

WordAlone Convention supports Biblical stance on marriage

(See related story on page 2.)

Concerning the Gift of Sexual Life and Its Divinely Created Structure

Whereas, the Scriptures testify that God created the gift of sexuality (Genesis 1 and 2; Mark 10:6-9; Ephesians 5:28-33); and

Whereas, the Scriptures clearly teach that marriage is a life-long bond of faithfulness between one man and one woman and the context for which sexual intercourse is reserved (1 Corinthians 6:15-20; Hebrews 13:4; Galatians 5:16-19); and

Whereas, that Biblical teaching about sexual life has shaped and continues to shape the moral fabric of civilization in profound and positive ways; and

Whereas, that Biblical teaching about sexual life is facing unprecedented challenges in society and the church; and

Whereas, a tradition so universal and valuable should not be changed without overwhelming Biblical and confessional warrant;

Therefore, be it resolved that the WordAlone Network honor and uphold Biblical teaching about sexual life and its vision for marriage and urge all Christians to do likewise; and

Be it further resolved, that any proposed change in standards and definitions for sexual life or marriage which contradicts this Biblical teaching be rejected; and

Be it further resolved, that this resolution be conveyed to the ELCA Task Force on Human Sexuality, to the ELCA Conference of Bishops, to the Church Council of the ELCA, and The Rev. Mark Hanson, presiding bishop of the ELCA.

Approved by the WordAlone Network Annual Convention
Roseville, Minnesota
April 27, 2004

Convention hears both sides on homosexual issues; rejects ordination rules

With a unanimous voice vote, delegates called upon the WordAlone Network to "honor and uphold" Biblical teachings about sexual life and marriage and to reject any changes to the present Visions and Expectations for ordained ministers in the Evangelical Lutheran Church in America, which prohibit non-celibate gays from being ordained.

The decision was made in the closing business session of the annual WordAlone (WA) convention held in April in Roseville, Minn. The WordAlone board had decided in 2003 to use the convention to present both sides of this highly controversial issue in an unbiased manner as a model for how the church can deliberate on difficult moral issues.

The delegates had spent two and a half

days listening to the presentations from Biblical, theological and psychological experts.

After introductory talks from the traditional and historical perspectives by Prof. Walter Sundberg of Luther Seminary, St. Paul, Minn., and Pastor Randy Freund of Faith Lutheran Church in Hutchinson, Minn., six professors squared off with keynote presentations supporting and opposing what is often considered to be the traditional or orthodox outlook on homosexual lifestyles and ordination practices. Articles detailing these various speeches appear on pages 3, 4, 8 and 9 of this newsletter. Gnosticism, personal experience, the Word of God, theory, sexual orientation and "a new thing" were all words used in the discussions.

Proponents for ordaining practicing gays and lesbians and blessing their relationships acknowledged jokingly that they might be coming into the lions' den but also expressed their appreciation for the opportunity to present their views and carry on a dialogue in a balanced and respectful forum.

In other action, the convention filled four Board of Directors seats whose three-year terms had expired. Re-elected were professor Gracia Grindal and former ELCA bishop John Beem. New to the board will be Stephanie Olson of Manitowoc, Wis., and Pastor Fred Baltz of St. Matthew Lutheran Church, Galena, Ill.

WordAlone board chair, Al Quie thanked departing board members professor Tim Huffman and Pastor Tony Stoutenburg, who did not seek another three-year term.

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Church history, early and recent, is background for homosexuality talks

Providing background on how the church has arrived at the point of questioning the traditional standpoints on homosexuality, ordaining practicing gays and lesbians and blessing same sex relationships, church history professor Walter Sundberg and Pastor Randy Freund made the first keynote addresses at the WordAlone Network convention in April in Roseville, Minn.

Sundberg, of Luther Seminary, St. Paul, Minn., blamed the "Siren song of Gnosticism" for the progression away from 2,000 years of Christian Biblical teaching and tradition that marriage between one man and one woman is the only appropriate setting for sexual relations. The Gnostic heresy claimed in the early centuries of Christianity that some people had special or secret revelations on what was required for human fulfillment in relation to God.

Quoting Monoimus, an early Gnostic, Sundberg made the point that modern religion likewise looks to humankind sometimes rather than to Scripture: "Abandon the search for God and the creation and other matters of similar sort. Look for him by taking yourself as the starting point."

"There is so much that is familiar to us today in the Gnostics of long ago," Sundberg said: "The Law as repression; the Gospel as fulfillment; constructing a sacred text that fits a predetermined interpretation, the measure of which is man; the rejection of a God who judges; the definition of God's love as acceptance of us and complete identification with us.

"The ideas of Monoimus and Marcion [an early Gnostic who wanted to drop the Old

Testament from the Bible] may have been written long ago, but they could have been written today," stated Sundberg.

Freund, pastor of Faith Lutheran Church, Hutchinson, Minn., followed up by presenting differing methodologies the Evangelical Lutheran Church of America has used in studying issues in recent years. He pointed out that the standing and authority of the Word of God have been diminished even though the ELCA's constitution identifies the Bible as the "authoritative source and norm" for faith and life.

Using slides, he illustrated study methods, first with a drawing of arrows from the "Word of God" as the source pointing to "truth." Then he showed three intertwined circles with the "Word" merely an equal player with "tradition" and "human experience." Another illustration sublimated the "Word" into a circle labeled "tradition," co-equal with circles containing "experience of the faithful" and "society and culture."

A final study method, pictured as a diamond shape with "truth" in the center, had "human experience" at corner number 1; then number 2 was "understanding" (called "deep listening"); followed by number 3 "discernment" described as using "Word, traditions, theology and practices of the church"; with "action" as number 4.

Freund concluded: "If indeed the Word of God is still the 'authoritative source and norm for our proclamation, faith and life' the question of its place in this discussion is not only a fair question, it is an absolutely necessary question!"

Theologians disagree on Bible's outlook on homosexuality

Biblical theologians discussing issues relating to homosexuality at the annual Word-Alone convention in April in Roseville, Minn., disagreed on several items including what Paul meant in Romans 1 when he referred to natural and unnatural passions.

These theologians were professor of New Testament David Balch of Brite Divinity School, Ft. Worth, Texas, and Solid Rock Lutherans executive director Roy A. Harrisville III of St. Paul, a former pastor and former professor of Biblical studies.

Balch asserted that the passage in Romans 1 is not about homosexual relationships or sexual orientation as today's culture understands them but rather about heterosexuals who "misused their sexuality."

Harrisville on the other hand stated: "If other passages of scripture may be massaged to lessen their impact on this debate, this passage is not among them. It states in relevant and plain terms that to engage in homosexual behavior in any way, shape or form is to exchange natural relations with unnatural and actually, for Paul, represents God's judgment upon an idolatrous world."

In his arguments, Balch spoke in favor of ordaining non-celibate gays and blessing their relationships. He cited Galatians 3:28 that says in Christ there is neither Jew nor Greek, neither slave nor free, neither male nor female, which, he said, breaks down social, political and religious distinctions among persons.

Balch said that the new creation is what makes a difference now.

He asserted that because Christ's crucifixion eliminated former distinctions among

individuals, all people are equals in receiving the sacraments and should be so in administering them.

"The God Paul believes in does new things," Balch said.

Harrisville, in contrast, supported traditional viewpoints on homosexuality. He used accounts of the creation of male and female and of their becoming "one flesh" in Genesis 1:27 and 2:21-24 and Mark 10:6-7 to uphold heterosexual marriage as the only acceptable and blessed type of union.

He said Scripture speaks against homosexual relations. He cited Genesis 19 (destruction of Sodom and Gomorrah for its depravity) and Romans 1:18-27 as mentioned earlier.

"Homosexual behavior is prohibited in scripture, the moral heterosexual life is recommended," said Harrisville. "It therefore seems to me that the Christian Scriptures cannot be employed to advocate for homosexual practices. Nowhere in the Bible is homoeroticism or homosexual behavior viewed in a positive light. On the contrary, it is always viewed negatively."

In a question and answer session after their presentations, Balch added that Harrisville was right that there wasn't much in the Bible about homosexuality and asked if the church should be split over it or if members should "pillory each other" over it.

In his response time, Harrisville said Paul rejected homosexuality because of its theological implications and its health risks. He quoted what he called an African proverb, "Don't tear down a fence until you know why it was put up."

Clergy abuse case may cost ELCA groups up to \$69M

Gerald Thomas, a former Evangelical Lutheran Church in America pastor in Texas, is serving nearly 400 years of prison sentences for sex crimes against children. In April, the ELCA, a seminary and a candidacy committee and the congregation, in which he pastored, settled a civil lawsuit for \$32 million in damages with 14 victims.

The Northern Texas-Northern Louisiana Synod and former synod officials chose not to settle and went to trial in April and, by jury verdict, lost nearly \$37 million to nine of the young plaintiffs.

The lawsuit claimed that the ELCA, seminary, synod, bishops and other officials should be held responsible for Thomas' conduct because they knew he was a danger to children and did not remove him nor provide warnings.

ELCA spokesman John Brooks said earlier in a news release the church admitted no wrongdoing in the settlement. The ELCA's share is \$8 million, which has been paid by insurance companies.

Details of the settlement and the judgment from the trial have not been filed so actual amounts that the other parties are responsible for have not been released. If the total settlement numbers that have become public are accurate, some of the plaintiffs may receive the highest per capita settlements so far in a clergy abuse case. Individuals reportedly may receive between \$50,000 to nearly \$10 million, according to the Marshall, Texas, New Messenger.

Trinity Lutheran Seminary, Columbus, Ohio, was part of the case because the lawsuit alleged that while Thomas was a student there and on internship in Wilson, Texas, seminary officials did not respond

to warning signs about him. While he was a student, a pastor at a congregation where Thomas volunteered banned him from participating in any more social activities with boys there after observing him with them.

During his internship, Wilson police investigated Thomas for serving alcohol to boys, who also found a pornographic video in his apartment. He admitted serving the alcohol. No charges were brought and his internship supervisor recommended counseling for Thomas. The supervisor's internship report to the seminary found Thomas "qualified" for ordination, according to a news release from the seminary.

Trinity Lutheran Seminary President Mark R. Ramseth wrote in a statement after the settlement: "As the case began to unfold, seminary leadership encouraged liability insurance carriers to mediate a settlement with plaintiffs as an expression of concern and empathy for potential victims. The mediated settlement is funded by liability insurance."

The seminary had "so much more responsibility," the News Messenger quoted the synod's attorney Tracy Crawford as saying after the verdict. Crawford said his clients were entitled to trust a candidacy process that approved Thomas for ordination in 1997.

Bishop Kevin S. Kanouse of the Northern Texas-Northern Louisiana Synod, who was elected after Thomas's ordination, said after the trial: "We trust and hope that the compensation awarded to the victims will provide them and their families support, care and an opportunity to heal their anguish.

"This lawsuit is deeply troubling to all involved and we acknowledge the seriousness of the events surrounding Thomas' arrest and conviction."



Practical advice given for worship services

by Gracia Grindal

Hymnist and Professor of Rhetoric,
Luther Seminary, St. Paul, Minn.

This is an age in which people are looking for new liturgies, ones that are also responsible to the traditions from which their congregations came. WordAlone is offering some help and suggestions to congregations who are searching for good liturgies.

Our Theological Advisory Board has prepared a helpful document on worship, "Christian, Evangelical Worship," for those who want to know what Lutheran theologians think about worship. It can be found in the Worship Resources section of the Resources page on the WordAlone web site (www.wordalone.org/resources/index.html).

This article assumes those understandings, but offers practical advice to those engaged in the actual preparation of a service. The following are some assertions that may be helpful.

1. The Lutheran church is not a liturgical church, we are a confessional church. We happen, however, to have a liturgy.
 - a. Martin Luther chose not to radically revise the Roman Mass as he inherited it, but to take out those pieces that implied that we bring anything but a repentant heart to the Lord's Supper.
 - b. We use our Confessions to evaluate the language of the liturgy.
 - i. Thus, we are more likely to use "testament" than "covenant" in the Words of Institution, because if the grace of the Lord Jesus Christ depends on my keeping part of the deal, I'm really lost. Jesus instituted the supper "in the night in which he was betrayed"—by us.
 - ii. The Eucharistic Prayer (parts of the Canon of the Mass) in which we pray the words of institution to God needs to be excised because it mixes up the direction. Are we praying these words upward to God, who doesn't need to hear them, or are we proclaiming from above the good news of Jesus' last will and testament to those sinners—we betrayers—gathered to hear it.
 - iii. We expunge the bringing of gifts, because it implies that our gifts give something for God to work with thus making us co-creators of the sacrament with God.
 - iv. We do not make water holy, or sanctify it. It is the Word and simple water that baptize, and it is God's Word that makes the Baptism a sacrament, not the water.
 - v. There is no more holy a day or hour in the Christian calendar than any other. God is not closer to us at any time or place. Our Lord promised to be with us wherever two or three are gathered in his name, not at special times during the year, or at special services, such as the Easter Vigil.
2. There is no set order for a Lutheran liturgy. There are, however, things one usually does in a Lutheran service.
 - a. First of all, as our Theological Advisory Board makes clear, Christ is the Word whom we preach, He always must be central. Lutheran Sunday mornings should always involve preaching of the Word of God, which is found in Holy Scripture.

- b. Second, there should be some form of confession and absolution.
- c. Thirdly, there will be prayer and praise. Martin Luther finally succumbed to the repeated requests from his followers to provide an order of service. It has since been called the German Mass, hymn Mass, or chorale Mass. In it he used much of the order of the Roman Mass, but took out those things that he considered to be unhelpful to the faith, such as the Canon of the Mass. He also paraphrased the major parts of the service so they could be sung as hymns, which were much easier for congregations to sing than was prose set to music.

3. The language of the liturgy is more important to consider than the music, because, when sung, these words become the theology of the people regardless of whether these words are rank heresy. If people like the music, they tend not to pay attention to the words. Thus, we check the words carefully before we set them to music.
4. The music of the service should be appropriate for the community. While there is a considerable body of sacred music attached to the Lutheran tradition, there is no "Lutheran music." One rule might be that the music has to be good enough to bear the strong word of God. It is, however, an earthen vessel that may break under the strain, and not survive. To worship the music is as bad as worshiping the tradition, or the vessel.

As you plan new liturgies, you could use the elements of Luther's German Mass to help you think of what should be included in the service:

- | | |
|---|--|
| a. German Psalm | |
| b. Kyrie Eleison (three times) | |
| c. Collect (chanted) | |
| d. Epistle (eighth tone) | |
| e. German hymn
("Nun bitten wir" or any other) | j. Words of Institution |
| f. Gospel (fifth tone) | k. Distribution of bread |
| g. Creed ("Wir glauben all") | l. German Sanctus
("Isaiah in a Vision Did Behold"
or other) |
| h. Sermon | m. Distribution of wine |
| i. Lord's Prayer (public paraphrase) | n. Agnus Dei |
| | o. Collect |
| | p. Aaronic benediction. |

You will find on the web site (www.wordalone.org/resources/index.html) my suggestions for hymns that preach and teach the faith in our current hymnals, plus links to hymns from a variety of musical traditions so that the sound of the service would work in any cultural setting.

The Holy Spirit is always making and breaking traditions, thus Luther's harsh, but evangelical note at the end of the instructions on the German Mass. *"This or any other order shall be so used that whenever it becomes an abuse, it shall be straightway abolished and replaced by another; even as King Hezekiah put away and destroyed the brazen serpent, though God himself had commanded it be made, because the children of Israel made an abuse of it. [II Kings 18:4]* For the orders must serve for the promotion of faith and love and not be to the detriment of faith. As soon as they fail to do this, they are invalid, dead and gone; just as a good coin, when counterfeited is canceled and changed because of the abuse, or as new shoes when they become old and uncomfortable are no longer worn, but thrown away, and new ones bought. An order is an external thing. No matter how good it is, it can be abused...No order is, therefore, valid in itself – as the popish orders were held to be until now. But the validity, value, power, and virtue of any order is in its proper use"

"Even the brass serpent became something the people idolized and it had to be smashed."

Scripture or personal experience: Which will prevail in talks?

Systematic theologians, professor emeritus of theology and ethics Paul Jersild of Luther Theological Southern Seminary in Columbia, S.C., and professor of systematic theology Marc Kolden of Luther Seminary in St. Paul, Minn., disagreed at the recent WordAlone convention on the place Scripture and personal experience have in discussions of homosexuality.

Jersild stated that he was raising serious questions about any expectation that a particular verse, or combination of verses, would provide a once-and-for-all answer to a "highly contested and complicated social issue" such as is facing the church today regarding homosexuality.

He said that homosexual people are more visible now and that he can't accept that as the work of the devil. He believes we are witnessing the fruit of the Holy Spirit and that hurt and harmed people are experiencing new life. Society's growing knowledge about gays is bringing broader acceptance and changing assessments of the issues, he said.

Jersild said experiences in the lives of individual Christians, such as parents of gays, compel them to have a "reunderstanding" of Scripture texts relating to homosexuality. He said that in studying questions of homosexuality the church should look to context, including "reasoned deliberation" of Scripture, tradition and experience. The dialogue should emphasize Jesus Christ as God's Word rather than giving divine authority to certain verses, he said.

"Many have traveled the same path that I have, from one who as a youth regarded gay people as utterly perverse – known to me exclusively through wild and offensive gay marches and the like – to one whose mind has been gradually changed over the years

as I've had the opportunity to not only read about the gay experience, but also to get to know gays, and particularly Christian gays, as friends," stated Jersild in the written version of his presentation.

Kolden stated that "present knowledge" or personal experience are not better than traditional Scriptural interpretations of lifelong marriage between one man and one woman as the ideal and of which "all other forms of sexual expression fall short."

He accused the Evangelical Lutheran Church in America of putting the cart before the horse in dealing with questions regarding ordination of practicing homosexuals or blessing same sex relationships. These are questions of official ministerial actions, he averred, and the question of the morality of homosexuality should be decided first.

He used law and morality synonymously and was careful not to equate keeping laws with obtaining righteousness, which only comes through trusting that in Jesus Christ our sins are forgiven and that on account of Christ, God judges us to be righteous.

Why then does God use the law in this present age, he asked rhetorically.

Because, Kolden reminded his audience, even after faith comes, sin persists. We are sinful and righteous simultaneously in this present life. The purpose of the law is to curb sin, to protect all people against evil and to direct us to do good for others.

Kolden said the church has forgotten the distinction of law and Gospel when it comes to sex and "the chickens are coming home to roost," not only regarding homosexuality but also in heterosexual relationships in our church and society.

Psychologists disagree on sexual orientations

Recent WordAlone convention keynote speakers, two psychologists, differed on what sources to go to in making decisions about homosexual behavior, one advocated faith and the other science.

They also discussed the scientific method of study and "reparative" or "reorientation" therapy for homosexuals.

Professor Simon Rosser, director of the HIV/STI Intervention and Prevention Studies Center at the University of Minnesota, Minneapolis, described culture as being in a modern scientific period where homosexuality is viewed as a normal variant of life.

He presented study results that he said showed that "reparative" therapy or attempting to change sexual orientation permanently didn't work and was harmful. He called such therapy a fraud.

Rosser urged the ELCA to make its 2005 Churchwide Assembly decisions concerning ordaining gays and lesbians in relationships or blessing such relationships based

on "science not fiction."

Speaking for the other point of view, Warren Throckmorton, associate professor of psychology and director of the College Counseling Service at Grove City College, Grove City, Penn., acknowledged that not all "reorientation" therapies are equal and that some may be harmful. He insisted that some such therapies have worked and that individuals' sexual orientations are flexible.

He asserted that change is possible.

Throckmorton said that most scientific statements about homosexuality are theories because most studies and reports are either based upon anecdotal evidence or have not been replicated using the scientific method.

He said the ELCA should "do whatever you do" about the homosexuality issues not because of science but because of "what you believe is right or wrong based on the Word of God."

Twelfth pastor ordained under exceptions bylaw

Zachary Thompson, a recent Luther Seminary grad, was ordained June 6 by his father Pastor Nathan Thompson of Shepherd of the Hills, Shoreview, Minn., at that church under the Evangelical Lutheran Church in America "exceptions" bylaw, which allows new pastors to be ordained in "unusual circumstances" by a pastor rather than a bishop.

However, new pastors now generally are required to be ordained by a bishop because of the full communion agreement with The Episcopal Church USA, Called

to Common Mission.

The younger Thompson will serve as an associate pastor at Shepherd of the Valley Lutheran Church in Afton, Minn. He said in June he asked for an exception to normal ordination rules for three reasons: his belief in the priesthood of all believers, his family heritage and Lutheran theology.

He explained that he thought he shouldn't go into his new congregation to empower all the people there to do ministry or to spread the Gospel if (Continued on page 10)

Pastors of large ELCA congregations initiate new covenant for reform

In May, pastors of 20 of the largest "progressive evangelical" congregations in the Evangelical Lutheran Church in America (ELCA) initiated and signed a covenant for reform in the denomination, according to Pastor David Householder of Grace Lutheran Church, Huntington Beach, Calif.

Stating that this movement is a new "covenant community," on www.doradocovenant.org, they have written: "At a recent conference, a number of senior pastors of larger ELCA churches came together out of great love and grave concern for the Evangelical Lutheran Church in America. We are concerned about the 'relativizing' and downgrading of Scripture which dilutes its final authority in all matters of faith and life. We believe that the Bible should critique our worldview, and not vice versa.

"Out of this concern we offer the Dorado Covenant for you to sign. We hope to collect thousands of signatures and pass this along to Presiding Bishop Mark Hanson and the Task Force on Sexuality by Nov. 1. We believe that this will make a substantial impact as the Task Force prepares its recommendations to the ELCA."

They had been at a meeting in Dorado, Puerto Rico, of senior pastors of large ELCA congregations when they informally gathered to write the covenant. They also talked about possible formation of a non-geographic synod, a proposal also discussed at the recent convention of the Word-

Twelfth pastor ordained *(Continued from page 9)*

he were on a "different" or higher level in "some sort or hierarchical structure." In addition, he was the fourth generation of his family to graduate from Luther Seminary. The others were ordained by pastors. He thought it would be demeaning to their ministries if he had to do something else.

Alone Network. The two reform movements are separate though have some of the same aims.

The five-point "Dorado Covenant," already signed by many more pastors and by lay persons is posted at www.doradocovenant.org. The site invites ELCA members and pastors to support the covenant by signing it. The site also has discussion forums. Total number of signatories was 162 pastors, 673 lay persons and 3 church councils as of June 15.

The covenant states:

1. We covenant to teach a high view of Scripture. We trust the Bible to be the only final authority for all aspects of life.
2. We affirm an aggressive, positive stance on kingdom expansion and congregational growth.
3. We choose to advance the use of all spiritual gifts through unleashing the priesthood of all believers.
4. We teach and practice that a full sexual relationship belongs exclusively within the Biblical boundaries of a publicly committed, legal marriage between one man and one woman.
5. We believe that mission and ministry are best accomplished within the context of congregations. Facilitating that mission and ministry should be the central focus of all expressions of the Church.

Thirdly, he said that he believed the requirement for ordination by a bishop did not line up with "good Lutheran theology."

After Nathan ordained Zachary, they baptized Soren, Zachary and his wife, Lexi's, son who was born in April.

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.

✦
 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). Congregation of about 100 members organized about 15 years ago in beautiful northern Minnesota.

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
 (Devon, Galata & Trinity Lutheran Churches)
Galata, MT
 Contact: Art Adamson
 293 S. Devon
 Shelby, MT 59474
 406-432-3225
Pastor

✦
 Sychar Lutheran Church
Silver Bay, MN
 Contact: Rodney A. Lampton
 14 Edison Blvd.
 Silver Bay, MN 55614
 home: 218-226-6481
 work: 218-226-6236
plampton@cci-northshore.com
Pastor

✦
 Trinity Lutheran Church
Hermiston, OR
 Contact: Marilyn Morasch
 590 Samantha
 Hermiston, OR 97838
 phone: 541-567-1809

jmmorasch@charter.net
Full-time pastor for a congregation with average Sunday attendance of 100. Trinity is also open to calling a clergy couple with one being a 1/2 pastor to Good Shepherd in Boardman, a half hour drive away.

✦
 Peñasquitos Lutheran Church
San Diego, CA
www.plc-church.org
 Contact: Bill Moss
 Business Administrator
 c/o Peñasquitos Lutheran Church
 14484 Peñasquitos Drive
 San Diego, CA 92129-1604
 phone: 858-672-3466
 fax: 858-672-3466
admin@plc-church.org
Director of Youth Ministries. An energetic Christian who loves teenage children & young singles. A minimum of 2 years formal training in developing, planning & directing youth activities.

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