



Our door is always open ...

# The Trumpeter

Church of the Holy Spirit, 3 Haytown Road, Lebanon, NJ

[www.churchholyspirit.org](http://www.churchholyspirit.org)

September-October 2019

**OUR MISSION:** *To follow Christ as we serve others, proclaim God's love, and grow in The Spirit.*

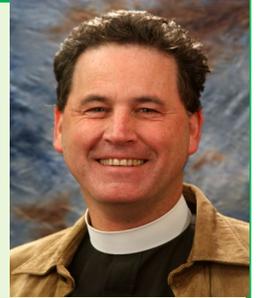


*Nature's Fall Palette. Photos at the stand at Cervenka's Farm, 179 Klinesville Road, Flemington. Saturday, August 31.*

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## From the Rector's Desk



Dear Friends,

When he came to Nazareth, where he had been brought up, Jesus went to the synagogue on the Sabbath day, *as was his custom*. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: 'The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor.' And he rolled up the scroll, gave it back to the attendant, and sat down.

Proclaiming good news:

release to the captives,  
sight to the blind,  
freeing the oppressed,  
proclaiming the acceptance of God.

It's a big agenda Jesus claims as Messiah — he purposefully finds the passage to read. It's bold, but it's also our agenda. Jesus is made real and present through our bold proclamations and our actions to free, unbind, offer a new vision, fight oppression, work for acceptance.

I hope it becomes more and more your custom to come and worship together regularly. When we worship, it is our being and soul expressing what it must do when it acknowledges its creator. We humans are likely to worship, be that a house or job or person or desire. Always safer to worship in a group offering balance, perspective and challenge. Together we get it right, or at least righter. Together we challenge ourselves to move beyond our own comforts and needs to seek out the blind and captives and oppressed, knowing they are us and inviting them and us to embrace acceptance and good news.

This Fall some of that Good News means the formal role Deacon Michelleslie will play moving forward. Michelleslie is a native of faraway South Ringoes, and we are blessed to have her with us this year formally — no longer in temporary status. The Bishop is figuring things out regarding deployment of Deacons throughout our Diocese, but in the meanwhile we need to move forward with our mission and Michelleslie's role among us. She will continue to organize the weekly Sunday afternoon worship at Independence Manor — home for parishioners Frank Hooper and Greta Tump, among other residents there who attend services. I have asked Michelleslie to champion our eight-week Epiphany Season House Blessing and Home Church sessions. Instead of blessing houses over a twenty-four-hour period, Deacon Michelleslie is going to organize groups of ten homes in an afternoon/evening, culminating in a gathering of all those ten families/persons in one of the area homes for a party and conversations with your priest and vestry rep. It will take a great deal of organizing and if you would like to help the every member visitation project, please contact [deaconmichelleslie@gmail.com](mailto:deaconmichelleslie@gmail.com).

And for volunteers needed, consider helping organize a county-wide blessing of the animals on St. Francis Sunday, **October 6<sup>th</sup>**. We will be holding morning services outside, weather permitting, in the back of the Church. In the afternoon, we will go on the road and hold blessings of the animals at shelters and pet stores around the county. If you'd like to help set up those locations, please contact Fr. Phil.

Love you all!

+Philip

## *Musings from the Senior Warden*

"Many hands make light work"

"It takes a village"

**"Alone we can do so little; together we can do so much."**



It was a year ago that I wrote my first Trumpeter Article as Senior Warden. As I tried to come up with a topic for this edition, I kept hitting a wall. What do I want to report on? What have I done for you? I worried that I was giving Vicki Brooks indigestion by pushing the deadline. She has given us plenty of notice, gentle reminders, all needed to make sure the communication gets to the congregation on time.

And that turned out to be my inspiration.

There are so many people working silently to keep our church — both the community and the physical building — running smoothly, or at least as smoothly as possible.

Our elevator is finally functional, just a few tweaks needed. Chris Gnash did a ton of behind-the-scenes heavy lifting. Gary Scott and John Higgins have been the boots on the ground working with contractors, inspectors, electricians, in addition to doing some of the handiwork personally. Sally Bird has been the guardian of the checkbook, releasing funds as needed, but holding back when work hasn't been done to specifications.

John Rollins and Jan Paxton are keeping up with the website, while also having some travel time.\*\* Marge Keller is tearing her hair out trying to implement our new Google calendar — Google updates haven't made it easy.

This is by no means an inclusive list. That would take pages, and I will try to thank everyone in the annual report this year. This is an illustration of how it takes so much more to keep our church running than you would think.

We are really trying to make CHS accessible and known to the community. We are also trying to make sure that we are serving the needs of every one of the families and individuals in our congregation. In the next few weeks, you will see requests for committee help.

We need a Community Reach-Out committee. The Lebanon July 4<sup>th</sup> parade was a great experience. I've already contacted the Clinton Christmas Parade group about entry requirements. We need a group of people that can help us find community events where we can show a presence. We need someone who can get things into local newspapers. We need....

*"All God's critters got a place in the choir  
Some sing lower, some sing higher,  
Some sing out loud on the telephone wire.  
And some just clap their hands, or paws, or anything they've got now."*

Please think about your talents and interests. We need everyone.

*\*\* Speaking of keeping up with the website, please see page 6 for Fr. John's announcement of the new CHS census. We need to keep up with you too! It will only take a couple of minutes to add your name. Hey, if this tech-challenged senior citizen can do it, anyone can! — Ed.*

*Cate Mattison*

## Treasurer's Report



As of the end of **July** our financial results for 2019 are as follows:

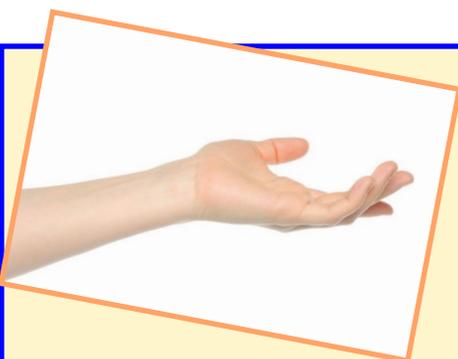
	YTD	Budget YTD
Operating Revenue	\$ 209,889	\$ 173,365
Total Expense	\$ 195,131	\$ 186,504
Net	\$ 14,758	

Our increase in operating revenue compared to budget is due to pre-paid pledges for the entire year, auction income from May and an increase in rental income. Expenses are over budget due to some line items having higher expenses vs. budget at this time of year. Some will net out over the course of the rest of the year.

The Vestry and finance committee wish to thank all parishioners for their ongoing support of CHS. As the last quarter of the year approaches, please remember CHS in your both your prayers and your support.

Thank you.

*Sally Bird*



### **We Care: Meeting and call for new volunteers: September 10th**

Several folks have mentioned we have not had a WE CARE meeting in quite some time. I thought maybe September would be good. Kids are back in school and we are all slowly adjusting to the end of summer.

We have many volunteers but can ALWAYS use more. When any family has a situation it is reassuring to know our faith family is there to help where we can. It may be a ride to the doctor's office; a visit to the hospital or home; a simple meal or even a thoughtful card. Any problem experienced is eased when shared. We know, with God's help, we will get through.

So I thought; why not have ANYONE interested in helping come to my house for a coffee morning on **Tuesday September 10 @ 10:30am?**

With our We Care members and Guardian Angel system, nobody needs to feel alone. We are all here to help each other.

[Contact Susan at [sueandbob95@gmail.com](mailto:sueandbob95@gmail.com)]

*Susan Kane*

## ***Our Formation 2019-2020 program is about to begin!***

Michelle Marlow and Lindsay Wyglendowski will be our lead parents once again this year and the plan, which combines our younger children and youth in one group on Sunday mornings, follows a similar path through various modules of six to eight weeks each.

Late Pentecost: Jesus' Parables in Our Lives

Advent: Service Projects

Christmas Eve: "The Crèche in Our Midst" an impromptu intergenerational pageant with Fr. Phil

Epiphany: Reaching Out

Lent: Light and Darkness

Holy Week & Easter

Pentecost: Sharing Our Joy

Last year we welcomed over thirty different adult parishioners into our Sunday lessons and activities. Will you join us this year? We welcome those who just want to spend ten minutes to read the appointed gospel story for that day and those who wish to lead or assist in a simple thirty-minute connecting activity. These activities range from blanket tying for Derek's Hugs during Advent to preparing a meal for Family Promise.

It goes without saying that *our* doors are always open! Join us as a participant any time. We meet in Dove Hall during the 10:00 service. Children are welcome to jump in at any point during the school year.

Anyone feeling called to teach in any capacity can email Lindsay at [wyglos@gmail.com](mailto:wyglos@gmail.com) or text at 908-442-0892.

*Lindsay Wyglendowski*

### ***Confirmation Meetings - Sundays 6:30 - 8:30 p.m.***

- † **September 8** - Bonfire Night: Come with a story of a saint you have known - Examples that show us God
- † **September 22**: Disciple has discipline - The structure of faith
- † **September 29**: Faith walk after church
- † **October 6**: Encounter, Prayer beyond yourself
- † **October 20**: Sponsor night
- † **November 1**: Confirmation: Friday, 7:00pm. Bishop Chip will be with us!

*+Philip*



It's time for a census — the “Quirinius” Census.\*\*

No, not the 2020 nation-wide census. Our own Church of the Holy Spirit census. To record all who are a part of CHS and to give our parish leadership more information about how to develop programs to reach as many as possible. To make it easy for newcomers to identify themselves.

To do that, we've developed an online Community Sign-up.

You'll find it on the CHS website under “About Us” > “Who We Are” > “Community Sign-Up”. Or, you can go directly to <<https://www.churchholyspirit.org/community-sign-up.html>>

As the website introduction states: Help us include you in our common life!

This form is to help us get to know you better and to welcome you and your family into the community of Church of the Holy Spirit. We want to be sure you feel included in our common mission across the seasons of the Church Year, so accurate records are vital in keeping our communications meaningful and efficient.

Since each of us is a unique individual, beloved of God, you are asked to have a separate entry for each member of your family. *All information provided will be used only by Church of the Holy Spirit, not published, and never provided to anyone else.*

The deadline to gather this information is **October 15, 2019**, so please go to the website and enter your information as soon as possible. If there are other members of your family who are part of CHS, even if they are not living at home, please encourage them to do the same. And we ask the parents of small children to complete the sign-up for them. We want everyone included!

Here's how to do it:

Go to the Church of the Holy Spirit website on your computer, tablet or smartphone <https://www.churchholyspirit.org> Click on “About Us”, then “Who We Are”, then “Community Sign-up”. (Or go directly to <<https://www.churchholyspirit.org/community-sign-up.html>>)

Enter your information. Please respond to all the items.

Click “Submit”. You're done!

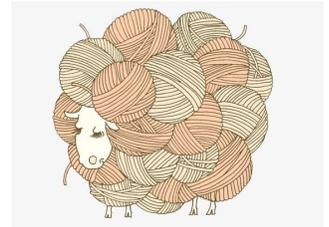
Start over with other family members who are too young to do it themselves.

**\*\*FUN FACT:** Fr. Philip has been given to refer to this as the Quirinius census, from the passage in St. Luke's gospel “*In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria.*”

*Fr. John Rollins*

## ***Shawl Ministry and Bible Study at Edna Mahan: (In case you missed this)***

The Chaplains at Edna Mahan Correctional Facility for Women in Clinton have recently lifted their moratorium on new volunteer applications. We are looking for volunteers for our Shawl Ministry sessions and Bible Study sessions at Edna Mahan. The prison ministry is an important part of the life of Church of the Holy Spirit and it enriches the lives of *both* the volunteers and the women in Edna Mahan.



We hold Shawl Ministry sessions at both the maximum security unit ("Max") and the minimum security unit ("Grounds") on each Monday and Wednesday from 1:00 pm to 2:45 pm. At Max the women are only allowed to crochet, while at Grounds the women can both knit and crochet. Volunteers do not need to know how to crochet or knit. There are willing teachers in each group.

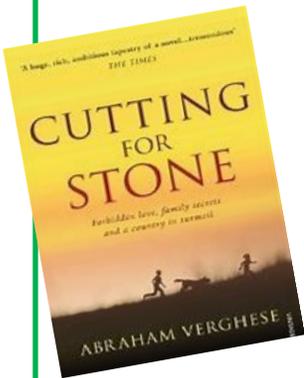
We conduct Bible Study sessions at Max on the third Monday of each month, at Grounds on the second Wednesday of each month and at C Cottage (the psychiatric unit) on the first Monday of each month. The sessions run from 6:00 pm to 7:45 pm.

Interested volunteers will have to fill out an application package. The approval process by the DOC can take some time, so the sooner a potential volunteer files her/his application, the sooner she/he will be able to begin ministry.

If you are interested, please contact John Andrews (email: [andrewsjohnt@comcast.net](mailto:andrewsjohnt@comcast.net); phone; 973-476-5389).

*John Andrews*

## ***Spirited Readers Book Club: Join us on October 20***



Our next selection is one that Father Phil suggested, *Cutting for Stone*, by Ethiopian-born, Indian-American medical doctor and author, Abraham Verghese. This is the story of conjoined twin brothers, orphaned by their mother's death at birth and forsaken by their father. Born in Addis Ababa, they are separated medically, and the novel focuses on their upbringing by two doctors and their subsequent paths in life. Verghese weaves their stories with the past half-century of Ethiopia's history. The book was on the *New York Times* bestseller list for two years and, while quite lengthy, is a great read judging by the reports of those who've already begun it. Book kits are here. Pick yours up in the Narthex.

*Suzanne Higgins*

## ***What's Wrong with this Picture? [Hint — Fill 'er up!]***

During September and October, Katie Higgins and Julie Schmidt would appreciate your help filling the wagon on Sunday mornings with canned fruit, and beef or pea soups. As always, the Pantry welcomes any healthy non-disposable food, including toiletries and household cleaning products. They also are requesting adult bladder control items. Alternately, you can access the Clinton pantry's website:

<http://opencupboardfoodpantry.org/> for suggestions.



*Suzanne Higgins*

## *On the Lord's Prayer (Fr. Phil's Sermon from July 28, 2019)*

The disciples ask Jesus to teach them to pray. In both Matthew's and Luke's gospels, though slightly different forms, we read what is now commonly called The Lord's Prayer. Bishop Gene Sutton, when he was here in NJ as a Canon for Congregational Development prior to his elevation to Bishop, spoke at great length about his opinion that this most well-known of all prayers was misnamed. Gene insisted that this was the **Disciple's** prayer. The disciples asked the Lord how to pray and he said this is *your* prayer. So if you take the Lord's Prayer and you call it your own, there's a slightly different aspect — you have a different ownership in that.

Another initial observation comes from Chaplain Dr. Joy Lynch at Edna Mahan Correctional Facility, who doesn't pray this prayer as we do. She thinks this prayer is meant to be something of an outline. During worship services at Max and Grounds she avoids praying the prayer in the traditional format we pray on Sunday and as it's scheduled to be prayed at every mass that we do, either here or elsewhere. Using the Lord's Prayer as an outline only is not a bad idea per se. It keeps you from being locked into a certain set of phrases and words that you think are the only way a prayer ought to be prayed. Any fixed and pedantic prayer done by rote can cause trouble. The English version of the Lord's Prayer that we are so familiar with, what we call the traditional version in today's reading, isn't quite right. The translation is problematic. That is, asking God to keep you from doing something that God wouldn't do anyway. Which is, "Lead us not into temptation." The alternative phrase, "save us from the time of trial," is equally biblical. It is much more honest and direct, and seems much more appropriate theologically. In our community, we pray "Save us from the time of trial" when we sing it in that form. When we speak it together, we say the traditional words but sing the more contemporary, and to my mind the more spiritually and emotionally accurate and honest words. I must grant that such a description is quite controversial and I do not mean to imply a dishonesty in praying the "lead us not into temptation." It just seems superfluous, if not insulting to God.

Leaving that fuse lit for a moment, I'd now focus on the language that follows the prayer Jesus provides us. There are several like it scattered throughout the Gospels and elsewhere in Scripture. Vast promises and assurances that we will always get what we desire in prayer. Phrases such as: Ask and you will receive. Seek and you will find. Knock and the door will be opened to you. So I'm going to have kind of a meditation on that function of scripture and religiosity that I think wanders into the land not of faith but of magic and magical thinking.

Because who here hasn't had a prayer that didn't work out for them the way they wanted it? We must admit this happens often.

What are we to do with that? Because you know the sections of scripture where Jesus says, "Ask for anything in my name and I'll give it to you." You can understand how powerful that idea is. Many of us, as babies and young children held in the arms of our parents, saw only peace and perfect security in their eyes.

And yet how old were we — 9 or 11, or even 13, when we didn't get the gift we wanted for Christmas and we realized that, no, our parents were not going to be perfect and keep us perfectly content. They can't. And do we transfer that longing for perfect security and safety up to a Deity? That's the problem with religion, in some ways, because that is not religion. That is a quest for certainty that can never be granted. The failure to have that bliss is the quicksand which confounds those who have lost faith, mistakenly equating it for existential surety.

Some will say to me, "Why is this happening to me?" Of course, we'll get 100% show of hands for everyone who's ever thought that. And in the most pastoral, kindly way I can, I will sometimes try to say, but certainly not in these words: "Well, why the hell not? Why isn't this happening to you?" That's not very kindly, nor is it very generous, and it breaks all the boundaries of that kind of pastoral care, but it's true of myself, when I'm moping about, and I do that. I will need reminding. Yup, events happen. Such a cold slap of water can be salutary, but in the end does not answer nor even dare to speak into the mystery of the tragic and the compounded spiritual dilemma of unanswered prayer and the objective failure of the Bible's promises about getting what we ask.

So let us talk about the mystery, then, and the pivots people make (and what I have made over years of preaching) about what to do about unanswered prayer.

[I actually have to thank Renee, who's an inmate at maximum security Edna Mahan Prison, because we've discussed this over crocheting over the many years I've hung out with her there. I've gotten some really good ideas from her about what not to say. Because these are the pivots we preachers have often used regarding unanswered prayer.]

And the first and biggest one is, when you ask for something and you don't get it. Well, God said, "No." Right? Sometimes, the answer is No.

Sort of a corollary is, "Thank God for unanswered prayer." That's a great [Garth Brooks](#) song, and we can all relate to some of those ideas. Some of those things I prayed for, thank God I never got them. Fair enough? Fair enough.

Another pivot is that you can't see it, you're too close to it. So, you don't understand about the prayers not being answered.

Which is similar to a third variant: it takes longer in heaven's time. You'll understand by and by. The third great pivot: Delay.

Next, the answer is different than the one you wanted. Maybe the prayer is going to be answered in a way we don't understand.

All of which, to me, doesn't work when you are staring into the eyes of someone who just lost a child. Or who has a diagnosis of terminal cancer. None of these pivots work. What? God says, "No?" God says, "Well, they died, but it's not what you think?" You can't speak to these people, you can't speak to yourself, with these sorts of dodges, these sorts of pivots. It's simply rude, cruel, and in the end, the result of a pitifully small deity.

The one thing we should return to then is that God, being God, that is, the doctrine of God, is the source of the conflict. How big is your God? Throughout Christian theological history and philosophy a main approach to attend to unanswered prayer is in the search for context. Less of a pivot and more of an expansion of the challenge. Not the shutting down of the question, but of asking even more. Which to my heart and mind points to the matter of being honest, or as honest as we can.

So this is my pivot: To be honest.

How big is your God?

It's ridiculous of me to worry that my dog, Scout, is middle aged and I'm worried about her getting older. Isn't that absolutely superficial of me? Still, you know what I mean. The pangs of oncoming age. Closer to home and hearth, what do you do with your children when they get a permit to drive a car? It just shakes you to your bones (doesn't it, Tricia? I mean Ellie is very responsible, nothing bad will ever happen to her). So, we pray, but we're not really in charge of that.

So my general approaches to these sacred texts are one of context and one of how vast is God. God, being God, the physical natures of the universe are not bound by God being God, and yet God chooses to be bound by them. But in ways I don't understand, not always (Note of honesty as I catch myself: That's the I don't understand it by and by dodge).

But, I think a more clear-eyed approach to this is to get down to the real larger context of God being God as portrayed in sacred text. I know you can quote all you want about the verses where your God's going to be Santa Claus – (granting you wishes depending on whether you're naughty or nice). But such a small deity is bound to disappoint – not even considered the worst pivot of all – the answered prayer is due to your personal defect or sinfulness. Yuck! But if you've been coming for three years, you'll have heard most of the Bible. You'll certainly have heard almost all of the Gospels: Matthew, Mark, Luke, and John in those three years of Sundays. And you'll have gotten a large sweep of biblical narrative in the Old Testament, from Genesis all the way through the prophets. And you would have heard it all.

Now think. Because of this you know the answer to the next question. Think. What is (after Grace, and praising God), what is the most common behavior of humankind in relationship to their Deity that is expressed in the Bible?

Complaining!

Exactly! The most common form of prayer in the Holy Bible is bitching. Or more delicately, lamenting. It is more common than praise, by volume at least. The psalms of David are nothing but one long whine, right? Honestly..... there's some praising in there, but it's mostly whine — all the time. Then there are the prophets who continually lament their situation, and often their personal situation, leaving aside the national state of affairs. Elijah's prayer is basically "Awww, why did you do this to me?" And in the great narratives of the Old Testament, what do we hear? Just this morning's reading has the first Israelite of all, our dear Abraham, whining to God! You wouldn't destroy them for 40 or 30? How about for 10? I always think that's the most hysterical passage in all the Bible. I really do, it's fabulous. Then there is Moses on the top of Mount Sinai, "These people are killing me! They're faithless idiots. C'mon relieve me of them ... I'm too tired. I can't do it anymore."

So that gets us back to honesty. I think the most important context in our prayer life is honesty. And being absolutely, plainly honest with God, and angry with God, and upset with the way it is. This is the most mature thing we can do. And that's the context and that's why we have to be careful with the Lord's Prayer.

As you know, when we pray the traditional Lord's Prayer, we're praying things we don't really think God's going to do. It's not within God's nature to lead us into temptation, so why should we pray that which S/He wouldn't do anyway? You'd have to have a very weird God whom you'd need to ask not to lead you into temptation. You don't believe that. So when we pray that prayer, we're thinking something else. I know you are, we all do. We are interpreting that phrase even as we pray it, never taking it literally. Saving us from the time of trial, on the other hand, and admittedly not as beautiful or felicitous in terms of language, is more accurate to the text, and the background of the early Christian community in which the gospels were writ and how they might have understood the prayer in its contemporary context: actual trials and executions for the supreme crime of professing not Caesar, but Jesus, as Lord. Talk about an honest prayer!

Another aside: we don't find "for thine is the kingdom, the power, and the glory," in Matthew or Luke at all. When Jesus asks us to pray, there's not this big doxology, "For thine is the kingdom the power and the glory." I don't think that would have made any sense to the early followers of Christ. Jesus was not power glory and empire. Those were ironic words to use considering the story told of their Messiah. They would not have been honest words.

As mentioned, at our church we always sing the contemporary version and we say the traditional one and there are lots of good reasons. We are pretty careful about the musical setting, too, because there are lots of really horrible, syrupy sung versions of the Lord's Prayer that appeal to lesser values. The most egregious of which is composed by a guy named [Malotte](#). You're going to die of diabetic shock from it. But if you haven't heard it, the first time you hear it, you'll be thrilled. If some of you like it, then that's what you like. I enjoy cotton candy and circus peanuts – no sarcasm It's a guilty pleasure, I guess. The Malotte is like that. So we don't do it because I don't want to pass out on you. But then I'm opposed to most overt saccharine ploys to the emotions (which reminds me to unhooking the tremolo machine on the organ). It is, then, again, and in the end, prayer that is honest and integrated, without calculation and papering over with cheap pivots.

Let me finish up here.

So when we pray, it's praying honestly. Praying for the Magic Kingdom is just not our faith and does not account for the vastness of the God depicted in Sacred Text, nor is it as honest as those humans depicted in their relationship with such a God throughout the Bible.

Pray is honest and direct — as in praying for my daily bread. in the 12-step tradition they say "One Day at a Time" It's the major thing. Because if you're just out of rehab, you still want to drink. It's a thing. Whether it's drug or a drink. You need that. Sometimes they say, for people new into recovery, maybe if you can't do One Day at a Time, maybe, One Hour at a Time. And for those of us who struggle, sometimes it's One Second at a Time. Just give me One Second. Give me a little peace, just for this moment. And that's an honest prayer. And that's what God wants from us.

By the way, I recommend that any of you who are glued to the news just cut it off for a while. Don't watch it. Don't read it. And I guarantee you, you'll go through withdrawal. You'll have the shakes by the third day. But it would be good for your spirit to unplug that stuff. [Anyway, that's just another aside—to myself!!!]

So if you're freaked out that life isn't going your way, there's no point in saying "For thine is the kingdom and the power and the glory," because that makes it sound like it's all OK. It ain't. Abraham didn't pray that way. Moses didn't pray that way. And frankly, Jesus didn't pray that way, either! Talking about unanswered prayers. "My God, My God....."

So, I'm interested in the murmuring motif that runs from Genesis all the way through the Revelations. And I love it when we're honest. You like honest people. You don't trust a golfer who cheats. You want people who are honest in their relationships. Now, we all fail and fall down in that regard. But ultimately, before God, from whom no secrets are hid, we might be thinking that honesty gives us a space to find hope again. So when trouble comes, and it does, and while I pray like it all depends on God and work like it all depends on me, I am going to be honest.

*+Philip*

### ***Can we talk? Practicing Good Conversations***

Times are troubled! Our families, communities, houses of worship, and nation face deepening divides that lead to shouting or silence. Yet, healing comes through respectful conversation. Can we talk?

With friends and neighbors we'll learn together how to respectfully discuss issues of difference in race, culture, economic status, and religion.

Using a resource called Touchstones ([touchstones.org](http://touchstones.org)) we'll improve our skills and build respectful groups to discuss our differences and explore shared values.

#### **Five Sessions**

\$20 per person. No preparation needed.

Offered by our local ecumenical faith communities

**1st & 3rd**

**WEDNESDAYS**

**7-9 PM**

**begins September 18**

**at the Readington**

**Reformed Church**

124 Readington Rd, Readington, NJ

**2nd & 4th**

**SUNDAYS**

**4-6 PM**

**begins September 22**

**at the Cokesbury**

**United Methodist Church**

230 Cokesbury Rd, Lebanon, NJ

## Beyond our Doors

### September 14 — Good News Home Harvest Festival & Craft Fair

Fun activities for all ages, including face painting and pony ride, prizes, refreshments, and even a visit from Sparkee, the Somerset Patriots' mascot. Vendors may contact Dawn Davidson at 908-806-7913, extension 323 or [dawn@goodnewshome.org](mailto:dawn@goodnewshome.org) for information.

### September 16 — Third Annual Larry Helwig Memorial Golf Tournament

Tamarack Golf Course, East Brunswick. 9am Shotgun Start. Proceeds will be used for scholarships to deserving SWMHS golf team players who display the ethics and traits Coach Helwig instilled in his students. For information contact Eva Lesniak by email or phone: [elesniak@mac.com](mailto:elesniak@mac.com) 908-420-3613.

### September 23 — A Culinary Affair Goes German

Hosted by The Hunterdon Medical Center Auxiliary. Specialty food and drink tastings from local restaurants and brewers. Music and dancing; silent auction, 50/50 raffle. Proceeds benefit Hunterdon Hospice and Visiting Health & Supportive Services. The Farmhouse, Route 173 West, Hampton. 6-9 pm For information: <https://foundation.hunterdonhealthcare.org/>

### September 28 — Freedom House: Morris County Recovery Walk

George Gramby Memorial Park, Abbett Avenue, Morristown. Registration 8am; 9:00am start. For more information go to <http://www.freedomhousenj.org/morris-county-recovery-walk/>

### October 6 — Blessing of the Animals on St. Francis Sunday (stay tuned)

Watch the Sunday bulletins, Friday news blasts, and CHS website for specifics of this lovely out-of-parish event. After blessing our own animals at the church, we plan to visit a number of spots, rather than at just one outside location as we did last year. *If you wish to help organize the event, please speak to Fr. Phil.*



### October 25 — Good News Home Night of Shining Stars

An evening of dance (live band and DJ), with a live auction, tricky tray, delicious food and inspirational testimonies from former and current Good News Home residents. Bridgewater Manor, Bridgewater, NJ. Contact Robin at 908-806-7913 or [robin@goodnewshome.net](mailto:robin@goodnewshome.net) for information.

**Veteran's Haven North** You might have noticed a large red box in the Narthex which is awaiting items to augment the wish list of the veterans at this worthy facility. This summer our church is emphasizing their need for all sizes of men's FLIP FLOPS, LAUNDRY PODS, DRYER SHEETS, and all occasion or blank CARDS. Any suggestions or questions can be addressed to Judy Linger or Nanette Chardoussin at [judy.linger@gmail.com](mailto:judy.linger@gmail.com), [nmtchard@gmail.com](mailto:nmtchard@gmail.com).

Thanks for all you do to support the many needs of our friends in the county, needs which often go unmet. In this beautiful place, It's easy to forget that there are many folks who have been battered by life's twists and turns.

## Pulse of the Parish

**Thank you to all of the talented artists who provided music for us during the months of Chris Williams' illness and since his death in June. We appreciate you! The quiet of a tuneless Labor Day Sunday struck me as a meditative interval and a "rest stop" before we welcome Alex Tartakovsky on September 8th. — Ed.**

**Farewell to** Linda Canulette as she and her partner, John Lafayette, prepare to move to their new home in Virginia. We hope they will return to visit often!

**Best wishes** to all of our students as school begins. We hope that they will all thrive and enjoy their learning and their classmates.

**Congratulations** to: Greta Tump on her 99th birthday (July 12) and to Barbara and Sandy Burton on their 60th wedding anniversary (September 5)

**Condolences** to: The family of Jim Crabtree, who passed into larger life in August.

The family of Rene Molineux, a founding member of CHS, whose service was conducted by Fr. Phil on Thursday, August 29th.

*Rest eternal grant to them, O Lord, and light perpetual shine upon them. May their souls and the souls of all the faithful departed, rest in peace.*

## HOLD THE DATES (AND NOTE THE CHANGES\*\*)

**VESTRY MEETINGS WILL NOW BE HELD ON THE THIRD THURSDAY OF EACH MONTH AND THE YOUTH GROUP WILL MEET ON FRIDAYS**

SEPTEMBER		OCTOBER (CONT'D)	
2	Labor Day	17	* **Vestry Meeting 7:30 pm
5	First choir rehearsal with new Music Director Alex Tartakovsky	20	Spirited Readers Book Club
		<b>NOVEMBER</b>	
8	Alex officially begins his ministry with us! Informal Reception after each service	1	(Friday) All Saints Day — CHS Confirmation Service with Bishop Chip.
10	We Care Meeting at Susan Kane's 10:00 am	3	Daylight Saving Time Ends (clocks back)
15	Parish Picnic (hot dogs and burgers supplied: bring a dish to share)	5	<b>ELECTION DAY</b>
16/17	Culinary Angels	28	Thanksgiving Day
19	**Vestry Meeting 7:30 pm	<b>ONGOING EVENTS</b>	
30-10/1	Culinary Angels	First and Third Mondays, Culinary Angels, 4:00 pm	
<b>OCTOBER</b>		Second and Fourth Mondays, 10:00 am, Knit & Chat	
6	<b>St. Francis Sunday—blessing of the animals</b>	Tuesdays, 6:00 am, Bible Study at Spinning Wheel Diner	
10/14-15	Culinary Angels	Tuesdays, 7: 00 pm: Theology on Tap at Courtyard Marriott	
15	<b>Filing Deadline for Quirinius Census</b>	Wednesdays, 12:00 noon Holy Eucharist [Burton Chapel]	

Check the CHS website, Sunday bulletin and the Friday email news for updated information: [churchholyspirit.org](http://churchholyspirit.org) And a reminder to make sure that you register on the church website so that you don't miss the most timely news from CHS. Especially if you're new to our parish, make sure we know how to reach you!

### Snapshots



Executive Chef Fr. Phil and Bob Jones prepare New-Orleans-Style dinner for Camp Winnewald family appreciation night August 14. Carol Crawford-Jones photo



Goal Setting August 8, 2019. Fr. John Rollins photo.



Birthdays and Anniversaries September 1st (Howard Bird and the Burtons take center stage)

Kudos to the CHS altar guild for its faithful, careful and beautiful weekly floral arrangements and for all the other loving work they perform, quietly and behind the scenes. It is such a joy to see nature's beauty each Sunday and to know that the bouquets often have a second life with someone who needs cheer. Director Sue Landgraf welcomes new members: email [altarguild@churchholyspirit.net](mailto:altarguild@churchholyspirit.net) for more information.



Check the *Photos* link on the CHS website for lots of additional images that folks have shared for our enjoyment.  
[www.churchholyspirit.org](http://www.churchholyspirit.org)

## **Church of the Holy Spirit — Vestry and Staff**

<b>Vestry:</b> Senior Warden	Cate Mattison	451-2859	cate.mattison@gmail.com
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Deacon	Michelleslie Maltese-Nehrbass	806-6204	<a href="mailto:Michelleslie@gmail.com">Michelleslie@gmail.com</a>
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Youth Coordinator	Eli Jones	399-6286	elijns2@aol.com

**The Rev. Philip B. Carr-Jones, Rector**

**The Rev. Dorothea N. Hospador, Deacon**

**The Rev. Michelleslie Maltese-Nehrbass, Deacon**

[www.churchholyspirit.org](http://www.churchholyspirit.org)

Check out CHS on Facebook: <https://www.facebook.com/churchholyspirit>  
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