

# Brookville

## Multifaith Campus

### NEWS



Room for All  
An Open and Affirming  
Campus to the  
LGBTQIA+ community.

*One house, many faiths, endless  
opportunities for growth!*

April  
2024

2 Brookville Road, Glen Head, NY 11545  
516-626-0414

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#### *The Interfaith Community of Long Island*

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#### **Vision Statement**

Through learning opportunities, essential partnerships, and occasional shared worship, our campus welcomes all who want to learn, question and grow, while making a positive and lasting impact in the community and world.

#### **Mission**

To build a multifaith community of people from different faiths who connect to one another by embracing similarities while celebrating differences.

#### **Find a Place to Belong**

We invite you to discover a spiritual community made up of different religious groups. Each group maintains its own religious identity but fosters an open environment for learning, celebrating and honoring each distinct religion.

## Easter tide

Because the great news of Easter cannot be contained in a single day's celebration, Easter is only the first of fifty days of what we call in the Christian church the season of Eastertide. It lasts 50 days because Jesus walked the earth after his resurrection for 40 days as he taught and ministered to his disciples in what had to have been an intensely powerful experience for them as Jesus prepared them for his Ascension into heaven.

This season of Eastertide lasts 50 days because there were another ten days after Jesus ascended into heaven before the Holy Spirit was unleashed on the world and empowered the beginning of the church. This was a fulfillment of Jesus' promise to send "another counselor" (John 14:16) after he left the earth. We call this day, Pentecost. Pentecost was already an established Jewish festival known as Shavout or the Feast of Weeks, which drew people from many nations back to Jerusalem.

This season of Eastertide is designed for extended celebration, for exploring the implications of Easter,

of Jesus' resurrection from the dead - which brought redemption to all of creation! As Christians, I think we often view Jesus' resurrection from the dead as an event that is somewhat disconnected to us, but that is far from the truth. When Jesus conquered death, he broke its power on all of creation. Because Jesus lives, we too live.

Eastertide is a time for us to celebrate our new life in Christ. For what once felt as though everything we love dies, now is replaced with the hope of resurrection. This empowers us to live life to the full with the confidence that one day we too will be resurrected and all things will be restored.

We can be emboldened to live as Easter people, knowing that we truly share in the resurrection and this is nothing short of a miracle. This resurrection and restoration is not just for Christians, it is for all people and it is not just for people, it is for all of creation. For this we can say, "Thanks be to God!"  
Happy Eastertide,

*~ Rev. Vicky*

## Easter Sunday at Brookville





## *Brookville Church Annual Easter Egg Hunt*



How can I stay informed about the  
Interfaith Community of Long Island (IFC)

### **EMAIL**

Please check your email for updates. If you would like to be added to our email distribution list, please email [ifcoflongisland@gmail.com](mailto:ifcoflongisland@gmail.com)

### **SOCIAL MEDIA**

IFCLI website: <https://www.interfaithli.org/home>  
Facebook: <https://www.facebook.com/ifcli>  
Instagram: <https://www.instagram.com/interfaithcommunityli/>

### **Upcoming IFC Events!**

#### **Sunday 4/21**

11 AM, Spiritual Passover Learning Experience - All campus groups are invited

#### **Sunday 5/12**

11 AM, Interfaith religious education classes  
12 PM, Identity & Transitions Commencement - reception to follow in Fellowship Hall

## Passover, Prayer, and Pride

Passover is almost here again! When we think of Passover, we typically think of family, matzahs, seder plates, asking the four questions, and singing Dayenu. But is that really enough? Are there other aspects of Passover we might be forgetting?

The Passover story in the Torah doesn't just begin with roasting a lamb and putting the blood on the two doorposts, so the Lord will pass over the house sparing the first born. The basis of the Passover story actually begins when Moses is shepherding in Midian while back in Egypt: "The people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel—and God knew." (Exodus 2:23-25)

The cries of the Hebrews were prayers for deliverance from their immense suffering. According to the Torah, they were cries for help as well as reminding God of their covenant (relationship) with Him. When we cry out, when we suffer, when we moan or groan, we are also praying; and God hears us, knows our suffering and how we are feeling. But, do we really remind God? Isn't God omniscient? If so, why would we have to tell God and remind Him of anything? Is that what prayer is really about?

Let's look at what constitutes prayer in Judaism. Prayer, in Hebrew, is "tefillah," which contains a range of meanings. The Hebrew root "palel" connotes "executing judgment" or "thinking." In this sense, the word tefillah (to pray) may also refer to a process of contemplation. The idea is that prayer is more than praising God, giving thanks to God, pouring our hearts out to God, or just talking to God. As meaningful as those things are, there is the important message that in prayer we are contemplating our motives, thinking about our situation, and judging our behaviors. We are, in a sense, evaluating ourselves and

remembering who we have been and reminding ourselves who we are supposed to be, especially in relationship to God.

When we are in prayer and thinking, contemplating and judging, we are in a process of searching to remove anything that is hindering our spiritual growth and relationship with God. This internal searching process fits very well with the mitzvah (commandment) to search our homes for chometz (leaven) and remove it. Exodus 12:15 says, "On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel." Just as the chometz (leaven) makes the bread rise, chometz represents whatever makes our ego rise; such as pride, greed, jealousy, unforgiveness, etc. It is whatever limits our spiritual growth, negatively affects our mental, emotional and physical health, as well as harms our connection to God.

It was through prayer that the Hebrews and Moses shared their vulnerability, assessed their situations, and essentially put their pride aside and turned to God. Through these actions, God heard their prayers and answered them. This Passover season, we have the opportunity to use prayer to share our hearts with God, assess our behaviors, search for and remove any inner chometz, and be open to God responding to us. This way we can experience the Spiritual Freedom of Pesach. Wishing you and your loved ones a Happy and Blessed Passover!

With love,

~ *Rabbi Scott Matous*



# Nowruz Mubarak

(Happy New Year)

On Tuesday March 12th the Iranian American Society held their annual Persian New Year's Celebration on our multifaith campus. There was face painting, cotton candy and popcorn for the young at heart, great food, dancing and the traditional fire jumping to symbolize crossing over from the old year into the new. Everyone had a wonderful time!



## Palm Purim

Where else could the stories of Queen Esther's bravery AND Jesus' triumphal entry into Jerusalem be enacted by children in the same space at the same time?

On Sunday, March 24, at Brookville Church, the children and youth of our campus celebrated Jewish Purim and Christian Palm Sunday in the same service, to the delight of family and friends, in the sanctuary and on Zoom.

Many thanks go to Rev. Bill McBride and Cantor Irene Failenbogen for their leadership and for all the children and youth who participated!



## SYNAGOGUE OF THE MONTH VIRTUAL SHABBAT SERVICE 5784

The New Synagogue of Long Island  
The Synagogue for Spiritual Judaism  
Rabbi Scott Matous, Cantor Irene Failenbogen

### Synagogue of the Month Virtual Shabbat Service at 7 PM

Please join us on **Friday, April 5, 2024**

All are welcome!

We have no membership dues or fees, but we do rely on your support and commitment! Please give as generously as you can. Your contributions are the lifeblood of The New Synagogue of Long Island.

You can help us keep alive our inspiring teachings of Spiritual Judaism.

Use these links below:

[Print the form and mail it to us!](#)  
[Donate online.](#) [Zoom Invitation](#)  
[Shabbat Service Booklet](#)  
[Synagogue of the Month](#)

Email: [newsynagogue.li@gmail.com](mailto:newsynagogue.li@gmail.com)  
Website: [www.newsynagogue-li.org](http://www.newsynagogue-li.org)



## Muslim Reform Movement Organization

**Quran Study** by Zoom  
every other Sunday  
2:30 - 4:30 p.m.

**All are welcome!**

To be invited to the meeting,  
please send an email to  
[muslimreform@hotmail.com](mailto:muslimreform@hotmail.com)

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**Reformed *Jumua* prayer** in person  
at the Brookville Multifaith Campus

Every Friday:

The *Khutba* is at **1:10 PM** in English  
The Prayer (*Salat*) begins at **1:30 PM**.  
In the prayer, the Arabic recitation is  
followed by its English translation.

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Hosted by:  
**Imam Sultan Abdulhameed**,  
author of "*The Quran & the Life  
of Excellence*"



## ***Spiritual Passover Learning Experience***

On Sunday, April 21, 11 AM - 12 PM, the IFC Religious Education Program will offer a Spiritual Passover Learning Experience to prepare participants to celebrate Passover, which begins the evening of April 22nd. Using the IFC curriculum and the Passover Haggadah developed by the New Synagogue of Long Island, students will take part in the many roles and readings that accompany the spiritual feast. **All are welcome to attend.** If you have any questions, you can call Cantor Irene Failenbogen or Rev. Bill McBride at 646-592-7930 or 646-744-7477.



**Muslim Reform  
Movement Organization**  
invites you to  
**Eid Prayer**  
**Wednesday, April 10**  
**10:30 AM**  
Brookville Multifaith Campus  
Fellowship Hall  
*Refreshments will be served.*  
*ALL are welcome!*  
Hybrid event - email:  
muslimreform@hotmail.com  
for the Zoom link

Scan to RSVP:



Made with PosterMyWall.com

[Click here to RSVP](#)



**Saturday**  
**April 27**  
**7:30 PM**

# BOY FATHER

**The Makor Center**  
**109 E 39th Street**  
**New York, NY 10016**



**Come and see this musical  
love story between a Catholic  
Priest and a Jewish Cantor!**

*Music by Cantor Irene Failenbogen*

*Script by Rev. Bill McBride*

*Collaborating Instrumentalist, Anna Manalo*

**This great family event runs about  
90 minutes, with one intermission.**

**Tickets are \$25 each and are available at the door  
or call Cantor Irene Failenbogen at 646-592-7930**

# Coexist Craft & Collectibles Fair

at the  
**Brookville Multifaith Campus**

Bake sale

Brookville Reformed Church,  
2 Brookville Rd., Bkvl 11545

Raffles

**Sat June 8, '24**  
**10am - 3pm**

Second hand  
Treasures

**Vendors Wanted**  
**Contact:**  
**516-695-1123**  
**LMDenison24@gmail.com**  
[\(click to email\)](#)

# BRAG BOX

If you have something you would like to brag about please send your submissions to [brookvillemfc@gmail.com](mailto:brookvillemfc@gmail.com) by the 20th of the month. We'd love to celebrate with you!

David Hees raised over \$150 for Special Olympics at the Town of Oyster Bay Polar Bear Plunge on the very cold and rainy morning of March 23. Way to go David!



On March 27, 2024 Michaela Gawley was sworn into the NYS Bar Association! We want to congratulate Michaela Gawley, Esq. on this amazing achievement and wish her all the best as she practices law in the state of New York. Michaela's parents were founding members of our Interfaith Community of Long Island. She was in the first graduating class of the religious education program. Michaela is pictured here with her parents, Pam and Steve, outside the Supreme Court State of New York Appellate Division where she was sworn in. Michaela, we are so very proud of you!



## The Next Chapter



Nancy and I joined the Brookville Church in 1963. We had just returned from Alaska and moved into a new house built just a mile south of the church. When the housing had been settled and moving in completed, it was time to

find a church. Yes we saw the Brookville Church sanctuary and intended to check it out, but the Lutheran Church up on the hill was interesting and sponsored the school which was recently started. It was half a mile away from our house and held our attention for about three weeks and then we decided that we were not going to become Lutheran -- it was outside of my Methodist background and Nancy was raised in the Reformed Church in Manhasset. That was also where we were married. But the seven miles to Manhasset was a bit too far when we would drive past Brookville Church to get there.

I don't remember all of the little details that encouraged us to stay at Brookville, but here are some. The buildings were beautiful, and the choir was strong - about twelve members and there was a good Sunday School going. The church was historically desirable. The coffee hours were a popular part of every Sunday morning. It was there that Nancy met three of her Manhasset High School classmates who were active at Brookville Church. Their presence and encouragement convinced us to join.

The Pastor was J. Stanley Addis who had been there for years! The history attached to Brookville Church goes back all the way to 1732 when some Dutch farmers, about nine as I recall, got together and agreed that going to Brooklyn by horse drawn buggies, but more likely farm wagons, was too far

and they wanted their own church. There was a minister who was a circuit rider going to Lake Success, Manhasset and Brookville. After a time the farmers wanted their own minister, but one who still spoke Dutch. The earlier pastors had to be taught and ordained in Holland before they could come to the churches in the New York area. Getting the ministers to arrive had many complications and that led to creating the New Brunswick Theological Seminary in 1784 where the graduates likely spoke Dutch and English. Pastor Addis went there during the 1929 Great Depression and arrived at Brookville in 1931, this being his first and only church. Rev Addis worked through some tough years then and during World War 2. Then the farming area around Brookville became the place for building big homes and those people became the congregation.



When Addis retired in 1966 and moved near Philadelphia I believe there wasn't much of a retirement program for pastors; however the men of the church were sufficiently wealthy to send their retired pastor a regular check and also, later, his widow. When Nancy and I arrived, there were many older people still in the congregation who were prominent in the area.. George Hegeman and his family lived on Hegemans Lane and were founding members of the church. Others had their farms and farm stands nearby.

The church's members who were businessmen were well grounded in running a business and a church. It was considered a position of honor and respect to be a Deacon and if really satisfactory an Elder. The most senior Elders would be honorary Ushers at special services including

*Continued next page...*

## The Next Chapter

Christmas Eve when the pews and extra chairs were filled. I recall my own experience here as a new member who looked at the church's leaders as impressive men - just as impressive as the senior officers I served under in the Army. I wondered when I would become an Elder and a leader. Well, I did, and it has been a memorable experience.

The congregation was not really growing a lot because the residents around the church were mostly Catholic. Everybody, Lutherans, Catholics and Dutch Reformed had to drive to their churches which made for an interesting mix of people coming from everywhere.

There was a time when we really needed more parking spaces for large events and the neighbor behind the church would allow us to park cars on their estate. The fence had to be cut to allow foot traffic to the church.

The church has some interesting books of the meetings going back to the Dutch farmers' time. There is a set of books covering several years and I remember using them as a reference source for one of the church's anniversaries. Possibly in 2007 as it would have been the 275th celebration -- I would write a short paragraph about special historical events for every Sunday bulletin. It might be a worthwhile challenge for the 300th anniversary. I was the history guy who started having Church Birthday Celebrations every five years. That worked quite well so I will make this observation and suggestion. In 2022 it was our 290th year, but we missed that. In 2027 the church SHOULD celebrate the 295th year since starting. That is only three years away and in the view of our old church it is just a short time. In the view of myself - I will be 96 in 2032 and I want to attend the 300 birthday party.

During the recent past there is another part of this story, but it includes the trials of a startup mixture of interfaith: Jewish, Muslim and Christian

believers who are making history now. That will be someone else's story to write.

Somewhere more than twenty years ago a small group of church members began contacting some others asking if they would be interested in being part of a Prayer Group. I remember it was after church and they were sitting in the very front row close to the organ pipes. They asked me a simple question and it did not take long to answer yes. About ten people agreed to be members and very soon after our first meeting was held. In a month or two it became twelve.

We met once a month in the fellowship hall sitting around a pair of long tables. For a few years the meetings were successful in that the members almost always came -- absenteeism was not an issue. The leader was a lovely elderly woman who never had to shout to be heard because we respected her so much that decorum was prominent. We managed to maintain the monthly meeting for a long time. The meetings were the source of strength for the group and when they began to not occur the program floundered. It was probably two or three years that we didn't have a Prayer Group. When Rev. Vicky arrived she needed some time to catch up with things, but she resurrected the Prayer Group.

I cannot say enough about the value that our Prayer Group has brought into the multifaith community. I am taking a recent comment from Rev. Vicky to share with you now. The proper name, she said, should now be the Prayer Family which makes the bond of the multifaith members more relevant.

The next time someone else writes something about the body of people that call this church, this Holy Place, their place of worship, I hope they can draw something, many things, out of this message because its history should continue to be carried forward.

*~Branch Worsham*