

Convention okays establishing Lutheran house of studies

by Betsy Carlson, editor

The WordAlone Convention authorized the board of directors to implement a proposal for an "autonomous and accredited" Lutheran theological house of studies on May 2 in Golden Valley, Minn.

The 2005 WordAlone convention started the planning for a Lutheran theological house of studies when it called for study of creating an institution whose teachers would be faithful to Scripture and the Lutheran Reformation. The proposal, which came from a task force formed last year, was forwarded to the convention by the WordAlone board.

The words "autonomous and accredited" drew fire from some at the convention but efforts to remove them from the resolution failed on a voice vote.

Dr. Dennis Bielfeldt, who leads the Lutheran theological house of studies task force, said he thought the words "autonomous and accredited" were very important. He reminded the convention that since the WordAlone Network began, it had been autonomous within the Evangelical Lutheran Church in America. He said the board of directors wanted to keep that autonomy for the Lutheran theological house of studies.

He added that autonomy would allow the

institution to "keep the distance necessary" to be a prophetic voice. Accreditation would provide external pressure for excellence. Bielfeldt is a member of the WordAlone Board and professor of philosophy and religion at South Dakota State University in Brookings, S.D.

St. Paul, Minn., Luther Seminary Prof. Gracia Grindal, a WordAlone board member, said the statement was not detailed enough for her to support it and that supporting it would be a conflict of interest for her as a WordAlone board member and Luther Seminary professor. She said she could support it if "autonomous and accredited" were dropped. She said Luther Seminary had produced confessional pastors.

Luther graduate Pastor M. Luther Johnson, Donnelly, Minn., said he agreed with Grindal and moved to delete the words. He said another seminary was not needed and that a house of studies could stand within an existing seminary.

Pastor Kurt Borows, Jr., Port Clinton, Ohio, said he was against Johnson's amendment because he was "scared stiff when kids today" said they wanted to go to seminary because he had "seen what seminaries do to them." He said he *(Continued on page 2)*

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didn't want the proposal watered down or its credibility reduced.

Another Luther Seminary professor, Steven Paulson, said he was against the amendment. He said he thought a new Lutheran theological house of studies could partner with Luther Seminary but that he would not want it under the auspices of a seminary.

Bielfeldt was asked if Lutheran house of studies graduates would be able to be certified by ELCA candidacy committees and to serve in the ELCA. He said he didn't have an answer but that he wanted that to happen.

"We are hopeful for certification and will pursue it," Bielfeldt said.

Al Quie, former WordAlone board member, said he thought the Lutheran theological house of studies should be autonomous because of the tendency to become like what one was near.

He said WordAlone needed to "speak the truth" and not be "just a private little place next to an institution."

In other action, the convention elected Bill Drew, Spokane, Wash.; Pastor Scott Grorud, Hutchinson, Minn., and liaison from Lutheran CORE; Jennifer Mason, Crystal, Minn.; and Pastor Dan Storvick, Prescott, Ariz., to the board of directors.

Elected to the nominating committee were: Pastor Chuck DeHaven, New Braunfels, Texas; Pastor Gerald Miller, Annapolis, Md.; Quie, Minnetonka, Minn.; Pastor Dan Selbo, San Jose, Calif.; and Pastor Tony Stoutenburg, Hayward, Wis.

After the convention, the board met and re-elected its officers: John Beem chair, Pastor Fred Baltz vice-chair, Irv Aal treasurer and Grindal secretary. Pastor Jaynan Clark Egland was re-elected WordAlone president.

The board members finishing their three-year terms were Doug Bahr, M.D., McQueeney, Texas; Diane Eaton, Deephaven, Minn.; Clark Egland; and Pastor Randy Freund, Hutchinson, Minn. John Beem and the convention thanked them with applause for their service.

Formal theological stance proposed for WordAlone

by Mark Chavez, director

In his essay "WordAlone fundamentalism? No, fundamentals!" Dr. Dennis Bielfeldt proposes an in-depth, but concise, formal statement of the WordAlone movement's theological position.

Bielfeldt is a WordAlone board member and chair of the Lutheran theological house of studies task force.

The WordAlone board asks that WordAlone members, chapters and churches study and discuss his paper. Responses and feedback may be sent to the WA office at wordalone@popp.net or directly to Bielfeldt at ddbief2@mchsi.com.

The theological issues outlined in Bielfeldt's paper will be the main theme of WordAlone's fall theological conference this year. Dr. Fred Baltz, another WA board member, is writing a study and discussion guide for the paper that will be available soon and will be an excellent resource for use in chapter meetings and adult forums.

The dates and location of the fall conference will be announced soon. There will be further discussion and consideration of WA's fundamentals at the 2007 annual convention.

The essay first was distributed at the annual convention in Golden Valley, Minn., and may now be downloaded from the WordAlone web site at: www.wordalone.org/docs/wa-fundamentals.shtml.

Though written as a proposal for WordAlone's theological foundation, the

essay also addresses big issues that have led to a theological crisis within North American Lutheranism: ambiguous and shifting meanings of theological and biblical language, differing positions on the authority of Scripture and the Lutheran confessions and the denial of absolute truths and of God's causal relationship with creation and His creatures.

Bielfeldt has said his paper is intended to help all within the Evangelical Lutheran Church in America and in other Lutheran denominations to recognize the depth of the crisis facing Lutheran churches. He wants to assist Lutherans doing theological work to begin with presuppositions that fundamentally are not in conflict with the Scripture and the Christian faith, so that theology more fully serves the proclamation of the Gospel of Jesus Christ.

Bielfeldt has said that the aim of his paper is very much in line with the 2005 WA annual convention's request for a house of studies in which "theological education is firmly grounded in the scriptural truth and the hermeneutic of the Lutheran Reformation," and with the 2006 convention's approval of establishing an "autonomous and accredited" house of studies "that focuses on the [Lutheran] Confessions, is competent in relating the Confessions to the world in which we live and that recognizes that proper authority can be located in the Word alone."

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Dr. Steven Paulson
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Pulpit is everywhere, Wendt says

by Betsy Carlson, editor

Think about this statement: "It is all too easy to understand professional church workers as those whom we pay to do God's work for us. To put it a little crudely: 'We pay you to work your butt off while we sit on ours.'"

So said the Rev. Dr. Harry Wendt at the annual WordAlone Network Convention, "Pulpits, Pews and Parents," in early May in Golden Valley, Minn. His address was called, "Jesus the Radical Servant Messiah," but he didn't mean that Jesus was to be the only radical servant.

Wendt, founder and president of Crossways International, a Bible study promoter, asked the convention audience, "The point? Jesus calls us to equip all of God's people to understand what the Bible means when it speaks of them as 'priests.'"

"It has to do with understanding that everything we touch has a sacred quality about it. After all, God made and owns all things. We are not called to put God first but only. Christianity is not a part of life, not even the most important part of life. It is all of life."

He added: "The pulpit must not be seen as something to be found only in a church building. It must be understood as something out in the street, occupied by each and every one of Jesus' brothers and sisters."

"It involves telling people about Jesus as forgiving Savior. It also involves showing them Jesus as Servant Lord, as Servant Messiah. Full-time in all we do."

Wendt, originally from Australia, said he began to suspect early in his ministry that something wasn't quite right because adult parishioners expected him "merely to preach sermons to them and to assume all responsibility for teaching their children."

His focus started to change to teaching adults, in particular. And to making parents aware of their God-given responsibility to understand God's Good News and to equip them to share and model Jesus with their children.

Later, he encountered expectations for legalistic preaching and virtually no congregational Bible study for adults.

"In that challenging situation," he said, "I had to develop materials to help turn things around. The end result is that the materials I began to develop in New Zealand have grown into what now constitutes the heartbeat of Crossways International ministry. So God leads."

He then came to Concordia Seminary in St. Louis, Mo., to study adult education. He realized that he "knew very little about the Bible's 'big story,'" and switched from adult education to study of the Bible itself.

"I sensed that if I really knew what the biblical message was all about, I would be driven by a sense of prophetic compulsion to teach it, and to develop techniques for doing so."

That prophetic word came true. In 1979, Wendt established Crossways International, a leading ministry promoting Bible study worldwide. More than 35,000 clergy, teachers and lay leaders from all major denominations in more than 60 countries have been trained by Crossways to use the materials with their story-telling graphic illustrations. Hopefully those in the pews, parents and pastors are teaching from pulpits in and out of churches.

For more information on Crossways International go to www.crossways.org on the Internet or call 1 800 257-7308.

Nestingen says, 'Word produces faith'

By Betsy Carlson, editor

"My faith is never my work, but my neighbors' through the Holy Spirit," Prof. Emeritus Jim Nestingen told the audience at the WordAlone Network Convention, "Pulpit, Pews and Parents," in May in Golden Valley, Minn.

"The 'Word' never approached Christians abstractly but came to them in relationships, came from the lips of persons who loved them enough to call them to the Word," said Nestingen, who has retired this year from Luther Seminary, St. Paul, Minn.

Past strategy, he explained, was that the church, the home and the extended families taught the faith. But now, he noted, even nuclear families rarely sit down together for dinner. The grandparents and aunts and uncles, the ones with authority but not the responsibility, had fun with the children and confirmed the faith, he said, but added that that strategy started to fall apart for people under the age of 55.

The church's strategy must continue to be to "tend the narrative," he said, "that means speaking the story, setting out the gifts, keeping the story out in front of ourselves and those we love. For instance, Bible study, family devotions, prayers on rising and sleeping, living in the biblical story making sure it's there with your children, your nieces and nephews, your children's children."

But, he also set out a new strategy congregational godparents. "Pastors complain about people who call on a Saturday night and want their kid 'done' and then do it anyway," he said. "It's all

about relationships. Say, 'Okay, bring 'em over, but then they're ours. If you don't give 'em Bibles and tell 'em the stories and bring 'em to church, we're gonna speak the Word. That's our job.'

"I suggest that congregations appoint two godparents for each child baptized in the congregation, with two responsibilities to those kids: speak the Word and show up at their ball games. Be there for high school graduation, replacing the community that used to be there. That could be fun!"

He stressed time and time again that the Word has power, power that creates faith that can be heard even by rumor. "You can overhear it and it will take a hold of you. That's what the Word does, it's the power of salvation. That's the Word. It does what it says. The Gospel says, 'Believe in this,' and it's done already."

He told of the Syrophenician woman, a pagan, who heard about Jesus and came to a house where He was to ask Him to drive a devil out of her daughter. He rebuked her and told her the "children" (the Jews, the chosen people) should be fed first because it would not be fair to throw the food to the house dogs.

She persisted and pestered, however, replying that even the dogs would get the scraps under the table. Jesus acclaimed her faith and sent her home happy, telling her that her child was healed. All because she had heard a rumor and believed.

"Faith is always a product of the Word," Nestingen said.

ELCA council says Metro NY resolution conflicts with church rules

by Betsy Carlson, editor

A resolution on disciplining lay ministers and ordained pastors in same-sex relationships passed last October by a special assembly of the Metropolitan New York Synod probably clashes with Evangelical Lutheran Church in America governing documents.

The ELCA Church Council said at its April 1-2 meeting the resolution contained "inherently conflicting statements that may be read as being in conflict with the constitution and bylaws of this church."

The Metro NY special assembly adopted three resolutions, each containing a statement about maintaining unity in the ELCA. The special assembly's voting members endorsed ordaining, commissioning or consecrating "partnered" gays and lesbians.

They also issued guidelines that basically said not to discipline a minister or pastor solely for being in a same-sex relationship and that if discipline charges were brought, the "overriding consideration" was to be to "best serve the mission and pastoral needs of the ministry and synod."

That Metro NY resolution stated that the synod was not creating new standards for ordination or ministry or discipline but "does exercise its constitutional duty" to implement those standards.

However, the background document that the ELCA Church Council adopted in April disagreed. It said, "Creating a new criterion for evaluating a candidate [whether the candidate's gifts would serve the mission and pastoral needs of the synod] and elevating it to a primary determinant would establish, in fact, a new standard for rostering, in spite of the claim that 'this synod is not establishing

new standards' for rostering."

The background document states bluntly: "As this analysis indicates, there are inherently conflicting statements in certain parts of the resolution, which make an evaluation of its implications difficult. Yet, in any careful reading of the whole resolution, the plain meaning of the statements must be considered. In so doing, the response to the synod's question to the Church Council on whether the resolution is in concurrence with the governing documents of this church, must be this: Probably not."

The Metro NY special assembly was called because at its regular spring assembly, the synod voted that if the 2005 Churchwide Assembly did not pass sexuality recommendations of a task force and the national church council the synod should hold a special assembly.

The churchwide assembly adopted two of three, one calling for unity and the other supporting a 1993 message from the Conference of Bishops on pastoral care for persons in same-sex relationships. The third failed and would have allowed persons in same-sex relationships to become lay ministers or to be ordained under certain circumstances.

In addition to its resolution about disciplining persons in same-sex relationships, the Metro NY Synod special assembly asked the ELCA to comment on the constitutionality of the document. The NY synod also invited other synods to join it in passing similar resolutions.

The ELCA Church Council received the Metro NY resolution at its November meeting and referred it to the offices of the Secretary and *(Continued on page 9)*

LC3 outlook is positive

by Betsy Carlson, editor

The new association of churches for renewal, Lutheran Churches of the Common Confession LC3 as it is being called will be a positive voice among Lutherans to encourage congregations to model what a healthy church can look like, according to organizers.

Plans and hopes for the new association were presented at both general sessions and in workshops during the annual WordAlone Network Convention in May at Calvary Lutheran Church in Golden Valley, Minn. A steering committee elected last November during the WordAlone theological conference has been organizing LC3 since last fall.

In one workshop, someone asked how LC3 got started. Pastor Randy Freund, of Faith Lutheran Church in Hutchinson, Minn., steering committee chair and part-time WordAlone staff member, said the group grew out of discussions about starting a non-geographic synod.

"That seemed impossible to do," said Freund. "We wanted to create something clean, lean. This was not about a new denomination. We wanted to do intentional ministry from within."

But they didn't want to create a new bureaucracy, he said. The structure of LC3 will be defined by the churches that join it and may be different in different parts of the country. The committee wants the new association to be regional or local, focused in the area where churches have joined.

Fruend said, "The steering committee can't tell you what will work in your area. The steering committee will just be a guide. The churches will decide what they want to do."

To illustrate differences among local LC3

churches or groups, some members of the steering committee talked about their views of LC3 or told what their groups were doing.

Pastor Mark Braaten, Our Saviour's Lutheran Church, Tyler, Texas, said that in the southeast quarter of the country LC3 was basically a network of churches. One issue they are working on in Texas, where several churches have left the ELCA, is trying to slow down that drain.

Mick Lee, a layperson from Calvary in Golden Valley, said his church joined WordAlone "early on." They had worked with Solid Rock Lutherans before the 2005 Churchwide Assembly. Solid Rock was a single issue advocacy group opposing ordination of persons in same-sex relationships and against blessing such relationships. According to plan, Solid Rock disbanded after the assembly.

"That was an 'aha' moment," he said. "We got to know some great people who didn't agree with us on Called to Common Mission [ELCA and The Episcopal Church USA full communion agreement] but did on that (homosexuality) issue. We started wondering about getting in the boat and working together."

Lew Hesse, another layperson, is from Moses Lake, Wash. He said LC3 in his region was committed to starting one new church and was talking about positive things that "reach pagan people." He called Seattle 90 percent pagan. Hesse said. "The strongest point you've got is staying positive."

Pastor Bryan Anderson of Nazareth Lutheran Church in Withee, Wis., said, "I see LC3 as a big tent where we can exemplify what a church can be within our belief in Jesus forgiving sins."

'ELCA scriptural fidelity needed'

by Betsy Carlson, editor

Lutheran CORE, a new organization will remain a confessing and confessional movement within the Evangelical Lutheran Church in America and will respond to problems that have resulted from rejection of scriptural authority, according to Pastor Paull Spring, chair of the group's steering committee.

Confessing movements arise in response to some crisis within a church, he told the WordAlone Network Convention in May in Golden Valley, Minn. They are partly protest movements against a church but they stay within their church, he said. Confessing movements are neither sectarian nor schismatic, but are reforming, Spring added.

The crisis in the ELCA over the authority of Scripture has led to dogmatic uncertainty, Gospel reductionism, confusion over standards for sexual behavior and lack of confidence and trust in leadership in the church, he said.

Lutheran CORE is a reform movement of individuals, congregations and reform groups. It was started last November during the fall theological conference of WordAlone and grew out of Solid Rock Lutherans. Solid Rock was an umbrella organization for individuals and groups that worked together for two years against efforts to get the ELCA to accept ministers and ordain pastors in same-sex relationships as well to bless such relationships. Solid Rock disbanded, as planned, after the 2005 ELCA Churchwide Assembly.

In his presentation at the WordAlone convention, Spring said that Lutheran CORE takes WordAlone's seven-point Common Confession very seriously because it "is a reaffirmation of the Augsburg Confession." He noted, however, that the Common Confession is "not an exhaustive statement

of faith" and that "many important matters" are not in the Common Confession.

"The Common Confession is helpful because it sets boundaries and limits," Spring said. "The highest value in the church is not diversity of faith and practice. The ultimate value is fidelity to the Word of God as final authority. Lutheran CORE people seek to be orthodox in faith and practice."

Spring, a former ELCA synod bishop, said there was room in Lutheran CORE for diversity. He listed possible members as, "easterners, Midwesterners, southerners and westerners." There could be "diverse liturgical practices and congregational styles of ministry."

Lightheartedly, he added that "unreconstructed Haugeans and stick-in-the-mud evangelical catholics and everyone in between," were welcome.

"We're not fighting for kyries or red versus white wine. We after something more substantive and constitutive for the church's life and mission fidelity to the Word of God," Spring stated.

As to Lutheran CORE's relationship with the WordAlone Network, Spring told the convention that the reform group operates "within" the Network and that it's still a work in progress.

"The style of the relationship is cordial, cooperative, mutuality and mutual respect. But, Lutheran CORE is not a sub-unit within WordAlone," he said.

"Some of us object to joining WordAlone, we have our differences with WordAlone on a number of important issues. But there is enough commonality and mutuality that we want to work together, as much as possible, doing our own thing when it become necessary to do so. Lutheran CORE cherishes its relationship with the WordAlone Network."

Churches asked to share educational resources

by Mark Chavez, director

At the annual convention in May the WordAlone Board asked that WordAlone Network churches and members share their "home grown" educational resources with the network.

Many in churches have written their own Bible studies, confirmation and Sunday School materials. Those willing to share any materials with other churches may send them to the WA office, preferably as e-mail attachments (wordalone@popp.net), but by regular mail if necessary, 2299 Palmer Dr., Suite 220, New Brighton, Minn., 55112.

The board recruited volunteers at the convention at Calvary Lutheran Church in Golden Valley, Minn., to serve on an editorial task force and look over the

resources and edit and format, if necessary. The best of the resources will be posted on the web site (www.wordalone.org) for downloading and use by all interested churches. The resources may also be ordered from the WordAlone office. The board hopes to distribute the resources widely.

The request for educational resources came out of a board meeting just before the convention. The board discussed how WordAlone might make available resources that churches and families could use to teach the Christian faith to generations. While some new materials could be written, the board decided that it also would be good to ask WordAlone churches to share resources they already had developed.

Council says resolution conflicts with church rules *(Continues from page 6)*

Presiding Bishop and other churchwide units for study and comment.

The Church Council's complete response to the synod, including the resulting report, is on pages 9-14 of the PDF file at <http://www.ELCA.org/secretary/governance/Actions20060404.pdf> on the ELCA Web site.

According to an ELCA news release, The Rev. Lowell G. Almen, ELCA secretary, told staff at the ELCA churchwide offices after the council meeting that the council's response should be read with the consultation's analysis. "The original resolution was complicated, and, in a sense, the response, I suppose one could say, is complicated because it is so detailed.

"That was done out of respect for the deliberations of the Metropolitan New

York Synod, in an effort to seek to provide adequate information both to that synod and others on the issues addressed in the original resolution," Almen said.

Reports from other synod assemblies this spring are sketchy this early in the season. But WordAlone has learned that the Minneapolis Area Synod passed a resolution similar to the Metro NY one while the Northwestern Minnesota Synod Assembly declined to consider one. The Northern Texas and Northern Louisiana Synod Assembly endorsed the ELCA Church Council's stand on the Metro NY resolutions.

The ELCA Metropolitan New York Synod includes approximately 80,000 Lutherans in more than 230 congregations in 14 New York counties.

Behold the new!

by Pastor Norman P. Olsen
Starbuck, Minn.

Good news must be shared! We're delighted to keep you posted on the progress of our new alternative Lutheran hymnal!

Our group has a new name! The former "WordAlone Hymnal Task Force" is now known as "Reclaim Resources." Our task, however, remains the same: namely, to provide worship resources appropriate to a Lutheran understanding of Scripture and the Confessions.

Our new address is:

Reclaim Resources
PO Box 8202
St. Paul, MN 55108
800 590-6001

These developments are the natural extensions of our task. A **new working relationship** also has evolved. While we still continue to work closely with WordAlone toward its goals, both WordAlone and Reclaim Resources discovered it prudent to be independent of each other for legal and fiduciary purposes.

But the biggest and happiest news is the upcoming release of "Reclaim: Introductory Edition of Lutheran Hymnal for Church and Home." A preview, in a sample booklet, was used at the Golden Valley WordAlone convention on Sunday evening for the opening worship service. Music for the liturgy is by John Ylvisaker.

Soon the "Reclaim: Introductory Edition" will be published and will include the full Holy Communion service, orders for Baptism, weddings and funerals. It will also include nearly 50 hymns comprising a combination of the top 30 favorites selected by WordAlone members and other classic and contemporary hymns

that teach the faith. This introductory edition is designed for use in congregational worship settings and for home devotions. This introductory piece will serve as a field test and eventually will lead to a full hymnal resource, possibly in the following year. Costs and ordering information for this introductory edition will be available soon.

The purpose is to **reclaim** classic Lutheran theology related to liturgy and hymns. It's a resource that can be in the hymn rack and be used as a supplement to the current "Lutheran Book of Worship." It also provides an alternative to the ELCA's pending new hymnal, "Evangelical Lutheran Worship."

Also **new** is "Gideon's Garrison"! We're looking for 300 (or more) people, the garrison, who will each give \$100 (or more) to help finance this publishing ministry. Gifts may be made payable to, and sent to, our new Reclaim Resources at the new address listed above.



RECLAIM

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 more detail and 15 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.



St. Paul's Lutheran Church
Hanover, Minnesota

www.stpaulinhanover.org
Contact: Mark Mann, Call Committee Chair 763-286-2742
Pastor Gordon Estenson
763-498-8311 or 763-226-1115
grestens@hotmail.com
Second Pastor

This pastor should have gifts and passion for focus of this position. This individual will share in the pastoral duties and outreach ministries of the church. Candidate should be an organized, self-starter. It would be helpful to have music skills.



First Lutheran Church
Little Falls, Minnesota
Contact: Shawn Larsen,
Call Committee Co-chair
shawnl@co.morrison.mn.us
320-632-3097 (home)
320-632-9233 (work)
Full-time Associate Pastor

gifted in the areas of worship leadership, ministry to young adults and youth, intentional prayer life, building group ministry opportunities, preaching, mission (global) focus, teacher (youth and adults). Candidate should be self-motivated, organized, enjoy teaching, work well with clergy and staff ministry team.



Zion Lutheran Church
Victoria, Texas
Contact: Ross Mansker
Call Committee Chairman
602 Colony Creek Drive
Victoria, Texas 77904-3806
361-578-8373
rmansker@cox.net

Full-time pastor to lead our congregation in proclaiming the Good News and expanding our church in the future.



Emmanuel Lutheran Church
Tacoma, Washington
Contact: Dick Elmquist, Call Committee Chairman
253-565-0247
Full-time Admin. Pastor
We seek a pastor who will provide strong leadership in the teaching and worship of our Lord Jesus Christ, whose preaching is based on traditional Lutheran the-

ology. Emmanuel Lutheran Church, with a baptized membership of 1,386, provides a wonderful opportunity for a pastor to serve a congregation eager for enthusiastic and dynamic leadership. The congregation believes in the strong and exciting programs and opportunities available at Emmanuel, but also desires to improve and expand our membership and the mission to both local and global communities.



St. Matthew Lutheran Church
Beaverton, Oregon
Contact: Pastor Eric Burtness
ericb@stmatthewlutheran.org
phone: 503-644-9148
fax: 503-641-6933
Full-time Minister of Children and Families
The Candidate should be a leader in educational development, providing vision and direction for the church ministries related to the cross-generational education and discipleship of people of all ages and stages of faith. The specific focus would be on pre-school aged through 5th grade, involving families and other members of the congregation.