

The logo for the newsletter, featuring the word "spirit" in a large, white, lowercase, cursive font, with "NEWSLETTER" in a smaller, white, uppercase, sans-serif font below it. The background is a dark blue with a faint, stylized starburst pattern.

The Monthly Newsletter Publication of Triune Lutheran Church
“Set Free to Serve One Another”
August 2022

Address:

4810 West Mill Road
Broadview Heights, OH 44147

Phone: 440-526-3676

Website: triunelutheran.com

E-mail: triune948@gmail.com

Worship Schedule:

Saturdays 5PM (contemporary)

Sundays 11AM (traditional)

Ministers.....All People

Pastor.....Brad Ross

Administrative Assistant.....Jan Piskac

Organist.....Edith Schatt

Council President.....Dale Kirk

Council Vice-President...Bonnie Piskac

Council Secretary.....Heidi Bailey

Council Treasurer.....Jack Schwab

Siblings in Christ of Triune,

Greetings! Since the wider church recognizes Mary, Mother of Our Lord, on August 15, we will take time the weekend of August 13/14, to do our part in giving thanks to God for her impact, which goes beyond even the most pivotal role of giving birth and raising Jesus. Although there have been seemingly countless artistic portrayals of Mary over the centuries, the one that sticks with me the most is Michelangelo's *Pietà*, a sculpture that sits in St. Peter's Basilica in Vatican City.

So many emotional reactions can run through someone looking at the statue in-person or even through a picture. Although *Pietà* can literally be translated into "pity" for us English-speakers, evidently, it can also mean "compassion." That word is meant to represent one of our central callings as the living disciples of Christ: *compassion*, as I've heard over the years, basically meaning, "suffering with," as if we're not meant to allow our siblings in Christ suffer alone. Michelangelo seemed to bring *compassion* to life in a saddening, yet so awe-inspiring form, in his exquisite *Pietà*.

I'm no artistic critic by any stretch of the imagination, but I'm drawn to a couple parts of the masterpiece. It's Mary's eyes, for starters. They seem to be closed, not looking at her son, who just died on the cross. It's almost as if she's experiencing the most defeating moment of her life. Then, it's her left hand, held out as if she's desperately asking, "What now!?" I have a feeling she isn't just going through this traumatic experience as a mother, but as a child of God, as someone who knows what her son, the Lord, the Messiah, meant for herself, her family, her surrounding community, the world; wondering, "What now!?" feeling so defeated by what her humanity just did to her precious child, to her and their Savior.



Find us on Facebook at:
Triune Lutheran Church



**Evangelical Lutheran
Church in America**

God's work. Our hands.

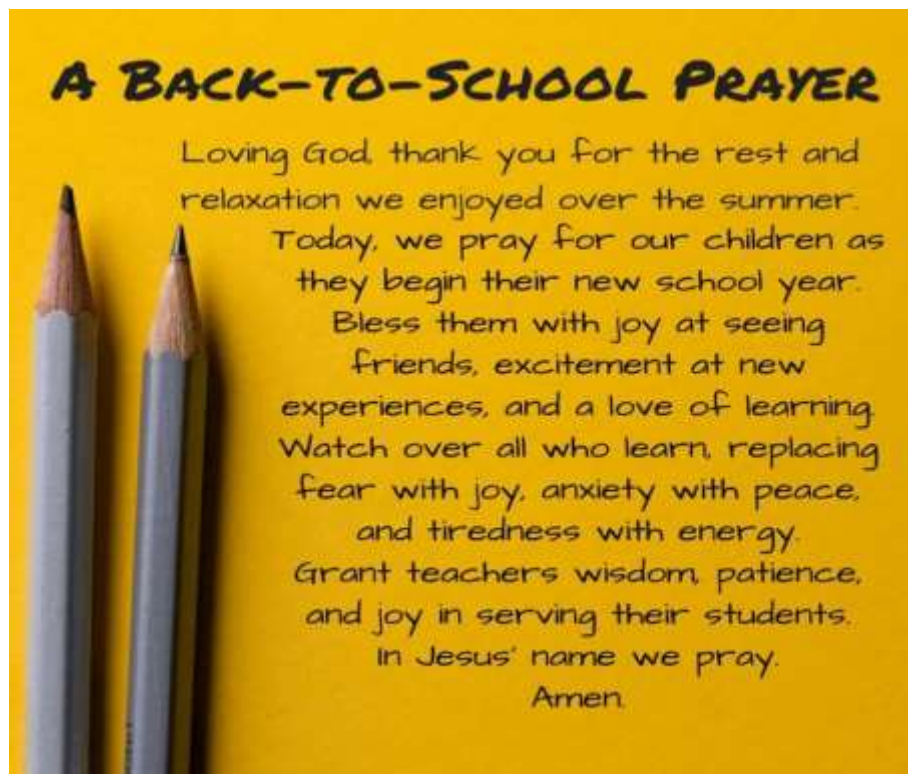


It so happens that Mary ends up being part of the “What now!?!” response, as she emerges in Acts 1 still dedicated to a ministry of prayer, and I have a feeling that she was still bringing *compassion* to life, to her family, the disciples, the surrounding area and beyond. Mary’s ministry does not stop with shaping her son in his younger years, but continues when her son, her Lord, our Lord, rises from the very dead that she witnessed herself, that she may have even grabbed hold of as depicted by Michelangelo. Jesus rises from that seemingly defeating hopelessness to empower Mary and countless others to be the “What now!?!” response with the same loving fervor that ultimately defeated death itself.

And yes, we living disciples continue to be part of that “What now!?!” response. That doesn’t mean we’re going to avoid our moments of experiencing first-hand the heart-wrenching realities of the Pietà, when we lose a loved one, for instance. We will have our moments when all we can do is close our eyes, when our well of tears have run dry, and we don’t know where to turn. We will have our moments of open hands wailing at God, “What now!?!” But God’s Resurrection ministry continues today in a variety of forms. It may not be in the sense of a bodily-rising from the dead for us to witness first-hand as it did for those in Galilee thousands of years ago, but God will manage to find ways of doing so as our Lord continues to be compassionate for us: suffering with us to not only comfort us, but to encourage us with the hope and grace that life and love will always win the day. So, on August 13/14, and always, we give thanks for Mary, and all the Mary’s in our life who still show us the Resurrection power in our very midst. Thanks be to God, indeed!

In Christ,
Pastor Brad

Image: from ArtinContext.org



We ask you to keep the following siblings in Christ in your prayers:

Niki Grigsby	Gloria Roderick
Jan Halishak	Dennis Schatt
Charlotte Jackson	Annie Slaughter
Richard Jakubcin	Stacy Szendel
Dan Maldovan	Mardell Weiss
Jill Maldovan	Clara Wilcox
Rachel Abbs O'Malley	Dave Wilcox



If you wish to send any cards, please send them, or drop them off, to the church office, and we will be sure to deliver them.



8th Brigitte Kiemschies

5th Dale & Linda Kirk
11th Matthew & Meghan Schatt



The Monday Discussion Group
Will be taking a break during the month of August, and will reconvene on Monday, September 12.

Situation Report: Ukraine and Eastern Europe

July 7, 2022

Lutheran Disaster Response has raised over \$10 million in support of refugees and internally displaced people in Ukraine and surrounding countries. New partnerships in Eastern Europe include:

- **L'Arche** has nearly 60 years of experience supporting people living with intellectual and developmental disabilities and knows they are among those most at risk in times of crisis. It is providing immediate relief to refugees with disabilities in Ukraine, Lithuania and Poland. Activities will include purchasing accessible vans to transport people with disabilities within Ukraine and along the border, building the capacity of local disability service providers and adaptations for people with disabilities who evacuated under duress without the necessary support for life with disabilities. This project allows L'Arche to live out their mission on behalf of those with disabilities and their surrounding communities as they work to survive and to help others to their greatest ability, even while under the threat and impact of the current war.
- **International Orthodox Christian Charities (IOCC)** is the international humanitarian aid and development agency of the Assembly of Canonical Orthodox Bishops of the United States of America. IOCC is providing humanitarian assistance to refugees and internally displaced people in Ukraine, Romania and Poland. This humanitarian assistance includes distributing essential items, securing temporary accommodations, training volunteers and helping students continue remote education.
- **Lutheran World Federation** has expanded its programming to the Czech Republic, where it is working with local partners and churches to retrofit multipurpose spaces to accommodate refugees from Ukraine.

UKRAINE CRISIS: YOUR IMPACT THROUGH LUTHERAN DISASTER RESPONSE
Your gifts of over **\$10 million** to support relief for those impacted by the crisis in Eastern Europe are already at work.* *Thank you!*

EXAMPLES OF RESPONSE PROJECTS

- Cash support for refugees and displaced people
- Emergency items such as beds, blankets and shelter
- Food, clean water and hygiene items
- Protection and safeguarding of vulnerable individuals and groups
- Psychosocial care, pastoral support
- Gender justice and the prevention of sexual exploitation and abuse

CZECH REPUBLIC
Partner: Lutheran World Federation

POLAND
Partners: International Orthodox Christian Charities, L'Arche, Lutheran World Federation, Evangelical Church of the Augsburg Confession in Poland

LITHUANIA
Partner: L'Arche

UKRAINE
Partners: International Orthodox Christian Charities, L'Arche, Lutheran World Federation, German Evangelical Lutheran Church of Ukraine

SLOVAKIA
Partners: Lutheran World Federation, Evangelical Church of the Augsburg Confession in Slovakia

HUNGARY
Partners: ACT Alliance, RGDTS-Phiren Amenca, Evangelical Lutheran Church in Hungary

MOLDOVA
Partner: Church World Service

ROMANIA
Partners: International Orthodox Christian Charities, Lutheran World Federation, Evangelical Church of the Augsburg Confession in Romania, Evangelical Lutheran Church in Romania

Lutheran Disaster Response
Evangelical Lutheran Church in America
God's work. Our hands.

*Map is current as of 7/6/2022

Additional responses with partners in these countries and others in the region are expected in the coming weeks and months. Learn more and give by visiting ELCA.org/Ukraine.



Bishop Eaton Issues Pastoral Message on SCOTUS Ruling regarding Roe v. Wade

Dear church,

Whatever personal perspective one might take on the June 24 abortion ruling from the Supreme Court, it is the legal framework in which we now minister, and I wish to speak a pastoral word at this time.

The Supreme Court has voted to overturn *Roe v. Wade*, removing federal constitutional protection for safe and legal abortion and leaving decisions about abortion law largely to the states. As a result, safe and legal abortion will likely not be accessible in every state. This church's 1991 social statement *Abortion* argues that “the number of induced abortions is a source of deep concern” but teaches that the practice should be legal (pp. 3, 9-10). In other words, “Laws should be enacted and enforced justly for the preservation and enhancement of life, and should avoid unduly encumbering or endangering the lives of women” (p. 9). Overturning *Roe v. Wade* and placing decisions about abortion regulation at the state level encumbers and endangers the lives of all persons who need to make decisions about unexpected pregnancies.

First, as a pastor of this church, I want to acknowledge that this decision affects many people, especially those whose pregnancies unfold in complex situations and the people who love them. Many now find their moral agency restricted because federal law no longer guarantees access to legal and safe abortion. They already face difficult moral questions, and the Supreme Court decision only adds to their anguish. As our social statement reminds us, we have both the freedom and the obligation to serve neighbors in complex situations. As a church, we are called at this moment to recognize and spiritually support people who are struggling with decisions around pregnancy.

Second, as presiding bishop, I want to remind this church that, despite this new legal landscape, we continue to depend on our social teaching for guidance. Our social statement provides the moral framework for our church's communal discernment and ministry, holding in tension both the strong Christian presumption to preserve and protect all life as well as the complex moral situations in which pregnancy sometimes occurs. Our social teaching is complex and does not hew to clear categories or labels such as “pro-abortion” or “anti-abortion.”

That complexity is reflected in several points. The statement recognizes that pregnant persons have moral agency; they are the ones to make decisions about a pregnancy (see pp. 5-6). This church and its ministers trust them to decide but expect them to make such decisions in relationship—with God, self, partner, family, ministers and others.

I also want to underscore for the whole body of Christ the statement's exhortation “that those who counsel persons faced with unintended pregnancies respect how deeply the woman's pregnancy involves her whole person—body, mind and spirit—in relation to all the commitments that comprise her stewardship of life” (p. 5).

Further, our church teaching holds that there are no exclusive rights in pregnancy. A pregnant person does not have an exclusive right to abort a fetus at all points during the pregnancy. A developing life does not have an exclusive right to be born (p. 2). This church does not support abortion as a normative form of birth control but rather understands it as necessary in some morally responsible circumstances. This church does not condone late-term abortions except in extreme circumstances, which must be determined by the individual with their medical caregivers (p. 7).

This church acknowledges that individuals and religious traditions hold divergent viewpoints over when life begins. These divergent views are not only scientific but also biblical and cultural. The ELCA social statement acknowledges these ethical ambiguities and states that “the closer the life in the womb comes to full term the more serious such [moral] issues become.” (p. 7).

As we live into this new legal framework, we can respond to and minister in the current situation, for instance, by ministering to individuals who seek abortions; advocating for laws that provide free or affordable health care, child care and education; providing and promoting sex education; continuing to be a community of discernment where thoughtful and diverse perspectives can be shared and heard; and advocating for state laws that provide legal, safe and affordable abortions, and against legislation that would outlaw abortion in all circumstances (p. 9).

Finally, I wish to remind everyone that this church supports peaceful means of expression within a diverse society. Peaceful protest is a crucial element of civic engagement; violent protest is not, and this church reproves it. Likewise, this church is on record against hate speech. Let us be instruments for peace where there is none. Let us listen to one another. Let us serve the needs of neighbors in all the complexities life presents. God calls us to be *for* others, just as God in Christ is for us.

In Christ,
 The Rev. Elizabeth A. Eaton
 Presiding Bishop, Evangelical Lutheran Church in America

Mary's Song

And Mary said: "My soul glorifies the Lord and my spirit rejoices in God my Savior." Luke 1:46 (NIV)

Words are taken from Luke 1:46-55 (NIV).



J Q F E A R B W R P H B N O E
 R Y W W G X O J I R U H E R J
 Y K C T W L U Y C O S O Z T H
 I Y G H W B O L H U Y L T M U
 Y M E S R E U R M D X Y H U N
 B D E E W O J Z I E D Q R B G
 L S O R S K Y Q D F V F O E R
 E S T V C U N F E B I J N S Y
 S P W A R Y D E E D S E E D K
 S I F N M I G H T Y T C S E S
 E R C T H I N G S T I N L R E
 D I F V Q P E V A O P B E M F
 Z T H M W G H E J N M L A C Y
 G O G Y I R R E F U U N H Q S
 N H C F R G R F H R J M T S C

blessed	great	mercy	rejoices	soul
deeds	holy	mighty	rich	spirit
fear	humble	name	rulers	things
glorifies	hungry	proud	servant	thrones

Southwestern Texas Synod, Episcopal Diocese of West Texas release Statement on Migrant Deaths

The Southwestern Texas Synod of the ELCA and the Episcopal Diocese of West Texas have released a joint statement on the 53 migrants who died after being abandoned in the trailer of a semi-truck Monday evening on the outskirts of San Antonio. The surviving victims have been transported to nearby hospitals for emergency treatment. Authorities report that most of the dead are teenagers and young adults, with the majority coming from Mexico, Honduras and Guatemala.

“Our prayers rise up for them, for their families, and for all who are forced to flee their home countries due to war, violence, extreme poverty, famine and climate-induced disasters,” the statement read, in part.

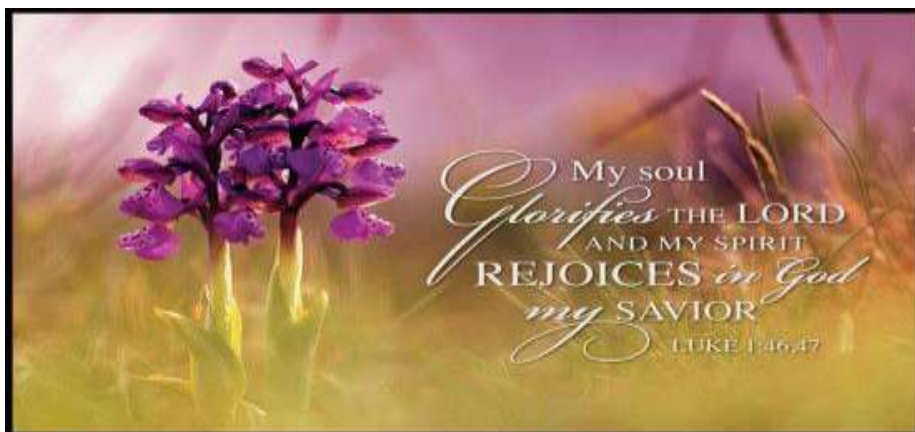
“We hope that the human traffickers who preyed upon these vulnerable people, and then heartlessly abandoned them to die, will be caught and fully prosecuted,” the statement continued. “But we also acknowledge that our immigration system is often inhumane and broken and has been for many years. It often discriminates against the poorest and people of color, leading desperate people to use dangerous methods to seek safety in the United States. Our immigration policies place heavy burdens upon, and increase danger to, our immigration and law enforcement personnel. We pray and advocate for a more just and humane system that recognizes the inherent dignity of all people.

“We remain committed to working together, as the people of God in the Episcopal Diocese of West Texas and the Southwestern Texas Synod of the Evangelical Lutheran Church in America, to provide a true welcome to our neighbors who cross our borders legally, seeking freedom, safety and a new life. We continue to do this work through our shared ministry at the Plaza de Paz Respite Center in San Antonio and through other nodes on our network of care across the country.

“Please join us in praying in your congregations and your homes for those migrants who have died, for their families, and for all those forced to flee their homes to seek sanctuary. Pray for all those who serve in our ministries of care and support, and for our elected leaders that they might find the will to work together toward a more just immigration system.

Let us pray:

“Gracious God, by day and night we pour out our prayer to you. Keep us working and praying for the day when your justice will roll down like waters and your righteousness like an ever-flowing stream. Replenish our strength and stir up our hope as we look for signs of your coming reign. And fill us with the peace that passes understanding—the deep peace of Jesus Christ our Savior, in whose name we pray. Amen.”



August 2022

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5	6 WORSHIP <u>@ 5 PM</u> TIM MIZE
7 WORSHIP <u>@11 AM</u>	8	9 AA @ 7pm	10	11 AA @ 8 pm	12	13 WORSHIP <u>@ 5 PM</u> PASTOR BRAD
14 WORSHIP <u>@11 AM</u>	15	16 AA @ 7pm	17	18 AA @ 8 pm	19	20 WORSHIP <u>@ 5 PM</u> TIM MIZE
21 WORSHIP <u>@11 AM</u>	22	23 AA @ 7pm	24	25 AA @ 8 pm	26	27 WORSHIP <u>@ 5 PM</u> PASTOR BRAD
28 WORSHIP <u>@11 AM</u>	29	30 AA @ 7pm	31			



If you have something you would like to put in the newsletter, please let us know by email, written letter, phone call or stopping by the office.