

ECUSA bishop suggests CCM temporary suspension

Bishop Keith Ackerman, of the Episcopal Diocese of Quincy, Ill., said recently that he would like to see the full communion agreement, Called to Common Mission (CCM), temporarily suspended.

He said it is his impression a resolution to suggest just that is "in the making" for this year's General Convention of The Episcopal Church USA (ECUSA) in Minneapolis, Minn.

Ackerman also asserted an ELCA bylaw change that allows pastors to ordain pastors, "has the danger of negating" the full-communion agreement between The Episcopal Church USA and the Evangelical Lutheran Church in America (ELCA).

"I believe there are no circumstances for a pastor to ordain another pastor," he stated. "It is impossible for most Anglicans even to imagine that as a viable possibility. I believe the laying on of hands by a bishop in apostolic succession is essential. I absolutely believe in the ontological reality [a changed nature] of ordination. This is not an ordination to a function.

"It is commonly said in the Anglican Communion, 'Thou art a priest forever.'"

When asked if he thought the ELCA bylaw had indeed negated the agreement, he responded, "I would need to read all of the documents so I could speak more specifically on the subject. When I get to the general convention, I will have done that."

On the possibility of suspending the CCM agreement, he implied that it would give the two church bodies time to discuss what he called "obvious differences of interpretation" before either church looked as if it were "backing out."

Ackerman likened the full-communion agreement to a marriage that was entered into without premarital counseling. Both church bodies agreed to CCM but their interpretations of what it meant were different, as seen in the opposing Episcopal bishops' "Mind of the House" document and the ELCA bishops' "Tucson Resolution."

The bishop said he thought the church bodies adopted CCM without listening to "all the voices." He said he did not consider WordAlone a "fringe" group and wants to hear what all groups in the ELCA are saying, not just to receive *(Continued on page 2)*



Bishop Keith Ackerman

ECUSA bishop suggests CCM temporary suspension *(Continued from page 1)*

an official statement.

"My belief is that if our Lord cares for us so personally despite all of our differences, then the very least we should be doing is listening carefully to all voices within both traditions without labeling any as not being mainstream or as not what the majority believe."

He added: "I'm well aware of the fact that as an 'Anglo-Catholic' in the Episcopal church that I do not represent the majority opinion."

"Over the long haul, this [full communion] may be God's plan just as the marriage of a particular man and woman may be a part of God's plan," he said, "But first there needed to be significant pre-marital instruction. The average Episcopalians and the average Lutherans have not dealt with these differences.

"Like in marriage counseling, I would never suggest that a couple go out and have a baby so they could strengthen their marriage if they were having marital problems. I

would suggest they work on their differences first."

For example, one of the differences between the church bodies, he said, is "what we mean by the threefold ministry and whether it is essential or only desirable."

Ackerman is not against ecumenism: "I think that ecumenical cooperation is absolutely critical for the future of Christianity, not only in the U.S. but also worldwide. I am not convinced that inter-communion and mutual recognition of orders [ordinations] are essential for faithful ecumenical cooperation."

He also said he would like to see "conscientious" sharing of buildings and support staff. He indicated he thought there were ways the churches could work together without entering into a "formal relationship."

"The most significant ecumenism operates at the grassroots level and rises to the top. Consensus is always much more pleasant than legislation," he commented.

Fifth and sixth ordination exceptions reported

Kristy Daniels, now pastor of Volmer Lutheran Church and Nathanael Lutheran Church, near Dagmar and Reserve, Mont., is the sixth person to be ordained by a

pastor rather than a bishop as allowed by a 2001 bylaw change to the Evangelical Lutheran Church in America's constitution.

The fifth person ordained under the bylaw was granted an exception in the Grand Canyon Synod due to weather-related travel difficulties, according to the May 2003 *The Lutheran Magazine*.

The ELCA's full communion agreement with The Episcopal Church USA requires that bishops ordain new pastors. The bylaw, adopted by an ELCA Churchwide Assembly, allows exceptions to this requirement, normally after an application and approval process.

Daniels is a recent graduate of Luther Seminary in St. Paul, Minn. She was ordained May 4 by Pastor Jon Nelson, her internship pastor from Grace Lutheran Church, Wenatchee, Wash.

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President reports on three Rs

by Jaynan Clark Egland

WordAlone Network President

[Editor's note: This is a summary of Egland's report to the April WordAlone convention in Roseville, Minn. A more complete report is available at www.wordalone.org under News Updates for May 9, 2003. The article is entitled 'A lot has been happening'.]

I was given time to report on what our Network's been up to. Much has been accomplished!

The WordAlone Network is your community—your gathering place to celebrate your freedom in Jesus Christ.

The Network is not two full-time and three part-time employees in an office in Minnesota. The Network is not 12 members on a board of directors.

The WordAlone Network is you. That is not the lip service from an institutional church that allows no representation. This is the reality of who we are. We are congregations, we are chapters and we are individuals in need of renewal.

We are in a constant state of Renewal:

- We are a gathering of senior pastors of vibrant, missional congregations working to expand the network one congregation at a time.
- We are a lay leaders' task force developing our strategic long-range plan.
- We are several more task forces working on a variety of issues.
- We are the drafters of a new, soon to be available, pamphlet, "The Freedom of the Call Committee."

We are in a constant state of Reform:

- We are those prayerfully engaged in efforts to elect a bishop free from

an imaginary historic episcopate and free for reforming mission.

- We are those who will gather at the synod assemblies and at the Evangelical Lutheran Church in America (ELCA) Churchwide Assembly to introduce reform on every floor.
- We brought three requests to a meeting with the presiding bishop—inviting him to speak here and address the Network, asking for the information on the voting members to the churchwide assembly and requesting permission to display materials at the churchwide assembly. The answers? No. No. No.

We press on as those who Reflect theologically:

- We are the international theological advisory board who produced the "Admonition for the Sake of the True Peace and Unity of the Church" (and the accompanying documents). It is now translated into German and distributed widely across the global church.
- We are one of two groups that specifically endorsed the Biblical and theological conference dealing with sexuality held in Kansas City last October.
- We gather for two major events a year to continue our education and our growth in Christ.

We are the WordAlone Network, working together for Renewal, Reform and deeper theological Reflection within the ELCA and throughout the Lutheran confessional church.

This is renewal. This is reform. This is worthy of our reflection.

Working. Working. Working.

Finally free to do all this and more . . .

We are Free—to Be!

Three new board members elected

The WordAlone Network convention April 25-26 in Roseville, Minn., elected three new members and reelected Pastor Jaynan Eglad to the board of directors.

Pastors Roger Eigenfeld and Bill Walles and Judge Barry Anderson did not seek reelection to the board.

The returning and new board members were elected to three-year terms. The new members are: Dr. Douglas Bahr, Diane Eaton and Pastor Randy Freund.

The convention elected a nominating committee as well. They are: Linda Danielson, Johnston, Iowa; Pastor Chuck DeHaven, New Braunfels, Texas; William Drew, Burke, Va.; Professor Mark Granquist, Northfield, Minn.; Pastor Gerald Miller, Annapolis, Md.

Bahr is a physician from New Braunfels. He has served in various leadership positions at McKenna Memorial Hospital in New Braunfels. He is a member of St. Paul Lutheran and has served on the church council and as personnel director for the

congregation. He has been active in the WordAlone movement since 2000.

Eaton, Deephaven, Minn., left Microsoft last August to spend more time with her family, on volunteer work and in Bible study. She had worked for that company for 15 years in sales and consulting including time as U.S. director of sales readiness and general manager. She is a member of Lord of Life Lutheran in Maple Grove, Minn.

Eglad is pastor of Prince of Peace Lutheran Church in Spokane, Wash. She is president and CEO of WordAlone and has been on the board for three years. She has served six years on her synod's council, Eastern Washington/Idaho Synod.

Freund is pastor of Faith Lutheran Church, Hutchinson, Minn. He has been active in WordAlone since its beginning. He is chairperson of the WordAlone Task Force for Seminarians and was on the planning committee for last November's theological conference. He is coordinator of the Hutchinson Area WordAlone Chapter.

With the flow and against the current

Is the WordAlone movement ready to go with the flow of God's Spirit and against the currents of today? Attendees were asked at the annual WordAlone Network Convention held in April at Roseville Lutheran Church in Roseville, Minn.

Keynote speaker Leonard Sweet, pastor and professor, futurist and historian, in three addresses reminded his listeners, "your tribe led in one of the most interesting times," referring to the invention of the printing press and the reform of the church.

Then he told them they must choose if they will lead in these interesting times, this time of the Internet. But, he was speaking of more than using new gadgets, he was calling them to lead the church by trusting in God's Spirit.

He urged them to "go with the flow of God's Spirit," while going against the currents of

today's culture.

"Your ancestors in their revolution went out into the world in the Spirit, against the currents and created a movement that changed the world. When Luther posted those 95 Theses and said, 'Let's have a debate,' nobody showed up," he said.

But, the reform movement changed the face of the church, he said. Martin Luther focused on pleasing Jesus, not the people of his time. For that, Luther was considered crazy, Sweet added.

"Then there are NUTS," he said—people who "Never Underestimate The Spirit."

"Will you never underestimate the Spirit of the Lord?" Sweet asked.

[Editor's note: Fuller reports of Sweet's remarks are on the Web at www.wordalone.org]

Is 'Word' unsacramental?



by
Pastor Steven D. Paulson

Associate professor of systematic theology Luther Seminary, St. Paul, Minn.

Ever since the WordAlone movement began, its people and congregations have been suspected of opposing ecumenism. Of course, when church unity begins to mean additional requirements to Word and sacraments, then we simply say "no." Otherwise, our true ecumenical openness, "It is enough for the true unity of the church to agree concerning the teaching of the gospel and the administration of the sacraments," *Augsburg Confession* Article 7, is thrown away for the mere glorious appearance of "full communion."

But I want you to be aware that a new accusation is stirring among those who fear this confession. Some pastors and teachers have floated a new trial balloon to see if it catches on—WordAlone, they suggest, appears to be "anti-sacramental." How can it be that a desire for freedom from a mandated historic episcopate could possibly be considered "against the sacraments?" Well, there is a very interesting tale to tell, and hopefully I can begin to shed light on the wider problem WordAlone needs to deal with next.

First, let me define some terms.

"Sacrament" is a noun referring to a thing. As Luther put it in his *Babylonian Captivity of the Church*, the plural "sacraments" means, "promises with signs attached." Melancthon agreed, and who wouldn't? Luther and Melancthon hit the matter of "promises" very hard—with Christ's own command attaching a "sign" to them.

That is why the *Apology* to Article 13 of the *Augsburg Confession* rejected as a mere human tradition the then church-imposed rule of seven sacraments, which was causing real trouble for faith. You can quibble with the number of sacraments, but one thing is sure, quoting from Article 13, "humanly instituted rites are not sacraments, properly speaking, because human beings do not have the authority to promise grace." There might be some worthwhile teaching in some human traditions, but they aren't "sacramental." So far, so good. We can be sure that the Lord's Supper, Baptism and probably even Absolution are sacraments.

The word "sacramental," however, is an adjective. It seeks a noun to modify. The trouble with that word "sacramental" begins there. It sounds like a churchly word, and so we ought to use it liberally, right? Wrong. Beware of theologians attaching "sacramental" to things of their own choosing.

In particular, those Lutherans who seem to be banging on the door of Rome and saying "Let us in so we can reform you!" have (*Continued on page 6*)



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(Continued from page 5) begun accepting a human tradition that the church itself is sacramental. To them, its "sign" is the bishop who presides at ordinations. Its promise is that if you are in good fellowship with the bishop (obediently receptive to his ministry by accepting historic episcopacy), you will be joined with the mystery of Christ in the action of the "Eucharist" (thanksgiving meal) that completes the "unfinished work" of Christ's sacrifice on the cross.

That is a great deal of human tradition to take in at once. The problem is that Christ does not make this promise of Eucharistic fellowship through a priest anywhere, nor does he command this sign of episcopal ordination.

But among some Lutherans, the popularity is growing of this human tradition that connects the historic episco-

pate, the Lord's Supper and the church. The church would be "sacramental" then, since it is the visible, historical means by which you participate in your salvation through the mysterious, sacramental union with Christ. Applying "sacramental" to church this way brings a great deal more baggage than the more familiar outlook of church as sinners assembled by the proclamation of the Word.

Melanchthon warned that one of the results of that messy tradition was to make "the ministry of the Word" a slightly newer version of the Old Testament Levitical priesthood that offered sacrifices for people, rather than a ministry that gives promises to them. A false sense of "sacramental" always

tries to reverse God's movement in the sacrament. Instead of accepting sacraments as God's coming down to us for forgiveness of sins, we turn every sacrament into one form or another of our praying to God. Baptism becomes "initiation," a way for us to join. The Lord's Supper becomes our "sacrifice of thanksgiving," whose center point is the so-called "Eucharistic Prayer" (now required for any inter-communion with Episcopalians). Praying, not preaching, then makes the sacrament. Melanchthon was even willing to call ordination a sacrament with the sign of the laying on of hands if people could keep from falling into this trap—but they did not in Melanchthon's

day and they are not in our own day.

Apparently a rather foolish mistake is being made when the slogan or name "Word Alone" is used.

Some critics even say they will accept phrases like "Christ alone," or "Faith alone," but never "Word alone." They have gotten it into their heads that "alone" attached to Word must mean only preaching and no sacraments. In their thinking, then, that would mean the Lord's Supper would not be a sacrament and so the Eucharist could not be the center of the church. Then, following this line of thinking, the bishop would not be needed as sign of unity nor as the only one who could correctly ordain priests for Eucharistic duties.

Why would that strange chain of ideas ever enter the mind of church theologians? Could it be that they really have accepted the false teaching of the "historic liturgy" that began

by the fourth century to separate worship into a liturgy of word for the "catechumens," the un-initiated who were then dismissed, followed by a liturgy of the sacrament for the "faithful," those initiated into the mystery? Holy things could only be given to "holy" people!

Is that what the separation of Word and sacrament has come to mean? Has "Word" become so unsacramental that it can't be recognized any longer as the very thing that will not return to God empty? The disastrous error of separating Word and sacrament in order to make the church "sacramental" was fought once by Luther and the Lutherans, and it appears it will have to be fought again.

One of the best places to find what is meant by the Word alone is in Luther's *Freedom of a Christian*. Even

Christ's "communication of attributes," [the Lutheran teaching that Christ gives us his things (forgiveness, life, salvation) and takes ours (sin, death and damnation)] does not come to us by Eucharistic participation in God's being. It comes to us by Word alone—in preaching and sacraments. Luther described a first power of faith that is freedom from the law since faith alone saves, and faith comes from clinging to Christ's words given "for you" by a preacher—alone! Listen to this insistence from Luther: *One thing, and only one thing, is necessary for Christian life, righteousness, and freedom. That one thing is the most holy Word of God, the gospel of Christ, as Christ says, John 11, "I am the resurrection and the life; he who believes in me, though he die, yet*

shall he live"; and John 8 "So if the Son makes you free, you will be free indeed"; and Matthew 4 "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." Let us then consider it certain and firmly established that the soul can do without anything except the Word of God and that where the Word of God is missing there is no help at all for the soul. If it has the Word of God it is rich and lacks nothing since it is the Word of life, truth, light, peace, righteousness, salvation, joy, liberty, wisdom, power, grace, glory, and of every incalculable blessing....You may ask, "What then is the Word of God, and how

shall it be used, since there are so many words of God?" I answer: The Apostle explains this in Romans 1. The Word is the gospel of God concerning his Son, who was made flesh, suffered, rose

from the dead, and was glorified through the Spirit who sanctifies. To preach Christ means to feed the soul, make it righteous, set it free, and save it, provided it believes the preaching. Faith alone is the saving and efficacious use of the Word of God, according to Romans 10 "if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." Furthermore, "Christ is the end of the law, that every one who has faith may be justified." Again in Romans 1 "He who through faith is righteous shall live." The Word of God cannot be received and cherished by any works whatever but only by faith. Therefore it is clear that, as the soul needs only the Word of God for its life and righteousness, so it is justified by faith alone and not (Continued on page 8)

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(Continued from page 7) any works; for if it could be justified by anything else, it would not need the Word, and consequently it would not need faith." LW 31, 346

People who hear WordAlone as anti-sacramental have got something else in their ears besides the Word... made flesh. They have the law, and they do not want it to come to an end. Specifically, they cling to church law that produces human traditions and requires these

traditions to participate in salvation. That means to me that the WordAlone movement will have to confront more than

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the office of bishop. It will have to expose the ties among bishop, the "Eucharistic Prayer" and church that have come to displace the Word of God that alone justifies

sinners. The absolution in preaching, the Lord's supper and Baptism will have to be used in opposition both to the enthusiasm of Anglo-Catholicism and that of Protestantism that seeks more "spiritual" alternatives to Christ's chosen "things." If we could be justified by anything else we would not need the Word—but we desperately need it—alone. WordAlone, forewarned is forearmed.

Watch for WA theologians' response to ecumenical statement to LWF

Watch the WordAlone Network Newsletter and website, www.wordalone.org, for a WordAlone (WA) Theological Advisory Board written response to a statement on the ministry of bishops being studied by the Lutheran World Federation (LWF).

The board is producing the report in response to an invitation from Evangelical Lutheran Church in America (ELCA) Presiding Bishop Mark Hanson. Hanson and Prof. James Nestingen, a member of the WA Theological Advisory

Board from Luther Seminary in St. Paul, Minn., had exchanged letters concerning the theological board's first written statement, "Admonition for the Sake of the True Peace and Unity of the Church."

The ecumenical statement came out of a consultation in Malta in November 2002 of Lutheran members of international ecumenical dialogues involving LWF. It discusses the ministry of bishops within the "apostolicity" (relating to spiritual authority coming from the 12 Apostles) of the church.



lex orandi, lex credendi
'praying shapes believing'

CCM will impact beliefs

by Pastor Scott Grorud of Gloria Dei Lutheran Church, Redwood Falls, Minn.

It is often claimed that the full communion agreement, Called to Common Mission (CCM), introduced only structural changes into the Evangelical Lutheran Church in America (ELCA) with no impact on our beliefs.

In truth, CCM is loaded with theological implications that contradict central Lutheran convictions about Christianity.

It is difficult, however, to draw out those implications, because CCM itself glosses over them.

It says that "each (church body) remains free to explore its particular interpretation of the ministry of bishops in evangelical and historic succession," (paragraph 12) as if CCM's mandated structure of the historic episcopate has no theological weight of its own, but can be given whatever meaning we choose to give it. In fact, inherent within the historic episcopate is a deep and unavoidable theological significance. Here, very briefly, is one attempt to illustrate that.

The Augsburg Confession begins by describing God and his work in the world. Article 1, entitled "God," teaches the oneness of the Triune God. Article 2, "Original Sin," concerns the sinful rebellion God faces in creation. Article 3, "The Son of God," describes Jesus and his work to defeat sin. Article 4, "Justification," explains how Jesus saves us by faith.

Following this pattern, Article 5 should be "The Holy Spirit," but instead its title is "The Office of Ministry." The Reformers insisted that ministry was the Holy Spirit's work. Through word and sacrament, he

makes Christ present among us and creates saving faith within us. No other mediator is necessary for that to happen.

Ministers still have a vital role in the church and they appear in the Augsburg Confession, but not until Article 14, which focuses on good order in the church. That is, ministers serve in order to insure that the word is preached and the sacraments are administered regularly, but the ministers themselves have no special grace or ability that makes them essential for God's saving work to be done. Christ's presence in word and sacrament depends on the Holy Spirit alone, not the minister.

This functional understanding of ministers differs sharply from the theology that lies behind the historic episcopate. It declares that properly ordained priests are the conduits through which God's grace comes into the church. In ordination, priests are believed to receive a special grace from the bishop that permanently changes their being, so they can mediate between God and his people and make Christ present in Holy Communion.

Only bishops in the historic episcopate can dispense that grace so only bishops can ordain, because properly ordained priests are believed to be essential to God's saving work.

The Episcopal Church follows these ordination practices with absolute consistency and the theological implication of that commitment is inescapable—properly ordained priests are essential for Christ's work in the church. In CCM, the ELCA *(Continued on page 10)*

'Staying vital,' is message

Judy Swanson of Northfield, Minn., went from being a voting member at the 1999 Evangelical Lutheran Church in America Churchwide Assembly to becoming a Word-Alone Network activist, organizer and encourager today.

At this April's WordAlone convention in Roseville, Minn., she and her husband Steve encouraged WordAlone members that the work is not done of informing all members of the Evangelical Lutheran Church in America about problems with Called to Common Mission (CCM), the full communion agreement with The Episcopal Church USA.

They spoke at a workshop titled, "Staying Vital." Judy, a graphic designer, and Steve, a pastor and retired St. Olaf College professor, told of how they have worked to get out the WordAlone (WA) message.

Judy reminded her listeners that they were people of joy and simply couldn't forget that, and urged them to turn to the Bible. She cited 1 Pet.5:7, "Cast all your anxieties on Him."

"We can't get tired, we can't afford to give up," she stated.

In talking about their early contacts with CCM, Steve told of accompanying her to the churchwide assembly in 1999 and answering questions and supporting her as she "agonized" about CCM. She called him her theologian and historian.

She said this April she had taken the issue very seriously and prayed about it much before she voted in 1999. She said she decided she could not vote for it and added that the more she has learned, the more she has become convinced that CCM "is not the way to go."

Judy said they came home from the assembly feeling very isolated and with a sense of loss and grief. She became depressed, but, noted that when she got depressed, she got active.

So, she organized an information meeting a couple of years ago in Faribault and called upon WordAlone proponents, WA board member Al Quie, and Prof. Michael Rogness of Luther Seminary in St. Paul, Minn.

About 175 people came. Then things quieted down for a while, she said.

Since then, she and two other women have organized meetings in her congregation and in "neutral locations," bringing in professors, theologians and former pastors as speakers. [Editor's note: Contact the Word-Alone office for the names of potential speakers in your regions.] Steve has started a fellowship group for like-minded people.

"We have progressed," she stated. She used to count on one hand the number of Word-Alone supporters she knew and said now she could think of at least 80 at her home congregation.

'praying shapes believing' CCM will impact beliefs *(Continued from page 9)*

agreed to adopt those same practices and use them with absolute consistency, too, and therein lies the problem.

Ordination practices now mandated by the ELCA carry with them a theology that properly ordained priests are essential for Christ's saving work, which is rejected by our own confessions. It cannot be emp-

ted of that theological meaning nor can we arbitrarily grant it some new meaning it has not had before. The Lutheran Confessions compel us to oppose the historic episcopate and the claim that undergirds it, so that there can be no doubt that the Holy Spirit is the only essential actor in the Christian Church.

Lutheran Clergy Connect

Lutheran Clergy Connect is one way for congregations seeking a pastor to connect with potential candidates who believe that Christ alone is sufficient for the unity of the Church and that the Word of God is the authority for the Church. Below are the most recent listings. A full list, which includes 21 additional listings, is posted on the WordAlone website. (www.wordalone.org).

If you would like your congregation listed on Clergy Connect, please mail or fax your request on church letterhead, signed by an officer or call committee chair, to WordAlone Network, 2299 Palmer Dr. Suite 220, New Brighton, MN 55112 Fax: 651-633-5994. (Please notify us when the position's been filled.)

Give the following information:
 Pastoral position
 Congregation's name, city, & state (& website address if applicable)
 Contact person
 Phone number
 E-mail address

Calls are listed starting with the most recently received.

St. Paul Lutheran Church
New Braunfels, TX
 Contact: Will Krieg
 1410 Flaming Oak
 New Braunfels, TX 78132
 830-625-9347
Pastor

Lord of Life Lutheran Church
Oconomowoc, WI
 Contact: Donald Wiemer, Pres.
 828 Wildwood Place
 Oconomowoc, WI 53066
 262-567-5301(w) 262-567-0707(h)
 dwiemer@execpc.com
Full-time Pastor

First Ev. Lutheran Church
White Bear Lake, MN
 Contact: Helen Kahl
 4044 Scheuneman Road
 White Bear Lake, MN 55110
 651-429-5137 whkahl@att.net
Seeking a TEACHING PASTOR whose primary duties would be

to implement & oversee Adult Spiritual Growth Program of evangelism, discipleship & lay ministry. For a complete description of this position, please contact the person above or visit our church website at www.firstlutheranwbl.org.

King of Glory Lutheran Church
Tempe, AZ
 Contact: Roger Gordon, pastor
 2085 East Southern Avenue
 Tempe, AZ 85282
 480-838-0477 fax 480-838-0477
 ino@kogaz.org
Associate Pastor for 3,800 member congregation near Arizona State University. Need good teaching skills and ability to organize and supervise paid staff and volunteers. Specific work responsibilities depend upon experiences and training but areas of family life/children/youth will be included.

Our Savior's Lutheran Church
Lake Oswego, OR
 Contact: Lisa Martin
 13017 Sierra Vista Drive
 Lake Oswego, OR 97035
 503-670-8024
 lisamartin3@cs.com
Position: Senior Lead Pastor

Clarkfield Lutheran Church
Clarkfield, MN
 Contact: Kathy Bellicot
 1000 15th Avenue
 Clarkfield, MN 56223
 320-669-7614
 www.clarkfieldlutheran.homepage.com
Position: Full-time Pastor

Zion Lutheran Church
Anoka, MN
 Contact: Rev. Tim Johnson
 1601 4th Ave. S.
 Anoka, MN 55303
 tgjohnson@zionanoka.org
 763-421-4656
Position: Zion seeks either a Youth Pastor or Youth Director to lead an intensive high school ministry with a potential for 400 plus young people.

Our Saviour's Lutheran Church
Victoria, TX
 Contact: Rev. John Waak
 4102 N. Ben Jordan
 Victoria, TX 77901
 361-575-4305
 oslc4xr@cox-internet.com
Position: a children's & youth pastor responsible for all ministries from birth through college age people.