

NETWORK NEWS



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Board: halt 'theological drift'

The WordAlone Network, in its efforts to start a new association of congregations, hopes to bring the Evangelical Lutheran Church in America to a more centrist position, according to board member Randy Freund.

This organizing work, the Hutchinson, Minn., pastor said in a recent interview, is not just about short-term concerns facing the church with the expected votes at the Churchwide Assembly on ordaining homosexuals in same-sex relationships and on blessing such relationships next summer.

A new association of congregations can hopefully lead a move to reform the church, he explained.

"Part of what we hope to do is to redefine the church as the assembly of believers gathered around Word and sacrament, not as three expressions," he stated. Presently the ELCA constitution says the church has three expressions—churchwide organization, synods and congregations.

A new association might be drawn together using the Ten Affirmations of Faith written in 2002 by Pastors Scott Grorud, David Glesne and Greg Johnson and posted on the WordAlone website (www.wordalone.org/conferences/theo2002/transcripts/ten_affirmations.htm), Freund suggested.

"The 10 Affirmations is a really nice confession of faith. It points out both what we

confess and also the theological drift we've seen in the ELCA. Each (affirmation) points out one thing we've seen in the ELCA from CCM to the homosexuality issues," he stated. (CCM stands for Called to Common Mission, the 1999 full communion agreement with The Episcopal Church USA that required the ELCA to adopt the manmade institution of the historic episcopacy.)

The 10 Affirmations document, although not formally adopted by WordAlone, he noted, takes up current issues that WordAlone has been involved in.

"People can take it to (their) church councils and ask them if that's what they believe. If so, you're part of the association," Freund stated.

However, he said, talk of this association being a non-geographic synod of the ELCA is premature.

"A lot of people are jumping ahead to the constitutional issues. I think that's getting the cart before the horse," said Freund. "We've got to form the association first. An association would primarily covenant with each other to stand firm on a confession of faith, regardless of the decision made by the churchwide assembly next summer."

He was quick to add WordAlone will continue working in the *(Continued on page 8)*

Has evangelism been lost by the evangelical church?

By Betsy Carlson
Editor, Network News

Evangelism as a legitimate ministry in its own right has been lost in the Lutheran church, Pastor Fred Baltz, St. Matthew's Galena, Ill., told those at the annual fall Word-Alone Theological Conference at First Lutheran Church, White Bear Lake, Minn.

Evangelism has three dimensions and the church should be doing all three simultaneously and continuously, Baltz said. They are pre-evangelism—the ministry of the church that earns it a hearing; evangelism—the ministry of the church that brings persons to baptism and all that means for life; and re-evangelism—a ministry that calls the baptized back to Word and Communion.

Other speakers discussed the why, who and how of evangelism.

Evangelism is God's mission to the world, not Christians' work, said Kelly Fryer, assistant professor of congregational leadership at Luther Seminary, St. Paul, Minn. She added that God sent Christians on a mission too, to bring the whole world back home.

"As the church, we don't have a mission,

rather we are agents of God in mission to the world," she stated. "If we aren't, we're a social club."

The Lutheran church needs to recover the message that God wants to bless people, to bring them home and wants them to be part of bringing others home, she said.

Jack Dean Kingsbury, professor emeritus of Biblical Theology at Union Theological Seminary, Richmond, Va., used the titles of the infant Jesus in Matthew 1:18-25 to show who Jesus is. His names tell us who he is—King, what work he does—Savior, and who we confess—God with Us. He is an earthly yet exalted Jesus, Son of David and God. Even as the risen one, he remains the crucified Savior.

The gospel offers relief from the fundamental problems of life, said Prof. Michael Rogness—alienation, meaninglessness and shame. The good news is reconciliation, finding God's purpose for life and relief from shame because Jesus came to all, with no regard for a person's station in life, he asserted. Identifying an individual's burdens is the starting point for evangelism. Rogness teaches preaching at Luther Sem.

Congregations doing evangelism need to remember there will be people in worship who come from the secular world, Rogness said, not just lifelong Lutherans. A congregation needs to ask itself what is meaningful in worship, but needs to think not only of the lifelong Lutherans, but also the nominally connected and young people.

He said there were no pat answers and no "musts" to how to do worship. Congregations need to be aware of "the struggle to belong" that new people face too.

Audio and video (VHS and DVD) of the presentations are available, and may be ordered from the WordAlone office.

'Homosexuality crisis' in ECUSA holds lessons for ELCA

by Betsy Carlson
Editor, Network News

The Evangelical Lutheran Church in America (ELCA) can learn from the continuing drama of a potential schism between The Episcopal Church USA (ECUSA) and much of the worldwide Anglican Communion over the "homosexuality crisis" as one observer called it.

The ELCA is to vote on ordaining non-celibate homosexuals and on blessing same-sex relationships next August at its Churchwide Assembly.

The latest scene in the Anglican tragedy began in October with the Windsor Report from the Lambeth Commission on Communion, which many had hoped would rebuke the American church for ordaining a bishop in a same-sex relationship and for blessing such relationships.

It did not. It criticized the American church and called for expressions of regret and a halt to divisive practices.

Immediately, the arguments started over what expressing regret would mean and whether repentance was needed, not just expressions of regret or apology.

The Archbishop of Canterbury had initiated the Commission on Communion in October 2003 in response to 2003 ECUSA General Convention actions favoring the homosexual agenda and a resulting uproar and protest from bishops and archbishops, mainly from Asia, Africa and Latin America.

Since 2003, 20 provinces in the world have broken with the ECUSA. New organizations have been formed in the U.S. and internationally. Some so-called "orthodox" American parishes have asked for and received episcopal leadership from outside the U.S. to "protect" themselves from their "liberal," local bishops. The Windsor Report criticized these parishes and bishops.

The report calls on both sides to voluntarily express regret and to refrain from divisive actions: no more ordinations of non-celibate gay bishops nor more blessings of gay relationships; and giving up the leadership of bishops from outside the U.S.

ECUSA Presiding Bishop Frank Griswold said the ECUSA regretted how painful and difficult its actions have been for those in many provinces but he didn't back down. The Archbishop of Canterbury, Rowan Williams, called for repentance for any words used that could make it easier for someone to attack or abuse homosexuals.

But Williams also has reminded the churches that what one does affects the whole body: "The Windsor Report rightly warns us against an idea of 'autonomy' that simply takes it for granted that every local church does what it thinks is right. There are those on all sides of the current controversy who say that we have little alternative now but to accept that this is how the future looks: churches will go their different ways, even to the point of competing with one another. But in our Communion, God has given us a gift of something more than just a collection of local bodies.

"We often forget the countless informal links that bind us, parish to parish, person to person, across the Communion in a way that would be so much harder to realize without our public and official links. It is surely worth working to honor this gift as best we can. It is worth not giving up too easily—as if we felt able to say, 'I have no need of you' (I Cor.12.21)."

And what of the next scenes in the drama? More meetings, more organizing, more study and prayer and, perhaps, resolution and unity. Or schism.

He who has ears to hear, let him hear.—Matthew 11:15

Index

- p. 3 Homosexuality crisis in ECUSA
- p. 4 Annual Convention set for April
WA board approves model resolutions
- p.5-8 Theological board comments on worship
- p. 9 Volunteers sought for assembly
Sexuality task force recommendations
- p. 10 16th & 17th exceptions reported
Looking for a very special way to help?
- p. 11 Lutheran Clergy Connect

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Jaynan Clark Egland: President,
Mark C. Chavez: Director, Betsy Carlson: Editor

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Annual convention set for April in Mahtomedi

The 2005 annual WordAlone Network convention is scheduled April 17-19 at St. Andrew's Lutheran Church, Mahtomedi, Minn. The convention will address the authority of Scripture.

The ELCA confesses, "This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith and life." (ELCA Constitution, Confession of Faith, 2.03) How have Lutherans understood the meaning of "authoritative"? Is there agreement about the authority of Scripture? In what way are the Scriptures authoritative?

The keynote speakers include two members of WordAlone's Theological Advisory Board: Dr. Hans J. Hillerbrand, professor at Duke University, Department of Religion, Durham, N. C., a Reformation and

modern church history scholar, and Dr. Vitor Westhelle, professor of systematic theology at the Lutheran School of Theology at Chicago. Also speaking are: Dr. Craig R. Koester, professor of New Testament, Luther Seminary, St. Paul, Minn.; and Dr. Thomas Sheehan, professor in the Department of Religious Studies, Stanford University, Calif. Hillerbrand will give a historical survey of how Lutherans have regarded the authority of Scripture. Sheehan and Koester, working from very different presuppositions, will address the topic, "Scripture and resurrection faith: What is the relationship of Scripture to resurrection faith?" Westhelle will address the Lutheran understanding of *sola Scriptura*.

More information will be available after the first of the year on the WordAlone website and in subsequent issues of this newsletter.

WordAlone board approves model resolutions for assemblies

by Mark Chavez, WordAlone Director

The WordAlone Network Board approved a model resolution at its October meeting in Salisbury, N. C., that urges the ELCA 2005 Churchwide Assembly to vote on whether or not to ordain non-celibate homosexuals and whether or not to bless homosexual relationships rather than consider a "local option" answer to both questions.

The board also adopted a model resolution asking for suspension of ordinations into the Anglican historic episcopate because of actions by The Episcopal Church USA 2003 General Convention that approved the ordination to bishop of Gene Robinson, a priest in a homosexual relationship, and that allowed local dioceses to decide whether to bless homosexual relationships.

Congregations or conferences can take these resolutions to their synod assemblies next year. (They are posted on the Resour-

ces pages of the WordAlone website.)

The committee working on a WordAlone hymnal reported that it had begun drafting a text for a worship service that subsequently was used at the fall theological conference on evangelism at First Lutheran Church in White Bear Lake, Minn., in November. The committee requested feedback on the service, and asked for people to submit their 30 favorite hymns.

The board also discussed ways that bishops are trying to minimize the number of non-episcopal ordinations under the ELCA's 2001 bylaw amendment.

It was reported that some bishops are trying to convince seminary graduates that they don't need to seek bylaw exceptions to avoid the requirements of Called to Common Mission (CCM). Those bishops assert the new pastors simply can be ordained by bishops who have not (Continued on page 10)

Theological board comments on 'Christian, Evangelical Worship'



(Editor's note: This statement was written and is presented for use by the Theological Advisory Board of the WordAlone Network. This is only part of the document. The second part, which discusses implications for worship and church practices, will be published in the next issue of Network News. They both can be useful now in reviewing proposed new worship materials of the Evangelical Lutheran Church in America that are to be considered at next summer's churchwide assembly. The complete statement is posted at: www.wordalone.org/resources/worship/christian_evangelical_worship.htm.)

We give thanks always to God the Father of all mercy who in the unsearchable riches of his grace has given the treasure of his Word in which we possess the knowledge of his dear Son, a sure pledge of the life and salvation which awaits us in heaven. "For through the Holy Spirit, by faith, we eagerly wait for the hope of righteousness" (Galatians 5:5). Amen!

The renewal of worship was one of the major achievements of the Lutheran Reformation. In the five centuries since then, this renewal provided the churches of the Lutheran tradition (as well as others) with a rich liturgical heritage that in preaching, sacraments, song, adoration and prayer has sought to proclaim the gospel in every time and place.

In our day, renewal movements have sometimes enriched Christian worship, but have also on occasion caused confusion and factions among Christ's assembled people. The 20th century liturgical movement has had a significant impact. This movement pointed Roman Catholic and Protestant churches to forms of worship in use prior

to the 16th century, especially to those in use in late Antiquity. At the same time, some movements that describe themselves as non-liturgical have challenged received Lutheran worship practices. Ecumenical impulses have also influenced worship. Some believe that the oneness of the church is manifest when churches follow the same patterns of worship. For Lutheran churches these diverse impulses have raised questions concerning worship. Clearly, Lutheran churches must answer these questions on the basis of biblical insights and the Lutheran confessions.

Presently, a process is underway in the Evangelical Lutheran Church in America that endeavors to provide resources that are "offered to assist the renewal of corporate worship in a variety of settings, especially among Lutheran churches, in anticipation of the next generation of primary worship resources" (*Principles for Worship*, Augsburg Fortress, 2002, p. iv). To promote unity among Lutherans everywhere, we offer this statement for the evangelical renewal of (Continued on page 6)

Theological board comments on 'Christian, Evangelical Worship'

(Continued from page 5) Christian worship. Our purpose is to call attention to fundamental Lutheran insights on worship so that pastors and parishioners may have a basis on which to assess the validity of current or proposed worship practices.

1. The Evangelical Definition of Worship

1.1. A dialog

Christian worship is nothing but "that our dear Lord himself speaks to us through his holy Word and we respond to him through prayer and praise" (Martin Luther, "Sermon at the Dedication of Castle Church, Torgau, 1544," in *Luther's Works* 51, p. 333). Christian worship is thus a particular dialog between the Triune God and the community of believers. In this dialog, God takes the initiative: By speaking the first and last Word of law and gospel, he alone creates the community that responds to him. As law, God's Word identifies and judges our sinfulness; as gospel, God's Word raises us to new life in Jesus Christ.

1.2. A variety of forms

The Triune God's Word of law and gospel and our response to it take a variety of forms. God speaks his Word to us through the reading of scripture, preaching, baptism, the Lord's Supper and absolution. He thereby grants forgiveness, life and salvation, condemns our sinfulness and frees us from the forces of evil. By speaking to us in such a way, God through Jesus Christ creates and renews both faith and the community of believers. We respond to him in spoken prayer, song, praise, thanksgiving, confession and petition, and in service to the neighbor. By these, we thank God in

Christ for his benefits, confess our unworthiness and ask for the ever-new bestowal of his grace.

1.3. The public, external means of grace

The Triune God creates and sustains faith by communicating the Holy Spirit to us through external means. It is this Spirit who effects faith where and when he wishes in those who hear the gospel. God neither communicates with us in clearly discernible ways by direct inspiration that contradicts scripture nor imparts his Spirit independently of the external means to which he has attached his promise. Just as the Spirit is tied to the Word of God, so the

"God takes the initiative: By speaking the first and last Word of law and gospel, he alone creates the community that responds to him."

Word addresses us through public proclamation. Christian worship is centered on these public, external means of grace: preaching, baptism, Lord's Supper and public absolution.

1.3.1. Preaching

Preaching is nothing else than the Word of God in human words. It is proclamation of the Word shaped by specific Biblical texts wherein God condemns our sinfulness and raises us to new life in Christ. In preaching, God does two things: Through the law, he sets out what is required of us and what he holds against us. Through the gospel, he raises us to new life by witnessing to the death and resurrection of Jesus Christ for sinners. Although it is the voice of the preacher, the speaker is Christ and the God who sent him: "Whoever hears you, hears me" (Luke 10:16). The one who makes such preached words effective in the human heart as law and gospel is the Holy Spirit. The preacher's responsibility, however, is to discern between law and

gospel so that the two are not commingled but properly distinguished. Still, in so distinguishing between law and gospel, the preacher will not be content to make vague reference to the whole scripture but will be certain to make specific reference to the text of the sermon. It is through pastoral use of specific scriptural texts that the proclamation of law and gospel will take place and troubled consciences find true comfort.

1.3.2. Baptism

"Baptism is nothing else than the Word of God in water" (*Smalcald Articles III.5*). Baptism is not only water, but water together with the Word of God. Here the audible Word takes on visible form and in this way forgives sin and so creates and sustains faith. By this means, God promises to unite us with Christ in his death "so that we may walk in newness of life" (Romans 6:4), and to incorporate us into the body of Christ. Baptism is God's act for us. Faith clings to the benefits of Christ bestowed in baptism and witnessed to in the community of believers.

1.3.3. The Lord's Supper

The Lord's Supper is nothing else but the Word of God in the elements of bread and wine. The Supper is not made up of bread and wine only but bread and wine together with God's Word. In the Lord's Supper we receive the true body and blood of Christ to eat and to drink in, with and under these elements. Here the audible Word takes on edible form and in this way nourishes faith. The risen Christ, who is present in, with and under these elements, gives the forgiveness of sins, life and salvation to sinners. In the use of this meal, faith feasts on

"The absolution is nothing else but God's Word in a human voice that addresses the sinner."

the promise "given and shed for you for the forgiveness of sins."

1.3.4. The Absolution

The absolution is nothing else but God's Word in a human voice that addresses the sinner. By this means, the Triune God draws us into his life and effects the forgiveness of sins. Sinners are therefore freed to repent and confess, and to live a new life in Christ's forgiving grace. Thus, absolution brings forward the gifts of baptism, and the Christian life is a daily return to the promise of baptism.

2. The Instrumental Character of the Church's Proclamation

2.1. God's Instruments

In the proclamation of the Word, God speaks to us. God uses means, or instruments—his audible Word and the sacraments—to address us, bestowing on us his grace. The audible Word of God comes to us both in preaching and song. Word and sacraments are not an expression of the church's response to God; they are God's gifts to us. Yet, for those who have already been gathered by Word and sacrament, or called to the office of public ministry, serving God by tending to the task of proclamation may be an obedient and thankful response.

2.2. The task of the church

By the means of grace, God creates and sustains the church as the communion of believers. The church, created by the Word of God, is also commissioned by God to witness to the world in word and deed so that salvation is given (Continued on page 8)

Theological board comments on 'Christian, Evangelical Worship'

(Continued from page 7) by Christ alone. Through proclamation and administration of the sacraments (*Augsburg Confession*, 5), the church transmits this gospel. So to transmit the gospel is the right and duty of all believers (the priesthood of all believers), and the office of the pastor exists to assist and enable the community to do this.

The particular tasks entrusted to the pastor are the public proclamation of God's Word and the administration of the sacraments. The act of ordination does not confer on pastors a special power or character as though they had undergone ontological change or had acquired some elevated status in a hierarchy of being by virtue of which they now preside over the sacraments or the rituals of the church.

"The act of ordination does not confer on pastors a special power or character as though they had undergone ontological change or had acquired some elevated status in a hierarchy of being by virtue of which they now preside over the sacraments or the rituals of the church."

3. The Responsive Character of the Church's Prayer, Praise and Thanksgiving

Whether in preaching, baptism, the Lord's Supper or absolution, the fixed order is that of "proclamation of the Word" followed by the "response" of the believers. Such response is to God in Christ and takes the

form of prayer, praise and thanksgiving. Prayer is commanded by God, who promises to hear it. In prayer, the believers call upon God in the sure knowledge that the Holy Spirit will intercede for them as Christ does, with sighs and groans too deep for words (Romans 8). With praise, the believers rejoice in the persons of the Triune

God, expressing such adoration in communion with the whole church on earth. In thanksgiving, the believers delight in the bountiful goodness of what God has done for them in Jesus Christ and anticipate the day when all of God's promises will finally have been fulfilled. As part of their thanksgiving, believers also share their goods with those in need.

In Lutheran worship, singing and church music play a particular role to proclaim, teach and allow the faithful to respond to God's Word. Since the time of the Reformation this has been the case. In every period in the history of the Lutheran Church, new hymns and church music have flowered, and such faithful responses continue today.

Board: halt theological drift (Continued from page 1)

areas of its three "Rs."

"People are afraid (that with) all the nongeographic synod talk (WordAlone) is going to leave them in dust because their congregations aren't ready to join WordAlone or an association.... We're pioneering a new area here. This is an additional thing. It's not to replace what we've been about. WordAlone will continue to do all the things we've been doing," he said.

"We're open to working with whoever wants to work with us," he concluded. "We're not trying to drive this as if we're the only confessing movement out there that's got concerns. But we're in a position to take a lead and create an association. We've got an organizational framework to go to congregations, and this is a congregational focus."

Volunteers sought to make WordAlone's presence known at churchwide assembly

The WordAlone Network is looking for more than a few good men and women who will be available to go to the Evangelical Lutheran Church in America's Churchwide Assembly Aug. 8-14, 2005, in Orlando, Fla., to express WordAlone's presence.

Pastor Steve Mehl of Lakefield, Minn., has agreed to serve as volunteer coordinator for the assembly. People interested in attending the assembly as visitors should contact him.

"This is for people who are serious about registering as visitors and congregational observers, so as to have a presence in the halls." Mehl said recently. "We want to get an initial number so we can begin discussions about ways to be visible. We hope to have buttons and probably shirts."

Sexuality task force to make public its recommendations Jan. 13

The report and recommendations of the task force on sexuality on whether to ordain gays and lesbians in homosexual relationships or to bless such relationships in the Evangelical Lutheran Church in America are to be made public Jan. 13 according to an ELCA news release.

Those two issues regarding homosexuality and the church are to be voted on by the 2005 Churchwide Assembly in August in Orlando, Fla. The ELCA Church Council is expected to review the sexuality report and recommendations at its April meeting.

The news release stated that the task force heard questions, concerns and suggestions when it met with the Conference of Bishops in early October. The Conference of Bishops is expected to discuss the task force's report and recommendations at its

Major agenda items for the churchwide assembly are decisions on ordination of gays and lesbians in homosexual relationships and blessing such relationships, proposed new worship materials and plans for restructuring the churchwide governance and structure.

Mehl said he has heard that those supporting the gay agenda are hoping to get at least 1,500 people out at the assembly. Registration materials for visitors and observers are to be available early in 2005 according to the office of the ELCA Secretary.

Volunteer coordinator Mehl can be reached by phone at 507-662-5110, by email at mehl@frontiernet.net. Or, interested persons may write him at P.O. Box 275, Lakefield, MN 56150.

March meeting.

Bishop Margaret Payne, of the New England Synod and chairperson of the task force, is quoted as saying, "We had an excellent exchange with the bishops." She added task force members "got to know some of the bishops and some of the realities with which they are dealing in their synods."

The ELCA reported further that many of the bishops spoke of "the price of a yes/no vote" on blessing homosexual relationships and ordaining persons in such relationships. The bishops discussed with task force members the effects such a vote may have on relationships within their congregations and synods, with neighboring Christian churches and with other Lutheran churches around the world.

16th and 17th exceptions to episcopal ordination rule reported

Two more Evangelical Lutheran Church in America (ELCA) pastoral candidates received exceptions this summer and fall to the requirement of the 1999 full communion agreement with The Episcopal Church USA that they must be ordained by bishops. WordAlone's records indicate these are the 16th and 17th exceptions to be granted by bishops in candidates' first call synods.

The 16th, Janet Gwin, was ordained by one of her pastors, Steve Grumm, at Prince of Peace Lutheran Church in SeaTac, Wash., on Aug. 29. She began serving Evanger and Our Savior Lutheran churches, rural Kenmare and Sherwood, N.D., in September. She graduated from Luther Seminary, St. Paul, Minn., in 2004 and from Trinity

Lutheran College (L.B.I.), Issaquah, Wash. Bishop Duane Danielson of the Western North Dakota Synod granted the exception.

Pastor John Andrews is the 17th new pastor ordained in "unusual circumstances." He was ordained in November at Hope Lutheran, Fargo, Minn., his home church, by Pastor John Lee. Lee is an assistant to Bishop Rolf Wangberg of the Northwestern Minnesota Synod who granted the exception.

Andrews is now serving at Foxhome and Vukku Lutheran churches, two WordAlone congregations near Fergus Falls, Minn. He graduated from Luther Seminary in St. Paul and North Dakota State University, Fargo.

Both of the new pastors are second career ministers.

Looking for a very special way to help?

By John Beem
WordAlone Treasurer

WordAlone's Seminary Debt Retirement Fund is an excellent way! Seminary expenses together with expenses resulting from the Evangelical Lutheran Church in America (ELCA) candidacy process leave most of our seminary grads with significant indebtedness.

WordAlone (WA) has established a Seminary Debt Retirement Fund separate from our national budget as a way to help.

It is set aside for graduates who are members of WordAlone and who choose to be ordained by a pastor rather than by a bish-

op. Episcopal ordination was the new requirement for new Lutheran pastors after the ELCA's full communion agreement with The Episcopal Church USA in 1999. An ELCA bylaw amendment passed in 2001 allows grads to request an exception from that requirement. So far at least 17 grads have requested and received such rulings from their local bishops.

The needs are significant and your support will certainly be a giant assist to many of our new pastors. Send donations, marked "Seminary Debt Relief Fund," to the WordAlone Network, 2299 Palmer Drive, Suite 220, New Brighton MN 55112.

WordAlone board approves model resolutions (Continued from page 4)

yet been installed or ordained by a bishop in the historic episcopate. Thus, they are misleading the pastoral candidates into thinking that by doing so they will not be conforming to CCM, the full communion agreement with The Episcopal Church

USA (ECUSA).

In fact, ordinations by bishops in or out of the ordained historic episcopate are counted as conforming to CCM by the ECUSA and the ELCA, board members stated.

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.



Elk Horn Lutheran Church
Elk Horn, IA

Contact: Doug Smith, Call Chairman 714-764-8642
committee@elkhornlutheran.org
A full-time Pastor for Word & Sacrament minister who is committed to the Augsburg Confession (word alone, grace alone, faith alone). For a complete description of this position please call or email the Call Chairman. Our congregation is a church of the newly formed Augsburg Lutheran Churches (ALC) & the Lutheran Congregations in Mission for Christ (LCMC). All inquiries will be handled with confidentiality.



Mount Olive Lutheran Church
Lake Havasu City, AZ
Contact: Ted Harris
Call Committee Chairman
928-855-3079 (w)
3 Positions: Lead Pastor, an Associate Pastor & a Youth &

Family Director

**A full-time Lead Pastor, ELCA, who is passionate, high-energy & can deliver bible based messages that lead to transformed lives, a visionary leader with a heart for prayer, worship, discipleship & reaching out to community. Full range of ministry to be shared with an associate pastor with focus on small groups & a director of youth & family ministry.*

**A full-time Associate Pastor who will provide partnership & support for the work of the Lead Pastor & provide leadership & direction for small group ministries as well as supervision for the director of youth & family programs.*

**A full-time Director of Youth & Family Ministry to ensure the education for Youth that will lead them to develop in Christlike maturity, equipping them for ministry in the church & the world.*



Zion Evangelical Lutheran Church
Des Moines, IA

Contact: David E. Neve
Call Committee Chairman
515-247-6579 (w)
515-276-4327 (h)
515-669-4269 (c)
neve51@mchsi.com
Senior Pastor

Good Shepherd Lutheran Church
Sandy, UT
Contact: Sue Wager
1068 W. Ridgetop Cove
So. Jordan, UT 84095
801-253-8626

The congregation is LCMC only. Full-time associate pastor for a large suburban Salt Lake City, purpose-driven congregation. Varied ministry, teaching & preaching opportunities. If you are excited about The Great Commandment & The Great Commission, then contact us - so are we!



Lutheran Church of the Good Shepherd
Sacramento, CA

Contact: Thomas Mathews, Chairperson
Phone: 916-354-1411
Fax: 916-354-1417
Full-time associate pastor for Word & Sacrament ministry who has a high view of Scripture and is committed to the Augsburg confession (word alone, grace alone, faith alone). This person must have recognized abilities in preaching, teaching, pastoral care & worship leadership.



Our Saviour's Lutheran Church
Salt Lake City, UT

Contact: George Comfort
02500 East 3900 South
Salt Lake City, UT 84124
801-278-1412
Full-time Senior Pastor