



Welcome

Welcome to the Bryn Mawr newsletter, *Spiritual Reflections*. The idea behind the content is to deliver news and information to and from Bryn Mawr's parishioners and the good work we are doing in the community and on our own spiritual journeys. Please feel free to share with us your own spiritual reflection to publish in the newsletter every other month. We hope you enjoy!

Life Long Learning

By Rev. Dr. Elaine Hanson-Hysell

Those of us who call ourselves Christians do a great disservice to the tradition by getting stuck in old ways of thinking and refuse to move forward. It does not say any place in scripture to stop studying, thinking, reflecting, or praying.

How can we possibly do anything useful in the world, during our life time, if we are choosing willful ignorance. Several years ago I had a discussion with a devout Christian about the Hubble Telescope. I was telling her about the beautiful pictures that have been taken and sent back to us from space. She had never heard of this telescope, even though it has been in space since 1990 and there have been stories in the news about how they had to repair it on several occasions.

Many people involved in the church don't spend time learning about what is happening in the world of science, such as climate change. They have lost their sense of awe and wonder about the world: the great variety of people in it, the wonderful animals that share our life on the planet, and the many projects that are being developed to solve problems and bring solutions to the lives of people. The church has to recognize that the world is in transition. We are beyond the old, as it is not working anymore and yet the new has not fully emerged. In

this in-between-time, what can we as individuals and communities be doing? We perhaps need to expose ourselves constantly to new information and then create programs that enlighten others by integrating this new knowledge into our faith experiences. We need a new cosmology, or story, that is more than just information and data. Cosmology is a combination of every field of study and learning, enabling us to arrive at ways to be transformed human beings. This transformation will afford answers to the great questions: who am I and why am I here? These answers will then be the foundation for our actions of faith in the world.

Early in this century, I bought a little book, only 112 pages, titled *The Hidden Heart of The Cosmo, Humanity and the New Story* by Brian Swimme. He suggests that we need to integrate science's understanding of the universe with the ancient ideas about the meaning and destiny of humans. He points out that science is now entering its wisdom phase. In the last century, scientists all over the world came to the same conclusion about the origin or the birthplace of the universe. It is considered to be 15 billion light years from earth. What affect does that have in the lives of you and me? It affords a new way of thinking about the countless stories of origin, found in every religion in the world. These stories were made up by people trying to explain the meaning and purpose of being a human being. Unfortunately, the different stories of origin have created wedges and divisions, with many people believing their religion has all the truth and the others are false. With the discovery of the birthplace of the universe, all human beings that have lived and are living today, have the same origin story. We can let go of our particular origin story and embrace the connectedness that we all share with one another on this planet.

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Swimme points out that we need to embody this new wisdom phase of science, creating a story for the entire human race and every life form on this planet. The church could lead our society and culture in the creation of the new story, rather than spend our energy trying to maintain the status quo. May we live this in-between-time with courage and imagination, setting aside our fears and anxieties about change, so we can give our gifts to the world.

I Could Have Been a Christian Nationalist

By John Pavlovitz

Submitted by Rev. Dr. Elaine Hanson-Hysell

I am a person of profound privilege.

As a white, cisgender, heterosexual Christian man raised in America, I have had nearly every benefit and buffer afforded human beings and this has made my path exponentially easier than those not carrying these qualifiers.

Simply because of my pigmentation, gender, orientation, profession of faith, and physical appearance, I have been insulated from countless traumas and shielded from a multitude of threats that so many people experience as their default setting.

I have benefited from and participated in a system that has been set up for me and for people like me to succeed in ways I'll never fully comprehend.

I also know that I have been extremely fortunate to become aware of such things, and that I could just as easily missed it all and been someone very different than I am today: I could have been a hateful white man thinking I was pleasing God and making America great again by treating people horribly.

Over the past few years, it's been horrifying to see family members, longtime friends, and people from my former churches reveal a startling ugliness that at first seemed shocking to me; white people I grew up with and knew for years and served alongside. Witnessing their contempt for immigrants, their deep-seated racism, their adoration of guns, and their irrational fear of LGBTQ people, I've often found myself thinking, "I know these people. I know their families. I grew up with them. How could they think like this?" as if this was an unexpected development.

Yet, the more I've thought about it, the more it all makes sense now. In fact, as I considered the people who raised them and the churches they attended and the narrow world they've spent their lives in and the media they've consumed for decades—the surprise would have been if they *hadn't* turned out this way.

And it is here that I realize how lucky I am.

I could so easily have learned to be afraid of diversity, too.

I could have believed the lie that my whiteness is better.

I could have been polluted by toxic religion enough to hate queer people.

I could have imagined that America was the totality of the world.

I could have learned to parrot back myths about Muslims and migrants and transgender teenagers.

I could have fallen for the dangerous conspiracies and been taken in by the big lies.

I could have weaponized God and country.

And I know the fact that I somehow haven't isn't necessarily a matter of greater character of higher intelligence than those who grew up in similar privilege—but a combination of better information, dumb luck, and the presence of some really beautiful people who helped me transcend the smallness and the sameness of my surroundings when others were not able to.

The fact that I was fortunate enough to travel and meet disparate human beings and get better stories and to hear perspectives on America or opportunity of justice that were different than my own, remade me in ways I can't fathom or take credit for but am grateful for.

Along the way, instead of having my religion reinforced, I had it challenged. Instead of relinquishing my critical thinking to preachers, politicians, and talk show hosts, I learned to think for myself.

Instead of allowing partisan media to shape my understanding of the world, I went out and experienced it.

Instead of being resistant to difference, I was taught to welcome it.

I know that these people who are so afflicted with such a wasteful hatred are rational adults.

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I know they are fully responsible for what they think and what they do and what they post and how they vote, yet part of me has a small measure of empathy for them because in some ways they are the products of their stories, which at many points were not so different from my story.

Even as I despise their theology and oppose their politics and condemn their violence, there is an ember of mercy in the recesses of my heart because we could have been standing in very different places right now.

These are not all mindless, unhinged, unstable caricatures. They are in many ways intelligent, reasonable human beings who remind me how easy it is to be slowly manipulated by persistent and repeated calculated lies, how persuasive fear can be when it presses into the right places, how the desire to belong will make us believe almost anything in order to remain in community. We're all eventually responsible for our choices, so these adults are not exempt from culpability for their actions, but I also know it's not that simple either.

I am certainly not without prejudice, not exempt from embracing stereotypes, and not above fearing people because of a false story I have about them.

I am still benefitting from my privilege in ways that I can't fathom but I see myself and the world clearly enough to know that this unthinkable cruelty that confounds and infuriates me every day in people who look like me and come from places I come from is something I am incredibly fortunate to have been saved from.

As I work to resist these people, I need to keep trying to reach them.

There but for the grace of God and good people, go I...

When I Am Among the Trees

By Mary Oliver

Submitted by Rev. Dr. Elaine Hanson-Hysell

When I am among the trees,
especially the willows, and the honey locust,
equally the beach, the oaks, and the pines,
they give off a chance of gladness.
I would almost say that they save me, and daily.

I am so distant from the hope of myself,

in which I have goodness and discernment,
and never hurry through the world,
but walk, slowly, and bow often.

Around me, the trees stir in their leaves
and call out "Stay awhile."
The light flows from their branches.

And they call again, "It's simple" they say,
"and you too, have come
into the world to do this, to go easy, to be filled
with light, and to shine."

From *The Prophet*

By Kahlil Gibran

Submitted by Rev. Dr. Elaine Hanson-Hysell

"And a woman who held a babe against her bosom
said, "Speak to us of Children.

And he said:

Your children are not your children.

They are the sons and daughters of Life's longing
for itself.

They come through you, but not from you,

And though they are with you yet they belong not to
you.

You may give them your love but not your
thoughts,

For they have their own thoughts.

You may house their bodies but not their souls,

For their souls dwell in the house of tomorrow.

You may strive to be like them, but seek not to
make them like you.

For life goes not backward nor tarries with
yesterday."

Dust

By Herb Evert

We are stardust. We are mere dust. We are
miracle dust. Most profoundly, we are mystery dust—
that the elements of which we are composed and
from which we have evolved should have come
together as they did is, to me, the great mystery of
our being.

If you give credence to one or more of the
creation stories in our Bible—yes, there is in fact
more than one; there are two very different creation
stories in the first two chapters of the book of Genesis

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alone—or some combination thereof, perhaps you have observed that they have one common element: “In the beginning, God....” That common element, although not always in those exact words, is shared in the creation stories of all three of the great Abrahamic religions: Judaism, Christianity, and Islam, as well as in other religious traditions around the world. And from that starting point--”In the beginning, God...”, many of us through the ages have also found an explanation for all the complexity and intricacy we observe in ourselves and around us, and in which we stand in silent and reverent awe at so many points in our lives: the complexity of the eye, the perfection of a new-born child, the majesty of the Grand Canyon or of the ever more mind-boggling discoveries in space. How is it that all this came to be? Generations of our forefathers and mothers have replied, “In the beginning, God....”

The alternative is perhaps best represented by Richard Dawkins in his book, “The Blind Watchmaker”, a truly exhaustive attempt to refute the so-called “argument from design”, the philosophical argument for the existence and creativity of God. Dawkins argues that over eons of time in a universe as complex as the one we inhabit, the workings of natural evolution by itself have resulted in all the forms of flora and fauna with which we share this planet as well as ourselves, minus untold millions, billions, or trillions of failed attempts of which we know little or nothing. Moreover, any future beings will flow from this same source. Evolution by itself is, by his reckoning, the “blind watchmaker”.

I admire Dawkins' depth of knowledge and his thorough-going argument. If one wants an explanation for the existence of all living things in all their complexity and intricacy without reference to God, Dawkins has provided it. He even calculates the odds of alternative or competing theses being true. And perhaps he is right. Perhaps in a million, billion, or trillion tries, a blind person or process could make a watch. Have you ever witnessed such a thing? Neither have I. But, yes, theoretically, such a thing must be admitted to being possible it seems to me. Similarly, it is possible, however unlikely, that a multitude of monkeys on a multitude of computers could re-write the sonnets of Shakespeare.

So what do we—can we--make of all this? Well, a few things come to mind.

First, in questioning Dawkins' theses I am not

doubting the fact of evolution itself. I think that the process of species developing new traits over time—ourselves included--and spinning off new forms of life via errant genes has been too well proven, demonstrated, and observed to have any doubt about that. I have observed it myself in the breeding of rabbits (Californians), pigs (Yorkshires), and dogs (field-bred English Springer Spaniels), and witnessed the effects of selective breeding as well as recessive genes and their possibilities.

Second, note that Dawkins' argument is a rational argument where, in the absence of any means of proving something conclusively, we are left with probability based on a preponderance of the evidence. And given the evidence he cites and with which he works, Dawkins builds a formidable case in favor of his blind watchmaker. I certainly can't fault him on that score. But Dawkins no more “proves” the existence of the blind watchmaker than we can “prove” the existence of God. So, while he may be convincing to folks not religiously inclined, those of us who are believers might want more. I know I do.

Third, Dawkins wants to take “mystery” out of the whole process of evolution, whereas I have often wondered where our sense of mystery itself came from and when it began. Sociologists and anthropologists have discovered the rudiments of altruism—care for one's fellows—and worship in conjunction with some early pre-sapien hominids as well as in our own early ancestors. Margaret Mead suggests that the start of civilization can be traced to skeletons which give evidence of both grievous wounds and care in healing the individuals suffering them rather than leaving the wounded behind. Fertility figures found in some ancient campsites suggest that the birth of children early-on became a source of much-hoped-for wonder and perhaps prayer. And psychologists have pointed to the near-universality of the religious impulse among all peoples as well as in some of the higher forms of domesticated animals. Is there any doubt, for instance, that a dog 'worships' a kind master? In fact some psychologists have posited a “god-shaped void” in the human psyche (mind) that each person will fill with that which is of utmost importance to him or her: riches, perhaps, or guns, or family, or God. And the Christian and other traditions have long recognized the existence of false gods in the lives of

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people and what they can and do lead to. Yes, perhaps this all came about by means of our developing sense of imagination, but where did our sense of imagination itself come from?

It's this additional dimension of ours as well as, perhaps, of some higher animals that intrigues me and for which I find no answer in Dawkins. So the mystery deepens. And all this brings me, for one, back around to that one common element of most of the great faith traditions: "In the beginning, God..." Yes, that is faith, not knowledge, but more to the point, faith in a God who did and does act creatively through the ages to perform the incredible miracles which we ourselves are and which we witness all around us. A God who out of inanimate materials created creatures with the knowledge and power of love: agape' love, love for others, love for all others, even self-sacrificing love. This we know from first-hand experience, and it cannot be explained away by some specious claim that all this is but self-serving self-love. To try that gambit is a category mistake of the first order, violating the very definitions of the words.

From the mysterious dust, then, from which we are derived in an otherwise impersonal universe, there somehow arose in us a perception of mystery, and with it an appreciation of our own minds, which not only reacted with awe at our own abilities, with wonder at our fellow creatures, with concern for each other, and with appreciation for the environment in which we are privileged to live, but also with an inkling of a creative Being beyond ourselves Who is the very source of the creative love which bestowed upon us all these gifts. That the mysterious dust which became us should endow us with such insight is, to me, amazing beyond calculation. What miraculous dust! Perhaps the cosmic Watchmaker is not blind after all.

Report of the Nanohertz Observatory for Gravitation Waves

*By Bill Ingalls/NASA/Getty
Submitted by Herb Evert*

Over the course of a decade and a half, a team at the North American Nanohertz Observatory for Gravitational Waves (a.k.a. NANOGrav) worked to prove that gravitational waves from the birth of the

universe are echoing in the background of space-time today. <https://theatlantic.com/science/story/nanograv-gravitational-waves/501111/>

They have now found proof that "every proton and neutron in every atom from the tip of your toes to the top of your head is shifting, shuttling, and vibrating in a collective purr within which the entire history of the universe is implicated," Adam Frank wrote last year. "The gravitational-wave background is huge news for the cosmos, yes, but it's also huge news for you. The nature of reality has not changed—you will not suddenly be able to detect vibrations in your morning coffee that you couldn't see before. And yet, moments like these can and should change how each of us sees our world. All of a sudden, we know that we are humming in tune with the entire universe, that each of us contains the signature of everything that has ever been."

"As children, each of us had a deep and easily triggered sense that the world is full of wonder, that everything is strange and amazing," Frank continued. "Today, gifted with a new understanding of the architecture of the universe, each of us has an opportunity to revisit that wonder. After you finish reading this, take a look around you. Ponder how the solid-seeming ground beneath your feet is quietly shaking with the force of billions of years of cosmic collisions. Go outside, if you can, and watch the wind blow through the trees ... The endless comings and goings of galaxies, stars, and planets create a melding of songs that you are part of too. The NANOGrav discovery exposes the intricacy and gracefulness of that melding. It's a reminder that the world always has been, and always will be, worthy of wonder."

Read more: <https://theatlantic.com/science/story/nanograv-gravitational-waves/501111/>

(My thought: In the beginning, God....; in the midst, God....; in the end, God...! Forever and always, there is God with us. Herb Evert)

93 Percent Stardust

(After Carl Sagan, who gave me hope as a child)

By Nikita Gill

Submitted by Herb Evert

We have calcium in our bones,
iron in our veins,
carbon in our souls,
and nitrogen in our brains.

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93 percent stardust,
with souls made of flames,
we are all just stars
that have people names.

When I Heard the Learn'd Astronomer

By Walt Whitman
Submitted by Herb Evert

When I heard the learn'd astronomer,
When the proofs, the figures, were ranged
in columns before me,
When I was shown the charts and diagrams,
to add, divide, and measure them,
When I sitting heard the astronomer where
he lectured with much applause in the
lecture- room,
How soon unaccountable I became tired and sick,
Till rising and gliding out I wander'd off by myself,
In the mystical moist night-air, and from time to
time,
Look'd up in perfect silence at the stars.

GOD & LAWN CARE A Meditation for Earth Day

Author unknown
Submitted by Herb Evert

GOD said: "Frank, you know all about gardens and nature and stuff like that. What in the world is going on down there on the little blue planet? What happened to the dandelions, violets, milkweeds, and plants I started eons ago? I had a perfect no-maintenance garden plan. Those things grow in any type of soil, withstand drought and multiply with abandon. The nectar from their long-lasting blossoms attracts butterflies, honey bees. and flocks of songbirds. I expected to see a vast garden of colors by now, but all I see are those green rectangles."
ST. FRANCIS replied: "It's the tribes that settled there, Lord. The Suburbanites. They started calling your flowers 'weeds' and went to great lengths to kill them and replace them with grass."
GOD: "Grass? But, that's so boring. It's not colorful. It doesn't attract butterflies, birds, or bees. It only attracts grubs and sod worms. And it's so sensitive to

temperatures. Do these Suburbanites really want all that grass growing there?"

ST. FRANCIS: "Apparently so, Lord. They go to great pains to grow it and keep it green. They begin each spring by fertilizing their grass and poisoning any other plant that sprouts up in their lawns."

GOD: "The spring rains and warm weather probably makes that grass grow really fast. That must make the Suburbanites happy."

ST. FRANCIS: "It doesn't seem too, Lord. As soon as it grows a little, they cut it, sometimes twice a week or more."

GOD: "They cut it? Do they then bale it like hay to feed to their animals?"

ST. FRANCIS: "Not exactly, Lord. Most of them rake it up and put it in bags."

GOD: "They bag it? Why? Is it a cash crop? Do they sell it?"

ST. FRANCIS: "No, Sir, just the opposite. They pay to throw it away."

GOD: "Now just a temporal minute! Let me get this straight. They fertilize grass so it will grow. And when it does grow, they cut it off. And then they pay to throw it away?"

ST. FRANCIS: "Yes Sir."

GOD: "These Suburbanites must be relieved in the summer when we cut back on the rain and turn up the heat. That surely slows the growth and saves them a lot of work."

ST. FRANCIS: "You aren't going to believe this, Lord. When the grass stops growing so fast, they drag out hoses and pay more money to water it, so it will continue to grow, so they can mow it, and then pay to get rid of it."

GOD: "What nonsense. At least they kept some of the trees. That was a sheer stroke of genius on my part, if I do say so myself! The trees grow leaves in the spring to provide beauty and shade in the summer. Then, in the autumn, the leaves fall to the ground and form a natural blanket to keep the moisture in the soil and to protect the trees and bushes. It's a natural cycle of life."

ST. FRANCIS: "You better sit down, Lord. The Suburbanites have their own cycle now. As soon as the leaves fall, they rake them into great piles and pay to have them hauled away too."

GOD: "No! What do they do to protect the shrub and tree roots in the winter and to keep the soil moist and loose?"

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ST. FRANCIS: “Well, after throwing away the leaves, they go out and buy something which they call mulch. They haul it home and spread it around in place of the leaves.”

GOD: “And where do they get this mulch?”

ST. FRANCIS: “They cut down trees and grind them up to make the mulch.”

GOD: “Enough! I don't want to think about this anymore. Hey Cat, you're in charge of the arts. What movie have you scheduled for us tonight?”

ST. CATHERINE: “It's a pithy little ditty called 'Dumb and Dumber', Lord. It's a story about ...”

GOD: “Never mind. I think I just heard the whole story from Frank here.”

Madison Community Foundation Grant

By Jeff Stapleton and Vicki Kraus

Bryn Mawr has been awarded a grant of \$5,000 from the Ecumenical Fund for Faith Communities, a Field of Interest Fund held at the Madison Community Foundation. This funding to support the project *Providing a Quality Sound Experience for Members and Community at Bryn Mawr Presbyterian Church*.

The purpose of the funded project is to create an environment for community individuals and groups to come together for musical/readers' theater experiences as well as meetings. A modern wireless sound system will be installed and will support the following activities. A Come Sing with Us event will be offered once a month. Members and community members will be invited to attend a sing along event with the Music Director and Choir at Bryn Mawr. There will be a “play list” but also those who attend can make requests. A Readers Theater (RT) event will be offered every 6 weeks. RT is a style of theater where dramatic narrative readings are offered without costumes, props, scenery, or special lighting. For children/young people, RT is a way to enhance reading skills and present literature in a dramatic form. These activities do not currently exist in the community. The control group for these activities is the congregation and their opinions regarding improvement of the quality of sound.

A replacement sound system will add wireless capability and provide a quality sound experience for members and persons from the community. It would include a new amplifier and power supply and addition of an FM hearing assistant system, and an audio system upgrade with portable wireless microphones, and future addition of a FM hearing assistant system.

Once the sound system is installed, the church will make the community aware of the activities it has to offer by publishing articles in the local newspaper (*The Herald-Independent and McFarland Thistle*). Posters will be made and placed around the community. Churches and organizations including schools in the community will be notified. Information will be posted on social media.

The proposed outcomes are:

- Attendance of non-members in musical events held at the church (number of events and number in attendance).
- Participation of non-members in the Readers Theater Group (number of meetings and number in attendance).
- Use of the church by community groups for meetings and other events (numbers of groups and number of meetings).

Anyone wishing to participate in this project can contact any one of the writers of the grant: Todd Fletcher, Andrew Hysell, Reverend Elaine Hansen-Hysell, Vicki Kraus, and Jeff Stapleton.

Films for May and June

In February, we were hoping to stream the film, *God and Country*. It was not available and so we viewed half of a DVD about the ministry of Peter and Paul which will conclude in April. *God and Country* will be the film for May.

God and Country is a documentary about the rise of Christian Nationalism that is developing in this country. There are people who say that it isn't that important and that some of us are just alarmists. When a want to be dictator comes onto the scene, the new government has to include more than economics, ideology and a particular politics. This structure has to involve the deep beliefs of people.

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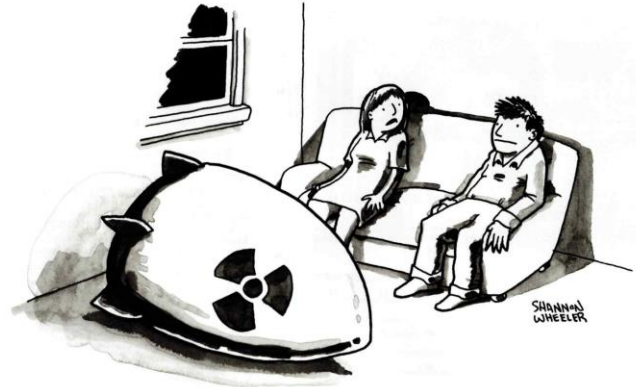
Remember when the government of Iran was overthrown in the 70s? The new government was set up in the name of Islam and the interpretation of that religion was based on the faith of a few people, who wanted power. People are being punished, imprisoned and killed today in Iran, in the name of God, even though many people there don't believe in any faith. The same thing is happening in Hungary, in the name of Christianity. The right-wing billionaires in this country want to accomplish the same thing and they are using the language of a fight between good and evil. They have gone beyond politics, and party. The Federalist Society and The Heritage Foundation as well as other right-wing groups have written a report of what they will do when they gain power. It is called Project 2025 and they intend to implement it, with or without Donald Trump. A major part of this project is the control of the Christian Faith. I encourage all of you to engage in some research into this project, before you vote in the fall. Hopefully, the country will not sleep walk to the polls in November and just do what they have always done.

In June, the film that we will view is a program put together by Rick Steves, the travel expert that has been on PBS for many years. He has encouraged and instructed us about traveling, mostly in Europe, and now is including the Middle East.

He created a film entitled *The Story of Fascism in Europe*. Since World War II ended nearly 80 years ago, it is important to remember and learn about how Fascism grew into a powerful force that cost millions of lives. Perhaps it will bring about good discussions about then and now. I hope you put May 19th and June 23rd on your calendars.

Copied from 2024 Union of Concerned Scientists Calendar

Submitted by Rev. Dr. Elaine Hanson-Hysell



"A second bomb will not make us safer."

© Shannon Wheeler. CartoonStock.com

Copied from 2024 Union of Concerned Scientists Calendar

Submitted by Rev. Dr. Elaine Hanson-Hysell



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Submitted by Jeannine McKoy



Submitted by Jeannine McKoy



Submitted by Jeannine McKoy

If Moses had a smartphone



Recipes

No new recipes were submitted for this newsletter. Below are a couple of spring recipes from "Heavenly Pres Bites".

Rhubarb Bread

Submitted by Leah J. Esser

Ingredients:

- 1 c cut fine rhubarb
- 1 c white sugar (divided)
- ½ tsp salt
- 1 tsp baking powder
- ½ tsp baking soda
- 2 eggs
- 2 c flour
- ¼ c cooking oil
- ¼ c liquid (sour milk, buttermilk or orange juice)
- ½ c chopped nuts
- ½ tsp cinnamon



Directions:

Sprinkle ½ c sugar over rhubarb and let stand. Sift together flour, baking powder, salt, soda and cinamon. Put rest of sugar into bowl with oil, eggs and liquid. Stir until mixed well. Add dry ingredients, nuts and rhubarb. Place into a greased and floured loaf pan. Bake 55 minutes at 350°.

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Rhubarb Muffins

Submitted by Bertha Duckert

Ingredients:

- 1 ¼ c brown sugar – packed
- ½ c salad oil
- 2 tsp vanilla
- 1 ½ c diced rhubarb
- ½ c nuts – chopped
- 1 tsp baking soda
- 1 tsp baking powder
- ½ tsp salt
- 2 ½ c flour
- 1 c buttermilk (can use 1 T vinegar in milk instead)
- 1 egg
- 1 T melted butter
- ½ c sugar
- 1 tsp cinnamon



Directions:

Combine sugar, oil, egg, vanilla and buttermilk. Beat well. Stir in rhubarb and nuts. Mix dry ingredients and fold into rhubarb mixture until just blended. Put in muffin cups. For topping, mix ½ c sugar and 1 tsp cinnamon in 1 T melted butter. Put topping on muffins before baking. Bake 20 minutes at 400°.

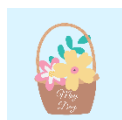
What's Happening

MAY 2024						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
28	29	30	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	1

JUNE 2024						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
26	27	28	29	30	31	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

• May 1st

- ✓ Deacon's breakfast 9:00 Olde Town Coffee House
- ✓ May Day



- **May 2nd**
✓ National Day of Prayer
- **May 11th**
✓ Food Pantry 9:00-11:00 am
- **May 12th**
✓ Mother's Day
- **May 15th**
✓ Luke House
- **May 25th**
✓ Food Pantry 9:00-11:00 am
- **May 27th**
✓ Memorial Day
- **June 2nd**
✓ Parent's Potluck after church
- **June 8th**
✓ Food Pantry 9:00-11:00 am
- **June 16th**
✓ Father's Day
- **June 19th**
✓ Luke House
✓ Juneteenth
- **June 22nd**
✓ Food Pantry 9:00-11:00



May Birthdays

- 02 John Fletcher
- 03 Dave Rausch
- 14 Sarah Elizabeth Hank
- 15 Eileen Conklin
- 15 Stephanie Kay Farwell
- 26 Jeannine Evert McKoy



May Anniversaries

- 08 Steve & Karen Vial
- 20 Gary & Amy True



June Birthdays

- 01 Steve Pfeffer
- 04 Rhonda Pfeffer
- 04 Judy Phillips
- 05 Christopher Farwell
- 12 Aaron Vial
- 15 Adam Stapleton
- 22 Grant Wallace True
- 26 Gabrielle Arnold
- 26 Soren Anderson
- 30 Jim Christoph



Spiritual Reflections

June Anniversaries

04 John & Tammy Tuten
22 Jamie & Heather Arnold
27 Ian & Liza Hank



Prayer List

April 28, 2024

Margaret, a friend of Rick and Patti's is having surgery on April 30



April 21, 2024

Steve Pfeffer will have an open chest procedure on May 9 to repair an artery
Joann Lewis who has been diagnosed with Invasive Ductal Carcinoma Grade 2. She will be undergoing a lumpectomy with follow up radiation. Prayers also that the cancer is contained and hasn't spread.
Prayers also for her 2 daughters who have health issues
Tammy Tuten, who hurt her knee. Hoping for a quick recovery as she leaves for a European Trip in 3 weeks
Family of Gay Semanko, Kathy Stapleton's cousin, who passed away this past week
Soren Anderson, Dylan and Suzanne's son, who broke his tibia
Patti's friend, Rob who has a bad leg infection that is preventing him from getting a pacemaker
Eileen Conklin has been diagnosed with Mantle Cell Lymphoma and will be starting chemotherapy in May

April 7, 20214

The family of Sarah who passed away. Sarah was a co-worker of Kathy Farwell
The family of Calvin who passed away. A friend of Allie
Herb Evert is dealing with complications from his medication
Jeannine McKoy, who is in the process of moving and helping her dad

March 31, 2024

Otto and Vicki Kraus. Otto's brother, Donald passed away
Sarah from Luke House who had surgery this past week

March 17, 2024

Larry Rhead had a heart attack, was hospitalized for a few days and is home recuperating
The Mary Pitman family who passed away on March 14. Mary was a very close friend of Shelley Rausch
Rev. Elaine's friend, Barbara passed away. Prayers for her family, especially for her husband Bob who misses her greatly. They were married for 75+ years

Continued prayers:

The Bakers: Both Karen and Preston are dealing with health issues
Diana Hurd (former member) who is dealing with health issues
Larry Kieck (being treated for cancer) and his wife and constant caretaker, Kim
Jerry Rodefeld dealing with cancer

To help keep the prayer list updated, prayers will remain on the list for two months and reviewed at the Deacon's meeting. If you wish to have us continue praying for an individual or family, please let one of the Deacon's know so we can add them back on. All other prayers involving a world situation, community concerns, groups, governmental, disasters, etc. are prayed for during church. Due to confidential reasons, please be sure the person you want on the prayer list has given us permission to do this and a prayer request card has been submitted with this marked on the prayer card.

Updated 04-28-2024

2024 Session and Deacons:

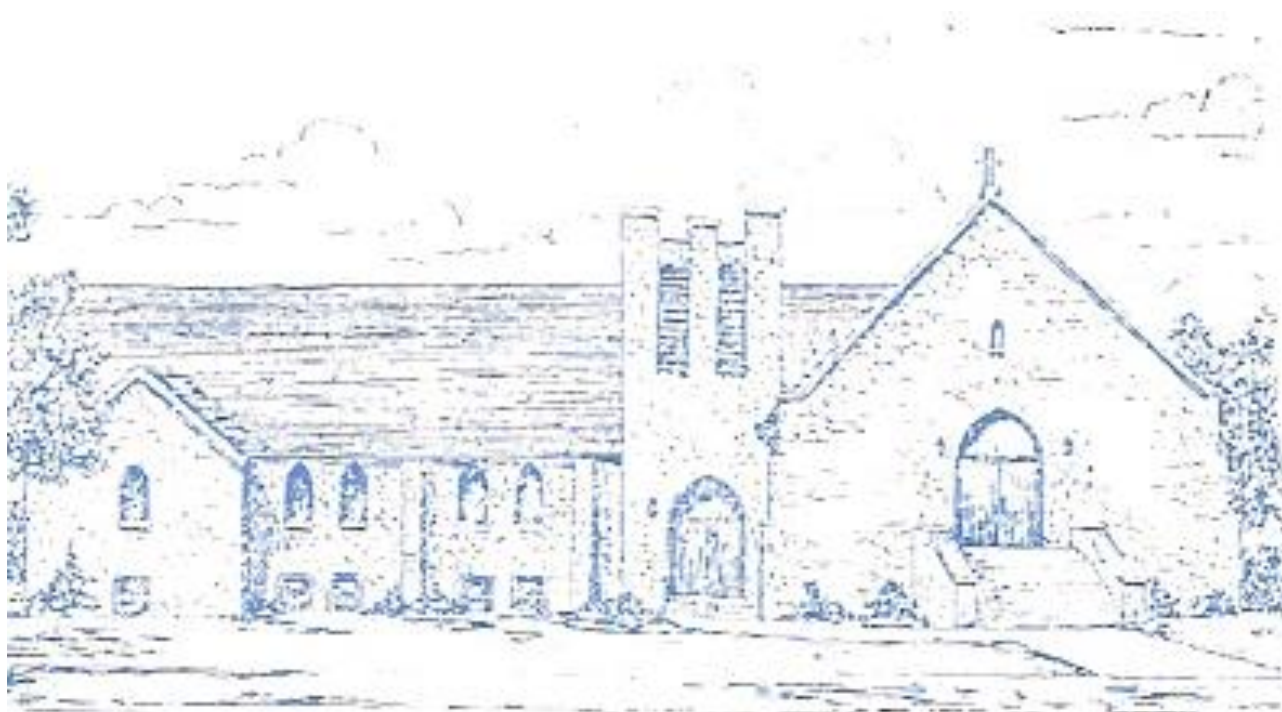
Session Members/Committee Chairs:

Dave Conklin – Finance
Kathy Farwell – Worship/Membership
Todd Fletcher – Worship/Personnel
Andrew Hysell – Membership/Missions
Debby Nonn –
Patti Ryback – Communications
Jeff Stapleton – Buildings and Grounds
Rev. Dr. Elaine Hanson-Hysell (Moderator)
Vicki Kraus – Clerk of Session

Deacons:

Eileen Conklin
Louise Rhead
Cindy Skaar
Tammy Tuten
Ramona Winger

Spiritual Reflections



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