



THE  
**Messenger**

CHRIST LUTHERAN CHURCH  
Washington, DC



**ALL COMES TOGETHER**

*By Pastor Renata Eustis*

There are lots of ways to describe Lent. Some call it a season of repentance, others a time of growth and still others a journey. It's a time of sacrifice, a period of intentional reflection. For me, part of this Lent is being open to see things in a new way—literally. A visit to my eye doctor has set me on a journey toward mono-vision. For those who have not been down this path, mono-vision is using one eye for distance and one for reading. In my case, it means that I will only need one contact lens and no reading glasses. Apparently, it takes about two

weeks for the brain to be trained to see this way.

In the mean time, everything is a bit off. I've just completed day one and I understand why some people would say it's not worth it. I feel slightly nauseous and so tempted to put that left contact lens back in my eye. I see (pardon the pun) a connection with the journey of faith. What keeps me going is that I really trust the one who promised me it will all come together in the end. In the case of my vision, I trust my doctor that my brain will be trained and that I'll be able to see both near and far. The end is appealing to me—worth *choosing* feeling off-kilter.

There's a lot about the journey of faith—not just during Lent but all of the time—that leaves us feeling off balance and unsure. Some times the suffering in our own lives and the widespread pain in the world around us leave us reeling. There are times when we don't know what to believe anymore, when we can't seem to see any purpose and we wonder about the point of it all. At times like these, may we take comfort in remembering that, fundamentally, the journey of faith is not about our understanding, our ability to make sense of it all. It's about trusting the One who has gone before us and who promises that it will all come together in the end.

*"For now we see in a mirror dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known." [1Cor. 13:12]*

## ENOUGH

By Vicar Joel Richter

The last weekend of February taught me more about the word “enough” than I had learned in the past 31 years of my life. What happened was that a group of young people from Christ Lutheran Church went to serve breakfast to the homeless at Community Family Life Services which is located at First Trinity Lutheran Church. Now this was not the first time that I have served a meal for the homeless and most likely will not be the last time, yet this was different in a couple ways.

First prior to cooking breakfast, we gathered at the church, and I asked the young people and the adult sponsors to take some time while working to think about God’s blessings in their lives and God’s blessings in the lives of those that we were serving.

As I went along working, I tried to be actively aware of the blessings in my life. Then it hit me so quickly and so effectively, I was shown how much I had received. After preparing the breakfast and about 30 minutes into serving the breakfast, Clare came to me saying that about 150 people had shown up when the organizers were expecting 100 or less. At this point, two thoughts came into my mind. First, we didn’t have enough food. Second, will we get to feed everyone here or turn people away?

It wasn’t long before Larry, one of the workers from Community Family Life Services started to turn people away. Immediately, I thought, “I could easily donate goods or open my fridge to find a way to feed everyone.” My abundance as an intern could even help to cover the lack of food. I have enough. I have enough that I could even give some to others and still have enough.

After leaving the event, the young people and sponsors got together to discuss the events of the day at Christ Lutheran Church. The lack of food resounded with more than me. Also, others commented on the relationships. One last interesting fact is that we had some donuts and milk for everyone to have a late breakfast snack. In this, some

people chose not to eat a donut or have milk because they have enough food at home.

How often don’t we realize that we have enough? I was confronted as an intern living in abundance. The reality is that we have enough even in our desires. We have enough. I wish that I knew what else to say. As I proceed forth in my six months and my life as Christian, this question is the most important to me. How do we accept our abundance living with enough and giving to others so that they have enough? I hope to learn some about this together.

## THE PRESIDENT’S CORNER

By Mack Ott

### Three Books to Pique Your Interest and Exercise Your Faith

Garry Wills (2006) *What Paul Meant* (New York: Penguin Group), 192 pages.

Andrew Parker (2010) *The Genesis Enigma: Why the Bible Is Scientifically Accurate* (New York: Penguin Group), 268 pages.

Geza Vermes (2010) *The Story of the Scrolls: The Miraculous Discovery and True Significance of the Dead Sea Scrolls* (New York: Penguin Group), 260 pages.

These books are each moderately short, well written, and address issues that we sometimes take for granted in our faith quest. Vermes book, the third one is not yet out—will be published in April, and the information I have is from a review in the *Economist* magazine, the 20 February issue. The other two are available, and the second one is in stock at Politics and Prose. I recommend each of them to you, and invite you to join us for a discussion of ***What Paul Meant*** in **Adult Forum (9:00-10:15 am)** on **March 14**, led by **Phil Hecht**. Please join us.

***What Paul Meant* by Garry Wills.** This book is a reconsideration of Paul’s contribution to the nascent brotherhood of Jesus’ followers before it was a church. In the standard canon, Paul is designated as the author of 13 epistles, but scholars

confidently believe that only seven can be ascribed to Paul. Wills's approach is to restrict his view of Paul's conversion, travels, and evangelism as set out in these seven epistles, contrasting this with the traditional story set out in Acts by the writer known as Luke. Wills is very critical of Luke's version, in particular of Paul's miraculous conversion on the road to Damascus and of the impression of Paul derived from Acts and some of the epistles which scholars have argued were not written by Paul. Wills's skepticism of Luke, where it diverges from Paul's epistles, is based on Paul's letters being written perhaps 60 years before Luke's writings. This version diverges substantially from the familiar story we have absorbed from Acts and the 13 epistles—ie, the confident, scheming, misogynist, heavy on rules and confident of his asserted vision of the requirements for salvation. In marked contrast, Wills's portrait is of an outsider, who was in some conflict with Peter, but was first to preach to the Gentiles, a traveler both geographically and an explorer of the new faith that he was proselytizing. In particular, in Wills's chapter "Paul and Women," the evidence follows and sustains Paul's vision in Galatians "...there is no more Jew or Greek, slave or free, man and woman, but all are one, are the same in Messiah-Jesus." (3.26-28) Thus, we see Paul as vouchsafing gender equality and a level standing of women and men in the brotherhood, eliminating Paul's traditional condescension about women—their subservient role, covering their hair, and staying silent—that we have absorbed from readings and retained from confirmation. Wills strongly dismisses this using Paul's own letters. As he summarizes, Paul like Jesus was a radical egalitarian, "They were on the side of the poor, and saw through the rich. They saw only two basic moral duties, love of God and love of the neighbor." (p. 175)

***The Genesis Enigma by Andrew Parker.***

Recently, I came across this fascinating book by a world-renowned Oxford scientist. Parker's reputation is based on his theory explaining the Cambrian explosion of species more than 520 million years ago, a theory based on the coming of vision in predators:

With our eyes open we see the size, shape, and color of animals, and we also see how they behave—we can judge how fast they can move and whether we can catch them....and so the race to produce adapted images began. Some of the wormlike forms began to display armored parts or chemical defenses with complementary warning colors. Others evolved camouflaged shapes and colors, or improved swimming capabilities to outmaneuver a pursuing enemy...All of these adaptations created a new type of evolutionary arms race. Anything that did not adapt would have fallen afoul of natural selection—it would have been eaten or starved, and either way taken out of the gene pool. But after the initial chaos, further adaptations would become gradual—evolution would settle down to its habitual pace. The Cambrian explosion was over. (pp. 135-36)

Parker argues that the sequence of the creation story in the first chapter of Genesis (1:1-25) is miraculous in its conformity with the sequence of the origins and development of the earth and life specified by modern astronomical, geological and biological science. If you, like me, have been intrigued by the sequence of creation in Genesis—earth, water, life first in the sea, initially as plants, then animals with man last in the chain—you will be enthralled by Parker attempts to figure out how this conformity could have been written before science had separated from mythology in a terse but scientifically accurate summary set down some 2500 years ago. As a capstone of his investigation, Parker tries to determine who was the actual author of the Pentateuch which begins with the creation story. This detective story is set out in an Appendix elucidating which of the four versions of the Old Testament core—P, Q, D, J—was the author-source responsible for this prescient version of creation—and who this person was. As you might surmise, Parker is bewildered by the ancient writer's prescience and is driven, ineluctably, to

concede that it was the result of divine inspiration:

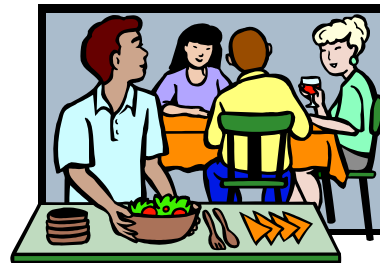
“...the Bible is a metaphorical text—if we treat its first page metaphorically, we find truth. But it remains extraordinary that, against all odds, the writer of Genesis 1 got it right in that the skeleton of his exposition was scientifically accurate. The image in this writer’s mind of how our planet and life came to be must have seemed so far off contemporary knowledge and experience that he was unable to dress it in human clothes and could only present it unaltered, as if it had been dictated to him. Yet the words that he wrote later emerged as an exact match with modern science. This all does appear as a “mysterious element” in the vein of those I have discussed above. If my inference is right, then the writer of Genesis 1, or rather the announcer of the story—Moses—surely must have received divine intervention. That is, he must have been spoken to by God.” (p. 215)

### ***The Story of the Scrolls by Geza Vermes.***

As noted, this book is not yet out—to be published next month—but it will be worth waiting for (You can pre-order it from Amazon for \$11.47). The book is a personal memoir of one of the leading scholar-analysts of the Dead Sea scrolls, a now retired 85-year-old Oxford professor; his *The Complete Dead Sea Scrolls in English* (Penguin Classics, 4th edition revised, 2007) is also available from Amazon for \$13.60. A Hungarian Jew whose family converted to Catholicism, he lost his parents in the holocaust. While the scrolls provide information about many issues about the early Christian community, they are not the whole story. However, they do allow assessment of the continuity of Hebrew of the “modern” version, Masoretic text in use for the last 1400 years and the earlier Septuagint, “a translation into Greek made for Hellenistic Jews in Egypt about 800 years earlier, using a Hebrew original which has been lost.” Vermes, a lifelong analyst of the Dead Sea scrolls, and for him they

provide both reassurance and difficult questions for believing Christians and Jews alike. The reassuring news for Jews is that the scrolls, comprising versions of the Hebrew scriptures in use about 2,000 years ago, are mostly pretty close to the later Masoretic version....[F]or Christians certain ‘Old Testament’ passages which they hold dear—but are mysteriously absent in the Masoretic version—do feature in the scrolls. They don’t seem to be late Christian inventions.

In sum, the analytical work here summarized provide a factual basis for assessing and inferring what was the state of life in and around the time that Jesus and Paul walked in the Holy Land.



### **DINNER FOR 8**

*by Valentine Breitbarth*

Would you like the opportunity to form deeper relationships with other members of the congregation? Do you like to have dinner? Then it sounds like you might want to participate in “Dinners for 8!”

“*Dinners for 8*” Quick Facts:

**Who?** Anyone may participate, whether you’ve been a member of CLC for 30 years or you have just started visiting. What? An opportunity for food, fellowship, and fun in small groups of 6-8 people gathering 4 times over a 6 month period.

**When?** Dinner groups will be announced by April 18. Then it is up to the group to plan mutually agreeable times to gather. Don’t worry—each group will have a “Head Host(ess)” to help facilitate the scheduling process.

**Where?** Take turns hosting dinner for the group at your home, a restaurant, or even a picnic in the park. Feel free to get creative!

**Why?** Because we can never have too many opportunities to gather together and get to know one another better!

People have asked about whether or not children are invited to Dinners for 8. Generally speaking, children and babies are always welcome to church activities. However, I understand that some parents might want Dinners for 8 as a time to socialize without their kids, so I will do my best to accommodate both. If you would like to bring your child(ren) with you to Dinners for 8, please specify that on your interest form. If you are looking forward to "grown up time," please specify that as well. If you do not indicate either way, I will assume you are flexible with dinner companions of all ages. If you have any additional questions or concerns, please do not hesitate to let me know!

If you are interested in participating, please return the form (you can download the form from the e-Messenger or get a copy at church) to Valentine Breitbarth (vbreitbarth@gmail.com) by Sunday, April 11.

The candle is marked with the cross inserted with 5 "nails" representing Christ's wounds, the Greek letters alpha and omega (meaning the beginning and the ending) and the numerals of the current year.

Beginning with Easter, the candle occupies a central position in front of the Altar. It is lighted for all services during the season until Pentecost, when it is extinguished. Thereafter, it is located by the baptismal font. The candle provides a visual connection between baptism and Easter, reminding us that in our baptism we are buried and raised with Christ.

The candle is lit for baptism; the baptismal candle is lit from the paschal candle for presentation to the baptized. It is also lit for baptismal festivals such as the Baptism of our Lord and the affirmation of our baptism/confirmation.

If you wish to donate to the paschal candle fund, the amount suggested is \$10 (please note in memo line of your check). Please fill in the section on the flower form in the bulletin, or pick up a form in the Narthex. If you have any questions contact Marilyn Zukel (703) 356-1873. The gift will be acknowledged in the Easter service worship folder.

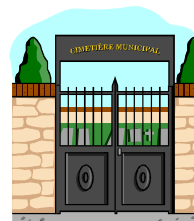


## PASCHAL CANDLE

*By Marilyn Zukel*

Among the most powerful symbols of the Christian church the paschal candle serves as a visual reminder of our Lord's Easter triumph over the darkness of death and sin. In church history, some great Paschal candles weighed 300 pounds; some stands were 10 feet tall. They emphasized the greatness of Christ's Easter victory. They have been used in worship since at least the fifth century.

It should be the largest candle in the space. It is reminiscent of the pillar of cloud and fire that lead the people of God to the Promised Land.



## VIRTUAL MEMORIAL GARDEN

*By Mark Rohrbaugh*

In the midst of family history research, I recently stumbled upon a website called Find A Grave where you can find listings of graves of family, friends, or famous people. The site allows you to search for cemeteries or individuals. It also accommodates adding biographical information and leaving virtual flowers. I had the idea that we might want to allow family and friends of those interred in the Memorial Garden to be able to view their memorials from near and far. We have many people who have come from many parts of the country and their extended family is not able to visit us very often.

I added the CLC Memorial Garden as one of the "cemeteries" and now have more than 30 names of individuals interred with birth and death dates as well as photos of the memorial stones. It's freely accessible to anyone wanting to view the website, but adding names, biographical information or virtual flowers requires a password. Since I am the host of the CLC site, I would be happy to add or modify information if you send it to me. You can visit [www.findagrave.com](http://www.findagrave.com) and do a search for a cemetery in DC listed as Christ Lutheran Church Memorial Garden (the word "Christ" and searching in DC will get you there). Choose the option listing the 30+ interments. Alternatively, you can search for "grave records" and type in a name or the the listing number for individuals such as Pastor Mundinger #48791871. If you need help with the site, please let me know.

### OPTINOW OPPORTUNITY

*By Fred Mills*

The CLC Sunday school would like to raise money for OptiNow ([optinnow.org](http://optinnow.org)), a microfinance service for the poor in Kenya, Ghana, Mexico, Columbia, and the Philippines. This was recommended by Susy Cheston, who works for the Opportunity International ([www.opportunity.org](http://www.opportunity.org)), which is linked to OptiNow. Micro financing, or micro-loan service, aims to provide financing for entrepreneurs in developing countries to start and expand small businesses. The goal is to make progress toward ending global poverty by using a "Multiplier Effect", or positive spiral, where the entrepreneur's business grows, allows him or her to obtain more financing, hire employees, and thus help the whole community grow. We have started a fundraising "group" on Facebook called Christ Lutheran DC Sunday School, and are planning to have a poster and a power point display during the **coffee hour** after the children's service on **March 14**.



### EAR OF CHRIST

**Lori Beaston** is a first-time home buyer! She will be moving to College Park, MD the end of March. (New address effective immediately, as posted in the 2010 directory.)

**Rita Stroberg** has a new home at Springhouse, 2201 Colston Dive, Silver Spring, MD 20910. Her phone number is the same: 301-587-2493.

Rita welcomes visitors and phone calls. Her phones are equipped with hearing enhanced devices. If you would like to join her for lunch, she would welcome that. The cost is \$7.00. Both Joanne Noll and I can attest to the tastiness of the food. To arrange a meal, please call the main desk the day before: 301-495-7366 and let Rita know too.

From **Amelia Gaddie's** parents:

Dear Christ Lutheran Church,

Thank you for the celebration of Amelia's baptism. We were amazed by the warmth and thoughtfulness of the congregation given they hardly know us. The cake, flowers, and fellowship was truly above and beyond, and made Amelia's big day even more special. We look forward to seeing you all soon.

Thank you again. **Carly, Christopher, and Amelia**

The snow cleared just enough to make the path for **Karen Christian**, our church office administrator, to marry Maurice Green on February 12, 2010 at a courthouse ceremony. Our own Anita Josey Herring officiated and Pastor Renata Eustis was a witness at the ceremony. Karen and Maurice have plans to invite the congregation to a celebration of their marriage at CLC on April 24 from 4:30 – 7:30 p.m. in the undercroft. Details to follow. Congratulations **Karen and Maurice!**

Save the date! **May 2 at 3pm Christine Stephan's** installation. Details to follow!



**CELEBRATE  
SPRING  
WITH  
SAMARITAN  
MINISTRY  
OF  
GREATER  
WASHINGTON**

**What:** New Event!! Samaritan Ministry's Spring Celebration  
**When:** New Date!! **Saturday, March 20**  
**Where:** New Place!! St. Paul's Rock Creek Parish Great Hall, Rock Creek Church Rd./Webster St., NW – plenty of free parking  
**Time:** 6:30 – 9:30 pm  
**Tickets:** \$65/person. Tickets are still available!!! (see website for sponsorships and tables)  
Tickets purchased for the Feb, 13 and Jan 30 events cancelled due to snow will be honored.

**Enjoy great food, music and a live and silent auction. Help honor those who made the purchase of the NW office possible.**

For more information see [www.samaritanministry.org](http://www.samaritanministry.org) or contact Mary Belknap,

## FEBRUARY 2010 TREASURER'S REPORT

By Artie Harris

	<u>Operating Profit/Loss Through February (67% thru FY '10)</u>			
	<u>December</u>	<u>July-Feb</u>	<u>FY Budget</u>	<u>% of Budget</u>
Income w/o AIC & YS	\$14,141	\$157,602	\$248,800	63%
AIC Income	\$2,019	\$95,190	\$106,152	90%
Yard Sale Income	\$0	\$34,507	\$33,000	105%
Total Expenses	<u>(\$32,729)</u>	<u>(\$294,790)</u>	<u>(\$435,417)</u>	68%
Net Income	<u>(\$16,570)</u>	<u>(\$7,491)</u>	<u>(\$47,465)</u>	

Notes:

- 1) "Income w/o AIC and YS" consists of envelope & plate offerings & rental income
- 2) As you may recall, the approved budget for this fiscal year is to end with a deficit of \$47,465; the deficit would be paid from reserves.
- 3) Based on the results of the first eight months of this fiscal year (July through February), the church is with less of a deficit than originally budgeted.likely to end the fiscal year (June 30, 2010)