

The Carillon



Volume 128, Issue 133, May, 2015

Email articles to:
office@carolinechurch.net

My Dear Friends in Christ,

We are in the middle of the Easter season, 7 weeks of post-Easter Day, celebration of the resurrection of Our Lord. This will end this month on a Principal Feast Day of the Church, Pentecost. On this festive day, in the year of Jesus' death and resurrection, the Holy Spirit was bestowed upon the apostles. In Acts, St. Luke describes the sound of a mighty rushing wind and the sight of tongues of flame resting on the head of each apostle. What a transformation took place in these men and women!

The power the apostles and the early Church had, we have also! We, too, can turn the world upside down, as St. Paul was accused of doing! Our lives - taught, strengthened, and led by the Holy Spirit - can truly glorify God and hasten the coming of God's kingdom.

With the power of the Holy Spirit available to us we can do marvelous things. But how do we know what we should be doing? Well the simply answer is through prayer. Last month, I spoke about intercessory prayer. Many adults are seasoned prayers, growing up in a secure and steadfast prayer environment at home and attending church almost every Sunday. But if you are a young parent, you may wonder how you can replicate that positive spiritual experience with your children. Certainly prayer is not just for adults. Jesus wants little children to come to him (Matthew 19:14) and to pray without ceasing (1 Thessalonians 5:17).

It is important to remember that prayer is such a wonderful privilege. In it we have direct, 24/7 access to the God who created us and loves us. Prayer is a powerful way to harness kids' love of words. Between the ages of 2 and 5, a child's vocabulary explodes from about 50 words to thousands. And who better to talk to than God?

Yet even Jesus' disciples needed help learning how to pray (Luke 11:1). Here are some things to keep in mind as you teach your children to pray and connect with God. We can engage in dialogue with our children by asking questions such as: Why do you think God wants us to pray to him? How often and how should we pray? Does God hear and answer all your prayers? How do you know? What does it mean to listen to God's voice? In what ways does God speak to us today? What things should we pray

about together as a family? How can we add more prayer time to our daily lives?

Prayer is an attitude. Praying constantly means we're always aware that God is here. We can sense God's presence with us no matter our circumstances. We can pray about anything and everything, including other people and their needs.

Prayer is a routine. Regular times with God help shape our prayer attitude. You can help children establish "check in" times with God, not out of obligation but out of love.

Prayer is a first response. When troubles and tough decisions loom, we can turn to God before trying anything else. Prayer should be our first resort, not our last.

Prayer is listening to God. Prayer is a dialogue that involves letting God speak to us through everyday life. Because prayer is two-way communication, we also should practice listening to God. We often do far too much talking.

Prayer is modeled. The best way to challenge your children to pray is by letting them see and hear you praying often. Regularly share with them how you see God at work through your prayers. This modeling is not only for our little children; try it on our grown-up adult children. It is equally important to realize the developmental aspects of our children. Children's perceptions of communicating with God change as they grow: Young chil-

Our Caroline Church Vision Statement:

To help people encounter the living God together and live transformed lives for Christ.



Our Mission Statement

** We, the parishioners of Caroline Church of Brookhaven, are committed to Jesus Christ, to His teaching, His life, death and resurrection, in our call to serve and worship Him, in the tradition of the Anglican Communion.*

** We strive to share our faith and blessings for the furtherance of His kingdom in an environment of love, understanding, and support, through prayer, worship, Christian education, and fellowship.*

dren, ages 2 to 3, understand that Jesus is their friend. Saying or better yet singing simple prayers that relate to children's lives may be your best approach. Children, ages 4 to 6, become very aware of the world around them. We need to let these children know that God cares about everything that happens to them and other people. When they reach the ages of 7 to 9, many children feel a need for God's help and can verbally express thoughts. We should help them look up Bible verses about prayer. At the pre-teen age of 10 to 12, these youngsters realize God is more personal. We can let them understand that no prayers are insignificant to their heavenly Father.

God wants us to be in daily communication with him through prayer. Let us always value those times with Him for ourselves and especially for the youngest ones around us.

Prayerfully yours in Christ's service,
Cn. Richard+

Fr. Farrell Graves

Metaphor and Mystery

One's assumptions about language, whether conscious or unconscious, affect how we read holy texts. There are three primary ways of understanding how language works. One is the correspondence theory of truth. Simply put, this means that language is literally true, that words correspond exactly and fully to a single reality. It seems reasonable initially. Someone says, "There is a red apple on the table." One looks, and behold, a red apple is on the table. Clearly, the words corresponded to reality, right? If the person had said, "There is a green apple on the table," or "There is an orangutan on the table," we would say that those words did not correspond with reality, that the person was mistaken or lying. There is an *apple* on the table, and it is *red*. Our ease and success in communicating such concrete realities lure us into a false sense of certitude. When we try to explain the beauty of a crocus, or the exact nature of our relationship with our best friend, on the other hand, we begin to see that language is not as efficient as we had thought. It strains to represent reality. Immediately, we start looking for metaphors. The beauty of the crocus is the first caress of spring. Our relationship with our best friend is the seaworthy vessel that helps us to navigate oceans of betrayal. We could write an entire book and never exhaust these topics. There is no simple correspondence between language and reality.

A second way of understanding language is to assume

that, if it does not correspond neatly with a single reality, maybe the problem lies with reality, and not language. Maybe reality is in the eye of the beholder. What is true for me is not true for someone else, and we simply cannot rely on language to give us Truth. This is relativism, and it became popular after the end of World War II. As David Brooks writes, tired of sixteen years of difficulties beginning with the Great Depression, people renounced renunciation and began to celebrate the self. This led to changes in the moral sphere, as well. If Truth was relative, so was morality. The relativist turn provided space for people to rethink traditional morality in ways both positive and negative. It allowed, for example, the development of a more inclusive society as the experiences (the realities) of women, ethnic minorities, and gay men and women began to be taken seriously. On the down side, however, children were often reared without a clear sense of boundaries. They were encouraged to develop their own sense of virtue before their minds were able to handle such questions. Without clear boundaries, they too often descended into self-destructive behavior as they lacked a sense of interdependence on those around them. Without a sense of a shared reality, in other words, forming and maintaining connections becomes challenging. For such people, if my reality is perceived as having come into conflict with your reality, there is no reason to continue the relationship. People are expendable. The same relativistic approach that opened the way for African Americans to assert their rights, moreover, also justifies their mass incarceration because of assumptions about a difference in how African American males, in particular, view reality. A white addict is misguided and needs help; a black addict is a danger to society and must be imprisoned.

A third way is to see language, all language, as metaphor, as indicating not objects (apples on tables), but relationships among objects. In the examples above, "first caress of spring" and "seaworthy vessel" were used to describe, albeit incompletely, relationships between the speaker and objects, not the object themselves. In this theory, there is a reality, a *way things are*, but language cannot entirely grasp it. It works well enough for particularly concrete situations such as pointing out a boulder in the road (an act that would work fairly well even if we silently pointed and did not use words at all), but it's efficiency is increasingly strained the less concrete the reality that we are trying to communicate is. The problem is, these less concrete realities are important. If we dwell solely in the concrete, we are unable to form relationships of depth, unable to address ethical dilemmas with any subtlety of understanding, unable to consider the meaning of life. Metaphor allows us to point to reality in ways that go beyond the concrete, that get to the very meaning of existence, the richness of life. Metaphor helps to direct

our attention to a truth that is far deeper than the words we use. We are unaware of language's metaphoric nature when we deal with concrete issues like apples and orangutans, not because metaphor is not at work, but because it is so efficient there seems to be a complete correspondence between the words and the object. Occasionally, our attention is drawn to the lack of correspondence when one person sees an object as red and the other as orange. (This became evident in my childhood as we played a game of finding VW Beetles when riding in the car. Red ones counted ten points; orange ones one point. Parents often had to adjudicate.) To ascribe this merely to a perceptual difference is to avoid, not to solve the issue of language.

When we understand that all language is metaphoric, we realize that it gestures towards a truth far deeper than any literal reading could provide. In Sylvia Plath's poem, "Metaphors," she describes her pregnancy in rich terms. In "I'm a riddle in nine syllables, an elephant, a ponderous house," Plath describes her relationship to her body. "I've eaten a bag of green apples" indicates her relationship to her physical feeling. "Boarded the train there's no getting off" describes her relationship to her own emotional state. These are overt metaphors that clearly lead us into a deeper reality than the word "pregnant." No one thinks Plath really means she has had green apples or is on a train. We lose sight of the metaphoric nature of language when it refers to something more concrete. If Plath had written, "I am pregnant and find my body to be swollen and uncomfortable," we would not notice how language is still functioning to indicate a truth that is beyond language's full grasp. If she had written "I am pregnant. I am large," we certainly would have no hint that this language, too, was metaphoric and still indicated her relationship to her pregnancy. We think we know exactly what this means, but we do not. All the attendant emotions are lost on us in "I am pregnant. I am large." These words do not really communicate as well as we imagine. We think our understanding has exhausted the truth of the statement, but it has only touched upon it, and maybe not even correctly. We may be assuming that it is a happy thing, whereas the person may be saying that it is neither happy nor unhappy, but somehow foreign and strange. If we are a pharmacist and all we care about is whether or not a woman can take a certain medication, we do not look beyond our own need to make this determination. Our choosing to ignore the deeper reality in the statement because they are irrelevant to our purpose does not, however, mean that that reality is not there. Language is always metaphoric.

When we apply this understanding to scripture, we can see how literalism denudes the text of its deeper truths,

truths that can never be fully exhausted, but towards which the text gestures. It may be relevant to our purposes whether or not Christ was actually crucified, but the truth of the text, the truth of the crucifixion does not stop with our present purposes. We cheat the text when we foreclose on it in this manner, when we assume we have exhausted the reality to which it gestures. We treat it as a tool for our use and nothing more. We do not allow the text to challenge us, to lead us deeper into the mystery of reality, to engage us more profoundly in a relationship with God when we are consumed by our own purposes. God becomes our servant, and as Susan B. Anthony said, "I distrust those people who know so well what God wants them to do, because I notice it always coincides with their own desires."

The correspondence theory of truth can lead to rigidity and selfish myopia in which we think we can know everything there is to know about God, our relationships with others, and the universe. At its worst, it is the assumption of fascism. Relativism produces painful isolation and disconnect from reality. At its worst, it is the assumption of anarchism. The metaphoric view of language draws us into the deeper reality that connects us all to one another. It is the assumption that all things are imbued with relationship and meaning our understanding of which we may continue to deepen, but never exhaust. It relates us deeply to the mystery of God.



Holy Week at Caroline Church

A great word of thanks to all our parish ministers: Fr. Farrell, lectors, ushers, Eucharistic Ministers, altar guild members, acolytes, office volunteers, choristers, and musicians, for all their efforts in seeing that our Holy Week services were celebrated with dignity and grace. Our parish staff: Janet, Dallas, Bethany, Katherine and Nancy truly extended themselves in making this holy week a time in which so many could enter the holiness of this season as they came to worship Our Lord. What a genuinely inspirational Holy Week and glorious Easter Sunday it was for us at Caroline Church. Alleluia Christ is Risen! The Lord is Risen indeed, Alleluia! RDV

Our Anglican Heritage

Gregory of Nazianzus

There is a traditional list of eight great Doctors (Teachers, Theologians) of the ancient Church. It lists four Western (Latin) Doctors -- Ambrose of Milan, Augustine of Hippo, Jerome of Strido, and Gregory the Great (Pope Gregory I) - - and four Eastern (Greek) Doctors -- Athanasius of Alexandria, John Chrysostom of Antioch and Constantinople, Basil the Great, and Gregory of Nazianzus (also called Gregory Nazianzen).

Gregory of Nazianzus, his friend Basil the Great, and Basil's brother Gregory of Nyssa, are jointly known as the Cappadocian Fathers (Cappadocia is a region in what is now Central Turkey).

Gregory lived in a turbulent time. In 312, Constantine, having won a battle that made him Emperor of the West, issued a decree that made it no longer a crime to be a Christian. In 325 he summoned a council of Bishops at Nicea, across the straits from Byzantium (Constantinople, Istanbul), to settle the dispute between those led by Athanasius who taught that the Logos, the "Word" of John 1:1, who "was made flesh and dwelt among us in the person of Jesus of Nazareth, was completely God, in the same sense in which the Father is God, and those led by Arius who taught that the Logos is a being created by God the Father. The bishops assembled at Nicea declared that the view of Athanasius was that which they had received from their predecessors as the true Faith handed down from the Apostles. The Athanasian view is held today by Roman Catholics, East Orthodox, Anglicans, Lutherans, Presbyterians and Reformed, Methodists, Baptists, Congregationalists, and most other Protestant groups. The Arian view is held by the Watchtower Society, also called Jehovah Witnesses, and by a few other groups, including some conservative Unitarians.

The Arians did not accept defeat quietly. They created a sufficient disturbance so that Constantine, at first inclined to support the decision of the Council, decided that peace could best be obtained by adopting a Creed which simply evaded the issue. After his death in 336, he was succeeded by various of his relatives, some of whom sided with the Athanasians and some with the Arians, and one of whom (Julian the Apostate, Emperor 361-363) attempted to restore paganism as the religion of the Empire. The situation was complicated by the fact that missionaries to the Goths were first sent out in large numbers during the reign of an Arian Emperor, with the result that the Goths were converted to Arian Christianity. Since the professional Army was composed chiefly of Goth mercenaries, and the Army held the balance of power, this was a real problem.

Gregory of Nazianzus was born about 330. He went to school in Athens with his friend Basil, and with the afore-

said Julian. He and Basil compiled an anthology, called the Philokalia, of the works of the great (but somewhat erratic) Alexandrian theologian, philosopher, and scholar of the previous century, Origen. Later, he went home to assist his father, a bishop, in his struggles against Arianism. Meanwhile, his friend Basil had become Archbishop of (Cappadocian) Caesarea. Faced with a rival Arian bishop at Tyana, he undertook to consolidate his position by maneuvering Gregory into the position of Bishop of Sasima, an unhealthy settlement on the border between the two jurisdictions.

Gregory called Sasima "a detestable little place without water or grass or any mark of civilization." He felt "like a bone flung to dogs." He refused to reside at Sasima. Basil accused him of shirking his duty. He accused Basil of making him a pawn in ecclesiastical politics. Their friendship suffered a severe breach, which took some time to heal. Gregory suffered a breakdown and retired to recuperate.

In 379, after the death of the Arian Emperor Valens, Gregory was asked to go to Constantinople to preach there. For thirty years, the city had been controlled by Arians or pagans, and the orthodox did not even have a church there. Gregory went. He converted his own house there into a church and held services in it. There he preached the *Five Theological Oration*s for which he is best known, a series of five sermons on the Trinity and in defense of the deity of Christ. People flocked to hear him preach, and the city was largely won over to the Athanasian (Trinitarian, catholic, orthodox) position by his powers of persuasion. The following year, he was consecrated bishop of Constantinople. He presided at the Council of Constantinople in 381, which confirmed the Athanasian position of the earlier Council of Nicea in 325. Having accomplished what he believed to be his mission at Constantinople, and heartily sick of ecclesiastical politics, Gregory resigned and retired to his home town of Nazianzus, where he died in 389. He is remembered throughout the Episcopal Church every May 9.

Don't Forget.....

**Buy Gift Cards for
Stop & Shop / King Kullen /
Wild by Nature**

At coffee hour on Sunday or
at the church office during the week!

Parishioners buy a \$ 50 gift card,
spend \$50 @ store of choice
Store gives CAROLINE \$\$\$\$

Episcopal Relief & Development

Episcopal Relief & Development is working with the ecumenical ACT Alliance in Nepal and local partners in northern India and southwest China regarding urgent needs and assessment efforts following the 7.8-magnitude earthquake that struck near Kathmandu on the morning of April 25.

The earthquake was centered east of Nepal's capital, near the town of Pokhara, though the initial quake and subsequent aftershocks were felt as far away as Pakistan, more than 800 miles away. The death toll reported late April 27 exceeds 3,900, including 17 who died in an avalanche on Mt. Everest, with the number expected to rise over the coming days. Due to the rough terrain and isolated nature of communities in Nepal and across the Himalayas, search and rescue efforts are being carried out on foot and by helicopter. Communications are still down across wide areas of the region, further hampering assessment and rescue efforts.

"The mountain communities that we suspect are in most need of help are also the hardest to get to, accessible only by foot under normal circumstances," said Nagulan Nesiah, Episcopal Relief & Development's Senior Program Officer for Disaster Response and Risk Reduction. "Getting assessment teams there to gather information will be a challenge, as will transporting the relief supplies that are needed so urgently."

Responding to immediate needs for food, clean water and shelter, as well as the need for accurate information through on-the-ground assessment, Episcopal Relief & Development will support ACT Alliance efforts implemented through a partner office in Kathmandu. The ACT Alliance works in coordination with major international groups such as UN OCHA to maximize efficiency and impact of aid, mobilizing local networks to reach remote areas.

Episcopal Relief & Development is in contact with the Anglican Diocese of West Malaysia regarding support for the work of the Deanery of Nepal, which is part of the Diocese of Singapore. The organization may also support other partners in the region including CASA, the humanitarian arm of the National Council of Churches in India, and the Amity Foundation, an independent Christian organization in China.

"It is a frightening time, with so many homes and buildings already destroyed and the threat of aftershocks causing others to collapse," said Abigail Nelson, Episcopal Relief & Development's Senior Vice President of Programs. "People need spiritual support as they try to keep their families safe, or find and save those who are missing. We urge prayers for all those impacted by the quake, and for those

who are bringing relief, support and encouragement to people in need."

Please donate to the Nepal Earthquake Response Fund to enable Episcopal Relief & Development to support its partners' emergency relief efforts and on-the-ground assessment in the region. Go to <https://www.episcopalrelief.org/NepalRelief>.



Daughters of the King

Over a year ago a group of women from Caroline Church began a study to learn about The Order of the Daughters of the King and discern whether we felt called to become members of the Daughters of the King. The Daughters of the King provides an opportunity to grow in our love and knowledge of our Lord Jesus Christ while serving in our church and community. Through vows of prayer and service, the Order brings us together to help each other take that closer walk with God.

After a year of study and discernment we have together decided to become the St. Teresa of Avila chapter at Caroline Church.

On Sunday June 14, 2015 at our 11:15 service our chapter will be instituted and a service of admission of members will take place. We welcome your presence and support during that service. The new members will be Chris Muffly, Claire Mis, Ginny Apmann and Maritza Groth.

It is our hope and prayer that others may be led to join us in the future.

In His Service,
Chris Muffly



Sunday MORNING PRAYER

May 17th at 11:15am

On Sunday, May 17th at the 11:15 a.m. Service, we will celebrate said Morning Prayer. We have been worshipping in this ancient fashion on a quarterly basis. Please join us for this hour of prayer and adoration of Our Lord Jesus as we praise him for the blessings we have received.



CHURCH FAMILY

Parish Family News

Sarah Hull won First Place for her entire grade in Port Jefferson Middle School in the American Mathematics Contest 8 (AMC8). These questions were made to challenge algebra students all across America!!! Congratulations Sarah. We are all very proud of you

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Support Group Facilitator, Virginia Cash, Honored by AARP as a Hometown Hero! Congratulations!

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Parishioner News Events: Please send items of interest (weddings, accomplishments etc.) to Maritza Groth at mlgroth@aol.com or Irene Ruddock at peace2429@optonline.net



Sonshine Ministries

The Sonshine Ministry is here for **YOU!** Let us make your life easier as you or a loved one recuperates. Many fellow parishioners are on hand to bring a hot meal to your home. All that's required is to **ASK!** If you, or someone you know is in need of this ministry, please contact Dianne Johnson, 473-7913; Claire Mis 689-1210 or cmis@hotmail.com; or Barbara Delfyett at 751-3658.

"Whatever gift each of you may have received, use it in service to one another..." 1 Peter 4:10

Parish Ministry Opportunities

Annual Summer Fair

As you know we have a fantastic Annual Summer Fair on the village green. This year as in the past there will be children's games, food stands, pony rides, various vendors, music, and carnival contests. Saturday, May 30 is a date you want to reserve on your calendars for a fun time for the entire family. Do remember though that something this big requires not only many days of preparation but many willing hands and hearts to help make this a successful parish event. You are needed! The Coordinators of each event could use the help of all parishioners who can give a few hours of their time working in one or more areas. The Summer Fair Committee will continue to communicate with the parish through meetings, Sunday Bulletin announcements and newsletter articles the venues most in need of helping hands. Do give Chairperson Mark LaSorsa a call at 609-0993 or e-mail him at lasorsam@optimum.net and say you will do your part in helping with this year's fair. Don't be surprised if you have a fun time doing so.

Coffee Hour Hosts

Hospitality is something we all try to exhibit not only within our circle of friends but here at Caroline Church. One way we do so is to welcome visitors to our church community while providing some sweets during our post-service coffee hour. If you can sign up for a week or two during the year it would be greatly appreciated. A clip-board sign-up sheet is available in the kitchen of the MCS building, and our Parish Secretary will send out a reminder card to you when your time of service approaches.

Liturgical Calendar

March

Baptisms: Abigail Siri Dolan,
Ryder Edwin Farmer

Burial: Richard Anthony Lang

April

Baptisms: Alice Marie Malguarnera

Burial: Henry P. Morr, Jr.
Ronald Bratone



13th Annual Caroline Summer Fair Needs Your Help!

Saturday May 30th

Rain date Sunday May 31st

Our **biggest fundraiser of the year** on Saturday May 30th needs your help! We need you to lend your hands to help make our annual fair a success.

We have a number of new ideas that we are looking into that require support during the day of the fair.

Currently we are estimating that we will need up to 25 parishioners during the fair to support the various activities.

We are in critical need of someone to handle Publicity & Advertising, which needs to begin well ahead of the actual fair, which is kind of like NOW. If you are willing to take on this ministry, please call Mark asap!

We will have a sign up sheet beginning in May to gauge the parish interest and commitment – Remember, more support allows us to offer more to the community during the fair.

If you are not able to join us you can still participate through a financial donation.

Bake Sale - If you can make some of your delicious baked goodies to be sold at the Fair, drop them off in the kitchen of the MCS building with a note that they are for the Fair. They may be dropped off the day before, Friday, May 29th.

Barn Sale – Don't forget the Barn Sale! Think of us now while you are doing your spring-cleaning. Donations can be dropped off in the Barn during the week, see Janet for the key, or on weekends by contacting Mike Specht at 689-2927.

Children's Crafts - We are in need for someone to organize & run the children's crafts, as well as assistants.

Children's Games - We are in need for someone to run the children's games this year as well as assistants.

Children's Jars - Jackie Hull will be offering filled jars for raffle for children. Please consider donating one.

Raffle Baskets – New or barely used items, including children's items, that might be appropriate to include in a raffle basket are needed. If you have received a gift, for example, or have something else that you will not be using and think someone else might like it, please leave it in the upstairs library room at MCS building.

Sponsors - We are asking if your family would like to sponsor one of the children's game events. With about 10 games, we are asking families for a \$20 sponsorship per game. With each \$20 sponsorship, your family's name will be noted as the sponsor of that game on the day of the Fair.

Vendors – Mark LaSorsa is looking for vendors for this coming summer fair. Please contact Mark for an application by calling him at 609-0993.



We will be meeting on:

Sunday's at 10:45am
May 3rd, 10th, 17th
in Rectors Conference room,
2nd floor of MCS building.

WE NEED YOU!



CYC Youth Group

The Caroline Church Youth Group is participating in the 30 Hour Famine, an event where the youth fast for 30 hours and raise money so that children in impoverished families do not have to go hungry.

We will hold an overnight Lock-In in the Cave from Saturday, June 6th to Sunday June 7th. Then we'll break our fast with Communion on Sunday and go out to brunch after! Please contact Lindsay at lindsay.baldwin.porter@gmail.com or Lucia Buscemi at lucibuscemi@hotmail.com if you want to participate, chap-erone, or donate.

Suppose a brother or sister is without clothes and daily food. If one of you says to them, 'Go in peace; keep warm and well fed,' but does nothing about their physical needs, what good is it? (James 2:15-16)

Please mark your calendars for a pool party at the Clarks' house on June 14!

We would like to remember in prayer, those who are serving in the
Armed Forces.



Michael Cardamone, Adam Fullerton,
Roy Raguso, Mike Hanna, Kevin O'Donahue
Kevin LoRusso, Melanie Gonzalez, Don
Gonzalez.



Young Parishioners (20s/30s/beyond!)

We will meet for our periodical Trivia Domination on Tuesday, May 19th at 8:00 p.m. at the Country Corner in Setauket. RSVP to Lindsay if you're coming:

lindsay.baldwin.porter@gmail.com



Ascension Thursday Celebrate the Feast of the Ascension!

Thursday, May 14th
7:00pm
Caroline Church
A Festive Eucharist

"...as they were watching he was lifted up, and a Cloud took him out of their sight..." —Acts 1:9

The Ascension is One of the Principal Feasts noted on the Church calendar that is often forgotten or neglected these days, but not at Caroline Church. You are invited to bring friends and family and come take part as we celebrate Jesus' return to the right hand of the Father. As Christ's humanity is taken up into heaven so all of humanity is restored to God. Jesus has gone "to prepare a place for us; that where he is, there we might also be, and reign with him in glory [Book of Common Prayer, page 379]."

Don't stand around looking up into the sky! Come to Caroline and praise God!



Summer Reading Program Opportunity!

The Institute of Reading Development, under the sponsorship of Fordham University, will present reading programs for 4 year-olds through adults in our MCS building from the end of June to the beginning of August.

We have been given 3 scholarships, to be allocated on a first come, first served basis. Please see Janet in the office for specific information and an application form.

In order to be considered, **FORMS MUST BE RETURNED TO THE CHURCH OFFICE NO LATER THAN MAY 12th.**

Looking for Readers In another language!

Do you read/speak another language? Would you be willing to share that gift with your church family?

Pentecost is Sunday, **May 24th**



As you remember, Pentecost is the day the Holy Spirit came in tongues of fire upon the disciples, and they spoke in many different languages.

We are in need of 2 readers per service. So if you are around, available and able to read 1 lesson at 1 service, please contact Janet in the office as soon as possible.

You will be blessed for sharing your gift with others.

Summer Camp Programs at Camp DeWolfe

Camp DeWolfe is a residential Christian Camp on Long Island in Wading River that provides an opportunity for youth to experience God and develop as leaders, in a safe community and enjoy a beach and outdoor natural setting. The goal at Camp DeWolfe is for every person who participates in one of our programs to be able to explore nature, engage and enjoy time with others, embrace challenges, reflect on experiences and practice service for others. Offering a Day Camp and Sleep-away Camps for all youth ages 7-17. Camp DeWolfe is sponsored by the Episcopal Diocese of Long Island, as a ministry to all youth. Call (631) 929-4325 or visit their web site, camp-dewolfe.org for further information, registration and camp dates.

Vestry Highlights April

- 1st quarter financial reports reviewed
- Parishioner giving and pledges up 6.3% from last year
- Church school steady growth reported
- Annual Church Fair on May 30th - plans underway
- Easter Egg Hunt very successful

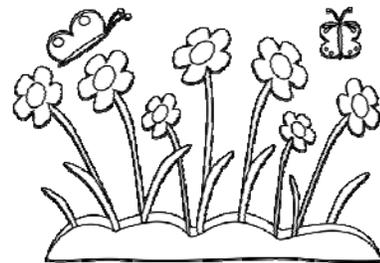
Barbara Russell
Clerk of the Vestry

Caring for the Caregiver Support Group

I imagine that at this point, it's been 3 ½ years, most of you are aware of and, hopefully, familiar with the fact that the Caregiver Support Group continues to be held on the second and fourth Saturday of the month. Meetings are held in the Parish House at 9:30 am and are free, open to all church and community members, not disease specific and no registration is required. Note also that the group is facilitated by a licensed geriatric social worker.

I encourage all parishioners to be aware of those you interact with such as your friends, co-workers, neighbors, relatives, etc. that may be caring for a loved one. What a kindness it would be to reach out and let him/her know that there is a wonderful group of local men and women struggling with similar demands and stresses who provide amazing insight, knowledge and support to one another.

On a different note, the Caregiver Support Group will have a presence at the Summer Fair. As my daughter, Lainey, and I are heading up this year's Bake Sale (perhaps you would like to contribute something yummy??) and will be there for the day anyway, I will add a small table with support group flyers and community resource information. As always, for further information contact vcash5msw@aol.com or call Virginia at 428-0902.



Coffee & Fellowship Hour Host/Hostess Sign up for 2015



Please feel free to sign up for this wonderful time of sharing. Open to families, organizations or individuals who would like to share their 'hostess' gifts. The sign up list is on the clip board in the MCS building. You may either just sign up on the list, call the parish office at 941-4245 or contact Len Calone at 928-2019.