

CROSS Connection



The Cross Connection is a monthly publication of the Eastern Washington-Idaho Synod published for its clergy, members, deacons, lay leadership and ecumenical partners.

November 2017

In his Small Catechism, Martin Luther writes the following explanation of “Give us this day our daily bread.” **God gives daily bread without our prayer, even to all evil people, but we ask in this prayer that God cause us to recognize what our daily bread is and to receive it with Thanksgiving. WHAT THEN DOES DAILY BREAD MEAN? Everything included in the necessities and nourishment of our bodies, such as food, drink, clothing, shoes, house, farm, fields, livestock, money, property, an upright spouse, upright children, upright members of the household, upright and faithful rulers, good government, good weather, peace, health, decency, honor, good friends, faithful neighbors, and the like.**

Like many families, there are times when our budget is tight. And like many parents, when the budget gets tight for one reason or another, we get a little anxious. And our girls pick up on this anxiety, and begin to be anxious themselves, fearfully asking, “Are we poor?!”

Our answer is truthful, and immediate, “No. We are not poor. We have enough for everything we need—and even a few of the things we want! God has given us everything we need—we are blessed beyond measure.”

Now is the time of year when many different things are happening. Congregations are contemplating stewardship needs for the next year. Synods are, too. We’re all living in a time when pennies have to stretch further than they did before. But we’re also not a poor synod—any more than my family is poor. In reality, we are as the people of God in Eastern Washington-Idaho (and our two Wyoming dimples!) really richly blessed. God provides daily bread for people, congregations and our synod. He draws us into relationship with one another to help support one another in the work he has called us to do—people supporting people, synod and congregation supporting one another.

You’re probably expecting me to make a pitch for increased mission support to the synod. I’m not going to.

Instead what I’m going to ask you to do is look at your budgets a little differently this year. Instead of looking and wondering if it will be enough (anxiety), look at it and think, “Wow! Think of all the good we can do with this money!” Think of the 3rd graders who will get bibles, think of the hungry who will be fed, think of the heat that will welcome you into the building on a cold, winter Sunday morning, think of the paper that will be turned into the bulletins that we will use to guide our worship, the confirmands in their white robes, baptismal candles lit and held before the faces of babies, bread and wine broken and poured for the forgiveness of sins, think of the pastors and staff that will be provided for and help guide you in ministry, think of the ways that the Synod uses that mission support to give to Lutheran Community Services, seminaries, Lutheran Campus Ministry, Lutheran Outdoor Ministry, provide mental health resources for church leaders, provide synodical staff to help provide support and resources to congregations, giving to Lutheran Disaster Response, Lutheran World Relief, and many other ways we work together—we are church together, for the sake of the world. Make the shift to thinking in abundance, not in anxiety. Pray over your budgets, and know that if God is calling you to step out: he will also provide whatever daily bread you need along the way. Because He gives us everything we need, even when we stubbornly insist that what is His is ours.

I give thanks to God every day for the people of this synod. Your faithfulness, your stubbornness, your generosity. For the way you make the love of Christ known in your communities. For the way you keep showing up. For the way you won’t back down. For the way you keep trying. For the ministries you hold dear.

It is a humbling thing to be the bishop of such a synod, and in this month when we take particular time to stop and give thanks to God for his abundance: I give thanks for you.

May God bless you, and give peace to your beloved hearts.

+Bishop Kristen



Presiding bishop

Oct. 32 and beyond

By Elizabeth A. Eaton



This is the 500th anniversary of the Reformation. For the past year it has been “All Reformation All the Time!” Everything Martin Luther. The really observant have branched out to Philipp Melancthon and Johannes Bugenhagen.

True believers will dress their children up as Martin and Katie for Halloween, or if they tend toward the fear factor, Johann Tetzl.

Bring in the extra brass. Fire up the choir. Sing the fight song (“A Mighty Fortress Is Our God”). Dress in red. Binge-watch every Luther film and documentary. (I particularly liked Joseph Fiennes as the young, hot Luther.) This is our year!

Oct. 32.

Now what?

When I am out and about the church, I like to ask people what it means to be Lutheran—what is distinctive about the Lutheran movement. Grace is almost always mentioned, along with justification. Some will say we are *ecclesia semper reformanda*—the church always being reformed. Others point to our work for disaster relief, ELCA World Hunger, advocacy and other work for justice. Most of this is part of the Lutheran experience, but not unique to us. What then, did Luther uncover and what relevance does it have now?

Interestingly, Luther did not give his greatest emphasis to reform or to reforming the church. *Semper reformanda*—always reforming—was actually coined in 1947 by Karl Barth, a Reformed theologian. Liberation in Christ through faith was the freedom that transformed Luther. This freedom is what he wrote about most frequently and most passionately. *The Freedom of a Christian*, a short and accessible treatise, is probably most familiar. I commend it to you. In this brief work and in others, Luther makes the case that liberation in Christ is both a freedom **from** and a freedom **for**.

Freedom **from** is liberation from all spiritual bondage. We are set free from being trapped in ourselves, consumed by ourselves, from the belief or terror that we can and must save ourselves, that

our **self** is the center of the universe. Life in Christ is not an inward-dwelling experience. We are free to get over ourselves. Freedom **from** is liberation from the law’s accusation and judgment. We are liberated from terror and despair, which are soul-crushing. We are liberated from the incessant and impossible task of measuring up. Freedom **from** liberates us from estrangement from God and God’s creatures. Caught in sin and standing before a God who demands righteousness, when we believe we are responsible for our salvation, breeds resentment toward God and the objectification of others.

Freedom **for** means that in Christ we are set free for loving and serving others. Freedom is a relationship, not a new set of activities or the demands of a new law.

Luther put it this way: “Faith, however, is a divine work in us which changes us and makes us to be born anew of God. It kills the old Adam and makes us altogether different people, in heart and spirit and mind and powers; and it brings with it the Holy Spirit. O, it is a living, busy, active mighty thing, this faith. It is impossible for it not to be doing good works incessantly. . . . And this is the work which the Holy Spirit performs in faith. Because of it, without compulsion, a person is ready to do good to everyone, to serve everyone, to suffer everything, out of love and praise to God who has shown them this grace” (*Luther’s Works*, 35:370-1).

No longer is God transactional and others a means to an end. This freedom is scandalous because it is based on unconditional grace. It is a gift. Think about it—do we feel the burden being lifted? Think about it—do we feel the complete love of God? Think about it—do we now see others through God’s eyes, free and beloved children?

On Reformation Sunday we will hear Jesus’ promise: “You will know the truth, and the truth will make you free” (John 8:32).

On Oct. 32 and beyond let us live in that freedom. **l**

A monthly message from the presiding bishop of the Evangelical Lutheran Church in America. Her email address: bishop@elca.org.

This column originally appeared in *Living Lutheran’s* October issue. Reprinted with permission.

Upcoming SEMINARS

Nov. 2-3, 2017
Seattle, WA

Feb. 6-7, 2018
Portland, OR

May 16-17, 2018
Sokane WA

June 5-6, 2018
Seattle, WA



What's Next on Your Vocational Horizon?

The purpose of the Crossroads Seminar is to provide a safe and open venue for clergy and other rostered church workers to explore and discern potential vocational transitions in their personal and professional lives.



Are you facing a professional transition?

For some, this potential transition might simply be the consideration of a call to a different setting. Or, it could be a recommitment to your present call—but with some changes in your style or approach. For others, the transition may be to a different kind of ministry that provides a better “fit” for your gifts and interests. And for others, the next chapter may be one of bi-vocational work or the decision to “re-career” and take a different path altogether.

This seminar will provide the opportunity for reflection, discernment, the time to re-explore God’s call, to define your key vocational strengths and to develop a new and vibrant vocational vision.

This 2-day workshop will help you to:

- Clearly assess your key vocational strengths, interests, values and transferable skills
- Better understand your best vocational “fit” in terms of your professional strengths and interests
- Identify a number of viable vocational options and potential “next steps”
- Redefine your personal and professional vision for the next chapter in life and ministry
- Develop a workable strategic plan to live out your vision

Early Bird Special Register early and save \$25.

Registration fee includes:
All seminar materials and Career Testing

Key questions this workshop will address:

- ✓ Do I need to re-evaluate the kind of ministry that I am doing?
- ✓ Do I have a sense of balance between life and work?
- ✓ Should I consider other vocational options?
- ✓ How does stress, burnout, conflict in the parish and/or family relationship strain affect my ministry? Are there healthier, life-enhancing changes I can make?
- ✓ Am I clear about my vocational strengths?
- ✓ Do I have a clear picture or vision of what I would like to be doing vocationally in the future?
- ✓ How might I be more effective in the work and ministry that I am doing now?
- ✓ What are my “growth edges?” Where do I seek to grow and expand as a person and professional?
- ✓ Is God calling me to a vocational transition?

Seminar Facilitator:

Philip Streufert is the Director of Consultation to Clergy, Seattle. He is a Licensed Marriage and Family Therapist and a Certified Pastoral Counselor with more than 25 years of experience as a parish pastor. Philip works extensively in the area of vocational discernment, professional transitions, career counseling, and leadership development—all from a holistic and values-based perspective.



Registration Fee is \$275

Registration fee includes consultation manual, career testing and all seminar materials. There is a \$25 tuition reduction for all registrations postmarked 3 weeks prior to seminar dates.

**Additional funding may be available for those who are between calls or working part-time. If you have questions, contact Consultation to Clergy at 206.623.8193.*

Your registration and attendance is strictly confidential. No information will be shared with anyone without your written authorization.

Seminar Outline:

Day 1: Transitions on the Journey
Determining when it is time to make a change. Identifying your Vocational Strengths. How can these strengths provide options for you vocationally?

Day 2: Your Vocational Next Chapter - Developing a Plan
What insights does standardized career testing provide for you as you explore the future? What are your best vocational options? How is God calling you to the future? What is your road map? How will you take your next steps? Developing a strategic plan.

Seminar Dates and Locations

- November 2-3, 2017 - Seattle, WA
 - University of Washington Lutheran Center
4130 University Way NE, Seattle, WA 98105
- February 6-7, 2018 - Portland, OR
 - Concordia University
2811 NE Holman St. Portland, OR
- May 16-17, 2018 - Spokane, WA
 - Location still to be determined
- June 5-6, 2018- Seattle, WA
 - Seattle University
901 12th Avenue, Seattle, WA 98122

Daily Schedule:



8:30-11:45am
Morning Session with Break

11:45-1:00pm
Lunch (on your own)

1:00-4:00pm
Afternoon Session with Break

Crossroads

Redefining Your Vocational Vision

REGISTRATION

Name: _____

Address: _____

E-mail Address: _____

(Confirmation sent via email)

Phone _____

Alternate Phone _____

Church Affiliation _____

I am clergy rostered lay staff lay staff in-between calls other
(Please check all that apply)

Choose location and dates you prefer

___ Seattle, WA - November 2-3 2017

___ Portland, OR - February 6-7, 2018

___ Spokane, WA - May16-17, 2018

___ Seattle, WA- June 5-6, 2018

Please include payment with Registration

Standard Tuition \$275 _____

Early Bird Savings: -\$25

Total _____

Please mail registration with payment to Consultation to Clergy, 4130 University Way NE, Seattle, WA 98105. For more information, contact Phil Streufert at Consultation to Clergy, (206) 623-8193.

Call Process Status

A Process beginning/congregational study	I Interim	AP Associate/Assistant Pastor
B Names received or on-site visits in process	P Pastor	VP Visitation Pastor
C Call in process/issued	CP Co-Pastor	D Deacon
NV New Vacancy	LP Lead Pastor	L Lay Position
TC Term call	SP Supply Pastor	TM Transition Minister (available for the open-ended call)
VP Visitation Pastor		

POS	LOCATION/CONGREGATION	STATUS	PASTORAL CARE	
P	Cheney, WA – Emmanuel Lutheran	A	Ward Robak	I
P	Cheney, WA – Campus Ministry EWU	A		
P	Chewelah, WA – St. Paul Lutheran	A	Bob Edwards	SP
P	Colville, WA – St. Paul Lutheran	B	Doug Stensby	I
P	Davenport, WA - Zion Lutheran	NV	Stacey Friedlein	TEEM
P	Davenport (Egypt), WA – Christ Lutheran	NV	Stacey Friedlein	SP
P	Ephrata, WA - Holy Trinity	B	Teresia Calene	I
P	Goldendale, WA – Christ the King	NV	Mary Johnson	SP
P	Kennewick, WA – First Lutheran	NV	Alan Berg	I
P	Leavenworth, WA - Faith Lutheran	B	Misael Fajardo-Perez	I
P	Lind, WA – Good Hope Lutheran	NV	Ginny Johnson	I
P	Mattawa, WA – Grace Lutheran	NV	Ginny Kreckling	I
P	Otis Orchards, WA – Peace Lutheran	A	David Olson	TM
P	Quincy, WA - St. Paul Lutheran	B	Teresia Calene	I
P	Spokane, WA – St. Mark's Lutheran	A	Eric Dull Kate LePard	CP
P	Toppenish, WA – Faith Lutheran	NV		
P	Sunnyside, WA – Our Saviour's	NV		
P	Twin Falls, ID – Our Savior	B	Dick Sansgaard	SP



ESTATE PLANNING for the HEART

hosted by St. John's Lutheran Church
 656 Tyhee Avenue American Falls, ID 83211
 Friday, Nov. 3, 6 - 9pm (dinner provided)
 Saturday, Nov. 4, 9 am – 3 pm (lunch served)
 Cost = \$30 per person
to register, call Marion 208-522-1135

Estate Planning for the Heart (EPFH) is a six-module program that helps participants examine end of life issues and decision-making as persons of faith. Each module relates to “the conversations” each of us should have (with family and friends) about our:

- *wishes/goals/values *choices of health care treatments and long term care options
- *documents that indicate these choices, crafted thoughtfully *funeral preferences

These topics are approached from the perspective of our identity in Christ, the relationship of our faith to our culture, and the way Christians might make decisions afresh....in a manner that is respectful and open to one another's diverse views, opinions, lifestyles and cultural traditions.

Although passing reference is made to Wills and General Durable Powers of Attorney, this program is NOT about estate or financial planning. There are hosts of other professionals available to help with that. Our focus is on the health and housing decisions typically made near the end of life and how to have conversations about your preferences.

The Ordination of Marcus Lohrmann

at Christ Lutheran Church - Walla Walla, WASHINGTON



Participating in the installation were, (left to right, front to rear) Rev. Bekki Lohrmann, Rev Marcus Lohrmann, Bishop Kristen Kuempel, Rev. Cynthia Lindner, Deacon Margaret Ley, Cindy Shultz, Rev. Phylis Stromme, Rev. Kirsten Sauvey-Hoffman, Rev. Bob McCoy, Rev. John Hergert, Rev. Matthew Kuempel, Rev. Katie Hines-Shah, John Knapp, Rev. Rev. Joel Ley, Rev. Ann Van Kley, Rev. Paul Palumbo and Rev. Alan Berg.

Pray with us



We ask that you keep the ministry of the church, our synod, and the whole world in your prayers, as well as the people listed below . . .

The family of Linda Ingebritsen, widow of Pastor Allen Ingebritsen on her recent death.

Those who serve the church as staff and volunteers:

To those discerning a call to serve as a rostered minister:

Our faith communities in call process:

Cheney, Emmanuel Lutheran - Cheney, WA
 St. Paul Lutheran - Chewelah, WA
 Zion Lutheran - Davenport, WA
 Holy Trinity - Ephrata, WA
 First Lutheran - Kennewick, WA
 Good Hope - Lind, WA
 Peace Lutheran - Otis Orchards
 St. Mark - Spokane, WA
 Our Saviour's - Sunnyside, WA

Campus Ministry at EWU - Cheney, WA
 St. Paul Lutheran - Colville, WA
 Christ Lutheran - Davenport (Egypt), WA
 Christ the King - Goldendale, WA
 Faith Lutheran - Leavenworth, WA
 Grace Lutheran - Mattawa, WA
 St. Paul - Quincy, WA
 Faith Lutheran - Toppenish, WA
 Our Savior - Twin Falls, ID

Prayer Requests . . . to be included or removed from the Synod Prayer Request list, please send your request to the synod office@ewaidsynod.org, or call 509-838-9871.

2017 Live Well Challenge - earn up to \$400 wellness dollars for ELCA-Primary members and spouses

1. Register & Complete Your Health Assessment by November 30 (new extended deadline): Earn \$100 Each
2. Save or Implement a Retirement Plan With Your Spouse by November 30: Earn \$200 Each
3. Report Your Healthy Change by November 30: Earn \$100 each

For more information go to MyPortico and Log in at: <https://myportico.porticobenefits.org/>

2018 ELCA-Primary Health Rates and Benefit Changes Webinar

Sept. 19, 11 - 11:30 a.m. (Central), we'll describe the trends driving 2018 rates and why brand-name prescription drug costs are increasing for most members. Please register to attend online at <https://register.gotowebinar.com/register/3202285119351842563>



Don't Forget!

Central Lutheran - 512 S. Bernard - Spokane, WA 99204
 Will Host a Reformation 500 Hymn Festival
 on Sunday, October 29th at 3:00 p.m.

**EASTERN
WASHINGTON
IDAHO SYNOD**

of the
Evangelical Lutheran Church in America

314 S. Spruce St., Suite A
Spokane, WA 99201-5823
509-838-9871



**November 2017
Newsletter**

Let Down the Nets
Lifting Our Vision
Jesus First, Last, Always
God's Grace, Our Gratitude
The Spirit Powers Us
No Fear! Transformation
Connections Multiply Miracles
Go, Tell & Serve



Please reproduce any and all articles for publication in congregational newsletters or bulletins.
The **Cross Connection** is also available on the synod website at
<http://www.ewaidsynod.org/synodpublications.html>.
Deadline for articles is the 5th of each month.

Synod Calendar

September 2017

October 2017

- 28 Faith Action Network at First - Pasco, WA
- 29 Hymn Fest at Central Lutheran - Spokane

November 2017

- 2-3 Crossroads Seminar - Seattle, WA
- 2-4 National Youth Summit
- 5 Lutheran Community Services Annual Luncheon
Spokane, WA
- 13-16 First Call Theological Education
- 22-24 Synod Office Closed - Thanksgiving



Eastern Washington-Idaho Synod
Evangelical Lutheran Church in America
God's work. Our Hands

Staff

- Bishop The Rev. Kristen E.M. Kuempel
- Program Administrator Cathy Steiner
- Assembly Manager Julia Bennett
- Communication Director Gib Dominguez
- Net-Worker Rev. Phylis Stromme
- Net-Worker Rev. David Kappus
- Net-Worker Rev. Barbara Harrison-Condon

THE PARISH PAPER

IDEAS AND INSIGHTS FOR ACTIVE CONGREGATIONS

EDITOR: CYNTHIA WOOLEVER—WWW.THEPARISHPAPER.COM

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MISTAKES CHURCHES MAKE DURING AN INTERIM MINISTRY

After thirty years of service, the pastor of Community Pine Church retired. For the majority of members, he was the only church pastor they had ever experienced. Lay leaders quickly formed a search committee to get started on finding an interim pastor. Any step that might delay them seemed a waste of precious time. They feared the months between pastors could deplete resources and members' energy. After some discussion, the committee produced a vague document about the congregation and the kind of leader they were seeking.

Avoiding the Familiar Missteps

The transition time between a departing pastor and a regularly called and installed permanent pastor presents an extraordinary opening for possible transformation. Too many churches miss this infrequent opportunity because of confusion or haste.

Fuzzy expectations. Lay leaders in a rush to put the word out tend to skip the essential first step of discussing their expectations for the interim minister. What are the duties they want the interim to perform? What responsibilities are the highest priorities? After reaching an agreement on these questions, the committee draws up a contract or covenant, which specifies some of the following duties: preaching, administering baptism and communion, conducting funerals and weddings, performing administrative duties, supervising other church staff, contributing to church communications (bulletins, newsletters, and social media), and providing pastoral care.

Process matters. A bad process for hiring an interim pastor leads to a bad decision. Process is not about what happens, but how decisions are made. In panic mode, members circumvent thoughtful conversations with other members and key denominational contacts. Planning for the next step in the congregation's future takes prayer, wisdom, and buy-in from all stakeholders.

Big fights over small issues. Long-time members may hold strong preferences about worship style and church programs. However, insisting on carrying over certain

traditions takes the focus away from the church's central mission and theology. Beware of the "fight and flee syndrome" where a few members stir up a controversy but leave the church instead of seeing it through. Rather than advocating for what "we want," church leaders need a longer-term perspective that points to what is best for the congregation's future.

Delaying controversial decisions. Members so value stability and calm that they put off any action that may generate conflict. For example, the interim period is the best time to deal with problem staff. That way the new pastor begins with a fresh start, unburdened by cleaning up past problems.

Deciding if the interim can be a candidate for permanent pastor. Possibly no other issue proves to be a bigger obstacle. Some denominations prohibit an interim from becoming the regularly called, permanent pastor. Other denominations have loosened the restriction and advise congregations on a case-by-case basis. Regardless, the initial contract or covenant should clearly state whether the interim pastoral position is open for a permanent call or closed to a permanent call. The terms of



"PRODUCTIVE MEETING, FOLKS!...
NOW...ON TO THE NEXT STEP!"

call should also indicate the beginning date and ending date and whether the contract can be renewed (for an example, see Letter of Agreement for Interim Pastor by the Church of the Brethren¹). If this matter is not settled in advance, the congregation spends too much energy on the issue. Invariably, conflict ensues because some members have formed a personal attachment with the pastor already on the scene while others do not see the interim pastor as a good match for the congregation.

The Traditional vs. Intentional Approach

Two different broad strategies capture the congregation's leadership choices during an interim period.

Traditional approach. In the traditional approach, the church searches for someone to keep the doors open and help the congregation tread water. The interim minister's role is seen as providing stability and keeping all programs and ministries running. The goal in this approach is not to move the church in any particular direction. A local retired pastor may be asked to provide this type of leadership to prevent the church from losing momentum. Certainly an experienced pastor, serving as an interim, can maintain and enhance the church's ministry.

Intentional approach. Congregations making this strategic decision see this in-between time as a transitional window. They ask for someone with an adaptive leadership style who will serve for a designated period to resolve conflict, create space for grief or anger some members may feel from losing their previous pastor, and assist with efforts to identify future goals and priorities. This approach emphasizes transformation and renewal rather than continuity. The biblical role model for this approach is John the Baptist, who God called to prepare the way for the one who would follow him.²

Traits of an Effective Interim Pastor

Interim pastors share the same characteristics as other effective pastors. However, many interim pastors have special training and experience serving as an interim in other churches. Many interim pastors feel called to do interim ministry as their unique, long-term call. Flexibility and listening skills are essential because every congregation presents one-of-a-kind ministry challenges.

As the search committee screens candidates, look for:

- Years of experience as a pastor
- Specialized training for interim pastors³
- History of service (number of churches and years at each one)

- Excellent references
- Evidence of life-long learning
- Current on ministry approaches

Above all, a pastor's leadership style has to match the congregation's needs. In reality, in most churches, members hold different views on leadership. Some want a transformational leader, a pastor who would bring new ideas and create a common vision. Other members want an inspiring leader, a pastor who would encourage lay leaders' gifts and share leadership with them. Another faction feels most comfortable with a servant leader, a pastor who puts the needs of others first and takes care of current members. Do the majority of members prefer a lay-directed congregation where lay leaders come up with most initiatives and make most of the major decisions? Or do the majority of members feel more comfortable with a pastor-directed congregation where the pastor makes most of the decisions? Or do most members want to share leadership with a pastor where a pastor inspires and encourages members to make decisions and take action?

Interim Ministry Blessings

As a congregation prepares for new leadership, the pause yields many benefits. The church can hit the "re-boot" or "re-start" and find unexpected renewal and energy. Members become more responsible for the church's ministry and claim its mission as their own.

The conventional view was that there was no way to fail as an interim pastor. If the interim pastor performed poorly, then that pastor just made the next pastor look better! If the interim pastor's leadership was excellent, then the new pastor gained a better foundation to build on for the future. However, this perspective fails to account for the extensive damage an ineffective interim leader can do. The first rule of wise leadership is "do no harm." A second principle is also important: "Ministry is never about the minister; it is always about the gospel the minister proclaims."⁴

1. <http://www.brethren.org/ministryoffice/documents/interim-ministry-resource.pdf>.

2. Ibid.

3. For example, training by the Interim Ministry Network (<https://imnedu.org/>) and many denominations. See also Transitional Ministry Education Consortium, <https://www.transitionalministryeducation.net/>.

4. Daniel O. Aleshire, *Earthen Vessels: Hopeful Reflections on the Work and Future of Theological Schools* (Grand Rapids, MI: Eerdmans, 2008), xi.