

CENTRAL LUTHERAN MESSENGER

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ANNUAL MEETING

November 21st, 2021



**December Messenger Deadline is
November 27th, 2021**

Please e-mail your articles to
Central Lutheran Church
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As most of you may know, we are approaching the end of the church year. On November 21, the Sunday before Thanksgiving, we will celebrate Christ the King Sunday and a week after that, Advent

begins. And with the beginning of Advent, we will enter a new lectionary cycle, year C, the year of Luke—my favorite gospel.

Monday, October 18, was the feast day of St. Luke on the church calendar, and we are interested in his life and ministry not only as one of the four evangelists, but also because of his assumed vocation as a healer and because Luke's narrative of the life of Christ will be prominent in next year's gospel readings.

Nobody really knows who Luke was; most of what has been handed down via tradition, both oral and written, has been based on tradition rather than fact. There's not a whole lot of hard evidence to support much of what we think we know about Luke. He was presumed to be a companion of the apostle Paul in his travels, but then too many inconsistencies about events were found between the book of Acts and Paul's own writings to be completely certain of that relationship. For example, Luke's account in Acts of Paul's conversion experience doesn't really reflect how Paul himself told the story.

Since the second century, conventional wisdom has assumed that Luke was a doctor, or physician—there is a difference in meaning between those two terms—but there is no real biblical evidence that he was. That assumption was based pretty much solely on Colossians 4:14 which says: "Luke, the beloved physician, and Demas greet you." Luke himself described himself more as a historian than anything, as we read at the beginning of the gospel: "Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, so that you may know the truth concerning the things about which you have been instructed."

It's not clear who Theophilus was, either; the name could refer either to an individual or to people of the new faith in general because the name Theophilus means "friend of God" or "lover of

God". Luke is the only gospel writer who gives specific references about when the narrated events happened—when Quirinius was governor of Syria, for instance; that can be traced historically. All this is evidence to think of Luke as an historian.

There is no mention in the gospel of Luke as to who wrote it. All of the gospels are, in fact, pseudonymous, meaning that whoever actually wrote down these accounts, long after events occurred, used the name of one of the disciples in order to legitimize it, to get it read and heard. I think we all can agree that a gospel account written by Fred or Edith wouldn't have as much credibility.

The gospel of Luke was most likely written in the latter years of the first century or the first few of the second century, and that covers a window of about 30 years or so from about 80 to 110, long after Jesus and about 30 years or so after Paul. There is growing agreement amongst biblical scholars that whoever wrote Luke's gospel used both Mark's gospel and the Q source, as well as the L source (meaning the Luke source) and that the author stuck closer to Mark's gospel and made more use of Q than Matthew's author. You may have heard of the Q source before; it's basically a collection of sayings attributed to Jesus. The letter Q stands for the German word "quelle" which means "source". Some things that are certain, however, is that Luke's gospel is the longest of the four, it relies equally on Mark's gospel and the Q for source material, and the gospel of Luke and the book of Acts were written by the same person. That makes the author of Luke-Acts responsible for a little over one-quarter of the whole NT, which is more than any other author, and even more than the apostle Paul wrote.

Luke's gospel was written to be read aloud to a group of Jesus-followers gathered in a house to share the Lord's supper, and, since the evangelist was proficient in Greek, also presumed the audience was Greek-speaking. The author of Luke was not out to justify the new faith historically, but instead to encourage faith in those who listened to the narration of the life of Jesus.

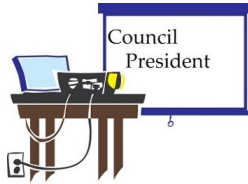
Although Luke is a synoptic gospel, since it shares Mark's gospel as a common source with the writer of Matthew, it actually has a little more in common with John's gospel than the other two.

The word “synoptic” comes from the Greek prefix “syn” plus the word “optic”. “Syn” means “together” and optic means . . . I think you can guess. What the two gospels of Luke and John share, more than the others, is the role and work of the Holy Spirit in the narration.

If you’ve read Luke before, or at least listened as it’s read during worship, you already know many of its characteristics: how the status of those considered sinners and those considered righteous are reversed; that Luke considered Jesus to be a continuation of Israel’s story, not the end; that the statuses of the poor and the rich also were reversed; the prominent role of women in the gospel account; how the disciples are portrayed—supposedly, the author of Luke didn’t like how the disciples were seen as buffoons in the other gospels, which is one reason he didn’t rely as heavily as Matthew on Mark’s gospel as a source; and the role and status of Jesus, which is slightly different in each gospel. In Luke, Jesus shares two significant titles with God: Savior, and Lord. For Luke, Jesus is the son of God from the beginning, from his birth and even before his birth, just like in John. The other gospels tend to treat Jesus’ call through his baptism to be the moment when he became the Messiah. In Luke, Jesus’ baptism is more his anointing as a prophet, adding to his role as Savior and Lord.

Luke supposedly was born in Syria and died in his mid-80s, a long life for someone of that time, considering Paul died in his mid-60s. Whoever Luke was, and whether he was a physician or not, doesn’t really matter. Ultimately what does matter is that this gospel account shows us how Jesus Christ broke into our world and our history to show himself as Savior and Lord, the son of God, and that he was called to turn the world upside down, to shatter our preconceptions about almost everything we thought we knew, including ourselves, each other, God, and even God’s messiah. And in the end, Jesus continued Israel’s story by bringing salvation to the world.

Peace,
Pastor Anderson



I found something good about my procrastination. Lea told me days ago that I needed to have something for the Messenger by Wednesday. Here it is, Sunday evening, and my aha! moment. Pastor Phil this morning preached on faith and what it means. He said hope, loyalty, trust, but I can add to his list. Faith to me is also confidence and anticipation. I've been putting the gardens to bed: cutting back roses and perennials, pulling out annuals and letting the leaves pile up around the roses. But it's all with confidence that in a few months there will be hints of green, tiny beginnings of leaves, an early crocus. I can settle in for winter with anticipation for next spring. I have faith that God makes things happen in due time. I also have faith, confidence and anticipation that God is working for Central all in good time. The call committee has met for the first time, they own the MSP report and that document is out there for a pastor seeking a call to read. Someone is reading it with anticipation, hope and trust that God is calling them to join us at Central. As we settle in for winter, pray and anticipate wonderful things coming for God's garden at Central Lutheran. - President Karen Baken



Church in Society is coordinating the Camp Hope meals formerly orchestrated by Denise Svendsen. A big thanks to all those who have helped in past months to serve one dinner, 8 times per year.

In October a special thanks to John & Karen Baken, Jean Gunderson, Nicole & Shane Pierone, Melanie Sanderson, Joan & Bill Harrison, Holly Gonseth, Laura and Wayne Hahn, Pastor Anderson, Jeanne Dillahunt, Julie Lambertson, Marion Jones, Myrna Hillstad, who all lent a hand to serve a nice quality meal out at Camp Hope. We are currently looking for volunteers to help with future meals. The next meal is in December and is coordinated by Bruce Willis looking for men of the congregation to assist.

"Celebrating Central"

3rd Paul Gonseth

4th Don Having & Arianna Nygard

5th Madison Brown, Keelyn & Nyla Jacobs

7th Terrie Driesbach

8th Betsey Bauguess

10th Hannah Pollard, Jacob Dixon, Ed Schafer

11th Mackenzie Bond

12th Claire Simmons

15th Chris Simmons

16th Ann Reirson, Chet Hausken

17th Jacob Sanderson

18th Trina Good

20th John Durel, Barb Rutherford, Greg Huylar

23rd Lela Hansen, Kristy Larson

25th Cooper Whitney

26th Rondi Marsh

27th Victor Tarr, Maria Monroy

28th Shayna Brown, Wendy Baker

30th Randy Town



1st Wendy Baker & Neil Barg

2nd Richard & Tamera Lewis

9th Scott & Melissa Falk

12th John & Karen Baken

21st Brad & Melissa Christianson










Stephen and Sonya Merz celebrate their new Grandbaby!

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 (*Yakima*)
Chet Hausken (*Yakima*)
Marie Halverson (*Yakima*)
Kyle Dixon (*Yakima*)
Tim Schulz (*Yakima*)

November

| Sunday | Monday | Tuesday |
|---|---|---|
| <p>Reminder: Daylight Savings Ends November 7th Set clocks back 1 hour!</p> | <p>1</p> <p>8:00 a Men's Bible Study 9:30 a Preschool 10:00 a TOPS 6:30 p Boy Scouts</p> | <p>2</p> <p>8:00 a Foot Care 9:30 a Preschool 10:00 a Bible Study</p> |
| <p>7 All Saints</p> <p>9:00 am HOLY COMMUNION 10:15 am SUNDAY SCHOOL 4:00 pm WORSHIP</p>  | <p>8</p> <p>8:00 a Men's Bible Study 9:30 a Preschool 10:00 a TOPS 6:30 p Boy Scouts</p> | <p>9</p> <p>8:00 a Foot Care 9:30 a Preschool 10:00 a Bible Study 3:30 p 'On the Corner'</p> |
| <p>14 25th Sunday after Pentecost</p> <p>9:00 am HOLY COMMUNION 10:15 am SUNDAY SCHOOL 4:00 pm WORSHIP</p> <p>QUILT SUNDAY</p>  | <p>15</p> <p>8:00 a Men's Bible Study 9:30 a Preschool 10:00 a TOPS 6:30 p Boy Scouts</p> | <p>16</p> <p>8:00 a Foot Care 9:30 a Preschool 10:00 a Bible Study 3:30 p 'On the Corner'</p> |
| <p>21 Christ the King</p> <p>9:00 am HOLY COMMUNION 10:30 am ANNUAL MEETING 4:00 pm WORSHIP</p>   <p>Annual Meeting</p> | <p>22</p> <p>8:00 a Men's Bible Study 9:30 a Preschool 10:00 a TOPS 6:30 p Boy Scouts</p> | <p>23</p> <p>8:00 a Foot Care 9:30 a Preschool 10:00 a Bible Study 3:30 p 'On the Corner'</p> |
| <p>28 1st Advent</p> <p>9:00 am HOLY COMMUNION 10:15 am SUNDAY SCHOOL 4:00 pm WORSHIP</p>  <p>Advent Worship</p> | <p>29</p> <p>8:00 a Men's Bible Study 9:30 a Preschool 10:00 a TOPS 6:30 p Boy Scouts</p> | <p>30</p> <p>8:00 a Foot Care 9:30 a Preschool 10:00 a Bible Study 3:30 p 'On the Corner'</p> |

2021

| Wednesday | Thursday | Friday/Saturday |
|--|---|--|
| <p>3</p> <p>9:30 a Preschool 4:00 p Youth Group</p> | <p>4</p> <p>9:00 a Piecemakers 9:30 a Preschool</p> <p>WORSHIP COMMITTEE MEETING</p> | <p>5</p> <p>8:00 a Foot Care</p> <hr/> <p>6</p> <p>11:00 a LOIS SMIDT MEMORIAL</p> |
| <p>10</p> <p>9:30 a Preschool 4:00 p Youth Group</p> | <p>11</p>  <p>VETERANS DAY</p> | <p>12</p> <p>8:00 a Foot Care</p> <hr/> <p>13</p> |
| <p>17</p> <p>9:30 a Preschool 4:00 p Youth Group</p> | <p>18</p> <p>9:00 a Piecemakers 9:30 a Preschool 3:30 p 'On the Corner'</p> | <p>19</p> <p>8:00 a Foot Care 7:00 p Rock & Mineral Club</p> <hr/> <p>20</p> |
| <p>24</p> <p>9:30 a Preschool 4:00 p Youth Group</p> | <p>25</p>  <p>Thanksgiving DAY</p> | <p>26</p> <hr/> <p>27</p> |
|  | | |



Note:

\$25,000 from the Endowment has not come in for the furnaces as of Sept. 30th, but the bill was paid.

| Treasurer's Report Financial results thru | Offerings/Income | | Expenses by major category | | Year to date |
|--|------------------|--------------|------------------------------------|----------------|----------------|
| | September | Year to date | September | Year to date | |
| General fund | 25,729.00 | 256,974.73 | Salaries & benefits | 18,401.15 | 163,082.45 |
| Building Usage | 90.00 | 4,439.31 | Youth & Family | - | 2,016.77 |
| other income | 2.94 | 142.76 | Worship | 162.34 | 1,860.77 |
| Transfers | | | Hospitality | - | 327.14 |
| from endowment fund | | 19,919.74 | Stewardship/Church in Society | 390.67 | 41,350.01 |
| from money market | 272.00 | | Property | 45,473.56 | 84,764.68 |
| Gertie Hein - Visitation | - | - | Office | 752.97 | 10,682.53 |
| Total | 26,093.94 | 281,476.54 | Total | 65,180.69 | 304,084.35 |
| | September 2021 | | operating loss, net of transfers | \$ (39,358.75) | |
| | | | net loss | \$ (39,086.75) | |
| | | Year to date | operating income, net of transfers | | \$ (42,527.55) |
| | | | net loss | | \$ (22,607.81) |

“Quilt Sunday”



On **Sunday, November 14**, the beautiful quilts that the Piecemakers group has been working on all year will be on display in the Sanctuary. You will have the opportunity to purchase a quilt to give as a gift for Christmas or for yourself to snuggle under on the coming cold winter nights. The quilts that are not sold will be given to many help organizations throughout the community. All proceeds from the sale of the quilts will go back into purchasing supplies such as batting, backing, and whatever else is needed to make more quilts. Many thanks to all of the dedicated quilters of the Piecemakers group. They all give many hours a month to this wonderful ministry. This year the group has added pillows and Christmas stockings!



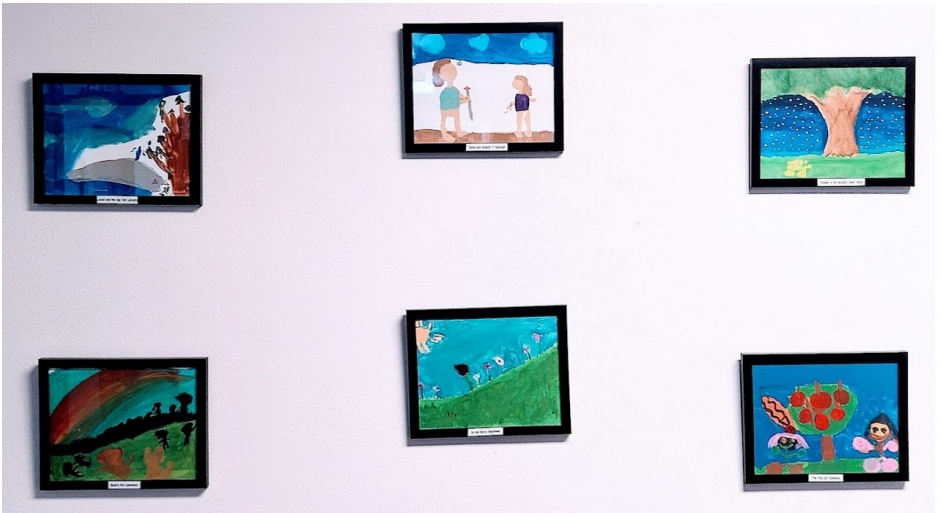
On the Corner volunteers model how to do the science project.

BIBLE STUDY AND ADULT EDUCATION

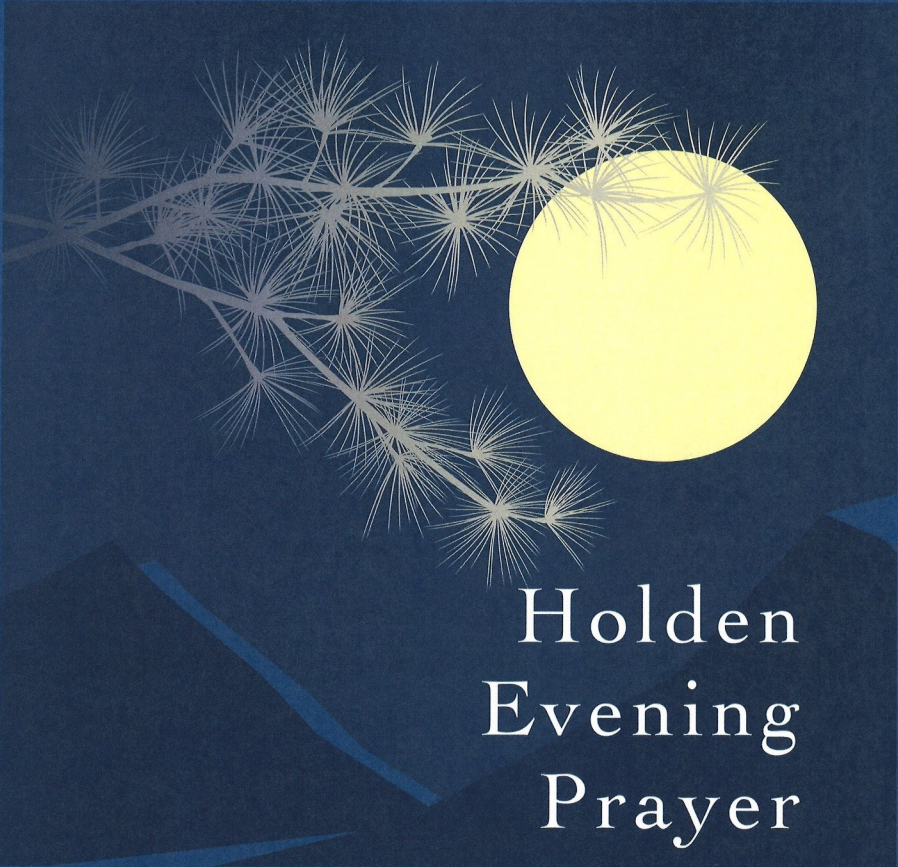
Tuesday mornings 10 am - Bible Study - Pastor Kathleen is helping this class explore how all the Bible stories we know and love fit together as the bigger story of God and God's people. You are always welcome to join any time in room 204.

Sunday mornings following worship, we'll try to start at 10:15 after worship, downstairs in the AV room. Everyone is welcome!

Monday mornings 8 am in the Fellowship Hall so you will want to use the Chestnut Avenue parking lot and lower entrance. Bring your Bible and your appropriate beverage choice and plan to spend an hour in study and prayer.



Be sure to check out paintings by our Youth Group. They are hanging across from the office.



Holden
Evening
Prayer

MARTY HAUGEN

**Join us in the sanctuary at 4pm,
on Sundays during Advent, for
Holden Evening Prayer**



The beautiful Mahogany carvings around the Narthex and Sanctuary provided in 1986

The altar carving is a small tree representative of those that grew in Palestine in Jesus' time when he spoke of himself. "I

am the vine, you are the branches." (John 15:5) On the tree is a symbol for a bread wafer with the Greek letters for Christ imprinted. The vine (tree) and bread remind us of how we gather around the altar for the Eucharistic meal.



The work of Ernst Schwidder (1931-1998), teacher, architectural and liturgical artist, designer, wood carver and churchman, provides a model for the environment of worship space as his work is both instructive and doxological. Schwidder has installed work in over 300 churches across the USA and Canada, primarily in Lutheran churches but with a good ecumenical mix. His unique calligraphy connects word and image, truth and beauty, congregational identity and topographical location.

SUSTAINABILITY CORNER

THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

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



The Social Statement continues-

- **Task for the Church:**
- ◇ ***Creation-awareness and education;***
- ◇ ***Imitate God's care for creation in our life and activity as a church;***
- ◇ ***Be a community of moral deliberation, and a venue for civic deliberation about caring for creation;***
- ◇ ***Provide for and foster public policy advocacy;***
- ◇ ***Foster and support corporate social responsibility.***

NOTE: This is part 6 of a 6 part series from the Imitate God' care for creation in our life and activity as a church;

November

