



GRACE NOTES

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April 2021

U.S. Senator Warnock makes history with powerful voting rights speech

Speech transcribed:

“Mr. President, before I begin my formal remarks, I want to pause to condemn the hatred and violence that took eight precious lives last night in metropolitan Atlanta. I grieve with Georgians, with Americans, with people of love all across the world. This unspeakable violence visited largely upon the Asian community is one that causes all of us to recommit ourselves to the way of peace. An active peace that prevents these kinds of tragedies from happening in the first place. We pray for these families.

Mr. President, I rise here today as a proud American and as one of the newest members of the Senate in awe of the journey that has brought me to these hallowed halls. And with an abiding sense of reverence and gratitude for the faith and sacrifices of ancestors who paved the way. I am a proud son of the great state of Georgia. Born and raised in Savannah. A coastal city known for its cobblestone streets and verdant town squares. Towering oak trees, centuries old and covered in gray Spanish moss. Stretch from one side of the street to the other bend and beckon the lover of history and horticulture to this city by the sea.

I was educated at Morehouse College, and I still serve in the pulpit at Ebenezer Baptist Church – both in Atlanta. The cradle of the civil rights movement. And so like those oak trees in Savannah, my roots go down deep and they stretch wide. The soil of Waycross, Georgia. And Burke County. And Screven County. In a word, I am Georgia. A living example and embodiment of its history and hope. Of its pain and promise. The brutality and possibility.

Mr. President, at the time of my birth, Georgia’s two senators were Richard B. Russell and Herman E. Talmadge. Both arch segregationists and unabashed adversaries of the civil rights movement. After the Supreme Court’s landmark Brown v. Board ruling outlawing school segregation, Talmadge warned that ‘blood will run in the streets of Atlanta.’

Senator Talmadge’s father Eugene Talmadge, former governor of our state, had famously declared “The South loves the negro... in his place. But his place is at the back door.” When once asked how he and his supporters might keep Black people away from the polls, he picked up a scrap of paper and wrote a single word on it – pistols.”

“Yet, there is something in the American covenant, in its charter documents, and its Jeffersonian ideals that bends toward freedom. And led by a preacher and a patriot named King, Americans of all races stood up. History vindicated the movement that sought to bring us closer to our ideals. To lengthen and strengthen the cords of our democracy. (continues on page 4)

U.S. Senator Warnock —	pages 1, 4-7
Pastor’s Message —	pages 2 & 3
Mural Celebration-Louisa —	page 3
Immigrants are Essential —	page 8
Eve Remembering / Sister Simone Spoke the Truth —	page 9
ELCA-American Rescue Plan into Law —	page 10
ELCA-Citizenship Legislation —	page 11
Growing My Faith in the Face of Death —	pages 12-16
Creation Care Corner —	page 17
ELCA-Elimination of Racial Discrimination —	pages 18 & 19
Bishop Eaton -anti-Asian racism —	page 19 & 21
3 Ways to Help Protect the Arctic—	page 20
Enlighten Solar Panel Report —	page 22
Lenten ZOOM Services 2021 / April Birthdays —	page 23



Pastor's Message – “A GOOD NEWS ISSUE”

The world is “turning.” As we approach Holy Week we deeply feel the joys of the palms waved and laid down to enable a man to ride into Jerusalem with a joyous crowd paving his way. Then, that wonderful time of serving those who are to serve him, with a new commandment and the comfort of water cleaning their feet... but it was the opposite of what that should have been. He was washing their filthy feet. Kneeling in front of them. I wonder if there were tears in his eyes, as he knelt at their feet. He was the only one who truly understood what was happening and would happen.

He'd told them, over and over again... but we never understood. And, the horror of that abuse, and torture, the pain of carrying that cross that he would soon be nailed to... “were you there?” On that Good Friday... we have been there spiritually and with great fear and shame... and watched the Son of Man die with untold suffering.

All of this is in front of us... even as we want to close our eyes at all suffering whether it be those who have given their lives to the pandemic, or those who have been casualties of hate, of greed, of those who believe in something that can only be seen as evil... just as there was evil on that Friday... with the women gathered and the men hiding out in denial and fear.

We know that wasn't the end of the story, thanks be to God. Yet, we relive near constantly in our lives the torture of the press flashing death, violence, hatred and darkness in our faces every waking moment. At the same time, we find our values, our commitments, our beliefs to be washed out and ourselves left on the street corner looking at those who like us are afraid, but don't have the wherewithal to survive as we do.

Yes, this is a “Good News” issue as we trust that our Lord and Savior will overcome all that he faced, as he returned to sit on the righthand side of his Father. And, as the Holy Spirit is released and accompanies us just as the Son had done so thousands of years before.

On a Sunday not faraway we will open our box and take out that which we buried, our joy and fulfillment in our Lord and Savior, Jesus Christ.

He is Risen!

We will see that the vaccinations are bringing healing.

New faces in our government cause us to at least consider a new direction.

Our State is trying to do things better.

Our Church is trying to do things better.

Our eyes are on those who are not free and need to be.

Our hearts are with those who need us.

Our souls are aware that we need, too. All of us. Nobody is perfect. Nobody has all the answers, but if we search together, and come together as people of faith and love, the turning will be in the right direction, and we will know that we are free.

(continues on page 3)

Pastor's Message – "A GOOD NEWS ISSUE"

(continued from page 2)

Read Senator Warnock's remarkable "maiden" address to the Senate.

Read Tim Keller's remarkable discoveries as he faces death through his faith.

See how our solar panels still produce for us.

See what our church has to say about immigration and refugees.

See how others are trying to get things right, too.

Pray for our brothers and sisters in Myanmar, Haiti, Yemen, Syria, Africa, Russia, and Central America.

There is lots of "Good News!" We just have to search for it, see it, find it, and tell about it. We also are called to create it ourselves by reaching out to the stranger and opening our hearts to them with the help of our most loving God.



Mural Celebration April 18 2 - 4pm

Earth Week Celebration 2 - 4pm April 18 2021

Asylum Hill Neighborhood Association (AHNA)

MURAL - Color and Words by Louisa Barton-Duguay

Farmington Ave and Marshall St Hartford CT

 GREATER HARTFORD
ARTS COUNCIL

 LOVE YOUR BLOCK
HARTFORD

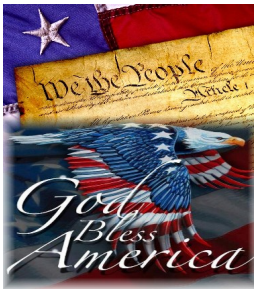
 Sustainable
CT
Local Actions.
Statewide Impact.™

 Food
Music
Dance

U.S. Senator Warnock makes history with powerful voting rights speech

(continued from page 1)

And I now hold the seat, the Senate seat, where Herman E. Talmadge sat. And that's why I love America.



I love America because we always have a path to make it better. To build a more perfect union.

It is a place where a kid like me who grew up in public housing, first college graduate in my family, can now stand as a United States Senator.

I had an older father. He was born in 1917. Serving in the Army during World War II, he was once asked to give up his seat to a young teenager while wearing his soldier's uniform. They said making the world safe for democracy – but he was never bitter. And by the time I came along, he had already seen the arch of change in our country. And he maintained his faith in God and in his family and in the American promise – and he passed that faith on to his children.

My mother grew up in Waycross, Georgia – you know where that is? It's way cross Georgia. And like a lot of Black teenagers in the 1950's, she spent her summers picking somebody else's tobacco and somebody else's cotton. But because this is America, the 82-year-old hands that use to pick somebody else's cotton went to the polls in January and picked her youngest son to be a United States senator.

Ours is a land where possibility is born of democracy. A vote. A voice. A chance to help determine the direction of the country and one's own destiny within it. Possibility born of democracy. That's why this past November and January my mom and other citizens of Georgia grabbed hold of that possibility and turned out in record numbers – 5 million in November. 4.4 million in January.

Far more than ever in our state's history. Turn-out for a typical run-off doubled, and the people of Georgia sent their first African-American senator and first Jewish senator, my brother Jon Ossoff, to these hallowed halls.

But then what happened?

Some politicians did not approve of the choice made by the majority of voters in a hard fought election where each side got the chance to make its case to the voters. And rather than adjusting their agenda, rather than changing their message, their busy trying to change the rules. We are witnessing right now, a massive and unabashed assault on voting rights unlike anything we've ever seen since the Jim Crow era.



This is Jim Crow in new clothes. Since the January election, some 250 voter suppression bills have been introduced by state legislatures all across the country. From Georgia to Arizona. From New Hampshire to Florida. Using the 'big lie' of voter fraud as a pretext for voter suppression. The same 'big lie' that led to a violent insurrection on this very Capitol the day after my election. Within 24 hours, we elected Georgia's first African-American, first Jewish senator, and hours later the Capitol was assaulted. We see in just a few precious hours, the tension very much alive in the soul of America.

(continues on page 5)

U.S. Senator Warnock makes history with powerful voting rights speech

(continued from page 4)

And the question before all of us at every moment is what will we do to push us in the right direction? And so, politicians driven by that big lie aim to severely limit and in some cases eliminate automatic and same-day voter registration, mail-in and absentee voting, and early voting and weekend voting. They want to make it easier to purge voters from the voting roll all together.

And as a voting rights activist, I've seen up close just how Draconian these measures could be. I hail from a state that purged 200,000 voters from the roll one Saturday night, in the middle of the night. We know what's happening. They don't want some people to vote.

I was honored on a few occasions to stand with our hero and my parishioner John Lewis. I was his pastor but I'm clear he was my mentor. On more than one occasion, we boarded buses together after Sunday church services as part of our Souls to the Polls program, encouraging the Ebenezer church family and communities of faith to participate in the democratic process.

Now, just a few months after Congressman Lewis' death, there are those in the Georgia legislature, some who even dared to praise his name, that are now trying to get rid of Sunday Souls to the Polls. Making it a crime for people who pray together to get on a bus together in order to vote together.

I think that's wrong. Matter of fact, I think that a vote is a kind of prayer for the kind of world we desire for ourselves and our children. And our prayers are stronger when we pray together.

To be sure, we have seen these kinds of voter suppression tactics before. They are part of a long and shameful history in Georgia and throughout our nation. But refusing to be denied, Georgia citizens and citizens across our country braved the heat, and the cold, and the rain – some standing in line for five hours, six hours, ten hours. Just to exercise their constitutional right to vote.

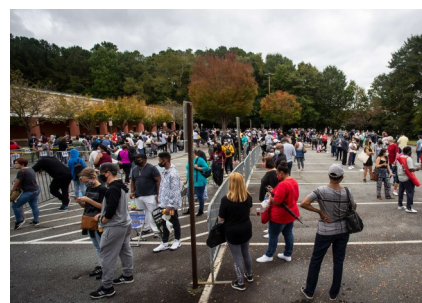
Young people, old people, sick people, working people. Already underpaid, forced to lose wages to pay a kind of poll tax while standing in line to vote.

And how do some politicians respond? Well, they're trying to make it a crime to give people water and a snack as they wait in lines that are obviously being made longer by their Draconian actions. Think about that.

Think about that.

They're the ones making the lines longer. Through these Draconian actions. And then they want to make it a crime to bring grandma some water while she's waiting in a line that they're making longer. Make no mistake, this is democracy in reverse.

Rather than voters being able to pick the politicians, politicians are trying to cherry pick their voters. I say this cannot stand.



Hundreds of people wait in line for early voting on Monday, Oct. 12, 2020, in Marietta, Georgia. Eager voters have waited six hours or more in the former Republican stronghold of Cobb County, and lines have wrapped around buildings in solidly Democratic DeKalb County. | AP Images

(continues on page 6)

U.S. Senator Warnock makes history with powerful voting rights speech

(continued from page 5)

And so I rise, Mr. President, because that sacred and noble idea – one person one vote – is being threatened right now. Politicians in my home state and all across America in their craven lust for power have launched a full-fledged assault on voting rights. They are focused on winning at any cost; even the cost of the democracy itself.

And I submit that it is the job of each citizen to stand up for the voting rights of every citizen. And it is the job of this body, to do all that it can to defend the viability of our democracy.”

That’s why I am a proud co-sponsor of the For The People Act; which we introduced today. The For The People Act is a major step in the march toward our democratic ideals making it easier, not harder, for Americans to vote by instituting common sense, pro-democracy reforms. Like establishing national automatic voter registration for every eligible citizen; and allowing all Americans to register to vote online and on election day; requiring states to offer at least two weeks of early voting, including weekends, in federal elections – keeping Souls to the Polls programs alive; prohibiting states from restricting a person’s ability to vote absentee or by mail, and preventing states from purging the voter rolls based solely on unreliable evidence like someone’s voting history. Something we’ve seen in Georgia and other states in recent years.

And it would end the dominance of big money in our politics and ensure our public servants are there serving the public.



Amidst these voter suppression laws and tactics, including partisan and racial gerrymandering, and in a system awash in dark money and the dominance of corporatist interests and politicians who do their bidding, the voices of the American people have been increasingly drowned out and crowded out, and squeezed out of their own democracy.

We must pass For The People so that the people might have a voice. Your vote is your voice and your voice is your human dignity. But not only that, we must pass the John Lewis Voting Rights Advancement Act. You know, voting rights use to not be a partisan issue. The last time the voting rights bill was reauthorized was 2006. George W. Bush was president. And it passed this chamber 98-0. But then in 2013, the Supreme Court rejected the successful formula for supervision and preclearance contained in the 1965 Voting Rights Act. They asked Congress to fix it.

That was nearly eight years ago. And the American people are still waiting. Stripped of protection, voters in states with a long history of voter discrimination and voters in many other states have been thrown to the winds.

We Americans have noisy and spirited debates about many things, and we should. That’s what it means to live in a free country. But access to the ballot oughta be non-partisan.

I submit that there should be 100 votes in this chamber for policies that will make it easier for Americans to make their voices heard in our democracy.

Surely, there oughta be at least 60 in this chamber who believe as I do, that the four most powerful words uttered in a democracy are ‘the people have spoken.’ Therefore we must ensure that all of the people can speak.

(continues on page 7)

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(continued from page 6)

But if not, we must still pass voting rights. The right to vote is preservative of all rights. It is not just another issue alongside other issues. It is foundational. It is a reason why any of us has the privilege of standing here in the first place.

It is about the covenant we have with one another as an American people. E pluribus unum – out of many, one.

It above all else must be protected. And so let's be clear, I'm not here today to spiral into the procedural argument regarding whether the filibuster has merits or has outlived its usefulness. I'm here to say that this issue is bigger than the filibuster. I stand before you saying that this issue, access to voting and preemptive efforts to restrict voting is so fundamental to our democracy that it is too important to be held hostage by a Senate rule.

Especially one historically used to restrict expansion of voting rights. It is a contradiction to say that we must protect minority rights in the Senate while refusing to protect minority rights in the society.

Colleagues, no Senate rule should overrule the integrity of our democracy. And we must find a way to pass voting rights whether we get rid of the filibuster or not.

And so as I close, and nobody believes a preacher when he says 'as I close,' let me say that I, as a man of faith, I believe that democracy is the political enactment of a spiritual idea.

The sacred worth of all human beings. The notion that we all have within us a spark of the divine and the right to participate in the shaping of our destiny. Reinhold Niebuhr was right. 'Humanity's capacity for justice makes democracy possible, but humanity's inclination to injustice makes democracy necessary.'

John Lewis understood that and was beaten on a bridge defending it. Amelia Boynton, like so many women not mentioned nearly enough, was gassed on that same bridge.

A white woman named Viola Liuzzo was killed. Medgar Evers was murdered in his own driveway. Schwerner, Chaney, and Goodman, two Jews and an African American standing up for that sacred of democracy, also paid the ultimate price.

And we in this body would be stopped and stymied by partisan politics? Short-term political gain? Senate procedure? I say let's get this done no matter what. I urge my colleagues to pass these two bills. Strengthen and lengthen the cords of our democracy. Secure our credibility as the premier voice for freedom loving people and democratic movements all over the world.

And win the future for all of our children.

Mr. President, I yield the floor."



Immigrants are Essential

Creating a Dignified Pathway to Citizenship



Dear Richard,

On the fourth week of our Lenten journey of Dismantling and Building Anew, we continue to reflect on the policy issues in NETWORK's Build Anew Agenda. This week, our focus is on immigration and includes a reflection written by Sister Tracey Horan, SP and prayer from Father Corey Brost. Download this week's reflection and action guide now. And on Wednesday, be sure to join us for an immigration policy update webinar at noon.

As Sister Simone says in her reflection on this week's Lenten content, we must imagine a world where our immigrant siblings aren't afraid and can live in dignity. Every person, no matter where they were born, has an equal right to receive from the earth what is necessary for life. We need to build a new immigration system that includes a pathway to citizenship and protects family unification.

Take action to support essential, undocumented people in our nation before the House votes this week! Both the Dream and Promise Act (H.R.6) and the Farm Workforce Modernization Act (H.R.1603) protect and support our immigrant family members. These bills are a step forward towards our ultimate goal of creating a pathway to citizenship for all 11 million undocumented immigrants. **Help us begin to build a new immigration system by calling your Representative TODAY at 888-436-6478.**



Catholics gathered to call for an end to the inhumane treatment of immigrant and refugee children and families by the U.S. government in 2019.

Eve Remembering

I tore from a limb fruit that had lost its green.
My hands were warmed by the heat of an apple fire red and humming insight
I devoured sweet power to the core.
How can I say what it was like?
The taste! The taste undid my eyes
And led me from gardens planted for a child
To wildernesses deeper than any master's call.

Now these cool hands guide what they once caressed;
Lips savor what they have kissed.
My eyes now pool their light
Better the summit to see;
Better the summit to see.

I would do it all over again:
Be the harbor and set the sail,
Loose the breeze and harness the gale,
Cherish the harvest of what I have been,
Better the summit to scale.
Better the summit to be.

—Toni Morrison



SISTER SIMONE SPOKE THE TRUTH - LOUDLY! Looking Back on Sister Simone's Greatest Accomplishments



As we look back on Sister Simone's accomplishments during her 16 years leading NETWORK, helping pass the Affordable Care Act stands out. In 2010, after years of struggle to reform our broken healthcare system, the ACA was ready for a final vote. For Catholic Sisters, it was a top priority to support a system in which over 30 million uninsured Americans could finally get access to care. **And then the U.S. Conference of Catholic Bishops came out against the bill.**

I think you know what came next: Sister Simone took action! She knew that the Bishops were wrong to suggest that the ACA covered abortions, and she decided to speak the truth -- loudly! Sister Simone wrote the famous "Nuns' Letter" supporting the ACA and organized leaders of Catholic communities to sign on. **The final letter represented over 50,000 Catholic Sisters and was delivered to Congress two days after the Bishops' statement.**

Thank heavens the Members of Congress listened to the Sisters, and now the Affordable Care Act is the law of the land. To this day, President Obama and Speaker Pelosi both credit Sister Simone with passing the ACA. **To quote Speaker Nancy Pelosi: "Today and every day, I say thank God for Sister Simone."** And we do too!
That's why we've set a goal to raise \$16,000 in honor of Sister Simone's 16 years. Your support of NETWORK will help us build on her legacy as we continue to promote the common good. Will you join us?

President Biden signs the American Rescue Plan into law.

As the nation and the world reaches the one-year mark of the global crisis and we mourn the unimaginable loss of life due to COVID-19, there is great cause for encouragement. Today, after weeks of negotiations and debate, Congress and the Biden Administration have signed into law the American Rescue Plan Act of 2021.

In addition to vital funding that will expand access to vaccines, the American Rescue Plan cuts U.S. childhood poverty nearly in half through expansion of the Earned Income Tax Credit and the Child Tax Credit. Imagine, nearly 4.1 million children receiving their daily bread -- some 1.2 million are Black, 1.7 million are Latino, and 684 thousand are American Indian or Alaska Native. This significant step will help ensure that families whose lives were decimated by school and business closures are supported as our nation recovers.

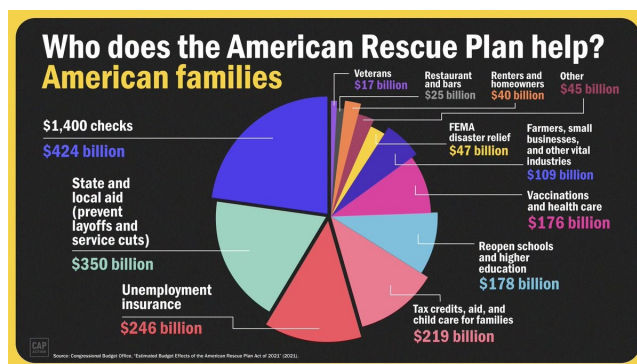
The American Rescue Plan Act of 2021 continues the federal response to address the impact of the devastating COVID-19 pandemic and provide urgently needed relief to Americans— young, working, jobless, and seniors alike. This legislation furthers the ELCA World Hunger vision of “a just world where all are fed” through increased Supplemental Nutrition Assistance Program (SNAP) program benefits and assistance to U.S. territories, resources for food banks and feeding programs, and extended unemployment insurance for furloughed and unemployed workers. The American Rescue Plan addresses systemic inequities in our food systems by providing debt relief to Black, Indigenous, Hispanic, and other farmers of color. It makes significant investments to addressing global hunger through our Nation’s “Food for Peace” program and international disaster relief.

Since the earliest days of the ELCA, this church has committed itself fully to ending hunger and poverty domestically and internationally. Our support for this, in the fourth legislative response to the COVID-19 virus, represents the shared commitment of Lutherans to serve our neighbors. The American Rescue Plan boldly invests in repairing the breach in our common institutions and responding to the unveiled and often ignored inequities in healthcare, education, job security, and hunger caused by systemic and historical neglect. The Evangelical Lutheran Church in America (ELCA) applauds this historic legislation and our elected leaders in responding to the needs of so many vulnerable children of God.

Our work is not done. Contact your legislators to thank them for continued attention to the needs of hungry people. As lawmakers turn to address critical infrastructure needs across our nation, we look forward to advocating alongside ELCA ministries and their communities on critical issues including housing, broadband access, transportation and jobs.

“Empowered by God, we continue to act, pray, and hope that through economic life there truly will be sufficient, sustainable livelihood for all” (ELCA social statement Sufficient, Sustainable Livelihood for All). In faithful hope, we trust that a just world where all are fed is not just possible but promised. With advocacy for justice, that vision can become one step closer to reality.

Thank you for your continued advocacy and action.





This is year for path to citizenship legislation!

Ask your Senators/Representatives to modernize and humanize our nation's immigration system by creating an earned pathway to citizenship. You can send a message through the ELCA Action Center.

"I am hopeful that this administration will work toward a more comprehensive immigration reform with dignity for all, including Dreamers. It will not be an easy task, and we will probably encounter many setbacks, but we have to continue to luchar (fight)," said Alicia Dominguez, a Deferred Action for Childhood Arrivals (DACA) recipient from Delaware, of the new opportunities before Congress to enact more just immigration laws and realize a path to citizenship.

Immigrants are vital members of our communities, and yet it's been more than 30 years since Congress passed legislation to reform our country's immigration system and adjust the status of undocumented individuals. Establishing a clean roadmap to earn citizenship would strengthen our nation for years to come and fulfill a moral responsibility to protect family unity and community wholeness. Congress is at a pivotal moment to address the situation of millions marginalized by our nation's immigration laws. **Our communities deserve permanent solutions that provide a roadmap to citizenship for all immigrants who call the U.S. their home.**

There are around 11 million individuals without legal status in the U.S., the majority of whom have lived in this country for over a decade. In the absence of a viable path to citizenship, many have been forced to a life in the shadows where they are vulnerable to economic exploitation and diminished opportunities to thrive. Some individuals with Temporary Protected Status (TPS) and Deferred Action for Childhood Arrivals (DACA) have fared marginally better by unlocking opportunities to work and study lawfully, however their fate is tied up in courts (*USA v. Texas*, and *Ramos v. Nielsen*). The need to chart a new course through legislation has never been more apparent.

Congressional legislative action is needed to revamp our immigration laws and provide a pathway to citizenship for all 11 million undocumented people without passing down any harmful repercussions on immigrant communities. With President Biden calling on Congress to enact a sweeping immigration reform, and with multiple proposals under consideration, Congress has an unmistakable opportunity to pass lasting legislative solutions this year.

Immigrants worship, work and raise families in our communities and ELCA congregations, mutually enriching one another's lives and the social fabric of this nation in innumerable ways. Our immigration laws should honor the God-given dignity of every person, protect family unity, and promote the flourishing of our communities.

"The newcomers in our church from around the world remind us that all of us in the Church of Jesus Christ are sojourners, 'for here we have no lasting city, but we are looking for the city that is to come' (Hebrews 13: 14). As we journey together through the time God has given us, may God give us the grace of a welcoming heart and an overflowing love for the new neighbors among us" (ELCA social message on "Immigration").

Urge your members of Congress to support a pathway to earn citizenship for all immigrants! Take action through the ELCA Action Center today.

<https://support.elca.org/site/Advocacy?pagename=homepage&page=UserAction&id=1339>

Growing My Faith in the Face of Death

MARCH 7, 2021

The Atlantic

Timothy Keller

Founding pastor of Redeemer Presbyterian Church

I spent a lifetime counseling others before my diagnosis. Will I be able to take my own advice?

I HAVE SPENT a good part of my life talking with people about the role of faith in the face of imminent death. Since I became an ordained Presbyterian minister in 1975, I have sat at countless bedsides, and occasionally even watched someone take their final breath. I recently wrote a small book, *On Death*, relating a lot of what I say to people in such times. But when, a little more than a month after that book was published, I was diagnosed with pancreatic cancer, I was still caught unprepared.



On the way home from a conference of Asian Christians in Kuala Lumpur in February 2020, I developed an intestinal infection. A scan at the hospital showed what looked like enlarged lymph nodes in my abdomen: *No cause for concern, but come back in three months just to check.* My book was published. And then, while all of us in New York City were trying to protect ourselves from COVID-19, I learned that I already had an agent of death growing inside me.

I spent a few harrowing minutes looking online at the dire survival statistics for pancreatic cancer, and caught a glimpse of *On Death* on a table nearby. I didn't dare open it to read what I'd written.

My wife, Kathy, and I spent much time in tears and disbelief. We were both turning 70, but felt strong, clear-minded, and capable of nearly all the things we have done for the past 50 years. "I thought we'd feel a lot older when we got to this age," Kathy said. We had plenty of plans and lots of comforts, especially our children and grandchildren. We expected some illness to come and take us when we felt *really* old. But not now, not yet. This couldn't be; what was God doing to us? The Bible, and especially the Psalms, gave voice to our feelings: "Why, O Lord, do you stand far off?" "Wake up, O Lord. Why are you sleeping?" "How long, O Lord? Will you forget me forever?"

A significant number of believers in God find their faith shaken or destroyed when they learn that they will die at a time and in a way that seems unfair to them. Before my diagnosis, I had seen this in people of many faiths. One woman with cancer told me years ago, "I'm not a believer anymore—that doesn't work for me. I can't believe in a personal God who would do something like this to me." Cancer killed her God.

What would happen to me? I felt like a surgeon who was suddenly on the operating table. Would I be able to take my own advice?

(continues on page 13)

Growing My Faith in the Face of Death

(continued from page 13)

One of the first things I learned was that religious faith does not automatically provide solace in times of crisis. A belief in God and an afterlife does not become spontaneously comforting and existentially strengthening. Despite my rational, conscious acknowledgment that I would die someday, the shattering reality of a fatal diagnosis provoked a remarkably strong psychological denial of mortality. Instead of acting on Dylan Thomas's advice to "rage, rage against the dying of the light," I found myself thinking, *What? No! I can't die. That happens to others, but not to me.* When I said these outrageous words out loud, I realized that this delusion had been the actual operating principle of my heart.

The cultural anthropologist Ernest Becker argued that the denial of death dominates our culture, but even if he was right that modern life has heightened this denial, it has always been with us. As the 16th-century Protestant theologian John Calvin wrote, "We undertake all things as if we were establishing immortality for ourselves on earth. If we see a dead body, we may philosophize briefly about the fleeting nature of life, but the moment we turn away from the sight the thought of our own perpetuity remains fixed in our minds." Death is an abstraction to us, something technically true but unimaginable as a personal reality.

Read: When medicine and faith define death differently

For the same reason, our beliefs about God and an afterlife, if we have them, are often abstractions as well. If we don't accept the reality of death, we don't need these beliefs to be anything other than mental assents. A feigned battle in a play or a movie requires only stage props. But as death, the last enemy, became real to my heart, I realized that my beliefs would have to become just as real to my heart, or I wouldn't be able to get through the day. Theoretical ideas about God's love and the future resurrection had to become life-gripping truths, or be discarded as useless.

I've watched many others partake of this denial of death and then struggle when their convictions evaporate, and not just among the religious. I spent time as a pastor with sick and dying people whose religious faith was nominal or nonexistent. Many had a set of beliefs about the universe, even if they went largely unacknowledged—that the material world came into being on its own and that there is no supernatural world we go to after death. Death, in this view, is simply nonexistence, and therefore, as the writer Julian Barnes has argued, nothing to be frightened of. These ideas are items of faith that can't be proved, and people use them as Barnes does, to stave off fear of death. But I've found that nonreligious people who think such secular beliefs will be comforting often find that they crumble when confronted by the real thing.

So when the certainty of your mortality and death finally breaks through, is there a way to face it without debilitating fear? Is there a way to spend the time you have left growing into greater grace, love, and wisdom? I believe there is, but it requires both intellectual and emotional engagement: *head work* and *heart work*.

I use the terms *head* and *heart* to mean reasoning and feeling, adapting to the modern view that these two things are independent faculties. The Hebrew scriptures, however, see the heart as the seat of the mind, will, and emotions. Proverbs says, "As he thinketh in his heart, so is he." In other words, rational conviction and experience might change my mind, but the shift would not be complete until it took root in my heart. And so I set out to reexamine my convictions and to strengthen my faith, so that it might prove more than a match for death.

(continues on page 14)

Growing My Faith in the Face of Death

(continued from page 13)

PAUL BRAND, an orthopedic surgeon, spent the first part of his medical career in India and the last part of his career in the U.S. “In the United States ... I encountered a society that seeks to avoid pain at all costs,” he wrote in his recent memoir. “Patients lived at a greater comfort level than any I had previously treated, but they seemed far less equipped to handle suffering and far more traumatized by it.”

Why is it that people in prosperous, modern societies seem to struggle so much with the existence of evil, suffering, and death? In his book *A Secular Age*, the philosopher Charles Taylor wrote that while humans have always struggled with the ways and justice of God, until quite recently no one had concluded that suffering made the existence of God implausible. For millennia, people held a strong belief in their own inadequacy or sinfulness, and did not hold the modern assumption that we all deserve a comfortable life. Moreover, Taylor has argued, we have become so confident in our powers of logic that if we cannot imagine any good reason that suffering exists, we assume there can't be one.

But if there is a God great enough to merit your anger over the suffering you witness or endure, then there is a God great enough to have reasons for allowing it that you can't detect. It is not logical to believe in an infinite God and still be convinced that you can tally the sums of good and evil as he does, or to grow angry that he doesn't always see things your way. Taylor's point is that people say their suffering makes faith in God impossible—but it is in fact their overconfidence in themselves and their abilities that sets them up for anger, fear, and confusion.

When I got my cancer diagnosis, I had to look not only at my professed beliefs, which align with historical Protestant orthodoxy, but also at my actual understanding of God. Had it been shaped by my culture? Had I been slipping unconsciously into the supposition that God lived for me rather than I for him, that life *should* go well for me, that I knew better than God does how things should go? The answer was yes—to some degree. I found that to embrace God's greatness, to say “Thy will be done,” was painful at first and then, perhaps counterintuitively, profoundly liberating. To assume that God is as small and finite as we are may feel freeing—but it offers no remedy for anger.

Another area of head work for me had to do with Jesus's resurrection. Ironically, I had already begun working on a book about Easter. Before cancer, the resurrection had been a mostly theoretical issue for me—but not now. I'm familiar with the common charge that any belief in an afterlife is mere wish fulfillment without grounding in fact—and that belief in Jesus is in the same category as faith in the Flying Spaghetti Monster. But over the past 20 years, I've been drawn to the work of the British biblical scholar N. T. Wright, who mounts a historical case for Jesus's bodily resurrection.

Read: What people actually say before they die

I returned to his material now, with greater skepticism than I had previously applied. I didn't want to be taken in. But as I reread his arguments, they seemed even more formidable and fair to me than they had in the past. They gave me a place to get my footing. Still, I needed more than mental assent to believe in the resurrection.

The heart work came in as I struggled to bridge the gap between an abstract belief and one that touches the imagination. As the early American philosopher Jonathan Edwards argued, it is one thing to believe with certainty that honey is sweet, perhaps through the universal testimony of trusted people, but it is another to actually taste the sweetness of honey.

(continues on page 15)

Growing My Faith in the Face of Death

(continued from page 14)

The sense of the honey's sweetness on the tongue brings a fuller knowledge of honey than any rational deduction. In the same way, it is one thing to believe in a God who has attributes such as love, power, and wisdom; it is another to sense the reality of that God in your heart. The Bible is filled with sensory language. We are not only to believe that God is good but also to "taste" his goodness, the psalmist tells us; not just to believe that God is glorious and powerful but also to "see" it with "the eyes of the heart," it says in Ephesians.

On December 6, 1273, Thomas Aquinas stopped writing his monumental *Summa Theologiae*. When asked why by his friend Reginald, he replied that he had had a beatific experience of God that made all his theology "seem like straw" by comparison. That was no repudiation of his theology, but Thomas had seen the difference between the map of God and God himself, and a very great difference it was. While I cannot claim that any of my experiences of God in the past several months have been "beatific," they have been deeper and sweeter than I have known before.

My path to this has involved three disciplines.

The first was to immerse myself in the Psalms to be sure that I wasn't encountering a God I had made up myself. Any God I make up will be less troubling and offensive, to be sure, but then how can such a God contradict me when my heart says that there's no hope, or that I'm worthless? The Psalms show me a God maddening in his complexity, but this difficult deity comes across as a real being, not one any human would have conjured. Through the Psalms, I grew in confidence that I was before "him with whom we have to do."

The second discipline was something that earlier writers like Edwards called spiritual "soliloquy." You see it in Psalms 42 and 103, where the psalmist says, "Why are you cast down, O my soul?" and "Bless the Lord, O my soul. And forget not all his benefits." The authors are addressing neither God nor their readers but their own souls, their *selves*. They are not so much listening to their hearts as talking to them. They are interrogating them and reminding them about God. They are taking truths about God and pressing them down deep into their hearts until they catch fire there.

I had to look hard at my deepest trusts, my strongest loves and fears, and bring them into contact with God. Sometimes—not always, or even usually—this leads, as the poet George Herbert wrote, to "a kind of tune ... softness, and peace, and joy, and love, and bliss, exalted manna ... heaven in the ordinary." But even though most days' hour of Bible reading, meditation, soliloquy, and prayer doesn't yield this kind of music, the reality of God and his promises grew on me. My imagination became more able to visualize the resurrection and rest my heart in it.

Most particularly for me as a Christian, Jesus's costly love, death, and resurrection had become not just something I believed and filed away, but a hope that sustained me all day. I pray this prayer daily. Occasionally it electrifies, but ultimately it always calms:

And as I lay down in sleep and rose this morning only by your grace, keep me in the joyful, lively remembrance that whatever happens, I will someday know my final rising, because Jesus Christ lay down in death for me, and rose for my justification.

Read: Why I hope to die at 75

(continues on page 16)

As this spiritual reality grows, what are the effects on how I live? One of the most difficult results to explain is what happened to my joys and fears. Since my diagnosis, Kathy and I have come to see that the more we tried to make a heaven out of this world—the more we grounded our comfort and security in it—the less we were able to enjoy it.

Kathy finds deep consolation and rest in the familiar, comforting places where we vacation. Some of them are shacks with bare light bulbs on wires, but they are her *Sehnsucht* locations—the spaces for which she longs. My pseudo-salvations are professional goals and accomplishments—another book, a new ministry project, another milestone at the church. For these reasons we found that when we got to the end of a vacation at the beach, our responses were both opposite and yet strangely the same.

Kathy would begin to mourn the need to depart almost as soon as she arrived, which made it impossible for her to fully enjoy herself. She would fantasize about handcuffing herself to the porch railing and refusing to budge. I, however, would always chafe and be eager to get back to work. I spent much of the time at the beach brainstorming and writing out plans. Neither of us learned to savor the moment, and so we never came home refreshed.

A short, green Jedi Master's words applied to me perfectly: "All his life has he looked away to the future, the horizon. Never his mind on *where he was*." Kathy and I should have known better. We *did* know better. When we turn good things into ultimate things, when we make them our greatest consolations and loves, they will necessarily disappoint us bitterly. "Thou hast made us for thyself," Augustine said in his most famous sentence, "and our hearts are restless until they find their rest in Thee." The 18th-century hymn writer John Newton depicted God as saying to the human soul, "These inward trials I employ from pride and self to set thee free, and break thy schemes of earthly joy that thou would find thine all in me."

TO OUR SURPRISE and encouragement, Kathy and I have discovered that the less we attempt to make this world into a heaven, the more we are able to enjoy it.

No longer are we burdening it with demands impossible for it to fulfill. We have found that the simplest things—from sun on the water and flowers in the vase to our own embraces, sex, and conversation—bring more joy than ever. This has taken us by surprise.

This change was not an overnight revolution. As God's reality dawns more on my heart, slowly and painfully and through many tears, the simplest pleasures of this world have become sources of daily happiness. It is only as I have become, for lack of a better term, more *heavenly minded* that I can see the material world for the astonishingly good divine gift that it is.

I can sincerely say, without any sentimentality or exaggeration, that I've never been happier in my life, that I've never had more days filled with comfort. But it is equally true that I've never had so many days of grief. One of our dearest friends lost her husband to cancer six years ago. Even now, she says, she might seem fine, and then out of nowhere some reminder or thought will sideswipe her and cripple her with sorrow.

Yes. But I have come to be grateful for those sideswipes, because they remind me to reorient myself to the convictions of my head and the processes of my heart. When I take time to remember how to deal with my fears and savor my joys, the consolations are stronger and sweeter than ever.

Creation Care Corner: Nancy Urban

Here we are in the Easter Season. All around us are signs of New Life. It is sometimes said that we cannot really experience the joys of spring if we have not gone through the cold, dark days of winter. As part of our faith journey, it is also said that one cannot really experience the joy and hope of Easter if one has not walked through the days of Holy Week and the death and pain of Good Friday.

Can these ideas be applied to our care for creation? From death to resurrection is a really big deal! It is a dramatic change, a real turn around, literally a “life-changing” event! As most of science keeps telling us and the results of climate change on our planet keep showing us, we are headed into a downward spiral on this planet. Many of us have made some changes in our lifestyle—we recycle (not too hard, just drop it in the bin, don’t have to wonder about where it all goes) maybe bring our own water bottle or coffee mug—eat a few meatless meals a week—support a farmers market—All these things are good, but life-changing? I don’t think so. I believe that the Creation is crying out for much more dramatic changes. Are we willing to walk further along the path toward Renewal of Creation, toward New Life for our planet?

Are we willing to:

Stop supporting fertilizers and pesticides that pollute our land, water and farm workers, kill the bees and create dead zones in the oceans and support organic products?

Support a 10cent fee on a bottle bill that encourages people to recycle these products? Or get rid of plastic bottles entirely?

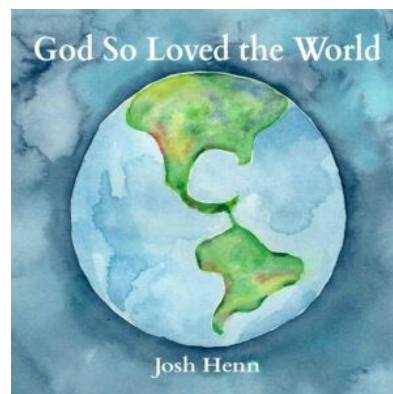
Support laws that would ban all single use and take out plastic/foam containers in our state, in our nation?

Actually pay for the garbage that we produce by encouraging our towns to adopt a pay as you go garbage collection system?

Support legislation that increases the gasoline tax so that we can, not only improve our infrastructure but also build electric charging stations and better mass transit?

Create a policy at Grace that bans all single use plastic and foam from our building?

The list could go on and on. We have gotten so used to living in a way that is very convenient, without much thought for the consequences. While it might feel really good to stay in that celebration mood of Palm Sunday or content to keep sitting around the Thursday table feasting on bread and wine, we will not get to the joy of a renewed planet without walking further through some life-altering changes. So let’s keep walking on the journey—let’s roll away the stones of our contentment—let’s be able to celebrate, support and be a part of all the changes that are leading us to New Life for this Creation. “Amazing Grace how sweet the sound—I once was blind, but now I see!” Amen! And Amen!





Statement for the International Day for the Elimination of Racial Discrimination

CHICAGO (March 17, 2021) — The Rev. Elizabeth A. Eaton, presiding bishop of the Evangelical Lutheran Church in America (ELCA), and leaders of the Evangelical Lutheran Church in Canada, the Anglican Church of Canada and The Episcopal Church have issued a statement in observance of the International Day for the Elimination of Racial Discrimination on March 21. The statement follows:

Statement for the International Day for the Elimination of Racial Discrimination – March 21, 2021

From Churches Beyond Borders: Evangelical Lutheran Church in Canada, Anglican Church of Canada, The Episcopal Church and the Evangelical Lutheran Church in America

In Advent 2020, *Churches Beyond Borders* expressed a commitment to dismantling racism, combating white supremacy and actively seeking opportunities to engage more deeply on these important issues. In this season of Lent, we continue our journey as we join together in observing the *International Day for the Elimination of Racial Discrimination*. This is an annual day of recommitment in remembrance of the day police in Sharpeville, South Africa, opened fire and killed 69 people at a peaceful demonstration against apartheid “pass laws” in 1960. (www.un.org/en/observances/end-racism-day) Recognizing that the March 21 *International Day for the Elimination of Racial Discrimination* is a calling to be lived out every day, we offer this reflection as encouragement to continue the journey with renewed determination.

I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them
(Exodus 3:7-8a, NRSV)

How do we lament the sin of racism?

Racism and xenophobia have a painful, violent, deadly history that traverses all borders. The institutional church shares in the complicity of the legacies of the Doctrine of Discovery colonization, forced removal and genocide of Indigenous people, the enslavement of African and Indigenous Peoples and injustices perpetrated against all people of color. The sin of racism is structural, institutional, interpersonal and internalized. It lives in communities inside and outside the church; it continues to inflict harm on a daily basis and generate new history. How do we repent of all of this?

At the burning bush, Moses hears God say, “I have heard the cries of my people.” We who follow the God of Freedom must also hear the cries of God’s people, of each other, and especially those among us who live under the constant threat and violence of racism and white supremacy. For those of us who have the privilege of closing ourselves off, we need to open ourselves to feel the painful truths of the sins of racism and white supremacy in our hearts and bodies and minds and souls. We must create spaces and structures that welcome and include the voices of those most directly impacted by the sins of racism. This message is being shared during the season of Lent, a period of self-examination, reflection, and making amends. We need to lament, repent and be transformed.

(continues on page 19)

Statement for the International Day for the Elimination of Racial Discrimination

(continued from page 18)

Moses is told to take off his sandals. We need to lament in worship: to remove our shoes, to stand in humility, to feel the ashes on our foreheads, to be honest in the presence of God about our sins and shortcomings. Holy Ground is a gift that supports lamentation, repentance, transformation and discernment.

Moses is sent to work for the freedom of people. Oppression is not inevitable or insurmountable. Things can change. Challenging racism and white supremacy calls each of us to deep and honest consideration of perceptions, biases, behaviours and systemic patterns. We echo the United Nations call to take the strongest possible stand against racism, discrimination and intolerance of every kind, to spread the word to fight racism and to take stock of the state of human rights and hate speech today and reflect on how each of us can stand up for rights. In lamentation and repentance, we hear God's call to act for the dismantling of racism.

Moses admits his own fears and reluctance. God directs Moses to connect with his siblings. God provides Miriam and Aaron to make up for Moses' weaknesses and to enhance his strengths. The journey is long and the work is hard, crossing many difficult borders in our lives, communities, and our churches. We give thanks for the gift of community on this journey and in this work.

We invite you to join us in prayer:

God of Holy Ground, move us to lament and repent. Open our hearts, bodies, minds and souls to the cries of your people. Transform us by your presence. Drive us into action for the dismantling of racism in relationships, communities and societies. Bless us with companions who support us, challenge us and help us keeping going. We pray for the Elimination of Racial Discrimination. In the name of Jesus. Amen.



Evangelical Lutheran Church in America

God's work. Our hands.

Bishop Eaton issues statement addressing anti-Asian racism

My enemies trample on me all day long, for many fight against me. O Most High, when I am afraid, I put my trust in you. In God, whose word I praise, in God I trust; I am not afraid; what can flesh do to me? (Psalm 56:2-4).

As a nation, we continue to witness and suffer from the cruelties of racial and gender-based violence. In recent days, we have witnessed the horror of gun violence in Atlanta and the vandalism of one of our ELCA congregations in Seattle.

As church we grieve the mass shooting in Atlanta, Ga., that took the lives of eight people, six of them Asian women. As church we join Bishop Kevin Strickland of the Southeastern Synod in observing that "God has called us to become the beloved community that God created where all are valued and honored. We then are called through the waters of our baptism to strive for justice and peace in all the world, for all."

Naming the victims' gender and race matters. Women of color live at the intersection of racism and sexism and do not get to choose oppressions. The ELCA social message "Gender-based Violence" (2015) teaches that "gender-based violence is a global evil that marks millions of lives" (2). A white male killing six Asian American women is a racist and gender-based act of

(continues on page 21)

3 ways to help Protect the Arctic

WWF Action Team

The Arctic Ocean is one of the most pristine and fragile places left on the planet. It is home to an array of endangered species, including polar bears and bowhead whales, and provides subsistence resources for Native communities in Alaska.



Since the beginning of the year, three crucial pieces of legislation have been introduced in both the House and the Senate that would protect this area from oil and gas drilling.

Stop Arctic Ocean Drilling Act (H.R. 544)

Introduced by Rep. Jared Huffman (CA-2), the Stop Arctic Ocean Drilling Act, would ban leases for the exploration, development, or production of natural gas and oil located in the Arctic Ocean Planning Areas of the Outer Continental Shelf (OCS). This would effectively put the Arctic off-limits for all future oil and gas drilling. **Send a message to your representative asking them to cosponsor the Stop Arctic Ocean Drilling Act (H.R. 544).**

Arctic Refuge Protection Act (H.R. 815)

In 2017, Congress approved opening the Coastal Plain of the Arctic National Wildlife Refuge to drilling—opening the door for the oil and gas industry. Drilling in the Refuge poses an intolerable risk to one of our nation's greatest natural resources. In the House of Representatives, Rep. Huffman has also introduced the Arctic Refuge Protection Act (H.R. 815) to repeal the Arctic National Wildlife Refuge oil and gas program and designate the Coastal Plain of the Refuge as protected wilderness under the National Wilderness Prevention System. **Ask your House member to cosponsor the Arctic Refuge Protection Act and help permanently protect the Arctic Refuge today.**

Arctic Refuge Protection Act (S. 282)

In the Senate, Sen. Ed Markey (MA) introduced the Arctic Refuge Protection Act (S. 282). The Senate bill would not repeal the Arctic National Wildlife Refuge oil and gas program, but similarly to the legislation introduced by Rep. Huffman in the House, it would designate the Coastal Plain of the Arctic National Wildlife Refuge as protected wilderness under the National Wilderness Prevention System—ensuring permanent protection of the Arctic Refuge. **Ask your Senator to cosponsor the Arctic Refuge Protection Act.**

Signing your name to WWF's petition takes a few minutes, and it helps strengthen our collective action in keeping the US government accountable. Thank you for your commitment to keeping one of our nation's greatest natural resources safe from oil and gas drilling.

https://support.worldwildlife.org/site/Advocacy?cmd=display&page=UserAction&id=1047&link=txt2&utm_medium=email&utm_source=advocacy-alert&utm_content=210309-aec

Sincerely,

Sara

WWF Action Team

Bishop Eaton issues statement addressing anti-Asian racism (continued from page 19)

violence. Over the past year of the COVID-19 pandemic, there has been an increase in anti-Asian racism and violent attacks, fueled by hate speech and racist political rhetoric. The organization Stop AAPI Hate has tracked 3,795 hate incident reports from Asians and Pacific Islanders in the United States. Women constituted 68% of the victims, with many reporting instances of sexual harassment and sexual and physical abuse. Reports of escalating violence do not stop in the United States — they are global.

For the Asian community, fear of violence affects daily life. This week Grace Chinese Lutheran Church in Seattle was targeted with a racist message scrawled on the driveway of its property. Responding to this incident, Shelley Bryan Wee, bishop of the Northwest Washington Synod, said, “The violence that is being done against people of Asian descent is heartrending and blasphemous. We are mindful that people are being injured and even killed in the name of bigotry.”

As church, let us affirm the words of Atlanta Mayor Keisha Lance Bottoms: “A crime against any community is a crime against us all.” As church, we condemn the sins of racism, sexism and xenophobia in all their forms. As church, we lift up and pray for the support and protection of Grace Chinese Lutheran and its pastors, Jimmy Hao and Wendy Chew. We declare solidarity with our Asian American siblings; we lament with the families that lost loved ones in the shootings; we remember our neighbors working on the frontlines of the pandemic; and we seek ways to support organizations that combat racial violence against all communities. This violence and aggression must stop.

I invite you to watch this video (<https://www.youtube.com/watch?v=-3Vd3beUCnQ>) in which members of the Association of Asians and Pacific Islanders-ELCA share the “Embodied Blessing and Healing” prayer, part of the litany for the church’s day of lament for anti-Asian racism.

O God of all, with wonderful diversity of languages and cultures you created all people in your own image. Free us from prejudice and fear, that we may see your face in the faces of our Asian siblings and people around the world, through Jesus Christ, our Savior and Lord. Amen. (Adapted from *Evangelical Lutheran Worship Occasional Services for the Assembly*.)

In Christ,

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





Monthly Energy Production Report for Grace Evangelical Church

Enphase Energy maximizes your solar energy production and keeps you informed about your system. Your monthly energy report shows how your system performed and how much you contributed to offsetting the global carbon footprint.

02/01/2021 - 02/07/2021	12.2 kW	108 kWh
02/08/2021 - 02/14/2021	8.84 kW	164 kWh
02/15/2021 - 02/21/2021	13.5 kW	250 kWh
02/22/2021 - 02/28/2021	14.8 kW	367 kWh

February 2021 Total: 888 kWh

Previous Month Total: 1.26 MWh

Year to Date: 2.15 MWh

For more details on these production results, please visit your [Enphase® system](#).

**Your Carbon Offset for this month: 1,353 lbs.
You have offset the equivalent of: 16 Trees**



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Lenten ZOOM Services 2021

March 28th Palm Sunday

9:30 a.m. Prelude Music

10:00 a.m. Zoom Worship Service

April 1st Maundy Thursday

7:00 p.m. Zoom Worship Service

April 2nd Good Friday

7:00 p.m. Zoom Worship Service

April 4th Easter Sunday

9:30 a.m. Prelude Music

10:00 a.m. Zoom Worship Service



April 2021 Birthdays!

Happy Birthday

Edward Hagenbach	04/02
Angel Colon Jr.	04/04
Laverne Alexander	04/09
Michael O. Smith	04/10
Charles Morell	04/11
David Holmes	04/13
Chloe Eristhee	04/15
Dale Eberhardt	04/17
Donna Eberhardt	04/18
Aaron Colbert	04/20
Dorothea Glatte	04/22
Marisol Santana	04/22
Emma Coleman - Carr	04/23
Jacqueline Meyer	04/23
Lou Oliver	04/24
Ivy Thomas	04/29
Danielle Wellington	04/29

*May you all be
blessed as you
celebrate your
special days!*

Did we miss your
birthday or anniversary?

Contact the office,
860-527-7792 or email

[office.gracelutheranhartford@
gmail.com](mailto:office.gracelutheranhartford@gmail.com)
to update our records.





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Lloyd Smith, Lay Minister

Louisa Barton-Duguay, Religious Worker

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Mildred Unfried, Assistant Vice President

Barbara Calogero, Secretary

Dale Eberhardt, Treasurer

Janice Potter, Financial Assistant

Dale Eberhardt, Organist

Walter Scott, Sexton

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