

# NETWORK NEWS



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## Clergy Connect to add new service

by Mark Chavez, director

The churches that have posted their searches for a pastor on WordAlone's Clergy Connect all report two things about their experience: they get more candidates to consider and the qualifications of the candidates who make contact via Clergy Connect are usually excellent. (See p. 11 for the newest listings or go to the WA web site for the complete list.)

Many churches have asked WordAlone for a list of WA member pastors who are open to a call in addition to the service above. We soon hope to provide a confidential service to do just that.

If you are a WordAlone pastor open to a new call and you wish to have your name given to call committees as a potential candidate, please send your request to be included on the list to [wordalone@popp.net](mailto:wordalone@popp.net), 651-633-4260 (fax) or regular mail to the WA office in New Brighton, Minn. Please indicate what kind of positions you are open to and whether or not you have geographic restrictions on your consideration of a call. Include your email address and phone number, your present synod and

your city and state on your request.

The names of pastors on this list will be shared only with call committees who make written requests on church letterhead by regular mail. As with our current service, this will be open to any church, not just WA churches.

This additional service, including our current service, is offered simply to help Evangelical Lutheran Church in America churches and synods with the call process. Churches and pastors who use the service continue to work with their synods in the usual way. Clergy Connect is merely a free service that helps churches find more potential candidates to interview. Call committees should be free in all synods to search the entire roster of pastors in good standing in the ELCA.

Other than vouching for the WordAlone membership of pastors on the list, WA will make no recommendations about the qualifications or suitability of pastors. Call committees should carefully examine all candidates whether they get the names from their synods, Clergy Connect or by any other means. ♦

# Public requests list of pastors who ‘stand’ with WordAlone

by Mark Chavez, director

People often ask our staff for a list of pastors who belong to WordAlone. Their reasons for asking vary — some are moving and are looking for a church where the pastor supports the goals of WA; some want to speak with a WA pastor and connect with the WA movement; some are searching for a new pastor; and some have just wanted to see which Evangelical Lutheran Church in America pastors are willing to take a public stand against the false gospels in the ELCA.

In light of the reasons for the many requests, we will begin posting a public list of WA member pastors and associates in ministry on the WA web site, after receiving their permissions.

If you are a WordAlone pastor or associate in ministry and you wish to have your name listed publicly on the WA web site, please send your request to be included to wordalone@popp.net, 651-633-4260 (fax) or regular mail to the WA office in New Brighton, Minn. ♦

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## Please pass it on!

Network News is published six times yearly by the WordAlone Network.  
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 Mark C. Chavez: Director, Betsy Carlson: Editor  
**- Please photocopy & distribute -**

## Book Review:

### ‘Who Owns the Bible?’

author Karl Donfried, published by The Crossroad Publishing Co., a Herder and Herder book, published June 1, 2006

Karl Donfried, give yourself a pat on the back.

Your book, “Who Owns the Bible?” is a readable and informative guide to biblical interpretation. This book will give its readers insight into arguments in mainline Protestant denominations today over a “theology of acceptance” and a “theology of redemption.” Donfried

explains how Scripture is authoritative and applies Scripture to moral issues.

The book is a gift to persons who are discouraged or bewildered by some of the shallow preaching and the “love, love, love” Bible interpretation going on in the mainline churches today.

Donfried explains why both literal and liberal interpreters are off center in their work.

The literalists, on the one hand create a “paper pope,” writes Donfried, namely a literal, rigid and one-dimensional understanding of the Bible, one that understands its words and actions to be infallibly true and inerrant.

“Every word of the good book serves as a quotable authority for all human situations, whether personal, communal or political,” Donfried says of literal interpretation. He is critical of literalists’ taking texts out of context and not relating them to the Old Testament or the “Christ event.”

The liberals, on the other hand, tend toward a theology of inclusion characterized by “cheap grace” that understands the incarnation as some vague expression of divine love that results in the inclusion of all, he writes. It produces an



ethic of tolerant affirmation that carries with it no call to conversion and radical holiness. Much of their interpretation puts emphasis on personal experience and cultural relativism and offers a gospel of social justice.

The author offers Christian presuppositions, describes Scripture as a means of communion with God and shows

the Bible to be the enabler of Spirit-guided discernment and as the source for faith and guidance for a moral life. He applies traditional Biblical interpretations to the issues of homosexuality, divorce, ordination of women and freeing the oppressed.

In a phone interview, Donfried said the biblical crisis today in the Evangelical Lutheran Church in America is that the Bible is being radically misused by certain agendas.

“The Bible needs to be understood in the canonical context, in other words from Genesis through Revelation,” he said, “and needs to be understood in terms of its center—the death and resurrection of Jesus Christ.

“What is at stake is the preservation of the classical Christian tradition and the Reformation understanding of Scripture.” Without the authority of Scripture, Donfried said, the church cannot be faithful to Jesus Christ as redeemer.

Donfried is the Elizabeth A. Woodson Professor Emeritus of Religion and Biblical Literature at Smith College, Northampton, Mass. Review by Betsy Carlson, editor of WordAlone Network News. ♦

## Four more non-episcopal ordinations done under 2001 ELCA amendment

by Mark Chavez, director

Five years after an Evangelical Lutheran Church in America Churchwide Assembly approved a bylaw amendment allowing for non-episcopal ordinations of new pastors, there remain a growing number of approved requests for such ordinations.

WordAlone knows of four approved requests in 2006 and at press time of three more pending requests. The total number of non-episcopal ordinations since the bylaw amendment went into effect is now at least 27, and exceptions have been granted in at least 13 different synods. The total numbers may be higher, but the ELCA churchwide organization and synods are not reporting publicly the number of approved exceptions.

Called to Common Mission, the full communion agreement with The Episcopal Church requires new ELCA pastors to be ordained by bishops. However the 2001 ELCA bylaw amendment allows synodical bishops to grant exceptions to that ordination requirement. ELCA leaders assured The Episcopal Church in 2001 that there would not be very many non-episcopal ordinations in the ELCA and that the number of exceptions would quickly diminish to almost none. ELCA Secretary Lowell repeated the assurance at the 2003 Episcopal General Convention in Minneapolis, Minn.

The first of the known exceptions this year, David J. Castner, was ordained on June 25 at Trinity Lutheran Church, Loveland, Colo., his internship site. Castner serves Trinity Lutheran Church, in Endicott, Wash. Bishop Martin Wells, Eastern Washington-Idaho Synod approved this exception, the first from that synod.

Michael T. Hanson was ordained on June 30 at Messiah Lutheran Church in Hoffman, Minn. Pastor Hanson is serving Clarkfield Lutheran Church in Clarkfield, Minn. Bishop Jon Anderson, Southwestern Minnesota Synod approved this exception.

Matthew M. Anderson was ordained at Fron Lutheran Church, Starbuck, Minn. on July 21. Calvary Lutheran Church, Golden Valley, Minn., called Anderson to serve as their children, youth and family pastor. Bishop Craig Johnson, Minneapolis Area Synod, granted this exception.

The fourth of the known exceptions, Thomas E. Jacobson, was ordained on Aug. 6 at Our Saviour's Lutheran Church, Canby, Minn. He accepted a call to serve at Samhold Lutheran Church and United Lutheran Church in Gonvick, Minn. Bishop Rolf Wangberg, Northwestern Minnesota Synod, approved this exception.

All four of these new pastors are graduates of Luther Seminary in St. Paul, Minn.

Although ELCA Bishop Mark Hanson assured Dr. James Nestingen, chair of WordAlone's Theological Advisory Board, in an April 2003 letter that synodical bishops "are committed to honor the by-law and the process," WordAlone continues to hear from seminary graduates who feel pressured not to make a request or to reconsider their requests.

Hanson wrote, "If you hear from a candidate that they feel too intimidated, I would encourage you to counsel them to see their bishop as their pastor, encouraging the pastoral conversation."

*(Continues on page 9)*

## Luther during Heidelberg Disputation: 'Call a thing what it is'

Edited from a speech given by Presiding Bishop Walter Obare of the Evangelical Lutheran Church in Kenya to the Council of the Lutheran World Federation in September 2005 in Jerusalem.

Introduction by Betsy Carlson, editor

As you read Bishop Obare's comments, you may find yourself amazed at his frankness. I was. I apologize for giving you news that is a year old. But, this article is worth it. Information about Obare and the Lutheran World Federation did not reach us until this fall.

Just as WordAlone opposes as a human edict the requirement that most new pastors and all new bishops in the Evangelical Lutheran Church in America be ordained or installed by a bishop in the Anglican historic episcopacy, so Obare acted in opposition to a rule of the Church of Sweden that pastoral candidates have to accept the ordination of women or not be ordained. Obare ordained as a bishop Arne Olsson of the Mission Province, a reforming movement that considers itself a non-geographic province within the Church of Sweden.

The Church of Sweden doesn't see it that way. The Swedish church doesn't consider the Mission Province in the church and said Pastor Olsson could no longer administer the sacraments. And, the LWF executive board recommended and then the council removed Obare as advisor to the council on theology and studies. The LWF said Obare took "inappropriate action of interfering in the life of a member church by consecrating a pastor of the Church of Sweden without the agreement of the Church of Sweden. This action has negative consequences for the unity of the LWF as a communion of churches...."

The ELCA's Presiding Bishop Mark Hanson, president of the LWF, according to an LWF news release, commented at the LWF meeting: "My concern is that

we uphold the unity of the LWF while always respecting diversity among our member churches. The actions of Bishop Obare threaten that unity."

Effectively a voice for historic Lutheran Christianity was silenced, at least in that worldwide Lutheran organization. How ironic this was in light of other comments at the LWF council meeting.

Earlier in the meeting, LWF General Secretary Ishmael Noko told the group that he had concern about the use of excommunication by church leadership in local power struggles in order to marginalize persons who criticize or oppose them. He said it was "a grave misuse of a pastoral form of discipline, turning it into a weapon of self-preservation by those in power," according to a different LWF news release.

### Abridged version of Bishop Obare's comments to LWF Council

[The complete statement is at: [www.wordalone.org/docs/obare.shtml](http://www.wordalone.org/docs/obare.shtml)]

Thank you for this opportunity to explain what I have done and why I have done it. In many ways, this is yet another crossroads for the LWF where its drift away from historic Christianity can either continue or be arrested.

Many believe that—like Bishop Olssons' being cast out of the priesthood in the Church of Sweden—my own termination as a member of this council is unavoidable. But, brothers and sisters, it does not have to be so! Episcopal tyranny and oppression concealed under what it ironically termed "unity" do not have

to characterize the Lutheran Church in our times. The pressure to violate one's conscience found in the current policy in the Church of Sweden where those who disagree with women's ordination are denied ordination does not have to continue. Such policies are not an expression of Christian "unity" or of Christian love!

I say this not for my sake or the sake of the Mission Province but for your sake. This is at its heart, not a dispute over worldly regulations but a matter of doctrine and divine commands. As such, I am happy to follow in the footsteps of my Lord. But if the council votes to remove me, then it is showing its true nature and rejecting the clear teachings of Scripture and the Lutheran confessions. Such a body would thereby forfeit its authority.

The council would then become complicit in a schism that was neither precipitated by the members of Mission Province who, over and over, expressed their desire to remain in the Church of Sweden without violating their consciences, nor by my own actions to help the oppressed people of God. Rather, the schism would be caused by those who believe in a particular ideology—the ordination of women (and soon the blessing of same-sex marriages and homosexual ordination)—more than true Christian love and unity. Brothers and sisters, let this not be so!

To this end, I would like to proceed to discuss three broad topics. First, I would like to put forward a biblical, confessional, contextual and missional theology of Christian unity and love. Second, following Luther in the Heidelberg Disputation as well as the practice of the Reformers, I will strive to "call a thing what it is" by speaking frankly of the situation in which we are today. Finally I will address the question: "Where do we go from here?" and lay out a vision for the future.

The unity of the church is given by God

and not an achievement of human beings. In this sense, it is not wrong to say that the unity of the church is a sacramental unity, created by the Holy Spirit through the "washing" of God's Word. This unity is a unity of faith; that faith in an object, namely Jesus Christ.

Luther, following the words of his Lord given in John 10:3-5 and 16, states what the church is, "holy believers and 'the little sheep who hear the voice of their shepherd.'"

It is possible to recognize the voice of the shepherd in the confession of a group of believers who are not personally known to you. This happened in Acts many times. Similarly, I was approached by the Mission Province of Sweden, and in their confession of faith, I, too, heard my own faith being proclaimed. I heard the voice of my shepherd in their voices.

An LWF press release dated 16 June 2005 (<http://www.lutheranworld.org/News/LWI/EN/1686.EN.html>) referring to a meeting held in Reykholt, Iceland, stated the need for European churches to be challenged by churches in the South. According to the document Rev. Dr. Kjell Nordstokke emphasized that the heartland of Christianity was no longer in Europe. Mission could no longer be understood as an activity decided by the North in view of the South. The South concepts should be understood as "gifts and potential, for our renewal as missional church in our context."

My actions in Sweden were precisely for biblical, missional and confessional reasons. But the result is that despite protestations to the contrary, the powerful elite in the North do not seem ready to accept the full weight of such gifts as we in the South could give.

Next, it became clear that these brothers and sisters in Christ of the Mission Province were being denied the gifts that God would give. They were being denied the gift of pastors to work among them.

If a man does not agree to this theological position (ordination of women), then he is not accepted as a candidate for ordination [in the Church of Sweden since 1982 when a clause allowing for objections based on conscience was thrown out]. This has nothing to do with Scripture or the Confessions. Rather, it is a humanly contrived episcopal regulation designed, through the use of ecclesial force, to propagate a particular ideology over against the historic confession of the church. In such a situation, it becomes a divinely mandated command to the church to ordain qualified men into the ministry.

When the Mission Province wrote me of their plans and requested that I perform the consecration, I recognized their good desire. But at first I hesitated, asking, "Why me? Why should I be the one to do this?" I brought their request to my church who wholeheartedly agreed with their proposal. Yet I still hesitated. I told the Mission Province that if two other bishops within the Apostolic Succession would agree to participate, I would too. When three agreed, I decided that God was indeed leading me to be one to help these persecuted brothers and sisters in Christ. In the end, Christian love compelled me to help. The divine command will not be thwarted by human regulations; God will free his people from their captivity.

(Bishop Obare then called a thing what it was and talked about the situation today.)

"A theology of glory calls evil good and good evil. A theology of the cross calls the thing what it actually is." Martin Luther, (Heidelberg Disputation, Thesis 21)

Rather than following the path of fidelity to Scripture and to the historic confession of the church, the Church of Sweden pursues the path of ecclesial tyranny and oppression through the enforcement of its humanly contrived rules. Rather than exercising true

Christian love and unity, it fosters schism and controversy. Like true theologians of glory, leaders of the Church of Sweden and other Northern liberal churches insist on calling the bad good and the good bad. The LWF is not innocent of this.

In Presiding Bishop Mark Hanson's address to the LWF Council in September 2004, he discussed diversity within the church when he called for: "Expansion of our understanding of 'differentiated consensus' and 'reconciled diversity' as theological tools for deepening conversation will help us to grow in unity without demanding uniformity."

While the theological and logical confusion behind such terms as "differentiated consensus" and "reconciled diversity" is evident, Bishop Hanson's stated hope would be that churches could allow for different opinions existing within them. This is a very different goal than Paul's "being of one mind."

Much of contemporary theology is fascinated by claiming the validity of multiple, even contradicting assertions.

So what is concealed behind the terms "differentiated consensus," "reconciled diversity" and "unity without demanding uniformity" is something quite different from what they state on the face of it. Rather, these are expressions of the dominating will of a powerful elite who seek to enforce their ideologies on the rest of the church. We have watched this happen in liberal, Northern Christianity. Liberal theological trends progressively take over, not in the congregations, but in the leadership. Gentle sounding phrases become weapons of a politics of exclusion that dominate liberal churches.

It is even, through financial enticements (a plesantry I substitute for the term "bribe"), being marketed to Southern churches. But no more. Now is the time to say "No!" to this development. This occupation and domination of churches has hurt enough people. The intellectual

and theological dishonesty concealed by this “double-speak” must end. Call a thing what it is!

Where do we go from here? Brothers and sisters, do not make the LWF further complicit in these injustices and the persecution of the weak in the name of the strong. Because of the recommendation of the LWF Executive Committee, some may think that the decision is already sealed.

But it does not have to be so. The LWF can, in fact, stand up for the pure proclamation of the Word of God in the world. The LWF can hold to the Scriptures as the only norm of faith, doctrine and life. The LWF can maintain continuity with the historic understanding of the Christian church as found in the Lutheran Confessions. The LWF can look to divine commands and prefer them over human regulations. The LWF can change its direction and be a beacon of hope as a faithful servant of the Lord in the world.

But it takes courage. It takes resolve. It takes holding on to the Word as the Word. It takes the heart of a servant, not of a master.

There has been a long, slow slide in theological thinking in the LWF and elsewhere. It is common for theological decisions to not be based on Scripture at all but only on the will and desire of the theologian. Rather than sitting at the feet of the Lord, many seek to teach our Lord about how theology should be done.

Brothers and sisters, I urge you to recognize the voice of the shepherd in my confession of faith and the confession of faith of our brothers and sisters of the Mission Province of Sweden. Both are well-founded on the Word of God and the Confessions. I am concerned of the consequences if you vote to remove me from this Council. I am not concerned for myself – my conscience is clear and my heart glad that I can stand near the same place where my Lord himself was tried. But I am concerned for you and

the future of the LWF. So:

*“I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life...”* (Deut 30:19)

*“For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths.”* (2 Tim 4:3-4) ♦

*(“End of line...” Continues from page 10)*

tions share a common commitment to approval of sexual relationships outside of marriage and a gospel of inclusivity that does not include a radical call to repentance for all sinners. Whatever their intentions, the effects of their leadership is tragically the same—decimation of their denominations. ♦

### Let us pray together...

We request your prayers for . . .

Jen Mason, Crystal, Minn., who was elected to the WordAlone Board in April and diagnosed with lung cancer this summer;

Esther Freund, Omaha, Neb., mother of Randy Freund and recently diagnosed with ovarian cancer;

Bob Clark, Austin, Minn., father of Jaynan Clark Eglund and in danger of losing sight in one eye because of shingles; also pray for healing from pneumonia and relief from pain from shingles;

Family of Art Chavez, husband of Viola and father of Mark Chavez. Art died in October after complications following surgery this summer. Many of you may have met and seen the smiling faces of Art and Viola, who came to many WA national gatherings;

A continued outpouring of the Holy Spirit on the Evangelical Lutheran Church in America; WordAlone Network that all will respond to the leading of the Lord as we work for spiritual renewal in our churches and the ELCA. ♦

## Reclaim Resources offers intro edition of hymnal

Area and regional training seminars are planned by Reclaim Resources to present their new worship materials, “Reclaim: Lutheran Hymnal for Church and Home,” according to retired Pastor Norman Olsen of Reclaim Resources.

“We encourage churches to delay their decisions on buying new worship materials until all options are examined,” he said, acknowledging that the Evangelical Lutheran Church in America is publishing new materials.

The first run of Reclaim, “Introductory Edition” is printed and sells for \$5 each in orders of 50 and more. The price for a single copy is \$6 plus shipping and handling. A coil-bound edition, which opens flat for musicians, is \$10 each. Order from: Reclaim Resources, Bronze Bow Publishing, 2600 East 26th St., Minneapolis, MN 55406; toll free: 800-590-6001; or visit the website at [www.reclaimlutheranworship.org](http://www.reclaimlutheranworship.org)

“The introductory edition has been eagerly welcomed and enthusiastically received by those who have seen it,” Olsen said.

The 128-page introductory edition is seen as a supplement to “Lutheran Book of Worship” and is ready for churches hymn racks. It is a transitional resource for use and consideration until the complete, hard-cover hymnal, “Reclaim: Lutheran Hymnal for Church and Home,” comes out, according Reclaim’s website. It is scheduled for release in 2007. Reclaim’s working group is exploring production of the hymnal in an electronic format as well.

Short informational blogs soon will be available to view on the Reclaim website. In addition, a 12-minute introductory DVD is available that is an overview of the Reclaim hymnal and the underlying theology behind it. “It is a useful tool

for worship committees, councils, pastors and anyone who wants to know more about Reclaim,” Pastor M. Luther Johnson said recently. He is on the Reclaim committee.



The introductory edition is a worship and devotional resource for church and home. It offers John Ylvisaker’s “Saint Paul’s Setting” for a service with holy communion; orders for baptism, wedding and funeral; 47 hymns, which are “pearls of great value” in building the faith and proclaiming the gospel; Luther’s Small Catechism with an introduction; an outline for informal worship; an article entitled “What Makes a Hymn Lutheran?”; and a brief commentary by John Ylvisaker.

Here is classic Lutheran theology applied in practical ways in hymns, names for God, liturgy and the other orders, Olsen said. The hymn list includes several seasonal hymns so that the introductory edition can be used throughout the church year.

“Your continuing support in the form of prayer and financial donations are appreciated,” Olsen said. “Contributions for this grass roots movement may be sent to Reclaim Resources, PO Box 8202, Saint Paul, MN 55108.” ♦

*(“Four more...” Continues from page 4)*

In most synods the seminary graduates are dependent on synodical bishops and their staffs to recommend them to call committees. The synodical bishop signs the letter of call. Some seminarians have reported they find it difficult to view the official who they already feel is intimidating them as their “pastor.” ♦

## End of line for mainline churches?

by Mark Chavez, director

The so-called mainline Protestant churches in North America are well on their way to being anything but mainline.

All are rapidly declining in membership as a percentage of the total population and all have declining membership in absolute numbers. Some are facing major divisions and schisms. Here is a brief survey of the wreckage.

The United Church of Christ formed by denominational mergers in 1960 with 8,184 churches. The number of churches has now dropped to 5,559 and that number will soon drop even more. The 62 churches in the Puerto Rico Conference recently voted to withdraw from the UCC. The departure of the Puerto Rican churches is most embarrassing for UCC denominational leaders who for many years have prided themselves on their multi-culturalism.

The UCC's sister denomination in Canada, the United Church of Canada, isn't faring well either. The United Church's baptized membership peaked at just more than one million in the 1960's. It now has plummeted to about 500,000, about what it began with in 1925. The population of Canada has tripled since 1925.

The board of directors for the Pacific Southwest Region of the American Baptist Church voted in May to withdraw from the ABC. The region includes 272 churches. Some individual churches in the region may vote to keep their alignment with the ABC, but meanwhile the board is planning to reorganize the churches of the Pacific Southwest Region in a new alignment outside the ABC.

Membership in the Presbyterian Church

USA, which peaked at about 4.2 million in the 1960s, has steadily declined to 2.3 million in 2005. At one time 2.1 percent of Americans belonged to the denomination, but the percentage dropped by 2005 to .78 percent. The denomination's turmoil is worse since their June General Assembly that passed an "Authoritative Interpretation" that gives ordaining bodies the leeway to ordain practicing homosexuals contrary to the "fidelity/chastity" requirement in their "Book of Order." Three successive general assemblies in the 1990's voted to amend the "Book of Order" to authorize the ordination of practicing homosexuals, but the PCUSA presbyteries (similar to ELCA synods) refused to ratify the changes. The Authoritative Interpretation of the 2006 assembly bypasses the presbyteries, which, in effect, "is changing the PCUSA constitution without changing it," says the Rev. Parker Williamson of the Presbyterian Lay Committee.

The Episcopal General Convention this summer refused to repent of its action in 2003 in support of the ordination of practicing homosexuals as bishops as had been requested by the leadership of the Anglican Communion. As a result 10 Episcopal dioceses are in the process of coming under the oversight of archbishops outside the United States and The Episcopal Church is well on its way, along with the Anglican Church in Canada for similar reasons, of finding itself out of communion with most of the worldwide Anglican Communion. The Episcopal convention also refused to consider a resolution that called for affirming Jesus Christ as the "only name by which any person may be saved."

The leaders of these mainline denomina-

*(Continues on page 8)*

## Lutheran Clergy Connect

Clergy Connect is one way for churches seeking a pastor or other leader 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 listings, is posted at: [www.wordalone.org/clergy.shtml](http://www.wordalone.org/clergy.shtml)

To list your search on Clergy Connect, mail or fax your request on church letterhead, signed by an officer or call committee chair, to: Word Alone Network, 2299 Palmer Dr., Suite 220, New Brighton, MN 55112 - fax: 651-633-4260. Include this information: title of position, church's name (city and state), contact person with phone number and e-mail address. If you list your search, please inform us when you fill the position.

Calls are listed starting with the most recently received.

### **Scandia Lutheran Church, Centerville, SD**

*Position:* pastor who is energetic and can be a good shepherd for our church of 424 baptized members. We provide a nice remodeled parsonage.

*Contact:* Rick Vasgaard, President, at 605 238-2969.

### **Peñasquitos Lutheran Church, San Diego, Calif.**

*Position:* pastor of congregational life for ministries including congregational care and life, hospitality and social concerns; also manage several staff positions.

*Position:* youth director for a life-transformational youth ministry for middle school/junior high, and high school youth; forwards PLC's mission to make disciples and teach by training the youth in active discipleship and living out their Christian faith in daily life.

*Contact:* Bill Moss, Business Administrator, at 858 672-3466.

### **Immanuel Lutheran Church, Moses Lake, Wash.**

*Position:* director of family and youth ministries to coordinate children's, youth and family ministries in 400-member church. Our youth like retreats, VBS, mystery trips, ski trips, BBQ's, Bible study, youth group meetings and serving their church and community. Salary dependent on education and experience; includes a parsonage and benefits. Send résumé and one-page explanation of your view of family and youth ministry to: Immanuel Lutheran Church, Attn: DFYM Search

Committee, 1020 South A Street, Moses Lake, WA 98837

*Contact:* Wendy Swindoll, Church Secretary, at 509-765-8621.

### **Our Saviour's Lutheran Church, Cathlamet, Wash.**

*Position:* full time or 2/3rds time pastor for a small congregation with growth potential. The area offers great recreation, beaches, fishing, hunting and clean air.

*Contact:* Jon M Keevy, Call Committee Chair, 360-849-4412 (church)

### **American Evangelical Lutheran Church, Prescott, Ariz.**

*Position:* associate pastor for family ministries with strong emphasis on families with adolescents. Other duties include preaching, leading traditional and contemporary worship, outreach and evangelism, counseling, visitation, administrative duties and other pastoral responsibilities.

*Contact:* Pastor Dan Storvick, 928 445-4348

### **Urland and Wangen Prairie Lutheran Church and Parish, Cannon Falls, Minn.**

*Position:* interim pastor of a two-point parish in a rural community. Urland has about 300 members, a parsonage and additional staff (associate pastor of youth and a part-time lay minister). Wangen Prairie has about 80 members.

*Contact:* 507 263-4011 or send a résumé to: Urland/Wangen Prairie Lutheran Churches, 6860 Cty. 9 Blvd., Cannon Falls, MN 55009