



Moments for Mission

Southwestern Washington Synod, Evangelical Lutheran Church in America

Spreading the Good News of Jesus Christ by empowering congregations and church leaders to grow in worship, education, outreach, stewardship and other ministries.

June 2018

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Evangelical Lutheran Church in America
God's work. Our hands.

Who Knows?

by Bishop Richard Jaech



Dear Friends in Christ,

“Who knows? Perhaps you were born into power for just such a time as this!” (The Book of Esther 4:14)

Those were the words that Mordecai spoke to his niece, Esther, as she struggled to decide what to do in a difficult situation. Esther, who was Jewish, had just become the Queen of Persia. She was in a unique position to save her people, the Israelites, from the threat of extinction by their enemies. However, if she attempted to help her fellow Jews, she would be putting her own life at risk. That’s when Mordecai spoke to her his words of encouragement.

“Who knows? Perhaps you were born into power for just such a time as this!”

What were you and I born for? To what is God calling us in the particular setting and life-situation in which we find ourselves? God’s clear promise to us is that each of our lives has purpose and meaning. As sons and daughters of God, we can trust that *we were born for something important*. Martin Luther spoke about this as the *vocation* that is freely and equally given by God to each person, ...not just to kings and popes, but to everyone. However, discovering precisely what we are called to do is sometimes complicated.

I think of the high school and college graduates in our synod’s congregations who, at this time of year, are completing one stage of their life and taking an important step into their future. For graduates, “What should I do with my life?” is a huge and complex question. We congratulate and support them as they ask that question and we are excited to see what paths God is opening up for them!

But the question, “What should I do with my life?” becomes important at many other times in our life as well: during a job change, when we retire, when kids leave home, after an illness or death or divorce. Over and over in life, our circumstances often drive us to again ask the question: “Where is God calling me in all of this? What is God’s deepest dream for my life?”

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Not only individuals, but church communities, cities and entire nations are pressed to ask these same questions. We are in a time of vast transition and change in the world right now. We can often feel alone in a scary and chaotic time as we face violence, abuse and environmental breakdown. But the deep hopefulness of Mordecai comes through to us again, "Who knows? Perhaps you were born into power for just such a time as this!"

Mordecai's reference to power might be surprising to us. Most of us often feel that the power of others is great and our own power is small. Other people control the world's events, not us!

However, in baptism God fills us with the Holy Spirit and with power. God gives to us skills, energy, hopes and passionate dreams. Then, like the prophets and disciples, God places us in important times for important purposes. "Before I formed you in your mother's womb, I chose you. Before you were born I set you apart. I appointed you to be a prophet to the nations." (Jeremiah 1:5)

Frederick Buechner once said, "Vocation is the place where our deep gladness meets the world's deep need." God continually breathes deep within us a gladness for life? God daily embraces each one of us as God's own daughters and sons, bringing us freedom and power. It is then that power, freedom and joy that we take into the world each day and bring healing to the world's deepest pains and needs.

Who knows? Perhaps we were born into power for just such a time as this! May God bless us; may Christ lead us; may the Holy Spirit fill us as we go.

In Christ,
Bishop Rick Jaech

Congregations in Transition – June 2018

Lord, we pray for your wisdom, insight and peace for the congregations and the leaders in our synod who are working through a time of pastoral transition. Amen.

Congregations	Position	Status	Pastoral Care
Emanuel, Yelm	P	TR	Linda Milks
Gloria Dei, Kelso	P	I	Elten Zerby
St. Andrew, Vancouver	AP	I	Jim Stender
St. Paul, Vancouver	P	TR	Joe Aalbue

Mobility position key

*P – Pastor
AP – Associate
Pastor
D- Deacon*

Mobility status key:

*NV – New Vacancy
TR – Transition
I – Interviewing
C – Calling*

Ordination/Installation

Melissa Johnson will be ordained and installed by Bishop Jaech on Sunday, June 17th as she is called to serve St. Paul, Winlock as their pastor.

Sister Karie Hamilton, Staff Chaplain with MultiCare Health Systems who was called to this position by the Synod Council, will be consecrated by Bishop Jaech as a Deacon at Christ Lutheran, Lakewood on Sunday, June 24th at their morning service.

The Page Three – Matters of Faith *column* will return in September, following Pastor Latterell's return from his sabbatical leave.

On the Road with the Bishop



May 3-5 Meeting with the Pacific Lutheran University Board of Regents, *shown below.*



May 5 Celebrating the Ordination of Pastor Ann Murphy at Christ Lutheran Church, Federal Way, where Pastor Chelsea Globe serves. In the photo below, top row, shown left to right: Pastor Mark Johnson, Pastor David Haven, Pastor Matthew March, Pastor Doug Stensby, Pastor Bill Pearch, Bishop Jaech. Front row, Pastor Linda Smith, Pastor Heidi Calhoun, Pastor Ann Murphy, Bishop Kristen Kuempel (Eastern Washington/Idaho Synod), Laura Olsen.



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May 16 Enjoying a visit with retired Pastor Don Clinton and his wife, Audrey, below.



May 19 Presiding and teaching at our third Regional Educational Gathering that took place at St. Andrew Lutheran Church in Vancouver, served by Pastor Jim Stender. Over 100 members of synod churches attended. *Below is part of the workshop attendees in a class on Battling Islamaphobia with Pastor Terry Kylo of Neighbors in Faith.*



An Interfaith Discussion with Bishop Jaech and Rabbi Jaech: Come and join a discussion with Bishop Rick Jaech and his cousin, Rabbi Jennifer Jaech, as they discuss the Christian and Jewish faith traditions and the spiritual pilgrimage they have each made. Rabbi Jaech is the Senior Rabbi of Temple Israel located in Northern Westchester County above New York City. They look forward to having a family interfaith discussion with all of you. This Interfaith Discussion will take place on Tuesday, July 24, 6:30PM, at St. Marks by the Narrows Lutheran Church, [6730 N 17th St.](#) in Tacoma

We know the truth

By ELCA Presiding Bishop Elizabeth A. Eaton

Father's Day is in June. Let me tell you a little bit about my dad. His name was William Frederick Eaton. He was born in 1924 to an Irish Catholic father and a German Lutheran mother. (There were always going to be potatoes and cabbage in my future.) My father was a child of the Depression. Like thousands of his generation, he enlisted in the army during World War II. An Army Air Corps officer at age 20, he flew B-24s and served in North Africa and Italy.

My father, who had an amazing sense of humor, told my brothers and me stories about his time in the army—about the training, the friends he made and the not-quite-regulation antics they pulled. These were 20-year-olds, after all. Only once did he speak about an actual combat operation, and then only briefly. War is about killing, and those we send to serve carry that with them for the rest of their lives.

After the war and newly married, my father and mother built a life together. They bought their first house. My father went to night school and earned his bachelor's degree. One of my fondest childhood memories was when my mother allowed me to stay up late so I could see my dad when he came home from night school. He was the first in his family to graduate from college.

My father was a man of integrity and courage. He grew up in a working-class family, and he worked hard for everything he earned. He served his country; loved my mother, brothers and me; raised a family; served his church; and was involved in the community.

June is also the month of Juneteenth, the celebration of the emancipation and the end of slavery in the United States. President Abraham Lincoln issued the Emancipation Proclamation in 1863. It wasn't until June 19, 1865, that the news reached Texas, the last state that had slaves. Finally, at least officially, freedom was granted to all. We know that African descent people took their place in local, state and national leadership and elected positions, including Congress. This was a time of great hope and possibility for our country as former slaves became citizens and worked alongside European descent citizens to rebuild the nation. But it was short-lived.

Almost immediately laws were put in place that restricted African Americans' access to economic advancement, voting, education and property ownership. We know the dreadful history of the rise of the Ku Klux Klan and the horror of lynching.

My father's family had only arrived in 1863. My mother's family would not come to America for another half century.

Here is where my father's story and that of the not-yet-realized emancipation of African American people intersect. After World War II our government enacted the GI Bill that made benefits like college tuition and low-interest home loans available for veterans. There was a

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catch. You had to be white. My father's bomb group had a fighter escort squadron. It was the job of these men to protect pilots like my dad. They were the Tuskegee Airmen, the Red Tails. They were also brave men who served our country and, after the war, came home to start families and build a life. They served in the same war, wore the same uniform and flew the same missions, but they were barred from the benefits of the GI Bill because they were African American.

This is white privilege. It doesn't diminish my father's courage and service. It doesn't mean that white people don't sacrifice and work hard. It does mean that the system favors white people. We didn't create this—we inherited it.

Now that we know about it, we have to do something about it. Americans love fair play. We've been taught that everyone should have an even chance. Now we know the truth. Jesus said, "You will know the truth, and the truth will make you free" (John 8:32). It might hurt, but it brings liberation. We are not free until all of us are free.

Update June 7, 2018: In this column I wrote: "After World War II our government enacted the GI Bill that made benefits like college tuition and low-interest home loans available for veterans. There was a catch. You had to be white." Let me be clear, the GI Bill did not preclude veterans of color from these benefits. The GI Bill didn't discriminate, but banks and colleges did. Many, many banks refused to issue loans to people in predominantly African American neighborhoods and many, many of the new suburbs being built refused to sell to African Americans. Also many colleges and universities did not admit African American students.

I was wrong about the GI Bill, but not about the institutional racism that prevented veterans of color from receiving the benefits the GI Bill made possible.

This column originally appeared in the July 2018 issue of Living Lutheran. Reprinted with permission.

ELCA World Hunger

ELCA Domestic Hunger Grant Applications Start Soon

ELCA World Hunger is pleased to announce the 2019 Domestic Hunger Grant application will open soon! Beginning in June, you will be able learn more about the grants and how to apply by visiting [ELCA.org/domestichungergrants](https://www.elca.org/domestichungergrants).

The one-year cycle Domestic Hunger Grant process has been changed. They will work closely with our Synod Hunger Committee as we visit and evaluate applicant programs and share our findings with the ELCA Domestic Hunger Grant committee.

Timeline for 2019 Domestic Hunger Grants:

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- June 12-Aug. 13: Domestic Hunger Grant application is open
- September-October: Synod teams review applications
- November: Review and award decisions
- Late November/early December: Awards announced

ELCA Disaster Response

2018 Maryland Flooding

On ELCA blog by Sharei Green posted on May 31, 2018

On the evening Tuesday, May 15th, a storm dropped 6.5 inches of rain in just a few hours on areas of Frederick and Washington Counties in western MD. Local Lutheran Disaster Response affiliate, Diakon Lutheran Social Ministries reports that over 60 water rescues were made and, more than 80 people were stranded for hours on a train when tracks were flooded and washed out. Hundreds of homes were flooded and many roads were flooded and/or destroyed. Initial estimates said around 100 homes were damaged, but that has since climbed to 350 homes.



This past Sunday, May 27th, a similar storm dumped 10.5 inches of rain in Howard and western Baltimore counties, resulting in tremendous flooding. [News footage](#) shows floodwaters raging down Main Street in Ellicott City, once again devastating the businesses along that stretch. There has also been some residential flooding. While Ellicott City has had news coverage, Catonsville and Oella in western Baltimore County were also particularly hard hit by this same storm when 10 inches of rain fell in 4 to 5 hours. There were multiple water rescues and many homes and businesses received significant water damage. Damage assessment is ongoing at this time.

Lutheran Disaster Response and our affiliate will continue to monitor the flooding. Please be in prayer with us for the impacted communities, their families and responders.

Be a part of the response: Pray, give and connect with them. <https://community.elca.org/us-spring-storms?erid=17657368&trid=3fc12106-eca5-45c2-8fe0-da056029a119>

Deep Roots, New Life Campaign

Transformation Renewal

By Pastor Adrienne Strehlow



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"Basically, we're looking for an innovative pastor with a fresh vision who will inspire our church to remain exactly the same."

(Comic used by permission from artist. No permission given to reprint.)

Immanuel Lutheran Church in Vancouver is a church in Transformation Renewal, so we called a Redevelopment pastor to join the process and on our first day together, this joke was sitting on the pastor's desk. Taking a deep breath, we jumped into our first month of ministry together. During that month we asked a lot of questions: "Why do we have heavy locks on our inside doors?" "What does that say to newcomers?" "Is the upcoming senior event an outreach to the community?" "Could it be?" "Why would we hire a security guard on July 4th when people are coming to the parking lot?" "Why not have a parking lot potluck and welcome the neighbors in?"

Transformation Renewal ministry is about asking real and sometimes difficult questions about what God's mission looks like in the 21st century, how we are called to participate in that mission, and what we might have to change to do so. It's a transformational process, not a comfortable process; therefore, congregations need a lot of support to decide to embark on such a journey and to navigate through it. That is the purpose of the Southwestern WA Synod's Imagine Project – to support congregational transformation through a series of retreats for congregations in a renewal process.

During these retreats, our transformation renewal leaders receive:

- Comfort in knowing they are not alone and can reach out for assistance
- Various tools for transformation and examples of how to utilize them
- Creative sharing of ideas with new partners in ministry from other congregations

Training in healthy communication and conflict management to assist in navigating change in the congregation

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- Aids in identifying "Who are our neighbors?" and training in outreach with people outside our congregation
- Creative ideas on how to enhance inclusiveness with all who worship with us
- Renewed energy and encouragement to "fully rely on God" (FROG)

There is no roadmap for effective ministry in the 21st century because this work is Spirit work and so it is critical to network with other congregations as we follow where the Spirit of God leads with the courage that comes from faith in God and partnership with others. We at Immanuel Lutheran are thankful for the guidance and partnership as we have experienced transformation from a church that is good at taking care of its members to a church that is integral to the health of the community. This process has strengthened our sense of shared mission and supportive relationships both inside and outside the church walls. We would encourage congregations to take advantage of this opportunity to grow and transform before atrophy dictates the necessity of change.

May the Holy Spirit flow through your ministry with inspiration, hope, and new life.
Blessings from your Sisters & Brothers at Immanuel Lutheran Church

Addressing Social Concerns

When we brought the ELCA Social Statement on Women and Justice to our 3 Educational Gatherings this spring, we had great discussions. One comment we heard was, why does the ELCA write these?

As a church that believes God calls us into the world together, the ELCA is committed to addressing life in society in a variety of ways. Our diverse witness as a church in society flows from our identity as a community that lives from and for the gospel of Jesus Christ. As Scripture teaches, faith is active in love, and love calls for justice in the relationships and structures of society. Our grateful response to God's love and grace motivates us to live lives that demonstrate our responsibility for the well-being of society, communities and the environment. Addressing social concerns as a church involves many dimensions and occurs in many ways, but can be summarized as:

- Supporting the vocation of members in their daily callings and work
- Encouraging learning and moral discernment
- Developing and endorsing social teaching and policy
- Witnessing for social justice as individual Lutheran Christians and as organized faith communities

As individuals and as a faith community — Christ's church — we live our Christian faith in the thick of life with the concerns and complexities that shape our lives together in God's creation.
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We work at social concerns as individuals, communities, congregations, synods and a churchwide organization, as well as through related ministries, agencies, social ministry organizations, educational institutions, networks, other partners and across denominations. Information, resources and opportunities for action and involvement that address social concerns are found throughout the ELCA Web site.

There are [ELCA resources for social teaching and policy](#). These documents include social statements, social messages and social policy resolutions, *links included below*. These documents arise from and reflect on the changing circumstances of the world in light of God's presence and work. They are developed to assist members and congregations in thinking about social issues, and to guide the church's life in society and creation. "[Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns](#)" provides more information about the work of the ELCA in society and describes the theological foundations and practices that lead to development of social teaching and policy that uphold human dignity, pursue justice and seek peace.

SOCIAL MESSAGES of the ELCA are topical documents adopted by the ELCA Church Council to focus attention and action on timely, pressing matters of social concern to the church and society. They are used to address pressing contemporary concerns in light of the prophetic and compassionate traditions of Scripture and do not establish new teaching or policy. Rather, they build upon previously adopted teaching and policy positions, especially from social statements.

These messages draw attention to specific topics or social concerns that arise from our participation in God's work in the world, and they encourage moral discernment, thoughtful discussion and action. Each message is reviewed by the Conference of Bishops and adopted by the ELCA Church Council, and expresses the convictions of the leadership of this church.

At this time, there are 14 social messages:

- [Human Rights](#) (2017)
- [Gender-based Violence](#) (2016)
- [Mental Illness](#) (2012)
- [People Living with Disabilities](#) / [Personas discapacidades](#) (2010)
- [Terrorism](#) / [Terrorismo](#) (2004)
- [Commercial Sexual Exploitation](#) / [Explotación sexual](#) (2001)
- [Suicide Prevention](#) / [Suicidio](#) (1999)
- [Immigration](#) / [Inmigración](#) (1998)
- [Sexuality: Common Convictions](#) / [La sexualidad](#) (1996)
- [Community Violence](#) / [Violencia comunidad](#) (1994)
- [End of Life Decisions](#) / [Final de la vida](#) (1992)
- [Homelessness](#) / [Gente sin vivienda](#) (1990)
- [Israeli/Palestinian Conflict](#) (1989)
- [AIDS](#) / [El SIDA](#) (1988)

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“This church shall develop social statements ... that will guide the life of this church as an institution and inform the conscience of its members in the spirit of Christian liberty.” (ELCA social statement, “[The Church in Society: A Lutheran Perspective](#)”)

ELCA SOCIAL STATEMENTS are teaching and policy documents that provide broad frameworks to assist us in thinking about and discussing social issues in the context of faith and life. They are meant to help communities and individuals with moral formation, discernment and thoughtful engagement with current social issues as we participate in God’s work in the world. Social statements also set policy for the ELCA and guide its advocacy and work as a publicly engaged church. They result from an extensive process of participation and deliberation and are adopted by a two-thirds vote of an ELCA churchwide assembly.

ELCA Social Statements: There are currently 12 of these, with one draft

- [Abortion / Aborto](#) (1991)
- [Caring for creation / Medio ambiente](#) (1993)
- [Church in society / Iglesia en la sociedad](#) (1991)
- [The church and criminal justice / La iglesia y la justicia penal](#) (2013)
- [The death penalty / Pena de Muerte](#) (1991)
- [Economic life / Vida economica](#) (1999)
- [Education / Educación](#) (2007)
- [Genetics](#) (2011)
- [Health and health care / Salud y asistencia sanitaria](#) (2003)
- [Human sexuality / La sexualidad humana](#) (2009)
- [Peace / Por la paz](#) (1995)
- [Race, ethnicity and culture / Raza, etnicidad y cultura](#) (1993)
- [Women and Justice Draft / Borrador Pronunciamento social sobre la mujer y la justicia](#) (reviewed at the spring 2018 Synod Educational Gatherings)

We are thoughtful and deliberating as a church, and we are actively engaged in God’s work in the world.

SOCIAL POLICY RESOLUTIONS are actions on matters of social concern, in addition to social statements and social messages. They are adopted either by an ELCA Churchwide Assembly or the ELCA Church Council to address the need for special resolutions or actions related to specific social concerns. As a consequence, social policy resolutions normally are brief and limited in scope. They present timely resolutions that commit this church to particular actions that are derived from and consistent with the teachings and policy of the ELCA.

Lay Ministry

“Program for Strengthening Active Lay Ministry”

The Synod’s PSALM program (Program for Strengthening Active Lay Ministry) is now accepting applications for the first cohort which will begin in September 2018. Handbook and application materials may be found at <http://www.lutheranssw.org/leader-resources/psalm>. Questions, please email Dennis Goin at dennisgoin@comcast.net or the Synod Office at swsynod@plu.edu or 253-535-8300.

Congregation news**News and Events from our Synod Congregations**

The WHO is a winter overflow shelter providing additional capacity for folks in Vancouver WA who are currently experiencing homelessness and need to get in from the outside on any given night during the coldest months, from November 1 to March 31. WHO is housed at **St Andrew Lutheran and St. Paul Lutheran, both in Vancouver**. St Andrew members donated 9,815 volunteer hours for this ministry this winter. The total winter bednights this year were 10,692 with St. Andrew having 6,915 for women and families, including 1900 for children, which is a 4% increase over last year and is 92% of the 50 maximum occupants per night. St. Paul had 3,687 bednights which is an 11% increase over last year and is 98% of their 24 maximum occupants per night for the men. St Andrew also said that they used 300 gallons of milk, 600 loaves of bread, 63-#3 cans of coffee, 850 bottles of water, 7700 lunches and lots of toilet paper. What a great ministry these churches share with the coordination of The Council for the Homeless.

Faith Lutheran, Elma, is joining the Elma city-wide Garage Sale on June 29th-30th. The church is located at 1206 Monte Elma Road.

Immanuel, Vancouver is starting a summer walking group next week that meets on Wednesday nights at 5:30pm.

Congregation Job Postings

Online at <http://www.lutheranssw.org/congregations-2/jobopportunities>

- [Music Director](#), part-time, Vinland Lutheran Church, Port Orchard, WA
- [Worship Accompanist](#), part-time, Spirit of Life Lutheran Church, Port Orchard, WA
- [Program Director for Advocacy Engagement](#), ELCA Advocacy in Washington, D.C.
- [Chaplain and Director of Campus Ministries](#), Gustavus Adolphus College, Saint Peter, Minnesota
- [ELCA Hunger Advocacy Fellow- Washington](#), Faith Action Network, Seattle (full-time 9 month contract)
- [Office Manager](#) (Part-time), Mount Cross Lutheran Church, University Place WA
- [Music Director and/or Pianist/Organist](#), Silverdale Lutheran Church, Silverdale WA

CALENDAR

July 24, 2018- Interfaith Discussion at St. Marks by the Narrows, Tacoma, 6:30pm.

2019 Synod Assembly- June 7-8, 2019 at Vancouver Hilton. Registration begins online in January. Resolutions due to Synod Office swsynod@plu.edu by March 2nd. //