



The Messenger of Grace

July 2020

Vol 21 Issue 7

Where Do We Stand? That Is To Say, With Whom?

IN SHAME AND GRIEF,
CHRISTIANS COMMEMORATE THE JEWISH CITIZENS OF THIS CITY.
IN 1933 THERE WERE 4675 JEWS IN DRESDEN, IN 1945 THERE WERE 70.
WE WERE SILENT WHEN THEIR HOUSES OF WORSHIP WERE BURNED,
WHEN JEWS WERE DISENFRANCHISED, DRIVEN OUT AND MURDERED.
WE DID NOT RECOGNIZE IN THEM OUR BROTHERS AND SISTERS.
WE ASK FOR FORGIVENESS AND SHALOM.
NOVEMBER 1988

On my second visit to Dresden I took a picture of a plaque with these words mounted on the front of the Lutheran Church of the Holy Cross. It was placed there about two generations after the end of the Second World War. The church itself still bears the scars of the bombing of Dresden. The church was rebuilt in 1955, but the interior was not fully restored; there remain remnants of the old broken carved stonework and an enduring reminder of history there is little decoration adorning the plain stucco walls, save the painting of the crucifixion in the apse and the large cross that spans the ceiling.

When the plaque was hung on its exterior wall, I would suppose that the majority of residents were young at the time of (or before) the war, only the elderly would remember pre-war Dresden; many probably only knew the repaired church. A sister church, the church of Lutheran Church of Our Lady on the opposite side of the nearby square was still a pile of rubble in 1988; its reconstruction did not begin until 1994 while at the same time a new synagogue for Dresden was built replacing the former synagogue that had been destroyed on the Night of Broken Glass (Kristallnacht) in 1938.

What is worthy of note on the plaque on the Holy Cross church is its candor. There is no distancing of the modern community from the horrors of the past, but rather an acknowledgement of guilt in solidarity with a dishonorable past. It speaks as guilty bystanders in the first person “we” not in the third person “they.” Its goal is not to identify nor speak for the direct perpetrators of anti-Semitic violence, but rather to speak as a community that nevertheless participated in that violence through the sin of omission, which is no less deadly and no less harmful to the innocent. St. Ambrose, I believe, said that “to withhold my love from my neighbor is to kill him.” This is the foundation of the final expression of the communal confession: “We did not recognize in them our brothers and sisters.”

As we now hear calls for (and in some instances have seen) the removal of statuary figures associated with the Confederacy, as important and righteous as that idea is, it seems to me that the removal of those figures is not enough in light of this tablet in Germany. Though defended by words like history and heritage, the statues to the heroes of the Confederacy cannot be separated from the shameful history and heritage of slavery as practiced in the land of the free and the home of the brave. It is naïve to believe that they are not an homage to white supremacy and resistance to full equality in society of a people whose ancestors were once enslaved. So, I find myself thinking that removing those monuments is but a half-measure, less than a half-measure even. It is not enough to stop validating and valorizing the long defeated and the long dead. It is their ghosts that must be exorcised, rejected, and renounced.

What we might learn from the Dresdeners is that it will not do to simply decry the antebellum status quo or those who saw the inevitable abolition of slavery as a matter of “states rights” that were being trampled. It will not do to take pride in the achievement that legal slavery was abolished while African-American citizens were subjected to dehumanizing laws, attitudes and actions which were antithetical not only to the law but antithetical to human decency. What else can we call segregation (practiced not only in the South)? What else can we call discrimination (practiced not only in the South)? What else can we call the terrorism of lynching (practiced not only in the South)? These things were not ended by the Civil War. They persisted and were fostered for generations by the silent complacency and complicity of the Christian majority of our nation. Was it because we shared and harbored the prejudices and racism of others? Was it because we didn’t want to make trouble for others? Or ourselves? Was it because of a mis-guided allegiance to our own kind, our own race, our own class? Was it, as the Dresdeners confess, because we did not recognize in them our brothers and sisters?

Is it not time, at long last, for us to set aside our patriotic pride and feel shame and grief not only for the “original sin” of slavery but even more for its perpetuated heritage and legacy across our land down to our own day? It is not time, at long last, for at least Christians to acknowledge, as the Dresdeners did, our feeble protests or complicit silence as our unrecognized brothers and sisters were disenfranchised, driven out and murdered for generations. Is it not time for us also to beg for forgiveness and peace? These are the memorials and monuments we need, if not on public property, on our predominantly churches. We read the gospel; we hear the gospel; we know the gospel and what is written in Matthew 25[34-41a, 45]:

“Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food. I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’ Then he will say to those at his left hand... ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’”

Some will point out the universal human affliction of sin which is, of course, true. All people share in this same human condition. If we look closely enough all peoples have as history as oppressed and oppressors, victims and victimizers. But as the scriptures also teach through use of the history that the experience of being weak and powerless should be instructive for how we live when we come to strength and power. Certainly, there are many expressions and legacies of bigotry, hatred, contempt, injustice, racism and indifferent silence beyond the experience of black and white, but few loom as large, with the possible exception of that of the native peoples. Ideally, all silence in the face of suffering deserves to be addressed, that is say, to be acknowledged, lamented, and repented of. But as the cliché goes: every journey begins with a single step. Finding our way to be reconciled with one group from whom we withheld our love can teach us the way to find reconciliation with others. In those reconciliations we have the fruit of forgiveness. We have the recognition of our brothers and sisters, and we have peace with them, and with ourselves.



The Rev. James G. Krauser, Pastor



GRACE EVANGELICAL LUTHERAN CHURCH

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Webpage: www.gracelutheranbellmore.org
e-mail: gelnb@aol.com

Church Staff

Pastor	The Rev. James G. Krauser	Preschool Director	Mrs. Karin Trabold
Admin. Assistant	Ms. Kathy Pellechia	PreSchool Teachers:	Mrs. Doris Ansalone
Organist	Mr. Den Collins		Mrs. Jean Blom, Mrs. Jennifer Callery
			Ms. Lisa Donleavy, Mrs. Shannon Holz
			Mrs. Ellyn Mantello

Congregation Council

Terry Freyvogel ('21)	Don Field ('22)	Jim Batcher (,23)
Scott Greifenberger ('21)	Diane McDermott ('22)	Laura Hackel ('23)
Karin Trabold ('21)	Craig Preattle ('22)	Kathy Pellechia ('23)
Paul Saueracker ('21)	Diane LaLena ('22)	Jim Schwarz ('23)
	Rev. James G. Krauser, Pastor	

July Birthdays & Anniversaries

July 1 st	Douglas Berger
July 2 nd	Debbie Davis
July 3 rd	Danielle Durels
July 4 th	Ann Kaprat, <i>Tracy & Vincent Neidfeld</i>
July 5 th	Emily Berger, Casey Fey Chambers
July 6 th	Christine Gunder, Kristin Schwarz
July 7 th	Christine Storz
July 8 th	Steve Dato, Nancy Dies
July 9 th	Hannah Steinert, <i>Debbie & Dennis Pekoff</i>
July 10 th	Robert LaLena
July 11 th	Keith Mumolo, Victoria Santorelli
July 13 th	Abigail Hannula
July 15 th	Michelle Monteforte
July 16 th	Olivia Levy
July 20 th	Evan Eyring, Renae Jaros
July 24 th	Craig Preattle
July 25 th	Andrew Catalano
July 26 th	Briana Sheehan
July 27 th	<i>Linda & Michael Roemer</i>
July 28 th	Jeanette Deutermann, <i>Monica & Jon Genna</i>
July 29 th	Liane Levy, Janet Schwenk
July 31 st	Edward Mattson, <i>Jessica & Kenneth West</i>



We are on our Summer Worship Schedule One Service Sundays at 9:30am.

IMPORTANT Covid-19 Protocols

DO NOT ATTEND WORSHIP IF YOU HAVE

- (a) knowingly **been in close or proximate contact in the past 14 days with anyone who has tested positive** for COVID-19 or who has or had symptoms of COVID-19;
- (b) **tested positive for COVID-19 in the past 14 days;** and/or
- (c) **experienced any symptoms of COVID-19 in the past 14 days:** cough, shortness of breath, difficulty breathing, or at least two of the following symptoms: chills, shaking with chills, muscle pain, headache, sore throat, and loss of taste or smell.

Taking your temperature before coming to church is recommended.

Facemasks and social distancing (even when seated) are required at all times.

Distancing means leaving 2 empty pews behind and in front of you.

Be mindful of side to side distance as well. Members of the same household may sit together.

Please leave entrance doors (street and parking lot) **propped** open. Our main hallway is narrow, **NO** lingering in the hallway please and please **KEEP RIGHT**. Conversations in the narthex are discouraged.

Enter sanctuary from rear of nave. Please give your name to the usher who will note it for our contact log, in the event we have to contact trace.

Once seated please observe **ONE WAY** traffic in the aisles in the nave: center aisle forward only; side aisles to the rear only.

Bulletins to be handed out at full arms length by ushers. All contents of the service will be in the bulletin. Please **do not** use the hymnals or bibles.

Since we will collect names as you enter, communion card are not to be filled out.

Singing is limited [pastor will sing the hymns—unless someone wants to volunteer], **congregants may hum softly** if desired. **The liturgy will be spoken between the Pastor and the Assisting Minister** who will speak the responses **on behalf** of the congregation; you may say them to yourself (but not out loud).

An organ piece will be played as the Hymn of the Day.

No contact is permitted at the Exchange of Peace, please offer a slight bow to one another.

There will be no collection or presentation of the offering in the service. **Offerings may be left in the plate in the narthex or by prayer station** at the front of the sanctuary.

The Assisting ministers will lead readings and all prayers from the lectern. Only pastor will stand at altar during communion liturgy. Following the Our Father, pastor will take hosts and go to his station for distribution; only then will the assisting minister go to altar to get wine for distribution and proceed to his/her station. **Hosts will be given with tongs PLEASE CUP YOUR HANDS, Wine will given in pre-filled cups.** Communion cups are spaced in the tray in every other hole to help assure that contact is made with only one. A collecting tray will be on either side of the sanctuary.

Members are advised that receiving communion involves a very brief crossing of the 6-foot spacing and you should approach to receive only if you are comfortable with that. The words of distribution will be spoken once to all at the beginning of distribution, but not individually. Distribution of communion will take place on floor level, bread and wine on opposite sides. **Communicants will approach by center aisle one at a time please; return to pew by side aisle.**

Other restrictions

At this time, the church office is not open to visitors. Please make any requests to Kathy via telephone or email. **Only one person may be in the sacristy at any time;** preferably only one team member on duty at a time.

We thank you for your cooperation and care for your one another.

Videos on Facebook

You can watch a video from Grace each week. A *Grace Note* email is sent out each week with hyperlinks to assist you in finding them, and Jon Genna includes the links on our webpage as well.

Now that in-person worship has resumed we are using video elements from the actual service. We are experimenting with ways to include as much as possible without being too obtrusive during the service itself. It may be that some elements will be left out.

We do appreciate knowing how many viewers we have, so we ask that you send us an email saying so, or perhaps simply “like” the post on the Facebook page. The weekly bulletin with the sermon text can be downloaded from the email as well.

If emailed the link does not work, you can type it directly in your search bar:

<https://www.facebook.com/GraceNBellmore/>

It should take you to our page and you can see the video that way.



What's Cookin'

Zucchini and Dill Pancakes

INGREDIENTS

2 medium zucchini (12 ounces total), shredded
on large holes of a box grater
¼ c. all-purpose flour
⅓ c. chopped fresh dill, plus sprigs for garnish
2 Tbsp. fresh chives or scallions

¾ tsp. salt
1 large egg
2 Tbsp. olive or vegetable oil
¼ c. sour cream

PREPARATION

1. Place the zucchini in a colander set over a bowl and squeeze the zucchini with your fingers until dry. Transfer to a bowl and stir in the flour, dill, chives, salt and egg to combine.
2. Heat the oil over medium heat in a large skillet. Using a number-18 ice-cream scoop (the equivalent of 3 tablespoons), or a scant 1/4-cup measure, place 4 to 5 mounds of zucchini mixture in the pan, flattening with a metal spatula to a 1/2-inch thickness. Cook until golden brown and cooked through, about 2 minutes per side, lowering the heat if over browning. Repeat with the remaining mixture.
3. Top each pancake with a teaspoon of sour cream and a dill sprig.

Worship Helpers

Currently we're trying to maintain a reduced schedule

	Assisting Minister	Usher
July 5	Adele Hofmann	Dan McNamee
July 12	Maryellen Field	Don Field
July 19	Paul Saueracker	Craig Preattle
July 26	Diane McDermott	Mike Trabold

Sunday School Registration for Fall 2020

Sunday School Information Card

Student Last Name: _____

Student First Name: _____ Birthday: ___/___/___
(mm/dd/yyyy):

Address: _____

City: _____ Zip: _____

Home Phone: _____

Mothers Name: _____
(Or Guardians Name)

Fathers Name: _____
(Or Guardians Name)

Contact e-mail: _____

Grade for Fall 2020: _____

Baptized: ___ Yes ___ No If Yes, Where: _____

Food Allergies: ___ Yes ___ No *(If yes, please ask for an allergy form)*

Please return to Kristin Schwarz e-mail to: kmschwarz@earthlink.net

Sunday School & Confirmation

We thank all of those who have participated in our religious education programs this year: to **Susan** Horacek who stepped down after many years as our superintendent and to **Kristin** and **Jim** Schwarz who shared in the coordinating the program and teaching until the pandemic brought the year to a halt.

Confirmation classes have also been suspended and we plan to hold confirmation as usual on All Saint's Sunday November 1, 2020, but this is subject to change. We will make up classes as we are able.

Financial Report

Year To Date

Summary:

Building on last month's report, the giving from the Congregation has remained strong, will our income from outside groups, events and the Preschool have declined.

Similar to Expenses, we've seen some utility bills decrease, and we'll look to get credits for our Insurance payments, but otherwise our expenses are similar to last year. Some of the expenses are timing, as an example, this year we paid the landscaping bill in June, while last year it was paid in August. So, the numbers are higher, but generally we are on a similar track as last year.

As we welcome the summer and we can begin in person services again, our financial picture will become clearer as we get closer to September and can access how the Preschool can re-open in the fall what type of financial support they can provide the church.

The PPP Loan will be a big help to the church, and with the relaxed rules recently implemented we should be able to receive full forgiveness.

	2020	2019	Change
Income	\$78,699	\$90,840	(\$12,141)
Expenses	\$80,001	\$78,289	1,712
Deficit	\$1,302	(\$12,551)	

Thank you to all who have contributed to the church, as every bit helps. We recognize that church members' financial situations may have been negatively impacted by this pandemic, and yet we have others who have increased their donations. We are extremely thankful for **every** contribution we receive.

If you have any questions, please feel free to reach out to me,

Sincerely,

Michael Trabold,

Treasurer and Chair of the Finance Committee

An Advisory from Our Synod Office: BEWARE OF SCAMS

As our digital presence has increased to stay connected with each other and with members of our communities, scammers, unfortunately, are also increasing their presence. Please be aware of scams. **There is a telephone, text, and e-mail scam targeting church folk of all denominations, primarily in Westchester and the Synod's northern reaches.** The subject is often something like, "from your church," or "from your congregation," and solicits the purchase of "gift cards" for the needy in the congregation. While this is not a new scam, the target group is.

Grace Classifieds

Do you have a service to offer? Or need a service? Or have an item to sell?

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