

## FROM PASTOR JOSEPH

This past weekend, Diane Stelling's chorale *Ars Musica* presented a concert with selections from Leonard Bernstein's *Mass*. *Mass*, commissioned by Jacqueline Onassis, was first performed at the grand opening of the Kennedy Center in 1971. Bernstein's *Mass* emerges in the long tradition of composers writing settings of the mass. Bach's "Mass in B Minor," Schubert's "Mass in G Major," Brubeck's "To Hope! A Celebration," or Britten's "War Requiem" are very different pieces of music, but they are drawn from the component parts of the mass settings we use in worship every week (i.e., Kyrie, Gloria, Sanctus, Agnus Dei).

As someone who plans worship, part of what makes Bernstein's *Mass* interesting is the variety of styles it draws from. It is classical then blues then rock then Broadway then Indian raga then marching band then a lyrical contribution from Paul Simon (why not?). As soon as you think it is one thing, it changes into something else.

It's enlightening to reflect on the diversity of Bernstein's *Mass* not just as a work of art, but as liturgical music. Since Vatican II in the 1960s, many Protestant and Catholic congregations have been bogged down in "worship wars" of "contemporary" versus "traditional" worship. Music like Bernstein's *Mass* reminds us that the categories we often use to describe liturgical music don't hold up to much scrutiny.

For example, the hymns and music from our Sunday service for the Fifth Sunday of Easter were composed in 1978, 2006, the seventeenth century, 1747, 1970, and 1782. The prayers and creed from that same service

were written in 2000, the fourth century, 2006, the first century, and 2019. Many of the songs we sing at our Saturday "contemporary" service like "Blessed Assurance" and "Peace Like a River", are older than the songs that we sing at our "traditional" service. Does that mean we should stop using the words "traditional" and "contemporary" altogether?

Not necessarily. But it does suggest that thinking about liturgy in terms of rigid categories can obscure as much as it clarifies.

Another work of hard to categorize liturgical music I would recommend is J.J. Wright's "Vespers for the Feast of the Transfiguration" from 2017. (You can find it on Spotify and YouTube.) Wright is a jazz pianist from the Catholic liturgical tradition whose music

flows from the Vatican II liturgical reforms and their re-emphasis on the participation of lay people in worship. The work involves popular hymns and Gregorian chants, but it also features a new arrangement of *The Transfiguration* from Sufjan Steven's 2004 indie-folk album *Seven Swans*. Stevens, who was raised in a Reformed family in Michigan and whose work uses Christian imagery, frequently writes songs that are theologically rich without ever being explicitly religious.

So, is it folk or jazz? Is it music for worship or for private listening? Is it Catholic or Reformed? Is it contemporary or traditional? The answer, of course, is both. How can we keep from singing?

Peace and courage,  
Joseph Schattauer Paillé, Pastor



## FROM THE COUNCIL PRESIDENT



June is Sharon Monk Month at Advent. We're celebrating her 25th anniversary as our church secretary. It's quite a milestone. When Sharon arrived in 1994, she quickly got things organized and became the linchpin of our church life. Sometimes, when I call the office and Pastor Joseph picks up the phone, I joke that I don't want to talk to him, I want to speak to the person in charge. We both know that she's an indispensable resource for pastors, presidents and everyone else involved at Advent. She catches our mistakes, anticipates needs and reminds us of things that need to be done.

A few years ago, when Rev. Peggy Niederer was our interim pastor, she told the Council that Sharon was the best church secretary she'd ever worked with. She wasn't telling us anything we didn't already know, but it was nice to hear it from someone with so much experience in church work.

We will honor Sharon at both services on the weekend of June 1st & 2nd. Fred Monk will provide special music for the occasion, and a reception will be held after the 9:30 service on Sunday. I hope everyone can be there.

### READ ALL ABOUT IT



Thanks to the leadership of Art Collard, Advent's members have now donated 2,258 children's books to the Boys' and

Girls' Club of Paterson. Art made his latest delivery on May 15 – 600 books!

### CHECK YOUR POCKETS

If you've been involved in counting the offering any time in the past year, please look around for the bank deposit key with the plastic orange tag. Apparently, someone took it home and forgot to return it to the church office. It's been missing for some time, and we have just one other key.

Bill Whitney,  
Council *President*

## JUNE AT A GLANCE

**June 1 – Wyckoff Day.** Advent will have a table at this community celebration. We can always use people to help spread the word about Advent. We will be there from 11:00 am to 4:00 pm. If you can spare an hour, you can sign up in the narthex or via the link on the “Upcoming Events” page of our website. And if you are available at the last minute but didn't sign up please just come by and relieve someone for a little bit.



### June 2 – Sharon 25<sup>th</sup> Anniversary

**Reception**, after worship. Our program year comes to a close with a celebration of Sharon's twenty-five years at Advent.

### June 6-8 – New Jersey Synod Assembly.

Gerry Lauro and I will be at Synod Assembly. In addition to voting on a synod spending plan and resolutions, we will be electing a bishop.

### June 16 – Guest Preacher Spike Enzweiler.

Spike is the Program Manager of the Lunchtime Ministry at St. Matthew Trinity (SMTLTM) in Hoboken. Spike will be talking about the fantastic work they do and answer any questions you have. SMTLTM received endowment funding from Advent last year.

**June 26 – VBS Night** and VBS Nights. On the last Wednesday of every month this summer, we'll have a night of activities, games, crafts, and learning for kids. You can find more information and RSVP on the “VBS Nights” page of our website.

*Pastor Joseph*



**CONGRATULATIONS** to Advent's 2019 Confirmands Elisabet Miles, Andrew Hammond and Paige Kirk.



**And welcome to**  
New member Katherine Tedeschi!



*Please join the Fellowship Committee  
On Sunday, June 2<sup>nd</sup>  
to honor and congratulate  
~Sharon Monk~  
for her 25 years of service  
at Advent.  
A breakfast reception will  
immediately follow worship service.*

**FROM SOCIAL MINISTRY**

**WHAT'S FOR LUNCH?**



Pick up your lunch bag shopping list at the display in the narthex to help children in need in our neighborhoods. Without school lunches and often breakfast during summer vacation, many children can go hungry. We are collecting non-perishable food for the Mahwah Center for Food Action to distribute to children in need. Our special collection goes through Sunday, June 2<sup>nd</sup>, but you can bring in non-perishable food anytime and leave it in the shopping cart around the corner from the narthex.

**CFA especially needs:**

cereal ♦ healthy snacks

juice boxes ♦ peanut butter and jelly

macaroni and cheese ♦ tuna fish

Anything you would have around the house for your children or grandchildren

**What's for Lunch?**

**You have the answer!**

**NEW BACKPACK – NEW START!**

Have your children or grandchildren shop for another child as well as themselves when they do back-to-school shopping. Or have fun picking out crayons and colored pencils on your own! Every year Advent



provides filled backpacks for children in need in our community that are distributed in August by the Mahwah Center for Food Action. Our project starts on Sunday, June 16<sup>th</sup> and ends Sunday, August 4<sup>th</sup>. Last year we filled a record 54 backpacks!

We have a choice of eight brilliant colors of backpacks! Choose your favorite color and then shop for all the items on the attached shopping list. Great sales start later in the summer. Filled backpacks should be returned to the narthex by **Sunday, August 4<sup>th</sup>**.

**BACKPACK SHOPPING LIST**

- 2 marble composition notebooks
- 2 glue sticks ♦ 2 spiral notebooks
- 2 highlighters ♦ 2 1" 3-ring binders
- 1 package pens (blue or black)
- 1 2" 3-ring binder ♦ 1 package #2 pencils
- 1 package loose leaf paper
- 1 package colored pencils
- 2 2-pocket folders
- 1 box 24-count crayons

Thanks for your help. The children are very excited to receive all these new supplies to begin their new school year. Happy Shopping!

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Our partner, the **Lunchtime Ministry at St. Matthew's in Hoboken**, is in need of plastic bags again for the use of its clients. To prevent Advent from being inundated with bags, we will collect bags the **FIRST WEEKEND** of each month. You can leave bags in the plastic container around the corner from the narthex. Please leave bags **ONLY** the first weekend. Thanks!

## ISAIAH – A MESSAGE OF HOPE

*“Hope is the primary prophetic idiom not because of the general dynamic of history or because the signs of the times but because the prophet speaks to a people who, willy-nilly, are God’s people. Hope is what the community must do because it is God’s community.”* Walter Brueggemann, *The Prophetic Imagination*

What do you think of when the subject of Isaiah comes up? Many people have heard of Isaiah, perhaps the best known of the prophetic books. However, I would venture few have read it. At a whopping 66 chapters, it takes time to get through. Additionally, a lot of symbolism and history are needed to make sense of it, even if you are diligent enough to try. For others, familiarity descends from Handel’s *Messiah*, which quotes Isaiah extensively. The fact that Christians generally believe that Isaiah foretold the coming of Jesus (we will get into that) gives him prominence in Biblical circles. As such, Isaiah is quoted 29 times in the New Testament. For others, the fact that Isaiah ran around barefoot and naked for three years (read 20:1-4) accords him a bit of funky notoriety. Personally, I like Isaiah because he, above all, is a prophet of hope.

As I said, a little background information is useful. Isaiah lived (verse 1:1) “during the times of the Kings of Judah: Uzziah, Jotham, Ahaz and Hezekiah.” That would place his prophetic ministry around 740-702 BCE. He hailed from the southern kingdom of Judah, and most scholars agree he was nobly born. That would make his ministry contemporaneous with Amos and Hosea in Israel, and Micah in Judah, prophets we have examined in recent months. The name Isaiah means “Yahweh is my salvation.” In this period of kings, the two kingdoms had experienced a period of unprecedented wealth and unfortunately a decline in fidelity to God. Despite an outward “show” of religious

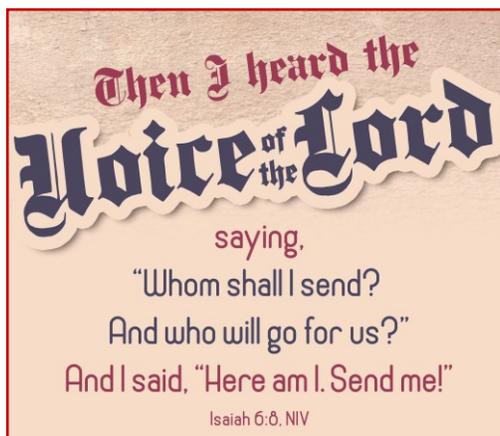
observance, the priesthood was corrupt, pagan worship was tolerated, the wealth oppressed the poor and judges could be bought. Isaiah had much to say about such practices.

As with most prophets, Isaiah did not volunteer for the job, but was chosen by God. In 6:1-9, Isaiah sees a vision and panics when he thinks himself unworthy. “Woe is me, I am undone, because I am a man of unclean lips. For my eyes have seen the Lords of Hosts. Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said, ‘Behold, this has touched your lips: your iniquity has been taken away, your sins have been purged.’ Also, I heard the voice of the Lord saying, ‘whom shall I send and who will go for us?’ Then I said, ‘here am I; send me.’ And he said ‘go, and tell the people.”

When I speak of Isaiah, I am referring to the man most scholars agree wrote chapters 1-39. In those verses, the punishment of Jerusalem is prophesied. However, beginning in chapter 40, most scholars believe the material was written at a later time, because it discusses the Babylonian captivity (centuries

after Isaiah’s death) and predicts the rebuilding of the Temple. However, scholars are unsure how many “Isaiahs” there were. Some advocate for chapters 40-55 as “second Isaiah” and 56-66 as “third Isaiah.” Needless to say, other equally knowledgeable folks disagree, and there are all sorts of permutations on the theme. For the sake of simplicity, I will try to examine Isaiah as a thematic whole. The purpose of Isaiah, it appears is threefold: to call the people of Judah to task for their sins, to give them a chance to repent, and to offer a vision of hope for the remnant that will survive.

Part of this hope stems from the discussion near and dear to the Christian community: the coming of Jesus Christ. Seventeen chapters of Isaiah contain prophetic references to



Christ, with chapter 53 perhaps the single greatest chapter. No Old Testament book more completely sets forth the purpose of Christ's death on the cross than this chapter. It is quoted directly nine times by New Testament writers. Additionally, the New Testament records several prophetic fulfillments of promises from chapter 53. When you make statements like "by his stripes we are healed" (53:5) and "for the transgressions of my people he was stricken" (53:8), you are quoting Isaiah, a book written 700 years before Jesus lived.

We will break down Isaiah in the coming months, examining his condemnation of Israel, and more importantly, the hope that is offered. Again, I urge you to be patient as you dig through, at times, some confusing text. It will be well worth the effort.

*Gerry Lauro*

## Thankful offerings to...

- John Havens and George Swatek for their help with Jeff Schulz's Memorial Service
- All who helped with Holy Week – it was wonderful
- People who are cleaning the choir loft
- Stone House Nursery for donating plants for the Memorial Garden renovation
- Pastor, Linda Ganger, Sue Brislin and Diane Backhaus for their help at the walk-in dinner on Monday, May 7
- Marge Fisher and Christie Rutherford for their pre-walk-in dinner preparations

## JUNE BOOK GROUP: Monday, June 17

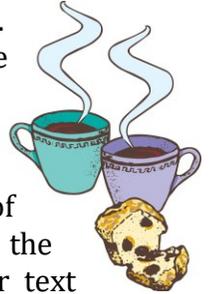


Advent's Book Group meets for the last time before the summer break to discuss *Next Year in Havana* by Chanel Cleeton. Join us at 1:00 pm in the church library. All are welcome.

## FROM FELLOWSHIP

### COFFEE HOUR HOSTS NEEDED

Please consider hosting coffee hour. It is easy. Directions and help can be provided. All you have to do is supply the bagels or cake or fruit and milk. Advent members love to mingle and talk. This is the sign of true fellowship. Sign up is near the Fellowship Hall or you can call or text Mary Pensallorto at 201-891-1031. The people of Advent thank you!



## EAGLE SCOUT PROJECT

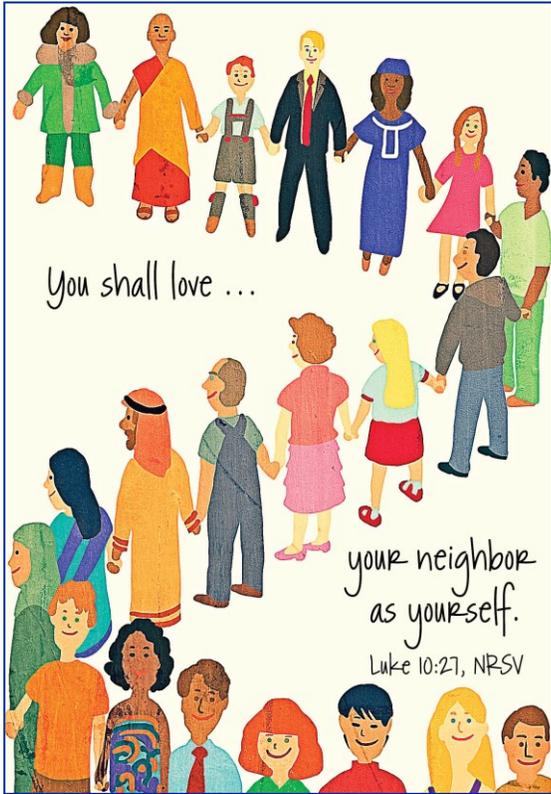
My name is Luke Pensallorto a Life Scout in Troop 309. I have been working in the library to update and renovate it. This is being done with the addition of new paint colors and installing a new floor.



I want to add new chairs around the conference table and want to know if anybody would like to donate a chair? The cost would be \$175 for one and we need 10. If you would like to make any contribution to the chairs, that would be greatly appreciated as well. Please make the check out to Advent Lutheran Church, designation: Library chair. There are specially marked envelopes in the church narthex. If you donate funds for a chair, I would appreciate if you can email the church office at [adventlutheranwyckoff@gamil.com](mailto:adventlutheranwyckoff@gamil.com).

There are available Sundays throughout the year to dedicate altar flowers. Cost is \$35 and arrangement make be taken home after Sunday morning worship. The signup sheet is on the bulletin board in the sitting area. Make sure you write how you'd like the dedication to read in the weekly Announcements & Prayers.





Thanks  
Dad!

FATHER'S DAY IS SUNDAY, JUNE 16