



# VIEW from the lake

The newsletter of ABIDING PEACE LUTHERAN CHURCH - Budd Lake, N.J.



From the Pastor

## Best Reverent Guess

“So, what does a Lutheran believe?” I’ve encountered that question in a variety of forms over the last month or so: in interfaith and ecumenical dialogue, in Facebook group discussions, and in reactions to the actions of last month’s ELCA Churchwide Assembly and questions about what they mean for congregations and individual church members. Depending on the context, I can refer to the Lutheran Confessions, or to church structure in my responses, but I also worry about these “line in the sand” kinds of definitions about what it is to be Lutheran. Doctrines and structures give us something to hold onto in our lifelong journey of seeking after God, but *there’s always the danger of getting more attached to the ideas we have about God than we are to God*. As Christian author Brian McLaren has observed “*we must never underestimate our power to be wrong when talking about God, when thinking about God, when imagining God, whether in prose or in poetry. A generous orthodoxy, in contrast to the tense, narrow, or controlling orthodoxies of so much of Christian history, doesn’t take itself too seriously. It is humble. It doesn’t claim too much. It admits it walks with a limp.*”

One of my former pastors had a really helpful phrase for practicing a *generous orthodoxy*. She talked about making our “best reverent guess” whenever we are talking about God and God’s will for the church and the world. Each of the three words in that phrase are intentional and important:

**Best** means that we have devoted real thought and effort to the practice of seeking to know and understand God’s nature and God’s will. The journey of faith is not a lazy life. When we are giving our best, we continually grapple with our own instincts and consider contrary voices that challenge us. We devote time and energy to figuring out what we believe, and how those beliefs should shape our daily lives. God calls us to give our best to the life of faith.

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September, 2019

October Newsletter Deadline  
September 24, 2019

*Worship: 10:00 am*

**For hospitalization or other  
pastoral care needs, please call  
Pastor Serena at 908-458-3940**

### **OUR MISSION & PURPOSE**

Abiding Peace Lutheran Church makes Christ known by welcoming all people to a supporting and accepting place to grow in faith and community and to serve the Lord as people created by God, saved by Christ and nurtured by the Holy Spirit.

Phone: 973-691-9393

Website: [www.abidingpeacechurch.org](http://www.abidingpeacechurch.org)

## **COUNCIL & MINISTRY LEADERS**

### **Officers**

President	Heather Nilsen
Vice President	Gerry Ayotte
Secretary	Howard Corneilson
Treasurer	Nancy Ayotte

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Gerry Ayotte	Cindy Pawlo
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Howard Corneilson	Sibylle Schroeder
Ray Mueller	Alexis Sweeney
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### **Ministry Leaders**

Arts & Crafts	Sibylle Schroeder
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Mutual Ministry	Heather Nilsen
Property	<i>Vacant</i>
Social Ministry	Sibylle Schroeder
Seniors	Sibylle Schroeder
Stewardship	Ray Mueller
Worship & Music	Mary Kasakove

## **OUR STAFF**

### **Pastor:**

Serena Rice  
Cell: 908-458-3940

### **Music Director:**

Ben Schroeder  
benmschroeder@gmail.com

### **Administrative Assistant:**

Christine Strobel  
office@abidingpeacechurch.org  
**Monday-Friday: 10:00 am—1:00 pm**

*Continued from Page 1—Pastor's Column*

**Reverent** means that we remember that God is God and we are not. The practice of faith is a humbling one, as Brian McLaren points out. And that humility is all the more important because questions of faith are so important. We should never confuse humility with ambivalence. What we say about God matters, not least because – if we really believe what we say – it will shape everything else in our lives. Seeking to understand and follow God's will is among our most important life-long tasks.

**Guess** means that we never delude ourselves into thinking that we have a lock on God. If God is really God, then we cannot possibly comprehend in totality of who God is. God is beyond our limited, fallen human understanding. So, while we give our best to the daily practice of faith, and we are unequivocal about the authority and importance of God in our lives, we hold our own understanding of God loosely. We remember that it is God that we honor and love, and not our own ideas about God. And we expect and appreciate that God is continually inviting and guiding us into deeper faith, which means that our faith will grow, and maybe even change. That's not something to fear, as long as we keep giving our best, with reference, to the life of faith.

So, what does it mean for Abiding Peace to be a Lutheran congregation? It means that we celebrate the rich history of Lutheran thought and action. We lean into the teachings of our faith tradition for guidance, and we seek to faithfully participate in the work of our denomination that is seeking to practice this faith in our current context. AND we do all that with a commitment to making our Best Reverent Guess, always trusting that God will keep guiding and correcting us on our journey of faith.

*Pastor Serena*



On or about May of 1981, I had my first introduction to Abiding Peace. I admit, with all the changes in the Catholic church, I felt like a stranger. Eventually my future mother-in-law and Jeanne convinced me to check Abiding Peace out. Pastor Linderman had a unique way to keep your attention. One method was calling your name out during the service. Pastor Linderman's technique of opening up to me was to tell Italian jokes to me or at me. Shortly thereafter, I had an accident at work injuring my left hand. This allowed me more time to hang out at the church and really get to know Pastor Linderman. It gave me the opportunity to get involved and help out as best I could with one hand.

I had the opportunity to get to know the church and the friendly people of this congregation, especially Howard. Like some people of this congregation, I was raised Roman Catholic. The atmosphere of Abiding Peace was nothing like any church I had been to; very warm and inviting.

As Jeanne and I became more involved with each other, it was time for me to become a member. I had to take classes instructing me on Lutheranism. Other than the service being spoken in English, I discovered that Catholicism wasn't so different from Lutheranism (with the exception of the craft fairs and square dances).

Pastor Linderman soon had me in another class. This time it was with Jeanne, to prepare us for our wedding. On August 4, 1984 we were escorted to church by the Mt. Olive Police Department. The "No turn on red" sign was nowhere near the corner of Route 46 and Wolf Road. Naturally I instructed our driver to make a right turn on red. After a short delay, Pastor Linderman married us. Three years later he baptized our daughter, Brittanie.

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*Continued—Stewardship Reflections*

Abiding Peace didn't have a secretary, maintenance person, or anyone else. We just had Pastor Linderman who did everything from shoveling snow to office worker, maintenance and anything else that needed to be done. I stepped up to the plate with a few other people to help him out. Since then I still help with the maintenance of this church, and the garden, ushering, greeter, communion assistant and serve on council. I also enjoy the classes Pastor Serena has on Wednesday evenings. It's an opportunity to learn and ask questions, as well as expressing any concerns.

Each and every member of our congregation has their own personal story. Thank you for allowing me to share mine. ~ Pat Scalora

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## Senior Meeting Schedule 2019

Sept. 19 (Thur.)      Picnic at the Pawlo's

Sept. 28 (Sat.)      Peter's Valley Craft Fair

October 23 (Wed.)   Halloween Party

November 21 (Thur.)   Christmas Party

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## "Unfinished Object" Night September 16 \* 7:30 pm

Come and join us for Unfinished Object Night at 7:30 pm. We have been having a wonderful time hanging out and finishing our UFO's. For information and to make sure it's on - call Sibylle at 973-691-1910.



### Music Lunch @ Mt. Olive Manor

Please join us on Friday, September 13 at Mt. Olive Manor for a music lunch. Please plan on being there at 12:00 Noon.

Sibylle Schroeder will be providing sandwiches. We are asking the congregation to please bring cookies and other small desserts.

Thank you.



## Thank You Corner

Thanks to Joe Barrett for washing the exterior siding of the church building. The unsightly green is gone!

Thank you to Pat & Jeanne Scalora, Alexis Sweeney and everyone who helps with the garden, picking vegetables and bringing them to Mt. Olive Manor.

Thanks to George & Cindy Pawlo for hosting the wonderful pool party.

Thanks to Mary for watering the flowers.

Thanks to all those who planted the mums.

Thanks to Cindy, Nancy and Sheeba for sewing school bags for the school kits and also everyone donating the school supplies to fill them.

*If you would like to express a "Thank you" in next month's newsletter, please send a brief paragraph to Christine ([chstrobel@optonline.net](mailto:chstrobel@optonline.net)) by Sept. 24th.*

PLEASE CALL THE CHURCH OFFICE  
973-691-9393

or have someone call for you, if you are  
hospitalized.

Because of the HIPAA privacy laws,  
the church is **not**

notified when you are admitted to a hospital,  
in order to

protect your privacy. The only way we will  
know if you are in the hospital is if you or  
someone close to you lets us know. Thank

**Please clip this article and keep it handy!**

### Alert from the Synod Office: Beware of E-Mail Scams

**At least one or two folks got a scam email purporting to be from Pastor Serena last month (but not from her actual email address), so please be aware!**

Over the last several months, emails have gone out to many NJ synod congregation members that appear to be from the pastor asking for gift cards for a sick friend. Instructions often direct the giver to reply to the email with the gift card numbers and PIN. This has also happened using the bishop's name. Please be alert to such scams. Double check the spelling and grammar used in the emails -- in the sender names and the body of the email. Call the congregation office (or synod office) or the pastor directly before responding to requests for such gifts. Church people are generous and this scam appeals to your generous spirit. There are a number of legitimate ways to help people in need -- your local congregation can assist you in finding them.



### Faith Kitchen Shopping List for September 3

#### Chili Rice Dish

- ~ 1 can diced tomatoes (14½ oz.)
- ~ 1 large can red kidney beans (40 oz.)
- ~ 1 bag of chili seasoning mix (1.25 oz.)
- ~ 2 green peppers and 1 onion
- ~ 1 pkg. ground turkey (about 1.3 lbs.)

I will pick up the rice.

Please bring these items to church on Sunday, September 1<sup>st</sup>.

Please let me know if you can come to help cook and serve or call with any questions 973-691-1910.

Thank you,

Sibylle Schroeder  
Social Ministry

#### Free Saturday Breakfast

Come and join us for a free breakfast on Saturday September 14<sup>th</sup>. We want to see what direction we will go with this monthly event in the future. In the past it was to discuss the Bible lessons for the following Sunday, but attendance has been low. There have been some conversations on having a different type of format, such as being more like the “Open Space” that was started recently in the evening, or having a safe place to express one’s dissatisfactions, highpoints, or concerns they have.

Please come and give your input. If you are unable to attend this event but would consider attending future monthly breakfasts and would like to have some input on what direction we will go, please contact me at church or phone (973-584-0307) or email (hgcorn@optonline.net).

Howard Corneilson

## Sunday Scripture

### September 1

Sirach 10:12-18  
Psalm 112  
Hebrews 13:1-8, 15-26  
Luke 14:1, 7-14

### September 8

Deuteronomy 30:15-20  
Psalm 1  
Philemon 1-21  
Luke 14:25-33

### September 15

Exodus 32:7-14  
Psalm 51:1-10  
1 Timothy 1:13-17  
Luke 15:1-10

### September 22

Amos 8:4-7  
Psalm 113  
1 Timothy 2:1-7  
Luke 16:1-13

### September 29

Daniel 10:10-14; 12:1-3  
Psalm 103:1-5, 20-22  
Revelation 12:7-12  
Luke 10:17-20

### September Birthdays

7 Jan Persson  
9 Doug Laird  
12 Linda Vantor  
24 Jimmy Tangen  
26 Luke Mueller  
26 Ray Stirrat

### September Anniversaries

24 Tom & Linda Venator



### Food Pantry Needs

Bread  
Hot Dog Buns  
Hot Dogs  
Parmalat Milk

Thank You!



## Food Allergies Welcome

When people share their story of attending Abiding Peace for the first time, there is one word I hear again and again, “Welcome.” Being a welcoming community is an important part of our identity, it is even a part of our mission statement. Breaking bread together, sharing food and fellowship is one way we strengthen the bonds of our community and extend welcome to newer members and guests.

However, for people living with food restrictions and allergies this can be very isolating. Not knowing what is safe to eat or if food at a potluck has been accidentally contaminated may make people reluctant to participate in events centered around food. We have an opportunity to make a deliberate effort to create a welcoming environment where people with food allergies can feel safe enjoying food and fellowship.

To that end, we are introducing ingredient labels and asking everyone to use them during events where food is served. These tags will be available to fill out at church and provide space to list all the ingredients in your dish as well as boxes to check if the dish is free of certain food allergens. (You can also pick up some to fill out at home.)

If you are not sure if your dish is allergen free or not, just list the ingredients and don’t check an allergy free box. Gluten especially hides in many foods you would not expect. Ingredients like food starch and caramel coloring can sometimes contain gluten unless specifically labeled as ‘gluten-free.’ As long as you provide all ingredients, those with food allergies will be able to tell if it is safe for them to eat.

At buffets and potlucks it is very easy for allergen-free food to be contaminated. We remind everyone to follow our safe food handling policy and always wash your hands thoroughly before handling food and to always use utensils when serving food. Additionally, each dish should have its own dedicated serving utensil and these utensils should not be used for any other dish. For larger events it is also helpful to arrange allergen-free food on a separate table or at least farther away from food containing the allergen. For example,

*Continued next column*

*Continued—Food Allergies Welcome*

do not put a dairy-free dessert next to one with whipped cream. If we are aware of food allergies and all take care when handling food we can decrease the risk of cross-contamination.

It is important to remember that not all food allergies are the same and some people are more sensitive than others. For example, many people with a gluten allergy or celiac disease are able to safely eat gluten-free food prepared in a kitchen where non-gluten-free food is also prepared. However, for some people, even this is too much risk of contamination. Each person will have different comfort levels and it is important to understand that even if allergy free food is available, they may prefer to eat only food they have prepared. We can be understanding and help them feel comfortable participating as they are able.

If anyone would like to learn more about food allergies and how we can help accommodate them please feel free to speak with Pastor Serena or myself. I sincerely hope our community will embrace this opportunity to extend our welcome and create a safe place for all to gather at the table.

*Heather Nilsen*

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## Building New Spiritual Practices— Contemplative Prayer

In the second installment of our monthly focus on personal spiritual practices, let’s talk a bit about ***contemplative prayer***.

If you have participated in any of the Taize services at Abiding Peace you have already had a taste of contemplative prayer, whether you knew it or not. Contemplative prayer is an umbrella term for various prayer practices that seek to make space for more “listening” than “talking.” Contemplative practices call us into a quietness of heart and mind in which it is easier for us to open up to experiencing God’s presence and guidance.

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*Continued from page 6—Building New Spiritual Practices*

This is a different kind of prayer than most of the prayer that shapes our collective worship on Sunday mornings. In our Sunday liturgy most of our prayers focus on us talking to God – offering our confessions, acknowledging the teachings of God’s Word, offering petitions for God’s actions, and giving thanks for God’s gifts. There is a little bit of space for individual prayer during moments of silence, but even that is mostly about us filling in specifics related to the larger context of the prayer, rather than being still to listen to God. This kind of prayer is important, and appropriate, but it’s not the only kind of prayer that feeds our faith.

In contemplative practice, we seek to be quiet so that we can hear God talking to us. We let go of the reins and open ourselves up to just listening. This is a lot harder than it might sound! Our minds tend to fill-in any empty space with words. But it’s worth the discipline. The simplest practice is just sitting in silence and listening for a given amount of time (5 minutes is a good place to start). Since our minds wander easily, having a focus word to come back to can help. Or, you can pick a short passage of scripture, read it, and then sit in contemplation, asking God to reveal what wisdom there is for you in the scripture that day. The Center for Contemplation and Action (<https://cac.org/about-cac/contemplation/>) offers helpful guidance on contemplative prayer, including a flier on centering prayer, included in this newsletter.

The important thing about contemplative prayer is not the specifics of the practice, but rather the way that it opens us up to experience God’s presence in our lives in a new and vital way. So try it out! You may be surprised by what a difference it makes.

See pages 8 and 9 for the Method of Centering Prayer.



*Keep These Friends in Your  
Heart & Prayers*

**Keep these friends in your hearts and prayers:**

*Those who are sick or in need:* Sharon Puglia, Juli Pullara, Rich Apgar, Michael Krush, Judy Wayman, Tamsin Skeels, Don Larsen, Sandy Olson, Col. Phillip E. Miller, Jim Kosiorek, Randy Esposito, Pat Linn, Eleonor Braun, Daniel LeFave, Jim and Patricia Porter, David Coyne, Megan McGuire, Benjamin Nersesian, Donna Woody, Gillian George, Mary Kathryn Laird, Eastlyn Rodriguez, Richard Biunno, Gertrude Price, April Inglin, Isabella Adams, Laura Dennis, Danise Page, Daniel Bauer, Michael, Rachel and baby girl Pawlo, Gayle Pinkham, Sophia Hawthorne

# THE METHOD OF CENTERING PRAYER

## THE PRAYER OF CONSENT

Thomas Keating

*Be still and know that I am God. PSALM 46:10*

### Contemplative Prayer

We may think of prayer as thoughts or feelings expressed in words. But this is only one expression. In the Christian tradition contemplative prayer is considered to be the pure gift of God. It is the opening of mind and heart — our whole being — to God, the Ultimate Mystery, beyond thoughts, words, and emotions. Through grace we open our awareness to God whom we know by faith is within us, closer than breathing, closer than thinking, closer than choosing, closer than consciousness itself.

### Centering Prayer

Centering Prayer is a method designed to facilitate the development of contemplative prayer by preparing our faculties to receive this gift. It presents ancient Christian wisdom teachings in an updated form. Centering Prayer is not meant to replace other kinds of prayer; rather it casts a new light and depth of meaning on them. It is at the same time a relationship with God and a discipline to foster that relationship. This method of prayer is a movement beyond conversation with Christ to communion with him.

### Theological Background

The source of Centering Prayer, as in all methods leading to contemplative prayer, is the indwelling Trinity: Father, Son, and Holy Spirit. The focus of Centering Prayer is the deepening of our relationship with the living Christ. It tends to build communities of faith and bond the members together in mutual friendship and love.

### The Root of Centering Prayer

Listening to the word of God in Scripture (*Lectio Divina*) is a traditional way of cultivating friendship with Christ. It is a way of listening to the texts of Scripture as if we were in conversation with Christ and he were suggesting the topics of conversation. The daily encounter with Christ and reflection on his word leads beyond mere acquaintanceship to an attitude of friendship, trust, and love. Conversation simplifies and gives way to communing. Gregory the Great (6th century) in summarizing the Christian contemplative tradition expressed it as “resting in God.” This was the classical meaning of contemplative prayer in the Christian tradition for the first sixteen centuries.

### Wisdom Saying of Jesus

Centering Prayer is based on the wisdom saying of Jesus in the Sermon on the Mount: “When you pray, go to your inner room, close the door and pray to your Father in secret. And your Father, who sees in secret, will reward you” (MT 6:6). It is also inspired by writings of major contributors to the Christian contemplative heritage including John Cassian, the anonymous author of *The Cloud of Unknowing*, Francis de Sales, Teresa of Avila, John of the Cross, Thérèse of Lisieux, and Thomas Merton.

### The Guidelines

1. Choose a sacred word as the symbol of your intention to consent to God's presence and action within.
2. Sitting comfortably and with eyes closed, settle briefly and silently introduce the sacred word as the symbol of your consent to God's presence and action within.
3. When engaged with your thoughts,\* return ever-so-gently to the sacred word.
4. At the end of the prayer period, remain in silence with eyes closed for a couple of minutes.

*\*thoughts include body sensations, feelings, images, and reflections*

### Centering Prayer Guidelines

#### I. Choose a sacred word as the symbol of your intention to consent to God's presence and action within.

- Having chosen a sacred word, we do not change it during the prayer period because that would be engaging thoughts.
- Instead of a sacred word, a simple inward glance toward the Divine Presence, or noticing one's breath may be more suitable for some persons. The same guidelines apply to these symbols as to the sacred word.
- The sacred word expresses our intention to consent to God's presence and action within.
- The sacred word is chosen during a brief period of prayer to the Holy Spirit. Use a word of one or two syllables, such as: God, Jesus, Abba, Father, Mother, Mary, Amen. Other possibilities include: Love, Listen, Peace, Mercy, Let Go, Silence, Stillness, Faith, Trust.
- The sacred word is sacred not because of its inherent meaning, but because of the meaning we give it as the expression of our intention to consent.

#### II. Sitting comfortably and with eyes closed, settle briefly and silently introduce the sacred word as the symbol of your consent to God's presence and action within.

- If we fall sleep, we simply continue the prayer upon awakening.
- We close our eyes as a symbol of letting go of what is going on around and within us.
- We introduce the sacred word inwardly as gently as laying a feather on a piece of absorbent cotton.
- Whatever sitting position we choose, we keep the back straight.
- “Sitting comfortably” means relatively comfortably so as not to encourage sleep during the time of prayer.



**III. When engaged with your thoughts, return ever-so-gently to the sacred word.**

- By “returning ever-so-gently to the sacred word” a minimum of effort is indicated. This is the only activity we initiate during the time of Centering Prayer.
- During the course of Centering Prayer, the sacred word may become vague or disappear.
- Thoughts are an inevitable, integral and normal part of Centering Prayer.
- “Thoughts” is an umbrella term for every perception, including body sensations, sense perceptions, feelings, images, memories, plans, reflections, concepts, commentaries, and spiritual experiences.

**IV. At the end of the prayer period, remain in silence with eyes closed for a couple of minutes.**

- The additional two minutes enables us to bring the atmosphere of silence into everyday life.
- If this prayer is done in a group, the leader may slowly recite a prayer, such as the Lord’s Prayer, while the others listen.

**Some Practical Points**

1. The minimum time for this prayer is 20 minutes. Two periods are recommended each day, one first thing in the morning and the other in the afternoon or early evening. With practice the time may be extended to 30 minutes or longer.
2. The end of the prayer period can be indicated by a timer which does not have an audible tick or loud sound when it goes off. There is a free Centering Prayer mobile app timer available.
3. Possible physical symptoms during the prayer:
  - We may notice slight pains, itches, or twitches in various parts of the body or a generalized sense of restlessness. These are usually due to the untying of emotional knots in the body.
  - We may notice heaviness or lightness in our extremities. This is usually due to a deep level of spiritual attentiveness.
  - In all cases we pay no attention and ever-so-gently return to the sacred word.
4. The principal fruits of Centering Prayer are experienced in daily life and not during the prayer period.
5. Centering Prayer familiarizes us with God’s first language which is SILENCE.

**Points for Further Development**

1. During the prayer period, various kinds of thoughts may arise:
  - Insights and psychological breakthroughs.
  - Ordinary wanderings of the imagination or memory.
  - Self-reflections such as, “How am I doing?” or, “This peace is just great!”
  - Thoughts and feelings that arise from the unloading of the unconscious.
  - Thoughts and feelings that give rise to attractions or aversions.
  - When engaged with any of these thoughts return ever-so gently to the sacred word.
2. During this prayer we avoid analyzing our experience, harboring expectations, or aiming at some specific goal such as:
  - Achieving a spiritual experience.
  - Feeling peaceful or consoled.
  - Having no thoughts.
  - Making the mind a blank.
  - Repeating the sacred word continuously.

**Ways to Deepen Our Relationship with God**

1. Practice two 20-30 minute periods of Centering Prayer daily.
2. Listen to the Word of God in Scripture and study *Open Mind, Open Heart*.
3. Visit our website to access various online resources, practices, courses and groups.
4. Join a weekly Centering Prayer Group.
  - It encourages the members of the group to persevere in their individual practices.
  - It offers an opportunity to support and share the spiritual journey.
  - It provides an opportunity for further input on a regular basis through multi-media resources and discussion.

**What Centering Prayer Is and Is Not**

- It is not a charismatic gift but a path of transformation.
- It is not a form of self-hypnosis but a way to quiet the mind while maintaining its alertness.
- It is not a para-psychological experience but an exercise of faith, hope and selfless love.
- It is not a relaxation exercise but it may be quite refreshing.
- It is not a technique but a way of cultivating a deeper relationship with God.
- It is not limited to the “felt” presence of God but is rather a deepening of faith in God’s abiding presence.
- It is not reflective or spontaneous prayer, but simply resting in God beyond thoughts, words, and emotions.



CONTEMPLATIVE  
OUTREACH  
SILENCE  
SOLITUDE  
SOLIDARITY  
SERVICE

For information and resources: 973.838.3384 • [contemplativeoutreach.org](http://contemplativeoutreach.org) • [office@coutreach.org](mailto:office@coutreach.org)  
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### **Rally Day Service Project: School Kits for Lutheran World Relief**

For this year's *God's Work, Our Hands* service project, we will be assembling school kits for refugee children and children in need around the world, to be distributed through Lutheran World Relief.

While our seamstresses are busily working on creating the bags, we need to start assembling the supplies. We will be getting Thrivent money to help with the purchases, but please donate as generously as you can. You may purchase supplies (sign-up on the sheet on the office bulletin board), or else contribute toward a group purchase. Items still needed are:

- 10 rulers (or ruler with both inch and cm markings)
- 11 manual pencil sharpener
- 60 pens (no gel ink) – 5 per kit, secured with rubber bands
- 2 boxes of 16 or 24 crayons
- 12 erasers (2 ½")

For the supplies, please note that all items should be new, and should not have any religious or patriotic symbols or camouflage patterns (as these things can create problems with the governments of receiving countries that delay or prevent delivery, or even prevent safety problems for LWR and partner organizations).

Rope for the school bag handles arrives on the 4th. Please let Sibylle know if you can help get things ready between the 5th and 7th.

If you are able, please plan to stay after worship on September 8 and participate in some learning activities while we assembly the kits!



### **Pool Party at the Pawlos**



### Pastor Serena's September Schedule

#### Week of September 2—8

- Wednesday, Sept. 4: 10:30 am—9:00 pm
- Sunday, Sept. 8: 8:30 am—1:30 pm

#### Week of September 9—15

- Wednesday, Sept. 11: 10:30 am—9:00 pm
- Sunday, Sept. 15: 9:00 am—1:00 pm

#### Week of September 17—22

- Tuesday, Sept. 17: 7:00 pm—9:00 pm
- Wednesday, Sept. 18: 9:00 am—9:00 pm
- Sunday, Sept. 22: 9:00 am—1:00 pm

#### Week of September 23—29

- Wednesday, Sept. 25: 10:30 am—9:00 pm
- Sunday, Sept. 29: 9:00 am—1:00 pm

#### Week of September 30—October 6

- Wednesday, Oct. 2: 6:30 pm—8:30 pm
- Friday, Oct. 4: 10:00 am—6:00 pm (off-site training)
- Saturday, Oct. 5: 10:00 am—4:00 pm (off-site training)
- Sunday, Oct. 6: 9:00 am—1:00 pm

### Can You See the Bunny?



### Adult Forums/Events (Sundays @ 11:30 am)

- Sept. 8 – **Rally Day & LWR Activities**
- Follow-up conversations from the July Loving Dialogue session on how our church engages the immigrant/refugee crisis:
- ~ Sept. 15 – **Politics & Church**
- ~ Sept. 22 – **Speech w/out Coercion**
- ~ Sept. 29 – **Responding to the Pain**
- Oct. 13 – **How do we talk about Race?**
- Oct 27 – **Reformation Day Fair**
- Nov. 10 – **Loving Dialogue on Mental Health**
- Nov. 24 – **Reading the Whole Gospel: Matthew**
- Dec. 1 – **Advent Retreat on Spiritual Practices**
- (Date TBD) – **Prayer Partners Cookie Exchange**

\* \* \*

- Jan 5, 2020—Planning meeting for 2020 adult education topics!

### Mid-Week Studies/Services (Wednesdays @ 6:45 pm)

- Sept. 11 @ 7:00pm – Service of Healing
- Sept. 18 – Showing of *Father K*, with discussion
- **Fall Mid-week series: Women in the Bible**
  - ~ Sept. 25 – **What do we do with Bible's gendered household codes?**
  - ~ Oct 2 – **Eve**
  - ~ (Oct 9 – no Bible study)
  - ~ Oct 16 – **Sarah**
  - ~ Oct 23 – **Hagar**
  - ~ Oct 30 – **Rachel, Leah, Bilhah & Zilpah**
  - ~ Nov 6 – **Miriam**
  - ~ (Nov 13 – no Bible study)
  - ~ Nov 20 – **Deborah & Jael**
- **Taize Prayer Services**
  - ~ Oct 9, Nov 13
- **Mid-week Advent Services**
  - ~ Dec 4, Dec 11, Dec 18

# SEPTEMBER

## WORSHIP ASSISTANTS

IT IS YOUR RESPONSIBILITY TO FIND A REPLACEMENT IF YOU CANNOT SERVE.

SEPTEMBER	GREETER	USHER	LECTOR	ASSISTANT MINISTER	COMMUNION ASSISTANT	POWERPOINT
<b>1</b>	Carol Biunno	Doug Laird	Alaina Rice	Alexis Sweeney	~ Joe Barrett ~ Maria Jerez-Kearney	Sue Stirrat
<b>8</b>	Howard Corneilson	Cindy Pawlo	Shelli Skeels	Mary Kasakove	~ Christina Belfiore ~ Sibylle Schroeder	Jeanne Scalora
<b>15</b>	Doug Laird	Alexis Sweeney	Roy Persson	Sibylle Schroeder	~ Heather Nilsen ~ George Pawlo	Sue Stirrat
<b>22</b>	Pat Scalora	Pat Scalora	Linda Venator	Doug Laird	~ Howard Corneilson ~ Joe Barrett	Alexis Sweeney
<b>29</b>	Ken Schwier	Doug Laird	Joe Barrett	Alexis Sweeney	~ Pat Scalora ~ Mary Kasakove	Jeanne Scalora

**COUNTERS:** **1:** Nita Persson **8:** Nancy Ayotte **15:** George Pawlo **22:** Howard Corneilson

**29:** Nita Persson

**ALTAR GUILD:** Demetria Laird (9/8: Sibylle Schroeder)

**BREAD BAKING:** Demetria Laird

# SEPTEMBER 2019

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>1</b> <b>12TH SUNDAY/</b> <b>PENTECOST</b> 9:30 am Music Rehearsal 10:00 am Worship	<b>2</b> <b>Labor Day: Office Closed</b>	<b>3</b> 9:00 am Faith Kitchen	<b>4</b> 6:30 pm AA Mtg. 7:00 pm Summer Book Club: Can I Get a Witness, Ch. 3-4 7:45 pm Choir Rehearsal	<b>5</b>	<b>6</b> 8:00 pm NA Mtg.	<b>7</b> 8:00 pm NA Mtg.
<b>8</b> <b>13TH SUNDAY/</b> <b>PENTECOST</b> <b>Rally Day</b> 8:45 am Worship & Music Committee Meeting 9:30 am Music Rehearsal 10:00 am Worship 11:30 am LWR Activities/Potluck	<b>9</b>	<b>10</b>	<b>11</b> 6:30 pm AA Mtg. 7:00 pm Service of Healing 7:45 pm Choir Rehearsal	<b>12</b>	<b>13</b> 12:30 pm Music Lunch @ Mt. Olive Manor 8:00 pm NA Mtg.	<b>14</b> 9:00 am Church Family Breakfast 8:00 pm NA Mtg.
<b>15</b> <b>14TH SUNDAY/</b> <b>PENTECOST</b> 9:30 am Music Rehearsal 10:00 am Worship 11:30 am Adult Forum: Politics and Church	<b>16</b> 7:30 pm Unfinished Object Night	<b>17</b> 7:00 pm Council Meeting (All are welcome)	<b>18</b> 6:30 pm AA Mtg. 6:45 pm Movie: Father K & Discussion 7:45 pm Choir Rehearsal	<b>19</b> 2:00 pm Seniors Meeting: Picnic at the Pawlos	<b>20</b> 8:00 pm NA Mtg.	<b>21</b> 8:00 pm NA Mtg.
<b>22</b> <b>15TH SUNDAY/</b> <b>PENTECOST</b> 9:30 am Music Rehearsal 10:00 am Worship 11:15 am Sunday School 11:30 am Adult Forum: Speech without Coercion	<b>23</b>	<b>24</b> NEWSLETTER DEADLINE	<b>25</b> 6:30 pm AA Mtg. 6:45 pm Women in the Bible: What do we do with Bible's gendered household codes? 7:45 pm Choir Rehearsal	<b>26</b>	<b>27</b> 8:00 pm NA Mtg.	<b>28</b> 2:00 pm Peter's Valley Craft Fair 8:00 pm NA Mtg.
<b>29</b> <b>16TH SUNDAY/</b> <b>PENTECOST</b> 9:30 am Music Rehearsal 10:00 am Worship 11:30 am Adult Forum: Responding to Pain	<b>30</b>					