave for Zambia to fill this role.

In order to recruit the next fellow, we have developed a brochure and poster for the program. These and other materials have been sent to 22 seminaries. Tyler Orem and Andy Smothers have also been recruiting at seminaries over the last couple of months. Andy visited the University of Dubuque Theological Seminary in January and Princeton Theological Seminary in February. Tyler completed a Midwest trip in February, visiting McCormick Theological Seminary (Chicago), Pittsburgh Theological Seminary, and Louisville Presbyterian Theological Seminary. We continue to seek opportunities to visit other seminaries throughout the United States. Finally, we have posted the position on Church Leadership Connection, the site used to advertise parish positions to pastors throughout the denomination. Please pray for candidates to apply and for our PTGMF Committee as they discern potential fellows!

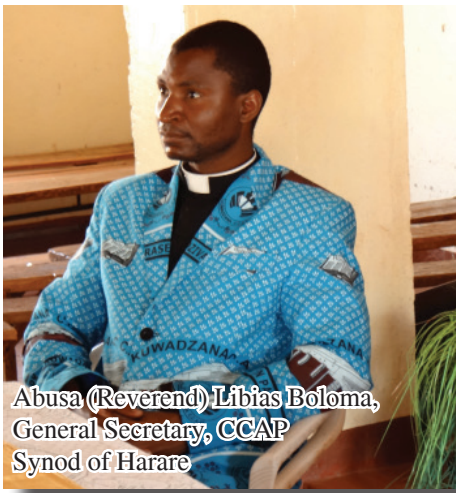


## PLANNING FOR VISITS FROM OUR ZIMBABWEAN PARTNERS

We were not able to bring a Pastor-in-Residence and delegation from the Synod of Harare to New York City last year as the U.S. Embassy in Harare chose not to grant visas to any of our friends planning to visit. With hopes of decreasing the challenge in our next application, Curtis Field, Kathy Hoffman, Andy Smothers, and Eric Springsted met with members of the consular service in Harare to describe our exchange to them and learn how to better support our delegation's visas. Based on their guidance, we are preparing an information sheet that will give members of the delegation background on the partnership and a better idea of what they will be doing while in New York City. It will also help them understand how their trip will be financed. All of these are essential as they prepare to answer questions posed to them by consular staff during their visa interviews. Understanding the details of the trip is critical, as visa applicants generally get only one minute to answer questions and to convince the consular staff they do not intend to stay indefinitely in the USA. U.S. law requires our consular officials to assume individuals plan permanent immigration to the U.S.A., unless they convince the officer otherwise. Your continued prayers for the visa application process and other preparations by our partners are essential in this dynamic political environment.

We hope to welcome a Pastor-in-Residence from April 23 to May 26 and a delegation of approximately four from the Synod of Harare from May 8 to May 15. We are seeking hosts for members of the delegation and individuals interested in doing activities with both the Pastor-in-Residence and the delegation. We would appreciate the opportunity to engage new (and returning) hosts in this ministry; it's a great opportunity to learn more about Zimbabwe and the church in Africa!





Abusa (Reverend) Libias Boloma,  
General Secretary, CCAP  
Synod of Harare

# NEWS FROM CCAP SYNOD OF HARARE

By Libias Boloma, Synod Executive

It is with great joy that we share some updates and developments in the CCAP Synod of Harare.

**SUCCESSFUL RAINY SEASON:** We thank God for the wonderful rainy season we are experiencing now. Crops are growing well and promising a bumper harvest. End of March is when the rains normally end, and that's when we can tell the success of this harvest season. So far we have moved almost three quarters into the farming season and crops are looking promising. Thanks be to God for sufficient rains.

**FIRST FEMALE PASTOR:** 2017 shall be a very special year in the history of our church as we shall witness the completion of studies and deployment of a first female pastor in our church. We are ever thankful to MAPC, our partners in ministry and discipleship, for providing a scholarship for Excitars Phiri who is completing her theological training in November this year. Excitars' ministry will work towards the stimulation and appreciation of women in leadership roles in African culture. May God continue to strengthen our partnership and let it bear more fruit for the expansion of God's Kingdom and serving human needs.

**PRAYING FOR PEACE:** Despite the economic and political challenges we are experiencing as Zimbabweans, we thank God for freedom of worship and for people who are trusting in God more and more. We continue to pray for political tolerance as parties will be campaigning for presidential elections to take place early next year.

**EMPOWERMENT:** The CCAP Synod of Harare expresses its heartfelt gratitude to the MAPC Session for approving the funding of a poultry layers project. This project will generate funds to meet some of our expenses as we carry out the work of God. Due to the high unemployment rate of about 89% in our country, tithing has drastically dwindled, posing a challenge in the smooth running and operations of the church. If the project is successful, it will assist in meeting some day-to-day expenses of the operations of the Synod office as well as acting as a model to our congregations to consider other ways of raising funds in order to keep their churches running.

**SUPPORTING THE GIRL CHILD INITIATIVE:** The CCAP Synod of Harare has taken the initiative to support the girl child who is neglected and given less priority in African culture. We have decided to set up a school at the Rock Haven center and farm to provide education to the surrounding community after realizing that many children were failing to continue with their education due to distance. The nearest school is 10 kilometers away and there is no means of transport. Under such circumstances, girls are the most affected. They are expected to stay at home, and this exposes them to early marriages and unwanted pregnancies. We have started building a school on the farm, and so far we have 132 pupils getting an education at this new school with Christian values. The vision is to expand this project so that many lives can be emancipated from poverty through education. We are praying to God to awaken the zeal and desire in people to sponsor and support this initiative.



Walls being extended at  
CCAP City Church in Harare.



# DEVOTIONAL FOR HOLY WEEK/EASTER

## *A Holy Week Pilgrimage*

A pilgrimage is a sacred journey. Practitioners of many of the world's religions make pilgrimages: Hindus, Sikhs, Jains, Buddhists, Muslims, Jews and Christians. The culmination of a pilgrimage is a holy site, like Santiago de Compostela at the end of one of the most famous Christian pilgrimages, the Camino de Santiago, which traverses northern Spain. But many pilgrims will tell you that what they experience on the journey is as valuable, or more so, than arriving at the sacred destination itself.

Pastors often lament the fact that many congregants do not take the journey through Holy Week—they go from celebrating Jesus' triumphal entry into Jerusalem on Palm Sunday, to celebrating the glory of the resurrection on Easter morning, without traveling through the Passion in-between: Jesus' last days with his disciples and teaching in Jerusalem, the Last Supper, the arrest, trial, crucifixion, and the silence of the tomb. Work or family commitments may keep you from church services on Maundy Thursday and Good Friday, but we encourage you to come to at least one of these services. Whether you can attend Holy Week services or not, you can take your own pilgrimage through the events of Jesus' last week. A pilgrimage does not have to be a physical, geographic journey; it can be a personal, devotional one. Below is a devotional Holy Week Pilgrimage to assist your journey through Holy Week. Your celebration of the resurrection will be more meaningful and more joyous if you take a few minutes each day to mark the journey toward that transformative, glorious day.

The scripture readings below are taken from the Daily Common Lectionary. I encourage you to spend several minutes of quiet after each reading, pondering the questions at the end of each reflection, perhaps writing your responses in a journal, or simply sitting with whatever strikes you from the reading.

*Palm Sunday, April 9*

*Read: Matthew 21:1-11*

The crowds hail Jesus as the Messiah as he enters Jerusalem seated on a donkey. He's the one they've been expecting, the one who will save them. Or is he? The crowds will fall away over the course of the week. By the time Jesus is arrested and tried, their cries will have turned from, "Blessed is the one who comes in the name of the Lord!" to the frenzied clamor, "Crucify him!" What happens in that short week to turn the crowd from adoring to bloodthirsty? Turns out, Jesus was not who they expected, after all. Not the Messiah they wanted. They didn't want a suffering, humiliated Messiah, they wanted one who would drive out the Romans and restore them to power.

Jesus is indeed the Messiah, the Son of David, the one who comes in the name of the Lord. But what does that mean? What does it mean to us today? What kind of Messiah are you longing for? What does it mean to follow a Savior who chooses the way of the cross?

*Monday, April 10*

*Read: John 12:1-11*

In today's reading, we see Jesus in the home of his friends, Lazarus, Martha and Mary. We don't usually think of Jesus having friends, though the gospels tell us he did. It is not a secret that the religious leaders are looking for Jesus to arrest him. The last verse of the previous chapter tells us that they had given orders that anyone who knows where he is should let them know, so they can arrest him. Given that background, this scene in the home of his friends takes on a more poignant meaning. They must know that they will never enjoy an evening hosting their friend for dinner again. Mary anoints Jesus' feet with costly perfume, a very intimate gesture. Judas is shocked at how the money is spent, and, perhaps, at what seems like an impropriety. The author tells us his concern for the poor is just a front. He really wants the money for himself. Jesus speaks up for Mary and tells Judas it is appropriate for her to show her care for him in this way. The passage ends with the report that the religious leaders are going to put Lazarus to death as well, because people are deserting them and turning to Jesus because he raised Lazarus from the dead. Jesus' friends are at risk as well as Jesus, yet they welcome him into their home and show their devotion to him anyway.

Imagine yourself into this scene. How does Mary's gesture make you feel? With whom do you identify in this story? Mary? Judas? What would you say to Jesus if you were in that house for that final dinner among friends?

*Tuesday, April 11*

*Read: John 12:20-36*

In this passage, Jesus uses rich symbolism to convey to his followers what is about to happen and why. When the Greeks ask to see him, that is a sign for him that "the hour has come." In order to be accessible to all people—Jews, Greeks, slave, free, those present, those to come—he must be glorified. He uses the example of a grain of wheat; it can bear no fruit unless the seed itself falls into the earth and dies—transforms. Then Jesus says that, to be his follower, we, too, must "lose our life." Serving Christ means losing the life we cling to, what feels safe and secure, the life that is only concerned about self, and giving ourselves away. He goes on to say that when he is lifted up, he will draw all people to himself. The passage closes with Jesus' exhortation to walk in the light, believe in the light, so they may become children of light.

What does it mean to you to die to self, be transformed, so that you may gain your life in Christ?



*Wednesday, April 12*

*Read John 13:21-32*

Imagine you are reclining around the table with your beloved teacher and the fellowship of disciples with whom you have spent your daily life for the past three years. Your teacher becomes agitated and declares, “One of you will betray me.” You look around the room at each other. “What is he talking about? One of us? Is it you, or you? Nah. We would never betray him.” Simon Peter motions for the disciple closest to Jesus to try and find out who it is. Jesus says, “The one I give this bread to.” Then he gives it to Judas, and tells him to go do what he must do. You are all still confused. Maybe Judas is just going out to buy what you need for Passover. He carries the common purse, after all. Or maybe he’s going out to give alms to the poor. As Jesus’ disciple, you still can’t fathom that one of you would betray him. But those of us reading this story know what happens. John tells us Satan entered into Judas, and that when he goes out, “it was night.” It isn’t just dark. It’s never just dark in the gospel of John. It is night. The time of unknowing, of being blind, of betrayal.

How have you betrayed Jesus? Even when you didn’t think it was possible for you to do such a thing? When have you experienced the night that Judas walked into?

*Thursday, April 13*

*Read John 13:1-17, 31b-35*

In John’s account of the Last Supper, we do not have the institution of the Lord’s Supper as in the other gospels. Instead, John tells us how Jesus washed the disciples’ feet on their last evening together. This was a shocking thing for him to do. Disciples might have washed their rabbi’s feet, but never the other way around. Peter cannot handle this breach of propriety. He questions Jesus’ intention then declares, “You will never wash my feet!” But Jesus tells Peter he has to let him serve him, let him wash the grimeiest part of his body, or Peter “would have no share in him.” Then, Jesus turns the tables and tells them if he, their Lord and Teacher has washed their feet, then they ought to wash one another’s feet. They are to “go and do likewise.” The day’s passage ends with Jesus’ commandment to love one another, just as he has loved them. That is how people will know they are his disciples.

The disciples had to make themselves vulnerable, and let their Lord wash their feet. Letting someone else wash your dirty feet with all their calluses, unmanicured toes, pronounced veins and other evidence of a lifetime of hard use, and perhaps neglect, is an exercise in humility. Being one with Christ means letting Christ see the worst part of us, wash it clean, and transform it. That is what makes us one with Christ. And only then can we in turn love one another, and serve them, stooping to wash their feet as Jesus washes ours.

What part of yourself would you rather Jesus not see or wash clean? What would your life look like if you let Jesus transform what you would like to hide?

*Good Friday, April 14*

*Read John 18:1 – 19:42*

Today’s reading takes us through the passion narrative from Jesus’ betrayal and arrest to his death and burial. Give yourself time to read the story slowly. What scene stands out for you? What did you read that you may not have paid attention to before? Jesus ends up utterly abandoned—his disciples seem to disappear into the night; Peter follows him when he is arrested, but then denies being his disciple; and the crowd has turned on him and demands that he be crucified. They would rather have the insurrectionist, Barabbas, released, than this Jesus who seems utterly powerless. But Jesus is not entirely abandoned. His mother, with a small group of women and the beloved disciple stand near the cross as Jesus dies. And Joseph of Arimathea and Nicodemus claim his body and bury it according to Jewish custom.

Simply sit in silence with this story for a few moments. Then imagine what it would have been like to be Peter in that courtyard, afraid for your life if you acknowledged being one of Jesus’ disciples. What would it feel like to deny him? Imagine being among the women at the foot of the cross. Let yourself enter into the story, and get a glimpse of what Jesus, his disciples, his mother and his remaining faithful followers experienced. Then, simply rest in God’s presence, thankful for the depth of love and mercy God has shown us.

*Saturday, April 15*

*Read Romans 8:1-11*

Read the passage slowly, out loud. Then go back and read the first verse again. “There is therefore now no condemnation for those who are in Christ Jesus.” Take a few slow breaths and let that sink in. Rest in the knowledge that through Jesus’ passion and resurrection, those who are in Christ are set free. Read verse 9b again, “you are in the Spirit, since the Spirit of God dwells in you.” Again, take a few slow breaths, letting yourself be aware of the Spirit of God that dwells in you and fills you anew with each breath you take. Finally, read again verse 11, “If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.” Simply sit in God’s presence for several minutes, knowing that because God raised Christ, you are raised, too, to a transformed life here and now, and to the life to come.

## *Music on Madison*

### Highlights for April

—Andrew Henderson

#### Music for Holy Week

Sunday, April 9 at 3 pm

For a number of Music on Madison seasons, I have organized a concert on Palm Sunday that features members of MAPC's professional octet of soloists in performances of intimate vocal repertoire appropriate for Holy Week. Members of our professional Saint Andrew Orchestra will join the octet and guest professional singers in performances of Bach's sublime motet, "Jesu, meine Freude," and the poignant "Die Sieben Worte" (Seven Last Words of Christ) by Heinrich Schütz. Evocative motets written by members of the extended Bach family, Johann Christoph Bach and Johann Ludwig Bach (both cousins of the more famous Johann Sebastian!), will round out the program of German Baroque music. Tickets may be purchased in advance (online at [www.mapc.com/music/sams](http://www.mapc.com/music/sams) or by phone at 212-288-8920) or at the door: \$30 / \$25 for Students/Seniors 62+.

#### Celebrating John Weaver's 80th Birthday

Sunday, April 30 at 3 pm

A concert honoring the 80th Birthday of Dr. John Weaver, MAPC's beloved Director of Music & Organist from 1970 till 2005, will feature favorite organ and choral works performed by his students and successors: Paul Jacobs, chair of the Organ Department of The Juilliard School; David Enlow, organ faculty, The Juilliard School; and Andrew Henderson, MAPC's Director of Music & Organist. The Choir of Madison Avenue Presbyterian Church and friends from the Saint Andrew Chorale will also perform choral works by Weaver. The proceeds from this concert will benefit the 50th Anniversary Fund of the Presbyterian Association of Musicians, an organization close to Dr. Weaver's heart and of which he has served as president, in honor of his long and distinguished career. A festive birthday reception will follow in the Parish Hall. Admission by suggested donation at the door: \$20 (\$15 – Students/Seniors 62+).

# SAMS Calendar Dates for Spring 2017

Sunday, April 9 at 3 pm

**Professional Choir of MAPC & Saint Andrew Orchestra**

**Works by Bach & Schütz for Holy Week**

MAPC's professional octet will be joined by guest professional singers and instrumentalists in a performance of Bach's motet *Jesu, meine Freude*, the *Seven Last Words of Christ* by Heinrich Schütz, and motets by extended members of the Bach family.

Friday, April 28 at 7:30 pm

*Music on Madison: Juilliard415*

**Baroque Conversations: Virtuoso Sonatas & Chamber Music**

A concert featuring the rising stars from Juilliard's distinguished Historical Performance program, including works by Handel, Vivaldi and Corelli.

Sunday, April 30 at 3 pm

*Music on Madison: John Weaver 80th Birthday Celebration*

**Works for choir & organ performed by his students.**

A concert honoring Dr. John Weaver, MAPC's beloved Director of Music & Organist from 1970-2005, featuring his students and successors: Paul Jacobs, David Enlow, and Andrew Henderson, as well as the Choir of Madison Avenue Presbyterian Church.

Sunday, May 7 at 3 pm

*Music on Madison: New York City Children's Chorus*

**Spring Concert: Seasons of Love**

Five choirs of MAPC's graded community children's choir program – totaling over 140 choristers – will present a concert featuring works that explore a range of emotions, including a new work by Roberto Scarcella Perino.

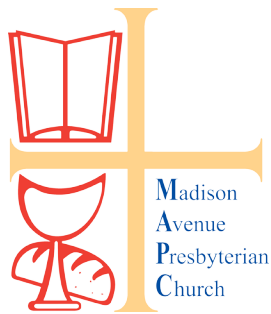
Sunday, May 21 at 3 pm

*Saint Andrew Chorale & Orchestra*

*Handel's Israel in Egypt*

To conclude its 52nd Season, the Saint Andrew Music Society will perform one of Handel's most extensive and virtuosic oratorios for chorus and soloists.





Madison Avenue Presbyterian Church  
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New York, N.Y. 10021  
[www.mapc.com](http://www.mapc.com)

## HOLY WEEK & EASTER WORSHIP SCHEDULE

### **PALM SUNDAY - APRIL 9**

9 & 11:15 am- Services of Word & Sacrament  
The Rev. Dr. Eric O. Springsted preaching  
Choral Music (at 11:15 am) by Handel & Leighton

3 pm - Music for Holy Week: Bach & Schütz  
Professional Choir of MAPC & Saint Andrew Orchestra:  
Andrew Henderson, conductor

### **MAUNDY THURSDAY - APRIL 13**

7 pm - Service of Word & Sacrament with Foot Washing  
The Rev. Andrew D. Smothers preaching  
Choral Music by Nicholas White

### **GOOD FRIDAY - APRIL 14**

12 to 3 pm - Meditations on the Passion According to Luke  
Members of the Pastoral Staff Preaching  
Choral Music by Friedell, Goss, Larsen, Leighton,  
Lotti & Poulenc

4:30 pm - Good Friday Family Service  
An interactive, family-friendly Passiontide service  
especially tailored for children.

7:30 pm - Service of Tenebrae  
Choral Music by Sanders, Chilcott & Stainer

### **EASTER DAY - APRIL 16**

9 & 11:15 am- Festival Services of Word & Sacrament  
The Rev. Dr. Eric O. Springsted preaching  
Choral Music by Beethoven, Handel & Whitbourn,  
& works for Trumpets, Timpani & Organ