

It's a New Day!

April 18-19 (NOTE DATE CHANGE!)

Calvary Lutheran Church Golden Valley, Minn.

Come to hear how WordAlone is reshaping its ministries and starting new ones. Get the latest updates from representatives of LCMC and Lutheran CORE.

PLEASE NOTE: We have changed the convention dates to accommodate the LCMC Leadership Conference that is scheduled April 25 – 27. More information will be coming!

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WordAlone looks ahead to evangelism

by Betsy Carlson, WordAlone editor

It's a new day!

So said WordAlone President Jaynan Clark at the January board meeting, adding that a new day is not just the theme of the WordAlone convention coming April 18 – 19, but also a reality.

“With great opportunity and a fresh start come the chance to be embraced by change for the sake of others and for service,” she said. “WordAlone can ‘preach, teach and confess’ Jesus and the power of Jesus will take it from there.”

WordAlone is becoming a service organization, a resource for individuals and churches in discerning best how to live and worship as biblical, confessional Lutherans.

During her president's report to the board and in a phone interview, Clark spoke of the past and future of the WordAlone Network, since the organization is no longer focused on reforming a denomination.

Its new first order of business will be evangelism through existing WordAlone ministries, Clark said.

“This is who we have been and who we are. The WordAlone Network has been given much and has much to give,” she said.

Sola Publishing, the Theological Advisory Board and the recently announced Chaplain Corps will continue. “Faithful Transition,” WordAlone's new Internet blog at www.faithfultransition.blogspot.com, was just started this fall.

ReClaim Resources and the Institute for Lutheran Theology, groups WordAlone helped birth, can meet needs for confessional worship materials while the Institute can play a role in educating faithful ministers.

Lutheran Clergy Connect, another existing WordAlone service to help churches find confessional pastors to call, will expand technologically to become a secure, two-way matching service.

“Everything we put on the ground is coming together in the providence of God,” said Clark.

But the WordAlone president's dream for the organization doesn't end with what is already in place.

“Yes, Billy Graham still haunts me with his notable comment years ago that Lutherans have the theology, they just don't know how to use it. Well, WordAlone confessing Lutherans have been working hard to change that for the past 10 years and will continue to do so in the decade ahead.

(Continues on page two)

‘WA looks ahead...’ *Continues from page one*

“When Jesus is the main thing because He makes himself such in your midst, then obedience is the order of the day for every day! Telling his story and making disciples is our one and only calling and engaging in it is not optional,” Clark said.

She revealed plans for developing multi-media offerings to support evangelism.

“Investing in new, multi-media, primary, first-order evangelism ministry is a true calling in our effort to preach, teach and confess,” she reported to the board. “It. . . would treat North America as the mission field it is and unleash Lutheran theology through solid preaching and teaching on the Internet, TV, radio and (in) print.

“It is vital to leverage new social networking technologies like YouTube, Facebook, and Twitter for the Gospel. In the coming year we will be providing resources and support to start new mission/house churches in a ‘Table Talk’ manner.”

Clark noted that new WordAlone Vice President, Tom Walker, brings 20 years of computer, networking and web based technology experience to WordAlone.

“Further development of the Theological Advisory Board to function as an international Lutheran voice, a compass, would be a gift to the wider Lutheran family. The talent and conviction present in our member theologians are truly gifts to be shared.”

Another way WordAlone will serve is to assist and support both Lutheran Congregations in Mission for Christ and Lutheran CORE, which is organizing a new Lutheran church. WordAlone helped start both groups. LCMC is the fourth largest Lutheran church body in the country.

Pastor David McGettigan, a board member, told the board, “The Lord is morphing us into a wellspring for a new Lutheran landscape—information, advice, contacts.” ♦

Index

page one — WordAlone looks ahead to evangelism

page three — Leaders of Lutheran groups meet, pledge cooperation and support

page four — The Necessity of Resistance in 2009

page nine — New WordAlone vice president named

page ten — Chavez to direct Lutheran CORE full time

page eleven — Lutheran Clergy Connect



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Leaders of Lutheran groups meet, pledge cooperation and support

by Betsy Carlson, WordAlone editor

Leaders of Lutheran Congregations in Mission for Christ, Lutheran CORE and the WordAlone Network met jointly in a Minneapolis suburb in mid-January to discuss and coordinate their ministry to individuals and churches seeking biblical, confessional, Lutheran teaching and practice.

The three groups were founded over the past 15 years because the Evangelical Lutheran Church in America has been moving away from accepting the Bible as its final source of authority in decision making.

This trend away from the Bible’s authority was seen most recently in the ELCA’s August 2009 assembly votes to accept committed homosexual relationships and to allow practicing homosexuals to serve as ordained and professional lay ministers, according to confessional Lutherans.

(Confessional Lutherans accept the Bible as the sole, divine source and norm for all Christian teaching and endorse the 1580 Book of Concord—the statement of

address the needs of Lutherans seeking faithful ways to move forward in a reconfigured North American Lutheranism.

WordAlone is changing its direction from having worked to renew the ELCA for almost 15 years to serving confessional individuals and churches, whether they stay in or leave the ELCA, by providing educational resources, pastoral care, fellowship opportunities and teaching by confessional theologians.

“The LCMC Board of Trustees very much appreciated the opportunity to sit down with the board of WordAlone and with the working group from Lutheran CORE,” said the Rev. William Sullivan, LCMC service coordinator, Canton, Mich. “What emerged from the meeting was a strong consensus that we all share the same goal of a Word-centered, mission-driven Lutheran presence in North America. All agreed that each group has a particular niche to fill in the years ahead.”

‘...we all share the same goal of a Word-centered, mission-driven Lutheran presence in North America.’

Lutheran doctrines—as being accurate interpretations of Holy Scripture. The Bible repeatedly condemns sexual relationships outside of a marriage between one man and one woman.)

Some ELCA members and churches are leaving the denomination because of this drift from the authority of the Bible. Others are staying in the ELCA but are protesting the assembly votes, some by withholding financial giving.

William Drew, chair of the WordAlone Board of Directors, Spokane, Wash., noted the three confessional groups discussed during their meeting a cohesive approach to

LCMC, constituted in March of 2001, is an association of 297 Lutheran congregations in eight countries and 38 states, working together to fulfill Christ’s Great Commission to go and make disciples of all nations. Since August, 2009 LCMC’s ranks have swelled by 74 congregations departing the ELCA.

Ryan Schwarz, the chair of Lutheran CORE’s Vision and Planning Working Group, Washington, D.C., said, “We were particularly pleased to find consensus that Lutheran CORE and LCMC are ‘fraternal twins’ traveling on ‘parallel tracks,’ with both benefitting greatly from the

(Continues on page eleven)

The Necessity of Resistance in 2009

by James Arne Nestingen, professor emeritus of church history,
Luther Seminary, St. Paul, Minn.

Hans Hillerbrand's careful historical review of *in statu confessionis* (<http://www.wordalone.org/pdf/Status-confessionis.pdf>), which he has so wonderfully translated as "Stand Up and Be Counted," demonstrates that there are some good reasons for not using this language in the conflict over the Minneapolis (churchwide) assembly (of the Evangelical Lutheran Church in America) action this summer.

Yet if the traditional language doesn't work in this particular instance, there are still two fundamental objections that make it impossible to accept the decision to ratify practicing homosexual clergy and same gender unions. When these two objections have been stated, I will propose a couple of ways of registering them in the life of the church.

The first objection is rooted in Scripture. The original argument for consideration of the issue by the assembly claimed the ambiguity of the biblical texts, suggesting that there were at least a couple of different ways of understanding them. The assembly action, however, did not seek out the normal solution to the problem of ambiguity, that is, clarification.

Instead, it took action directly contrary to the received sense of the biblical injunctions. In so doing, it placed itself in direct opposition to the historic sense of Scripture on the issue.

'By rejecting the historic, ecumenical consensus concerning homosexual practice, the churchwide assembly has placed the church in direct opposition to God's biblical Word.'

The texts addressing homosexual practice have created and maintained an ecumenical consensus that has held since the early books of the Old Testament and extends across the Christian church. Expressing a taboo against sexual practices that has remained deep within traditional societies, the injunction is stated summarily in passages like the holiness code in Leviticus.

But it is given particular force in the Gospels and the Epistles. Jesus radicalizes the Sixth Commandment in the Sermon on the Mount by condemning lust: "You have heard it said by the men of old, 'Do not commit adultery,' but I say onto you, anyone who looks at a woman lustfully has committed adultery already."

The statement addresses male-female relationships in particular, but it extends the commandment by enjoining the lust that drives sexual sin. In its desire to possess, lust dehumanizes its object, abstracting the one sought after from all other relationships for the sake of sexual satisfaction.

In Romans 1 Paul moves beyond the sexual hunting to address the grounding offense evident in homosexual behavior. The sexual relationship that embodies the love of husband and wife, and that God generally blesses with children, is taken out of that context and made an end in itself for purposes of self-gratification.

This self-seeking, which can take over hetero- just as well as it does homosexual relationships, involves a covetousness that turns into idolatry.

By rejecting the historic, ecumenical consensus concerning homosexual practice, the churchwide assembly has placed the church in direct opposition to God's biblical Word. At the same time, by using its claim to the ambiguity of Scripture to overturn the accepted teaching of the Bible, the

(Continues on page five)

('Necessity...' Continues from page four)

assembly has contradicted the constitution of the ELCA, which sets the Scripture above any other authority in the church.

In this way, the ELCA has substituted a human word for God's Word, breaking a defining agreement that has bound the church together. In effect, it has suspended the merger that produced what has been called the new church. Those of us who continue to uphold the constitution of the ELCA have been unchurched.

Article 10 of the Formula of Concord, which addresses such a circumstance, quotes Acts 5 to the effect that, confronted by the difference, believers must obey God rather than man. Thus, people of faith in the ELCA must, of necessity, refuse to accept the ratification of the ordination of practicing homosexual clergy and gay unions.

The ELCA Churchwide Assembly action has placed the issue beyond compromise. We are bound to confess and resist.

Secondly, the action of the August assembly seeks to impose a limit on the office of the keys, which involves the binding and loosing of public sin. The clear intent and

'The assembly has effectively bound the loosing and loosed the binding.'

purpose of the resolutions ratifying the ordination of practicing homosexuals and gay unions is to place such relationships on a par with the normative heterosexual relationships established biblically. So doing, the assembly treats homosexuality as a category to be dealt with by policy, forbidding pastors and congregations from judgment of those in the category.

In the marriage service provided in the old Service Book and Hymnal in describing the holy estate of matrimony, the pastor states, "and though by reason of sin, many a cross is laid thereon, God does not abandon" those in marriage. This sober statement acknowledges what becomes experientially

unambiguous in marriage, that it is subject to the distortions and self-destructive urges that trouble sinners.

Married people can and do sin against one another sexually, even while remaining in the bonds of fidelity. For this reason, in the pastoral care of those caught in marital difficulties, pastors must be free to use the power of the keys to bind and loose—to challenge inappropriate behaviors and forgive the penitent.

The churchwide assembly action and the policies following, protecting the class of behaviors, does not make any similar realistic assessment. Instead, by prohibiting judgment, it places homosexual behavior beyond assessment, undercutting the office of the keys. Where there is no sin, there is no need for forgiveness; similarly, where there is no sin, there is no need for repentance.

The assembly has effectively bound the loosing and loosed the binding.

For this reason, the assembly action must be rejected. Ordained into the office of the keys, a pastor cannot be required to ignore a particular class of sexual behaviors—

homosexual any more than heterosexual—as not needing forgiveness.

By the same token, a churchwide assembly

does not have the authority to suspend the authority of the office of the keys to bind.

Gay or straight, homosexual or heterosexual, sexual relations involve some of the most primordial aspects of the human heart. Consequently, forbidding particular forms of sexual behavior, God has at the same time in Christ Jesus established the office of the keys for ministry to sinners caught in the predicaments that beset them in self-destructive, distorted longings that take many forms.

The complexities of these predicaments require careful pastoral judgment. Attempts

(Continues on page six)

(‘Necessity...’ Continues from page five)

to override the distinction of law and gospel effectively suspend the pastoral reflection necessary to both.

Here again, we are bound to confess and resist.

Given these two objections, how can they be carried out in the life of the church? To answer this question, we have to drop back into some of the considerations in the “Stand Up and Be Counted” argument that Hans Hillerbrand already has examined. As it turns out, the answer to this question is not self-evident. When it has had to face situations that demand resistance, the church has worked out various theories about it.

The standard theory in American public life can be traced back to the radical reformation in the 16th century. Groups like the Mennonites, for example, or the spiritualists believed that the institutions of public life were inherently evil. Therefore, they counseled forms of resistance that would stop up the works, shutting everything down.

There are a couple of problems with this theory. For one thing, while Augustine could ask, “What are kingdoms but great robberies?” in actual fact, public institutions are generally a mixture of good and bad. Consequently, Luther could say, “Better a wise Turk than a stupid Christian,” that is, better people who really know what they are doing, even if they are pagans, than some marginally gifted pietist bent on power.

So also, he could argue that even while there won’t be many princes in heaven, given their normal standard of behavior, nevertheless they can unwittingly serve as God’s instruments.

Additionally, as Gerhard Forde used to argue, the withdrawal from public life counseled by the common understanding of

resistance generally conceals attempts at dominance. In fact, passive-aggressives—those who withhold themselves, backing off from participation—are generally, as pastors commonly know, the most dangerous. Withdrawal hardly assures righteousness.

One of the most helpful statements in the history of Lutheran resistance goes under the title of “The Magdeburg Theory of the Lesser Magistrates.” Matthias Flacius Illyricus, one of the Lutheran reformers who developed this theory, and the Lutheran refugees gathered in the city of Magdeburg in the 1550s and early 60s argued more measured forms of resistance. They believed that, called into the vocations of public life—families, the economy and institutions such as church and state—believers serve their callings in chains of authority ranging from the greater, those

‘In fact, passive-aggressives—those who withhold themselves, backing off from participation—are generally, as pastors commonly know, the most dangerous.’

responsible overall, to the lesser, that is, those who have more limited points of judgment.

Put into a state of resistance, placed in circumstances where they have to stand up and be counted, in their vocations Christians are first of all accountable to a lesser magistrate, that is, a person who has some limited form of authority over them.

By this theory, then, the lesser magistrate in the vocation of church membership would be the bishop. The bishops control the congregations through the call procedure, by managing the list of pastors who can be legitimately considered by the parish.

They control the clergy in the same way, originally through the candidacy

(Continues on page seven)

(‘Necessity...’ Continues from page six)

procedure, following ordination by determining suitability for call and the distribution of information about candidates. In turn, the bishops direct the traffic between the churchwide, so called, and the parishes.

This suggests two forms of resistance.

To begin with, as Article 10 of the formula indicates, illegitimate impositions generally manifest themselves in the liturgy. So the Minneapolis assembly demands compliance at two liturgical points: the ordination of practicing homosexuals and the union of same gender couples in a claimed equivalent of marriage.

Here is the point of resistance. On biblical and theological grounds, pastors and congregations called to resistance cannot submit to the ordination of practicing homosexuals and the performance of weddings for same gender couples.

The judgment demanded by the office of the keys cannot be surrendered to the bishops or a churchwide assembly. Here we are bound to confess and resist.

Both WordAlone and Lutheran CORE provide models of bylaw revisions for congregations resisting the Minneapolis assembly action. The bylaws to the congregational constitution can be amended without the approval of the bishops or the synod councils. They can be written to eliminate the candidacy of practicing gay candidates. Similarly, congregations that in their bylaws prohibit same gender liturgical unions provide invaluable assistance for pastors pressured by families intent on making them relent.

Both the Apostle Paul and the Formula of Concord, speaking of such circumstances, extend the prohibitions from the acts themselves to any form of complicity.

Serving on a candidacy committee compelled to accept practicing homosexual candidates, for example, demands submission to the Minneapolis assembly. Similarly, seminary faculties have been

known to use advisor-advisee relationships as well as classes to inculcate their personal views of homosexual practice. Cooperation with or support of such agencies co-opts both the candidate and the parish offering support.

Again, under such circumstances, resistance can hardly be treated as optional.

The second form of resistance involves finances. There are some very good reasons for being apprehensive about this.

In a voluntary organization like the church, donors provide the lifeblood of its activities. Withholding funds is an inherently scattershot form of resistance that instead of focusing on the particulars diffuses into all aspects of the church’s activities. As David Preus has argued, cutting benevolence thereby undermines infrastructure that the church has to have.

The ELCA is particularly vulnerable at this point.

The 1980’s Commission for a New Lutheran Church, building its own social and political commitments into the new church, was especially concerned about the funding. They saw no alternative to the standard pattern in which benevolence moves through the congregations to the other so-called expressions of the church: the synods and the churchwide.

‘Here we are bound to confess and resist.’

But they also anticipated the downside of this system—pastors and parishes objecting to churchwide actions have an effective stranglehold. Consequently, while they were compelled to stick with the traditional system, they installed safeguards to protect against financial resistance.

(Continues on page eight)

(‘Necessity...’ Continues from page seven)

For example, the synods have no legitimate alternative but must pass on a designated share of their funds to the national. In a unified budget, the money that reaches the national must be divided equally in all aspects of its life, the effective and the objectionable lumped together.

These structural provisions point to a deeper problem. In actual fact, as all of us who opposed Called to Common Mission know, the ELCA has set itself up to eliminate any possibility of a loyal opposition.

Long too late, the Indianapolis assembly allowed the possibility of exceptions to provide those seeking the confessional form of ordination a legitimate alternative. The bishops have virtually shut down the exception, candidates learning after the fact that even applying for the alternative has been considered grounds for disqualification.

Similarly, while churchwide advocates have made much of the “bound conscience,” pastors and congregation have already learned that such assurances provide no protection for the convictions of those in opposition.

There are documented instances of verbal abuse by a bishop, threats and attempts to eliminate protesting pastors and parishioners. Additionally, the provisions made for those who now disagree are clearly, for the time being, anticipating a time when those opposed will either surrender or leave.

In fact, reports from Chicago indicate anxiety in the (ELCA) leadership that those opposed have not left already but plan to stay in the ELCA while maintaining their opposition.

Given this situation, there is no reasonable alternative to financial resistance. Scattershot and diffuse as it is, withholding benevolence is the only effective way to register protest against the ELCA Church

Council and the churchwide assembly’s infidelity to the Scripture, the constitution of the church and the necessities of genuine pastoral care.

Recognizing the necessity of financial resistance, Mike Rogness (professor of preaching, Luther Seminary) has suggested a hybrid form of it that would focus it more precisely. It would be very helpful if in claiming losses due to benevolence redirection, the ELCA identified the specifics by naming the people, the programs and the specific missions that are being cut.

This would enable congregations and individuals to voluntarily support people and programs they recognize as essential.

WordAlone and Lutheran CORE have already gone to work to provide a clearing house to connect those redistributing their

‘In summary, biblically conscientious, confessional Lutherans in the ELCA are now in a situation where we have to stand up and be counted.’

benevolence with people, congregations and missions in need. This is still in process, but it will help organize and focus financial resistance to maximize its positive effect while containing collateral damage.

One of the most effective agencies in Lutheran cooperation has been Lutheran World Relief, jointly funded by both the ELCA and the Lutheran Church-Missouri Synod. It has been one of the most reliable agencies in the world in assisting people in catastrophes and in development. The ELCA has already done significant damage to LWR, diverting funds to organize efforts that duplicate initiatives in which LWR has historically excelled.

It now appears virtually certain that given the ELCA’s ideological irresponsibility, the Missouri Synod will have to withdraw

(Continues on page nine)

New WordAlone vice president named

by Betsy Carlson, editor

Tom Walker, a Lutheran pastor with 20 years of work experience in the technology field, is the new vice president of the WordAlone Network.

He is replacing Pastor Mark Chavez who was director, then vice president of WordAlone for a total of 10 years. Besides serving WordAlone, Chavez also worked since the summer of 2006 on the staff and later as director of Lutheran CORE. He is transitioning to working full-time with Lutheran CORE.

Walker was selected vice president by the WordAlone Board of Directors at its quarterly meeting Jan. 15-16 in New Brighton, Minn.

Most recently, Walker served as dean of administration of the Institute of Lutheran Theology for a year. Before that, he directed computer and information services for about three years at Western Iowa Tech Community College, Sioux City, Iowa.

From 2000 to 2006, he was executive director for library and information services at Luther College, Decorah, Iowa. In 1990 he accepted a call to Luther Seminary, St. Paul, Minn., where he worked in library and academic technology and led the development of the Fisher’s Net, a global Internet network for instruction, interactive learning and strategic planning.

Prior to that, Walker served two congregations in Montana, Faith Lutheran in Great Falls and Calvary Lutheran in Kalispell. He is a graduate of Luther Seminary and Dana College, Blair, Neb.

Walker is married to Kristin Grorud Walker; they have three grown children.

The WordAlone board and staff express their gratitude to Chavez for his many years of fine service and welcome Walker in his new role. ♦

(‘Necessity...’ Continues from page eight)

from all of its joint efforts with the ELCA, including LWR. Perhaps if it can no longer be sustained in its present form, LWR can be reconfigured so that those of us opposed to the ELCA’s actions can continue to participate in it with prayers and financial support.

With this, there are many other points in the life of the church where funding is needed.

The African immigrant congregations, which have been the fastest growing congregations in the ELCA and have led us in resistance, are threatened with the loss of support, as is an Arabic-speaking congregation in New York.

In summary, biblically conscientious, confessional Lutherans in the ELCA are now in a situation where we have to stand up and be counted. We are bound to confess and resist.

We cannot accept the churchwide assembly’s dismissal of the biblical consensus on homosexual behavior or its suspension of the authority of the office of the keys. We therefore will not accept the services of practicing homosexual pastors or support the blessing of homosexual unions. Neither can we continue to indiscriminately provide funds for a church that clearly no longer has a place for us. ♦

Chavez to direct Lutheran CORE full time

Dear Friends in Christ,

Actions taken at the 2009 Evangelical Lutheran Church in America Churchwide Assembly have stirred up many orthodox Lutherans in North America. Lutheran CORE, the WordAlone Network and other member groups within the coalition have all expanded in the past few months.

This growth is very good news for our ministries and the future of our Lutheran witness. Many people and churches are opposing and rejecting the course chosen by the ELCA. They are looking to our organizations for leadership, resources and an alternative to remaining in the ELCA. Their expectations and our plans for growth mean that we need to add to our over-extended staffs.

Thus far Lutheran Coalition for Renewal (CORE) has relied on an already overburdened WordAlone staff for support. Pastor Mark Chavez has served as WordAlone vice president and Lutheran CORE director. The office staff in our New Brighton, Minn., headquarters has served both ministries.

In light of the increased staffing needs for both organizations, Mark was directed by a joint WordAlone/Lutheran CORE task force in early November to submit a staffing plan for both our ministries. As a part of that plan, he concluded the time had come to separate the roles of WordAlone vice president and Lutheran CORE director. Serving both organizations has long since been overwhelming for him.

With the support of both the WordAlone Board and Lutheran CORE Steering Committee, Mark will transition to working full time for Lutheran CORE this year. Both organizations hope to best leverage Mark's experience with the start-up of WordAlone in 2000 and the launching of Lutheran CORE in 2005 to assist Lutheran CORE in its significant transitions and changes. WordAlone and Lutheran CORE

also recognize the importance of using Mark's very strong relationships with many of the confessional leaders participating in Lutheran CORE.

This was not an easy decision for Mark. It has been a joy and a privilege for him to serve WordAlone. In making this shift he will remain a very active member of the WordAlone Network.

During this time of transition, the Lutheran CORE Steering Committee would like to recognize the foundational work that has been accomplished by Mark Chavez, Jaynan Clark and all of the WordAlone supporters over the past 10 years to prepare us for this historic moment in North American Lutheranism.

This groundwork has borne the very good fruit of Sola Publishing, Clergy Connect, the Network News, the Theological Advisory Board and a new chaplain corps, along with many ministries that have become self-sufficient witnesses for the Good News of Jesus Christ: Lutheran Congregations in Mission for Christ, ReClaim Resources and the Institute of Lutheran Theology just to name a few.

WordAlone's consistent proclamation of our Lord, even in the face of seemingly insurmountable difficulties, has been an inspiration to all of us who have joined in this struggle for confessional Lutheranism in North America. The Lutheran CORE Steering Committee also would like to take this opportunity to commit themselves to the continued growth and expansion of WordAlone and to our joint vision for confessional Lutheranism in North America.

We ask for your continued prayers for our ministries and our staffs. We are very hopeful for the future of our organizations. Our ministries will continue to work together in every possible way, and Mark's experience with both organizations will be very helpful.

(Continues on page eleven)

(‘Chavez...’ Continues from page ten)

God has provided an incredible opportunity for all of us to work together with many Lutherans in North America to be more effective witnesses for Christ and His Word. We trust completely that God will provide both organizations with gifted people to serve on our staffs and for many others to serve as volunteers to move these ministries forward for the Church.

Yours in Christ,

WordAlone Network Board of Directors
and Lutheran CORE Steering Committee ♦

(‘Cooperation...’ Continues from page three)

contributions of WordAlone. We look forward to the prospect of substantial cooperation in mission and ministry with LCMC, and continued collaboration with WordAlone, as we move forward.”

He added, “WordAlone was instrumental in the founding of both LCMC and Lutheran CORE, and its varied ministries are critical to Lutheran CORE’s efforts to catalyze a reconfiguration of North American Lutheranism.”

At its annual meeting in 2010, Lutheran CORE intends to constitute a new Lutheran church body and to re-organize the ongoing ministry of Lutheran CORE as an independent federation of confessional centrist Lutherans both within and outside of the ELCA, Schwarz said. The recent meeting included the first formal discussions between leadership of LCMC and Lutheran CORE. ♦

Lutheran Clergy Connect

Clergy Connect is a way for churches seeking a pastor or other leader to connect with candidates who believe that the Word of God is the authority for the church. More listings and details are posted at: www.wordalone.org/clergy.shtml

Send your request to list your search 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.

Faith Lutheran Church

Logansport, Ind.

Position: Pastor

Contact: Call committee chair, Delbert Shriver, 574-722-2325 or email the call committee secretary, Daniel Cooper. dancooper79@yahoo.com.

St. Paul Lutheran Church

New Braunfels, Texas

Position: Senior Pastor

Contact: Resume to Brian Taylor, call committee chair, callcommitte@splchurch.org (Recently left ELCA and is joining LCMC)

Holy Cross Lutheran Church

Yoakum, Texas

Position: Senior Pastor

Contact: Gery Maneth, church council president, 361-293-6685, gmsa@hal-comm.com.