



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.
 July 2015

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

The Pain of Racism

By Bishop Richard E. Jaech



Dear Friends in Christ,

Many of you read the message I sent out last week in response to the tragic murder of nine Bible study class members in South Carolina (<http://bit.ly/1eko9MO>). I would like to offer some additional thoughts about the pain of racism in the United States and how we are all affected.

I lived my first twenty years in West Seattle and rarely met a person of color. In elementary and middle school, all my classmates were white. In high school, two African-American classmates transferred in from a central Seattle high school and arranged transportation to get themselves to school each day from across town. No African Americans, Latinos or Native Americans lived anywhere in West Seattle, except in a small, contained public housing project named High Point on the southern edge of West Seattle.

When I was about 15, I remember talking with two men from my home congregation, who were having a conversation about race relations during coffee hour one Sunday. I asked them why West Seattle was so white. One of them said, "That's no accident. Real Estate brokers never show a house in West Seattle to a black family." "But isn't that illegal?" I asked. "It's both illegal and immoral" he responded, "but nobody talks about it. It's just the way it is."

In many ways, it still is the way it is. Fair housing laws are stronger today and a bit more integration has taken place. Yet a recent city agency investigation in Seattle showed that people of color are still regularly denied housing in many neighborhoods. The agency sent both a white couple and an African American couple to various apartment complex offices in middle and upper middle class Seattle neighborhoods to ask

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Pain of Racism, continued from page 1

about certain rental units that were advertised. In 67% of the inquiries, the African American couple were told that the units were either unavailable or cost significantly higher, while the white couple were told the same units were available at the lower, advertised price. (The investigation showed that this same discrimination took place against other ethnic couples and also gay/lesbian couples.)

Racism shows itself in one-on-one encounters that are demeaning or violent; it also shows itself in wide, systemic patterns of behavior that are woven into our society. Education, job hiring and law enforcement are all affected. A recent article on racial injustice in the July copy of *The Lutheran* reports that the median white family in the US has a net worth 13 times greater than the median African-American family. African-American teenagers are 21 times more likely to be killed by the police than white teenagers.

While genuine racial healing has happened in many relationships and communities, the recent tragic killings in Ferguson, New York and Charleston reveal that suspicion, hatred and tragic divisions are still among us. In the last week since the deaths in Charleston, at least two African American churches have been destroyed by arson.

What should we do? Through the searing pain of these events, the Holy Spirit is clearly stirring us to seek new understanding and healing with our African-American brothers and sisters. In order to move past the ways in which our lives are separated and divided, I believe that the first step for many of us, including myself, is to meet African-American sisters and brothers and learn from them. At our Synod Assembly in May we talked about the Three Great Listeners: listening to God, our congregation and our neighbors. One good step for us would be to seek out the African-American churches in each of our neighborhoods and get acquainted. That would be a start.

This week I have begun the process of meeting African-American pastors in Pierce County. I invite and encourage you to take one simple, but specific step in meeting your African-American neighbors as well. Let me know how it goes and what you discover along the way about your neighbor and about yourself. We can support each other during this time of learning. If you would like to be part of a Race Healing team, let me know about that also.

May God bless us and continue to fill us with the waters of healing and life. It is these holy waters that will enable us to walk farther than we can ever hope or imagine.

Bishop Rick Jaech

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Amazing Grace Lutheran, Aberdeen, Provides a Home for the Homeless

Congratulations to Amazing Grace Lutheran in Aberdeen, who on June 1st began an exciting new ministry to the homeless. They have turned their church parking lot into a tent city where 22 homeless people can safely live. Equipped with shower facilities, a cooking area and portable toilets, Amazing Grace will offer this hospitality for the next three months. It is hoped that in September another church in Aberdeen will offer their parking lot for the next three-month period.



The homeless people living at Amazing Grace (plus a dog named Trinity!) take an active part in managing themselves and keeping the area safe and clean. They have named themselves River City, since they formerly lived in an undeveloped area along the bank of the Chehalis River as it flows through Aberdeen into Grays Harbor. When the city decided to clear out that area and make it into a park, there were no other sites for homeless people to live within Aberdeen. Pastor Val Metropoulos of Amazing Grace, and other pastors in the city, brainstormed with city agencies and social services, searching for ways to give intermediate help to the homeless. It was then that Amazing Grace volunteered to be the first site for a tent city.

Members of Amazing Grace have been active and generous in supporting River City with camping equipment, food and other necessities. Other residents of Aberdeen, who had no previous relationship with Amazing Grace, have joined in to support River City as well. Amazing Grace's leadership team is creating a workbook that describes how the tent city was organized and how challenges and questions were dealt with along the way. This will be a very useful resource to other congregations in our Synod who may consider helping the homeless in a similar fashion.

My Offering at Work

Visit www.myofferingatwork.com to see how your congregation's mission support connects with ministries in our synod. Please share one or all of the videos with your congregation in a mission moment during this season of Pentecost. The videos were developed by the Synod Outreach Board and Jonathan McClung of Secret Admirer, and were originally shown at this year's Synod Assembly.

Congregations in Transition

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

Mobility- June 2015

Congregations in Call Process	Position	Status	Pastoral Care
Bethel, Brush Prairie	P	NV	Joe Aalbue
First, South Bend	P	TR	Janeen Smith
Holy Trinity, Port Angeles	P	I	Beth Orling
Immanuel, Vancouver	P	TR	Julie Bracken
Key Peninsula, Lakebay	P	NV	Pulpit Supply
Messiah, Auburn	P	I	Ron Kempe
Peace, Puyallup	P	C	Kristi Gallimore
Resurrection, Tacoma	P	C	Pulpit Supply
Salishan Eastside Lutheran Mission	P	TR	Lauren Vignec
Saron, Hoquiam	P	TR	Dave Monsen
St. Paul, Vancouver	P	NV	Skip Getman

Mobility position key

P – Pastor
 AP – Associate Pastor
 AIM – Associate in Ministry
 DM – Diaconal Minister
 DC- Deaconess

Mobility status key:

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

Commissioning Service for Julie Bracken, Associate in Ministry. *Left, Laying on of hands at the commissioning service for our newest rostered Associate in Ministry, Julie Bracken, on June 28th at Messiah Lutheran, Vancouver. Julie will serve Immanuel Lutheran, Vancouver as Transition Minister. Pictured in photo, left to right, Pastor Phil Yokers, Pastor Peter Braafladt (Messiah, Vancouver), Pastor Kim Latterell (Bishop's Associate), Julie Bracken, Pastor Eric Niemi (Highland Lutheran, La Center), Pastor Kathy Braafladt (Messiah, Vancouver).*



A Fair Balance...Stewardship of all Life

By Pastor Kim Latterell

Originally shown in The Herald- July 2015

If you belong to a faith community you might want to sit down before you read this column. The surprise might induce rapid breathing, fainting or spasms of heart failure. You see, I'm about to tell you some truthful news that will set financial stewardship committees into an uproar. Here it is: your faith community doesn't want your money. Really.

So what do they want? If your faith community is a 'people of the book/bible' (Judaism, Christianity, Islam) what is wanted from you is twofold. First they want a people raised up with generous hearts towards all of life and creation. And they want people who understand what it means to live in 'a fair balance.' In the first century, the Apostle Paul writes several letters to the fledgling congregations of Corinth. In one of the letters Paul speaks of an offering they've agreed to raise to benefit the poor of Jerusalem. His basic concern regarding that offering is not money. Really. What he is concerned about is that this young faith community develop generous hearts that seek to live out life and faith with a concern for a fair balance of resources and needs among their community.

Corinth at the time is a booming, prosperous economic center. In the Christian community, laborers with steady work, laborers who wait on corners for daily work, and slaves all gather in worship with people of wealth, leisure and high social status. There is an open welcome towards all the newly faithful of every class and status. It proves to be a challenge, yet what Paul seeks is not a system of welfare where the wealthy pay for the poor. His concern is wider than that. Paul believes that need and abundance ought to find a equilibrium, at least within the faith community. Those with much are obligated to serve those with little, but even those with so little are invited to grow generous hearts for the sake of all. Paul states it this way: "a fair balance between present abundance and present need, so that your/their abundance may be for their/your need."

What's sought is a voluntary, gracious giving by all, out of thankfulness for the right to share in Christ's own self-giving. For us, that fair balance may look, sound and act like this quote from the late poet and theologian Gerhard Frost: "if I am (a person of faith), all people who are in any kind of need have a right to me. If I am a teacher, the ignorant have a right to my knowledge. If I am a doctor, the sick have a right to my skill. If I am strong, the weak have a right to my strength....arms of compassion must not hang weakly at our sides...remembering Christ Jesus is not a wall but a bridge...and our common humanity (as well as our faith) places a claim upon us all.'

When you grow into being that person with a generous heart, generous spirit, and a welcoming faith, any concern about money will take care of itself because you will have begun living a life truly worth living...newly and now naturally seeking a fair balance for one and all as joy, not burden.

Unglamorous yet vital

Our relationship with money is a profoundly spiritual issue

By The Rev. Elizabeth A. Eaton, ELCA Presiding Bishop

This article first appeared in *The Lutheran's* July 2015 issue. Reprinted with permission.

A church in the Northeastern Ohio Synod describes itself as a “50/50” congregation. It gives away half of offerings received. A significant portion goes to mission support, but the congregation also supports local projects and ministries. I visited this congregation on the day it was bringing in offerings for a special appeal. One by one, somber parishioners came forward and placed their offerings in a basket before the altar.

Farther back in the congregation I noticed a girl, maybe 5 years old, sitting on her father’s lap. She squirmed and wriggled until he gave her his offering and set her loose. She came tearing down the aisle, check held high, looking for all the world as if she had won the lottery. As she returned to her seat, I pointed out the joy of giving this little girl embodied. Someone from the congregation quipped, “It’s not her money.” I waited for a minute and then said, “No, it’s her *Father’s* money.”

We have a conflicted relationship with money. We claim that it can’t buy us love or happiness on the one hand but measure our worth and security by it on the other. We don’t like to talk about money in church. We’ve talked about human sexuality in this church for years, but we don’t talk about money. It’s just beyond the pale.

I remember an interview with a call committee where I asked to see the treasurer’s reports. I was told: “Oh no, pastor, you worry about spiritual matters and we’ll worry about the finances.” But our relationship with money is a profoundly spiritual issue. Our peculiar relationship with money can hold us in a kind of bondage. Jesus knew this when he encountered a rich man who claimed to have kept the commandments from his youth but still felt something was missing. When Jesus told him to sell everything he had, give it to the poor and follow him, he “was shocked and went away grieving, for he had many possessions” (Mark 10:17-22). He was possessed.

Giving is a spiritual discipline. It’s a way for us to learn to live by faith. It’s a way to participate in God’s generosity and abundance. It’s a way to move beyond ourselves. It’s also a way for us to be connected one to another. Responding to the grace and prodigal love of God expressed in the crucifixion and resurrection of Jesus, our giving is a communal act. Giving isn’t a private thing any more than worship is. It’s part of our life together. I’m not talking about the ostentatious and self-serving giving that Jesus warns against in Matthew 6:2-4, but the intentional and, in her case, extravagant offering of the widow at the temple (Mark 12:41-44). Hers was a public act of faith and participation in the corporate life of the community.

How often does your congregation talk about money? At the annual fall stewardship campaign? In adult forums? Ever? Does your congregation have stewardship education and an annual stewardship program? Your bishops, synod staffs and directors for evangelical mission “are ready and eager to work with you. Call them. *Continued next page*”

Our Relationship with money continued from page 6

Recently, Bishop James Hazelwood of the New England Synod polled rostered and lay members about mission support. He discovered that about 10 percent knew what mission support is. It's the financial support congregations send to synods to enable and further the work of the greater church. A percentage is forwarded to the churchwide organization to support the ELCA's work at home and around the world. Some synods send as much as 55 percent of mission support received. All of our synods are generous, even sacrificial, in their giving. This is work we do together—no single congregation or synod could do this alone. And synods also support ministries on their territories—seminaries, camps, colleges, social ministry organizations, new congregations and much more.

Giving patterns have changed. I understand that people want to give to specific projects or local causes. That's great. Keep doing that. In fact, check out Always Being Made New: The Campaign for the ELCA. You can designate to vital ministries to your heart's content. But be a part of faithful, liberating, connecting mission support. It might not be glamorous, but it makes a difference.

A Letter from Presiding Bishop Elizabeth Eaton:



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

*"Love bears all things, believes all things, hopes all things, endures all things"
(1 Corinthians 13:7).*

Dear Brothers and Sisters in Christ,

Grace and peace to you in the name of the crucified and risen Christ.

Last week the U.S. Supreme Court rendered its decision announcing the right of same-gender couples to have equal access to marriage. For many members of the Evangelical Lutheran Church in America, this decision is a welcome sign of hope and a time for celebration. Other members of this church do not agree with the court's decision and remain deeply concerned because of their understanding of Scripture.

This decision affects each of us, some profoundly, and we are not of one mind. Let us continue to accompany one another with prayer, love and mutual respect as we reflect on this new reality and remember Paul's words in 1 Corinthians about the enduring power of God's love. The ELCA social statement "Human Sexuality: Gift and Trust" (2009) neither endorses nor forbids same-gender
continued next page

Bishop Eaton's letter continued

marriages and recognizes that we have differing understandings and convictions on this matter. In its decision, the court stated that “the First Amendment ensures that religious organizations and persons are given proper protection as they seek to teach the principles that are so fulfilling and so central to their lives and faiths.”

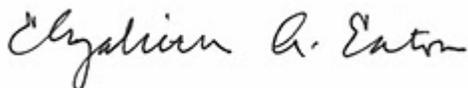
According to this church’s social statement on human sexuality, all decisions about recognizing, supporting and holding publicly accountable same-gender relationships are entrusted to congregations. Recognizing that the church is not of one mind on this subject, our 2009 actions provide that congregations and clergy should discern together whether to recognize such relationships and to what degree.

Pastors are to engage in conversation, discernment and partnership with the congregations who have called them prior to solemnizing or presiding over a same-gender marriage. On the other hand, no pastor is obligated to solemnize the marriage of any couple, same-gender or different-gender, whom the pastor cannot in good conscience marry.

As Lutheran Christians, we continue to be a church that engages in conversation and discernment in all aspects of our faith and life. Creating space for respectful conversation and dialogue continues to be an important part of our life together. A helpful resource for engaging in difficult conversations is [“Talking Together as Christians about Tough Social Issues.”](#) In addition, the ELCA Ministry to and with Same-Gender Couples and their Families Working Group remains in the process of completing its work. A report of the group’s findings and possible recommendations will be presented to the ELCA Church Council at its November meeting.

We seek to see our differences as a gift to be celebrated as we live out that which unites us: the mercy and grace of Jesus Christ who leads us into mission and ministry in the world. In the midst of this change, we are first and foremost church – a church that proclaims the good news of Jesus Christ. May God bless, guide and strengthen you each day as you go in peace and serve the Lord.

Your Sister in Christ,

A handwritten signature in cursive script that reads "Elizabeth A. Eaton".

The Rev. Elizabeth A. Eaton
Presiding Bishop
Evangelical Lutheran Church in America

Message from Our Synod Namibia Travelers

By The Rev. Suzanne Appelo, Gull Harbor Lutheran, Olympia

Dear colleagues and friends of SWWA Synod: I am swinging a shiny object in front of your face like a pendulum. Back and forth it goes. Back and forth. Forth and back. You are getting sleepy. You are becoming relaxed. Now repeat after me: I want to go to Namibia. Good. Try saying it a few times.

Now imagine yourself there.

(pictured left to right, Emma and Christal Hillstead, Rev. Ron Kempe, Rev. Suzanne Appelo, Steve Appelo and Joan Nelson.)



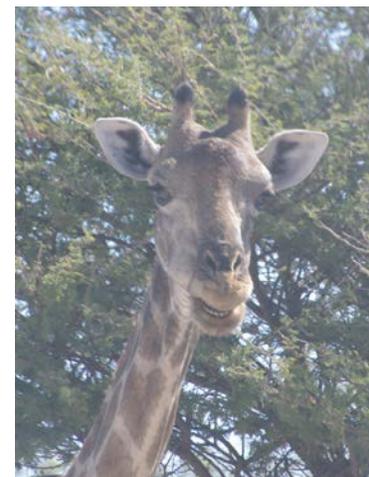
For a short time you'll have to put aside some of your "needs," like electricity or high speed internet or church services that are less than 2 hours long or having elbow room in the pew or being able to pay for gas, groceries and hotel with a credit card or driving on the right side of the road.



In return you will get warm welcomes, wide smiles, oh-so-cute young faces that are bright with hope for the future of Namibia.

You will learn that family is whoever is in front of you that needs care. You will see the wizened faces of those who lived through apartheid, who have struggled for freedom and education and for life itself. You want to go to Namibia.

You will see animals: donkeys all over the place, plus goats and skinny cattle and sheep being herded around. You will see zebra and elephant and giraffe and wildebeest and springbok and monkeys wandering freely.



You want to go to Namibia - to make new friends, to expand your love for God's world, to make John 3:16-17 come alive. *Continued next page*

Namibia continued

You might want to stay for a while, grow in the wonder of faith-filled people celebrating God and help out. Help with what, you ask? Many things! Many!



Dear colleagues and friends in Christ, when I snap my fingers you will awaken and be filled with a gnawing desire to visit our brothers and sisters in Christ in Namibia.



SNAP!

Liberia: Country Declared Ebola-free

Alleluias and praise greeted the Rev. Dr. Andrea L. Walker, ELCA area program director for Madagascar, West and Central Africa, as she visited a Lutheran Church in Liberia congregation celebrating the end of the Ebola virus outbreak. ELCA funds helped support the distribution of food, medical and other supplies, as well as air-freight costs to ship personal protective equipment to Monrovia, Liberia's capital.

See <http://elca.org/News-and-Events/7743>.



South Dakota: Tornado recovery in Delmont

By Megan Brandsrud, from the Lutheran Disaster Response Blog 6/29/15

A tornado tore through Delmont, S.D, around 10:45 a.m. on May 10. Delmont is a rural town in south central South Dakota with 140 housing units. Of those 140 homes, 48 were destroyed or severely damaged and 12 received significant damage. These numbers represent 43 percent of the housing units in Delmont. For the full blog to hear how the Lutheran Disaster Response is working on construction and case management <http://www.elca.org/News-and-Events/blogs/ELCALutheranDisasterResponse/306>

Peace in the Holy Land as a Mandate

On June 24th, The Rev. Dr. Mitri Raheb, *shown right*, Senior Pastor of Christmas Lutheran Church in Bethlehem, Palestine, and founder/president of Bright Stars of Bethlehem visited Mountain View Lutheran Church of Edgewood, Washington. Rev. Raheb had a great story to tell about the Christian faith that is being lived out by Palestinians in the midst of their Muslim “siblings” and surrounded by their Jewish “cousins.” The 250 people gathered learned more about the Holy Land and its people from a Palestinian pastor serving at the only Lutheran church in the Occupied Territories.



Rev. John L. Vaswig, Senior Pastor of Mountain View Lutheran Church has made three visits to the Holy Land—with a grant from Candler Theological Seminary in April 2006, with World Vision in May 2013, and, most recently, with Bright Stars of Bethlehem in March 2015. Pastor Vaswig first met Pastor Raheb during his 2006 trip, where he learned of the work that Bright Stars of Bethlehem was doing in the Occupied Territories—providing educational opportunities for people of all ages living on the West Bank. Upon Pastor Vaswig returned to his own congregation, and after teaching a series of adult education classes about the conflict between Israelis and Palestinians, Pastor Vaswig encouraged the leadership of Mountain View

Lutheran Church to financially support the vital work of Bright Stars of Bethlehem with an annual benevolence.

Photo, left: Left to right, Bishop Richard Jaech, Rev. Dr. Mitri Raheb , Pastor John Vaswig.



During Pastor Vaswig’s 2015 trip, he met with Pastor Raheb again and invited him to visit Mountain View Lutheran Church to speak to the people of the congregation and the community-at-large about his *continued next page*

Dr. Raheb continued from page 11

belief that “Peace in the Holy Land must be the mandate for all of us. We cannot abandon responsibility for our fellow human beings. Engaged responsibility belongs to mature citizens and is crucial for a civil society to function and thrive.” (page 125 of Mitri Raheb’s book, *Faith in the Face of Empire: The Bible Through Palestinian Eyes.*)

America’s Changing Religious Landscape

The new Pew Research Center’s report is out on America’s changing religious landscape, with some stunning statistics. The pretty stunning statistic is the number of people who claim no religious affiliation. It has grown 6.7% in the seven years since the previous Pew report to a whopping 22.8% of the American population; in Washington State that amount have increased to 37%. Both mainline and Roman Catholic churches showed significant decline in numbers as well.



These changes are taking place across the religious landscape, affecting all regions of the country and many demographic groups. While the drop in Christian affiliation is particularly pronounced among young adults, it is occurring among Americans of all ages. The same trends are seen among whites, blacks and Latinos; among both college graduates and adults with only a high school education; and among women as well as men. As the U.S. grows more racially and ethnically diverse, mainline Protestants remain one of the most heavily white Christian traditions.

The United States remains home to more Christians than any other country in the world, and a large majority of Americans – roughly seven-in-ten – continue to identify with some branch of the Christian faith. But the major new survey of more than 35,000 Americans by the Pew Research Center finds that the percentage of adults (ages 18 and older) who describe themselves as Christian has dropped by nearly eight percent in just seven years, from 78.4% in an equally massive Pew Research survey in 2007 to 70.6% in 2014. In Washington State, the number of adults identifying themselves as Christian is only 61%. Of those, 13% are mainline Protestants, like the ELCA, Methodists and Episcopalians; while evangelical Protestants make up 25% and Catholics are at 17%, below the national average of 20.8%. People identifying as Jewish, Buddhist or Hindu account for 1% in Washington State.

Generational replacement appears to be playing a significant role. Mainline Protestant adults in the U.S. have a median age of 52, older than any other major religious tradition. While older generations die out, the young Americans rising into adulthood are significantly less likely to identify with mainline denominations. Among Millennial adults (born since 1981),

continued next page

Pew report continued

11% are mainline Protestants, **16%** are Catholics, **21%** are evangelical Protestants and **35%** are religiously unaffiliated.

In the midst of all of the conversation about these numbers, there are many faithful leaders who remind us that God is active and alive and that the Spirit is moving even amid the rapidly changing structures of American life. The Pew Research report is online at

http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/?mc_cid=ee1939ea02&mc_eid=5fc5857c64question.

Save the Dates for Synod Educational Gatherings



In lieu of a Synod Assembly in 2016, the Southwestern Washington Synod will be offering three regional Educational Gatherings. These events will offer several workshops for all interested synod members on topics ranging from Congregational Leadership to Congregational Mission workshops. A survey to help us plan, is now available at <https://www.surveymonkey.com/r/CYTL7VG>.

The event dates to choose from are:

- Saturday, April 30, 2016- Synod Education and Worship Gathering at Trinity Lutheran, Vancouver 10am-5pm.
- Saturday, May 14, 2016- Synod Education and Worship Gathering at Gloria Dei Lutheran, Olympia 10am-5pm.
- Saturday, May 21, 2016- Synod Education and Worship Gathering at Silverdale Lutheran, Silverdale 10am-5pm.

Eastern Washington Fires

We've now heard of the devastating news out of Wenatchee about the loss of homes and property damage due to the wild fires. Grace Lutheran (Wenatchee) is in the middle of this, and at least one of their families has lost their home, with others displaced because of the continuing threat from fire. The Eastern Washington-Idaho Synod has established a fund to assist. It will be administered through Grace Lutheran Church, and their associates. If you would like to donate funds to help, they ask that you make checks payable to: EWAIDS, and mark for 'NW Fires'.

Please use your congregational remittance form, if possible, and send donations to Region 1 FSO, P.O. Box 94432, Seattle, WA 98124-6732. Or you may [click here to donate directly](#) through the Eastern Washington-Idaho Synod's secure Pay Pal account. Please keep those affected by this in your prayers, along with Pastor James Algaard, Pastor Dave Haven and Pastor Misarl Fajardo-Perez as they lead support efforts in this very difficult time.

Job Announcements

These are all listed on the synod website at: <http://www.lutheranssw.org/job-opportunities>

Positions Updated July 2, 2015

Church Administrative Assistant, Spanaway Lutheran Church, Spanaway

Choir Director, Immanuel Lutheran Church, Vancouver

Worship and Ministries Manager, The Lutheran Church of The Good Shepherd, Olympia (FT)

Director of Youth Ministries, Family of God Lutheran Church, Bremerton, WA

Youth Director, Christ Lutheran, Lakewood, WA

'Our Father's Day' Fundraiser a Success

Pamela and David Deacon-Joyner

The first annual "Our Father's Day" fundraiser for Living Stones Prison Congregation was held at The Lutheran Church of the Good Shepherd in Olympia on June 21, 2015. This fundraiser benefitted the Living Stones Prison Ministry and its "180 Project" re-entry program. Living Stones is the Southwestern Washington Synod's Prison Congregation at the Washington Corrections Center in Shelton, led by Pastor Norm Arnold. The "180 Project" is a companion ministry to assist released inmates in finding church sponsors, ongoing fellowship in their faith walk, and help finding work and shelter.



Spearheaded by the Living Stones Outside Prison Board Chair Pamela Deacon-Joyner, over fifty regional merchants and private donors contributed food, goods and services for the raffle and silent auction. Outside Prison Board Secretary and PLU Professor of Music David Deacon-Joyner, offered a solo piano performance for the over 50 people in attendance. Pastor Norm, Pastor Melanie Wallschlaeger, Synod Director of Evangelical Mission and Pam and David Deacon-Joyner offered presented the ministry and needs of Living Stones. The most poignant moment of the fundraiser was a testimony by former inmate and Living Stones member Robbie Galla. Robbie passionately related the importance of this ministry, the fellowship of synod congregations who visit the Saturday evening services, and the hope this mission brings to the men of the WCC, both while they are incarcerated and after their release.

The inaugural 'Our Father's Day' fundraiser succeeded in raising over \$2200 through individual contributions, raffle tickets and auction sales. Plans for next year's event are already underway and they expect it to be bigger and better. Please mark your calendars for Sunday, June 19, 2016 for the 2nd Annual Our Father's Day. Find out more about this congregation at: livingstonesprisoncongregation.com

Our Congregations (news and neat ideas from our synod congregations)

Spanaway Lutheran Church will be painting their 25th home for Paint Tacoma-Pierce Beautiful. Appropriately, they selected a Lutheran's home to paint! Associated Ministries desperately needs more teams to help paint this year. If you're in the Tacoma area, contact Associate Ministries, a center for interfaith relations deeply engaged in transforming communities in Pierce County.

Bethany Lutheran Church in Spanaway's Church Council and Mutual Ministry Team are sitting down with congregational members on Sundays in July and August to hear what their ideas and opinions are for the future ministry at Bethany.

“God’s work. Our hands.” Sunday- September 13th



Shown above, members from Grace Lutheran, Port Townsend.

“God’s work. Our hands.” Sunday is an opportunity to celebrate who we are as the Evangelical Lutheran Church in America — one church, freed in Christ to serve and love our neighbor.

The date for the 2015 dedicated day of service is ***Sunday, September 13***. Mark your congregation’s calendar today! You work every day to love your neighbors and make your community a better place. Let’s continue doing this work together in 2015! Resources to guide your congregation’s planning and promotion are coming soon. If your congregation cannot participate on Sept. 13, please consider another time for your dedicated day of service. - See more at: <http://www.elca.org/dayofservice/#sthash.SkZz4SMh.dpuf>

Calendar

October 9-10, 2015- SWWA Synod Women of the ELCA Convention, Trinity Lutheran, Tacoma
Saturday, April 30, 2016- Synod Education Gathering at Trinity Lutheran, Vancouver 10am-5pm.

Saturday, May 14, 2016- Synod Education Gathering at Gloria Dei Lutheran, Olympia 10am-5pm.

Saturday, May 21, 2016- Synod Education Gathering at Silverdale Lutheran, Silverdale 10am-5pm.

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