

June 27 & July 4, 2021

# The Weekly Tidings

Holy Trinity Evangelical Lutheran Church

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Come Together, Grow in Faith, Serve the LORD

## End 68 Hours of Hunger

COVID-19 has affected every aspect of normal life including 68 Hours of Hunger. Unlike previous years, our volunteers continued to pack food for the children of Portsmouth last summer. In order to keep everyone safe, we limited our volunteer group to a very small handful of people. A normal packing schedule resumed in September as schools started to reopen in modified ways. Throughout the 2020/2021 school year, demand for these extra meals was down from previous years. Still, our small volunteer group packed over 3,400 meals for the children of Portsmouth. We are not going to pack food this summer.

Thanks to vaccinations, fall 2021 will hopefully bring us back to a more normal life. We will be in touch with our Holy Trinity Family in September, recruiting more volunteers. We expect to be packing food on Thursdays once a month. The commitment is less than an hour. We welcome all to help with this very worthwhile volunteer opportunity! It is wonderful to be able to feed our local children in need.

Thank you for your continued support and prayers!

Lauren Gianino and Kathy McKenna

## Pastor Tim's Article: June 21, 2021

Schools in New Hampshire finally let out this past week, which means summer is here! With summer, comes camp! We have a couple youth attending Calumet this year and due to generous donors, we were able to give scholarships that paid for half of their registration fee!

Not all congregations are able to be as generous as you all have been and so to help offset the cost of camp, Calumet has traditionally participated in "Reach the Beach." This meant, in prior years, over 200 runners were on teams of 12 and ran for over 24 hours from Bretton Woods to Hampton Beach. In those years, this has raised over \$100,000 per year for camp scholarships. Unfortunately, due to COVID, the event was cancelled last year by the organizers (it is a national race) and this year, even though the race is being held, due to much uncertainty and the amount of planning it takes to participate, Calumet opted not to do it.



This meant, last year and again this year, Calumet needed to find ways to make up for the loss of the \$100,000 which would come from that event. Last year, they put together "Reach the Beach 2.0" and had people run at their location of choice while raising funds from family and friends. It was a smashing success! We even had a group of about 6 people from Holy Trinity participate and ran together at Hampton Beach on a beautiful Saturday morning in September.

This year, Calumet is putting together an event called "Walk the Walk." The goal is to raise over \$106,000 by having 1,500 people register (only \$25!) and walk a total of 200,000 miles. (Yes,  $1500 \times 25 = 37,500$  does not equal \$106,000. There are matching gifts to help make up the majority of the rest. Calumet will receive an additional \$30,000 if 1,500 people register and an additional \$20,000 if 200,000 miles are walked and logged). Registration is now open and people will be asked to log their miles between July 1 and Aug. 31.

When you register, you can be on a “team” that Calumet has set-up or each congregation in the synod is asked to form their own team. We have already done this at Holy Trinity and Mark Donahue and I will serve as our “captains.” While we are still figuring out how the miles will be reported, we believe it will mainly be done by Mark and I sending out an email with a “Google Form” for you to fill out and submit your miles. We will then submit them to Calumet as part of our “Team.” (This is subject to change.)

I am in contact with the other New Hampshire churches and putting together categories for some friendly competitions. These categories might be, “Most Participants,” “Most Miles Walked” or “Highest Average Walked per Participant.” Congregations that choose to participate will be asked to make an additional \$100 donation in the name of the congregation that wins each category.

Additionally, we can have our own little friendly competition here at the church as well. We can have winners for the following categories.

- Most Miles Walked
- Most Days Walking
- Make a suggestion for a category!



You can register on Calumet’s webpage: [www.calumet.org](http://www.calumet.org)

A couple of weeks ago I started a journey to be healthier. As part of that journey, I have been going for walks after I eat my lunch. I have a route that uses our parking lot, the old exit/entrance road for the turnpike that is outside the church and Bernie & Phil’s parking lot. If you participate, you could start a new habit to increase your health and help Calumet at the same time. Additionally, frequently, Vicky and I take our dog for a walk (those miles count!) and I run when I work out and I like to hike on my days off! (All those miles count!) Think of all the ways you already walk/move on a regular basis that you would count for you! Also, I just heard from Knute at Calumet and he said miles from your dog counts, and cycling counts. Moving any distance from point A to point B counts! (That is human/dog powered, not machine powered.)

What is great about this, everyone can participate! The distance you are able to walk doesn't matter. If all you can do is walk around your living room or apartment complex, do it! Designate a route, estimate how far that is in feet and then divide 5280 by that number (5280 is the amount of feet in a mile). That will tell you how many times you need to walk your route to make a mile!

Assuming we get people to register, we will organize several walks over the summer at various locations to get out and be together. Think about walks at Hampton Beach, Long Sands Beach or the newly renovated Dover Community Trail (Dover Delight Ice Cream is right nearby!). If you would be willing to organize and lead one, please contact me at [pastortim@htelc.com](mailto:pastortim@htelc.com).



Also, contact me if you have any other questions.

Happy Walking and Boom Chicka Boom!

Pastor Tim

## Creation Care: “Deep and Wide”

The depth and scope of Creation Care is extensive and surprising, even just within Christianity. The breadth of issues are also perplexing because they call us to consider the fuller meanings of Scripture, their historical context, verbiage, scientific research, ecology, social justice, the economy, theology, and holistic concepts of Grace, Love, Reconciliation and Justice.



**“That which we call a rose by any other name would smell as sweet .”**

Although “Creation Care” is the tag used to focus these articles, it is not solely a Lutheran term. In fact, there are many more tags from religious traditions, environmental science, community action, politics, and others. The multiplicity of tags reflects the depth and scope of the issues and sometimes convey the source traditions and theologies of religious groups, specific human/ecological issues in/around a community, different scientific disciplines, cultural and political climates, and more. Here are some of the tags used within Christianity.

|                             |                     |                            |
|-----------------------------|---------------------|----------------------------|
| Restoring Creation          | Caring for Creation | Environmental Stewardship  |
| Stewardship of the Earth    | Unity with Nature   | Environmental Discipleship |
| Christology of Nature       | Earth Community     | Earth Ethics               |
| Call to Ecology and Justice |                     |                            |

### **Non-Humans are indeed Our Neighbors**

An article in the *Journal of Lutheran Ethics*<sup>1</sup> emphatically and clearly states that Christ is for ALL Creation, not just humans.

“Christ is central not only to God's redemption of a fallen humanity, but also central to God's creation of everything. The same theme comes to us powerfully in the soaring poetry of Paul's letter to the Colossians. The key words in Col. 1:15-20 are ‘all things...’

*He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers, all things have been created through him and for him. He himself is before all things and in him all things hold together. He is the head of the body, the church: he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through*

*him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.*

These are profound words, mind-stretching words. They do two things for us. They proclaim our Lord's central role in both creation and redemption. Equally important, they move us beyond our prejudice that humankind is all God cares about. To say Christ is cosmic means this: that Christ shows us God's mighty deeds in creating everything and God's mighty deeds in redeeming everything, which means ALL things will be reconciled back to God and ALL creatures will be reconciled to one another."

It is clear that God's intent is that reconciliation and redemption are for humans and nature alike. As such, all things made are neighbors.

### **Environmental Stewardship**

"Some environmentalists ... divinize the earth and insist on 'biological egalitarianism,' the equal value and rights of all life forms.... This philosophy negates the biblical affirmation of the human person's unique role as steward and eliminates the very rationale for human care for creation. The quest for the humane treatment of beasts by lowering people to the level of animals leads only to the beastly treatment of humans."<sup>2</sup> This writer precisely clarifies the role of Christians: we are not *of* the world, but *for* it.

"The doctrine of creation also emphasizes the special vocation of humanity to assist God in the task of sustainability. In Genesis the first creation account describes the responsibility of stewardship in terms of 'dominion' (Gen. 1:28), and the second creation account refers to this task as 'to till and keep it' (Gen. 2:15). In both cases the stress is on humanity's stewardship of God's creation."<sup>3</sup>

### **Eco Justice & The Economy**

Environmental justice is about fairness and healing for/of the whole of the Earth... humans, flora, fauna, seas, fresh water and the ground on which we walk, drive, farm, and build. The intersections of all "earthly elements" are numerous and complex. Environmental justice and social justice are alike - this author contends environmental justice is far more inclusive.

For example, recent research has found that the poor and people of color have been significantly more adversely affected by air and water contamination from fracking, lack of pollution controls and disregard for human rights. Psychologists and sociologists have long noted that those who have access to parks and the outdoors typically are happier and healthier.

There are those who shortsightedly insist that economic gain takes precedence over environmental justice. Biblically speaking, it is not a matter of one over the other, but of sustainability, sufficiency, sharing and mutuality.

### **Environmental Deterioration**

The interlocking problems of environmental deterioration - and projected failure - include:

|                 |                              |                    |
|-----------------|------------------------------|--------------------|
| Global Warming  | Sea Level Rise               | Energy Consumption |
| Water Usage     | Power Generation             | Clean Air & Water  |
| Species Loss    | Recycling                    | Sustainability     |
| Food Production | Pesticides & Herbicides      | Wind & Solar Power |
| Politics        | Personal/Corporate Privilege | Human Impact       |

“...Lutherans can stress four vital Christian insights. First, our theocentric worldview combats the rampant and destructive anthropocentrism among the privileged and powerful who assume that all of creation is for their benefit and exploitation. Second, our incarnational theology repudiates destructive dualisms that skew a holistic understanding of life and are often conjoined with a logic of domination to justify men in charge of women, one race in charge of another, owners in charge of workers, and humans as masters over nature. Third, our belief that Christ exists in community counters the excessive individualism of modern industrial culture and points to the fundamental reality that we are utterly interdependent upon the health and well-being of all below us on the food chain.... Fourth, our accountability to God leads us to care about the welfare not only of present generations but also of future generations even though our economic and political systems are happy to dump current social and ecological costs on future generations.”<sup>3</sup>

### **What Can I / We Do?: Participation & Action**

Do you remember (or heard about) the era when the popular eco actions were to place a brick in your toilet tank (conserve water) and to only buy milk in glass bottles (fewer petrochemicals)? Nowadays we individually and collectively have many more options to make a difference... and they all revolve around participation and action.

Individual and corporate efforts will be discussed in the future. For now, though, draw your attention to two different organizations that can be of aid, **Lutherans Restoring Creation** and **GreenFaith**, both noted below. They offer opportunities for faith communities to publicly and functionally become a “green church” to one degree or another. Our congregation may wish to explore becoming a “green church” in the future.

## Additional Resources

Here are some options where you can learn more about Creation Care issues.

You can also search the internet for far more options.

- “Loving my Neighbor in the Whole of God's Creation,”  
<https://www.elca.org/JLE/Articles/876>
- Creation Justice Ministries, <https://www.creationjustice.org/>
- “A Biblical Perspective on Environmental Stewardship,” Action Institute,  
<https://www.acton.org/public-policy/environmental-stewardship/theology-e/biblical-perspective-environmental-stewardship>
- Jim Martin-Schramm, “A Lutheran Ethic of Environmental Stewardship,” Augustana Digital Commons Citation, *Intersections*: Vol. 2012: No. 36, Article 7 (2012)  
<http://digitalcommons.augustana.edu/intersections/vol2012/iss36/7>
- “Faith Statements on the Environment” (by denomination), Washington Interfaith Power & Light, <http://earthministry.org/waipl/denominational-statements>
- “Environmental Stewardship,” St. Andrew’s Lutheran Church, <https://www.saintandrews.org/serve/local-missions/environmental-stewardship/>
- Lutherans Restoring Creation, <https://lutheransrestoringcreation.org/>
- GreenFaith, <https://greenfaith.org>

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<sup>1</sup> Charles Lutz, “Loving my Neighbor in the Whole of God's Creation,” *Journal of Lutheran Ethics*, Volume 3, Issue 3 (March 2003).

<sup>2</sup> “A Biblical Perspective on Environmental Stewardship,” Action Institute.

<sup>3</sup> Jim Martin-Schramm, “A Lutheran Ethic of Environmental Stewardship,” Augustana Digital Commons Citation, *Intersections*: Vol. 2012: No. 36, Article 7 (2012).