

# NETWORK NEWS



Volume 8, Issue 3

MAY - JUNE 2007

## New faces on the WA board

by Betsy Carlson, editor

The WordAlone Network annual convention elected six new individuals and re-elected one incumbent to the WordAlone board of directors on May 1.

Normally the convention elects four persons to the board each year, but due to one death and two resignations there were seven positions open this year.

The following were elected to three-year terms: incumbent Fred Baltz, pastor, Galena, Ill.; Doug Dillner, U.S. Naval Academy instructor, Riva, Md.; Rodger Johnson, manager of corporate computer systems and human resources, New Braunfels, Tex., and Carolyn Nestingen, attorney, St. Paul, Minn.

Elected to serve the remaining two years of Jen Mason's term, who died of cancer this year, was Chuck Hesse, medical doctor, Iowa City, Iowa.

Carl Fynboe, educational consultant, Lakewood, Wash., and Phillip Wold, medical doctor, Mankato, Minn., were elected to serve the remaining year of the two other

vacant positions. Dennis Bielfeldt and Mary Jane Haemig resigned from the board on April 29. Bielfeldt resigned to devote time to the WordAlone Institute and Haemig left to focus her energies to her teaching, research and writing.

John Beem and Gracia Grindal went off the board because their terms ended. Incumbent Stephanie Olson, who served one term, was not re-elected.

At the directors' annual meeting immediately after the convention, the board elected Bill Drew as chair, Fred Baltz as vice chair, Phil Wold as secretary and Irv Aal as treasurer. The board also re-elected Jaynan Clark Eglund as president of the WordAlone Network.

In other action, the convention received, with thanks, theological fundamentals prepared by Bielfeldt two years ago. These statements were referred to the faculty of the WordAlone theological institute as information in the development of curriculum and courses. ♦

## Seminarians seek support for bylaw exceptions

by Betsy Carlson, editor

Luther Seminary students asked WordAlone members at the WordAlone Network's recent convention in Golden Valley, Minn., to sign a statement in sup-

port of their efforts to obtain exceptions to a requirement that new pastors be ordained by a bishop.

Senior Tyler Hepner told the convention that the seminarians wanted to garner as much support as they could from ministers and laypersons. They accepted a couple dozen signatures at the convention. Now, supporters can sign on at: [www.wordalone.org/docs/wa-seminarian-ord.shtml](http://www.wordalone.org/docs/wa-seminarian-ord.shtml)

The requirement for ordination by a bishop came into being as a result of a full communion agreement, "Called to Common Mission," between the ELCA and The Episcopal Church in 2000. In 2001, an ELCA churchwide assembly approved a bylaw amendment to allow ordinations by pastors rather than bishops, as long as the seminarians went through an application and approval process.

In an interview after the convention, Hepner commented the applicants for "exceptional ordinations" often have found their ordinations delayed somewhat.

"These 'exceptional' candidates for ministry have to defend themselves before bishops by writing an essay explaining why the circumstances of their ordinations are so unusual as to warrant a non-episcopal ordination," said Hepner. "Because students are very isolated by this process, we thought it might be useful to open the issue up more publicly.

"A corporately drafted statement, we believe, can help students through the process of applying for an exception, and show bishops of the ELCA that this is not principally a matter of individual preference."

He also said the seminarians were hoping the signatures of teachers, pastors and other Lutherans would make the statement more a public witness and the process of applying for non-episcopal ordination less difficult. ♦

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## LCMS seminary invites WordAlone members to attend grad programs

by Betsy Carlson, editor

WordAlone Network members have been invited by Concordia Seminary, St. Louis, Mo., to enroll as students in graduate programs of theological studies at that Lutheran Church Missouri Synod institution, reported the director of a theological institute being initiated by WordAlone,

Dennis Bielfeldt, the director, has been working for at least two years to bring such an institute into being, "not with bricks and mortar" but online and at existing institutions. Several have agreed to host classes taught by WordAlone professors or to fold WordAlone students into their programs.

The LCMS seminary is the most recent to invite WordAlone students, who most likely would be Evangelical Lutheran Church in America members, to enroll, according to a report by Bielfeldt to the WordAlone annual convention meeting recently in Golden Valley, Minn.

In a letter to the WordAlone Network, Concordia official Andrew Bartelt, executive vice president and academic dean at Concordia, wrote ". . . consistent with the expression of the larger goals of our collaborative work, we desire to create safe space for serious discussion of what it means to confess and teach the historic, orthodox, confessional Lutheran faith in the North American context and internationally, and we invite participation from all others who seek to engage such issues facing Lutheranism in today's world, both within ELCA and the LCMS, as well as amongst other Lutherans and Lutheran agencies.

"We recognize the challenges and even risks that come not only to us but also to you as we pursue these goals. But we are confident in the grace and guidance of God, even as we pray for His wisdom and bless-

ing, in the name of Christ. He is risen indeed!" (The letter is posted at [www.wordalone.org/nr/bartelt.shtml](http://www.wordalone.org/nr/bartelt.shtml).)

Bartelt reminded potential students that the Missouri synod holds a "traditional, confessional position within the framework of historic and evangelical Lutheran theology."

While the ELCA is often seen as liberal and focused more on social justice than telling the story of Jesus, the cross and redemption, prospective students from WordAlone may have more theological beliefs in common with the LCMS than with many of their colleagues in ELCA seminaries.

That's because WordAlone has worked for several years to restore classical, "confessional biblical interpretation and authority" within the ELCA. Concerns over such biblical matters were most recently seen in the denomination's struggle over blessing same-sex relationships and ordaining persons in such relationships, both of which WordAlone opposes.

While noting some areas of theological agreement between WordAlone and the seminary, Bartelt did not ignore two potential areas of dispute. He wrote, "Indeed, we welcome those who are willing to engage in honest dialogue and conversation about controversial theological matters, including issues such as the historical-critical method [of biblical study] and women's ordination."

He also wrote, "With others in our faculty and administration, I am pleased to continue to foster, as appropriate, the relationship already nurtured through dialog with your leadership and network."

*(Continues on page ten)*

## Prof. Paulson: Question is not sexuality but Gospel

by Betsy Carlson, editor

*“What we’ve got here is a failure to communicate,” from the 1967 movie “Cool Hand Luke.”*

Someone might say that after listening to Prof. Steven Paulson’s keynote speech at the WordAlone Convention this spring at Calvary Lutheran Church in Golden Valley, Minn., or reading his full written copy of the presentation, “How to Preach Galatians: Law and Gospel not Acceptance and Inclusion.” Both his talk and paper were used as resources for this report.

“The question before the denomination is not what the law said about human sexuality, but what the Gospel is,” said Paulson, professor of systematic theology at Luther Seminary, St. Paul, Minn.

Paulson discussed the use of Galatians in “Free in Christ to Serve the Neighbor: Lutherans Talk about Human Sexuality,” the third study by an Evangelical Lutheran Church in America task force, done in preparation for the writing of a social statement on human sexuality for the 2009 churchwide assembly to consider. This third one is under review and denomination members are urged to respond to the human sexuality task force by Nov. 1.

He said he might have expected to see such a document discuss matters such as vocation, the first use of the law, the fruits of faith and what we are called to do for the sake of the neighbor.

“Yet these authors, when they talked about moral deliberation, gave us what amounts to anthropology 101 and something even the anthropologists have left behind—cultural relativity—all species develop somewhat differently in different habitats. Then they compare the Bible to a place to go for answers, like the old 8 Balls you shake for answers,” Paulson said, ““Do you have anything to say about sex?” ‘Not likely.’

‘Can you help me with my neighbor?’ ‘Ask again later.’”

Then they implied, Paulson said, the conclusion to be drawn was that differences over “secondary matters (ethics)” should never be a cause for the church to divide. They tried to teach diversity and unity, all in the same breath.

“Diversity is not the Gospel. Unity is not the Gospel,” he stated. “Christ is the Gospel.”

Paulson continued and said there has been a longstanding fight among Lutherans about what happens to the law when faith comes. One group, he said responds out of a “humanistic impulse.” They are weak on sin and strong on free will and “excite free will” to express itself to the world—to become a law unto itself.

The other side, he said, took as its center the Cross or Word and saw sin as powerful, able to captivate the will and leave people bound in sin to pursue what they desired. They believe that freedom required Christ alone, who could deliver them from the power of evil. The Gospel was concerned entirely with freeing the sinner from bondage since the law was fulfilled and ended in Christ. Freedom was not “for” something, not even for the neighbor, but was the end in itself.

He exhorted the individuals at the WordAlone convention to be witnesses for the latter group: Scripture was clear, was one, did not need to be interpreted or seen through differing “lenses” but interpreted people and was preached both in law and Gospel.

But he said the ELCA document maintained Scripture was not clear on everyday matters, especially sex; was not one because it needed to be interpreted through

*(“Paulson...” Continues from page four)*

many lenses, many experiences. The study document said it was not right to pair law and Gospel.

This new attack on law and Gospel, Paulson said was not new at all but has been around since the 16th century when reformer Ulrich Zwingli came up with an idea known today as “Covenant Theology.” For adherents of this theory, gospel concerned who was in and who was out of the community of believers. Therefore justification was really a matter of “church,” not Christ and his Cross.

In his written version, Paulson said that Paul’s letter to the Galatians was “a favorite playground” for that theory but its proponents interpreted Galatians very differently than Lutherans have.

“The key words for ‘gospel’ are, then, ‘access’ and ‘inclusion.’ Put bluntly: gospel is gaining access to church,” Paulson wrote. “Just think of it. This rejection of law and Gospel replaces Christ with a new gospel described as full, unrestricted, unobstructed, unlimited, free, limitless acceptance.”

Law became how a person stayed or remained in the group, so proponents of Covenant Theology divided the law into “good” and “bad,” Paulson said. Bad law restricted access to the church. When people talked about the need forgiveness of sins, they became the bad guys because, “you are trying to exclude me” on the basis of “my sins,” according to Paulson.

Good law meant unrestricted access to a new and better group, a covenant of love that applied always and everywhere to every people. Law was expressed in one word, “love,” he said. Gospel, unrestricted access, was summed up as “love” also. “For the whole law is fulfilled in one word, ‘you shall love your neighbor as yourself.’” (Gal. 5:15) So law and gospel were mistaken as one, he said.

In his paper, Paulson described what happens in Christianity, even among

Lutherans, when a new “gospel becomes law.” Among several results, he said, are that to be Christ is to make the law universal and include everyone; in the self-made gospel of acceptance baptism replaces circumcision (in Galatians) as the sign of universal inclusion; in one sense the law is annulled and in another it is made universal; the laws regarding the “orders of creation” are overcome, that is, the difference between Jew and Gentile, between slave and free and especially between male and female. (Gal. 3:28)

And because the external laws are done away with, Paulson added, “the church comes in, in its power of moral deliberation, and the gospel means the church can and should make up its own, new laws by which to structure the loving community. Freedom then becomes the ability to make new laws!”

Paulson wrote in the concluding paragraph of his speech: “But here Paul gives a caution: ‘if you bite and devour one another, take heed that you are not consumed by one another!’ (Gal. 5:15) Remember the source of schism is not God’s word of law regarding sexuality; it is the attempt to make another gospel.” ♦

The full text of Paulson’s address is at [www.wordalone.org/docs/wa-paulson-2007.shtml](http://www.wordalone.org/docs/wa-paulson-2007.shtml)

*(“Lutheran CORE...” Continues from page nine)*

statement on human sexuality is to be presented, will come up at the assembly this summer.

“This assembly looked as if it was going to be routine, but rather it is going to be very significant with issues from Orlando [the 2005 assembly site] resurfacing,” said Spring. “We have a lot of work to do before then.” ♦

## Prof. Donfried says, Theology of ‘acceptance’ is like a cancer

by Betsy Carlson, editor

The Evangelical Lutheran Church in America has, “for all intents and purposes, jettisoned the Scriptures as the anchor of our faith,” according to theologian and Professor Emeritus Karl Donfried of Smith College in Northampton, Mass.

“Instead of proclaiming a Gospel of grace and redemption that calls sinful humanity to repentance and new life, the ELCA adamantly promulgates a message based on secular humanism that is fixated on issues of racism and sexism, and that is more concerned with establishing new, rostered, racial justice monitors than it is with feeding and nurturing the ordained pastors of this church,” Donfried said during the annual WordAlone Network Convention, April 29-May 1, at Calvary Lutheran Church, Golden Valley, Minn.

“This alien and distorted Gospel, no longer drawing on the deep wells of Scripture as classically interpreted, is now actualized through a political agenda of good works that is hell bent on rectifying the injustices of a selfish and violent world with superficial language about ‘social justice’ that seems to aspire to the highest levels of naiveté,” he said. “A wall of words covers up a deep spiritual emptiness.”

Donfried asserted during his keynote address that some of the secular ideas in mainline denominations and seminaries today were influenced by religion departments in secular institutions of learning as well as by elements of the feminist movement.

The alien interpretation, Donfried said, is one of acceptance that reduces the mystery of God to a theology of love characterized by cheap grace, with the incarnation seen as a vague expression of divine love that includes salvation of all, but which has no call to conversion and transformation.

“It’s spreading like a cancer throughout the ELCA,” Donfried asserted.

“(It) rejects or distorts a Trinitarian emphasis on sin and redemption by advocating an agenda that emphasizes (1) the ambiguity of Scripture, (2) the dissonance of Scripture, that is, its contradictory nature; the goal of which is (3) antinomianism, namely, that one is not necessarily bound by the moral categories of Christian Scripture as interpreted by the church catholic throughout its history,” he said.

Ambiguity shows in the vague words used by revisionists, such as “mystery, love and justice.” The dissonance of Scripture, Donfried said, is explained as “the ‘what-it-meant-then-is-not-necessarily-what-it-means-today’ syndrome.” He added the syndrome is typical of the work of Prof. Craig Nesson who teaches at Wartburg Seminary in Iowa.

Donfried said users of the alien hermeneutic severely limit Scripture’s function of exhortation to mere antinomian “informing” or “guiding” thus allowing easy manipulations of biblical texts.

He lamented that by the 1970s, with a dramatic increase of religion departments at secular colleges and universities, such as his *alma maters* Harvard and Union, the Trinitarian and confessional outlook on interpretation of Scripture was being abandoned in many academic contexts. The Christian basis for interpretation was eventually transformed and “grossly distorted” by the various ideologies of the left, whether claiming to be Christian or not, he said.

Donfried said it is urgent to go back to the principles of biblical interpretation that guided the Lutheran reformation and, before that, the classic heritage of the

church catholic. The Bible, understood as a unified whole from Genesis to Revelation with “the Christ event” as its interpretive center, is the true presence of God in Jesus Christ, he added.

“Every page refers to God’s great plan of salvation,” Donfried said. “Because ‘Jesus Christ is the same yesterday and today and forever’ (Heb. 13:8), a Trinitarian hermeneutic must, of necessity, be a hermeneutic of consistency and coherence. It cannot mean one thing to one generation of believers and something radically different to the next.”

Donfried later asked rhetorically, “What drives the non-Trinitarian, alien hermeneutic that empowers much of the ELCA’s secularist tendencies?”

Responding to his own question, he stated, “Here we need to have a brief but honest conversation about ‘feminism’ and how this secular ideology has infiltrated churches, academic institutions as well as others in the cultural elite.”

He noted that he had spent 37 years educating women at Smith College and that he stood “firmly behind the substantial advances that allow women to contribute their God-given talents to both particular societies as well as to the larger world community.”

He said that he was sensitized to the “broader implications” of the term “feminism,” by the school’s graduates—such as Betty Friedan and Gloria Steinem—and by his colleagues—particularly in women’s studies, queer studies and philosophy—and his students.

“As a result of this intense exposure to feminist thought and practice I have come to realize that, at its core, one must view feminism as an atheistic ideology,” Donfried said.

He said many of feminism’s advocates argued that gender roles and identity as well as sexuality and heterosexual norms

were social constructs that must be questioned and critiqued.

In their questioning feminists frequently encourage “egalitarian lifestyles” such as cohabitation, open marriage and “what is referred to as ‘responsible non-monogamy,’” he said.

“The practitioners of feminist ideology frequently use their newly found power within religious establishments to develop new structures of belief that more appropriately cohere with their non-Christian philosophical orientation, including neo-pagan and goddess spirituality,” Donfried stated. “When this feminist ideology attempts to merge with remnants of classical Christian theology, heterodoxy, also known as a theology of inclusion or acceptance, emerges.”

He argued that part 3 of the ELCA sexuality studies, “Free in Christ to Serve the Neighbor: Lutherans Talk about Human Sexuality” represents an anti-Trinitarian hermeneutic with that theology of acceptance substituted for a theology of redemption. He criticized the study for using Paul’s letter to the Galatians out of its context in the canon of the Bible and for isolating it from what Paul said about the law in his other letters, especially Romans.

By taking Galatians out of context and viewing it only through a theological lens of acceptance and inclusion, Donfried said, someone was able to “over and over again” hammer the law as something “detrimental” without ever defining or discussing the concept.

“Given all the negativity about the law in the sexuality study...let us listen carefully to these words: Romans 3:31 ‘Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law,’” he said and cited Romans 7:11-12, 8:3-4, 13:8. ♦

The full text of Donfried’s address is at [www.wordalone.org/docs/wa-donfried-2007.shtml](http://www.wordalone.org/docs/wa-donfried-2007.shtml)

# Liberal Protestantism is 'all wet'

by Ryan Travis

If someone tells you you're "all wet" they don't mean you need a towel. They probably mean you don't know what you're talking about or, plain and simple, you're wrong. As such, "all wet" is a fitting expression to describe what passes as Christian "baptism" in liberal Protestant circles.

**OPINION** Influenced by feminism and radical theories about gender and language, liberals not only are renaming God in our hymnals (the emasculation of God in the "Evangelical Lutheran Worship" Psalter, for example), they're also altering the baptismal formula to make it "more inclusive." In doing so, they not only change the written Word of God, they are denying salvation to those they are claiming to bring into the family of God.

On Pentecost, I visited a congregation of the United Church of Christ and found children being baptized "in the name of God—Creator, Christ and Spirit." On another visit to a Disciples of Christ congregation I discovered persons being baptized "in the name of the Creator, Redeemer and Sustainer of Life." The basis of the Evangelical Lutheran Church in America's full communion agreement with these two bodies is that we supposedly agree on the proclamation of the Word and the administration of the sacraments, but as these statements demonstrate, neither is apparently true.

Our Confessions clearly teach that the sacrament of Holy Baptism gives us forgiveness of sins and offers us salvation only because the Word empowers the water. When the Word of God is changed, and the name of the Triune God as revealed by Scripture—Father, Son, and Holy Spirit—is not invoked, no baptism has taken place. As Luther wrote in the Large Catechism,

"If the Word is separated from it, the water is the same as that with which the servant cooks, and it may indeed be called a bath-keeper's baptism." In other words, the "baptizer" and the one being baptized are "all wet."

Radical feminism is moving like a bulldozer through mainline Protestant churches. On a recent visit to an Evangelical Lutheran Church in America seminary, the presiding minister at chapel service (a professor of theology) began his sermon with "In Christ, God is reconciling humanity to Himself." In my own mainline Protestant seminary, it is not uncommon to hear "Christ-Sophia" invoked in worship, and students are forbidden to refer to God as "He" in any papers unless they alternate the pronoun with "She."

When Paul ascended Mars Hill, he noted that the people of Athens were so religious they had constructed an altar to the "unknown god." He then revealed to them the identity of God. Jesus revealed to us "the name of the Father, and of the Son, and of the Holy Spirit." But in our own church today, there are those who, while quite religious, have rejected Christ's revelation to us and have reverted to worshiping an "unknown god." They worship a god who has not been revealed, a god whose name is ever-changing and who exists only as a metaphor or image, a god who reflects the conventions of feminism and political correctness—not the One revealed to us by our Lord Jesus Christ. They have returned to Mars Hill; they are indeed all wet. ♦

**Editor's note:** Ryan Travis is a first-year master of divinity student at Louisville Seminary, an institution of the Presbyterian Church (U.S.A.), that is in full-communion with the Evangelical Lutheran Church in America. He is a member of Lutheran CORE.

# Lutheran CORE wants signatures for paper on biblical authority

by Betsy Carlson, editor

Reforming group Lutheran CORE is asking members of the Evangelical Lutheran Church in America to support the group in its introduction of a statement on the authority and interpretation of the Bible.

The document was introduced at CORE's annual gathering that was held during the WordAlone convention this spring in Golden Valley, Minn. This statement originated within Call to Faithfulness, a reform movement centered in northeast Iowa, a movement that is a part of Lutheran CORE's ministry. "A Lutheran Statement on the Authority and Interpretation of Scripture in the Church" is an initial effort at participating in the ELCA's five-year study on the authority and interpretation of the Bible.

The statement sets forth an orthodox and confessional affirmation of the Bible's authority and addresses directly some of the issues of Biblical interpretation facing us in our church, according to Pastor Paull Spring, chairman of the CORE steering committee.

CORE is seeking signatures on the statement and plans to forward the statement and signatures to the leaders of the ELCA by late June. Pastor Ken Kimball, Waterville, Iowa, said the document was a "first shot across the bow" in responding to the ELCA's report on reading the Bible.

LC3 and Lutheran CORE share a site on the Internet - [www.commonconfession.net](http://www.commonconfession.net). To go directly to the statement, the link is: [www.commonconfession.net/COREscripts.et.htm](http://www.commonconfession.net/COREscripts.et.htm)

Various steering committee members reported on the four major emphases of CORE: the naming of God, sexuality, church leadership and authority of

Scripture. Pastor Erma Wolf, Brandon, S.D., reported that different steering committee members are attending ELCA Church Council meetings to observe decision-making and to know what decisions are made. She said CORE encourages members to stay involved in their synods, on committees and with other ELCA groups.

CORE individuals will attend and be active at the churchwide assembly this summer in Chicago.

Wolf also commented that the CORE steering committee wants to educate laity and clergy on both strengths and weaknesses of the new "Evangelical Lutheran Worship" resources of the ELCA. Ryan Schwarz, Washington, D.C., expressed concern for the proper naming of God, particularly in the ELW version of the psalms.

"Changes in the psalms have removed the Christological references by replacing 'he' with 'you'," Schwarz said.

Pastor Scott Grorud, Hutchinson, Minn., told the CORE gathering attendees that if their home churches did not want to discuss the third sexuality study, they should get a copy of "Free in Christ to Serve the Neighbor: Lutherans Talk about Human Sexuality" read it, study and respond to it. He encouraged them that responses to the second sexuality study in 2004 had made a difference and said responding was important to do.

Spring, State College, Pa., said CORE leaders had been anticipating working mainly to get confessional leaders elected at the churchwide assembly but were facing the possibility that issues supposedly settled at least until 2009, when a proposed social

*(Continues on page five)*

## LC3 may enlarge purpose to include reform work

by Betsy Carlson, editor

At a recent gathering of Lutheran Churches of the Common Confession in Golden Valley, Minn., also known more commonly as LC3, four new members were elected to the LC3 Steering Committee. In addition, with some re-assignment of regional representation, Pastor Steven King handed over the chairmanship of the committee to Pastor Bryan Anderson, who also served as one of the original members.

Also at the meeting, members discussed a suggestion for LC3 churches to discuss working with Lutheran CORE on reform issues. LC3 is an association of churches and clergy (whose churches haven't yet joined), including professional lay ministers, who accept a Common Confession (found at [www.commonconfession.net/confessmainset.htm](http://www.commonconfession.net/confessmainset.htm)).

LC3 was formed for mutual support and mission but not to work explicitly for reform of the ELCA, which is the goal of CORE whose members are mainly reform groups and individuals. The LC3 gathering was held in conjunction with the WordAlone Network Convention.

Here is the list of the nine-member com-

mittee: Chair of the committee, in the area including Evangelical Lutheran Church in America Regions 5 and 6 (north-central states), Pastor Bryan Anderson, [forbry@hotmail.com](mailto:forbry@hotmail.com), Owen, Wis.; ELCA Region 3 (North and South Dakota), Pastor Craig Werling, [revcraig@milbanksd.net](mailto:revcraig@milbanksd.net), Milbank, S.D.; ELCA Region 3 (greater Minnesota), Pastor Michelle Rowell, [rowell.michelle.r@usa.net](mailto:rowell.michelle.r@usa.net), Saint James, Minn.; ELCA Region 3 (Twin Cities metro area), Mr. Mick Lee, [mlee@plusrelocation.com](mailto:mlee@plusrelocation.com), Golden Valley, Minn.; ELCA Region 4 (southern states), Pastor Mark Braaten, [olsc@cox-internet.com](mailto:olsc@cox-internet.com), Tyler, Texas.

Also, in ELCA Regions 7 and 8 (northeastern states), Pastor Eric Swensson, [eric-swe@regent.edu](mailto:eric-swe@regent.edu), New Rochelle, N.Y.; ELCA Region 9 (southeastern states), Pastor Chris DeGreen, [ctkoffice@bell-south.net](mailto:ctkoffice@bell-south.net), Hoover, Ala.; ELCA Regions 1 and 2 (western states), Pastor Dan Selbo, [dan.selbo@st-tims-lutheran.org](mailto:dan.selbo@st-tims-lutheran.org), San Jose, Calif.; webmaster and WordAlone liaison, Pastor Steven King, [pastorking@holy-crossmaplelake.com](mailto:pastorking@holy-crossmaplelake.com), Maple Lake, Minn. ♦

relationships, specifically with those not in the LCMS, following a recommendation of Concordia's faculty, made in its April 2007 meeting. Bartelt was appointed facilitator and named liaison to the WordAlone Network.

Bartelt wrote that Concordia officials had hoped to send him or another representative to the WordAlone Convention, but lamented that neither was able to "be with you at this time." ♦

*"LCMS invites..." Continues from page three*

Bartelt noted the seminary does not prepare candidates for ministry outside of the LCMS or outside of churches in fellowship with the LCMS. Most likely, that means WordAlone students who wish to become pastors will take ministry courses through the WordAlone institute, according to previous reports from Bielfeldt.

Bartelt wrote that Dr. Dale Meyer, president of Concordia Seminary, had instituted the role of facilitator of external working

## Lutheran Clergy Connect

Clergy Connect is a way for churches seeking a pastor or other leader to connect with 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. A full list, including more listings and detail, is posted at: [www.word-alone.org/clergy.shtml](http://www.word-alone.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: WordAlone Network, 2299 Palmer Dr. Suite 220, New Brighton, MN 55112 - Fax: 651 633-4260. Include: title, church's name (city and state), contact person with phone number and e-mail address. Please inform us when you fill the position.

### Shepherd of the Valley Lutheran Church Maple Valley, Washington

*Position:* Full-time pastor.

*Contact:* Kelly Galloway, Call

Committee Chair, at

[kelly.galloway@comcast.net](mailto:kelly.galloway@comcast.net) or church

office at 425-432-1373. Name and

contact information must also be

submitted to Bp. Wm. Chris Boeger,

NW Wash Synod, 206-783-9292 or 800-244-6997

### Our Saviour's Lutheran Church Audubon, Iowa

*Position:* Full-time pastor.

*Contact:* Tom Nielsen at [nielsent@iowatelecom.net](mailto:nielsent@iowatelecom.net) or 712-563-2721

## 30 pastors in 16 synods ordained to date under 2001 exceptions bylaw

by Betsy Carlson, editor

The WordAlone Network News has learned of at least three more ordinations by pastors rather than bishops as allowed under a bylaw approved by the 2001 churchwide assembly. The total is now at least 30 ordinations in 16 synods.

Pastor Trisha Boese was ordained by Pastor Paul Stjernholm at Peace Lutheran Church, Sioux Falls, S.D. in February after South Dakota Bishop Andrea DeGroot-Nesdahl approved her request to be ordained by a pastor rather than by a bishop, as would have been required under the full communion agreement between The Episcopal Church and the Evangelical Lutheran Church in America. Peace is where Boese served as a youth minister before seeking a master of divinity degree and ordination. She is serving at Scandia Lutheran Church, Centerville, S.D.

Bishop Ray Tiemann, of the Southwestern Texas Synod, granted an exception to the episcopal ordination requirement to Pastor Josh Fite. Tiemann picked Pastor Stan Meyer, assistant to the bishop, from Fite's home synod, Northern Texas-Northern Louisiana, to ordain him. He was

ordained at his home congregation, Our Saviour's Lutheran Church, Tyler, Texas, in December. Fite is serving at St. Paul Lutheran Church, New Braunfels, Texas. Also on staff is Pastor Jennifer Fite, his wife, who was ordained in 2002.

In the Oregon Synod Pastor John Schraan requested an ordination under the exceptions by-law, which was granted by Bishop Paul Swanson. Bishop Swanson selected an assistant of his, Pastor Zane Wilson to do the ordination. Schraan was ordained in September at Zion Lutheran Church, LaGrand, Ore., where he is serving now. Pastor Larry E. Thomas, Our Savior Lutheran, Issaquah, Wash., preached. Various clergy of the Blue Mountain Cluster of the Oregon Synod attended.

All 3 are the first that we know of in those synods - Oregon, Southwestern Texas and South Dakota. In a sad note, prayers are requested for Pastor David Castner, who was ordained under the exceptions by-law last year. He was injured in a car accident and is paralyzed. He serves at Trinity Lutheran Church, in Endicott, Wash. ♦