

# NETWORK NEWS



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## Theological conference focuses on evangelism

"Evangelism: Theology and Practice" will be the theme of the WordAlone Network's annual fall theological conference starting at 6 p.m. Sunday, Nov. 14, and continuing through noon, Tuesday, Nov. 16, at First Evangelical Lutheran Church, 4000 Linden St., White Bear Lake, Minn.

The registration fee is \$45 for participants, though for seminarians, it is free. Registration forms were sent out or you may contact the WordAlone office for them. The registration deadline is Oct. 31.

Keynote speakers will be Kelly Fryer, instructor of congregational leadership at Luther Seminary, St. Paul, Minn., Dr. Jack Dean Kingsbury, professor emeritus of biblical theology, Union Theological Seminary, Richmond, Va., and Dr. Michael Rogness, professor of homiletics at Luther. Conference planner and another keynote

speaker, Pastor Frederick Baltz said recently: "We want to take people

through both the theology and the practice of evangelism. I think that everybody who attends this conference will come away with something new that they've learned in one or both of these areas."

Baltz is pastor of St. Matthew Lutheran Church, Galena, Ill.

The keynote speakers also will take part in a panel discussion. Workshops will be presented on decisions facing the Evangelical Lutheran Church in America (ELCA) in 2005 as well as on WordAlone's efforts for reform, renewal and biblical reflection within the ELCA.

"Evangelism happens when the church is faithful to the Great Commission," stated the conference brochure. There will be special focus on preaching, a key component of Lutheran evangelism, as well as on how to

encourage Bible study as the foundation for congregational evangelism.



Jack Kingsbury



Michael Rogness



Kelly Fryer



Frederick Baltz

# ELCA membership continues downward trend, giving is mixed

(Report based on ELCA news releases.) Membership in the Evangelical Lutheran Church in America (ELCA) has slipped below the 5 million-member mark, according to Pastor Lowell Almen, ELCA secretary. Giving to the 10,657 congregations was up, but support for synods and the churchwide organization has dropped.

Membership is listed as 4,984,925 baptized members for 2003, according to figures released in August. That represents a net loss of 53,081 baptized members. During 2003, 36 congregations disbanded and eight congregations with a combined baptized membership of 11,020 withdrew from the ELCA.

The average number of people in Sunday worship declined slightly in 2003 to 1.5 million or about 30% of baptized members. However, the number of communing and contributing members reported was 2,349,855, a drop of 44,730 from 2002. In the past 13 years, ELCA baptized membership has decreased some 250,000 members from 5,240,739 in 1990.

A bright spot is that congregational income was up 2.45 percent in 2003 to \$2.55 billion, an increase of \$61.2 million from the

previous year, Almen said. Of the total congregational income, regular, unrestricted offerings were \$1.7 billion, up \$62 million, which was nearly 4 percent, in 2003. Synodically related special benevolences grew by 6 percent or nearly \$1 million to almost \$17 million.

Regular "mission support," monies passed from congregations to the ELCA's 65 synods and to the churchwide organization, decreased 1.25 percent in 2003, following a decrease in 2002 of 1.7 percent. Actual mission support funding for 2003 was \$131.5 million, down \$1.7 million from 2002 when it was \$133.2 million.

Sixty-four percent of ELCA congregations reported they had no debt in 2003. Estimated value of assets owned by congregations exceeded \$16 billion.

## Addition and corrections to synod assembly reports in July - August 2004 issue

The Northeastern Iowa Synod Assembly passed "A Resolution Concerning Human Sexuality," adopting an amended version of the "Kansas City Statement" calling upon the ELCA not to make any changes "in the church's doctrine of marriage."

We mistakenly reported action taken by that synod on the title "voting members" at synod assemblies. The assembly voted to adjust the synod constitution to change the term "delegates" to "voting members."

Also in error, we called "Southwestern Minnesota Synod" a "Southwestern Iowa Synod" when we reported that this Minnesota synod approved a marriage and family resolution supporting marriage of one man and one woman.

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# ELCA churchwide organization, governance may be changed

By Betsy Carlson, Editor

**ANALYSIS** In true Lutheran form, the Evangelical Lutheran Church in America (ELCA) is in a process of reforming itself, well, at least its structures and governance. Some may feel the changes go too far or are not needed at all. Others, many in the WordAlone Network, will feel they haven't gone far enough in some areas but, maybe, too far in others.

A notable governance change gives synod assemblies the power to nominate candidates for the ELCA Church Council—rather than having it done by the nominating committee of the Churchwide Assembly (CWA). The Church Council will continue to be elected by the CWA.

One proposal, perhaps a slight nod to WA efforts to obtain checks and balances among various ELCA expressions, gives synod assemblies the opportunity to preview and comment on major matters coming to future Churchwide Assemblies. Another seemingly simple, yet probably far-reaching change, takes away governing authority from boards and steering committees of the units of the churchwide organization.

As for restructuring the churchwide units, a significant revision is the establishment of a Multicultural Ministries program unit with staffing. Divisions will be called program units; their titles are being changed and their work reorganized along functional lines.

The other program units under the 2004 draft proposal are: Congregational Mission and Evangelical Outreach; Vocation and Education; Global Mission and, finally, Public Witness. Current divisions are: Congregational Ministries; Ministry; Outreach;

Higher Education and Schools; Church in Society; and Global Mission.

The plans for restructuring the bureaucracy were issued in "draft" form in late August by Presiding Bishop Mark Hanson. Changes proposed for governance were made public at the same time by the Church Council's executive committee.

Comments on the governance ideas were being accepted through Oct. 4, 2004, and on the bishop's new restructuring proposals until Oct. 17. They could be viewed at [www.elca.org/planning](http://www.elca.org/planning).

Both documents, which may be altered after comments are received, will be submitted to the Church Council when it meets Nov. 11-14. Changes and restructuring adopted by the Church Council will be forwarded to the 2005 Churchwide Assembly for consideration next August in Orlando, Fla.

This is Hanson's second round of restructuring proposals. The first proposals came in September 2003 after the 2003 CWA adopted "Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America" and authorized Hanson to come back with recommendations to implement it.

The presiding bishop's first set of proposals was withdrawn after being roundly and very publicly criticized, especially by some of the boards and committees. The Church Council stepped in at its November meeting last year and came up with a yearlong process for studying and proposing changes in the structure of the churchwide organization. The Council also asked its executive committee to suggest changes in the ELCA's governance set-up.

Under this year's restructuring proposal, the multicultural minis- (Continued on page 4)

**ELCA governance** (Continued from page 3) tries unit will have the authority to "review and monitor all churchwide programs to maintain and enhance the ELCA's central commitment to multicultural ministries," according to the draft document.

Calling the commitment to multicultural ministries "central" brings to the forefront one agenda item of the merger that formed the ELCA in the late 1980s -- making the church more diverse.

Creating a multicultural ministries unit certainly is a long way from Hanson's 2003 restructuring proposal that eliminated the ELCA's current commission for multicultural ministries, as well as the commission for women, and brought the two executive directors into the Presiding Bishop's office. Multicultural ministry staff then was to have been shifted to work in the division for congregational life and division for outreach.

Now, according to the 2004 draft statement, all churchwide units have responsibility for multicultural ministry.

Under Hanson's current proposal, the multicultural unit's executive is to be given constitutional authority to convene and guide an internal, churchwide multicultural ministry alliance. In addition, a new executive position for "racial justice ministries" is being proposed for the office of bishop. Responsibility for worship is being reassigned to the presiding bishop's office from the current Division for Congregational Ministries.

The work of the former commission for women is to be put in the new program unit for public witness by placing a full-time director, with an executive level position, in that unit. A consulting committee to work with that person is to be created under the draft proposal.

The item that generated the most public heat in the 2003 restructuring was dispensing with steering committees and advisory boards of the divisions and departments. In this year's proposal, Hanson does not

seem to address the existence or roles of boards or committees of churchwide units.

Under the ELCA's current constitution, Chap. 11.34, the churchwide organization carries out its work through units known by names such as offices, divisions and departments. And, under Chap. 11.35, each unit is governed by a board, an advisory committee, a steering committee or a committee of the Church Council.

In his 2004 proposals, Hanson states clearly that program units are responsible for programs and offers the idea of creating a new executive position in his office that would be responsible for making sure the churchwide organization complies with various principles and policies of the constitution, Church Council and Churchwide Assembly.

Does that new position replace the governing function of the committees and boards?

While Hanson steers clear of discussing the committees and boards for the most part, the executive committee, makes very clear in its draft proposals that the role of these committees and boards is to be advisory only. They will be called "program committees."

Under the current constitution, policy-making power appears to be given not only to the Church Council, but also to the churchwide assembly and the churchwide organization.

In its draft proposal, the council executive committee states explicitly: "This proposed system clarifies the distinct roles of and relationships between the program committees, which are advisory to the program units, and the Church Council, which is the board of directors of this church. The Church Council has the responsibility for policy, and the program committees help program units carry out that policy by providing expert advice and a variety of viewpoints. **The new constitutional language would make this clear**" [emphasis by ELCA].

# It's a justice issue! So 'they' say



by  
**Dr. Norman Lillegard**  
An ELCA Pastor,  
Professor of Philosophy,  
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Religious Studies at  
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Tennessee at Martin

For quite a while discussions of the church and homosexuality focused on issues of scriptural interpretation, the interaction between "science" and church teaching, Christian ethics, the Gospel, baptismal mission and related matters that can be quickly gleaned from the table of contents of "Journey Together Faithfully." This two-part document was published by the Evangelical Lutheran Church in America's Task Force for Studies on Sexuality.

One thing that is not prominent in that study document is the notion of "justice issues." In fact "justice" barely gets mentioned. Nonetheless, judging by firsthand conversations with Lutheran and other clergy, and by secondhand accounts of conversations that have come my way, as well as from written sources, quite an important change has been taking place. Now the notion that ordination of openly gay clergy, blessing of gay unions, promotion of legalization of gay marriage, and the like, has come to be viewed as, or described as, a "justice issue" or as a "matter of fairness." More and more church people are saying that.



**Dr. Norman Lillegard**

Exactly what is it that is being claimed? Something like this: "It is simply a matter of justice that . . ." The blanks can be filled in a number of ways. Perhaps, most simply, "that gay people have all the same rights and privileges and responsibilities as "straight" people, both in the church and elsewhere." Church discussions are in this respect following an important strand in the public debate about legalization of gay marriages. It is becoming the dominant strand.

It is puzzling that more people do not find this puzzling. In order to know that we have a justice issue, we need to have a workable conception of justice. It strikes me that we can, and rightly do, draw upon very ordinary intuitions in thinking about justice. There is no need to page through John Rawls (author of the 20th century's premier work on the concept of justice, "A Theory of Justice"), or for that matter the prophet Amos, to get the drift. Justice, most of us agree right off, is a matter of fairness. "It is simply a matter of fairness that . . ." But it takes only a little thought to see how this intuition doesn't go very far, since we are now stuck with saying what fairness is. Again

ordinary, and very respectable, intuitions come to the rescue. Fairness, most will agree, is a matter of treating like cases alike.

But now things begin to get more complicated. No two things, events, people, are ever entirely alike. To take a pertinent ex-

(Continued on page 6)

# It's a justice issue! So 'they' say

(Continued from page 5) ample, black skinned people and non-black skinned people are not alike in one obvious respect. They are different with respect to skin color. Now imagine a racist who wanted to defend the justice of withholding the vote from black skinned people. He can agree that justice, or fairness, is a matter of treating like cases alike, and still have an easy time. He simply points out that what he is doing is fair, therefore just, since it is a case of treating like cases alike. Non-black skinned people are all alike in that respect, and they get treated alike, that is, they all get to vote, and black skinned people all get treated alike too, none of them get to vote. But of course no sane person would accept that reasoning. What went wrong?

What went wrong is that the notion of fairness (treating like cases alike) will only work when we are able to say in what respect two persons (for example) must be alike in order to count as "like cases." And being able to say that requires that we keep track of what I'll call the "in relation to what?" factor. In relation to what, is skin color a relevant factor when assigning rights and responsibilities? Well certainly in relation to, say, a black beauty contest put on by Ebony magazine. Certainly in that context skin color would be relevant in deciding who has the right to participate.

Take another example. Age would be relevant in deciding who gets to vote. It is not unfair to withhold the right to vote from one person, A, while giving it to another person, B, given that A is five years old and B is 25. On the other hand, someone who thinks skin color is relevant to determining who gets to vote has, to put it mildly, an up-

hill battle. How could skin color possibly be relevant to voting? The answer, of course, is that it couldn't. Part of what we mean by "bigotry" is precisely the sort of irrationality that finds irrelevant differences to be relevant.

The purely logical point then is that in order to treat people justly or fairly, you have to treat like cases alike, and in order to do that you have to decide in what respect people need to be alike in order to be treated alike in any particular context, or in relation to any particular question about how to treat people. There is nothing unjust or unfair about withholding the vote from five-year-olds, even though five-year-

*"But of course no sane person would accept that reasoning."*

olds are like other human beings in all sorts of respects. It is just that they are not alike with respect to the question "who should be allowed to vote?" Obviously.

Well then, is it unjust to refuse marriage to gay couples, in church or anywhere else? Is it unfair? Obviously gay people and straight people are alike in all sorts of respects, but equally obviously they are not alike in one respect. And the question is, "Is that difference relevant when deciding whether they should have the right to marry?"

Up until fairly recently, the answer has seemed obvious to most people. The almost universal answer has been, "Yes, it is relevant." It has been virtually part of the definition of marriage nearly everywhere and at all times, that it is a certain kind of joining of men and women. Not of men and men, or women and women. "Marriages" between anything other than men

and women have traditionally been excluded for about the same kind of reason that operates when we say triangles are excluded from having four angles. It is practically a matter of definition, you see. Someone who thinks "gay or heterosexual?" is irrelevant to admission to marriage certainly has an uphill battle.

But, someone might object, so what? Uphill battles can sometimes be won, and all for the good. Definitions can be overturned, sometimes by ferreting out ideological agendas hidden in the definition. So perhaps someone will succeed in showing that whether or not someone is gay or heterosexual is not relevant to the question of whether they should be admitted to the institution of marriage. If someone had done that, then the current dispute about gay marriage would indeed be logically on a par with disputes about civil rights for minorities, say.

So, what is my point? Quite simply, that you cannot do what so many are now doing, namely say that what is at stake here is a "justice issue," prior to showing that "gay or heterosexual?" is simply irrelevant to the question "should we exclude so and so from marriage?" That has to be shown first, and then we can talk about justice.

Have the people who claim that this is a justice issue done that? Where? What are the arguments? I suppose some people think some of them are stated in "Journeying Together Faithfully." So we should discuss that. Anyone who claims that that discussion has been settled for all rational persons is lying. A generally satisfactory resolution of the exegetical, ethical, theo-

logical, "scientific" and other issues that are central there is yet to be seen, and may never be seen. But that resolution is a necessary prerequisite to any discussion of this issue in terms of justice.

If the discussion of those logically prior issues should result in a clear verdict stating that "as far as marriage goes, there is no relevant difference between gay people and straight people" then, and only then, would the issue of extending marital rights to gays be a "justice issue."

There is nothing complicated, or controversial, in any of the points just made. At this stage, the appropriate response to someone

*"...It ain't got anything to do with justice.. not yet, anyway, and probably never."*

who claims that this is a "justice issue" is, "It ain't got anything to do with justice. . . not yet, anyway, and probably never."

If it is true that more and more people are claiming that this is a justice issue, what, in light of the elementary logical points made above, explains that? Well, logical lapses are not so rare a thing, so part of the explanation could be that a lot of people are simply illogical. But I suspect a better explanation is available. It goes as follows.

We have just come out of a century in which certain justice issues, long hidden from view or ignored, leapt to the surface of life, both in the church and the secular world. Anyone who wants to argue against the continued enforcement of, for example, voting rights for blacks and other "racial" minorities, or of voting rights and employment rights of various kinds for women, is not likely to get much of a hearing. Rightly so, it seems to me. (Continued on page 8)

## It's a justice issue! So 'they' say

(Continued from page 7) So at this particular time in history talk about justice for various minorities has, rightly, a lot of clout. So, if you can get people, including yourself, to believe that gay marriage is a justice issue, on a par with voting rights for minorities and the like, that should pretty much end all argument.

The naysayers, those who oppose gay marriage and related moves, will be scared to death of being called bigots (or of actually being bigots) and will fade into the shadows. To put it somewhat differently, "It is a justice issue," uttered in just about any context, really has a lot of rhetorical clout now-

adays. If you can just get people to think that there is something unjust or unfair about not extending the right to marry (and so on) to gay people, you will have eliminated the opposition quite handily.

But no one should be swayed by that rhetorical move. Whether it is made unconsciously, or as a result of intellectual confusion, or whether it is part of a sneaky strategy, in any case it should be completely dismissed.

The main reason it is important to make these logical points is

this: if people get away with treating this issue as a "justice issue," they will completely short circuit serious discussion about the moral, ethical, theological, historical, "scientific" and other matters that

*"...if people get away with treating this issue as a 'justice issue,' they will completely short circuit serious discussion about the moral, ethical, theological, historical, 'scientific' and other matters that bear on the question."*

bear on the question. But we desperately need such a discussion. I can't agree with those who say we should not even discuss these matters. It is true that we should not discuss them in situations where we know the discussion itself is going to be a charade. But questions about sexual morality

generally (that includes extramarital sex of any kind, divorce, pornography and a lot else) are very much to the fore in our culture, and Christians do, I am sure, have important things to say about such matters.

We need to start thinking more about what they are, and saying them, as clearly and boldly as possible.

People like to say that the church should be "counter cultural." Well, the opportunity to be that is very present. We live in a sex-saturated culture that, to echo the words of Vico, an 18th century Italian writer

and thinker, is in danger of returning to a "bestial wilderness." The claim that same sex marriage is a "justice issue" is certain to have the practical effect of stopping all discussion, if it is widely accepted.

It is a claim that either begs fundamental questions, or is very confused (perhaps just

plain stupid) or very sneaky. We need to bring our whole minds and hearts to bear on this matter, with the boldness and clarity that faith, as well as simple logic, can supply.

*"It is a claim that either begs fundamental questions, or is very confused (perhaps just plain stupid) or very sneaky."*

## WordAlone members working on new hymnal

By Prof. Gracia Grindal,  
Luther Seminary, St. Paul, Minn.

Over the past two years a task force of WordAlone has been thinking about providing liturgies and hymns that are evangelically sound. Some have argued that we should produce our own hymnal. From my experience on the Lutheran Book of Worship (LBW) committee, I know how difficult the process can be.

At the November 2003 WordAlone theological conference, I suggested congregations choose 30 hymns they thought everyone in their congregations should know. After that speech a WordAlone (WA) member challenged me to provide my list of 30. I was reluctant to do so, fearing that it would be taken too seriously by readers. The woman who asked me, however, said it would only serve as a way to help her think about the 30 hymns she would pick.

I provided about 30 hymns I thought worth teaching to our congregations (see [www.wordalone.org/resources/worship/hymns\\_that\\_teach\\_preach\\_faith.doc](http://www.wordalone.org/resources/worship/hymns_that_teach_preach_faith.doc)).

After that list was published on the website, several WA members asked that we actually prepare a hymnal, something the WA board of directors had authorized a task force to consider. The task seemed possible because the people who asked would be able to do a lot of the work, and do it well. We have been meeting this summer, and have decided to proceed.

We have decided that the liturgical issues are most crucial.

Thus, we are planning to have a liturgy ready for the November 2004 WA theological conference and possibly others for baptisms, burials and weddings and music for these liturgies by our April 2005 annual convention.

Hymnals are quite another matter, but the committee decided that we would ask our membership to provide us with lists of their 30 favorite hymns and submit them to the WA office by mail or e-mail. [Please include hymnal references if available, e.g., LBW (Lutheran Book of Worship) 543 or SBH (Service Book and Hymnal) 87. Please type or print legibly your lists, and include the full title of each hymn. If a hymn is not from a familiar Lutheran hymnal, send a copy of the hymn.]

One of my favorite questions is: What hymns do you need to die with? Then of course there is the church year: What hymns do you need to have for Christmas? Easter? Pentecost? What hymns do you need to face various times of the Christian life?

We should also look at what a hymn teaches, and how Lutheran hymns traditionally preach the faith. That is, the language of the hymn is directed to the congregation, rather than God, and tells the congregation what God has done for us, not what we are doing for God. The Augsburg Confession and the Apology to the Augsburg Confession say that hymns are to contain the Word of God and cause the people to "experience faith and fear, and finally even pray." (Apology, Art. 24) That's what the Gospel does, as it is preached.

## Regional info meetings planned for 'confessing' national association

Meetings are being planned for this fall in as many as 15 or more nationwide locations to discuss the possible formation of an association of "confessing" congregations within the Evangelical Lutheran Church in America (ELCA) in response to the decline of the denomination and its neglect of evangelism.

### Oct. board meeting scheduled in N. C.

Generally, the WordAlone Network Board meets in Minnesota in April, around the annual convention, and again in June, with its October and January meetings in other parts of the country. On Oct. 1 - 2 the board will meet at St. Paul Lutheran Church, Salisbury, N.C.

The board will also meet informally with members of a group known as Lasting Word, a confessing movement in that area.

Board members will speak at local churches on Sunday morning, Oct. 3, as is usually the format for a board meeting weekend.

The board has been invited by a Metro New York synod pastor to meet there on Jan. 7 - 8, 2005.

If such an association emerges, it is expected to be nationwide in scope and include high church and low church congregations as well as charismatics and evangelicals, according to Mark Chavez, director of the WordAlone Network.

The sites and dates of the meetings will be posted on [www.wordalone.org](http://www.wordalone.org) as they are set. Most are expected to happen mid-October to mid-November. Chavez said a video is being prepared for the meetings so they start with the same introductory information. Meeting times and dates will be available by calling the WordAlone office at 888-551-7254 also.

While WordAlone is taking the lead in setting up the regional meetings, he said, it is working with other movements in the ELCA who have also been talking about establishing an organization of churches "who still believe that God's Word is truly authoritative for all matters of faith and life, who are confessing Lutherans."

They would come together and work together to oppose the "steady drift" of the churchwide structures and organizations away from the Scriptures, from the church's scriptural foundations, said Chavez.

The ELCA has declined in global missions, and in proclaiming the Gospel to people who've never heard it. There has been a steady decline here in America as the ELCA is losing members and failing to meet its goals for starting new congregations, he said.

"The churchwide organization has focused on social and political issues," he added, "in effect, neglecting evangelism." (From the editor)

## 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](http://www.wordalone.org)).

If you would like your congregation listed on Clergy Connect, please mail or fax your request on church letterhead, signed by an officer or call committee chair, to WordAlone Network, 2299 Palmer Dr. Suite 220, New Brighton, MN 55112 Fax: 651-633-4260. (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.

Our Saviour's Lutheran Church  
**Salt Lake City, UT**  
[www.oslclsc.org](http://www.oslclsc.org)  
 801-278-1412  
 Contact: George Comfort  
 Our Saviour's Lutheran  
 2500 East 3900 South  
 Salt Lake City, UT 84124  
*A full-time Sr. Pastor who is passionate about Jesus, spirit-filled, a leader, can deliver Bible-based messages that lead to transformed lives - a visionary leader with a heart for worship, discipleship and community outreach.*

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](http://www.holycrossmaplelake.com)  
*Associate Pastor position be-*

*ginning 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 two-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](mailto: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 two-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](mailto:jonette@paulbunyan.net)  
*A full-time pastor willing to serve in The American Association of Lutheran Churches (AALC).*