

St. Luke's Episcopal Church, Sequim



The Bellringer

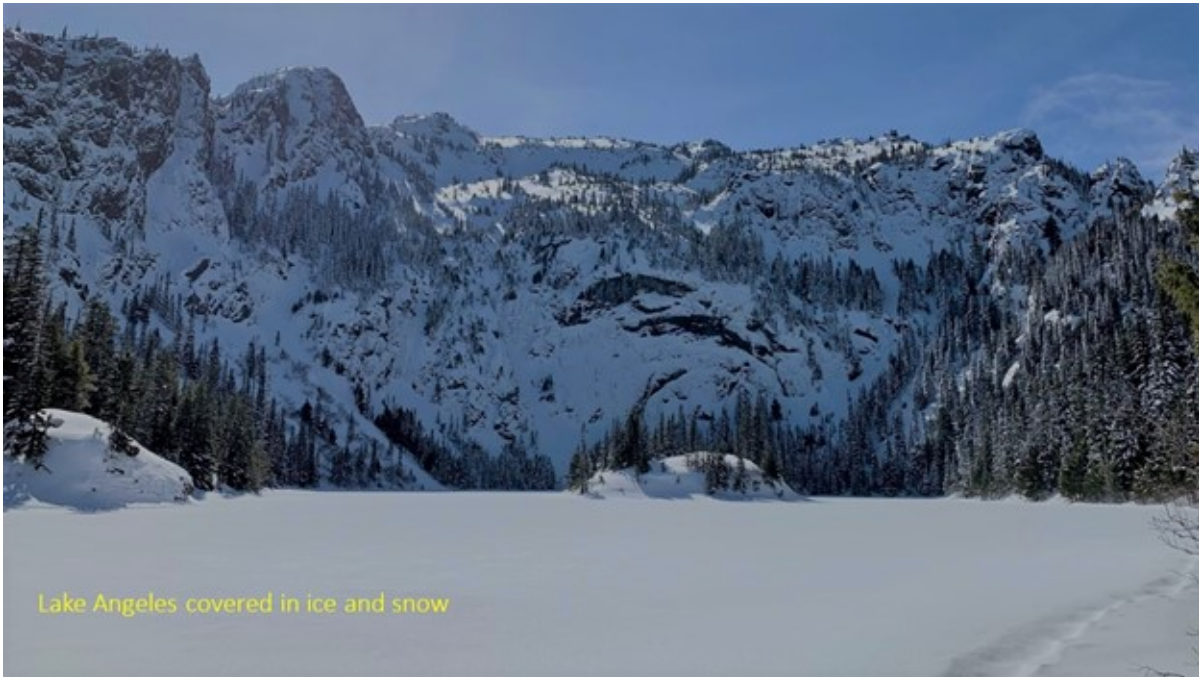
September 2021

Where Do *You* See God?

by Vanessa Gunther and Diane Grove

The ministry of Jesus teaches that all creation is an expression of God's love and that nothing is beyond his reach...Genesis places God's dwelling place in heaven and generations of Christians have looked upward in prayer...the contemplative tradition encourages us to open ourselves to the presence of God and to recognize his presence in all things. So – where do you see God? This new monthly feature will explore the places where we find the holy. Please feel free to share your own reflections on where you see God for publication in future issues of

the Bellringer. Submissions can be sent to the office at officatatstlukes@gmail.com - [click here](#) for that email.



Lake Angeles covered in ice and snow

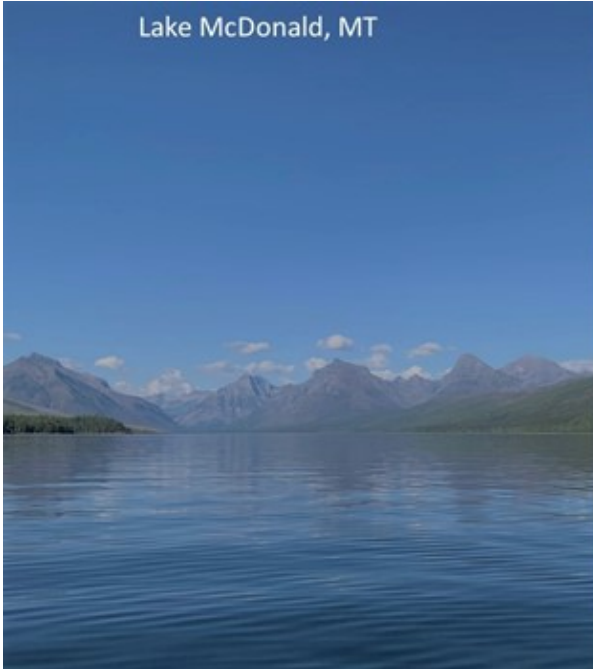
Where Do You See God? – Diane Grove

If anyone asks me “Where do you see God?” my first answer will always be "in nature", from a sunrise to a sunset and anywhere in between--thus my love of hiking. Each time I venture on a hike into the forest or along the coast I don't have to go far to see God's miraculous work. The farther I hike into the wilderness the more unspoiled beauty I see. From the winter scene with snow and ice, to springtime with the many wildflowers that bloom at different times for several months and then into fall with its own special colors. In every season I see God and his handiwork scattered amongst the mountain peaks, rushing rivers, and crystal-clear lakes. Seeing God in nature draws me closer to him and as I wander along and listen to my surroundings, I feel like God is speaking to me. Here are some highlights from a few of my hikes.

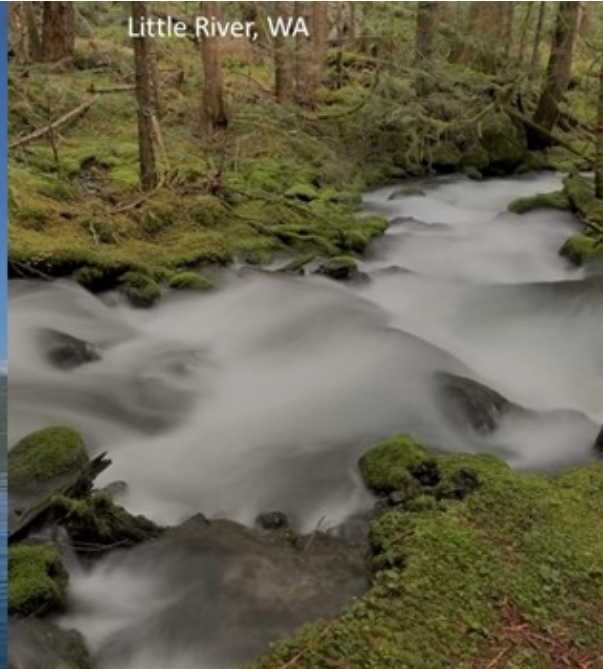
Hair Ice



Lake McDonald, MT



Little River, WA



All photos are by Diane Grove, and were used with permission.

[Click here to see more St. Luke's photos](#)

October 3 - A Liturgy in Honor of the Feast of St. Francis with Blessing of the Animals

St. Luke's will hold
A Service Honoring the
Feast of St. Francis
with a Blessing of the



Animals
on October 3
at 10 am
in the Ursula Sells Park
(adjacent to our church
campus).
So bring your
dog...cat...chicken...
rabbit...
whatever you have,
and we will bless it.

Spotlight on Ministry - Soup's On

by Linda McKenzie

On January 27, 2016, Soup's On opened its doors to serve the community of Sequim. Linda McKenzie began a similar program in Port Townsend in 2010 – and saw the same need in Sequim.

The idea at creation was to provide the homeless in the community with a welcoming environment and a great soup lunch. A regular “soup kitchen” was not the vision. The vision was for a weekly soup lunch where guests would be served as they sat at tables covered in tablecloths with cloth napkins and where fresh flowers adorned the tables. Orders from each guest would be taken by a volunteer waitstaff who would deliver a plate containing a warm bowl of soup, salad, roll and cookie. Guests would be encouraged to eat until full.

As it turns out, the vision became a reality and much, much more. Soup's On has become a regular gathering place for many in the Sequim area. Guests



include not only the homeless and those a little down on their luck, but those looking for a hot lunch and/or a social connection, people just passing through, church members and friends. Guests are given the option of a hot meat soup or a hot vegetarian soup. Live music has been added as an extra touch.

The Franciscans at St. Luke's have become the guardians of Soup's On, with Br. Steve Penning, CFC, Barbara Heckard, and Sherry Niermann leading the charge. They have recruited cooks, volunteer waitstaff, cookie bakers, laundry helpers and grocery shoppers. It takes approximately 20- 22 volunteers each week to provide this ministry to the community. Soup's on serves dozens of bowls of soup each week to about 50-75 guests.

Soup's On currently needs volunteers. Anyone interested in becoming a member of this very important ministry or donating to help support the ministry can contact Br. Steve Penning , CFC, or the church office. Donations, cookie bakers, waitstaff, soup chef's and other volunteers are always welcome. [Click here](#) to email the office about this.

Feast of Michaelmas - September 30th

by Vanessa Gunther

In the New Testament, the Book of Revelation chronicles a war between the angels and those led by “the dragon.” As the conflict rages, the Archangel Michael leads a heavenly army and his legions prevail.

Subsequently, “The great dragon was hurled down, that ancient serpent called the devil, or Satan, who leads the whole world astray--he was hurled to the earth, and his angels with him” (Revelation 12:7-10).

Michael is one of the more consistent and wide-ranging characters in the Bible. He's mentioned by name three times in the Old Testament Book of Daniel and twice in

the New Testament in the Epistle of Jude (1:9) and again in the Book of



Revelations. He's also alluded to several times in the Old Testament (Genesis, Exodus, Deuteronomy, Enoch, and Numbers). Because of his role in defending heaven, Michael is often considered the greatest of all the angels – so, he's a pretty big deal. So big that early rabbinic leaders warned the Jews against appealing to Michael directly as an intercessor to God. Not a great deal is known about Michael, despite his centrality in both the Jewish and Christian faiths, except he isn't fixed at any point in time. He is also supposed to be first angel to appear in Western Europe. Hundreds of years after the crucifixion, Michael appeared in the mountains outside an ancient maritime village named Sipontum. As an important port town on the southwestern coast of Italy, the inhabitants had experienced numerous attacks over the years. Things didn't look like they would improve even after the Romans assumed control of the village in the 2nd century. Despite its relatively small size, by tradition, both Peter and Mark preached the Gospel in the village, and it was the site of the martyrdom of Justin in 255. In 492 or 493, Lawrence, the newly appointed Bishop of Sipontum, reported Michael appeared to him several times near a cave on Monte Gargano, just outside the town. Michael instructed Lawrence to dedicate the cave to Christian worship and in return he promised his protection from pagan invaders. (The concerns of the villagers weren't without merit – in 663 the village was destroyed by the Slavs).

The offer of protection from the greatest of God's angels wasn't something Lawrence was going to pass up, and the Sanctuary of San Michele Arcangelo was born. The sanctuary is now part of Monte Sant'Angelo sul Gargano. Beginning on the 29th of September and continuing into the next day, the sanctuary was dedicated with "Michael's Mass," or Michaelmas. It occurred at the beginning of autumn and the end of the agricultural year, so Michaelmas became associated with the end of harvest and the settling of accounts. Through the middle-ages the tradition of providing "St. Michael's portion" to the poor evolved as a way to help them prepare for the coming winter. In British tradition, it is also the day that blackberries can be picked, as it was thought when Lucifer was expelled from heaven he fell into the thorns of the blackberry bush--all the more reason to enjoy the bounty here in the Pacific Northwest. Over time, Michael had to make room for Gabriel, Raphael, and Uriel during the autumnal celebration and thus, Michaelmas became the Feast of St. Michael and All Angels. However, the date remains the same – as do, of course, the blackberries.

The window above is at Great St. Mary's Church in Cambridge. Great St Mary's has served as the Cambridge University Church since 1209. It is a spiritual home for the University and the City of Cambridge, a Church of England parish in the Diocese of Ely, and a destination for visitors from around the world.

Resettling Afghan Refugees: Webinar Recording and Resources Now Available

Are you looking for information about how to help Afghan refugees coming to our area? Watch this conversation with staff from the Diocese of Olympia's Refugee Resettlement Office to learn more about their efforts to resettle refugees from Afghanistan during this humanitarian crisis and ways that you can get involved.

RESOURCES

Franciscan Corner

by Vanessa Gunther



In 1209, St. Francis of Assisi founded a mendicant religious order known widely as the Franciscans. (A mendicant is someone “given to begging”.) Over the centuries, new orders have formed that adhere to the same basic tenants established by St. Francis. This includes the Community of Francis

and Clare, which is a religious community in communion with the See of Canterbury. Members voluntarily commit themselves to the Rule and Constitution of the Order, which focuses on Chastity, Obedience, and Poverty. They are actively engaged in ministries in their communities. Members of the Order of Francis and Clare can be found world-wide, including St Luke's in Sequim. For more information about this order, visit www.cf franciscans.org

A Note About Coffee Hour

People often say that they feel a warm welcome when they first come to St. Luke's. A lot of this happens at coffee hour. We want to continue connecting in this way.

Coffee Hour needs volunteers for the first and second weeks of each month. This involves setting up the coffee station, bringing one or two refreshments (cookies, muffins, banana bread, doughnuts, etc.) and cleaning up.

You could sign up once to commemorate a special date, or with a group to fill in a slot every few months. A sign-up sheet is on the Parish Information Shelf, or you can catch Stacie Koochek at coffee hour; she's leading this ministry.

You can also email or call St. Luke's office with any questions you may have, or to volunteer. Any help that you provide will be a blessing to us all.

A History of Church Bells

by Vanessa Gunther

*The temple bell stops
but I still hear the sound
coming out of the flowers*
– Zen Buddhist, Matsuo
Basho, 1684

While bells have become a common staple in Christian churches and worship over the years, they are popularly (and probably erroneously) attributed to the venerable St. Paulinus of Nola. Paulinus was born into the aristocratic class in Boudreaux between 352 and 354. While his political career got off to a promising



start with his appointment as governor of Campania in 380, it was quickly sidelined by the violent and unpredictable politics of the Roman Empire in the fourth century. When his patron, Emperor Gratian, was assassinated in 383, Paulinus found himself accused of murdering his own brother, and probably felt it was better to remove himself from the tumult of politics and moved to Barcelona. About the same time, he married a Christian noblewoman named Therasia, and within the decade was baptized into the Christian faith. In 390, the couple lost their only child after only 8 days of life and in response, both decided to live a life secluded from the rest of the world. However, God had other plans. Between 393 and 394 he was ordained a presbyter and in 395 the couple abandoned Barcelona and moved to Nola, a municipality near Naples in Southern Italy in the region of Campania. Here is where tradition and fact intersect.

While governor of Campania, Paulinus developed an affinity for the third century martyr St. Felix of Nola, whose church had fallen into disrepair. After their move to Nola, Paulinus and Therasia rebuilt the church complex – which included a small monastic community – and set about to elevate Felix from a minor saint to one of regional standing. It is likely during the construction of the new basilica that bells were introduced.

In ancient Rome, the use of bells or tintinnabulum were common and were believed to keep away evil spirits. Hand bells were often used in rituals in the temples of Roman gods dating back to the time of the Etruscans. As members of the Roman aristocracy, both Paulinus and Therasia would have been familiar with them and thus demonstrate the co-opting of pagan activities into the Christian Church. In the Bible – while bells are mentioned as part of the high priest's garment (Exodus 28) or as demarking something that belongs to God (Zechariah 14:20), they are not central to Jewish religious tradition. The bells of the Basilica of St. Felix likely announced the celebration of the Eucharist or the canonical hours to the people in the church complex. By tradition, they were rung three times daily to remind the people to recite the Lord's Prayer – a Christian nod to Jewish tradition where prayers are offered three times daily. As the bells of St. Felix increased in popularity their pagan roots were forgotten. They were officially adopted by Pope Sabinian in 604 as integral to Christian practice.

As the church became more central to daily life in Europe, they assumed new functions, such as alerting the community to events or the death of a monarch (or the birth of a child in succession to the throne). In some medieval churches bells were rung to drive away demons in much the same way gargoyles were used to adorn the exterior of the buildings, similar to the practices of the ancient Romans. Over the centuries, as the church gained influence, so too did the desire to demonstrate humanity's devotion through the construction of ever larger and more architecturally intricate cathedrals; and of course, those included bells.

The game changer came in Flanders in 1510, when the first carillon "concert" was played on the bells of the Oudenaarde Town Hall. Soon bells as musical instruments increased in popularity and were co-opted into the church. By the 17th century a pair of brothers, William and Robert Cor of Wiltshire in England, began to produce tuned handbells which were eventually expanded into the tuned bells common in cathedrals today. Pretty soon tower bell ringers used their musical skills to celebrate all aspects of daily religious (and community) life.

Today, church bells have many of the same functions as their predecessors. They call the faithful to services, mark the passage of the hours, and alert communities to important events. In some churches bells are only silent between Maundy Thursday and Easter. In all, they ground a community in the tradition of celebration and connection. And so, a pagan tradition, honed by tragedy and faith, has produced the sounds many associate with the church. The carillon of St Luke's has continued that tradition until recently -- but like St. Paulinus' they soon will return. Stay tuned.

We're Still On Zoom...

We currently have hybrid worship, with some persons coming in person and some participating through Zoom. Weekly services via Zoom begin at 10:00am – but virtual participants are encouraged to sign in early beginning at 9:00am to enjoy coffee social. We also encourage you to join a breakout room after services are over to socialize and discuss the service. Information on how to access the Zoom service is sent to parishioners weekly – or can be requested by contacting the church office. [Click here](#) to email us about that.

Groups and Gatherings

We have some groups that meet on Zoom, and some that meet in person. (Please note that masks are required when attending an in-person meeting.) We hope you'll join one of the groups below. Their format is listed beside their name.

- Men's Spirituality Group, 1st Mondays at 9 am - in-person
- Men's Cursillo Group, Tuesdays at 9:00 am - in-person
- Don Freeman Study Group, Wednesdays at 10:00 am - Zoom
- Photo Club, 4th Wednesday at 1:00 pm - in-person
- Interactive Bible Study, Thursdays at 10:15 am - Zoom
- Centering Prayer, Thursdays at 12:00 pm - Zoom
- Grief Support Group, 4th Fridays at 10 am - Zoom
- Caregivers Support Group, 4th Fridays at 1 pm - Zoom
- Morning Prayer, Wednesdays at 8 am - Zoom

If you would like information about joining any of these meetings, or a Zoom link to one of them, contact the office at officeatstlukes@gmail.com.

[Click here for a draft of the Vestry Minutes including financial reports](#)

Please Note

- 8AM services resumed the first week of September. These in-person services require that a mask be worn.
- Mtr. ClayOla will be on vacation from September 20 through October 11. If you need sacramental care during that time, please contact Joe Nuber, and he will arrange it.

- The office will be closed for the holiday on Monday, October 10.

FOLLOW US



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