

CENTRAL LUTHERAN MESSENGER

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**October Messenger Deadline is
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**Please e-mail your articles to
Central Lutheran Church
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THERE IS NO "CHRISTIAN YOUTH"

Andrew Root, professor of Youth and Family at Luther Seminary, has written extensively about youth ministry and published several books. His next book, to be released in October, is called *Bonhoeffer as Youth Worker*. Yes, that Bonhoeffer, the Lutheran martyr from World War 2. Most of us probably know at least one work by Bonhoeffer, *Life Together* or *Ethics* or *The Cost of Discipleship*. In an introduction to his new book, Professor Root talks about finding an obscure set of theses by Bonhoeffer on youth in the church. Through his research, Root discovered that Bonhoeffer spent "his entire pastoral ministry, from 1925 to 1939, with either children or youth". We can conclude, then, that Bonhoeffer knew what he was talking about.

Here are those eight theses:

The future of the church is not youth itself but rather the Lord Jesus Christ alone.

The question is not, What is youth and what rights does it have? but rather, What is the church-community and what is the place of youth within it?

Being in the church-community means being in Christ; being in Christ means being in the church-community.

Youth enjoys no special privilege in the church-community.

The Bible judges youth quite soberly: Genesis 8:21; Isaiah 3:5; Jeremiah 1:6; Ecclesiastes 11:10; 1 Peter 5:5; 2 Timothy 2:2 and other passages.

Church youth work is possible only on the basis of addressing young people concerning their baptism and with the exclusive goal of having them hear God's word.

The authenticity of young people's protest against their elders is demonstrated by their willingness to maintain solidarity with the guilt of the church-community and to bear that burden in love, abiding in penitence before God's word.

There is no real "church association"; there is only the church.

In talking about Bonhoeffer's theses, Root observes that, usually, "To keep young people in the faith. . . many today argue that youth should have a privileged place in our churches. Young people, so the argument goes, need a place that more directly forms their identity as 'Christian youth,' a place that gives them an identity that will stick during and after their time at college. Yet Bonhoeffer says we should do the opposite. In Thesis 4, he says we should not set aside a special place for the young if we really care about their faith formation."

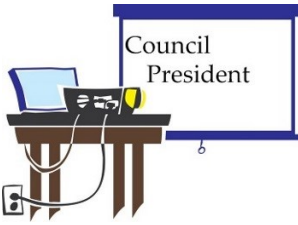
These are strange words for us today, Root writes, adding, "Ironically, the more anxious we have been about young people leaving the faith, the more we have tried to create a privileged space for them; and the more we have created such a privileged space, the more we have created avenues for them to depart from Christian commitment.

"Because of [the habit we have developed of giving youth] 'special privilege'," Root argues, "we segregate young people in their own special youth rooms and youth ministries. . . But all this specialness only pushes them further from the center of the church community. Making young people 'special' divides them from their parents and other adults, for only those with special knowledge can teach them the faith, or even relate to them at all."

Congregations do an injustice to youth and children by segregating them instead of embracing them and drawing them in, into the body of Christ. Youth and children will not "save the church" as we are often fond of saying. Jesus has already saved us, and the church does not exist for the sake of those within. The church exists for the sake of the world, for those outside.

We like to add that youth are the "future of the church" which may or may not be true, but we too often ignore the fact that youth and children are the present of the church, right now. We ought to think enough of young people to integrate them into the body of Christ and the faith community. Dick Hardel, of Augsburg Youth and Family Institute, used to say that we love our children and youth but we don't value them. Let's do both from now on.

<https://faithandleadership.com/andrew-root-take-it-bonhoeffer-there-no-christian-youth>



How often do you cross a threshold without thinking? Room to room, entering a building or your home? We do it many times a day without much thought. Then there are momentous thresholds, and maybe we don't think of them as thresholds, but it's a change from one thing to another—a new career, a new home, a new relationship. Hopefully we see thresholds as exciting new opportunities. Central is standing at a threshold. We will shake off the dust from our journey and take a step, “trusting in the possibility that each new threshold offers”. Of course things will be different as we search for a new pastor, call someone, and get to know him/her but as John O'Donohue wrote, “No threshold need be a threat, but rather an invitation and a promise.” Please pray for the MSP committee as they complete their task, for the call committee as they search for our next pastor, and for that pastor, who is out there somewhere, waiting to hear a call. -Karen Bakken



Please join us Sundays at 9:00 am for Worship.

Also starting in September we will have a Sunday 4:00 pm service.

“God’s work. Our hands.” Sunday

Sept. 12
2021

ADULT EDUCATION

Since we still plan to resume something resembling a “(new) normal schedule” this fall, I am making plans for some adult education classes. Following worship, we’ll try to start at 10:15 on September 19. Of course, with the emergence and swift spread of the coronavirus delta variant, it’s hard to say for sure if we will be able to continue everything as planned. But we take things one step at a time, and we adapt. Here are a few ideas I’m considering:

- * Taking a deeper look at symbolism and scripture references in C.S. Lewis’s Narnia series
- * Reading the Heidelberg Disputation, the document in which Luther introduced the contrast of a theologian of glory with a theologian of the cross
- * A deeper look at Luther’s theology of the cross using the book *Young Men and Fire* by Norman Maclean and Timothy Egan
- * Exploring Lutheran heritage in North America with an excellent video series accompanied by the book *All These Lutherans*, which was written to help people understand the different branches of Lutheranism that came together to form the ELCA
- * Reading the book *Just Mercy* by Bryan Stevenson, a lawyer based in Alabama and founder of the Equal Justice Initiative who works to bring justice to poor, minority, and child prisoners in the criminal justice system
- * Reading the book *Being Mortal* by Atul Gawande, which discusses quality of life and quality of death for terminally ill people

I hope to see you on September 19 in the AV room.

Pastor Anderson

“Celebrating Central”



1st Lynn Buchanan

3rd Shane Pierone, Mark Roehr, Sophia Ancira

5th Joshua Meiser, Robert Good

6th Laura Gillespie, Naomi Rottman, Ryan Chapman

9th Lucille Zimmerman, Sierra Rodriguez, Joanne Puyear,
Kathy Buckingham

10th Emma Christianson, Lois Schmidt

12th Lyndall Jacobs, Beyla Jacobs

13th Joan Harrison, Ron Loyd

15th Gerry Gilyard

17th Izaiah Rodriguez

18th Anne Gatton

20th Jaelynn Durel

22nd Selma Umbarger

23rd Von Steinhilb

24th Duane Monick, Patty Nelson

28th Eunice Koeppe

29th Elliott Bishop

30th Brian Dixon



September

ANNIVERSARIES

7th Lynn & Connie Buchanan

10th Brian & Kyle Dixon

12th Tim & Ann Reiersen

15th Jeff & Patty Rolls

Bruce & Ann Willis

17th Dick & Pat Ackley

21st John & Tracey Durel

27th Jeff & Laura Gillespie

30th Rick & Maureen Nygard



Central welcomes Robert Bond, "Jason" as our new OTC Director. Be sure to say hello when you see him!



Central welcomes Louis Guzman, "Manny" as our new custodian. Be sure to say hello when you see him in the halls!



IN OUR



Thoughts and Prayers

Phyllis Gillihan (*Ponderosa*)
Joanne Puyear (*Arbor House*)
Art Ries (*Livingcare*)
Toni Perschke (*Avamere*)
Walter & Edith Mabry (*Yakima*)
Betty Douglas (*Moxee*)
Elaine Bueling (*Covenant House*)
Mel Carlson (*Fieldstone Memory Care*)
Gary Pierone (*Good Samaritan*)
Dale Miller (*Yakima*)
Wilma Aspevig (*Yakima*)
Doris Benish (*High Gate Memory Care*)
Chet Hausken (*Yakima*)
Marie Halverson (*Yakima*)

*Watch for our up coming
Special Edition of the Messenger
in September*



| Treasurer's Report | | | | |
|--------------------------|------------------|---------------|--------------|------------------------------------|
| Financial results thru | | July 31, 2021 | | |
| | Offerings/income | July | Year to date | Expenses by major category |
| | | July | Year to date | July |
| General fund | 18,385.76 | 207,833.92 | 127,762.99 | Salaries & benefits |
| Building Usage | 40.00 | 4,309.31 | 2,016.77 | Youth & Family |
| other income | 3.05 | 112.59 | 1,387.46 | Worship |
| Transfers | | | 327.14 | Hospitality |
| from endowment fund | | 19,604.80 | 34,809.34 | Stewardship/Church in Society |
| from money market | 231.72 | | 36,565.45 | Property |
| Gertie Hein - Visitation | - | | 8,870.66 | Office |
| Total | 18,660.53 | 231,860.62 | 211,739.81 | Total |
| | July 2021 | | | operating loss, net of transfers |
| | | | | net loss |
| | | | | operating income, net of transfers |
| | | | | net income |
| | | | \$ 516.01 | |
| | | | \$ 20,120.81 | |

Martin Luther, writing during the Bubonic plague of the 1500's:

"I shall ask God mercifully to protect us. Then I will fumigate, purify the air, administer medicine, and take medicine. I shall avoid places and persons where my presence is not needed in order to not become contaminated, and thus perchance inflict and pollute others, and so cause their death as a result of my negligence. If God should wish to take me, he will surely find me. But, I have done what he has expected of me, and so I am not responsible for either my own death or the death of others. If my neighbor needs me, however, I shall not avoid place or person, but will go freely. This is a God-fearing faith because it is neither brash nor foolhardy, and does not tempt God." - Martin Luther

SUSTAINABILITY CORNER

THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

**Social Statement on: Caring for
Creation: VISION, HOPE, JUSTICE**



The Social Statement continues-

- **The most fundamental threats to creation result primarily from human activity and injustices:**
 - ◇ **Excessive consumption by the relatively well-off**
 - ◇ **High population growth and the pressure it puts on creation. Contributing conditions to excessive population growth include such things as lack of access to family planning and health care, good education, lack of employment at adequate wages, and unequal rights.**

NOTE: This is part 4 of a 6 part series from the office of the ELCA.

Quote for the day:

THE GOOD OLD DAYS ARE STILL TO COME!

September

