

ELCA office signs letter opposing Federal Marriage Amendment

by Mark Chavez, Director

The Evangelical Lutheran Church in America (ELCA) will not decide until the Churchwide Assembly in August 2005, at the earliest, what it thinks about homosexual relationships, but that did not keep one ELCA office from weighing in with the opposition to the proposed Federal Marriage Amendment (FMA).

The Lutheran Office for Governmental Affairs (LOGA) in Washington, D.C., the ELCA "lobbying" office in the nation's capitol, signed a letter on June 2 in opposition to the FMA along with 25 other religious organizations. The letter is posted on the Americans United for Separation of Church and State web site (www.au.org).

A June 4 ELCA news release reports that Karen Vagley, LOGA director, said "the letter was not a statement about homosexuality or gay marriage but reflected the church's concern for civil rights."

The letter signed by LOGA asserts that the FMA "would, for the first time, restrict the civil rights of millions of Americans" and that it is an attempt "to enshrine into the Constitution a particular religious viewpoint on a matter of such fundamental religious importance."

LOGA's decision was defended by Pastor Rebecca Larson, Executive Director of the ELCA Division for Church in Society, the Chicago office that oversees LOGA and one of two churchwide offices overseeing the work of the ELCA's sexuality task force.

LOGA's decision was questioned in an open letter to Larson written by Pastor Larry Wohlrabe and signed by members of WordAlone's Marriage and Family task force and other ELCA members. The letter is posted on the WordAlone web site (www.wordalone.org/archives/daily_posts/2004_dailys/daily_06_11_04.htm).

The letter questions why an ELCA office would take a partisan stand on the FMA prior to the decisions of the 2005 churchwide assembly, and disputes the assertion that it is a civil rights matter: "...the issue is not civil rights but how our society has defined and will continue to define marriage."

Many civil rights leaders, especially in the African American community, also deny that gay marriage is a matter of civil rights.

Wohlrabe notes the "fallacious arguments" in the letter signed by LOGA, including the one that the FMA is "a particular religious viewpoint." Wohlrabe wrote: "People of goodwill—whether (Continued on page 2)"

Theologians drafting statement on the authority of Scripture

by the editor

The Theological Advisory Board of the WordAlone Network is writing a statement on the authority of Scripture in Christian faith and life in view of an ongoing study on human sexuality by a task force of the Evangelical Lutheran Church in America (ELCA) and discussions in other Lutheran churches. The theologians began their work at their spring meeting in St. Paul, Minn., and will complete it at their second meeting this year in November.

The ELCA task force has issued two reports, the most recent being, "Journey Together Faithfully, Part Two: The Church and Homosexuality." The theological board's statement will address this report. The task force was formed in preparation for votes by the 2005 Churchwide Assembly on ordaining non-celibate homosexuals and blessing homosexual relationships and for votes by the 2007 assembly on an expected

document on human sexuality.

The last date for responding to the two reports is Nov. 1 this year. Individuals have been encouraged by the church and especially by Presiding Bishop Mark Hanson to get involved in discussions on these issues.

There are several ways to learn more about the studies and to respond. Use the web site for the task force (www.elca.org/faithfuljourney) or write to the task force itself in care of Rev. James M. Childs, Jr., Evangelical Lutheran Church in America, 8765 W. Higgins Rd, Chicago, IL 60631. A toll free phone, 1-800-638-3522 ext. 2815, is also available. The email address is faithfuljourney@elca.org.

The task force web site includes links to the Journey Together Faithfully reports and to several other resources pertaining to the sexuality studies. In addition, it has links to a discussion forum on the issues as well as the means to respond on-line to the reports.

Additional resources and critiques of the second study guide also are available on the WordAlone web site (www.wordalone.org/resources/index.html). Scroll down to the Marriage and Family section on the resources page.

ELCA office signs letter

(Continues from page 1)

or not they have any religious convictions whatsoever—are able to contend (as does the FMA) that 'marriage ... shall consist only of the union of a man and a woman.' Such an understanding of marriage is hardly the preserve of any one religious tradition; it is a position that is held by many persons of no religious affiliation."

ELCA Church Council is studying representation and quotas on governing bodies

by the editor

The Evangelical Lutheran Church in America (ELCA) Church Council is studying representation issues and quotas used for ELCA governing bodies.

The Church Council asked in 2003 for study and consultation on governance of the churchwide organization, according to an ELCA news release. One step in that process was a questionnaire on decision-making that was sent to more than 2,000 individuals, including pastors and congregation members, synod officials and bishops, current and former church council members, ELCA executives, board and committee members and presidents of ELCA social ministry organizations, seminaries, colleges and universities.

After reviewing the returns and findings of the questionnaire last spring, the council asked that a second survey be drafted and sent to the same field of participants to "delve deeper" into issues raised in the initial findings and into possible implications for governance operations, the news release indicated. The second survey is expected to go out in September with results and any recommendations to be reported at the council's November meeting.

The first questionnaire covered synod and churchwide councils and assemblies. Information on the planning process and questionnaire is available on the Internet (www.elca.org/planning).

Kenneth Inskeep, director of the ELCA department for research and evaluation, was quoted in the news release as saying that the majority responding generally agreed

with the current governance structure but that the level of disagreement was considerably higher among clergy and council presidents, particularly on representative principles. Some 42 percent or 1,134 of those surveyed filled out and returned it.

The ELCA release reported that the council discussed plans for consultations and other contacts with synods in their home areas. The council's legal and constitutional review committee also reported that it was working on possible proposals to make changes "to foster greater understanding and appropriate involvement in decision-making on the overall program of the churchwide organization."

Inskeep noted that disagreement arose over ELCA guidelines that call for assemblies and councils and other units to be made up of at least 60 percent lay persons, half of whom are women. These groups are also supposed to have 10 percent membership of persons of color or whose primary language is other than English.

Others expressed concern over the questions of whether or not voting members at assemblies should represent those who elected them. Another concern raised by some who disagreed with the current system, Inskeep said, was the number of church council members. That issue also has arisen at synod assemblies this year, with some calling for direct representation of synods on the council. There are now 33 council members and four officers. Its size could more than double with the ELCA's 65 synods at the table. (See related report on the assemblies on pages 4-5.)

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Ordination, representation, ratification taken up by several 2004 synod assemblies

by the editor

The 2005 Churchwide Assembly appeared to be on the minds of members of many synod assemblies this spring. They considered resolutions pertaining to the sexuality issues and others for the 2005 assembly.

The Northwestern Washington and Central/Southern Illinois synods stood up for fidelity to the Bible in such issues. Several synods voted to commend the sexuality studies and urged their members and congregations to use them, respond to them and become familiar with the issues before the 2005 Churchwide Assembly.

Jumping the gun on the 2005 decisions, the Sierra Pacific Synod voted to invite St. Francis and First United Lutheran churches in San Francisco to apply for readmission. If they choose to apply, the assembly urged the Synod Council to accept them back. Both congregations were first suspended and then expelled in the 1990's for calling and ordaining practicing homosexuals.

The South Carolina Synod voted to affirm the present Visions and Expectations (VE) for pastors, which require celibacy of single pastors. So did Montana and South Dakota, and they also opposed blessing gay relationships. Delaware-Maryland also affirmed VE, and called for fingerprinting and doing national criminal background checks on candidates, citing the Texas case where a former Lutheran pastor was sent to prison for molesting 14 boys.

However, affirming Visions and Expectations failed in the Indiana-Kentucky and Texas-Louisiana Gulf Coast synods. The Northeastern Minnesota Synod referred the matter to its synod sexuality task force. In the Upper Susquehanna Synod a resolution opposing both ordaining practicing homo-

sexuals and blessing same-sex relationships was carried over to the synod council.

The Central States Synod defeated resolutions opposing ordinations of non-celibate gays and blessing same-sex relationships.

Upper Susquehanna and Southwestern Pennsylvania called for delaying votes on those two issues until after the ELCA adopts a social statement on human sexuality, which is expected at the 2007 Churchwide Assembly. On the other hand, the North Carolina Synod reaffirmed a vote on those issues should take place in 2005.

Supporting recognition of gay unions was the Metropolitan New York Synod. The Sierra Pacific Synod voted to call for approving civil marriages for gay, lesbian, bisexual and transgender couples. Contrasting those stands, Northern Texas-Northern Louisiana Synod declared that active gays shouldn't be allowed to hold leadership positions in the synod nor the ELCA.

A statement, with Biblical references, that same-gender sexual intimacy is a sin, was received as information by the Nebraska Synod.

The North Carolina Synod called upon the Church Council to provide materials, guidance and support for individuals wishing to exit same-sex lifestyles. North Carolina voted to express regret and concern to the local ECUSA diocese over the consecration as bishop of Gene Robinson, a homosexual in a committed relationship. The Northwestern Minnesota Synod expressed disappointment over Robinson's consecration.

The Indiana-Kentucky and Southwestern Minnesota synods received resolutions to become Reconciling in Christ synods but voted instead for substitute resolutions to

welcome all persons. The Indiana-Kentucky Synod also voted to ask the ELCA Division for Outreach to end its relationship with Lutherans Concerned, a group supporting the gay agenda.

And, Indiana-Kentucky defeated a resolution calling on all congregations to remain in the ELCA no matter how votes go in 2005.

Affirming the sexuality studies of the ELCA were New Jersey, Sierra Pacific, Northeastern Iowa, Northwestern Minnesota, Central States and Florida-Bahamas. Passing a declaration of commitment to unity in the face of the disagreements over sexuality questions were Northeastern Ohio, Northern Illinois and Northern Texas-Northern Louisiana. That resolution was withdrawn in the Central/Southern Illinois Synod. The Northwest Washington Synod rejected a resolution calling on the ELCA to clarify that God wants to forgive and make new every person, no matter what their sinful sexual behavior.

Marriage and family resolutions supporting marriage of one man and one woman passed in the Southeastern, Texas-Louisiana Gulf Coast and Southwestern Iowa synods. It failed in the Northwest Washington and Western Iowa synods. A resolution on the sanctity of marriage was tabled indefinitely in the Southwestern Washington Synod.

Synods voted on governance issues as well. Northeastern Iowa voted to change the designation of voting members at assemblies to delegates, while the Northeastern Minnesota Synod defeated a similar resolution calling for them to be representative of those who elected them.

Voting for increasing the Church Council to 65 and electing them directly from each synod were Montana and Southwestern Minnesota. Voting against such a move was Northeastern Minnesota. Montana and Southwestern Minnesota also voted that ELCA constitutional amendments should be ratified by 3/4 of the synods. South

Dakota agreed on ratification but didn't stipulate margins needed.

Changes in Visions and Expectations and any ecumenical agreements should be approved by a 2/3 vote of the Churchwide Assembly and the Church Council, according to the Upper Susquehanna and Eastern North Dakota synods. The Southwestern and Northeastern Minnesota synods voted against such ratification by congregations.

Southwestern Washington defeated a proposal to suspend Called to Common Mission with the ECUSA. The Northwest Washington Synod referred to its synod council a resolution calling on the Church Council to poll the church on CCM and vote to affirm or rescind it in 2005.

A resolution calling on ELCA bishops to honor the bylaw amendment giving the right to seminarians to request exceptions to the requirement of being ordained only by a bishop passed in South Dakota, Southwestern Minnesota and Northeastern Minnesota. It failed in Southeast Michigan.

A resolution calling for freedom for new pastors and bishops to choose whether to be ordained into the historic episcopate passed in the Montana, Southwestern Minnesota, Northwestern Minnesota and the Eastern Washington-Idaho synods.

Resolutions urging the ELCA to allow congregations to pick, train and appoint lay persons to preside at the Lord's Supper in the absence of an ordained pastor were approved in the Southwestern and Northwestern Minnesota synods and the South Dakota Synod. It was ruled out of order in the Southeast Michigan Synod.

In a completely different vein, the North Carolina Synod asked the ELCA to postpone the 2005 vote on Renewing Worship proposals due to lack of knowledge by members. Delaware-Maryland asked the Church Council to do a theological review of the worship proposals, with special emphasis on "Trinitarian" language.

'Local option' splits ECUSA

by Mark Chavez, Director

Leaders in our church who think that disaster can be avoided in 2005 by approving "local option" at our Churchwide Assembly to permit ordaining non-celibate homosexuals or blessing same-sex unions should take a closer look at what has happened in The Episcopal Church USA (ECUSA) since its 2003 General Convention.

Actions at the 2003 General Convention have led to a major schism within ECUSA and within the Anglican Communion. Anglican bishops of the global south, who represent about two-thirds of the Anglican Communion, are no longer in communion with ECUSA, and they are supporting the new Network of Anglican Communion Dioceses and Parishes in the United States. Why?

Because ECUSA approved "local options." Though that exact language was not used, the same effect resulted with these words in their approved resolution on blessing same-sex unions: "local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions."

Likewise, the ECUSA House of Bishops confirmation of Eugene Robinson's election as bishop in New Hampshire is in effect approval of a "local option" for ordination of non-celibate homosexuals.

ECUSA has not specifically approved the ordination of non-celibate homosexuals, but since the General Convention approved the consecration of this openly non-celibate homosexual bishop, nothing seems to stand in the way of other dioceses' ordaining non-celibate homosexual clergy.

At both the 1997 and 2000 General Con-

ventions, ECUSA almost approved much more than a local option—the preparation of new rites for blessing relationships of non-married couples, which would have opened the doors wide throughout the denomination for not only heterosexuals living together, but also homosexuals.

Initially, the 1997 General Convention considered a resolution that called for the preparation of new rites for the blessing of couples who were living in committed relationships outside of marriage, rites which would have been added to their Book of Occasional Services. The House of Bishops voted for it, but both clergy and laity in the House of Deputies narrowly rejected it.

Then, in 2000 the bishops voted for new rites and the House of Deputies again voted against them, although within the Deputies, the clergy narrowly voted in favor of it.

Most recently, in 2003, ECUSA adopted what may have seemed at the time as a less onerous resolution—local experimentation—rather than approving preparation of new rites for the whole church. Nevertheless unity within ECUSA is shattered and ECUSA finds itself out of communion with most Anglicans in the world—all because the 2003 General Convention approved just a "local option."

During their convention Episcopal leaders repeatedly reassured the convention members that their decisions would not lead to schism. Were they false prophets?

The Evangelical Lutheran Church in America leaders who think "local options" will preserve unity within our church, and spare our ecumenical relationships with other Lutheran churches and Christian churches worldwide, should take a closer look at how local option has played out for Episcopalians.

'Local option' is more than coin toss

by Dr. Frederick W. Baltz,
Pastor of St. Matthew Lutheran Galena, Ill

Remember "Heads I win; tails you lose"? If, without thinking, you agree to that set of rules, you cannot possibly win a coin toss. A more sophisticated version of the invitation to certain loss is surfacing now in discussions across the Evangelical Lutheran Church in American (ELCA).

It is called the "local option." Saying they have become convinced that a vote in 2005 on the ordination of active gays and the blessing of same sex unions would be a disaster, some voices in favor of approving homosexual relationships are now cautioning against taking such a vote. Some of them go on to suggest that offering local options is the best possible solution. That way those congregations who might want to call an active gay pastor may do so, and likewise with blessing gay unions, but the rest of the church would not have to adopt these policies. Heads I win; tails you lose.

The so-called local option is the way traditional, biblical, centrist Lutherans could lose a vote without ever taking one. It is not a compromise, a deadlock-breaker. It is the approval of practices that can claim no defense in the church. Once the church says a behavior is right anywhere, members of that church can never again say the behavior is wrong everywhere.

No doubt some will appeal to the fact that exceptions were granted to confessional Lutherans who strenuously opposed the requirement of being ordained by a bishop in Anglican episcopal succession. This ex-

ception is called "ordination in unusual circumstances," though it was never unusual before for Lutherans in the United States.

Still, isn't it a local option? Isn't it therefore unfair—even hypocritical—to be against a local option for gays? No.

In the first place seminary students who desire to be ordained in unusual circumstances may not simply choose that option. They must articulate and hold to their beliefs through the candidacy process and before bishops, including the ELCA presiding bishop. It takes courage and resolve. Bishops must feel some pressure to say no to such ordinations in unusual circumstances. After all, this is not the preferred policy of the ELCA.

If only there truly were a local option for both pastoral candidates and bishops-elect, so they might simply choose to decline the historic episcopate, which is, after all, just an "adiaphoron," something not necessary for salvation.

Once the church has approved a local option policy for ordaining active gay pastors or blessing their unions, we might well be able to imagine the pressure on officials to say yes to petitions from a gay congregation. Those officials would otherwise be open to allegations of homophobia, bigotry and injustice. In view of the innate pressure to say no to ordination under unusual circumstances, and yes to gay issues, attempting to correlate the two so-called local options is fruitless.

Moreover, other crucial differences between these issues are illustrated on the next page.

(Continued on page 8)

Three more ordinations 'in unusual circumstances'

WordAlone has received information on three seminary graduates who have been given exceptions to the requirement that they be ordained by bishops under the Evangelical Lutheran Church in America (ELCA) bylaw amendment allowing "ordination in unusual circumstances."

Joshua Schunk was ordained on June 12, 2004 at House of Prayer Lutheran Church, Oakdale, Minn., by Pastor Roger Schwartz. He began serving at Gustaf Adolf Lutheran Church in Gwinner, N.D. in July. He graduated from Luther Seminary in St. Paul, Minn. Bishop Richard Foss of the Eastern North Dakota Synod approved his exception.

David Wrightsman was ordained July 18, 2004 at St. Andrew's Lutheran Church, Mahtomedi, Minn., by his father, Pastor Bruce Wrightsman, and his father-in-law, Pastor Roger Eigenfeld. David is also a

Luther Seminary graduate. Bishop Peter Rogness of the St. Paul Area Synod approved his ordination by a pastor. He is serving at St. Luke's Lutheran Church in Cottage Grove, Minn.

Judy Bangsund, also a Luther Seminary graduate, was to be ordained August 8, 2004 at St. Anthony Park Lutheran Church, St. Paul, Minn., by Pastor Glenn E. Berg-Moberg, the senior pastor. Professor Nancy Koester was to preach. She also received approval for her exception from Rogness. Long a missionary with her husband, Dr. Jim Bangsund, at Makumira University College in Usa River, Tanzania, she will be returning to her teaching ministry there.

These ordinations make for a total of at least 15 under the bylaw amendment. There may be additional exceptions, but the ELCA no longer reports them so the exact number is not known.

'Local option' is more than coin toss *(Continued from page 7)*

Exceptions to Mandatory Historic Episcopate (M.H.E.)

M.H.E. forces a practice upon the church without biblical warrant—a breach of Christian freedom. Exceptions preserve our freedom.

M.H.E. forces the church to legitimize an unsupportable manmade practice. Exceptions preserve clarity and truth.

M.H.E. removes choice where choice has been. Exceptions preserve conscience for all who cannot agree with the ELCA's hierarchical direction.

Local Option for Practicing Gays (L.O.)

L.O. requires approving a lifestyle the Christian church has always condemned—a breach of biblical Law. Exceptions violate the Law.

L.O. forces the church to legitimize unsupportable moral conduct. Exceptions make clarity and truth things of the past.

L.O. introduces choice where God's Word allows none. Exceptions will trouble consciences across the church

WordAlone members and friends need to be prepared for the local option proposal, and to be ready to articulate the truth about it. Without a ballot's being cast, the Churchwide Assembly might appear to stumble into irreversible change and purposefully take the ELCA with it if it grants a local option in 2005. Listen carefully. It is a case of "Heads I win; tails you lose." We have never yet been threatened with a loss of this magnitude.

Questions arise about bishop's role in call process

by Betsy Carlson, editor

I grew up in a church where bishops made pastoral assignments, so when I started visiting the Lutheran church in 1983, I was shocked to learn that congregations chose their pastor. Congregations could seek pastoral candidates through the bishop's office, and through referrals from members.

I joined the Lutheran church in 1987 and learned more about how the church is governed. My education took a quantum leap in the mid-1990's when I became a synod newsletter editor. Once, I wrote an article about how the synod call committee would work with a congregation to evaluate its needs. The synod could give names of pastors who were open to a new call.

This committee was to facilitate the call process for the congregation. Congregations have called pastors whose names they got from other sources than the synod.

Perry Toso, a newly former ELCA pastor, says the best way to handle his removal from the clergy roster is to "expose it to the world and let what happens happen." Toso, a pastor with 31 years of service including overseas missionary posts, was removed on June 5 by the Western Iowa synod council where he had last served.

His notice of removal on June 10 was addressed to "Mr. Perry Toso." His crime? He accepted a call to Good Shepherd Lutheran Church in Florence, Alabama where he has served since April. His call was said to be an "irregular/unauthorized" one by Ronald Warren, Southeastern Synod bishop.

Warren wrote to Good Shepherd in January that calling Toso would be in violation of ELCA constitutions because the congregation "circumvented" the synod's call process. He cited two sections, which state a congregation must consult with the bishop

before taking steps toward calling a pastor and the pastor must confer with the bishop before accepting the call.

Warren wrote to the congregation on June 9 that he would recommend to the synod council that Good Shepherd be removed from the ELCA. He cited section 9.23 of the ELCA constitution, which says a congregation may be removed if it keeps a pastor who has been removed from the roster.

The congregation responded by voting in July to leave the ELCA because Warren "obstructed reasonable attempts" to call a pastor, and since May 2003 "rebuffed all attempts to go forward with this ministry in association" with the synod.

Pastor Toso maintains Warren knew Good Shepherd needed a new pastor and that Good Shepherd did consult properly with the bishop. He said the bishop refused, in writing, to submit a candidate or to sign a letter of call for any candidate.

John Beem, WordAlone treasurer and former bishop of the East-Central Synod of Wisconsin, has written a paper, "Responsibility, Freedom and Accountability of Call Committees." You may download it from the Resources page on WordAlone's web site or request a copy from the office.

Beem agrees that a congregation must consult with its bishop before beginning a call process, but he wrote, "This does not imply that the bishop controls the process, but for the good order, is aware of and involved in the process." In signing the call, Beem explained, the bishop is "attesting" that the salary and benefits are appropriate, and the pastor is in good standing with the ELCA.

He wrote: "...the role of the bishop and synod office is to assist congregations engaged in the call process. The synod bishop is thus the servant of the congregation."

Dates announced for 2005 convention at recent Board of Directors meeting

by Jaynan Clark Eglund, President

The 2005 Annual Convention of the Word-Alone Network will be April 17-19, 2005, at St. Andrew's in Mahtomedi, Minn. The convention's theme will focus on the many questions now being addressed regarding the authority of Scripture.

Because of the success of this year's convention and its format for learning based on a point and counterpoint method of presentation with open debate and discussion, a similar venue will be offered.

In addition, a fall Evangelism Conference will be held Nov. 14-16, 2004 at First Lutheran Church in White Bear Lake, Minn. Speakers include Jack Dean Kingsbury, Michael Rogness and Kelly Fryer.

The Board of Directors of the WordAlone Network also heard reports this summer from the president and treasurer that indicate that the ongoing work for reform and renewal is growing steadily in effectiveness and financial strength.

New chapters are being formed across the country. Voting members who hold convictions similar to the Network's were elected to the 2005 churchwide assembly in Orlando, Fla. Many WordAlone resolutions passed in synod assemblies. (See report on pages 4-5.)

The board also recommended for passage a number of resolutions for next year's synod assemblies:

- Suspending/rescinding CCM
- Ratification of constitutional changes
- Church council representation
- Voting member/delegate definition

2/3 vote on sexuality questions (including individual resolutions dealing with votes to change the ministry standards and the ratification of any changes by the local churches)

Ordination with integrity

Lay administration of the Lord's Supper

WordAlone Network's 2004 Annual Convention Resolution (concerning sexual life and its divinely created structure)

The board will continue to discuss building a non-geographic confessing entity within the ELCA. Fall regional meetings are being planned for a number of areas to consider this future step forward in our efforts for reform and renewal. Conversations are taking place with those who are not participants in the Network and its work, but who are interested in formulating a common confession and purpose.

The number of "exceptional" pastors ordained under the ELCA bylaw amendment continues to grow slowly but steadily (See page 8), and the board encourages your support of these fine, faithful, future pastors through the WordAlone Seminary Debt Relief Fund. The Support and Resistance task force and the Call and Candidacy task force continue to support the seminarians and work to reform the process that candidates for ministry must endure.

The Education Task Force will be releasing its Introduction to the WordAlone Network DVD/Video early this fall to help individuals and congregations get up to speed with what is happening in the ELCA.

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 16 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: 651-633-4260. (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.

Holy Cross Lutheran Church
Maple Lake, MN

Contact: Rev. Steven King
 PO Box 462
 Maple Lake, MN 55358
 Phone: 320-963-3536,
 Fax: 320-963-3513
www.holycrossmaplelake.com
Associate Pastor position beginning at three-quarter time. Looking for a solid, biblical & confessional Lutheran to serve a healthy, active & innovative church. Full range of ministry to be shared with Senior Pastor, with some focus in the area of small groups & visitation.

Pondera Valley Lutheran Church (website under construction)
 Golden West Lutheran Church
Conrad, MT

Contact: Call Committee Chairperson
 Madelyn Erickson
 406-278-3792
Pastor for a conservative 2

point parish, enthusiastic to teach God's Inspired Word to people of all ages. If you are "called" to respond we can send you more information and all inquiries will be handled with confidentiality.

Resurrection Lutheran Church
Redondo Beach, CA

Contact: Paul Kaspercall, committee chairperson
callcommittee@rlcweb.org
A full-time Lutheran ELCA lead pastor who is passionate, high-energy, & can deliver Bible-based messages that lead to transformed lives – a visionary leader with a heart for worship, discipleship, and reaching our community through both our pre/K-8 day school and ministry programs.

Vining Lutheran Parish
Vining, MN

Contact: Merlyn Lokken
 22403 Chippewa Road
 Vining, MN 56588
 218-769-4392
For a four-point parish: A clergy couple to serve one and one-half or a full time pastor that would be assisted by a half-time retired pastor.

Zion-South Lutheran Parish
Hoople & Grafton, ND

Contact: Jayse Wharam
 13261 Highway 17
 Park River, ND 58270
 701-284-6798
Pastor of a 2 point parish

Faith Lutheran Church
Blackduck, MN

Contact: Jonette Anderson, call committee chairperson
 23310 Scenic Highway NE
 Blackduck, MN 56630
 218-835-4453
jonette@paulbunyan.net
Full-Time pastor willing to serve in The American Association of Lutheran Churches (AALC).

Peñasquitos Lutheran Church
San Diego, CA

www.plc-church.org
 Contact: Bill Moss
 c/o Peñasquitos Lutheran Church
 14484 Peñasquitos Drive
 San Diego, CA 92129-1604
 phone: 858-672-4366
 fax: 858-672-2322
Pastor of Congregational Life

Galata Lutheran Parish
Galata, MT

Contact: Art Adamson
 293 S. Devon
 Shelby, MT 59474
 406-432-3225
Pastor