THE MESSENGER

Volume XLV ~ Issue 6 ~ June 2021

St. Luke's Evangelical Lutheran Church

417 North Seventh Street, Allentown, Pennsylvania 18102

Phone: 610-434-3943 ~ Fax: 610-434-2372 ~ E-mail: stluke@enter.net ~!www.StLukesLutheranAllentown.org

English Traditional Sunday Worship Service at 10:30 am

Sunday Worship Practices Expand June 13th!

- We are slowing and carefully returning to some of our practices of worship and perhaps also have to adjust some of them as well. With the recommendation of the Worship and Music Committee and approval by the church council the following will become effective on this date.
- When you come to worship on that Sunday, our greeter will still offer you hand sanitizer.
- A small baggie containing a communion wafer and an empty communion cup along with the bulletin will be placed interspersed in the pews.
- We will still be wearing masks and seated in the socially distanced 6ft. apart.
- We are now able to softly sing our hymns aloud under masks.
- Appropriate responses and prayers may be softly said aloud under masks.
- The second reading is to be included.
- The congregation may now approach the communion rail to receive the wine and blessing.
- The floor will be marked for staying distanced where needed in the aisle and at the communion rail.
- We will not be able to use the center aisle due to the filming and camera.
- Everyone on the piano side will enter the side aisle from their pew, everyone on the organ side will leave their pew to their side aisle and come to the back of the church to get in the line that will be formed on that piano side.
- Tables (groups) will be limited to five (5) people at a time t the communion rail.
- After the dismissal you will leave via the organ side and go down the side aisle.
- Those who cannot come to the communion rail will be served the wine in their seat.

It will take a little time to begin to get used to this and members will be there from the committee to give direction, but it will be wonderful to add these missed portions of our worship service. We thank you in advance for your patience.

- To all who volunteered their time and talent to serve St. Luke's in May.
- To all those who helped with developing and recording the weekly services
- To those who call our shut-ins to keep contact while they can't be visited.
- To Leslie Talago and Marty Westman for home communion visits.

Staff

Pastoral Care: The Rev. Ted Zimmerman
Parish Administrator: Mrs. Leslie E. Talago
Director of Music: Ms. Andrea Berntsen
Sexton: Mrs. Elizabeth (Beth) Hickman

HUMOR HELPS!

"He's using the devotional we gave him for Father's Day."

SPONSORS ARE NEEDED FOR OTHER ISSUES OF THE MONTHLY MESSENGER.

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Now only $ 35.00 !!
For customized dedication.

BLESSINGS ON YOUR BIRTHDAY

June 10	**Cheryl Yarnall**
June 15	**Keith Lewis**
June 23	**Nina Hicks**

WISH LIST

These are things that we don't have funds for in our budget but are important for publishing in-house.

They may be sponsored in loving memory or in honor of a loved one or dedicated for a special occasion.

A new drum (it's broken) so we can print again from our color laser printer instead of sending work out to a printing shop. **$ 300.00**

2 yr. Subscription for Church Art Online allows us to keep current and design our own publications. **$ 94.50**

Please call the church office for more info at 610-434-3943

El Mensajero

XLVolumen ~ ~ Número 6 junio 2021

Iglesia Evangélica Luterana de San Lucas

417 Norte 7th calle, Allentown, Pennsylvania 18102

Teléfono: 610-434-3943 ~ Fax: 610-434-2372 ~ E-mail: stluke@enter.net ~ www.StLukesLutheranAllentown.com

Domingo Culto de Adoración en inglese a las 10:30 am

El primer domingo de cada mes, el servicio de las 10:30 am es "amigable con los españoles".

¡Las prácticas de adoración dominical se expanden el 13 de junio!

- Estamos desacelerando y volviendo con cuidado a algunas de nuestras prácticas de adoración y quizás también tengamos que ajustar algunas de ellas. Con la recomendación del Comité de Adoración y Música y aprobación por el consejo de
la iglesia, lo siguiente entrará en vigencia en esta fecha!

- Cuando vengas a adorar ese domingo, nuestro asistente te ofrecerá desinfectante de manos, pero además te entregará una bolsita pequeña que contendrá una hostia de comunión y una taza de comunión vacía para que la lleves al banco contigo. Los boletines se colocarán en las bancas.

- Seguiremos sentados en los 6 pies socialmente distanciados. aparte.

- Ahora podemos cantar suavemente nuestros himnos en voz alta.

- Las respuestas y oraciones apropiadas se pueden decir en voz alta en voz baja.

- Se incluirá la segunda lectura.

- Seguiremos sentados en los 6 pies socialmente distanciados. aparte.

- La congregación ahora puede acercarse a la barandilla de la comunión para recibir el vino y la bendición. El piso estará marcado para mantenerse alejado donde sea necesario en el pasillo y en la barandilla de comunión.

- No podremos usar el pasillo central debido a la filmación y la cámara.

- Todos en el lado del piano entrarán al pasillo lateral desde su banco,
todos en el lado del órgano dejarán su banco en su pasillo lateral y vendrán a la parte de atrás
de la iglesia para ponerse en la fila que se formará en ese lado del piano.

- Las mesas (grupos) estarán limitadas a cinco (5) personas a la vez en el riel de comunión.

- Después de la salida, saldrá por el lado del órgano y bajará por el pasillo lateral.

- A los que no puedan acudir a la barandilla de la comunión se les servirá el vino en su asiento.

Tomará un poco de tiempo comenzar a acostumbrarse a esto y otros miembros del comité estarán allí para dar instrucciones, pero será maravilloso agregar estas porciones perdidas de nuestro servicio de adoración. Le agradecemos de antemano su paciencia.

Appointed Sunday Readings for June 2021

Sunday, June 6	**Lectionary 10** (2nd Sunday after Pentecost)	• Genesis 3:8-15 • Psalm 130	• 2 Corinthians 4:13--5:1 • Mark 3:20-35
Sunday, June 13	**Lectionary 11** (3rd Sunday after Pentecost)	• Ezekiel 17:22-24 • Psalm 92:1-4, 12-15	• 2 Corinthians 5:6-10 [11-13] 14-17 • Mark 4:26-34
Sunday, June 20	**Lectionary 12** (4th Sunday after Pentecost)	• Job 38:1-11 • Psalm 107:1-3, 23-32	• 2 Corinthians 6:1-13 • Mark 4:35-41
Sunday, June 27	**Lectionary 13** (5th Sunday after Pentecost)	• Lamentations 3:22-3 • Psalm 30	• 2 Corinthians 8:7-15 • Mark 5:21-43

Ministers of Worship June 2021

Date	Greeter	Ushers	Reader	Worship Assistant
June 6				
June 13			Patti Engler	Leslie Talago
June 20			Kathy Baker	Marty Westman
June 27			Corliss Bachman	Janey Zimmerman

Ministers of Worship July 2021

Date	Greeter	Ushers	Reader	Worship Assistant
July 4			Lynn Weaver	
July 11			Marty Westman	
July 18			Patti Engler	
July 25			Kathy Baker	

Property Committee

Total man hours donated in May = 4 hours

Property Committee Report for work completed during May 2021:

Repair the toilet in the mens room next to the stage *again*.

ST. LUKE'S MISSION STATEMENT

St. Luke's is a community of God's people centered around the Gospel and empowered by God's Spirit to be Jesus' disciples now. The Lord calls us to be channels through which His love and acceptance can flow to others. Using our varied gifts, we commit ourselves as a congregation and individuals to be God's presence to our community in both word and deed.

ST. DECLARACIÓN DE LA MISIÓN DE LUCAS

San Lucas es una comunidad del pueblo de Dios en torno al Evangelio y capacitados por el Espíritu de Dios para ser discípulos de Jesús ahora. El Señor nos llama a ser canales por los que Su amor y aceptación pueden fluir a otros. Usando de nuestros variados de dones, nos comprometemos como congregación y las personas de ser la presencia de Dios para nuestra comunidad, tanto en palabra y obra.

"The Day Of Pentecost", What Does This Mean?

"What does this mean?" the devout ask (Acts 2:12). For those gathered in that house, the event meant the birth of sudden, surprising, unmerited new life. Filled with the Holy Spirit, they burst from the house with a story to share about God's wonders. But what does this event of Pentecost mean for us, today, many centuries later? God is at work here, now, in the world. Through the gift of the Holy Spirit, the Advocate, God is walking alongside as friend, truth-teller, comforter, and guide.

The writer of John's gospel speaks of it in this way: the Advocate, the one whom the Father will send, will teach the disciples everything they need to know. God is not yet finished revealing who God is, and the disciples are not yet finished learning. Through the Spirit of truth, the disciples will do the work of Jesus, and his life will continue through them.

In holy baptism, the Spirit rests on the heads of young and old alike. Filled with the Holy Spirit, the baptized have an old, old story to tell of Jesus and his love—and a new, new story of how God is birthing sudden, surprising, and unmerited new life all around us, every day. God is at work, here, now in the world through the lives of everyday Christians. Jesus' work continues through the lives of all the baptized. We discover meaning from this Pentecost story today, not only for our own sake but for the sake of the world that so hungers for this life.

May 31 is The Day Of Pentecost, the fiftieth day of Easter, and we keep the resurrection of Christ by celebrating the Spirit of the risen Christ in our midst. Jesus Christ has not gone away but is here with us: we stand to greet him and hear his words in the gospel reading, and we share in his body in the meal.

"Trinity Sunday", Drawn into Relationship, Guided into Truth

The doctrine of the Trinity invites us to consider how a God constituted by relationship—the Father with the Son, the Son with the Spirit, the Spirit with the Father—draws us into that relationship with God and one another. Gradually or suddenly, through the work of the Spirit, we come to know our belonging to the Father and to Christ's body.

In such loving relationships, truth is discovered. But people cannot bear the truth all at once, so discipleship and faith formation are gradual processes of listening for the Spirit's voice. Christian practices such as worship, learning, and service are occasions for people of all ages to be "guided into truth." Such practices are rooted in baptism, in which God draws us into a lifelong relationship in which we grow into truth and love over time—guided by the Spirit, accompanied by Jesus, and having peace with the Father.

In Romans, we hear the truth of how love originates and grows in us: Poured into our hearts by the Holy Spirit, God's love gives us a hope that will never disappoint. Christian community offers the delightful opportunity to experience one's own growth in hope, faith, and love, and to witness others' growth as they too are drawn more deeply into relationship with the triune God. Trinity Sunday offers the delightful opportunity to celebrate that growth.

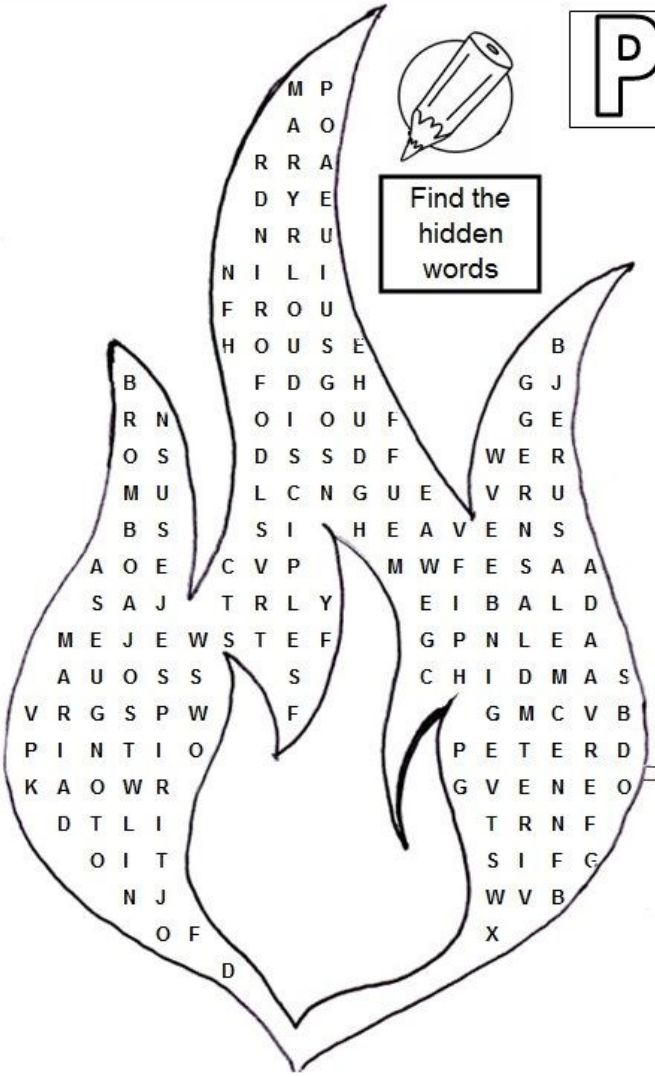
The Sunday after Pentecost is celebrated each year as Trinity Sunday (June 7), a day on which the church meditates on the mystery of our God, one divine unity of three distinct presences. Each way that we speak about the Trinity is inadequate. Indeed, a God we could understand wouldn't be much of a God. This Sunday we will be helped by a poem in Proverbs, a psalm, Paul, John, our prayers, several hymn writers, the text of our liturgy, a sermon, and the gift of bread and wine, as in worship we are gathered into the life of our unfathomable God. (reprinted from Sundays and Seasons)

Pentecost

Find the hidden words

Then there appeared to them tongues as of fire, which parted and came to rest on each one of them.

Acts 2:3



Wind
Heaven
House
Tongues
Fire
Spirit
Jews
Jerusalem
Peter
Jesus
Wine
Disciples

The Holy Trinity

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

BIBLE
THREE PARTS
PRAISE
GOD
RESURECTION
BELIEF
TOGETHER
JESUS
HOLY SPIRIT
STRONG
INCARNATION
SON
FATHER
DIVINE
IMMORTAL

Presiding bishop:

MUSIC IS PERSONAL AND UNIVERSAL

Elizabeth A. Eaton
Presiding Bishop of the ELCA

I had a friend in high school who said, "Wouldn't it be great if our lives had a soundtrack and we could hear it?" That way we would always know what was coming at us. Suspenseful music, ominous music, joyful music, sorrowful music, heroic music—all would alert us to what is just around the corner and would accompany us on our way. There is something intriguing about the idea. And it could work if your soundtrack were the only one and everyone and everything else were just the supporting cast in your musical.

But God didn't create us that way. We aren't solitary lives played out on an isolated stage. God created us by love and for love. We were meant to be together. The Trinity is relationship and God welcomes us into that holy company.

Like God's love, music is at the same time deeply personal, sounding deep within an individual's soul, and universal, ringing out to an entire community. Like God's love, music sings to us in all of our marvelous diversity. Just as the beauty of creation is apparent not in monochrome but in Technicolor, so also must music be polyphonic. This is why we have a variety of worship resources that include a variety of musical styles from many cultures and in many languages.

One of the great harms done by Western missionaries was to equate proper, acceptable and God-pleasing worship with Western music, dress and even instrumentation. The problem wasn't the introduction of their music. The problem was the replacement of Indigenous expression with Western music and the labeling of Indigenous music, language, dance and dress as pagan and worse.

Like God's love, music is at the same time deeply personal, sounding deep within an individual's soul, and universal, ringing out to an entire community.

One of my greatest honors in this call was being asked to preach on Easter Sunday at a Lutheran church in Yunnan Province, China. The Chinese characters that convey "Lutheran" actually mean "Justification Church." On that Easter morning, high up in the mountains, we sang our praise and thanks to God for the victory of the Resurrection. These were Lisu people. They are an ethnic minority pushed out of the fertile valleys by the Han people.

Then the missionaries came. As the Justification Church, we believe and teach that the gospel is the message of redemption, reconciliation and liberation for all people. Instead, the Western missionaries took away the Lisu people's music and culture. An elder of the community explained to us that this service would be the first time in a century that the Lisu people worshiped God with their own music, their own instruments, with their own dance, in their own traditional clothing.

I didn't understand the language (sermons could take three times as long—I preached in English, which a second person translated into Mandarin and then a third person translated into Lisu) and the music didn't resonate with me at first, but I recognized the song. It was the song of Resurrection. The style was unique to the Lisu people, but the music was universal.

Martin Luther, a musician and hymn writer, wanted his people to hear the universal message of the gospel in their own language. We Lutherans take a great deal of pride in Luther's translation of the Bible into the vernacular. How is it that we are not so ready to hear the gospel in the musical vernacular of the thousand tongues that sing our great Redeemer's praise? Music, in all its many forms, sings for us even when we can't find the words. I like to think that, when the Spirit intercedes for us with sighs too deep for words, the Spirit is singing and, in that distant melody, just beyond our comprehension, our longing and God's love meet.

My life flows on in endless song; above earth's lamentation,
I catch the sweet, though far-off hymn that hails a new creation.

No storm can shake my inmost calm while to that Rock I'm clinging.
Since Christ is Lord of heaven and earth, how can I keep from singing? (*ELW,* 763).

Obispo presidenta:

LA MÚSICA ES PERSONAL Y UNIVERSAL

Elizabeth A. Eaton
Obispo presidenta de la IELA

En la escuela secundaria tuve un amigo que decía: "¿No sería genial si nuestras vidas tuvieran una banda sonora y pudiéramos oírla?" De esa manera siempre sabríamos lo que nos espera. Música de suspenso, música ominosa, música alegre, música dolorosa, música heroica —todas éstas nos alertarían sobre lo que está a la vuelta de la esquina y nos acompañarían en nuestro camino. Hay algo intrigante en esa idea. Y podría funcionar si su banda sonora fuera la única, y todos y todo lo demás sólo fueran el elenco de apoyo en su musical.

Pero Dios no nos creó de esa manera. No somos vidas solitarias en un escenario aislado. Dios nos creó mediante el amor y para el amor. Estábamos destinados a estar juntos. La Trinidad es una relación y Dios nos acoge en esa santa compañía.

Como el amor de Dios, la música es profundamente personal, pues suena profundamente dentro del alma de un individuo, y al mismo tiempo universal, pues resuena en toda una comunidad. Como el amor de Dios, la música nos canta en toda nuestra maravillosa diversidad. Así como la belleza de la creación es evidente no en monocromo sino en Technicolor, también la música debe ser polifónica. Por eso es que tenemos una variedad de recursos de adoración que incluyen una variedad de estilos musicales de muchas culturas y en muchos idiomas.

Uno de los grandes daños causados por los misioneros occidentales fue equiparar la adoración apropiada, aceptable y agradable de Dios con la música occidental, el vestido e incluso la instrumentación. El problema no era la introducción de su música. El problema fue la sustitución de la expresión autóctona por la música occidental y el haber etiquetado la música autóctona, el idioma, la danza y el vestido como paganos e incluso peor.

Uno de mis mayores honores de esta llamada fue que me pidieran predicar el Domingo de Pascua en una iglesia luterana en la provincia de Yunnan, China. Los caracteres chinos que expresan "luterano" en realidad significan "iglesia de la justificación". En aquella mañana de Pascua, en lo alto de las montañas, cantamos nuestra alabanza y agradecimiento a Dios por la victoria de la resurrección. Éste era el pueblo Lisu. Ellos son una minoría étnica que fue expulsada de los fértiles valles por el pueblo Han.

Luego llegaron los misioneros. Como iglesia de la justificación, creemos y enseñamos que el Evangelio es el mensaje de redención, reconciliación y liberación para todas las personas. En cambio, los misioneros occidentales quitaron la música y la cultura del pueblo Lisu. Un anciano de la comunidad nos explicó que aquel servicio sería la primera vez en un siglo que el pueblo Lisu adoraba a Dios con su propia música, sus propios instrumentos, con su propia danza, con su propia ropa tradicional.

Yo no entendía el idioma (los sermones podían demorar tres veces más —predicaba en inglés, una segunda persona traducía al mandarín, y luego a una tercera persona traducía al Lisu) y la música no resonaba conmigo al principio, pero reconocía el canto. Era el canto de resurrección. El estilo era único del pueblo Lisu, pero la música era universal.

Martín Lutero, músico y escritor de himnos, quería que su pueblo escuchara el mensaje universal del Evangelio en su propio idioma. Los luteranos nos enorgullecemos mucho de la traducción de la Biblia hecha por Lutero a la lengua vernácula. ¿Cómo es que no estamos tan listos para escuchar el Evangelio en el vernáculo musical de las mil lenguas que cantan la alabanza de nuestro gran Redentor? La música, en todas sus formas, canta para nosotros incluso cuando no podemos encontrar las palabras. Me gusta pensar que, cuando el Espíritu intercede por nosotros con suspiros demasiado profundos para las palabras, el Espíritu está cantando y, en esa melodía distante, más allá de nuestra comprensión, nuestro anhelo y el amor de Dios se encuentran.

Mi vida fluye en una canción sin fin; por encima de la lamentación de la tierra

capto el dulce, aunque lejano himno

que saluda a una nueva creación.

Ninguna tormenta puede sacudir mi suprema calma mientras me esté aferrando a esa roca. Puesto que Cristo es Señor del cielo y de la tierra, ¿cómo puedo evitar cantar? (ELW, 763).