

# NETWORK NEWS



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## WA board looks at non-geographic synod

Formation of a non-geographic synod within the Evangelical Lutheran Church in America (ELCA) was discussed at the January quarterly meeting of the WordAlone Network's Board of Directors in La Habra, Calif.

A need for a non-geographic synod to preserve a faithful biblical witness is perceived among leaders across the ELCA, director Mark Chavez said after the board meeting.

Such a non-geographic synod was seen as originating not only out of WordAlone congregations and supporters but also extending outside WordAlone's present constituency, according to president Jaynan Clark England. A variety of pastors are working on the possibility and will bring ideas to the spring convention for discussion and planning.

The convention is April 25-27 at Roseville Lutheran Church, Roseville, Minn. The theme is "In the Beginning Was the Word... Who Gets the Last Word?" and the focus is on providing open discussions of sexuality issues facing the ELCA; possible changes to the church's ministry standards; and the church's understanding of marriage.

Keynote speakers are: church historian Dr. Walter Sundberg; New Testament scholars Dr. Roy Harrisville III and Dr. David Balch; systematic theologians Dr. Marc Kolden and Dr. Paul Jersild and psychologists Dr. Warren Throckmorton and Dr. Simon Rosser.

The board agreed to forward sample resolutions to WordAlone leaders, congregations and chapters for possible presentation to synod assemblies this spring. The resolutions: call for fair exercise in all the ELCA's 65 synods of the by-law amendment allowing ordination of new pastors by other pastors; approve of laypersons' presiding at the Lord's Supper; ask for representation throughout ELCA governance structures and for ratification of some Churchwide Assembly actions.

In other action, the board:

**Decided** WordAlone's regional organization will be reshaped with more attention focused on the role of volunteers known as Synod Points of Contact (SPOCs). Regions will be redrawn to match the movement's growth and reflect where WordAlone congregations and chapters now are organized. Formation of chapters is going well and with 39 now and 29 more possibly ready to form this year.

**Established** a new WordAlone Seminary Debt Relief Fund with new guidelines.

**Heard** the treasurer's report that even though income ran short of its budgeted amount, good stewardship kept the final numbers for the year in the black. The liturgy and hymnody task force is preparing a WordAlone communion service drawing upon Luther's German Mass.

## New coalition upholds ELCA's ordination, sexuality stances

Solid Rock Lutherans, Inc., is a new, nationwide organization within the Evangelical Lutheran Church in America (ELCA) interested in maintaining and upholding the denomination's current standards on sexuality and ordination, according to executive director Roy A. Harrisville III.

More than 20 ELCA leaders who first met in St. Paul, Minn. last September, formed the organization. The co-conveners for that meeting were Pastors Paull Spring, a former ELCA bishop, and Jaynan Clark Eglund. Some attending were individuals from several different independent Lutheran movements and organizations, including Eglund and others who are WordAlone Network members.

Solid Rock comprises laypeople as well as former and current bishops, pastors, professors and other church professionals. Some other organizations supporting Solid Rock are: The American Lutheran Council, Kingman, Ariz.; the Evangelical Lutheran Confessing Fellowship, Allentown, Penn.; the Fellowship of Confessional Lutherans, San

Jose, Calif.; Truth in Love Lutherans in New Jersey; the Resource Team for Marriage and a Christian Sexual Ethic in New York.

The ELCA's current stances do not allow the blessing of homosexual relationships nor the ordination of practicing homosexuals.

Harrisville said recently the group organized last fall and met again in January with about 25 persons attending. A network with at least one person from most of the ELCA's 65 synods has been set up. The group's website is [www.sldrck.org](http://www.sldrck.org) and has downloadable resources. Email Harrisville at [royh@sldrck.org](mailto:royh@sldrck.org) or call 651 287-8497.

He says he is on the phone and emailing people around the country asking them to educate people in ELCA regions and synods about the sexuality issues so individuals can get involved in assembly processes so that their "voices are heard."

"I've had responses from a number of people I've never met who are saying, 'Gee I'm glad somebody is doing this.' And that they've felt isolated until I gave them a call and let them know there's a national organization with this as its mission and they're delighted."

Solid Rock is focusing on educating ELCA membership and leadership to "avoid the train wreck the Episcopalians have got themselves into" over sexuality issues, he said.

The train wreck to which Harrisville was referring is that The Episcopal Church USA faces a possible state of "impaired communion" or even excommunication over the sexuality issues including ordination to bishop of a practicing homosexual priest last fall.

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## Theologian defines 'evangelical worship'

Evangelical worship is proclamation of God's Word, not eucharist or thanksgiving, explained Prof. Steven Paulson at a November WordAlone Conference on "Reclaiming Evangelical Worship" in Anoka, Minn.

"Christian worship that is evangelical is nothing but 'that our dear Lord himself speaks to us through his holy Word and we respond to him through prayer and praise.' Nothing else should happen there. So Luther preached at the dedication of the Castle church in Torgau, Oct. 5, 1544," stated Paulson.

He is an associate professor of systematic theology at Luther Seminary in St. Paul, Minn., and a member of WordAlone's Theological Advisory Board.

The WordAlone Network sponsored the conference to discuss proposed new Evangelical Lutheran Church in America worship resources, "Renewing Worship," which include new hymns and orders of service.

Paulson asserted that the proposed ELCA worship resources, in some ways, take the church away from its Reformation roots in which the reformers, "took out noxious elements that couldn't possibly stand because they moved in the wrong direction—from us up to God in the mode of sacrificing."

They removed praying to saints, unnecessary symbols in Baptism and, "most importantly," the canon of the mass or eucharistic prayer, he said.

The proposed resources, Paulson indicated, stand on multi-culturalism, a "growing ecumenical consensus" and "a renewed understanding of the central pattern of Christian worship."

That central pattern for the liturgists working on the new resources, he explained, "is brought to its pinnacle in what is called the action of the 'eucharist.'"

The new resources introduce the term "eucharist" as a way to see the communion meal as a thanksgiving, he said, and a priest presiding as a "witness that this sacrament is a celebration of the church, serving its unity."

However he insisted: "The Lord's Supper is not eucharist—[it is] not our celebration that makes it what it is. That direction is wrong. The words of Christ at the Last Supper cannot be confused with prayer up to God.

"Instead, the Lord's Supper is Christ's last will and testament, in which the maker of the will is Christ himself, who names his estate: 'the forgiveness of sins,' and his heirs 'given and shed for you,'—who are, after all, his betrayers. He also bestows this in the promise itself: 'Given and shed for you' *beneficium, not sacrificium*. With the seal of bread and wine.

"The direction is always from God to us, the act of his giving, his promising to sinners."

Paulson also warned that terms such as "celebrated" in the proposed resources turn the direction backward, from us to God.

He asked, "With a whole host of problems on each flank what do we do?" To which he responded: "Just what the earliest Lutherans did. We preserve the Reformation and unleash the Gospel by using the Small Catechism." He explained at one point that the early reformers used the Small Catechism in prayer and song and direct proclamation to sinners of the justifying faith.

"We sometimes observe that the Reformation was preserved by the catechism. So it was and so it must be today. Though these forces are great, they are no greater—maybe even less—than those faced by the Reformers," he said.

"Despair is not allowed, since God's word alone will stand against them."

Audio & Video Tapes, CDs & DVDs are available from Reclaiming Evangelical Worship Conference. Contact the WordAlone office or website for an order form.

## Lutheran hymnals should be Scriptural and catechetical

Lutherans in the WordAlone movement can restore American Lutheran hymnody to its evangelical core by using the three sources of Lutheran piety—Scripture, the Confessions and a teaching hymnal—according to Gracia Grindal, professor of rhetoric at Luther Seminary, St. Paul, Minn.

She suggested at the recent WordAlone Network conference, "Reclaiming Evangelical Worship," in Anoka, Minn., that congregations, individually, should each select 30 hymns from Lutheran traditions and use them repeatedly so people can learn them by heart.

These hymns should teach the faith and express it, according to Grindal, who teaches several courses on hymnody. They should be catechetical, and should restore the Gospel to the center of worship.

She said the worship conference was called because the Evangelical Lutheran Church in America (ELCA) is in the process of building a new hymnal. This is an important and almost an emergency situation, she said.

Grindal said the new hymnal is being put together by a small group of liturgists who do not represent the many strands of pieties in the ELCA and thus much of the church's rich historical heritage is being lost.

The committee needs people who disagree, she said, but added the new worship resource's leaders haven't brought disagreements about what constitutes a good Lutheran hymnal to the table and thus have made themselves sitting ducks for criticism from the church.

"Now all of those who are hearing about

their work and who do not feel represented on the committees of the new worship resources materials are going to go after them," she stated.

Proposed books that are now available will have some things people like and a lot they don't, she said and added she sees things that are "problematic." She suggested people look on the Internet as well as at published proposals to get a fuller picture of what changes are offered.

Grindal also reviewed the history of hymnals in America and said they reveal the character of the churches that put them together. She noted that each new hymnal precluded a merger.

Early American hymnbooks didn't have liturgies, she noted. Starting after the American Civil War they had liturgies, and until the "Common Service Book and Hymnal" of 1917, most of them had the Small Catechism and the Augsburg Confession. With the hymnal of 1917 the catechism and confessions were dropped and have not been put back since.

The order in which the hymns are presented reveals the bent of the hymnal, she indicated. Many of the older hymnals offered hymns for worship first in the book, then for the church (or liturgical) year and finally had hymns about the order of salvation (steps listing the way in which we are saved).

The two most recent, the "Service Book and Hymnal" or Red Book and the "Lutheran Book of Worship" start off with hymns according to the church year, then have hymns for worship and then about the order of salvation, showing their more liturgical and less evangelical nature.

## Why work within the ELCA?



by  
Mark Chavez  
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Network

"Give it up."

"It's hopeless."

"There is nothing anyone can do."

"Everything is stacked and the decisions have already been made."

"It is a done deal."

"The hierarchy controls everything."

These comments and more have been made about efforts to work for renewal and reform within the Evangelical Lutheran Church in America (ELCA).

There is no denying that working within the ELCA is a daunting task. There are a hierarchy and entrenched bureaucracy in the ELCA who are in favor of moving further away from the orthodox faith of the Church and Lutheran Confessions than we already have.

Some blame the merger—the 1988 formation of the ELCA—for the present crisis. However, even if the new Lutheran church had not been formed in 1988, there still would have been a crisis. Lutheran global mission was slowly declining prior to 1988. Different theologies, not all of them orthodox and some in conflict with the Lutheran confessions, were present in all Lutheran churches that formed the ELCA. The present drift

from our biblical and confessional moorings began in the 1950s and 60s. The formation of the ELCA has accelerated the drift, but the crisis of faith for North American Lutherans has been a long time brewing. If the present crisis has been at least 50 years in the making, then realistically it may take at least 50 years to recover.

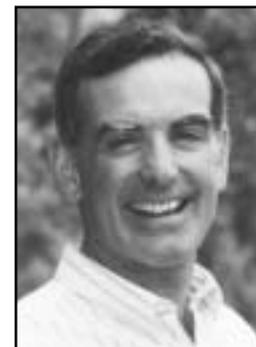
Some reply there isn't that much time left. Either our lives or the ELCA will end before the denomination recovers its orthodoxy. The Lord alone knows how much time the ELCA and we may have, but one thing is certain. Giving up now is not the courageous thing to do. It is like a football team deciding at halftime that there is no hope of victory. Such self-defeating views easily become self-fulfilling prophecies and are foolish, especially for believers.

While leaders in several North American denominations recently have been quick to witness against our civil authorities, the history of the Church has shown that often defenders of the faith have been called to witness before such ecclesiastical authorities.

That is our heritage from the 16th century Reformation. Luther and the Reformers were determined to make a public witness before the Pope and the Emperor. Luther did not leave the Roman Catholic Church. He didn't give up. He was expelled!

It is premature to give up on the ELCA and there are reasons to be hopeful.

In a struggle for orthodoxy, why would followers of Jesus Christ of all people throw up their hands in despair? Why would we ever stop making public con-



Rev. Mark Chavez

# Why work within the ELCA?

(Continued from page 5) fession of the Gospel? Our Lord calls us to take up our crosses and follow Him, and He never promises that it will be easy, only that He will be with us to the end. Struggles within the Church are often the most difficult and painful of all.

The most important reason to be hopeful is that our Lord, Jesus Christ, is the Lord of His Church. His "one holy Church will remain forever," as we confess in the Augsburg Confession Article 7, and it "is the assembly of saints in which the gospel is taught purely and the sacraments are administered rightly." Another reason to be hopeful is that for all of the ELCA's faults and weaknesses, surely there are many ways the ELCA truly is the Church. In many congregations, ministries and individuals, our Lord has not abandoned us or left us without hope.

We are not the first to deal with difficult odds. Struggles for the Gospel have never been easy within the history of the Church. As Hans Hillerbrand reminded us in his essay about Athanasius' struggle for the orthodox faith in the previous Network News ("Ancient charges in new attire," vol. 4, issue 6), struggles for the Gospel may last for several decades before the orthodox teachings are upheld. Although we may want a quick fix, it is shortsighted to give up the struggle when there is no immediate resolution.

Our struggle is also with legislative issues. This type of struggle has been known to persist for decades. Consider William Wilberforces' 30-year struggle in the British Parliament to abolish slavery. The imposition of Episcopal canon law on ELCA ordination practices in a way that conflicts

with our confession of faith, the absence of checks and balances on the Churchwide Assembly and Church Council and the lack of representative governance within the ELCA are our primary legislative struggles. Again, it would be ill considered to give up because there was no immediate remedy to these grave flaws. WordAlone is a relatively young movement compared to the renewal movements in some other churches. One of the oldest, Good News in the United Methodist Church (UMC), began in the late 1960's. Good News did not try to make an impact on the UMC General Conference (their legislative body) until 1980 and did not have major successes until 2000.

The ELCA churchwide structures, like every mainline denomination's in North America, has been taken over by a relatively small group. This small group in every mainline denomination has imposed radical leftwing political and social agendas. In the ELCA the group also imposed an ecumenical agenda that conflicted with our Lutheran confessions. This small group of people has obtained disproportionate representation at assemblies, on councils and on the boards that oversee divisions and commissions.

Surveys show that in the ELCA, just as in every other mainline denomination, the leaders are often out of touch and out of step with the people in the pews. We could throw our hands up in despair that a small group has hijacked the ELCA and give up, but why? Why would we just hand over the farm, especially if most of the ELCA's members are not in favor or aware of the ELCA's present course? Why would we hand over so many wonderful congregations? Or colleges, seminaries, social min-

istries and other fine institutions?

It should now be clear what I mean by the Church. I do not primarily mean the churchwide offices in Chicago, a churchwide assembly, the Church Council or the 65 synodical offices. When I speak of the Church I mean the 10,700 ELCA congregations with a little more than 5 million members. I say this because of Article 7 of the Augsburg Confession—the Church is the gathering of believers who rightly hear the Gospel and receive the sacraments in accordance with the Gospel. At their best, churchwide and synodical structures are simply servants of the proclamation of the Gospel. Churchwide and synodical expressions are not the Church.

If tomorrow the churchwide and synodical offices were all to shut down, the 10,700 ELCA congregations would still gather for worship each week and proceed with their ministries and mission. Even the ELCA mission congregations that are completely dependent on churchwide support would not have to close their doors. Neighboring ELCA congregations quickly would come to their support.

On the other hand, if the 10,700 ELCA congregations all shut down tomorrow, the churchwide offices in Chicago and the 65 synodical offices would have no reasons to exist.

The ELCA constitution with its three "expressions" of the church conflicts sharply with our Lutheran confessions by defining the Church as something more than the assembly of believers where the Gospel is preached and the sacraments administered rightly. Far too much authority has been unnecessarily handed over to the small

group that seeks to use the churchwide and synodical expressions as political tools rather than as instruments serving the Gospel.

Insisting that nothing can be done within the ELCA buys into the false view that the ELCA is essentially a churchwide assembly, that is, a gathering of about a 1,000 people that meets for only a week every two years. There is no representation or accountability. No amount of Communion services in a churchwide assembly (every day this past year) can cover up the fact that a churchwide assembly is first and foremost a legislative body of the ELCA.

Let's stick with our confession of what the Church really is—a gathering of believers where the gospel is proclaimed and sacraments are administered rightly—and act accordingly. There is much that we can do within the ELCA. Congregations can nurture people in the biblical faith and teach the Lutheran Confessions. Social and emergency ministries can serve the exploited and needy. The good schools, colleges and seminaries need our support.

While some are ready to give up on the debate over sexuality issues, the ELCA is facing decisions on them at the 2005 and 2007 churchwide assemblies. We can make a difference in this process. The defeatist view says that it is hopeless: "The sexuality task force is stacked in favor of approving the ordination of practicing homosexuals and the blessing of same sex unions. Nothing can be done to stop the process. The powers that be have already decided the outcome."

Admittedly, the task force dealing with the sexuality questions is stacked in one direction. A group of 13 (Continued on page 8)

## Why work within the ELCA?

(Continued from page 7) was appointed; at the beginning of the process only three were known publicly to support the ELCA's present standards and practices. At least five were known publicly to support change in ministry standards and accept rites for blessing same sex unions. The leadership in the two divisions that are directly responsible for the sexuality issues, the Division for Ministry and the Division for Church in Society, are known to favor change. This includes both the churchwide staff and the boards that oversee the divisions.

However the present task force is not as stacked as was the 1990s ELCA sexuality task force that produced the first draft on human sexuality in 1993. That task force was slanted 16 to 1 for a radical statement in favor of homosexual behavior and relationships. The task force and the churchwide leaders who appointed them turned out to have been completely out of touch with most of the ELCA: Some 90% of the individuals, 90% of the congregations and about two-thirds of the pastors who studied and responded to the first draft criticized the 1993 statement's section on homosexuality.

The present task force has heard from both sides. Task force members on both sides insist this task force does not have a predetermined outcome. Instead of saying nothing can be done, let's respond to an already released second study guide by the Nov. 1 deadline. Better yet, volunteer to be a nominee to attend the 2005 Churchwide Assembly.

Another place for us as ELCA members to make a difference is in the development of a new hymnal and liturgies. Like the sexuality task force, the Renewing Worship Team also is asking for evaluations and re-

sponses to proposed new hymns and liturgies. Responses are being solicited through winter 2005.

In addition to sending in your comments, alert other members in your congregation and in other congregations. The average ELCA member knows little or nothing about what has been happening in the ELCA and what lies ahead. By all means, don't just sit on the sidelines. Doing nothing but complaining about the odds guarantees that those few who have been involved in the ELCA decision-making processes will continue to have undue influence.

In any event it is not time to be timid, passive or silent. It is a time to witness boldly and publicly within the churches that there is only one Lord, and He is Lord over all, including the ELCA. It is time to hear what God said to Jeremiah in an earlier time of great troubles: "But you, gird up your loins; stand up and tell them everything that I command you." (Jeremiah 1:17)

Our calling to bear witness in difficult settings within the ELCA is for sake of the Gospel itself and for the sake of all of us who need to hear the Gospel. As orthodox mainline Protestant theologians wrote in 2002, "The Holy Spirit has not abandoned our churches, neither will we." (Be Steadfast: A Letter to Confessing Christians, Network News, vol. 3, issue 5).

### Preparing for the 2005 Churchwide Assembly

There is much that ELCA members can do to prepare for the 2005 Churchwide Assembly in addition to being nominated to attend the assembly. Contact the WordAlone office for a list of activities that all people can do to make a difference within the ELCA.

## Preserve Lutheran worship says Prof. Oliver Olson

Proposed Evangelical Lutheran Church in America worship resources appear to take the denomination further away from its Lutheran heritage and point it towards the Roman canon and mass, said the Rev. Dr. Oliver Olson at a recent "Reclaiming Evangelical Worship" conference put on by the WordAlone Network in Anoka, Minn.

Olson, a retired seminary professor and former editor of the "Lutheran Quarterly," asked in a keynote address what "scholarship" or what "renewed understanding" as cited in the introduction to the ELCA's proposed "Principles for Worship" can obscure the simple difference between up and down?

He asserted that by introducing the eucharistic prayer into Lutheran worship in the past 30 years, the church reversed the direction of the communion ritual from God's acting in people's lives to the church's offering thanksgiving or sacrifice to God.

"Imbedding the Words of Institution in a framework of prayer necessarily takes the initiative from God and gives it to the church," he stated. "The Lord's Supper becomes the church's supper."

Later, he said: "These rituals bring their own meaning. The eucharistic prayer brings with it a specific theology, and the theological meaning of the eucharistic prayer is what the Roman Catholic Church says it is. The warning of Matthias Flacius [a contemporary of Martin Luther and Philip Melancthon] is still true today, 'The whole papacy is in the canon. Liturgical changes will be the window through which the wolf will enter the evangelical fold.'"

In its final "Statement on Communion Practices," the former American Lutheran Church was influenced by Roman Catholic liturgical doctrine, Olson said. The statement says Holy Communion means

"not only a reminder of Jesus' life and death, but the present re-actualization (becoming a present reality) of God's deed in Christ. It is the projection of God's saving act into the present life of the congregation."

On which he comments: "Here the ALC abandoned Lutheran doctrine of 'testament' and replaced it with the new notion of 're-actualization.' The ALC statement, in fact, sums up post-Vatican II Roman Catholic teaching about their mass. For us it can serve as a handy way to find out what they believe."

The Council of Trent, which reorganized Roman Catholics after Luther, insisted that the mass was the same sacrifice that was offered on the cross, only in an unbloody fashion, Olson explained. The church's action is Christ's action in the Roman Catholic mass.

"If we can get through the ecumenical fog we get things clear," stated Olson, "we will come to the common sense conclusion that when we take communion we do not participate in Christ's deed. An informed Lutheran theologian will tell us that at communion, as heirs, we inherit the results of Calvary, deeded to us because Christ died and willed them to us in his testament."

Olson refuted the idea that the Reformers were too busy to deal with the eucharistic prayer. He quoted from page vii of the "Service Book and Hymnal" (the Red Book): "A vision clearer than was sometimes possible in the turmoil of the Reformation controversy has revealed the enduring value of some elements, which were lost temporarily in the 16th century reconstruction of the liturgy, as, for instance, the proper use of the Prayer of Thanksgiving..."

To which Olson responded that the expression "proper use," of (Continued on page 10)

## Church architecture, ritual can reveal how power is viewed

The shape and configuration of churches as well as the rituals and ritual items that are used can reveal how power is viewed by the people who use them, according to Walter Huffman, professor of worship and dean of chapel at Trinity Lutheran Seminary, Columbus, Ohio.

Worship places such as the Basilica of St. Peter in Rome and modern mega churches with stages focus the attention of worshippers on the leader and thus reveal a hierarchical outlook that shows "who is in power," he told the WordAlone's November conference, "Reclaiming Evangelical Worship," in Anoka, Minn.

The basilica design had been used by royal courts before the church became a "mega church" under the Roman emperor Constantine. The Temple of Solomon was built near his palace and was in effect, Huffman noted, a royal chapel that gave a religious aura to Solomon.

Jesus attacked the Temple symbolically when he said it would be torn down and in three days restored. He was attacking the hierarchical and sacrificial ministry that occurred in the Temple that contradicted his "egalitarian ministry," Huffman said.

He added that the Lutheran tradition has continued to inhabit hierarchical structures that didn't match the theology of the reformers. Reform of worship spaces was generally overlooked, Huffman said.

Lutherans need to address the worship spaces they have inherited, he said. They need

### Preserve Lutheran worship *(continued from page 9.)*

the eucharistic prayer implied that Luther's Mass reform was improper. He added that the truth was that at the Reformation, the eucharistic prayer was clearly understood and rejected.

to break the spell that Gothic spaces have over them. They need to be intentional in thinking about what worship spaces say.

They must "abandon spaces that separate the worshippers," that distance them from and elevate the ministers, he added and called for "visual collegiality," which provides proximity for the worshippers and minister. One person shouldn't be in the center and "all lighted up." Sanctuaries should never have thrones, he stated.

Leadership needs to be in the light but not exalted, separate but proximate, he asserted. Lutherans need to make changes spatially to change their perceptions of power.

But, he said, leaders not only use places, they also use rituals and ritual garb to impress their subjects of their legitimacy. Religious garb such as miters [bishops' hats], which serve no religious purpose are especially dangerous.

He noted that rituals can be a source of maintaining one's equilibrium and that nobody likes change. Changes in ritual practice challenge an individual's or a church's identity. And so ritual has a conserving nature, seen in the continuing practice of giving away a bride.

On the other hand, there is a "need to reform ritual as well, when it becomes diseased, as it can," he said. Both the conserving and reforming aspects are necessary. The key is finding what is kept and what is changed as Luther did.

The introduction of the eucharistic prayer was thwarted by Philip Melancthon, who later said he had saved the Reformation by preventing its acceptance, according to Olson.

## 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 18 additional listings, is posted on the WordAlone website. ([www.wordalone.org](http://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.

✦  
 Bethesda Lutheran Church  
**Dresser, WI**  
 Contact: Terilyn Wallis  
 990 South View Lane  
 Dresser, WI 54009  
 715-755-2632  
 MTWallis@centurytel.net

*A full-time pastor with teaching style in a growing rural area east of Twin Cities. We are a Christ-centered, progressive congregation. Contemporary & Traditional worship services weekly. Supervises Youth & Education Coordinator & Office Manager. Inquiries handled with the utmost of confidentiality.*

✦  
 Immanuel Lutheran Church  
**Moses Lake, WA**  
[www.immanuelml.org](http://www.immanuelml.org)  
 Contact: Tom Dent  
 c/o ILC 1020 S 'A' Street  
 Moses Lake, WA 98837  
 phone: 509-765-8621

[mainoffice@immanuelml.org](mailto:mainoffice@immanuelml.org) -or-  
[aviation@atnet.net](mailto:aviation@atnet.net)  
*Lead pastor (A mission profile packet can be mailed to interested parties at their request.)*

✦  
 American Lutheran Church  
**Long Prairie, MN**  
 Contact: Kris H. Cavick-Halfen  
 Church Council President  
 215 9th Street S.E.  
 Long Prairie, MN 56347  
 Church: 320-732-2392  
 President: 320-732-6383

✦  
 St. Paul's Ev. Lutheran Church  
**Minneapolis, MN**  
[www.StPaulsEvLutheran.org](http://www.StPaulsEvLutheran.org)  
 Contact: Rev. Roland Wells, Jr.  
 1901 Portland Ave. S.  
 Minneapolis, MN 55404  
 612-741-2904 cell  
[rwells@chrcom.net](mailto:rwells@chrcom.net)

*Associate position, focusing on evangelism of young students and new urban dwellers in gentrifying neighborhood in downtown Minneapolis; other pastoral ministry and some children's programing. Develop things like Alpha, other outreaches; background in cross-cultural outreach helpful. Outgoing, aggressive, self-starter who wants to help rebuild a*

*tremendous congregation.*  
 ✦  
 Bethesda Lutheran Church  
**Inver Grove Heights, MN**  
 Contact: Church Office  
 2855 47th Street East  
 Inver Grove Heights, MN 55076  
 651-451-1355  
[www.bethesdalutheranchurch.org](http://www.bethesdalutheranchurch.org)  
*A part-time (20 hours per week) Parish Associate whose responsibilities would include planning and participation in a Sunday night contemporary worship service and overseeing established youth programs, including Confirmation.*

✦  
 Grace Lutheran Church & Learning Center  
**Miami Springs, FL**  
 Contact Person: Jim Llewellyn  
 81 Carlisle Drive  
 Miami Springs, FL 33166  
 305-887-7632  
[JDRLlewellyn@aol.com](mailto:JDRLlewellyn@aol.com)  
*A like-minded, full-time senior pastor is being sought by an enthusiastic, Christ-centered, ready-to-grow congregation. Bilingual (English/Spanish) an asset. For a complete description of this position please contact the Call Chair listed above. All inquiries treated with strictest confidentiality.*