

The Carillon



Volume 121, Issue 126, October, 2014

Email articles to:
office@carolinechurch.net

My Dear Friends in Christ,

Well we are now in the fall season and all of our parish ministries are in full swing. We had a great Ministry Fair last month to kick-off our new program year. There are many opportunities to serve the Lord and advance the mission of Christ within and through our parish family. I would encourage you to pray about this and ask the Lord to direct you where you can serve Him best.

One of the premier ministries here at Caroline Church is our Children's Ministry Christian formation program on Sunday mornings. This time of faith nurturing is so critical to the moral and spiritual development of our children. I am pleased to report that our volunteer teachers are excited about the new year and what our children and teens will be learning and developing over the year.

I am also pleased to announce that we have a new Director of Children's Ministry, Mrs. Deborah Felber. I am sure she will be a great asset to our dedicated teachers, church staff and parish family. You can read more about her and her goals in a column in this issue of the Carillon. Please warmly welcome her to our parish when you meet her.

Although it is not always easy to get the children up, dressed and fed on Sunday mornings, coming to church for worship and spiritual nurturing is an critical component to the overall development of our children as they immerse themselves in events and activities within the school and community. Let me relate a story of a woman and her husband who joined a church in Milwaukee with her four children, ages 2 through 11. She relates, "Sunday Mass at St. Francis was at 9:30 am. Many times, as our family slid into the pew in the middle of the opening song, I felt like I had just completed a strange Olympic decathlon. Events included shoe-finding, breakfast-serving, whining-halting, spill-cleaning, and car seat-wrangling. I would watch Father Mike calmly processing in as I stood—breathless and frazzled—with the toddler on my hip, the pre-schooler wrapped around my leg, and the 7-year-old asking where we were in the program. Still, we kept going every week. We went because between handing out Cheerios and wiping noses, sometimes Bill or I heard a phrase in a reading that resonated. We went because deep in my soul, we knew the Eucharist

nourished us in a way strong coffee could not. We went because the kids sometimes would sing the snazzier songs on the way home in the car. But mostly we went because we knew that if we wanted our children to have a mission worthy of their lives, which is what Christianity is, we would need to give them a weekly foundation. Now, eight years later, going to Mass each week is easier. Everyone can put on their shoes and fasten their seatbelts. Not one of the children has ever asked if we had to go to Mass—it is a given, just as going to school and work is a given. Ten-year-old Jamie now sings in the children's choir. About 20 members of the church showed up in the courthouse when we finally adopted Teenasia at age 9. Liam recently helped load frozen turkeys into a van to be taken to a meal program. Jacob, now in college, is a Eucharistic Minister when he returns home for school breaks. We're living the future I glimpsed—the future I hoped for—when the kids were young and we showed up every Sunday with board books and promises of donuts."

We have a great Children's Chapel program for our pre-k to 2nd graders here at Caroline that begins in the MCS main building at 9:30 a.m. prior to our Church School time. Our older children start their Sunday church experience with their parents in the "big church" and then make their way to the MCS building for their Christian Formation program.

I would encourage our young families to make the commitment and come church regularly as that young Milwaukee couple did and you too will experience the fruits

Our Caroline Church Vision Statement:

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



Our Mission Statement

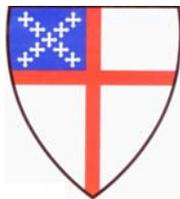
** We, the parishioners of Caroline Church of Brookhaven, are committed to Jesus Christ, to His teaching, His life, death and resurrection, in our call to serve and worship Him, in the tradition of the Anglican Communion.*

** 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.*

of a well nurtured and developed spiritual life for all your family.

Within the community of God's love,

Cn. Richard



Our Anglican Heritage

James Hannington and his Companions

Among the new nations of Africa, Uganda is the most predominantly Christian. Mission work began there in the 1870's with the favor of King Mutesa, who died in 1884. However, his son and successor, King Mwanga, opposed all foreign presence, including the missions.

James Hannington, born 1847, was sent out from England in 1884 by the Anglican Church as missionary Bishop of Eastern Equatorial Africa. As he was travelling toward Uganda, he was apprehended by emissaries of King Mwanga. He and his companions were brutally treated and, a week later, 29 October 1885, most of them were put to death. Hannington's last words were: "Go tell your master that I have purchased the road to Uganda with my blood."

The first native martyr was the Roman Catholic Joseph Mkasa Balikuddembe, who was beheaded after having rebuked the king for his debauchery and for the murder of Bishop Hannington. On 3 June 1886, a group of 32 men and boys, 22 Roman Catholic and 10 Anglican, were burned at the stake. Most of them were young pages in Mwanga's household, from their head-man, Charles Lwanga, to the thirteen-year-old Kizito, who went to his death "laughing and chattering." These and many other Ugandan Christians suffered for their faith then and in the next few years.

In 1977, the Anglican Archbishop Janani Luwum and many other Christians suffered death for their faith under the tyrant Idi Amin.

Thanks largely to their common heritage of suffering for their Master, Christians of various communions in Uganda have always been on excellent terms.

James Hannington and his companions are remembered throughout the Episcopal Church every year on October 29th.

Fr. Farrell Graves

Individualism: The Ultimate "Divide and Conquer"

Of the many conflicts between Christianity and contemporary culture, the relationship of the individual to the whole is one of the most pernicious. In contrast with our contemporary society's ideology of individualism, Christianity teaches that our well being is intimately related to the well being of others.

Individualism holds that well being results primarily from the fulfillment of personal desires: I want a laptop. I get a laptop. I gain well being. Each person's well being is seen as independent of that of others and even as coming at their expense—the protection of my interests frequently requires the sacrifice of yours. Our society inculcates this message at every turn. We are fed, for example, a steady diet of competition that reinforces the notion that my success is contingent upon your failure: sports, fashion design, weight loss, wilderness survival, even cooking and music—hallmarks of communal behavior—have been turned into competitive activities. Gone are the days when, at the end of every episode of the French chef, Julia Child would eat at a dining table with those who had supported her that day in order to allow us to witness the conviviality engendered by the creation of a meal. We now have the Food Network's "Cupcake Wars," the name of which suggests extreme struggle. The program is solely about display, not sharing the taste; conquest, not community. Outside of religion, we find scant resistance to this baleful message, yet those of us who actually go to church hear the Christian message one hour a week in contrast with 167 hours in a world that reinforces individualism. Our children are subjected to unprecedented (in our society) competition for grades and to a sports culture in which team cooperation is valued only as a means to an end. Mia Hamm openly expressed this individualist ideology: "The person that said winning isn't everything never won anything."¹ Nascar driver Dale Earnhardt's quip about racing has become popular in other sports, "Second place is just the first loser."² As Richard Petty said, no longer do people race for "the sheer fun of driving." Sports now trumps church and God. People readily say no to clergy, but never say no to a coach. Even in our leave-taking, our language reflects individualism. We often say, "Take care." In other words, "*You* take care of *you*."³

Our contemporary understanding of radical individualism makes policies that punish the poor seem reasonable and simultaneously undermines our ability to resist those same policies. When we are faced with the expanding world of poverty capitalism, we ask, "What can *I* do?" "I am just one person." As a result, the unscrupulous are finding more ways of making money off the poor. For

example, by imprisoning African American and Latinos for the use of drugs that Caucasians and Asians use at the same rate, their bodies become a source of revenue for those invested in prison services. Similarly, as Thomas Edsall writes in *The New York Times*, companies like Sentinel Offender Services charge fees for the collection of traffic fines, so one is required not only to pay the fine, but to pay a fee to the company that collects the fine. ⁴ If people cannot pay, these companies have the authority to have them put on probation or sent to jail. They charge people on probation \$35 - \$100 for case management and drug monitoring. Edsall writes that “There are many documented cases in which courts have imprisoned those who failed to keep up with their combined fines, fees and service charges.” Many people are placed on probation while they pay off these fines and would not be on probation if they had more money to begin with. A February 2014 Human Rights Watch report adds that, “In some of these cases, probation companies act more like abusive debt collectors than probation officers, charging the debtors for their services.”⁵ In what is reminiscent of Dickensian debtors' prisons, people are held in jail with their fees steadily increasing until their families come up with money to pay off the private firms overseeing their cases. Those who feel isolated in individualism can do little to resist such abuses. We become victims of the scrofulous who are willing to game the system in any way possible to gain money and power. All the while we think that *we* are going to be the winner; *we* (or our children) will climb to the top and escape the consequences of individualism. In the ultimate divide and conquer, we are reduced to the smallest viable unit, the individual. I now have a new appreciation of the significance of teaching about the seven deadly sins—gluttony, fornication, greed, pride, despondency, wrath, vainglory, and sloth—noted in the writings of the monk and theologian, John Cassian (c. 360 – 435). Radical individualism leads in particular to *despondency*—hopelessness in the cause against injustice—and *greed*—those who feed upon our hopelessness—but ultimately abets all seven.

In our resistance to the cultural of individualism, we gather strength from Christianity's understanding that “we who are many are one body, for we all partake of the one bread.” Paul writes with such clarity on this that I will quote it at length:

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many. If the foot were to say, ‘Because I am not a hand, I do not belong to the body’, that would not make it any less a part of the body. And if the ear were to say, ‘Because I am not an eye, I do not belong to the body’, that would not make it

any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, ‘I have no need of you’, nor again the head to the feet, ‘I have no need of you.’ On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. ⁶

We are one body, all animated by the same Holy Spirit. If we cause others to suffer, we cause ourselves to suffer. Our individual triumph over others provides a temporary sense of being a god, independent of others, untouchable, invulnerable, but dwelling in this illusion leads to a sense of emptiness. The effects are not merely “psychological.” Public policies that favor one group over another produce social problems in the long run. When the rich get richer and the poor get poorer, collapse looms for all. ⁷ It is never too late to recognize that we are all part of one organism, to reject the false promises of radical individualism to return to a sober and responsible understanding of the world, to affirm with our lives Christ's teachings rather than to attempt to live in two worlds. When we hear or read an argument or opinion, we must ask ourselves, “Is this person's assumption that we are intimately dependent, or that we are in competition with one another?” In other words, “Is this position

1 ESPN has devoted an entire page to this single quote: <http://espn.go.com/espnw/quote/6391571/193/the-person-said-winning-everything-never-won-anything>

2 <http://www.speedwaymedia.com/?p=293>

3 I am guilty of using this comfortable phrase myself, but have been trying to stop.

4 http://www.nytimes.com/2014/08/27/opinion/thomas-edsall-the-expanding-world-of-poverty-capitalism.html?smid=nytcore-iphone-share&smprod=nytcore-iphone&_r=3

5 <http://www.hrw.org/news/2014/02/05/us-profit-probation-tramples-rights-poor>

6 I Corinthians 12:12-26.

7 See Roger Cohen's “The Great Unraveling”: <http://www.nytimes.com/2014/09/16/opinion/roger-cohen-the-great->

A Pastoral Message on Climate Change

[September 19, 2014] The following Pastoral Message on Climate Change has been issued by Episcopal Church Presiding Bishop Katharine Jefferts Schori with the heads of the Anglican Church of Canada, the Evangelical Lutheran Church in America, and the Evangelical Lutheran Church in Canada.

A Pastoral Message on Climate Change
from the heads of
Anglican Church of Canada
The Episcopal Church
Evangelical Lutheran Church in America
Evangelical Lutheran Church in Canada

September 19, 2014

We are united as Christian leaders in our concern for the well-being of our neighbors and of God's good creation that provides life and livelihood for all God's creatures. Daily we see and hear the evidence of a rapidly changing climate. Glaciers are disappearing, the polar ice cap is melting, and sea levels are rising. Incidents of pollution created dead zones in seas and the ocean and toxic algae growth in water supplies are occurring with greater frequency. Most disturbingly, the concentration of carbon dioxide in the atmosphere is rising at an unprecedented rate. At the same time we also witness in too many instances how the earth's natural beauty, a sign of God's wonderful creativity, has been defiled by pollutants and waste.

Many have reacted to these changes with grief and anger. In their outrage some have understandably focused on the neglect and carelessness, both in private industry and in government regulation, that have contributed to these changes. However, an honest accounting requires a recognition that we all participate both as consumers and investors in economies that make intensive and insistent demands for energy. In addition, as citizens we have chosen to support or acquiesce in policies that shift the burdens of climate change to communities that are most vulnerable to its effects. People who are already challenged by poverty and by dislocation resulting from civil war or famine have limited resources for adapting to climate change's effects.

While an accounting of climate change that has credibility and integrity must include our own repentance, we find our hope in the promise of God's own faithfulness to the creation and humankind and in the liberation that comes from God's promise.

God, who made the creation and made it good, has not abandoned it. Daily the Spirit continues to renew the face of the earth. All who care for the earth and work for the restoration of its vitality can be confident that they are not pursuing a lost cause. We serve in concert with God's own creative and renewing power.

Moreover, we need not surrender to political ideologies and other modern mythologies that would divide us into partisan factions — deserving and undeserving, powerless victims and godless oppressors. In Christ we have the promise of a life where God has reconciled the human community. In Christ God sets us free from the captivity of blaming and shaming. God liberates us for shared endeavors where we find each other at our best.

While the challenge may seem daunting, the Spirit's abundant gifts for service empower us to find common cause with people who exercise countless insights and skills, embodied in hundreds of occupations and trades. We have good reason to hope in all the ways God's grace is at work among us. We can commend ourselves to the work before us with confidence in God's mercy.

Opportunities to act imaginatively and courageously abound in all our individual callings. The Holy Spirit's work in us leads us as faithful consumers and investors in a global economy to make responsible choices to reduce energy use, carbon emissions, and the wasteful consumption of water and other natural resources. As citizens, we have voices to use in educating children about the climate and in shaping public and corporate policies that affect the environment. The Spirit has also given us our voices to contribute our witness to public discussion of just and responsible use of natural resources.

We also have the resources and responsibility to act together for the common good, especially for those most vulnerable to the effect of climate change in the spirit of the seventh Millennium Development Goal, "to ensure environmental stability". World leaders will meet this month in New York for a Climate Summit, and in December in Lima, Peru, to discuss global cooperation on climate change. Working under the United Nations Framework Convention on Climate Change (UNFCCC), participants in the UNFCCC's negotiations hope for an agreement in 2015 that will move toward reduction of carbon emissions, development of low carbon technologies, and assistance to populations most vulnerable to the effects of a changing climate.

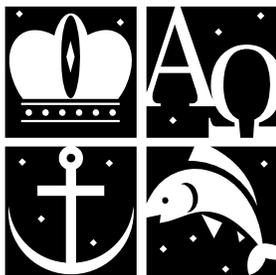
We encourage you to take the initiative to engage decision-makers in this godly work in all arenas of public life — in government and business, in schools and civic organizations, in social media and also in our church life.

We are not powerless to act and we are not alone. “We have the power of the Holy Spirit and the indwelling Spirit of Christ to give us hope and courage.”ⁱ

The present moment is a critical one, filled with both challenge and opportunity to act as faithful individuals and churches in solidarity with God’s good creation.

The Most Rev. Katharine Jefferts Schori
Presiding Bishop and Primate
The Episcopal Church
Bishop Elizabeth Eaton
Presiding Bishop
Evangelical Lutheran Church in America
The Most Rev. Fred Hiltz
Primate
Anglican Church of Canada
Bishop Susan Johnson
National Bishop
Evangelical Lutheran Church in Canada

i A Catechism of Creation, p. 19 (<http://library.episcopalchurch.org/sites/default/files/CreationCatechism.pdf>). Resources for the Anglican Church of Canada (ACC) are available at www.anglican.ca/relationships/programs/creationmatters. Resources for the Evangelical Lutheran Church in America (ELCA) are available at www.elca.org/Faith/Faith-and-Society/Social-Statements/Caring-for-Creation. Resources for the Evangelical Lutheran Church in Canada (ELCIC) are available at www.elcic.ca/Stewardship/Stewardship-of-Creation/. Resources for The Episcopal Church are available at <http://episcopal-science.org/resources/catechism-creation/>.



Calling New Confirmands!

A new confirmation community is forming to explore our Episcopal tradition and help students articulate their Christian faith. Students will be prepared for the sacramental rite of Confirmation through specially designed classes, worship experiences, field trips, and retreats.

All young people in the 10th Grade who are fifteen or sixteen by the fall of 2015 and their parents are cordially invited to an orientation session with the clergy.

Please let Fr. Farrell or Cn. Richard or the parish office know of your interest as either a student or mentor. We look forward to hearing from you!



New Director of Children’s Ministries Welcome Deborah Felber

Deborah has over 25 years of professional experience and responsibilities include Human Resources, Secretarial and Fund-raising.

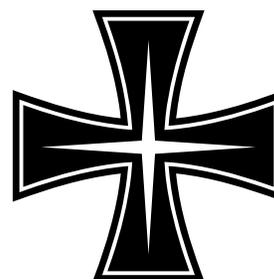
Deborah is new to the Caroline Church family, but not new to advocating and working for children and community giving. Deborah was elected to the MCCSD Board of Education as a Trustee in 2003, 2006 and 2009. She retired from the board in 2012 after 9 years of servicing and advocating for the children and their educational needs and achievements.

Deborah worked in a not-for-profit supporting her staff as the HR/Support Service Coordinator and the organization’s mission. She also worked in an after-school program for Middle School students at her local youth association with the role of the Assistant Coordinator of the GAPPS program; among her duties were supervising staff, homework help and engaging students in safe and fun activities. Deborah also started a Mentoring program for children at risk. She was elected and served as the Board of Directors, Secretary for the youth association from 2002-2014.

Other activities that Deborah has been involved; from 2002-present she has been an advocate for her community as the president for her local civic association. As a community leader she advocates, gives of her time, energy, and supports the voice of the community while always fighting to preserve their Quality of Life.

Deborah has been devoted to advocate, support, and volunteer for adults, children, the community and the environment; this has been her life mission.

You may reach Deborah at dfelber@carolinechurch.net or call her at 631-255-2929 for any questions or information regarding Church School.



Caroline Book Club

Meeting Topic: Aspects of Islam
Date/Time: October 24th, 3:00pm
Location: Don Palmers Home
210 California Ave., Pt. Jefferson

Description: This is a discussion format where each participant chooses a book of personal interest on this topic which is in the news daily. We recommend looking up ISLAM on Wikipedia from Google, reading the article, finding an area of interest to you. You might use their extensive bibliography to find a book that fits your interest. Emma Clarke Library has a good collection of books on Islam, also.

To organize the discussion, when you have chosen a topic, call Karl Soderstrom at 751-7234 and he will create the order of the presentations.

We welcome ALL to what we believe is a timely discussion. Any questions, call Karl Soderstrom.

CYC Youth Group

We are off to a great start! Please join us Sunday afternoons from 4:00pm-6:00pm for our meeting. On the first Sunday of the month, we go out to brunch at Crazy Beans after 9:30am church instead of meeting at 4:00pm. We are looking for parents to volunteer to provide dinner for our meetings. Please let me know if you're available. Contact Lindsay at lindsay.baldwin.porter@gmail.com



Anyone for a friendly game of volleyball?

We are looking for players and spectators to participate in a charity fundraiser game against the Presbyterians. Open to all youth and adults of the parish- \$20 to play, \$10 to watch. Saturday, October 25, time TBA. Contact Lindsay if interested at lindsay.baldwin.porter@gmail.com



Caroline Cares Campus Ministry

We are getting ready to send out our Fall Care Packages to our students studying away from home. We will be packing our boxes on Sunday, November 9th at 4:00pm in the MCS building with our Youth Group. Our Wish List of supplies needed will be posted in the Coffee Room – watch for them each Sunday. We are so grateful for all the contributions we have received from our Parish Family over the past nine years, and hope you will continue to support this ministry to our young adults. They do so appreciate knowing that we are thinking of and praying for them.

We encourage individuals and groups from our Caroline family to write a personal note and put it in the box next to collections. Whether they just graduated from college or have graduated many years ago, we would like to have individuals write letters of encouragement and advice.

Address updates, or new names can be sent to Eileen Hazell at ehazell@optonline.net. All donations should be labeled and brought to the MCS building as soon as you purchase them. Please consider being part of this ministry. If you have any questions please call Eileen at 751-2623 or Linda Sanders at 689-2588.

Adult Confirmation & Inquirer's Class

Those adults interested in learning more about the Episcopal Church and those wishing to be received/confirmed as Episcopalians on October 18th should sign up for an exploratory class. One meeting scheduled with Fr. Farrell will be Thursday, October 2nd at 2:00pm. At that time we will discuss further meeting days and times. If you are interested, please contact the parish office or speak with the clergy or just come to the class.

20s & 30s Group

Trivia Night is here again! Come represent Caroline at the Country Corner on Tuesday, October 21st at 8:00. Please let Lindsay know if you're coming on Facebook at Caroline Twenties and Thirties or at:

lindsay.baldwin.porter@gmail.com

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- 10/01 Ashley Cierski
- 10/02 Matthew Bonvento
- 10/03 Roxanne Taranto
- 10/04 Nancy Buzzetta
- 10/05 Art Gilmore
- 10/06 Laura Cincotta
Melanie Gonzalez
- 10/07 Bob Brown
Ginger Postiglione
Christopher Rampone
Quinn Cierski
- 10/08 Donald Palmer
- 10/09 Gail Bratone
Kristin Loeber
- 10/12 Craig Burton
- 10/13 Patricia Kiriluk
- 10/14 Eileen Clancy
Sandy Greenman
- 10/16 Fr. Richard Visconti
- 10/17 Darrin Lopez
- 10/18 Midge Brown
Bob Nalewajk
Preston Owens
Joseph Sigona
- 10/19 Phillip Foucher
- 10/20 John Doherty
- 10/12 Joan Lynott
Flo Kemp
Gracie Sobalvarro
- 10/22 Marissa Anderson
- 10/23 Emily Mauro
Ethan Timm
- 10/24 Amy Worrell
Susan Winters
- 10/25 Anthony D'Aleo
- 10/27 Phil Monastero
Matthew Sullivan
- 10/28 William Woreth
Maddux Korzonko
- 10/29 Barbara Tyler
Ginny Sheridan
Robert Nalewajk, Jr.
Casey Jon Haggerty
Lea Herbst
- 10/30 Christine Scott
- 10/31 Loretta Norris
Linda Barrett
Sarah Elizabeth Bone
Andrew Semler



Grief Support Group

Our next meeting will be Thursday, October 30th at 7:00pm. Anyone who has lost a loved one is cordially invited, even if your loss was years ago. Your attendance may be the spark to help someone else. We follow a basic structure and all sharing or discussions are held confidential.

For additional information, please contact Cn. Richard at the parish office, or Don Muffly at 689-8804.

Annual Acolyte Recognition Day

All acolytes are asked to attend this year's Annual Acolyte Recognition Day on November 9th. We welcome our new acolytes Francis Buchet, Amelia Callahan, Sarah Griesel, and Brian Shane.

With them all acolytes will renew their commitment to this vital ministry of service at the altar of Caroline Church. There will also be a special brunch and an annual meeting held directly after the service in the Marco Smith building. You will have an opportunity to ask about the requirements to become a Master Acolyte. All acolytes should pray that Our Lord will inspire other teens to join our Acolytes Corp. Your Acolyte Director Mr. Duy Nguyen, and I are looking forward to this special day in your honor. *RDV*

**Coffee & Fellowship
Hour Host/Hostess**

Sign up for 2014/2015



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.



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.

**May God protect them, bless them,
and bring them home soon.**



women of faith TOUR
FROM SURVIVAL TO REVIVAL 2014

SAVE THE DATE!

Friday, November 7th

Air time: 7:00 - 9:00pm

Saturday, November 8th

Air time: 9:00am - 4:30pm

Seating will be 45 min prior to air time.

LIVE SIMULCAST

Speakers:

Christine Cane
Patsy Clairmont
Lisa Harper

Sheila Walsh
Lysa Terkeurst
and Gateway Worship

Location:

Caroline Church, 1 Dyke Rd, Setauket
631-941-4245

**Cost: \$10 includes both days
\$15 includes both days & boxed lunch**

**Tickets must be purchased by:
October 27th, 2014 *(no refunds)***

**Limited: 200 people
16 years and over only.**

**Contact Janet Giacomini for tickets at:
631-941-4245 / 631-786-3603 / office@carolinechurch.net**

Foyer Group

One of the best ways of getting to really know a person is over a meal. Sharing what is going on in our life with interested others helps us realize how connected we truly are to one another. Caroline Church has Foyer Groups that nurture that experience. Foyer groups are a great way to socialize with members of our congregation. If you have not been in a Foyer Group, you are invited to put your name on the list. If you have been part of this experience, new groups will soon be forming. We will continue to encourage the group to invite one non-member of Caroline Church to be part of this experience while keeping the groups small and manageable. It is a great deal of fun and a nice way to connect with others. Please call Christine Oster at 368-8686 or e-mail Mirjana Ellis at rmellis@optonline.net