

# Calvary Protestant Evangelical Free Church

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## CALVARY CHRONICLE

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“A Cloud Received Him out of Their Sight” (Acts 1:9)

By David E. Manuel

Compared to other days in the Christian year, the Ascension is rarely mentioned—especially in the evangelical church—and when it is, it seems an afterthought, a kind of footnote to the Resurrection, which it follows after forty days (Acts 1:3). True, though recorded by Mark and Luke (both in his Gospel and the Book of Acts), the Ascension is not given much narrative attention, especially compared with the space Luke devotes to the events of the Nativity. But I am struck by both the logical necessity and the unanticipated blessing of the event.

When I have thought of the Ascension at all, I have focused on the disciples: sorrowful, dismayed, suddenly bereft of Jesus yet again. No doubt it is my own experience directing such thoughts. I think, for example, of my close relationship with my grandmother, who was instrumental in my early Christian growth. When she was in a coma after having suffered a stroke at the age of 89, I prayed for her healing. I don't now remember exactly how I framed my petition. Perhaps I prayed that God would give her more time. Perhaps I prayed—rather selfishly—that God would give me more time with her. I rather think it was the latter. Surely, I assume, the disciples would have had a similar human response.

Today we sing such hymns as “What a Friend We Have in Jesus,” and we tend to think of him as akin to a loved one whose relationship we cherish and whose absence we would mourn. But we don't really know exactly how the disciples felt about Jesus. He, after all, had to tell them, “I call you friends,” which, significantly, in the Greek is φίλοι (*philoí*) from φιλέω (*phileo*), meaning brotherly love (John 15:13-15). But they called him teacher, master, lord. He is not their bosom buddy but one with authority (Matthew 7:29), often frighteningly so. “What manner of man is this,” they ask, “that even the winds and the sea obey him!” (Matthew 8:27). If they loved him, as Jesus confirmed (John 16:27), their love was not unmixed with other emotions.

Mary, the sister of Martha and Lazarus, washed Jesus' feet (John 12:3) and sat at the feet of Jesus (Luke 10:39-42) in an attitude of adoration, although I suppose it's as likely that in the latter case she was engrossed by something he was teaching. Mary Magdalene grasped Jesus after the resurrection with what might have been love but which could have been anything else, from relief to desperation (John 20:17). John was the disciple whom Jesus loved, and I've assumed that, of course, John loved Jesus in return, as his presence at the cross (alone among the male disciples) might perhaps suggest. But John (with his brother James) was also among the disciples who were jockeying for position in Jesus' imminent-seeming earthly kingdom (Matthew 20:21).

Evidence from the Gospels suggests that what Jesus called “the Kingdom of God” was likely misunderstood by many to refer to the restoration of an independent, holy, theocracy—on earth. Indeed, the history of the Intertestamental Period offers striking examples of attempts at such a restoration, first against Greece then against Rome. More significantly, Jews of the period understood those attempts in messianic terms: individual rebel leaders had been thought of as the messiah, who would restore the earthly kingdom to Israel. Simon the Zealot was certainly so called not to distinguish him from Simon Peter but because of some association with the group that hoped for (and worked towards) the restoration of Jewish sovereignty in Judea. Judas Iscariot, I've always thought, seems unlikely to have made his infamous bargain with the chief priests (Matthew 26:14-15) just for the money (though John 12:6 tells us he was an embezzler). Some have suggested that he was dissatisfied with the pace of Jesus' revolution and was trying to force his hand. The view of Jesus as a political revolutionary, therefore, was not unreasonable. It is certainly at the heart of Pilate's politically charged question to Jesus: “Art thou the King of the Jews?” (John 18:33). If this is what the disciples expected of Jesus, what were they feeling after the Crucifixion? They are never recorded to have said, “How could they have killed our loving, peaceful, dearest friend?” as they might after the execution of a loved one. Rather, they seem to have felt something entirely different, something more akin to disillusionment, as their questions about political revolution—even after the Resurrection!—seem to indicate: “Wilt thou at this time restore again the kingdom to Israel?” (Luke 19:11; Luke 24:21; Acts 1:6). After the Resurrection, Jesus' instruction to the two disciples on the road to Emmaus and later to the ten gathered in Jerusalem is apparently in response to that misguided question as he speaks to them “of the things pertaining to the kingdom of God” (Acts 1:3): “O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself . . . Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins

Continued on next page

should be preached in his name among all nations, beginning at Jerusalem” (Luke 24:25-47). The Messiah is not come to establish an earthly kingdom but to effect the vicarious atonement on the cross for the Kingdom of God. That being the case, what purpose could his continued earthly presence serve? He had proclaimed his earthly mission “finished” (John 19:30) and asserted unequivocally, in answer to Pilate’s question, that his “kingdom is not of this world” (John 18:36). So, as he tells Mary Magdalene, he must not be clung to here on earth because he must go to his rightful place in that kingdom (John 20:17), where he is now exalted and glorified at the right hand of the Father (Matthew 26:64; Mark 14:62; Acts 5:31; Acts 7:56). Such is the logical necessity of the Ascension.

But there is also a two-fold unanticipated blessing in the Ascension. If Jesus’ continued earthly presence would have confused the purpose of his earthly mission, it would also have deprived the disciples—and all of us who came after. First, if, as the adage goes, seeing is believing, must not faith fail when sight fails? No. Jesus, when he appeared to the disciples, “upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen” (Mark 16:14). His promise is that “blessed are they that have not seen, and yet have believed” the testimony of those who have seen (John 20:29). We who are deprived of the sight of the risen, ascended, glorified Christ are blessed because “we walk by faith, not by sight” (II Corinthians 5:7) and are saved by the grace of God through that faith (John 3:16; Ephesians 2:8). Second, that faith is encouraged, even engendered, by the Holy Spirit who, Jesus says, will not come unless he departs (John 16:7). The Holy Spirit abides with us forever (John 14:16), testifies of Christ (John 15:26), reminds us of Christ’s words and teaches us (John 14:26), and “reproves the world of sin, and of righteousness, and of judgment” (John 16:8). It is the Spirit that confirms (again) the spiritual nature of the kingdom of God, that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Ephesians 6:12). But the Spirit’s arrival will have to wait until Pentecost, which is, therefore, entirely contingent upon the logical necessity of, and unanticipated, two-fold blessing that is, the Ascension.

As Jesus, ascending, vanished from their sight, were the disciples feeling bereft of a beloved friend? Did they want more time with him? Probably. But sorrow must also have been mixed with perplexity and uncertainty and insecurity, their clearer understanding of the Kingdom of God notwithstanding. Why had Jesus told them to remain in Jerusalem, and what were they waiting for (Luke 24:49)? What kind of “power from on high” was coming upon them and when (Luke 24:29; Acts 1:8)? How could they possibly go into all the world and make disciples without the presence of Jesus (Matthew 28:19; Acts 1:8)? In ten days, they would know.

Acts 1:3 records that Jesus “showed himself alive after his passion by many infallible proofs, being seen of [the apostles] forty days.” But after the Resurrection Jesus did not continue his pre-Passion ministry of public healing and teaching. His appearances are almost exclusively to small groups of disciples and seem sporadic, even unpredictable. He appears on Easter day to Mary Magdalene (Mark 16:9-11; John 20:11-18), to the other women (Matthew 28:9-10); to the two on the road to Emmaus (Mark 16:12-13, Luke 24:13-33); to Peter (Luke 24:34, I Cor. 15:5); to James (I Cor. 15:7), and to the ten disciples (Luke 24:36-43; John 20:19-25). One week later he appears to the disciples again, this time with Thomas in attendance (John 20:26-29). At some later, unspecified time, Jesus appears in Galilee to seven of the disciples by the sea (John 21:1-25) and to the eleven disciples on a mountain (Matthew 28:16-20). Finally, Jesus appears to the eleven in Jerusalem, commanding them to wait there until they will be “clothed with power from on high” (Luke 24:44-49; Acts 1:5, 8). It is at that point that “he led them out as far as to Bethany... was parted from them, and carried up into heaven” (Luke 24:51).

What do these appearances indicate about the logical necessity of the Ascension, even the blessing of Christ’s physical absence after it?

One result of the Ascension is that Christ has been glorified. Stephen can see “the heavens opened and the Son of man standing on the right hand of God” (Acts 7:56). Peter can assert that “God exalted [Jesus] with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:31). Jesus himself tells Caiaphas, “Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Matthew 26:64; Mark 14:62).

That glorification confirms yet again that Jesus’ kingdom, as he tells Pilate, “is not of this world.” It also confirms that to restore the theocracy on earth was not his mission, but rather to suffer and die, as he says when he “opens the scriptures” to those on the road to Emmaus, (Luke 24:13-33).

I am struck by what Jesus does teach the disciples after the Resurrection: 1) He tells Mary Magdalene that she cannot cling to him because he is not yet ascended to the Father; 2) He admonishes the disciples and then Thomas for not believing the reports of his Resurrection; 3) He “opens the scriptures” to those on the Road to Emmaus and then to the eleven to explain the suffering and redemptive role of the Christ and “speaking of things pertaining to the kingdom of God” (Acts 1:3); 4) He restores Peter; 5) He tells them that the Holy Spirit will come upon them; 6) He gives the Great Commission.

Today, Christians take for granted that we are part of a spiritual kingdom, that

Point #1: Of course, the disciples would have wanted Jesus to stay.

Point #2: Jesus had to leave: What could he have accomplished by staying? His mission was “finished,” as he said.

Point #3: The second stage of the mission, telling the good news of Christ’s vicarious sacrifice would be accomplished by those for whom that sacrifice was made: believers. Their faith, our faith, is best demonstrated, apparently not by sight (for what is exceptional or powerful about believing by seeing). Thomas was blessed because he believed by sight, but, dare I say, only a fool would disbelieve the fact of Christ’s crucified and risen body standing in plain sight, scars intact, living, breathing—and eating.

Seeing is believing, so the proverb goes.

What do you think of the Ascension? How do you think of the Ascension? Do you think at all about the Ascension? We might be forgiven, I suppose, if we give the day little thought or make it no more than an afterthought, coming as it does after the climactic events of Good Friday and Easter.

What strikes me is the logic of it, the inevitability of it, especially considering the effects of Christ's physical presence, the failures of people to understand, and the necessity of the spiritual kingdom.

For what purpose should Jesus have stayed? To try further to persuade those who had already rejected him? "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead (Luke 16:31). To continue to heal and teach?

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17).

Ascension Day and Pentecost are inextricably bound, the former being the prerequisite for the latter.

Thomas, blessed are those that have not seen and believe.

The disciples wanted to cling (Mary Magdalene) to the physical Jesus. But Jesus said his departure was necessary to prepare a place for them. (If he's going, he'll return.) If he stayed, the Comforter would not come.

I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. (John 16:7-13)

We are reliant upon sight, but neither miracles nor Jesus' presence (as evinced by the constant doubt of many of his countrymen) could increase or engender faith as the Holy Spirit could.

But we have hindsight they didn't have.

Christ's appearances were sporadic

He needed to leave for the Holy Spirit to come

Blessed are you Thomas, but blessed are those who have not seen.

This is written that you might believe.

Their expectations were still skewed, even after being told they would be "baptized by the Holy Spirit" (Acts 1:5): Will you at this time restore the kingdom (Acts 1:6)? How could he have corrected their expectations of a physical kingdom (He was not a king of this world, he told Pilate John 18:36) if he remained without sending the spiritual counselor for a spiritual kingdom?

## Good Friday and Easter Sunday Celebration

Opening the Good Friday service Mark Sandberg read the Scripture - Isaiah 53:7 & 5 and Revelation 5:12 (NKJV)

GLORIFY THE LAMB OF GOD

"He was oppressed and He was afflicted,

Yet He opened not His mouth;

He was led as a lamb to the slaughter,

And as a sheep before its shearers is silent,

So He opened not His mouth.

He was wounded for our transgressions,

He was bruised for our iniquities;

And by His stripes we are healed.

Worthy is the Lamb who was slain,

to receive power and riches and wisdom,

and strength and honor and glory and blessing!"



Continued on next page



### Ever There

God is not a phone call away.  
God is neither an e-mail nor a text at bay.  
The path to Him requires no Facebook, Snapchat  
Google Voice, e-Harmony or Tik-Tok.  
Connection to Him requires no electricity light,  
power or internet propensity.  
There is no issue of a Hot Spot.  
Nor does one need Wi-Fi.  
A drink, a smoke or to be high.  
There is no secretary or bodyguard.  
God is always there  
For He is in your heart.

Written By -Fitzgerald Alcindor, MD 3/28/2022



Dr. Fitzgerald Alcindor



Easter Sunday morning service, Calvary Church Choir led by Choir Director Dr. David Manuel sang, "Hail the Day That Sees Him Rise"



### Easter Floral Design By Linda Boughton

The floral design and arrangement of our Easter pulpit display was originally created by a former pastor, Rev. Frederick Boughton. Reverend Boughton came to Calvary EFC in October of 1979 as assistant Pastor. Then he served as senior pastor from 1980 thru 1986. Rev. Boughton and his family had been living in Florida before this, where he had graduated from Trinity Bible College in May of 1976. He had pastored several small churches that could not support him and his family totally so to supplement his income he worked in floral design. Rev. Boughton was ordained at Calvary Church. The Board and members of Calvary were loved by him and they returned that love as well. God richly blessed him and his family during those years. He had a special calling to work with the youth of the church and they shared many special occasions and adventures. Just ask Chris Watts or Harold Verity.



## Resurrection Day

The Children's Church read the scripture on "The Resurrection" (Matthew 28:1-8).

**Resurrection Fun Day:** The Children's Ministry celebrated resurrection fun day on Saturday April, 9th. The children watched a movie, sang songs, painted, had an egg hunt, ate sandy candy, jelly beans, cookies, pizza and drank lots of enjoyable drinks. They had a lot of fun as they interacted with each other. They learned the meaning of Easter, what the different colors of the jelly beans represented and the love of Christ.



## Celebration of Mother's Day

"If love is as a sweet flower, then my mother is that sweet flower" (Stevie Wonder).

"A mother is a person who sees there are only four pieces of pie for five people, promptly announces she never cares for pie" (Tenneva Jordon).

"There is only one pretty child in the world, and every mother has that child" (Chinese Proverbs).

*Happy Mother's Day*

## Remembering Mothers

Match the Names of Mothers on the Right For These Biblical Children on the Left

1. Isaac
2. Reuben, Simeon, Levi & Judah
3. Obed
4. Mahlon & Chilion
5. Cain, Abel & Seth
6. Solomon
7. Esau & Jacob
8. Jabal
9. Perez & Zerah
10. Joseph & Benjamin
11. Samuel
12. Aaron & Moses
13. Ahaziah
14. Ishmael
15. Tubal-Cain
16. Jezreel & Lo-Ruhamah
17. Manasseh & Ephraim
18. Gershom & Eliezer
19. Jesus
20. John the Baptist
21. Hezekiah
22. Timothy
23. Jehoshaphat
24. Josiah

- a. Zillah
- b. Eunice
- c. Bathsheba
- d. Gomer
- e. Zipporah
- f. Tamar
- g. Asenath
- h. Jochebed
- i. Adah
- j. Sarah
- k. Azubah
- l. Jedidah
- m. Ruth
- n. Elizabeth
- o. Athaliah
- p. Naomi
- q. Abijah [Abi]
- r. Eve
- s. Mary
- t. Hannah
- u. Rebekah
- v. Hagar
- w. Rachel
- x. Leah

Answers on page 7



## A BIBLE LOOK AT PRAYING FOR LEADERSHIP

Written By Steven Walker

The biblical Word of God says: “do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God” (Philippians 4:6). The fact that our current Pastor has notified the church that he plans to leave his office of Pastor before the end of the year may have caused some anxiousness. For he has shown himself to be a loving Spirit-filled man of God. Pastor Charles Lucchesi has faithfully serves the people of Calvary Protestant Church for 17 years. By the help of the Holy Spirit, the Pastor has preached the pure gospel of salvation of our Lord and Savior Jesus Christ (John 3:16; Acts 2:38). He has helped us to grow in the likeness of the Son of God (Romans 8:29). He has taught us from God’s inspired Word not to be anxious about anything; but: “Trust in the LORD with all your heart, and lean not on your own understanding; In all your ways acknowledge Him, and He shall [direct your paths” (Proverbs 3:5-6; 2 Timothy 3:16-17). We see that the Bible gives God’s direction and help in finding church leaders who are filled with the Holy Spirit: “We do not know what to pray for as we ought, but the Spirit himself [omniscient and all-powerful], intercedes for us with groanings too deep for words” (Romans 8:26). For example, while people of the Early Church “were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them”” (Acts 13:2). The Spirit used these two as leaders in establishing early churches. And “Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust” (Acts 14:23). The Word of God says, even “The prayer of [one] righteous person is powerful and effective” (James 5:16).



In our praying, the biblical Word of God tells us, the Lord Jesus Christ is the same yesterday and today and forever (Hebrews 13:8).

### Hymn- Gather Together

Written By: Ronnie Roddy Jr.

Verse 1. Gather together in prayer and song

Learning more about God’s Son  
Christ who died on the tree for me  
Paid it all so we may live

*Refrain-* Come to Jesus come now the table is waiting for you,  
yes You

I did not come to condemn but that the world be saved  
through Me.

Verse 2. Through the trials we face brings us down

but it’s for our growth in faith  
Consider all pure joy when trials come

turn to the Lord and His word

*Refrain-* Come to Jesus come now the table is waiting for you,  
yes You  
I did not come to condemn but that the world be saved  
through Me.

Verse 3. Soon we all hear our name called and one day one day  
Saying come home my child  
It would be a glorious morn when we see our Savior face to  
face

*Refrain-* Come to Jesus come now the table is waiting for you,  
yes You  
I did not come to condemn but that the world be saved  
through Me.

### Seniors' Luncheon

Calvary Church celebrated another magnificent Seniors' Luncheon on Tuesday April 5th. The gathering opened in prayer and greetings to one another. After lunch Pastor Charles Lucchesi had a Q & A session on Good Friday and Easter Sunday, which majority of the seniors participated. The session was highly informative. The luncheon ended with a delicious rice pudding desert and the closing prayer. The seniors had a fabulous time. The delightful meal was prepared by Chef Ralph Rose and served by volunteer Denise Foster. **We invite all our seniors to the next luncheon to be held on Tuesday June 7<sup>th</sup> @ 12:00 noon. Please let us know you are coming by calling the Church office 516-223-4070.**



## Answers

- |   |  |
|---|--|
| 1. Sarah (Genesis 21:1-3)                       | 18. Zipporah (Exodus 18:2-4)                         |
| 2. Leah (Genesis 29:31-35)                      | 19. Mary (Matthew 1:18; Luke 1:30-31)                |
| 3. Ruth (Ruth 4:13,21).                         | 20. Elizabeth (Luke 1:57, 59-60)                     |
| 4. Naomi (Ruth 1:2)                             | 21. Abijah [Abi] (2 Kings 18:1-2; 2 Chronicles 29:1) |
| 5. Eve (Genesis 4:1-2, 25)                      | 22. Eunice (2 Timothy 1:5)                           |
| 6. Bathsheba (2 Samuel 12:24)                   | 23. Azubah (1 Kings 22:42)                           |
| 7. Rebekah (Genesis 25:21, 24-26)               | 24. Jedidah (2 Kings 22:1)                           |
| 8. Adah (Genesis 4:19-20)                       |  |
| 9. Tamar (Genesis 38:12-30)                     |  |
| 10. Rachel (Genesis 30:22-24; 35:16-18)         |  |
| 11. Hannah (1 Samuel 1:19-20)                   |  |
| 12. Jochebed (Exodus 6:20)                      |  |
| 13. Athaliah (2 Kings 11:1; 2 Chronicles 22:10) |  |
| 14. Hagar (Genesis 16:15)                       |  |
| 15. Zillah (Genesis 4:19, 22)                   |  |
| 16. Gomer (Hosea 1:3-4, 6)                      |  |
| 17. Asenath (Genesis 41:50-52)                  |  |

# ANNIVERSARY

## MAY

- 3<sup>rd</sup> Ralph & Bonnie Rose  
 9<sup>th</sup> David & Dawn Manuel  
 21<sup>st</sup> Charles & Trudy Hetzel  
 28<sup>th</sup> Chris & Melissa Watts  
 30<sup>th</sup> David & Christy Senita

## JUNE

- 5<sup>th</sup> Anthony & Elsie Ramos  
 8<sup>th</sup> David & Melinda Jones  
 22<sup>nd</sup> Barry & Patti Senita  
 29<sup>th</sup> Larry & Paula Kulla  
 29<sup>th</sup> Tim & Kaia Waldvogel

## Special Dates in the Month of May

- National Family Week, Monday 2<sup>nd</sup> – Sunday 8<sup>th</sup>  
 National Day of Prayer, Thursday 5<sup>th</sup>  
 Mother's Day, Sunday 8<sup>th</sup>  
 Armed Forces Day, Saturday 21<sup>st</sup>  
 Ascension Day, Thursday 26<sup>th</sup>  
 Memorial Day, Monday 30<sup>th</sup>

# BIRTHDAYS

## MAY

- 4<sup>th</sup> Laura Seymour  
 4<sup>th</sup> Kaia Waldvogel  
 6<sup>th</sup> Mike Senita  
 6<sup>th</sup> Mike Syska  
 10<sup>th</sup> Bob Bennett  
 10<sup>th</sup> Dawn Manuel  
 11<sup>th</sup> Jonathan Linhart  
 11<sup>th</sup> Alicia Seymour  
 12<sup>th</sup> Nancy Bennett  
 13<sup>th</sup> Reed Waldvogel  
 17<sup>th</sup> Pat Watts  
 18<sup>th</sup> Caleb Nehring  
 21<sup>st</sup> Wes Carman  
 25<sup>th</sup> Dorothy Carman  
 29<sup>th</sup> Barbara Hindley  
 30<sup>th</sup> Dianne (Chalavoutis) Miller

## JUNE

- 1<sup>st</sup> Sharon Knoernschild  
 3<sup>rd</sup> Joel Sandoval-Vallejos  
 4<sup>th</sup> Mike Tralongo Jr.  
 5<sup>th</sup> Gina Chalavoutis  
 5<sup>th</sup> Ian Waldvogel  
 10<sup>th</sup> Melissa Watts  
 12<sup>th</sup> Janet Abrams  
 12<sup>th</sup> Charles Hetzel Sr.  
 16<sup>th</sup> Trudy Hetzel  
 17<sup>th</sup> Oliver Miller  
 18<sup>th</sup> Angeline Alcindor  
 18<sup>th</sup> Justin Rose  
 20<sup>th</sup> Kyle Knoernschild  
 22<sup>nd</sup> Sarabeth (LaLa) DiCostanzo  
 22<sup>nd</sup> Elsie Ramos  
 25<sup>th</sup> Keri Bennett  
 29<sup>th</sup> Melissa Rose

## A Day Of Remembrance – Memorial Day

Let us not forget their sacrifices that kept us and others free. Lord, please help us to remember the true significance of this day.

“Eternal God – We pause this day to remember those men and women who died in defense of our country so that we all might be free. We honor their names and memories as we recall the valor, the dedication, and the willingness to give their life as a supreme sacrifice. May we recall those men and women who fought in all the conflicts and wars our great country has been engage... May those who have gone before us rest in peace knowing that we are grateful for the contribution that they have made to preserve freedom in this land. And now may the good of peace watch over us in this day and all the paths of our lives. Amen” (Chaplain Clarence Zwetzig; Chaplain Bob Anders).

# Calvary Chronicle

Calvary Protestant Church  
2801 Park Avenue  
Baldwin, NY 11510

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ADDRESS SERVICE REQUESTED

## CHURCH UPDATES

Please make every effort to sit only where hymnals and Bibles are placed in the pew racks. There is additional seating in the overflow room.

The Sunday worship service is at 11:00 a.m. The message will be recorded and posted on the church's website - [www.epcbaldwin.com](http://www.epcbaldwin.com) (click on YouTube), and also on "YouTube" at [www.youtube.com](http://www.youtube.com) (search for Calvary Church, Baldwin).

Adult Sunday School Class - Sundays @ 9:45 a.m. Will be watching a Video "The Chosen"—followed by discussion time. The video will begin promptly at 9:45 a.m. sharp.

Children's Church - On Sundays the children are dismissed before the sermon and meet in the fellowship room. On the first Sunday of every month, when Holy Communion is schedule, Children's Church will not be in session.

Bible Study/ Prayer Meeting - Wednesdays @ 7:00 p.m. held at the church. Prayer time followed by Bible Study- Studying the Book of Ephesians.

Ladies Bible Study - 1<sup>st</sup> and 3<sup>rd</sup> Thursday every month @7:30 p.m. at Patti Senita's home. Studying the Book of Acts.

### UPCOMING EVENTS

Seniors' Luncheon is scheduled for **Tuesday, June 7th @12:00 noon.** Please be sure to call the church (516-223-4070) to let us know you are attending.

Baptismal Service - Calvary Church is in the process of scheduling a **Baptismal Service.** The date to be announced. If there is anyone who would like to be baptized, please speak to Pastor Charles Lucchesi or Elder Tom Corcoran.

## Important Information

Church Membership - If you would like to become a member of Calvary Church, please speak to Pastor Charles Lucchesi, Elder Tom Corcoran or Charles Hetzel.

Church membership applications are located on the literature table at the back of the sanctuary.

Tithes/Offerings/Donations - As an act of worship to the Lord we are starting again to have offering collection during the Sunday morning service. However, you can still put your offering in the offering plate in the back of the sanctuary, or drop it off in the church mailbox, or give on-line via PayPal through the church website.

TEDS Sunday - The first Sunday of each month Calvary Church remembers the Trinity Evangelical Divinity School (our denomination's seminary) and its work in training pastors and missionaries. A special offering plate is available at the entrance to the church.

### PUBLICATIONS

The 2<sup>nd</sup> quarter of *Our Daily Bread*, April and May issues of *Daily Walk* and *Today's Christian Living, Keys for Kids* (daily devotionals), and *Unlocked* (daily readings for teens) are available at the church.