



Our door is always open ...

The Trumpeter

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

www.churchholyspirit.org

Interval — August 2019

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



Banner created for the Lebanon July 4th CHS parade float.
Banner credit Fr. Phil; photo credit GJ GloriaJean

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Report to the Congregation on Growth and Discipleship

“Our mission is to know Christ as we serve others, proclaim God’s love and grow in the Spirit.”

So spoke some 50 people gathered on June 20, 2019 for an evening with the Rev. Cn. Rob Droste, Canon for Congregational Development in the Episcopal Diocese of New Jersey. The initial impetus for the meeting was to generate a calendar of events for the coming 18 months. Fr. Droste wisely suggested we would do better plumbing deeper for renewed purpose and developing a shared understanding of discipleship. We would then come back, at a future meeting, to populate a calendar. Through an animated and engaged process of sharing our understanding of discipleship, we reflected on what we understood God was doing in our midst and learned about discipleship as our Diocese teaches:

The purpose of the Church
is to form disciples of Jesus Christ
who participate in God’s mission of reconciliation.

Preface: A Couple of Things

Before reporting on the six areas of unique focus discerned from among us during our time together, let’s highlight two special moments that happened during our meeting that demonstrated the Spirit’s work among us — two very profound moments that will help shape outcomes going forward.

The first happened early in the evening when it came time to identify our mission. As mentioned above, all 50 attendees were confidently reciting our mission as if it was a well-known prayer we say on Sunday. Fr. Rob paused for a long, long moment thinking about what just happened. For most parishes, mission statements are wordy paragraphs arduously crafted and then left to reside on a rarely visited webpage. That most of us here at Church of the Holy Spirit know our mission *by heart* is indicative of something real and powerful. When queried about how we live it, the list of ministries tumbles out from all the gathered; the many projects and programs to which we devote ourselves weekly, if not daily. So, our mission is a real thing, a known thing, a lived thing. Of course, it is always a thing in which to be more fully engaged and by more people. Yet there it was. Hard to describe this priest’s complete joy and admiration for his community at a fine demonstration of our ability to name our purpose and meaning. It is a meaning very similar if not identical to the one taught by our Diocese and worth repeating: The purpose of the Church is to form disciples of Jesus Christ who participate in God’s mission of reconciliation.

Rob+ then offered insightful perspectives on church growth and development. Our development cannot be measurable only in numbers but in depth of mission and in lives transformed through participation in God’s mission of reconciliation. Our focus shifts once our purpose becomes more demonstrably that of a discipleship-deepening community.

It was during this part of the presentation that a second moment stood out as deeply moving and meaningful. A participant offered a courageous confession about not feeling able to offer anything valuable in the way of deepening anyone else’s discipleship. They just didn’t feel they were adequately prepared or had anything important to share. Immediately, all those gathered (and from just about every table — there were eight) shouted up rejoinders, describing how indeed this person had, in fact, helped them, and told the where and when of it. It was marvelous, and illustrated an important lesson: As Fr. Droste then followed up, we don’t need to know more Bible, or more theological sophistication, or more knowledge about Church history to be helpful and have a role in making disciples or deepening the discipleship of others. Everyone plays an important role. Everyone has a story to tell that can help. What is needed is simple confidence and a calm courage. This comes from the knowledge that your story might be just the right one at the right time to help someone else. If you are following Jesus, then by definition, you have something to share that is valuable, meaningful, and vital.

So, two things. One, we know and understand our mission and, two, we can feel confident that we are called and have everything we need to help others in their faith. So, let me humbly suggest to the congregation that it is time to reconsider the framework of our purpose. Our mission is to not merely to “know” Christ. Our mission is to follow Christ, with all our minds, hearts and lives. I think this gets to the heart of active discipleship. It’s a simple change, just a single word, but it can have important effects as we move together in discipleship for years to come. This is especially so given how clear we are about our missional identity and how central a role it plays among us.

How We Move Forward

The specific aspects of how God is moving among us uniquely at CHS were finely drawn over the course of the evening. It became evident that there were six distinct areas for aligning our planning and activities as a community of faith [listed alphabetically].

- † Intentionally developing personal spirituality
- † Recklessly fostering heartfelt connection
- † Remembering to fully listen with compassion
- † Serving generously and being courageously inclusive
- † Sharing faith creatively, telling our story
- † Worshiping boldly, joyfully and with purpose

And there were important initiatives associated with each of the six:

Intentionally developing personal spirituality

FOCUSED PRAYER TIME
 MORE BIBLE TIME
 INCREASE KNOWLEDGE OF SCRIPTURE
 DAILY QUIET TIME WITH GOD
 FOCUS ON JESUS
 USE "WAY OF LOVE" PROGRAM
 READ MORE INSPIRATIONAL LITERATURE
 PRAY ABOUT IT
 BE INTENTIONAL ABOUT MEDITATION
 SMALL GROUP TOPIC SPECIFIC BIBLE STUDY
 BETTER UNDERSTANDING OF SCRIPTURE

Recklessly fostering heartfelt connection

CONNECTION
 VISITORS CONNECTED TO SPECIFIC MEMBERS FOR A YEAR
 BUILD RELATIONSHIP WITH A PERSON WE DON'T KNOW
 DEEPEN RELATIONSHIPS WITH OTHER CONGREGATIONS
 MORE ATTENTION TO LAPSED MEMBERS
 LEARN TO BE A LEV FOR/TO MOM & DAD
 GUIDE OTHERS IN FAITH
 SET A BETTER EXAMPLE
 ALWAYS ROOM TO IMPROVE OUR MINISTRIES

Remembering to fully listen with compassion

LISTENING
 BE AN OBSERVER
 COMMUNICATE BETTER WITH OTHERS
 LISTEN WITH COMPASSION
 HOST COMMUNITY CONVERSATIONS
 GUN VIOLENCE
 DRUG USE
 RELIGIOUS INTOLERANCE
 LISTEN - MEDITATE
 BE A BETTER LISTENER
 LISTEN FULLY, NO INTERRUPTING

(continued)

Serving generously and being courageously inclusive

SERVE
 HELP THE YOUTH PARTICIPATE IN THE COMMUNITY
 BE A SERVANT
 LEARN TO BE A LEV FOR/TO MOM & DAD
 GUIDE OTHERS IN FAITH
 SET A BETTER EXAMPLE
 ALWAYS ROOM TO IMPROVE OUR MINISTRIES

Sharing faith creatively, telling our story

TALK DISCIPLES FREELY – GET USED TO IT
 MOVE OUT OF MY COMFORT ZONE
 CARRY THE STORY OUT OF THE OPEN DOOR
 TELLING OUR STORIES OF MEETING JESUS DURING WORSHIP
 COMMIT TO EXPLAINING OUR MISSION TO OTHERS
 WEAR A CROSS (OR TATTOO)
 PRACTICE SHARING MY STORY WITH SOMEONE
 SUPPORT CHILDREN IN THEIR FAITH JOURNEY
 SPREAD THE MESSAGE OF CHS BETTER
 BECOME MORE COMFORTABLE BRINGING FAITH INTO DISCUSSION
 SHARE WHAT FAITH MEANS, INCLUDING DOUBT
 SHARE TALENTS

Worshipping boldly, joyfully and with purpose

SING JOYOUS MUSIC
 USE TALENTS – ART/WRITE/SONG
 ENCOURAGE YOUNG CHOIR
 WELCOME NEW MUSICIAN

A Few Ongoing Thoughts

Each of us has a story to tell. Whether we feel confident about it or not, we have a role to play in the faith and discipleship of others. Claiming that self-understanding together, practicing it as part of our mission is an organic and authentic means of having faith. It is easy to create a false choice, to point to the arrogance of other supposedly religious folks and use their bad example as a justification for being quiet, for abandoning our central identity. But when you think opening openly on it, all we do as followers of Christ is simple:

We are simply hungry people telling other hungry people where the food is. I am one hungry person telling another hungry person where food is found.

There is before us a new start, a chance to re-engage, to renew. And not merely because of a change in musical direction. It is more foundational, even with music as important as it is to us. So, we have some more work to do:

Schedule a session on transferring these initiatives into dates and events. **[Done—join us August 8th at 7:30 pm]**

Figure out a way of updating our database and communications with all members.

. . . And a long etcetera . . .

In short, make real the intentions of our hearts. Thank you to Rob+ and the participants and all those engaged in the work of the Spirit moving forward.

Stay tuned!

Philip+

In Memoriam: Chris A. Williams



Our beloved Music Director, Chris A. Williams, passed away on June 11, 2019 after a long battle with infections and, finally, a stroke. We were honored to have him as our Music Director for 29 years. A gathering to remember him, a visiting time for family and friends, took place on Friday, June 14th at 7:30 pm in the Church and Narthex.

A Celebration of the Resurrection was held the following day at 2:00 pm with a reception following. Chris' remains were interred in our memorial garden as part of the service. The CHS senior choir was augmented by members of the Trinity Chorale alumni, pianist Tricia Simpson-Curtain, organist Peter Stevenson, and by cellist Jaime Reyes, who often joins us on Sunday mornings. Those who were privileged to attend the service agreed that Chris was smiling down and nodding his approval. It was a glorious tribute.

A Poem offered during the service

Music would seem to end when the baton lowers, the sustain pedal lifts,
a composer assuming she has written the final fermata just there
at a bold double bar line telling us all to stop playing, singing, listening.

Only for the moment, we trick ourselves into not hearing, not playing, not singing
As if a sheet of notes or a canvas, stone or wood could ever stop beauty from becoming
Beyond itself, even with the intention of the author self-limiting her own effect.

From a famous strain of sophistication to a childhood ditty hummed unthinking
We would be foolish to believe there is any conclusion to the music
Continuing in the interpretation of the next player, the next artist, the next human.

The artist interprets the sum of before however they seek the gauze of novelty
And we interpret what has been interpreted to us, that is: all of it, all of it, all of it.
And our gratitude is there in the song or rhyme repeated but not repetitious.

For beauty is renewed and recovered as it is reinterpreted every time its sung,
there can be no end of it, you see, there has never been, though we fail for the noise;
the din of pain and weird judgments against an arrogant standard of a perfect.

No beauty is complete, no work finds it fulfillment, no thing of us ever is done,
Especially not even in the welcomed bliss of something vast and uncomprehended
When there is no fermata at all and there never is a need to be finished. — *Philip Carr-Jones*

A Tribute from a Fellow Musician

After Chris's funeral, Father Phil received a note from cellist Jaime Reyes, which is included below.

I'm not as experienced as you are at speaking in front of a large group of people. I didn't get to say everything I wanted to about Chris. I wanted someone to hear my thoughts and maybe you would appreciate reading this:

I first met Chris about 3.5 years ago to play a little bit for him so he could hear me play before I performed at CHS for the first time. After playing Bach's Prelude in G major, I looked over at Chris, and his eyes had lit up, and a huge grin was plastered on his face. He told me it was his absolute favorite piece. I have come to remember this huge smile every time I think of Chris.

Chris and I immediately hit it off, as we never ran out of things to talk about and we both took great pleasure in discussing our musical journey up until that point. I remember performing at my very first CHS service shortly after meeting Chris for the first time and I recall not being too happy with my final performance. I was a bit nervous and tense, and I didn't play as well as I wanted to that day. However, immediately after the last note, I looked at Chris, and he greeted me with his trademark huge smile. With his eyes and smile, he told me it was perfect. From that moment, I learned to start worrying less about the imperfections and the mistakes, and to focus on the bigger picture, creating an emotional connection to the music. I started to focus more on the positive aspects of the performance, and not to sweat the little things. Magically, I became more confident in my playing and have really grown as a musician. I owe part of this development to Chris.

Fast forward to my last performance with Chris on MLK day 2019 at CHS. I got to the church before Chris, which was quite strange, as he was usually there well before me. When I saw him enter, I could see he was using a walker, and was having major difficulties in the mundane tasks of everyday life. His usual smile was replaced by a grimace, as the constant pain from simply walking was almost unbearable for him. We played one of our "greatest hits" from one of our previous services, "Gabriel's Oboe" from the movie "The Mission". From the beginning of the performance, I could tell Chris was having major difficulties with hitting all the notes that used to come so easily to him. I couldn't imagine the feeling I would have if I couldn't play my instrument anymore. We finished our performance, and I immediately looked over at Chris. Somehow, at that precise moment, it seemed like all of Chris's pain had disappeared. His painful grimace had suddenly transformed into the huge grin I had come to be so familiar with. It wasn't until recently, after Chris had passed, that I realized that for a brief moment, the music had healed him.

I will always be inspired by his determination to come to CHS that day and play with me. I only understand, now that Chris is gone, that it required a special kind of person to be at the service that day. I hope I can learn from Chris's actions, and hopefully instill his determination into my young students. That is one way the idea of Chris will live on forever.

I will miss Chris greatly. There are still many more "hits" we need to play for CHS. Hopefully one day we will meet again to play together one more time and I can see that reassuring smile. — *Jaime Reyes*

30 Holy Weeks. 30 Easters. 30 Christmas Eves. 30 All Saints. 60 Trinity Chorale Concerts.
Uncountable funerals and weddings. I dearly miss my colleague and partner in liturgy and music.
Hard to get the heart around this even when I saw it coming — *+Philip*

Welcome to Alexei Tartakovsky

Alexei [Alex] Tartakovsky will begin his work with us as Director of Music on **September 8, 2019**. We are excited to welcome him! There have always been many opportunities to participate in the music ministry at Church of the Holy Spirit and we are looking forward to what Alex will bring to us.

In preparation for his first Sunday, Alexei is scheduled to meet with the choir on Thursday evening, **September 5th** for the first rehearsal of the season. Watch for more details, but mark your calendar now! All are welcome to participate.

Alex, (he feels that is easier for Americans to say) is a Russian-born pianist who has been called “a thoughtful and serious musician” by the New York Concert Review. He received his undergraduate training at Julliard and CUNY, his Master of Music degree from Peabody Conservatory and is pursuing his doctorate at the CUNY Graduate Center. He aspires to become a professor of music after completing his studies. You can read his full biography on the CHS website. Alex has played in competitive concerts around the world, winning multiple prizes and receiving high praise from judges and audiences alike.

He has played in various churches for Sunday services. He was most recently the music director at an Episcopal church outside Philadelphia. We can all look forward to the exciting changes in our music program as Alex brings a whole new set of skills and interests. He has already said he is would like to gather all of our instrumental talents into an orchestra.

You can find out more about Alex on his [webpage](#), on [Facebook](#), and on his [YouTube channel](#). Do listen to some of his performances.

<https://www.atartakovsky.com/>

<https://www.facebook.com/alexei.tartakovsky>

<https://www.youtube.com/channel/UCb3CIAcCctF0Qlh1XJDF0XA>



An Essay on Spiritual Alignment



A generation ago or more, when different churches around the world were redoing their standard hymnals and/or producing additional ones to augment the basics (and ever since) it has been standard practice to remove or simply omit what was a routine singing of “*Amen*” at the conclusion of a hymn. That outcome leads me to several observations about deepening discipleship for all of us, especially those who sing in the choir.

The insertion of an *Amen* at the end of a hymn is a late invention occurring as a mid-nineteenth century adaptation¹. A very influential Anglican hymnal, the 1861 *Hymns Ancient and Modern*, decided to add a doxological stanza to every hymn printed in that collection: “*world without end. Amen.*” The publishers were enamored with recently rediscovered Latin hymn texts and in a flight of romantic fancy (my interpretation of their motive), appended the phrase everywhere. Heretofore, only a few hymns had *Amen* as part of their original text and, even then, it was in the context of a Trinitarian doxology integral to the poetic meter of the hymn (in praise of Father, Son, and Holy Spirit). In short, the insertion of an *Amen* was merely a style, one that has come and gone, and happily gone to my mind. The authors of poetry, which is precisely what hymnody is, had not intended their work to include it. Hymns are words formed in meters, or beats of sounds, and the two syllables of *Amen* rarely are included in the poems of hymns, so they were tacked on at the end, sometimes with great flourish. Ultimately, this was a compromise and unwelcomed accretion to the author’s integrity. Just consider Ode to Joy. You can sing the Beethoven in your head. What’s the point of an *Amen* after it? It just doesn’t go with the music. All attempts to wrangle a closing phrase for it are silly and artificial. Silly and artificial are the last things Christians should be when singing.

In addition, singing or saying an *Amen* does have spiritual significance. *Amen* is Hebrew meaning “surely, indeed, truly,” deriving from the root, aman, meaning “to be faithful, firm, steady.” Often it is understood as, “So be it. *Amen* has a variety of biblical contexts, but in hymnody and prayer it is employed as an endorsement. In the Pauline epistles, it is directed to be used by the community as a proving or attestation of a prophetic utterance². So many people in the Apostolic Era were claiming God’s voice that the people’s endorsement vis-a-vis the *Amen* was used as a means of discernment and agreement. So whether in the Old or New Testament, using *Amen* was significant and purposeful.

Attaching a sung *Amen* to every hymn text is more like a musical barnacle. And even less helpful, the promiscuous *Amen* as a spiritual endorsement of the text just sung is simply misguided. We use *Amen* after carefully crafted prayers or even intensively personal and community-inspired extemporaneous ones. *Amens*, in sum, should not be cheapened. Blessedly, there are only a few hymns, that while lovely and gracious, do not rise to the level of spiritual truths we rightly intend to express. Instead of an *Amen*, we might be singing “well maybe.”³

And with all that history in mind, the style of adding them was ended and the barnacles were removed in the twentieth century — and ongoing ever since. There are exceptions for when authors actually wrote words and music to include them purposefully and there are only a few examples of those in our hymnal, where we are right to sing them with all gusto and verve.⁴

But stick with me here. There are a few greater points to all this.

Intentionality.

When we sing a hymn what are we doing? Or pray a prayer, for that matter, or visit someone with Communion, or crochet a shawl, or send a flower or card, or make a call, or cook a meal? We are expressing our identity as lovers patterning our lives after Jesus whom we encounter and believe to be God. That is our discipleship. It is our lives as we understand them. So we might as well understand the things we’re singing and pay attention to the words, even if we don’t add an *Amen*. Those who sing anthems or offer special music also can attend to the meaning of the text even as they concentrate on the accuracy of the note, the clear pronouncements of consonants and the shape of the vowel sounds, watching for pacing, holding notes, waiting for direction to close a sound.

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1. Routley, Erik. *Church Music and the Christian Faith*. Carol Stream, IL: Hope Publishing Co., 1978.
 2. I Corinthians 14.1 ff
 3. e.g. Hymnal 1982: 562, Blue Book 251, but mostly in some modern power ballads which indicate a cruel atonement theology spawned by a diminutive grudge-holding diety. But even these rarely use the *Amen*.
 4. e.g. Hymnal 1982: 43, 420

An Essay on Spiritual Alignment (continued)

Selecting anthems and hymns is a noble and intimidating calling. For us, in our current moment, and referencing the challenges of our own day, it seems even more important to select music that represents calling, hope, trust, and a confident joy that we are surrounded by grace, especially in hard times. And then there's the rain. I, for one, want to sing for joy and need to, frankly. Too many shadows. So as I collaborate with our next Director of Music, the glory and joy of the Christian life will be at the heart of our common expression of worship. When we sing, consider the words, be they challenging, of soft consolation, of out-loud rejoicing, of subtle affirmation. When they strike the heart, sing them with understanding and commitment.

Alignment.

Our voices are performing works of praise even as they are offering them. The verbs *perform* and *offer* have different meanings. Performance can imply an artificial level of engagement. We see actors making a good performance but we know they aren't really the people they are playing at being, no matter how enthusiastic they seem. In worship, we don't play act, we never pretend, and everything we do is real to us; full of meaning and import. Happily, that meaning and import can be playful and uplifting and inspiring and delightful. I don't think the Resurrection Life of the Christian is as moody as at times our worship lapses. But there is no false choice here. Weighty and deeply thoughtful modes in word and music can be just as inspirational and a song with a good beat you can dance to. And to that end, all our hymns and anthems can be sung with an alignment of intent and spirit. When the choir lifts its voice in the enactment of a piece of music it both performs and offers it: Minds are focused on the shape of vowels and pace of the melody, eyes following the hand of the conductor, but also hearts believing that what they sing lifts the whole congregation in its praise of the Love that calls us each by name and never lets us go. The choir offers praise as it performs. It's a hard balancing act but a wonderful discipline. But I just made a big mistake in that description.

The Choir.

We must not think the people in robes up front of the church are the choir. Certainly we call them that and it's not wrong as far as the shorthand goes. But such shorthand can undermine the principal spiritual life of a worshipping community that might delegate the responsibility of its praise to the mouths of a separate few. The congregation is the choir. The whole People of God is the choir — especially and even those who quietly mouth the words because someone some time ago told them they can't sing. Most of that self-critique is untrue and needlessly limiting. I think all of us can sing. If some wish to sing with restraint, you'll have no argument from me, of course, as guilting anyone into anything is a fool's cause. We might risk a bit more in our praise, or reach a bit in our expression of gratitude and acknowledgment that something vast and significant is among us when we come together in a way that is unlike anything else we do in life, alone, or in industry and other enterprises.

Taking our rightful place as part of the choir, giving voice in praise to God, is what we do and who we are every Sunday. We take care in the intentions of our hearts and minds, focused, that is, tuned for the presence of Christ. Our performance and offering are aligned and we affirm who we are and whose we are.

This is worship.



+Philip

Fear: Proper 9 Year C

[Deacon Dot's July 7th sermon resonated with many who heard it. It bears repeating, especially in this time of national unrest.]

Sometimes a message is so important that it must be told over and over again, repeated so that people will hear it, so that they will allow the message to take root inside them and bear fruit through what they do.

Do not be afraid! Jesus repeats this message time and again. It is a message those around him need to hear. It is a message all of us need to hear. Do not be afraid! This knocks the cobwebs from the dark corners of our lives.

Do not be afraid, Jesus tells the disciples late one night when he walks across the lake and climbs into their boat. Take heart! You don't have to struggle against this storm any more.

Do not be afraid, he tells the anxious, worried father whose child lies deathly sick. Only believe, and your daughter will get well; she'll be restored to you.

Do not be afraid, he tells disciples sitting in a circle round him. Not now, not ever! Your Father knows every last hair on your head, and he delights to give you the kingdom.

Jesus repeats this message—because it's important, and because we find it hard to accept. He's aware that fear comes easily to us, as easily as breathing.

Today Jesus repeats this message. Do not be afraid!

He repeats it as he sends out seventy of his disciples to prepare the way in every place he will visit. These seventy—we are not given their names. They are not prominent, like John or Peter or Andrew. They are quiet, unassertive, ordinary folks. These seventy—we do know their number. A number that stands for wholeness and completion. These seventy represent everybody.

What do we think they feel like, sent out in pairs to unfamiliar places, entering uninvited with a bold message to proclaim? They must feel like we do, when we go forth from here to live the Christian life in all those places Jesus wants us to go. Like those seventy disciples, we too are sent forth, and we return again.

We do this every week. On Sunday we gather to be sent forth once more. The message we are to live out through our character and our actions may take us to unfamiliar places where we enter uninvited.

And so we too need to hear what Jesus readily repeats: Do not be afraid!

Today he does not simply say this, but gives us a short course in how not to be afraid, a road map to the kingdom. There are four fears from which Jesus wants us free. The first is the fear of people. We are to heal the sick ones. We are to call down a blessing on all we meet.

We are to increase wholeness and health throughout the world. Some will like what we do and support us. Others will not. These others will reject gifts we offer. They may even scorn us. But we're free from fear of people when we recognize how in everyone there appears deep brokenness. What others reveal to us may not be the glad truth of their existence, but the pain that boils and bubbles there, and that splatters, and scorches our flesh. Whether these others know us for who we are is not the point. What's important is whether we do something to bring God's kingdom near.



(Continued)

Fear (continued)

There are four fears from which Jesus wants us free.

The second is the fear of failure.

Jesus does not announce that success is all that matters. He does not tell us to counter resistance to our good efforts simply by pushing harder in the same direction. He says that when people in a town welcome us, we're to stay and do well among them, but when they do not welcome us, we're to get up and go elsewhere. In each case, we've brought God's kingdom near.

The public ministry of Jesus does not look like it comes to a successful end. What greater failure can there be than to be left alone on a cross to die? Yet he rises from this disgrace. He rises from this disgrace, because there is nothing stronger than his faithfulness to his Father. So Easter frees us from the fear of failure. Our concern is no longer success, but faithfulness.

There are four fears from which Jesus wants us free.

The third is the fear of things.

Jesus tells the seventy not to take with them certain things they may think they need. The problem does not lie with the items themselves. The problem lies with what may be our attitude toward them. Lacking these things but wanting them may make us feel inadequate for what we're meant to do. Possessing such things may blunt our sense of urgency about service to the kingdom and may bring about separation between ourselves and others. Such things may seem too important. In this consumer culture we are even taught that what we have determines who we are: I own, therefore I am.

The way to the kingdom is different. We are released from the fear of things. What's important is not what we own, or even what we abstain from owning, but whether we travel light, whether we get where we need to go.

There are four fears from which Jesus wants us free.

The last of them is the fear of needs.

Not once, but twice Jesus tells the seventy that in their travels they're to eat what's set before them. This suggests they might do otherwise! They might become so zealous, so impressed with themselves, that they would forget their hunger, become afraid of their needs. Not only are the seventy told to eat, but they're told to eat what's set before them.

They're to acknowledge their empty stomachs by eating in the presence of their hosts, in the company of their hosts. Thus they will declare their need, their dependency, in a public fashion.

We all have the same needs—among them food and shelter, affection and support, and a feeling of accomplishment.

Do we conceal our needs? Are we afraid of them? It's part of what it means to be human to admit our needs. It's part of what it means to follow Jesus, who was not afraid to seek hospitality and support, who was not afraid to be dependent.

—The fear of needs.

—The fear of things.

—The fear of failure.

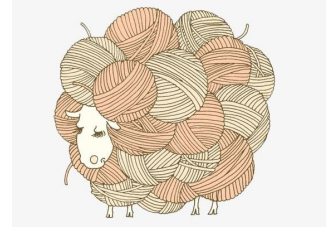
—The fear of people.

Jesus wants us free from all of these. He releases us from every form of fear through this sacramental sharing in his life, this freedom feast. During the week to come, when we are dispersed in so many directions, each of us will, no doubt, feel rising in our hearts at least one of these forms of fear. This fear will try to disrupt our discipleship, interrupt our journey to the kingdom. But if we listen, we will also hear Jesus telling us once again: Do not be afraid!

Peace, Deacon Dot

Shawl Ministry and Bible Study at Edna Mahan: CHS Volunteers Welcome

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 the 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.

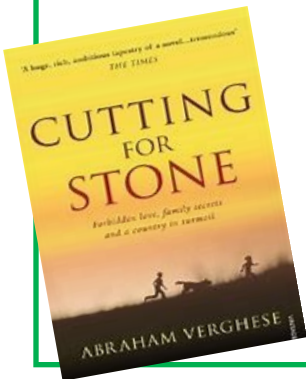
We conduct Bible Study sessions at Max on the third Monday of each month, at Grounds on the second Wednesday of each month and at C Cottage (the psychiatric unit) on the first Monday of each month. The sessions run from 6:00 pm to 7:45 pm.

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 her/his ministry.

If you are interested, please contact John Andrews (email: 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. The book was on the *New York Times* bestseller list for two years and, while quite lengthy, promises to be a great read. Book kits arrive **August 18th**.

Suzanne Higgins

Red Wagon

During August, Katie Higgins and Julie Schmidt would appreciate your help filling the wagon on Sunday mornings with **apple juice, instant flavored oatmeal, sugar and coffee**. They also are requesting adult bladder control items. Alternately, you can access the Clinton pantry's website: <http://opencupboardfoodpantry.org/> for suggestions.



Suzanne Higgins

Pulse of the Parish

Congratulations to:

Janet Wulster and Dan Van Abs, married in Princeton on June 9, 2019.

Sue Quinlan on the birth June 24th of new grandson Charles William Boos to daughter Maggie and husband Cody.

Linda and Ron Schroeder on the birth of their latest grandchild, Luca James Schettino. This July 4th baby is the son of Cherylin and Matt Schettino and grandson of Jim Schettino, the artist who made our stained glass windows.

Aaron Murray, the proud recipient of "The Duke of Edinburgh Award". This prestigious award is earned through grit and determination and Aaron is to be congratulated on his wonderful achievement. It was presented to Aaron on July 26th during World Scouting Jamboree at Summit Bechtel Reserve in West Virginia, where Aaron is working for the summer. (Look for more information on the CHS website).

Condolences to:

Lawren Babek on the sudden death of her father, Don Durocher, on June 5th, Don and his wife Barbara had visited us at CHS during trips to see Lawren, Jon, Liam and Hazel Mae.

The family and friends of Chris Williams, CHS Music Director, who passed into greater glory on June 11th. (see page 5)

Ron and Linda Schroeder on the death of Ron's brother Robert, who lost his battle with cancer on July 25th.

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

AUGUST

- 8 Followup discipleship meeting 7:30 pm
- 20 Vestry Meeting 7:30 pm
- 21-25 Hunterdon County Fair

SEPTEMBER

- 2 Labor Day
- 5 First choir rehearsal with new Music Director Alex Tartakovsky
- 8 Alex officially begins his ministry with us!
- 17 Vestry Meeting 7:30 pm

OCTOBER

- 15 Vestry Meeting 7:30 pm

NOVEMBER

- 1 (Friday) All Saints Day — CHS Confirmation Service with Bishop Chip
- 3 Daylight Saving Time Ends (clocks back)
- 5 ELECTION DAY
- 28 Thanksgiving Day

ONGOING EVENTS

- First and Third Mondays, Culinary Angels, 4:00 pm
- Second and Fourth Mondays, 10:00 am, Knit & Chat
- Tuesdays, 6:00 am, Bible Study at Spinning Wheel Diner
- Tuesdays, 7:30 pm: Youth Bible Study
- Tuesdays, 7: 00 pm: Theology on Tap at Courtyard Marriott

Check the CHS website, Sunday bulletin and the weekly Friday email news for updated information: churchholy-spirit.org And a reminder to make sure that you register your email 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—June & July 2019



Cellist Jimmy Reyes and pianist Miranda Jiang provided glorious music on a recent Sunday



Happy 99th, Greta!! Deacon Michelle's photo (and flower delivery) on July 14



Cross Roads Youth Counselors visited CHS on June 16th. Jack Daniels photo



Discipleship Meeting June 20, 2019 Eva Lesniak photo



July 4th: CHS participates in the Lebanon Borough parade. Great Float! Great Marchers! Great photos!!! (sorry your editor lost photo credits)



Snapshots—June & July 2019



The work of a rector is never done.



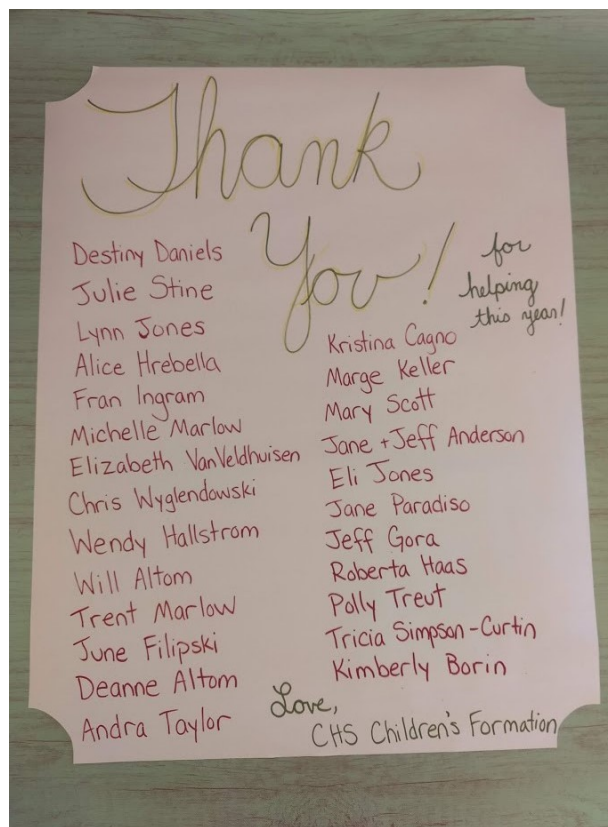
Diocesan Choir Camp 2019. Marge Keller photo



Happy Summer! Alice Hrebella photo



Liam and Jaxson, grandsons of Aimee and Ray and great grandsons of Marge. Yes, they're identical. Photographer Aimee can tell them apart — sometimes.. Could you? (They joined us for the service on August 4)



Thank You! for helping this year!

Destiny Daniels	Kristina Cagno
Julie Stine	Marge Keller
Lynn Jones	Mary Scott
Alice Hrebella	Jane + Jeff Anderson
Fran Ingram	Eli Jones
Michelle Marlow	Jane Paradiso
Elizabeth VanVeldhuisen	Jeff Gora
Chris Wyglendawski	Roberta Haas
Wendy Hallstrom	Polly Treut
Will Altom	Tricia Simpson-Curtin
Trent Marlow	Kimberly Borin
June Filipski	
Deanne Altom	
Andra Taylor	

Love,
CHS Children's Formation

Ed note: There are many wonderful photos illustrating these events and others that the Trumpeter cannot include without the use of too much computer memory. Check the Photos link on the CHS website for lots of additional images that folks have shared for our enjoyment. www.churchholyspirit.org

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The Rev. Philip B. Carr-Jones, Rector

The Rev. Dorothea N. Hospador, Deacon

The Rev. Michelleslie Maltese-Nehrbass, Deacon

www.churchholyspirit.org

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

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